

The Southern View



Judge Royale Colbert, Sr.
15th Judicial District Court



Frederick J. Prejean, Sr.
Community Activist



Juneteenth Celebration

July / August 2021

Publisher's Message to Readers

I had the distinct pleasure of interviewing two dynamic individuals; Judge Royale Colbert, Sr., 15th Judicial District Court and Mr. Frederick "Fred" Prejean, Sr., Community Activist. Both gentlemen are products of Lafayette and have both dedicated their lives to making Lafayette a better place to live, each in their own unique way.



Before this issue went to press, a decision was made in reference to the Mouton Statue. "Mouton statue to be moved as Confederate group backs down from legal battle". Mr. Fred Prejean and the folks with Move the Mindset have a lot to cheer about. The statue of Confederate General Alfred Mouton was moved after the local confederacy group backed down from a protracted legal battle. "We Won. The Alfred Mouton Jim Crow statue must be gone within 45 days.

"We Won, We Won, The United Daughters of the Confederacy Surrendered. WE WON, We Won", says Fred Prejean.

"Thank You"!

The Ladies and I got together at The French Press for brunch. The topic of conversation varied; it was enlightening and a joy. See you next time.



Susannah Johnson Malbreaux

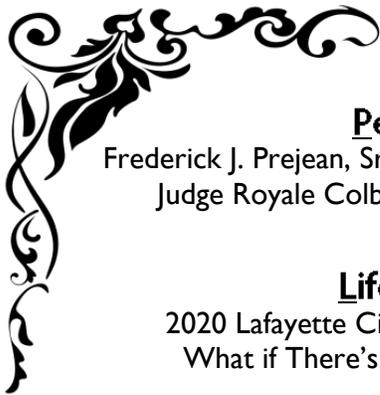


Standing Pictured L-R: Susannah Johnson Malbreaux, Anastasia Asberry, Mary Elair, Hannah Sonnier and Mary Neveu
Seated Pictured L-R: Erika Alexander-Dick, Constance Connie Mason Auzenne, Mathilda Johnny, Lana Pierre and Tamara Cormier

The Southern View

a magazine focusing on P.L.A. C. E. S. of the South

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What's Going On!

National Coalition of Black For Reparations In America

'Support HR 40 Reparation Bill for Black Self-Determination'

Free Event ~~~~~ **JOIN US** ~~~~~ **Free Event**

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The Key To Black Prosperity*

Keynote Presenter:

Brother Takuna Maulana EL Shabazz
Activist/ Author/ Entrepreneur / Lecturer



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TIME: 3 PM - 5 PM

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Mac & Cheese Soul Fest

October 17th
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Lafayette, LA

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Bishop Carlos Harvin Speaks at Juneteenth Celebration

Greetings Mr. Fred Prejean, Move the Mindset and the Move the Mindset family. Bishop Lloyd and everybody that's gathered here, this is the day that the Lord has made. Let us rejoice and be glad in it. I was at city hall with Fred Prejean, and several leaders on Tuesday night. And we remember those who have gone before us. Nobody told me that the road would be easy.

I don't believe he has brought me this far to leave now. Do you know that God is still with us and has not left us? Can you give God some praise this afternoon?

We are surrounded by giants. We are here in the spirit of our ancestors, Black and White, who struggled and fought. So that one day we would be free. There are giants among us, and we're going to recognize some of them. But before I share this proclamation I want to thank Fred Prejean, who has a history of stirring up trouble. Good trouble. He wasn't graduated from Southern University and was already stirring up trouble on Southern's campus. He didn't even have his degree yet. We have another giant who has taken a seat in our lives, called our attention to the statue whose face whose back is facing us, Greg Davis here I want to thank you, nobody told me that the world be easy. But I don't believe he's brought us this far to leave us to so

many people, but one more person I just want to mention Phyllis Mouton from the Women of Wow, thank you for the struggle.

Our Mayor President sends greeting. Mayor President Josh Guillory issued a proclamation at our parish council meeting on Tuesday night. We gave a copy to Miss Susannah Malbreaux, she probably hosted one of the first celebrations Juneteenth Celebrations here in Lafayette; you beat Biden and you beat the Governor. Susannah Malbreaux, thank you. Josh Guillory presented Miss Malbreaux with the proclamation, but he saw Fred, he saw John Milton and representatives of the NAACP and so many other people; he said "I want each organization to get its own proclamation". So we are honored today to present this proclamation to Move the Mindset, and of course I would be remiss if I did not acknowledge a gentleman who has been celebrating Juneteenth; this is his 12th celebration of duty. Many things started, I just came from Scott with him in his congregation Pastor Abraham Freeman. Thank you, Pastor Freeman for observing this holiday, long before the government put its stamp audit.

Whereas, on September 22, 1862, President Abraham Lincoln issued the preliminary Emancipation Proclamation, declaring that, as of January 1, 1863, all enslaved people who were in states that were in rebellion against the Union would "be then, thenceforward, and forever free" and then on January 1, 1863, signed the formal Emancipation Proclamation whereby changing the legal status under federal law of more than 3.5 million unjustly enslaved African Americans in the Confederate States from slave to free; and

Whereas, on "Freedom's Eve" the night before January 1, 1863, the first Watch Night services took place, when enslaved and free African Americans gathered in churches and private homes all across the country awaiting news that the Emancipation Proclamation had taken effect; and at the stroke of midnight, on January 1, 1863, prayers were answered as all enslaved people and Confederate States were declared legally free and Union soldiers, many of whom were black, marched onto plantations and across cities in the south reading small copies of the Emancipation Proclamation; and

Continued on Page 8



PROCLAMATION

WHEREAS, on September 22, 1862, President Abraham Lincoln issued the preliminary Emancipation Proclamation declaring that, as of January 1, 1863, all enslaved people who were in states that were in rebellion against the Union would “be then, thenceforward, and forever free” and then on January 1, 1863, signed the formal Emancipation Proclamation whereby changing the legal status under federal law of more than 3.5 million unjustly enslaved African Americans in the Confederate States from slave to free; and

WHEREAS, on “Freedom’s Eve,” the night before January 1, 1863, the first Watch Night services took place, when enslaved and free African Americans gathered in churches and private homes all across the country awaiting news that the Emancipation Proclamation had taken effect; and at the stroke of midnight, on January 1, 1863, prayers were answered as all enslaved people in Confederate States were declared legally free and Union soldiers, many of whom were black, marched onto plantations and across cities in the south reading small copies of the Emancipation Proclamation; and

WHEREAS, legal enforcement of the Emancipation Proclamation was delayed for 2 ½ years in Texas until U.S. Maj. Gen. Gordon Granger arrived in Galveston with 2,000 Union troops and issued General Order No. 3 on June 19, 1865 informing the people of Texas that in accordance with President Lincoln’s executive decree, all enslaved people in the state were free; thus giving freedom to over 250,000 people; and

WHEREAS, June 19th has special meaning to African Americans and is called “JUNETEENTH” (combining the words – “June” and “Nineteenth”) and has been celebrated in the U.S. for 155 years, beginning on June 19, 1866; and, to date, is celebrated in 47 states, including the Great State of Louisiana; and

WHEREAS, in the 1990’s Juneteenth celebrations were organized in Lafayette by a group of local leaders; and in 2003, the Louisiana Legislature enacted Louisiana Revised Statute 1:58.2, designating the 3rd Saturday in June as Juneteenth Day in Louisiana; and in June 2021 both chambers of the Louisiana Legislature unanimously passed House Bill 554 declaring Juneteenth an official state holiday; and on June 10, 2021 Governor John Bel Edwards approved this bill and signed it into law through Act 128 which takes effect August 2021; and

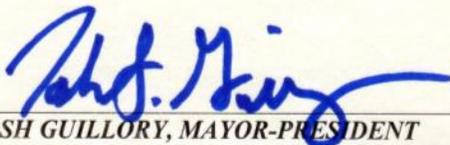
WHEREAS, the SWLA Juneteenth Committee will host its 12th Annual Juneteenth Celebration June 18-19 with an Opening Ceremony at the McComb-Veazey Community House; followed by two days of activities and workshops.

NOW, THEREFORE, I, JOSH GUILLORY, MAYOR-PRESIDENT of Lafayette, do hereby proclaim June 19th, 2021 as

“JUNETEENTH CELEBRATION DAY”

in the City and Parish of Lafayette, Louisiana. I call upon our citizens to honor the importance that Juneteenth holds in our nation’s history and to celebrate the spirit of freedom that this day signifies for African Americans.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the Seal of the Office of the Mayor-President of Lafayette to be affixed this 15th day of June, 2021:



**JOSH GUILLORY, MAYOR-PRESIDENT
LAFAYETTE CONSOLIDATED GOVERNEMENT**



Whereas, legal enforcement of the Emancipation Proclamation was delayed for 2 ½ years in Texas until U.S. Maj. Gen. Gordon Granger arrived in Galveston with 2,000 Union troops and issued General Order No. 3 on June 19, 1865 informing the people of Texas that in accordance with President Lincoln's executive decree, all enslaved people in the state were free; thus giving freedom to over 250,000 people; and

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Now, Therefore, I Josh Guillory, Mayor President of Lafayette, do hereby proclaim June 19, 2021 as

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In witness whereof, I have hereunto set my hand and caused the Seal of the Office of the Mayor- President of Lafayette to be affixed this 15th day of June, 2021:

Josh Guillory Mayor-President

END

Congratulations,
Move the Mindset

Pictured L-R: Bishop John Milton, Imani Tempe #49; Fred Prejean, Move the Mindset; Susannah Johnson Malbreaux, The Southern View Magazine; Pastor Abram Freeman, SWLA Juneteenth Celebration and Bishop Carlos Harvin, Chief of Minority Affairs City of Lafayette.



Pictured L-R Back Row: Bryan Tabor, District 1, Abraham "AB" Rubin, Jr., District 5, John J. Guilbeau, District 4, Kevin Naquin, District 2 and Joshua Carlson, District 3.

Pictured L-R Standing: Bishop John Milton, Imani Temple #49; Fred Prejean, Move the Mindset; Susannah Johnson Malbreaux, The Southern View Magazine; Mayor-President Josh Guillory; Cydra Wingerter, Chief Administrative Officer and Bishop Carlos Harvin, Chief of Minority Affairs, City of Lafayette.

Journey to Southern Law School



My name is Gabrielle Naloni Stewart and I am preparing to attend Southern Law School in Baton Rouge, Louisiana beginning in the fall of 2022. Studying law was never something that had crossed my mind. It took a lot of let downs to get me where I am today. While pursuing my undergraduate degree from Loyola, I knew I had plans to do something within the Criminal Justice field; something with forensics. Initially my major at Loyola was Forensic Chemistry, however, my advisor implied I was not smart enough for that field and refused to allow me to schedule further classes pertaining to that major insinuating I wouldn't pass them. At the time, I was devastated. I pushed forward essentially changing schools and my major. I graduated with a bachelor's degree in Criminal Justice with a minor in Applied Forensics in May 2019.

During my senior year of school, I interned with the Lafayette Parish Sheriff's Office. I gained some of my most eye-opening experiences in life during that time. The Sheriff's Office taught me so much and made me realize not only how little I actually knew about the field I was planning to get my degree in, but also about the city of Lafayette as well. Interning changed my aspect on life and made me want to become a deputy and essentially a detective or work in the crime lab. Due to unfortunate circumstances, I was unable to pursue that career path. Once again I was devastated and no longer knew what I wanted to do with my life.

A family friend put the idea of law school in my head, pushing me to look into it. I began to ask around, talking to different attorneys and learning from their perspectives. I decided that I would at least attempt to take the LSAT, Law School Admissions Test. I studied on and off for over a year. Between working 60-hour weeks, finding time to study didn't seem applicable. I started to wonder if it was worth my time, or whether I should look for another career choice. I decided to stick with it.

While studying for my exam, I met a Southern University Law student who was preparing to take the bar exam. He told me not to stress over my results; like the ACT or SAT, you shouldn't let a score deter you from your dreams. He told me that he scored low on the LSAT but passed all of his classes with flying colors. I decided to stick with it. In June 2021, I took the LSAT and received my results in July 2021. I scored a 158, possibly opening more doors for my future endeavors.

My goal is to practice different types of law. I have interest in both Civil and Criminal Law, but I would like to hopefully experience both. I hope to one day have my own law firm and have the knowledge to truly help people.

My advice to anyone wanting to take the LSAT, don't give up. If possible, try to balance your work-life schedule. The fact that I was able to score a 158 while working 60-hour weeks lets me know that if I would've been able to manage my time better, I could've had an even better score. It sounds cliché, but I let my fear of failure hold me back from a lot of experiences.

Take those chances, apply to those Ivy League Schools, do things just because. Do not let someone stop you from doing your absolute best.

By Gabrielle Naloni Marie Stewart

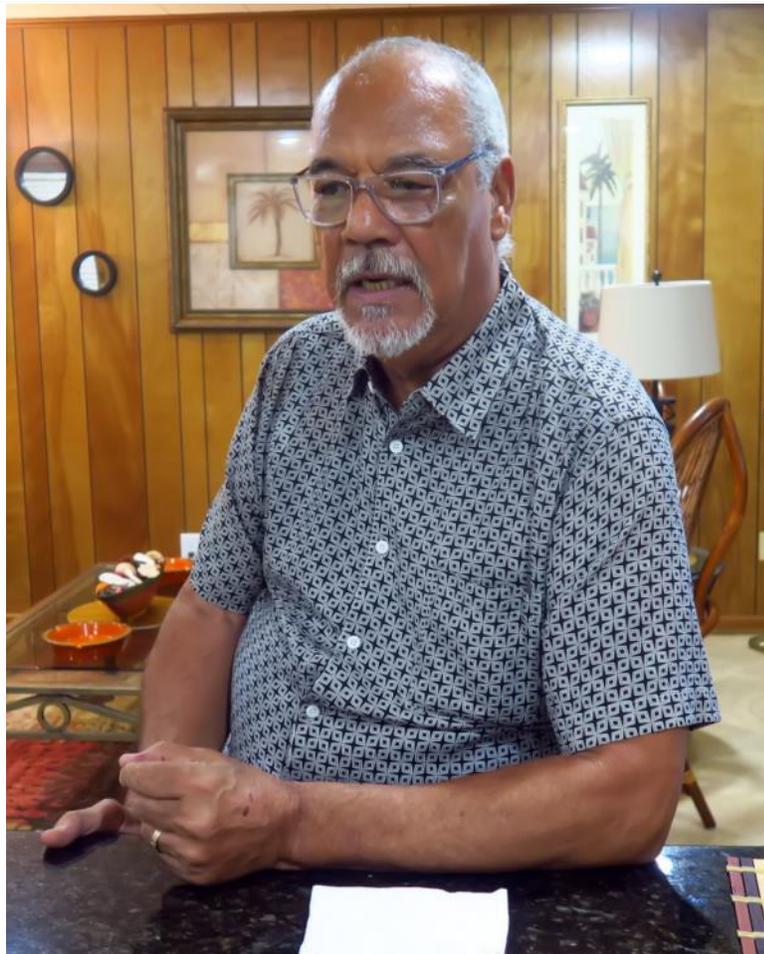
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One on One with Community Activist ~ Frederick James Prejean, Sr.

Thank you very much for the opportunity to be featured in *The Southern View Magazine*.

I've been a community activist for over 50 years. It all started at a very early age when I was a week from my 17th birthday. I was going to be a senior in high school the very next month. I had the opportunity to go to the March on Washington. That experience led to my becoming an activist. I had the opportunity of seeing Dr. Martin Luther King in person. I saw Rosa Parks in person. I saw John Lewis in person and later became friends with him, and he with my family. So I got to know him as well. This was in 1963. And at the time of this march on Washington, the largest civil rights protest was given and there were 250,000 people according to the media who were present. And there I was, a little, still in high school, it was my senior year, I was about to start. But nonetheless, I've never been in the presence of so many people. And the interesting thing and one of the most impactful things was that the crowd was integrated. We were still segregated in Lafayette in 1963, and that was the lifestyle I grew up under, and only lifestyle that being segregation that I ever knew. But I saw little Black and White kids running around playing together. I saw White and Black people sitting on the grass next to one another, talking, laughing, obviously having a good time; waiting for speakers to come up. And this was so foreign to me. It gave me a feeling that I had never experienced before. Then the speakers began to give their speeches, and they weren't talking about liberation, they were talking about freedom. They were talking about justice.

They were talking about all these things, some of which I've heard on TV, but none of which I had the opportunity to be present to hear and see this kind of made meaningful conversation. So, that, as I've said, was the incident that led me to determine or decide that I wanted to be involved in this movement of civil rights. And the spirit of activism was lodged and anchored in me because of that. I finished high school and I immediately began to work with civil rights organization that was just given birth in Lafayette, and that was the Cooperative Movement headed by Father A. J. McKnight. I got involved in collaborative endeavors. I got trained in my early years of training was provided and throughout the short period. We were



interacting with other civil rights organization systems, staff members of the Southern Christian Leadership, staff members of a student nonviolent coordinating committee, and staff members of Congress of Racial Equality, and we found ourselves in training together sometimes. And sometimes we were doing the training. So I was fortunate to learn to be a community organizer from other prominent well trained people who were interested in the lives of people and interested in bettering the lives of people. And so then it became my turn. I remember one of the early training sessions took place in Atlanta. It was the first time I'd ever been farther than Houston or New Orleans and I only went to those two places because my dad worked for the railroad.

So, finding me in Atlanta was an experience. We of course had group gatherings for instructions and conversations and just education about community organizing and what to do and what to say and what you don't new and how you present yourself. And after the lecturing, you know, we had an assignment.

Assignment was to go out in the community and knock on doors and speak to people, total strangers, you know, one of us were on one side of the street and the other person was an activist was on the other side of the street. And we were instructed to knock on the door, and introduce yourself and you're telling people what you're doing. I'm here to take an avid interview, a short interview to ask you about your neighborhood are you pleased with the circumstances that exist in your neighborhood. We have any specific problems that you see that need to be addressed to provide us with information about the neighborhood. When more importantly, it was intended to give us an opportunity to go to practice being a community organizing, and it was kind of scary at first because if I tell you this, these people are strangers, you know, we didn't know if we were going to get the door slammed in our face or not. But slamming the door in our face did not happen a single time. People were very interested in I guess they thought you got enough nerve to come and talk with me about problems yeah I guess I owe you the respect of answering. And I stood on the porch with people on many as I walk down the street, and some people they had these swings on the porch, and we've sat on the swings and we talked. Other times we set on the steps, and we talk, I mean, it was amazing to me that these people accepted us and were



so friendly toward us. So that was my early training, of becoming a community organizer.

Now, here I find myself in Lafayette and I'm supposed to be organizing the community. Well, Southern Consumers Cooperative was the first entity that I worked with. Southern Consumers established an education foundation that was the first formal organization established then it established Southern Consumers Cooperative which was a holding company that allowed people to invest their money so that Black businesses could be established. The trailer park was one of the entities that were the first properties on St. Antoine Street. Then, Southern Consumers People's Enterprise loan company was established, where members could come and make loans at a much lower rate than commercial establishment offered. Then Acadiana Bakery in Lake Charles was established. Now, I'm mentioning the different aspects of Southern Consumers because I've worked with each one of these entities and my job was always to bring people in, recruit people and explain to them the benefits of belonging to a cooperative. Then my assignments started to be outside of Lafayette in Sunset, for instance, a buy in club. I helped neighborhoods organize a buy in club; different neighborhoods would belong to the same buy in club and the purpose was to be able to buy your groceries at a cheaper price. But the only setback was that you had to buy in case lots. So you had to get a lot of people who wanted a can of pork and beans or box of Tide or whatever you wanted because you had to buy a case and you had to have enough people to pitch in to be able to buy a case. We were buying cases of a lot of different non-perishables, I organized that. And I got involved with another cooperative in Sunset, which was a Farmers Cooperative. It was called Grand Marais Vegetable Producers Co-op. At that time, sweet potatoes were the primary crop in that area, since then sugar cane has taken over. But at that time, Black Farmers were farming sweet potatoes. And the business they had to bring their sweet potatoes to get marketed; that marketing company was in Sunset and it was owned by some White folks. And the White folks were paying the White farmers more money for their sweet potatoes than they were paying the Black folks. So, you know, that was enough encouragement that we needed to realize we need to own our own marketing company. So now, we established the Grand Marais vegetable producers cooperative, and had a big warehouse where farmers can bring their sweet potatoes in crates and they were stacked up, and assigned to certain areas within the warehouse, until we accumulated enough to warrant send-

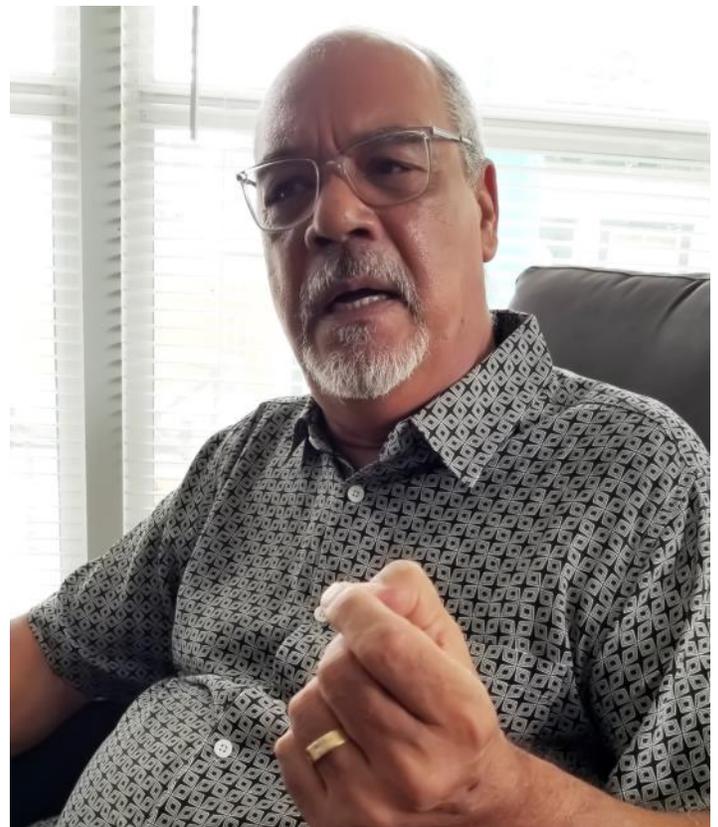


ing tractor trailers, trucks, to the north, the potatoes sold up north. We made contact with buyers of some of the largest grocery stores, and we were selling, we were doing well and did so for several years until the White farmers realize that some of the customers we had, they would like to have. And so, competition between us began. They started selling their produce to those same companies at a cheaper price. Because they outnumbered us in terms of the land and they had an area to cultivate vegetables, produce or harvest more than the Black farmers that were members of our cooperative. So, eventually, because of the price differential that they were charging; we lost our buyers. But for the longest time we did very well. That was a cooperative that I was working for; I had Rogaine shoes out in the fields; in the hot days and talking to these farmers.

It was very interesting as a total unknown world to me because I was never exposed to agriculture being out in the fields. I picked cotton one time and I never went back again, you couldn't pay me enough to pick cotton. But I enjoyed visiting with the farmers they would tell me about problems they had, they would tell me about the shortage of equipment, and the unsophisticated equipment that, you know, their parents and grandparents used, that was handed down to

them. White folks had the best John Deere tractors and attachments. So, but nevertheless farming was their life. That's what they did. So, that was another cooperative that I worked. Six years went by from high school graduation. That's when I was doing those things. And I'd signed up to go to college. And I graduated in 1964. And it was 1970 when I enrolled in Southern University. By the first two years of college was fine, I was just an ordinary college student, and I was still involved with the cooperative movement. I worked for the Federation of Southern Cooperatives. We had over 150 small cooperatively owned businesses that formed the Union. The Federation of Southern Cooperative was with basically a union, because it was another company that sought grants from the Ford Foundation, the Remo Foundation and all the big foundations. Plus, at that time, the federal government had created an entity called the Office of Economic Opportunity, the OEO; it was known as who made the grants available. There was a special concession. As a result of the 1964 and 1965 laws that were passed, and the movement that it took to get the civil rights bill of 1964 and the Voting Rights bill of 1965, the Momentum of Black folks at that time in terms of seeking justice were great. And that's why, Lyndon Johnson was president, and established that office of economic opportunity to assist Black people in particular, that didn't exclude White people from applying for grants. But, it was the first time that Black people were not being left aside, and not receiving equal consideration. So the Federation of Southern Cooperative hired individual lightning and assigned them to specific coops in areas; we hired people from areas where there were these coops. And so, throughout the eleven southern states, which were the Confederate States we had cooperatives. About 90% of them were Black owned cooperatives and they varied from any kind of business you can think of, you know today. We had a cooperative that owned that kind of business. We were very successful with the credit unions, we had, there three of them here in Louisiana who are members of our organization. So, when I was in college, on the weekends I had a part time contract with the Federation. I would go to various cooperatives and provide some kind of technical assistance or advice to them, to assist them with their business. I did a lot of bookkeeping, you know for some of them and others; it was just telling them how to approach solving a problem that they were. That's what a coop is, a coop is a group of people who come together to solve a problem they cannot solve as an individual. That was our definition of a coop. And, it caught on.

Okay, that was from 1970 to 1972. And in 1972, there was the first Black national convention that occurred in Gary, Indiana. And there was a bus load of us students at Southern University who came together and went to that convention. And of course we had all the Black leaders of the country that appeared there, except for the NAACP, the convention organizers did not want any White people to come to the convention, they were not invited, and the NAACP objected. For that reason, they would not participate. Anyway, the movement, the information and the knowledge, a lot about the disparities of Black people that existed was another march on Washington kind of experience for me. It so happened that there was a problem at Southern University at the time, the federal government was putting pressure on LSU to integrate, because the Black people there were token, they were token Blacks who were in school. So the federal government was putting pressure on them, and the legislature Edwin Edwards was one of them, main ones. But it was the legislature as well, who were saying that maybe we ought to merge, LSU with Southern University, then we'd have an integrated University. You know, we at Southern University objected to that. And not only did we object. We were forceful in a numerating, the various disparities that exist in terms of the quality of education Southern University had to offer because of the lack of doubts that the legislature was appropriating to the school. The legislature was appropriating \$1,000 less to Southern University than in comparison to LSU. We knew that. We had experts provide that information to us and we started articulating; to demonstrate the effect of not being funded adequately. We started identifying the disparities that existed on the campus; janitorial services were offered in many cases to whole buildings, once a week. And there were classes in each of those classrooms, and if you're going to clean them once a week look is not going to be very nice during the week. Monday morning they might look good but Tuesday, Wednesday, Thursday, and Friday it's a different atmosphere. The elevators in many of the buildings, they worked this week then they didn't work the next week. The library was a sham. There were books that have come out that the library; the University just couldn't afford to provide adequate library material. I could go on, there were other disparities that existed and it was obvious that it was because of the lack of funding. So the students, at that time began a protest movement; we boycotted classes for an entire month. And boy was



the legislature mad with us, and the university wasn't happy either. And unfortunately, we focused on the president and relied on the president of the university to do something about the problems that we were talking about and demonstrating, and didn't realize it was really the legislature we should have directed our complaints too. We did march from Southern University is north Baton Rouge all the way to downtown Lafayette St. to the Education Department, which is about a block or two from the State Capitol. And we demonstrated in front of that building and demanded to see the head of the Education Department. An Assistant Director of the office came out; Jesse Stone a Black man, an attorney from Shreveport came out and explained, "The director is not in town so we can't have him here to talk with you, but I'll try to help you if I can." Well, his help amounted to explaining to us, the process of funding for the education department and how they relied on the legislature to appropriate the dollars that they needed to distribute to universities. They weren't any help to us but they did enlighten us about the process. So, while we were downtown we said, oh yeah, that's the way this game is played; let's go to the State Capitol and demand some attention from the legislature or from the governor if they're not in session today. Well, sure enough, the governor at the time who was Edwin Edwards came out after he saw the number; there were 7000 students on Southern's campus at the time. We didn't have all 7000 at the Capitol, but we had 1000s that

were there. So he felt compelled, because of the publicity that he had to respond in some manner. So he came out, and just basically said, you know, we will try to remedy this financial inequity that exists with Southern University, but you all need to start going back to class. And we said, but we're not going to class until we see some evidence of change taking place. So, we continued our boycott, which as I said lasted 30 days; every single day; you know, Monday through Friday. We had a student gathering. And we got practically all of the 7000, except students in law school, the law school students who were Black, would not come to our meetings. But, it didn't matter it was no more than maybe 300 or so of them. But at any rate, we would we started off having our daily meetings in the girl's gymnasium, and then they chained the doors and with locks and prevented us from entering. So we move to the boys gymnasium and the doors were not constructed in such a way that you could lock them with chains, and they were so fearful that we were going to force the doors open and find another way to get in. They didn't bother to lock them. And so we filled the boy's gymnasium and had our meetings there on a daily basis during the week. Law enforcement appeared on the campus at least three times. I'm reluctant to say four because I can't remember precisely, but it was at least three times they showed up ready to do battle with students in full riot gear. And all we're doing is sitting down in the gymnasium talking about our problems and, you know, the disappointment in our administration. There

was never any violent activity done, period; during our boycott of classes never any violence; never any burning down of buildings or destruction. We never did any of those things. So because the administration could not convince us to stop boycotting; the administration had to pay the teachers anyway. And they weren't teaching. Nobody was in class. So they were really angry at us.

And so they got a court injunction to prevent the five student leaders of the protest movement from coming on campus. A lot of good that did. All of us kept going on campus anyway knowing that there was this injunction for our heads. And after maybe about a week of us doing that; the law enforcement did in fact, some three o'clock in the morning to my house and arrested me.

While I was in jail, one of the student leaders who was hiding out; he was not at his house so they couldn't arrest him. He came on campus and corralled the entire student body from dormitory to dormitory and told them, let's meet at the president's office immediately. Before you knew it, there were 1000's of students there. And one of the administrators called the sheriff's office and said that the students were holding the president hostage. There was a small group of students who sitting down in the President's office talking with him. And they went there to have him have the students in jail released from jail. That was the purpose, that's what they went there for. And the President's response to them was, "Okay, I'm going downtown. Let me see what I could do." So, President walks out of his office and there's a helicopter outside waiting for him. Ordinarily, someone drove him wherever he needed to go and take care of university affairs. There's a helicopter outside waiting for him. And I realized now, the helicopter was there, that someone in administration called the police and told them of a dangerous situation that existed, which was a lie. The President did nothing to attempt to get us out of jail, nothing. Fortunately, the injunction that I violated was not the kind of thing that would keep you in jail for very long, you could bail out. Well, they arrested me at three o'clock in the morning and my family bailed me out of jail at six o'clock that night. And the only reason it took until six o'clock, the sheriff refused to let me out of jail, you know, in order to get out of jail; you've got to get a judge to approve the bail. And once the bail is set, you pay the bail and get out of jail; well the bail was set, but the sheriff would not let us out. While I was in jail, the sheriff, the state police, the Baton Rouge City Police and the National Guard came on our campus, fully ready to do war.



building, and students say the President told us to wait for him. He was going to try to get out of jail but wait for me, I'll be back. So they're waiting, but here come law enforcement saying, "No, you've got to get out of the building and get away, go away." And so the students wouldn't, so they started shooting and throwing tear gas canisters at the students. And eventually, one of the students threw a tear gas cans back at the police, and they weren't ready with their gas masks. They hadn't anticipated that happening. But that was the only reactionary thing that we ever did. And it was one guy did that. So the tear gas was getting the best of the students there. So the law enforcement kept saying, move to the left of the building, walk away, and use the sidewalk, move in that direction. And, so students began to comply. As they were complying, a law enforcement person fired a shotgun, which killed 2 of the students. The FBI and it so happened they were walking away, they were just at the edge of the administration building, a brick wall behind them. Some of the buckshot's hits the brick wall. And because of that, the FBI was able to determine the trajectory of the shot. That is, where did the shot emanate from? And, that's how come we know, it was a police officer, because they had pictures showing where the police officers were situated, and they could pinpoint exactly where the shot came from, and it was a police officer. Now, there happened to be a media person walking by with camera and had audio capability on his camera was a statement, as he walked by the police. He recorded a statement saying, "I got him, I got him." But the camera was not pointed at the guy who said that the police officers said that and an FBI investigative body can do anything in terms of identifying, they did identify five police officers who are in the specific location where the shot came from. And they tried to match their voice, with the voice on the recording, and they couldn't match it. They gave them lie detector tests, and they said there wasn't anything conclusive. In some cases, there were the conversation their responses were kind of edgy and police officers were just nervous. And so, nobody was ever prosecuted for that.

When that I was not allowed on still not allowed on campus and about a year went by and I was in my senior year. The first semester of my senior year I had one more semester and I was going need seven hours to graduate. So, I had a good lawyer who spoke with someone in the judiciary judge, and asked the judge to suspend and nullify the injunction that prevented me from going on campus, so that I could pursue getting my degree. So the judge nullifies the injunction, but this administration was still afraid that I had the ability to reorganize the students, and continue with our demands. So they said, we would like to compromise, we would like to give Fred exams by mail, and assuming that he passed the exams, we will award him, his degree.

We were five leaders and the other four are still banned. One of them I know have come on campus, anyway because I was invited three or four times by the student body, or the law school, to come and speak on the anniversary of the shooting, I did that three or four times. And one of the other leaders who was banned was present. Nobody bothered him and so I was the only one who legally got cleared to go on campus. And so, I got my degree from Southern University.

I met my wife at Southern, it was both of our freshman years. I was with Kenneth Mouton at the time one evening going to the student union. We came across 3 or 4 girls who were leaving the union. I called out hello and they turned around and just kind of looked. So I requested to speak to them so my wife responded and moved closer so we started talking and that's how we met. Two years later we picked out our daughter's name. We were not married, we didn't have a daughter, and we were still in college. We were making plans for the future. Sure enough; our daughter's name is Masharika which 'means one on whom the sun rises' it's Senegalese. She likes her name. We got married later on and had our daughter. So I'm finished college and married. My wife gets a scholarship to attend a school in Houston. I wanted to come home and accounting office because I had finished in accounting. So, we agreed to that, lots of weekends driving to Houston. I opened the accounting office and I'm still going to co-ops working with them and got involved with Lafayette endeavors, organizations on different commissions and boards and you'll see a listing in the packet and then I'm going to talk with you about shortly. You'll see the various activities that I got involved in that have to deal with Lafayette and Black people.

And then by 2016, this issue of the Confederate, Jim Crow, statue awakens a memory and experience in me. And that experience first occurred in the mid 1950's. I was about nine or 10 years old. At that time, you had to go and pay your utility bill downtown at the building which is now the city's Office of International Affairs. In those days it was a courthouse, and in the courthouse was everywhere you pay your utility bills. So, I used to go with my Mom there to pay the utility bills. I saw this statue and one day I got up enough nerve to walk it and look at it real close. My mom was calling me and had begun following in my tracks to get me to catch the bus and go home.

And I asked her, "Who is this man?" She looked at the statute and was And I asked her, "Who is this man?" She looked at the statute and was silent for a minute, which confused me. But she said, "He was a bad man" and grabbed my hand and led me off. Again, I must have done that for three or four times, trying to find out who was this man. My Mom was so intimidated by this statue that she didn't want me to know because you weren't supposed to talk about White folks and especially if there were bad things to say about them, you didn't dare do that. And because I was just a child she certainly wouldn't do it for fear that I would talk to other children, you know other people about the bad man downtown and tell them what my Mom had told me. So rather than cause me harm if White folks ever heard me talking that way about a White person. So, I mean that was her reason, she was intimidated. And I would hear her. I can still remember my Mom's family's siblings were very close. They talked on the phone they believed in one another. They all they lived in Lafayette, but they still wrote letters to one another, and I could hear my Mom on occasion talking to one of her sisters telling them about me and my inquisitive mind and wanting to



know about the statue. And I could hear responses that my Mom was making about answers that her sister was giving her, and she told them the story about me. And she would say, "I told him. I told him that this is not the kind of thing we talked about" which was still confusing to me. Later made me realize she was doing that because she was intimidated. So, here comes 2016 and three or four people walking by the statute, realize that this is Jim Crow statue intended to intimidate people and marginalize Black folks. We don't like that and they got the media involved with their thinking and they learned from a newspaper article that the DDA, Downtown Development Authority, was planning to do some renovating of the area with shrubberies and they were going to beautify the area.

That's when Greg Davis contacted our Parish Councilman, Kenneth Boudreaux, and asked him to create a public hearing at the parish council meetings; so that a discussion of the statue could be placed on the agenda and reasons why the statue should be moved could be given. About four fifths of the people who showed up were organized by White folks. So as a result of that meeting some Black folks and a few White showed up and said that the statue needed to go. And that was the end. You know, I was there and I spoke in favor of moving the statue, and I waited to see what would happen. Nothing happened! Another week went by and I decided to call my parish council person. The people who first were involved with that walk in front of the statue and felt intimidated. And as a result, one of them Greg, called you and asked for this meeting. Do you know who those other people were? And he said yeah, that's okay can you, send me their names or telephone numbers and he said well yeah; I got emails from some of them I can pick out those who sent me notifications and what they wanted. So he asked them, after I got the names that I didn't know any of those people besides Greg, I asked him if he could set up a meeting with those people at your office, so that we can sit and talk about this issue? And it took me several attempts to convince them to do that. And I only managed to have that meeting occur because of Patricia Colbert, I knew she knew Kenneth he would respond to her much faster than me.

Patricia was better known as the former NAACP president, so I think Kenneth would listen to her. She called and told Kenneth I wanted him to set up the meeting, set up the darn meeting so he did and seven people who showed up. The one successful thing we did was to set a date for a meeting where we could start talking about this issue. And that's what we did,

set the meeting. We had about four or five meetings in the small conference room in the city hall building. Someone, I'm sure a White person, called Joey Dural, Mayor President's office and told him that these Black folks are using our city hall to have meetings about moving the Alfred Mouton statue, isn't there some kind of rule about who can use that space. Pat Lewis, City Parish Councilman, was attending our meeting; he represented the downtown area where the statue was located. There came a time when Pat said, "Look, I'm having conflicts with other meetings that I can make both of them so, you all go ahead and have the meeting". So we reserved the room. The council secretary gave us permission. Then this telephone call came and they said well you've got to be a nonprofit organization in order to use the room. We were not a nonprofit; we're just a group of people. So, we had to start having our meetings in the library actually it turned out they did us a favor. Our group expanded, and would not have had enough room in that meeting room anyway.

So from 2016 for the next couple of years, we were petitioning the parish council. Every month they allowed for open mic and they will give us 10 or 15 minutes. More than the timespan they are allowing now, we would get three or four and sometimes five of our members to come. So that the time span was added; they would sign up and speak right after the other. So, that time period was five or 10 minutes per person. Imagine that time period times four or five people. We occupied a substantial block of time which was a smart thing to do. And when we petitioned the Council for a couple of years because we were under the impression that the council had the authority to move the statue; the statue is owned by the city. Then we learned about this injunction the council nor did the Mayor have the authority to move the statue because there was an injunction in 1980 that prevented the statue from being moved. The Daughters of the Confederacy in 1980 filed an injunction because the city administration at that time wanted to move it to the City Hall, which was newly renovated at that time to become a city hall, so they wanted to move that in there, and the Daughters of the Confederacy that donated the statue to the city didn't want it moved. Now the Daughters donated the statue, without any conditions. So the city owned the statue outright, but still the injunction was in place that prevented them from moving a statue that they owned. So, we realized that we were wasting our time talking to the city.

In fall of 2019, 16 individuals filed suit challenging the lawfulness of the injunction. Of the 16 litigants, 13 of them were members of Move the Mindset. Our organization, I forgot to mention our organization took on the name, Move the Mindset. We learned that the Daughters of the Confederacy, because they had no ownership rights, they did not have standing to come to court and demand an injunction in the first place. As time went by and the suit was filed with attorneys; our original attorneys, by the way, were volunteers from the public defender's office because attorneys were fearful that they took our case, the White folks here in Lafayette would not hire them. They wouldn't make any money. The public defenders, they started doing research, and they were the first ones to learn that the Daughters of the Confederacy did not have standing. Later, they eventually left Lafayette and fortunately there was another attorney, who by the way is a descendant of the Mouton family. He says, "I don't think that statue ought to be there either." So he started doing research, and he went to the library to investigate if there were any collections in the library, having to do with the Daughters of the Confederacy. And sure enough, there was. And he found a document which was the writing of the minutes of the Daughters of the Confederacy, that was part of the collection that UL still has; and in the minutes it was written, "We realize we don't have standings, but we're about to inherit a new person who just won an election for Mayor. And he is friendlier than the one that's in office now and we believe that he will assist us in getting what we want, which is not to move the statue." The one in office now had two weeks to be before his term expired, and he's the one wanting to move. So they said, "We'll just wait for the new Mayor coming in". And we'll go get it moved. There was the response from the new Mayor, once he took office to the requests of the Daughters to get an injunction. And the response was, don't worry about it, we'll take care of it. Basically that's what it said. And so we got a copy of that as well. So now, in 1980, a trial took place, a court hearing took place which resulted in the judge, giving the injunction life. The city failing to object to the Daughter's failing to ask for the injunction, they failed to object to the fact that they didn't have standing; this was an illegal act that they were allowing to occur. So, they were just as guilty, in my opinion, as the Daughters of the Confederacy.

You talk about institutionalized racism. I mean, that is a perfect example of that. The judge could determine, does this person have standing to be in my court determined that as well, but he had relatives who

were members of Daughters of the Confederacy, and he should have disqualified himself in the first place; but he didn't. The suit we filed has been lingering since 2019; a trial date has been set six times and each time a continuance, was granted to the defendants of the suit that we filed against, six times. Here we are in 2021, and there is a seventh court date now set for July 26th; is our seventh court hearing.

The Daughters of the Confederacy didn't show up to the 6th court hearing; the doctor said four to six months to recover. When that happens, if that person who is ill can't make a court date, he's supposed to provide another lawyer to represent them and they didn't. Twice they claimed heart ailments and that accounted for two of the failures to have the court heard. Another one of the failures to hearing our case was the pandemic and the courthouse was closed; another reason, the case wasn't heard there was a hurricane, and the court house was closed. Another reason was that the city, in the very beginning, they were the first ones to get a continuance, they came to court and said, look, we have a new administration which was the Josh Guillory administration. And our city attorney's office is not organized yet, we're not prepared to defend the city. We filed suit against the Daughters and the City. So I think that accounts for sixth times. The sixth time, the Judge had a doctor's appointment. So that's six times, our court case could not be heard. Now this last continuance was the one where the Daughters of the Confederacy's attorney said, "my doctor says I have to wait, this length of time before I can come to work", and the judge was clearly aggravated by this and made it known in court live and in the records. The Judge saying, "You had better have representation present or else", and he mentioned something that allowed him to exclude the Daughters from the case for reasons of coming to court to defend themselves, whatever that law is he mentioned, and that was precisely what his comments were about. And he was so disturbed, then he said, "because you don't having representation here, I'm going to find the Daughters of the Confederacy, the cost of court for today's hearing, that's not taken place." So, the judge turned against them. A couple of weeks later, the attorney for the city, filed suit against the Daughters of the Confederacy and his reason being, his law firm had been representing the city. turned against them. A couple of weeks later, the attorney for the city, filed suit against the Daughters of the Confederacy and his reason being, his law firm had been representing the

city.

After the first of lawyer came and said we weren't prepared his law firm was hired, and he filed suit, saying basically; because we've had as attorneys we've had to prepare ourselves to come and defend ourselves and you the Daughters haven't been negligent in allowing that court case to take place, so that we could get paid our money. So, he files the city attorney filed suit against the Daughters of the Confederacy. And the city attorney used in their response you know when you sue somebody they've got a right to fight, they have to file a response to the suit, and in the response that they found they cited the same evidence that we presented, stating that the Daughters did not have standing to be involved in the case in 1980, in the first place. And the second argument we have is that by virtue of the injunction being placed. The city is being denied the authority to manage its own property. So, the city adopted our arguments, and they are now on our outside. On the 24th of this month, there is a hearing called a pretrial settlement conference and it's held in the Judge's chambers. It's not public. From my understanding, that is something that takes place when you have parties suing one another. The Judge gives you the opportunity to meet in his chambers and determine if there is a compromise you can arrive at, but there is no compromise. But we don't have anything to compromise about; we have one singular issue, "Move The Statue"! And there's no compromising. But we still need to go to this hearing. There are other places the statute could be moved. There are confederate soldiers memorial parks, even here in Louisiana, there are graveyards.

The evidence we have to provide in the upcoming trial is sufficient to allow the court to nullify the injunction. Once the injunction is nullified, the very last step in the movement or non-movement of this statue takes place. The movement would be for the city to actually move the statue to a conceptualized location off of public owned property. The City Council unanimously voted after several years of petitioning the parish Council; in 2020, they voted unanimously in favor of moving the statute. The City-Parish Mayor made a video and put the video on media sources for the public to see that he was in favor of moving the statue.

So now we've got the council members and the City saying the statute has to go. Well, we won't believe the statute has to go until the statute goes. And that movement of the statue, with all the support; even the Bishop of the Diocese of Lafayette made a public announcement that he thinks that it is wrong to

allow some structure to intimidate people. And so, we had the Bishop on our side, we've got the Mayor-President on our side; we've got the City Council on our side, who could stop the statue from moving. I have no idea. But we seem to have a large number of the public supporting us. As a matter of fact, those people who oppose moving the statue, you never hear from them anymore. You know, there is nobody saying we don't want to move the statue. So I'm optimistic. But, this is also a political matter. It's a social matter; a social justice matter. But it's also political. And in politics, anything can happen.

END



Fredrick "Fred" Prejean, Sr., 2020 Lafayette Civic Cup Recipient

In recognition of a lifetime of activism and community service, Fredrick "Fred" Prejean, Sr. has been selected as the Lafayette Civic Cup recipient for 2020.

Prejean is president of Move the Mindset, an organization committed to promoting racial and social justice in Lafayette. The group was founded in 2016 and has successfully advocated for the removal of the Alfred Mouton statue in Downtown Lafayette.

Prejean's community activism spans more than 50 years. He trained as a community organizer with the Southern Christian Leadership Conference, Student Nonviolent Coordinating Committee and Congress of Racial Equality. His work through Southern Consumers Cooperative helped black entrepreneurs launch startup businesses.

He has also served the community as the committee chairperson for the Heymann Scholarship Academic Awards, chairperson of the Lafayette Planning and Zoning Commission, a member of the Holy Rosary Institute Restoration Committee and a member of the Lafayette chapter of the NAACP and the Greater Southwest Louisiana Black

Chamber of Commerce. The McComb-Veazey and Freetown-Port Rico neighborhood organizations formed during his tenure with planning and zoning.

"Throughout his pathway to public service, when faced with controversial social challenges, Mr. Prejean would always emerge as the leader that provided intelligent analysis and constructive, strategic engagement that always led to positive results," says Greg Davis, 2005 Civic Cup honoree.

Prejean also served as undersecretary at the Louisiana Department of Wildlife and Fisheries and retired in 2012 as president of consulting firm Empire Management Inc. During his retirement, Prejean has worked through Move the Mindset to educate residents, form partnerships and collaborate with the Equal Justice Initiative.



Come On, Just Worship Him...



*Marlice Young-Dugas and Jonathan Dugas
The Kingdom Gathering Place Church*

Come on and just worship him. Come on lift your hands and worship him. When you think of the reckless love of God; His love will mess us up. His love is reckless. Some say love, you know, is all put together. Love can get quite messy. Hallelujah. Let's just worship him. Come on lift your hands, let's just worship Him. Come on open your mouth. Come on why don't you take a minute and minister to the King. This moment belongs to the King. This is the reason why we gather. (Psalms 55) To worship the King. He is the King of glory. Ask him, if you've never felt the tangible feel of your love, shout to the Lord. Let me feel your Love. Minister to the Lord. And glorify to the King. Come on like David, make a joyful noise. Take a moment. What reason do I have to because he woke you up this morning? That's reason enough. Because you have breathe in your lungs. Reason enough, reason enough to praise. Like David, I will bless the Lord at all times. His praises will continually be in my mouth. I don't have a choice. I will praise him. I don't have a choice. I will bless him. I will glorify his name. He deserves the honor. Come on sing with me. Come and open your mouth and bless Him. Come on open your mouth and praise. Open your mouth and give honor. He is worthy of the honor; worthy of the praise. Let everything that has breath praise the Lord. Praise him. David said, praise him in the sanctuary. Praise him according to his excellent great-

ness. Praise him simply praise him because his great he's great he is great. We glory you. Jesus we lift you. We adore you. Glorify you. We lift you. We lift you. We lift your name on high. We lift you. Jesus. We worship you. Just call his name. Power is in his name. Healing is in his name. Freedom is in his name, it's all in his name. We praise your name Jesus. We honor you Jesus. The tangible presence of the living God is in his name. The spirit of God moves in his place. Moves in this place. Move in our hearts. Move in our minds. Move spirit move. He deserves our hallelujah. Hallelujah belongs to him. It's the highest praise. He deserves our Hallelujah. It's the highest praise. Come on join in with the angels. Hallelujah. You deserve our praise. You deserve our praise. It belongs to only you. Only you. It belongs to only you only.

Glory to God! We bless you. We praise you. We love you. Jesus. We can sing like this. Where would I be? If it had not been for the Lord on my side, where would I be (let that sink in). If it had not been for the Lord on my side, tell me where I would be. It's because of his amazing grace. It was his amazing grace. Amazing grace, how sweet the sound that saved a retch like me. I once was lost but now I'm found. I was blind but now I see. Amazing grace how sweet the sound, he saved a retch like me. We once were lost by now we're found. We were blind but now we see. It was his amazing grace. Anybody just grateful for the grace of God. His grace is his is holding power. His grace is his love towards us even when we didn't deserve. That's what



we call reckless love. Can't work to gain it. We just have to receive it. His grace is sufficient. His grace is enough. His grace. Amazing grace how sweet the sound. Saved a retch like you and me.

You and me. We once were lost but now we're find. Once was blind but now we see. It was amazing grace. Can you just say 'thank you' for your grace? It's a redeeming power of God. His grace is sufficient. We worship through grace. His grace will instruct you. His grace will keep you. His grace will hold you. Can we just give him a shout of praise? Glory to God. Can we act like we're in Africa right now? Isn't it funny how sometimes we get so silent? Make a joyful shout. Because we're victorious. Because He's granted us access. Hallelujah. Just meditate on that grace. If he's done one thing for you today, that was enough. He didn't have to do that I that, but he did. Hallelujah. His grace is goodness. His grace is enough. His grace is incomprehensible. If you tried to wrap your mind around it, you can't. And that past you find yourself down, he shifts it. That's the goodness of god. I think grace is intertwined; grace is the kindness of god. Here's my grace. He'eres my grand extended. I know you don't deserve. Isn't not based on the merits of what you deserve, it's based on the merits of what my son has done. His grace.

But by the grace of God, Paul says, 'I am what I am.' And his grace towards me did not prove vain. In other words, that means that Jesus Christ's death was not for nothing. His death was for something. His death was not in vain. It's His blood that grants me access through his grace. That gives me the power to become. Paul says, 'I am who I am'. I lead worship because of His grace. I prophesize because of His grace, I minister because of His grace. I'm a mom because of His grace. I'm a wife by His grace. I'm a friend because of His grace. I can do the community

work because of His grace. The grace of God is flowing in me, but he works through us with gifts. The gifts are empowered by grace. See I'm empowered by grace. Now I want you to say it where I believe it. Say, "I'm empowered by grace", look at your neighbor and say, "you're empowered by grace too" grace cannot be separated from the anointing. You're only anointing by grace". If it had not been for grace, where would I be? Take a moment to think about it. Where would you be? Some of us could be strung out on drugs. Some of us would be on the corner. Because if you look back on some of the life experiences that we have gone through, we're really not qualified to even be here. But grace gives me the seat at the table. Gives you the strength to be a single mom. It's grace. When someone else could not be able to do it; His grace.



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But by the grace of God, grace gives you the space to walk in your divine creativity. Grace empowers you. Give me the grace you gave me in my life. When we realize that his grace is sufficient and we don't have to fight with stuff that sometimes we fight with for years trying to figure out to do, God gives me the grace to do this. It was one of those days "I'm going to be early" I was getting ready; this outfit doesn't fit, that outfit doesn't fit. Then you start getting dressed. But I was missing something and I'm looking all over. All of a sudden, I hear "hey, ask me where it is" I said, "Holy Spirit where is it?" I turned around and it was right there. See that's what grace does. It relies on the wisdom of the Holy Spirit. What does grace do? It gives you power to lean on Jesus when you can't lean on nobody else. What will grace do? Grace will strengthen you. I don't care how 'they' pray for you. I don't care how 'they' encourage you. You have to lean on grace by its strength. It will take you from glory to glory. His strength is sufficient. Grace gives you the space to walk in your divine creativity according to I Corinthians 15:10 but by the grace of God, I am what I am did not and his grace towards me did not prove in vain. He didn't waste his blood. Through blood and grace we have access. There's grace for that. There's grace for every situation we go through. His grace is sufficient. Grace gives you the space to walk in you divine creativity. Grace releases the power of God to be who you were created to be. Like Paul, we can state, "I am who I am" until you can be comfortable with you, no one else can be comfortable with you.

One of the hardest things is getting over what people say about you. You think about what people think about your images. Grace will release you and grace will set you free to where you won't care what nobody thinks about

you and the only thing that rules you and guides you is the grace that He's given you for the day to be you that He's called you to be. He said "I open doors that no man can open".

David said, "He'll prepare a table before me in the presence thine enemies." Grace is never ending, grace never stops. It's like a river, it keeps flowing and going. You just got jump in, I'm on the currant of grace. God got places for me to go, people for me to see. This gospel must be preached. It is by grace that all men come to salvation. How are they going to know the God of salvation if we don't allow grace to work through us? Somebody needs to encounter grace to support your life. Grace releases the power of God to be who you were created to be.

Paul says, 'I am who I am, only because of God. I am who I am, only because of God' When you can say that boldly and declare that, make no excuses for it. Grace is positional. Grace is conditional. Grace is relational and Grace is intentional. Grace is positional. When seated and heavenly placed with Christ. Nobody can take me out of my seat because I'm seated in heaven. Grace is conditional. It's on the condition of the King and the Kingdom. It ain't got nothing to do with my conditions, but it's based on his conditions and what he's done and what wrought through the blood of Jesus Christ. He's granted us access.

Grace is relational. The bible says we're born again by faith through grace. That Jesus died and he rose. Not only did he rise he ascended and is now seated. It's positional.

It's relational. It's my relationship through Jesus Christ. Nobody else can give you grace to be you. I am who I am because of his grace.

And his grace is intentional. He intends to bless us. It's his intentions. He intends to be good to us. Even when we aren't good to us, he's still good, he's still kind. He still loves. He still got his hand stretched out to help us. Grace is an empowerment. Grace is an enablement of the Holy Ghost to help me be me in this earth and nobody else is qualified to that do that except me.

He paid the price because you're authentic. In other words, when he made you're the only the kind and there will never be another one like it. Once you're done and the scope of grace that's that he's afforded you to live your life on this Earth is over, there ain't going to be no more coming back to the Earth. Time is not promised. Grace makes us unselfish and wants to do more for others. Even though I might have a need, I forget about my need to be gracious and kind to help somebody else. That's grace in motion, in operation.

Grace is an enablement. Grace gives us the ability to be. Grace is an activator. Grace is a cultivator. Grace is a motivator. Grace is an activating power of God. Grace is a cultivating power of God and Grace is the motivating power of God. When you know you have activating power of God on the inside of you, it should inspire you and motivate you every day to go out there to be all that you can be. Don't have time to be mad. Don't have time to be upset. The joy of the Lord by his Grace is going to be my strength. He's going to give me his joy for the day. He's going to give me his peace for the day. I don't care how bad the day is. I shift my mind. I shift myself.

God's grace makes it possible for me to glorify him. God's grace is the very name of his throne. You can say by his grace I shall be what I shall be. By his grace I am healed, I am moved, I am free, and I am liberated. Grace sets us free from the bondages of the enemy. Grace rescued me. Grace restores me. Grace renews me.

Grace reminds me that I am who I am because of His grace. Worship is the response and the surrender of all that we are and that He has done. And all that He has made us to be. That's why we worship, because it is an honor to do so. Grace is the finished work.

When this life is done and we're rewarded for what we were supposed to do and when we're done, we don't get another chance to come back to do it. So I encourage you to work the works of Him each day because when night comes, no man will be able to work. God's grace is cultivating you, activating you, and motivating you right now. John 1:16 "For of his fullness we have all received grace upon grace." Let grace elevate you. His grace is sufficient. His grace is enough for me.

END





What is Faith?

As a Christian, have you ever asked yourself, do I have faith or what is faith? Is faith a feeling or is it spiritual?

Well let's define Faith according to the Bible: Faith is the realization of what is hoped for and evidence of things not seen (Hebrew 1). But without faith it is impossible to please God, for anyone who approaches God must believe that he exists and that he rewards those who seek him (Hebrew 11:6).

Let's look at that statement closer, faith is confidence in what we hope for and assurance about what we do not see. Evidence is the promise made by God. If God promises to do something, it is impossible

for God to lie (Hebrew 6:18). If you have true faith, you do not need to ask or search for the evidence, you already possess it.

Faith is Spiritual, not physical. It comes from the Spirit of God, which is in our heart. For we walk by faith, not by sight (II Corinthians 5:7). True faith means learning to disregard what we see. We worship God in spirit, because God is spirit. They that worship him, must worship in spirit and truth (John 4:24). Prayer, fasting, meditation are all spiritual activities. When we engage in these spiritual activities, we have access to God through Jesus Christ.

Many stories are captured in Hebrew 11 of those servants that had faith and how their faith enabled them to perform great acts and miracles and endured trials and tribulations.

Think about it! Anything a person does as a Christian means nothing, if he or she lacks faith. Because without faith, he or she has no hope of pleasing God.

To have a relationship with God, we must have faith, believe, trust, hear and study God's words. We are recompensed with spiritual strength, love, knowledge and peace through this relationship.

By Lana Pierre

Fire Up the Barbecue

- **Clean Your Grill.** Take time to make sure your grill is clean and ready for safe use before throwing on your favorite food. Clean your grill with hot, soapy water and remove any charred debris or grease buildup after each use.
- **Keep the Upper Hand.** Proper food safety involves using different cutting boards when switching between raw meats and ready-to-eat foods. Remember to change your knives and other utensils when working with these foods, too, to avoid cross-contamination. Wash cutting boards and utensils in hot, soapy water between uses.

And always, always wash your hands!

- **Embrace Marinating Musts.** Marinate meat in the refrigerator (never on the counter or outside by the grill). And, discard or bring leftover sauces to a boil before reusing them on cooked meats to prevent cross-contamination.
- **Be Mindful of Fat.** Choose lean cuts of beef, pork, poultry, or seafood.
- **Pile on the Nutrients.** Add flavor and nutrition to your meal with vegetables cooked right on the grill. Baste vegetables with a little olive oil or vinaigrette. Season them with herbs and place on a hot grill until they are tender.
- **Toast a Healthy Dessert.** Grill fruit kebabs, pineapple slices or peach halves on low heat until the fruit is hot and slightly golden. Serve the fruit on top of a scoop of low-fat yogurt for a tasty and nutritious dessert.
- **Watch the Clock.** Refrigerate foods promptly and don't leave perishable foods sitting out for more than 2 hours at room temperature. Better yet, keep on ice. Food safety experts say grilled foods have a refrigerator life of only three to four days.



Road Trip

Pack some of these travel-friendly foods for families of all ages. Keep perishable items in a cooler with ice, so no one gets sick.

- Low-fat yogurt
- Cheese sticks
- Cottage cheese
- Sliced bell peppers, cucumbers or other easy-to-eat veggies
- Applesauce
- Dried and fresh fruit
- Popcorn
- Trail mix
- Peanut butter sandwiches
- Whole-grain crackers
- Low-fat milk boxes
- 100% fruit or vegetable juice
- Water

Don't forget portable eating utensils and plenty of napkins and wipes.

A Stay at the Beach

Whether you're hitting the beach for a day or staying for a week, the same guidelines apply. Try to stick as closely to your normal eating schedule as possible. Bring a cooler with some of the foods listed above and plenty of ice. Pack ample water and encourage frequent sipping. The hot sun can be dehydrating, and the cool ocean water and tons of fun can distract you from drinking fluids.

Cruising Along

Food is present constantly on cruise ships and in big, showy ways. Just because food is there, doesn't mean you need to eat all of it. Eat mindfully when you are hungry, rather than eating because you see it.

Visiting Family or Friends

Whether you're traveling with others or staying in their homes, you may run into well-meaning food pushers. Give relatives and friends a kind heads-up to your expectations when it comes to offering food to your children. Help them find other ways to express love and warmth such as reading a story or taking your child for a special outing.

END

Summer is here and many of us have been waiting to enjoy the great outdoors. Some may have friends and family over to fire up the BBQ. Others are planning road trips, a stay at the beach, cruising along, or visiting family and friends. Here's some tips to help you eat healthy, regardless of your summer plans:



By Dr. Jennifer Jackson, Registered and Licensed Dietitian
Source: Academy of Nutrition and Dietetics

Greg Davis Speaks at Juneteenth Celebration

June 19, 2021



First I like to say, it's great to see many of you I haven't seen many of you in years. I retired from the Cajundome about three years ago, and I had to go to Lobell, Louisiana, which is right outside of Port Allen and I had to take care of my father, who was at the age of 93 suffering with Alzheimer's, and my Mom 91 frail suffering with dementia. And that's why I've been most of my days in Lobell taking care of Mom, who says she will not be placed in a nursing home. She says that she will leave her last days on the property that goes back several generations in our family. So, baby boy has the responsibility of doing all that he can to make sure that that happens. June 19, 1865, Juneteenth, that was a day of celebration. The last of our ancestors who were enslaved to find out that they were, indeed, free, free from slavery. As I reflect on our ancestors, and those days. I'm careful about what resources are used to learn about their history, because there is a part of that history that we don't, we're not told about in mainstream academia or in mainstream media. And I would recommend to you, sources by Dr. Gerald Horne, University of Houston, he's a great source, for the accurate history of our ancestors who were enslaved, who found out about their freedom from slavery June 19, 1865. They understood that they had gained their freedom from slavery, but they also understood that they were not necessarily free. Because they understood that there was something about enslavement. That was far more

powerful than what they had actually understood during enslavement they knew that there was something about that was going to continue to be a problem. After they were freed from slavery and what they were concerned about was the thing that created slavery in the first place. A world system of White supremacy, a system that started in the 15th century, blessed by a Pope of the Roman Catholic Church, to Portugal and Spain, giving them permission, the moral permission to go and to Africa. And to begin enslaving African people on the premise that African people were soulless. And were sat on that premise with the blessing of the Pope. The Portuguese and the Spaniards, felt, morally, free, free from 80 cents of immorality that they could go into Africa, and do what they started doing to human beings.

And I believe that on June 19, 1865, based on what I read in the accurate history of those days, that our ancestors, who learned about their freedom on this day, understood that that was what they were actually up against, and even though that they were free from slavery they really were not free. And, our ancestors for gain their freedom therefore, went to work for the days of emancipation. We need to study those days, how our ancestors, our African ancestors who gained their freedom, and how they understood that they needed to go to work. They had work to do. They had to empower themselves, because they knew that without power that they were always subject to White supremacy. And they went out and over, 10 or 11 year period they built schools. They ran for political office, they were in Congress, they were in state legislators, they were in local city councils, they started businesses and they went to work. It is amazing what our ancestors were able to do in that short period of time, coming out of slavery. And they understood that, to be free; you had to do the work to empower yourself as a Black community, a world system of racism, White supremacy, will not end without Black people the world over. Gaining sufficient power to be able to sufficiently any efficiently counter, the world system of racism White supremacy, a system that is a gangster enterprise, a system that is based on torture, terrorism, rape, robbery, thievery, a system that is built on injustice. There can be no justice on planet Earth, until we rise up, White people and Black people and do anything and everything that it takes to end this system, once and for all. White supremacy is

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a very effective system; it refines itself over the course of history. How else can this system have existed for over 500 years that is amazing? To sustain a system of domination and mistreatment of all people on planet earth that are classified as not White, and especially those who are classified as not White and who are Black. It is amazing how this system has been able to live on for over 500 years. It uses deceptions and illusions; it also uses muscle; you've got to have muscle to maintain the system like that you have to have the ability to go anywhere and everywhere you want to go and use your might to dictate the lives of other people. So, our ancestors June 19, 1865, learned to have their freedom from slavery. And as they went to work, White supremacy, went to work, White supremacy says, it is time for a refinement of the system that we can no longer enslaved African people, but we are not going to end the ability of White supremacy to dominate, Black people in America. So a refinement was done. And this refinement, I believe, when it was proven successful was celebrated with the creation of these Confederate monuments. It was a celebration to the continuation the reemergence the success of the refinements of White supremacy, under the name, Jim Crow.

Jim Crow. I had the privilege of living under Jim Crow in Bogalusa and also in Port Allen, Louisiana. When I was a kid my mom would bring me to Catholic Church. And we had to sit in the back of the church. We could not go to Communion until every White person in that church went to Communion first back in those days, the priests would put the communion on your tongue with his fingers and White people in Holy Family Catholic Church, Port Allen did not want that priests finger to touch their lips as it already touched the lips of a Black person so when we were in the back of the church, I'm a child. My mom is a Catholic, and she was a devout Catholic, but as I was sitting there as a young person, I was saying to myself, there is something going on in this church right now. That is much more powerful than Christianity. Because one of the things I've heard as a child, the priests talk about one of the, one of the primary principles of Christianity. Do unto others as you will have them do unto you. So I'm sitting in the back of the church. And I'm hearing the priests, talk about this. And I'm going, wait a minute, that's not what's going on in this church. There's got to be something more powerful. Than the Christianity that was being preached by that priests,



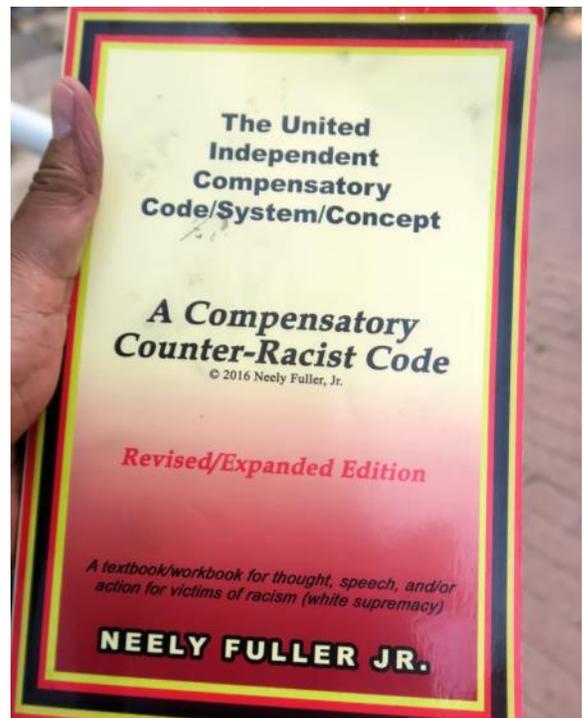
perhaps another kind of religion. What is religion? Religion is strong beliefs that are after all. Essentially, that's what religion is. So, what the priest was preaching from the pulpit was not measuring up with what I was experiencing in that church. So for years, I kept asking myself, exploring, trying to find an answer. And then I ran across a Priest. His name was Father Albert McKnight, many of you remember Father McKnight was my mentor, and Father McKnight set me down, and his son. Let me explain to you what's going on in that what was going on in that church. And that's when Fr. McKnight began to teach me about the world system of White supremacy, a system that is the most powerful religion, and the most powerful government on planet Earth. I am sitting in the Catholic Church, being taught Christianity. Do unto others as you would have them do unto; then why would I be sitting in the back of the church? While I mean Knight says great because in that church, there was something going on far more powerful than the Christianity that the Priest was teaching about. And it was the wall system of racism White supremacy, a system that has been in existence for 500 years. When we get to the end of the Civil Rights Movement; I remember that moment I lived in those days, the marches, the protests, the economic boycotts and being arrested. And then around 1968, we all thought the Black leaders of that day, I was young, so I was not necessarily a leader. I was mostly a high school student. But when 1968 arrived, it seemed like we thought we had arrived when they allowed us to integrate, when they desegregated

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things first, forced segregation was no longer the rule of the day. So we thought that we were going into a whole new period of time; when we would be free of racial oppression. Little did we know that while we were thinking that White supremacy on that day, 1968 was doing the same thing that it did in 1865. He was undergoing a refinement; Jim Crow segregation to the last 50 years of mass incarceration, an injection of crack cocaine into our communities. And the outflow, outsourcing of our jobs to other countries, just so that they could get the cheap labor, whether it's Mexico, China and Asian communities.

And that was devastating to the Black community, it ruined the Black family, Black fathers locked up in jail right now over 7 million Black people have had some engagement with the criminal injustice system, has some sort of a record. Many of our families now are single parent mothers. That is by design that was done on purpose, Black people are not that way, but under the right conditions, by design we can become that way; when you're up against such power. So I say to you that on the same day, this day that we celebrating, Juneteenth. I make a call out to enter all of you.

What I plan to do on this day, every day. When this date comes about, I'm going to gather as many Black children as I can gather, and I'm going to encourage teachers to do the same, civic leaders, to do the same, and bring these Black children into churches into classrooms and into meeting rooms, and to start teaching them about the world system of racism, White supremacy, so that they can understand what it is and how it works. This is a book by Mr. Neely Fuller, he has written a book, a compensatory counter racist code. He is telling us, Black people, that we have got to teach our Black youth, a counter racist code. We have got to get on code for the purpose of countering this most oppressive system of racism White supremacy, so that it can be ended and replaced with a system of justice. What is justice? According to nearly follow. Justice is a system that guarantees that no human being on planet Earth will be mistreated; it guarantees that any human being, that needs help, will be given the constructive help that they need. Very simple definition of justice, Neely Fuller advocates that we create a code that we will follow. So that is not a leader that we're following, we are following a code and that code is about countering the world system of racism White supremacy, so that we can end it and replace it with a system of justice. Neely Fuller, at the



very beginning of his book here's what he says. He says, "If you do not understand White supremacy, what it is and how it works, everything else you think you understand will only confuse you".

Ladies and gentlemen, it's time for this system to end the system that caused me enslavement. 250 years of African people. It's time for this to end, not tomorrow, not next week, not next year, not 10 years from now, we can end this today. Thank you very much.

END



Moose Harris



Bio Anthony B. Daniels aka Moose Harris

Anthony B. Daniels aka Moose Harris always knew he wanted to be involved in entertainment, especially music, in some form of fashion. Growing up immersed in classic Motown, as well as modern sounds of the 80s and 90s; Daniels started his path in music, playing various instruments in his hometown of New Iberia LA. After he was accepted to the University of New Orleans at eighteen years old, Daniels began studying Jazz under the legendary New Orleans musician and Jazz vocalist Ellis Marsalis.

5 Albums with 12 Producer Credits later, with multiple genre experiences under his belt, the expansion beyond performance in music has really taken flight. Since 2010, Daniels has been the founder and host of two internationally syndicated radio shows: Urban Flosarus & The Grapevine. In 2018 He started The Brown Sugar Music Festival in New Iberia, collaborating with the City of New Iberia, and non-profit organization Envision Da Berry. Journalism and TV/Film Acting has also been added to the repertoire with ThaAntidote.com, a National Entertainment Culture Organization based out of Baton Rouge; Background Acting on various TV shows like NCIS New Orleans, Claws, Your Honor, and working with veterans like Melissa Gilbert & Jamie Foxx in multiple movies.

It's the years of experience composing music and writing lyrics that led Daniels to the Poetry World. "Little by little, I was getting told how the lyrics that I wrote could apply in a poetry setting. A comment here, a comment there. Little did anyone know is, I would randomly write things - long, rumbling things - just to get whatever moment accomplished, that I knew didn't have as much of a chance to be musical. So I guess that the arsenal had always been there!" 2019-2021 allowed Daniels to become a member of the Lyrically Inclined Poetry Team, and make a performance appearance at the Southern Fried Poetry Slam for the first time.

What if There's No Tomorrow?

What if there is no tomorrow?
Just a variation of days gone by
What if you're not really here?
What if you've already died?
And everything is, what is perceived to have happened
If another set of circumstances had taken place that
one time?
What if everyone around you was the heaven or hell
you're to look forward to
And it's just a matter of which variation you're to
jump into next?
What if you're someone's heaven or hell to see next?
Are You their Angel? Or their daemon? (Flex)
What if everything we're to look forward to has al-
ready happened,
And we're the last ones to know?
That skeleton in your closet is really your body
Hanging by the flesh
While the world waits for you to catch up
In the purgatory we call life?
What if life is really death?
And this whole time is really a nine month journey
Of another's pregnancy
So at birth
We can see tomorrow
For what it really is?

Business Spotlight

Dr. Enola Pillard, D.P.C.
Life Coach, Author, Hair Practitioner,
and Motivational Speaker



My name is Dr. Enola Pillard. I'm originally from Simmesport, La, in Avoyelles Parish. I'm a hairstylist, a trichologist, a life coach, a motivational speaker and a licensed cosmetology instructor. I wear many hats. I spend time with my family that will recharge. I have three kids, two boys and one girl. I have a 28 year old, two 19 year olds.

Being a certified trichologist, is one of the top notch as far as education wise, in the industry of being a cosmetologist. That's one of the highest levels you can go on. What made me become a trichologist is what I've gathered from continued education. If you're going to be a hairstylist, you need to be a professional hairstylist. Whoever walks through those doors, you need to be able to accommodate them. You know there's been a lot of demand not only myself, but when other people have experienced hair loss, and I just found that I didn't have, you know, I knew what cosmetology, taught me but I felt that it was a deeper level of education and knowledge that I need to fully be able to have the solution to someone that has gone through something, such as hair loss, or scalp conditions.

Every situation is different. So, it would involve a consultation. And once you do a thorough consultation, then you will know how to accommodate your guest, but everybody's situation is different, so it would take a thorough consultation to be able to accurately know what you need to do to be able to assist.

Well, if someone has a scalp condition; I would have to do a thorough consultation. Once I do the thorough consultation, then I will know what treatment is needed. There's a laser treatment, it's different, there's a variety of things, it depends on the customer and their condition and to know what to do, how to come up with a solution to see, to get the hair back to growing in its proper state. I have not completely gone through like I had already started, because before I became a trichologist, I was a hair practitioner. So as a hair practitioner, I had already started practicing but I don't feel that I've gained the ultimate knowledge that I need. So there's still two more classes that I'm taking for continued education because I still don't feel that that's the complete knowledge that's needed.

Every individual is different, so I wouldn't know it's no chemical; it's definitely no chemicals and its treatments. It's a plan that you would actually put in place for the individual, but until you do the thorough consultation; you know everybody's plan won't be the same. I would say it will take about an hour for the consultation because there's a form that the individual that's online and before, prior to the consultation; the customer would come in and would fill that out and bring it in. So I would give at least an hour to give a thorough consultation, now as for the treatments, as I mentioned, it depends on the consultation to know what program we would have to put in place. Many guests wonder if there are trichologists in the area; there are none in the Lafayette area.





I'm also a life coach. So I have also implied my skills as a life coach, because sometimes it may do something to your self-esteem, or you may be ashamed or embarrassed or feel awful. So I've also added my life coaching skills, along with the trichology, to be able to help the guest feel better about it, but I am one of the first trichologists in the Lafayette area. Life coach is different from counseling or just giving advice. There is a necessity to get the proper training to apply skills where you can properly coach someone. It's life changing. Whenever you know, what's your, the difference with me. Once I knew my purpose in life and knew that there was something in me that could help someone else. I love the fact that life coaching is something, another hat that I'm able to wear.

I mean as a life coach, you would have a, once again, a consultation to see what the guest may need, as for needing a life coach, is that once you get the consultation and see the need of the guest, then you'll know what skills that's needed so they can get the change. Its different exercises, it just depends on what the individual needs. Someone, like you may ask, or wonder, why would I need a life coach? Someone that may have lost a loved one, or dealt with an illness, or maybe have just some deep issues from their past. And they tried it on their own, and they see, like on their own that they just cannot get better and they'll get a life coach, just to help them walk through that process, to feel better about the situation or to be able to move on. I became a certified life coach in February 2021. It was over a year of being educated on how to get certified, professionally and legally. I've been a cosmetologist for 24 years and I've gained a variety of clients. I've had opportunities to be on panels, summits, conferences, you know variety I go to schools as, you know I do classes, I go to schools, beauty schools I speak at graduations, cosmetology graduation so it is working very well to know that things that I've experienced in the industry. I can share with the upcoming hair stylists and barbers; I can share my experience, or share tips that may help them along their journey.

I have my very first book called *Adjusting Your Crown* and I have a second edition of *Adjusting Your Crown* and along with it is a 30 day journal. I also have a prayer book for entrepreneurs that are called; I pray that you shall prosper. I'm also a part of three anthologies. That's where you join other authors and you have a chapter in that anthology, and one of them is called, "What Is Your Superpower"? And the other one is called *Cosmo Chronicles*, and I have one more called *Journey to Sisterhood*. I would think every author have the desire to be able to reach the hearts of others and be able to meet them where they are, and share different things, motivate them and inspire them and encourage them. What inspired me is a different story, and mentoring different students I saw that there was a need to go deeper to take to another level. What I realized is that some people they'll have a conversation and they feel better. At that moment, but it's not like having something at hand, at the midnight hour when the conference is over. When the session is over, it is nothing like having something in your hands to remind you of what inspires you, motivates you and makes you feel better. So that's what made me become an author and really just following the path that God had for me, not trying to figure it out on my own, that was just part of my path to become an author, to maybe on another level reached a heart of others. I could say about becoming an author is very interesting, being an author and getting reviews and hearing other people reach out to you to tell you how their life has changed by you being obedient and what you're called to do in life and the message that God has given you to know that is really met someone at the time of me.



I'm about to start working for 337 media. And I'm very excited about that, because I'll be able to get out in the community. They have gifts and talents and special abilities, so much help out there that a lot of people are not aware. So, I'm so grateful that I'm about to actually be a brand ambassador for 337 media so that's another door that has opened for me. So being a part of the changing need to see in our community will tell me about the 337 median. Maybe things they don't from the news, maybe help is this right here in our community; they don't have to travel to another city. That's right here so that's what brand ambassadors who get out in the community.

END

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One on One with Judge Royale Colbert ~ 15th Judicial District Court



I'm the son of Royale Colbert, Sr. and Jacqueline Marie Jean-Batiste of St. Martinville. My dad is from here in Lafayette. Born and raised here in Lafayette. I attended Immaculate Heart, Holy Family, everything up until the 11th grade finished up at NISH (New Iberia Senior High) my senior year. Graduated, went play football in Kentucky for a year and a half, transferred back to USL finished up USL in '97, attended Southern for law school. Finished law school at Southern, joined the army, and did my time in the army came out to date in the reserves, commissioned as a JAG officer. Did 18 years as a JAG officer, four years in the Air Force Reserve, joined the Department of Justice, from the Department of Justice to Allstate Insurance Company, Allstate Insurance Company to the Public Defender's office, Public Defender's Office back to active duty for two years, and then to the DA's office, and then I got elected judge. So that's my legal career.

I spent majority of my time here in Lafayette. We were raised in Truman right across from Queen of Peace Church. In fact I was baptized and made my 1st

Communion at Immaculate Heart. But we attended Queen of Peace church where I made my Confirmation; in fact I'm still a member, that's my home church. That's where I'm always going to go. I'm an usher there, I'm proud of that. I'm the barbecue usher, as they call me. So we were raised Catholic.

I'm a member of Alpha Phi Alpha the Zeta Psi chapter of Alpha Phi Alpha from USL. I'm a member of the Prince Hall Masons over on Fourth Street. Those are my civic organizations. Hobby wise, like everybody else I watch TV. And again, now that I'm a judge, I thank the people of Lafayette who have elected me. Everybody can say I work hard...I'm here. I get to work 8:30 every morning and I leave at six o'clock every day. Even on weekends, most of the time. I think that's about me in a nutshell.

I have one daughter. Her name is Aubrey Jacqueline Marie Colbert. I also have an adopted daughter named Malaysia. Aubrey is not quite a year and Malaysia is six. I've had Malaysia for about four and a half years. She's the daughter of one of my first cousins who had some issues. She's my goddaughter and I've just kept her always and forever. She goes back between me and her mom, but she's with me the majority of the time. I'm also married; I've been married to my wife Elaine for three years.

In regards to the military, I'm a reserved JAG officer. August 28, 2022 will be my official final date of retirement and then I'll be retired with 28 years. If an event broke out and they needed another lawyer, they can make a call. Actually as an officer, we're subject to recall until the age of 65, so I have another 20yrs to go before I'm completely retired, but I'm in what we call TPU status right now. So if something happens and the President says, "I need everybody" then I'm amongst the first wave of people to go. I've got my three deployments so I doubt they'd call me again. They've sent me overseas enough times.

I'm trial defenses services. For example, if soldiers get in trouble while they're on active duty. It's me and Captain James Benton out of New Orleans. We defend soldiers who have been accused of minor infractions; like if they get a DWI on base or if they get a speeding ticket on their way to base or they get in a fight on base. As long as it's nothing major right now. And then while I was in, I specialized in sex offenses.

By Susannah Johnson Malbreaux

So we have a huge problem with the age of consent in Germany as compared to the age of consent in America. And what I mean is, in Germany, the age of consent is 14 and of course, the age of consent in America is 18. And so we had to remind our soldiers that when they got to Germany, even though you're in Germany, you're still subject to American law. So we might have an 18 or 19 year old soldier there dating a 14 year old German child, which again in Germany is legal, but the minute they brought that child back on base, it became a sex offense. It became carnal knowledge of a juvenile. So I would be the one taking care of that; either defending the soldier or prosecuting the soldier depending on what side the base commander assigned me on. So that was my specialty while I was an active duty JAG officer.

I spend very little of the state's money. We get a budget for things we need for our office; like pens, paper, our copy machines, our computer. The state gives us a certain amount of money every year and they say, "This is your budget". But the idea is to try and save as much of that money as we possibly can. I'll be the first to admit while the judges are compensated well, the staff is not. And so, at the end of the year, the idea is, if we can save money, maybe give our staff a raise.

My secretary, Ms. Sarah, you know she works here. She's overly worked as is Ms. White. They are overworked for the amount of money they are paid. I mean, in Ms. Sarah's case she could literally go to McDonald's and make the same amount of money. To say she takes care of everybody who comes to the door. She looks up their case for them, and we have an open door policy. If I'm in the office, and someone has an issue that I can help them with, please feel free to come in. We take all the appointments. If somebody calls and they want us to go somewhere and speak or give a speech or meet and greet people, Ms. Sarah handles all that for our calendar. And so she's here again from 8:30am to 5:30pm every day. And so she does a lot, but I have to be the first to admit she is grossly under compensated. So the idea is if we could save some money then at the end of the year we can say, hey we've saved some money we need to do something for the staff.

The significance to the African American community in my case, especially in my case, it's important not only because I'm African American, but it's where I'm from. The area of town I'm from. The area of town I grew up in. As you know there are two African Americans judges, myself and Miss Garrett, we have a male



and a female, so both sides of the African American spectrum are represented. And I've always said; you know in the last 10 years Black females are killing it. But the men, we need us, we're getting left behind. Not through anybody's fault but our own. There's been a lack of positive role models for young African American males to view. And so now you have one of each. Additionally, one of the promises I made when I got elected, I will be the same person I was the day after the election as I was before the election. And so being an African American male, I still have a tendency of going around and showing other African American males coming up, "look you can do what I did. This is where I came from. You have that ability to do it too." I'll be the first to admit, I wasn't the 4.0 student when I was in high school or college. I wasn't Mr. Academic or Mr. Athletic. I was your average everyday student but I worked hard. I was fortunate because like most of us growing up, my parents divorced when I was five years old. I was raised, strangely enough, by my father; you know Royale Sr. did a great job. I will, if I had to make a complaint to my dad was financially, he was 100% there and then some. As an example of what a man should be, he was 100% there and then some. But my morals and spirituality, all that came from my Aunt Patricia Colbert Cormier. So, when that was going to work; when I was six coming home from Immaculate Heart and being locked in the house from 6pm to when he got off work at eight o'clock. Aunt Pat would

JUDGE ROYALE COLBERT - CONTINUED

come and say, "You did your homework? You got your clothes laid out? Did y'all go to church this Saturday?" (Because dad would be working on Saturdays). "Have you eaten? Okay your dad will be home in an hour. Lock this door. Get your butt in bed. You know what you got to go do." And so, again, I was fortunate, my grandmother, same/difference. We were raised, so I can't say I was raised in a traditional home. I was raised in that kind of patchwork home, but I had my dad, who again, financially was the best father anybody could ask for. I always say he did the best he could with what he had. He made sure he told us, "I love y'all" Because I have three brothers and sisters. "I love y'all, I'm gonna provide not only what you need, but what I can give you. And then Aunt Pat would come in and take care of the rest. So my aunt will come in and you've got to do ABCD and E. Your education is paramount, your morals are paramount, you've got to go to church, you've got to go to church, and you've got to go to church. I was fortunate. So when people see me and I still ride around Truman; and I still go by Ms. Cecilia and get me a pecan candy at least once a week. I go by the yellow stand and get me a snowball or I just go hang out at the King Center, or even on Simcoe or in Fighting Ville or Fruity Town. I have friends all over; when they see me I'm not dressed like how you'd expect a judge to be dressed or even a lawyer. I'm in jeans and a T-shirt with a baseball cap on. And those kids find out, well this is a judge, they're like, you're not really a judge. I am which means I'm actually a lawyer; well you don't look like a lawyer. "Well tell me what a lawyer is supposed to look like?"

So, one of the things my Aunt Pat always said was, "Don't let your environment make you, you make your environment" and I tell that to kids so that they recognize that hey, he's just like us, if he did it, we could do it. I wasn't the best kicker. I got into fights at school. The nuns at Holy Family beat my butt. I got suspended from Northside. You know, I did my share of dirt too, but my dad and my aunt always came back and my mom (she'd come from New Iberia), they made sure...you fell off you get back on the right track.

You know I remember for graduation. I graduated high school, the next morning I woke up, my dad was sitting on my bed, and he had a military pamphlet and a college application. And his words were, "I don't care where you go, but you're getting the hell up out of here." I call my Aunt, she's like well I thought you



had a scholarship to a school in Kentucky. I did. So she's like, then you're going to college. I did the military and college, but it was just the positive role models, positive people. So if anybody says anything, you know, I'll always tell people I'm thankful for what I have. I'm thankful being in this position.

Judge Rubin kind of gave me the upper hand. But if I can show somebody else, if can be that example that you too can do it, because I never imagined in my wildest day that I'd be sitting behind Judge Rubin's desk. So that's the example I hope that I can set up for somebody. The next person will be there.

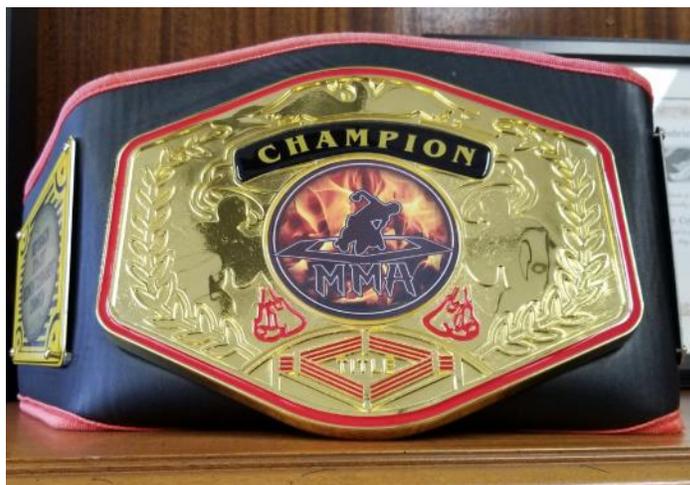
The aspiration to becoming a judge:

That's a funny story. I've you've ever spoken to Judge Rubin; our house in Truman and his house in Truman were right next door. Again, my father, bless him, love him to death...he was working at the post office and my mom is pregnant. Judge Rubin is our next door neighbor, well my mom goes into labor, and Judge Rubin brings mom to the hospital. I'm born at the old Charity Hospital on St Landry and Judge Rubin brings me back from the hospital. He always told me that he decided when I was a little over a week old I was going to be a lawyer than a judge. And over the years of seeing him, he always told me, you're going to be a lawyer and you're going to be a judge one day. And so time went on and he had his son Little Ed. And we always figured that Little Ed would probably ascend to his position if he could, then tragically Little Ed



had a heart attack. So, I'm upstairs in the DA's office and I'm doing my thing and hopefully doing some good in the community and he didn't know. So he calls me downstairs, he says, "Have you ever thought about being a judge?" It had crossed my mind but, I was happy doing what I was doing and I could do more good there. And at the time I was coaching little league football. He said to consider it. I think that was three years ago. Then he got with my dad, he got with Aunt Pat and then they called me and told me "you're running for judge." I believe in paying my debts. Also, I will tell you I'm not the smartest lightbulb in a six pack 100 watts. So when the three people who I most admire in his world called me and told me I'm going to do something. "Yes, sir" was the answer. "If you think I'm ready, then I'm ready. Ok Aunt Pat, ok dad, ok Judge. If you say I'm ready then I'm ready." And at that point Judge Rubin said, "If you're going to do it, I need you to be dedicated to it." I said, "Well do you think I can serve the people in Lafayette?" He said, "Not only can you serve the people of Lafayette, more importantly, you can serve the average people of Lafayette." And so, I decided to run for judge.

Pastor John Milton was one of the first African American prosecutors in Lafayette. He was hired by Mike Harson way back when. John is also one of my frat brothers; I'm an Alpha...Alpha Phi Alpha. The day I started to become a prosecutor, I was defense attorney with the public defender's office. We were in court, Pastor Milton was in court. They came downstairs and Mark Garber was getting ready to run for judge. Pastor Milton said, "We need to find an African American to become a prosecutor" and Pastor Milton said I'm going to tap Royale on his shoulder, go with Mark, we want you to be a prosecutor. I'm like, I'm not a prosecutor, and I know all the criminals. He says, "Just do what I tell you to do." I left and went upstairs. John recommended me to Mike; my interview was, "you're going to start Monday." He said, "John called you're gonna start Monday." And so when I spoke to Pastor and asked why, he said because you have the right temperament, he said you know when to yell, but you also know when to be kind. He said, "You also know you're hands on person". He said and what we need is somebody from our side of town, who knows the people, who knows who needs to go to jail, who doesn't need to go to jail, who needs punishment who doesn't need, and who will be innovative. So when the judgeship came up John and I worked a couple of cases together as a prosecutor and defense lawyer. We did some real creative things. I'll tell anybody, I don't believe in long sentences, I don't believe in the death penalty, I think that's something God needs to decide it's not for me to decide that. So, you know before I take the bench every morning, I pray, I don't care. I mean, I'm Catholic. I attend church twice a week, especially confession. So I'm guided by my spirituality and that's when John liked. He said, I think you have what it takes to be a judge. So I'm like Okay, again, if ya'll think I got, I got it. But you know if was Pastor Milton, it was Valex Amos, Judge Rubin, my dad, some of the other black lawyers here it was even Valerie herself.



JUDGE ROYALE COLBERT - CONTINUED



Joslyn Alex, these people like you're young enough that we want you that you can be around long enough and effect the change that you want to have changed. I made no mistakes about who I am; I have two brothers, who both served time. They did time for their mistakes and both of them are doing quite well right now. I believe rehabilitation works, but I remember my mother taking that trip down Cottonport from New Iberia riding with her, that's a three and a half hour drive. I remember the heartbreak she would go through leaving my brothers on Sunday afternoon there to come back home and all she kept saying before is that I want my child to come home, I want my child to come home. So when my brothers came home, my mother was so happy she talked to them. So, but I always remember what they went through a spoke to my brother. They told me about the good parts by being in jail, and bad parts about being in jail. Either it can make you or it can break you, and they both came out with the system, impart both of them some life skills, more important the system and part of the both the different job skills, and they are both

gainfully employed, but they also made sure that I never went down that path that they went down. And so, you know, I think I have enough people looking at me.

When I came into my office here, I kept Judge Rubin's painting behind me, it's right over my desk. And he and I both laugh about it but he always says, he told me it's so I could look down on you to make sure don't do nothing crazy. And I call him and I told him I said, I kept your picture, so I can look up to make sure I don't do nothing crazy. So even though I sit here as a judge now, there are still people I call for advice. Call to listen. And, but the most important thing to me is, honestly, I get out of my office, and I still go and talk to people and meet people. One of the things I realized is; our community is different. And I said, I mean the African American community, the minority community we're a little different. To some people, what may be a major life event, we're kind of used to the struggle. So to us it's like okay yeah it's bad. I can get over it, I'm gonna keep on pushing. And I recognize that I recognize that our family units are different, you know, we don't have the luxury most of us yet of having two parents in the home at one time, you know, if daddy works, and mom has to work, but that's just the way we were raised.

On my dad's side, I'm a second generation college graduate, on my mom's side; I'm a first generation high school graduate. So that's saying a lot, my mother got her high school diploma after I graduated college. That's saying a lot. You recognize that in the family. Everybody whose daddy I knew was a truck driver or they worked for the post office. And when your daddy is driving cross country, then you're raised by just your mom. Mom raised everybody and daddy was gone, but daddy would come home on the weekends. So our family units are different. Our things are different. I remember having to go cash in \$1 food stamp, the old paper brown ones, buying a 15 cent cake and bringing my mom but 85 cents back so I could have money to go to school to buy lunch, free lunch. I remember there were days, you know, I remember what government cheese tastes like and mixing the milk with water. But we were happy kids Yeah, Truman was happy place, Truman was a great place to grow up. We let the streetlights beat us home. When I came into my office here, I kept Judge Rubin's painting behind me, it's right over my desk. And he and I both laugh about it but he always says, he told me it's so I could look down on you to make sure don't do nothing crazy. And I call him and I told him I said, I kept your picture, so I can look up to make sure I don't do nothing crazy. So even though I sit here as a judge

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I just want people to know that as a judge, I remember those experiences in my life. Like my Aunt Pat said, "Don't ever forget where you came from. I ain't saying you got to go back. But don't ever forget where you came from." That's kind of the mantra I live my life by. I want people know I remember where I come from, I remember the people I come from. I may not move back into Truman, but I still live on Moss St. and I'm not ashamed of it. I'm not going to call it Upper Lafayette, I live on the Northside. It is what it is.

My judgment is being colored by who I am. I know the people. Say like my grandma, I can call b/s when I see b/s but also I can see who needs help and who doesn't. I've had people come before me. And one of my favorite things to do is, "who's your mama, or who's your daddy." And when I find out who your momma or daddy is I know who you are. And there have been a few times in my law clerk have fussed at me because I've called somebody like "I know your daddy. Call your daddy, get your daddy down here" And it was one kid, "You don't know my daddy" "Hold on. Adam, I have your son here in front of me. Come down to the courthouse." And sure enough I knew his daddy. You're in trouble, but I'll let your daddy take care of your trouble. So that mixture of knowing people like I know people gives me that edge, and the police department was mad at me for doing it, like you let him go. Yeah, but his daddy will take care of it. But that's what I want. That's how my life experience has shaped me and I also encourage a lot of these kids, and I'm not ashamed of it; man go to the army. I don't have any student loans. There was nothing, there's no better feeling than on the first of the fifth of every month than not having to write a paycheck to Sallie

Mae. Some people don't like the military; partially it shaped my character. But the best part is, it gave me that financial aid head start in life, and it helped me sit on that path again with the help of the people behind me, my dad, and my aunt, they really sacrificed for us growing up, both financially, especially financially. I mean I know there were times I had a newer car in college than my dad did. He got me a car, I never asked question. My first car wasn't much of a car, but it was a brand new car and he had an old truck. And when I didn't have gas or food, I could always pick up the phone, "Aunt Pat, what you cooked?" She would cook and she would give me food that would last me for a week and a half, two weeks, and I look in her refrigerator there was nothing in there.

So, again, I understand the hard and I also know the future, and every kid has some potential, and in my own life experiences have shown me that I wasn't a kid that would be sitting behind his desk, but I am, but I had help. And so my life experiences have shown me that other people can get a little help is all you need to get on that right path, right.

I've had one I kid call me and tell me I can't believe you made my mama whip me in court. So one Friday night, Cornell Montgomery is selling pork steak sandwiches. It was February or March, Cornell was out on Simcoe. I hop in my truck to go get me a pork steak sandwich. The kid is right beside me. He doesn't recognize me but I know him. So we strike up a conversation. I say kid, but he's probably 20 years old and I'm in my 40s. He finally realizes who I am, when I asked what are you doing out this late at night. Kid tells me, "I can't believe you called my parents. My mom and my dad and had them whip me." I was like, "Bruh, you deserved it" But all I could tell him was that it was better than being in jail. "Yeah, you're right but that's embarrassing." I'm like a little bit of embarrassment now is going save you from a whole lot of pain later on. So the good part is I tend to run into people who have come before me, and if somebody asks me and if I can, I don't explain why I did what I did. I'll be more than happy to tell somebody why I did. If you ask me why somebody went to jail, I'll tell you why, if somebody didn't go to jail, I'll tell you why. Look, we all a need second chance. Lord knows I've had a few of them. Some people need a third chance. The idea is, every day; try to get a little bit better. That's all we're looking for, everyday you're trying to do a little bit better, just trying a little bit.

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Corona came through; people was stuck in a house so the domestic violence stuff went up, but as far as Lafayette...despite all the bad stuff that we hear about, all the shootings...the majority of the stuff is property crimes. People aren't even breaking into cars. Its kids passing by your car door, flipping your car handle and if it's not locked they'll go in. If it's locked, they keep on going. That's probably 80% of the crimes that we see here in Lafayette it's probably 90%. But of course, you know, it's only the 2% that makes the news. And so we have those come across our desk. Everyday, everyday, everyday. And it's those individuals who; incarceration is not helping them. But there's nothing for them to do. When we were growing up, there was this program called JTPA program, we used to call it manpower. So during the summer, we were employed and we got a little check every two weeks for \$214.40. We had stuff to do. We earned a little money or we could go across the street by the new post office then on Moss St. We would pick pecans; it was \$.55 a pound, cans were \$.31 a pound. There were ways for you to earn money, decent money and then when you got older, you got a job at OJ Mouton pool and swim as a life guard or picking up the baskets. These kids here, they don't have those opportunities for a job. The Piggly Wiggly on Simcoe is now a hair shop. The Circle K doesn't hire people anymore so they don't have those opportunities. So they're doing crimes of opportunity. And so what we see what those kids are looking for is, "I need something to do." And so, given them a record, What does that do when you're 20 years old, you got a felony, it's a felony of moral turpitude like theft, you're never getting a good job.

100 Black Men have actually just reached out to us, so we're starting to work with in concert with them. We did a suit drive the past three weeks. I'm proud to say, the city of Lafayette has come through, and I think we got donated close to 100 suits of various sizes. Even Sam the man in Northgate mall he gave. He gave us a case of shirts, brand new white dress and blue dress shirts for people to wear. And so now, like say we invite people if you have a job interview, come pick up a suit. We gave a bunch of them to the public defender's office. So the idea is when people are going to court, and they're getting ready for a trial, and they're sitting before a jury. You don't look like an inmate you like a human being, So don't sentence me or judge me by what I'm wearing or what I look like, judge me by the facts of the case. Who are those people have actually come through. We went walk the neighborhoods with the sheriffs, Chief of Police so we walked the neighborhoods with them and we still walking in the neighborhood. The prince Hall Masons and the other Masons got together, we went with them, do a few things, and gave a couple of speeches. We've been going to the various schools. I have talked to the kids, meeting the kids. I got invited to the Miss Rayne beauty Pageant to meet the candidates, shake hands, and talk to those people. Just kind of inspire those people about what's going on how they're doing it in them to go back to New Iberia for one of their community walks.

So I'm involved and when they told me what it's just they want people to see me to know that he's an average person, you know I don't drive a Mercedes or BMW, I drive a truck. It's not even a good truck, it's a truck. My truck is never clean, it's always dirty. I have a kid at the car wash of the corner of Moss St. and Louisiana Ave. that likes to clean cars (when I'm not spilling snowballs in it). But I mean, you know, it's just the idea of being seen. I'm getting invitations from everybody to go and meet people; to show the kids the example. I went to the elementary school in Abbeville and the kids got on the bus, I'm in my robe got to shake hands with those kids there also have been happy. I've performed about 10 weddings so far. People like perform a wedding for me, I don't mind if I have, you know, it's normally a Saturday night when I'm at home anyway, doing much of nothing, probably watching TV, as long as it's not football season, I don't mind going perform weddings. So I perform so weddings and while I'm there, got a chance to sit and talk to a whole bunch of people. And again, my door is always open. So I hope the community says he's doing a good job and he's one of us. I hope so. For Easter, I collected a bunch of Easter baskets and candy; myself, Miguel Greene, Tim Francis and a couple of the other Prince Hall Masons, we actually gave Easter baskets out at Super One on the Evangeline Thrwy. We just pulled up and gave out the Easter baskets. People were asking what it was for, like; it's an Easter basket for your kid. As they walked up, there was no special occasion, we didn't publicize it. I know AB [Abraham] Rubin gave his Easter baskets out and we were like, that's a

For Christmas we got about 30 bikes. Kids were surprised asking what it was for. "Just because I saw you, here's a bike." And they were like, "wow, I got a bike!" "Now don't be lazy, ride your bike."

I have a good summer project that's going on with Chris Davis, also known as DJ Chill. Chill got with a bunch of us who have boats and formed the 'Wishing I Was Fishing' Foundation. It was totally his idea he just got people and made the phone calls asking if they got a boat. The idea now is over the summer, we are going to take fathers and their sons or daughters and take them fishing. People who have never had access to just riding a boat actually go fishing. It's free of charge. We have life jackets, we provide the bait, and just you have to get up early in the morning. We're just taking various people fishing. You know if a father wants to take his two daughters fishing or if a father wants to take his two sons, I know it's kind of creepy we're relegating it to fathers, but we're men. And so, we're taking people fishing for free with their children, and that's our summer project. So if people want to contact DJ chill he's online, he signs them up and then he calls, like he did last Saturday, "hey I got six families, 12 kids is your boat available? Are you available?" Sunday morning we get up or a Saturday morning we get up, we meet at a central location, normally the Northgate mall, they park their vehicle, jump in our vehicle and then we drive down to Henderson or one of the various lakes around here and we'll get in the boat and we'll take people fishing. It's such a nice idea for those kids when catch their first fish, but even more important, they're spending time with the fathers. And so that's my summer project. When people ask where's Royale this summer, that's where I'm at. We do have to show some of them how to clean the fish. Some of them just want to catch the fish and throw and it back, but they idea that they've actually caught a fish on their own...it's just a bonding time with their fathers which is amazing.

I have two interns. You may know Kevin Butler, his daughter Tierra Butler has been interning with me all summer long. And then Christina Journet was interning for a while. I'm actually taking as many as I possibly can over the summer, allowing people to shadow me during the week to kind of see what it is that I do. All you have to do is call Ms. Sarah and ask to shadow Judge Colbert.

I met Tierra's dad Kevin, he goes to church with me. He said his daughter wanted to shadow me at work. She'd just graduated from Prairie View A&M and is starting law school in the fall. So she got she's been hanging out, coming to court, seeing what we do, meeting people, and generally having access to those opportunities because, again, traditionally, people from Truman don't get to enter into the justice system. Now she can say that she interned with a judge over the summer, she's getting credit through her school, but even more important, she's meeting the other judges, she's giving the other people a system, so when the time comes and she decides she wants to back to Lafayette and practice, these people already know her and they are familiar with her work ethic.

So we go to court in Abbeville once every three weeks. The interns come with us and you know it's funny. Poor in Lafayette is a whole lot different than poor in Abbeville and so you would be surprised.... Tierra came with us to Abbeville and she was shocked. Knowing that she didn't grow up rich, growing up in Truman; but that type of poor is a different type of poor. So she's seen a different type of poor. It puts it all into perspective, while she's fussing with her mom and dad about the getting the latest iPhone, they're fussing with their mom and dad to keep the lights on.

So I'm grooming her. She says she wants to go to law school and be a public defender and defend people. She now has recognition; I hope my goals are that recognition that just because somebody commits a crime, doesn't mean they're a bad person. And that's what we have to take into consideration, that's one of my beliefs. You're not as bad as the worst thing you've ever done, but you're not as good as the best thing you've ever done. There's normally a story behind what somebody did out today. So I'm grooming her. She says she wants to go to law school and be a public defender and defend people. She now has recognition; I



hope my goals are that recognition that just because somebody commits a crime, doesn't mean they're a bad person. And that's what we have to take into consideration, that's one of my beliefs. You're not as bad as the worst thing you've ever done, but you're not as good as the best thing you've ever done. There's normally a story behind what somebody did out today.

On the news there was an entire list of people the chief of police and the sheriff thought they were paying handling, but they were used to sell drugs. Well, one of the guys on there is a former client of mine. I know for a fact, one he's too hooked on drugs to be a drug dealer. And it's unfortunate because he just a guy I went to school at UL with, the kid was brilliant. Probably the third smartest person I ever met in my life, he actually has a degree in holistic medicine. But he got hooked on drugs. So now he's caught up in this scenario, and, you know, I showed it to Tierra earlier. She had the impression that he was just a drug dealer and a drug user. When no, actually he's not. She took what the paper was saying, but she didn't know his story. I told her his story, who his parents are and what happened to him. Her whole perspective on this person changed. I told her, "If you're ever sitting where I'm sitting and you the opportunity get somebody's back story. You may figure out the motivation or causation behind what they did, figure out why they did it, and will they do it again." So now she understands.

At the end of my six year term, more than anything, I want people to say I was fair and compassionate. I want everybody to know. He never forgot where he came from. So, my goal is to be out amongst the people. I said it on the campaign trail, you can't judge people if you hide yourself away from your people. This is not a hit on my fellow judges, but let's is totally honest, the majority of the judges you see are from the upper echelon of society, you know, they are the judges, and I'm talking about in particular. They never rode the city bus. They never went to public school. They never had the lights turned off. They never had government cheese. They never had an account at the store that their parents have to pay when they got paid on the second Friday of every month. They never had those things. What they had was, they went to Teurlings or St. Thomas More, or they went to the school where everything was paid for. They had a ride to school. So they are passing judgment on people who they don't know, don't understand, and cannot relate to. So I think its incumbent upon me to let them know that to be that face that diversity in their face. So when people say well, "how is Royale as a judge?" I want them to say, he was just as he was as a lawyer, he was just as he was as a person. He was Royale. I don't want anything special about it... just Royale. Royale is just Royale. Y'all knew him then, y'all know him now. And when my fellow judges see me, I want him to say the same thing, Royale is just Royale. There's not special about him, he's not good he's not bad. He's who he is, who he always was, he's just Royale and I disagree with them on a lot of things, they disagree with me on some things and some things we agree about, but I also tell them why I disagree with them. I tell them why have a certain view on things. They could believe you commit a crime and you're the worst person that you could be possibly then I might not the way it works in life, at least not our life. I had an argument by the way of illustration with one of our family court judges and I told him, I don't think you're fit to be a family court judge because you don't understand being raised by grandma or by your auntie because your family could hire a nanny. Whereas my family, everybody got off the bus and went to my grandmother house or to my aunt's house; so whether it's one of the cousins, two or three of the cousins. So it's not unusual in my eyes during a custody matter for a parent to say "well I get off at 8pm, they're at their Aunt Joyce's house." That to me is normal to me. That to me is alright. Because if I say it's not alright, then I'd have to call my Aunt Pat and tell her since she raised me, that wasn't the right thing to do.

The most significant issues in the judicial system we have now are bonds and mental health. Louisiana has decided, back under Bobby Jindal, we decided we don't care about people with mental issues, because it cost too much. So our jails and prisons have become a dumping ground for people with serious mental issues. And so for me, I recognize those mental issues. I recognize those socio economic disparities. So until we get that part of the system down pat, then we're just going to be throwing people away and throwing the key away. You've got to remember, America is the most heavily incarcerated nation in the world. Well Louisiana is the most heavily incarcerated place in America. And guess what, the 16th JDC, just down the street in New Iberia, and 15th which is where we are, or the two most heavily incarcerated places in Louisiana. So what does that tell you, we are number two for incarceration in the world, not the country, the whole world? But we lock up people with mental issues. We are just now starting to take into account the DSM-5 and recognize that there are people with what I call co-issues going on. You have a drug issue going on because you have a mental issue going on so you're trying to self-medicate your drug issue to take care of your mental issue. And nobody wants to deal with those people. So for

who need treatment, treatment. People, who are drug addicts, get them treatment. Not people who just because they have a mental issue or drug dependency problem, just throw away lock them up and think since they can't get the drugs they're going to get better. That doesn't happen.

Then the other issue is the bond issue. If I commit a crime today or tomorrow and somebody told my dad or mom we have to post \$100,000 bond. We don't have it and even if we did have it, my dad wasn't doing it. So I'm going to sit there for the next two to three years until my case comes up for trial and I may be innocent. I promised people I would address this issue. I've been using the home incarceration bracelet and the ankle monitor GPS tracking. Since I've been here, I've been letting bonds go as low as I could possibly get them and putting people on the ankle bracelet. Which it does is they can maintain their employment. You have a curfew, so we have a track of you. We know where you are, when you were there, and what you were doing. We may not know who you were with. But you're out of trouble; you're paying your debt to society and even more importantly, you're paying your way to pay your debt to society. So say you went out and did something bad. Now we want to punish you so want to make you pay to stay home. That also keeps the fathers in the house, the sons and daughters in the house and the parents together.

The welfare system that they came up with the '60s took the father out of the home. So you have a whole generation of people growing up without fathers in the home. I don't know what made them do it; I'm not old enough to question judgment. I can tell you I see the effects of it. Again, my dad did the best he could. He had my aunt's help, but I can't be the man I am without my dad being there to put his foot up my rear end. And so you need that father in the home. My own mother, even when I was with my mom in New Iberia, she would say, "wait until your daddy comes, you're gonna get it." So to me that's important. But if daddy is locked up awaiting trial for a petty crime, and we all know the first time, trial will be continued and then it'll be continued, then daddy is out of the home so that source of income is out of the home. But more importantly that source of discipline is out of the home. So we've been addressing the bond issue by placing people on an ankle brace, it costs a little something, but the same time, it's not enough of your disposable income to really affect you. It may keep you from getting that six pack of beer every other day but you're still at home. And so we've been addressing that issue that way.

We've also been figuring out ways to get grants and the right people and programs and UL has been helping by giving them to address the mental health aspect of it. Now we're seeing that if a person comes in, they have some mental issues from inception from arraignment. We are recognizing when a person needs to be evaluated to having them evaluated and we finally have an issue with them going down the right side of the pipe, instead of the left side of the pipe. We've been working on it.

In the entire state of Louisiana we have two state run mental health hospitals; there's one in West Feliciana and one around Pineville. Each one has about 60 beds. So you have about 120 beds for the entire state. For Lafayette Parish you have Tyler Mental Health and Oceans. Tyler I think has 20 beds and Oceans may have another 20 so that's 40 for a place with a population of over 100,000. So there's not enough room. As for our jail, we need a new jail. Mark does what he can with what we have, but that jail is not conducive to mental health. The people with serious mental health issues who we incarcerate are placed in a single cell alone by themselves, but they're not even getting any sunlight, and the science will show you that the very fact that you're getting some sunlight just been able to look out a window see the car past natural sunlight actually alleviates a lot of mental health syndromes. So we need a new jail.

Lafayette – Acadiana is oil dependent and people won't recognize or we refuse to admit that oil has gone the way of the dinosaurs, so we never diversify and so we lost our tax base. Now we're being forced to diversify, while we have a large medical community. Then the Amazon and FedEx and UPS opt ins have come. We still have no manufacturing base, there's nothing being made around Acadiana. We manufacture nothing so our tax base dropped while our population has grown.





Since the tax base has dropped that means less people are earning a living wage, which means more people are falling into poverty and since more people will fall into poverty, its circle effect - less money, less facilities, more people fall into poverty. The problem gets worse and there is no way for it to get better, it's just circling the drain. Until we diversify our economic base and actually start making something and start manufacturing something that we can therefore ship out, then we're going to have an increase in crime problems. We need to put some of the programs back in, you know, I remember when I was growing up if didn't want to go to college, during high school, you could go to trade school. You would leave Northside and catch the bus and go to a technical college, it wasn't SLCC back then, we could go learn how to weld. So during 5th and 6th period, you'd go to LTC, learn how to weld and you'd come out with a trade. Then came the '90s and all of the programs ceased so now there's no more job training. So what are we doing now?

The majority of the newer judges are using the ankle bracelet. The judges that have been around are still stuck in that lock them up and

throw away the key syndrome. There are six new judges elected and seven older ones left. Judge Rubin was there for 27 years, I told him that I would not be there for that long. I would probably do 12 years. I am a firm believer that time passes everyone by. So I think at the end of 12 years, I'll be old or what they call 'old school', I won't know some of the technology that's around. There are things that my nephews and nieces can do with my cell phone now that I still can't figure out how to do. By then, it'll be time for somebody younger and smarter and faster to take my place. We're in meetings now I'm doing things on my laptop that the other judges can't figure out how the hell you did that, and I'm telling them it's simple, and they are looking to me like I'm speaking an alien language. Then I go home and my six year old nephew is showing me how to do something on my phone and I'm looking at him like he's an alien. So I think at some point we need to retire. They'll be gone and then we'll have a slate of six new judges, it will be a little bit faster than we were on the technology, more up to understanding as research developed by the whys people doing what they do and how to reprogram people to do what we want them to do to make everybody live according to the plan. So six years will be all right, we'll last.

I close the same way I do; if people see me talk to me. If there's an issue that they have, they think I can help them with. Talk to me, ask me. If I can help you, I'll try my best to steer you in the right direction. Again, Aunt Pat always said, "if you can't help, don't hurt" and that's how I live my life I can't help you, I won't hurt you. But you got to talk to me. You see me, talk to me. I'm not hard to reach.

END



Photography Spotlight



French Quarter Protest 2020
Turkey Mosque and Museum

Ernest Daniels ~ Lafayette, LA



Jordan McKendall, PLPC



My name is Jordan McKendall and I recently obtained my Master of Science in Counselor Education from the University of Louisiana at Lafayette in May of 2021. Not long before that, I obtained my Bachelor of Science in Psychology in December of 2017. Now, I am a Provisionally Licensed Professional Counselor (PLPC). I have experience working with adults, couples, groups, and college students in a university setting. I specialize in treating anxiety, depression, relationship/marital issues, grief, and racial trauma/fatigue. My long term goal is to one day become a clinical director of a counseling center.

I was driven to become a counselor because I realized I had a strong desire to help people. Within my friend group, I was often called upon when someone needed advice or if they needed someone to listen to them. While I was a student at UL, I became a mentor for Soul Camp, which is a program that was designed to help new students get acclimated to UL by networking and helping them develop new skills. Being a mentor allowed me to help incoming freshman while setting them on a path of self-identification and adjustment to their pending college careers.

I am passionate about addressing men's issues and the intersectionality of racial trauma. Men are rarely taught to access and explore their emotions; thus, they can struggle to express themselves. I value empowering men to have a high emotional intelligence to communicate effectively and express themselves more than what is deemed "socially acceptable". Additionally, I seek to address the unique needs of ethnic minority groups such as systemic oppression, racism, and marginalization. I use creative treatment modalities when appropriate to provide diversity to the counseling process (such as cinematherapy, mindfulness therapy, and narrative therapy interventions). My main treatment modalities are Cognitive Behavioral Therapy, Person-Centered, and Solution Focused Therapy."

To anyone who hopes to become a counselor, make sure that you are passionate. Have insight on who you are as a person. The events that take place in your life help shape who you ultimately become. Make time for yourself, no matter what you decide to pursue. Counseling is a difficult job, which requires you to help people heal, which requires you to take some of their pain onto yourself. Find time for you. In my spare time, I review movies on my page: *Gotham Reviewer*. There, I post about different genres of movies, as well as post discussions and polls. Between that and gaming, it allows me to have time to myself. One of my favorite quotes is "Success is to be measured not so much by the position that one has reached in life as by the obstacles which he has overcome while trying to succeed" - Booker T. Washington.

END

By Jordan McKendall, PLPC

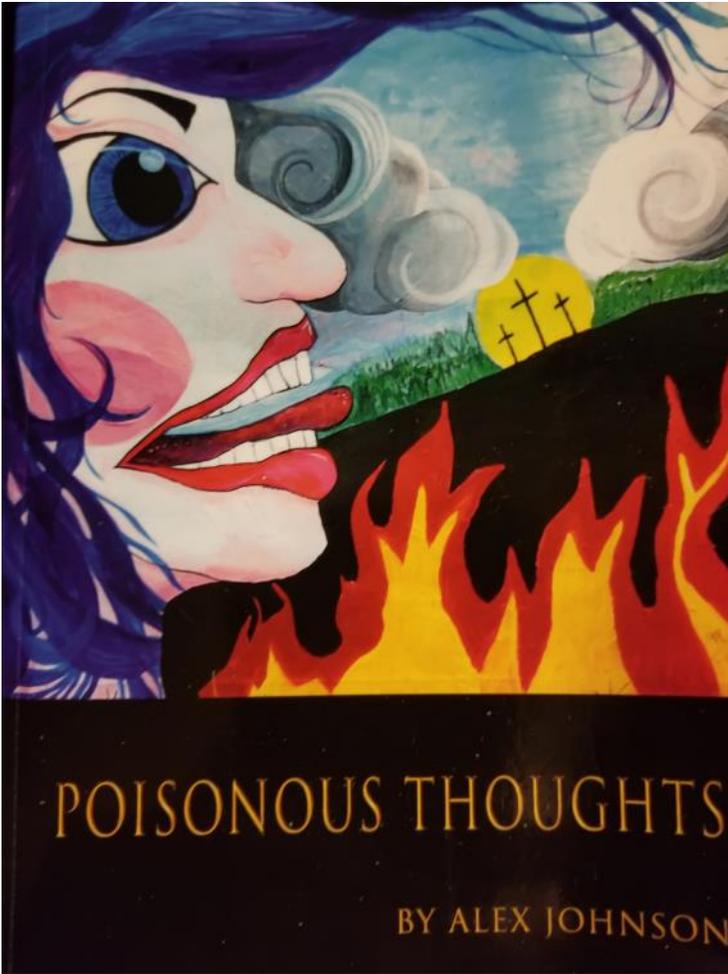
Photography Spotlight



Avery Island, Lafayette, Louisiana

Susannah Johnson Malbreaux

Poisonous Thoughts by Alex "PoeticSoul" Johnson



Alex "PoeticSoul" Johnson

Owner, [Artist Exposed](#)

Contact: (713) 933-4448

SPEAK UP, SPEAK OUT, BE HEARD

Excerpt from Poisonous Thoughts:

Breaking News

Our country has fallen to shambles.
Spread across the land like pieces of broken glass
being scooped up by politicians whose main interest is not to
compose a logical thought,
but to ensure that the fill of their wallets matches the color of their
lawn.
While the rest of us work through struggle,
Protest about struggle
barely livable conditions
The scent of magnolias fragrant in the air
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begging for our lives to matter;

Photography Spotlight



Arnaudville, Louisiana

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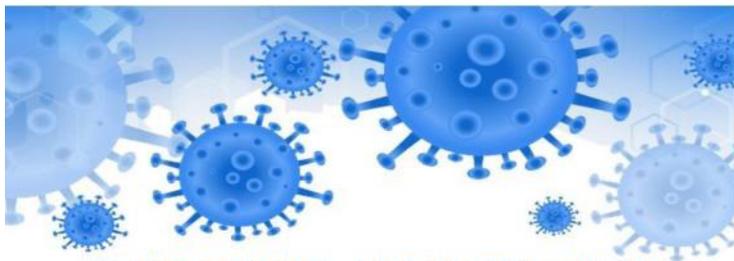


What is Caregiver Burnout?

Caregiver Burnout is caused by too much long term stress! It occurs when you feel overwhelmed and unable to meet constant demands of everyday life. You begin to lose the interest or motivation, the feeling of doing the "right thing" that led you to take on the job of caregiving. Your healthy body, mind and spirit benefit your loved one just as they benefit you. Learn the signs of Caregiver Burnout and let us help if you are experiencing signs. We're here to help!



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St. Martinville, LA 70582
337.342.2566

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Health Center
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Lafayette, LA 70501
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COVID CLINIC AT ST. MARTIN PARISH COMMUNITY HEALTH CENTER



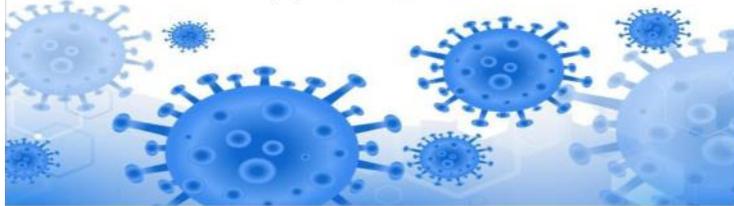
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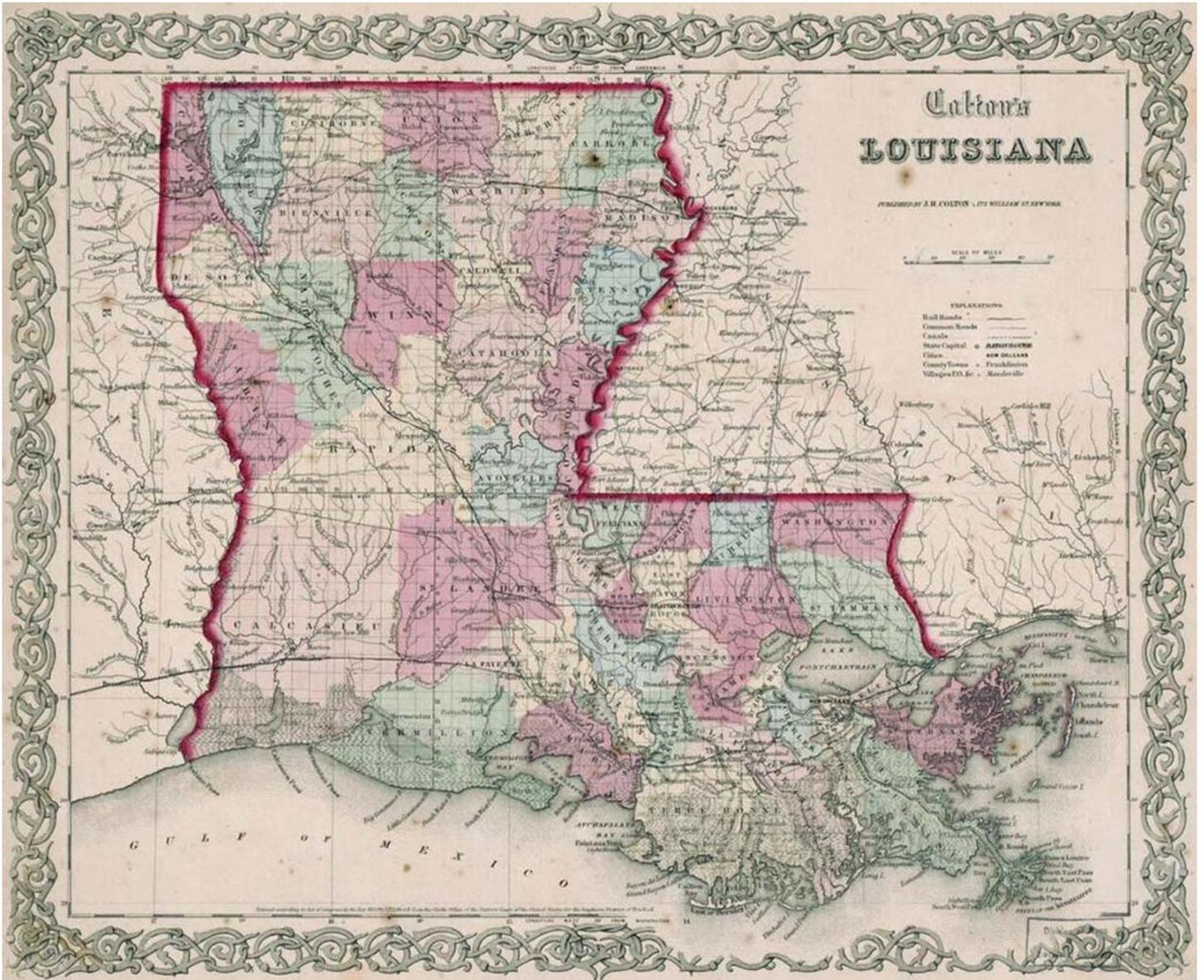
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 - SMILE Community Action Agency, 501 St. John Street, Lafayette, or call 337-234-3272 Ext. 200.
 - Applicants needing assistance with filling out the application can call the Lafayette Consolidated Government Human Services Division at 337-291-5450 or visit the office at 111 Shirley Picard Drive. Follow this link to find income limits: <https://www.huduser.gov/.../datasets/il/il2020/2020summary.odn>



OPELOUSAS MASSACRE (1868)

POSTED ON APRIL 7, 2011 BY CONTRIBUTED BY: [MICHAEL STOLP-SMITH](#)



Louisiana map, 1855

Courtesy Library of Congress (2010592397)

The Opelousas Massacre occurred on September 28, 1868 in Opelousas, St. Landry Parish, Louisiana. The event is also referred to as The Opelousas Riot by some historians. There is debate as to how many people were killed. Conservative estimates made by contemporary observers indicated about 30 people died from the political violence. Later historians have placed the total as closer to 150 or more.

While most Reconstruction-era violence was sparked by conflicts between black Republicans and white Democrats, the initial catalyst for the Massacre was the attempt by some Opelousas blacks to join a Democratic political group in the neighboring town of Washington. White Democrats in Opelousas, mainly members of the Seymour Knights, the local unit of the white supremacist organization Knights of the White Camellia, visited Washington to drive them out of the Party.

OPELOUSAS MASSACRE (1868) CONTINUED



In response Emerson Bentley, an Ohio-born white school teacher and editor of *The Progress*, a Republican newspaper in Opelousas, wrote what many local whites thought was a racially inflammatory article which described the violence that the Seymour Knights had used

against the African American Democrats in Washington. Bentley argued that such violence should persuade the blacks to remain loyal to the GOP.

Shortly after the article appeared, Bentley was assaulted by a group of whites while he taught his class. He was severely beaten and whipped although he survived the assault. In response he fled the town, literally running for his life for nearly three weeks before escaping back to the North.

Meanwhile numerous reports circulated that Bentley had been killed in retaliation for his news article. His mysterious absence was enough to support rumors of his death. Now black Republicans urged retaliatory violence on the Knights, who in turn viewed this as the beginning of the long anticipated, and inevitable, “Black Revolt” and race war. The Knights of the White Camellia mobilized thousand of members. Both sides were armed and prepared for conflict as they gathered in Opelousas.

It is unclear as to who initiated the battle that began on September 28. What is clear is that the white Democrats had the overwhelming advantage in numbers and weapons. By the afternoon of September 28 the battle had become a massacre. A number of blacks were shot and killed or captured and later executed. Those who were not captured were chased into the swamps and killed on sight. Twelve leaders of the black Republicans who surrendered were executed the next day on the edge of town. Those executions seemed to encourage a wave of anti-black violence that spread throughout the parish. No one will ever know how many people were killed but the best estimate is that the number was at least 150 and may have exceeded that total.



THE KU-KLUX ACTIVE.
“Terrorism in the South—Citizens Beaten and Shot at—A New Chapter,” etc. [From New York Tribune.]

In the Spotlight! A glimpse of past events...

June 13, 2021 The French Press, Lafayette, LA





In the Spotlight! A glimpse of past events...

June 19, 2021 Juneteenth Celebration Acts of Love Christian Fellowship & Clifton Chenier Center Lafayette, LA





In the Spotlight! A glimpse of past events...

June 19, 2021 Juneteenth Celebration Clifton Chenier Center & Celebration at Mouton Statue Lafayette, LA





In the Spotlight! A glimpse of past events...

June 21, 2021 Lafayette Police Department Community Meeting, MLK Center Lafayette, LA



DAY OF ACTION	
Junior League	756 lbs
CGI	574 lbs
ACSW Architects	304 lbs
Home Bank	262 lbs
Fenstermaker	228 lbs
Pelican State CU	204 lbs
CLI+Limb Salvage	138 lbs
Focus Clubhouse	130 lbs
The Acadiana Advocate	128 lbs



The Southern View

From the Bay (Autumn 2010)
P.L.A.C.E.S. of the South

The Southern View FREE

November/December 2011
P.L.A.C.E.S. of the South

The Southern View

November/December 2010
P.L.A.C.E.S. of the South FREE

The Southern View

44th President, Barack Obama and 45th First Lady, Michelle Obama

Looking to the Future!
Remembering our past!

January ~ February 2011
P.L.A.C.E.S. of the South FREE

The Southern View

Mothers, Fathers, Moms, and Dads..
Special Edition 2011
P.L.A.C.E.S. of the South FREE

The Southern View

The "Saints" of Holy Family Catholic School

September / October 2011
P.L.A.C.E.S. of the South \$2.00

The Southern View

Reflections
Is Justice Blind?
Twenty Fifteen
P.L.A.C.E.S. of the South

The Southern View

JESUS

South Pastoral Alliance of Southeast Louisiana

A Shift in Leadership ~ Change for 2016
P.L.A.C.E.S. of the South
January / February 2016

The Southern View

Stories to Warm Your Heart!
P.L.A.C.E.S. of the South
March / April 2016

The Southern View

D. Sharon Wilson
New Secretary of DOTD
It's a Day of Gratitude & Appreciation
Mothers, Fathers, Moms ~ Family!
P.L.A.C.E.S. of the South
May / June 2016

The Southern View

Love and Happiness ~ Relationships ~ Marriage!
P.L.A.C.E.S. of the South
July / August 2016

The Southern View

Education ~ Careers ~ Black Female Scholars
P.L.A.C.E.S. of the South
September / October 2016

The Southern View

Happy Wivesday, Merry Christmas!
P.L.A.C.E.S. of the South
November / December 2016

The Southern View

SMILE! Head Start / Early Head Start Graduations
Fashion Week NOLA ~ It's a Wrap!
P.L.A.C.E.S. of the South
June / July 2017

The Southern View

Edward J. Sam Accelerated School of Lafayette
Mr. and Mrs. Ross King
Mr. and Mrs. Earl Shelby
P.L.A.C.E.S. of the South
August / September 2017

The Southern View

13th Annual Women of Excellence
Harold J. Johnson, Sr.
P.L.A.C.E.S. of the South
November / December 2017

The Southern View

Celebrating Women!
Local African American Women Making an Impact in Our Communities
P.L.A.C.E.S. of the South
March 2018

The Southern View

IONS OF SOUTHWEST LOUISIANA
P.L.A.C.E.S. of the South
May 2018

The Southern View

3 Sisters Awaiting a Loving Family Home
DCIS Adoptive Children of LA
P.L.A.C.E.S. of the South
July 2018

The Southern View

EMANI TEMPLE'S 25TH ANNIVERSARY
P.L.A.C.E.S. of the South
September 2018

The Southern View

Spotlight ~ Lafayette Area Musicians
P.L.A.C.E.S. of the South
November / December 2018

The Southern View

PASTOR BRENDA HEBERT
CICELY TYSON
P.L.A.C.E.S. of the South
March 2021

The Southern View

MAY / JUNE 2021
P.L.A.C.E.S. of the South

The Southern View

Judge Royale Colbert, Sr.
17th Judicial District Court
Frederick J. Prejan, Sr.
Community Activist
P.L.A.C.E.S. of the South
July / August