

SOUTHWEST LOUISIANA GENEALOGICAL
SOCIETY

KINFOLKS

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1994

SOUTHWEST LOUISIANA GENEALOGICAL SOCIETY, INC. is a non-profit, educational organization, organized in 1973 to gather, process and preserve genealogical material. Its objectives are to promote interest in genealogy, to encourage and assist its members in genealogical research, and to conduct such subsidiary projects as shall contribute to that end. SWLGS was incorporated in 1991.

MEMBERSHIP per calendar year is: \$10 - individuals, \$15 - families (husband and wife) and \$20 - patrons (individual or husband and wife) provides additional financial support. Membership begins in January each year and includes an annual subscription to "KINFOLKS". Members joining after January will receive quarterlies for the current year. Correspondence and dues should be sent to SWLGS, P. O. Box 5652, Lake Charles, LA 70606-5652.

SWLGS holds its regular meetings on the 3rd Saturday of January, March, May, September and November at 10:00 A.M. in the Calcasieu Health Unit Auditorium, 721 E. Prien Lake Road (corner of Prien Lake Road and Kirkman St.), Lake Charles. Programs include a variety of topics to instruct and interest genealogists. Seminars are held bi-annually.

"KINFOLKS" is published quarterly. Issues should be received by the middle of March, May, September and December. Please return the complete issue for replacement if any pages are missing. Notify the SWLGS of a change of address as soon as possible. Queries are free to members, \$2 for non-members. Back issues are available from 1977. Single issues are \$4.00. Advertising rates are available upon request. "KINFOLKS" is indexed in the Periodical Source Index (PERSI), Fort Wayne, IN. and Genealogical Periodical Annual Index.

EDITORIAL POLICY - We encourage and welcome contributions for inclusion in "KINFOLKS", especially unpublished material pertaining to southwest Louisiana. However, we will accept material pertaining to other areas of a general genealogical nature. We strive to publish only reliable genealogical information, but neither the SWLGS nor the editors assume responsibility for accuracy of fact or opinion expressed by contributors. We reserve the right to edit and/or reject material not suitable for publication. Articles and queries must be received by the 1st of February, April, August and November to be included in the next issue, but will be used as space permits. Permission is granted to republish information from "KINFOLKS", provided the SWLGS and the author or compiler (if identified), is given due credit.

SOCIETY LIBRARY is in the home of SWLGS Librarian, YVONNE GUIDROZ, 1927 E. Prien Lake Road, Lake Charles, phone 477-4787. Library hours are from 5:00 P.M. to 6:00 P.M. on Mondays. To assure your selection is available, consult the society book list (Vol. 15 No. 3 1991), then call for an appointment. DO NOT DROP IN! Our collection is in a private home and we request your consideration and cooperation. Please be prompt in returning books. Fines on overdue books are 10¢ per day. Books cannot be mailed.

BOOK REVIEWS - Books donated by the author will be reviewed in "KINFOLKS", and will then be placed in the Society's library or in the genealogical collection of the Calcasieu Parish Library.

SOCIETY NEWS

NEW MEMBERS

- 888/889 PHILIP & LISA HARSTON LeDOUX, 856 W Nelson St. #1101, Chicago, IL 60657
890. CYNTHIA SCHEXNAYDRE, 12457 Hwy 44, Gonzalez, LA 70737-2254
891. KEITH LYNN COMPTON, 131 Bainbridge, Anderson, SC 29625
892. SHARON A. KUBLER, 7209 Carriage Rd., NE, Albuquerque, NM 87109
893. CATHERINE HOFFPAUIR NESBITT, 5011 Ortega Farms Blvd, Jacksonville, FL
894. MARY LEE DAUZAT FOREMAN, 8260 Frontage Rd., Iowa, LA 70647
895. BESSIE RATTERREE HOBBS, 545 E. Jefferson Dr., Lake Charles, LA 70605
896. ZADA McDANIEL MOORE, 1305 California St., Lake Charles, LA 70605-1915
897/898 JAMES & GRACE KOONCE WILLSON, 331 Ann Ave., Sulphur, LA 70663
899/900 HAROLD & KAY LEVINGOOD McGUIRE, 312 Madison, Sulphur, LA 70663
901. MARGARET BOUDREAUX SONIAT, 43 Warbler St., New Orleans, LA 70124-4401
902. JAMES REED, P. O. Box 375, Edmond, OK 73083
903. MRS. H. E. TILLMAN, P. O. Box 1111, Sulphur, LA 70664
904. DENISE L. RONSONET, 1038 Latiolais Rd., St. Martinville, LA 70582
905. JUDIE COCHRANE, Box 176, Malta, IL 60150
906. ELIZABETH HAYNES JONES, 609 S. Texas St., DeRidder, LA 70634

REINSTATEMENT

563. JACKIE MYERS WOMACK, P. O. Box 118, Merryville, LA 70653

CHANGE OF ADDRESS

291. BARBARA GASPARD, 6106 Corbina Rd., Lake Charles, LA 70605-7671
401. BETTY STINE, 171 Chili Westlund, Sulphur, LA 70663-9803
546. PATTY SINGLETARY, 7805 Hwy 190-E, Ragley, LA 7065739721
588. THELMA COVELLO, P. O. Box 3062, Fort Polk, LA 71459-0062
605. PERCY A. THIBODEAUX, 1835 Heard Rd., Lake Charles, LA 70611-3803
652/653 PAUL THOMPSON, 5635 Welcome Rd, Lake Charles, LA 70611
679/680 M/M GLENN GAY, Sr., P. O. Box 4961, Lake Charles, LA 70606-4961
681. THOMAS M. NEVILS, 3620 Carriage Dr., Sulphur, LA 70663-9117
758. JOHN D. YOUNG, 807 Walters #122, Lake Charles, LA 70605
778. VERLIN J SONNIER, 7511 Green Meadow Rd., Lake Charles, LA 70605
797. STEPHANIE BROUSSARD HEBERT, P. O. Box 70021, Houston, TX 77270
859. M/M F. SCOTT LYONS, 14 Bluebell Ln, Willis TX 77378-8413
869. JEANNIE FONTENOT, Rt. 1 Box 186, Longville, LA 70652
878. ROBERT N. LaLANNE, P. O. Box 424, Westlake, LA 70669-0424

Membership to Date - 237

MARCH MEETING

The March Meeting will be held on Saturday, 19 March, at 10:00 a.m. in the Calcasieu Health Unit Auditorium, 721 E. Prien Lake Rd. (corner of Prien Lake Rd. and Kirkman Street), Lake Charles.

Speaker will be Judge H. WARD FONTENOT. His presentation will be "Cameron Parish".

Fellowship and coffee begin at 9:30 a.m.. JOIN US!!!

HAVE YOU PAID YOUR DUES??? DEADLINE IS 19 MARCH 1994.

"KINFOLKS" NEEDS YOUR HELP!

The publication of "KINFOLKS" is a service to our members. It is a time-consuming task done by a small staff, who would appreciate your input and help.

We have been asked to write the histories of various southwest Louisiana towns, "how to" articles, family genealogies, local history, courthouse and cemetery records, parish histories, old newspaper articles, ethnic genealogy, historical articles, genealogies of early area settlers, computer information, etc.

We are volunteers, as well as amateurs---not professional writers and researchers. Each article requires thought, research and valuable time. If you are interested in a particular subject, please research it and contribute a copy of your research to "KINFOLKS". You will benefit from the acquired knowledge and your contribution will benefit others. You need not be proficient in composing and writing; members of the staff will be glad to assist you, and each article will be edited for space and content.

In addition to the suggestions mentioned above, we would like to have articles on interesting ancestors, old Bible records, excerpts from old diaries or journals, old letters, genealogical information from abstracts, items of interest from old newspapers, information from historic highway markers in southwest Louisiana, etc. The McNeese Archives could be researched.

Tentative plans for 1994 issues of "KINFOLKS" include Spanish information (#1), Acadian/French interest (#2), American/English emphasis (#3), Italian information (#4). Issues will not be exclusively devoted to these subjects, but if you have any information on the above-mentioned categories, or any other article of genealogical value, please contact "KINFOLKS" Editor, BETTY ROSTEET, c/o SWLGS, P. O. Box 5652, Lake Charles, LA 70606-5652 or phone 318/625-4740.

Approximately five hundred copies of "KINFOLKS" are mailed to various parts of the U. S. With your interest and assistance, we can make "KINFOLKS" better!

UPDATE ON "THE CIVIL WAR VETERANS OF OLD IMPERIAL CALCASIEU PARISH, LA"

The SWLGS has gathered, compiled, typed and has completed the third proof-reading of its forthcoming book, "THE CIVIL WAR VETERANS OF OLD IMPERIAL CALCASIEU PARISH, LA". Six proof-readings are required, and the book has to be indexed before publishers can be contacted, so the work is not yet finished. The book contains information on over 1400 Civil War Veterans, both Confederate and Union, who had a connection with the parish. It is expected to be completed and available for sale at, or hopefully before, our 1995 seminar.

IN MEMORIAM

MRS. ELIZABETH WAGNON

CALENDAR OF EVENTS

1994

- 5 MARCH - Saturday - Summer Grove United Methodist Church, Shreveport, LA
 Friends of Genealogy, Inc.
 Registration - \$22.50 until Feb. 28; thereafter \$25.00
 Speaker - DESMOND WALLS ALLEN
 "Making Your Ancestors Talk"
 Contact - Friends of Genealogy, Inc., P. O. Box 127835,
 Shreveport, LA 71138-0835
- 19 MARCH - SATURDAY, SWLGS REGULAR MEETING - 10:00 a.m.
 CALCASIEU HEALTH UNIT AUDITORIUM, 621 E. Prien Lake Rd., L.C.
 SPEAKER - JUDGE H. WARD FONTENOT
 "CAMERON PARISH"
- 23 APRIL - Saturday - Ramada Inn, Baton Rouge, LA
 LA Genealogical & Historical Society's ANNUAL MEETING
 Registration - 8:00 a.m. Program 9:30 a.m. - 4:00 p.m.
 Speaker - DESMOND WALLS ALLEN of Arkansas
 Topics - "Picking Up the Problem Line", "Public Domain Land
 Records", and "20th Century Research: Getting the Most
 out of Death Certificates".
 Registration (includes lunch and coffee breaks) \$25 until
 30 March 1994; after that date fee is \$30.
 Send SASE to Society at P. O. Box 3454, Baton Rouge, LA 70821
 for registration form.
- 7 May - Saturday - Terrebonne "Roots" Seminar
 Quality Inn (formerly Ramada Inn), Houma, LA
 Speakers - ALBERT ROBICHAUX, Jr. and JUDY RIFFEL
 Registration (includes lunch and coffee break) \$20 until
 30 April; after \$20 but does not include lunch.
 Terrebonne Genealogical Society, P. O. Box 295, Station 2,
 Houma, LA 70360
- 21 MAY - SATURDAY - SWLGS REGULAR MEETING - 10:00 a.m.
 CALCASIEU HEALTH UNIT AUDITORIUM, 621 E. Prien Lake Rd., L.C.
- 1 to 4 JUNE - National Genealogical Society Conference in the States
 "Exploring a Nation of Immigrants - Houston Style"
 George R. Brown Convention Center, Houston, TX
 Sponsored by Friends of Clayton Library
 Sessions on history, records and repositories, immigration
 and naturalization, migration patterns, land records, religious groups,
 methodology and problem solving, organization of materials, the use of
 computers in genealogy and much more.
 For registration information, write to NGS, 4527 Seventeenth
 Street North, Arlington, VA 22207-2399.
 EDITORS NOTE: Last year the Conference was held in Baltimore,
 MD. There were 1,922 attending, 251 exhibitors, 128 speakers presented 185
 sessions which included lectures, computer labs and workshops.

NOVEMBER PROGRAM

The program for the November meeting of the SWLGS featured Dr. TOMMY JOHNSON of Natchitoches, whose subject was "The Louisiana Province-Ft. Kaskaskia and the Illinois Country". Dr. JOHNSON is an educator, historian and genealogist who has devoted many hours to researching the history of the Natchitoches and Rapides areas, with special interest on the transportation, and ancient trails of the area. Among his other accomplishments, Dr. JOHNSON has recently completed "The Long Road West" for Senator J. BENNETT JOHNSTON, which was used in the senator's justification of Senate Bills 983 and 991 dealing with the four-laning of U. S. Highway 84 and Louisiana Highway 6 and incorporating El Camino Real of Louisiana and Texas into the National Parks Historical Trail. The following information is from Dr. JOHNSON's speech.

"Recently President CLINTON signed Senate Bill 983, which directs the Department of the Interior and the Louisiana and Texas DOTD to survey and determine where El Camino Real, or the San Antonio Road, began from Natchitoches, Louisiana to Montclovía, Mexico. Montclovía is about 180 miles south of Presidio del Norte, the route which ST. DENIS used to get his famous wife, EMANUELLA. The result of this will be to place this trail on the Long Trails System with the National Parks Service. Plans are being made to also include the Harrisonburg Road and that part of the Natchez Trace from Vidalia, Louisiana to Natchitoches.

The northern region of the Province of Louisiana is the Illinois Country and the old French fort and town of Kaskaskia. The name Kaskaskia comes from the Kaskaskia Indians. Recent floods along the Mississippi affected this area. Kaskaskia, which was originally built on the bend between the Mississippi and the Kaskaskia Rivers, eventually eroded and fell into the Mississippi in 1880. One of the tragedies of the early settlers was that they built too close to the rivers. In the early days, they did not know that the Mississippi River was so vicious.

Kaskaskia, as we know it, survived only a short period of time. It did not survive as long as Los Adais, west of Natchitoches. Los Adais was established in 1721 and was abandoned in 1772, after the Spanish gained control of all of Louisiana. The fort of Kaskaskia, established in 1703, was abandoned including the whole town in 1763, when the British gained control of virtually everything north of Arkansas including New France and Canada, as a result of the French and Indian War. (EDITOR'S NOTE: This was a part of the European Seven Years' War.)

It was as a result of this war that the Acadians were expelled from Acadia. Some went back to France, others stayed in Canada and pledged allegiance to the Church of England, or were sent to the colonies, especially Maryland. One of these groups came from Maryland on the 'Britannia', which was shipwrecked off the coast of south Texas. They were eventually transferred via the El Camino Real to Natchitoches.

In 1763 Britain gained control of all of the northern province of the Louisiana Territory, known as the Illinois Country. The French gave up all of their forts along the Mississippi, such as Vincennes, St. Genevieve, Kaskaskia, Chartres. French names, such as Vincennes in Indiana are found throughout

the mid-west because from 1703 until 1763 this area was part of New France or the Territory of Louisiana.

When the British occupied the area many of the French settlers went into Missouri. It is hard to trace French descent in Illinois and Missouri because of the Anglicizing of the French names. For example, the descendants of the French family of ROGET became ROGERS, so if you are researching the descendants of a ROGET family who passed through the Illinois Country, research the name ROGERS. Another example of name change is the ROUGEAU name, which was originally ROJOT. The LeBLANC, FONTENOT and ROJOT families are among the oldest families of France who came to the New World.

At the time of the establishment of the Illinois Country in 1703, Queen Anne was queen of England, Louis XIV was King of France, New York had passed its 77th year, the city of Philadelphia had existed a score of years, Quebec lacked but five years of being established one hundred years and Biloxi, Mississippi had been founded by IBERVILLE only four years before, in 1699. New Orleans (1718) had not been established.

IBERVILLE's brother, BIENVILLE, wanted to build New Orleans in the bend of the Mississippi River, but engineers advised him that it would flood. BIENVILLE was a stubborn individual and insisted on building New Orleans in the bend of the river, thus establishing the "Crescent City".

There was a shortage of women in Kaskaskia and the Illinois Country, and also in Louisiana. Settlements were first established by military men, so in the early days the French soldiers had two choices. A few women had gotten into New France, especially Montreal and Quebec, and had filtered down to the Illinois Country. The men either married their first cousins, Indian women or they didn't marry at all. The Catholic priests in this area often dispensed with the banns of marriage.

Women, especially widows with children, married quickly. On several occasions, records state that a priest read the first bann of marriage (there were three), prepared the inventory of her deceased husband and married her to her next husband all on the same day. A woman in the Illinois Country, the far reaches of Louisiana, was in trouble when her husband died, since she was so dependent. Records show that there was only one widow, quite wealthy, of Kaskaskia who did not remarry.

The Catholic Church would not marry Indian women under their Indian names so they adopted some of the Christian names and baptized them. At Kaskaskia an Indian princess who was given the Christian name of MARIE ROUENSA, married MICHEL AKO. One of their children, JEAN, went back to the Kaskaskia Indians, and his mother, herself a full-blooded Indian, disinherited him for going back to the old ways. It is recorded that some of the Indian women were much stauncher Christians than their men.*

Until 1718 the Illinois Country was a part of Canada and had been included in CROZAT's grant. But in an ordinance dated September 27, 1717 the Illinois Country was annexed to the Province of Louisiana, which was divided into the following districts: New Orleans, New Biloxi, Mobile, Alibamos, Natchez, Yazoo, Natchitoches and Illinois. The Illinois Country of the Louisiana Province at that time covered all the territory between the Wabash River to the

Mississippi and all the way south from Louisville to St. Louis. The southernmost French post was the Arkansas Post, which didn't last long.

CROZAT had it put into the by-laws of the province that a Frenchman could not marry an Indian. There was an internal struggle between the Frenchmen and the church and government of the territory. The Company of the Indies, which was running Louisiana at the time, would go into the streets of Paris and gather up a boatload of women, some of whom had been in jail or were prostitutes. Frenchmen married these women immediately after their arrival in the colony; some contracted social diseases. Neither the church nor the Company of the Indies wanted their men to marry Indians.

There were all sorts of compromises. In one instance, a French soldier and his Indian bride-to-be, whose names were not recorded, were forbidden marriage in New Orleans, so they slipped off to Pensacola into Spanish territory, where a Spanish priest performed the marriage. They came back to New Orleans and when BIENVILLE was told of it, he really "hit the ceiling". He did not deny the marriage, but ordered that the wife could not travel with the soldier back to Kaskaskia, a three-days journey. She had to follow in another boat, for the soldier could not be seen with his Indian wife until they got back to Kaskaskia. Frenchmen continued to marry Indian women, regardless of BIENVILLE's orders.

ANTOINE la MOTHE de CADILLAC was the governor of Louisiana Territory from 1710 to 1717. La MOTHE, not BIENVILLE, sent ST. DENIS to establish Natchitoches and on to Mexico to establish the trade agreement that they wanted. La MOTHE did not come to Louisiana because he wanted to; he was very satisfied in the Illinois Country. He is credited with establishing Detroit, and the present day Cadillac automobile is named for him. In 1717, he went back to France in disgrace after he got into trouble with JOHN LAW and CROZAT in the bursting of the 'Louisiana Bubble'. Many people went bankrupt and were sent to jail over the Louisiana situation. CADILLAC served for months in the Bastille prison; however, he was exonerated and given a governorship in France until his death in ca 1730.

JEAN JOSEPH Le KENTRICK dit DUPONT** of the Illinois Country is credited with establishing the Opelousas Post, and is considered to be the first white man in southwestern Louisiana. New Orleans Judicial records show that he served as a witness in numerous marriages, baptisms and other documents and initiated trade and land agreements for himself. In 1738 Le KENTRICK and a partner sealed an agreement with the French government to trade with the Attakapas Indians (a Choctaw name meaning 'man-eater') and in the spring of 1740 he established the Post of Opelousas. Le KENTRICK's step-son and son-in-law, JACQUES COURTABLEAU, traded mostly with the Spanish in Texas and the area which was later named Imperial Calcasieu Parish, so this family plays a large part in the history of the area. He held the title of Captain of the Opelousas Post. JACQUES' home was at the junction of the Bayou Teche and the waterway which now bears his name, Bayou Courtableau.

One can go up Bayou Courtableau to the old Washington, Louisiana area. Some people argue that Washington was actually established before Natchitoches, but in the history books Natchitoches has the honor of being the oldest permanent settlement in the original Louisiana Purchase.

(EDITOR'S NOTE: *According to The Jesuits and Allied Documents, Travels and Expeditions of the Jesuit Missionaries in New France, 1610-1791, Vol. LXIV, by RUEBEN GOLD THWAITE, the priest of Kaskaskia thought MARIE ROUENSA AKO almost like a saint; because of her "deep devotion and understanding of Christian teachings she put to shame those of that area who were raised Christian." For additional information on MARIA ROUENSA AKO, see "KINFOLKS", Vol. 12 No. 2, 1988, p. 48 - An Interesting Ancestor by ANNA MARIE HAYES.

**JEAN JOSEPH Le KENTRICK - for additional information, see "KINFOLKS", Vol. 8 No. 3, 1984, p. 55 by CAROL SANDERS.

JEAN JOSEPH Le KENTREK dit DUPONT is a grand-ancestor of Dr. TOMMY JOHNSON's wife ELIZABETH WALKER JOHNSON. Her lineage in an ascending order is:

A. CLINTON WALKER b. 1 Jan. 1914, d. 29 Oct. 1984, m. 20 Aug. 1932 MAHALIE ELIZABETH MONK b. 23 Sep. 1910, d. 4 Feb. 1980.

B. ARCHIBALD (ARCH) SMITH WALKER b. 17 Oct. 1889, d. 19 Feb. 1973, m. (1st) 18 May 1912, EMMA ROUGEOU b. 12 Nov. 1885, d. 31 Oct. 1933

C. JEAN LOUIS ROUGEOU b. 11 Apr. 1846 (Opelousas), d. 4 June 1928, m. ca 1868 MARY JANE DEWIL b. 9 Nov. 1852, d. 2 Dec. 1925.

D. JOSEPH H. DEWIL b. 7 Oct. 1824 (Barbant, Belgium), d. 21 July 1914, m. ca 1846, MARY LaMOTHE b. ca 1825, d. 23 Dec. 1868.

E. ANDREW LaMOTHE b. ca 1799 or 1800, d. after 1850, m. ca 1824 NANCY ? of North Carolina, b. ca 1799 or 1800, d. after 1850.

F. POLICARPE LaMOTHE b. ca 4 Mar. 1778 (Opelousas), d. 31 Jan. 1859 (on Bayou Rapides), m. ca 1798 EDITHA ZOE WELLS b. ca 1775, d. after 18 Aug. 1869 (LaMothe Plantation, Bayou Rapides).

G. JACQUES LaMOTHE (Colonel) b. ca 1748 (Beaumarches, Gascony, France), d. 1 Jan. 1771 (New Orleans), m. 14 Oct. 1769 (New Orleans) JEANNETTE POUET dit CHEVALIER. She is recorded in the Opelousas Church as IRENE ANNE CHEVALIER, b. 6 Apr. 1752 (Ft. Kaskaskai, Illinois), d. 29 Oct. 1835 (near Alexandria, LA). She is buried in the Rapides Cemetery, Peneville, LA.

H. ANDRE CLAUDE BAPTISTE POIRET dit CHEVALIER of Kaskaskai, Illinois, b. ?, d. before 1782, m. (1st) 7 May 1742 (New Orleans) FRANCOISE LeKINTREK dit DUPONT b. ?, d. 17 Mar. 1757 (Ft. Chartres, Illinois).

I. JEAN JOSEPH LeKINTREK dit DUPONT of Illinois Country and Opelousas Post, b. 1689 (Brittany, France), d. probably near Opelousas, m. (1st) ANNA MARIE LeBOEUF (also, BOFTZAND POF in St. Louis Church, New Orleans), b. ?, d. sometime in early 1740's (probably at Opelousas Post).

NOTE: Col. JACQUES LaMOTHE's father was JEAN LaMOTHE and mother was GABRIELLE de LESTRADE of Gascony, France. This JACQUES and his father's relationship to ANTOINE de CADILLAC, governor of Louisiana, 1710-1717, has not been determined. CADILLAC was from Gascony and his will is recorded in Toulouse, France.

ANCESTOR CHARTS & TABLES

ANCESTOR CHARTS or TABLES should be submitted to the SWLGS as soon as possible. Deadline for inclusion in our forthcoming "ANCESTOR CHARTS AND TABLES, VOL. IV" is May 1, 1994. Complete instructions for submitting your chart or Ahnentafel (Table of Ancestors) can be found in "KINFOLKS", Vol. 17 No. 4, Winter 1993. For additional help or information, please call PAT HUFFAKER (318/477-3087), ROSIE NEWHOUSE (318/436-9970), or BETTY ROSTEET (318/625-4740).

JANUARY PROGRAM

A Show-and-Tell Program was presented on January 15, 1994 by SWLGS members, ADELAIDE COLE, RUTH RICE, MARGARET FINDLEY, SANDRA FISHER MIGUEZ, LARRY ADEE and BETTY SANDERS ZEIGLER.

ADELAIDE COLE showed an old ancestor chart in 'wheel' form, which included six Mayflower Pilgrims. This chart, made from paper normally used for sea captain's charts, was in a remarkable state of preservation. She also showed a chart which was in shambles as an example for using archival paper for your records. ADELAIDE also showed tiny antique China dolls with movable legs and arms, a string of beads and Chinese teacups, which were part of the China trade before 1880. She explained that the teacups were made for export to the U., S., because they had handles, which cups used in China do not have. She also exhibited her mother's wedding dress, in which she and her daughter were also married. ADELAIDE warned that natural materials (such as silk, wool and cotton, which need to breathe) should not be stored in plastic bags, but should be carefully wrapped in tissue paper. She also displayed a linen dress, made about 1900-1910.

RUTH RICE showed the violin which had belonged to her paternal great-grandfather GULBRANSON, who came with his young family from Norway in 1866. GULBRANSON played the violin at dances in his small village outside Oslo, Norway. But when his young wife who loved to have a good time, became a little exuberant at the dances, a string on her husband's violin would miraculously break and the dance would end, as her husband a mild-mannered person, would have never created a scene. She also showed pictures of this couple in their later years. RUTH also showed the marriage license of her maternal grandparents, who came from Sicily. The license was issued on 24 September 1885. The wedding ceremony, conducted by Rev. Father J. A. MANORITTA, took place on 5 October 1885 in the Church of St. Anthony, New Orleans. Recorded on the back of the license were the names of the bride and groom, as well as the names of their parents (the first knowledge that RUTH had of her great-grandparents). She was given this document by a cousin in 1990, and at the same time was given a true copy of her grandfather's original naturalization paper dated 3 November 1894. The original names of her grandparents were PIETRO ALOISIO and ANTONINA ALOISIO (they were not related), which were changed to PETER and ANTOINETTE LEWIS. When ANTONINA and her sister ANGELA came through the Port of New Orleans on 17 November 1884, a record was also made of the manifest of the Dutch S.S. 'Jason', which had sailed from Palermo, Italy. It included the names of the sisters and four more names of a SERAFINO family, who were probably friends or relatives of the ALOISIO girls.

MARGARET FINDLEY displayed an old inkwell on which there was a figure of a young lady holding a basket of goslings. The inkwell can be traced to a shipment of Louis XIV furniture and china ordered for the LeFLORE mansion, Malmaison, about 1800 by GREENWOOD LeFLORE (LeFLEUR, LaFLAU), her 3rd great grandfather. GREENWOOD LeFLORE gave the inkwell to his daughter REBECCA CRAVAT LeFLORE, who, just before her death, gave it to her niece, RUTH LONG, who was 13 years old at the time. Ms. LONG gave the inkwell to MARGARET in 1988. (EDITOR'S NOTE: For additional information on the LeFLORE family, please see "KINFOLKS", Vol. 16 No. 1, pages 16-18.)

SANDRA FISHER MIGUEZ showed articles from three men in her life, her great-grandfather, grandfather and father. Her great-grandfather, GEORGE WILLIAM SCHUTZMANN (b. Leipsig, Germany, 4 March 1859) who immigrated with his parents and siblings in 1873 and settled at Clinton, La. He married EMILY ANNA LEPKE 29 October 1884, and they made their home in New Iberia, LA. SANDRA showed items which belonged to her great-grandfather and which are now in her possession---a Stereoscope (a hand-held optical instrument with two eyeglasses through which a person looks at two photographs of the same scene, so that the pictures blend into one to give a three dimensional effect); photographs for the Stereoscope which dated from 1890 to the early 1900's, some of which were scenes of the great San Francisco earthquake; and an accordion, dating pre-1852. She explained that in this year the piano-accordion, with the piano-style keyboard for the right hand was introduced. The SCHUTZMANN accordion has only 2 keys or basses for the left hand. SANDRA explained that the SCHUTZMANN's daughter, SOPHIE ANNA, married HARVEY JAMES FISHER, her grandfather. She presented his straight razor, in its original case and also showed a small folding brass razor with a compartment for blades. The FISHER's eldest son was GEORGE WILLARD FISHER (b. 7 Dec. 1915, Lake Charles, La.; d. 17 June 1987). He married ETHEL L. GRIFFITH on 5 June 1938, and they were SANDRA's parents. Since he was married with a family, FISHER did not take part in WWII until early 1945, when he was stationed in the Philippines and Japan. A shadow box showing his war medals and photographs and other memorabilia, including a Japanese camera no larger than a silver dollar and ration books from WWII was displayed.

LARRY ADEE read excerpts from the diary of JANET GLENDINNING, his great-grandmother. JANET was born 6 March 1822 at Barbackslaw, near Selkirk in Roxburghshire, Scotland. Her mother died when she was five years of age. On 26 May 1829 her father brought his children to America. She married in 1846, and went to live in Nebraska, which was on the frontier in those days. In December 1857 she began a diary in which she continued to write until 1907. In this diary she tells that she had a total of about six weeks of schooling in America. She spelled phonetically, with a Scottish accent and had a terrible time spelling January and February. Cold is 'coald', very is 'verrey'. On 26 May 1893 JANET GLENDINNING wrote, "I went up to the Berring ground along with HELLEN TUCKER and laid some flowers on Evas Grave". (Eva was her daughter-in-law.) At times we note that someone has apparently corrected her on some commonly misspelled word; this lasts only a few weeks and she returns to the old spelling. JANET was an unusual woman. In August 1876 she made a trip by herself from Janesville, Wisconsin, to Ottawa County, Kansas, about two months after the Battle of the Little Big Horn and the same month that Colorado was admitted as the 38th state of the Union. LARRY is in the process of transcribing her diary so that it may be published, preserving the spelling and grammar of the original. (EDITOR'S NOTE: For additional information on the ADEE ancestors, please see "KINFOLKS" Vol. 16 No. 3, p. 105.)

BETTY ZEIGLER exhibited items which belonged to three generations of women in her family. The first was a yellow glass slipper which had been given to her grandmother, Mrs. PEARL RAY ROURKE CAULFIELD, about 1887-1889 when she was four or six years old. This 'little shoe' was the gift of a half-brother, who always referred to her as 'Little Pearl'. PEARL was born in 1883 and was married in 1897 at the age of 14 to WILLIAM CAULFIELD. As their first granddaughter, BETTY received the 'little shoe'. She also showed a

black Morrison's fountain pen with gold overlay, made about 1926-28, a collector's item. The pen was always known as 'Mamma's Pen', and as a child BETTY was allowed to see it, but certainly to never write with it, so the pen has great sentimental value. BETTY also displayed a lovely pendant made of a wedding ring and the cap of a ring composed of three diamonds which had belonged to her mother. The slender gold band was made in 1927 from the wide gold band of her grandmother. There were a total of three slender bands made from the wide original, and one was given to each of WILLIAM and PEARL CAULFIELD's married daughters. This ring was worn by BETTY's mother, IDA LEE CAULFIELD, and, in turn, by BETTY when she married in 1947. The diamonds were stones which had been in the family since the early 1900's and today are known as 'old-cut' or 'old-mine' stones. Pictures of PEARL RAY ROURKE CAULFIELD, IDA LEE CAULFIELD FORD and BETTY SANDERS ZEIGLER were shown. BETTY stated that each time she wears her pendant she feels especially close to both her grandmother and her mother, and it makes her more aware of her family's love of genealogy and desire to perpetuate all the family legends, lies and traditions.

CANNON ON COURTHOUSE LAWN

Have you ever wondered about the cannon on the south lawn of the court house in Lake Charles? The big gun is a German howitzer captured during World War I and presented to the parish in 1919. It was secured by Col. THOMAS F. PORTER as a World War I souvenir. Col. PORTER described the piece as "a very fine weapon", a high-angle firing gun used in counter artillery work or in bombarding heavy entrenchments. It fired hundred-pound shells into the lines of the Allied troops.

In 1938 the howitzer was repaired and refurbished by the Calcasieu Parish Police Jury's courthouse and jail committee, headed by E. J. OLIVER. In Sept. of 1942 the Police Jury donated the cannon to the Army Emergency Scrap Drive after a request was made by CHARLES A. RICHARDSON, Commander of the W. B. WILLIAMSON Post, American Legion.

After World War II the War Department replaced the old cannon with a captured German 88 millimeter cannon, one of the most accurate and feared weapons used by the German artillery. NED ELKINS of Elkins Truck Lines towed the cannon to its present location on the courthouse lawn.

SOURCE: "Lake Charles American Press", 11/11/1938, 9/1/1942, 9/1/1992;
"Southwest News", 4/18/1948

SOCIETY LIBRARY ADDITIONS

Tombstones of Your Ancestors by LOUIS S. SCHAFER
The Louisiana Cotton Festival 1953-1992 by MARY LYNN F. LANDRENEAU
Genealogical Data from The Pennsylvania Chronicle 1767-1774 by KENNETH SCOTT
(The following books were donated by MARGARET BAKER)
Brigham Young University - 1993 - British Research Syllabus
Brigham Young University - 1993 - Genealogy Research Syllabus

**MIMOSA PINES CEMETERY
SULPHUR, LA.**

Mimosa Pines Cemetery is about 5-6 mile south of I-10 on Hwy 27.

Submitted by SUE HENNING and VINCENT CEASAR.

Listings through April 1990 except for unmarked graves.

Continued from Vol. 17 No. 4

SECTION VIII

BENOIT, DEBRA ANN

b. 28 Nov. 1952

d. 28 Feb. 1985

FONTENOT, DELORES B.

b. 26 Aug. 1935

d. 23 Apr. 1987

BOURGE, MARIE VALLOT

b. 9 June 1898

d. 16 Jan. 1985

GILLARD, STANFORD

b. 17 July 1925

d. 8 Oct. 1989

CHASSON, BARBARA

b. 24 Oct. 1955

d. 23 May 1987

GUIDRY, BENOIT

b. 30 Mar. 1907

d. 5 July 1988

DAIGLE, EDWARD JOHN

b. 4 Aug. 1931

d. 1 May 1982

PFS U. S. Army, Korea

GUIDRY, JOSEPH

b. 3 July 1908

d. 7 Aug. 1985

m. 7 Mar. 1936

VINCENT, ANITA

b. 26 Jan. 1914

d. 21 Dec. 1986

DANOS, FRANCIS DELMA

b. 28 Aug. 1911

d. 6 Aug. 1983

GUIDRY, AGGLES MAE HENRY

b. 6 May 1925

d. 11 Sep. 1989

DANOS, WILMA KATHERINE

b. 15 Oct. 1916

d. 21 June 1986

HARRINGTON, DOROTHY MAE

1933 - 1988

DARBONNE, OZA MENARD

b. 11 Oct. 1905

d. 27 Apr. 1984

HEAD, WOODIE E.

b. 21 Nov. 1917

d. 16 Nov. 1988

DOMAINGNE, DOROTHY

b. 28 Mar. 1926

d. 12 Jan. 1987

HEBERT, JAMES RUSSELL

b. 22 Apr. 1936

d. 26 June 1982

Korea 1950-1955

DUHON, NORMAN

b. 16 May 1904

d. 15 Mar. 1988

HEBERT, CLAIRE

b. 21 Feb. 1922

d. 21 Mar. 1989

DUHON, OVIA

b. 16 June 1891

d. 1 Feb. 1989

HEBERT, PEARLE AGNES
b. 17 Mar. 1917
d. 31 Aug. 1984

HOFFPAUIR, EVERETT L., Sr.
b. 23 Sep. 1919
d. 16 Aug. 1988
S. Sgt., U. S. Army, WW II

HOFFPAUIR, MURLENE BOND
b. 23 Mar. 1934
d. 8 Oct. 1986

JACOBS, JOHN
b. 23 June 1898
d. 26 Jan. 1985

JENKINS, SAMUEL EDWIN, M.D.
b. 22 May 1946
d. 8 June 1982

KEENER, EDNA WILLIAMS
1915 - 1984

KHOURY, SOPHIA
b. 2 Nov. 1895
d. 23 Jan. 1989

KOFOET, RUDOLPH
b. 16 Jan. 1908
d. 15 Oct. 1988

LaBOVE, GENEVA J.
b. 8 Feb. 1938
d. 11 Sep. 1987
*

LOPEZ, MILTON
b. 2 May 1919
d. 31 Dec. 1985
m. 18 Jan. 1944
LOPEZ, ELIZABETH
b. 18 Mar. 1925
d. 1 Oct. 1985

LeBLANC, MABEL MARTIN
1927 - 1988

LeBLUE, ORON
b. 29 Nov. 1929
d. 4 Apr. 1988

LEE, DAVID WAYNE
b. 15 July 1952
d. 2 Oct. 1981

LeDOUX, LENO E.
1915 - 1984
m. 2 June 1937
LeDOUX, MARY MENARD
1920-1988

MARTIN, ALCIDE
b. 10 Feb. 1910
d. 17 Mar. 1981

MATHEWS, GLENDORA
b. 1 Sep. 1946
d. 11 Aug. 1984

MILLER, DAVID DEAN
b. 15 June 1960
d. 28 Dec. 1984

MOORE, DONALD R.
b. 19 Jan. 1936
d. 12 Feb. 1983
SN, U. S. Navy, Korea

OUBRE, JEANNE
b. 2 Dec. 1919
d. 2 Mar. 1989

PREJEAN, LORINA THERESSA
b. 3 Aug. 1935
d. 21 Jan. 1984

RISING, PHILIP M.
b. 27 Nov. 1947
d. 26 Jan. 1989

RICHARD, VIRGIE W.
b. 7 July 1922
d. 16 Jan. 1986

RICHARD, LARRY JANCE
b. 25 Oct. 1942
d. 7 Mar. 1990

ROMERO, EDWARD RAY, Sr.
b. 21 Sep. 1933
d. 10 Oct. 1985

REGAN, JANE FRANCIS
b. 28 Feb. 1953
d. 4 July 1989

*LOPEZ, DON A.
b. 10 Nov. 1958
d. 15 Apr. 1983

REGAN, PATRICK
b. 17 Mar. 1883
d. 1 Apr. 1967
m. 3 Aug. 1904
REGAN, AMELIA HEBERT
b. 26 Feb. 1885
d. 22 Feb. 1983

STAFFORD, CALVIN
1910 - 1983

SANDROCK, BUSTER LEE
1910 - 1987

SANDROCK, LENORA MEAUX
1913 - 1984

SANDIFER, NICHOLAS WARREN
b. 2 Feb. 1988
d. 20 Feb. 1988

SIRMONS, ALICE M.
b. 6 Apr. 1929
d. 12 May 1987

STOGNER, CAROLYN
b. 4 Sep. 1907
d. 2 Oct. 1985

STANLEY, T. WALTER, Sr.
b. 30 Aug. 1907
d. 30 Oct. 1983

STANLEY, ROBERT M.
b. 11 May 1967
d. 17 June 1986

TASSIN, DEANNA M.
b. 28 Dec. 1941
d. 3 May 1986

TAYLOR, SHIRLEY ROSE
b. 21 Mar. 1922
d. 24 June 1983

TRAHAN, M. NELDA LANDRY
1930 - 1987

TRAHAN, TRAVIS BOYD
b. 10 Sep. 1988
d.

VAN DYKE, MADOLYNE ROBBINS
b. 26 Aug. 1908
d. 15 Mar. 1986

VINCENT, WILLIAM JOSEPH
b. 28 Oct. 1979
d. 11 Feb. 1984

WALL, MARY LOU
b. 29 June 1929
d. 11 Nov. 1989

WATKINS, CHARLES
b. 6 Feb. 1922
d. 9 Nov. 1985
PFC, U. S. Army, WW II

WHALEY, RUFUS
b. 15 Nov. 1929
d. 28 Feb. 1986
SS, WW II

WOODS, ROBERT D.
b. 1 Mar. 1925
d. 7 June 1987
M. Sgt., U. S. Army, Korea, WW II

ZAUNBRECHER, WILLIAM
b. 16 July 1931
d. 2 Apr. 1990

This concludes
MIMOSA PINES CEMETERY

The Genealogical Department at Carnegie Memorial Library, 411 Pujo St., Lake Charles, will sponsor a program "INTRODUCTION TO COMPUTER GENEALOGY" presented by JOHN B. McBURNEY of Jennings, LA. The program will be on Saturday, 5 March 1994 from 10:00 a.m. to 12 noon in the meeting room.

LOUISIANA'S SPANISH COLONIAL RECORDS

Louisiana was a Spanish colony for forty years during which time many Spanish records and documents were created. When Spain ceded the Louisiana Territory to France, many of these records were sent to Santo Domingo, Cuba or to Seville. However, many of them remained in Louisiana. Louisiana's colonial records, in general, are dated before 1803, the year in which Louisiana became a part of the United States. These records are found in the original French or Spanish in which they were written; some have been translated into English.

If your ancestor or one of his relatives from one of the southern colonies "went west", he may have come to Louisiana and may have left records or documents. Remember that much information can be learned from collateral lines. Check various spellings phonetically; surnames that may seem Spanish may have been altered from their original English spellings.

Among these Spanish documents are records of ten public notaries which date from 1731 and are housed in the Louisiana Notarial Archives in New Orleans. These records pertain to civil matters and include contracts for sales (including sales of movable property, such as furniture or the contents of a store, sales of ships and slave sales), partitions or donations of real estate; emancipations of both minors and slaves; leases of houses and vessels; surety bonds; building or repair contracts for houses, public buildings, vessels or machinery; marriage contracts, donations of dowry; inventories of estate and family meetings; acts of partnership or incorporation; mortgages, settlements of debt and meetings of creditors; divorces; and breach of promise suits. Single-party acts may have wills or powers of attorney; deposits of important documents such as grants, permits, correspondence or plans; or protest by sea captains about damage to vessel or cargo. These acts identify names and places of residence, and occasionally profession, marital status, etc. (1) These documents are housed in the Civil Courts Building in New Orleans with the Keeper of the Notarial Archives. Unfortunately, these notarial acts are not indexed.

An extensive collection of resources for the study of Spanish Louisiana is located in the Special Collections Division of the Howard-Tilton Memorial Library, Tulane University in the Manuscript Department and the Louisiana Collection. Among the manuscript collections are the "Despatches of the Spanish Governors", a multi-volume set, translated into English, of documents from the Archivo de Indias in Seville, Spain. There are also many other manuscripts and documents, as well as maps, newspapers and 25,000 books, which include major histories of colonial Louisiana, printed compilations of colonial documents and monographs about the colonial period. (2)

Most of the documents relating to Spanish Louisiana are housed at the Archivo General de Indies (Archives of the Indies) in Seville, Spain. These records are divided into sections, the third section of which contains the passenger lists of those going to the Americas from 1509 to 1701 and, for the period 1534 to 1790, the petitions and licenses which were necessary to go to the American colonies. These records are of great importance to the genealogist, because many of them list the place of birth. Archivists are currently working at the task of indexing these documents; however, an index for the years 1509 to 1591 has been published. The fourth section contains documents relating

to judicial claims, in which it was necessary to prove relationships. Many of these documents contain copies of sacramental records or other documents which establish family relationships. (3) Other sections of the Archives of the Indies, such as military records of Spanish soldiers, are equally valuable to genealogists.

Louisiana documents are found primarily in the Santo Domingo papers (Papeles de Santo Domingo) and the Cuban papers (Papeles Procedentes de Cuba), which reflect the colony's jurisdictional relationship to those two administrative centers. Microfilmed copies of the Santo Domingo papers are available at Loyola University, the Center for Louisiana Studies, USL and the Historic New Orleans Collection. Complete copies of the Cuban papers can be found at the Historic New Orleans Collection; partial copies are available at Loyola and the Center for Louisiana Studies, USL. (4) The Pintado Papers are basically land surveys.

The so-called 'Black Boxes' are unique to Louisiana. They are black-painted boxes containing Spanish colonial records left behind in New Orleans when the Spanish ceded Louisiana to France. When Louisiana became a state, they were untouched by the Americans, who were not able to read Spanish and did not bother to have them translated. Notice of the 'Black Boxes' was finally taken after the Federal occupation in 1861 when they were shipped to Baton Rouge for safekeeping. After the fall of Baton Rouge, some of the Yankee invaders took home some of the documents or even an entire 'Black Box' home as a souvenir. (5) The contents of the boxes have been indexed. Some of the index was published in the "New Orleans Genesis" from September 1965 to September 1980. The 'Black Boxes' can be found at the Old Mint Building in Baton Rouge. The original documents cannot be used by researchers, but there is a card file that has abstractions, as well as translations, of the contents.

Most of the Spanish colonial records are in "Legajos" or bundles, which have been numbered for reference. These "Legajos" contain miscellaneous documents. The "Legajos" have been indexed. (6) Some have been microfilmed and are available through inter-library loan.

Spanish land grants are not filed in a single location, but can be found at local court houses, the State Land Office, the State Archives, various university archives, the Library of Congress, the National Archives, as well as archives in Spain, France and England. After the Louisiana Purchase of 1803, ownership of land had to be confirmed, and the claim was either accepted (in which case the federal government issued new U. S. patents on the land) or was rejected. Thus, the original Spanish records were rendered virtually worthless for official purposes and were never collected as one group. (7)

Be sure to consider name changes and boundary changes when doing genealogical research. In 1803 when the Louisiana Territory was purchased, it was divided into two territories--The Territories of Louisiana and Orleans. A Congressional Act of 1812 provided that the Territory which was then called Louisiana would become Missouri, the southern part of which became the Territory of Arkansas in 1817. The Orleans Territory became the state of Louisiana in 1821. The residents of the old Louisiana Territory were then required to prove ownership of their land to the United States. Many people did not have the original written document which proved their claim to the land, so affidavits were taken from family members and neighbors.

The records of these land claims were presented to Congress and are recorded The American State Papers, Public Land Series, an important and often neglected genealogical tool. This series contains over 1500 records which were presented to Congress of the land transactions in the Louisiana Territory between 1789 and 1837, and include records of homestead, military bounty land, militia claims, and preemption rights. (8) Genealogists may acquire much information from these records; such as names and ages of claimants, previous place of residence, name of wife and children, length of time the land was inhabited and cultivated, etc. Land claims were either accepted or rejected by the Claims Commission. The American State Papers can be found in major libraries. Grass Roots of America is the index to the American State Papers. One of the few collections of documents relating to colonial Louisiana lands is in WINSTON De VILLE's "Louisiana and Mississippi Lands: A Guide to Spanish Land Grants at the University of Michigan" (Ville Platte, LA, 1985).

The claim of BARTHELOMEY LeBLEU, the first white settler in southwest Louisiana, was accepted by the Claims Commission, etc.

The Catholic Church was the established and official church of colonial Louisiana, and many of the church records have survived. These include baptisms, marriage and burial records, all of which contain genealogical information. Most of the surviving records deal with urban areas, such as New Orleans, Baton Rouge, Natchitoches and many of these records have been published.

One of the deterrents to researching from original documents is the need to be familiar with Spanish, but as time goes on many scholars and historians are publishing works from primary sources, such as census records, family papers, and sacramental records, as well as those that deal with the social history of the era.

Most of the areas of the Louisiana Territory adopted the system of English Common Law; however, Louisiana retained the system, known as the Napoleonic code. The Spanish influence in Louisiana is still seen in architecture, vocabulary, and cuisine. Among the historic buildings still surviving from the Spanish period in New Orleans are the Cabildo and the Pontalba Building, the first apartment building built in the United States.

FOOTNOTES:

- (1) SALLY K. REEVES, "Notarial Records of the New Orleans Notarial Archives", Louisiana Library Association Bulletin, Vol. 55 #1, Summer 1992.
- (2) GUILLERMO NUNEZ FALCON, "Sources at Tulane University for the Study of Hispanic America", Louisiana Library Bulletin, Vol. 55 #1, Summer 1992.
- (3) GEORGE R. RYSKAMP, "The Archives of Spain", Heritage Quest, Issue #45, May/June 1993.
- (4) ALFRED E. LEMMON, "Louisiana Materials from the Archives of the Indies", Louisiana Library Bulletin, Vol. 55 #1, Summer 1992.
- (5) "Black Boxes", West Bank (LA) Genealogical Society Quarterly, June 1993, Harvey, LA.
- (6) ROSCOE R. HILL, Descriptive Catalog of Documents Relating to the History of the United States in the Papeles Procedentes de Cuba Deposited in the Archivo General de Indies at Seville, Carnegie Institute of Washington, Washington, D.C., 1916.

(7) WINSTON De VILLE, "A Spanish Land-Grant at Opelousas Post: 1779", N'Oubleiez Pas, Vol. 1 #2, Summer 1993, Imperial St. Landry (LA) Genealogical Society, Opelousas, LA.

(8) WALTER LOWRIE, Early Settlers of Louisiana As Taken From Land Claims in the Eastern District of the Orleans Territory, Southern Historical Press, Inc., Easley, SC, 1986.

THE CANARY ISLANDERS

In 1762 by the Treaty of Fontainebleu, France ceded Louisiana to Spain. Spanish policy encouraged settlement, and as an inducement, the Spanish Crown offered each volunteer land, tools and the means of subsistence for at least four years. As a result, there was a tremendous increase in the population of the colony during the Spanish period from 1769 to 1803.

One of the most unique ethnic groups which came to settle in Louisiana were the Canary Islanders, or Islenos, as they are popularly called. Their ancestral domain was a group of seven islands located west of the coast of Africa and southwest of the Iberian peninsula. The Canary Islanders were members of the white race and spoke a native Portuguese dialect. In the late 18th century nearly two thousand of these people were brought to Louisiana from these islands, which were then under the dominion of Spain.

In August 1777 the Spanish Crown ordered that 700 Canary Islanders, soldiers and their families, go to Louisiana. Volunteers had to be between 17 and 36 years of age, and at least 5 ft. $\frac{1}{2}$ in. tall. Mulattoes, gypsies, executioners and butchers could not enlist. Interestingly enough, the soldiers were compensated according to their height. A recruit 5 ft. $\frac{1}{2}$ in. received 15 reales; one who was 5 ft. 2 in. got 30 reales; and 45 reales was paid to one 5 ft. 3 in. or over.

This seemed a golden opportunity for some of the poor Canary Islanders, whose living conditions were deplorable, to have a chance for a better life. However, the Cabildo, the ruling body of the islands, opposed the plan, claiming that the work force would be depleted and the population of the islands decreased, but it could not prevent the recruitment.

The first ship left the islands for Louisiana on July 10, 1778 carrying 264 passengers. Five other ships followed. Some of the ships sailed to Vera Cruz and Havana before reaching New Orleans, needing additional supplies and personnel for the rest of the journey. War between Spain and England kept the passengers of subsequent ships in Cuba throughout the war, and some of them never resumed their journey to Louisiana. The ranks of the Islenos were depleted by diseases, deaths and desertions in Cuba and in Louisiana.

The Canary Islanders were a strong people, accustomed to hard labor and harsh conditions. Governor GALVEZ saw that they settled in the frontier areas which were strategic for the defense of Louisiana. They settled on the shores of the Terre-Aux-Boeuf in St. Bernard Parish, in Galveztown on the shores of the Amite River, in Valenzuela on Bayou Lafourche (then called the Chetimachas). Canary Islanders founded the settlement of Nueva Iberia (New Iberia), located on the shores of Bayou Teche in Iberia Parish.

In 1779 sixty-three Spanish families, a total of two hundred and three people, reached Galveztown, but disease wiped out many of them. Some left the settlement, and only a few were left. The settlement of Galveztown ended in failure for the Canary Islanders.

The most important settlement of the Islenos in Louisiana was that of San Bernardo de Galvez. The Spaniards called the district 'Terra de Buyes' and the French called it 'Terre-aux-Boeuf'---- the land of the oxen, named for the large number of oxen once found there. Unlike other Spanish settlements in Louisiana, the Islenos of Terre-aux-Boeuf earned a good living fishing and fur-trapping. During the slack season they worked on sugar estates. They were near New Orleans, where they could trade and secure a fair profit for their produce.

The Islenos lived a simple life. They usually married within their own community group. They were devout Catholics, yet were extremely superstitious. They hung large religious pictures in their doorways in an effort to dispel the fury of the annual hurricanes and high tides. They took their produce to New Orleans by sturdy farm carts pulled by oxen. This trip was considered an 'outing', and was enjoyed by family members who went to the Creole city to shop for their simple needs.

The Canary Islanders were the largest group of Spanish settlers to come to Louisiana. Until the 20th century many Islenos who lived in remote backwoods communities did not mix or mingle with other groups, and so kept their own distinctive culture and traditions. However, with the development of better transportation and compulsory education, the descendants of these Canary Islanders have been forced into the modern day life.

Surnames of the Islenos are typically Spanish, and include the following names: QUINTANA, de ACOSTA, GARCIA, de ENEDA, AMADO, de SILVA, GONZALES, de la CRUZ, de HERRA, SANCHEZ, SUAREZ, RODRIGUEZ, de los SANTOS, VILLAVICENCIO, de LEON, TOLEDO, HERNANDEZ, MEDEROS, MARTIN, de los REYES, LOPEZ, PADRINO, GAMEZ, SANTANA, DIAZ, MENDEZ, TRUXILLO, MORALES, QUESADA, del RIVERO, QUINTERO, MONTESINO, NAVARRO, DOMINGUEZ, VARGAS, MIRANDA, PEREZ, CABRERA, de VEGA, RAMIREZ, MEDINA, COLLADO, RAMOS, ROMANO, ROMERO, CALLERO, VENTURA, MACHADO, del PINO, QUEVEDO, TILANO, CERDENIA, XIMENEZ, SANTOS, VIERA, SARDINA, MARINO, HIDALGO, ACOSTA, MARRERO, PALAO, ALFONSO, ESTEVEZ, PIMENTAL, ARTILES, DELGADO, CASIMIRO, FERNANDEZ, BERMUDEZ, de FUENTES, RAVELO, OJEDA, ASCANO, GOMEZ, MAYOR, RUANO, NEDA, RUIZ, PERERA, FALCON, VENTURO, GORDILLO, ALVARADO, de BARRIOS, de AVILA, and others.

Records of these Islenos can be found in the Louisiana State Archives, the Archives of the Indies, and printed sources, such as The Canary Islanders of Louisiana (GILBERT C. DIN, LSU Press, Baton Rouge, LA 1958) and The Canary Island Migration to Louisiana, 1778-1783 (SIDNEY LOUIS VILLERE, Genealogical Research Society of New Orleans, New Orleans, LA 1971).

BRING A FRIEND. The SWLGS grows stronger as our membership increases and interest in our Society grows, so please bring a friend or relative to our next meeting. Prospective members and guests are always welcome.

HIDALGO
SUBMITTED BY FRANCIS HIDALGO - MEMBER #784

My ancestor JOSEPH HIDALGO, a Spanish soldier, his wife, ISABEL MORALES, and their three children left their home in the Canary Islands on a boat trip in 1778 (by order of the Spanish Army). They did a little sight-seeing in Havana, Cuba. From there they disembarked at the Port of New Orleans, and went to Port Barrow, Donaldsonville, LA. Their son, GREGORIE HIDALGO, and his wife, LOUISE HERNANDEZ, gave life to a son JOSEPH HIDALGO, who married BERNARDE GONZALES.

JOSEPH HIDALGO and BERNARDE GONZALES gave life to LORENZO HIDALGO, who married EUPHEMIE RODRIGUES. LORENZO and EUPHEMIE moved to Lake Charles about 1900, bringing with them two sons and two daughters, and the family has been here ever since. They are buried in Orange Grove Cemetery in Lake Charles. LORENZO HIDALGO and EUPHEMIE RODRIGUES gave life to LORENZO HIDALGO, Jr., who married STELLA GENTILE. They gave life to JOSEPH V. HIDALGO.

JOSEPH V. HIDALGO married ANGELA LEGER, and they gave life to me, FRANCIS HIDALGO, I, FRANCIS HIDALGO, married ELAINE HANKS. We have four boys and 5 girls.

Almost all the HIDALGOs in Lake Charles are kin. The name HIDALGO is not really a family surname, but according to Webster's Dictionary, is the title of a Spanish nobleman of the lower class. Almost all of the craftsmen—lawyers, doctors, bricklayers, stone-cutters, ditch-diggers, etc.—were given the title 'Hidalgo'. The most famous HIDALGO in the U. S. was Father MIGUEL HIDALGO y CASTILLE (1753-1811), the father of Mexican Independence.

SPANISH SETTLEMENTS
SUBMITTED BY PAT HUFFAKER - MEMBER #44

While the migration of Canary Islanders to Louisiana was going on, DON FRANCISCO BOULIGNY was recruiting emigrants in southern Spain, particularly in the port town of Malaga. Thus, between July 1777 and June 1778 he succeeded in convincing sixteen families, consisting of eighty-two people to emigrate to Louisiana. To encourage this emigration, the Crown agreed to subsidize the settlers until their first crop was harvested. With these promises made and all arrangements completed, the Malaguenos sailed out of Malaga on the "San Josef". When the ship put in at Cadiz, Spain and later Puerto Rico, a few of the would-be settlers disembarked. In the end, only forty members of the original party arrived in New Orleans, on November 15, 1778.

After extensive preparations, BOULIGNY and the Malaguenos, accompanied by a group of leased slaves and a handful of soldiers left New Orleans in mid January 1779. They traveled in large flat boats, propelled by long oars. On February 7th, the little cavalcade of boats entered Bayou Plaquemine and then crossed the Atchafalaya Basin. Four days later, the group entered the Teche.

They first settled at a spot known as "Charenton", but incessant rainfall in April caused the bayou to rise rapidly and the tiny settlement was inundated. Discouraged, but not despairing, BOULIGNY and his little group gathered up what was left and started up the Teche in search of higher ground. Twenty miles above the abandoned site, the group came upon a slight bluff and decided that they would settle there. The land was already owned by FRANCOIS PREVOST, but BOULIGNY struck a deal with PREVOST and purchased a parcel of land. Here the new settlement of Nueva Iberia (New Iberia) was built. The settlers' homes all measured fifteen by twenty-eight feet and were raised nine feet off the ground in anticipation of future flooding.

In August, news arrived that Spain had declared war on Britain in the American colonies' War of Independence. No longer was the attention of the New Orleans officials focused on these small Spanish communities. Thus, with growing governmental neglect, the Malaguenos at Nueva Iberia began to assume an attitude of indifference toward the establishment of the town. The problems which early visited Nueva Iberia would persist for the next fifteen years and would result not only in the ultimate collapse of the Spanish plan for the settlement, but also an end of the Spanish phase of New Iberia's history.

These problems were: First, the Malagueno settlers had virtually been bribed to come to Louisiana. There had been many government promises of subsidies, promises which were kept, so that, in turn, the crown expected to be repaid for its investment. What occurred, however, was that the settlers expected the subsidies to continue in large measure and gave little thought to repayment.

Second, assuming that the Malaguenos were farmers, and not seamen or shopkeepers, it was planned that they would grow wheat, barley, flax and hemp on the lands of the New Iberia District, but these crops will not grow in South Louisiana. Thus, ten years after their establishment, the Spanish settlers were only growing small plots of corn.

Third, the New Iberia District proved to be too small for the number of families residing in it.

The economic circumstances in which the Malaguenos found themselves continued to be an ongoing problem. Unable or unwilling to produce commodities for sale or barter, they begged, borrowed and bought on time all of their necessities. Thus, not only the government hounded them for payment of debt, but so did local merchants and tradesmen. In 1787 Governor MIRO ordered Commandant DARBY to circulate notices that no one was to buy from or sell to the Malagueno families until they had first paid off their debt to the government. In 1789, MIRO relented and announced that the Malaguenos could buy and sell at will, but could not leave the District without his permission. The following year he relented again and permitted a few Malagueno families to leave Nueva Iberia.

When the settlement was begun, there were about one hundred twenty-five people of whom seventy were Malaguenos. Ten years later the population numbered one hundred twenty-two with about the same number of original Spanish settlers. With Governor MIRO's relaxed policy of letting some settlers leave, the Malagueno population fell to fifty-nine in 1792.

In 1795, Baron de CARONDELET took several important steps. He allowed more Malaguenos to leave the New Iberia District. He abolished the District and its outstanding debts of the residents, and finally he confirmed to the residents of the District the land on which they lived. The land which formed the District was quickly sold, and the families secured grants of land on Spanish Lake, where eight to ten Malagueno families settled down to ranching on the Prairie Vermilion.

New Iberia is the only remaining town in the state of Louisiana to have been founded by the Spaniards. After two hundred years the descendants of many of the founding families remain residents of the town or the immediate area. In The Treaty of San Ildefonso of 1800, Spain ceded Louisiana to France. Spain had little lasting influence and when the Spaniards all departed it was almost as if they had never been there.

In researching records of this Spanish Period, remember that all marriages in Spanish Territories were performed and recorded by the Catholic Church and this decree applied to Catholic and Non-Catholic.

French names were given Spanish versions, such as: Agnes (Inez, Ines), Albert (Alberto), Alexandre (Alejandro, Alesandro), Antoine (Antonio), Baptiste (Bautista), Charlotte (Carlota), Edouard (Eduardo), Emmanuel (Manuel), Francoise (Francisca), Francois (Francisco), Helene (Elena), Jacques (Santiago), Jeanne (Juana), Jean (Juan), Joseph (Jose), Laurent (Lorenzo), Louise (Luisa), Marguerite (Margarita), Marie (Maria), Michel (Miguel), Pierre (Pedro), Scholastique (Estolastica), Etienne (Esteban, Estienne), Victoire (Vittoria) Guillaume (Guillermo).

SOURCES:

GLENN CONRAD, New Iberia
MAURINE BERGERIE, They Tasted Bayou Water
SIDNEY LOUIS VILLERE, The Canary Island Migration to Louisiana, 1778-1783
Rev. GEORGE A. BODIN, Selected Acadian and Louisiana Church Records
Louisiana History Series, XVII (1976) p. 187-202
Archivo General de Indias, Papeles procedentes de Cuba
microfilmed by the Center for Louisiana Studies of U.S.L.
Iberia Parish Records, Courthouse, New Iberia, Louisiana
Original Conveyances and Original Mortgages
St. Martin Church Records, St. Martinville, Louisiana
St. Martin Parish Records, Courthouse, St. Martinville, Louisiana
Marriage Index, Original Acts, Succession Records
Diocese of Baton Rouge

AN AMATEUR GENEALOGIST is described as a strange bird. He delights in shaking the family tree to see what falls out. He is a searcher, sorter, classifier, and recorder. His song is a loud shriek whenever he discovers a tidbit. His nest is a clutter of books, maps, periodicals, family group sheets, ancestor charts, clippings, letters and notes. His family is often neglected when he gets hold of a hot chestnut. He is sometimes fulfilled, often frustrated, but always hopeful. (this HE is more often than not, a SHE!)
"Ancestor's Unlimited", reprinted from "Antique Week"

MARCHA DE GALVEZ (THE GALVEZ EXPEDITION)

BERNARDO de GALVEZ, the governor of the Spanish-controlled Louisiana Territory from 1776 until 1783, had a great impact on the vast territory, and, strangely enough, on the outcome of the American Revolutionary War. As a part of Spanish policy, he encouraged immigration to Louisiana (with the provision that the immigrants were Catholic, or at least would raise their children as Catholics and would take an oath of allegiance to Spain), sent men to chart the vast wilderness of Louisiana, established a stable government and defended the colony against hostile Indians, as well as its ambitious English neighbors. GALVEZ was an eminent governor, but he is best remembered for his part in the Revolutionary War.

Although Spain's official policy was that of neutrality during the conflict between Great Britain and her American colonies, GALVEZ provided money, supplies and arms to the American colonists in the west. The British, incensed by GALVEZ's pro-American policies, decided to invade the Louisiana Territory by way of New Orleans, thus preventing further aid to the colonists by way of the Mississippi.

Spain's defenses were weak and scattered. Its militia was poorly prepared and equipped to resist an attack by the British. There were too few troops to defend the vast territory of Spanish Louisiana. Many of the colonists were French; could they be relied on to fight for Spain? Preparations began for the defense of Louisiana and militia companies were formed.

In 1778 GALVEZ had less than 500 regular soldiers, mainly from the mountains of Mexico and from the Canary Islands, at his command. However, all males in Spanish Louisiana were required to receive military training, so militia units increased the number of the colony's defenders. Prominent Creoles had organized the New Orleans Carbineers. Men of other militia units from New Orleans, the Acadian and German coasts, Pt. Coupee, Natchitoches and the Attakapas and Opelousas districts brought the ranks of the defenders to about 1000 men. Free persons of color also joined GALVEZ's ranks, as did about 500 Choctaw Indians.

In August 1779 a devastating hurricane struck the coast of Louisiana, destroying ships, houses and crops and killing colonists, but despite this disaster, GALVEZ went forward with his plans to fight the British. Many of the militia men accompanied GALVEZ to Natchez and other places; others remained at local posts, guarding against British attack. GALVEZ marched his troops to Manchac, expecting a strong British force to be there. However, only a token force was left there while the main body of the troops had been sent to Fort New Richmond in Baton Rouge.

Late summer fevers had reduced the number of able-bodied fighting men to about half the original number. GALVEZ's forces, after marching from Manchac to Baton Rouge, a distance of about five leagues, defeated the British soldiers at the fort in about three and a half hours. Spanish casualties were one killed and two wounded--JEAN HEBERT and MATURINE LANDRY.

The battle for Fort New Richmond was the only Revolutionary War battle fought in Louisiana. GALVEZ's militiamen, independent and poorly trained, defeated

professional British soldiers, whose army was said to have been the best the world had ever seen! It also proved that blacks and Indians could fight.

The Opelousas militia list of April 1776 shows several men from southwest Louisiana, among whom were MARTIN CAMARSAQUE (CAMARSAC) and FRANCOIS LeBLEU. BARTHELEMY LeBLEU was listed among those who were exempted from serving in the militia "because of status, age or infirmity". He had been listed in Legajo, prior to 1776, as a member of the Company of the Militia Urbana of Opelousas and was described as five feet one inch tall, a Creole, married, age forty-six.

The militia list of the New Orleans district for 10 April 1777 (Legajo 159) shows MARTIN CAMARSAC as one of the "Travelers, without a fixed city dwelling". The list included all men of resources; many seamen among them; the others, Creoles; all manage well and are men of labor; they are attached to the four city companies; almost all currently traveling; some hunting in the rivers; others busy rowing the boats that carry the mail; others fishing in the sea and in the lakes". CAMARSAC is also on the list of the militia company of Opelousas of 8 June 1777. On May 1778, MARTIN CAMARSAC was listed as a fuselier for the Third Company, Militia of the City of New Orleans.

SOURCES:

JOHN WALTON CAUGHEY, BERNARDO de GALVEZ in Louisiana 1776-1783 (Gretna, LA., Pelican Publishing Co., 1972).

WINSTON De VILLE, Louisiana Soldiers in the American Revolution (Ville Platte, LA., Smith Books, 1991).

Dr. JACK D. L. HOLMES, MARCHA de GALVEZ (Baton Rouge, LA, Baton Rouge Bicentennial Corp.)

SPANISH TREASURE SHIP FOUND

The Spanish brig-of-war 'El Cazador', laden with 19 tons of newly minted silver, struggled against the storm---until the battle was lost and the ship and its treasure sank in the Gulf of Mexico. And there it rested for 210 years, until last August, when it was found by accident---and 'Mistake', a fishing vessel which found the wreck when she dropped a trawl along the muddy bottom in 300 feet of water, just 50 miles south of Grand Isle, LA.

Research in the Spanish Archives told that 'El Cazador' ('The Hunter') was sent to Vera Cruz in late 1783 to get hard cash to pay the troops and government, and to redeem 250,000 pesos worth of paper notes used to pay them over the previous years. It carried 400,000 silver pesos and another 50,000 pesos worth of smaller change, of various dates, a total of about 37,500 pounds of silver.

The ship left Vera Cruz for New Orleans on 11 January 1784, and was declared lost in June. It was the only big cash shipment from Vera Cruz to be lost by shipwreck in the Gulf of Mexico from 1783 to 1785.

The partnership formed to salvage the money and the ship asserts that the loss contributed to Spain's decision to return to the Louisiana Territory to France. This was not so, according to PAUL HOFFMAN, a Louisiana State

University history professor and an expert in the state's colonial history, the people most affected by the loss would have been those who let Spanish soldiers buy on credit. "The laundresses and boardinghouse keepers and tavern keepers—folk who extended credit to soldiers—would have had to wait another year," HOFFMAN said. "It almost certainly did not have any effect on Spain's decision to give up Louisiana—which had to do with its position in Europe and diplomacy and warfare and other reasons."

The coins' value depends on their history. The 1783 peso is common, worth about \$25 to \$250. They have recovered 40,000 to 50,000 coins, a ship's bell, a faceted yellow stone (possibly a topaz) and other things. They hope to recover cooking utensils, dishes, the belt buckles and arms owned or used by the 40 to 100 men on the brig, as well as the muskets, sidearms, cutlasses, sabres, dirks, etc.

There is also the hope that Lt. GABRIEL de CAMPOS y PINEDA, who was in command of the brig, might have been smuggling jewels. The captain of the boat had been caught and fined for smuggling a short time before. It was thought that he was probably smuggling in partnership with the governor, rather than stealing from him.

Source: 'Lost Treasure, Shipwreck Yields Nearly 19 Tons of Silver Coins', "Lake Charles American Press", 2/8/1994, p. 21.

SPANISH SURNAMES

Genealogists researching Spanish surnames have a distinct advantage over those doing research on English, French or German lines. When properly written in the old records, Spanish surnames indicate the surname of the father, the surname of the mother, and in the case of a woman, the surname of the man she married.

In Spanish the surname of the father always follows the given name, just as it does in English. The mother's surname is linked to that of the father by 'y' (meaning 'and' and pronounced like a long 'e'). For example, the name Maria Gonzales y Ramirez indicates that her father's surname was Gonzales and her mother's surname was Ramirez.

The surname of a woman's husband is indicated by 'de' (meaning 'of' or 'property of'), preceeded by her maiden name. Thus, Maria Gonzales y Ramirez de Lopez indicates that her father's surname was Gonzales, her mother's was Ramirez and her husband's was Lopez.

Single men used the family surname of their father, followed by 'y' and the mother's surname. However, after a man married, the use of his mother's surname was often discontinued.

The use of 'de los, de las or de la' following a surname indicates a place of origin or a place of residence. This was often used to differentiate between people of the same name living in the same area. For example, Pedro

Hernandez y Gonzales de la Habana shows that Pedro's father's surname was Hernandez, his mother's was Gonzales, and he was from Havana.

Those who recorded Spanish records and names were often French or English people dealing with the complex Spanish customs and language. Some of them improperly considered the father's surname as a middle name and the last name given (actually the mother's name) as the surname. Other recorders took short cuts and omitted the 'y' and 'de'. Pedro Hernandez y Gonzales de la Habana might be seen simply as Pedro Hernandez or Pedro Gonzales or even Pedro Habana in some of the old records.

GENEALOGY FOR 1994

There are several ways that you can become a better genealogist this year, among which are the following suggestions:

1. Don't put off interviews. Meet with family members to learn their stories and get information before it is too late.
2. Complete your ancestor charts and submit them to your genealogical society for processing or publication.
3. Complete the research on a family line this year. Don't get sidetracked on other lines.
4. Attend a workshop or seminar. You may learn valuable skills.
5. Catch up with your genealogical correspondence. Write queries to newspapers with genealogical columns, to periodicals, to genealogical societies and libraries in your area of interest.
6. Attend or plan a family reunion. Get to know your family. A family reunion need not be large and complicated. It can include only immediate family members.
7. Write your own biography. Include such details as schooling, places of residence, religious belief and churches, when you met and married your spouse, when you learned to drive, personal traditions, etc.
8. Take time to label all photographs. Be sure to use a pen specially made for this purpose so you do not ruin the photos.
9. Date and label all memorabilia which have been 'handed down' to you so that future generations will have knowledge of family heirlooms.
10. Read a 'how to book' on genealogy. These are full of important addresses and good suggestions.
11. Visit a genealogical library. Familiarize yourself with the holdings of the library and what it has to offer.
12. Contribute an article to your genealogical society quarterly. The research will help you and will also provide information for others.
13. Attend the meeting of the SWLGS. Programs are interesting and informative and the members are friendly and helpful.
14. Bring a friend to a meeting of your genealogical society. Many people are interested in genealogy, but don't know how to begin.
15. Volunteer! Your society needs your help.

Help the SWLGS save money. Remit your dues and avoid having the Society pay postage for a reminder.

ROMEROS OF SPAIN
Submitted by ROSIE NEWHOUSE - Member #71

In 1762, the Louisiana Territory was transferred from France to Spain, and to help establish Spanish settlements in the Territory the Spanish government began recruiting families to emigrate to Spanish Louisiana. Between July 1777 and June 1778, sixteen families, mostly from the Province of Malaga, signed contracts to re-establish in Louisiana. The ROMERO family, MIGUEL, his wife and three sons was one of these families.

The contract stipulated that the Spanish government would provide cost of the voyage and maintenance to Louisiana where each family would be provided land, a house, live stock, farming implements, seeds for crops, and all other necessities needed to survive until the emigrants were able to support themselves, at which time they would repay the Spanish government the cost of their voyage and maintenance; and in return they would receive ownership to their land, home and some livestock.

The sixteen families (82 people) sailed from Malaga, Spain, June 1, 1778, aboard the brig "St. Joseph"; disembarking first at Cadiz, Spain, where only 67 of the group sailed again on July 21. Other ports of call were Puerto Rico and Havana where others left the ship and in November of that year only 40 of the original 82 people arrived at New Orleans. Under the leadership of DON FRANCISCO BOULIGNY, eight families, including the ROMERO family, left New Orleans in January 1779 to settle in the Attakapas District.

Their first settlement was near the present town of Charenton, where each family received a track of land measuring 6 arpents along Bayou Teche and 40 arpents deep. Oxen, cows and horses were purchased from the French settlers in the area. The settlement lasted but a few months for the spring rains that year flooded Bayou Teche and surrounding land with over six feet of water. Desiring higher grounds, the Spaniards moved upriver to a slight bluff where BOULIGNY purchase 240 arpents of land along the west side of Bayou Teche and they established their second settlement, "Nueva Iberia" (New Iberia).

It had been planned by the Spanish government that the Spaniards would plant wheat, barley, flax and hemp. By 1789, these crops had proved to be failures and their main crop was corn. Because of the crop failures and the fact that the settlement's Spanish population had not increased sufficiently to sustain them efficiently, the Spanish government more or less abandoned the "Nueva Iberia" settlement and most of the Spaniards began moving to other areas in the Attakapas District. By the mid 1790s several families had secured land grants on Spanish Lake (also called Lake Flammand or Lake Tasse), or had moved onto the prairie west of New Iberia.

Today, the site of the "Nueva Iberia" settlement includes Bouligny Plaza in downtown New Iberia, where a memorial was dedicated in 1976 to the founder of New Iberia, FRANCISCO BOULIGNY, and the Spanish settlers of 1779.

The population of the Attakapas District during this time was mainly Acadian/French and most of the Spaniards married into these families eventually causing the Spanish language and customs to be absorbed into the Acadian/French language and customs.

MIGUEL ROMERO FAMILY

MIGUEL (MICHEL) ROMERO, native of Castuera, Bishopric of Bodajoz, Spain; born ca 1738 (TTBW:p127), parents unknown; married in Spain ca 1763, MARIE de GRANO, native of Malaga, Spain; born ca 1739 (TTBW:p127); parents unknown. Miguel, his wife, and sons, JOSEPH, JUAN, and ANTOINE arrived in Louisiana aboard the brig, "St. Joseph", in 1778, and settled at "Nueva Iberia". In August 1789, MIGUEL ROMERO is listed as a militiaman at New Iberia and its dependencies (LR:v11;#3&4,p95). The December 1789, New Iberia census lists 7 members in the MIGUEL ROMERO household (TTBW:p103). MIGUEL died ca 1792 (NI:p515); and the census that year lists MARIE GRANO ROMERO, 53; with 4 sons and 1 daughter (NI:p15). After MIGUEL's death, MARIE moved her family near Lake Tasse, where she occupied, cultivated, and laid claim to lot 54 (AG:v19;#1,p24/25). MARIE died 23 October 1814, age 75 (SWLR:v2,p386). MIGUEL was the progenitor of most of the Louisiana ROMEROS (AFSN).

Children of MIGUEL & MARIE ROMERO:

1. JOSEPH NICOLAS BENEDICTE ROMERO, native of Malaga, Spain, born 1764 (TTBW:p127), 1765 (Death Record); married 11 October 1790 (SWLR:v1,p492), JULIENNE (JULIE) GOSSERAN (GOSSERAND/GOUSERAN) of Pointe Coupee, born 9 December 1766 (DBRR:v1,p173); d/o ETIENNE GOSSERAN & Marie ROSE DOZAT. JOSEPH died 10 March 1816, age 51 (SWLR:v2,p777); Succ. 10 April 1816 (SWLR:v2,p777). JULIE GOSSERAN ROMERO died 12 March 1816 (SWLR:v2,p380).

2. JUAN (JEAN) ROMERO, native of Malaga, Spain; born 1774 (TTBW:p127), 1778 (Death Record); married 11 September 1803 (SWLR:v1,p491), CHARLOTTE (CARLITE/ CARLOTA) DORE (DORET) of St. Charles on the Mississippi River, born ca 1770 (1850 SM Census); d/o GASPARD DORE & MARGUERITE CHRISTIAN. CHARLOTTE was the wid/o THOMAS CONRAD. JEAN died 3 January 1828, age 50 (SWLR:v2,p777); Succ. 26 January 1828 (SWLR:v2,p77). CHARLOTTE DORE ROMERO died 26 February 1852, age 82 (SWLR:v5,p172).

3. ANTOINE ROMERO, native of Malaga, Spain; born ca 1777 (TTBW-p127), 1772 (Death Record); married 1st. 13 June 1800 (SWLR:v1,p491), MARGUERITE WISSE, born ca 1779 (Death Record); d/o PHILLIPPE WISSE & MARIE DOZA. MARGUERITE died 15 August 1801, age 22 (SWLR:v1,p577). ANTOINE married 2nd. ca 1803 (age of children/SWLR: v1,p491), MARIE THERESA FRANCOISE SEGURA, born 1781 (SWLR:v1,p511); d/o FRANCOIS SEGURA & MARIE dePRADOS. ANTOINE died 15 September 1852, age 80 (SWLR:v5,p487); and his widow, MARIE SEGURA ROMERO died 12 August 1870 [SWLR:v9,p363]; Succ. 31 August 1870 (SWLR:v9,p363).

4. MARIE BERNARDA ROMERO, born at "Nueva Iberia", 28 June 1781 (SWLR: v1,p492); married 14 April 1801 (SWLR: v1,p492); BERNARD MIGUEZ, s/o JEAN MIGUEZ & SALVADORA de GUEYRO. MARIE ROMERO MIGUEZ died 7 September 1864, age 84 (SWLR:v7,p399).

5. BERNARD (BERNARDO) ROMERO, born at "Nueva Iberia", 16 January 1784 (SWLR:v1,p491), 1782 (Death Record); married 17 February 1806 (SWLR:v1, p491), AGNES (IGNES) SALVADORA LOPEZ, born 30 December 1788 (SWLR:v1,p381); d/o GABRIEL LOPEZ & CATHERINE BILLARDO. BERNARD died 16 February 1816 (SWLR:v2,p777); Succ. 23 March 1822 (SWLR:v2,p777). BERNARD's widow, AGNES (VICTORIA AGAY), married 2nd. 8 April 1822

(SWLR:v2,p606), FRANCOIS CORNAY. AGNES LOPEZ ROMERO CORNAY died 12 April 1850, age 60 (SWLR:v5,p369).

References:

- AG: Attakapas Gazette: Periodical, Attakapas Historical Association, Center for Louisiana Studies, USL, Lafayette, LA
AFSN: Atlas of French & Spanish Names of Louisiana: ROBERT C. WEST
Geoscience Publications, LSU, Baton Rouge, LA; 1986
DBBR: Diocese of Baton Rouge Catholic Records: Catholic Diocese of Baton Rouge, Department of Archives, Baton Rouge, LA
LR: Le Raconteur: Periodical, LeComite des Archives de la Louisiane, Baton Rouge, LA
NI: New Iberia: GLENN R. CONRAD, USL, Center for Louisiana Studies, Lafayette, LA; 1979
SWLR: Southwest Louisiana Records: Rev. DONALD J. HEBERT
Hebert Publications, LA
TTBW: They Tasted Bayou Water: MAURINE BERGERIE,
Edwards Brothers, Ann Arbor, MI; 1980

Note: ROSIE NEWHOUSE is an eighth generation descendent of MIGUEL ROMERO through her grandmother, VICTORIA ROMERO BROUSSARD.

EDITOR'S NOTE: Other members researching ROMERO are PAT HUFFAKER (#44), ARTHUR D. RINGUET (#186), BEVERLY COLEMAN (#191), DOLORES ASHWORTH (#287), JAMES MIGUEZ (#334A), ELAINE HEBERT (#472), CART H. JONES (#524).

HELP FROM SOCIAL SECURITY. BEATRICE A. ORSOT, Member #870, wrote us to say that she had located a long-lost cousin through the Social Security office. She says if one has the last known address of a "missing relative", one should write a letter to that person and enclose it in an unstamped envelope bearing only the name of the person. Social Security will then forward the letter if they have a record.

JACKSON BARRACKS, NEW ORLEANS, LA. Building #51 of the LA. National Guard contains a Military Library open to the public, Monday through Friday, 8:00 a.m. to 4:00 p.m. There are numerous records, books and documents here, including rare and out-of-print books on LA. history; LA. selective service records; LA. military and historical information; maps and surveys of camps, posts and forts in Louisiana; records of old soldiers homes; records of military units; ANDREW BOOTH's "Louisiana Confederate Soldiers and La. Confederate Commands"; old law and medical books; and other interesting data.

DELISLE'S MAP, entitled 'Louisiane' is recognized by historians of cartography as one of the most important maps in America. It was the first to use 'Texas' as a place-name. It was also the earliest map to show the routes of early explorers, such as DeSOTO, CAVELIER, TONY and DENIS. Reproductions of this map and other early maps can be obtained from the Mountain Press, P. O. Box 400, Signal Mountain, TN 37377-0400.

HISTORY OF EARLY LAKE CHARLES (Continued from Vol. 17 #4)

In 1895 Lake Charles was one of the fastest growing towns in Louisiana. Economic growth caused unprecedented numbers of new residents in the town. JABEZ WATKINS was still advertising cheap farm land to encourage settlers to come to the area.

Many businesses flourished in the town. In 1895 the Calcasieu Land and Investment Co., Ltd. announced that their capital stock was \$100,000, with W. D. STONE as president and H. B. MILLIGAN as secretary-treasurer. The Calcasieu Bank, with capital worth of \$125,000, had H. C. DREW as president, C. ELLIS as vice-president and FRANK BEARDSLEY as cashier. SOL BLOCH announced the opening of his new store. LOUIS HIRSCH's Store sold clothing and men's furnishing. A. BLUESTIEN advertised the "largest and best stock of dry goods, clothing, boots and shoes". KLEINPETER & Co., Surveyors, real estate salesmen, abstractors of titles, were also agents for Deere, Mansur and other agricultural implement companies, selling gang plows, sulky plows, sugar mills, vacuum plows, mowing machines and reapers, potato diggers, etc. Owners were THOMAS KLEINPETER, CHARLES G.C. PAGGEOT and HARRISON C. DREW. The Lake Charles Nursery, owned by VINCENT and WASEY, advertised fruit trees adapted to this climate. The establishment was located upstairs in the WILLIAMS Opera House. ANDERSON & SWINDELL, managed by GEORGE A. LAND, were carload dealers of parlor furniture. M. D. KEARNEY owned a drug store on Ryan Street and Laxol was advertised as a sweet castor oil. The "purest complexion powder ever made, the original and genuine Rickseekers" was sold at ADOLPH MEYER's Drug Store. The COLDWATER Shoe Store was also located on Ryan Street. W. M. BUCKLIN gave lessons in voice cultures, piano, organ, guitar, harmony and musical theory.

In 1895 the "Daily American", which cost \$1.00 for an annual subscription, conducted a voting contest to determine by popular vote the five 'handsomest' ladies in Lake Charles. At the close of the contest on July 27, it was found that Mrs. CHARLES BOTHWELL received the highest number of votes. Miss VIRGINIA "JENNIE" GOODLETT (later Mrs. FRANK MORNHINVEG) and Miss ELLA SHATTUCK tied for second position; Miss CARRIE LAWLESS was third; Miss MAUD REID (Later Mrs. THOMAS S. TYLER) was fourth and Miss FLORENCE GOUDEAU, fifth.

The Masonic Lodge #165 held an installation of officers at a banquet in December 1895. Those installed included: DENNIS M. FOSTER, Master; T. J. WAKEFIELD, Senior Warden; J. A. TUTTLE, Junior Warden; A. RIGMAIDEN, Treasurer; SIM MARX, Secretary; Rev. JAMES REEVES, Chaplain; THOMAS REYNOLDS, Senior Deacon; FRANK SHUTTS, Junior Deacon and SAM KAUFMAN, M. D. KEARNEY, C. CHAISON, JOSPEH WALKER and --- TYLER. One of the oldest Masons, GEORGE H. WELLS, read the Oath of Office.

The Lake Charles Weekly "American" for 1 January 1896 reported a peculiar phenomenon which had occurred on December 26 and was duly observed by Capt. STODDARD. It was described as a jet black zone with parallel edges which stretched across the heavens from horizon to horizon, with the sky on either side being bright and full of stars. Capt. STODDARD called Mr. BOYNTON and FRANK DAVIS to see it. The phenomenon was also observed by Dr. MARTIN and E. B. MILLER of Watkins' Bank. A conductor on the Southern Pacific train saw the same sight at Orange, Texas, where he stated it was pink or light

red, but as he moved eastward, it became darker until it turned to black, as seen by the people of Lake Charles. The article ended with the question, "What was it?"

Religion played a great part in lives of the people. In 1896 in Chicago a group of citizens of all denominations, men and women, arranged for preparation and publication of selected Bible passages for use in public schools. At home, Lake Charles was to have two new church buildings---Episcopal and Christian. The Episcopal Church, was to be located on the corner of Division and Kirkman Streets and was to be built of stone, at an estimated cost of \$12,000. In late January 1896 Mr. and Mrs. CHARLES WINTERHALER had a tea for the ladies of the church. On February 6, 1896 a dance was held at the Phoenix Hall to benefit the building fund of the Episcopal Church. In charge of arrangements for the dance were: BEN BEARSLEY, SID HOLLIER, RALPH HOWARD J. W. TREPAGNIER, ARTHUR KNAPP and FRANK HOLLAND.

The Board of Directors of the First Christian Church on January 3, 1896 included: Elders--CLAUDE JONES, JAMES H. SUTHERLAND, L. J. CORRELL; Deacons--C. E. HICKMAN, D. O. CROSS, D. J. BROWN; EGBERT D. WHITE, Secretary and Treasurer. Witnessing the articles were WILLIAM W. COOPER and S. ARTHUR KNAPP. Attesting were: COOPER, KNAPP, SUTHERLAND, CROSS, WHITE, CURTIS E. BICKMAN, ISSAC N. MUDGETT, GEORGE H. WOOLMAN, J. C. RAMSEY and AUGUSTUS M. MAYO, Notary Public. The church was to be built on the corner of Iris and Hodges Streets at a cost of \$3,000.

On Monday, January 27, 1896 the Ladies' Aid Society of the Baptist Church held a social at the home of Mr. ELLIE DEES. Admission was 16¢. Refreshments were free.

The annual meeting of the Lake Charles Women's Temperance League of the Broad Street Methodist Church was held in Jan. 1896 at the home of its president, Mrs. S. M. DAVIDSON and the Ladies' Aid Society of the church held a Valentine's party at the home of Mrs. ANNIE POPE. The Baptist Church and the Methodist-Episcopal Church South (German, on Jackson Street) held revivals in February 1896.

And Lake Charles continued to be busy and prospering.

TO BE CONTINUED IN NEXT ISSUE. (EDITOR'S NOTE: Articles in this series are not intended to be an in-depth study of the political and economic growth of the town, but are written to present a general view of the town's development with particular emphasis on the names of as many of the early residents as possible. Sources include various issues of old Lake Charles newspapers and various articles from MAUDE REID's Scrapbooks, as well as excerpts from "Leaves of the Diary of Louise" by GEORGE ANN BENOIT.

LaFayette Parish Marriages will be continued in "KINFOLKS", Vol. 18 No. 2.

"My forefathers didn't come over on the Mayflower, they met the boat."
WILL ROGERS

INFORMATION FROM EXCHANGES

THE SWLGS urges its members to peruse the many periodicals available to them. The SWLGS exchanges periodicals with more than 70 other genealogical societies. These are housed with the collection of the Genealogical Department of the Carnegie Memorial Library, 411 Pujo St. in Lake Charles. Periodicals are an important genealogical tool and researchers should search those published in their area of interest. The following items were extracted from some of these periodicals:

OOPS! In our last issue of KINFOLKS we inadvertently referred to 'Fiends of Genealogy'. Although this may describe some of us, we apologize to the 'Friends of Genealogy' for this typographical error.

FAMILY RESEARCH is important in the country of Kuwait, for only males over 21 years of age who can trace their ancestry back 72 years are allowed to vote. "A Journal of N.W. Florida", Vol. XVII #59, Spring 1993, Ft. Walton Beach, FL Genealogical Society.

THE BATTLE OF BATON ROUGE took place on August 5, 1862 near the present site of the Maison Blanche Store. Confederate forces from Alabama, Kentucky, Louisiana and Tennessee under the command of Major General BRECKINRIDGE were seeking to recapture the town. Many of these men went on to Port Hudson and took part in the seige there. "le Baton Rouge", Vol. XIII #2, Spring 1993, Baton Rouge, LA Genealogical and Historical Society.

ORDER OF RED MEN does not denote Indian ancestry. This is a patriotic fraternal organization which evolved from the 'Sons of Liberty', the demonstrators who threw 342 cases of English tea into Boston harbor in Revolutionary times. During and after the war, other similar organizations were formed in various states. In 1813 several of these organizations came together and formed the 'Society of Red Men', which evolved into a nationwide organization, 'The Order of Red Men'. "Pontotoc Cty. (OK) Quarterly", Vol. 25 #1, Oct. 1993, reprinted from "Bluegrass Roots".

LOUISIANA STATE ARCHIVES has microfilm of "Passenger Lists of Vessels Arriving at New Orleans, 1830-1902", "Index to Certificates of Naturalization Issued by the State of Louisiana, 1831-1906", Voter Registration for 1898 (56 Parishes) and 1913 (25 Parishes), and Tax Assessment Rolls (from mid-1860's for some parishes: 1920-1980 for all parishes). "Genealogy West Newsletter", Vol. 10 #4, December 1993, Westbank Genealogical Society, New Orleans, LA.

ST. LANDRY PARISH ARCHIVES. Records contained in these Archives at the Office of the Clerk of Court are bonds, charters, civil suits, conveyances, coroner inquests, donations, immigration records, livestock brands, marriage licenses, mineral leases, mortgages, notarial books (1818-1946), oaths, partnership agreements, probates, sheriff sales, tax sales, lists of veterans, voter registrations and other miscellaneous records, such as powers of attorney, tax lists, quit claims, wills, etc. "N'Oubliez Pas", Vol. 1 #2, Imperial St. Landry Genealogical and Historical Society, Opelousas, LA.

BOOK REVIEWS

Tombstones Of Your Ancestors, by LOUIS S. SCHAFER. 1991. \$15.00 plus \$3.00 shipping.

The term "epitaph" comes to us from two Greek words: "epi" meaning "upon" and "taphos" meaning "tomb". Epitaph is defined as "an inscription on a tomb, written in prose or verse, in commemoration of one who is buried". Originally the inscriptions were very simple: name, birthday and death date. As time continued to go by more information began to be added - pious thoughts, words of wisdom and warning, a line or two concerning personal characteristics, etc. Today, of course, this practice of epitaph writing is no longer being extensively carried out, except in rare cases upon the monuments of famous people. Some chapter headings in this work are: How to locate a particular ancestor's grave; Deciphering epitaphs; Understanding tombstone art; Tombstone highlighting, chalking and tracing; Tombstone photography; Tombstone rubbing dabbings; Tombstone foiling; Tombstone transfers. Even though one might not be interested in actually following through with any projects, one could find the reading of this book to be very interesting and somewhat educational.

Softbound, 156pp., biblio., index. Order from Heritage Books, Inc., 1540E Pointer Ridge Place, Suite 300, Bowie, MD 20716.

(This is a complimentary copy from the publisher.)

The Louisiana Cotton Festival, 1953-1992, by MARY LYNN F. LANDRENEAU. 1992. \$48.00 plus \$3.00 shipping.

In the early 1950s the town of Ville Platte, Louisiana, considered the prospect of having a festival featuring a "local product" for their community and worked toward that goal. Finally on August 20, 1953, the Louisiana Cotton Festival Association was incorporated. Cotton was chosen as the festival product because Evangeline Parish was the first parish in the South where all cotton farmers had planted and raised a one variety cotton, namely Delta and Pine Land Cotton, a cotton of uniform staple. Held in conjunction with the festival is "Le Tournoi" (the tournament), an ancient game or sport first followed by the knights of ancient France. The Tournoi was brought to Louisiana more than 150 years ago by MARCELLIN GARAND, an officer in Napoleon's army who was the founder and first mayor of Ville Platte. The game was played here until the turn of the century and thereafter died out until revived in the 1950s. First it was part of the July Fourth celebration and then later became part of the Cotton Festival (included here is the method of scoring a Tournoi rider). An account of each year's festival is given, headed first with the theme followed by a listing of events and participants. Not to be overlooked are some very delicious recipes provided by many dignitaries. Preceding the index are listings of: Kings and Queens of Cotton; Tournoi Champion and Tournoi Queen; Colonels Cotton; Parade Marshalls. This is very well illustrated and with an extensive name index.

Hard cover, 537pp., illus., index. Order from Hebert Publications, P. O. Box 147, Rayne, LA 70578.

(This is a complimentary copy from the publisher.)

QUERIES

Please make your queries clear, concise and easily understood. Give full name of the person; exact date, if known, or an approximate date or time period if the exact date is unknown (ca); and a location, if possible. Be sure to state exactly what information you are seeking. Queries are free to members and are \$2.00 for non-members. They will be published as time and space permit.

When you receive an answer, please write a thank you note and reimburse for copies and postage.

SPATES/SPEIGHTS, STANFIELD

Would like to contact anyone working on the SPATES/SPEIGHTS and STANFIELD families. Was DAVID LORENZO SPATES (b. TX or LA) the son of JAMES SPATES/SPEIGHTS and MATHILDA STANFIELD?

YANOULA McCOOL, P. O. Box 1694, Pearland, TX 77588

THIBODEAU, TYSON

Need marriage, parents and siblings of AUGUSTUS THIBODEAU and THERESA TYSON, who were in 1850 census for St. Landry Parish, LA.

JUANITA DICKERSON MILLAR, Rt. 8 Box 257, Waco, TX 76705-9403

ARCENEUX, RICHARD, PITRE

Need information on PIERRE EMILE ARCENEUX and ALZINA RICHARD, parents of MARIE ARCENEUX (b. 26 Oct. 1858, d. 9 Nov. 1923; m. FRANCOIS P. PITRE as his second wife, 31 Jan. 1882, Opelousas, LA).

MARGARET MURRHEE WILLIAMS, 1835 Milton Dr., Cheyenne, WY 82001-1644

VAUGHAN, PRINCE, SMITH

Want information on parents of ELEONORE PRINCE, who received a marriage bond on 8 Jan. 1840, St. Mary Par., LA from JAMES VAUGHAN (s/o EDMUND VAUGHAN and ELIZABETH SMITH).

JESSE LEE VAUGHAN, 7014 Sycamore, Galveston, TX 77551-1718

LeJEUNE

Looking for the address of AMOS LeJEUNE, s/o JOSEPH PARTALIS LeJEUNE, vicinity of Abbeville, LA.

ELSIE W. LeJEUNE, 110 Hotard St., Bourg, LA 70343

MONK, BALLARD, CAROLL, PETERS

Seeking information on EUELL MONK (m. 1880 Opelousas, LA., LA JULIA ANN BALLARD), his son VESTER MONK (b. 1882; d. 1911, Oakdale, LA; m. ca 1902, Oakdale, LONIE DEZILLE CAROLL) and his grandson, VESTER COMMODORE MONK (b. 1912, Oakdale; d. 1983; m. 1938, EMMA PETERS).

DONALD H. PISERCHIO, 10405 Becker Dr., S.W., Tacoma, WA 98499-4717

STARKS, HANKS, NICKELSON, SOILEAU, VERDINE, DOIRON

Need information on the above families.

RAY O. EGGLESTON, 409 S. Holly Hill Circle, Westlake, LA 70669

JONES, LINGO

Would like to know exact date (ca 1870-1880) and place of the marriage of JESSE JONES and MARIANE (McCOY?) LINGO, living in Calcasieu Par., LA in 1880.

MEARL O'QUINN, Jr., 2604 Martin St., Pasadena, TX 77502-5723

CLARK, WELSH, ROBERT(S)

Seeking information on EDMOND CLARKE (1820-1891), a member of JOHN CLARK's (CUTLIP) family. Also on JACOB WELSH, m. 1796 SUSAN ROBERT(S), d/o BENJAMIN ROBERT(S). Also on PIERRE WELSH.

BETTY CAMILLE SANDERS, 4517 Brookwoods, Houston, TX 77092-8337

GARNER, WILLIAMSON

Searching for information on JOHN PURSHLER GARNER and wife MARGARET WILLIAMSON (b. ca 1814, SC). MARGARET, age 66, found on 1880 census for Natchitoches Par., LA, living with son CHARLES WESLEY GARNER (b. 1828, AL).

M. VIVIAN GARNER PINE, 2027 Edgehill Dr., San Antonio, TX 78209-2023

LYLES, WARD, KELLER, TEAL

Need information on: LOUIS H. LYLES (s/o JOHN K. and ELIZA LYLES; b. 1853, LA; m. ca 1879, LA to SUSAN FRANCES "FANNY" WARD, d/o DANIEL S. and CAROLINE KELLER). LOUIS and FANNY LYLES had the following children, all b. LA: SYLVESTER (b. 1880), WILLIAM (b. 1881), HENRY (b. 1882), WARD A. (b. 1884), JOHN R. (b. 1886), NEWTON (b. 1888), OSCAR S. (b. 1891), CATHERINE (b. 1894; m. --- TEAL) and LUCRETIA "EUNICE" b. 1897; m. --- TEAL), on 1900 census, Jennings, LA.

ARTIE McDONALD, 20 Rollingwood Dr. #150, Jackson, CA 95642

LANGLEY, TINNEY, BEELMAN

Wanting to develop family group sheets on the following: LUCIUS LANGLEY (b. May 1863) m. MARY ELIZABETH TINNEY (b. July 1872/3, St. Charles Par., LA; d/o EDWARD BENTON TINNEY and LAURA MARIE BEELMAN), in 1900 census for St. Charles Par. They moved to Lake Charles area with dau. ALICE (b. March 1898), son ARTEMANN and maybe other children.

MARGARET BOUDREAUX SONIAT, 43 Warbler St., New Orleans, LA 70124-4401

PERIOUX, LEONARD, WILTZ

Seeking birth information on MODESTE PERIOUX (b. ca 1840-1850, St. Martinville, New Iberia or Opelousas). Also seeking date and place of birth for LEONIE (LEONARD) WILTZ (b. ca 1868, St. Martinville-New Iberia area; d/o ST. CYR WILTZ and MODESTE PERIOUX).

BEATRICE ALETHIA ORSOT-HENEKA, 4037 Heather Hill Way, N. Highlands, CA 95660

FOREMAN, PERRY, SPELL

Seeking information on the FOREMAN and PERRY families of VA. Also on BENJAMIN SPELL.

CATHERINE HOFFPAUIR NESBITT, 5811 Ortega Farms Blvd, Jacksonville, FL 32210

PERKINS, REES, CARTWRIGHT/COURTWRIGHT

Need parents and other information on SAMUEL PERKINS (b. ca 1700, Wales; m. 1st ca 1725, G. REES, d/o DANIEL and ELIZABETH REES, m. 2nd, 16 April 1743, S.C., SARAH BUTLER CARTWRIGHT/COURTWRIGHT, widow of DANIEL). SAMUEL PERKINS was in Welsh Tract, PA mid-1720's; moved to Peedee River area, S.C. late 1730's; d. 1764; buried St. Philips Par., S.C.

PATTY McFATTER SINGLETARY, 7805 Hwy 190 E, Ragley, LA 70657-9721

LIPARI

Would like to correspond with any LIPARI descendant who came from Gribellina, Sicily.

MARY ANN RIVIERE, 1327 Westmoreland, Lake Charles, LA 70605

MEMBER # 334A

Name of Compiler SANDRA F. MIGUEZ

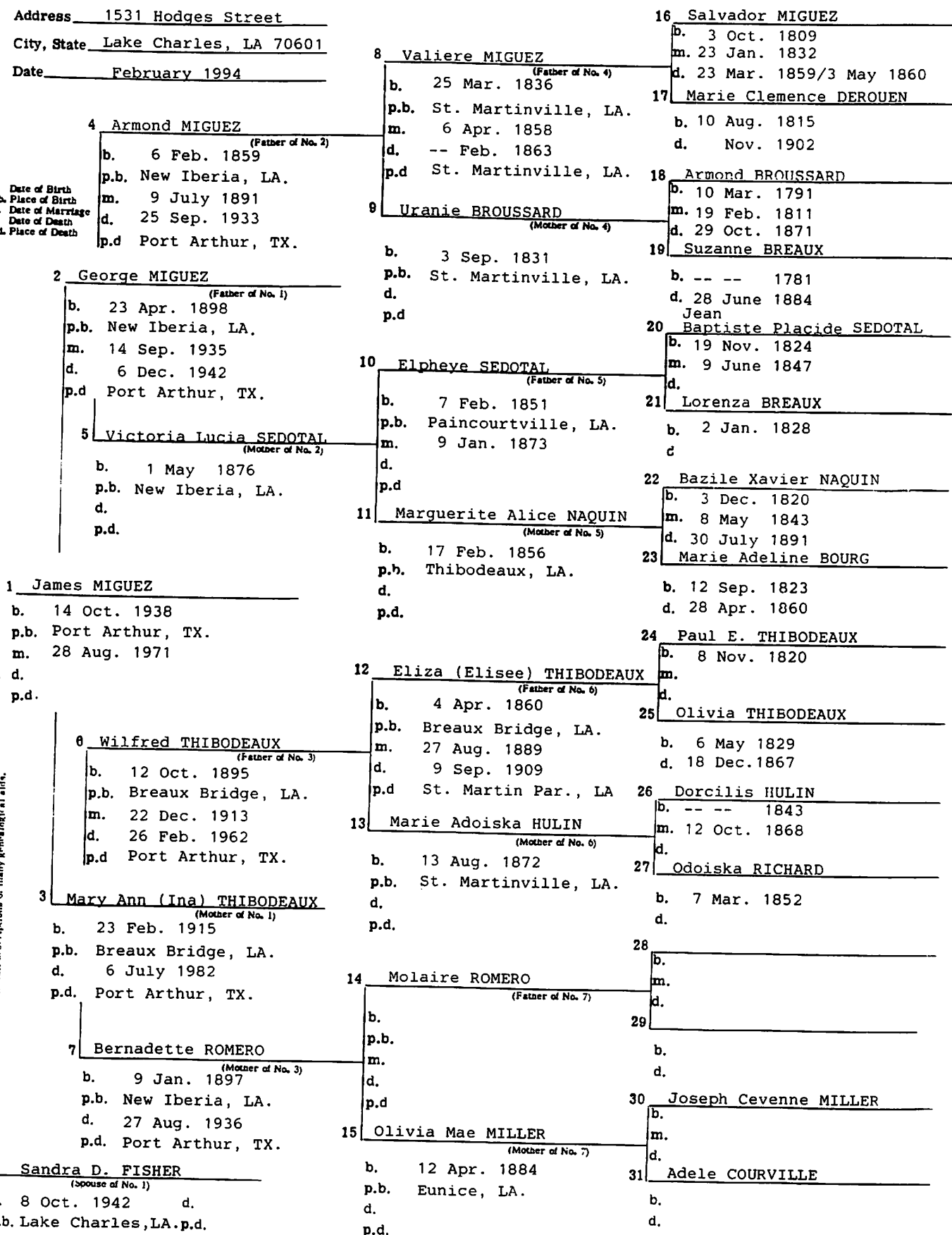
Address 1531 Hodges Street

City, State Lake Charles, LA 70601

Date February 1994

Ancestor Chart

b. Date of Birth
p.b. Place of Birth
m. Date of Marriage
d. Date of Death
p.d. Place of Death



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KINFOLKS

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1994

SOUTHWEST LOUISIANA GENEALOGICAL SOCIETY, INC. is a non-profit, educational organization, organized in 1973 to gather, process and preserve genealogical material. Its objectives are to promote interest in genealogy, to encourage and assist its members in genealogical research, and to conduct such subsidiary projects as shall contribute to that end. SWLGS was incorporated in 1991.

MEMBERSHIP per calendar year is: \$10 - individuals, \$15 - families (husband and wife) and \$20 - patrons (individual or husband and wife) provides additional financial support. Membership begins in January each year and includes an annual subscription to "KINFOLKS". Members joining after January will receive quarterlies for the current year. Correspondence and dues should be sent to SWLGS, P. O. Box 5652, Lake Charles, LA 70606-5652.

SWLGS holds its regular meetings on the 3rd Saturday of January, March, May, September and November at 10:00 A.M. in the Calcasieu Health Unit Auditorium, 721 E. Prien Lake Road (corner of Prien Lake Road and Kirkman St.), Lake Charles. Programs include a variety of topics to instruct and interest genealogists. Seminars are held bi-annually.

"KINFOLKS" is published quarterly. Issues should be received by the middle of March, May, September and December. Please return the complete issue for replacement if any pages are missing. Notify the SWLGS of a change of address as soon as possible. Queries are free to members, \$2 for non-members. Single issues are \$4.00. Back issues are available from 1977. Advertising rates are available upon request. "KINFOLKS" is indexed in the Periodical Source Index (PERSI), Fort Wayne, IN. and Genealogical Periodical Annual Index.

EDITORIAL POLICY - We encourage and welcome contributions for inclusion in "KINFOLKS", especially unpublished material pertaining to southwest Louisiana. However, we will accept material pertaining to other areas of a general genealogical nature. We strive to publish only reliable genealogical information, but neither the SWLGS nor the editors assume responsibility for accuracy of fact or opinion expressed by contributors. Articles are written by the editor unless otherwise specified. We reserve the right to edit and/or reject material not suitable for publication. Articles and queries must be received by the 1st of February, April, August and November to be included in the next issue, but will be used as space permits. Permission is granted to republish information from "KINFOLKS", provided the SWLGS and the author or compiler (if identified), is given due credit.

SOCIETY LIBRARY is in the home of SWLGS Librarian, YVONNE GUIDROZ, 1927 E. Prien Lake Road, Lake Charles, phone 477-4787. Library hours are from 5:00 P.M. to 6:00 P.M. on Mondays. To assure your selection is available, consult the society book list (Vol. 15 No. 3 1991), then call for an appointment. DO NOT DROP IN! Our collection is in a private home and we request your consideration and cooperation. Please be prompt in returning books. Fines on overdue books are 10¢ per day. Books cannot be mailed.

BOOK REVIEWS - Books donated by the author or publisher will be reviewed in "KINFOLKS", and will then be placed in the Society's library or in the genealogical collection of the Calcasieu Parish Library.

SOCIETY NEWS

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LA 71457

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269. DOLORES JORDAN, 550 Gaytine Rd., Ragley, LA 70657
453. JUNE LANDRY VINING, 5396 Blue Springs Rd., Marianne, FL 32446
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646. INA W. BRUCE, 179 Thelma Ln., Lake Charles, LA 70611-9624
850/851. MR/MRS. GEORGE DELAUNE, 605 E. Main St., New Roads, LA 70760-3641

Membership to Date - 383

MAY MEETING

The May Meeting will be held on Saturday, May 21, at 10:00 a.m. in the Calcasieu Health Unit Auditorium, 721 E. Prien Lake Rd. (corner of Prien Lake Rd. and Kirkman Street), Lake Charles.

Speaker will be Mrs. DOROTHY BARBE HANCHEY. Her presentation will be on "Early Lake Charles".

Fellowship and coffee begin at 9:30 a.m.. JOIN US!!!

ANCESTOR CHARTS AND TABLES

If you have not submitted your ancestor charts/table of ancestors, please bring them to our May 21 meeting or mail them to P. O. Box 5652, Lake Charles, LA 70606-5652 by that date. If you DO NOT want your chart published in our forthcoming publication, "ANCESTOR CHARTS AND TABLES, VOL. IV", please inform us in writing at once.

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| IN MEMORIAM |
|-------------|

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|---------------|
| ELOI PRIMEAUX |
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CALENDAR OF EVENTS

1994

- 7 May - Saturday - Terrebonne "Roots" Seminar
Quality Inn (formerly Ramada Inn), Houma, LA
Speakers - ALBERT ROBICHAUX, Jr. and JUDY RIFFEL
Registration (includes lunch and coffee break) \$20 until
30 April; after \$20 but does not include lunch.
Terrebonne Genealogical Society, P. O. Box 295, Station 2,
Houma, LA 70360
- 21 MAY - SATURDAY - SWLGS REGULAR MEETING - 10:00 a.m.
CALCASIEU HEALTH UNIT AUDITORIUM, 621 E. Prien Lake Rd., L.C.
Speaker - MRS. DOROTHY BARBE HANCHEY
Topic - "Early Lake Charles"
- 28 MAY - Saturday - Southwest Genealogical Library, Carnegie Branch,
411 Pujo St., Lake Charles - 10 to 12
Beginner's Workshop and Introduction to Genealogy
- 1 - 4 June - National Genealogical Society Conference in the States
"Exploring a Nation of Immigrants - Houston Style"
George R. Brown Convention Center, Houston, TX
Sponsored by Friends of Clayton Library
Sessions on history, records and repositories, immigration
and naturalization, migration patterns, land records, religious groups,
methodology and problem solving, organization of materials, the use of
computers in genealogy and much more.
For registration information, write to NGS, 4527 Seventeenth
Street North, Arlington, VA 22207-2399.
- 2 JULY - Fr. DONALD HEBERT'S GENEALOGY DAY IN MIRE, 9:00 am to 2:00pm
Assumption Church, Mire, LA
Exchange of Genealogical Information, books available.
- 16 July - Saturday, Southwest Genealogical Library, Carnegie Branch,
411 Pujo St., Lake Charles - 10 to 12
Organizing, Documenting and Preserving Your Records
- 25 to 29 JULY - 2nd Genealogical Institute of Texas
Richardson Civic Center, Richardson, Texas
Write to: Genealogical Institute of TX
PO Box 799004-Box 118, Dallas, TX 75379
- TBA August - Southwest Genealogical Library, Carnegie Branch - 10 to 12
Problem Solving
- 17 SEPTEMBER - SATURDAY - SWLGS REGULAR MEETING - 10:00 a.m.
CALCASIEU HEALTH UNIT AUDITORIUM, 621 E. Prien Lake Rd., L.C.
- 1995 - 1 APRIL - SATURDAY - 5th GENEALOGICAL SEMINAR
L. C. CIVIC CENTER, Lake Charles, LA
Speaker - DESMOND WALLS ALLEN

MARCH PROGRAM

The speaker for the March meeting of the SWLGS was H. WARD FONTENOT, Judge of the Thirty-eighth Judicial District Court. His interest in local history has prompted him to research the early settlement of the area. He has written articles about some of the noteworthy events in the history of Cameron Parish and southwest Louisiana. The following article is extracted from Judge FONTENOT's speech.

The era of the American frontier ended at the turn of the last century, but actually there were some areas where the frontier still lived. One of these areas was lower Cameron Parish. The vast marshes of Cameron Parish had not yet succumbed to the marsh-buggy, the airboat and the helicopter and remained a barrier to the full force of the 20th century. There were no telephones, no telegraphs, no roads or railroads from Lake Charles to Cameron. Cameron Parish in those days was just as distant and exotic as Dodge City had been a generation before.

On the scene in Cameron Parish arrived a man by the name of NED HARVEY, who could have played the villain in most any of the old novels. Aptly he had come from Texas, around the Orange area. He brought with him rumors of foul deeds; he had been tried and acquitted of murder, and he bragged that he had killed a Negro servant just to spite the master. And like many residents of Cameron in those days, he generally carried a side arm.

The atmosphere in Cameron was reminiscent of the gold rush days. The powers of Europe had originally come to the New World in search of gold and precious stones, but they made their profits in furs, fish and tobacco. Fur was one thing that Cameron had plenty of, and so in those days when people traveled about looking for work and seeking a living, Cameron's fur industry attracted many.

NED HARVEY's killer instinct was demonstrated one day at Cameron at PETE HENRY's General Store, the cracker-barrel joint for the heart of metropolitan Cameron. Following a tussle with RAY PEVETO, he went for his coat which was left hanging by the door (and everyone knew that in his coat he kept his gun). The proprietor of the store, Mr. HENRY, grabbed HARVEY, and others helped tussle him to the ground before he could free the gun from his jacket. He was ordered to leave the store, and everyone acknowledged that RAY PEVETO's life had been saved by that action.

NED HARVEY was a man to be watched carefully. He took a job as a trapper with the Brown-Rosenthal Fur Co. In those days they set up trapping camps. Transportation was much more difficult than it is now, so trappers lived next to the trapping ground. Areas in which there is absolutely nothing now were dotted with trappers' camps in the 1920's and 1930's, according to a U. S. geodetic survey. The people lived on the trapping ground, and there was plenty of fur and a market for it. Mr. HARVEY went to one of these little villages of trapping camps for employment.

He was assigned to live with an old couple; the woman cooked for the camp and the man was the general caretaker. Their names were Mr. and Mrs. ADONILE SCHEXNAIDER. Mrs. SCHEXNAIDER didn't care for Mr. HARVEY and was scared of

him. She never talked to him for three good reasons. The first was fear; the second was he didn't speak French; and third, she didn't speak English. She was happy with the arrangement.

The superintendent of the camp was A. A. "ARCHIE" BYRD of Nederland, Texas. He and JOHN SPRINGER of Lake Charles lived in the superintendent's cabin, away from the others. BYRD angered HARVEY when he made the trapping assignments. He had given one of the choice pieces of ground to a trapper named OTTO SYKES. SYKES was rather a shady character himself; he had a felony on his record and was a tough cookie. There were hard words spoken, but they didn't bother SYKES. HARVEY was so enraged that he left the camp. Some people thought that he had gone for good, but Mrs. SCHEXNAIDER knew better because HARVEY had left all his personal belongings in the camp.

On the night of January 1, 1925, HARVEY returned to the SCHEXNAIDER camp, and walked in as if nothing was wrong. They were eating supper; they shared supper that night with a trapper named WILLIE MARCEAUX. MARCEAUX finished first and got up to do his chores. After supper HARVEY began cleaning his gun—a double-barreled, 12 gauge shotgun.

At the superintendent's cabin Mr. BYRD and Mr. SPRINGER were also having supper; they had fried oysters that night. It was warm and BYRD had left the wooden front door open, leaving the screen door closed to the outside. Neither of them noticed the shadowy figure at the doorway and or the muzzle of the shotgun pressed against the screen. Mr. SPRINGER probably never even heard the report of the gun that killed him, because the first blast struck him in the chest. The pellets that had killed him ricocheted and hit Mr. BYRD in the face, blinding him. HARVEY stepped inside, and with the second barrel, killed BYRD at point-blank range.

At the SCHEXNAIDER cabin OTTO SYKES was eating supper when he heard the shots. He grabbed the kerosene lantern and went outside to see what had happened. As he stood there, he saw HARVEY coming out of the superintendent's camp, reloading. SYKES heard HARVEY say, "I want you too". SYKE bolted for his own cabin to get a firearm, but HARVEY was in hot pursuit, so SYKES dove headlong into the marsh grass. HARVEY looked for SYKES, but couldn't find him, so he headed back for the SCHEXNAIDER cabin.

HARVEY went in and called for Mrs. SCHEXNAIDER, but couldn't find her; she was hidden under the cabin. But she remembered his shouting that he had killed them both.

HARVEY now began to think of escape. He ran into the night and found his way to the Sabine River. At gunpoint he commandeered a boat, and went to Orange, Texas to the home of his brother, JENNINGS HARVEY, who convinced him to surrender to the sheriff of Orange County. He waived extradition and was back in Louisiana within the month to face charges.

The trail of NED HARVEY was marked with unbelievable sensationalism. Daily accounts of the trial were delivered to Lake Charles by airplane and were printed in newspapers in southwest Louisiana and southeast Texas. There was great excitement about the trial; newspaper reporters were permanently assigned to cover it. The impression of one of the reporters follows: "Never in the history of this village, the governing seat of the parish of the same name,

at any time or for any event, has there been so great and eagerly expectant a crowd present as there is today to attend the trial of HARVEY. Cameron, hemmed out from the rest of the world by a lack of most any kind of communication, is jammed to the limit. The streets are crowded; hotel space is full; every home is filled to capacity. Without doubt or question, it is the most auspicious occasion, criminal or civil, social or even political, that this place has ever known. All day long the people have been gathered. The advance guard began to arrive Tuesday afternoon and continued far into the night. The busy search for sleeping and eating accommodations continued all through the day today. But at the first tint of dawn this morning, when the sun showed the very uppermost tip of its red disk across the broad prairie the rush really started. Small specks emerged on the horizon, and they soon became an endless and countless stream of cars and vehicles for the tide of humanity bringing what seems to be the entire population of the country from the east, Grand Cheniere, Creole and other settlements."

Three persons summoned as jurymen traveled all night from North Island by an ox-drawn sled. Toward the west and north, it was the same. Across the river, lined up on banks both ways from the ferry landing, there was what appeared to be a fleet of cars, strung out abreast and nosed toward the water. Most of their owners had preferred to come over to town without them.

Because Cameron was still in the Fourteenth Judicial District, all the court personnel, lawyers and judges came from Lake Charles and traveled to Cameron on the paddle-wheeler "Borealis Rex". The prosecutor was District Attorney JOHN J. ROBIRA, assisted by the Assistant District Attorney SAM JONES (who later became governor). But they were not confident in their prosecutorial abilities, in view of the interest in the case and the publicity surrounding it, so they hired GRIFFITH T. HAWKINS, an able trial attorney, as Special Prosecutor.

On the side of the defense there was A. R. MITCHELL, also a noted trial attorney, whose assistant was an outstanding attorney named STEVENSON from the Orange, Texas firm of STEVENSON & DIES. An airplane flew back and forth each day with the details of the trial. This prompted Judge THOMAS PORTER to remark that he felt sure that this was the first time subpoenas had been served by airplane and the first time news items had been carried on a daily basis by airplane. It also resulted in a strange paradox--the people of Cameron were used to receiving their newspaper a week late, only when the "Borealis Rex" arrived; but now because an airplane was bringing accounts of the trial to Lake Charles, it returned with the freshly-printed newspapers and for the first time the residents of Cameron received their newspapers before the people of Lake Charles.

At the trial HARVEY concocted a story about being attacked by the men and killing them in self defense. A few items of evidence which sank that defense were the powder burns on the outside of the screen door of the cabin and the fact that at the coroner's inquest an uneaten oyster was found in JOHN SPRINGER's mouth. The jury found HARVEY guilty of the murder of JOHN SPRINGER; he would have later been tried for the murder of ARCHIE BYRD. Judge THOMAS PORTER sentenced him to be hung by the neck until dead.

The jury that presided over that case was composed of twelve men, because in that day women were not yet eligible to serve as jurors. A picture of

that jury hangs in the office of the District Attorney of Cameron Parish. These jurors were a no-nonsense bunch. A reading of their names is almost like a social register of the families in lower Cameron Parish in that day. They were: JEFF NUNEZ, ELRAY SMITH, JIMMY SAVOIE, S. D. BROUSSARD, SAM DOLAND, JOHN SELLS, HENRY MUDD, GROVE RUTHERFORD, PIERRE MONTIE, LOGAN LEBOEUF, HARRY WELCH and CHARLES MANNING.

Following the decision of the jury, preparations were made for the execution to be carried out. Because he was tried in early February following the January killing and the month of his execution was also February, people have tended to telescope the two together to think he was executed in the same month that he was convicted. But it was two years between the conviction and the execution. During those two years a great amount of legal wrangling went on. During that time the HARVEY family appealed the case to the Louisiana Supreme Court and to the U. S. Supreme Court, and they were able to receive several reprieves or suspensions from the governor. However, they could not avoid the inevitable, so in the year 1927, a scaffold was constructed on the Cameron Court House square and HARVEY was brought down from Lake Charles for his execution.

The interest in NED HARVEY's trial pales with the interest in his execution. In 1927 Louisiana still executed by public hanging. The "Borealis Rex", which traveled to Cameron that day, was so packed with sightseers that there was no room for HARVEY. He was brought down by separate launch.

The night before he had stayed in the jail and had been ministered to by Rev. WYNN, a Baptist minister. He strode out to the scaffold at the appointed hour and said that he saw the error of his ways and had some sort of conversion. When the rope was placed around his neck, he turned to JOHN E. MILLER, who was the sheriff of Cameron Parish, and said words to this effect, "Sheriff MILLER, I have come to know you and you are a good man. I want you to spring the trap." The rule in those days was that the sheriff was the official executioner of the parish. HARVEY's gesture had undesired affects. The sheriff froze, realizing that when he pulled the trap he took a man's life. Everyone stood around, embarrassed, until deputy MURPHY HEBERT saw the solution. He had to save the honor of his boss, so he reached over and pulled the lever. With a snap of his neck NED HARVEY paid his account in full. The hanging of NED HARVEY was the last public execution that took place in Cameron Parish.

NED HARVEY was buried in the Jett Cemetery in Orange, Texas. In a lonely corner of the cemetery there is a government-issued headstone which reads NEHEMIAH HARVEY, Veteran of the Spanish-American War, born 1878. There is no death date on the stone. I feel that that was done purposely; the family sought as much anonymity as possible. The headstone was like the man's life; it leaves a question. What evil spirits stir a man to such malice? What personal demons did he have to struggle with? What forces could cause a man to snuff out the lives of two innocent men and, thereby, have his name forever associated with such a foul deed and be entered into that volume, so aptly described by Sir WINSTON CHURCHILL as the "dark and lamentable catalog of human crime"?

BILBO CEMETERY

The oldest cemetery in Lake Charles is the historic BILBO family cemetery, located on the east shore of the lake, near the present-day Civic Center. It is located on the site of a former military outpost, Cantonment Atkinson, which was occupied in the late 1820's and early 1830's.

In 1832 THOMAS BILBO of Mississippi bought the land and moved his wife, ANN LAWRENCE, and their children to southwest Louisiana. The former mess hall of the military post, a sturdy log building, served as the family home. Bricks from the old military camp formed the early tombs and markers in the cemetery.

The earliest grave in the cemetery, and probably in the town, was that of MARGARET BILBO, the youngest daughter of THOMAS and ANN LAWRENCE BILBO. However, there is no marker to indicate the exact site of her grave. Another of the BILBO daughters married JOHN JACOB RYAN, who is often called the "father of Lake Charles". RYAN died on Dec. 17, 1899, and is known to have been buried in the BILBO cemetery, but his grave is also unmarked.

Although it has been estimated that over 200 pioneer residents of Lake Charles have been buried in the old cemetery, most of the graves were either unmarked or their markers were lost, have deteriorated or were destroyed by vandals. Today only about 20 or 30 marked graves remain.

Time, weather, the flooding waters of the lake, vandalism and desecration, in addition to neglect and lack of regular maintenance have all taken a toll on the historic old BILBO cemetery and have all but destroyed the graves. The following people are known to have been buried there.

ABBREVIATIONS

b. - born
d. - died
d/o - daughter of
w/o - wife of

s/o - son of
CSA - Confederate States of America
UCV - United Confederate Veteran
WOW - Woodmen of the World

BILBO, ANN LAWRENCE
w/o THOMAS BILBO
(no dates)

BILBO, LAURA MAY
w/o W. MURRAY MOLDEN
b. 1 Sep. 1881
d. 12 Nov. 1956

BILBO, BENJAMIN
b. --- 1806
d. --- 1883

BILBO, THOMAS
(no dates)

BILBO, J. L.
(no dates)

CAGLE, CHARLES C.
b. 16 Mar. 1863
d. 23 Dec. 1896

BILBO, Mrs. J. L.
(no dates)

CAGLE, GEORGE L.
b. 24 Dec. 1834
d. 26 May 1896

BILBO, MARGARET
b. 9 Mar. 1832
d. 8 Apr. 1840

CAMPBELL, A. B.
b. 7 Oct. 1863
d. 26 Feb. 1895

CARROLL, ELIZA
b. 6 July 1834 (?)
d. 25 May 1930

CARROLL, JEFF
b. 20 Sep. 1857
d. 12 Feb. 1928

CARROLL, JANE
b. 6 May 1824
d. 21 Feb. 1899

GORDAN, JENNIE C.
w/o A. C. GORDAN
b. 25 Aug. 1859
d. 20 Sep. 1885

HAWKINS, J. A.
b. 12 Jan. 1817
d. 5 Jan. 1891

HICKS, HENRIETTA A.
b. 21 Dec. 1884
d. 5 July 1945

HICKS, MARIAN INEZ
d/o O. A. and S. I. HICKS
d. 20 July 1901 (2 mos., 25 days)

HICKS, NORMAN F., Sr.
b. 15 Nov. 1880
d. 16 Dec. 1930

HICKS, NORMAN F., Jr.
b. 15 Nov. 1904
d. 5 June 1946

HICKS, OSCAR A.
(no dates)
UCV marker

HODGES, JAMES
b. 13 July 1813
d. 1 Nov. 1890
age 77 yrs., 3 mos., 23 days

HODGES, MARTHA L.
w/o JAMES HODGES
b. 21 Mar. 1818
d. 22 Dec. 1890
age 72 yrs. 9 mos., 1 day

HUGHES, N. (?)
b. —
d. 1 June 1901

LEWIS, NETTIE
w/o WILEY LEWIS
b. —
d. 28 Dec. 1901
age 27 yrs. 2 mos., 2 days

LOWERY, CLARA BELL
d/o J. and E. LOWERY
b. 23 June 1890
d. 18 Nov. 1893

LOWERY, CLARA BELL
b. 28 July 1860
d. 18 Nov. 1898

LOWERY, JOHN
b. 9 June 1859
d. 11 Oct. 1894

MILLS, JOSEPH L.
b. —
d. 5 May 1955

MILLS, PEARLIE MAY
d/o S. A. and LAURA MILLS
b. —
d. 16 Oct. 1905 (age 7 yrs.)

MOLDEN, LAURA (see BILBO)

MOLDEN, ROBERT P.
b. 4 Feb. 1863
d. 9 Sep. 1921

MORRIS, MARY F.
b. 11 Apr. 1844
d. 13 Jan. 1926

PARISH, ELIZA ANN
b. 10 Dec. 1855
d. 11 Dec. 1858

PUJO, MARY SYLVERTA
b. 6 Feb. 1893
d. 24 Nov. 1908

RYAN, ASA
(no dates)
Co. K, 110th La. Inf., CSA

RYAN, J. ANDERSON
b. —
d. 18 May 1885
age 36 yrs., 9 mos., 3 days

RYAN, JAMES I.
b. 31 July 1832 or 1852
d. 17 May 1886 or 1896

RYAN, WILLIAM P.
b. 11 Oct. 1859
d. 29 Sep. 1892

STODDARD, BENNETT R.
b. 31 May 1832
d. 18 Jan. 1899
Hood's Brigade, 1st Tex. 1861, CSA

STODDARD, MARTHA
b. 24 Nov. 1844
d. 5 Apr. 1897

STODDARD, REBECCA VIRGINIA
d/o B. R. and M. J. STODDARD
b. 19 or 30 July 1866
d. 9 Sept. 1876 or 1878

WILLIAMS, JACOB
b. 15 Apr. 1838
d. 14 Oct. 1911

WILLIAMS, MIRIA/MARIAH
b. — — 1863
d. 13 Oct. 1912

CONCLUDED

SOURCES: "Lake Charles American Press" 4/1/1940, 10/18/1992;
SWLGS Cemetery Book; La. Tombstone Inscriptions, D.A.R., Vol. 7;
H. E. MATSON, Information from the Headstones in Four Old Cemeteries
in Lake Charles, LA.

BRITTLE BONE DISEASE

Another genetically transmitted disease involving the Acadian families is the so-called Brittle Bones Disease, Osteogenesis Imperfecta, Type I. About 100 descendants of ALEXANDRE EUGENE HEBERT and MARIE AZEMA AUCOIN are being tested by Oschner Clinic for the hereditary bone disease. The forebears of both ALEXANDRE and MARIE AZEMA came to Louisiana in 1785 from France with the expedition of the seven ships which transported the Acadians during the Spanish period. Their descendants are known to have settled in Napoleonville, Paincourtville, Houma and the west bank of New Orleans.

ALEXANDRE HEBERT was born 3 June 1832 and was baptized at Thibodaux, LA. He was the son of SILVAIN HEBERT and MARIE JUNOT. MARIE AZEMA AUCOIN, the daughter of GREGOIRE AUCOIN and CLARISSE HEBERT, was born 9 Feb. 1838 and was baptized at Plattenville, LA. The couple married 21 Sept. 1857 at Labadieville, LA. In 1860 these families lived in the Bruly Texas community in Assumption Parish, LA.

Thirty members of this family are said to have this disease; doctors have confirmed 22 cases.

SOURCE: "Terrebonne Genealogical Society Newsletter", Vol. 13 #1, March 1994, Houma, LA.

SOMETHING NEW IN GENEALOGY. A novice genealogist asked the librarian for the 1850 **morality** schedules.

HISTORY OF THE ACADIANS

Acadian history began in 1604 when King Henry IV of France sent approximately 100 French colonists to settle that area of Nova Scotia which JACQUES CARTIER had named La Cadie, a version of the Micmac Indian word meaning 'fertile land'. Although they claimed the purpose for colonization was secular as well as spiritual, religious discord and the presence of the Jesuits (who wanted control in Acadia and Canada and hoped to banish every 'heretic' from the New World), eventually led to the banning of Protestant colonists in Acadia and French Canada, and to trouble with the British colonies. They called their first settlement Port Royal, and soon more colonists came, and other settlements were established.

There were constant disturbances and clashes between the English colonists in New England and the French colonists in Nova Scotia. These were usually pirates' raids and marauding expeditions, but in 1613 the British, fearing the settlements by their hereditary French enemies so close to their land in New England, attacked Port Royal. The village continued to be a target for British reprisals, especially during King William's War (1689-1697) and Queen Anne's War (1702-1713). During both wars the French in Canada planned attacks with their Indian allies against British-held lands, killing and capturing British colonists. British reprisals resulted in the destruction of French settlements, and trouble continued. There were murders, horrors and atrocities on both sides.

The New England colonists were so troubled by the French that in 1696 the residents of Massachusetts threatened to "capture and deport all the French people of Acadia", but this threat was not made good until 1755. In 1703 the English in Massachusetts attacked the Acadians.

Queen Anne's War, called in Europe the War for Spanish Succession, resulted in the decline of the French navy and ended with the Treaty of Utrecht. As a result of the treaty in 1713, the French ceded Acadia to the British, with France retaining Ile Royale (Cape Breton), Ile Saint-Jean (Prince Edward Island) and the southeastern part of New Brunswick. The area remained relatively peaceful until the French and the British clashed once again in King George's War (1744-1748), bringing renewed conflict to the land of the Acadians.

The blame was not entirely on the British. The French had used the Acadian peninsula for many years as a base for destroying British shipping and for pirate raids into the coastal settlements of New England. By the time of King George's War, Great Britain and France were once again struggling for supremacy in North America, as well as in Europe. Once again the British, outnumbered by the Acadians and their Micmac allies and wary of the French settlement so close to their New England colonies, tried to force the Acadians to take an oath of allegiance to England and become loyal British subjects. However, because of mutual dislike and distrust, the Acadians rejected the oath. In 1749 a plan was presented to remove the Acadians and colonize Nova Scotia with British subjects. Instead, to strengthen their position, the British enlisted about 2500 Irish, German, Swiss and French Protestants to settle in Acadia to counterbalance the French-Catholic Acadian settlers and help protect the Acadian peninsula from French attack.

The Acadians knew that the penalty for rejecting the oath of allegiance was confiscation of lands and possessions, and deportation. Still, they rejected the oath and openly defied the British, insisting that they were guaranteed religious freedom and neutrality status in war by the Treaty of Utrecht.

In 1755 two hundred armed Acadians were captured by the British, an act of overt defiance which seemed to confirm suspicions that the Acadians were traitors and were loyal to the French. With rumors of a planned French naval attack on the Acadian peninsula, this rebellion on the part of the Acadians resulted in the British decision to forcibly deport any and all Acadians who would not swear the oath of allegiance.

In October 1755, Major CHARLES LAWRENCE, the British governor of Nova Scotia, ordered ships to be loaded for deportation, and the "Grand Derangement" began. The transport ships were inadequate and crowded with approximately 6000 deportees, and disease and hunger took its toll. With their homes burned and their land confiscated, many of the deported Acadians were also separated from family and friends, an act hoped to decrease uprisings or riots against the British. A violent storm struck the fleet and the ships were separated. Seasickness and fear added to the general misery.

Some of the colonists were destined for the British colonies in New England, in towns away from the British-French borders. Some of the exiles were shipped directly to England and France; some went to Santo Domingo and other French islands in the Antilles.

The Acadians were not well received in England or even their native France, but they were particularly unwelcome in the English colonies. Epidemics of typhus and smallpox were rampant among the exiles, so the colonists did not want the diseased, destitute and hostile Acadians thrust upon them to threaten their own health and welfare. The Acadians, used to owning their own land, refused to work for other farmers, and, consequently, were on the public dole, causing a financial burden and higher taxes for the American colonists. The Protestant American colonists resented the extra taxes required for supporting Catholic Frenchmen, whose already large families were ever increasing. They also feared that the French might be acting as spies or would escape to join the Indians, and therefore they constituted a threat to the security of the colonies.

Some of the colonies, such as Virginia and New Jersey, refused admittance to the Acadians. Those sent to Virginia were refused admittance and were subsequently sent to England. Georgia also refused to accept them, but about 400 of them were dumped on her shores. South Carolina, Maryland and New York reluctantly received the unwanted exiles. Pennsylvania was also unsympathetic to the Acadians. Connecticut so dreaded the admission of the French that in November 1755 the legislature enacted laws regarding any French Neutrals in the colony. The colony of Massachusetts unwillingly received about twice the number of Acadians as did the other colonies.

France, in a post-war condition that bordered on bankruptcy, did not receive her countrymen well. The first Acadians who arrived were forced to live in the port cities of St. Malo and Morlaix, and those that followed found life equally difficult in France. In 1774, over 1500 Acadians, who had received permission from the Spanish Crown to settle, departed for Louisiana. Then, in 1777 a small group left for Prince Edward Island.

Many other Acadians made their way to Santo Domingo and other French held islands in the Caribbean. They were expecting large grants of fertile land, but instead were regarded as a labor force by the French government. The climate of the tropical islands contributed to the high infant mortality rate, disease, malnutrition and general discontent. Some of the Acadians married Germans and Genoese in the islands. Although some remained on the island, most of the Acadians, finding life difficult under French rule, left for Louisiana about 1765. Still other Acadians went to French Guiana and the Falkland Islands.

Some Acadians arrived in Louisiana as early as 1756, but the majority did not arrive until ten years after their exile. They settled along the Mississippi in Ascension and St. James Parishes, where they intermarried with the Germans; later some went west to settle in the Opelousas and Attakapas country, along the rivers and bayous, in the part of the state known as Acadiana. They dreamed of founding a "Nouvelle Acadie", a new Acadia in Louisiana.

Although Spanish policy encouraged settlers, the Acadians apparently presented a problem to the government. Governor de ULLOA of Louisiana reported to the Superior Council that although the Acadians had been generously supplied with necessities, they demanded cloth for clothing and home furnishings, and, since the Acadians must have demonstrated the same annoying traits in Santo Domingo, the governor of the island must have been happy when they left. About 200-300 armed Acadians took part in the New Orleans rebellion of 1768, which removed the Spanish Governor ULLOA from office.

The Acadians tended to marry within their own group, in Acadia and in Louisiana, and their isolation helped to preserve their language, religion, traditions and culture from changes by the outside world. However, their intermarriage bequeathed to their descendants a high incidence of genetically related diseases, such as phenylketonuria (PKU), cystic fibrosis, and Freidreich's Ataxia.

The Louisiana "Cajuns" are descended directly from these exiled Acadians. The term "Cajun" was once considered unflattering and derogatory, but today people are proud of their Acadian heritage and its ethnic designation. Cajun music and Cajun cuisine are internationally recognized and acclaimed.

Records on the Acadians are relatively available. Spanish colonial records contain the names and ages of every member of the household, as well as births, marriages and deaths. The "American State Papers" record many land grants for early Acadian settlers or their heirs. In addition, many Acadian records can be found in books and articles printed by genealogical societies. BONA ARSENAULT's six-volume set entitled Historie et Genealogie des Acadiens, gives pre-dispersal records in Acadia, as well as some records on Acadians who came to Louisiana. Southwest Louisiana Records by Rev. DONALD J. HEBERT contains records of births, baptisms, marriages and deaths in southwest Louisiana, of many who are Acadian or of Acadian descent. Rev. HEBERT's Acadians in Exile lists many sources of Acadian records. Acadian Exiles in American Colonies, 1765-1768 and The Crew and Passenger Lists of the Seven Acadian Expeditions of 1785 by MILTON and NORMA RIEDER are also good sources. Among the many sources available are: The French Presence in Maryland, 1524-1800 by GREGORY A. WOOD, The Acadian Exiles in St.-Malo, 1758-1785, a three-volume

set by ALBERT J. ROBICHAUX, and La Grand Arrangement Des Acadiens au Quebec
by ADRIEN BERGERON.

SOURCES:

CARL A. BRASSEAU, The Founding of New Acadia: The Beginnings of Acadian Life in Louisiana, 1765-1803 (Baton Rouge, 1987).

CARL A. BRASSEAU, Scattered to the Wind: Dispersal and Wanderings of the Acadians, 1755-1809 (Lafayette, 1991).

DUDLEY J. LeBLANC, The Acadian Miracle (Lafayette, 1966).

JACQUELINE K. VOORHIES, The Acadians: the Search for the Promised Land.

OSCAR WILLIAM WINZERLING, Acadian Odyssey (Baton Rouge, 1955).

ACADIAN HOMECOMING

Retrouvailles '94, the Grand Homecoming, will bring together people of Acadian descent in New Brunswick, Canada from August 12-22. The festival was created to celebrate French culture, learn more about Acadian history and develop a strategy to keep this culture alive. It is an opportunity for the descendants of Acadians who stayed in Canada and those who were expelled and made their way to Louisiana to meet.

The festival commemorates the 1604 landing of French people in the Maritime Provinces. About ten Canadian villages are planning activities for Retrouvailles, with crafts, food, music, etc. Over one hundred families will host reunions, including the RICHARDS, DAIGLES, BLANCHARDS and others of Acadian descent.

For more information about Retrouvailles '94, call the Acadian World Congress at (506) 859-1994.

The Genealogical Project of Louisiana for the First World Acadian Congress is now underway. Data on Acadian families and their descendants is being sought for this project. Computer data will be accepted on 3.5" or 5.25" diskettes, preferably with GEDCOM capabilities, but hard copy (written or typed material) would also be accepted. Donated published books or manuals on the subject will also be accepted. An "Alpha" master index of all names appearing in the computer data base will be compiled for researchers. For further information on this Acadian project or to mail diskettes or other material, contact RUSSELL GASPARD, Clerk of Court, P. O. Box 790, Abbeville, LA 70511-0790, Attn: Genealogy Project. Deadline for submission of material is July 1, 1994.

FIRST COAT OF ARMS FOR NOVA SCOTIA

In 1621 King James of England and Scotland gave Acadia to Sir WILLIAM ALEXANDER, and the country received the name of Nova Scotia (New Scotland). The Order of Baronets of Nova Scotia was established on the principle that they would assist the plantation of the province at their own expense. In 1625 King Charles I of England conferred on each knight a piece of land three miles wide and six miles long in Nova Scotia. The total number of knights

was to be 150. The insignia of the Order was to be the Arms of Nova Scotia: Argent, "the ancient arms of our said ancient kingdom of Scotland", on a blue cross, commonly called a saltier azure, to be supported by the unicorn on the right side, and a savage on the left: and for the crest, a laurel branch and a thistle proceeding out of an armed hand, and a naked (sword) conjoined, with the motto "Munit haec et altera vincit".

SOURCE: JOHN FREDERIC HERBIN, "The History of Grand Pre"
(St. John, N.B., 1991).

LE MUSSE ACADIEN-THE ACADIAN MUSEUM WEST PUBNICO, NOVA SCOTIA

Le Societe Historique Acadienne de Pubnico-Quest has established a museum that contains artifacts of the Acadian period. Pubnico, before the Acadian Expulsion was called Cape Sable. In 1651 CHARLES de LA TOUR was named governor of Acadia for the second time, and when he returned from France he brought with him PHILLIPE MIUS D'ENTREMONT, who was to be his Major and who was to become the founder of Pubnico.

In 1653 CHARLES de LA TOUR gave him the choice of settling wherever he chose. The place he chose was known to the Indians as 'Pobomcoup', meaning 'a place where holes have been made through the ice to fish'. CHARLES de LA TOUR erected the place into a barony, the first ever constituted in Acadia, and the second in all Canada. He gave PHILLIPE the title of Baron. The center of the barony was located on the east side of the harbor, not far from its head. In 1653 PHILLIPE came to live here with his wife MADELEINE HELIE, and their daughter MARGUERITE, who was born in France and who was to become the wife of PIERRE MELANSON, the founder of Grand Pre'. Their other children, JACQUES, ABRAHAM, PHILLIPE and MADELEINE were born at Pubnico.

PHILLIPE, having been named Attorney General of the King in Acadia, had to follow the governor wherever he went and so was often gone from home. In 1700, when he was about 91 years of age, PHILLIPE died in Grand Pre', probably at his daughter's home. CHARLES de LA TOUR, whose daughters JACQUES and ABRAHAM were to marry, had died in 1663.

It was JACQUES, it seems, who built at the center of the barony the manor house which stood until the Expulsion. Here he raised his family. ABRAHAM had a large family, but his children left no descendants. PHILLIPE, Jr. was the ancestor of the MIUS family (now spelled MUISE or MEUSE), the real patronymic or family name, while JACQUES' descendants used the surname d'ENTREMONT.

JACQUES' oldest son, whose name was also JACQUES, settled in the Barrington region, where his four sons (JACQUES, JOSEPH, PAUL and BENONI) were born. At the time of the Expulsion, JACQUES, Jr. was exiled to France and the rest of the family was sent to Massachusetts at the end of April 1756. There JACQUES, Sr. died in 1759. The remainder of the family came back from exile in 1766. The barony was devastated and burned to the ground in 1758.

In 1766 the AMIRAULT, BELLIVEAU, d'ENTREMONT, DUON (d'EON) and MIUS families left Salem, Massachusetts in a boat they had built, on their way to Quebec. They stopped in Halifax, where they told the authorities that they were going to Quebec to be able to practice their Catholic religion. They were told to choose any place they would want in Nova Scotia and a priest would be sent to them shortly.

They headed for the Barrington region, where most of them had lived prior to the Expulsion, but the land that they had cultivated had been taken by the English. With winter coming on they decided to stay at the Sand Hills, close to Barrington.

In the spring of 1767 they went to the place where the barony had been located. But there again, the English had settled. They had no other choice than to settle on the peninsula, west of the harbor, which had not been occupied by the Acadians before the Expulsion, and that part of East Pubnico, now occupied by French-speaking people. Thus, Pubnico was settled for a second time by the Acadians.

The first Acadians who came from the surrounding communities to settle in Pubnico were the SURETTES. They were followed by the LEBLANCS. Today the surnames in Pubnico are varied, but it is still the d'ENTREMONT family which is the most numerous, followed by the AMIRAULT and d'EON families. Pubnico, considered to be the oldest village in Acadia, is still occupied by Acadians, and is also the oldest village in Canada still occupied by the descendants of its founder.

The majority of the people live from the fishing industry, which is comprised mostly of lobster, scallops, herring, haddock and cod.

SOURCE: 'Le Musee Acadien-The Acadian Museum West Pubnico, N.S.', LINDA BEDFORD, "Acadian Genealogy Exchange", Vol. XXII, No. 3, July 1993.

ACADIANS PRESENT A PROBLEM IN PENNSYLVANIA

In 1755 when Acadians were expelled from Nova Scotia as one of the peace-keeping methods after the English victory in the Seven Years War, there was a problem of what to do with them. They were sent to several places, among them Pennsylvania, a colony already beset with other problems.

Six thousand Acadians were assigned to go to Pennsylvania. The first group sailed in three ships which arrived in the Delaware River about Nov. 18, 1755. The citizens of Pennsylvania did not welcome the exiled Acadians. Many atrocities had been committed in the name of France and Catholicism during the war, and the Acadians were both French and Catholic. It was feared that the exiles might combine forces with the Irish Catholics to turn the colony over to the French. (However, in Pennsylvania at that time there were about 1365 Catholics, of whom 416 were Irish, the rest being Germans.)

Each ship was guarded to prevent the exiles from disembarking. The people were given food and provisions while a decision was made about what to do with these unwelcome new additions to the colony. Fearing that epidemics

would occur in the overcrowded ships, it was decided that the exiles would be sent to Province Island. Here the Quakers supplied them with food and additional supplies, for which they were repaid by the Assembly. While the Quakers were willing to provide help, they did not like to see the Acadians living in enforced idleness.

On March 5, 1756 a bill was passed which provided that the Acadians would be apportioned to Philadelphia and the towns of counties of Chester, Bucks and Lancaster. It was further decreed that since the Acadians were farmers, Commissioners should rent plantations for them, where "by their honest labor and industry" they might "procure a subsistence for themselves and families". No town was obliged to provide support for more than one family who was not able to work. However, some towns refused to accept the Acadians, and the Acadians themselves, being of closely-knit families, refused to be separated.

The distrust of the Acadians was further emphasized by their ambivalent attitudes. At first they claimed that they were misled into believing an oath of allegiance to the King of England would have forced them to kill their friends and neighbors in Acadia, and that they had always been loyal to the English sovereign. After plans were announced for their dispersal into the towns of Pennsylvania, they claimed that they were French citizens, and, as such, were entitled to be treated as prisoners of war and supported as such until they could be returned to France.

The Acadians continued to resist any attempts to disperse them in the counties of Pennsylvania and begged "to be transported to a French country". In Oct. 1756 it was reported that about fifty of the "neutrals" had the smallpox and that many had died.

The officials in several townships refused to let the Acadians settle there and expenditures for the maintenance of the exiles were reduced. As a result, even those who were willing to work have neither bread nor meat to eat for many weeks together, and were necessitated....to pilfer and steal for the support of life". A bill was passed for maintaining those who were underage, the aged, sick and maimed at the expense of the colony, and by 1761 the province had spent more than 7,000 pounds to aid the exiles. A row of frame huts was provided for their living quarters. Some of the Acadians continued to be pensioners long after the war with France ended; some remained pensioners dependent on charity of Pennsylvania for the rest of their lives.

Pennsylvania, concerned with the plight of the frontier settlers and threatened with a war with the Delaware Indians, had little sympathy for the Acadians who, it seemed, would not help themselves.

If your ancestors were dispersed Acadians who had been sent to Pennsylvania they were a part of the many problems facing the young colony. If your ancestors were residents of the colony during this era, perhaps the Acadians had some bearing on their lives.

SOURCE: "Pennsylvania, The Colonial Years, 1681-1776"; JOSEPH J. KELLEY, Jr.; Garden City, N Y; Doubleday & Co.; 1980

TITLES USED IN FRENCH COLONIAL LOUISIANA

Socially, the term Monsieur was the highest status an ordinary man could obtain in colonial Louisiana, in the absence of inherited titles of nobility or bestowal of knighthood. (Pluralized, it is Messieurs.) One rung below a Monsieur was the Sieur, unless applied to an estate, e.g., Rene Robert Cavalier, Sieur de la Salle - although he would have been addressed as Monsieur de la Salle, except on the most formal occasions that called for this entire name and titles. When applied to the common name, use of Sieur by no means implied being very much below the salt; by far, most property owners, even small-owners, and other established men of the Louisiana colony were given that appellation (Similarly, in the feminine form, Madame indicates somewhat higher station than Dame.) Men who were basically unestablished, and often with no "legitimate" families, were given no form of address at all; one often finds them in 18th century documents referred to as "le nomme' Jean Deaux", to fabricate an example - "the one named John Doe", or a less-rigid translation, "the man named John Doe".

'Some Messieurs of the German Coast, with Comments on Forms of Address in Colonial Louisiana', WINSTON De VILLE, "The Louisiana Genealogical Register", Vol. XL #3, Sept. 1993.

CAJUN HERITAGE

It's official: one in ten Louisianians say they're Cajuns. Tallying up the number of people who claim Cajun heritage has been an inexact science. But new figures from the U. S. Census Bureau offer a better fix on the state's storied ethnic makeup, according to a story in the New Orleans "Times-Picayune".

The 1990 census added a new ancestry category, "Acadian Cajun", on advice from scholars who wanted more information on groups that are geographically isolated but culturally important.

The newspaper offered these figures:

Ten percent or 400,000 of Louisianians listed Cajun or Acadian as their ancestry. Another 25,000 gave that answer in a second mention of ancestry.

The highest concentration of Cajuns, by parish, is found in Vermilion Parish---50 percent say they're Cajuns.

In Southwest Louisiana, Cameron and Jeff Davis Parishes had the highest levels of Cajun concentration---both were in the 35-45 percent bracket. Other parishes: Calcasieu and Allen, 10-25 percent; Beauregard, 5-10 percent; and Vernon, 0-5 percent.

Of the nearly 700,000 self-proclaimed Cajuns nationally, three-fourths live in Louisiana or Texas.

The census survey was sent to one in every six households. Still, the count is hardly precise. Officials say the term "Cajun" is not clearly defined, plus 12 percent of the state residents listed French or French-Canadian as their ancestry---a heritage others might share, yet consider Cajun.

SOURCE: "Lake Charles American Press", Aug. 1993.

WHAT'S A CAJUN?
By GERCIE D. DAIGLE - CHURCH POINT, LA

I was asked recently by an interviewer if I considered myself a "Cajun". My answer was: "It depends on your definition of 'Cajun'". If you are using the word to indicate that I can trace ALL of my ancestral lines back to the original Acadian exiles, then my answer is no; but if you are using it to indicate what our culture has evolved into, that is an assimilation of every culture we have come into contact with, then my answer is yes". A "Pure Acadian" is rarer than a black pearl.

The first Acadians arrived in the Louisiana Territory which was under Spanish rule. Over time, they intermarried with various other early settlers including the Spanish, the Germans on the First German Coast, the French-Canadians who had arrived in the early 1700's with the LEMOYNE brothers, the French ex-soldiers from Mobile who came to Louisiana with promises of Spanish land grants following the French and Indian War, as well as French, Irish, Dutch trappers, traders and hunters. Today these families with names of DIES, VENABLE, MECHE, CARRIERE, LAVERGNE, LAFLEUR and FONTENOT, to name only a few, consider themselves "Cajun". Some prefer the term "Creole", a term of considerable misconception. I consider it irrelevant, because after so many generations of intermarriage into Acadian families of GUIDRY, RICHARD, THIBODEAUX, COMEAUX, etc., it is like trying to determine which came first, the chicken or the egg.

We are, however, as diverse as any other group of people, with our own personalities, and opinions. We are neither more nor less "fun loving" than anyone else. We laugh and cry the same. The majority of Cajuns are Catholic and very family oriented. Over the years, other ethnic groups have blended into this rich "gumbo" that we call "Cajuns", making it one of the richest cultures in the United States.

A few years ago when a national television network was in the area to film a story about the Cajuns, the reporter shoved a microphone in the face of a clearly inebriated man and asked him who he would vote for in an upcoming presidential election. The man replied, in words to the effect that, he neither knew, nor cared who was running. Many Cajuns cringed at seeing such an image of our culture sent out to the whole nation. We were in our homes, offices and places of business, working and trying to educate ourselves to make an informed vote for our presidential leader.

Is it any wonder that we see movies with such a distorted view of Cajuns? We have been portrayed as dim witted and blood thirsty savages in movie after movie.

We are proud to be descended from a strong, relentless people who suffered their own "holocaust". Thousands of Acadians died from hardship, starvation and disease after deportation and imprisonment at the hands of the British in 1755, and during their decade of wanderings before settling on the beautiful bayous and prairies of south Louisiana. Today Cajuns are national leaders, prominent business leaders and contributing members of their communities.

Many of us are bilingual, speaking French fluently, despite efforts years ago to eradicate our mother tongue. Many were punished and made to feel

inferior for speaking French. For myself, the awakening came, very young, with the realization that people study French. Colleges and universities offer courses in the language. Students struggle to learn to pronounce words which flow from my tongue with such ease. I never felt inferior again!

Today, people come from all over the world, to speak French with us, to taste our exquisite Cajun cuisine (we don't ALL like it hot) and listen to our toe-tapping music. They visit our fairs and festivals, but to get a true picture of Cajun life you have to visit our homes. A very dear Japanese friend spent a year in Louisiana studying Cajun culture. That year changed her whole outlook on life. When she left she gave me a bear hug and said "My body is returning to Japan, but my heart will always be in Louisiana, with my Cajun friends".

Venir nous voir, mais ami!!
(come see us, my friends)

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LOUISIANA'S UNUSUAL CUSTOMS

The unique practice of holding charivaris (shivarees or chivarees), a custom handed down from ancient France, was part of Acadian marriage traditions. Charivaris were once widely popular in rural southern Louisiana, but the custom has largely disappeared. Friends of newly-weds held a charivari to 'entertain' them on their wedding night. The custom was also a social one, when friends and family gathered. There was loud singing, usually accompanied by the banging of pots and pans, loud jokes and other crude amusements. Often the charivari would continue until the groom invited everyone in for a drink. If he did not respond, the noise continued all night, so it was wise for the groom to have a stock of liquor.

The charivari was especially noisy if an older widower married a pretty young girl, or when a widow married a bachelor. Usually if a widow married a widower there was no charivari.

The charivari evolved from ancient times when friends made loud noises to keep evil spirits' from the newly-weds. It was usually an innocent form of entertainment, but in ancient France could also take the form of insult.

Some Louisiana superstitions regarding marriage are:

If you dream of a wedding, there will be a death. Coversely, if you dream of a death, there will be a wedding.

If it rains on the day of the wedding, the marriage will be unhappy.

It was bad luck to wear another woman's wedding dress unless she had been married at least a year.

It was bad luck to get married unless the moon was full.

FAIS DO DO

Fais Do Do (pronounced fay dough dough) is a French term which literally means to "make sleep". French mothers tell their children to go "do do", or go

to sleep. Originally the Fais Do Do was an all-night dance, sometimes held in a home, where the adults frolicked all night and the children were put to bed. The term has come to designate a good time or a street dance.

CAJUN REMEDIES

These old-time "Medicinal Remedies" found printed in an 1876 cookbook belonging to a family in Lafayette give a glimpse of Cajun life in the past.

COUGH MIXTURE: Two quarts of rain water, one pound of raisins, five cents worth of licorice, a fourth of a pound of rock candy. Boil this to one quart and strain it. Take two tablespoons three times daily, adding a little vinegar.

FOR HOARSENESS: Beat the whites to two eggs with two spoons of white sugar, a little nutmeg and a cup of warm water; mix well and drink often.

FOR WORMS FOR LITTLE CHILDREN: Stew pumpkin seeds to make a strong liquid and give a tablespoonful once a day.

CURE FOR POISON IVY: Fill a bottle with soft water and add as much powdered borax as will dissolve. Bathe parts affected often and it will afford relief.

TO MAKE SKIN SMOOTH: Make a tea of red clover blossoms and wash the face with it two or three times a day.

SOURCE: "Lake Charles American Press", August 11, 1993, p. A5.

NOT FRENCH?

According to Rev. JULES DAIGLE, who published the "Cajun Dictionary" and "Cajun Self-Taught", the Cajuns and their language are no more related to the French than modern-day Spaniards are related to ancient Romans.

He says that Louisiana's Legislative Act 22 establishing CODOFIL (Council for the Development of French in Louisiana) has wasted millions of tax dollars teaching the French language to school children instead of the French language as it is found in Louisiana. He further states that, "Here is a part of the history of the U. S. of America that is important because nothing like it exists---a language that was developed and completed in the last 230 years."

According to DAIGLE, the Acadians originated in the northwestern corner of what is now France, a piece of land then known as Amorica, "east of the Bay of Biscay, north of the Loire River and west of the Seine River". On today's maps Amorica is now the peninsulas of Bretagne and Normandie and the fertile farmlands of Maine, Anjou and Orleanais.

He says that the Cajun people were Celts that lived in Amorica during the Great Ice Age, a fact that is proven by carvings on great stones. In the last 15 years megaliths with the same writings as those found in Spain and Brittany have been discovered all over the eastern part of the United States. DAIGLE maintains these American Celts migrated from the Bay of Biscay to the North American continent and settled in the Maritime Provinces of Newfoundland, New Brunswick, Nova Scotia and Prince Edward Island.

In the early 17th century French people began to colonize eastern Canada. Those who located in the Maritimes (Acadiana) were virtually cut off from France and the main French settlement in the St. Lawrence Valley. Migration to Acadiana had nearly ceased by 1671, and the two North American colonies developed in significantly different ways. Feuding began between the Canadian French and New England British, and in 1713 the French ceded Acadiana to the British by the Treaty of Utrecht. DAIGLE argues that the French had no right to cede Acadian lands but did so because Acadiana wasn't a royal power.

He relates that under British rule the Acadians prospered. Their number quadrupled from 2,000 to 8,000 between 1710 and 1740. This population boom was seen as a threat to the British and in 1755 the Acadians were exiled. Nearly a quarter of the 12,000 Acadians returned to France. Another quarter moved to New England or to French Canada. The remaining Acadians dispersed throughout the mid-Atlantic states and Louisiana. From 1763 to 1767 the 300 original Acadian settlers in Louisiana were joined by emigres from Maryland, South Carolina, New York, and Massachusetts. By 1800 there were 14 Acadian colonies in Louisiana.

CAJUNS

However, "Cajun Country" (ANCELET, BARRY JEAN; EDWARD, JAY and PITRE, GLEN, Jackson, MS, University Press of MS, 1991) points out that the commonly accepted fact that the Acadians were originally from Normandy is a misconception. They originated from the central Atlantic provinces around Pitou, which had been ravaged by a hundred years of war and religious strife between Catholics and Protestant, making the lives of the peasant farmers nearly unbearable.

After immigrating to the part of the Nova Scotian peninsula known as Acadia, these farmers lived in relative peace for about a hundred years. But once again they were caught up in a struggle between the French and English that resulted in their exile in 1755. They were dispersed to the English colonies of America, to England itself and to France.

Spain, who ruled the vast regions of the Louisiana Territory at the time, needed settlers, and welcomed the Acadians as colonists, dispensing small plots of land to each of them. But the large families produced by the Acadian families demanded more food and income than these small farms could produce, and many of the Acadians left for the woods and swamps to hunt, fish and trap to supplement food and money.

"LAISSEZ LES BON TEMPS ROULER"

(Let the good times roll) is part of the south Louisiana/Acadian tradition, especially true in the Mardi Gras season.

LaFayette Parish Marriages will be continued in "KINFOLKS", Vol. 18 No. 3.

MY ORSO (ORSOT) ANCESTORS
Submitted by BEATRICE ALETHIA ORSOT - Member #870

The progenitor of my ORSO (ORSOT) family was HONORE (born HONORATO), a slave who may have acquired the surname ORSO after he was bought at age 10 years for 250 pesos by a wealthy New Orleans attorney, JEAN BAPTISTE ORSO (GIOVANNI BATISTA ORSO), a native of Loana, Italy (Succession in 1805; Notary Public, PIERRE PEDESCLOUX, New Orleans, LA). The slave sale document (Notary JEAN BAPTISTE GARIC, New Orleans) dated 14 January 1779 was signed by BAPTISTE ORSO and MARIE ANTIONETTE LIVAUDAIS, HONORE's first owner, and declared that HONORATO (HONORE) was born in her house to FANCHON (aka FANCHONETTE, FRANCOISE BEAUMONT), a black slave; the father is not named.

On 16 January 1779 (Notary JEAN BAPTISTE GARIC, New Orleans) JEAN BAPTISTE ORSO freed HONORE, to be effective if ORSO left Louisiana or when he died. By a later emancipation record on 18 January 1880 (Notary PEDRO PEDESCLOUX, New Orleans) JEAN BAPTISTE ORSO freed HONORATO, mulatto, age 31, unconditionally.

A certificate of baptism from the Archdiocese of New Orleans Archives shows that MARIA LUISIA ORSO, the child of HONORATO ORSO and JULIA (surname not indicated) was baptized 14 April 1793. HONORATO (HONORE) ORSO and BENEDICTE, the liberated slave of JEAN BERARD(E) and MARGUERITE DESCOUX/DECUIR, had three children: twin sons, CAMILLE and PIERRE (m. 16 December 1834, St. Martinville, MARIE DELPHINE DECUIR, FWOC), and a daughter SOPHIE (bapt. 3 July 1806, St. Martinville, age 3; d. 14 December 1897, Iberia Parish, LA; m. LOUIS GEORGE). Because of slavery laws which prevented free persons of color and white persons from marrying slaves, Indian or Black, HONORE ORSO married only CELESTE PEYTAVIN DURUBLAN, FWOC, on 29 September 1818 at St. John the Baptist Church at Edgard, LA. When HONORE ORSO died at the age of 77 on 16 July 1856 in St. Martinville, LA (succession #1536), he left 50.774 acres of land, \$2,210.50 in real estate and other property. Another document, dated 1810 (Notary NARCISSE BROUTIN, New Orleans) relates that FRANCOISE BEAUMONT (Negresse Libre) donated her property in the French Quarter on Orleans Street (New Orleans) to her son, HONORE ORSO, Free Mulatto, a resident of the Attakapas (St. Martin Parish).

CAMILLE ORSO, the natural son of HONORE ORSO and BENEDICTE, was born on 20 November 1805 and was baptized at St. Martinville on 20 November 1808. CAMILLE ORSO, FMOC, married 17 February 1835 at St. Martinville to ROSELIA DECLOUET (aka CAMPBELL, CHARLOTTE, FWOC), daughter of NANETTE, FWOC. CAMILLE ORSO was buried 27 June 1865 at St. Martinville. ROSELIA DECLOUET ORSO died there 8 December 1898.

Children born of this union were: ALCEE (b. 20 September 1841, St. Martinville), MARIE ROSELDA (b. 3 August 1836, St. Martinville), BENEDICTE, MICHAEL, ELIZABETH, PHILOMEME and ERNAMENE (twin girls), and my grandfather, ARTHUR (HENRY) ORSO, FMOC, who was born 26 November 1840 at St. Martinville. There at St. Martin de Tours Catholic Church on 6 October 1885, he married LEONARDE (LEONIE) WILTZ, the natural daughter of JEAN BAPTISTE ST. CYR WILTZ and MODESTE PERIOUX (PERIOUN, THERIOT, SERIONA), FWOC.

Of this union were two children, LELIA (b. July 1886; d. 24 December 1957, San Diego, CA; m. 1st, 28 March 1910, SIMON BARRAS: m. 2nd, 6 August 1919, JAMES H. NEWELL) and my father, ANTHONY ORSOT (aka JEAN BAPTISTE ANTHONY ORSO).

ANTONIO ORSOT was born 22 March 1889 at St. Martinville. Because of their mother's death, the children were adopted by ANTONIO's godfather, PAUL CHRETIEN, a school teacher in St. Martinville, who later moved the family to Denver, Colorado when ANTONIO was a senior at Tuskegee. On 14 May 1912 ANTONIO ORSOT married ALETHIA P. KAY (b. 14 January 1892, Weldon, N.C.; d. 27 September 1929; d/o WALTER KAY and JESSIE HARRISON). In 1911 ANTONIO received his degree in architecture from Tuskegee Institute in Alabama. He taught at Voorhees College in Denmark, S.C.; St. Augustine's College in Raleigh, N.C.; and Savannah State College, where there is a building named for him. ANTONIO married, second, MARIE PLUMMER, his niece by marriage. He died 25 October 1965 at Enfield, N.C.

On 30 September 1926, I, BEATRICE ALETHIA ORSOT, the only infant to live among seven, was born in Savannah, GA to ANTONIO ORSOT and ALETHIA P. KAY.

There are many spelling variations of the name ORSOT. A few of them are ORSO, ORSET, ORSAT, ORCEUX, ARCEAUX, ARCEAU, ORCEAU, ORCEAUT, ORZO, OURSON, HORSO, ORSON, ORSEY, ORS, OSSOT, ORSA, ORSEAUT. There are several reasons for this. Through time, handwriting can be misinterpreted either because of poor penmanship, incorrect spelling or because old records have been written in French or Spanish. In the case of Afro-American history, people often change the spelling of their names in an attempt to hide or disguise their ancestral identity.

Some of the interrelated names the ORSOTs have married include: DELAHOUSSE, DECUIR, PLOCICH, TROCKEL, GUILLORY, GRANGER, THERIOT, BARRAS, NEWELL, HENEKA, BOUTTE, ROCHON, LaSALLE, SALIETTE, ADAMS, PALLET, CHARLOTTE, CAMPBELL, GEORGES, PEYTAVIN, POTIER, LUSIA, FUSELIER, COLLETTE, FAUCHER, KERLEGAN, CORM, WILSON, SAM, GUIGNEAUX, BURVAL, CHALINETT, DEBLANC, LEBLANC, BROUSSARD, CHERINET, OZENNE, ARMAND, PILLITIER, PELLERIN, HEBERT, SINGLETON, OSBORN, JOHN, GRADNEY, CHAMPAGNE, BASS, CORNU, LAVIOLETTE, SWEET, McKERNNA, BECKER, BIGGS, GRISBY, HARVEY, JOSEPH, TILLIS, RYAN, SHIVELY, BARTLETT, WERTZ, DECLOUET, WILTZ.

"There are no pure races and the concept of race is a myth. All humans are racially mixed, some to a greater extent than others. We are all mongrels." FRANZ BOAS, Father of American Anthropology.

SLAVERY

Most documents pertaining to slavery can be found in local courthouses and in the State Archives. Some of the documents are in Spanish, while others are written in French.

Many notarial documents pertain to slaves and can be found in the New Orleans Notarial Archives. These documents contain information from slave sales and emancipations, inventories of slaves after the death of their master, donations of slaves and wills dividing the slaves in an estate. Information on runaway slaves and conspiracy trials involving slaves can also be found.

Records of estate inventories give name, age, gender, family relationship, skills, and origin. The African slaves in Louisiana included more than 50 distinct ethnic groups. Information was also given on racial designations (mulatto, quadroon, etc.). For example, many of the slaves were described as 'negres de Guinee', a term relating to the coast of West Africa, but many of the slaves were called 'Creole' (born in the colonies, which could mean either Louisiana itself or the islands of the Spanish or French West Indies). Surprisingly, there were more slaves who came directly from Africa to Louisiana than there were to Santo Domingo, although the number of slaves in Louisiana was smaller.

Documents relating to slavery also detail much information of genealogical value, indicating economic and social status of the owner.

SOURCE: GWENDOLYN MIDLO HALL, 'Africans and Afro-Creoles in Spanish and Early American Louisiana', Louisiana Library Bulletin, Vol. 55 #1, Summer 1992.

TERMS FOUND IN EARLY LOUISIANA RECORDS

The following are some terms and abbreviations which appear in old Louisiana census records and other documents, and which may not be familiar to those researching early Louisiana records.

AKA - also known as; alias

FMOC - free male of color

FWOC - free woman of color

Fille de couleur - a girl of color, usually black, but sometimes Indian, especially in a marriage record

Fille de sauvage - an Indian girl

Mulatto (M) - a person of mixed breeding, half white and half black

Negresse Libre (N.L.) - liberated Negro female

Padre no conocido - father unknown*

Pere inconnu - father unknown*

* These terms are usually found in baptismal registers, when a child was of mixed heritage and the father (often white) did not acknowledge paternity at the baptismal ceremony.

REPOSITORY FOR GENEALOGICAL RESEARCH. Most genealogists wonder what will become of the painstaking research they have done after their demise. The Louisiana State Archives will accept copies of Louisiana research, along with family Bibles, photographs, diaries and other miscellaneous records. For additional information, contact the Louisiana Archives and Records, P. O. Box 94125, Baton Rouge, LA 70804-9125.

CERTIFIED COPIES OF BIRTH AND DEATH RECORDS can now be obtained at the Calcasieu Health Unit, 621 E. Prien Lake Road, Lake Charles. These records are faxed there from New Orleans. Cost is \$10.00 for certified copy of birth record and \$5.00 for copy of certified death record.

RESEARCHING MYSTERY ANCESTRY, THE MELUNGEONS

A peculiar people known as the Melungeons have lived in the mountains of North Carolina, Virginia and Tennessee for centuries. French explorers in the 1690's encountered them in western North Carolina and reported the presence of "Moors". They were olive-skinned, black-haired farmers with decidedly European features, who in broken Elizabethan English identified themselves as "Portyghee". Dr. BRENT KENNEDY believes these people were Portuguese Berbers.

As Scotch-Irish settlers advanced, the Melungeons retreated or were pushed back to the rocky ridges, such as Newman's Ridge in eastern Tennessee, where some still live. Because of their uncertain ancestry, they were driven out of the fertile valleys, stripped of their citizenship and reviled as poor, ignorant and amoral. Because of the color of their skin, in the early 1800's the legislatures of Virginia and Tennessee created a special racial category that applied to Melungeons, free persons of color; free persons of color could neither vote or hold title to land.

Dr. KENNEDY, who has only recently uncovered his Melungeon roots and has been researching these mysterious people, has found that research on the Melungeons may cause us to rewrite Carolina history. The research suggests that the first settlers weren't the doomed colonists of Roanoke Island, but were Spanish and Portuguese adventurers who had landed at Parris Island, South Carolina twenty years earlier and had moved inland. To lend credence to his theory, in 1979 archaeologists discovered a Spanish village in South Carolina, which predated the Jamestown, Virginia settlement by 40 years.

Theories of Melungeon ancestry have intrigued writers for years. They range from ancient Phoenicians to Sir WALTER RALEIGH's Lost Colony, which dates to 1585. But their origins are — and might always be — a matter of circumstantial evidence. The possibilities are compelling. From 1566 to 1587 Spain maintained a military outpost and settlement called Santa Elena, on the southern tip of Parris Island. They abandoned the fort after the British burned St. Augustine, its sister outpost on the Florida coast. Portuguese were known to be among the Spaniards at Santa Elena.

In 1566 and 1567 Capt. JUAN PARDO was dispatched with a contingent of soldiers from Santa Elena into the interior of the Carolinas, in order to establish an overland route to the riches of Mexico, a distance believed to be a few hundred miles. On these missions PARDO built five small forts, leaving a garrison of soldiers at each. These forts were believed to be near the present-day sites of Camden, South Carolina; Marion, North Carolina and Knoxville, Tennessee and along the upper reaches of the French Broad River in western North Carolina or east Tennessee. PARDO returned to Santa Elena, but the soldiers from the garrisons were never heard of again.

It is known that there were mutinies in some of the Spanish settlements. Dr. KENNEDY believes that Spanish and Portuguese soldiers from Santa Elena might have traveled up South Carolina's Pee Dee River. Some could have lingered in the lower Piedmont, intermarrying with local Indians. Most others, he believes, sought safety in the Appalachians.

There are other clues to suggest the Portuguese theory.

1. Early Spanish and English referred to mining and smelting in the interior of the southeastern United States, and early settlers found open pits with European tools in them. Melungeons have long been identified with metal-working.

2. Many Melungeon names, such as CANARA and NAVARRE, have Portuguese roots.

3. Traditions shared by Melungeons and people of the Mediterranean include arched windows, a hexagonal nailing pattern on doors to ward off evil spirits, gravesites topped with miniature houses and musical rhythms.

4. Indians told Jamestown residents that only a six-day walk to the west, there were people "like you" that wore their hair short, used axes to fell trees and built log houses.

5. In 1782 JOHN SEVIER wrote about encounters with white people calling themselves Portuguese in the mountains of east Tennessee.

There are possible connections between Melungeons and the Cherokee Indians, who share such surnames as GOINS. Cherokee oral history includes references to Spaniards, and one of their tribal dances is believed to refer to PARDO. Medical evidence could add evidence to and could also add weight to the Melungeon-Cherokee connection if any of the Cherokee have diseases that are prevalent among the Mediterranean peoples, such as sarcoidosis, an immune affliction which is genetically based. A study of blood groupings suggested that Melungeons were most closely related to people of Galicia in northwestern Spain, Italy, Libya, the Canary Islands, Malta and Cyprus---most of which are Mediterranean countries.

Portuguese authorities find the research "quite credible". East Africans used the word "mulungo" to refer to white people; they meant Portuguese, because the Portuguese were the first white people they encountered. It is also the source of the word the early Melungeons used to describe themselves to European settlers. Old Melungeon photos would look at home on the wall of a working-class household in Beira, the central region of Portugal.

Sixteenth century Portuguese ancestry would mean a melange of Iberian, Moorish and Jewish blood. In the New World, that stock inevitably mixed with European, African and Native-American blood. Whatever their roots, Melungeons have long been a composite people---a true American melting pot.

(EDITOR'S NOTE: Dr. BRENT KENNEDY has graciously donated two newspaper articles on his Melungeon research for the above article. These are: 'Unlocking Melungeon Ancestry', BRUCE HENDERSON, "The Charlotte (SC) Observer", 8/15/1993 and 'Mystery of the Melungeons', CHRIS WOHLWEND, "The Atlanta (GA) Journal", 7/5/1993.)

A GUIDE TO THE MOST COMMON MELUNGEON SURNAMES

The following surnames occur most frequently among the Melungeons and other related groups. However, the possession of one of the surnames does not necessarily indicate a Melungeon bloodline.

Melungeon surnames from North Carolina, Virginia, Tennessee and Kentucky include: ADAMS, ADKINS, BARKER, BELL, BENNETT, BOLEN, BOWLIN, BOWLING, BULLION, BURTON, BRANTHAM, CARRICO, CARTER, CHAVIS, COAL, COLE, COLES, COLLEY, COUNTS,

CUMBA, COMBO, CUMBOW, DENHAM, DORTON, DYE, ELY, FIELDS, FREEMAN, FRENCH, GANN, GARLAND, GIBSON, GOINS, GOINGS, GORVENS, GOWEN, GRAHAM, HALL, HILL, HILLMAN, HOPKINS, JACKSON, KEITH, KENNEDY, KISER, LAWSON, LOPES, LUCAS, MAGGARD, MALONEY, MARTIN, MINER, MINOR, MOORE, MORLEY, MULLINS, NASH, NOEL, OSBORN, OSBORNE, PERRY, PHIPPS, RAMEY, REEVES, RIVERS, ROBERSON, SEXTON, SHEPHERD, SHORT, SIZEMORE, SWINDALL, TOLLIVER, TURNER, VANOVER, WHITE, WILLIS and WRIGHT.

Names from Brass Ankles, South Carolina include: BOONE, BRAVEBOY, BUNCH, CHAVIS, CRIEL, DRIGGERS, GOINS, GOINGS, HARMON, RUSSELL, SAMMONS, SCOTT, SHAVIS, SWEAT, SWETT and WILLIAMS.

'A Guide to the Most Common Melungeon and Related Population Group Surnames', Dr. BRENT KENNEDY, "Family Tree Quarterly", Vol. 3 #3, Sept. 1993, Cobb County, GA Genealogical Society.

For additional information on the Melungeons and an associated group, the Lumbees, see 'Looking at Legends - Lumbee and Melungeon', VIRGINIA de MARCE, "National Genealogical Society Quarterly", Vol. 81 #1, March 1993.

GOWEN/GOINS/GOEN family reunion and research conference will be held June 1-4 at the Brown Convention Center in Houston, Texas. One of the speakers will be Dr. BRENT KENNEDY, who will lecture and present a documentary film on the Melungeons. For further information, contact Clayton Library Friends, Box 271078, Houston, TX 77277 or phone 713/864-6862.

INFORMATION ON USING SOCIAL SECURITY SERVICES

In regard to the suggestion of BEATRICE ORSOT (p. 30, Vol. 18 No. 1, "KINFOLKS") that the Social Security Office will forward letters to 'missing relatives', BARBARA BENNETT, has written to say that there are definite rules and restrictions on this procedure that must be followed. She also asks that we publish these rules so genealogists do not alienate the overburdened Social Security workers as we have done to other organizations by so much mail that our inquiries are no longer answered in some cases. The following are a few rules that apply. For further information, contact the Social Security Office.

Regulation No. 1 of the Social Security Act does not permit SSA to disclose information about the whereabouts of a missing person except as provided for the Parent Locator Service. However, under certain extenuating circumstances, SSA may forward a letter. Some of these circumstances are: requests primarily for the benefit of the requestor; a close relative is seriously ill or has died; a child is left without parental care; he is needed as witness in felony case; parent wishes to locate missing child; his consent is needed for adoption of his child; he is the beneficiary of an estate; health reasons.

You must provide the name and SS number of the missing person. The letter must be submitted in a plain unsealed, unstamped envelope bearing only the missing person's name and SS number; if the number is unknown, you must furnish identifying information. This letter will be reviewed, and if it is forwarded the SSA cannot inform you of the results of that attempt. Subsequent letters for the same purpose will not be forwarded.

HISTORY OF EARLY LAKE CHARLES (Continued from Vol. 18 #1)

In 1895 and 1896 the town of Lake Charles was bustling and booming. Businesses were prospering and new residents were pouring in to the town. In the national news JOHN TYLER, the oldest son of President TYLER, died in Washington on 27 January at the age of 76.

Newly weds in Lake Charles included the following couples, all of whom were married in 1895: PHILIP E. CHAVANNE and CLARA BELLE DAVIS; RUDOLPH KRAUSE and ALMA SHERARD; W. C. WALL and EMMA WINTERHALER; THOMAS N. COSTELLO and EMELIE REIMERS; J. STUART THOMPSON and MARIE GALLAUGHER; FRANK MORNHINVEG and VIRGINIA 'JENNIE' GOODLETT; JAMES BROWN and MATTIE ANDERSON; O. L. LeBLANC and LILLIE RICHARD.

Announcing their candidacy for offices in the upcoming election in April 1896 were: JOHN W. RHORER, CHARLES M. RICHARD and HARDY C. GILL, Clerk of Court; EDWARD L. WELLS, District Attorney; J. A. FOURNET, Judge, 12th Judicial District; L. C. DEES, Constable, Ward 3; Dr. A. J. PERKINS (incumbent) and G. MARTIN, Coroner; CHARLES D. MURRAY, Justice of the Peace. W. F. PERKINS was appointed tax assessor, after the resignation of CHARLES M. RICHARD.

Lake Charles had a number of social clubs and lodges. The Knights of Honor, Reliance Lodge #3278 installed the following officers in February 1895: Past Dictator, L. B. KNAPP; Dictator, CHARLES STUART; Vice-Dictator, D. C. TAYLOR; Ass't. Dictator, WILLIAM BAHREL; Chaplain, J. C. RAMSY; Financial Reporter, LOUIS HIRSCH; Treasurer, THOMAS HANSEN; Guide, L. E. SPENCER; Guardian, D. F. LIVINGSTONE; Sentinel, F. A. BEYER; Foresters, SIM MARX, I. REINAUER and C. B. CROOM. The Knights of Macabees, Mt. Hope Tent #10 met at Poe Hall with WILEY LEWIS, Commander and GEORGE LANGE, R.K.

Deaths were announced in the Lake Charles Weekly "American" for January 1896 were: ARTHUR JOSEPH ROSTEET, the infant son of the late ARTHUR ROSTEET and BEATRICE LeBLEU, who died 17 January and BLAST PITRE, age 19 years and 11 months, who died on 20 January. Little ARTHUR ACKERMANN was said to be improving after a long illness.

The residents of the town were entertained at the Opera House, where PAUL SULLIVAN was the manager. Productions offered in January 1896 were "Texas or the Seige of the Alamo" and "The Mascot", performed by the Alcazar Comic Opera Co. and described as the funniest of all comic operas. Haverly's Mastidon Minstrels were advertised to appear on 25 January 1896 at the Opera House. Tickets for reserved seats, costing 75¢ and \$1.00, were on sale at the Lake Charles Drug Store.

The Calcasieu Parish Police Jury budgeted \$1200 for schools in 1896. The first graduation exercises for Lake Charles High School were held in 1896 in the old Central School Building. This was a frame building on the site now occupied by the old Central School. Professor J. E. KEENEY was principal and the graduating class consisted of: J. ALTON FOSTER, J. A. WILLIAMS, DANIEL GORHAM, GUSSIE GILL, FANNIE FAUCET, ANNA FAUCET, LAURA REID, EMMA HAMAND, LORENA KEARSE, BERTHA HAUPT, BERTHA CANTON, MOLLIE HARPOP and HATTIE DEES.

Social notes in the Lake Charles Weekly "American" for January 1896 included the following items:

Misses EFFIE BROWN and MAMIE PUTNUM spent Christmas in Lake Arthur.

Mr. and Mrs. W. E. LEE returned home after spending Christmas at Norwood Plantation.

Mr. S. P. SEEDS, cousin of E. B. SEEDS, arrived from Abilene, Kansas last week. He comes to make his home in the South and is "the kind of man needed here---young, vigorous, energetic, honest and industrious---a good man in a good field."

A. A. THOMPSON was called to Cherryvale, KS. for sickness of his mother.

H. J. VANKURAN of Glenbeulah, Iowa, who visited here four years ago, has now moved here permanently.

Mr. and Mrs. D. W. WHITE entertained at a dinner in honor of their guest Mrs. ELLA WHITFIELD of Chicago, who was visiting for the winter. Mrs. J. H. NEAL provided the music. Other guests were: Rev. and Mrs. LYMAN, Miss REDGRAVE of New York, Mrs. ARNOLD of Chicago, Mr. and Mrs. J. H. NEAL and Mr. and Mrs. ROBERT HALL.

Mrs. WILLIE PITRE visited Mrs. A. H. SAXON in Orange, TX.

Visitors to the town listed in the Lake Charles Weekly "American", 22 January 1896 included: Mrs. LUCY PAYNE of Welsh; Dr. J. C. LYONS of Edgewood; FRANK BURKE of Sabine Pass, TX; R. A. HOOTEN and R. A. ROUSE of Danville, IL; FRED BOUGHER of Sullivan, IL, who was visiting J. E. FRAZIER; LEWIS HEBERT of Donaldsonville, who was visiting his brother; C. B. JONES of Cameron; THOMAS COX and EUGENE HEBERT of south Lacassine; Dr. MIER of Thibodeau, proprietor of the Lake Charles Drug Store.

George & Swift operated a stable, livery and undertaking parlor in the early 1890's. In 1896 this business was operated by D. R. SWIFT and J. A. TROTTI, and became Swift, Kirkwood Co., Ltd. in 1899 and later became Burke & Trotti Funeral Home. The first undertaker was Mr. RUNTE.

TO BE CONTINUED IN NEXT ISSUE. (Editor's Note: Articles in this series are not intended to be an in-depth study of the political and economic growth of the town, but are written to present a general view of the town's development with particular emphasis on the names of as many of the early residents as possible. Sources include various issues of old Lake Charles newspapers and articles from MAUDE REID's scrapbooks, as well as excerpts from "Leaves From The Diary of Louise" by GEORGE ANN BENOIT.)

SOCIETY LIBRARY ADDITIONS

Southwest Louisiana Veterans Remember, Vol. 1, by NOLA MAE WITTLER ROSS

Southwest Louisiana Records, Vol. 38 (1906), Vol. 39 (1907), by

Rev. DONALD J HEBERT

South Louisiana Records (1794-1840), Vol. 1, by Rev. DONALD J. HEBERT

Acadian Census (1671-1752) by CHARLES C. TRAHAN

The Virginia Genealogist, Vol. 13 (1969), Vol. 14 (1970) by

JOHN FREDERICK DORMAN

Of the Sea and Skies, Historic Hampton and Its Times by GENE WILLIAMSON

INFORMATION FROM EXCHANGES

THE SWLGS urges its members to peruse the many periodicals available to them. The SWLGS exchanges periodicals with more than 70 other genealogical societies. These are housed with the collection of the Genealogical Department of the Carnegie Memorial Library, 411 Pujo St. in Lake Charles. Periodicals are an important genealogical tool and researchers should search those published in their area of interest. The following items were extracted from some of these periodicals:

HOW TO DATE A TOMBSTONE: SLATE or COMMON FIELDSTONE (except WOODEN, used by pioneers), 1796-1830; FLAT TOPPED HARD MARBLE, 1830-1849; ROUND or POINTED SOFT MARBLE with cursive inscriptions, 1845-1868; MASONIC 4-sided stones, from 1850-present; PYLONS, columns and all exotic-type monuments, 1860-1900; ZINC monuments, 1870-1900; GRANITE, now common, came into use in 1900. "Ancestors Unlimited", Vol. 17 #3, Fall 1993, SW Nebraska Genealogical Society, reprinted from "B.A.G.S. Newsletter", Poteau, OK.

'THE EAST TEXAS RAILROAD: Rails Gave Life to Sawmill Towns of Long Ago', by W. T. BLOCK names small towns, such as Bevilport, Town Bluff, Buna, Yellow Bluff, Kountze, Woodville, Sabine Pass, Village, Warren, Ogden, Hollister, Colmesneil, Rockland, Nona, Sharon, Olive, Tryon, Plank, Hyatt, Summitt, Spring Creek, Call and Bessmay. These were booming sawmill towns in the 1880's, but many of them have disappeared like the long leaf, yellow pine forests which sustained them. Mr. BLOCK's article tells the history of some of these towns and tells about the railroads and lumber companies of that era. "Yellowed Pages", Vol. XXIII #4, Fall 1993, SE Texas Genealogical & Historical Society, Beaumont, TX.

'TOWNSHIP MAPS showing the early residents of Ascension Parish on the West Side of the Mississippi River & both sides of Bayou Lafourche' by AUDREY B. WESTERMAN gives a map, claimants name, claim number, section number and amount of land claimed for residents living in this area for ten years prior to Dec. 1803. The pattern of settlement by the early settlers shows that the first Acadians (those who arrived before 1785) were placed along the Mississippi River on the east and west banks and the Canary Islanders (ca 1782), were placed on both sides of Bayou Lafourche below present-day Donaldsonville. "Terrebonne Life Lines", Vol. 12 #4, Winter 1993, Terrebonne Genealogical Society, Houma, LA.

RAPIDES CITIZENS who pledged funds to the King of Spain on 28 April 1799 are listed with the amount of money they donated. "Central Louisiana Genealogical Society Quarterly", Vol. 8 #1, Jan. 1994, Alexandria, LA.

MISSOURI VETERANS' PROJECT: Information is being collected on veterans with a Missouri connection who fought in the Revolutionary War and the War of 1812. If you have information on such an ancestor, please contact BETTY HARVEY WILLIAMS, 11 Fairview Ave, Warrensburg, OH 64093.

OLD MAPS. Are you hunting for old maps of countries in Europe? Reprints of many original maps can be obtained from Jonathan Shepherd Books, Box 2020 Plaza Station, Albany, NY 12220.

BOOK REVIEWS

Acadian Census: 1671-1752, translated by CHARLES C. TRAHAN. 1994. \$20.00 per volume plus \$2.00 shipping.

In the introduction it is recommended that the introduction to WINSTON De VILLE's publication "The Acadian Families-1686" be read before using these census. CONTENTS: - 1671: Families established in Acadia; -1686 ...People of Beaubassin, Riviere St. Jean, Port Royal, Isle Persee...; -1693: A list of the inhabitants of Port Royal and their cultivated land, their livestock and firearms; -1695 ...Lands owned by the Sr. Damours' on the River St. Jean; -1698 ...Inhabitants of Port Royal, their families, cultivated land, livestock, fruit trees and firearms; -1700 ...Inhabitants of Port Royal, etc.; -1700 ...Inhabitants of Beaubassin...; -1701 ...Port Royal, Beaubassin, Colony of the Mines; -1703 ...Port Royal, Les Mines, Cobequit, Beaubassin; -1707 ...Cobequitte, Les Mines, Beaubassin, Port Royal; -1714 ...Port Royal, Baulieu, Cappe, Near the Fort, Des Mines, Vekopequit, Beaubassin; -1732: List of refugee families at Chedaik, at Point Beausejour and surrounding area; -1752: General list of inhabitants of French Acadia by names, families, villages and number of boys and girls in each family. Each census has its own index as well as a general index.

Soft cover with plastic spiral binding, 173pp., index. Order from Hebert Publications, P. O. Box 147, Rayne, LA 70578.

(This is a complimentary copy from the publisher).

Southwest Louisiana Veterans Remember ...: A 50th Anniversary Remembrance of World War II; Volume I, by NOLA MAE WITTLER ROSS. 1993. \$18.00 per volume plus \$1.50 shipping.

"Southwest Louisiana veterans fought on such a variety of battle fronts that at times it seemed they were fighting different wars. Some never left American shores. But they all, no matter where they were, suffered the same loneliness, the same fears and the same dreams of home. And they were all important in bringing victory." This quote is from the introduction in which the author also thanks all who were of help including the editors of the Lake Charles American Press where these memoirs were first published in the Sunday Imperial Calcasieu section. These accounts are well illustrated with photos of those involved in the conflict. It has taken 52 years to uncover here the veterans of that calamity, and there may be more who have been missed. If so, it is hoped that these names will be sent to the author to be included in future publications. We can certainly be proud of all our men and women who came from this particular area.

Hard back, 157pp., illus, roll call (index). Order from NOLA MAE WITTLER ROSS, 6876 Tom Hebert Rd., Lake Charles, LA 70605-9547.

(This is a complimentary copy from the author).

BOOK REVIEWS

The Virginia Genealogist: Vol. 13, 1969; Vol. 14, 1970. ed. by JOHN FREDERICK DORMAN. 1993 facsimile reprint. \$21.00 per vol. plus \$3.00 shipping.

These two volumes are being added to the Society's collection, vols. I & II having been acquired as entered in KINFOLKS, Vol. 16 No 3 (1992). CONTENTS: Vol. 13 - Norfolk's Hebrew Cemetery; Court Orders of Isle of Wight Co., Oct. 1693-May 1695; Buckingham Co. 1800 Tax List; A Guide to the counties of Virginia: Hampshire, Hancock (WV), Hanover and Hardy (WV) Counties; World Conference on Records and World Convention and Seminar on Genealogy; Unrecorded Wills of Surry Co., 1759-1844; Campbell Co. 1800 Tax List. Vol. 14 - Guide to the counties of Virginia: Harrison, Henrico, Henry, Highland, Isle of Wight; Court Orders of Isle of Wight County, Oct. 1693-May 1695; Caroline Co. 1800 Tax List; First Minute Book, Upper Beaver Dam Church, Fluvanna, VA; Petitions for a Fourteenth State; British Mercantile Claims, 1775-1803; Blakey Graveyard, Lancaster Co.; Charles City Co., Miscellaneous Records; Rockbridge Co. Militia, 1796. Both volumes include book reviews, Bible records, and queries.

Soft cover, 234pp.; 233 pp.; index. Order from Heritage Books, Inc., 1540-E Pointer Ridge Place, Suite 300, Bowie, MD 20716.

(These are complimentary copies from the publisher).

Of the Sea and Skies; Historic Hampton and Its Times, by GENE WILLIAMSON. 1993. \$23.00 plus \$3.00 shipping.

This is a history of Hampton, Virginia, that covers a period of more than 500 years, beginning with the exploratory voyages and expeditions that led up to the colonization of Virginia at nearby Jamestown in 1607 and is brought up to modern times. Hampton survives today as the oldest English-speaking settlement in continuous existence outside the British Isles. Naturally there is a need to bring in some of the history of England during these early times. Tantalizing theories and juicy tidbits (mostly about the rather ignoble British nobility) are liberally sprinkled with delightful quotes from SHAKESPEARE. This work is rich in its contribution to this country's history, not just to that of Hampton. It can certainly hold the interest of the reader.

Soft cover, 252pp., illus., maps, biblio., index. Order from Heritage Books, Inc., 1540-E Pointer Ridge Place, Suite 300, Bowie, MD 20716.

(This is a complimentary copy from the publisher).

HUMOR IN GENEALOGY. A family historian, who was writing his family history, was dismayed to find that one of his ancestors had been publicly hanged. In a moment of inspiration he wrote, "He died during a public ceremony, when the platform upon which he was standing, collapsed beneath him". From - Jersery Cty. Genealogical Society, reprinted in Boone Cty., W. VA Quarterly, July 1993.

QUERIES

Please make your queries clear, concise and easily understood. Give full name of the person; exact date, if known, or an approximate date or time period if the exact date is unknown (ca); and a location, if possible. Be sure to state exactly what information you are seeking. Queries are free to members and are \$2.00 for non-members. They will be published as time and space permit.

When you receive an answer, please write a thank you note and reimburse for copies and postage.

BALLANCE

Need any information on RAYFORD CRAWFORD BALLANCE and wife ROSE ANN, in Moss Bluff area of Lake Charles, LA. ca 1870.

MAURICE JEAN LeBLEU, Rt. 5 Box 330A, Brenham, TX 77833-9208

RICE, MELTON

Need parents of ELIZA JANE RICE (b. ca 1822; d. ca 1880-1900, Vernon Par., LA) m. GEORGE WASHINGTON MELTON (d. Vernon Par.). Lived in TX., 1860.

PATTY McFATTER SINGLETARY, 7805 Hwy 190 E, Ragley, LA 70657-9721

CHEVES, STUART

Would like to contact anyone doing research on the CHEVES family of VA and MS. Also need parents and other information on Reverend DAVID STUART, pastor of St. Paul's Church in Stafford Co., VA in the mid-1700's.

BEVERLY CHEVES PERKINS, P. O. Box 1162, Woodville, TX 75979-0950.

REEVES, BILBO

Seeking all information on ISHAM REEVES (b. ca 1813) and wife NANCY BILBO. Family in Calcasieu Parish, 1850 census.

ELAINE WILLIAMS LANCASTER, 3218 Elmridge, Houston, TX 77025-4312

STEVENSON, BURNS

When and where did WILLIAM B. STEVENSON and wife, MARY BURNS, die? He was discharged from war, 1865, to residence in Winn Parish, LA.

MARGUERITE HALL, P. O. Box 645, Sulphur, LA 70664

WILKS, CLAIBORNE, BUTLER

Looking for parents of ELIZABETH WILKS, w/o WILLIAM CLAIBORNE, Jr. (s/o Lt. Col. WILLIAM CLAIBORNE and ELIZABETH BUTLER CLAIBORNE). She was b. ca 1638, Amherst Co., VA.

HAROLD PREJEAN, Jr., 2700 Ambassador Caffrey Pkwy. #254, Lafayette, LA 70506

CRANFORD, JOHNNICE/JAHNICE

Need information on JAMES ANDERSON CRANFORD (b. 28 Nov. 1879; d. 9 Aug. 1939), who lived at Phillip's Bluff and Edna, LA. Also on LEMAND JOHNNICE/JAHNICE (b. 3 Aug. 1879; d. 8 April 1948), from Phillip's Bluff; buried Indian Village Cemetery.

PAMELA COOK OLIVER, 2425 Dolphin Dr., Lake Charles, LA 70605

LaPOINT, AUCOIN, FREDERICK, RICHARD, BOURG

Need information on NORBERT LaPOINT m. FLORENTINE AUCOIN. Also need information on AURELINE FREDERICK m. MARTIN RICHARD (d/o CHARLES FREDERICK and MARGUERITE BOURG).

MARY VINCENT McKENZIE, 4036 Warbler St., Orange, TX 77630-1750

MILLER, RITTER, ANDREWS/ANDRUS, HARGRAVE/HARTGREVE

Need information on GEORGE MILLER (d. 23 July 1835, Opelousas, LA) and wife CATHERINE RITTER (d. 3 Sept. 1824, Grand Coteau, age 73). Their son GEORGE MILLER (b. 27 Sept. 1788, Opelousas). Also need parents and other information for BENJAMIN ANDREWS/ANDRUS (b. possibly N.C.; died 1822, Opelousas) and wife MARIE HARGRAVE/HARTGREVE (b. possibly VA).

DONALD J. MELANCON, 3508 Kileen Dr., Amarillo, TX 79109

PENTON, JANUARY, CLOSSON, MORELAND

Need information on JOHN LEROY PENTON m. JANE JANUARY (b. 23 Dec. 1787; d. 1 May 1875, MO). Their son LEROY PENTON, Jr. (b. 13 Nov. 1803, MS) was bound out at age 3 years to a blacksmith named CLOSSON near Baton Rouge. He remained there until age 14 when he went in search of his mother who m. JOHN MORELAND and was living in E. Tennessee.

PAMELA MERKLEY, P. O. Box 75, Jiggs, NV 89827

ADDICTION TO GENEALOGY

You know that you are truly addicted to genealogy when:

1. You have ancestor charts, family group sheets and other "important" records piled on your desk, tables and nightstand.
2. You have to clean your research off the table before you can eat.
3. You have given up cleaning and cooking to have more "free" time to do genealogy.
4. You plan your day around your research.
5. You've sold all of your "treasures" in a garage sale to buy a computer to make your research easier.
6. You can't hold a conversation without once referring to your hobby or your ancestors.
7. You plan your vacation in order to visit a special library, battlefield or cemetery where you hope to "find your ancestor".
8. You plan visits to cousins and relatives you've never met (and may not even like) in the hope that they can tell you something more about your family.
9. You would rather visit a cemetery or library than go shopping or to a show.
10. All of your "spare change" goes into copying machines or for buying books on genealogy.
11. Your long distance phone bill for talking to strangers exceeds your electric bill.
12. You can't remember your grandchildren's birthdays, but can remember your great-grandparents' wedding date.
13. The high point of your day is a visit from the postman.
14. You go to bed hoping that a dream will reveal the maiden name of your great-grandmother.
15. The challenge of finding an ancestor is the last thing you think about when you go to sleep and the first thing you think of in the morning.

5TH GENEALOGICAL SEMINAR - APRIL 1, 1995/LAKE CHARLES CIVIC CENTER

Name of Compiler Mr. MAXINE FONTENOTAddress 7648 McCindy St.City, State Lake Charles, LA 70605Date March 1985

b. Date of Birth
p.b. Place of Birth
m. Date of Marriage
d. Date of Death
p.d. Place of Death

4 Hypolite P. FONTENOT

(Father of No. 2)

b. 10 Aug. 1807
p.b.
m. 15 Apr. 1833
d. 14 Feb. 1844
p.d.

2 Manuel FONTENOT

(Father of No. 1)

b. 13 Feb. 1844
p.b.
m. 20 Feb. 1871 or
d. 31 Dec. 1866 ?
p.d.

5 Marie MANUEL

(Mother of No. 2)

bapt. 13 Mar. 1822
p.b.
d.
p.d.

1 Hypolite (Paul) FONTENOT

b. 2 July 1881
p.b.
m.
d. 9 Dec. 1947
p.d.

6 Onezime MANUEL

(Father of No. 3)

b. 2 Sep. 1822
p.b.
m. 23 Nov. 1840
d.
p.d.

3 Lucinde MANUEL

(Mother of No. 1)

b. 14 May 1852
p.b.
d.
p.d.

7 Elizabeth (Isabella) McCAULTY

(Mother of No. 3)

bapt. 20 Nov. 1796
p.b.
d.
p.d.

Marie Alidia SAUCIER

(Spouse of No. 1)

b. 10 Oct. 1877 d. 3 Feb. 1950
p.b. p.d. Lake Charles, LA p.d.

8 Paul FONTENOT

(Father of No. 4)

b. 31 May 1777
p.b.
m. 22 July 1806
d.
p.d.

9 Rosalie McCAULTY

(Mother of No. 4)

bapt. 19 Oct. 1789
p.b.
d. -- --- 1844
p.d.

10 Jean Baptiste MANUEL

(Father of No. 5)

b.
p.b.
m. 20 Nov. 1806
d.
p.d.

11 Francoise FONTENOT

(Mother of No. 5)

bapt. 30 Apr. 1791
p.h.
d.
p.d.

12 Ursin MANUEL

(Father of No. 6)

b. 8 Dec. 1787
p.b.
m. 30 July 1807
d.
p.d.

13 Sophie DESMARETS

(Mother of No. 6)

b. 15 Feb. 1791
p.b.
d.
p.d.

14 Patrick McCAULTY

(Father of No. 7)

b.
p.b.
m.
d.
p.d.

15 Nancy (Anne) Jerrey IVY

(Mother of No. 7)

b.
p.b.
d.

16 Phillippe (Filipe) FONTENOT

b.
m. 24 May 1747
d.

17 Marie (Nicole) BRIGNAC

b.
d.

18 Patrick McCAULTY (of Ireland)

b. before 1790
m.

19 Anne IVY (JEREY-ERVY-AYBI)

d. of Virginia
m.

b.
d. probably before 1801

20

b.
m.
d.

21

b.
d.

22 Simon FONTENOT

b.
m.

23 Theotiste DESMARETS

b.
d.

24 Pierre MANUEL

b. 17 Aug. 1792
m.

25 Gennevieve ALBERT

b.
d.

26 Jean DESMARETS

b.
m.

27 Madeline FONTENOT

b.
d.

28 Henrique McCAULTY

b.
m.

29 Catherine COMEL (CAMEL)

b.
d.

30 William IVY

b.
m.

31 Mary POPE

b.
d.

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