

Chapter Eight: The Louisiana in the Story

The Confederacy had long ago faded into obscurity as the main focus of attention in American politics in 1943. The fact that a Cajun had led the Louisiana Secession Committee when only a few states had seceded was not on that any students of American history as a whole could be expected to know. However, Cajuns participated in being part of the rural South which was subject to perceptions rooted in their defeat in the Civil War and was also affected by conditions largely created in that war. The South was made out as backward by influential men like H.L. Mencken and the Cajuns were a more remote and backward part than usual of the rural South. Not everything in that point of view is wrong. Nonetheless, this is not fair or entirely true. This chapter seeks (not in all ways that could be shown but in a few ways that can be shown here) to show that the range of significance of Cajuns in American life has been deeply askew and is profoundly unsatisfactory. This chapter does not do much directly to rehabilitate Louisiana as a whole as being worthy of more study and teaching. The reason is that in general this text is devoted to Acadiana and not Louisiana. There will be the odd spillover but this chapter is mostly to show that the Cajuns deserved and deserve serious attention in the way America sees itself.

Writing this text as a Cajun myself and as someone of English descent and many other identities produces no simple single point of view. Points of view change over time and the points of view which are espoused by the most numerous and most influential portion of historians also changes. A reminder of that is present in Parkman's massive tome. This example of changing points of view also happens to be relevant to our understanding of the Cajuns and how they came to be who they are and were in 1943.

Hence it happened that the English were for a time almost as anxious to keep the Acadians in Acadia as they were forty years later to get them out of it; nor had the Acadians themselves any inclination to leave their homes. But the French authorities needed them at Isle Royale, and made every effort to draw them thither.¹ By the fourteenth article of the Treaty of Utrecht such of them as might choose to leave Acadia were free to do so within the space of a year, carrying with them their personal effects; while a letter of Queen Anne, addressed to Nicholson, then governor of Acadia, permitted the emigrants to sell their lands and houses.

The missionary Felix Pain had reported, as we

¹ Emphasis my own.

have seen, that they were, in general, disposed to remain where they were; on which Costebelle, who now commanded at Louisbourg, sent two officers. La Ronde Denys and Pensens, with instructions to set the priests at work to persuade their flocks to move.^ La Ronde Denys and his colleague repaired to Annapolis, where they promised the inhabitants vessels for their removal, provisions for a year, and freedom from all taxation for ten years. Then, having been well prepared in advance, the heads of families were formed in a circle, and in presence of the English governor, the two French officers, and the priests Justinien, Bonaventure, and Gaulin, they all signed, chiefly with crosses, a paper to the effect that they would live and die subjects of the King of France. A few embarked at once for Isle Royale in the vessel "Marie- Joseph," and the rest were to follow within the year.*

The exiled Acadians had dealings with the Duke of Nivernais as was shown in the cite from Dudley Leblanc's book *The Acadian Miracle* and its attendant source. He was the means of the rescue of those held in Liverpool while he was also negotiating the Treaty of Paris. Thomas Jefferson: Who would preside over the United States as the Louisiana Purchase was negotiated knew the Duke of Nivernais. He was appointed Ambassador to France on March 10, 1785; Presented his credentials to the French Court and was accepted republican credentials and all on: May 17, 1785. The termination of the mission was September 26, 1789. The Duke of Nivernais meanwhile did not stay forever in England. He did leave London, where he had freed the Liverpool Acadians and negotiated the Treaty of Paris (10 February 1763). From 1787 to 1789 he was a member of the Council of State and dealt with Ambassadors such as Thomas Jefferson. Nivernais was not unsympathetic to Lafayette, Washington and even the more radical Jefferson as is evident from the fact that in time this Duke chose not to emigrate during the Revolution. He paid for these principles with a great deal of personal loss including the loss of almost all his money and his liberty too when he was imprisoned in 1793. While happy endings are few in the Great Upheaval, the Duke of Nivernais at least escaped the guillotine and regained his liberty after the fall of Robespierre. His role and future had he lived longer are not entirely clear but it is clear that he was free and poor when he died in Paris on 25 February 1798.

Thus there is at most one degree of separation between the most influential leader of the intellectual struggle for American independence and the Acadians. The irrefutable fact is that he knew Nivernais before the Louisiana Purchase. The question of whether he knew much before authoring the *Declaration* is one we will touch on just briefly in this text. It is well known that Thomas Jefferson was a Francophile. It is known that he took a broad interest in all sorts of

people and that among the peoples of the world he most often took a superior interest in Americans on the East Coast of North America, the British, the French and the Hellenes. It might do to include the Romans as well. But the Acadians were the people who most embodied the quality of being French, Americans and part of the British Empire. If he knew them a bit better he might have known that they also embodied some qualities of the Hellenes. He was a man who stayed informed about affairs of his time. Yet our history is written and taught as though he had no awareness of the Acadians. There would seem to be a possibility that he had some sympathy for what had happened to a people who had been scattered throughout the thirteen colonies and whose homes and lives, liberties and pursuits of happiness had been so horribly and almost utterly abrogated. One could examine two passages of the Declaration with that in mind especially.

He has endeavoured to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migrations hither, and raising the conditions of new Appropriations of Lands.

For abolishing the free System of English Laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies:

The first of the two passages cited above is of special significance when one considers what his words were later as President when the Acadians were living in Louisiana and he was the President of the United States of America. The Treaty of the Louisiana Purchase is very specific about the naturalization of the same foreigners he might have been writing about as well as their fellow citizens in Louisiana. Read the words carefully to see what they have to say about Franco-American relations and empathies which were specifically relevant to the people becoming the Cajuns.

Art: III

The inhabitants of the ceded territory shall be incorporated in the Union of the United States and admitted as soon as possible according to the principles of the federal Constitution to the enjoyment of all these rights, advantages and immunities of citizens of the United States, and in the meantime they shall be maintained and protected in the free enjoyment of their liberty, property and the Religion which they profess.

It also stand to be stated here that the Louisiana Purchase was an incredibly important event in American history. The transformation of the country by that single act from a coastal to a truly continental power has such vast effects that they can scarcely be overstated in considering anything that follows in the story of the Union. The Cajuns were at the very least living in the lands of the Louisiana Purchase.

The Acadian struggle is in fact extremely important in one respect. If the British wronged the Acadians it was a colossal wrong and if the Americans operated in sympathy with them that act of sympathy offsets much of what was less than morally perfect in the Revolution and the War of Independence. The British always from the first moment had an enormous set of incentives to distort and alter the record of events to minimize the importance of the Acadian expulsion in shaping the climate of the times in which they lost much of their American Empire. They have always been devoted to marshalling the intellectual resources behind their military and political maneuverings and interests. They have been extremely successful in doing so. The undermining of the American sense of moral entitlement among revolutionary historians has often been rather extreme. There are exceptions of course but the exceptions only show how clear the trend has been.

To remain anything like the country the Founders hoped for the truth about the Acadians needed to become part of our national history and it never has been. I know that there is very little exploration of how the Acadians might play a role in that period because there is no evidence in most historical inquiries and surveys related to the period. The French call the War of 1812 the Second War of American Independence more often than not. That has been resisted by Americans but mostly in service to the interest of the Court of St. James.

The Acadian or Cajun role in that war and antecedents and subsequent events related to it has quite a bit of relevance to their relationship with the State of Louisiana for which the film Louisiana Story is named and in which Harnett Kane wrote the book which most of any single publish source likely formed the perspectives specific to South Louisiana and the Cajuns as they formed their agenda and created their artistic reportage on the region and the people in the postwar era.

If the Acadians were an autonomous people with a chief recognized in France from at least 800 A.D. and if the British consistently failed to recognize a status that was clearly legally theirs then the Cajuns were entitled to take extraordinary member in their own right against the British. Once they had been dispossessed, had families divided in a manner unusual even among the most despised people of the world and lost about half of the population of their province to the brutalities of exile -- once all that had happened there was virtually nothing they could have done which in the view of many would amount to anything worth reckoning at all in the balance if it could harm the British Empire and its principals. Perhaps one thing they did in that struggle was to influence the Americans in their revolution and War of Independence.

Perhaps they rejoiced as much as almost anyone when the words of the Declaration appeared which removed from their tormentors a piece of land larger than Acadie (although it would take a war won largely with French help to win it). Read those fairly familiar words from the eyes of those who had lost so very much.

We, therefore, the Representatives of the united States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.

The other thing which they may have done falls across the line of history into the realm of folklore once again. Perhaps they took the arguably very small act of setting up a relationship with Jean Lafitte and the Baratarians Association specifically to provide for the defense of their interests in the region and of their own lives and liberties from the depredations of the British. The person who would have been most in charge of this activity would have been Gils Robin. The memories of this period persist across Acadiana.

There is a Jean Louis Robin Canal and a Jean Louis Robin Lake to this day in South Eastern Louisiana. In the aftermath of hurricane Katrina journalist Ken Wells did a book published in 2008 about the family still building their own boats and navigating the waters of that region. Today they are only partly Cajun culturally and genealogically and have become part of another cultural fabric beside the homes of their Cajun ancestors. But in his book they remember the ties between the outlying Cajuns of that region the pirates and privateers of the Barataria Association. Folkloristically, the story would be more or less that the brothers Gils, Martin and Jean Robin would have moved to the region shortly after the Acadians had settled in the Lafourche region relatively nearby. Their small community would have ties to Attakapas and Opperousas Prairies of Louisiana in the West as well as with Lafourche. Martin Robin who was a godfather to one of the Lafitte children was the grandchild of one of these brothers. Jean Lafitte also had a number of titles he sometimes used that are capable of being given Cajun interpretation unique to it Hellenic Centre Ovest Languedoc vernacular. But the words have other possible explanations. In addition to the role Lafitte played in the Battle of New Orleans which was crucial in terms of artillery and supply and guides to the waters of the area Cajun units also fought in the area. Future Governor Henry Schuyler Thibodaux was a Lieutenant who saw action there. In addition Cajun or Acadian units served in several parts of the encounter. The service record was perhaps mixed in that battle but while some Acadians may have been farmed out to the other units and deployed some real expertise in throwing up defenses along the wetlands it does seem to be likely that the plurality of Acadians served on the ill-fated West Bank line under David Morgan. Morgan had put his troops in a more or less indefensible position to support Patterson, the artillerist not from Lafitte's group. The bad position was exacerbated by the Kentucky riflemen in the unit who were sick exhausted and without Lafitte and others from Louisiana would have been unarmed for all practical purposes. At the moment of the attack all witness blamed the break in the line on the lack of courage not of the Cajuns but

the troops from Kentucky. However, a court of inquiry found them also without fault because the position was so ill conceived and because the overall glory of the event was enough to overshadow the failures. Nonetheless men very likely to be biased in favor of the Kentuckians over the men from South Louisiana thought they broke first.

The most fierce fighters on the American side on that day may well have been the Free Blacks. I did write earlier that no North American Colored officers existed before the Confederates of the Louisiana Native Guard. However, anyone who knows the battle well will remember Major Savary and Lieutenant Listeau were officers of color who fought in the battle. However, it seems very likely that their commissions like many titles of the era were carried over from other service. They held commissions as Spanish troops in Santo Domingo and the US recognized those commissions. This was intended to be temporary. Dominique Youx the Lafitte artillerist who played the most significant role of direct fighting by any Baratarian is of uncertain (certainly not Cajun) ancestry and became a respectable citizen of Louisiana when others went to Galveston for the chance to continue a disreputable way of life. He likely had some colored ranking people in his unit but they were not formally commissioned, that leaves Listeau and Savary as exceptions to my statement about the Louisiana Native Guard. The Spanish had a few knowingly and officially commissioned colored officers in the Caribbean but not in their North American forces. Nonetheless, the victory at New Orleans was the greatest in American history at that time by many measures and Cajuns were there.

The First Battle of Baton Rouge taking West Florida for Spain and weakening the British position against the infant USA was a small but significant battle. The Cajuns were there. A Cajun General led the action that mattered the most in last major Confederate victory. They had always been citizens with a secure treaty footing since Louisiana entered the union. Yet the perceptions that abounded in 1943 and still abound today had them as less than a footnote to most of American history and a footnote or two to some of it.

An earlier chapter has already discussed Cajun alienation. The next chapter will deal with Cajun backwardness and poverty to the degree and extent that it did exist in as honest and direct terms as can be captured in a chapter of a text like this. J.C. Boudreaux's selection for Louisiana story is mentioned and discussed at some length by Richard Leacock in his correspondence with his wife Happy. He mentions they chose Boudreaux in part because he was dark enough to meet their ideal of a Cajun boy. They also liked his version of the Cajun accent. Physical morphology is very relevant to Cajun identity. In fact there is a sense of a vision of beauty and so forth specific to the ethnicity. But within that context there are many types and the fact is they chose a darker and curlier Cajun than many. Boudreaux's looks are plenty Cajun but so are some family's whose faces show a lot of intermarriage with the Norsemen of medieval Normandy.

The point of all this is not really pillory American historians, the British, the documentarians or anyone else. However, it is to show that in my opinion the Cajuns had already been pushed

aside, their role in America stolen from them by one force or another and all of this determined what the documentarians would see when they came to postwar Acadiana

In the study of history there has been a long and in fact continuous struggle over the proper viewpoint for the historical discipline itself. Herodotus set forth his motivations and objectives in writing his history and that has been the custom of many historians since that time. It can be argued that it has been an unimportant part of the process to define and redefine this sense of the scholar's objectives and values since the start of the historical tradition. When this is done it is traditionally done in the introduction and not in the eighth chapter. That tradition also goes back to the very early days of history as a kind of profession or avocation.

THE FIRST BOOK OF THE HISTORIES, CALLED CLIO

This is the Showing forth of the Inquiry of Herodotus of Halicarnassos, to the end that neither the deeds of men may be forgotten by lapse of time, nor the works great and marvellous, which have been produced some by Hellenes and some by Barbarians, may lose their renown; and especially that the causes may be remembered for which these waged war with one another.²

In understanding the history of these documentarians and of postwar Acadiana it is interesting to try to understand their own historical understanding and objectives. It is not possible to fully address this subject without addressing the sense that the documentarians had about Cajun history and what that understanding they had could, should and would mean for the subjects about which this text is written. What is most obvious is that they did not schedule a formal interview with Dudley Leblanc who had published *The True Story of the Acadians*. They almost certainly did not completely read the text as a group and if some read it or scanned it that was not much reported. Really any sane person knowing most of the facts of their operation would have to take this lack of contact with Dudley Leblanc as very significant. However, when the only historical method employed is to write about what is reported in diaries and letters then one does not inquire into what is omitted and why. The history of the documentarians in the 1930s and into new incarnation under Standard Oil in the 1940s has often been written without this reverse angle which independently examines the sources which they were examining. Here the reverse angle is the principal one. The story of the documentarians is secondary in this text to the story of the Cajuns. But it is an important secondary story which is told from a more critical point of view because of the responsible and relatively complete treatment of their subjects in this endeavor.

² Κλέοβις καὶ Βίτων

[Πρόλογος]

Ἡροδότου Ἀλικαρνησέος ἱστορίας ἀπόδεξις ἦδε, ὡς μήτε τὰ γενόμενα ἐξ ἀνθρώπων τῷ χρόνῳ ἐξίτηλα γένηται, μήτε ἔργα μεγάλα τε καὶ θωμαστά, τὰ μὲν Ἕλλησι τὰ δὲ βαρβάροισι ἀποδεχθέντα, ἀκλεᾶ γένηται, τὰ τε ἄλλα καὶ δι' ἣν αἰτίην ἐπολέμησαν ἀλλήλοισι.

The Cajuns were of course subject to the same limits of time and resources available to be devoted to the education of the documentarians as anyone else they chose to document. The average inhabitant of the region had no knowledge of their work at all. The documentarians of the era were, as we have already seen, influenced very significantly by the book by Harnett Kane published in 1943. The relationship with Kane and his perceptions were a more favorable than fair representation of the views of Cajuns which had come to characterize the view of the relationship between Cajuns and the State of Louisiana. It also shows a good bit of the view of Cajuns within the State of Louisiana.

The name of the film is not *Cajun* although it was released again under that name. The name of the film is *Louisiana Story*. The original screenplay was called *The Christmas Tree*. That references the oil industry which was paying for the production but the final product is named after the state. So in this chapter we want to discuss the idea of Cajuns and Acadiana as recorded over the 1943 period and what the period indicated as to the underlying relationship between the people and culture they recorded. This has been addressed briefly in the other chapters but will be addressed more carefully here.

There is an observed principle in politics that is formulated by some unknown wag as "if you are not at the table then you are on the table". In the recording and teaching of American history Cajuns have not been at the table. In addition there was no lack of reasons for them to be misrepresented. The problems were not new in 1943 and have not disappeared since then. Because this book aspires to set out a more comprehensive view of the efforts of various Americans to understand one another than is usually attempted it demands a review of the historical context at many points and this chapter is one of those points.

What is clear about this process of writing a history is that it remains a humanist far more than a scientific undertaking. Science has yet to be subjected in my opinion to the fullest and highest form of criticism. It needs and deserves to be evaluated in terms of its general assumptions and the assumptions of specific people and institutions among others criteria. However, in the humanities one expects the writer and scholar to know the work in a field, to tell the truth about the fact covered and to do some work which adds to the reliable record. Not very many serious people pretend that the context of the times, the needs of society and the grand mentality of the scholar do not affect the final work.

In reaching for the Louisiana context discussed here there are quite a few things to consider. The chapter which in many ways forms the center of this book focuses mostly on the SONJ photographers and the images they recorded. This is in large part a function of the way that an archive of underutilized images can tell a great deal about a place and a people and how other places and people recorded in the great SONJ project could by inference be more fully evaluated using other images from the collection. The other chapters tend to pay more attention to *Louisiana Story* and that is in large part because *Louisiana Story* and that is not only

because the film forms a single and very substantial work to evaluate. It is because of that surely. But it is also because there is a very definite intended audience and viewership use which forms a sort of fixed point by which and through which the film can be evaluated for the purpose of this film.

The truth is that there was a great deal of the identity of Louisiana which was not favorable to the state as a whole in terms of how it was perceived in America. But the perceptions shared by all were unduly unfavorable to the Cajuns by almost any standard. The perceptions were largely reinforced by the work done by the documentarians and the legacy of holding down the Cajuns while offering them something in return was continued more than anything else by these visitors from New England. That is not the whole story but it is the story of this chapter.

***** Appendix to the Chapter*****

TREATY BETWEEN THE UNITED STATES OF AMERICA AND THE FRENCH REPUBLIC

The President of the United States of America and the First Consul of the French Republic in the name of the French People desiring to remove all Source of misunderstanding relative to objects of discussion mentioned in the Second and fifth articles of the Convention of the 8th Vendémiaire an 9 (30 September 1800) relative to the rights claimed by the United States in virtue of the Treaty concluded at Madrid the 27 of October 1795, between His Catholic Majesty & the Said United States, & willing to Strengthen the union and friendship which at the time of the Said Convention was happily reestablished between the two nations have respectively named their Plenipotentiaries to wit The President of the United States, by and with the advice and consent of the Senate of the Said States; Robert R. Livingston Minister Plenipotentiary of the United States and James Monroe Minister Plenipotentiary and Envoy extraordinary of the Said States near the Government of the French Republic; And the First Consul in the name of the French people, Citizen Francis Barbé Marbois Minister of the public treasury who after having respectively exchanged their full powers have agreed to the following Articles.

Article I

Whereas by the Article the third of the Treaty concluded at St Ildefonso the 9th Vendémiaire an 9 (1st October) 1800 between the First Consul of the French Republic and his Catholic Majesty it was agreed as follows.

"His Catholic Majesty promises and engages on his part to cede to the French Republic six months after the full and entire execution of the conditions and Stipulations herein relative to his Royal Highness the Duke of Parma, the Colony or Province of Louisiana with the Same extent that it now has in the hand of Spain, & that it had when France possessed it; and Such as it Should be after the Treaties subsequently entered into between Spain and other States."

And whereas in pursuance of the Treaty and particularly of the third article the French Republic has an incontestible title to the domain and to the possession of the said Territory--The First Consul of the French Republic desiring to give to the United States a strong proof of his friendship doth hereby cede to the United States in the name of the French Republic for ever and in full Sovereignty the said territory with all its rights and appurtenances as fully and in the Same manner as they have been acquired by the French Republic in virtue of the above mentioned Treaty concluded with his Catholic Majesty.

Art: II

In the cession made by the preceeding article are included the adjacent Islands belonging to Louisiana all public lots and Squares, vacant lands and all public buildings, fortifications, barracks and other edifices which are not private property.--The Archives, papers & documents relative to the domain and Sovereignty of Louisiana and its dependances will be left in the possession of the Commissaries of the United States, and copies will be afterwards given in due form to the Magistrates and Municipal officers of such of the said papers and documents as may be necessary to them.

Art: III

The inhabitants of the ceded territory shall be incorporated in the Union of the United States and admitted as soon as possible according to the principles of the federal Constitution to the enjoyment of all these rights, advantages and immunities of citizens of the United States, and in the mean time they shall be maintained and protected in the free enjoyment of their liberty, property and the Religion which they profess.

Art: IV

There Shall be Sent by the Government of France a Commissary to Louisiana to the end that he do every act necessary as well to receive from the Officers of his Catholic Majesty the Said country and its dependances in the name of the French Republic if it has not been already done as to transmit it in the name of the French Republic to the Commissary or agent of the United States.

Art: V

Immediately after the ratification of the present Treaty by the President of the United States and in case that of the first Consul's shall have been previously obtained, the commissary of the French Republic shall remit all military posts of New Orleans and other parts of the ceded territory to the Commissary or Commissaries named by the President to take possession--the troops whether of France or Spain who may be there shall cease to occupy any military post from the time of taking possession and shall be embarked as soon as possible in the course of three months after the ratification of this treaty.

Art: VI

The United States promise to execute Such treaties and articles as may have been agreed between Spain and the tribes and nations of Indians until by mutual

consent of the United States and the said tribes or nations other Suitable articles Shall have been agreed upon.

Art: VII

As it is reciprocally advantageous to the commerce of France and the United States to encourage the communication of both nations for a limited time in the country ceded by the present treaty until general arrangements relative to commerce of both nations may be agreed on; it has been agreed between the contracting parties that the French Ships coming directly from France or any of her colonies loaded only with the produce and manufactures of France or her Said Colonies; and the Ships of Spain coming directly from Spain or any of her colonies loaded only with the produce or manufactures of Spain or her Colonies shall be admitted during the Space of twelve years in the Port of New-Orleans and in all other legal ports-of-entry within the ceded territory in the Same manner as the Ships of the United States coming directly from France or Spain or any of their Colonies without being Subject to any other or greater duty on merchandize or other or greater tonnage than that paid by the citizens of the United States. During that Space of time above mentioned no other nation Shall have a right to the Same privileges in the Ports of the ceded territory--the twelve years Shall commence three months after the exchange of ratifications if it Shall take place in France or three months after it Shall have been notified at Paris to the French Government if it Shall take place in the United States; It is however well understood that the object of the above article is to favour the manufactures, Commerce, freight and navigation of France and of Spain So far as relates to the importations that the French and Spanish Shall make into the Said Ports of the United States without in any Sort affecting the regulations that the United States may make concerning the exportation of the produce and merchandize of the United States, or any right they may have to make Such regulations.

Art: VIII

In future and for ever after the expiration of the twelve years, the Ships of France shall be treated upon the footing of the most favoured nations in the ports above mentioned.

Art: IX

The particular Convention Signed this day by the respective Ministers, having for its object to provide for the payment of debts due to the Citizens of the United States by the French Republic prior to the 30th Sept. 1800 (8th Vendémiaire an 9) is approved and to have its execution in the Same manner as if it had been inserted in this present treaty, and it Shall be ratified in the same form and in the Same time So that the one Shall not be ratified distinct from the other.

Another particular Convention Signed at the Same date as the present treaty relative to a definitive rule between the contracting parties is in the like manner approved and will be ratified in the Same form, and in the Same time and jointly.

Art: X

The present treaty Shall be ratified in good and due form and the ratifications Shall be exchanged in the Space of Six months after the date of the Signature by the Ministers Plenipotentiary or Sooner if possible.

In faith whereof the respective Plenipotentiaries have Signed these articles in the French and English languages; declaring nevertheless that the present Treaty was originally agreed to in the French language; and have thereunto affixed their Seals.

Done at Paris the tenth day of Floreal in the eleventh year of the French Republic; and the 30th of April 1803.

Robt R Livingston [seal]

Jas. Monroe [seal]

Barbé Marbois [seal]