

SOUTHWEST LOUISIANA GENEALOGICAL
SOCIETY, INC.

KINFOLKS

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SOUTHWEST LOUISIANA GENEALOGICAL SOCIETY, INC. organized in 1973 to gather, process and preserve genealogical material, is a non-profit, educational organization. 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. The Society does not maintain an office. Telephone numbers listed in *Kinfolks* are private numbers. All work is done by volunteers.

MEMBERSHIP per calendar year is: \$12 - individuals, \$17 - families (husband and wife) and \$22 - 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, LA. Programs include a variety of topics to instruct and interest genealogists.

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. *Kinfolks* is indexed in the Periodical Source Index (PERSI), Fort Wayne, IN, and Genealogical Periodical Annual Index.

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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 Southwest Louisiana Genealogical and Historical Library, 411 Pujo St., Lake Charles, LA.

SOCIETY ITEMS FOR SALE - *Ancestor Charts*, Vol. I (1985) \$21.95 ppd; *Ancestor Charts & Tables*, Vol. II (1988) \$21.95 ppd; *Ancestor Charts & Tables*, Vol. III (1991) \$25.00 ppd; *Ancestor Charts & Tables*, Vol. IV (1994) \$25.00 ppd; *Ancestor Charts & Tables*, Vol. V (1997) \$25.00 ppd; *Civil War Veterans of Old Imperial Calcasieu Parish, LA* (Allen, Beauregard, Calcasieu, Cameron and Jefferson Davis Parishes) \$40.00 ppd; *Subject Index* - Vol. 1 (1977) through Vol. 18 (1994) \$5.00 ppd; *Subject Index II* which indexes Vol. 19 (1995) through Vol. 22 (1998) \$5.00 ppd; SWLGS Tote Bags, \$10.00 plus \$1.44 p/h. Order from SWLGS, P. O. Box 5652, Lake Charles, LA 70606-5652.

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SEPTEMBER MEETING

The meeting will be held on Saturday, September 16, 2000, at 10:00 A.M. in the Carnegie Meeting Room of the SW LA Genealogical & Historical Library, 411 Pujo St., Lake Charles.

Program will be presented by TED HARLESS. His topic will be "History of our American Flag".

UNTIL FURTHER NOTICE OUR NEW MEETING SITE WILL BE THE CARNEGIE MEETING ROOM OF THE SW LA GENEALOGICAL & HISTORICAL LIBRARY, 411 PUJO ST., LAKE CHARLES. MEETINGS BEGIN AT 10:00 A.M. COFFEE AND FELLOWSHIP AT 9:30 A.M.

NEW MEMBERS

- 1283. KENNETH TOMPLAIT, 712 Addicks-Clodine Rd., Houston, TX 77083-2942
- 1284. JUNE RAIMER POOLE, 5229 Eden Roc Dr., Marrero, LA 70072
- 1285. BILL NASH, P. O. Box 722, Jigger, LA 71249-0722
- 1286. PAUL W. ADAMS, 1966 13th St., Suite 200, Boulder, CO 80302-5231
- 1287. REBECCA GRIFFITH MILLER, 13418 W. Brazos Bend Dr., Needville, TX 77461-9524
- 1288. RICHARD H. LEE, 2338 17th St., Lake Charles, LA 70601
- 1289/90. DR. and MRS. JOHN K. GRIFFITH, JR., 909 St. Anthony, Lake Charles, LA 70601
- 1291. WILLIAMS RESEARCH CENTER/HISTORIC NEW ORLEANS COLLECTION, 410 Chartres St., New Orleans, LA 70130-2102
- 1292. WANDA SUTHERLAND SIMS, 11209 NW Rushcreek Cove, Parkville, MO 64152

Membership to Date - 461

COMPUTER NEWS

US Gen Web Louisiana Archives	< http://www.rootsweb.com/usgenweb/la/lfiles.htm >
Calcasieu Parish Gen Web Site	< http://usersa.usunwired.net/mmoore/calcasie/calpar.htm >
JOSEPH WILLIS Web Site	< http://www.randywillis.org >
Genealogy Site Finder	< http://www.genealogy.com/links/index.html >
Maryland State Archives	< http://www.mdarchives.state.md.us/ >
Location of Names All Over the Country	< http://www.hamrick.com/names >
Native American Resources	< http://www.hanksville.org/NAresources >
Obituary Archives Search Engine	< http://www.obitcentral.com >
Italian Genealogy? Start Here!	< http://www.daddezio.com/index.html >

IN MEMORIAM

**JAMES MIGUEZ
1938 - 2000**

CALENDAR OF EVENTS

PLEASE mark your calendar to show the upcoming SWLGS meetings and events of other Societies.

2000

SEPTEMBER 16 - SATURDAY - SWLGS REGULAR MEETING - 10:00 A.M.

CARNEGIE MEETING ROOM, 414 PUJO ST., LAKE CHARLES

SPEAKER - TED HARLESS

PROGRAM - "HISTORY OF OUR AMERICAN FLAG"

October

28 - Houston Genealogical Forum's Fall 2000 Seminar

Houston Genealogical Forum, P. O. Box 271466, Houston, TX 77277

Speaker - MICHAEL NEILL

NOVEMBER 18 - SATURDAY - SWLGS REGULAR MEETING - 10:00 A.M.

CARNEGIE MEETING ROOM, 411 PUJO ST., LAKE CHARLES

SPEAKERS - DEBBY WILLIAMSON and SHIRLEY BURWELL

PROGRAM - RESEARCH IN AREA LIBRARIES

2001

JANUARY 20 - SATURDAY - SWLGS REGULAR MEETING - 10:00 A.M.

CARNEGIE MEETING ROOM, 411 PUJO ST., LAKE CHARLES

SPEAKERS - SWLGS MEMBERS

PROGRAM - "SHOW AND TELL"

IS GENEALOGY REALLY A THREAT TO YOUR PRIVACY?

Genealogists have been asked to share **all** of their research with others, but recently there has been concern that information given in the interest of genealogy may lead to scams and other problems. For example, if you give a spouse's death date, it is not difficult to deduce that you are (or have been) a widow/widower, and many unscrupulous people prey on widows. In some business dealings a person can identify himself by giving his/her mother's maiden name as a password, but there is growing concern about privacy issues and the easy access to personal information. There are an increasing number of websites that give genealogical information, including the maiden name of the mother, and this information is available to one and all. Is this really a threat? Some argue that the information can be found in a variety of public records, but, of course, it is not so readily available. Perhaps the answer is not to use personal information such as birth dates, phone numbers, addresses, mother's maiden names, social security number, etc. as identification data. Maybe the answer is to be wiser about sharing personal information on any living persons...information which may find its way to the Internet or to scoundrels. Think it over and decide how you wish to handle this issue.

SOCIETY LIBRARY

Matheson, Robert E. *Official Varieties and Synonymes of Surnames and Christian Names in Ireland for the Guidance of Registration Officers and the Public in Searching the Indexes of Births, Deaths, and Marriages*

A PACK RAT IS HARD TO LIVE WITH, BUT MAKES A FINE ANCESTOR.

MAY PROGRAM

The speaker for the May program of the SWLGS was Dr. JOHN K. GRIFFITH, Jr. of Lake Charles. Dr. GRIFFITH is a native of Slidell and served in the Army. He came to Lake Charles in 1949 and practiced Internal Medicine until his retirement in 1988. Dr. GRIFFITH's main source of information for his talk was the *Journal of the La. State Medical Society* (Vol. 149, April 1997), from which the following is extracted.

CIVIL WAR SURGEONS AND MEDICINE

Prior to the War Between the States American medicine was in a primitive state. Two of the greatest advances of medicine up until that time had been the introduction of ether in 1846 by WILLIAM MORTON and CRAWFORD LONG and that of chloroform by SAMUEL GUTHRIE in 1831. Chloroform was first used as an anesthetic by Sir JAMES SIMPSON in 1847.

The population of the pre-war United States was primarily rural; much of the rural population had been isolated from infectious diseases. Therefore, during the war, when the city boys and country boys mixed, many thousands died from childhood diseases to which they had not been previously exposed. Childhood diseases, such as measles and chicken pox, which were not very serious in most children, were severe and even deadly in adults.

Uniform methods of medical education did not exist in American medical schools at that time. The usual medical school training consisted of two years and nine months of education, with perhaps a period of training with a practitioner, called a preceptorship. However, there were many diploma mills that granted medical diplomas without the usual training and there were no state licensing agencies. The North had an abundance of medical schools, but there was a paucity of them in the South, nor did the southern schools have the so-called reputations of those in the North. Even the northern medical schools lacked in education. For example, Harvard Medical School did not have a stethoscope until 1868 or a microscope until 1869. Clinical thermometers, which had been in use for 200 years, were rarely used; the entire Union Army had only about a dozen of them. New theories of medicine, such as those discovered by LOUIS PASTEUR, were not generally practiced in America until after the war.

The oldest medical school in the country was at the University of Pennsylvania. The oldest Medical school in the South was the Medical College of South Carolina, which was established in 1824. Southern medical schools were also located at Augusta, Richmond, New Orleans and a few other cities. There were two medical schools in Louisiana, one of which is now Tulane.

Pre-war medicine treatment consisted primarily of maintaining and balancing the "humors" of the body, mainly the bowels, kidneys and blood. There were two dominant schools of thought...**allopathic** physicians and **homeopathic** physicians.

Allopathic physicians believed in blood-letting and purging, using powerful purgatives such as calomel, which is a compound of mercury; calomel was used so lavishly that mercury poisoning and oral necrosis were common side effects. Other drugs used included alcohol, quinine, morphine and opiates, digitalis and belladonna in their most basic forms, and many home remedies.

Homeopathic physicians believed in small dosages of medicine and often prescribed herbal remedies. There was also a wide variety of so-called physicians, including hydropaths (those who advocated bathing and water therapy); naturopaths (those that avoided medicines and surgery and relied on the natural elements, such as air, water and sunshine, to heal and cure); mesmerists (hypnotists); Indian doctors; clairvoyants; spiritualists and others.

In 1861 just prior to the outbreak of the war, HUNTER MAGUIRE, who became the staff surgeon of Confederate General STONEWALL JACKSON, persuaded approximately 124 southern students who

were training at the University of Pennsylvania, to transfer to schools in the South. These men would become the medical staff for the Confederate Army should a war occur.

The medical departments of both armies were unprepared for the devastation and medical problems that the war would bring. No one expected the war to last so long. Before the war the U.S. Army Medical Department consisted of an 80-year-old Surgeon General with 30 surgeons and 83 assistant surgeons; 24 of these surgeons resigned to join the Confederate Army, bringing the southern medical staff to 28 surgeons and 6 assistant surgeons. At the start of the war the Army was geared primarily to garrison needs, so hospital organization and facilities were poor, but by the end of the war both sides had enlisted thousands of surgeons and had organized a functioning medical corps. Head of the Union medical department was WILLIAM ALEXANDER HAMMOND, who became the father of neurology and who was succeeded by JOSEPH BARNES. The first Surgeon General of the Confederacy was DAVID C. DELEON, who was succeeded by CHARLES SMITH; then came SAMUEL PRESTON MOORE, who presided over the Confederate Medical Department for most of the war.

The last major war to have been fought was the Crimean War, and before that were the Mexican War and the Napoleonic Wars. Very little medical knowledge had been gleaned from these wars except that primary and secondary amputations were likely to be fatal. When the War Between the States began, medical officers treated only the injured from their particular regiment or brigade. Therefore, at the first Battle of Bull Run (Manassas) many of the injured soldiers remained untreated because they did not belong to the medical officer's specific regiment or brigade.

By 1862 transportation of the wounded had become more organized, and several hospitals had been established. Generally, transportation of the wounded was better organized in the South. The primary means of transporting the wounded from the battlefield was by litter-bearers. Ambulances were two-wheeled vehicles called "avalanches" or "hop, skip and a jump". They were uncomfortable and often dangerous because they so violently jostled the patients. On both sides the Ambulance Corps soon developed four-wheeled ambulances, which were more comfortable and less dangerous for patients. The Confederacy also used railroads, wagons and steamers to transport its wounded.

The first step in the care of the wounded was at a forward Aid Station, which was usually just outside the range of rifle and small arms fire. It was run by a surgeon and an assistant surgeon, with stretcher bearers and orderlies. Up to 25 men manned the First Aid station. A field hospital (which could be any building in the area...a house, farm, barn, school or church) was located beyond the range of enemy artillery fire. It was necessary for these field hospitals to be close to the battle lines. For surgical care to be effective, it must be done within the first 24 to 48 hours; if not, infection and too much blood loss would occur, and surgical treatment could be fatal. The seriously injured were transferred to permanent hospitals further away from the battle lines.

However, major battle casualties were often overwhelming. For example, at the Battle of Gettysburg in 1863, the Union Medical Corps was equipped with 1,000 ambulances and 650 officers and about 3,000 ambulance drivers and stretcher men. In three days there were 21,000 casualties brought in just when most of the medical officers were moving with the army, leaving behind 9,000 casualties per doctor. Haste and neglect were unavoidable under the circumstances, and many died.

The first order of medical battlefield practice was triage, a system of sorting the wounded according to a system of priorities in order to maximize the number of survivors. Those who could be saved, according to the doctor's opinion, were put in one area. Men shot in the head or spine were considered beyond help and were placed in orderly rows and left to the resources of nature. According to military thought, wounded men were a greater liability to the army than dead ones, and soldiers were taught to shoot low to maim the enemy; accordingly; 70% of the wounds involved the arms and legs. The Confederacy suffered 94,000 injury-related deaths while the Union had 110,000. Of these 94% were from bullet wounds.

The bullets mainly used at the time were a .58 caliber minnie-ball and the round musket ball. The minnie-ball, a coned rifled bullet which caused great destruction to both soft tissue and bone, accounted for most of the injuries. Surgeons thought that minnie-ball injuries were so destructive that it was necessary to amputate any wounded extremity. The musket ball was less destructive, but if it hit the chest or lungs, would almost always be fatal. If a minnie-ball penetrated the abdomen, it would cause death by peritonitis, but if a musket ball perforated the abdominal cavity and did not perforate a viscus, the patient had a greater chance of survival. The remainder of the battle wounds were caused by artillery, sabers and bayonets. The overall mortality from wounds was 15%. Amputees suffered 26% mortality, while 18% of those who did not have amputations died. Many amputations were delayed amputations, done after infection had occurred, thus increasing the danger and the mortality rate. The mortality rate in amputations which were done as secondary procedures was almost 50% higher than those done as primary procedures when the patient had not been weakened by infection, tetanus or gangrene.

Surgery was generally performed with either chloroform or ether. Chloroform was preferred because it was fast, nonflammable and could be mixed with turpentine to keep it from evaporating. It was administered with either gauze, cotton or a handkerchief over the face. However, in the later phases of the war, particularly in the South, amputations were often performed with no anesthesia whatever. Surgeons improvised, using pine bark strips for tourniquets, green persimmons to stop bleeding, bent knitting needles to open or probe wounds and pen knives for scalpels. A unique innovation was the use of a dinner fork. At the time three-tined dinner forks were in use; by removing the center tine, and bending the outer two tines, doctors could use the fork as an instrument for lifting skull fractures and brain wounds.

One of the criticisms of surgical practice during the war was the lack of awareness of aseptic procedure and the quick decisions by the surgeons to amputate wounded limbs. Surgeons often probed wounds with their fingers without washing their hands between patients. They also continued to use the same instruments on patient after patient without cleaning them in any way and wiped wounds with dirty cloths. As a result, many died from infections. Some Confederate surgeons, including Dr. JOSEPH JONES of Louisiana who became President of the Louisiana State Medical Society, discovered that maggots allowed wounds to become clean much more quickly and that those wounds debrided by maggots would heal much better.

In October 1861 in Richmond the Chimborazo Hospital, the largest military hospital which has ever been built, opened with a capacity of 9,000 patients. It contained many buildings and had its own bakery, brewery, soup kitchen...and its own cemetery. As in any large institution of that time, there was a certain amount of inefficiency at Chimborazo. Riots occurred when patients protested the failure of the hospital to provide nourishing, palatable food. Many thousands of patients were treated here.

In many hospitals the wounded were housed according to states, which allowed them someone to talk with. The Louisiana Hospital in Richmond, which had the lowest mortality rate of all Confederate hospitals, was run by FELIX FORMENTO, who pioneered isolation and surgical debridement of wounds. KATE CUNNINGHAM, a Confederate nurse from Scotland, said that the most unruly and dastardly soldiers came from Louisiana.

The prolonged recuperation of surgical patients was due to three conditions: post-surgical infection, lack of medical supplies and officers, and the neglect of sanitation. The medical problems were insurmountable. The Union dead numbered 375,000; of these 110,000 died from battle wounds and 265,000 from disease. Confederate casualties were 260,000, of which 94,000 were from battle wounds and over 160,000 from disease. Many of the male nurses in the hospitals were amputees who had lost a hand.

Much of the sickness and death in the war may be traced to the way of life at the time. Farm boys

would be exposed to common city diseases, such as measles and chicken pox; many would not recover. Subsequently all soldiers would be exposed to malaria, typhoid, typhus and tuberculosis, etc. Causes of sickness included contaminated water, filthy army camps, neglect of personal hygiene, inadequate latrines, severe diet changes and subsistence diets. Food was scarce in the South, and diets often lacked balance and nutrition. Many meals consisted of beef or bacon and cornbread, or hardtack and a coffee substitute. Food, when you could find it, was also very expensive. For example, a chicken which had sold for 20 cents sold for about \$3.50 a scant three years later and eggs that had been 15 cents a dozen sold for over \$4.00. During the siege of Vicksburg the food shortage was so acute that many citizens and soldiers alike were reduced to eating horses, dogs and wharf rats.

The most common medical problems and complaints were also the primary killers of soldiers...diarrhea and dysentery. These conditions were so widespread that they were called "the runs", "the Virginia quick-step" and "the Tennessee Trot". Diarrhea was so chronic that soldiers seemed to lose not only their desire to live, but also their manliness and self-respect. Treatments consisted of various medications, such as "Blue Mass" and "Diseremus pills" and other patent medicines; in some cases, surgical procedures were attempted. In the first year of the war, six of the Federal Armies stated that 640 of every 1000 men had diarrhea or dysentery and by the next year 995 out of 1000 had it. During the war the only one bad outbreak of deadly yellow fever occurred in North Carolina in 1864. Many of the soldiers, especially the wounded, died of pneumonia.

The military code of the time demanded the presence of generals on the battlefield. During the war 78 Confederate generals were lost. Among them were: ALBERT SIDNEY JOHNSON, who bled to death from a wound in the lower extremity; JEB STUART, who died from a gunshot wound in the lungs; A. P. HILL, who was killed by a bullet wound in the heart; STONEWALL JACKSON, who was inadvertently shot by his own troops and died of pneumonia. Many northern generals also died.

Doctors often stayed with patients when they were captured. After turning the patients over to physicians on the enemy side, the doctor could usually cross the lines and return to his comrades to begin practicing again. CLARA BARTON, who had won fame during the Crimean War, also nursed the wounded during the War Between the States. Another famous nurse was SUSAN BLACKWELL, who said that doctors drank too much. CORNELIA HANCOCK was a Yankee nurse who administered to both sides.

The War Between the States was ultimately won and lost because of the overwhelming manpower and resources of the North and because of the blockade and lack of resources in the South. The South lacked everything...drugs, medicine and food. Yet despite the inefficiency and the terrible losses sustained by both sides, there was a positive side to the war. Various welfare and relief organizations were established for both civilian and military casualties, including women's relief agencies in both North and South, local hospital societies and many private agencies, such as the U.S. Sanitary Commission. Women nurses were found to be efficient, caring and competent. The necessity of establishing separate wards for different diseases was recognized. Proper diet and good nutrition were seen as important to general health, as well as to recovery from wounds and disease. Over the four years that the war lasted, a medical organization of both armies was established which became an efficient system that heralded the advent of modern medicine and surgery.

GENEALOGY SAVES LIVES!! Knowing your medical history could save your life. Researching the kinds of diseases your ancestors had may help you know what tendencies you may have inherited. In today's mobile society, it is often difficult to know the health history of relatives who are strewn across the country. Many genealogists are now leaving a medical history for their descendants as well as a list of ancestors.

Bluegrass Roots, Vol. 26 #22, Summer 1999 via *Central IL News*, Macon Co., May/June 1999

OLD MEDICAL TERMS

In early days hospitals were few, and were considered merely a place to die. Sanitation was unknown; cleanliness was ignored. Diagnosis of an illness was based on the temperature of the patient. Fevers were categorized as intermittent, continual, nervous or inflammatory. The cause of death was generally categorized by the symptom and the part of the body that was affected, such as brain fever, summer complaint, nervous disorder or intermittent fever. After quinine was discovered, it was used to reduce all types of fevers. When the procedures of quarantine, isolation and immunization were practiced, the incidence of communicable diseases decreased.

The first hospital in the American colonies was established in 1658 by JACOB HENRICKSZEN VARREVANGER, a surgeon of the Dutch East India Company. It served the residents of New Amsterdam. By 1680 it had become a poorhouse and workhouse. In 1736 a building that would eventually become Bellevue Hospital was erected in New York. Numerous additions were made to it and by 1757 Bellevue had established its own cemetery nearby. Epidemics, particularly yellow fever, ravaged the city and the mortality rate in the hospital was staggering. In 1848 the major causes of death were delirium tremens, erysipelas, typhoid fever, puerperal fever and pneumonia. Typhus also took its toll, but was often confused with other illnesses.

The rate of infant mortality was extremely high. Those babies who did not die at birth, or shortly after from health complications, were plagued with "summer complaint", a vague term used to describe a variety of problems from feeding and digestive difficulties to teething disorders. Allergies were considered lung conditions.

Some old medical terms which have been found in letters, diaries, death records, mortality schedules, are no longer used today. The terms and their meanings are listed below:

AGUE - also called 'swamp fever' and 'the shakes', was usually malaria, especially in Louisiana.

APOPLEXY - stroke.

BILIOUS FEVER - intestinal fevers; malaria or typhus.

BLOODY FLUX - dysentery.

BRAIN FEVER - meningitis or encephalitis.

CAMP COLIC - appendicitis.

CAMP FEVER - typhus.

CANINE MADNESS - hydrophobia.

CHOLERA - an acute infectious disease, often fatal, characterized by severe diarrhea, vomiting, muscle cramps and prostration.

CHOLERA INFANTUM - acute diarrhea in children, especially occurring during the summer months.

COMMOTION - concussion.

CONSUMPTION - a "wasting" disease, usually tuberculosis; also known as the "Great White Plague".

CORRUPTION - infection.

CORYZA - cold.

DEBILITY - loss of strength, usually from undiagnosed cancer or tuberculosis.

DISTEMPER - diphtheria; also called throat disorder & putrid fever.

DOCK FEVER - yellow fever.

DROPSY - accumulation of fluid, especially around the heart, leading to swelling of various parts of the body. Edema.

ENTERIC FEVER - typhoid fever.

EPIDEMIC CATARRH - influenza.

FALLING SICKNESS - epilepsy.

FLUX - dysentery, diarrhea. (Accounted for ¼ of all diseases in first two years of the Civil War.)

GRAVEL - kidney stones.

GREEN SICKNESS - anemia.

GRIPPE - influenza; also called Spanish flu and catarrh.

HECTIC FEVER - pulmonary tuberculosis.
 HIP GOUT - osteomyelitis.
 INTERMITTENT FEVER - usually malaria.
 JAIL FEVER - typhus.
 KING'S EVIL - scrofula.
 LUNG FEVER - pneumonia.
 MALIGNANT FEVER - typhus.
 MARASMUS - malnutrition in infants and young children.
 MORBUS CORDIS - heart disease.
 MORBUS CADUCUS - epilepsy.
 MORTIFICATION - gangrene.
 PARISIS - paralysis, usually from polio or stroke.
 PUTRID FEVER - diphtheria.
 QUINSY - tonsillitis, sore throat.
 REMITTING FEVER - malaria.
 ROSE COLD - hay fever.
 ST. ANTHONY'S FIRE - an acute, infectious disease caused by a specific group of streptococcus bacterium, with deep-red inflammation of the skin and mucous membranes causing a rash. One of the main causes of death in the Middle Ages.
 SCREWS - rheumatism.
 SCROFULA - tuberculosis of lymphatic glands, usually in young people, which evolves into abscesses; skin or sinus ulcers.
 SHIP'S FEVER - typhus.
 SOFTENING OF THE BRAIN - cerebral hemorrhage or stroke.
 SPOTTED FEVER - typhus.
 SUMMER COMPLAINT - cholera infantum.

Several sources, including the Mesquite (TX) *Newsletter* and Seattle (WA) *Bulletin*.

CONFEDERATE MEDICAL CORPS

The organization of the Confederate States Medical Department began in March 1861, with the appointment of a surgeon general, four surgeons and six assistant surgeons. It soon became obvious that this staff was inadequate for the need. The department was soon enlarged to meet the needs of both the field armies and the general hospitals. The first surgeon general was DAVID CAMDEN DeLEON, followed by Dr. SAMUEL PRESTON MOORE, who served in the post for most of the war.

Medical officers wore uniforms that included a cadet gray tunic with black facings and a stand-up collar. Trousers were dark blue with a black velvet stripe, edged with gold cord, running the length of the leg. White gloves, a star on the collar, a green silk sash and a cap with the letters "M.S." completed the uniform. Surgeons had the rank of major (later colonel) and assistant surgeons were captains.

During the course of the war approximately 1,200 surgeons and 2,000 assistant surgeons served in the Confederate Army, and 26 surgeons and 93 assistant surgeons served in the Confederate Navy aboard ships and at five naval hospitals.

CIVIL WAR MEDICINE

Laudanum and morphine, both opiates and highly addictive, were the principle painkillers used during the War Between the States. The South had small reserves of such medicines and sometimes southern

women managed to cross the enemy lines and smuggle these opiates home in their skirts or hair. By the end of the war, many soldiers had become addicted to morphine, which was readily available in the North and was prescribed almost indiscriminately by doctors. In 1868 HORACE DAY wrote, "The number of confirmed opium eaters in the U.S. is large, not less, judging from the testimony of druggists in all parts of the country as well as from other sources, than eighty to one hundred thousand. The events of the last few years have unquestionably added greatly to their number. Maimed and shattered survivors from a hundred battlefields, diseased and disabled soldiers released from hostile prisons, anguished and hopeless wives and mothers, made so by the slaughter of those who were dearest to them, have found, many of them, temporary relief from their sufferings in opium." In 1902 Dr. T. D. CROTHERS, explained that "many veterans of the Civil War became morphinists to relieve the pain and sufferings received in service, and the addiction is often concealed to prevent the possibility of imperiling their applications for pensions." Opium addiction was termed the "soldiers' disease" or the "army illness." The addicted were known as "opium eaters." Opium, in addition to being imported from Asia, was also made from poppies grown in the U.S. Just think, your ancestor, especially if he were wounded in the war, might have been a dope addict!

HERBAL CURES AND FOLK REMEDIES

It has been said that the garden is the poor man's apothecary. Since the beginning of time, roots, bark, seeds, berries and leaves from plants have been used to cure diseases, heal wounds and treat other complaints. Compresses, decoctions, elixirs, infusions, lotions, ointments, tinctures, teas, powders, plasters, poultices, purges and salves have been made from plant-parts. Today there is a revival in the practice of holistic medicine and medical researchers are searching rainforests, meadows and other places where rare plants grow, seeking the healing powers of nature. They are proving that many old-time herbal remedies which had been used by our ancestors are effective against disease.

Early people and settlers in out-of-the-way places had to be self-reliant in curing diseases and tending wounds. There were few doctors. Therefore, it was necessary for a member of each tribe or household to know medicinal lore and herbal remedies. Some remedies were truly effective. Others were dangerous, or even deadly; yet they were a part of the folk remedies that were used for many centuries.

In the days before doctors were so easily accessible, the health of a community was dependent on the skills of the women in the neighborhood. Each household had a mortar and pestle for grinding and mashing roots and herbs. Most homes in Europe and the American colonies had herbal gardens and many households had still rooms, where herbs were dried and ground and home remedies were made. The fields, riverbanks, swamps and woods also were scoured for plants which could be made into medicines.

Recipes for herbal cures and medications, just like those for food, were handed down from mother to daughter throughout the generations. Recipes were memorized by those who could not read or write. Many of the recipes had alcohol or lard bases. In fact, alcohol was used as both a preventive and a cure. Honey, which was said to ward off fatigue and induce sleep, was a basis for ointments and was also used to sweeten the strong-tasting herbal medicines. Oxymel, a mixture of vinegar and honey, was used for stomach problems.

Roots have long been prized by man for their curative powers. For centuries ginger has been valued for adding flavor to recipes and for herbal recipes. Now fresh ginger root has been proven to fight motion sickness and post-surgery nausea, and is being studied as a possible anti-inflammatory to alleviate the painful swelling of arthritis. Root of the ginseng plant has long been prized by Orientals and Appalachian mountain folk and is now one of the natural plants recognized for its healing abilities. For snakebite, Indians used poultices of black snakeroot. A mixture of black snakeroot and

asafoetida was used as a cure for congestion.

Garlic, one of the oldest known folk remedies, has been associated with much folklore. A pod of garlic hung around the neck was supposed to prevent anything from colds to bubonic plague to the bite of a vampire. Poultices of garlic, onions and wild herbs were hung around a patient's neck to cure fever and sore throat. Today garlic is being used to fight colds and is being studied to see if it has a role in fighting heart disease and lowering blood pressure. Onions were used to cure boils, colds and catarrhal disorders. Herbalists made an effective cough syrup from onion juice and honey.

Horseradish was used in medicines and as a table relish to promote appetite. Among other things, it was used to treat hoarseness. Nettles, steeped into a tea, were used as blood builders. Fennel, a licorice-tasting herb, was combined with sugar as a cure for colic in babies. Peppermint, comfrey and ginger were all used to help digestion. Wild celery, gathered from the marshy regions of almost every continent, was used to cure stomach disorders. Celery was mashed, and its juice was combined with parsley as a treatment for rheumatism. Parsley was also said to purify blood and was used to treat kidney disorders. Alsify and chicory were thought to help digestive problems. Rhubarb was used to treat liver problems.

Barks were used in various remedies. One of the most familiar herbal remedies is cinchona bark, from which quinine, the cure for malaria, is made. Malaria, the dread swamp fever that killed and disabled so many in the tropical and sub-tropical climates, was a scourge of mankind until REED discovered that it was caused by the Anopheles mosquito. South American cinchona bark was used to treat fevers in the 17th century, but it eventually became so limited in supply and expensive to obtain that a cheaper alternative was sought. An outbreak of measles, such as that of 1772, often proved fatal to many. Quinine, mustard baths, purges and the bark of wild cherry trees were used in the treatment of this childhood disease. Itching was treated with dried wormwood leaves. A febrifuge, a medicine that was thought to cure fevers, was made from a combination of quinine and eucalyptus leaves.

In 1763 an Englishman discovered that willow tree bark was successful in treating fevers. It yielded salicylic acid, a derivative of which is aspirin. American Indians used a brew from willow tree bark to cure headaches. Witch hazel bark was the treatment for poultices to soothe pain; a liquid derivative is an old remedy still used to cure pimples and refresh skin.

The Indians uses a mixture of slippery elm bark and powdered sassafras root to cure many ills. Eccoprotics, mild purges, were made from a combination of poke root and flax seed oil. This was a tricky remedy, as poke weed root was poison, so only a tiny bit could be used. Eliteriums, powerful purges made from wild cucumbers, were sometimes given as a last resort.

Flowers were also important. The purple coneflower (echinacea) was used to treat colds and flu, and scientists are now considering its use to cure colds and infections instead of antibiotics. Foxglove, a plant from which digitalis is derived, was long used to treat cardiac conditions. A mixture of digitalis and turpentine was used for nosebleeds. The marigold, which was used as an antiseptic, was used to help insect stings and skin rashes, and was combined with rosewater to heal injuries and sores. Lavender was also used as an antiseptic for skin problems. Lavender oil was used to prevent fainting and vertigo, and when inhaled, was used to prevent headaches.

Sassafras is one of the best known medicinal plants. The root is used as a stimulant or a diuretic. Sassafras tea, made from bark or leaves, was used for respiratory problems. Sassafras oil was used as a treatment for head lice. The dry leaves are used to make file' for gumbo. Ground ivy leaves are said to have cured muscle cramps and asthma. Sunflower leaves were used to reduce fever.

Mustard seeds were used for external plasters and were said to cure respiratory infections and even cholera and typhus fever. Mistletoe berries were used to treat epilepsy and to cure "fits". Okra was use to soothe cuts and chapped hands. Lettuce juice was said to relieve nervous conditions,

headaches, rheumatism, coughs and colic. Recently research has found that lettuce juice does indeed contain small amounts of opiate. A mixture of fennel and sugar was used to cure colic in babies. Strawberries were used as a cure for diarrhea. Calomel was used to decrease fever and for stomach problems. Dandelions or dandelion tea helped digestion. Wild celery (smallage) was also used to prevent muscle cramps. Vervain was used in sachets to scent linens, but was also used to kill pain. Calomel aided inflammatory conditions. Even today calomel teas are used.

Fungi also play a part in nature's apothecary. Ergot, the fungus on rye which was thought responsible for the witch-craft delusions in Salem in 1692, helped dull labor pains. Mushrooms were ground and used in many medicines; today they are being studied as cancer preventatives.

Elixirs made of fruit juice were mixed with various herbs and other substances, like horehound, for a variety of cures. Lemon and honey, topped with a little whiskey, was said to have cured respiratory problems or coughs. Horehound, lemon and honey are still found in cough medicines.

When the French and Acadians came to Louisiana, they brought with them their tried and true remedies, but here the natural plants differed from those of their homelands. Their remedies were often combined and enhanced with cures they learned from the Indians. The seeds and roots of the mamou plant were used to cure respiratory ills. Spider webs on cuts stopped bleeding. Cayenne pepper was used for heart failure, indigestion, coughs, sore throat and asthma. Horseradish was used to cure hoarseness.

Kerosene was another home-cure. It was cheap and easily available, and was used to treat bug bites, punctures from rusty nails, cuts, sprains and various other wounds. It was also taken internally with a little sugar or honey as a spring tonic. Poultices of goose grease and bear-lard or mutton suet were used to treat respiratory problems, sprains and other problems.

Ear aches were treated by blowing warm smoke into the ear. It was believed that camphor worn around the neck warded off colds and even yellow fever. Camphor was also used in other remedies, including recipes to cure fever and indigestion. For fever, the recipe was: one pint pork lard, one block camphor, melted together over a slow fire and rubbed on the patient. To cure indigestion, combine one-half block camphor, one-half pint whiskey and use one or two teaspoons of the mixture in a half-glass of warm water. Camphor was also used to treat prolonged hiccoughs. Camphor mixed with hog lard was rubbed on the chest for respiratory problems. It was also used as a liniment for sprains.

As settlers began to move west and had dwindling supplies of herbs or access to them, patent medicines and nostrums began to be popular. Before the Revolution patent medicines were shipped to this country from England. Some of the most famous were Daffy's Elixir, Scot's Pills and Drake's Bitters. These nostrums were full of "secret" ingredients. During the Revolution these "cures" were not available from England, so enterprising Americans brewed their own, sometimes imitating the bottle shape and wrapper of the English product. American imitations were cheaper, so after the war the British could no longer compete. In Philadelphia FRANCIS FORRES sold "Chinese Stones", which were said to cure toothache, cancer, the bite of a mad dog or a rattlesnake bite. The widow REED, BENJAMIN FRANKLIN's mother-in-law, sold her own ointment for the "Itch". Ecphratics, concoctions which were said to thin the liquids of the body, contained alcohol bases and were very popular.

Eating habits caused many cases of indigestion, dyspepsia and other digestive problems. At the time it was believed that all foods contained a universal element for life, so quantity of food was stressed. Most people, if they could afford it, ate a great deal of starch, salt-cured meats and fat-fired dishes...things modern doctors advise us to avoid. Diets contained few vegetables and fruit and little dairy products.

During the Civil War "Scott's Emulsion" and "Lydia E. Pinkham's Vegetable Compounds", two of the most popular patent medicines, each spent a million dollars a year on newspaper advertising. Other popular patent medicines were "Aunt Fanny's Worm Candy" and "Palmer's Hole in the Wall Capsules". Folk remedies are often confused with superstitions. A superstition such as scissors under the bed to cut the pain of childbirth was not a folk remedy. Tobacco was thought to prevent yellow fever, so persons of both sexes began smoking cigars. Bags of garlic or cotton soaked in vinegar or ammonia were worn around the necks to prevent "Bronze John". Who knows? Some of these smelly practices may have actually helped keep away the pesky mosquitoes that caused the deadly disease.

In Louisiana, especially in the rural areas, the old practice of consulting "traiteurs" or "traiteuses" still exists. These healers are usually Catholics, of either sex, who believe that they have the power to heal all sorts of ailments, from warts to more serious problems. Herbs and prayers are usually a part of the treatment, and the patient is given a knotted string to tie around his neck, wrist or ankle; the number of knots is specifically related to his disease. Traiteurs also treat injured animals. Some modern traiteurs claim that they can treat patients over the telephone. Strange as it may seem to outsiders, faith in traiteurs is said to have brought some miraculous cures. It is known that some of the old-time recipes and cures did indeed work. Spider webs helped wounds to heal. Juice from the aloe plant did help burns.

In many cases our ancestors waited for the enneatical day, the ninth day of a disease, on which a change was sure to follow. Today we think of it as the crisis of the disease, after which the patient will probably recover or die. They also anticipated cycles or changes on the enneatical year---every ninth year.

The world's greatest civilizations have long had knowledge of the healing powers of plants, and many lives were saved because of knowledge of herbal remedies. Perhaps your ancestor was one of those whose life was saved by a "healing woman"; perhaps your ancestor was a herbalist, traiteur or "healing woman"; perhaps he or she was an early doctor or nurse who used herbal cures or "folk remedies" which were denounced in later years. However, today modern medical researchers are taking a long look at herbal cures, the pharmacopoeia of a by-gone day, and proving that our ancestors did indeed have some of the right ideas for healing.

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"Herbs Can Be Effective Against Our Maladies", "Can Home Remedies Work?" *Lake Charles American Press* (31 July 1994)

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MALARIA, which we regard today as an extinct scourge, "may have killed one of every two human beings who ever lived on earth," according to *Discover* magazine (March 1998). Today, two and a half million people in Africa have malaria---most of them children under five.
Bluegrass Roots, Vol. 25 #1 (Spring 1998), Kentucky Genealogical Society

RESEARCHING THE FRENCH COLONIES IN THE CARIBBEAN? Older records are often found in the Outre-Mer section of the French National Archives in Paris. However, Family History Centers of the LDS have access to some of the census records, as well as extensive materials on Haiti and the Dominican Republic (Saint Dominque, Santo Domingo). *The Family Tree* (June/July 2000)

ONE OF THE ADVANTAGES OF BEING DISORDERLY IS THAT ONE IS CONSTANTLY MAKING EXCITING DISCOVERIES.
A. A. MILNE

CIVIL WAR EXCHANGES, PAROLES & PRISONERS OF WAR by R. HUGH SIMMONS

[EDITOR'S NOTE: The following article was adapted by the author for publication in the Southwest Louisiana Genealogical Society's quarterly journal *Kinfolks* from a previous article published in *Legacies & Legends of Winn Parish, Louisiana*, Volume 4, No. 1 (April 2000) by the Winn Parish Genealogical & Historical Association. This material is based upon the author's research into the history of the 12th Louisiana Infantry regiment in which his great grandfather JOHN GRAHAM TEAGLE from Winnfield, Louisiana, served.]

Military prisons were established by both governments early in the American Civil War with some of the first captives being Confederate naval privateers captured while prowling the Atlantic coastline. Early skirmishing and fighting produced prisoners from the competing armies. During the first year of the war, prisoners were exchanged on a random basis.

Political pressure was exerted on President LINCOLN from the beginning of the war to bring home the boys in blue languishing in Confederate prisons. He resisted on the grounds that any such agreement would give the Confederate States defacto recognition as a nation, but finally yielded to the pressure in the summer of 1862.

The Dix-Hill Cartel, agreed to at the end of July 1862, provided that all prisoners of war were to be physically delivered at Aiken's Landing, Virginia or at Vicksburg, Mississippi and exchanged on a man for man, or equivalents, basis. The general exchange that followed in August and September 1862 emptied, at least momentarily, the prison camps North and South.

Adjustments for differences in rank were spelled out in a table of equivalents. For example, a colonel could be exchanged for 15 privates. Those prisoners delivered in excess of man for man, or equivalents, would be released on parole and returned to their own side. Those who were exchanged were promptly returned to duty with their regiments. Those who were released on parole were sent by their own side to special parole camps to await exchange.

This military parole was a sworn promise, both oral and written, personally given by each individual soldier to his captors that he would not again take up arms, nor serve in any military capacity, or provide war related support in any way to his respective government until properly exchanged. To be exchanged was to be released from the terms of the parole.

The most important provision of the Dix-Hill Cartel from the standpoint of the captured soldiers was that in the future all prisoners were to be exchanged, or released on parole, within ten days of their capture, or as soon as possible thereafter. Strictly adhered to, this would have eliminated the future horrors of the Civil War prisoner of war camps.

President LINCOLN's Emancipation Proclamation issued in September 1862, followed by a plan to enroll emancipated slaves and free blacks into the Union armies, created a major new stumbling block to future implementation of the Dix-Hill Cartel. Official Confederate response came with a proclamation by President DAVIS in December 1862 threatening to execute captured black troops and their white officers. Propagandists from both sides had a field day with this issue and this turmoil effectively halted large scale general exchanges before the Dix-Hill Cartel had been in effect for six months. Limited and special exchanges did continue throughout the war.

The surrender of the Vicksburg garrison on July 4, 1863 presented the Federals with nearly 30,000 prisoners of war all at once. Major General ULYSSES S. GRANT exercised his right under the Dix-Hill Cartel as a commander in the field to release the Vicksburg garrison on parole rather than tie up his river transport fleet moving them to Northern prison camps. Major General NATHANIEL BANKS followed a similar strategy when the 7,000 man Port Hudson garrison surrendered on July 9th, just

five days after Vicksburg. While GRANT paroled both Confederate officers and men, BANKS paroled only the enlisted men. In Virginia, Major General GEORGE G. MEADE refused a request by General ROBERT E. LEE to parole and exchange prisoners of war at the close of the Gettysburg campaign. The unfortunate Gettysburg captives were shipped to existing prisoner of war camps contributing to further overcrowding in these limited facilities.

Confederate commanders tried to get the Vicksburg and Port Hudson parolees immediately into parole camps east of the Mississippi River. But the men, like their Federal counterparts elsewhere, felt strongly that the explicit promise of non-participation given in their parole made it pointless for them to languish in any parole camp operated by their own army. When they could be exchanged, they would return to the fight. A large majority went home on their own initiative for a much needed rest while awaiting formal exchange.

Vicksburg parolees from states east of the Mississippi River, including a few Louisiana soldiers, eventually reported into parole camps at Enterprise, Mississippi and Demopolis, Alabama and were unilaterally declared exchanged by the Confederate War Department. When some of these same men were captured in the fighting around Chattanooga, Tennessee in November 1863, the Federals cried foul and even the special exchanges were temporarily halted.

The accumulation of prisoners forced Federal authorities to open up a new prisoner of war camp at Point Lookout, Maryland in September 1863. Confederate Camp Sumter in southwestern Georgia received its first prisoners at the end of February 1864. By the summer of 1864, Camp Sumter had become the nightmare remembered in history as Andersonville.

Promoted to Lieutenant General and given command of all of the Union armies, GRANT officially ordered all exchanges halted in April 1864 until the Confederates (1) released a number of Federal soldiers currently in Confederate prison camps equivalent to the number of Vicksburg and Port Hudson parolees declared exchanged, and (2) agreed to treat black U.S. soldiers the same as white soldiers. Neither condition was ever agreed to by the Confederates.

But GRANT had another motive. His objective as Commander of all Union armies was to grind down and eliminate the Confederate armies in the field. Pressed by his own people on the release of prisoners, GRANT wrote to Major General BENJAMIN F. BUTLER on August 18, 1864:

It is hard on our men held in Southern prisons not to exchange them, but it is humanity to those left in the ranks to fight our battles. Every man we hold, when released on parole or otherwise, becomes an active soldier against us at once either directly or indirectly. If we commence a system of exchange which liberates all prisoners taken, we will have to fight on until the whole South is exterminated. If we hold those caught they amount to no more than dead men.

Simply put, the war had become a war of attrition. Releases did take place in the fall of 1864 and again in the early spring of 1865. Characterized as "humanitarian" releases, prisoners were selected on the basis of their being likely to remain unfit for duty for at least sixty day.

The Vicksburg parolees at home in the Trans-Mississippi who reported to parole camps when ordered to do so in 1864 were eventually exchanged under the special Cartel of July 28, 1864 at Red River Landing in Pointe Coupee Parish. They were exchanged for Federal prisoners captured during BANKS failed Red River Campaign of 1864. The Federals had encouraged and assisted the Vicksburg parolees in crossing the Mississippi River in 1863 to go to their homes in the Trans-Mississippi hoping they would stay there. This strategy was largely successful. Out of an estimated 2,500 to 3,000 Louisiana parolees from Vicksburg who were at home in the summer of 1864, only 879 were recovered by this special exchange and returned to duty.

RESEARCH SOURCES: Available from the author upon request.

LOUISIANA IN THE 1860'S

In 1860 JAMES BUCHANAN was president, and although there were rumblings of secession across the land, few people took the situation seriously. If there was war, it would surely be short...rather like an exciting tournament testing the strength of the nation's young men. Louisiana's cotton crop promised to be even better and more valuable than the year before. The extremely humid summer indicated that there would be a bumper crop and the demands for raw cotton from European mills guaranteed a successful year. Cholera, malaria and deadly yellow fever still spread terror and death throughout the state each summer, but great strides had been made to drain and clean up the ditches and streets of New Orleans and other places in Louisiana. Surely, people said, there would never be another epidemic like that of 1853!

Thousands of immigrants poured through New Orleans, which was one of the most cultured and prosperous cities in the South. Anything that went on in New Orleans was of major interest in all of Louisiana and most of the South. In October of 1860 a major storm flooded streets and many homes and building in New Orleans, including the St. Charles Theater and Vannuchi's Museum, where wax figures of prominent people were displayed. At the Spalding and Rogers Museum the first hippopotamus ever brought to America was displayed.

In November the presidential election was held. JOHN C. BRECKINRIDGE, the Democratic candidate, was defeated by ABRAHAM LINCOLN, whose name was not even on the Louisiana ballot. LINCOLN was generally hated in the South, and his election brought war clouds nearer. By mid-November a pelican button with blue streamers, called the secessionist cockade, was sported in Louisiana and throughout the South. On Thanksgiving Day of 1860 in New Orleans the Rev. BENJAMIN MORGAN PALMER gave a two-hour sermon in which he condemned abolition and proclaimed that the South's cause was for God and religion. The sermon was printed and distributed throughout the South, further feeding the fires of secession.

In 1860 Louisiana had a population of just over 708,000. Of these, 357,629 were whites; 18,647 were free colored persons; and 331,726 were slaves. The land of southwest Louisiana...from Franklin in the east to the western Louisiana-Texas border and from the southern coastal marshes to Washington in the north...was sparsely settled. Imperial Calcasieu Parish had a population of only 5,928 people. There were 4,452 whites, 305 freed colored; 940 black slaves and 225 mulatto slaves. Other categories used in the 1860 census gave statistics on Indians (American Indian, Aleut and Eskimo), Asians and Hispanics in the state.

Louisiana was at the peak of its prosperity at this time. Wheat, corn, oats, barley, rice, peas, beans and sweet potatoes grew well in the alluvial soil. Crops such as sugar cane and cotton had made many planters prosperous, and with their wealth they had built great mansions and showplaces, especially along the rivers. Louisiana was the Sugar Bowl of the nation and in 1860 produced 221,726 hogsheads of sugar of 1,000 pounds each. It also produced over 13 million gallons of molasses. Animals in Louisiana were valued at over 24 million dollars in 1860. They included 78,703 horses; 91,762 asses and mules; 129,662 milch cows; 60,358 oxen; 326,855 other cattle; 181,253 sheep; and 634,525 swine. There were 777,738 bales of cotton ginned and 39,940 pounds of wool.

The people of southwest Louisiana, residing largely in rural areas, lived simply, almost as their ancestors had done for generations. Homes were mostly unpretentious. Women, except those who were wealthy, still spun and wove cloth, and made most of the family's plain and meager clothing. "Homespun" was one type of cloth from which most of a family's clothing and linen were made. It was usually woven with a pattern of threads, and was often bleached and could be dyed. "Drab" was a thick, coarse woollen cloth, usually dyed a dull yellow-brown color by using nuts or roots and leaves; jackets and men's pants were often made of "drab". "Virginia cloth" was plain, coarse, unbleached homespun material, used for work clothes and slaves' clothing. Most of Louisiana's citizens owned few or no slaves. They were independent, hard-working, middle class people, who never dreamed

that political problems of tariffs and sectionalism could involve them deeply in a war.

Both North and South, divided on so many issues, failed to negotiate or compromise and war seemed inevitable. The Ordinance of Secession was passed by the State Convention in Baton Rouge and political ties with the Union were severed. By January 1861 the Pelican flag had replaced the U.S. flag. Louisiana was the sixth state to secede and was now an autonomous nation, a sovereign power. Before it seceded, the state took possession of Fort Jackson and Fort St. Philip which controlled the approach to New Orleans, the arsenal at Baton Rouge and a federal revenue cutter. Then the new nation of Louisiana seized the rest of the Federal property lying within its borders, including the U.S. Mint and Customs House in New Orleans, where it took more than six hundred thousand dollars in cash, and sent its militia to man Fort Pike and Fort Macomb.

A new nation required a new flag. The flag of the sovereign nation of Louisiana contained thirteen stripes...six white, four blue and three red...with a five-pointed yellow star on a red field. The flag represented the history of Louisiana...thirteen stripes of the original colonies, the Tricolor of France and the red and yellow of the Spanish flag. Louisiana reigned as an independent nation for almost two months. On 21 March 1861 at Montgomery, Alabama, the sovereign nation of Louisiana relinquished its independent status and joined the Confederacy by ratifying the Constitution of the Confederate States of America. In April 1861 JEFFERSON DAVIS echoed the sentiments of his southern constituents when he told the Confederate Congress, "All we ask is to be left alone."

Shortly afterward, war came and changed the face of the South and that of Louisiana! Both the Union and Confederate armies foraged the land for months, stealing or destroying crops, food and animals; many civilians were homeless and on the verge of starvation. As early as 1863 the eastern part of southwestern Louisiana was under Federal occupation as a result of General NATHANIEL BANKS' Teche-Atchafalaya campaign. General B. F. BUTLER, whose nickname of "Beast" was synonymous with infamy, occupied New Orleans. Port Hudson fell. Confederate defenders under the command of General RICHARD TAYLOR fought in Acadiana and at Mansfield in the Red River Campaign. In southwest Louisiana a Confederate outpost was established at Niblett's Bluff near Vinton to protect the area from Union invasion, and the battles of Calcasieu Pass and Sabine Pass were fought.

Across Louisiana, as it was all over the South, homes and plantations were destroyed and abandoned. Fields were trampled. Sugar mills and other machinery were ruined. Slaves were freed; many of them roamed aimlessly across the land, waiting to be fed and led. Many animals were stolen or ruthlessly destroyed, their rotting carcasses littering the land and polluting water supplies. Money was scarce or nonexistent; prices were exorbitantly high, and many items, including food, clothing and medicine, rapidly became unavailable. Levees, damaged and unrepaired, no longer held back rising waters, so many areas were flooded. And to add to the misery, groups of Jayhawkers and raiders plundered the countryside, terrorizing the citizens. The men were away or dead, and only women, children and old men were left to cope with the problems. Like most of the South, the people of southwest Louisiana constantly heard rumors of invading Yankees, Jayhawkers, bands of deserters and Negroes; they lived in fear of those possibilities. It was an exciting time, but for many of the residents of Louisiana it was a time of fear and misery.

There were many complaints in occupied areas that the federal troops did not fully enforce the anti-plundering orders, either during wartime occupation or during the Reconstruction period. In "I Would Rather Be Among the Comanches", MICHAEL WADE says that one Union soldier who was with the Union forces in the Teche campaign stated, "...Our boys drove to the rear every pony and mule, every ox and cow and sheep. They did not leave, on an average, two chickens to a plantation. Wherever they encamped, the fences served as beds and firewood."

Lawlessness and disorder flourished. Freed slaves, discharged Confederates, homeless people, carpetbaggers and renegades of all sorts roamed the countryside. Civil government was almost nonexistent and had been replaced by military rule when the Yankees took over. It was a field-day for

scoundrels.

Guerrillas and Jayhawkers attacked those who dared to travel along the ill-kept roads. And who was there to pursue and punish the thieves and to protect the law abiding citizens? Confederate veterans were not allowed to possess guns, so there was only the Union Army, who, for the most part, regarded the people of Louisiana as enemies. Mounted patrols of former Confederates and other local citizens were sometimes formed to protect areas in which violence or guerrilla activity threatened. However, they were labeled with the unpopular term of "vigilantes" and some of them were feared as much as the Jayhawkers.

The War Between the States drained the South, and southwest Louisiana, of men and money. Many had been killed in the conflict; countless others had been permanently disabled. Widows and orphans were numerous. The South was poverty-stricken. Confederate money became worthless, and few had gold coins or Yankee dollars. There was no way to rebuild homes and plantations or to replace ruined equipment. There was no money for seed, or the exorbitant taxes which the Yankees had imposed on private property. Fences and property boundaries had been destroyed. The few animals that were left roamed at will, unrestrained by fences, eating the tender crops as they came up from the ground. Freed slaves refused to work in the fields or sugar mills. Poverty and starvation stalked the land.

One of the greatest changes in the 1860's was the change in the social order. At the beginning of the decade prosperous planters, merchants and local politicians controlled the state. With Federal occupation, and later Reconstruction, the system was turned upside-down, as former Union soldiers, Carpetbaggers, radical Republican politicians, freedmen, speculators and other opportunists vied to gain positions of power. Former Confederates were disenfranchised and could not vote or hold office; they could not even teach school.

Fields lay fallow, growing a crop of weeds instead of food. Planters had no authority over freedmen. WADE states, "When asked by planters what they should do when blacks refused to work, even for wages. [Col. CHARLES] NORTON replied they must inform recalcitrant freedmen that they could work on plantations for wages or for the government for nothing." Farm equipment was rusted or broken. Seed was in scarce supply. Hunger threatened the land...a land that just a few years before had been a land of plenty.

In March 1864 a state government with a new state constitution replaced military rule and was established under LINCOLN's backing with radical Republican leaders. The army enforced the new government, and apparently Louisiana was "reconstructed". But in 1864 the opposition of Congress to presidential reconstruction was so strong that in the election for president, electoral votes of Louisiana, like those of Tennessee, were not even counted. The already radical Republican party became ever more radical. According to CARL SANDBURG, on 14 April, Good Friday of 1865 the state of Louisiana was ready and organized for readmission to the Union. However, LINCOLN said, "concede that the new government of Louisiana is only to what it should be as the egg is to the fowl, we shall sooner have the fowl by hatching it than by smashing it." He gave his forecast, thusly "We, in effect, say to the white man: You are worthless or worse, we will neither help you or be helped by you. To the blacks we say: This cup of liberty which these, your old masters, held to your lips we will dash from you, and leave you to the chances of gathering the spilled and scattered contents in some vague and undefined when, where and how. If this course, discouraging and paralyzing both white and black, has any tendency to bring Louisiana into proper practical relations, I have so far been unable to perceive it." He would turn from these dark visions, saying, "If, on the contrary, we recognize and sustain the new government of Louisiana, the converse of all this is made true. We encourage the hearts and nerve the arms of 12,000 [Union loyalists of Louisiana] to adhere to their work and argue for it, and proselyte for it, and fight for it, and feed it and grow it, and ripen it to complete success."

This speech gave LINCOLN's outline of his policy for reconstructing the Union. He did not choose to

have one fixed and inflexible plan for every state which was readmitted, knowing the vast difference between these states. Although he refused to go quite as far as some radicals in Congress wished in chastising the South, Louisiana was severely punished by the harsh Carpetbag rule and the military occupation of the state.

By 1866 the Democrats had managed to gain control of most local governments, but the radical Republicans wanted to grant Negro suffrage immediately to get possession of the state's government. In order to do so, according to the state constitution of 1864, another constitutional convention was necessary. The former Confederates tried to prevent this and everyone anticipated trouble, but a disaster followed. A street riot occurred, followed by a procession of armed Negroes on which the New Orleans police fired and killed about 200 people, mostly Negroes. This unfortunate incident in Louisiana brought national politics into question. Should the Confederate states which had already been reconstructed by the president be reconstructed again?

The answer was affirmative, and a harsh period of radical Reconstruction ensued. A new state constitution of 1868 gave the vote to Negroes, while enfranchising all whites who had "by word, pen or vote" defended secession. In 1868 Louisiana was readmitted to the Union. Probably no other state suffered more than Louisiana under its scalawag and Carpetbag government. In the next four years, because of corruption and graft, government expenses increased to ten times their normal cost; as a result, taxes were set enormously high and about fifty-seven million dollars of debt was incurred by the state.

As the decade of the 1860's came to an end, in most places, civil authority was restored. The state breathed with new life, but violence and injustice were ever-present threats. The burning question now was, not whether the South and Louisiana could ever recover from the vicious losses of the war, but how they would do so. With intelligence, hard work and determination the citizens of Louisiana faced the 1870's, resolved to restore order and prosperity to the state. During the Reconstruction Era Louisiana was one of the few southern states which continued to be occupied by federal troops until GRANT left office in 1876.

SOURCES: Several history books and *Encyclopedia Britannica*; *Louisiana Almanac*; *1860 Louisiana Federal Census*; *Louisiana Roots*, Vol. 5 #1 (May-June 1999); Sandburg, Carl. *Storm Over the Land*; Wade, Michael. "I Would Rather Be Among the Comanches: The Military Occupation of Southwest Louisiana, 1865," *Louisiana History*, Vol. XXXIX #1 (Winter 1998), Lafayette, La.

NAILS were originally hand-made, and as the Industrial Revolution progressed, the demand for nails was great. Some 60,000 men, women and children were employed in making nails, mostly in small shops or sheds attached to their homes. The earliest machines for making nails date back to 1617, but the first practical nail-making machine was made in 1786 by an American, EZEKIEL REED. By 1861 the number of people who were employed in this industry was reduced to about 26,000...and half of them were women. *The History Magazine* (April/May 2000)

OLEOMARGARINE was invented in 1860 as the result of a prize being offered by the French government for a substitute for butter, which was in short supply at the time. It was patented in the U.S. in 1873, and has undergone many changes and improvements through the years. *The History Magazine* (April/May 2000)

CANNED FOOD may have been around longer than you thought. The process of hermetically sealing food for future use was discovered in 1810 in England. The process came to America, and by 1861, at the onset of the War Between the States, meats, poultry, fish and vegetables were being sold in cans. Canned foods, easily transported and stored, were especially advantageous to the North. However, the agricultural South lacked food-processing factories and did not use tinned food as much.

THE WOMEN OF THE SOUTH

It has always been the role of women to cope...to cope with whatever situation and set of circumstances that confront them. For thousands of years, and in most cultures, they were merely chattel, possessions of fathers or husbands. In many cases, they were little more than slaves; in rare instances, they were educated and treated as equals. Their names are rarely seen on records and documents. Who were these women who possessed the endurance, perseverance, durability, and courage to contend with daily adversities and monumental crises? They were your ancestors. They came from the ranks of the ordinary, common women, as well as from the ranks of the privileged, wealthier women. And in the midst of war there seemed to be little difference.

Laws and rules regarding women were strict and unbending, and for most women life revolved around the home. Even those whose labors were necessary to support their families did piece-work at home, such as making lace, knitting and sewing for others. Women were expected to do their duties as daughters, wives and mothers. Women were expected to care for all the members in her household, from the newest baby to elderly or disabled family members. In the days when large families were the rule and not the exception, it was necessary to have many children in order to raise a few to adulthood; it was also better to have many children as helping hands in an agrarian society. Training of daughters and servants was also a part of a woman's duties.

Few women had any choice about their marriage partners; their marriages were arranged by their families. Under English Common Law, which prevailed in England and the U.S., "husband and wife were one and that one was the husband." The law gave the husband absolute control over his wife, her property and their children. Unmarried women (spinsters and widows) had little more freedom than married women, as they were often under the control of their nearest male relative. In general, women were often held in low esteem and their activities were confined mostly to domestic matters; they had little part in legal or political activities. However, in some cases, women owned property in their own right and greatly influenced their husbands and sons. The old adage reminds us that "The hand that rocks the cradle rules the world."

In early colonial days, only the rich sent their daughters to school; others were educated in domestic skills at home. In 1841 three women broke the educational barrier and graduated from Oberlin College, and education for women began to be more important. The women of the ante-bellum South were, in general, as well educated as their northern sisters. Even in the middle and lower income families most women had educational opportunities because of the Protestant tradition which expected women to uphold and direct moral and cultural standards. Many of the women of the South had servants, which freed them from the every-day drudgery of domestic chores, and left them free to pursue their hobbies (such as painting or drawing), to read for education or entertainment, to have social engagements or work with charitable enterprises. Most of the women ran large households, supervising servants, planning large meals, practicing household economies and "doctoring" their families and slaves.

During the War Between the States Southern women suffered greatly. They were left with no means of support, no money and little experience to cope with the problems of making a living to support themselves, as well as providing support for an extended family. But cope they did! The wives of large landowners managed their plantations, kept the books and directed the laborers. The wives of simple farmers often had to do their own plowing, weeding and harvesting, and many barely managed to feed their families...living on the brink of starvation and ruin. Others, in the cities, became teachers and seamstresses; some found jobs in factories. Some became nurses or matrons in hospitals.

Although Southern women had served as nurses since war had broken out in 1861, it was not until September 1862 that the Confederate Congress granted official status to women nurses. The government had no standard qualifications for nurses and made no provision for their formal training; most women depended on their past experience and natural talents. After gaining official status,

nurses were classified as ward matrons, assistants or chief matrons with a monthly salary of thirty, thirty-five and forty dollars respectively. As prices soared, this wage was so inadequate that nurses sometimes had to work at a second job to supplement their incomes. PHOEBE YATES PEMBER, a nurse, wrote for one of the government departments at night, and by 1863 the cost of living had risen so high that she appealed to Senator STUART FOOTE for an increase in nurses' pay. Several months later her wages were raised to \$3,000 a year, scarcely more in purchasing power than the original \$480 had been in 1862. She lived in a rented third story, front room in a house in Richmond, Virginia. She rented this room, which had no carpet, light or fuel (there was no gas above the second floor), for \$60 a month.

On hearing that their loved ones were sick or wounded, thousands of women poured into the hospitals, often staying for months and expecting to be housed and fed. These impractical women, often destitute, became dependent on others for food and lodging. However, many of the visiting women pitched in to help with the cleaning, laundry and nursing that the hospitals required. These duties showed their strength and endurance, and gave them experience to face the aftermath of war.

The post-war South was a desolate land. Danger lurked in every direction; it was almost as bad as the war. Thousands of homes had been destroyed and many families were left with no shelter and had to move in with relatives, friends or, in some cases, strangers; there was no means to rebuild what families had lost. Those whose homes had survived the ravages of war were now faced with the prospect of losing them to Carpetbaggers and Scalawags who raised property taxes so high that few could raise the money to pay them; then the northern speculators could buy the property for themselves at a low price. Money was nonexistent for Southerners, for only gold was accepted as money; Confederate money was utterly worthless and few Southerners had any gold left after the war. Those who had been wealthy one day often did not have money to buy a loaf of bread the next day. The more fortunate, those left with homes but without funds, often set up rooming or boarding houses.

In many instances, Carpetbaggers, returning ex-slaves and other "conquerors" treated the women of the South with rudeness, disrespect and even cruelty. In some areas it was unsafe for women to venture out on the streets to go shopping or to church. Some of these tales of horror have been handed down through several generations of families, and are remembered even today. The cruel orders of General BENJAMIN "Beast" BUTLER, who gave Union soldiers permission to treat the ladies of New Orleans as "women of the street plying their trade", added insult and a dangerous element to everyday activities. such as shopping, visiting and even going to work.

After the war there was little livestock left; only a few people had horses to ride or pull wagons or carriages, or cows to give milk or give meat. Food was extremely scarce and starvation loomed on the horizon. Simple existence was a way of life for many in the conquered land.

During the war many men from the South...husbands, fiancées, fathers and brothers were killed or maimed. Many who returned were unable to make a living, and were dependent on the women of the family. During the Reconstruction period, certain positions, such as teaching and holding political office, were forbidden to Confederate veterans, so men had to take other jobs or depend on the women for support. Some of the returning men faced a family crisis and a social upheaval; they had left dependent, inexperienced women and came home to find their wives had turned into intelligent, self-assured women who had supported not only themselves, but their children and extended families. Many of these women were not willing or were not able to return to their pre-war status, but wanted to be treated as equals.

Most of the women were just ordinary, but their tales of suffering and endurance are extraordinary. JANE ELIZABETH COTTRELL, the wife of JOSEPH HENRY TYLER, moved her whole family and her household goods on a railroad car to Tuscaloosa, Alabama (which was the way moving was done by many people in those days) while she was ill with diphtheria.

There was a man-shortage, and many women had to give up their expectations of marriage or remarriage, and were forced to earn a living for themselves...and often for other members of their family. The social structure of the South had changed. Along with it, the role of women had also changed rapidly and had been redefined. Once again women were destined to cope in unprecedented situations.

After the war some women chose to go west....for personal freedom, adventure or money. After all, the west was where men...and money...could be found. Some of these women opened their own businesses and became cooks and bakers, seamstresses and laundresses, dance hall girls or prostitutes. Others became wives and brought a civilizing influence to the west.

From the ashes of war and the indignities of Reconstruction, Southern women learned new skills and created new opportunities. They began to demand equal rights...in their homes, in the educational and medical fields, in the business world and in the political scene. With their fortitude and endurance, the women of the post-war South opened many new doors.

Many books have been published on the social history and evolvement of women. There are letters, diaries, biographies, newspaper articles and even historical novels that reveal the times of your ancestress' lives. There are also many superstitions and ethnic beliefs that color the existence of women. For example, it was the custom for many centuries for European and American women to wear black for mourning for as many as seven years. The reason was that if a woman wore black, it was supposed that the spirit of her dead husband would have trouble seeing her, making her less vulnerable to the spirit world.

Fashions also played a part in the lives of women. Until the mid-twentieth century women's fashions were cumbersome and bulky, yet women were expected to cook, do housework, care for families, walk the trails, ride in buggies, wagons or carts, and do the hundred-and-one other tasks necessary to living in those times.

Women's names seldom appear on early records. Baptismal records of their children often give only their husband's names. Early census records show only the name of the head of the household and later census enumerations do not show maiden names. Often even a death record or the name on the tombstone shows a woman as merely the "wife of"; some never even mention her given name.

Women, even those who are nameless, have made significant contributions to our culture, our history and our personal heritage. Today women's names can be seen on business documents, land sales, as heads of households on census reports, and innumerable other documents and records. They are authors and artists, teachers and secretaries, lawyers and doctors, politicians and scientists. They will be easier for future genealogists to research. Women have indeed come a long way!

EARLY MIDWIFERY

For thousands of years women have helped other women through the travail of childbirth. The midwife began as a woman who aided the mother in domestic chores and emotional support. (Midwife is Anglo-Saxon for "with woman"). Midwives are mentioned in the Bible and in other literature. They were not trained and were rarely interfered with unless witchcraft or other heresy was suspected.

Before the 1800's few births had a "physician" present unless an operation was needed (such as caesarean section, which often ended with both the mother and child dying). Despite cultural resistance to male-assisted childbirth, the use of physicians continued to increase steadily until childbirth was considered too complex for the lay person...especially women...to understand. The

dangers to mothers increased with the scientific intervention (surgical intervention), often leaving permanent injuries or causing infection, puerperal fever ("childbed fever"), a primary cause of maternal death. About 1850 an assault on midwifery began in earnest as physicians realized the financial value of deliveries. Once physicians replaced midwives the mortality and morbidity rates actually rose for childbirth. The South held on to its old ways and as late as 1918, 80% of deliveries were by midwives. Once again science has turned around. Nurse-midwives are again becoming popular. *Prairie Roots*, Vol. 24 #2 (Winter 1996), Peoria, Ill.

WOMEN IN THE '90'S

The saying "You've come a long way, Baby" really applies to the women of the 1990's. Figures show that today's women are a larger part of the work force, are marrying later and are having their children much later than past generations of women did. Twenty-four is the average age of today's brides; in the 1920's the average age of a bride was 20.

There has been a large increase in the number of single mothers. In fact, the number has increased more than 50% in the last two decades. Many women, single and divorced, were the heads of households. However, about 42% of the women from ages 15 to 44 were childless.

Women were more likely than men to graduate from high school, but among college students more men earned bachelor's degree or a doctorate. In 1971, 14% of those earning doctorates were women. In 1994 the number jumped to 39%.

Women outnumber men as senior citizens, and the number of centenarians is continuing to grow. The present life-expectancy for women is 79 years. It is expected to jump to 81 years by the year 2010.

Women own many businesses. In 1992 there were 6.4 million female owned businesses. The Census Bureau provided the above information, which was printed in the *Lake Charles American Press*.

WOMEN SPIES OF THE CONFEDERACY

Information on the enemy's strength and movements is always of the utmost importance in times of war. At the beginning of the War Between the States in April 1861 neither North nor South had organized plans of military intelligence, yet it was one of those times when military espionage was vital, so many women became adept at spying for the Confederacy. Messages were hidden in baskets of eggs and other groceries, in children's clothing, in rag dolls, under saddles, in hollowed-out heels of shoes. The fashions of the day allowed many overt places of concealment. Messages could be hidden among the ruffles of camisoles and chemises that were designed to enhance the bosom. Special pockets could be sewn into the many layers of petticoats or hems of wide-skirted dresses. Elvelocks, coiffures knotted at the back of the head, and the curls of elaborate hairdos became hiding places for secret messages and correspondence. Hollowed-out handles on parasols also made good hiding spots. Women used their ingenuity to create new and varying ways to learn the enemy's secrets and to pass them on.

Among the most famous of the Confederate female spies was the widowed ROSE O'NEAL GREENHOW, who was connected with Washington, D. C. society because of her family background and her own gracious ways and intelligence. Mrs. GREENHOW entertained high ranking military officers and members of President BUCHANAN's cabinet. In fact, her relationship with the president was a matter of gossip.

The information she acquired provided vital knowledge for the Confederates. Before the Battle of Bull Run, which was also known as the Battle of Manassas, Mrs. GREENHOW sent a message warning the Confederate General BEAUREGARD that the Union army was marching. BETTY DUVALL, who carried the note in her hair, also risked harm by carrying the message through Union lines. A few days later ROSE GREENHOW sent details of General McDOWELL's route; the information which she provided helped the South win the first battle of the War. Shortly after the Confederate victory at Bull Run the Federal government established the secret service with ALLEN PINKERTON as its chief.

ROSE GREENHOW was later suspected of espionage and was watched by Federal agent ALLEN PINKERTON. She was finally arrested and incarcerated in Old Capitol Prison, the very building where her aunt had once run a boardinghouse. It was at her aunt's boardinghouse that she met JOHN CALHOUN, who predicted civil war with his dying breath. Defiant and bold as ever, during her four-months prison term ROSE GREENHOW actively spied for the Confederacy. After she was released Mrs. GREENHOW went to Richmond and was given \$2,500 by the Confederacy to operate as a Confederate agent in Europe. She spent much time writing and publishing her memoirs, which were successful as Confederate morale boosters.

The story goes that on the morning of 1 September 1864, while strolling on a beach near Wilmington, North Carolina, a Confederate soldier found the body of a woman. Opening a bag near her body, the soldier found \$2,000 in gold. He took the money and pushed the body back into the sea. The body floated to shore again and was identified as that of ROSE GREENHOW. Coming ashore in a small boat from a blockade-runner returning from England, the boat had overturned and ROSE had drowned. On hearing the story, the soldier returned the money and joined those who mourned for the fabled Confederate spy. ROSE O'NEAL GREENHOW was buried in Wilmington.

During the first year of the war the Confederacy established an espionage system so efficient that within forty eight hours the leaders in Richmond knew what had happened in President LINCOLN's cabinet meetings, as well as other matters of strategic importance. Among the most colorful of the Confederate spies was BELLE BOYD, who lived in the Shenandoah Valley of Virginia. Riding, sometimes under fire, through enemy lines, she provided valuable information on Union troop deployment and battle plans. Her clandestine meetings with other Confederate agents and her daring night rides through enemy lines to deliver military data to General THOMAS "STONEWALL" JACKSON made her the toast of the Confederacy. Finally arrested and imprisoned, the bold BELLE continued to pass on information to other agents from her prison cell. She said, "What I had done was not done in the consciousness that I was a spy. I only wanted to help my people." She was the only woman to be made a captain in the Army of the Confederate States of America.

BELLE BOYD married SAM HARDINGE, whose health was impaired by his imprisonment in a Federal prison. After the war the couple went to London, where SAM died. BELLE went on the London stage and then started a stage career in America to support their child. She lectured in both North and South about the war and her experiences in espionage. She died in Wisconsin Dells, Wisconsin, in 1900. Her grave was marked by a former Confederate soldier from Mississippi. The simple headstone states, "BELLE BOYD, Confederate Spy. Born in Virginia, Died in Wisconsin."

Another interesting southern woman who became a notorious spy was ELIZABETH VAN LEW, known as "Crazy Bett". Spying against the Confederacy, she spent her fortune in securing and transmitting information from Richmond to General ULYSSES S. GRANT, who is said to have told her that she had provided "the most valuable information he received from Richmond during the war." The federal government apparently forgot her after the war and she died in abject poverty, an outcast among the southerners of Richmond.

Many Southern women showed their courage and intelligence by smuggling military information, money and medicines, which were in short supply, through enemy lines. Their names have not been recorded in the annals of history, but their deeds will not be forgotten. Perhaps one of these vital and

daring women was your ancestor.

Sources of information: Several history books. Kane. *The Smiling Rebel*
The Calcasieu Grays (April 2000), J. W. Beryan SCV Camp #1390

DO YOU KNOW THESE WORDS?

The words given below are found in genealogical research, in legal records or family papers and were taken from PAUL DRAKE's *What Did They Mean By That?* How many did you know?

ANTICHRESIS---a legal paper at the time of the War Between the States by which a debtor pledges income from property to his creditor.

ATAVUNCULUS---the brother of a third-great grandfather, a fourth-great uncle. The term is sometimes seen in old Louisiana records.

ATAVUS---one's third-great grandfather.

AVUNCULUS---a maternal uncle; the brother of one's mother.

BOUNDED TREE---a tree which marked the boundary in old surveys; a boundary tree.

CARTE DE VISITE---calling cards with small photographs of the visitor, given as remembrances. Cartes de visite were widely used during the War Between the States and for thirty years afterward.

CENOTAPH---monument to person whose body is buried somewhere else, at sea or someplace unknown.

CHARGER---a large platter or flat wooden or metal dish, usually used for serving meat or poultry. Chargers are found listed as important possessions in many old inventories.

COMMON LAW---customs whose long usage have gained the strength of law. The laws of the U.S. and most of the states are based on British Common Law. Many of Louisiana's laws are based on the Napoleonic Code.

CONSANGUINITY---relationship of people of the same blood through ancestry or descendancy. Many marriages were prohibited on the grounds of consanguinity or too close a relationship.

DIAPER---linen woven into a floral pattern, also called a "napkin". In early inventories the term had nothing to do with a baby.

DIGIT---a measure of length of .75 inches, or the width of a man's finger.

DISHERISON, DISINHERISON---the legal act of being deliberately disinherited from an estate.

ECTYPE---a copy of a legal document or court order.

EIGNE---first born. The term is seen in old Louisiana records.

ENTAILMENT---a legal process no longer in use by which land was inherited only by a certain person and his descendants or heirs.

ESCHEAT---to revert to a prior owner, usually the government, because certain conditions were not fulfilled according to the grant or agreement, such as improving the property.

ET AL---(Latin) literally, and others. The term is seen in wills, property deeds, business agreements and other legal papers

ET UX or ET UXORIS---(Latin) and husband and or wife. When the terms were used after a person's name, it denoted that he/she was married.

EXTRACT---a section of a document, letter or book which is taken verbatim from the original. This term is in contrast to "abstract" which means a condensed version of the information.

FEME---(French) female.

FEME COVERT---(French) married woman.

FEME SOLE---(French) single woman who was unmarried, divorced, widowed or a married woman, who by virtue of a prenuptial agreement, could make contracts and conduct legal and business matters. These terms are often seen in Louisiana documents.

FILIUS---a son.

(to be continued)

THE CIVIL WAR TAX IN LOUISIANA

During the War Between the States Louisiana lost soldiers and economic wealth. Without laborers land could not be cultivated, levees which held back the river could not be repaired, and farm lands were inundated. The war was also responsible for a large national debt, and the defeated southern states, which had lost so much already, were compelled to pay a large share of it.

Officials on both sides knew war was inevitable, and the Federal government took measures to finance it. When war broke out the North had not fully recovered from the panic of 1857 and its ensuing depression. Although much of its money was secured by loans, the Federal government resorted to heavier and heavier taxation. An income tax, which began in 1861 as a three percent tax on incomes above \$800, was modified to tax incomes between \$600 and \$5000 at the rate of five percent, and all other incomes at a rate of ten percent. Tariffs rates were increased, and in August 1861 Congress passed a "direct tax" on each state, hoping to raise another \$20,000,000; they fell short of the goal by \$3,000,000.

By August 1861 several southern states, including Louisiana, had already seceded, so they were not concerned with the federal tax. However, in 1864 the 37th Congress passed an act which would eventually affect all southerners. It established that a "direct tax" of \$20,000,000 would be apportioned to the States..."To the State of Louisiana, among other things, Louisiana would be taxed \$385,866.66." Although the tax was passed in 1864, taxes were actually paid in 1865. For a bankrupt South whose Confederate currency was worthless and where hard cash was rare, even the smallest tax was often a huge burden, and many lost their homes and livelihoods as a result.

Taxable categories included plantations, farms and dwellings, with the final assessment to be made by the official "by deducting from or adding to either such a rate per centum as shall appear just and equitable." In other words, tax assessors were virtually given a free hand to tax desirable property exorbitantly high and buy them for taxes. Landowners argued that taxes were set too high, but there was no way to escape the tax. Detailed tax lists were drawn up for each district, and the Federal government placed a lien "upon all lands and other real estate of the individuals who may be assessed." Collection lists were posted publicly. Individuals were given twenty days to respond to tax notices. If collection was not made in sixty days, a list was sent to the U. S. Secretary of the Treasury, who, after a "grace period" of twenty days, authorized proceedings for the collection of taxes "by distraint and sale of the goods, chattels, or effects of the persons delinquent." JOHN MILTON PRICE states, "The tax had a distinct irony for another reason---the U.S. government was waging a war to save the Union and free the slaves and at the same time made the sale of slaves for tax payment a part of the tax structure!"

The tax had an additional irony. Between 1892 and 1900, during Louisiana Governor MURPHY J. FOSTER's term, the tax was refunded by the Federal government "to reduce the Treasury surplus." Because political graft and scandal abounded in Louisiana during the period from 1865 to 1900, it is doubtful that the reimbursed money ever reached those who paid the taxes.

The "direct tax" lists tells who was living in each parish/county and who owned, or were caretakers of, taxable property. Those listed for Louisiana can be found in the *Civil War Tax in Louisiana: 1865* by John Milton Price (New Orleans, Polyanthos, 1975). The following examples show names of men who were listed in the 1865 federal direct taxation for St. Landry Parish, Louisiana. There were many others, taxed at varying rates. Among those who were taxed the smallest amounts were FRANCOIS CATILLE, who was taxed 6¢ and DENNIS QUEBEDOS, who was taxed 8¢.

Those who were taxed 16¢ included: ALEXANDER ARCENEUX, FRANCOIS ARDOIN, JOHN C. AMOS, JULIAN BRASSEUR, HILAIRE CLARKE, JOHN COLLEGAN, J. D. DONATO, Z. HIRAM DAIGLE, HENRI GIRON (f.m.c.), HONORI GRADENIGO, WRIK GREEN, JOACIN HEBERT, WILLIAM HUFFPOWER, DON LOUIS JEANSONNE, BERTRAND POUSSON, ELOU SAVOIL (sic,

SAVOY), JOSEPH SAVOIL (SAVOY), DAVID SLOANE, WILLIAM TEER, EMSLE S. THIBODEAUX and JONAS VEIL.

NAPOLEON ANDREPONT, JOSEPH SOLOMON BERTRAND, LEANDRE CAMPBELL, DON LOUIS L. CARRIERE, JACQUES CHARLOT, JOSEPH CLARKE, L. V. CHACHERE, PIERRE DERBANNE, JOHN FAARIGUS, JOSEPH SIMON FONTENOT, AUGUSTIN FRAGEE (sic, FRUGE), JOHN BAPTISTE FRAGEE, LASTIE FRAGEE, Jr., A. H. GRADENIGO, DAMIEN GUILLORY, ALFRED C. GUIDRY, V. PIERRE GUITREAU, JOHN BATISTE HEBERT Jr., SEFROY HEBERT, MANASSET HUFFPOWER, MINEAH HUFFPOWER, PIERRE JEANSONNE, TREVILLE LEGER, ZEPHRIN LEGER, DONATE LEBLANC, V. T. LANDRY, AURELLIAN LANDRENEAU, PIERRE LAVERGNE, Widow of THOMAS H. McGEE, ANLIER MATTE, ANDRE MILLER Sr., EDMUND PLAISSANCE, THEODORE RICHARD, ALEXANDRE and LOUIS RENAI, SEFROY ROY, ALCIDE A SOILEAU, FRANCOIS SOILEAU, ROSEMOND SOILEAU, LOUIS SOMMER, GRANDY SPENCE, THEOPHILE SAUVALD, HERMANCIE SITTIG and PIERRE VERRET (f.m.c.) were each taxed 31¢.

Among those who were taxed the highest were PIERRE WARTELLE, \$31.51; KENOIR WHITTINGTON, \$51.31; FRANCOIS GAGNIER and M. S. BRINGIER, each \$73.45; A. D. TUREAUD, \$130.00; LOUIS BOURGEOIS, Mrs. W. P. WELLMAN, each \$153.00.

There was no Civil War Tax collected for the parish of Calcasieu in 1865. Can anyone tell us why?

SOURCES:

Hicks, John D. *A Short History of American Democracy*

Price, John Milton. *The Civil War Tax in Louisiana: 1865*

FEDERAL & CONFEDERATE PENSIONS

(Baton Rouge *Truth* from the *Opelousas Courier*, 23 Dec. 1893)

An interesting article in the September Forum is on the subject of Federal and Confederate pensions. The story of the Federal pension list is already known, how out of an army of 3,000,000 enlisted men in every branch of the service, there are now nearly one million ex-Union soldiers and sailors, or their widows and dependents, receiving gratuitous aid from the national treasury, resulting in a burden to the American people greater than the maintenance of a vast standing army in Germany. The South bears its share of this burden, and it is a great drain, for very little of the money returns to us, and nearly all goes to the North as an annual contribution to its already greater prosperity. It is estimated that this expense to the South has been \$350,000,000 since the close of the Civil War, and every year it is increased in amount.

A singular fact is that the Federal pension roll is now, after nearly thirty years of peace, larger than the entire army which fought them in the field, for there were only about 600,000 Confederate soldiers enlisted from first to last during the war. The South is taking care of disabled and destitute Confederate veterans as a labor of love and duty, all the States comprising the Confederacy, and also Maryland and Missouri, having either provided pensions or homes for them. Georgia heads the list, with \$500,000 paid out last year, the other States ranging in a graduated scale downward to those who spend only a few thousand dollars annually. Louisiana is among the lowest on the list, but our increasing prosperity as a State warrants the hope that it will soon provide more liberally in that respect and establish a moderate pension list for worthy and dependent veterans. And if, as urged by a committee at the last session of the Legislature, there is a constitutional impediment, we hope that the commission will submit an amendment for adoption by the people which will remove it.

CONFEDERATE COOKING

Napoleon said that an army marches on its stomach. For Southerners...both soldiers and civilians...during the War Between the States, rations were often sparse. Farm labor was drastically decreased and imports were curtailed by the northern blockades. Many white men were off to war while slave labor was either freed or did not produce enough foodstuffs to feed the population. As a result, diets were monotonous and rarely balanced, with little or no meat or fresh vegetables. In the latter days of the war food became almost non-existent in some areas and only their ingenuity kept many people from starving.

High prices and shortages, combined with non-existent supplies of many items, forced southerners to use their creativity. "Creative cooking" was nothing new to the poorer classes, but almost everyone had to change their ways and adapt their recipes. Many of the not-so-long-ago frontier recipes were recreated in those desperate times as people looked to the forests and streams to provide sustenance.

Corn, acorns or pieces of dried pumpkin were parched, then boiled to produce a beverage that took the place of coffee. Various teas and tisanes were drunk. Teas were made from sassafras, leaves of raspberries and various herbs, as healing drinks, as well as soothing beverages. Soups and "long gravy" substituted for meals with meat entrees.

White bread and cakes became a thing of the past as the price of flour soared ever higher and became ever rarer. Corn meal was substituted and corn pone, corn dodgers, ash cakes, johnnycakes, hoe cakes and light bread made from cornmeal became staples of the Southern diet. Corn pone was cornbread made into small loaves, and dodgers were small corn cakes that could easily fit into one's pocket while on a military expedition. Ash cake was made from corn meal and water, and perhaps an egg if one was available; it was rolled in small pieces and baked in the ashes. A johnnycake, sometimes called a journeycake, and a hoe cake were made from the same basic recipe, but the johnnycake as usually placed on a clean board in front of the fire to bake, while a hoe cake was baked on the blade of a hoe. Light bread was cornbread baked in a Dutch oven or skillet.

The forest was scoured for game, wild fruits, nuts and berries. A comb of honey was not only a sweet-treat, but was used to flavor almost everything. Wild greens, such as dandelions and wild lettuce, were eaten to help prevent scurvy. Tender leaves of the pokeweed, a plant that grows wild, were boiled as a springtime treat; however, the roots of the pokeweed were poisonous so care had to be taken not to gather the greens down to the roots. Fish, crabs and shellfish were taken from local streams, and the banks of rivers often produced wild rice. Nothing in nature's cupboard was overlooked as a food source.

According to Confederate records, the daily ration of a marching or fighting soldier during the first year of the war was one pint of corn meal and one-quarter pound of bacon. In addition to these, when the soldier was in camp he was issued one-quarter pound of sugar or a half-pint of molasses, three-quarters of a pound of black-eyed peas, one ounce of salt and one-eighth of a pound of soap. On Christmas Day a "jigger" of whiskey was added to his rations. Meat, both beef and pork, was inferior and could not be kept long. Sometimes food issues consisted mainly of "sow-belly" (salted pork) or "salt horse" (pickled beef) and were supplemented by anything they could find...berries, game (such as squirrels or ducks), a stray cow or pig, wild onions or fish. Sometimes soldiers found fresh vegetables and eggs as they foraged around the countryside.

A Confederate doctor, JOHN H. CLAIBORNE wrote, "Rations were light, provisions of all sorts scarce...Cut off by the blockade from foreign supplies, we were dependent upon home resources, already over-taxed and imperfect, for almost everything. Only cornbread, peas and sorghum were plentiful." Sorghum, known as "long sweetening" took the place of the highly priced and unavailable sugar in coffee and recipes. Coffee was non-existent; substitutes were made from a variety of things, such as parched rye, dried sweet potatoes and roasted acorns.

The diet of cornbread and dried beans or peas was the mainstay of the army; it was coarse food but did not lack in nutrients. When they could not risk fires to cook, the soldiers merely reached into their pockets for a handful of parched corn or "goober peas" (peanuts), supplemented by a strip of jerky.

As the war progressed and food became scarcer, the affluent classes of the South who had once looked down on such foods as sow-belly, pigs' feet and cracklings as unpalatable, were even glad to get such indelicate food. In fact, southern cooks learned to cook many new things in many new ways. Few recipes were handed down from that time, as everyone had to "make do" with whatever ingredients they could find. The starving southerners learned to cook and eat anything that did not eat them first!

IRREPLACEABLE RECORDS AT RISK. Every day thoughtless or careless people are destroying valuable and irreplaceable books and records in the name of progress. Yes, they may be putting the records online or microfilming them, but who knows how long this technology will survive. Without the proper machines to read the records (and we know just how fast computers and other machines become obsolete) and without electricity, all the data and knowledge is lost. Original records are irreplaceable. They show handwriting, signatures and other items some careless clerk may have failed to film or type in; but you could have read the original record anytime. And who reads old books? Not today's generations, so they are discarded or burned. Make an effort to preserve original records and good old books for the future.

HOFFPAUIR REUNION SCHEDULES COMMEMORATIVE CEREMONY FOR THOMAS HOFFPAUIR, PATRIOT, ON LABOR DAY

The annual HOFFPAUIR Family Reunion will be held on Labor Day, Monday, September 4, 2000, at the Indian Bayou United Methodist Church in Indian Bayou at 10:00 A.M. The church is located south of Rayne, Louisiana, in Vermilion Parish.

A special observance is scheduled for the "2000 Millennium" reunion. Calcasieu Chapter, National Society of the Daughters of the American Revolution, of Lake Charles, will conduct a dedication ceremony for the commemorative marker erected in honor of THOMAS HOFFPAUIR, patriot. Mrs. MYRA FOREMAN WHITLOW, a descendant of THOMAS HOFFPAUIR, serves as Regent of Calcasieu Chapter (NSDAR).

It is reported that THOMAS HOFFPAUIR was born about 1735 in Alsace Lorraine, Germany, and came to America as a young man. THOMAS HOFFPAUIR served in the 4th Company, Galvez New Orleans Militia, under General DON BERNARDO de GALVEZ.

The story of General GALVEZ outlines in our nation's history the important part of Louisiana's participation in the American Revolution. GALVEZ served as governor of the Province of Louisiana and the picturesque story describes the assistance of his troops in the birth of our country. GALVEZ agreed to accept the oath to defend the Province from the English in New Orleans with the help of the inhabitants and assembled his small troops in August 1779.

THOMAS HOFFPAUIR resided in the New Orleans area at that time. He married MARIE CHARLOTTE PERRILARD, and they had three children: AMELIA, FRANCOIS and THOMAS Jr. THOMAS received land grants and purchased property in the St. Landry and Vermilion Parish area.

GENEALOGY - A SEARCH FOR THE GREATEST TREASURES - OUR ANCESTORS

JOHN HOOSIER

Contributed by LINDA BASS CLARK, Member #1029

There it was in black and white. By sheer happenstance, I came across an article that added flesh to age-old stories that had been told and retold around many family reunion dinner tables and late-night campfires.

I had been struggling over a research paper when the name caught my eye: JOHN HOOSIER - Gallant Confederate. It sang out to me from the past as sirens who sang out to lure sailors from their designated courses. The research paper quickly lost its importance to my timetable.

The newspaper article read like the dime Western stories written by eager cub reports of the late 1800's, leaving the reader to sort out truth from the fantasy. As in the old stories written by awe-stricken reporters, a sense of breathlessness catches in the throat. Can it be? The age of JOHN HOOSIER had been given in the newspaper as 110 years. This was yet another layer of mystery to be added to this man, making him a paradox.

JOHN HOOSIER was my great-grandfather on my paternal side. He had always held a special spot in my life. Having been deceased for many years, his grave at our family cemetery had always held prominence for me. Even as a child, I would lovingly clean the crisp brown cedar needles from the monolithic stone that served as his tombstone. His date of birth always intrigued me: 1812. Our state of Louisiana had been admitted to the Union six months earlier.

That was also on the same timeline as the Battle of 1812 in which our country fought the British. As the great war raged, LUCY ADELINE CLARK HOOSIER fought her own battle to give birth to her son, JOHN. The date was given as October 31, 1812. LUCY and her husband, DAVID, at this time lived in a small cabin near the Sabine River in Louisiana.

From these humble beginnings, JOHN HOOSIER grew into adulthood near the banks of the Sabine in the area known as No Man's Land. He became renowned as a tracker, bear hunter and trickster, with the latter being near the top of the list.

Being a bear hunter, JOHN had a pack of dogs he used for tracking and baying. The dogs had colorful and interesting names such as Forty Pounds of Turkey Meat, Gallus Up Behind, Rock Head, and Gravel Foot. "Stumpy John," as he was called by most people, really had two packs of dogs, with the first being of the hound variety. These larger dogs were used for tracking bear in the thickets and hammocks of the river bottom. The second pack of smaller "feisty" dogs was used for baying and disabling the bear. These small dogs could nip and bite the bear with relative ease without fear of injury.

One story that has always been told through the years was of JOHN HOOSIER giving a name to a well-known creek that is a minor tributary of the Sabine. Being the prankster that he was, JOHN decided to trick a fellow hunter who was known for being very nervous, at best. "Stumpy John" nailed a bear's head on a tree. This tree was at the edge of the creek bank where a fallen log served as a crossing.

As his friend ventured across the footlog, balancing his rifle and the day's kill, his eyes met the vacant stare of the bear from its high perch. The rifle, hunting pouch and precious bullets went on one side and the startled friend careened off the other side of the log. As the man hit the dark water of the creek, JOHN could be heard laughing in the bushes. Today, this creek is still known as Bear Head Creek, running from northwestern Beauregard Parish into the Houston River in southwestern Calcasieu Parish.

JOHN ran a ferry across the Sabine River at a point later called Nix's Ferry. His compact stature was

compensated with strength and sheer determination at manning the ferry. His gallantry showed itself at a young age. He was credited with saving an American military officer's wife and young children from the clutches of the Spanish Army as they were escaping from Texas. JOHN was able to get the small family across the Sabine to the safe shore of Louisiana using his ferry.

When Louisiana entered the Confederacy, JOHN did not have second thoughts at heeding the call to arms. While nearing an age when most men would let far younger men serve, he entered into service for his state. He served with fervor tempered with the right measure of diligence. He served as a scout in the No Man's Land. This strip of land was vital strategically as it was a water route into the interior of the western boundaries of the Confederacy. He was rumored to have worked as a spy using his ferry as a foil. This fact, coupled with his age, would have been the perfect guise.

His personal life was a colorful tapestry that was spread over many decades. There were several women in his life. He had a total of three wives that helped to weave more stories in his already spirited life. His second wife, HESTER had a stash of 500 dollars in gold. It was said she buried the gold coins behind their home near Bear Head Creek in southern Beauregard Parish. Three days later, HESTER died of pneumonia without telling where the gold was buried.

JOHN's third wife, ZILLA ANN ASHWORTH, was more than 30 years his junior. ZILLA ANN was the young daughter of THOMPSON LORAIN and SARAH PERKINS ASHWORTH. Surely a great amount of charm was produced to entice the parents to give their approval of this May/December marriage.

JOHN HOOSIER's obituary in the March 26, 1918 edition of the *Lake Charles Daily American Press* listed a widow and seven children. According to the newspaper article, the oldest son was DAVE HOOSIER, age 73. The youngest child listed was HILTON, under 20 years of age. The other children listed were SARAH ELIZABETH, EMMETT, LEISH, MARION, and EMILY OCTAVIA, my grandmother. The news article also stated "Stumpy John" was in splendid health up to within a month of his death, with mental alertness keen until the end.

Again, I once more had to remind myself of the inconsistencies in the ages given in the obituary. But, on the other hand, this is the very fabric in which family legends are formed and nurtured.

The old Hoosier Place, can still be found. It can be located approximately a mile and half off the Green Island Road which runs through the extreme northern part of Calcasieu Parish. The homestead lays just across the southern-most part of Beauregard Parish, within a few paces of JOHN's beloved Bear Head Creek. JOHN's final resting place is in the Hyatt Cemetery in Beauregard Parish. He is buried between his wife ZILLA ANN and daughter SARA ELIZABETH HOOSIER MILLER. With the old adage in mind, "being a chip off the old block," SARA ELIZABETH died on September 28, 1991, at the age of 102.

SOURCES:

Lake Charles Daily American Press dated 26 March 1918
Confederate Pension Roll, State of Louisiana
Curtis Jacobs Genealogy Papers
Tombstone, Hyatt Cemetery, Beauregard Parish, Fields, La.

EDITOR'S NOTE: See Subject Index I and II for listings of other *Kinfolks* articles on the War Between the States.

IF A MAN CARES NOT FOR HIS ROOTS, HOW THEN CAN HE CARE FOR HIS BRANCHES?
DOYLE M. DAVIS

ANOTHER LIFE HAS PEACEFULLY CROSSED THE BAR
A MEMORIAM TO LOUISA EDMUNDS HUGHES KINNEY BY MINNIE KNAPP MAYO

Lake Charles Weekly American, 11 February 1921
Contributed by DOROTHY M. BECNEL, Member #392

[EDITOR'S NOTE: The tribute to Mrs. KINNEY was quite flowery, and only the parts that were of genealogical value were abstracted from it, in Mrs. MAYO's words, when possible.]

LOUISA EDMUNDS HUGHES was born at Pacific City, Mills Co., Iowa, on February 2, 1861. Her father, Rev. DANIEL H. HUGHES, was a Presbyterian minister. Both father and mother were from Old Cape May, New Jersey, families of old colonial days. In the early seventies the family moved to Vinton, Iowa, and there she spent her girlhood going to public schools and to Allford Academy. In October 1877 she entered Western Female Seminary at Oxford, Ohio, attending the school two years. The home changed to Traer, Tama Co., Iowa, about 1879. She taught school for a while but the time was spent mostly in loving care of her mother until her marriage on October 18, 1883, to WILLISTON KINNEY.

In November 1887 Mr. and Mrs. KINNEY moved to Lake Charles, Louisiana, and their home on the corner of Pujo and Kirkman was built in 1890. In those early days it was just outside the city limits (Kirkman St.) and was the last house on Pujo St. Those were the pioneer days of Lake Charles where cow paths and a few board walks were the only sidewalks.

Mr. KINNEY died November 10, 1899, leaving his wife and three young children. He had invested a good deal in Calcasieu lands and depended on his work as a contractor for ready means. With true fortitude Mrs. KINNEY took a position in the Mayo Title Co., which position she held for ten years.

Mrs. KINNEY was a charter member of the Review Club, organized in 1893, and had a talent for poetry. Mr. and Mrs. KINNEY were charter members of the First Presbyterian Church at Lake Charles. She was president of the Missionary Society for several years, a member of the choir and shared in all branches of church work. She was president of the State Synodical for several years.

She leaves a son, HERBERT KINNEY (had three daughters, MILDRED LOUISE, DOROTHY DE and SUSIE YOUNG); two daughters, Miss FLORENCE KINNEY of Washington, D.C., and Mrs. ANNA KINNEY AYERS (wife of PAUL H. AYERS and mother of PAUL AYERS, Jr.); a sister, Mrs. GEORGE TAYLOR ROCK; and a brother, WILLIAM W. HUGHES of St. Louis, Missouri.

From Presbyterian Ladies Missionary Society Book

Organized 30 May 1902. First regular meeting 23 October 1902. Annual meeting in March. Mrs. LaBESSE presented the record book of the former missionary society, which was organized 14 November 1894, had its first regular meeting 22 November 1894 and its last regular meeting 3 March 1898. Woman's Auxillary of the Presbyterian Church U.S. was begun in 1916.

Record from Presbyterian Ladies Missionary Society Book, 1912

The Ladies Missionary Society met on July 18th with Mrs. HERMAN ROCK at Prien Lake. Three boat loads of members and their friends enjoyed the trip. Neither President nor vice-president being present, Mrs. HERMAN ROCK acted as president and Mrs. L. W. KINNEY was appointed Secretary pro-tem.

Interesting papers were read by Mrs. McGEE, Mrs. KINNEY, Mrs. H. C. LAKE and Mrs. WENTZ, after which the meeting adjourned to meet with Mrs. H. C. LAKE in August. Collection \$20.00. A picnic supper was served in the pleasant screened gallery.

WHO WAS MRS. LaBESSE?

Mrs. LaBESSE, mentioned above in the Presbyterian Ladies Missionary Society record book, was

MINNIE, the widow of GARLAND DEES (born 1855; died 17 April 1891; buried Graceland Cemetery; obit. *L. C. Commercial*, 18 April 1891, p. 10). Their only child, HATTIE DEES, married A. D. SPOONER. The DEES brothers, from Texas, had large sawmilling interests in Lake Charles.

Prior to 1900 MINNIE DEES married second, in Greenville, Alabama, JULIUS E. LaBESSE. He was owner of the Exclusive Shoe Store at 820 Broad St. in Lake Charles. About 1911 the LaBESSEs moved to Bogalusa, Louisiana, and remained there before returning to Lake Charles in 1921, when they resided at 611 Seventh St. Mr. LaBESSE died 5 January 1925, the funeral service being conducted by the Rev. GEORGE B. HINES, with burial at Graceland. (obit. *L. C. American Press*, 6 January 1925, p. 12)

On 11 October 1924 Mrs. LaBESSE had her church letter transferred to the Presbyterian Church of Gulfport, Mississippi, where she moved to live with her daughter. The *Lake Charles American Press* of 26 February 1930 gives the obituary of MINNIE DEES LaBESSE.

NO SKATING YET, BUT ICE EXTENDS FAR OUT INTO LAKE

Lake Charles American Press, 13 February 1899

In the first place, there has been no skating on the lake so far. There is no telling what may be in store for us. We have had everything else. There has been cold rain, sleet, icy northern, howling blizzards, treacherous sidewalks, frostbitten limbs and snowballs in the past two days. This morning there was a hundred feet of shore ice around Lake Charles, a thing unheard of. The mercury has gone lower and stayed [lower] longer than the earliest inhabitants can tell.

Signs of trouble were not wanting Saturday. The wood supply in town ran short, and all the furnace fires were out. These are unfailing signs. Then a lot of tourists from Wisconsin and Indiana came in.

There was a great scurrying to and fro yesterday morning when people came to realize the full meaning of the tempest. Strong men looked at the thermometer and hurried off to drown their sorrow in hot coffee and things of that sort, while others read of the soldiers in the Philippines suffering from the heat, and became ardent expansionists at once.

The churches were empty and the streets desolate all day. The cold is not without its recompense. The microbes and bacilli and other things that scientists find in the things we like best are all killed. The yellow fever germs all over Louisiana turned up their little toes. The mosquito crop this year is likely to be cut short and there will be fewer chiggers to make life miserable.

Little streams about town were covered with glistening ice and the yards were full of romping young people making the most of the frightening sheet of ice that had fallen. The cold weather also gave the weary head of the house, who likes to lie in bed Sunday mornings, the best excuse for staying away from church he has had for a month of Sundays. The Gulf breeze was cold, but the roses were in bloom on the cheeks of the daughters of Lake Charles as they reveled in snow or tripped along the sidewalks in the healthful atmosphere of a perfect winter day.

LOST GRAVES ALONG THE WEST BANK OF THE NECHES RIVER by W. T. BLOCK tells of some of the extinct cemeteries in Mid-Jefferson County, Texas.

Yellowed Pages, Vol. XXIX #1 (Spring 1999), Southeast Texas Genealogical & Historical Society

TO FORGET ONE'S ANCESTORS, IS TO BE A BROOK WITHOUT A SOURCE...

A TREE WITHOUT A ROOT!

Family Tree, Vol. IX No. 4, Aug/Sept 1999

DESCENDANTS OF TREVILLE GRANGER

Contributed by NADINE GRANGER DROST, Member #1210

Statement of FRANK GRANGER, made in his home in Sulphur, La.,
on the 6th day of October 1937, to H. H. RACHFORD

IDENTITY OF WITNESS:

My name is FRANK GRANGER. I am the son of TRESIMOND GRANGER and ELVA GRANGER, the daughter of JONAS CHESSON and sister of ALFRED CHESSON, both of whom are deceased. I am the grandson of TREVILLE GRANGER, Sr. and MODES (MODESTI) GRANGER, nee LeBLUE, sister of MOISE LeBLUE, both of whom are deceased.

I was born October 22, 1873, and I am now 63 years of age. I will be 64 years of age this month. I was born in Orange County, Texas, where I lived from my birth until 1901, at which time I moved to Hackberry, La., and I have lived in Louisiana ever since. I am now living in Sulphur, La., where I have lived for the past 19 years or since June 1918. I am married and living with my wife. I am engaged in the grocery business in Sulphur, La.; for six years I was postmaster of Sulphur, La.

FAMILY HISTORY OF TREVILLE GRANGER AND HIS WIFE, MODESTI LeBLUE

I knew my grandfather, TREVILLE GRANGER, from my earliest recollection until his death. I was eight years old when he died. Grandfather TREVILLE GRANGER died November 30, 1881. I know that he was a widower from my earliest recollection until his death. I never knew my grandmother, MODES (MODESTI) LeBLIEU (sic) GRANGER; she died before I was born. I know from family tradition, history and things my grandfather and my parents told me that she, MODES LeBLIEU (sic) GRANGER died when she gave birth to her son (my uncle), MARTIN GRANGER, and that his birth was the cause of her death. I know that Uncle MARTIN GRANGER was grown when I was born. Grandmother, MODES (MODESTI) GRANGER died in Hackberry, in Cameron Parish, La, and my Uncle BISHON GRANGER told me that she (MODES LeBLIEU (sic) GRANGER) was carried in a pulling skiff to Lake Charles, La., and buried there. I do not think there is a tombstone over her grave showing the date of her death. Grandfather TREVILLE GRANGER was buried in the Sallier Cemetery, next to St. Patrick Hospital in Lake Charles, La. I know that Grandfather TREVILLE GRANGER was buried in a vault, but I do not know whether a marker is over his grave showing the date of his death, but I do know that he died on November 30, 1881, as he was the first person that I ever saw dead and it made quite an impression on me. I remember that during his illness (last) that grandfather TREVILLE GRANGER sent for SIMEON MICHAEL and talked to him about building his coffin. He wanted to see if it would suit him or not. Grandfather had the cypress lumber at his home with which to build his coffin My mother did not want the coffin built and brought into the house until after his death. I remember all of this quite well. I know from history and tradition and things my grandfather told me and things my parents told me that Grandfather TREVILLE GRANGER was married only once, and then to Miss MODES (MODESTI) LeBLIEU (sic), the sister of MOISE LeBLIEU (sic), who was married only once and then to Grandfather TREVILLE GRANGER.

I know from things that my father told me and from family tradition that there were only six children born to the union of TREVILLE GRANGER and MODES (MODESTI) LeBLIEU (sic), they being:

- I. TREVILLE GRANGER, Jr., born 25 January 1840; deceased by 1937
- II. MICHEL GRANGER "Bishon", deceased by 1937
- III. TRESIMOND GRANGER, b. 9 March 1847; d. 21 April 1916
- IV. FRANK GRANGER, deceased by 1937
- V. ERISSSE GRANGER, deceased by 1937
- VI. MARTIN GRANGER, deceased by 1937

JEAN TREVILLE GRANGER was born 15 November 1805 in St. Martin Parish, La. He was the son of JEAN TREVILLE GRANGER and PELAGIE BROUSSARD, and was a descendant of LAURENT

GRANGER, a sailor born in Plymouth, England, and his wife MARIE LANDRY. In 1831 JEAN TREVILLE GRANGER married MODESTE LeBLEU/LeBLUE, the daughter of MARTIN LeBLEU, Jr. and APPOLINE ELOISE RION. Dates given for their marriage vary with different sources, from 14 May 1831 (Granger Family records) to 24 May 1831 (Opelousas Court House: M #34) to 15 June 1831 (Opelousas Church, Vol. 2, p. 12). MODESTE LeBLEU GRANGER died in Orange, Texas, at the birth of MARTIN GRANGER (1849-1860). JEAN TREVILLE GRANGER died on 30 November 1881 at Orange, Texas, and was buried in the Sallier Cemetery in Lake Charles. They had the following children:

- I. TREVILLE GRANGER, Jr., born 25 June 1831; died in May 1879; buried in the Walles Cemetery, near Olla, Texas; married 12 December 1865, Orange Co., Texas, to CECILE CHESSON (CHIASSON), daughter of JOSEPH (FROSIN) CHESSON and MAGDALINE GAAT (GATT). CECILE CHESSON GRANGER then married ISADORE LIPSTATE in Orange Co., Texas, about 1895; they separated. She died about 1930 while living above Orangefield, Texas. To the union of TREVILLE GRANGER, Jr. and CECILE CHESSON GRANGER were born five children, who were:

- (A) MADALINE GRANGER, born 1888, Texas; died before 1922; married LEVI WILKERSON. Children:
 - (1) JESSIE WILKERSON, living in 1937
 - (2) GEORGE WILKERSON, living in 1937
- (B) MODESTI (MODES) GRANGER, born 1870; married ca 1891, Orange Co., Texas, ALLIE PEVETO.
- (C) IZAMA GRANGER, born 1875; buried Bland Cemetery, Orange, Texas; married ca 1888, Orange Co., Texas, RYE NORWOOD (living in Orangefield, Texas, in 1937).
- (D) TRESIMOND "TICK" GRANGER, born 1872; married ca 1894, Orange Co., Texas, LUCINDA GRANGER, daughter of MICHAEL "BISHON" GRANGER. There were about ten children from this marriage. TRESIMOND GRANGER married second to a Miss REAGAN.
- (E) MARTIN GRANGER, born ca 1878; died ca 1928; married ca 1908, Orange Co., Texas, EDNA SIMMONS.

- II. SEVEN GRANGER, born ca October 1833; bpt. 20 April 1835, age 18 months.

- III. MICHAEL "BISHON" GRANGER, born 14 July 1839, Texas; died 6 February 1921, Texas; buried Granger Cemetery, near Cow Bayou at Orangefield, Texas; married ca end of Civil War at Orange, Texas, ELIZABETH PEVETO, (born 29 August 1848, Johnson Bayou, La.; daughter of MICHEL PEVETO and CAROLINE MILBERRY ARTHUR; died 10 February 1901; buried Granger Cemetery, Orangefield, Texas). Children:

- (A) JOSEPHINE GRANGER, born ca 1866; died ca 1897; married in Cameron Parish, Louisiana, JOHN TASCO (died ca 1907).
- (B) EMILINE GRANGER, born 3 October 1867; died 3 September 1913; married in 1883, Beaumont, Texas, JACOB "JAKE" GALLIER. Children:
 - (1) MORIA GALLIER, died 1908/1909; buried Granger Cemetery, Orangefield, Texas; married ca 1905, Orange Co., Texas, CLIFTON "CLIFF" CHESSON (s/o ALFRED CHESSON). CLIFTON CHESSON married two more times. His second marriage was to Miss NELLIE INGALLS. In 1937 he lived in Orangefield, Texas.
 - (2) NOAH GALLIER, died 1937; buried Williamson Settlement Cemetery near Vidor, Texas.
- (C) W. R. "BUD" GRANGER, born 3 March 1870; died 4 September 1932; married and divorced in Waco, Texas. One child.
- (D) LUCINDA GRANGER, died ca 1925-1927; married ca 1894, Orange Co., Texas, her first cousin, TRESIMOND "TICK" GRANGER. Ten children born of this marriage. "TICK" GRANGER married second, a Miss REAGAN.

- (E) SOMANTHA GRANGER married Orange Co., Texas, JIM SHEPHERD (died 1935); living with her son in Vidor, Texas, in 1937.
- (F) DENEASE GRANGER married ca 1900, Orange Co., Texas, FLURRIE PEVETO. Both living near Orange in 1937.
- (G) MAUD GRANGER, born 1 September 1884; died 1 February 1952; married ca 1900, Orange Co., Texas, PATE B. DOBBS; divorced. In 1937 she lived in Sulphur, Louisiana.
- (H) ARTHUR GRANGER, married ca 1908, Orange Co., Texas, MAUD GARRISON. Living in Orangefield, Texas, 1937.
- (I) ADAM GRANGER, married ca 1921 to JULIA HILL.

IV. FRANK GRANGER, born 4 January 1843; died 1865 in Orange Co., Texas, near Cow Bayou. He never married and was too sickly to go to the Civil War.

V. TRESIMOND GRANGER, born 9 March 1847, Calcasieu Parish, La., ; died 18 March 1915, Orangefield, Texas (Succ. #2913, Lake Charles, La.); buried Granger Cemetery, Orangefield, Texas; married 31 January 1866, Orange, Texas, CAROLINE ELVIE CHESSON/CHIASSON (born 4 February 1848, Orange Co., Texas; baptized 4 May 1853, St. Mary Church, Galveston, Texas; daughter of JOSEPH CHESSON and MAGDALINE GAAT/GATT; died 18 March 1889, Orangefield, Texas; buried Walles Cemetery, Olla, Texas). Children:

- (A) JOHN GRANGER, born 10 October 1865; died 1917; buried Winfree Cemetery, Orangefield, Texas; married 1889, Orange Co., Texas, SARAH JANE WINFREE (living in Orangefield, 1937. Children:
 - (1) LESLIE GRANGER, married first, VANNIE VINCENT (died ca 1919; buried Hackberry, Louisiana); married second and divorced, Orange Co., Texas, Mr. WALKER; married third, ROBERT M. COOKE; married fourth, PETE PEVETO. Living in Orangefield, Texas, 1937.
 - (2) ADALINE GRANGER, died ca 1923 or 1924; married and had two children.
 - (3) RAYMOND GRANGER, married twice.
 - (4) CALDRON GRANGER, married ca 1912, Orange Co., Texas, LILLIE CUNNINGHAM. Living in Orangefield, Texas, 1937.
 - (5) ALBERT GRANGER, living in Beaumont, Texas, 1937.
 - (6) ELENOR (LENA) GRANGER, married MANUEL SOPHIA, probably in Orange County, Texas. Living at the JOHN GRANGER place near Orangefield, Texas, 1937.
 - (7) MARY GRANGER, married IKE BIDDLE in Orange Co., Texas. Living in Dayton, Texas, 1937.
 - (8) TRESIMOND GRANGER, living near Orangefield, Texas, 1937.
 - (9) JOHN GRANGER, Jr. died ca 1926 or 1927, Orange Co., Texas; buried Winfree Cemetery, Orange Co. Never married and left no children. At time of his death was living with his mother.
 - (10) VIOLET GRANGER, never married. In 1937 lived with relatives near Orangefield, Texas.
- (B) MOSE GRANGER, born in June 1868; died without a will ca 1928; buried Granger Cemetery, Orangefield, Texas; married ca 1899, Orange Co., Texas, MILLIE WINFREE (buried Winfree Cemetery). Four children:
 - (1) EFFIE GRANGER, married 1934, Orange Co., Texas, ALBERT PEVETO. Children.
 - (2) MAGGIE GRANGER, married ca 1909, Orange Co., Texas, LOUIS DUHON; divorced; married second in Houston, Texas, where she was living in 1937.
 - (3) LILLIE GRANGER, married ca 1916, Orange Co., Texas, HENRY T. BLAND. Living in Orangefield, Texas, 1937.
 - (4) ELLEN GRANGER, married Orange Co., Texas, CASSIE NORWOOD. Living below Orangefield, Texas, in 1937.

- (C) Unnamed infant born ca 1869/70; lived a few days.
- (D) Unnamed infant, born ca 1872 and died 2 or 3 days later.
- (E) FRANK GRANGER, born 22 October 1873, Orange Co., Texas; died 21 March 1947, Sulphur, La.; buried Roselawn Cemetery; married 24 April 1901, Cameron Parish, La. (Cameron Parish Court House) or 6 August 1901 (Creole Church Records), TAZIE (or TALLIE) DUHON (born 8 August 1880, Cameron Parish, La.; died 30 December 1952, Sulphur, La.; buried Roselawn Cemetery; daughter of CYPRIEN DUHON and MALONA/AMALOVA PEVETO). Children:
 - (1) VELMA "MIMI" FRANCES GRANGER, married first VONIS MOORE; married second, OGDEN S. ELLENDER.
 - (2) VERNON MICHAEL GRANGER, born 28 November 1903, Hackberry, La.; died 28 May 1973, Houston, Texas; married 4 June 1924, MINNIE RUTH RAVIA (born 24 November 1903, Sulphur, La.; died 4 September 1987, Sulphur, La.; daughter of LEO PAUL RAVIA and CORA VINCENT).
 - (3) ALTON R. "JACK" GRANGER, married 23 July 1925, TADDIE (TARZILE) HEBERT.
 - (4) EDNA BELLE GRANGER, married 11 November 1926, THOMAS EDGAR MITCHELL.
 - (5) HULDA MELIA GRANGER, married 13 November 1926, ARVEL JOHN TRAHAN.
 - (6) ELEANOR GRANGER, married BERNETT WILLIAM JARDELL.
 - (7) ALICE MARY GRANGER, married VERNICE JOSEPH DEROUEN.
 - (8) MYRON TRESIMOND GRANGER, married MARGARET ELOISE BLANCHETTE.
 - (9) EDWIN JOSEPH GRANGER, married SARA CORNELIA SAVOY.
 - (10) LOIS MARGUERITE GRANGER, married ROBERT NOEL PERRY.
 - (11) FRANK GRANGER, Jr., married EDITH FONTENOT.
- (F) Unnamed infant, born about 1875; died 4 days later.
- (G) JOE GRANGER, born 10 January 1880; died 19 May 1934; buried Granger Cemetery; married ca 1902, Orange Co., Texas, CORA PEVETO (born 10 October 1884; died 31 May 1951). Children:
 - (1) ELVA GRANGER, married ED JOHNSON (died in San Antonio, Texas, ca 1920); married second, ?. Child from first marriage, EDDIE MAXINE JOHNSON, living with her grandmother, CORA PEVETO GRANGER in 1937.
 - (2) STANLEY L. GRANGER married RENA HARDING, probably in Orange Co., Texas. Living Longview, Texas, 1937.
 - (3) Unnamed infant, died age three or four days.
 - (4) EUDALE GRANGER, married Orange Co., Texas, MYRTLE WINFREE. In 1937 living near Orangefield, Texas.
- (H) MARY GRANGER, married ca 1902, Orange Co., Texas, JAMES A. SCALES. In 1937 living near Orangefield, Texas.
- (I) LONIE GRANGER, married ca 1904, Orange Co., Texas, HARVEY PATTILLO; divorced. In 1937 she lived south of Orangefield, Texas.
- (J) MILLIE GRANGER, married first ca 1905, Orange Co., Texas, TOFIELD SANNER; divorced in Orange Co. about 1913; married second, ca 1914 in Orange Co., Texas, EMILE CARON. Three children from first marriage.

VI. MARGUERITE ERISSE GRANGER, born 3 August 1849; died about 1932 or 1933 in Calcasieu Parish, La.; married ca 1870 CHARLES CORBELLO (born 26 September 1849; son of ALPHONSE and MARIE ANTOINETTE LaMIRANDE). Ten children.

VII. MARTIN GRANGER, married LAURA ----- Children:
 (A) MARY GRANGER married JOHN WALLES.

- (B) ZAN GRANGER, married first, JOHN CHESSON; married second, EUCLIDE JOHNNIE. Children:
- (1) MAUD CHESSON
 - (2) VERNON JOHNNIE
 - (3) ROBERT EUCLIDE JOHNNIE
 - (4) EDDIE JOHNNIE
 - (5) CLARENCE JOHNNIE
- (C) JOSEPH GRANGER "TEE JOE"
- (D) MACK GRANGER
- (E) AZELENE GRANGER
- (F) JOSEPHINE GRANGER married first, ALFRED CHESSON; married second, THEODORE R. VOTAW; married third, CHARLIE VOTAW. Child:
- (1) ROSY CHESSON, married BILL HAWK.
- (G) CELEST (SALLIE) GRANGER, married first, HARRY SCOTT; married second, ----- KING. Children:
- (1) MARTIN SCOTT
 - (2) LAURA B. KING

CENSUS WORKERS' DILEMMA. Taking a census of the population every ten years is mandated by the U. S. Constitution and failure to comply is punishable by a fine or other legal action. However, the census for the year 2000 has met with unprecedented apathy and resistance. In order to get a more accurate count of the country's population and other data, the government has hired 440,000 census workers to go door to door to count the millions of people who have not responded by mail. In Louisiana they have gone to 890,000 homes, and some are bringing back strange stories and anecdotes. In one instance, a female census worker in Lake Charles knocked at a door and found herself standing in front of a naked man; while the man filled out the forms, the woman kept her eyes glued to her papers. At another house in the Lake Charles area, a worker was slipping census forms through a mail slot when a woman, thinking her dog was scratching at the door, opened the door; she too was in the nude. In St. Mary Parish a census worker asked a woman how many people lived in the house. More questions proved that it was a house of ill repute, and the census worker was rejected. Then the Census Bureau sent three workers back to the brothel; this time they were met by bouncers and Rottweilers. At a rural home in Cameron Parish there was a sign stating, "Beware of Dog". However, it wasn't the dog the census taker had to worry about. A 200-pound pig sprinted from under the house and charged; the census taker hid behind a fence. One census worker was accused of trespassing and the police were called. Another had his car towed away for parking on someone else's land. The job of a census taker is not an enviable one. Census workers go to prisons, to work camps, to nudist colonies, to drug houses, to farms down lonely country roads, to retreats for the homeless, to isolated monasteries and to every place in our country. What trouble and expense would be saved if everyone just returned his census form through the mail.

FAMILY CHRONICLE MAGAZINE (May/June 2000) states that Genealogy publisher Ancestry.com has announced its intention of reconstructing an online substitute census for the 1890 census, which was burned in a fire in 1921. Ancestry.com is working with the National Archives and the Allen County Public Library to acquire portions of the vast amounts of information necessary to offer the first substitute for the 1890 census, which will be of great value to genealogists. The substitute census will consist of information from fragments of the original census which remained after the fire, of special veterans schedules, of several Native American censuses for the years surrounding 1890, of state censuses, of city and county directories, of alumni directories and voter registration documents.

Census 2000 - Stand Up and Be Counted

The census is a snapshot of America's population - if you are not counted, then you are invisible.

The Bulletin, Houston Genealogical Forum

**PINE HILL CEMETERY RECORDS, IOWA, LOUISIANA
AND MISCELLANEOUS GENEALOGICAL INFORMATION ABOUT EARLY SETTLERS
OF IOWA, LOUISIANA AREA**

Compiled by Mrs. CLYDE H. (MARGARET D.) FINDLEY
Regent, Calcasieu Chapter LSDAR, 1994

PINE HILL CEMETERY SURVEY & ADDENDA (Information included within parenthesis)

Continued from Vol. 24 No. 2

BLOCK #20

BERTRAND, HALLON. 23 Apr. 1920 - 18 May 1980. Wife: MAZIE F. BERTRAND

Son: JACOB BERTRAND

BERTRAND, MAZIE F. 9 Apr. 1914 - (tomb set). Husband: HALLON BERTRAND

BERTRAND, JACOB. d. 1976 - Baby Marker. Father: HALLON BERTRAND

Mother: MAZIE F. BERTRAND

BERTRAND, WILBERT. 22 Aug. 1951 - 4 Apr. 1986

BERTRAND, HARRY LEE. 22 May 1924 - 28 Apr. 1984. Wife: BELZAIRE LaCOMB BERTRAND

BERTRAND, BELZAIRE LaCOMB. 16 Feb. 1930 - 31 Oct. 1988. Husband: HARRY LEE

BERTRAND

BERTRAND, HARLAN. 23 Apr. 1920 - 18 May 1980

LeBLANC, AGNES ROSE. 27 July 1924 - 30 Apr. 1990. (Husband: LENES LeBLANC)

BLOCK #21

MILLER, DAVID KANE ("Boozer"). 10 Dec. 1970 - 16 Apr. 1976. (Father: BUTCH MILLER

Mother: PHYLLIS MILLER)

MILLER, THOMAS WILTON. 12 July 1923 - 26 July 1988. Wife: VERDIE RACCA MILLER

(Son: THOMAS R. VICTOR MILLER. Daughter: CINDY MILLER).

MILLER, VERDIE RACCA. 11 Nov. 1925 - (tomb set). Mar: 26 June 1924

BLOCK #22

WITHERWAX, JOSEPH C. 9 Apr. 1899 - 26 June 1981. Wife: ESTHER MILLER

WITHERWAX. (Father: DOCKE BURTON WITHERWAX. Mother: CLARINDA "CLARA"
MILLER WITHERWAX).

WITHERWAX, ESTHER MILLER. 22 June 1899 - 19 Oct. 1982. Husband: JOSEPH C.

WITHERWAX

FREEMAN, WM. T. 19 July 1890 - 23 Nov. 1976. Wife: RUBIE HUNT FREEMAN

FREEMAN, RUBIE HUNT 16 Sep. 1870 - 3 June 1985. Husband: WM. T. FREEMAN

BENOIT, EVE ROBERTS MILLER/LEGER/TURLICH. 9 Sept. 1905 - 26 Aug. 1989. (Husband:

SWEENEY BENOIT. Husband: PHILIP WILSON MILLER. Sons: PHILIP WILSON

MILLER, Jr. and LEON LEGER. Daughters: BERTHA EUPHEMIE MILLER BENOIT [Mrs.
PAUL BRENNEN] and DOROTHY LEGER EVANS [Mrs. HOUSTON]. Grandsons: PHILIP

GREGG MILLER, CHRISTOPHER DREW MILLER, and DARREN SCOTT MILLER. Great

Grandson: JOSHUA ALEXANDER MILLER. Great Granddaughters: SHELBY MORGAN

MILLER and ALEXA MARIE MILLER. Father: LOWRY ROBERTS. Mother: EUPHEMIE

STURLESE ROBERTS)

BLOCK #23

MURPHY, JOHN MILES. 10 Mar. 1915 - 17 July 1976

DECELL, HENRY P., Sr. - 1904 - 1974. (Son: HENRY P. DECELL, Jr.)

HOLSEY, SCOTT L. 17 Jan. 1904 - 25 June 1974

HAGAN, CHRIS(TOPHER) E(ARL), Sr. 9 Apr. 1904 - 31 July 1974. Wife: IDA MAE HAGAN

Son: CHRIS(TOPHER) E(ARL), Jr.

HAGAN, IDA MAE. 12 Oct. 1910 - 5 June 1990. Husband: CHRIS(TOPHER) E(ARL), Sr.

HAGAN, CHRIS(TOPHER) EARL, Jr. 20 Feb. 1935 - 6 Dec. 1989

BLOCK #24

JONES, ARTHUR R. 18 Mar. 1901 - 17 July 1979. Wife: ALMA H. JONES

JONES, ALMA H. 26 Oct. 1899 - 17 May 1987. Husband: ARTHUR R. JONES

STORER, GEORGE R(ITCHY). 28 Oct. 1893 - 11 July 1973. Wife: HILDUR BURGLUND

STORER. (Daughter: LUCILLE STORER HENDERSON [Mrs. JOHN IKE]. Brothers: JAMES

LAWRENCE STORER, CLARENCE ANDREW STORER and WILLIAM ARTHUR STORER.

Father: JOHN JAMES STORER. Mother: LIZABETH "LIZZIE" PFORR STORER.

Grandfather: JAMES "JIM" STORER. Grandmother: ANN MONCRIEF RITCHEY STORER)

HORTON, CLYNE C. 2 Oct. 1914 - 5 Aug. 1970. Wife: ZELLINE D. HORTON

HORTON, ZELLINE D. 16 Feb. 1922 - 19 July 1979. Husband: CLYNE C. HORTON

BLOCK #25

PORTER, ADA LEVENA BUCKLEY. 31 Aug. 1880 - 1 May 1919. (Husband: J. M. PORTER)

PRIMEAUX, JOSEPH B. 2 Mar. 1945 - 5 Mar. 1993

TRAHAN, THEODORE, Jr. 17 Nov. 1908 - 8 Mar. 1992. Wife: VIVIAN TRAHAN

TRAHAN, VIVIAN. 15 Oct. 1916 - 6 Aug. 1980. Husband: THEODORE TRAHAN, Jr.

FLEMING, HARRY S. 25 Mar. 1866 - 16 July 1897. (Wife: LYDIA E. CALVERT FLEMING)

FLEMING, Infant. d. 16 July 1892. Father: HARRY S. FLEMING. Mother: L(YDIA) E. CALVERT FLEMING

BOGIE, HARRY E(VANS). 26 Sep. 1894 - 7 Sep. 1969. Born: Missouri. Wife: LEONA LAWRY BOGIE

BOGIE, LEONA LAWRY. 11 May 1896 - 7 Oct. 1976. Husband: HARRY EVANS BOGIE

BLOCK #26

COBB, LOUIS Z. 1 Oct. 1912 - 1 Jan. 1983. Wife: DORIS D. COBB

COBB, DORIS D. 19 June 1916 - (tomb set). Husband: LOUIS Z. COBB

GENUIS, F. ELLERY. 1916 - (tomb set). Wife: IMOGENE STEPHENS GENUIS. Son: MALCOMB S. GENUIS

GENUIS, IMOGENE STEPHENS. 1913 - 11 Jan. 1991. Husband: F. ELLERY GENUIS

BLOCK #27

ANDING, WALTER W. 8 Aug. 1908 - 19 Mar. 1988

SMITH, MARK LAWRENCE. 30 Mar. 1957 - 14 Nov. 1977

ENGLAND, O(NUS) N(APOLEON). 25 June 1876 - 24 Sep. 1956. Wife: JENNIE L. ENGLAND

ENGLAND, JENNIE L. 13 July 1881 - 7 July 1965. Husband: O(NUS) N(APOLEON) ENGLAND

WARE, ERSKINE MOORE. 27 July 1911 - 26 Dec. 1990. (Wife: KATHRYN STORER WARE.

Sons: STORER ERSKINE WARE and MICHAEL ARTHUR WARE. Grandsons: ZACHERY ERIC WARE, EVAN DANA WARE and MATTHEW JACOB WARE. Granddaughter: REBEKAH RUTH WARE)

BLOCK #28

STORER, JAMES LAWRENCE. 1889 - 1968. Wife: JUANITA McKINLEY STORER. (Son: JOHN

JAMES. Daughters: BETTY JEAN STORER MOUNT [Mrs. CRAWFORD], DOROTHY

STORER LYKINS [Mrs. DENNIS], WANDA MARIE STORER, MILDRED IRENE STORER

MURPHY [Mrs. JOHN MILES], KATHRYN STORER WARE [Mrs. ERSKINE], COLLEEN

STORER MAGNUSON [Mrs. RICHARD], and JUANITA RAE STORER SMITH [Mrs.

HAROLD]. Grandson: BENJAMIN WAKEFIELD MOUNT. Granddaughters: ELIZABETH

ANN MOUNT COURVILLE [Mrs. JAMES] and JEAN ALLISON MOUNT KAMLA [Mrs.

ROGER D.]. Great Grandsons: JAMES CRAWFORD COURVILLE and BENJAMIN KYLE

KAMLA. Great Granddaughters: ALLISON HOPE COURVILLE and HANNAH ELIZABETH KAMLA)

STORER, JUANITA McKINLEY. 1892 - 1967. Husband: JAMES LAWRENCE STORER

GUILLOTTE, HAROLD. 16 May 1924 - 26 Dec. 1984. (Wife: ANGELA GUILLOTTE). Daughter: GENA SHAWN GUILLOTTE.
 GUILLOTTE, GENA SHAWN. 2 Oct. 1967 - 3 Oct. 1967. Father: HAROLD GUILLOTTE. Mother: ANGELA GUILLOTTE.
 GUTHREY, LAVON HUMBLE. 9 May 1918 - 6 Nov. 1965
 KOONCE, ROY. 13 July 1909 - 24 Jan. 1969. Wife: NINA B. JONES KOONCE
 KOONCE, NINA B. JONES. 28 Feb. 1912 - 11 July 1984. Husband: ROY KOONCE

BLOCK #29

SCHAEFER, GUS, Jr. 2 Apr. 1926 - 19 Apr. 1990
 WITHERWAX, LOUIS H. 7 Apr. 1905 - 8 Mar. 1962. Son: CHARLES JERRY WITHERWAX
 WITHERWAX, CHARLES JERRY. 5 Sep. 1936 - 7 June 1989. Father: LOUIS H. WITHERWAX

BLOCK #30

PERDUE, GARY LYNN. 10 Jan. 1961 - 17 Jan. 1986
 BLAND, CAROL VERNON. 30 Sep. 1929 - 5 Oct. 1989. Wife: SHIRLEY D. GILES BLAND
 BLAND, SHIRLEY D. GILES. d. 1 Aug. 1943
 EVANS, KATHEY KIRBY. 21 Sep. 1951 - 30 Sep. 1988. (Father: E. R. KIRBY)

BLOCK #31

LANDRUM, LEROY D. 4 Mar. 1923 - 22 Aug. 1976

BLOCK #32

BOWERS, CLAUDE L. 26 Mar. 1898 - 1 Jan. 1975. Wife: BERTHA ELLEN BOWERS
 BOWERS, BERTHA ELLEN. 23 Mar. 1897 - 22 Jan. 1971
 BOWERS, DONALD. (age 22 years old - no marker) (Parents: GWEN & BONNIE BOWERS)
 MELENDY, LENORA LAMB. 26 Nov. 1918 - 18 Jan. 1970. (Husband: BERTHEL THOMAS MELENDY)

BLOCK #33

HARRIS, JANET LYNN VARGO. 21 June 1959 - 17 Feb. 1991. (Husband: ROY HARRIS. Father: ANDREW JAMES "BUCK" VARGO. Mother: AGNES "PEGGY" ANN FINDLEY VARGO. Sister: SHARON KAY VARGO CONSTANTINE [Mrs. BERNICE])
 VARGO, ANDREW JAMES "BUCK". 14 July 1918 - 7 Nov. 1991. (Wife: AGNES "PEGGY" ANN FINDLEY VARGO. Father: LOUIS BOULDEJHAR VARGO. Mother: THERESA ANN BAUER VARGO)
 FINDLEY, CLYDE HAROLD, Sr. 16 Sep. 1881 - 14 Mar. 1943. Wife: GARNETT FAUSTINE ZIMMERMAN FINDLEY. (Sons: CLYDE HAROLD FINDLEY, Jr. and RAYMOND KEITH FINDLEY. Daughters: AGNES ANN "PEGGY" FINDLEY VARGO [Mrs. ANDREW J.] and ALICE CLAIRE FINDLEY WHITING [Mrs. JOHN WM., Jr.]. Grandsons: CLYDE HAROLD FINDLEY III, JAMES ALBERT FINDLEY, RAYMOND KEN FINDLEY, KEVIN LANE FINDLEY, JOHN CHARLES WHITING, and TODD WAYNE WHITING. Granddaughters: MARY KATHRYN FINDLEY/DELANEY/CALHOON/FOREMAN/BOUDREAUX [Mrs. JIMMY], KARI ELIZABETH FINDLEY, SHARON KAY VARGO CONSTANTINE [Mrs. BERNICE], JANET LYNN VARGO HARRIS [Mrs. ROY], CYNTHIA LYNN WHITING BEVERLEY [Mrs. J. ANDREW, Jr.], and TRISHA ALICE WHITING. Father: ANDREW JACKSON FINDLEY. Mother: PELATHA ALICE MILLIKAN. Grandmother: MARY ANN CRIST FINDLEY)
 FINDLEY, GARNETT FAUSTINE ZIMMERMAN FINDLEY. 12 Dec. 1897 - 1 Aug. 1986. (Husband: CLYDE HAROLD FINDLEY, Sr. Brothers: WALTER CLINTON ZIMMERMAN, DANIEL LESTER ZIMMERMAN, JAMES KERR ZIMMERMAN [twin to DANIEL LESTER ZIMMERMAN], HAROLD MONROE ZIMMERMAN, JOHN WENDELL ZIMMERMAN. Sisters: KATHRYN ZIMMERMAN FERGUSON [Mrs. Dr. PATRICK], NANETTE ZIMMERMAN KIPER [Mrs. JUDGE A. ROSCOE], LILLIAN ZIMMERMAN RICKRICH [Mrs.

THEODORE H.], BEULAH CLAIRE ZIMMERMAN HOPPER [Mrs. ARCH M.], EMMA JANE ZIMMERMAN RINGHAM [Mrs. RICH'D F.], and RUTH MAUREEN ZIMMERMAN HEDRICK/APPLEGATE. Father: DANIEL CLINTON ZIMMERMAN. Mother: AGNES ANN KERR ZIMMERMAN. Grandfather: DANIEL ZIMMERMAN. Grandmother: LETITIA CLINTON)

APPLEGATE, RUTH MAUREEN ZIMMERMAN (HEDRICK). 18 Jan. 1895 - 24 Dec. 1968.
(Sister: GARNETT FAUSTINE ZIMMERMAN FINDLEY)

BLOCK #34

FINDLEY, RAYMOND KEITH. 7 July 1930 - 13 Aug. 1989. (Wife: KATHRYN ANN PUGH FINDLEY. Sons: RAYMOND KEN FINDLEY and KEVIN LANE FINDLEY. Daughter: KARI ELIZABETH FINDLEY. Father: CLYDE HAROLD FINDLEY, Sr. Mother: GARNETT FAUSTINE ZIMMERMAN FINDLEY)

PUGH, BEN LEWIS, Sr. 12 Jan. 1900 - 22 Feb. 1981. Wife: ELSIE (ELIZABETH) WAIT PUGH. (Son: BEN LEWIS PUGH, Jr. Daughters: KATHRYN ANN PUGH FINDLEY, DORIS ELIZABETH PUGH CLIFTON and CAROLYN FAYE PUGH DECELL. Father: LEWIS HARRISON PUGH. Mother: MARY CHELE BARNES PUGH)

PUGH, ELSIE [ELIZABETH] WAIT. 5 Sep. 1906 - 4 Oct. 1987. Husband: BEN LEWIS PUGH, Sr. (Father: BERT THOMAS WAIT. Mother: ANNIE MABLE HAGGART WAIT)

PUGH, BEN LEWIS, Jr. 23 Dec. 1926 - 6 Sep. 1985. Wife: DOROTHY LAMB PUGH. (Son: GREGG PUGH)

PUGH, EZEKIEL JOHN. d. 26 Nov. 1979. (Father: GREGG PUGH. Mother: MICKEY PUGH)

PUGH, DOROTHY LAMB. 17 Mar. 1927 - 23 Sep. 1989. Husband: BEN LEWIS PUGH, Jr.

DECELL, ROBERT F. 6 Mar. 1939 - 26 Mar. 1966. (Wife: DORIS ELIZABETH PUGH DECELL. Father: HENRY P. DECELL, Sr. Brother: HENRY P. DECELL, Jr.)

DECELL, DAREL STEVEN. 24 July 1960 - 2 May 1962. (Father: HENRY P. DECELL, Jr. Mother: CAROLYN FAYE PUGH DECELL)

BLOCK #35

PETTICREW, DONALD RAY. 6 Dec. 1910 - (tomb set). Wife: ETHEL FEAR PETTICREW.

(Son: GILBERT WAYNE PETTICREW. Grandsons: JEFFREY FRED PETTICREW and JARED PETTICREW. Granddaughters: CARROLL JEAN PETTICREW COMEAUX [Mrs. DOUGLAS] and CHARLOTTE PETTICREW ANTONETT [Mrs. ANDY]. Father: FREDERICK GRANT PETTICREW. Mother: ELVA DAVIS PETTICREW)

PETTICREW, ETHEL FEAR. 31 Aug. 1915 - 4 May 1986. Husband: DONALD RAY PETTICREW. (Father: HERBERT "HERBIE" FEAR. Mother: BEULAH FEAR. Brother: CHARLES FEAR. Sisters: IRIS FEAR and MARY INEZ FEAR)

WOODS, LETHA. d. 7 Oct. 1899. (Father: ABRAHAM "ABE" L. WOODS. Mother: ANNA M. WOODS).

(continued next issue)

FOOTNOTE TO THE BATTLE OF CULLODEN (*Kinfolks*, Vol. 24 No. 2). According to the Kentucky Genealogical Society's *Bluegrass Roots* (Vol. 27 #1), a Scottish aristocrat lent a chair from Darnaway Castle in the Scottish Highlands to Prince CHARLES EDWARD (Bonnie Prince Charley) on his way to fight the English in 1746. He had stopped at a tavern in Forres, Scotland, on his way to the Battle of Culloden, but since none of the tavern's chairs were deemed grand enough for royal use, the innkeeper borrowed a chair from Darnaway Castle---and failed to return it. How the 17th century chair reached the south of England is not known, but a local antique dealer bought the chair for less than \$1,700 this summer without knowing its history. Later, while examining the chair, he noticed a letter dated 1895, written and signed by the provost of Forres, explaining its history. Lord DOUNE, son of the 20th Earl of Moray and a descendant of the original owners of the chair, recently bought the old oak chair for \$11,500 and plans to return it to Darnaway. He commented, "We will be a bit more careful before we lend anything again if it takes 250 years to get it back again."

LAKE CHARLES CITY DIRECTORY - 1901

Continued from Vol. 24 No. 2

B's—PAGE 68

BIDWELL, B. H., carpenter, res. 702 Jackson St.
BIENVENU, EMILE, clerk, A. Bluestein, res. 826 Bilbo St.
BILBO, TOM, laborer, J. A. Bel Lbr. Co.
BILLUPS, R. T. (col.), laborer, J. A. Bel Lbr. Co.
BILLUPS, JOHN, electrician, office 209 Pujo St.
BIOSSAT, J. D., shipping clerk, B. R. Lmb. Co., res. 821 Division St.
BIOSSAT, MARIE, student, Central High School, res. 821 Division St.
BIOSSAT, WILLIE, student, Central High School, res. 821 Division St.
BIRD, E. A., engineer, I. L. & Waterworks Co., res. 311 Ryan St.
BIRD, TOM, supt., I. C. & Waterworks Co., res. 111 Ryan St.
BIRD, F. A., university student, res. 111 Ryan St.
BISHOP, A. W., restaurant keeper, res. 919 Front St.
BISHOP, WM., wks. B. R. Lbr. Co., res. 718 Goos St.
BISSENDEN, E., laborer, Bel's Mill, res. 417 Kirkman St.
BLACK, VALLEY, driver, I. L. W. Co., 117 Ryan St.
BLACKSHEAR, SAM (col.), laborer, res. 215 Rock St.
BLAIR, BOB, wks. Poe's Shingle Mill, 322 Ryan St.
BLAISDELL, LULU, clerk, Eddy Bros Dry Goods Co., 208 Pujo St.
BLAISDELL, FRANK, engineer on Rome, res. 509 Kirby St.
BLAKE, ISAAC (col.), laborer, Bel's Mill, res. 1309 Lawrence St.
BLAKE, CLARA (col.), washerwoman, res. 715 Blake St.
BLAKE, ROBERT (col.), wks. B. R. Lbr. Co., res. 1602 Commercial St.
BLAKE, WILEY (col.), wks. Mt. Hope Mill, res. Ninth Ave.
BLAKE, JOHN H. (col.), laborer, res. Ninth Ave.
BLAKE, D. (col.), wks. J. G. Powell's Mill
BLAKE, MINGO (col.), wks. J. G. Powell's Mill
BLAKE, SAM (col.), wks. Powell's Mill, res. 531 Gray St.
BLAKE, MILLIE (col.), washerwoman, res. 531 Gray St.
BLAKE, NATHAN (col.), laborer, B. R. Lumber Co., res. 506 Gray St.
BLAKE, WM. (col.), laborer, Mt. Hope Mill, 517 Geiffers St.
BLANCAR, JOHN A., ship caulker, res. 517 Kirkman St.
BLANCAR, JOSEPH, ship caulker, res. 517 Kirkman St.
BLAND, J. C., prop., Bland Tailoring Co., 722 Ryan St.
BLOCH, DAVE, retired merchant, res. 230 Broad St.
BLOCH, SOL, agent, Green Shoemaker Co., Ltd., res. 206 Divison St.
BLOCK, F., clerk, 701-703 Ryan St.
BLOOD, FRANK D., R. R. carpenter, res. 228 Moss St.
BLUESTEIN, A., dry goods merchant, 820 Ryan St., res. 823 Front St.
BOENS, CAROLINE (col.), widow, res. 315 Haskell St.
BOGGAN, T. E., canvasser, res. 806 Nichols St.
BOGGAN, SUDLER, seamstress, res. 806 Nichols St.
BOLDEN, JAMES (col.), wks. Pope's Mill, res. 1014 Gallagher St.

ADVERTISEMENTS, PAGE 68

Consumers' Market; Cramer's Cigar Store; Carlson & Co., Diamonds

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BOLTON, Mrs. G. F., cashier, Rouss Racket Store, 914-918 Ryan St.
BOLTON, G. F., mgr., Rouss Racket Store, 914-918 Ryan St.

BONER, LOVE, tinner, res. 833 Bilbo St.
 BONNY, JOHN, butcher, res. 408 Jackson St.
 BONNET, W. A., photographer, 1001 Ryan St.
 BOOTH, J. (col.), wks. J. G. Powell's Mill.
 BOOSE, ANNIE (col.), washerwoman, res. Southern Pacific R. R. St., res. 1130 Ryan St.
 BORDELON, O. F., grocery clerk, res. 820 Bilbo St.
 BOUDREAU, F. J., butcher, 725 Railroad Ave., res. 723 Railroad Ave.
 BOUDREAUX, A. O., mgr., Postal Telegraph Co., office, 833 Ryan St., res. 1130 Ryan St.
 BOUDREAUX, GEORGE, operator, C.T.T. Co., 822½ Ryan St., res. 1130 Ryan St.
 BOURG, P. A., policeman, res. 823 Bilbo St.
 BOULES, ADAM, teamster, res. 505 Franklin St.
 BOULLE, JIM (col.), porter, L.C.C.I. Co., 528-532 Ryan St.
 BOUTTE, Mrs. A., washer, Lakeside Steam Laundry, 121 Mill St.
 BOUTTE, DUMA (col.), wks. Mt. Hope Mill, res. 229 Reid St.
 BOUTTE, THELESPHOR (col.), carpenter, res. 229 Reid St.
 BOUTTEE, JOE, assistant, Lakeside Steam Laundry, 121 Mill St.
 BOUTTEE, EMILY (col.), seamstress, res. 910 Mill St.
 BOUTTEE, E. G. (col.), carpenter, res. 910 Mill St.
 BOUTTE, J. A., wks., L.C.C. & Imp. Co., res. 910 Mill St.
 BOUTYETTE, HENRY, grocer, 837 Ryan St.
 BOUTYETTE, ARTHUR, clerk, 837 Ryan St.

ADVERTISEMENTS, PAGE 69

Consumers' Market; Eddy Bros. Dry Goods Co., Ltd.; Mrs. C. H. Boutyette, Grocer; Hemenway Furniture

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BOWMAN, D. C. (col.), preacher, res. 323 Haskell St.
 BOWERS, F. D. (col.), school teacher, res. 220 Franklin St.
 BOWERS, JOE (col.), laborer, res. 529 Franklin St.
 BOWERS, JOHN, yard cleaner, res. 529 Franklin St.
 BOWERS, HORACE (col.), wks. L. C. Rice Milling Co.
 BOYLES, ELLIS (col.), wks. Bel's Mill, res. 331 St. Andrews St.
 BOYD, J. W., carpenter, res. 410 Clarence St.
 BOYD, J. N., farmer, res. 118 Pujo St.
 BOYD, Mrs. J. N., boarding house, res. 118 Pujo St.
 BOYD, H. A. (col.), barber, res. Railroad Ave.
 BOZE, MATHIEU, drayman, S.K. & C. Livery Stable
 BRACE, GANTE, bartender, 840 Railroad Ave.
 BRADEN, C. M., tinsmith & hardware, 808 Ryan St.
 BRADLEY, W. L., shipping clerk, Lock, Moore & Co., res. 531 Kirby St.
 BRADLEY, JOE, News agent, Kansas City Watkins & Gulf R. R., res. 731 Common St.
 BRADLEY, Miss SUSIE R., teacher, Public School, res. 531 Kirby St.
 BRANCH W. H., mechanic, res. 513 Ann St.
 BRASHEAR, JOSEPH, laborer, res. Kennedy St.
 BREAU, PHILIP, brakeman, res. 1112 Sixth St.
 BRESARD, P. (col.), painter, res. Louisiana Ave.
 BRICHARD, JOHN (col.), laborer, Powell's Mill, res. 1611 Fousuett St.
 BRIGGS, WM., Real Estate & Loans, office 311 Pujo St., res. 705 Broad St.
 BRIGGS, THOMAS (col.), laborer, res. 727 Jackson St.
 BRIGGS, CHARLES, bookkeeper, Calcasieu National Bank.
 BRIL, HEBERT, res. 1403 Ryan St.
 BRISCO, POLLY ANN (col.), washerwoman, res. 918 Church St.
 BRISCO, CHARITY (col.), washerwoman, res. 309 Louisiana Ave.

BRITTON, WM., wks. Pope's Mill, res. 808 Nichols St.
 BROCATO, V., merchant, res. 1202 Railroad Ave.
 BROOCKS, JAMES (col.), laborer, res. 1229 Mill St.
 BROOCKS, JOSEPHINE (col.), wks. Mrs. SPAULDING, res. 1229 Mill St.
 BROOMFIELD, FRANK, carpenter, res. corner Fifth & Louisiana Ave.
 BROUSSARD, C. (col.), laborer, Stanford's Brick Yard.
 BROUSSARD, JOSEPH, carpenter, res. 722 Clarence St.
 BROUSSARD, A., wks. L. C. Rice Milling Co.
 BROUSSARD, JOE (col.), wks. L. C. Rice Milling Co.
 BROUSSARD, JOE (col.), teamster, res. 416 Franklin St.
 BROWNLEE, Miss C., music teacher, res. 711 Broad St.
 BROWN, BOB (col.), barber, res. 1230 Lawrence St.
 BROWN, MORRIS (col.), laborer, J. A. Bel Lbr. Co.
 BROWN, HARRISON (col.), laborer, Lake City Mill, res. 718 North St.

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Consumers' Ice Co.; Cramer's Papetries; Carlson & Co., Cut Glass

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BROWN, J. H., res. 1119 Hodges St.
 BROWN, JOHN R. (col.), wks. B. R. Lbr. Co., res. 326 Franklin St.
 BROWN, MARCUS (col.), laborer, res. 605 Geiffers St.
 BROWN, JAMES, wks. Southern Pacific R. R., res. 1013 R. R. Ave.
 BROWN, MANUEL (col.), wks. B. R. Lbr. Co., res. 502 Franklin St.
 BROWN, WALTER, cook, 817 Ryan St.
 BROWN, SAM, Sr., (col.), laborer, J.A. Bel Lbr. Co.
 BROWN, WM. (col.), trucker, Lake City Mill, res. 716 Clarence St.
 BROWN, ROBERT, saloon keeper, res. 519 Ann St.
 BROWN, ISON (col.), lbr. trucker, Lake City Mill
 BROWN, JOHN (col.), laborer, J. A. Bel Lbr. Co.
 BROWN, HANNA (col.), widow, res. 132 Blake St.
 BROWN, DAVID (col.), trucker, Lake City Mill, res. 215 Ford St.
 BROWN, SAM (col.), laborer, J. A. Bel Lbr. Co.
 BROWN, OPHILA (col.), music teacher, res. 220 Franklin St.
 BRUCE, ROBERT, wks. Pope's Mill, res. 614 Nichols St.
 BRUSARD, CHARLES (col.), wks. brick yard, res. 229 Kirkman St.
 BRUSARD, J. (col.), laborer, J. G. Powell's Mill.
 BRYAN, J. W., lawyer, office 229 N. Court St., res. 1114 Ryan St.
 BRYANT, DAVE (col.), laborer, res. 1531 Fousuett St.
 BRYANT, LEVY (col.), laborer, res. 1531 Fousuett St.
 BRYANT, JOSEPHINE (col.), washerwoman, res. 1531 Fousuett St.
 BUCK, H. E., brick manufacturer, res. 1738 Hodges St.
 BUCK, R. R., res. 1738 Hodges St.

ADVERTISEMENTS, PAGE 71

Consumers' Ice Co., Ltd.; Eddy Bros. Dry Goods Co., Ltd., 208 Pujo St.; H. E. Buck, Sucessor to John Buck & Son; Hemenway Furniture Co.

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Full page advertisement for The New Imperial Hotel, E. L. Riddick, Manager, Main St. in the Heart of the Business Center.

continued next issue)

WHEN TRACING ANCESTORS, PLEASE STAY WITHIN THE LINES.

ITEMS FROM THE LAKE CHARLES WEEKLY AMERICAN

July 22, 1896

CORRECTION: Lake Charles News Items in Vol. 24 No. 2, p. 92, were extracted from the *Lake Charles Daily American* of **22 July 1896**, not 22 June 1896.

NEWS FROM ALL OVER THE PARISH

FENTON

T. S. LANGLEY, WILL and CHARLEY FENTON, JOHN E. LANGLEY, JASPER PITRE, E. W. THOMPSON, and Mr. and Mrs. AL. FRAZER went to Lake Charles. GEORGE GARLICK and L. O. HILLS of Welsh were in town, as was H. C. GILL of Lake Charles. The Fenton baseball team played in Welsh, with a score of 38 to 7 in favor of Fenton.

CHINA

CLARENCE KENYON and L. C. BUCKLIN graded up a good road just north of the Marias above the Bucklin place. M. E. SHELL bought plank for the bridge east of his place across the Marias; SHELL, WILL TUPPER and VINTON LEE will put a good high grade across the Marias.

Still dry as a bone. Mrs. ADAMS of Jennings visited relatives, returning home with Mr. and Mrs. GEORGE AYLSWORTH. Miss CHRISTINE STROHE of Jennings spent the week among friends and attended the surprise party in honor of Miss EMMA CANFIELD. Miss STROHE and Miss LOTTIE BLESSINGTON made Mrs. BUCKLIN a short call, and on the way home sassed some of our prominent citizens because they made the roads so rough. Beware, young ladies, there is a hereafter.

While GEORGE HINES and sons were working in their well to deepen it, they were overcome by the "damps", something very unusual here; fortunately only bad headaches resulted from the well digging. The Green sawmill is now running full blast. This, with the mill lately put in by TUPPER Bros., gives China four sawmills, turning out as fine yellow pine lumber as can be found in the state.

Signed "A. PIGTAIL"

FRIEN LAKE

Miss EMMA BAKER, who has been spending the summer with her parents here, has returned to Newton, Kansas where she will teach school. Mr. ED. WATSON came out from the city and visited Mr. BAKER's family. ERNEST BAKER and JIM REASNOR left for the new road, taking their teams and a month's provisions. Miss CORNELIA MOORE is sick. FRANK CARY had the misfortune to run a catfish fin into his foot and has been laid up a few days.

Signed "AGRICOLA"

OAKDALE

Crops are needing rain badly. Health is not so good as last week, as we have some very bad colds and sore throats around. SAM REED is up and able to walk around his yard. After a weeks' vacation, M. E. LAFLEUR resumed his place at SAM REED's store. The Bay school is progressing nicely, with 54 pupils enrolled.

SANDY NORRIS from near Hinsestead is visiting his mother. D. D. NORRIS from near Hinsestead is also visiting his mother, Mrs. F. NORRIS, Mrs. A. BANKS and Miss J. MARTIN, her niece, visited Mrs. BANKS' parents. The Spencer mill dry kiln was burned, along with 100,000 feet of lumber. The boys will get a few days off. HENRY WELCH, J. B. WILLIAMS, and Mr. and Mrs. J. ELLERSON, all of Spencer's Mill visited in Oakdale. Mr. and Mrs. J. CARELL of Glenmora are visiting her parents, Mr. and Mrs. T. F. NASH.

Prof. DAVES is visiting his three children; he has a small school in the prairie seven miles east of Oberlin. Prof. J. WILLIAMS is home on a visit from his school on Mill creek. W. S. PERKINS, Mrs. M. HARRELL, and Mr. and Mrs. B. B. PATE went to the lake on the excursion. A prayer meeting was held at the home of D. O. MONKS.

Signed "PINE KNOT"

SOCIAL ITEMS FROM THE LAKE CHARLES DAILY AMERICAN
July 29, 1896

LAKE CHARLES

Some fine peaches were shipped from Glenmora. *The American* office received a box of fine peaches and nectarines from Hon. JAMES M. WELCH of Grand Chenier. The boys of *The American* force enjoyed the treat greatly and they say to tell Mr. WELCH to do it some more.

The insurance company has finally made a settlement with Messrs. TOCE & JONES, owners of the steam yacht *Helen*, which was burned two months ago. We understand that the *Helen* will be rebuilt at once, and work is rapidly progressing. She will be ready in about ten days, and will then make daily trips to Leesburg [Cameron] with the United States mail.

An enjoyable social was held at the NASON villa last Friday night in the interest of the Christian Church of this city. The W. C. T. U. at their last meeting decided to serve ice cream and cake every Tuesday from noon until 10 o'clock p.m. for the benefit of the library.

Mr. and Mrs. J. M. MASON visited Iowa last week. E. D. MILLER and MORGAN ANDRUS made business trips to Fenton. Mrs. Dr. RICHARDSON leaves for a short visit with friends in Kansas. Rev. S. H. BARTEAU went over the K. C. W. & G. as far as Woodlawn. Mrs. T. A. FOLEY leaves for three months' visit with relatives in Canada. Miss MAUD HANNA, who has been visiting her sister, Mrs. ED WELLS of this city, returned to her home in Jennings.

GEORGE WELLS, who has been at Shreveport some weeks, is home again. Miss KATIE PARVIN returned from her Washington visit. FRED SAUNDERS returned after a five days' vacation, taking in New Orleans. G. A. CRAMER and wife, after a six weeks' trip to Hot Springs, returned home over the Watkins [Railroad]. THOMAS SAUNDERS, general manager of the K. C. W. & G. Railway, returned home from his trip east. N. J. MILLER, editor of the *Jennings Record*, was in the city. Hon. JAMES M. WELCH of Grand Chenier came up from Leesburg on the mail boat and is spending a few days in the city. Captain CLINE and J. D. CLINE started for a week or ten days camp out in the woods north of here. They took their own grub and camp outfit with them.

WILEY, MEYERS & Co. are improving their mill on Bayou Serpent by putting in a saw mill and other attachments. They expect to be ready to begin work again within a few days. D. C. TAYLOR is in Mermentau, working on the rice mill in that place. CHARLES PRATT went to Mermentau to build a new rice mill. Mr. PRATT is a first-class carpenter and mill wright.

Dr. MARTIN performed a successful surgical operation on Mrs. JAMES TAYLOR. He removed a floating kidney. This is considered a difficult operation, but was successfully performed by Dr. MARTIN.

Last week the homes of Judge KINDER and District Attorney A. R. MITCHELL were burglarized. A gold watch and a few dollars were taken from the judge, and a gold watch and 80 cents from the district attorney.

Lamb Bros. of the Kansas City Market, sold to N. J. SKINNER of Galveston, Texas, who will continue to furnish the customers of this popular market the best of meats. The Palace Grocery are shipping pears for Mr. FAWCETT to Houston, Texas and Wichita, Kansas. These pears were raised on Four Mile Ranch. The crop in that orchard is heavy and of fine quality. Call at SPENCE & HENDERSON's millinery parlor and get a bargain in millinery, as we are closing out our summer stock to be ready for a large fall stock. Call early and be convinced.

Marriage licenses issued for the week ending 28 July 1896 were:
25 July--EUGENE ROSS and Mrs. MOLLIE MARTIN

25 July--GEORGE MAXWELL and Miss CLARA WILLIAMS

The people from our neighboring city, Jennings, are getting a hustle on. They are enlarging and improving their rice mill, and are raising money to build a college. The *Jennings Times* says they raised \$10,000 to \$12,000 for the college in three days. This is doing remarkably well for these hard times.

A word of advice:

"Don't hitch your wagon to a star, young man, for as a rule, T'll prove more practical by far, to hitch it to a mule."

NEWS FROM THE SOUTH SIDE OF LAKE CHARLES

Mrs. DENNISON is very sick. A. D. McCAIN, who had a severe round with the "gripp" is again at his post behind the counter. Mr. RIALS is occupying a cottage of McCAIN Bros. T. C. McCAIN, who looks after the pumps for the N. A. L. & T. Co. at Bayou Chene, came in last Thursday and left on the mailboat Friday for Leesburg. ANDREW GOSSET has gone to the pine hills on a camp hunt.

Mr. SUDDUTH's new residence is nearing completion, which will greatly add to the looks of south side. Miss GERTRUDE ROGERS of Vinton visited south side, as did Miss ELLEN PITHON of Vincent, La. Mrs. HENRY MILLER and daughter left to visit relatives at Churchpoint on the Achafalaya River.

Signed "ONE OF 'EM"

NEWS FROM AROUND THE PARISH

MARSHFIELD

We are enjoying the gulf breezes this hot weather and wondering how people living inland and northward manage to exist during these hot wave periods. We are having very pleasant and quiet times at Marshfield. Miss DAVIDSON's school is getting on nicely, 'tho her number of pupils is small. The young people of Professor SHADDOCK's, seem to be having a nice time. Miss ALLIE SHADDOCK is home from Lacosine (sic) for a little rest; she has just completed her first term of school there, and expects to commence another term in a week or so at the same place. Miss HATTIE READ is visiting at Prof. SHADDOCK's, and with Miss DAVIDSON and the Misses SHADDOCK, there is a very merry party.

Crops are doing well. Rice needs some rain to flood it, but is growing and doing well. Corn and cotton exceptionally fine. Say to your northern friends, if they don't think we can raise corn down here, come and see for themselves, and we'll prove that we can.

Signed "SENEX"

CHINA

Mrs. A. MINOR brought a load of rice to the gristmill and stopped and made Mrs. BUCKLIN a call until evening. Mr. FAIN of Jennings came on a stock buying trip through China and St. Elmo. The TUFFER (sic, TUPPER) Bros. are sawing out some very fine hickory and pine lumber now-a-days, and if they had a larger boiler would do a rushing business this summer. JOHN STROHE came up from Jennings and made a few days visit here among friends last week.

Lost! JAMES E. HENDERSON, infant son of J. N. HENDERSON of this place. Found! By the buzzards, fast asleep under the bushes with a sad, sweet and hungry smile on his fair brow at 7 P.M.

Signed "PIGTAIL"

THE WORD which means those who are related to you through your father's side of the family is "agnate". Those related to you thorough your mother's side of the family are described as "enate".

The Family Tree

INFORMATION FROM EXCHANGES

The SWLGS exchanges periodicals with more than 70 other genealogical societies. These publications are excellent research tools and are housed at the Southwest Louisiana Genealogical and Historical Library, 411 Pujó St., Lake Charles. The following information has been gleaned from some of these periodicals.

LOST CONFEDERATE CANNONS IN NEW MEXICO, 1864. Near Santa Fe a dozen cannons were buried by Major M. T. TEEL during the campaign of the Confederacy in New Mexico. Most of his men were members of Gen. SIBLEY's Brigade and had fought the Union troops of Gen. CANBY's division at the Battle of Glorietta. Receiving news that CANBY's men were to be reinforced, TEEL decided to leave Santa Fe immediately to go to relieve the Confederate garrison at Albuquerque. Rather than leave the cannons behind, TEEL buried them in an arroyo near Santa Fe. The Confederates also buried eight cannons at Albuquerque and four at San Marcial. Thirty years later TEEL located the cannons buried at Santa Fe and Albuquerque. They were dug up, but those at San Marcial were never found.

New Mexico Genealogist, Vol. 38 #3 (Sept. 1999), Albuquerque, New Mexico

"CAMP MOORE: MUSEUM & CONFEDERATE CEMETERY" gives insight into the training camp where so many soldiers from southwest Louisiana had their basic training before going to war. Located a mile north of Tangipahoa on Hwy. 51 in Tangipahoa Parish, Camp Moore was established as a primary Confederate training base in the spring of 1861. The camp, named after Louisiana's war Governor, THOMAS O. MOORE, was located along the New Orleans, Jackson & Great Northern Railroad. The camp was under the command of Brigadier General ELISHA L. TRACY. Just three months after the camp opened, it was struck by an epidemic of measles...a deadly disease in Civil War days. Many young trainees died from the disease and were buried in the six or seven hundred graves near the old camp. The camp was destroyed in 1864 by the Union forces. Since 1902 the State of Louisiana has maintained the cemetery. A museum, built in 1965 houses artifacts and documents relating to Louisiana Civil War history. In 1979 Camp Moore was placed on the National Register of Historic Places.

Ascension Roots, Vol. XVII #4 (Dec. 1997), East Ascension Genealogical & Historical Society, Gonzales, Louisiana.

THE JOHN LYONS FAMILY OF GEORGIA AND LOUISIANA by ROSE MARY FRITZ will be of interest to many LYONS descendants in our area. JOHN LYON/LYONS (whose father SAMUEL LYON emigrated from Germany) and his wife, ANN/NANCY AHART, first appeared in the records of the Spanish province of Louisiana in 1797. The article gives many details of the early LYONS family. *The Louisiana Genealogical Register*, Vol. XLVII #1 (March 2000), Louisiana Genealogical & Historical Society, Baton Rouge, Louisiana.

GERMAN RESEARCH. Approximately five million people emigrated through the port of Hamburg on their way to the U.S. Passenger lists from the Free and Hanseatic City of Hamburg exist from 1850 to 1934. A project called Link To Your Roots, which will put these lists on the Internet, is now underway. Beginning with the years 1890-1892, the project will be available for public use after April 2000 and will add more names yearly until completion.

Web address: <<http://www.hamburg.de/LinkToYourRoots/english/welcome.htm>>

The Natchitoches (LA) Genealogist, Vol. XXV #1 (April 2000), Natchitoches Gen. & History Society, Natchitoches, Louisiana.

DESCENDANTS OF CANARY ISLANDERS will be interested in "The Ancient Parish Registers of the Church of San Sebastian De Aguimes, in the Villa de Aguimes, Gran Canaria, Canary Islands". Listed are many genealogical resources which the author found in the parish archives.

L'Heritage, Vol. 23 #90 (April 2000) St. Bernard (LA) Genealogical Society, Chalmette, Louisiana.

"ASK AND YE SHALL RECEIVE" --- QUERIES

Queries are free to members and will be printed as space permits. When you receive an answer, please acknowledge and reimburse for copies and postage. Please make all queries clear, concise and easily understood. Give **full names** of the person; **exact date**, if known, or an **approximate period** (ca); and a **location**. State **exactly** what information you are seeking.

CONLEY/CONALLY/CONALY

Seeking information on ancestors and/or descendants of JOHN CONLEY (m. ANGELINE WASHINGTON). He is buried at Magnolia Cemetery, Beauregard Parish, La., along with his sons J. PINKNEY CONLEY, J. ATWOOD CONLEY, J. MITCH CONLEY and J. THOMAS CONLEY. Surname spelling varies with each family.

DONNA ARABIE, 1605 Plateau Ridge, Cedar Park, TX or e-mail: <darabie@aol.com>

SANDERS, CAGLE, PERKINS

Searching for parents of CARROLL M. SANDERS (b. 1862; d. 1914; buried in Baptist Cemetery, Sugartown, LA; m. JUDITH ALICE CAGLE). I believe he was reared by WILLIAM PERKINS.

JUNE RAIMER POOLE, 5229 Eden Roc Dr., Marrero, LA 70072

BOOK REVIEW

Books reviewed are complimentary from the publisher or author and are placed in the SWLGS library. Some of them will be donated to the Southwest Louisiana Genealogical and Historical Library in Lake Charles, while others remain in the Society Library.

The following book has been donated for review by Heritage Books, 1540-E Pointer Ridge Pl., Bowie, MD 20716.

VARIATIONS & SYNONYMES OF SURNAMES AND CHRISTIAN NAMES IN IRELAND by ROBERT E. MATHESON. Item MO73. \$13.50 plus \$4.00 S/H

This informative guide explains the evolution of Irish names from simple name changes, such as Neill to O'Neill, to baffling transfigurations such as Johnson to McShane. It also describes the interchangeable use of different surnames, a practice which resulted from the translation of names between the English and Irish languages. The name SMITH, for example, could have been used interchangeably with Gowan, Gaon, Gow, McGowan or O'Gowan, each of these representing the Anglicized form of the Irish word "gobha"---a smith.

The text clarifies the meaning of prefixes and affixes, initial letters, second and third letters, contractions, spelling according to pronunciation, older forms of names, local variations in spelling and form, irregular use of maiden names, Christian names applied to both sexes, and other problems associated with names.

The key to many genealogical puzzles lies in finding the district of origin of a surname variation. This book provides an alphabetical list of surnames and their variations, as well as a list of districts numerically keyed to the surnames. A third list keys each name to the principal name under which it may be found in the first alphabetical list. Anyone searching for their Irish roots should read this informative book.

SHARING YOUR KNOWLEDGE IS ONE WAY TO ACHIEVE IMMORTALITY.

MEMBER NO. 95

Name of Compiler L. Harvey ADAMSAddress 1302 WestmorelandCity, State Lake Charles, LA 70605Date 29 November 1978*Ancestor Chart*

Person No. 1 on this chart is the same person as No. _____ on chart No. _____.

Chart No. _____

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

4 ADAM, Mayfield Adam

(Father of No. 2)

b. ca summer, 1829

p.b.

m. ca 1849

d. 7 Apr. 1929

p.d. Kaplan, La.

2 ADAMS, Raymond

(Father of No. 1)

b. ca 1863

p.b.

m.

d. — 1915

p.d.

5 HEBERT, Marguerite

(Mother of No. 2)

b. 20 Mar. 1834

p.b. Lafayette, La.

d.

p.d.

1 ADAMS, Amadus

b. — Feb. 1898

p.b. Kaplan, La.

m.

d. 31 May 1966

p.d. Rayne, La.

6 BERTRAND, Armogene, Sr.

(Father of No. 3)

b. — 1838

p.b.

m. 21 Feb. 1862 - La.

d. — 1925

p.d.

3 BERTRAND, Elize

(Mother of No. 1)

b. —

p.b.

d. 19 Oct. 1946

p.d. Kaplan, La.

7 MONCEAUX, Delzane

(Mother of No. 3)

b. ca 1842

p.b.

d.

p.d.

VINCENT, Flavie

(Spouse of No. 1)

b.

p.b.

d.

p.d.

8 CRAWFORD (ADAM), Baptiste

(Father of No. 4)

b.

p.b.

m.

d.

p.d.

9 HARGROVE, Marie Doralise

(Mother of No. 4)

b.

p.b.

d.

p.d.

10 HEBERT, Joseph

(Father of No. 5)

b. 20 Nov. 1806

p.b. Lafayette, La.

m. 15 Jan. 1828

d.

p.d.

11 LANDRY, Marguerite Carmelite

(Mother of No. 5)

b. 15 Oct. 1810

p.b. Lafayette, La.

d.

p.d. Lafayette, La.

12 BERTRAND, Sylvestre

(Father of No. 6)

b.

p.b.

m. 6 Feb. 1837

d.

p.d.

13 PAVIE, Elizabeth

(Mother of No. 6)

b. 7 Oct. 1822

p.b. Lafayette, La.

d.

p.d.

14 MONCEAUX, Jean Baptiste

(Father of No. 7)

b.

p.b.

m. 29 Nov. 1837

d.

p.d.

15 VINCENT, Natalie

(Mother of No. 7)

b. ca 1822

p.b.

d.

p.d.

16 CRAWFORD, Adamb. ca 1771 (Father of No. 8,
Cont. on chart No. _____)

m. 9 Sep. 1800

d.

17 GRANGER, Marie Magdeleine(Mother of No. 8,
Cont. on chart No. _____)

b.

d.

18 HARGROVE, William(Father of No. 9,
Cont. on chart No. _____)

b. 7 Sep. 1800

d.

19 BONARME, Catherine(Mother of No. 9,
Cont. on chart No. _____)

b. 15 Feb. 1782

d. Lafayette, La.

20 HEBERT, Charles Josephb. ca 1780 (Father of No. 10,
Cont. on chart No. _____)

m. 25 May 1802

d.

21 GRANGER, Anne Genevieve(Mother of No. 10,
Cont. on chart No. _____)

b.

d.

22 LANDRY, Basile(Father of No. 11,
Cont. on chart No. _____)

b. Acadia

m. 3 Oct. 1786

d.

23 MIRE, Marie Anne(Mother of No. 11,
Cont. on chart No. _____)

b. — 1767

d. St. James Parish, La.

24 BERTRAND, Alexis(Father of No. 12,
Cont. on chart No. _____)

b. 31 Dec. 1804

d.

25 RICHARD, Marguerite(Mother of No. 12,
Cont. on chart No. _____)

b.

d.

26 PAVIE, Guillaume Roman(Father of No. 13,
Cont. on chart No. _____)

b. 7 Oct. 1817

d.

27 TRAHAN, Marie Magdeleine(Mother of No. 13,
Cont. on chart No. _____)

b.

d.

28 MONCEAUX, Charles(Father of No. 14,
Cont. on chart No. _____)

b. France

m. — June 1806

d.

29 TRAHAN, Marie Magdeleine(Mother of No. 14,
Cont. on chart No. _____)

b.

d.

30 VINCENT, Maximilien(Father of No. 15,
Cont. on chart No. _____)

b. 27 June 1800

m.

d.

31 TRAHAN, Marguerite(Mother of No. 15,
Cont. on chart No. _____)

b. 7 Apr. 1801

d.

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GENEALOGICAL RESOURCES

PASSENGER LISTS. These lists are full of valuable information, but if you do not know when or where your ancestor disembarked, researching these records can be time-consuming and difficult. Many of the lists have been microfilmed or printed in books. *Colonial Passenger Lists (1607-1620)* and *Early American Passenger Lists (1776-1820)* are scarce, and most of them have been published. However, some emigrant lists, from the port of debarkation may exist. PASSENGER LISTS, first required in 1819, were lists of passengers who arrived at a U. S. port from a foreign country. These lists contain the passenger's name, age, sex, occupation, country of origin and country of intended settlement. IMMIGRATION PASSENGER LISTS, required by federal law in 1882, contain additional information. These were records maintained by federal immigration authorities with data on the vessel, each passenger (name, age, sex, marital status, nationality, occupation, last destination and final destination, whether he was going to join a relative, and, if so, the name, address and relationship of that relative). Regulations were changed in the early 1900's to include data such as the passenger's race, birthplace, description and name and address of his nearest relative in the home country. U. S. Customs and Immigration Passenger Arrival Lists can be found in the National Archives. Published indexes to these lists are available, by port and date, and microfilmed copies can be purchased from the National Archives. For Louisiana, the National Archives (series #259) includes 93 reels of "Passenger Lists of Vessels Arriving at New Orleans, 1820-1902", arranged in chronological order. [EDITOR'S NOTE: The Southwest Louisiana Genealogical & Historical Library, 411 Pujo St., Lake Charles, has microfilm of SHIP PASSENGER IMMIGRATIONS: New Orleans Ship Passenger Lists (1820-1875), Index to Inbound Passengers Prior to 1900 - New Orleans, New Orleans Index to Ships Passenger Lists (1900-1952), Index to Passengers arriving at Gulfport, Mississippi (1904-1954), and Index to Passengers arriving at Pascagoula, Mississippi (1903-1935). Also 24 volumes of Filby's Ship Passengers and Immigration Lists. They have the Louisiana Index to Naturalization Records.]

PASSPORTS. Everyone is familiar with the requirement of needing passports to travel to a foreign country, but in the colonial days of our country, passes or passports were required by the English and Spanish for anyone traveling through Indian lands. These passports were given only to those who gave assurance of good character. No American or Englishman was allowed to go into Spanish territory without a passport, and the Spanish also issued passports for travelers and traders in the Mississippi Valley, The Spanish and the English issued passports for travel and trade in West Florida. Many of these passports can be found in published sources, such as *Passports of Southeastern Pioneers, 1770-1823*, by Dorothy Williams Potter and *Passports Issued by Governors of Georgia, 1785-1809*, by Mary G. Bryan. Some of them present important information for genealogical researchers. If your ancestor returned to his native land or visited abroad, he was required to have a passport. Passport applications to foreign countries up to 1905 can be obtained from the Diplomatic Records Branch, National Archives, Room 5D, Washington, DC 20408. Those dating from 1906 to the present can be obtained from the Passport Office, Department of State, 1425 K St. NW, Washington, DC 20406. Fees will be charged for this service.

SEAMEN'S PROTECTION CERTIFICATES. These certificates, originally to protect and identify American seamen from impressment by the British Navy, were issued between 1782 and the Civil War era. They acted as passports and established nationality. Four kinds of records were created from these certificates: applications, certificates, registers for men whom the certificates were issued and quarterly abstracts submitted to the State Department by the Collector of Customs. These certificates contain proof of birth, baptism, naturalization through documents or sworn affidavits if other documentation was not available. They were offered to seamen, not officers. The existence of the original certificates, which were carried on the seaman's body, is extremely rare, as are the registers of certificates which were issued. However, some applications still exist along with quarterly abstracts of Customs Collections which list seamen. These can be found in the National Archives, Records Dept. ("Seamen's Protection Certificates for Genealogical Research" by Ruth Dixon, *National Genealogical Society Quarterly*, Vol. 78 #3, Sept. 1990)

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25 July--GEORGE MAXWELL and Miss CLARA WILLIAMS

The people from our neighboring city, Jennings, are getting a hustle on. They are enlarging and improving their rice mill, and are raising money to build a college. The *Jennings Times* says they raised \$10,000 to \$12,000 for the college in three days. This is doing remarkably well for these hard times.

A word of advice:

"Don't hitch your wagon to a star, young man, for as a rule, T'll prove more practical by far, to hitch it to a mule."

NEWS FROM THE SOUTH SIDE OF LAKE CHARLES

Mrs. DENNISON is very sick. A. D. McCAIN, who had a severe round with the "gripp" is again at his post behind the counter. Mr. RIALS is occupying a cottage of McCAIN Bros. T. C. McCAIN, who looks after the pumps for the N. A. L. & T. Co. at Bayou Chene, came in last Thursday and left on the mailboat Friday for Leesburg. ANDREW GOSSET has gone to the pine hills on a camp hunt.

Mr. SUDDUTH's new residence is nearing completion, which will greatly add to the looks of south side. Miss GERTRUDE ROGERS of Vinton visited south side, as did Miss ELLEN PITHON of Vincent, La. Mrs. HENRY MILLER and daughter left to visit relatives at Churchpoint on the Achafalaya River.

Signed "ONE OF 'EM"

NEWS FROM AROUND THE PARISH

MARSHFIELD

We are enjoying the gulf breezes this hot weather and wondering how people living inland and northward manage to exist during these hot wave periods. We are having very pleasant and quiet times at Marshfield. Miss DAVIDSON's school is getting on nicely, 'tho her number of pupils is small. The young people of Professor SHADDOCK's, seem to be having a nice time. Miss ALLIE SHADDOCK is home from Lacosine (sic) for a little rest; she has just completed her first term of school there, and expects to commence another term in a week or so at the same place. Miss HATTIE READ is visiting at Prof. SHADDOCK's, and with Miss DAVIDSON and the Misses SHADDOCK, there is a very merry party.

Crops are doing well. Rice needs some rain to flood it, but is growing and doing well. Corn and cotton exceptionally fine. Say to your northern friends, if they don't think we can raise corn down here, come and see for themselves, and we'll prove that we can.

Signed "SENEX"

CHINA

Mrs. A. MINOR brought a load of rice to the gristmill and stopped and made Mrs. BUCKLIN a call until evening. Mr. FAIN of Jennings came on a stock buying trip through China and St. Elmo. The TUFFER (sic, TUPPER) Bros. are sawing out some very fine hickory and pine lumber now-a-days, and if they had a larger boiler would do a rushing business this summer. JOHN STROHE came up from Jennings and made a few days visit here among friends last week.

Lost! JAMES E. HENDERSON, infant son of J. N. HENDERSON of this place. Found! By the buzzards, fast asleep under the bushes with a sad, sweet and hungry smile on his fair brow at 7 P.M.

Signed "PIGTAIL"

THE WORD which means those who are related to you through your father's side of the family is "agnate". Those related to you thorough your mother's side of the family are described as "enate".

The Family Tree

INFORMATION FROM EXCHANGES

The SWLGS exchanges periodicals with more than 70 other genealogical societies. These publications are excellent research tools and are housed at the Southwest Louisiana Genealogical and Historical Library, 411 Pujo St., Lake Charles. The following information has been gleaned from some of these periodicals.

LOST CONFEDERATE CANNONS IN NEW MEXICO, 1864. Near Santa Fe a dozen cannons were buried by Major M. T. TEEL during the campaign of the Confederacy in New Mexico. Most of his men were members of Gen. SIBLEY's Brigade and had fought the Union troops of Gen. CANBY's division at the Battle of Glorietta. Receiving news that CANBY's men were to be reinforced, TEEL decided to leave Santa Fe immediately to go to relieve the Confederate garrison at Albuquerque. Rather than leave the cannons behind, TEEL buried them in an arroyo near Santa Fe. The Confederates also buried eight cannons at Albuquerque and four at San Marcial. Thirty years later TEEL located the cannons buried at Santa Fe and Albuquerque. They were dug up, but those at San Marcial were never found.

New Mexico Genealogist, Vol. 38 #3 (Sept. 1999), Albuquerque, New Mexico

"CAMP MOORE: MUSEUM & CONFEDERATE CEMETERY" gives insight into the training camp where so many soldiers from southwest Louisiana had their basic training before going to war. Located a mile north of Tangipahoa on Hwy. 51 in Tangipahoa Parish, Camp Moore was established as a primary Confederate training base in the spring of 1861. The camp, named after Louisiana's war Governor, THOMAS O. MOORE, was located along the New Orleans, Jackson & Great Northern Railroad. The camp was under the command of Brigadier General ELISHA L. TRACY. Just three months after the camp opened, it was struck by an epidemic of measles...a deadly disease in Civil War days. Many young trainees died from the disease and were buried in the six or seven hundred graves near the old camp. The camp was destroyed in 1864 by the Union forces. Since 1902 the State of Louisiana has maintained the cemetery. A museum, built in 1965 houses artifacts and documents relating to Louisiana Civil War history. In 1979 Camp Moore was placed on the National Register of Historic Places.

Ascension Roots, Vol. XVII #4 (Dec. 1997), East Ascension Genealogical & Historical Society, Gonzales, Louisiana.

THE JOHN LYONS FAMILY OF GEORGIA AND LOUISIANA by ROSE MARY FRITZ will be of interest to many LYONS descendants in our area. JOHN LYON/LYONS (whose father SAMUEL LYON emigrated from Germany) and his wife, ANN/NANCY AHART, first appeared in the records of the Spanish province of Louisiana in 1797. The article gives many details of the early LYONS family. *The Louisiana Genealogical Register*, Vol. XLVII #1 (March 2000), Louisiana Genealogical & Historical Society, Baton Rouge, Louisiana.

GERMAN RESEARCH. Approximately five million people emigrated through the port of Hamburg on their way to the U.S. Passenger lists from the Free and Hanseatic City of Hamburg exist from 1850 to 1934. A project called Link To Your Roots, which will put these lists on the Internet, is now underway. Beginning with the years 1890-1892, the project will be available for public use after April 2000 and will add more names yearly until completion.

Web address: <<http://www.hamburg.de/LinkToYourRoots/english/welcome.htm>>

The Natchitoches (LA) Genealogist, Vol. XXV #1 (April 2000), Natchitoches Gen. & History Society, Natchitoches, Louisiana.

DESCENDANTS OF CANARY ISLANDERS will be interested in "The Ancient Parish Registers of the Church of San Sebastian De Aguimes, in the Villa de Aguimes, Gran Canaria, Canary Islands". Listed are many genealogical resources which the author found in the parish archives.

L'Heritage, Vol. 23 #90 (April 2000) St. Bernard (LA) Genealogical Society, Chalmette, Louisiana.

"ASK AND YE SHALL RECEIVE" --- QUERIES

Queries are free to members and will be printed as space permits. When you receive an answer, please acknowledge and reimburse for copies and postage. Please make all queries clear, concise and easily understood. Give **full names** of the person; **exact date**, if known, or an **approximate period** (ca); and a **location**. State **exactly** what information you are seeking.

CONLEY/CONALLY/CONALY

Seeking information on ancestors and/or descendants of JOHN CONLEY (m. ANGELINE WASHINGTON). He is buried at Magnolia Cemetery, Beauregard Parish, La., along with his sons J. PINKNEY CONLEY, J. ATWOOD CONLEY, J. MITCH CONLEY and J. THOMAS CONLEY. Surname spelling varies with each family.

DONNA ARABIE, 1605 Plateau Ridge, Cedar Park, TX or e-mail: <darabie@aol.com>

SANDERS, CAGLE, PERKINS

Searching for parents of CARROLL M. SANDERS (b. 1862; d. 1914; buried in Baptist Cemetery, Sugartown, LA; m. JUDITH ALICE CAGLE). I believe he was reared by WILLIAM PERKINS. JUNE RAIMER POOLE, 5229 Eden Roc Dr., Marrero, LA 70072

BOOK REVIEW

Books reviewed are complimentary from the publisher or author and are placed in the SWLGS library. Some of them will be donated to the Southwest Louisiana Genealogical and Historical Library in Lake Charles, while others remain in the Society Library.

The following book has been donated for review by Heritage Books, 1540-E Pointer Ridge Pl., Bowie, MD 20716.

VARIATIONS & SYNONYMES OF SURNAMES AND CHRISTIAN NAMES IN IRELAND by ROBERT E. MATHESON. Item MO73. \$13.50 plus \$4.00 S/H

This informative guide explains the evolution of Irish names from simple name changes, such as Neill to O'Neill, to baffling transfigurations such as Johnson to McShane. It also describes the interchangeable use of different surnames, a practice which resulted from the translation of names between the English and Irish languages. The name SMITH, for example, could have been used interchangeably with Gowan, Gaon, Gow, McGowan or O'Gowan, each of these representing the Anglicized form of the Irish word "gobha"---a smith.

The text clarifies the meaning of prefixes and affixes, initial letters, second and third letters, contractions, spelling according to pronunciation, older forms of names, local variations in spelling and form, irregular use of maiden names, Christian names applied to both sexes, and other problems associated with names.

The key to many genealogical puzzles lies in finding the district of origin of a surname variation. This book provides an alphabetical list of surnames and their variations, as well as a list of districts numerically keyed to the surnames. A third list keys each name to the principal name under which it may be found in the first alphabetical list. Anyone searching for their Irish roots should read this informative book.

SHARING YOUR KNOWLEDGE IS ONE WAY TO ACHIEVE IMMORTALITY.

MEMBER NO. 95

Name of Compiler L. Harvey ADAMSAddress 1302 WestmorelandCity, State Lake Charles, LA 70605Date 29 November 1978*Ancestor Chart*

Person No. 1 on this chart is the same person as No. _____ on chart No. _____.

Chart No. _____

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

4 ADAM, Mayfield Adam

(Father of No. 2)
b. ca summer, 1829
p.b.
m. ca 1849
d. 7 Apr. 1929
p.d. Kaplan, La.

2 ADAMS, Raymond

(Father of No. 1)
b. ca 1863
p.b.
m. — 1915
d.
p.d.

5 HEBERT, Marguerite

(Mother of No. 2)
b. 20 Mar. 1834
p.b. Lafayette, La.
d.
p.d.

1 ADAMS, Amadus

b. — Feb. 1898
p.b. Kaplan, La.
m.
d. 31 May 1966
p.d. Rayne, La.

6 BERTRAND, Armogene, Sr.

(Father of No. 3)
b. — 1838
p.b.
m. 21 Feb. 1862 - La.
d. — 1925
p.d.

3 BERTRAND, Elize

(Mother of No. 1)
b. —
p.b.
d. 19 Oct. 1946
p.d. Kaplan, La.

7 MONCEAUX, Delzane

(Mother of No. 3)
b. ca 1842
p.b.
d.
p.d.

VINCENT, Flavie

(Spouse of No. 1)

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

8 CRAWFORD (ADAM), Baptiste

(Father of No. 4)
b. Jean
p.b.
m.
d.
p.d.

9 HARGROVE, Marie Doralise

(Mother of No. 4)
b.
p.b.
d.
p.d.

10 HEBERT, Joseph

(Father of No. 5)
b. 20 Nov. 1806
p.b. Lafayette, La.
m. 15 Jan. 1828
d.
p.d.
b. 15 Oct. 1810
p.b. Lafayette, La.
d.
p.d. Lafayette, La.

12 BERTRAND, Sylvestre

(Father of No. 6)
b.
p.b.
m. 6 Feb. 1837
d.
p.d.
b. 7 Oct. 1822
p.b. Lafayette, La.
d.
p.d.

13 PAVIE, Elizabeth

(Mother of No. 6)
b.
p.b.
m. 7 Oct. 1822
p.b. Lafayette, La.
d.
p.d.

14 MONCEAUX, Jean Baptiste

(Father of No. 7)
b.
p.b.
m. 29 Nov. 1837
d.
p.d.

15 VINCENT, Natalie

(Mother of No. 7)
b. ca 1822
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d.
p.d.

16 CRAWFORD, Adam

(Father of No. 8)
b. ca 1771
m. 9 Sep. 1800
d.
17 GRANGER, Marie Magdeleine
(Mother of No. 8)
b.
d.

18 HARGROVE, William

(Father of No. 9)
b.
m. 7 Sep. 1800
d.
19 BONARME, Catherine
(Mother of No. 9)
b. 15 Feb. 1782
d. Lafayette, La.

20 HEBERT, Charles Joseph

(Father of No. 10)
b. ca 1780
m. 25 May 1802
d.
21 GRANGER, Anne Genevieve
(Mother of No. 10)
b.
d.

22 LANDRY, Basile

(Father of No. 11)
b. Acadia
m. 3 Oct. 1786
d.
23 MIRE, Marie Anne
(Mother of No. 11)
b. — 1767
d. St. James Parish, La.

24 BERTRAND, Alexis

(Father of No. 12)
b.
m. 31 Dec. 1804
d.
25 RICHARD, Marguerite
(Mother of No. 12)
b.
d.

26 PAVIE, Guillaume Roman

(Father of No. 13)
b.
m. 7 Oct. 1817
d.
27 TRAHAN, Marie Magdeleine
(Mother of No. 13)
b.
d.

28 MONCEAUX, Charles

(Father of No. 14)
b. France
m. — June 1806
d.
29 TRAHAN, Marie Magdeleine
(Mother of No. 14)
b.
d.

30 VINCENT, Maximilien

(Father of No. 15)
b. 27 June 1800
m.
d.
31 TRAHAN, Marguerite
(Mother of No. 15)
b. 7 Apr. 1801
d.

GENEALOGICAL RESOURCES

PASSENGER LISTS. These lists are full of valuable information, but if you do not know when or where your ancestor disembarked, researching these records can be time-consuming and difficult. Many of the lists have been microfilmed or printed in books. *Colonial Passenger Lists (1607-1620)* and *Early American Passenger Lists (1776-1820)* are scarce, and most of them have been published. However, some emigrant lists, from the port of debarkation may exist. PASSENGER LISTS, first required in 1819, were lists of passengers who arrived at a U. S. port from a foreign country. These lists contain the passenger's name, age, sex, occupation, country of origin and country of intended settlement. IMMIGRATION PASSENGER LISTS, required by federal law in 1882, contain additional information. These were records maintained by federal immigration authorities with data on the vessel, each passenger (name, age, sex, marital status, nationality, occupation, last destination and final destination, whether he was going to join a relative, and, if so, the name, address and relationship of that relative). Regulations were changed in the early 1900's to include data such as the passenger's race, birthplace, description and name and address of his nearest relative in the home country. U. S. Customs and Immigration Passenger Arrival Lists can be found in the National Archives. Published indexes to these lists are available, by port and date, and microfilmed copies can be purchased from the National Archives. For Louisiana, the National Archives (series #259) includes 93 reels of "Passenger Lists of Vessels Arriving at New Orleans, 1820-1902", arranged in chronological order. [EDITOR'S NOTE: The Southwest Louisiana Genealogical & Historical Library, 411 Pujo St., Lake Charles, has microfilm of SHIP PASSENGER IMMIGRATIONS: New Orleans Ship Passenger Lists (1820-1875), Index to Inbound Passengers Prior to 1900 - New Orleans, New Orleans Index to Ships Passenger Lists (1900-1952), Index to Passengers arriving at Gulfport, Mississippi (1904-1954), and Index to Passengers arriving at Pascagoula, Mississippi (1903-1935). Also 24 volumes of Filby's Ship Passengers and Immigration Lists. They have the Louisiana Index to Naturalization Records.]

PASSPORTS. Everyone is familiar with the requirement of needing passports to travel to a foreign country, but in the colonial days of our country, passes or passports were required by the English and Spanish for anyone traveling through Indian lands. These passports were given only to those who gave assurance of good character. No American or Englishman was allowed to go into Spanish territory without a passport, and the Spanish also issued passports for travelers and traders in the Mississippi Valley. The Spanish and the English issued passports for travel and trade in West Florida. Many of these passports can be found in published sources, such as *Passports of Southeastern Pioneers, 1770-1823*, by Dorothy Williams Potter and *Passports Issued by Governors of Georgia, 1785-1809*, by Mary G. Bryan. Some of them present important information for genealogical researchers. If your ancestor returned to his native land or visited abroad, he was required to have a passport. Passport applications to foreign countries up to 1905 can be obtained from the Diplomatic Records Branch, National Archives, Room 5D, Washington, DC 20408. Those dating from 1906 to the present can be obtained from the Passport Office, Department of State, 1425 K St. NW, Washington, DC 20406. Fees will be charged for this service.

SEAMEN'S PROTECTION CERTIFICATES. These certificates, originally to protect and identify American seamen from impressment by the British Navy, were issued between 1782 and the Civil War era. They acted as passports and established nationality. Four kinds of records were created from these certificates: applications, certificates, registers for men whom the certificates were issued and quarterly abstracts submitted to the State Department by the Collector of Customs. These certificates contain proof of birth, baptism, naturalization through documents or sworn affidavits if other documentation was not available. They were offered to seamen, not officers. The existence of the original certificates, which were carried on the seaman's body, is extremely rare, as are the registers of certificates which were issued. However, some applications still exist along with quarterly abstracts of Customs Collections which list seamen. These can be found in the National Archives, Records Dept. ("Seamen's Protection Certificates for Genealogical Research" by Ruth Dixon, *National Genealogical Society Quarterly*, Vol. 78 #3, Sept. 1990)

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SOUTHWEST LOUISIANA GENEALOGICAL SOCIETY, INC. organized in 1973 to gather, process and preserve genealogical material, is a non-profit, educational organization. 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. The Society does not maintain an office. Telephone numbers listed in *Kinfolks* are private numbers. All work is done by volunteers.

MEMBERSHIP per calendar year is: \$12 - individuals, \$17 - families (husband and wife) and \$22 - 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, LA. Programs include a variety of topics to instruct and interest genealogists.

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. *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 genealogical material referring to other areas. 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 will be included as space permits. Please send contributions directly to the editor, BETTY ROSTEET, 2801 St. Francis St., Sulphur, LA, 70663, phone 337/625-4740. Permission is granted to republish information from *Kinfolks*, provided the SWLGS and the author or compiler (if identified) is given due credit.

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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 Southwest Louisiana Genealogical and Historical Library, 411 Pujo St., Lake Charles, LA.

SOCIETY ITEMS FOR SALE - *Ancestor Charts, Vol. I (1985) \$21.95 ppd; Ancestor Charts & Tables, Vol. II (1988) \$21.95 ppd; Ancestor Charts & Tables, Vol. III (1991) \$25.00 ppd; Ancestor Charts & Tables, Vol. IV (1994) \$25.00 ppd; Ancestor Charts & Tables, Vol. V (1997) \$25.00 ppd; Ancestor Charts & Tables, Vol. VI (2000) \$22.00 ppd; Civil War Veterans of Old Imperial Calcasieu Parish, LA (Allen, Beauregard, Calcasieu, Cameron and Jefferson Davis Parishes) \$40.00 ppd; Subject Index - Vol. 1 (1977) through Vol. 18 (1994) \$5.00 ppd; Subject Index II which indexes Vol. 19 (1995) through Vol. 22 (1998) \$5.00 ppd; SWLGS Tote Bags, \$10.00 plus \$1.44 p/h. Order from SWLGS, P. O. Box 5652, Lake Charles, LA 70606-5652.*

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SOCIETY NEWS

SWLGS Web Site - <<http://usersa.usunwired.net/mmooore/calcasie/swlgs.htm>>

Ancestor Charts & Tables, Vol. VI, 2000, is now available. This volume contains 180 pages with an index of 1,198 surnames. The price is \$22.00 ppd. Order from SWLGS, P. O. Box 5652, Lake Charles, LA 70606-5652.

The Executive Committee voted to have a sale on Volumes III, IV, and V of the *Ancestor Charts & Tables* series. The sale price for each of these volumes is \$20.00 ppd. until May 1, 2001, or as long as supply lasts (original price - \$25.00).

SWLGS has donated the following books to the SW LA Genealogical & Historical Library: *Arkansas 1870 Census Index (A-Z)* and *Mississippi 1870 Census Index (A-Z)*, 2 volumes.

NOVEMBER MEETING

The meeting will be held on Saturday, November 18, 2000, at 10:00 A.M. in the Carnegie Library Meeting Room of the SW LA Genealogical & Historical Library, 411 Pujo St., Lake Charles.

Program will be "Research in Area Libraries" presented by DEBBY WILLIAMSON of Frazar Library, McNeese State University, and SHIRLEY BURWELL of SW LA Genealogical & Historical Library.

REMEMBER: The annual service project of the SWLGS is to supply food to the Oak Park Pantry for Thanksgiving baskets to help feed the less fortunate. Please bring gifts of canned goods or monetary donations to the November meeting.

JANUARY MEETING

The first meeting of 2001 will be on Saturday, January 20, at 10:00 A.M. in the Carnegie Library Meeting Room, 411 Pujo St., Lake Charles.

The program will be a "Show and Tell" by the SWLGS members. If you would like to participate as a presenter, please call PAT at 477-3087 or <phuffaker@usunwired.net> or BETTY ZEIGLER at 439-1184 or <bzeigler@usunwired.net>.

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Membership to Date - 471

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1922 - 2000

GARLIN A. HEBERT
1916 - 2000

CALENDAR OF EVENTS

PLEASE mark your calendar to show the upcoming SWLGS meetings and events of other Societies.

2000

NOVEMBER 18 - SATURDAY - SWLGS REGULAR MEETING - 10:00 A.M.
CARNEGIE LIBRARY MEETING ROOM, 411 PUJO ST., LAKE CHARLES
SPEAKERS - DEBBY WILLIAMSON and SHIRLEY BURWELL
PROGRAM - "RESEARCH IN AREA LIBRARIES"

2001

PLEASE mark your 2001 calendars to show the SWLGS meetings for the coming year.

Saturday, January 20

Saturday, May 19

Saturday, November 17

Saturday, March 17

Saturday, September 15

JANUARY 20 - SATURDAY - SWLGS REGULAR MEETING - 10:00 A.M.
CARNEGIE LIBRARY MEETING ROOM, 411 PUJO ST., LAKE CHARLES
SPEAKERS - SWLGS MEMBERS
PROGRAM - "SHOW AND TELL"

GENEALOGY FOR THE FUTURE

As genealogists, all of us know the value of the past and how people who populated the past have affected our lives and the future. However, young Americans are often so involved with modern technology that they see no value in learning history...even the history of their own family. Perhaps this is a warning to us. We must take time to show our children and grandchildren that the best way to avoid mistakes is to learn from the experiences of the past. Even if they appear uninterested, something will soak in, maybe more than you will ever know. Teach them their family history. Show them pictures of their ancestors and tell them family anecdotes. Make them proud of their ethnic background. Sing the songs you knew and heard as a child; they are certainly different from today's music. Many facts of history have been distorted or rewritten. For example, some people do not believe that the Japanese attacked Pearl Harbor or that the Jewish Holocaust occurred. Tell the young people what you know and how these events affected you and your family. Things which are today considered politically incorrect were often perfectly acceptable in the past. Discuss the change of philosophy and morals with them. Instill the value of patriotism by giving them stories of ancestors or relatives who fought to make this country free. Educators are stressing the importance of science and technology, but there must also be a place for tradition and culture. We are the vanguard for the future. Let's try to pass on our knowledge to our families. If our memories are not passed on, they cease to exist!

SOCIETY LIBRARY

Jackson, Mary S. and Edward F. Jackson *Notices from Steuben County, New York, Newspapers, 1797-1884*

White, Stephen A. *English Supplement to the Dictionnaire Genealogique Des Familles Acadiennes*

COMPUTER NEWS

SWLGS Surname Index	< http://www.rootsweb.com/~usgenweb/la/calcasieu/surname.htm >
US Gen Web Louisiana Archives	< http://www.rootsweb.com/usgenweb/la/lafiles.htm >
Calcasieu Parish Gen Web Site	< http://usersa.usunwired.net/mmooore/calcasie/calpar.htm >
E. Baton Rouge Parish Clerk of Court	< http://www.ebrclerkofcourt.org >
Family Tree Magazine	< http://www.familytreemagazine.com >
Family Search International Gen. Service	< http://www.familysearch.org >

THE AMERICAN FLAG

The following article is prepared from the program given at the September meeting of the SWLGS by TED HARLESS. Mr. HARLESS' talk was comprised of three parts...the Pledge of Allegiance, the Creation of the American Flag and the History Circle of the Avenue of Flags.

THE PLEDGE OF ALLEGIANCE

In August 1892 a Baptist minister named FRANCES BELLAMY wrote the original Pledge of Allegiance. BELLAMY, who was also a state superintendent of education, structured the public school Columbus Day celebration around a flag raising ceremony and a flag salute...his "Pledge of Allegiance." His original Pledge reads as follows: "I pledge allegiance to **my** flag and the Republic for which it stands, one nation, indivisible, with liberty and justice for all. On 8 September 1892 it was published in *The Youth's Campaign*, the leading family magazine of its day.

In 1923 the National Flag Conference under the leadership of the American Legion and the Daughters of the American Revolution changed the words from "**my flag**" to "**the Flag of the United States of America.**" It was not until 1942 that Congress officially recognized the Pledge of Allegiance. In 1943 the Supreme Court ruled that people did not have to recite it at school. After a campaign by the Knights of Columbus, in 1954 Congress added the words "**under God**" to the Pledge, making it both a patriotic oath and a public prayer. There are 31 words in the Pledge.

THE CREATION OF THE AMERICAN FLAG

When the thirteen colonies declared their independence from Great Britain, it became necessary to have a flag as a symbol of the new United Colonies. On 1 January 1776 the Continental Army was reorganized with GEORGE WASHINGTON as its commander-in-chief. On that day, while the Continental Army was laying siege to Boston, WASHINGTON ordered the Grand Union flag raised "in compliment of the United Colonies." The flag was too similar to the British flag, and British Loyalists misinterpreted its flying as a mark of respect for King GEORGE. A new flag was obviously needed. On 14 June 1777 the Continental Congress passed a law to that effect.

Although most authorities credit BETSY ROSS with making the first American flag, some give credit to Continental Congressman FRANCIS HOPKINSON. The original design had thirteen alternating red and white stripes (seven red and six white) and thirteen stars on a field of blue. The thirteen stripes and stars represented the thirteen colonies which had declared their independence from England. The red stood for courage, the white for liberty and the blue for justice. The field of blue, called the Canton, represents the Union.

Since our flag was adopted by the Continental Congress in 1777, it has flown in countless battles, including that in which JOHN PAUL JONES defeated the British ship *Drake*, and in hundreds of other battles against foreign nations where Americans fought to protect our liberty. The flag has been the symbol of Freedom to millions of Americans for over two centuries. It flew over a small log schoolhouse in Coltrain, Massachusetts, in 1812, the first time an American flag was flown over a schoolhouse; it flew during the Civil War, World War I, World War II, and the Vietnam and Korean Wars. Today it stands at the North Pole, South Pole and at the highest point on earth, Mount Everest. On 21 July 1969 Astronaut NEIL ARMSTRONG, the first man to walk on the moon, erected "Old Glory" on the moon. Our flag is the only one which flies on the moon today.

The national flag of the United States of America is one of the world's oldest national flags. It is also known as the Stars and Stripes, the Star Spangled Banner, Old Glory, Old Betsy and the Grand Union.

The name "Star Spangled Banner" came from a poem written by FRANCES SCOTT KEY in 1814 as he watched the bombardment of Fort McHenry aboard a British ship in Baltimore harbor, while

seeking the release of a friend whom the British held prisoner. The sight of the flag still flying over the fortress "by the dawn's early light" inspired KEY. At this time the Star Spangled Banner had fifteen stripes and fifteen stars. It was the only time that the flag had more than thirteen stripes. This historic flag is housed in the Smithsonian, and the song that it inspired became our national anthem.

"Old Glory" was a name coined by Captain STEPHEN DRIVER, a shipmaster of Salem, Massachusetts, who rescued the mutineers of the ship *Bounty*. As his reward, the rescued men gave him their American flag. As it opened to the ocean breeze, he stated, "Old Glory." By act of Congress Captain DRIVER's gravesite is one of three places over which the flag of the U. S. is authorized to be flown twenty-four hours a day. The other two places are the gravesites of FRANCIS SCOTT KEY and JOHN F. KENNEDY.

The flag has undergone twenty-six changes, which reflect the growth of the country. A national Flag Code was drawn up and made into law states:

1. The flag should be flown only from sunrise to sunset.
2. It should be displayed on all days when weather permits.
3. It should be displayed at every polling place on election day.
4. It should be displayed during school days at every school.
5. It should be hoisted briskly and lowered slowly and ceremoniously.
6. When standing with other flags, the U. S. Flag should be on the right.
7. When flown at half-staff, the flag is hoisted to the peak for an instant, then lowered to the half-staff position. Before the flag is lowered for the day, it is raised again to the top.
8. On Memorial Day, the flag is displayed at half-staff until noon and at full-staff from noon until sunset. Half-staff honors the heroic dead; full-staff shows that the nation lives, for the flag is the symbol of the living nation.
9. For a President's death, the flag flies at half-staff for thirty days.
10. When covering a casket, the flag should be placed so that the Union is at the head and over the left shoulder.
11. When a flag is no longer fit for display, it should be destroyed by burning.
12. When the flag is passing in a parade or is being hoisted or lowered, all persons should face the flag, stand at attention and salute.
13. The flag should be carefully folded into the shape of a three-cornered hat, a tri-fold, emblematic of the hats worn by the colonial soldiers during the War for Independence. In the folding, the red and white stripes are finally wrapped into the blue, as the light of day vanishes into the darkness of night. When the flag is completely folded, the stars are uppermost, reminding us of our national motto, "In God We Trust."

Public Law #829 established blue, white and red as the official order of national colors. On 1949 National Flag Day was declared. Among the historic flags that have been preserved is that which flew over Pearl Harbor on 7 December 1941. It was flown over the White House on 14 August 1945 when the Japanese accepted the surrender terms.

THE HISTORY CIRCLE refers to a circular display in the Avenue of Flags. The veterans who fought to preserve our country are honored each Memorial Day and Veterans Day by a ceremony and a display of flags at the Orange Grove/Graceland Cemetery in Lake Charles.

AMERICAN FLAG'S TIMELINE

- 1777** First Flag Act, adopting 13 stars and 13 stripes as official flag.
- 1794** Second Flag Act, added 2 new stars and 2 new stripes to recognize admission of Vermont and Kentucky into the Union.
- 1812** War with England. JAMES MADISON elected president. Flag raised over school for first time.
- 1814** Bombardment of Fort McHenry by British. FRANCES SCOTT KEY wrote "Star Spangled Banner."

- 1818** Third and final Flag Act fixed number of stripes to 13 and provided for the addition of a new star with the admission of a new state, signed by JAMES MONROE. Five new stars were added, for the new states of Tennessee, Louisiana, Indiana, Mississippi and Ohio.
- 1824** Capt. STEPHEN DRIVER coined name "Old Glory."
- 1891** 44th star added for state of Wyoming.
- 1892** Pledge of Allegiance written and published.
- 1912** New stars added for New Mexico and Arizona, making 48 stars. This 48-star flag served our country longer than any other to date. It was carried in both World Wars, planted at the North and South Poles, put on the moon and launched into outer space.
- 1961** Hawaii admitted to statehood. The 50-star flag became the country's official flag.
- 1968** First federal law providing for punishment for desecration of the American flag.

Mr. HARLESS ended his presentation with the following:

A DAY IN THE LIFE OF THE AMERICAN FLAG

What an exciting life I lead as the great American Flag. From the break of dawn each morning, until the last ray of sun sinks below the horizon, my day is filled with excitement and life-changing events. What is really so great about my day is that I have the ability to be in thousands of places at the same time. You can find me flying high over the coast of California, the plains of Kansas, the shores of the Gulf of Mexico, and the mountains in Montana. Nothing happens in the great United States of America that I do not witness. Let me tell you about a few of my daily experiences.

It is 7:45 a.m., and the children of Elementary School, America, are gathered around the courtyard in the center of the school playground. Can you imagine the honor I enjoy as I feel the outer limbs of my clothing slowly rise into the sky? I look down to gaze into the smiling faces of the children as they stand at attention, proudly reciting: "I PLEDGE ALLEGIANCE TO THE FLAG." As I hear the words "WITH LIBERTY AND JUSTICE FOR ALL," I reach my final destination high above the school yard. What a privilege! I find myself settled in for a full day looking over all the activities of the school. Nothing happens that my eyes do not see. Unlike the children who are here for a few years then gone, you will find me here taking my position throughout each year. I learn so much, for each year I meet so many inquisitive children.

Drive a few hundred miles west. It is 11:00 a.m., and the sun is shining bright over head. A large black vehicle drives to the cemetery of Hometown, America. It is followed by several military soldiers on foot marching in unison. The vehicle stops and the driver opens the rear door. The soldiers stand at attention as the coffin draped by me is rolled from the vehicle. I am not covering the coffin to keep it out of the weather. I have been carefully placed over the body of the deceased to symbolize to those in attendance that he served his country with honor. I feel so special to be here today. Later, after two of the soldiers have folded me in a ritualistic style, I am so honored to be placed in the hands of this American family. I will be permanently placed on the mantle of this home as a reminder of how important it is to serve America with honor and dignity.

It is 2:00 p.m., and I find myself in College Town, USA. The stadium is full with excited people waiting anxiously for the beginning of the football game. Over the speaker system in the large stadium, the people are asked to rise for the singing of the National Anthem. As I hear the words, "OH, SAY CAN YOU SEE," I find myself flying high in the wind as a young athlete speeds around the stadium, holding me high above him! I see the pride in the faces of the people as they offer allegiance and thanks for living in the greatest country in the world.

It is now 4:00 p.m., and I find myself lying in the streets of Urban, America. This scene, so unlike the others mentioned earlier, is not very pleasant. Young people are throwing stones at one another! The police are spraying tear gas to control the crowds! Suddenly, I feel a burning pain at the

edge of my clothing. "Oh, no!" "It can't be true-This is fire!" As the pain becomes stronger, I realize I am being consumed by the flames. I hear the voice of a young man as he yells out to the police: "It is my inalienable right to burn the flag. The Constitution guarantees me this right!" I cannot help but wonder, what is happening in this great country? Don't you know that freedom comes with a price? Is it not true that freedom without restrictions becomes utter chaos? I was born to symbolize peace, integrity, honesty, and the battles for our freedom. Those who really know what I stand for would give their own lives to protect me, not burn me!

Well, I survived the fire, and I find myself in Rodeo, America. It is 8:00 p.m., and the sun has just set in the west. I am being held high in the sky by a beautiful young lady riding a shiny black horse. As the band sounds out the beginning of the National Anthem, the young lady gives the horse a slight kick, frees the reins, and away we go flying high above the rodeo arena! What a night! The moon is out, and the stars are glistening above. This is my moment! A floodlight follows us around the darkened arena. Tonight the "bombs are not bursting in the air," yet I'm sure the rodeo fans feel as if they were there on that night when I gave proof the battle had been won. Their hearts fill with pride, and a chill goes down their spine as they sing out "O'ER THE LAND OF THE FREE, AND THE HOME OF THE BRAVE."

Well, it is late at night, and most people are snug in their beds. Not me, of course! If you drive down any Highway, America, you will see my stars and stripes waving in the night breeze. I know as you pass by you will feel proud to be an AMERICAN! My day has been a full one indeed, but I am so honored to be the symbol that represents to Americans what our country is all about...COMMITMENT TO THE CAUSE, HONOR, INTEGRITY, PEACE, COURAGE, ALLEGIANCE, and FREEDOM.

Good night.

FASCINATING FLAG FACTS

The ball at the top of the flagpole upon which an American flag is flown is called a "truck." On an official government installation, inside the "truck" is a .45 caliber bullet from an M-16 rifle. In the event a "truck" falls and hits the ground, it is designed to break into 13 pieces, representing the 13 colonies. At the base of each American flagpole on an official government installation is a box buried in concrete containing one saber, a .38 caliber pistol and a book of matches. In the event the enemy overtakes the last government installation, the survivor is to defend the flag with the saber and pistol and burn the flag with the matches so that the enemy cannot capture the flag.

The Family Tree (Aug./Sept. 2000), Odom Library, Moultrie, GA

WHO WAS BETSY ROSS?

Although there is no verification for the story, BETSY ROSS is the heroine of one of the most picturesque legends of our country. The story that BETSY ROSS made the first American flag became public in 1870 when her grandson, WILLIAM J. CANBY, read a paper to the Historical Society of Pennsylvania stating that she had told him of it when he was a child. Other family members also recalled the story and swore in affidavits to its veracity. While there is no documented evidence to support her story, the Independence Hall Association determined that there was circumstantial evidence and documentation that showed she was making flags in Philadelphia for the Continental Navy at the time.

ELIZABETH "BETSY" GRISCOM, daughter of SAMUEL GRISCOM and REBECCA JAMES, was born in Philadelphia on 1 January 1752. She married JOHN ROSS, and the two ran a small upholstery

shop on Arch Street in Philadelphia. JOHN ROSS' uncle, GEORGE ROSS, was one of the signers of the Declaration of Independence and was a general in WASHINGTON's army. JOHN ROSS had also joined the Continental Army, and was killed early in the war.

The story told that sometime late in May 1776 a "secret" committee composed of GEORGE WASHINGTON, GEORGE ROSS and ROBERT MORRIS, the wealthiest man in the colony of Pennsylvania, came to the upholstery shop with a rough design for a new flag to represent the United Colonies. The design incorporated thirteen alternating red and white stripes and a blue field on which were thirteen white stars. Each star in the design had six points, which the gentlemen thought would be easier to make. BETSY, with a snip of her scissors, showed them how easy it was to make a five-pointed star, which, everyone agreed, looked better.

Her connections to these important men solidified the claim of her being chosen to make the flag. She was married to ROSS' nephew. She worshipped at Christ's Church, her pew being next to that of MARTHA and GEORGE WASHINGTON, for whom she made embroidered ruffles for his shirt bosoms and cuffs. She had made other flags, so had experience, and by this time her husband had been killed in the fighting and the widow needed to support her family.

She suffered greatly during the Revolutionary War, losing two husbands - JOHN ROSS and sea captain JOSEPH ASHBURN. The British appropriated her home to quarter their troops. After they left, she wove cloth pouches used to hold gunpowder for the Continental soldiers. She continued her upholstery business for several decades after the war, dying on 30 January 1836.

FRANCIS HOPKINSON also claimed to have designed the first American flag. He was a congressional delegate from New Jersey and a signer of the Declaration of Independence, so his connections were as solid as those of BETSY ROSS. HOPKINSON made a claim to the Board of Admiralty, which was forwarded to Congress in 1781, for reimbursement for his services in designing the new flag. Congress rejected the claim, noting that "he had not been the only one consulted in that manner." The Independence Hall Association argues that the invoice submitted by HOPKINSON was rejected because it lacked vouchers. HOPKINSON resubmitted his invoices and changed his reference to the American flag to "The great Naval Flag of the United States." There is no historical record describing this flag, but in a letter dated 14 September 1779, WASHINGTON made a reference to the Naval flag to be used by various states, stating "in the center is to be preferred with this addition, the number of the state to which it belongs inserted within the curve of the Serpent."

SOURCES:

Encyclopedia Britannica

Mike Jones. "Flag Design", *Lake Charles American Press* (no date)

Internet: Betsy Ross Homepage at <http://www.ushistory.org/betsy/flagtale.html>

2000 SWLGS MEMBERSHIP SUMMARY

OUR MEMBERSHIP OF 471 IS FOUND IN THE FOLLOWING STATES & COUNTRIES:

ALABAMA	1	MARYLAND	6	PENNSYLVANIA	1
ARIZONA	2	MINNESOTA	2	SOUTH CAROLINA	3
ARKANSAS	1	MISSISSIPPI	4	TENNESSEE	3
CALIFORNIA	11	MISSOURI	3	TEXAS	82
COLORADO	3	NEVADA	2	UTAH	2
DISTRICT OF COLUMBIA	1	NEW JERSEY	1	VIRGINIA	2
FLORIDA	4	NEW MEXICO	2	WASHINGTON	1
GEORGIA	1	NEW YORK	1	WISCONSIN	2
INDIANA	1	OKLAHOMA	1		
LOUISIANA	325	OREGON	2	MEXICO	1

LOUISIANA'S FLAGS

Webster's Dictionary defines a flag as "a piece of fabric of distinctive design that is used as a symbol." However, a flag is much more than that. It identifies and is a symbol for a school, institution, state or nation. Throughout time many brave men have fought and given their lives in defense of their flag and the ideals it represents.

Louisiana has had many divided and changing loyalties during her history. Ten flags have flown over her, the first of which was the flag of Spain. In 1492 when Columbus discovered the lands of the New World, he sailed under the Spanish flag whose golden castles with crenellated towers represented Castille, flanked by the red lions rampant representing Leon. The Spanish claim to Louisiana was reinforced by de Soto in 1541.

The French came in 1682 when RENE ROBERT CAVELIER, Sieur de la SALLE, claimed all the lands drained by the Mississippi for King Louis of France and named the vast territory Louisiana. He carried the white flag with three golden fleur-de-lis, known as the lilies of France. These lilies were actually irises, flowers which are prevalent in the swampy areas of Louisiana. French rule lasted until the end of the French and Indian War in 1763, when, by the Treaty of Paris, all lands claimed by France west of the Mississippi River were ceded to Spain and lands on the east were ceded to Great Britain. Again the Spanish flag flew over most of Louisiana.

However, the Spanish flag and rule did not actually replace the French until 1769. Loyal Frenchmen refused to take down the Lily Flag of France, and O'REILLY's Rebellion ensued. At this time the Spanish flag had changed and contained two scarlet horizontal borders with a golden field in the center on which were small symbols of the castles of Castille and the lions of Leon. The Spanish flag flew over Louisiana until 1803.

For a brief period the red, white and blue Union Jack, the English flag, flew over the West Florida Parishes, which were part of the English claim. Spain felt threatened by the English colonies being so close to their own territories, particularly to New Orleans, and in 1779, during the American Revolution, Spain declared war on Great Britain. The governor of Louisiana, BERNARDO de GALVEZ, along with French Louisianians, Acadians, Indians and Americans, captured the British fort at Baton Rouge and forced the British to abandon their claims in Louisiana.

By secret agreement at the end of November 1803 the Spanish ceded Louisiana back to the French. By this time France had been through a revolution; the golden fleur-de-lis on the French flag had been replaced by the Tricolor, three vertical stripes of blue, white and red. The Tricolor flew over Louisiana a mere twenty days, and by the end of the year it had been replaced by the Stars and Stripes of the U. S., which had bought the Louisiana Territory from Napoleon.

In 1803 the American flag which flew over Louisiana was made up of 15 stripes and 15 stars; by this time Vermont and Kentucky had joined the original 13 states. The Stars and Stripes flew over Louisiana until the War Between the States.

Some parts of Louisiana, however, had no flag at all. The disputed territory of the Neutral Strip or "No Man's Land" along the Louisiana-Texas border was claimed by the U. S. and the Mexicans who held Texas. The area had no laws, no government, no flag and was a haven for outcasts and outlaws of all kinds. In 1819 the border between Texas and Louisiana was established by treaty, but it was not until 1822 when Fort Jessup was built that some semblance of law and order came to the Neutral Strip.

The National Flag of Louisiana flew over the state for a short period in 1861. Two months before the War Between the States began, on 26 January 1861 Governor THOMAS O. MOORE seized all federal property, and Louisiana seceded from the Union, an act not deemed to be unconstitutional or illegal. It adapted a flag made with 13 alternating stripes of blue, red and white, with a single gold star on a

red field. The flag proudly waved over the Republic of Louisiana until it was replaced by the flag of the Confederate States of America.

In February 1861 Louisiana joined the other five states which had seceded and formed the Confederate States of America. On 4 March 1861 hundreds of flags were considered, and the flag chosen for the Confederacy resembled the American flag, with two red stripes and a center one of white, with a blue field containing seven white stars. The flag of the Confederate States of America was often displayed with the National Flag of Louisiana.

However, this flag, known as the Stars and Bars, looked so much like the American flag that in the heat and confusion of the first battles, both sides were bewildered. Obviously, the flag had to be changed. By 1863 the "Southern Cross" was the battle flag of the Army of Northern Virginia, in which so many men from southwest Louisiana fought. On its red background it bore a blue St. Andrew's Cross with twelve white stars...eleven for the Confederate states and one for Missouri, a state which had seceded but had not yet been admitted to the Confederacy.

After the war the Stars and Stripes once more flew over Louisiana. The South had lost the war and the states were gradually absorbed back into the Union. Louisiana was among the last to be readmitted, in 1876. Over time the number of stars has increased to fifty, and the Star Spangled Banner still flies over the state.

The Pelican Flag of Louisiana began to be seen about 1812 and accompanied the Louisiana delegates to the Confederate Assembly of 1861. For a brief period it was the Louisiana Confederate Flag. When Louisiana became a state in 1812, the law required that a public seal be chosen. The first official seal for the State of Louisiana contained a nest teeming with young pelicans, but as time passed the seal was changed to a pelican with three nestlings. [A pelican has only three young at a time.] Changes continued in the official seal, but the pelicans remained. On 1 July 1912 the Pelican Flag of Louisiana was adopted. On a field of bright blue the state seal is reproduced in gold and white. Beneath the pelican's nest is a white banner stating, "Union, Justice and Confidence."

From several sources, including *Flags of Louisiana* by Frois.

WHAT WAS O'REILLY'S REBELLION?

The first revolution on American soil against a European ruler took place in Louisiana in 1769 and was called O'REILLY's Rebellion. If you had ancestors who lived in Louisiana, especially in the New Orleans area, during the time when the French ceded the territory of Louisiana to Spain, they may have taken part in O'REILLY's Rebellion. Any early settler in the Louisiana Territory was affected by the Spanish takeover.

When the French and Indian War, the American counterpart of the European Seven Years War, ended, French territories of Canada and all of Louisiana east of the Mississippi, except for New Orleans and the "island on which it stands," was lost to England. In an effort to keep Florida out of British hands, Louis XV of France gave his cousin, Charles III of Spain, the territory of Louisiana, which had long been a financial and military burden to the French. The treaty was kept secret for about a year and a half until 1764 when D'ABBADIE, the director of Louisiana, issued a proclamation telling the people of Louisiana that their land was now a Spanish possession. This proclamation was the first example of printing in Louisiana.

When the citizens of French Louisiana learned that they were about to become citizens of Spain, they were furious. A meeting was held with leading citizens in New Orleans and delegates from nearby areas. NICHOLAS CHAUVIN de la FRENIERE, the attorney general, urged that citizens petition the

King of France not to relinquish Louisiana, and JEAN MILHET, the wealthiest man in the colony, was delegated to carry the message...a message that was doomed to failure. France did not want Louisiana, which was a drain on her treasury, and refused to do anything.

In March 1766 ANTONIO de ULLOA, the new Spanish governor, arrived in New Orleans from Havana with a small and inadequate military force to take possession for his King. He faced bitter opposition from the French citizens, who resented their colony being handed over to Spain and the economic crisis caused by the devaluation of their French paper money, so at first he ruled through the French governor, PHILLIPE AUBRY. Spain put many restrictions on the French merchants and planters. It ordered that the trade of the colony was to be carried on only in Spanish ships from six designated Spanish ports; a vessel from Louisiana could not enter a Spanish-American port except in emergencies, and then it would be subject to heavy fines. The Superior Council, the French ruling body of the territory, was hostile to the Spanish regime. Distrust and discontent ruled the colony.

Secret plans were made to expel the Spanish, and foremost in planning was the colony's most influential men, including de La FRENIERE, the attorney general; JEAN and JOSEPH MILHET, PIERRE CARESSE, JOSEPH PETIT and PIERRE POUPET, merchants of New Orleans; NICOLAS FOUCAULT, the commissary; BALTHASAR MAZAN, retired captain of infantry and wealthy planter; PIERRE MARQUIS, captain of Swiss troops hired by France for service in Louisiana; JEAN BAPTISTE NOYAN, retired cavalry officer and planter and his brother, NOYAN-BIENVILLE, naval officer, both grand-nephews of BIENVILLE, the founder of the city; JOSEPH ROY VILLIERE, planter and commander of the German Coast; JULIEN JEROME DOUCET, lawyer; and PIERRE HARDY de BOISBLANC, planter.

Although the Spanish flag flew over Louisiana, French was still spoken and there was little change in the lives of ordinary citizens. However, in 1768 trade between Louisiana and the French islands was forbidden and commerce was limited to only a few Spanish ports. This was the straw that broke the camel's back, and ill feeling soon erupted into open revolt.

Whether inspired by patriotism or by economic motives, de la FRENIERE and his cohorts tried to enlist the aid of the Germans and Acadians in their efforts to rebel against Spanish domination. The Acadians, newcomers to the colony, were told that ULLOA planned to make them slaves; the Germans were told that the Spanish had no intention of paying them the 1500 piastres owed for grain. In vain, the Creoles even sought support from the British in Pensacola.

On 28 October 1768 revolt against the Spanish broke out in New Orleans. NOYAN led the Acadians; VILLIERE, with 300 Germans, entered the town; planters south of the city joined the rebel group led by MARQUIS. Shops were closed; houses were locked. No one knew what the rebellion would bring.

NICHOLAS CHAUVIN de la FRENIERE presented a petition signed by about 600 merchants, planters and other citizens to the Superior Council. The petition called for the expulsion of ULLOA and the Spaniards and the restoration of old privileges. The Superior Council upheld the requests. In November 1768 ULLOA was expelled and went back to Havana and the French flag was hoisted above the city.

Once again Louisiana petitioned the French King to take back the colony, but again the French did nothing. MARQUIS suggested that Louisiana become an independent colony with its own bank, but the suggestion was rejected. Fear of Spanish reprisals caused the insurgents to appeal to the English governor at Pensacola to be taken under the English flag. Although the English desired New Orleans and access to the mouth of the Mississippi, war with Spain was too high a price to pay at this time, so they rejected the offer.

The Spanish decided to punish the leaders of the rebellion and to punish the people for their insult to

the power and prestige of Spain. On 24 July 1769 a fleet of 24 ships of war reached the mouth of the Mississippi, a sight designed to impress the rebellious citizens with the might of Spain. MARQUIS and PETIT tried in vain to get the people to arm themselves and resist the Spanish. Only about 100 men complied. With such little support, the revolutionaries retired.

In charge of the Spaniards was the Inspector General of the Royal Armies of Spain, ALEXANDER O'REILLY, an Irishman who had saved the king's life in a Madrid uprising, and who had orders to restore Spanish rule and to punish the revolutionaries. La FRENIERE, MARQUIS and JOSEPH MILHET met with O'REILLY to plead for clemency and "not to consider Louisiana as a conquered province." O'REILLY, who wine and dined the three men, claimed to be suspicious of their motives.

He landed at New Orleans on 18 August 1769 with 2,600 Spanish troops and the flag of Spain again flew over the city. VILLIERE was arrested and, according to popular legend was stabbed while resisting arrest; the official Spanish report states that he died of anger when arrested. La FRENIERE, NOYAN, CARESSE, MARQUIS, the MILHET brothers, PETIT, MAZAN, POUPET, DOUCET and BOISBLANC were also arrested. After a trial according to Spanish law, la FRENIERE, NOYAN, CARESSE, MARQUIS and JOSEPH MILHET were condemned to be hung. In spite of his death, VILLIERE was condemned as one of the "most obstinate promoters of the conspiracy." PETIT received life imprisonment; DOUCET was sentenced to ten years in prison; JEAN MILHET, BOISBLANC and POUPET received six years at hard labor. All property was to be confiscated. Those who were condemned to imprisonment were sent to Havana and incarcerated at Morro Castle. The French ambassador intervened on their behalf and jail sentences were soon commuted by CHARLES III of Spain.

O'REILLY could find no hangman to complete the sentence on the other men, so he ordered them to be shot. The execution took place on 25 October 1769. The citizens of the town made silent protests by closing their shops and closing their blinds. Armed soldiers patrolled the streets to prevent further rebellion. If your ancestors lived in the New Orleans area in 1769, it is likely that they were involved in, or affected by, this rebellion.

As a result, O'REILLY abolished the Superior Council and established the Illustrious Cabildo. In order not to disturb the customs of the Creoles further, he retained the Code Noir, the Black Code. He turned the government of the colony over to LUIS de UNZAGA and sailed back to Spain and forever out of Louisiana history. But the name of la FRENIERE, the patriot, lingers on and a street in New Orleans bears his name.

SEVERAL SOURCES, including
Dufour. *Ten Flags in the Wind*
McGinty. *A History of Louisiana*

LOUISIANA AND THE SPANISH INQUISITION

The Spanish Inquisition, which had terrorized Europe, was almost visited upon the Spanish colony of Louisiana in 1788. The Spanish King Charles IV was convinced that the citizens of Louisiana did not take their religion as seriously as they should, were too liberal in their way of life and should be compelled to practice the Spanish Catholic orthodox religion. He sent Father SADELLA to Louisiana to initiate the Holy Inquisition in the colony, but Governor MIRO forced the cleric to return to Spain. The threat of the dread Inquisition in Louisiana had passed!

DOCUMENTATION: THE HARDEST PART OF GENEALOGY

CONFEDERATE FLAGS

There were three official Confederate flags...the Stars and Bars, the Battle Flag and the second Battle Flag. The Stars and Bars, with its red and white stripes and white stars on a blue field, too closely resembled the American flag, causing confusion and casualties in the midst of battles.

The Battle Flag, which we have come to know as the Bonny Blue Flag, bears the blue cross of St. Andrew on a red background with 13 white stars. The Bonny Blue Flag, which became a symbol of the Confederacy and inspired the Confederate marching song of the same name, actually predates the Civil War. It dates back to 1810 in Louisiana when a troop of dragoons from the West Florida Parishes captured the Fort of Baton Rouge from the Spanish and flew the Bonnie Blue Flag over the fort of the newly liberated town. Three days later West Florida declared its independence from Spain and the Bonnie Blue flag became its emblem. The Bonnie Blue was never officially adopted by the Confederate States of America, but was flown by five Southern states during the Civil War.

The third flag, called the Second Battle Flag, was nicknamed the Stainless Banner. It was a white flag with a small design at the tip, and so resembled a flag of truce that in March 1865 the Confederate Congress ordered a red bar to be added across one end of the flag.

The Battle Flag or the Bonny Blue Flag is known today as the official Confederate Flag.

DRAGOONS are elite forces of cavalrymen. The name originated in the days when guns had to be fired by a flame, and mounted men carried torches to light their pistols. With their smoking torches they appeared to the more superstitious races in Europe to be riding dragons, which breathed fire and smoke. Thus the term evolved.

GENEALOGY AND THE INTERNET

Two of the major questions concerning genealogy and the Internet relate to documentation and copyright laws. Although the Internet is filled with information, there are few rules and laws to govern its use.

As with other forms of genealogical data, it is the duty of responsible genealogists to document material which they onload on the Internet. According to Vol. 9 #4 (Winter 1997) of the *Forum*, the publication of the Federation of Genealogical Societies, ELIZABETH SHOWN MILLS' new book, *Evidence! Citation and Analysis for the Family Historian*, addresses the problem of citations from electronic media. On page 80 she states,

"Ideal citation styles for materials distributed online but not published in paper form are yet to be decided. This manual treats such material as manuscripts (i.e., unpublished), realizing that some readers will dissent. Genealogical standards accept that publications of significance should be available for future generations, and online transmission does not yet offer that kind of permanence---except as downloaded manuscripts, held thereafter in private files. A number of web sites offer helpful guidance on this issue of sound online citations."

As for questions of legality concerning copyrights, until specific laws are enacted, it seems fair that the laws relating to published material should also relate to electronic media. Common courtesy, and sometimes the law, requires written permission from the author to "borrow" original research and ideas.

HOW CAN ONE ANCESTOR CAUSE SO MUCH TROUBLE?

MONEY IN LOUISIANA

In the early days of Louisiana, coins were a rarity, and trade and commerce were based on various bills of exchange, treasury notes and individual promissory notes, which were made negotiable by registering them with the Superior Council. Finally a system of card money, varying in denomination from 6 sols to 20 francs, was established; each card was signed by the comptroller of the colony and bore the King's coat of arms. The larger of these cards also bore the full name of the governor and ordonnateur, while the smaller bore only their initials.

In 1721 75,000 pounds of copper were coined for use in Louisiana, but the people did not like the coins and complained that they were too large for convenient handling. Despite French laws which prohibited trading with the English and Spanish, trade did flourish between the groups, and Spanish piastres were as prevalent as French francs.

Salaries which colonial officials received indicated economic conditions. In 1721 BIENVILLE, the commandant-general, received 12,000 francs, an annual salary of about \$2000. The commandant of New Orleans received 720 francs; the one at Natchitoches got 1,080; the Mobile commandant served without pay; the commandant of the Missouri district was paid 1,800 francs. In 1721 the cost of a slave from 8 to 16 years was 440 francs; those who were from 17 to 40 sold for 660 francs, representing a large investment.

By 1770 the salary of Governor UNZAGA was 6,000 pesos. The Spanish troops which had accompanied General ALEXANDER O'REILLY to Louisiana required a considerable payroll, so much currency came into the colony as a result of the soldier's pay and from the purchase of supplies. The circulation of so much money brought a relative prosperity to the colony.

SOURCE: Garnie William McGinty. *A History of Louisiana*, NY, Exposition Press (1949)

POPULATION IN THE PARISHES OF OLD IMPERIAL CALCASIEU

The following figures, broken down by race, reflect the population estimates of the U. S. Census Bureau for the five area parishes which originally made up Old Imperial Calcasieu Parish. The date of the estimates was 1 July 1999. The following abbreviations were used: W=White, non-Hispanic population; B=Black population; H-Hispanic population; A/P=Asian & Pacific Island population; A/A=American Indian and Alaska Native population. Each of the categories reflected some growth since 1990. In 1990 the State of Louisiana had a total population of 4,219,179; by 1999 it had grown to 4,372,035.

ALLEN:	Total- 24,218.	W= 16,403; B= 6,245; H=1,507; A/P= 67; A/A=318.
BEAUREGARD:	Total- 32,265.	W= 26,135; B= 5,294; H= 470; A/P=222; A/A=144.
CALCASIEU:	Total-180,607.	W=131,411; B=45,708; H=2,181; A/P=880; A/A=427.
CAMERON:	Total- 8,969.	W= 8,182; B= 575; H= 156; A/P= 40; A/A= 16.
JEFF DAVIS	Total- 31,423.	W= 24,422; B= 6,656; H= 210; A/P= 66; A/A= 69.

Source: Lake Charles American Press (9/2/2000)

The lost cannot be recovered, but let us save what remains; not by vaults and locks which fence them in from the public eye and use, in consigning them to the waste of time, but by a multiplication of copies as shall place them beyond the reach of accident.

THOMAS JEFFERSON, 1791

PILGRIMS AND PURITANS: A DIFFERENCE?

Webster defines the word "Puritan" as "one, who at the time of Elizabeth and the first two Stuarts, opposed traditional and formal usages, and advocated simpler forms of faith and worship than those established by law." Puritans were religious Protestants, who in the 16th and 17th centuries advocated strict simplification of ceremonies and creeds in the Church of England. They wanted to reform their church, removing all Papist symbols and ceremonies, and to get back to the simpler, fundamental teachings from the Bible.

A pilgrim is defined as a religious devotee who travels to a shrine or sacred place. In the United States we apply the term Pilgrim (with a capital "P") to the small group of English immigrants who came on the *Mayflower* in 1620, and the term Puritan to a larger group of English people who came later and established Massachusetts Colony. Actually, both groups were Puritans, people trying to purify their church by applying the principles of the Protestant Reformation. Both were also pilgrims (lower case "p"), who moved from their homes in search of religious freedom. But only those who came on the *Mayflower* were Pilgrims with a capital "P".

WHY DID THE PILGRIMS & PURITANS EMIGRATE?

The reasons for the emigration of the Pilgrims and Puritans were complex. The Protestant Reformation had been sweeping the European continent for almost a century before it reached England. In 1534 by the act of Supremacy, Henry VIII abolished the Catholic Church as the established Church of England and set up the Church of England as the official and only church, with the King himself at its head. Church membership and attendance was compulsory, as was tithing. Services and rituals differed little from those of the Catholic Church, but because it was an extension of the government, abuse and favoritism abounded. Some church officials and clergy never even went near the churches to which they had been assigned. To challenge or to object to church policies was considered treason, since the head of the church was the King.

At that time in England there were many highly educated and intellectual men. They opposed the tyranny of the church, and many wished to reform the church within the structure of the English Church. They wanted the Bible to be their authority, not the church hierarchy. They wanted church membership by consent, not by compulsion, and, furthermore, they wanted an active clergy that would teach and preach. These were the Puritans.

Separatists wanted to separate from the Church of England and form their own churches. Among the Separatists were many groups, differing in ideas and policies. Most of the Separatists who stayed in England favored a highly structured form of church organization called Presbyterianism. Those who emigrated to New England were largely Congregational. The Congregationalists, smaller in number, wanted to reform church policy by giving each congregation control of its own affairs, while retaining its identity with the Anglican Church.

The Pilgrims at Plymouth colony were Separatists; the Puritans of Massachusetts Bay were not, and the Church of England continued to be the official church of the Bay Colony, although the clerical hierarchy was changed. As time passed the Congregational form of church organization and policy came to use in all New England colonies.

A LOT OF WHAT I AM IS WHAT THEY WERE.

Family Tree Topper

PILGRIM SITES THREATENED IN THE NETHERLANDS

The director of the Leiden American Pilgrim Museum is trying to save the last two remaining sites directly connected with Pilgrims' years of exile in Leiden. These sites are the hospital where MYLES STANDISH recuperated from injuries he received while serving in the Dutch army and the remains of the Pilgrims' church. A moss-covered brick wall is the only remnant of the Church of Our Lady where the Pilgrims held services before sailing for the New World. The church was originally a Wallon (French Protestant) church, the ruins of which are known as the "Vrouwenkerk." Plans are being made to tear down the old downtown historic area where the sites are located and to develop the area commercially. If you wish to voice your concerns, contact Cultural Affairs, U. S. A., Consulate General, New York at <nlgovnyc.cul@spacelab.net> or the Leiden Tourist office at <mail@leidenpromotie.nl>.

OTHER VICES. The Puritans and other early religious sects forbade the importation and use of playing cards, called the "Devil's Picture Books." As late as 1784 a fine of \$7.00, a considerable sum in those days, was levied for each deck of cards that was sold. However, in the early 1700s, regardless of the fines, card playing became fashionable in the American colonies. Popular games included cribbage, whist, quadrille and ombre. Invitations to dinners and balls were written on the backs of playing cards. In the late 1700s fashionable ladies had pictures of playing cards on their fans and sometimes in their elaborately coiffed powdered hair and wigs.

THANKSGIVING DAYS

Since the Reformation in Europe, days of Thanksgiving had been set aside to give thanks for bountiful harvests. However, the first Thanksgiving Day celebrated in the New World by English people was not only a day of gratitude for deliverance, but also a time of recreation. Although the exact date of this celebration is not known, it took place in late November or early December of 1621, and lasted about a week. There were competitions in running and leaping and other skills. Stool ball, an ancient form of croquet, was played by both sexes. On 22 February 1630 the first public Thanksgiving Day was held in the Massachusetts Bay Colony (now Boston).

READIN', WRITIN' & CIPHERIN'

Although today's students are taught many subjects, the principal curriculum for early colonial students was not so varied. Girls were generally taught at home or in dame schools. Some were taught to read, write and do simple arithmetic, but sewing, cooking and other household skills were deemed most important. Later, wealthy girls were taught music, a foreign language [usually French], drawing and water colors, and the current dances. Boys were taught at home, then sent to school.

Hornbooks were among the earliest textbooks used in the colonies. Because paper was so scarce and expensive, a thin piece of cattle horn was scraped until it was transparent, then put over the page to protect it. This was placed onto a small board with a handle to help the student hold it at a proper angle. The contents of the page included the alphabet and a religious text, usually The Lord's Prayer or a Psalm.

Hornbooks were valuable teaching aids, but few of them have survived. When more books began to be printed, the old hornbooks were used as paddles for games such as shuttlecock and badminton. The few hornbooks which did survive are found in museums or private collections.

CHRISTMAS CUSTOMS AND TRADITIONS

Many of our customs and traditions for celebrating Christmas are relics and remnants of practices of earlier times. In fact, the celebration of Christmas coincides with the pre-Christian festivals when ancient peoples celebrated the winter solstice and in the short, dark, cold days of winter, offered gifts to the gods to ensure the coming of spring. Although each nation or ethnic group celebrates the holiday season in its own way, most of our modern practices are rooted in the traditions of yesteryear.

In ancient Rome the calendar was divided into ten months, the last one of which corresponded to our December. Their winter festival, the Saturnalia, was a time of great celebration, feasting, good will and general amnesty, lasting for several days. It was a time when alms were given to the poor, and when the masters took the place of servants, actually washing their feet, customs which were continued by early Christians.

Many other traditions associated with the old winter celebrations have been incorporated into our modern Christmas customs. Evergreens have long been associated with the winter season. In many countries, evergreens were said to represent the fabled Tree of Paradise and to have magic powers since they could survive during the coldest winters. Bringing them into the house was thought to ward off evil and to ensure the coming of spring. Ancient Egyptians brought green palm branches into their homes on the shortest day of the year to symbolize the triumph of life over death. Ancient Romans decorated their residences with evergreens during the Saturnalia and the festival of Kalends, which was in early January. There were many other parallels between Kalends and Christmas celebrations.

Certain superstitions and customs were attached to evergreens. It was thought unlucky to bring them inside before Christmas Eve or to throw them out before Twelfth Night. The pine tree was considered to be a symbol of immortality because it remained green all year, yet to sit under a pine on Christmas Eve was considered the equivalent to a death sentence. Special precautions were taken in the disposal of the greenery. In some places, evergreens were burned, while in other areas people thought burning brought bad luck, so the greenery was given to cattle. Burning holly was considered very unlucky.

All evergreens were highly regarded, but those with berries were especially considered a symbol of good luck. The holly tree, considered a female plant, is often called the "holy tree" and much superstition is attached to it. In Roman times holly was sacred to the god Saturn and was used to decorate during the Saturnalia. The plant was turned into new symbolism by early Christians, who believed that the jagged edges of the leaves represented Jesus' crown of thorns and its berries symbolized drops of his blood; therefore witches hated it.

It was also believed that nine leaves of holly tied into a cloth and placed under a pillow would bring prophetic dreams. It was considered bad luck to throw away holly; it must not be burned, but could be given to cattle. Ivy, considered a male plant, was thought to bring good luck. In the Victorian Age when the language of flowers was associated with a message, ivy signified friendship and marriage. The old English Christmas carol "the Holly and the Ivy" tells of their early association with Christmas.

Mistletoe is a Christmas plant whose symbolism goes back into antiquity. The ancient Druids considered mistletoe a sacred plant which provided fertility and protection against evil spirits, and the Celts named it "heal all," believing in its magical powers for healing diseases and warding off disasters. The Romans honored it as a symbol of peace. Kissing under the mistletoe may have evolved from the old custom of a holy kiss of peace or from the belief that mistletoe promoted fertility. In the Victorian era a man could claim a kiss for each berry he picked while standing under the mistletoe. Especially in England, this custom was extended to kissing balls, which were balls of mistletoe, decorated with roses, nuts, ribbon, etc. which brightened up the home at the holiday season. Today we deck the halls, but also the mirrors, mantles and doorways with evergreens and holly, either fresh or artificial.

The word "Yuletide" is associated with Christmas and derives from an Anglo-Saxon word meaning "wheel," signifying the circle of life. Others argue that "Yule" evolved from the old Danish word "Jul," a word which is used for Christmas in Scandinavian countries. Regardless of its origin, the burning of a Yule log, usually an oak, is a Christmas tradition in many European countries, but is especially associated with old England. Its flames were thought to bring good luck for the coming year by "forcing the devil out of the house." Each country had its own name for the tradition and its own customs and superstitions regarding the log. In the part of France known as Provence, the "calignau" was a great log carried into the house by the family while they were singing carols and praying for blessings on the house. The ashes left from the burnt log were kept and used in home remedies. In other parts of France the "fison de Noel" was burned each night during the Thirteen Nights. The ashes of the log are thought to have special powers. Placed under the bed, they protected the house from lightning; touching them healed people and cattle; putting them in the soil helped the corn crop. In Germany and Italy ashes of the log were also said to bring good luck. The often used threat of "ashes and switches" from Santa is actually a mixed blessing; the ashes meant good luck while the switches were used to correct bad behavior.

As wood became scarcer through the centuries, the burning of the Yule log was replaced by the burning of candles. Swedish people began their Christmas celebration on St. Lucia's Day, December 13, with the Festival of Lights, in which candles of all shapes and sizes were burned. Scandinavians burned two Yule candles every evening until the New Year and believed that if a candle went out it was a portent of death.

Christmas trees were originally regarded as unchristian, since they had pagan beginnings. Ancient people believed that trees had spirits, so offerings were placed in the branches to bring good luck. The Romans modified this practice slightly by tying colored rags on sacred trees to ensure good fortune, a custom which still survives in parts of Scotland and India. Ancient Romans and Druids placed apples, cakes, baskets of sweets and apples in the tree, customs which evolved into the present tradition of placing gifts in and under the Christmas tree.

The modern Christmas tree was said to have originated about the 16th century. Although most people think the Christmas tree began in Germany, it actually originated in Latvia and Estonia. Christmas trees are mentioned in 1510 at Riga and in 1514 at Reval. The early Christmas Eve celebration with the tree verged on paganism; the people danced around the tree, then set it on fire. In 1531 in Alsace, which was then a German territory, trees were sold in Strasburg to be placed in homes at the Christmas season, but they were left undecorated. In some provinces of France and Germany there were forest ordinances which limited, or even prevented, the use of evergreens at Christmas. In Ammerschweir a law stated that no one could have "more than one bush of more than eight shoe lengths."

As time passed and Christmas trees became more popular, families began decorating their trees. At first all ornaments were homemade...fruits, pine cones, lace bags filled with sweets, painted eggshells, strings of berries, ribbons, gilded acorns and nuts, and loops of colored paper. At night wax tapers placed on the tree were lit, transforming a mundane forest object into a magical tree about which many legends were told. Gradually the tradition spread throughout Europe. In 1755 in Berlin, some of the decorations on the trees were gold-foil wrapped potatoes. Christmas trees were known in England as early as 1789, but did not become popular until about 1830. In 1816 a German princess brought the custom to Vienna, and about 1830 the tradition came to Denmark and Norway. France began having Christmas trees about 1840 and Sweden followed in 1863. Queen Victoria of England, whose lineage was predominantly German, had an elaborately decorated Christmas tree for her royal children in 1848.

German settlers brought their custom of decorating a tree for Christmas to America. The first recorded mention of a Christmas tree in America was at the Moravian community of Bethlehem, Pennsylvania, in 1747. It was not an evergreen tree, but a wooden pyramid covered in evergreen branches, decorated in candles and apples. This style of "tree" was popular in Europe. In 1825 Philadelphia's

Saturday Evening Post described "trees visible through the windows, whose green boughs are laden with fruit..." In 1850 *Godey's Lady's Book*, a fashionable magazine, showed the famous picture of Queen Victoria and her family around their elaborate Christmas tree, a picture which had been published two years earlier in the *London Illustrated News*. From then on, the custom became increasingly popular.

The earliest commercially made tree ornaments were made from a soft alloy of lead and tin by the toy makers of Nuremberg. They were made in geometric shapes, such as crosses and stars, and were multi-faceted to reflect the light from the candles. The first glass-blown ornaments, basically icicles and balls, were made in a cottage industry near Nuremberg in 1840. They first reached American in 1860, about the time the first references were made to using strings of popcorn on Christmas trees.

By 1870 commercially made ornaments were readily available. In 1882 fancy glass balls were advertised for about a penny apiece, while ornaments of silver or gilt-stiffened paper sold for about 10¢ a dozen. Other ornaments included fancy paper and cardboard ornaments in the shapes of animals, toys, carriages, stars, moons, ships, fishes, turnips, etc. In 1880 hand-made glass balls imported from Germany were less expensive than the elaborately embossed paper ornaments so loved by the Victorians.

Lighted candles on drying trees presented constant fire hazards, so buckets of sand or water were kept in the corners of the rooms. Surprisingly, there were not as many fires from the candles as one might expect, but contemporary newspapers give accounts of some tragic holiday fires. In 1882 Christmas tree candles were advertised in assorted colors, selling for 25¢ a pound. There were various types of brackets to hold the candles on the tree, selling for 4¢ a dozen for plain brackets. As electric lighting developed, candles were replaced by electric bulbs. In 1923 President Calvin Coolidge started the tradition of the National Christmas Tree Lighting Ceremony which is held at the White House every year.

The old Roman custom of decorating with apples and nuts evolved logically, as the harvest had not long been over. The Druid priests of ancient Britain were said to have decorated oak trees with golden apples in celebration of the winter solstice festivities. Apples and nuts continued to be part of the Yuletide tradition. German parents often hid a coin in an apple for the children. Gilded nuts brought glamour to holiday decorations and symbolized a hope for prosperity in the coming year.

Special beliefs and customs have developed about animals at Christmas. Christmas Eve is a sacred night, when magical things are said to happen...roosters may crow in the middle of the night, animals can talk and bees in their hives hum old carols. Yule straw, with its connection to the stable at Bethlehem, is strewn on the floor or placed under the tablecloth in Poland and Sweden. Birds and animals are given extra food at this time.

Many people have sworn that trees have miraculously burst into bud and plants into flower out of season during Christmas. Therefore, special trees and plants were considered sacred and are interwoven into the legends of the area. Among these was the Rufus Tree, a venerable oak in the New Forest of old England, was said to have burst into bud at Christmas time. It was the site of the death of the son of William the Conqueror, King Rufus of England, who was fatally struck by an arrow. His death was mysterious; it was never determined whether it was a result of a hunting accident or an assassin's arrow, but upon his death his younger brother Henry, who desired the Crown, became king. People said that the tree was the site of a martyr's death, and, therefore, it miraculously budded at Christmas. In many countries branches of cherry trees and other flowering bushes were brought into houses on St. Andrew's Day (November 30); the branches were put into warm water in a warm room, "forcing" them to bloom at Christmas. English gardeners raised Christmas roses, which were especially prized in a time when little else was blooming.

Although in many countries New Year's is the time for gift giving, in the United States and other

countries Christmas is the traditional time for exchanging presents. The bringer of gifts is called by a variety of names...Santa Claus, Kris Kringle, St. Nicholas, Father Noel, Sinterklaas. St. Nicholas with all the variations of his name was a real saint who was born in Asia Minor. He was the protector of the young, as well as the patron saint of travelers and pirates. His symbol was three golden bags, which evolved through the years as three golden balls the symbol of a pawnbroker. Originally he was depicted as a lean figure with a sad face, wearing dark robes and riding a gray horse, but cartoonists and authors, such as Washington Irving and Clement Moore (who wrote "Twas the Night Before Christmas"), changed his appearance to the jolly, rotund fellow we know today. In some Louisiana stories Santa's sled has been changed to a pirogue and his reindeer have been exchanged for alligators, but the happy spirit of giving is the same.

The tradition of giving presents during the winter solstice is also rooted in antiquity. During the Middle Ages this practice evolved into the English "Boxing Day," when special boxes were given to the poor, and employers and customers gave small sums of money to struggling apprentices. These practices developed into our modern-day customs of giving food to the needy and bonuses to employees at Christmas. In Italy gifts are given from a large clay jar called the "Urn of Fate." In Mexico small gifts and candies are placed in a pinata; when the pinata is broken with a stick, the goodies fall out, adding joy to the day.

Music has always played a part in celebrations, so it was natural for the tradition of singing Christmas carols to develop. At first, folk tunes and later austere Latin hymns were sung at Christmas. The old French "carole" was a spirited song and ringdance, which, by 1300, was adopted in England. Then the churches altered both the words and music to be more sedate and religious, and in old French Catholic churches the genealogy of Christ was chanted at Midnight Mass. During the time of the Commonwealth in England, "Popish" practices, including the singing of carols, were abolished in England and the American colonies. However, caroling became popular again when the Stuarts came to the throne. During the Victorian and Edwardian eras the custom of carolers going from house to house gave new vigor and appreciation to the old carols. Singing and listening to Christmas carols is still popular in Christian countries. In Louisiana some of them may be sung in French or in English, with a French accent.

The Christmas feast is another tradition that we all enjoy. Some dishes have special meanings. The Christmas pudding or plum pudding, topped by sprigs of holly signifying good luck, so much a part of a traditional English feast, have been replaced by cakes and pies in the U. S. It is said that mince pies with all of their spices are redolent reminders of the frankincense and myrrh of the first Christmas. The interwoven strips of dough on the upper crust are said to recall the straw in the manger. While turkey graces the tables of many Americans, roast goose is a treat in England and France and carp and dumplings are eaten in Czechoslovakia. Hams or pigs are traditional Christmas fare in many countries, reminding us of the feasts of medieval Europe in which a gaily decorated boar or hog was paraded around the table on an immense platter. Wassail bowls were filled with traditional Christmas drinks made of hot, spiced ales; sometimes bits of toasted apples, known as lamb's wool, float in the wassail. In keeping with the Christmas spirit, Oscar Wilde said, "After a good dinner, one can forgive anybody, even one's own relatives."

Christmas cakes and breads are a part of the festivities. Cakes in the shape of Yule logs are a French specialty. In many parts of France, rolls, cakes and pastries were shaped into crescents and given to the poor on Christmas day. These offerings, shaped like an animal's horns, may have been a substitute for the ancient sacrifice of oxen. Today many of us enjoy crescent shaped rolls and pastries, rarely thinking of its ancient significance. In Sweden and Denmark "Yule Boars" were baked to bring good luck. These were cakes in the shape of a pig and were made from the last harvesting, usually of corn. In Poland small wafers known as "oplatki" were exchanged with friends, just as we exchange Christmas cards. Following the ancient Roman custom of giving sweet treats so that the year might be filled with sweetness, many Europeans gave Christmas cakes and loaves to their friends and relatives.

Many of the scents and aromas associated with the Christmas season have ancient origins. Originally used to disguise the foul odors which permeated the homes during the winter when windows could not be opened, spice-filled pomanders and potpourri were also thought to prevent diseases. Today their use is largely for decorative purposes.

The custom of sending greeting cards to friends and relatives at Christmas time is of relatively modern origin. Christmas cards were introduced into England in 1846 and dealt with religious subjects, but soon other themes such as children, snow scenes, Santa Claus, and birds were featured. Sending Christmas cards did not become popular until about 1862. In the decades before Christmas cards were sent, visitors left their personal calling cards, many of which were decorated with birds, flowers or cupids. Some young men, hoping to convey a special message, added small silk ribbons tied in a love knot to their calling cards. The days of calling cards have vanished and today millions of dollars are spent on Christmas cards.

One of the unique folk customs found throughout Europe was Christmas masking or mumming, disguising oneself in elaborate costumes, animal skins or other get-ups, and singing, dancing or giving a play. Called mummers, geese dancers (from disguise dancers) or morris (merry) dancers, these performers swung jingle bells and many danced with a sword. Sword dancing was popular all over Europe as part of the Christian celebration, and undoubtedly harkens back to antiquity when heroes reenacted their daring escapades. This custom became very popular in England in Tudor times when, on October 31 a "Lord of Misrule," usually a member of the nobility, was elected to preside over the revelry from Christmas through Candlemas (February 2). There were special ceremonies for him and his crew, something like the Mardi Gras festivities in Louisiana today.

The period of Puritan rule in England and New England in the mid-1600s was a time of morality, severity and bleakness. The Puritans treated Christmas like any other working day and "put down" anyone who observed the day with any sort of celebration. Fines and imprisonment were given to those who treated the day as a holiday. The "Lord of Misrule" was one of the objects of Puritan attacks, and the custom died out. While the Puritans of colonial New England shunned ceremonial Christmases, the South became the land of tradition. In some parts of the Old South, immigrants brought a revival of the old practice of mumming and wearing disguises. Men, known as "Fantastics," wore costumes or disguised themselves in sheets, parading, roaming the streets and going from house to house with Christmas greetings and small presents. A line from an old Medieval Mummer's play has been incorporated into a holiday song which is familiar to all of us..."Christmas comes but once a year, and when it does it brings good cheer."

Charles Dickens wrote, "After all, a Christmas without snow is only half a Christmas," but many southerners have roses and poinsettias, hunts and barbecues instead of snow. Southern Christmases incorporated many of the old customs from many lands, but also included some more modern improvisations and ideas. There were still evergreens and holly, Christmas trees and caroling, but hot, spiced wassail was replaced by the eggnog bowl, a traditional southern holiday drink, such as Martha Washington served. Traditional morning hunts often followed an early breakfast. Huntsmen fired guns; others, shot into the air, just for the sake of making noise, just as their ancestors might have done to scare evil spirits away. Firecrackers and Roman candles were popular. In 1878 a Savannah, Georgia, newspaper editor complaining that great sums of money were being spent "in the useless and dangerous display of fireworks" and many people thought that the "roman candle battles on public thoroughfares to be abominable." Along the banks of the Mississippi bonfires are still lit on Christmas Eve, bringing to mind ancient pagan practices of the winter solstice.

Christmas was a time for parties and weddings. It was the custom in many Southern homes, especially in ante-bellum days, to present a gift to all visitors who yelled "Christmas gift." This practice was especially popular with the black slaves, who were given clothing, treats, perhaps a small coin...and a holiday. Before the War Between the States southern people of means entertained lavishly at Christmas festivities; people of more modest status had simple gatherings for family and friends. But

the war took a heavy toll on the South. Many family members were lost forever; the silver and crystal that graced the heavily laden tables had been stolen or sold; food was scarce and expensive, and no one had money. But the spirit of the South had not died! The women served simple meals, sometimes inventing new recipes to incorporate what they could find for ingredients; they placed candles in the windows and put evergreens into empty corners of the house where furniture had previously stood; they cut bits of colored paper, strung popcorn and decorated a tree. They made dolls and toys from bits and pieces for the children. They gathered their courage, said prayers and called on friends. And slowly, times grew better.

Poor indeed was a southern family who could not afford oranges for the children. There were treasured gifts, special treats, and golden balls of sweet juice. Farm women bartered for them, while city women saved their meager pennies to buy them. The oranges were shared with those who did not receive them. Their peelings were saved for pudding cakes and potpourri.

Until about 1750 the old Julian calendar (seen as O.S. for "Old Style", when reading a date) gave the date of Christmas as January 5. When the Gregorian calendar was adopted, the date for Christmas was changed to December 25. In some areas of England and the U. S., both the "new" and the "old" Christmas were celebrated. The "new" Christmas on December 25 was the holy day, celebrated with church services and Santa Claus, while the "old" Christmas on January 5 was the holiday, celebrated with traditions from earlier times, such as masquerading and mumming. Louisiana and Arkansas were the first two states to declare Christmas a legal holiday. They were followed by Alabama in 1836, Connecticut in 1843 and later by the other states.

Many superstitions have arisen about Christmas. The following are some old folk beliefs:

1. Don't wear new shoes on Christmas Day. They will hurt forever, and may lead you into catastrophe.
2. Washing a Christmas present before you give it washes away the good luck.
3. Letting a fire go out on Christmas morning will bring bad luck.
4. Eating an apple at midnight on Christmas Eve will guarantee good health for the coming year.

All of the customs and traditions of Christmas have evolved from ancient practices which have been altered and handed down through the years and generations. Pagan celebrations have been refined and new customs added to make our modern Christmas celebrations. From decking our homes with greenery and decorations to singing carols, we are continuing the traditions of our ancestors.

SOURCES: Several sources, including
Hollis. *The Country Diary Christmas Book*
Kane. *The Southern Christmas Book*
Miles. *Christmas Customs & Traditions*
Snyder. *The Christmas Tree Book*

GOLD, FRANKINCENSE & MYRRH

According to Christian tradition the gifts that the wise men brought to the baby Jesus were frankincense and myrrh, which at that time were the most valuable commodities of the Near East. Frankincense and myrrh are both aromatic resins, products which the ancient world desired, and the southern part of the Arabian peninsula which produced them was the wealthiest place in the known world. Only in two remote areas of the world...in the southern part of the Arabian peninsula and across the Gulf of Aden in Africa...did the trees grow which produced the resins. Through a peculiar combination of soil, temperature and rainfall, the trees produced the priceless resins. The trees were tapped, much as pine trees and sugar maples were tapped, by making slashes in the bark. The tree emits a milky fluid which after a few months hardens. Frankincense is formed in small amber tears,

while myrrh comes from great reddish globs. The drops and globs are gathered by the king's slaves or criminals who were sent to work at the site.

Frankincense and myrrh were much desired by the rest of the world, and the Arab kingdoms in the incense kingdoms controlled the trade; as a result, they were the wealthiest land at the time. Frankincense, from which we get the word "incense," was used mostly in religious ceremonies. The Romans used it in cremation ceremonies; Pliny the Elder, the great Roman historian, tells that a whole years' production of incense was burned during the cremation of Peoppaea, the wife of the Emperor Nero. Myrruh was used in many medicines and cosmetics. Queen Hatshepsut of Egypt used it in lotions or perfumes.

The desire for such luxuries helped develop the ancient world. Camels were domesticated and trained to carry heavy loads through the deserts. Paths were turned into trails, and trails became roads. The remains of old custom houses have been found along with frankincense routes; chieftains or rulers of lands along the way from southern Arabia to Rome demanded a toll for passing through their territories.

NEW YEAR'S TRADITIONS

The old year is dying and the new year is being born. It is a time of new beginnings, a time of resolutions to do better in the new year, and a time for feasting and celebration. Traditionally the old Scottish song, "Auld Lang Syne" is sung at the stroke of midnight. Along with good wishes to friends and hope for better things to come, there are many superstitions and omens associated with New Year's Eve and New Year's Day. It was an auspicious day for looking into the future, so fortune telling with tarot cards, tea leaves and other articles was popular.

In France, New Year's Day is a more festive occasion than Christmas. Families gather for feasting and celebration, while children's stockings are filled and presents are exchanged. Formal calls are paid on other families.

In Germany "New Year boxes" were given to trades people from their best customers. Dancing and parties completed the day. One of the popular games at parties was "bleigiessen" in which special pieces of lead were boiled over a candle. Each guest took a spoonful of the melted lead and immersed it into a cup of cold water. Whatever shape the lead took would determine the future...a heart for love, a shoe for travel.

Lithuanians placed nine items..bread, cradle, death's head, key, ladder, money, old man, old woman and a ring...all made of baked dough under nine plates. Each of the items had a significance. Each guest was allowed three turns in lifting the plates to determine his future.

The custom of "first footing" is observed in many countries, including England and China. It is the general belief that the first visitor on New Year's Day will affect the welfare of the house for the rest of the year. A woman visitor meant bad luck; therefore, to assure good fortune some families actually hired a male to be the first to visit the house. Traditionally, chimneys were cleaned early on New Year's morning to get a clean start for the coming year. It was assumed that no visitor would come earlier than the chimney sweep. In the north of England and Scotland a male is hired as "first foot" or "lucky bird" to come to the home on Christmas and New Year's. He must bring a gift for the house, such as a sprig of evergreen, an oatcake or "sweeties." In some parts of England, Germany and China it is still considered ill fortune to meet a woman first on any day when going out of the home.

It was important that the "first foot" be dark-haired, as a blonde or redhead would mean bad luck. This belief is probably derived from an ancient dislike of the dark-haired natives or Celts for the fair-haired

invaders, such as the Anglo-Saxons or Vikings. The "first foot" was also required not to have a flat foot, but to have a high arch, a foot that "water could pass under," another racial contrast hailing back to olden days.

Eating and drinking were a big part in Scotland's New Year, called "Daft Days." There were some fire customs similar to that of Halloween. They built bonfires which burned out the old year; they fumigated and purified houses and barns with burning juniper.

In Atlanta and other parts of the South, most houses opened their door to visitors in the afternoon. A formal invitation was not necessary; everyone just came, and even the humblest man in the street was welcome to go in for a slice of cake and a drink. Even after the War Between the States, the custom continued, although the decorations and menu were plainer.

New Year's is an auspicious holiday, promising blessings for the coming year, so many superstitions and folk beliefs have developed about that special day. A few of them are:

1. The first pitcherful of water from a well brought good luck.
2. To insure good luck, eat black-eyed peas; for financial success or money, eat cabbage.
3. Whatever you do on New Year's Day, you will do the rest of the year; so if you bake on that day, you will be baking the rest of the year.
4. If you have no money on New Year's Day, you will have none for the rest of the year.
5. If you sweep on New Year's Day, someone in the family will not be with you next year.
6. Cutting hair or nails on New Year's Day will cut good fortune.
7. First letter of the New Year will bring deep trouble or grief.

SOURCES: Several sources, including
Kane. *The Southern Christmas Book*
Miles. *Christmas Customs & Traditions*

THE OLD FASHIONED WAY

Today's genealogists are actively engaged in research via computer. There is much to be gleaned from the Internet, but do not forget that, like other research, information from the Internet, CD Roms or even books should always be suspect until verified by primary documents.

Also remember that the old fashioned method of storing or publishing your work may be the best. Papers and books survive for hundreds, and in some cases, even thousands of years, but a computer is outdated quickly. Remember that any electronic storage of data...from tape players to computers...will have to be continually updated. When parts are no longer available for older machines, the data that they produced will no longer be able to be recovered or read. After you are gone, who will keep up the effort, as well as the expenditure of funds, of constantly updating information and machines?

We do not know what the future holds. Perhaps the form of energy may be changed; perhaps computers will be by-passed for some unheard-of new invention. But you can always read a book and retrieve ideas from it. By all means, use your computers to extract and organize your research. Even if you do not publish a book, keep hand-written or typed copies of your data so that future generations may benefit from your work.

SOURCE: *The Heritage*, Vol. 9 #3 (Fall 2000), NE PA Genealogical Society, Inc.

HELPFUL HINT from Member Elizabeth Fetner. A walkie-talkie would be very useful when people are searching cemeteries for burial sites. They are not very expensive and provide a measure of safety in larger cemeteries. They also let you keep up with the progress and location of other researchers.

ANOTHER FAMILY TRADITION PROVEN WRONG!!
Contributed by MARGARET DODSON FINDLEY, Member #404

Stories passed down through the years as "Family Traditions" are to be viewed with suspicion! One of the best ones is that "Great-Great-Granny was an Indian Princess!" How many times have you heard that one?

Curiosity about a family tradition is what prompted my "digging for dead relatives!" All of my life, my sister, who is fifteen years older and fifteen years wiser than I, has assured me that one of our grandfathers was General JOHN STARK of the Battle of Bennington in the Revolutionary War. I was told that his bust stood in the rotunda of the capital (which it has in years past) and that the Battle of Bennington was the turning point of the Revolutionary War (borne out by history books).

Years later when I asked my sister, "Where is the proof?" she replied, "Daddy said it and I never doubted it." "That's IT?" I exclaimed, and added, "Well, guess what---I never believed it!" Thus began my love affair with looking up my family tree!

During the next ten years of genealogical research, I proved without a doubt that General STARK **MAY** have been our very distant cousin back in Scotland, but is certainly not in our direct line. Of course, this displeased certain members of my family, particularly a sister-in-law, who stated that, "If General STARK is not our relative, I don't care anything about all this!"

While doing research on my STARK family in Mississippi, a Carroll County court record revealed that this family tradition had indeed been perpetuated through the generations. In 1872 a newspaper account of my great-great aunt stated that she was a great-granddaughter of the famed General JOHN STARK! **BEWARE OF FAMILY TRADITIONS!**

GENEALOGIST'S RESOLUTION FOR THE NEW YEAR

1. I will note all sources and record facility that houses them.
2. I will call the relatives I think I have time to talk to.
3. I will double check dates as I put them into the computer and never assume that something is "close enough."
4. When I hit a brick wall, I will begin to search through my material again to see if I missed a clue.
5. I WILL do a chronology! One that includes births, marriages, deaths, city directory, census, naturalization and obituaries.
6. I will use a pencil.
7. I will have 2 copies of my research and keep one at another location.
8. I will learn how to use the Family History Center.
9. I will visit all available repositories and not assume that all materials housed within are the same.
10. I will read my society newsletter and stay current on society activities and the newest books available at my local library.

SOURCE: *Newsletter*, Vol. XV, No. 1 (2000), Jefferson Genealogical Society, Metairie, LA

A WORD TO THE WISE. We all see mistakes in grammar and spelling in original records, printed information and other people's work. Never correct these errors, but call attention to them by inserting "sic" after the error, using parentheses. "Sic" stands for "spelling incorrect" and indicates that the error was on the original source and was not one created by the researcher.

PIERRE VINCENT

Contributed by MARTHA JEAN ELLIS, Member #927

PIERRE VINCENT, a refugee from old Acadie, is the ancestor of the Acadian VINCENTs in southwest Louisiana. Born about 1748, he was the son of JOSEPH VINCENT and MARGUERITE BODARD. His family can be traced to some of the original settlers of Port Royal.

Although trouble had been brewing between the French and English in North America for many years, the Acadians continued with their agrarian way of life. In 1755 the situation came to a head. The English, as a result of the Treaty of Utrecht gained the Acadian homeland. In the autumn of that year the Acadians were sent from their homes to a variety of places. PIERRE VINCENT, who was about 7 years old at the time, was shipped to the British colony of Virginia, along with his father, mother and sister, MARIE.

Virginia refused to accept the exiles for many reasons. In the Williamsburg harbor smallpox broke out in the ships, killing many of the unfortunate Acadians. At last the ship sailed for England, where the Acadians were imprisoned. JOSEPH VINCENT, the father of the family, died in prison at Southampton. Finally the British and French governments came to an agreement about the exiled Acadians, and the VINCENTs were sent to France.

Ironically, France did not want these "step-children" either. They were considered foreigners, since they had been away from France for generations; they were also a drain on the public treasury, for they owned no land and had no skills. Various plans were made to send the exiles different places. In 1765, ten years after their exile, PIERRE VINCENT and his mother and sister were among the 78 Acadian families who were sent to settle at Belle-Isle-en-Mer, a barren rocky island in the Atlantic off the coast of Brittany. As could have been predicted, the Acadians could grow nothing in the barren soil and stone, and many died there, including PIERRE's mother, MARGUERITE BODARD.

Again the Acadians were moved. This time they were scattered in the maritime ports of mainland France. And again, they were not accepted by the people.

In 1783 France ceded the Louisiana Territory to Spain. About this time PEYROUX de la COUDRENIERE began his project of bringing the Acadians back to North America. After much negotiations, in May 1785 the Spanish allowed the first group of 156 Catholic Acadian settlers to come to Louisiana. By the end of the year seven more ships arrived, carrying more than 1,500 Acadians to a new life in Louisiana.

PIERRE VINCENT was on the third ship, *Le Beaumont*. Almost thirty years after his exile from his home in old Acadie, on 19 August 1785 he sailed up the Mississippi River. From there he went west to settle on lands where the Vermilion River met Bayou Que de Tortue, near the present-day town of Milton in Lafayette Parish.

On 12 January 1788, VINCENT married AGNES BROUSSARD. They had both been on *Le Beaumont* and had arrived in Louisiana at the same time. AGNES BROUSSARD was the widow of PIERRE POITIER. However, tragedy seemed to stalk VINCENT, and his new wife died shortly after the marriage.

VINCENT married again, on 20 April 1790, to CATHERINE GALMAN, the widow of BENJAMIN/BENOIT HARGROVE. They became the parents of the following children:

- (1) JOSEPH VINCENT, b. 1791
- (2) JEAN BAPTISTE AIME VINCENT, b. 1797
- (3) MAXIMILLIAN VINCENT, b. 1800
- (4) MARIE VINCENT, b. 1806
- (5) ONESIME VINCENT, b. 1807

(6 & 7) ALEXIS and FRANCOIS VINCENT (twins), b. 1809

(8) PIERRE, Jr.

They also raised FRANCOISE HARGROVE, CATHERINE GALMAN's daughter by her first husband.

PIERRE VINCENT died in late 1826 or early 1827. The date of CATHERINE GALMAN's death is not known.

Their son, PIERRE VINCENT, Jr. married SARAH CELESTE "SALLY" RYAN, the daughter of JACOB RYAN, Sr. and MARY ANN HARGRAVE. The RYANs had come from Georgia about 1792 to settle at Perry's Bridge, a community south of Abbeville, Louisiana. The following children were born to the young VINCENTs:

- (1) OLIVIER VINCENT, b. 1817
- (2) SIMEON VINCENT, b. 1820
- (3) ISAAC VINCENT, b. 1824
- (4) MERECELIEN VINCENT, b. 1825
- (5) MARCELITE VINCENT, b. 1829
- (6) LASTIE VINCENT, b. 1831
- (7) ANNIE VINCENT, b. 1834
- (8) MARIE MILLETTE VINCENT, b. 1837
- (9) THOMAS VINCENT, b. 1840
- (10) PIERRE VINCENT, b. 1843
- (11) URSAN VINCENT, b. 1845

In 1817 JACOB RYAN and his family, including the VINCENTs, decided to move west to the unsettled land along a lake, which was then unnamed. There were few settlers and no law in the area regarded as a part of the Rio Hondo territory. The lands RYAN settled would become downtown Lake Charles.

PIERRE and "SALLY" VINCENT settled on lands across the Calcasieu River. Their homesite became the foundation for the community now known as Vincent's Settlement.

SOURCE:

Jim Bradshaw. "The Vincent Odyssey"

BAPTIST MEADOWS AND THE BAPTIST ORPHANAGE

The Baptist Orphanage of Lake Charles was established right after the turn of the century on the site of present-day St. Louis Catholic High School. The area in which it was located was called "Baptist Meadows" and was roughly located south of Iris Street, east of Common Street, west of Louisiana Avenue and north of 12th Street. Old records show that most of the area was virgin prairie, but trees, were planted when homeowners bought the lots.

In the northwest corner of Baptist Meadows, also seen on old plats as "Hutchins" or "Amelia C.", is the old Catholic Cemetery on the corner of Iris and Common Streets. This cemetery is the burial place of many early Catholic residents.

Vintage oaks, large old azaleas, rose gardens and historic homes make the old section of Lake Charles a true "Garden District."

SOURCE:

Kickshaws, Vol. 3, #1 & 2 (Spring 1996), Calcasieu Preservation Society

SWEENEYS WERE AMONG FIRST SETTLERS OF GRAND CHENIER

Contributed by W. T. BLOCK, Member #676

JOHN WILLIAM SWEENEY was born at Pikesville, near Baltimore, Maryland, in 1807, the son of JOHN W. SWEENEY and MARY OWEN. It is believed he was orphaned at an early age and may have been reared by grandparents. By 1830 he apparently was living at Roanoke, Virginia, where on June 14, 1832, he married SARAH JANE HICKOK, daughter of JOHN HICKOK and HANNAH MURRAY. Their oldest daughter, MARY ELIZABETH, was born in Roanoke on August 14, 1833.

Soon afterward, the SWEENEY couple moved to Hinds County, Mississippi, where son HENRY SIDNEY was born on Feb. 29, 1836, and SYRENAH JANE died in infancy. In late 1839 or early 1840, the SWEENEY family followed their friends, the MILLEDGE McCALLs, to Grand Chenier, Louisiana, where they became the third or fourth white family to live there. It is difficult to understand why either family left Mississippi since the Federal government had just opened up one million acres of former Choctaw lands for settlement. SWEENEY family traditions believed that SARAH JANE traded a gold watch and other items to an Attakapas chief for the lands that they would farm cotton on for the next 50 years.

During the next 20 years, several other SWEENEY children were born, namely, HARRIET, born June 14, 1841; SARAH ELLEN, born 1844; JOHN W., born March 6, 1846; JAMES HILL, born Sept. 25, 1849; GEORGE CARTER, born Oct. 6, 1851; ANDREW, born Aug. 18, 1856; FRANK N., born May 5, 1859; and VIRGINIA, born Feb. 25, 1854.

During the antebellum years, the SWEENEY family raised 25-30 bales of cotton annually, which they shipped to Galveston. The Civil War dealt harshly with the SWEENEY siblings. ISAAC BONSALL, Sr., the husband of MARY ELIZABETH SWEENEY, was killed at the Battle of Mansfield, and WILLIAM McCALL, husband of HARRIET SWEENEY, also died in the Confederate service. "LIZZIE" BONSALL's son, ISAAC, Jr., was a pioneer physician at Cameron.

One story about JOHN W. SWEENEY occurred about 1870. He badly mangled his wrist in a cotton gin, and it had to be amputated "Grand Chenier style." JOHN McCALL, HARRIET's brother-in-law, had amputated several limbs as a surgeon's assistant at the siege of Vicksburg. At first SWEENEY had to be "anesthetized" with a quart or more of whiskey to kill the pain. Afterward McCALL used a razor, hacksaw, needle and thread to remove and sew up the mangled forearm. SWEENEY lived on for about 16 years more until his death on Aug. 17, 1886.

After her husband was killed, LIZZIE BONSALL married again and died at Grand Chenier in 1916. HENRY S. lived out most of his life at Sulphur. HARRIET also married again and lived out her life at Grand Chenier. SARAH ELLEN married JULES BOUQUET and died in Texas in 1889. After serving as Cameron Parish sheriff, JOHN W. Jr. died at Sugarland, Texas, in 1931. JAMES HILL (the writer's grandfather) raised cotton at Grand Chenier until he died in 1891. Dr. CARTER SWEENEY practiced medicine at Grand Chenier from 1875 until 1910, and died there in 1922. Rev. FRANK SWEENEY held several Methodist pastorates in South Louisiana until he died in 1936. VIRGINIA married JIM LOGAN and died in Port Arthur in 1936.

The SWEENEYs had one more tragedy to endure. Son ANDREW ginned 15 bales of cotton in Oct., 1881, when he was engaged to marry MARGARET DOLAND. He loaded his cotton aboard the schooner *Two Sisters*, bound for Galveston, where ANDREW planned to buy his wedding suit, furniture and kitchen utensils. During the night the *Two Sisters* filled with water and sank, and the 5 men aboard floated away on cotton bales. During the night ANDREW drowned, but his body was never found.

After her husband's death, SARAH JANE SWEENEY lived out her life in the household of her son JAMES HILL, and she died at Grand Chenier on June 30, 1893. Most of the old SWEENEYs are

buried in McCall Cemetery, but tombstones don't survive for many of them.

SOURCE: Reprinted from *Cameron Parish Pilot*, Cameron, LA., July 22, 1999.

(EDITOR'S NOTE: The SW LA Genealogical & Historical Library at 411 Pujo St., Lake Charles, LA contains a large collection of J. W. Sweeney genealogy, which was donated by W. T. BLOCK. He also has a huge Sweeney genealogy on his website <<http://block.dynip.com/wtblockjr>>

EARLY PROTESTANT RECORDS IN THE CATHOLIC CHURCH

Member HAROLD HAYES has long been interested in how our Protestant forefathers availed themselves of the rituals of the Church in Spanish Louisiana, and wondered why marriages were preformed by a priest, but not in the Church, and a record entered in the Church records in a separate place, usually labeled Protestant Marriages. The reasons for this were revealed to him while reading in *The Louisiana Purchase Bicentennial Series in Louisiana History*, specifically, Vol. II *The Spanish Presence in Louisiana*, p. 168, which stated in part "What English common law called informal marriages without benefit of documents, licenses, blood test, or other trappings of the metropolis, the Spaniards considered "clandestine marriages", and...A royal order in 1792 decreed that Protestants of whatever set were still free to marry each other, or even Catholics, but the ceremony was to be performed by a Catholic priest before two witnesses and with the approval of the local commandant. Such a formula had been established at the Council of Trent..." HAROLD sent an example of such a marriage from the text of Fr. Donald Hebert's *Southwest Louisiana Records*, Vol. 1A (1750-1800) as follows: HAYES, MARY - Lutheran (BOSMAN and MARTHA IVY of this parish) m. Monday, 27 Oct. 1800, JOHN LYONS - Lutheran, of Virginia (JOHN and ANNE AHART). Wits. BOSMAN HAYES, JAMES ANDRUS, JOSEPH ELAH ANDRUS. Fr. PEDRO de ZAMORA (Opel. Ch. V. 1-B Protestant Marriages - 1787-1830, p.7)

SOURCE: *A La Pointe*, Vol. 9 #2 (1998), Pointe de la Englise Historical & Genealogical Society, Church Point, LA

[EDITOR'S NOTE: HAROLD HAYES is also a member of SWLGS.]

POOR SPELLING OR JUST A SIGN OF THE TIMES?

How can my ancestor's name be spelled in as many as ten different ways? Were these people just darn poor spellers, individualists, or what?

To understand the spelling of surnames in various ways, we need to go back to just spelling in general. Our ancestors did not have spell check or even the common ordinary dictionary in the earlier times. In England, the first dictionary of any kind was compiled by Nathan Bailey in 1721. In 1755 Samuel Johnson published a dictionary which established a style standard for works of its kind.

In America it wasn't until 1828 that Noah Webster published a dictionary. It took two generations, however, until standardized spelling became the proper thing to do. The norm until then was for people, educated or not, to spell phonetically. For this reason, the same person might spell a particular word 4 or 5 different ways in the same document.

What about surnames? The same was true with them and, furthermore, there was no standardized version to follow. You wrote what you heard.

SOURCE: *Heir Mail*, Spring 2000, Crow Wing Co. Genealogy Society, Brainerd, Minnesota

MAYORS OF GUEYDAN, LOUISIANA
(Contributed by ZILDA HEBERT-FROGUE, Member #1012)

H. B. WHITE	Aug. 9, 1899 to Sept. 5, 1899
A. L. GRAHAM	Nov. 5, 1899 to Jan. 6, 1900
J. T. GILLENTINE	Appointed Aug. 7, 1900-April 27, 1901
O. M. JONES	June 4, 1901 to May 13, 1903
March 9, 1903 --- Appointing commissions to hold elections	
T. J. CURTIS	May 20, 1903 to Feb. 7, 1907
J. W. MEYERS	May 2, 1907 to Aug. 6, 1907
J. T. GILLENTINE	Sept. 3, 1907 to Sept. 7, 1908
G. W. BOOZE	Feb. 2, 1909 to April 6, 1909
J. E. FORTIER	May 4, 1909 to April 4, 1911
O. H. JONES	April 20, 1911 to May 6, 1913
R. H. MASSARINI	May 6, 1913 to May 4, 1916
CORNELIUS SCHRUCKROW	May 4, 1916 to May 8, 1917
M. I. RAMSEY	May 8, 1917 to April 15, 1919
BERNARD ISAACS	April 15, 1919 to April 19, 1921
N. J. BROUSSARD	April 19, 1921 to July 1, 1923
M. I. RAMSEY	July 1, 1923 to July 3, 1933
A. O. DOUGLAS	July 3, 1933 to Oct. 1937
THOMAS RASCOE	Dec. 7, 1937 to July 1941
E. W. STEBBINS	July 1, 1941 to July 5, 1949
L. A. THERIOT	July 5, 1949 to July 7, 1953
E. W. STEBBINS	July 7, 1953 to Feb. 19, 1958
R. C. BREAUX	Feb. 19, 1958 to July 6, 1965
J. E. MEAUX	July 6, 1965 to June 3, 1969
R. C. BREAUX	June 3, 1969 to July 3, 1973
J. E. MEAUX	July 3, 1973 to Oct. 3, 1978
FRANK POTIER	Oct. 3, 1978 to April 23, 1979
R. C. BREAUX	April 23, 1979 to June 30, 1981
MANSON J. SALTZMAN	July 1, 1981 to Dec. 31, 1986
R. C. BREAUX	Jan. 1, 1987 to Dec. 31, 1990
MANSON J. SALTZMAN	Jan. 1, 1991 to Dec. 31, 1994

ABSTRACTS FROM OBITUARY OF MATTHEW I. RAMSEY

MATTHEW I. RAMSEY, age 68 of Beaumont, Texas, a printer for the Enterprise Co. for the past seven years and a native of Abbeville (La.), died 26 Feb. 1955 at his home. He had been ill two weeks. He had lived most of his life in Gueydan, where he formerly served as mayor. Prior to going to Beaumont, he served for more than 30 years as editor of both the *Kaplan Times* and the *Gueydan News*.

He is survived by his wife, Mrs. EDOLISE MEYERS RAMSEY of Beaumont; five daughters, Mrs. NEAL PORTIE, Mrs. FRANK PORTIE, Mrs. MARTIN R. HEBERT and Mrs. RAY STELLY, all of Beaumont, and Mrs. MARGARET PATE of San Antonio; one son, D. A. RAMSEY of Los Angeles; one brother, A. K. RAMSEY of Amite and 18 grandchildren.

ANCESTRAL LINEAGE OF MATTHEW I. RAMSEY

- I. MATTHEW RAMSEY (1764-1807) m. NANCY ANN SCURLOCK (1762-1832)
- II. AMBROSE KNOX RAMSEY (1795-1885) m. NANCY GRAVES YANCY (1798-1885)
- III. JAMES BARTLETT RAMSEY (1820-1896) m. ELIZABETH ANN COLE (1830-1896)
- IV. AMBROSE KNOX RAMSEY (1850-1926) m. LAURA ALICE O'BRYAN (1853-1917)

V. MATTHEW IGNATIUS RAMSEY (1886-1955) m. MARIE EDOLISE MEYERS (1886-1973)

CHILDREN

1. CORDELIA MADELINN RAMSEY (1907-1987) m. NEAL PORTIE (1911-1980)
2. ORLANDO ANTHONY RAMSEY (1908-1943) m. SARAH FRANCES WADE (1912-1948)
3. DUPRE AMBROSE RAMSEY (1909-1991) m. PAULINE GLORIA TOMERLIN
4. ALICE IRMA RAMSEY (1911-1965) m. FRANK PORTIE (1907-1988)
5. IDA MAE RAMSEY (1912-1994) m. MARTIN RAPHAEL HEBERT (1902-1978)
6. MATTHEW IGNATIUS RAMSEY, Jr. (1918-1949)
7. SHIRLEY MARIE RAMSEY (1924-1987) m. ALBERT RAY STELLY (1921- ?)

STINE ON BYRD EXPEDITION

J. A. STINE, Lake Charles' representative on the Byrd Expedition to the South Pole, was a honor guest of the Rotary Club today. President RUDOLPH KRAUSE, in introducing him, said that Mr. STINE had been "at the front" in a great accomplishment. Mr. STINE touched on a few of the high points of the expedition, when the party was sheltered in ice houses for 23 months on the ice floe, 800 miles from the pole, in order that Admiral BYRD, with three companions, might make the flight in the *Floyd Bennett* over the pole and drop the American flag there.

Just 22 of the 43 men who first went down to "Little America," as the settlement they formed was called, stayed through to the end. The others returned earlier, as each man was sent back as soon as it was evident he could not safely stay longer in that climate. Mr. STINE paid high tribute to Admiral BYRD as a man of most estimable character, admired by all who were associated with him.

Mr. STINE, in talking to individuals, stated that he had found many surprising changes which had taken place in Lake Charles since he left here, five years ago. "I am proud to be able to say that I am from Lake Charles," he said, and pointed out that among the improvements he had observed was the use of buses in the place of street cars, the new office building, the new hotel, the docks, many new blocks of street paving, the new Methodist church, and many other new buildings.

Development work in the northwest side of the Vinton-Ged oil field, in the western part of Calcasieu Parish, is proving successful beyond expectations, perhaps, and is greatly reviving interest in the old Calcasieu pool. Tuesday afternoon at 5:00 the Vinton Petroleum Co. brought in its MATHILDA GRAY No. 7 for a pipe-line gusher, with an initial flow at the rate of 3,600 barrels of oil a day.

The Presbyterian Sunday School and the Women's Auxiliary will jointly hold their annual basket picnic at the home of Mr. and Mrs. E. R. HENRY at Prien Lake Thursday afternoon of this week.

A crowd enjoying a house party at Big Lake this week includes Mr. and Mrs. GEORGE B. HINES, Jr., Misses VIRGINIA BRYAN, SALLY SCHUBERT, MARGARET WINTERHALER, Messrs. FORREST GILL, REID TYLER and J. B. HOLLOMAN.

Mrs. DUNC McCORMICK entertained the Three O'Clock Club with a lovely morning bridge and luncheon at the Majestic Hotel Thursday.

Prosperity is dangerous, for it gives Congress huge sums of money to squander.

SOURCE: *Lake Charles American Press* (7/9/1930, reprinted 7/9/1980)

SARAH FRANCES ALLEN SANDERS MOVES TO ARKANSAS

Contributed by BETTY SANDERS ZEIGLER, Member #539

In the early Reconstruction Days of the 1870s many very poor and destitute farmers, merchants and other citizens of the Old South began an exodus from their former homes to the state of Arkansas. Among the caravans making the trip was that of JOHN RAY SANDERS of Pike County, Georgia, his wife, SARAH FRANCES ALLEN and their seven small children. Traveling by train, horseback and covered wagon, they made the trip from Georgia to Columbia County, Arkansas, in exactly three weeks in the coldest time of the year.

Before the War Between the States, the ALLENS of Pike County, Georgia, were successful and prominent people. SARAH FRANCES' father and grandfather owned large plantations and enough slaves to operate them. Their chief crop was cotton; their chief characteristics, a love of the soil and close family ties.

The health of JOHN RAY SANDERS and that of his brother-in-law, TOM ALLEN, was never the same after they came home from the war. JOHN RAY SANDERS had recovered from the catarrh [respiratory infection], but he suffered daily from migraine headaches and nasal trouble. TOM ALLEN had come home from the war with tuberculosis and was constantly in poor health.

JOHN ALLEN, SANDERS' other brother-in-law, was farming in Arkansas and wrote a letter stating that his farm was progressing well. He told them that the southern part of Arkansas had fertile soil, beautiful trees, calm lakes and clearwater streams, and encouraged them to plan on moving there. He said, "Arkansas is all new and the climate [is] fine."

Knowing that implanted courage in the human heart is the best physician, SARAH FRANCES felt if she could get her sick family members to a new climate they would all "see the sunlight on a hilltop."

After reading JOHN's encouraging letter over many times, SARAH FRANCES walked down the rolling red hill to a cemetery. She stopped at the ALLEN family plot and thought how wars change many lives. There on a gray marker was the Revolutionary War record of her early ancestor, "DREWERY ALLEN, born 1749, Orange County, North Carolina; died 20 January 1826, Pike County, Georgia." DREWERY ALLEN and his wife, JANE "JINCY" MOORE, with their children had moved to Georgia after the Revolutionary War. Suddenly she knew what must be done!

She hurried home and broke the news to her family---they were moving to Arkansas. Then she sat down and wrote to her brother JOHN to find them a place to live, as they were moving West! Never did she weaken in the earnestness of her efforts on behalf of her sick husband and her brother.

The railroad tickets JOHN RAY SANDERS bought were dated December 1872 and were purchased to Monroe, Louisiana. In the group were SARAH FRANCES, his wife, and their seven children, EDGAR, EUTOGA, YOUNG, JOE, RAY, MACK and JACK (my grandfather); TOM ALLEN and his wife, MOLLY; WILLIAM and MATTIE SOUTER, newly-weds; and a Mrs. McLEOD, a war-widow with one small child.

What follows in part is taken from a letter written by SARAH FRANCES ALLEN SANDERS, whose nickname was "Frank," to members of the ALLEN family back in Pike County, Georgia. It reveals some of the hardships endured on the three-week trip.

"We are in Arkansas at last, in a settlement near the Arkansas-Louisiana state line, living in a home on Mrs. WILLIAM WYRICK's place where Mr. SANDERS and TOM will share-crop. Brother JOHN and cousin JOE JOINER of Magnolia met us at Monroe, Louisiana, with two covered wagons and two saddled ponies. The trip through Louisiana was not too bad, that is until the sleet and snow slowed us, but we kept driving and made it here in three weeks to the day we left Georgia.

"Our provisions lasted well on the train. The children did enjoy the teacakes. We had hoped to

have enough food to last all the way, but we were out of both food and funds on the second week out. Fortunately we passed a smithie's where we had our wagons greased and his good wife gave us collards from her garden and jowl from her smokehouse.

"...the men and boys hunted...killed many rabbits, squirrels, and birds to make stews. MATTIE and I baked enough bread to last a week. We used our war-time recipe for coffee. We gathered acorns and the little boys parched them.

"TOM and the small children had earache all along the way and MATTIE and I doctored them with some of Mr. SANDERS' blackberry cordial. I put a few drops of the cordial on a piece of cotton and rubbed TOM's chest to stop his coughing. Of course, I used a lot of oil of peppermint on pads of the cotton to relieve Mr. SANDERS of his mirgraine [sic] headaches.

"Christmas Eve we passed a Trading Post where we exchanged some of TOM's 'keep-sake' Confederate money for snuff, tobacco, axle grease and honey.stockings hung on the wagon wheels and MATTIE and I filled them with some teacakes, beech and hickory nuts. EDGAR read us his favorite poem that gave us courage, as our Christmas story.

"The WYRICK's are friendly people and she has loaned me her bats to card. I will make filling for several new quilts. I'm sorry I forgot the Wedding Ring pattern. Tell SUSAN to send it when she writes.

"We're told we will get mail every three or four weeks. So please write soon for it will be a long time reaching me and we are lonesome for all of you.
Love, FRANK"

For over thirty years SARAH FRANCES corresponded with her sister who lived in Griffin, Georgia. Some of the letters are still saved by her descendants. In these letters she paints a vivid picture of life in early Arkansas. Following are portions of some of the letters.

"...We have moved about fifteen miles from where we first settled at State Line to a new community called Macedonia...a meeting house and Masonic Lodge where during the week the building serves as a school house.

"...home has two rooms, lofts and shed. Mr. SANDERS and TOM did well share-cropping, so Mr. SANDERS bought forty acres in this community and moved us here. Oak trees shade our yard and this fall the acorns piled a foot deep in the sandbeds, but we hope we never have to use them again for substitute coffee.

"...good orchard on our place with plums, peaches and pear. ...made vinegar by placing...and in no time I had some good vinegar.

"Mr. SANDERS replenished his jug with new blackberry cordial that fall for he says it helps TOM's cough so much! ...he mashes and strains...anyway, we use it for many home remedies still."

Quoting from another letter which was written in 1879 we can see SARAH FRANCES appreciated the beauty of a fall in Arkansas.

"From the front piazza where I sit I can see across the corn field to where the GRISSOM Negroes are gathering fodder now turned yellow---and the forest where the sweet gums are scarlet.

"Our new home is a frame with five rooms, a central hall and a front and back piazza with bannister rails---a modern Arkansas home. The kitchen is placed at the end of the L-hall and we have a red smokehouse in the yard---filled with hams and potatoes.

"We have a new surrey with fringe and in the late summer we went to a Camp Meeting with WILLIAM and MATTIE SOUTER. TOM spent most of his time swapping Civil War stories with men who raved over anecdotes of Brig. General THOMAS P. DOCKERY, the greatest Confederate soldier Arkansas produced. I don't know how TOM can stand to remember his war days that caused his consumption, but he is not bitter at all.

"TOM's cough is about the same and Mr. SANDERS' mirgraine [sic] headaches grow no better but the climate here is good and we like it. Write us soon.
Love, FRANK"

SARAH FRANCES continued to doctor her large family with the same recipes handed down to her by her mother and grandmother. The recipes are still in the hands of her descendants.

She loved company and always walked to the piazza to welcome a guest. If he came on horseback,

invariably SARAH FRANCES would greet him with this expression, "Light and look to your saddle," meaning, of course, "get down and come in for a visit."

I was given some soil from Pike County, Georgia, and in February 1998 had the honor of sprinkling some of it over the graves of these ancestors. They suffered so many hardships to make a new life for their family that I thought it was time to bring a little bit of their beloved Pike County, Georgia, to Columbia County, Arkansas.

[EDITOR'S NOTE: See *Kinfolks*, Vol. 24 No. 2, for story on JOHN RAY SANDERS]

DESCENT FROM THE ALLEN FAMILY

- I. ROBERT ALLEN Sr. m. ELIZABETH WALKER
- II. ROBERT ALLEN Jr. (ca 1704-1784) m. ELIZABETH _____
- III. DREWERY/DRURY ALLEN, b. 1 Dec. 1749; d. 20 Jan. 1826, Pike Co., Ga.; m. ELIZABETH YARBROUGH, b. 2 May 1752, Va.; d. 20 Feb. 1828
- IV. YOUNG DREWERY ALLEN, b. 1790-1800, N. Car.; d. 1848, Ga.; m. 21 Dec. 1812, N. Car.; JANE "JINCY" MOORE, b. ca 1796; d. 1884, Ga.
- V. ABRAHAM STOKES ALLEN, b. 24 Sept. 1813, Ga.; d. 3 July 1893, Ga.; m. MARTHA CAROLINE MARSHALL, b. 13 May 1818, Ga.; d. 23 Sept. 1851, Ga.
- VI. SARAH FRANCES ALLEN, b. 24 July 1826, Ga.; d. 8 Aug. 1913, Ark.; m. 4 Feb. 1844, Ga., JOHN RAY SANDERS, b. 6 May 1830, Ga.; d. 13 July 1910, Ark.
- VII. JOHN ABRAHAM SANDERS, b. 16 Mar. 1872, Ga.; d. 23 Oct. 1947, Ark.; m. 22 Nov. 1893, Ark., MARY FRANCES HENDERSON, b. 3 Feb. 1873, La.; d. 24 July 1929, Ark.
- VIII. WILLIAM McKINLEY SANDERS, b. 24 July 1902, Ark.; d. 12 Dec. 1947, Miss.; m. 29 Sept. 1926, Miss., IDA LEE CAULFIELD, b. 15 Apr. 1908, Miss.; d. 5 May 1987, La.
- IX. ELIZABETH LEE SANDERS, b. 15 Apr. 1928, Ar.; m. 6 Sept. 1947, Miss.; m. BILLY BOSWELL ZEIGLER, b. 8 Dec. 1924, Miss.; d. 9 Mar. 1967, La.

MAPLEWOOD HOMECOMING

Maplewood, Louisiana, Homecoming was held on October 14, 2000, commemorating the 50th anniversary of one of the nation's first planned communities. During World War II defense plants were built across the river from lake Charles, and, to alleviate the housing shortage, the community of Maplewood was built for the families of men who came from throughout the U. S. to operate the refineries and petro-chemical plants. Early in 1943 John W. Harris & Associates of New York City, the same firm which was connected with the building of Rockefeller Center, began construction at Maplewood. The cost of the project was about \$7 million, which was guaranteed by Cities Service. The task was completed two years later. The town was named after Harris' hometown of Maplewood, New Jersey.

Maplewood was advertised as a model community, providing homes, a school and the first shopping center in Louisian for the families. A theater and churches soon followed. Maplewood contained 700-800 homes which housed approximately 4,000 people. It had police and fire protection, water and sewage, paved streets and sidewalks, grocery stores and a post office. It was a company town; the residents only rented the homes.

In 1952 two New York financiers bought the town, and the following year put the houses up for sale. Some were sold to the old residents; others sold their homes and moved away, and the lots were resold. A few of the original residents still live in Maplewood, but many of them have moved to Sulphur, Lake Charles or other nearby areas. Some moved to other cities and states, but about 700 of them returned for the reunion .

**PINE HILL CEMETERY RECORDS, IOWA, LOUISIANA
AND MISCELLANEOUS GENEALOGICAL INFORMATION ABOUT EARLY SETTLERS
OF IOWA, LOUISIANA, AREA**

Compiled by Mrs. CLYDE H. (MARGARET D.) FINDLEY
Regent, Calcasieu Chapter LSDAR, 1994

PINE HILL CEMETERY SURVEY & ADDENDA (Information included within parenthesis)

Continued from Vol. 24 No. 3

BLOCK #36

PIERCE, JOHN THOMAS. 15 Aug. 1855 - 2 Jan. 1928. Wife: SARAH ANN (BOLLINGHOUSE) PIERCE. Sons: BENNETT SMITH PIERCE and JAMES ERNEST PIERCE. (Daughters: HAZEL PIERCE, CHRISTINA PIERCE EVANS and MANIE PIERCE STUTSMAN [Mrs. VERN F.])
PIERCE, BENNETT SMITH. 18 Oct. 1878 - 1 Oct. 1964. Wife: GOLDIE LYON PIERCE. Sons: JOHN T. PIERCE and EDWARD "EDDIE" M. PIERCE. Daughter: FLORENCE E. PIERCE
PIERCE, JAMES ERNEST. 25 Sep. 1882 - 14 July 1911. Wife: LULA GORDON PIERCE. Son: JAMES "JIM" M. PIERCE
PIERCE, SARAH ANN (BOLLINGHOUSE) PIERCE. 20 July 1856 - 27 Dec. 1933. Husband: JOHN THOMAS PIERCE
PIERCE, GOLDIE LYON. 10 May 1888 - 4 Feb. 1937. Husband: BENNETT SMITH PIERCE
PIERCE, LULA GORDON. 13 Apr. 1886 - 24 Oct. 1980. Husband: JAMES ERNEST PIERCE
PIERCE, JAMES "JIM" M. 2 July 1910 - 24 Jan. 1970. Father: JAMES ERNEST PIERCE. Mother: LULA GORDON PIERCE
PIERCE, JOHN T. 17 Mar. 1910 - 19 Apr. 1924. Father: BENNETT SMITH PIERCE. Mother: GOLDIE LYON PIERCE
PIERCE, FLORENCE E. 12 May 1907 - 8 July 1949. Father: BENNETT SMITH PIERCE. Mother: GOLDIE LYON PIERCE
PIERCE, EDWARD "EDDIE" M. 17 Sep. 1919 - 6 Jan. 1989. Father: BENNETT SMITH PIERCE. Mother: GOLDIE LYON PIERCE.
(EVANS, CHRISTINA PIERCE. 21 June 1890 - 8 Jan. 1975 unmarked. Father: JOHN THOMAS PIERCE. Mother: SARAH ANN BOLLINGHOUSE PIERCE)
(PIERCE, HAZEL VIOLET. 13 Apr. 1899 - 21 July 1975 unmarked. Father: JOHN THOMAS PIERCE. Mother: SARAH ANN BOLLINGHOUSE PIERCE)

BLOCK #37

BERGLUND, GUSTAF. 23 Dec. 1853 - 17 Mar. 1930. Wife: JENNY FRANZEN BERGLUND
BERGLUND, JENNY FRANZEN. 13 July 1864 - 10 Apr. 1911. Husband: GUSTAF BERGLUND
MILLER, CLARENCE. 16 Feb. 1921 - 26 June 1985
JONES, ISAAC N. 24 July 1831 - 31 Oct. 1908. Wife: MARY (E) BILLINGSLEY JONES. (Sons: J. R. JONES and WILLIAM JONES)
JONES, MARY BILLINGSLEY. 9 Feb. 1839 - 24 Jan. 1926
WRIGHT, JAMES W. 1889-1970. Wife: SARRAH C. WRIGHT
WRIGHT, SARRAH C. 1883 - 1969. Husband: JAMES W. WRIGHT
WRIGHT, JOHN R. June 1865 - Aug. 1937. Wife: MARY KEITH WRIGHT
WRIGHT, MARY KEITH. 30 July 1870 - 29 July 1909. Husband: JOHN R. WRIGHT
FINDLEY, ANDREW JACKSON. 10 May 1849 - 3 Apr. 1931. (Wife: PELATHA ALICE MILLIKAN FINDLEY. Bur. Paola-Miami Co., KS. Sons: CLYDE HAROLD FINDLEY and LESTER PAUL FINDLEY, twin. Daughters: ESTHER "TESS" BYRDI FINDLEY VINCENT [Mrs. JOSEPH J.], twin, EDNA FINDLEY READ [Mrs. DWIGHT RIPLEY], JESSE VICTORINE FINDLEY KISER [Mrs. GEORGE LUTHER], MARY CATHERINE FINDLEY LONGENBAUGH [Mrs. HARLEY IRVIN], ADA ELEANOR FINDLEY HONOUR [Mrs. EUGENE C.] and ALICE MARGARET FINDLEY VINCENT [Mrs. WM. SAMUEL]. Mother: MARY ANN CRIST FINDLEY)

FINDLEY, L(ESTER) PAUL. 14 June 1888 - 29 Apr. 1968. (Wife: EUNICE LACY WITHERILL FINDLEY. Father: ANDREW JACKSON FINDLEY. Mother: PELATHA ALICE MILLIKAN FINDLEY)

BLOCK #38

JONES, J(AMES) R(ALEIGH). 11 Apr. 1878 - 25 Oct. 1961. Wife: DELLA DEWOLF JONES. (Father: ISAAC N. JONES. Mother: MARY E. BILLINGSLEY JONES. Brother: WILLIAM JONES)

JONES, DELLA DEWOLF. 20 Jan. 1884 - 3 Feb. 1972. (Husband: JAMES RALEIGH. Father: JAY S. DEWOLF. Mother: ABBIE DEWOLF)

JONES, FORREST R., Sr. 10 July 1902 - 13 Dec. 1982. Wife: HELEN C. JONES

JONES, HELEN C. 6 July 1894 - 16 Oct. 1983. Husband: FORREST R. JONES (LANGLEY, LUCIUS [no marker]. Son-in-law: GERALD WITHERWAX)

BLOCK #39

CONNER, ALFRED GRADY. 19 Nov. 1937 - 31 May 1990. (Father: LEE J. CONNER. Mother: MARY ELIZABETH COOKE CONNER)

GORHAM, HERBERT A. 23 May 1906 - 20 Aug. 1969. Wife: ESTHER MINNICK GORHAM
GORHAM, ESTHER MINNICK. 5 June 1903 - 24 Apr. 1980

BLOCK #40

COOKE, THOMAS (E.). 1850 - 1930. Wife: E(LMIRA) O(LIVE) BIENZE COOKE

COOKE, E(LMIRA O(LIVE) BIENZE 1861 - 1924. Husband: THOMAS (E.) COOKE

COOKE, WILLIAM. 1894 - 1900. Father: THOMAS (E.) COOKE. Mother: E(LMIRA O(LIVE) BIENZE COOKE

COOKE, C(LEO) A. 1913 - 1915. Parents: M/M JOHN FREDERICK COOKE
McFARLIN, PAULINE D(UPLECHAIN/BOURQUE) 15 Dec. 1917 - 8 Nov. 1992

BLOCK #41

TALBOTT, DUSTIN (inf.) died 11 Dec. 1990. Parents: WILLIAM & ROXANNE TALBOTT

TALBOTT, JODY HEBERT. 11 Feb. 1953 - 27 Mar. 1978

TALBOTT, VIRGIL WILLIAM. 10 Jan. 1919 - 16 Nov. 1991. Wife: MARY ANN RACCA
TALBOTT

TALBOTT, MARY ANN RACCA. 13 July 1927 - (tomb set). Husband: VIRGIL WILLIAM
TALBOTT

BLOCK #42

MARCANTEL, J(OSEPH) LEE. 30 Sep. 1909 - 3 Feb. 1984. (Wife: KATE BRODERICK
MARCANTEL. Sons: DAVID LEE MARCANTEL, WILLIAM MARCANTEL, and WENDELL
MARCANTEL

MURRY, JEFF MOORE. 4 Aug. 1910 - 21 Jan. 1976. Wife: LUCILLE MARIE MURRY. Daughter:
Mrs. DANNY CUSHER

MURRY, LUCILLE MARIE. 24 Feb. 1916 - 26 May 1986. Husband: JEFF MOORE MURRY

FUSELIER, DAVID. 19 Feb. 1901 - 27 July 1975. Wife: GERTRUDE H(AGGART) FUSELIER

FUSELIER, GERTRUDE H(AGGART). 11 Sep. 1911 - 20 Apr. 1985. Husband: DAVID FUSELIER

BLOCK #43

STINSON, JOE I. 19 May 1935 - 31 July 1967

MURRY, DAVID L. "TEX". 31 Oct. 1908 - 11 Dec. 1972

MURRY, E. IRENE (COFFEY). 15 Apr. 1908 - 6 Oct. 1992. Mother: Mrs. MARY ARMILDA
COFFEY

COFFEY, MARY ARMILDA. 2 Sep. 1882 - 8 Oct. 1967

GORDY, ALVIN G. 21 Mar. 1918 - 1 May 1987. Wife: EVELYN B. GORDY

GORDY, EVELYN B. 18 June 1921 - (tomb set). Husband: ALVIN G. GORDY

BLOCK #44

COX, TARLETON ("TOLLIE") P. 22 Dec. 1896 - 8 Sep. 1965. Wife: GLADYS PETTICREW COX.
(Son: WARREN G. COX)

COX, GLADYS PETTICREW. 21 Oct. 1898 - 6 May 1989. Husband: TARLETON P. "TOLLIE"
COX. (Son: WARREN G. COX. Father: SYLVESTER PETTICREW. Mother: MARGARET
"MAGGIE" MAY HETHERINGTON PETTICREW)

MORRIS, WM. (d. ca 1920 - No known heirs - taught school Lacassine, LA)

BLOCK #45

PETTICREW, RALPH D(AVIS). 24 Feb. 1904 - 9 Feb. 1970. Wife: NETTIE E(SCOUBAS)
PETTICREW. (Son: RALPH DAVIS PETTICREW, Jr. and LLOYD FREDERICK PETTICREW.
Daughter: NETTIE SUE PETTICREW. Father: FREDERICK GRANT PETTICREW. Mother:
ELVA DAVIS PETTICREW. Grandfather: SYLVESTER PETTICREW. Grandmother:
MARGARET "MAGGIE" MAY HETHERINGTON PETTICREW)

PETTICREW, NETTIE E(SCOUBAS). 2 Nov. 1904 - 11 Oct. 1978. Husband: RALPH PETTICREW.

Father: RALPH ESCOUBAS. Mother: SOPHIA ESCOUBAS. Brother: FRANCIS ESCOUBAS
PALEN, WILLIAM W. (b. Aug. 1843. Wife: ELIZABETH J. PALEN. Daughter: MARY ELIZABETH
PALEN HARMON [Mrs. JACOB H.]). Woodman of the World Memorial Stone inscribed
"WILLIAM PALEN d. 31 Oct. 1902, 59 yrs. 2 ms. 2 ds. Small stone inscribed "WILLIAM W."
HARMON, JACOB H. 19 Dec. 1871 - 2 Nov. 1913. (Wife: MARY ELIZABETH PALEN HARMON)

BLOCK #46

PETTICREW, FRED G(RANT). 24 Aug. 1878 - 7 Feb. 1959. Wife: ELVA DAVIS PETTICREW.
(Sons: DONALD RAY PETTICREW and RALPH DAVIS PETTICREW. Father: SYLVESTER
PETTICREW. Mother: MARGARET "MAGGIE" MAY HETHERINGTON PETTICREW)

PETTICREW, ELVA D(AVIS). 3 June 1881 - 15 Feb. 1964. Husband: FRED G(RANT)
PETTICREW. (Father: AARON KINNY DAVIS. Mother: ALICE HARBERT DAVIS.
Grandmother: SARAH DAVIS HARBERT)

NEWCOMER, ISRAEL. (10 July 1857 - 12 Mar. 1912 - no marker). (Wife: MARY SUSANNA
DITTY NEWCOMER. Sons: FRANK NEWCOMER mar. ELSIE LEIDIG, JESSE NEWCOMER
mar. HATTIE LEIDIG, ROY NEWCOMER, JACOB NEWCOMER, HEBERT NEWCOMER,
WALTER NEWCOMER, EARL NEWCOMER, FRED NEWCOMER and MURIEL NEWCOMER.
Daughters: BESSIE NEWCOMER, MAY NEWCOMER UHRINE [Mrs. WILLIAM A.], OLA
NEWCOMER and OLLIE NEWCOMER. Granddaughter: MARGARET JUANITA NEWCOMER
GUTH [Mrs. LYLE])

NEWCOMER, FRED. (d. 1904, 3 yr - unmarked. Father: ISRAEL NEWCOMER. Mother: MARY
SUSANNA DITTY NEWCOMER)

NEWCOMER, OLA (d. 15 June 1904, 3 mos. old - unmarked - twin to OLLIE. Father: ISRAEL
NEWCOMER. Mother: MARY SUSANNA DITTY NEWCOMER)

NEWCOMER, GRACE. (d. 19 Oct. 1904, 13 yo. - unmarked. Father: ISRAEL NEWCOMER.
Mother: MARY SUSANNA DITTY NEWCOMER)

UHRINE, GEORGE (b. 1850 - no marker. Wife: MARY E. UHRINE. Sons: WILLIAM A. UHRINE
mar. MAY NEWCOMER and JAMES R. UHRINE. Daughter: CLARA G. UHRINE)

BLOCK #47

BOWMAN, JAMES A(NDERSON). 3 Oct. 1871 - 24 July 1948. b. Covington Co., AL. Wife:
FLORENCE E. MITCHELL BOWMAN. Son: MARVIN A. BOWMAN. Inf. twins BOWMAN

BOWMAN, FLORENCE E. MITCHELL. 8 May 1884 - 21 Sep. 1977. b. Crookston, MN. Husband:
JAMES A(NDERSON) BOWMAN. (Father: WILLIAM W. MITCHELL. Mother: MARY
AMANDA MITCHELL)

BOWMAN, Inf. twins. d. 17 Nov. 1915. Father: JAMES A(NDERSON) BOWMAN. Mother:
FLORENCE E. MITCHELL BOWMAN

BOWMAN, MARVIN A. 12 Aug. 1917 - 12 June 1919. Father: JAMES A(NDERSON) BOWMAN.
Mother: FLORENCE E. MITCHELL BOWMAN

MITCHELL, WILLIAM W. 27 Aug. 1830 - 26 June 1904. Wife: MARY AMANDA MITCHELL.
(Daughters: PEARL M. MITCHELL, FLORENCE E. MITCHELL BOWMAN [Mrs. JAMES
ANDERSON] and LILLIE A. MITCHELL DENISON [Mrs. JOHN FRED])
MITCHELL, MARY AMANDA. 10 May 1846 - 27 May 1916. Husband: WILLIAM W. MITCHELL
BRUBAKER, OSCAR E. d. 13 Dec. 1906, 30 yrs. 8 mos. 2 days

BLOCK #48

DOESCHER, JOHN HEINRICK. 21 May 1877 - 21 Sep. 1964
DOESCHER, GEORGE CARL. 18 Apr. 1883 - 19 Aug. 1968. Wife: MONTELLA B. DOESCHER
DOESCHER, MONTELLA B. 1 Oct. 1885 - 5 Feb. 1977. Husband: GEORGE CARL DOESCHER
DOESCHER, EIBE HENRY. 10 Aug. 1845 - 15 Mar. 1916. (Wife: KATHERINE REIS DOESCHER.
Daughters: LULA [ANNA] DOESCHER and MARTHA KATHERINE DOESCHER)
AIRHART, IDA C. DOESCHER. 14 July 1879 - 1 Aug. 1967
CLARK, JOSEPH B. 18 Aug. 1847 - 29 Dec. 1930. Wife: IRENA CLARK. (Sons: FREDERICK A.
CLARK and LEROY "LEE" J. CLARK. Daughter: EMILY MELISSA CLARK LIGHTNER [Mrs.
FREDERICK LAWRENCE])
CLARK, IRENA. d. 19 Sept. 1899, 49 yrs. 2 mos. 3 dys. Husband: JOSEPH B. CLARK
CLARK, FREDERICK A. - no dates. (Father: JOSEPH B. CLARK. Mother: IRENA CLARK.
Daughter: RUTH ABERCROMBIE)
LIGHTNER, JOHN A. (no marker - b. 1827). Wife: CYNTHIA M. LIGHTNER. Son: FRED
LAWRENCE LIGHTNER
LIGHTNER, CYNTHIA M. (no marker - b. 1827). Husband: JOHN A. LIGHTNER
LIGHTNER, FRED LAWRENCE. (no marker - b. 1863 - 23 Dec. 1947. Wife: EMILY MELISSA
CLARK LIGHTNER. Daughter: MARY LIGHTNER COOKE [Mrs. JOHN FREDERICK].
Grandsons: ELBERT LAWRENCE COOKE and HOWARD JOHN COOKE. Granddaughters:
HELEN COOKE, VIOLA COOKE MOORE, EMILY COOKE CLYNE and WANDA COOKE.
Father: JOHN A. LIGHTNER. Mother: CYNTHIA M. LIGHTNER)
LIGHTNER, EMILY MELISSA CLARK (no marker - 3 June 1870 to 12 Oct. 1943) Husband: FRED
LAWRENCE LIGHTNER. (Father: JOSEPH B. CLARK. Mother: IRENA CLARK)

BLOCK #49

KUHL, HEIDWIG FLAKE. 1890 - 1972. (Daughter: Mrs. KEITH STOLZLE)
LEGER, BERLIN E. 11 Dec. 1911 - (tomb set). Wife: ALICE C. STOLZLE LEGER
LEGER, ALICE C. (STOLZLE). 17 July 1905 - 15 Jan. 1986. Husband: BERLIN E. LEGER
POPPLEBAUM, Dr. KARL. 16 Aug. 1896 - 6 Dec. 1984. Wife: ELIZABETH POPPLEBAUM.
(Daughter: INGE POPPLEBAUM STOLZLE [Mrs. ROBERT])
POPPLEBAUM, ELIZABETH. 16 Sep. 1903 - 22 May 1969. Husband: Dr. KARL POPPLEBAUM
STOLZLE, AMBROSE ("BRUCE"). 11 Apr. 1899 - 11 Feb. 1982. (Grandfather: AMBROS STOLZLE.
Grandmother: VICTORIA STOLZLE. Sister: ALICE C. [STOLZLE] LEGER)
BOWMAN, WILBERT ANDERSON. 20 Oct. 1904 - 20 Nov. 1991. (Brothers: WILLIS LEON
BOWMAN, WILLIE BOWMAN, ALFRED BOWMAN and OLIVER BOWMAN. Sisters:
MARGARET BOWMAN and VIOLA BOWMAN CARR [Mrs. C. C.]
BOWMAN, WILLIS LEON. (2 Dec. 1919 - 17 Feb. 1984 - no marker)
CARR, C. C., Jr. 12 Jan. 1913 - 10 Feb. 1984. Wife: VIOLA BOWMAN CARR
CARR, VIOLA BOWMAN. 22 Feb. 1909 - 19 Aug. 1977. Husband: C. C. CARR, Jr.

BLOCK #50

EDWARDS, DOROTHEA BERNICE HOWARD. 24 Aug. 1927 - 13 May 1992
EDWARDS, JEANETTE B. 11 June 1944 - 31 Aug. 1985
PRIMEAUX, JOSEPH B. "BILLY". 2 Mar. 1945 - 5 Mar. 1993
STOLZLE, JOSEPH. 24 May 1900 - (tomb set). Wife: LOUVENA GOSS STOLZEL
STOLZLE, LOUVENA GOSS. 21 July 1908 - (tomb set). Husband: JOSEPH STOLZLE

(continued next issue)

LAKE CHARLES CITY DIRECTORY - 1901

Continued from Vol. 24 No. 3

B's--PAGE 73

BUCKINGHAM, CHARLES (col.), coach cleaner K. C. S. R. R., 532 Lawrence St., cor. Ryan.
BUCKINGHAM, G. F., res. 809 Hodges St.
BUEL, Mrs. HANNAH, grocery store keeper, store and res. 701
BULL, Mrs. M. F., widow, res. 422 Nichols St.
BULL, W. H., wks. Pope's Mill, res. 422 Nichols St.
BULLOCK, PEYTON, lab. J.A. Bel Lbr. Co.
BULLOCK, N. D., clerk Cramer's Book Store, 721 Ryan St.
BULLOCK, J. C., bookkeeper, Cramer's Book Store, 721 Ryan St.
BULLOCK, J. J., pilot, res. 321 cor. Peake and Cole Sts.
BULLOCK, JOHN, master Tug Boat *Lenore*.
BURGES, GEORGE, boiler maker, C. I. Works, 312 Ryan St.
BURKE, THOMAS, saloon-keeper, res. 421 Ryan St.
BURKE, TOM, prop. Emerald Saloon, 802 Ryan St.
BURKS, GARLING (col.), lab., res. 326 Franklin St.
BURLESON, ALLAN, barber, res. 120 East St.
BURLESON, GEORGE, lab., res. 120 East St.
BURNS, JOSH (col.), wks. L. C. Rice Milling Co.
BURNS, C. B. (col.), Stanford's Brick Yard.
BURNETT, T. J., car inspector, res. 1112 Sixth St.
BURNETT, JOHN, dealer in timber lands, res. 1122 Ryan St.
BURTON, CHAS. E. (col.), wks. Hodge Fence Co., res. 1106 Opelousas St.
BURTON, WILLIAM (col.), lbr. trucker Lake City Mill.
BUSS, D. (col.), wks. J. G. Powell's Mill
BUSH, WM., stewart Tug Boat *Lenore*.
BUTLER, L. L., foreman street gang, res. 620 Clarence St.
BUTLER, HENRY, wks. street gang, res. 620 Clarence St.
BUTTON, MAGGIE (col.), cook, res. 518 Boulevard.
BYAS, JOE (col.), lab., res. near College.
BYAS, DEVINE (col.), washerwoman, res. near College.
BYERS, C. L., wks. Pope's Mill, res. 915 Blake St.

C's--PAGE 73

CAFFIN, T. ALBERT, engineer, Lake City Mill.
CAGNEY, WILLIAM, liquor dealer, 817-819 Ryan St.
CAGNEY & CHRISTMAN, retail and wholesale liquor dealers, 817-819 Ryan St.
CAGLE, JESSE, switchman, S. P. R. R., bds. N. E. cor. Gallagher and Nix Sts.
CAHILL, E. J., freight agent, K. C. W & G. depot, res. 823 Common.
CAIN, EMMA (col.), cook, 218 Kirkman St.
CALDWELL, ANDREW, wks American Office, res. 715 Blake St.

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Consumers' Market; Smith-Premier Typewriters and Typewriter Supplies at Cramer's; For Statues and Plaques - Go to Carlson and Co.

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CALDWELL, CHAS., saloonkeeper, Boulevard.
CALHOUN, J. M., river man, Lake City Mill.
CALHOON, J. W., carpenter, Lake City Mill.

CALHOUN, W. H., transfer clerk, S. P. freight office, res. Division St., cor Ann.
 CAMPBELL, JOHN, wks. Pope's Mill, res. 712 Nichols St.
 CANTON, WM., sawyer, res. 731 Broad St.
 CANTON, BERTHA, asst. bookkeeper, Kelly & Weber, res. 731 Broad.
 CANTON, WILLIE, student, Public School, res. 731 Broad St.
 CARLSON, A. W., jeweler, Ryan St., res. 905 Clement St.
 CARO, LOUIS, tailor, Bland Tailoring Co., res. 507 Pine St.
 CARR, MAT. (col.), wks. Pope's Mill, res. 1531 Gallagher St.
 CARR, HENRY (col.), wks. B. R. Lbr. Co., res. 1531 Gallagher St.
 CARROLL, J. J., lab., res. 317 Front St.
 CARROLL, J. O., machinist, res. Ann St.
 CARSON, SARAH (col.), washerwoman, res. Louisiana Ave.
 CARSON, FRANK (col.), barber, res. Louisiana Ave.
 CARTER, JOHN (col.), wks. Pope's Mill, res. 1223 Geiffers St.
 CARTER, PAUL (col.), wks. L. C. Rice Milling Co.
 CARTER, ED., fireman, S. P. R. R., bds. 933 R. R. Ave.
 CARTER, AMELIA (col.), washerwoman, res. near college
 CARTER, IVORY (col.), lab., res. near college.
 CARTER, T. O. (col.), lab., res. near college.
 CARTER, W. R., wks. Singer Smith, res. 313 Helen St.
 CARTER, ISABELLA (col.), washerwoman, res. 1223 Geiffers St.
 CARVER, J. M., chief engineer, C. S., res. 512 Clarence St.
 CASLIREE, Willie (col.), wks. B. R. Lbr. Co., res. 1606 Commercial.
 CASPEUTES, MARY (col.), washerwoman, res. 1223 R. R. Ave.
 CASTLE, O. H., rice farmer, res. 1920 Common St.

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Eddy Bros. Dry Goods Co., Ltd.; Consumers' Ice Co., Ltd.; Caldwell & Hobson's Buffalo Bar,
 326 Boulevard St.; Hemenway Furniture Co.

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CASTLE, BUTLER, barber, res. 737 Clarence St.
 CASSARA, GEORGE, grocery man, store and res. 402-404 Gray St.
 CASSY, JOE, clk. M. Cassy, res. 915 R. R. Ave.
 CASSY, MALLEK, merchant, res. 915 R. R. Ave.
 CASSY, MITCHELL, clk., M. Cassy, res. 915 R. R. Ave.
 CATES, WILLIAM, lab. Poe Shingle Mill Co., 322 Ryan St.
 CAUSLEY, SMILEY, lab., res. cor. Kirkman and Cleveland Sts.
 CAYLE, ED., foreman West Lake switching crew, S. P., res. 829 Mill St.
 CAZEAUX, J. P., hackdriver, S. K. & Co. livery stable.
 CESAR, JOSEPH (col.), lab., B. R. Lbr. Co., res. Rock St.
 CESSFORD, R. J., res. 832 Lyons St.
 CHAFIN, W. L., mechanic, res. 218 East St. and S. Madison
 CHAFIN, J. C. (col.), carpenter, res. 411 Haskell St.
 CHAFIN, REESE, logman, Lake City Mill.
 CHAFFIN, T. A., engineer L. C. Mill, res. 212 Foster St.
 CHAFFIN, R. I., lab., res. 212 Foster St.
 CHAFFIN, BRANCH, lab., res. 212 Foster St.
 CHAISSON, CHAS., prop., L. C. Bottling Works, 312 Ryan St.
 CHAISSON, Miss EDNA, Telephone Exchange, res. 732 Ford St.
 CHALKLEY, H. G., supt. Farmers' Canal, res. 920 Kirby St.
 CHANNELL, E. W., supt. Hodge Fence Co., Ltd., res. 1326 St. Johns St.
 CHANNELL, FRED., wks. Hodge Fence Co., res. 1326 St. Johns St.
 CHAPPELL, GEORGE W., sawyer and filer, L. C. Mill, res. 1811 Front.

CHAPING, S. W., wheelwright, res. 325 Franklin St.
 CHARLES, PAUL (col.), lab., Pope's Mill, res. 129 Rock St.
 CHARLES, BELL (col.), cook, res. 129 Rock St.
 CHARLES, FONTELO (col.), lab., B. R. Lbr. Co., res. S. P. R. R.
 CHARLOT, ALFORD, night watchman, R. Rosenthal, res. 202 St. Joseph.
 CHAUVIN, CHAS., lab., Poe's Shingle Mill, 322 Ryan St.
 CHAUVIN, JOE., laborer, I. L. W. Co., 126 Ryan St.
 CHAVANNE, LEON, Insurance agent, 727 Ryan St.

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Consumers' Market; Latest Newspapers, Periodicals and Magazines at Cramer's; For Hand Painted China - Go to Carlson & Co.; Leon Chavanne, General Insurance.

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CHAVANNE, FRANCIS, real estate agent, 727 Ryan St.
 CHAVANNE, CHARLEY, clk., K. C. W. & G. freight depot, res. 604 Common St.
 CHAVANNE, P. E., wks. K. C. W. & G. shops, res. 815 S. Division.
 CHESTER, J. L., sawyer, res. 230 Ford St.
 CHINN, WALTER S. (col.), preacher, res. 220 Franklin St.
 CHISON, PETER (col.), lab., res. 311 Reid St.
 CHRISTY, JOHN, wks. B. R. Lbr. Co., bds. 1105 Nichols St.
 CHRISTMAN, A. J., saloon keeper, Ryan St., res. 930 Lawrence St.
 CHRISTIANSIN, VICTOR, teamster, res. 1115 Broad St.
 CHRISTOPHER, Mrs. M. A., widow, res. 701 Nichols St.
 CHRISTOPHER, C. F., wks. B. R. Lbr. Co., res. 1415 Commercial St.
 CHITWOOD, H. M., stock police, res. 728 Commerce St.
 CHITWOOD, Miss IDA, saleslady, Muller's Big Store, res. 728 Common St.
 CHOPAIN, AMELE (col.), wks. B. R. Lbr. Co., res. 327 Blake St.
 CLAKE, W. T., car inspector, S. P. R. R., res. 725 Belden St.
 CLARK, C. W., engineer, 109 Ryan St.
 CLARK, J. E., carpenter, res. 405 Prewitt.
 CLARK, Miss RUBY, milliner, 701-703 Ryan St.
 CLARKE, JOSEPH, wks. Locke, Moore & Co., res. 937 Lyons St.
 CLAUDINE, J., wks. L. C. Rice Mill, res. 713 Belden St.
 CLAY, ED., fireman, K. C. W. & G., res. 728 Ford St.
 CLAYTON, FLOYD (col.), lab., res. 1029 Front St.
 CLEMENT, J., wks. J. G. Powell's Mill
 CLEMONT, JOSEPH, sailor, res. 931 Blake St.
 CLEMENTS, HENRY, rice farmer, res. 1015 Broad St.
 CLEMENTS, BURL, rice farmer, res. 1015 Broad St.
 CLEMENTS, BEULAH, student, Public School, res. 1015 Broad St.
 CLEMENTS, S. H., rice farmer, res. 1015 Broad St.
 CLEMENTIN, HEBERT (col.), washerwoman, res. 402 Ford St.
 CLEVER, WM. (col.), lab., res. Hodges St.
 CLIFTON, WM. (col.), wks. B. R. Lbr. Co., res. 513 Gieffers St.
 CLIFTON, NATHYNEL, blacksmith, res. 315 Church St.
 CLIFTON, BUDD, helper, Fitzgerald & Fitzgerald, res. 209 Division St.
 CLINE, W. H., lawyer, res. 1900 S. Ryan.
 CLINE, J. D., lawyer, office, 1001½ Old Court House.
 CLOONEY, WILL., fireman, tug boat *Ernest*
 CLOUGH, Dr. E. L., physician and surgeon, office, L. C. Drug Store, res. cor. Broad and Common
 Sts.
 COAT, GUS. (col.), lab., trucker, Lake City Mill.
 COATES, BERNARD (col.), lab., Lake City Mill, res. 1724 South St.

COATES, A. D., tailor, Bon Ton Tailoring Co., 806 Ryan St.

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Consumers' Co., Ltd.; Eddy Bros. Dry Goods Co., Ltd.; Hemenway Furniture Co.

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COCHRANE, Mrs. L., widow, res. 1213 Common St.
COLBERT, A., Mutual Life Insurance Agent, res. 915 Kirby St.
COLEMAN, PERCY, porter, Rock Hardware Co., Ltd., 214 Pujo St.
COLEMAN, Dr. L. M. (col.), res. 302 Belden St.
COLEMAN, IDA (col.), washerwoman, res. 418 Haskell St.
COLEMAN, P. ROBERT (col.), wks. G. T. Rock, res. 418 Haskell St.
COLTMAN, GILES, Jr. (col.), wks. Hodge Fence Co., res. 418 Hodges
COLEMAN, GILES (col.), wks. Hodge Fence Co., res. 418 Haskell St.
COLDWATER, A., shoe merchant, res. 1411 Ryan St.
COLLEY, A., hackdriver, S. K. & Co. livery stable.
COLLINS, JAMES D., blind man, res. 424 Washington St.
COLLINS, W. B., electrician, res. 424 Washington St.
COLLINS, Dr. G. H., dentist, office, Ryan St., res. 717 Broad St.
COLLINS, Dr. E. N., dentist, res. 717 Broad St.
COLLETTE, J. H., carpenter, res. 640 Iris St.
COMO, GRANVILL, machinist, res. 403 Jackson St.
COMBS, LOUIS (col.), wks. Newhouse Market, res. 820 Reid St.
COMPTON, GEO. (col.), wks. B. R. Lbr. Co., res. 917 Blake St.
COMPTON, LOUIS (col.), cook, J. A. Bel, res. 518 Moss St.
CONCENTO, Mrs., widow, res. 1202 R. R. Ave.
CONICK, WM. (col.), wks. Chas. Fitzenwreiter, res. 518 Moss St.
CONICK, LUCY (col.), cook, J. A. Bel, res. 518 Moss St.
CONLY, BEN. (col.), carpenter, res. East Knappville.
CONNIE, WILLIE (col.), wks. L. C. Rice Milling Co.
CONNOR, ALPHONSE (col.), stkr., Lake City Mill
CONNIGAN, Mrs. (col.), cook, res. 508 Kirby St.
CONNIGAN, ED. (col.), cook, wks. Reynolds Restaurant, res. 508 Kirby St.
COOK, ANDREW, salesman, 707 and 709 Ryan St.
COOPER, B. Q., wks. W. P. Oil Co.
COOPER, ROY A., vice pres. and local editor of Daily and Weekly American, 728 Hodges St.
CORDSEN, FRED., machinist, res. 205 Moss St.
CORBETT, tel. operator, K. C. S., res. 232 Lawrence cor. Ryan.
CORBELLO, NICHOLAS, sailor, res. 725 Nichols St.
CORNWELL, PARY, wks. ice factory, res. Clarence St.
COSTELLO, JOHN, contractor, res. 527 Lawrence St.
COSTELLO, T. N., res. 318 Moss St.
COSTELLO, Miss MOLLIE, dressmaker, res. 527 Lawrence St.
COTLONG, GEORGE W. (col.), wks. Lake City Mill.
COURTNEY, WM., dairyman, res. and dairy, 1312 Ryan St.
COURTNEY, JOHN, driver, Wm. Courtney, res. 1403 Ryan St.
COURTENEY, C., wks. B. R. Lbr. Co., bds. 904 Lyons St.

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Consumers' Market; Blank Books of all kinds at Cramer's; Carlson & Co. Jewelers.

(continued next issue)

MEMBERSHIP IN SWLGS WOULD MAKE A NICE CHRISTMAS GIFT!

GLIMPSES OF OLD LAKE CHARLES

The brig *O. B. Stillman* from New York arrived off Calcasieu Pass last Thursday, with a locomotive and about 400 tons of steel rails, etc. for our railroad, and has discharged her cargo...the piling for the railroad bridges across the Calcasieu and Sabine Rivers will be completed within two weeks.

L. C. Echo, 7/6/1879

Mardi Gras festivities at Lake Charles were celebrated last Tuesday with the procession through our principal streets, and by a grand masquerade ball at Frick's Opera House, which lasted until 4 o'clock in the morning.

L. C. Echo, 3/5/1881

Last Monday at noon the fire bells of our town startled our denizens from their dinner table. The danger was soon over. The fire was in a front room, upstairs, in Williams' Opera House. As usual, an oil stove caused the fire.

L. C. Commercial, 1/16/1882

Professors J. M. CLELAND and LeBLEU announced to the ladies and gentlemen of Lake Charles and vicinity that they have opened their dancing class at Mr. O'BRIEN's Hall, teaching all the fashionable dances...waltzes, polkas, mazurkas, schottisches, Spanish dances, cotillions, quadrilles...all the fancy dances taught in large cities.

L. C. Echo, 5/10/1887

Roaches and ants can be driven from our homes by strewing fresh elderberry leaves on the shelves or other places frequented by these pests. The elderberry bush is indigenous to all parts of the country, and many a housewife will "bless her stars" for this information.

L. C. Echo, 3/6/1888

On Thursday evening the Lake Charles Literary Society met. The next meeting will convene at 7:30 in the school room of Miss MOLLIE BURT. Debate question: Ought the Right of Suffrage Be Given to Women? Two speakers on the affirmative, and two on the negative. It will be observed that the names of parties who perform the above duties are omitted...not an oversight, but intentional, for reasons thought best by the society.

L. C. Echo, 2/25/1889

The Dees Telephone Company have connected all their phones, and the line is now in general operation. There are 101 subscribers, including all the leading mills, banks, stores, passenger and freight depots and printing office. Our number is 53. Call us when you feel like talking.

L. C. Commercial, 5/30/1895

The Fourth of July was quite a lively day in our city...the celebration of our Nation's birthday. The grand parade was due to the Pelican Babcock Hook and Ladder Co. No. 1 taking the lead. Engines and trucks were beautifully decorated. Members of different companies who were in attendance were dressed in their uniforms. The procession disbanded at Perkins Grove for speeches, music, tournament and barbecue.

L. C. American Weekly, 7/10/1899

A movement is on foot to give Ryan Street another thick layer of shells from Clarence to Lawrence...brick paving seems to be as far away as it was 2 years ago.

L. C. Daily American, 3/20/1903

The Lake Charles Street Railway Company are making elaborate preparations for the start of their street cars tomorrow or the next day...workmen have been cleaning the dirt and mud to be in readiness.

L. C. Daily American, 1/30/1906

The new theater at the Pleasure Pier will open Monday night with a high class vaudeville attraction...the theater is equipped with all modern conveniences and improvements and will be found ideally comfortable to the patronage it should receive.

L. C. Daily American, 11/14/1906

It is announced that the ladies' rest room of the W. C. T. U. on Bilbo across the street from the Majestic

Hotel will be open all day on the Fourth of July and all visiting ladies are cordially invited to make use of the same.
L. C. Daily American, 7/3/1907

(Note: Presidential elections generated great local interest.)...because of the very high turnout, Fire Chief SUDDUTH states that the result of the election will be announced by the fire whistle at midnight, as follows: if the election is in doubt, 3 whistles...if TAFT is elected, 5 whistles...if BRYAN is elected, 10 whistles.
L. C. Daily American, 11/3/1908

The old volunteer firemen, who twenty years ago fought the fires which threatened Lake Charles, and incidentally nearly raced themselves to death, have evidently concluded that the city is in safe hands of the present fire department and have taken steps to disband according to law...as a fire fighting brigade, the company was formed over thirty years ago in 1878, and did valiant service until the beginning of the present efficient force was made, in the shape of a semi-paid organization.
L. C. Daily American, 5/6/1909

Forty-four automobiles, the actual aggregate value of which is more than \$75,000, are owned in Lake Charles. Now surely the road to Big Lake could and should be put and maintained in good condition, and the road to Prien Lake and the new yacht club house ought to be made passable in all kinds of weather...(note, the numbers, makes and owners then follow)...eight Buicks in all...one owned by Miss MARGARET ALLISON.
L. C. Daily Press, 4/2/1910

Four aeronauts made an ascension above Berlin to the altitude of 12,000 feet armed with bottles to catch samples of the tail of Halley's Comet. If the story that Halley's Comet contained anything worth bottling had reached this locality, Lake Charles to a man would have roosted in the pine trees
L. C. American Press, 5/23/1910

Dr. S. C. KREEGER, president of the city health board, stated this morning that there are at present five cases of infantile paralysis in Lake Charles. These cases have all developed within the last four weeks and are all under strict quarantine. In Louisiana it was placed on the list of diseases to be reported to the health officials only three months ago.
L. C. Daily American, 9/8/1911

POOR SPELLING OR JUST A SIGN OF THE TIMES?? How can my ancestor's name be spelled in as many as ten different ways depending on the record? Were these people just darn poor spellers, individualists, or what?

To understand the spelling of surnames in various ways, we need to go back to just spelling in general. Our ancestors did not have spell check or even the common ordinary dictionary in the earlier times. In England, the first dictionary of any kind was compiled by Nathan Bailey in 1721. In 1755 Samuel Johnson published a dictionary which established a style standard for works of its kind.

In America it wasn't until 1828 that Noah Webster published a dictionary. It took two generations, however, until standardized spelling became the proper thing to do. The norm until then was for people, educated or not, to spell phonetically. For this reason, the same person might spell a particular word 4 or 5 different ways in the same document.

What about surnames? The same was true with them and furthermore, there was no standardized version to follow. You wrote what you heard?
Heir Mail (Spring 2000), Crow Wing Co. Genealogical Society, Brainerd, Minnesota

POPULATION FIGURES IN 1861: Great Britain - 23 million; Italy - 25 million; U. S. - 32 million; Russia - 76 million.

FIRST BOUDIN MADE IN LAKE CHARLES
Contributed by HENRY DOIRON, Member #733

JOHN R. "YANKEE" DUPUIS, who was born in 1876, was a carpenter in Breaux Bridge, Louisiana. About 1909-1910 he moved with his wife, EDITH, and young son, RALPH, to the fast growing lumber industry in Lake Charles. He rented a house at 507 Bank St., working as a gang foreman with a crew of carpenters in building houses. Among those which they built was C. C. NOBLE's house at the corner of Broad and Common Streets (now Moss Street). As a sideline business, DUPUIS rented the building next door at 509 Bank, and about 1910, with his brother VINCENT, started the Pelican Meat Market.

His daughter, MADGE, was born in 1912; at this time DUPUIS was building a new meat market with a connecting house to the rear at 834 Railroad Avenue, and also still working as a carpenter. Moving into his new meat market in 1914, and later into his completed house to the rear of the business, he slowly faded out of the carpenter business as the timber industry was slowing down. In 1922 he began butchering a hog every Saturday, using the head for hog-head cheese and the remainder as part of the ingredients for his boudin. From one hog he could make about 200 pounds of boudin, and as it became very popular, it always sold out. People began placing their orders in advance for the Saturday boudin. Beginning at 6:00 PM advanced orders were filled first, and walk-ins took what was left.

The boudin was packed in hog-guts with a hand-cranked machine, like a sausage. Entire hog-guts were ordered and it was the children's job to run hot water through them and turn them inside-out. Boudin was sold for 60¢ per pound; they were sold out by 10 PM.

In 1934 enlargements were made to the business and it became known as the Pelican Market. Groceries and ice cream, hand-packed in containers or eaten in cones, were added and many people carried ice cream, as well as a link of boudin, into the Dixie Theater next door. In the 1950s I began working at the Pelican Market part time while still going to school. I had the habit of putting boudin in an ice cream cone before it was put into a casing, thus creating a boudin cone! My older brother, A. J. DOIRON, worked as a projectionist and manager of the Dixie Theater next door. He later married Mr. DUPUIS' granddaughter, BETTY.

Mr. DUPUIS loved to talk and argue; at times he would take a straight-backed chair out on the front sidewalk and lean it against the store front or telephone pole, then get a conversation started with people walking down Railroad Avenue. He became so engrossed in talking that Mrs. DUPUIS had to come out and say something uncomplimentary in French to get him back to work. In 1944 Mr. DUPUIS died, and for a time Mrs. DUPUIS kept the business going, continuing to make the boudin. Later she leased the building but continued with the boudin. She retired about 1957, living in the house behind the store until 1959. She then lived with her daughter and son-in-law, DALMER JINES until her death in 1966. The son, RALPH DUPUIS, died on 5 February 1986 at the age of 79. The daughter, MADGE DUPUIS JINES, died 1 September 1989, age 77.

When the boudin business closed, some say she sold the equipment to JOHNNY ABRAHAM. The old Pelican Market on Railroad Avenue has been torn down, and ACTS has the old Dixie Theater.

[Mr. DOIRON prepared this article in coordination with BETTY DOIRON and DORIS LANDRY (DUPUIS granddaughters), NONA BOUDREAUX (grand-niece), DALMER JINES and A. J. DOIRON, Jr. (sons-in-law).]

PEOPLE WHO GROW UP WITHOUT A SENSE OF HOW YESTERDAY AFFECTED TODAY ARE UNLIKELY TO HAVE A STRONG SENSE OF HOW TODAY AFFECTS TOMORROW.

Lynne V. Cheney

EARLY LAKE CHARLES BUILDING BEING RESTORED

When Halley's Comet passed over Lake Charles in 1910 a local photographer snapped a picture of it flying over Southwest Louisiana. The building captured in the foreground of the picture, on the northwest corner of Broad and Ryan Streets, is still there, but is getting a "face lift" to restore its original appearance. Originally called the Frank Building, it was built in 1900 by JULIUS FRANK. It was built in the Gothic style, with elaborate brown brick exterior walls and arched windows.

JULIUS FRANK moved to Lake Charles about 1878 and purchased the property in 1886. In 1888 he erected a frame residence and a frame store on the corner, and in 1900 built the present two-story brick building, which is listed in Lake Charles City Directories as 724½-728 Ryan Street. FRANK retired from active business in 1918 and died 16 March 1928 at the age of 78.

According to the 1901 City Directory, 728 Ryan Street was occupied by Cut Rate Grocery, with CHARLES FITZENREITER as proprietor. The upstairs part of the building was occupied by various professional business offices, as well as the Lake Charles Conservatory of Music. The 1910 photograph indicates the Bluestein's Store as the occupant of 728 Ryan. Ladies dresses can be seen in the ground floor picture window of the building.

In 1913, the next available City Directory, the building was the site of the Specialty Store, which sold women's hats, ladies wear and "fancy goods." JAMES J. UTITZ was the proprietor. The Specialty Shop stayed in business there until about 1930.

In 1934, the Nu-Vel Shop, Inc. was located at 728 Ryan. The officers of the company were Mrs. NONA SPARKS SCHUBERT, president; Mrs. VELMA M. STARLWART, vice-president; Miss DOROTHY M. STARLWART, secretary; and FRITZ SCHUBERT, treasurer. It sold ladies' ready-to-wear clothing. Also in the 1930s the Humble Oil Company occupied most of the upstairs business offices.

In the early 1940s the Rolloson Stationery Company moved to the site, with F. A. ROLLOSON as manager. In the mid-1940s the Cities Service Refining Corp. moved some of its business offices into the upstairs spaces. The business most identified with the Ryan Street site is Love's Men's Clothing Store, which moved into the building about 1948. The proprietor, MEYER J. LOVE, had started Love's Men's Store in 1933 on Ryan Street and continued as owner until his retirement in 1968. He died in 1980 at the age of 86.

(Adapted from an article by Mike Jones from the *Lake Charles American Press*, 9/26/1999)

LAKE CHARLES 1900 BASEBALL TEAM

The caption under a picture in the *Lake Charles American Press* (8/15/1965) gives the names of the town's baseball team in 1900. Players were: TOM CASTELLO, CHARLIE BOUTYETTE, _____, HACKETT, BEN COLLINS, T. M. DIETZ, SOL REINAUER, BEN HEBERT, W. C. WALL, BEN BEARDSLEY and two unidentified men.

1911 LAKE CHARLES BOY SCOUTS

The Boy Scouts of America was organized in Lake Charles in 1910, and on 23 April 1911, Troop 1 of the Calcasieu Area Council met at the Methodist-Episcopal Church with SEAMAN A. MAYO as the first scoutmaster. The first patrol, called "The Owl" had MARTIN RYAN as its patrol leader and ELMER GUNN as his assistant. Members of the troop were: MARVIN RYAN, WALTON DRAKE, RUDOLPH LAKE, FRANCIS LAWLER, FLEET MAGEE, ALFRED ROBERTS, SHERDIE JONES, MARLIN DRAKE, SAM KUSHNER, FRANK KELLY, VERNON REID, CARL BENDIXEN, CLAUDE MORRIS, RUDOLPH KRAUSE, LAMAR CUNNINGHAM, FRANCIS CHAVANNE, FRANK EDWARDS, KEITH MORRIS, WILL WHITE, WILL STEWART, OLYMP PIVA, DON COLLETTE, JOE GAUNT and ALLIE JOHNSON.

DO YOU KNOW THESE WORDS?

(Continued from Vol. 24, No. 3)

The words given below are found in genealogical research, in legal records or family papers and were taken from PAUL DRAKE's *What Did They Mean By That?* How many did you know?

FORCED HEIRS---those who inherited an estate because the law required them to be heirs. In Louisiana, laws were enacted whereby it was difficult to disinherit any child.

GLEBE, GLEBE LAND---Land owned by the church, the income of which went to the church. Today many business and individuals own land which was once glebe land.

HEAD TAX---the taxing of heads (or polls) of certain individuals within a specific class, either by age or other qualifications.

HEADRIGHTS---certain rights and privileges (grants of land, relief from specific taxes or bounties paid by governments) given to those who paid for or provided transportation for immigrants to the colonies.

HOLOGRAPHIC WILL---handwritten will written and signed by the deceased.

HOMESTEAD ACTS---laws enacted by state and federal governments in which land was granted in exchange for settlement and improvements on the land.

HYPOTHEQUE---mortgage. This term is seen in some early Louisiana records.

IN LOCO PARENTIS---in the place of parents; guardian.

IN LOT---land lying within the established bounds of a community, as opposed to out lots, country lots or land outside the community.

INSTANT---the current month or year.

INTESTATE---one who dies without a valid will.

ISSUE---in genealogy, the children of a specific person or couple.

JUS DELIBERANDI---right to examine property before accepting it as one's share of an inheritance.

LINEAL---in genealogy, in line of direct ascent or descent through several generations

MAJOR ANNUS---(Latin) year of 366 days, Leap Year.

MONSTRUM---a box in which relics, often of a religious nature, were kept. Old inventories often described family monstrums.

NAIF, NEIFE---one born a slave. Old Louisiana records sometimes refer to naifs, meaning slaves.

NE UNQUES ACCOUPLE---never married.

NEPOS, NEPTIS---grandson, granddaughter.

NEXT FRIEND---someone who, although not a legal guardian, is empowered to act on behalf of an infant, or a married woman who could not act for herself legally, or a person who is mentally incompetent.

NULLIUS FLIUS---(Latin) son of no one; a bastard.

NUNCUPATIVE WILL---an oral will given before witnesses when death is imminent.

OLD STYLE, O. S.---dates determined by the Julian calendar.

OYER AND TERMINER (COURTS OF)---literally, hear and determine; an ancient term for courts having jurisdiction in criminal matters.

PATRUUS---father's brother.

PATRUUS MAGNUS---great uncle on father's side.

PEONAGE---bondage for debt.

PLACITUM---bargain or agreement.

PLAT---scale drawing of a tract of land.

PLEAS AND QUARTER SESSIONS (COURTS OF)---courts of general jurisdiction which met regularly each quarter of the year.

PLURIES---writ or order issued for the third time.

POLL TAX---literally a tax on heads or polls; a tax on persons within a certain category, usually with restrictions) as to age, sex and color.

POSTERITY---all of one's descendants in a direct line.

PRET, PRET A INTERET---(French) a loan on which interest is charged.

(to be continued)

INFORMATION FROM EXCHANGES

The SWLGS exchanges periodicals with more than 70 other genealogical societies. These publications are excellent research tools and are housed at the Southwest Louisiana Genealogical and Historical Library, 411 Pujos St., Lake Charles. The following information has been gleaned from some of these periodicals.

MEDIEVAL GENEALOGY. Anyone who has St. Margaret of Scotland for an ancestor will be interested in Mr. WILLIAM N. AUSTIN's article entitled "Three Royal Saints and Agatha".
Seattle Genealogical Society Bulletin, Vol. 49 #3 (Spring 2000), Seattle Genealogical Society, WA

"GENEALOGICAL RESOURCES ON LOUISIANA AT THE NARA" are described in depth, especially passenger records for the Port of New Orleans.
The Louisiana Genealogical Register, Vol. XLVII #2 (June 2000), Louisiana Genealogical & Historical Society, Baton Rouge, LA

GERMAN NAMES, GENEALOGICAL TERMS, ABBREVIATIONS & FRAKTURS are discussed and will be of interest to German researchers.
The Heritage, Vol. 9 #2 (Summer 2000), NE PA Genealogical Society, Shaverton, PA

A GENEALOGIST'S NIGHTMARE: DISASTER IN THE FAMILY HOME re-enforces the basic fire awareness that all of us should practice, but gives additional tips of which we may not be aware. For example, the author urges us to check power strips and surge protectors; if they are old or are warm/hot to the touch, discard them. He discusses insurance procedures and the importance of documenting everything by pictures or videos, which must be elsewhere. Genealogists who face disaster are always concerned about their priceless research. If your information is stored on a computer, a service center might be able to remove the hard drive(s) and access information from them. It is necessary to get the insurance company's permission for removing the hard drive, and it is important to do so quickly, as smoke is corrosive and can quickly damage electronics and anything left in the house.

Seattle Genealogical Society Bulletin, Vol. 49 #3 (Spring 2000), Seattle Genealogical Society, WA

DIRT POOR. For centuries the floors of poor people were made of dirt. Only the wealthy had wood, stone or slate floors, which became slippery when wet. To prevent falls, thresh (the stalks and leaves from grain plants) was spread on the floors. As the wet winter season progressed, the thresh continually wore away and more was added. Eventually the thresh would start slipping out the door, so a piece of wood or stone was placed at the entry to keep the thresh inside, and the threshold was born.

Bluegrass Roots, Vol. 27 #2 (Summer 2000), Kentucky Genealogical Society, Frankfort, KY

CIVIL WAR RECORDS: Jackson Parish Galvanized Yankees in the Pa. Volunteers tells of the Twelfth Regiment of La. Volunteers, many of whom were captured in Mississippi just before the siege of Vicksburg. The term "Galvanized Yankee" was applied to Union soldiers who joined the Confederates, but by the war's end, it was used to describe Confederates who took an oath of allegiance to the U. S. and joined the Union Army. These oath takers were also referred to as "white-washed Rebels" or having "swallowed the yellow dog."
Legacies & Legends of Winn Parish, La., Vol. 4 #2 (July 2000), Winn Parish Genealogical & Historical Association, Winnfield, LA

RESEARCHING MILITARY RECORDS offers an in-depth survey of military records which would be of benefit to genealogists, as well as some examples. Also in this quarterly was the **1763 Pay Book of the Arkansas Post**, which lists the military force there through January, February and March of 1763.
The Arkansas Historian, Vol. 38 #2 (June 2000), Arkansas Genealogical Society, Hot Springs, AR

ONE FOR THE ROAD. In England in the Middle Ages there were over one hundred offenses which carried the death penalty. Executions were common and a part of everyday life. At that time, prisoners were often kept in a stone jail outside of the city of London and were brought into the city in a horse drawn cart for their execution. Tradition tells that "one for the road" refers to the last drink always offered to the condemned before his leaving the cart for the chopping block or gallows!
Bluegrass Roots, Vol. 27 #2 (Summer 2000), Kentucky Genealogical Society, Frankfort, KY

GONE TO NEBRASKA—OR COLORADO? A person who went to Nebraska between 1850 and 1860 could have been anywhere between Kansas and Canada. In 1850 the Nebraska Territory was bounded by Canada on the north; Texas on the south; Oregon, Utah and New Mexico Territories on the west; and Minnesota, Iowa, Missouri, Arkansas and Louisiana to the east. By 1860 the unorganized territory was split into Nebraska, Dakota, Kansas and Indian Territories. The part that would eventually become Colorado was part of the Nebraska, Utah, Kansas and New Mexico Territories. The dividing line between the Nebraska Territory and Kansas Territory ran between the towns of Denver, then in Kansas, and Boulder in Nebraska. In 1861 a Territorial election was held, which formed the Territory of Colorado. *Colorado Voters in the 1861 Territorial Election* is one of the earliest records to search for a Colorado pioneer. By 1870 the U. S. Census finally recognized the Colorado Territory, and in 1876 Colorado, one of the later states to be recognized, gained statehood.
The Colorado Genealogist, Vol. 61 #2 (May 2000), Colorado Genealogical Society, Denver, CO

KANSAS CITY SOUTHERN LINES gives extensive information on the railroad that was so important to the development of southwest Louisiana. The K.C.S. passed through Missouri, Kansas, Oklahoma, Louisiana and Texas hauling petroleum, zinc, lead, bauxite, coal, natural gas, timber, livestock, grain, and passengers. The railroad was conceived by ARTHUR EDWARD STILWELL in 1859, but the railroad was not incorporated until 1887 as the Kansas City suburban Belt Railroad. Financial troubles and the Panic of 1893 convinced STILWELL to go to Holland to sell \$3,000,000 stock issues, which were bought by JAN De GOEIJEN, and again the railroad advanced. As a token of his appreciation, STILWELL named some of the town's along the railroad's route for his Dutch friends. DeQueen, Arkansas, was named for De GOEIJEN, and Mena, Arkansas, was named for De GHOEIJEN's wife. Hornbeck, DeQuincy and DeRidder, Louisiana, and Bloomberg and Nederland, Texas, all have names of Dutch origin. STILWELL also borrowed money from GEORGE M. PULLMAN, whose railroad cars still bear his name; PULLMAN had been given his start in life by STILWELL's grandfather by driving the mules used to pull the boats along the Erie Canal. Politics and various economic crises slowed, but did not stop, the development of the railroad. The K.C.S. reached Leesville, Louisiana, in 1897.

The Vernon Genealogist, Vol. VII #2 (June 2000), Vernon Historical & Genealogical Society, Anacoco, LA

VITAL RECORD KEEPING IN POLAND is discussed. In accordance with the Council of Trent in 1563, all baptisms and marriages were required to be registered, but the Council's decrees mentioned nothing about death records. Those do not begin until 1614. The oldest church registers in Poland predate the Council of Trent, and cover the period from 1548-1585. Vital records were recorded in Polish until 1868 when the Czarist government of Russia, which controlled Poland at that time, decreed that record keeping was to be done only in the Russian language.

The Heritage, Vol. 9 #3 (Fall 2000), NE PA Genealogical Society, Shavertown, PA

LAFOURCHE INTERIOR PARISH Records of Deeds (1808-1812) and Old Acts (1813-1817) are presented. These include land sales, mortgages, slave sales, and other documents.

Terrebonne Life Lines, Vol. 19 #2 (Summer 2000), Terrebonne Genealogical Society, Houma, LA

CENSUS OF ENGLAND & WALES will be released by the British Public Records Office on 1 January 2002. This will be an online database only; no printed version is planned. There will be a 50 pence fee to search for a name and an additional 80 pence for a copy. The fee may pose a problem to non-British researchers. *The Family Tree*, (Aug./Sept. 2000), Odom Library, Moultrie, GA

"ASK AND YE SHALL RECEIVE" - - - QUERIES

Queries are free to members and will be printed as space permits. When you receive an answer, please acknowledge and reimburse for copies and postage. Please make all queries clear, concise and easily understood. Give **full names** of the person; **exact date**, if known, or an **approximate period** (ca); and a **location**. State **exactly** what information you are seeking.

JOHNSON

Looking for information on ANDREW JACKSON JOHNSON, buried in the Miller Cemetery, Starks. Was he an Indian and, if so, to what tribe did he belong?
BILLIE JOHNSON FA-KOURI, 8739 Scarlett Dr., Baton Rouge, LA 70806

BOOK REVIEW

Books reviewed are complimentary from the publisher or author and are placed in the SWLGS library. Some of them will be donated to the Southwest Louisiana Genealogical and Historical Library in Lake Charles, while others remain in the Society Library.

The following book has been donated for review by Heritage Books, 1540-E Pointer Ridge Pl., Bowie, MD 20716. Website <www.heritagebooks.com>

Marriage Notices from Steuben County, New York, Newspapers 1797-1884 by MARY S. JACKSON & EDWARD F. JACKSON, compilers. Heritage Books, Inc. (1998). 452 pp., index. Soft cover. Item J018. \$44.00 plus \$4.00 s/h.

Newspapers, an important and interesting source for genealogy, are often overlooked. Newspapers carry many items of family and genealogical interest, such as sales of property, notices of probate, birth announcements, social items, and marriage announcements. In this volume the marriage notices from Steuben County, New York, have been extracted from microfilms of old newspapers which were housed at the New York State Library. Although vital records were not compulsory until 1906, they were being recorded by the Town Clerks in New York beginning in 1880. Newspapers are often the best source of these early records. Consult primary sources of these early records for verification whenever possible, as mistakes were often made in printing and the old newspapers are faded, so microfilm is sometimes difficult to read. These marriage notices were published in Steuben County, but they contain items from the surrounding counties and from Pennsylvania. They also include many notices of people who moved to other towns in New York or to other states.

This book contains over 8,000 marriage notices. Records are listed in 16 different sections, one for each newspaper. Within these sections records are arranged chronologically. Information includes the names of bride and groom, date of newspaper, and, if given, place of wedding. A surname index contains the groom's name and the bride's maiden name.

NEW ENGLAND ANCESTORS.

It is estimated that approximately 40% of all Americans have New England roots.

New England town records include not only vital records but records of freeman status, apprenticeships, adoptions, manumissions of slaves, religious "warnings out" of individuals, earmarks (brands) on animals, lists of town officials, poor lists. etc.

MEMBER # 322

Name of Compiler JUANITA MILLAR
 Address 7229 Gholson Rd.
 City, State Waco, TX 76705-5336
 Date October 10, 2000

Ancestor Chart
 Person No. 1 on this chart is the same
 person as No. _____ on chart No. _____.

Chart No. _____

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

4 **DICKERSON, Thos. Jefferson**
 (Father of No. 2)

b. 6 July 1866
 p.b. Newton Co., TX
 m. 24 Dec. 1891
 d. 26 Mar. 1937
 p.d. Baytown, TX
 bur. Spikes Cem, Beauregard

2 **DICKERSON, Lloyd Thomas Par., LA**
 (Father of No. 1)

b. 6 Feb. 1900
 p.b. Edgerly, LA
 m. 24 Feb. 1926
 d. 24 June 1969
 p.d. League City, TX

5 **WHITMAN, Martha Jane R.**
 (Mother of No. 2)

b. 13 Oct. 1869
 p.b. Newton Co., TX
 d. 6 May 1924
 p.d. DeQuincy, LA
 bur. Spikes Cem., Beauregard

Par., LA

1 **DICKERSON, Juanita**

b. 31 Oct. 1926
 p.b. Sulphur, LA
 m. 24 Nov. 1943
 d.
 p.d.

6 **MILLER, William Malachi**
 (Father of No. 3)

b. 11 June 1862
 p.b. S.C. or AL
 m. 28 June 1886
 d. 7 Dec. 1929
 p.d. Sulphur, LA

3 **MILLER, Kittye Francis**
 (Mother of No. 1)

b. 15 Feb. 1906
 p.b. Sulphur Mine, LA
 d. 26 Nov. 1962
 p.d. Seabrook, TX
 bur. League City, TX

7 **CLEMENT, Lila Mary**
 (Mother of No. 3)

b. 12 Feb. 1872
 p.b. Niblitss Bluff, LA
 d. 26 Oct. 1957
 p.d. Sulphur, LA

MILLAR, Jerry Thomas
 (Spouse of No. 1)

b. 17 Feb. 1918 d. 3 Mar. 1986
 p.b. Galveston, TX p.d. Waco, TX

8 **DICKERSON, Henry O.**
 (Father of No. 4)

b. 1843-45
 p.b. Jasper Co., TX
 m. 6 July 1865
 d. ca 1875
 p.d. Beauregard Par., LA

9 **SMITH, Nancy**
 (Mother of No. 4)

b. ca 1842
 p.b. Alabama
 d. 1881-85
 p.d. Beauregard Par., LA

10 **WHITMAN, Joseph Adam**
 (Father of No. 5)

b. 7 Mar. 1841
 p.b. Perry Co., AL
 m. ca 1865
 d. 22 Dec. 1932
 p.d. Bancroft, LA

11 **FOSTER, Elizabeth**
 (Mother of No. 5)

b. 17 Jan. 1844
 p.b. Belgrade, TX
 d. 20 Apr. 1914
 p.d. Beauregard Par., LA

12 **MILLER, John**
 (Father of No. 6)

b.
 p.b.
 m.
 d.
 p.d. Jackson Co., AR
 13 **DAVENPORT, Lou**
 (Mother of No. 6)

b.
 p.b. Georgia
 d.
 p.d. Jackson Co., AR

14 **CLEMENT, Joseph**
 (Father of No. 7)

b. ca 1833
 p.b. France
 m.
 d. ca 1875
 p.d. Calcasieu Par., LA

15 **THIBADEAUX, Clemence Elodi**
 (Mother of No. 7)

b. 18 Jan. 1835
 p.b. Louisiana
 d. -- 1904
 p.d. Calcasieu Par., LA

16 **DICKERSON, Jesse**
 (Father of No. 8,
 Cont. on chart No. _____)

b. Kentucky
 m. 6 June 1830
 d. ca 1875
 17 **WEST, Pricilla**
 (Mother of No. 8,
 Cont. on chart No. _____)

b. -- 1810
 d. ca 1875

18 **SMITH, Samuel D.**
 (Father of No. 9,
 Cont. on chart No. _____)

b. -- 1818
 m.
 d. after 1880
 19 **BROWNING, Mary Ann**
 (Mother of No. 9,
 Cont. on chart No. _____)

b. 12 Mar. 1822
 d. 2 Dec. 1911 - LA

20 **WHITMAN, Adam**
 (Father of No. 10,
 Cont. on chart No. _____)

b. 11 Aug. 1815
 m.
 d. 23 May 1883
 21 **RICHARD, Dorothea**
 (Mother of No. 10,
 Cont. on chart No. _____)

b. 20 Jan. 1811
 d. 30 Sep. 1890

22 **ROGERS "FOSTER", Benjamin**
 (Father of No. 11,
 Cont. on chart No. _____)

b. -- 1811
 m. -- 1841
 d. 21 Aug. 1879
 23 **MOORE "DAVIS", Martha**
 (Mother of No. 11,
 Cont. on chart No. _____)

b. 21 Oct. 1823 - GA
 d. 22 Dec. 1899 - LA

24
 (Father of No. 12,
 Cont. on chart No. _____)

b.
 m.
 d.

25
 (Mother of No. 12,
 Cont. on chart No. _____)

b.
 d.

26
 (Father of No. 13,
 Cont. on chart No. _____)

b.
 m.
 d.

27
 (Mother of No. 13,
 Cont. on chart No. _____)

b.
 d.

28
 (Father of No. 14,
 Cont. on chart No. _____)

b.
 m.
 d.

29
 (Mother of No. 14,
 Cont. on chart No. _____)

b.
 d.

30 **THIBADEAUX, August**
 (Father of No. 15,
 Cont. on chart No. _____)

b. -- 1803
 m.

31 **TYSON, Therese**
 (Mother of No. 15,
 Cont. on chart No. _____)

b. -- 1804
 d. after 1870

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MAPS. Maps are one of the most important genealogical tools, but are one of the most overlooked sources of information. Not only do maps help you locate the property of your ancestor's residence, by determining in which section, range and township he lived, but some maps show names of land owners, public buildings, roads, railroads, churches and cemeteries in the area. Since borders and boundaries changed during the history of an area, it is important to know in which county and state (or even in what country, if you are doing European research) the land you are researching was located at that period of time. Old maps can be found in libraries, archives and printed sources. They can be ordered from companies specializing in that field. The Sanborn Fire Insurance maps are detailed city maps which have been published since 1866. Designed to meet the requirements of the fire insurance business, these maps help a researcher to know the physical setting and shape of homes where their ancestors once lived. More than 1,000 communities were mapped before 1950. The Southwest Louisiana Genealogical and Historical Library has some of the Sanborn Fire Maps for old Lake Charles.

ONLY A GENEALOGIST REGARDS A STEP BACKWARDS AS PROGRESS.

JUST A HUNDRED YEARS AGO

IN 1900:

The average life expectancy in the U. S. was 47.

Only 14% of the homes in the U. S. had a bathtub.

Only 8% of the homes in the U. S. had a telephone, and a 2-minute call from Denver to New York City was \$11.00.

There were only 8,000 cars in the U. S. and only 144 miles of paved roads. The maximum speed limit in most cities was 10 miles an hour.

The tallest structure in the world was the Eiffel Tower in Paris.

The average wage in the U. S. was 22¢ an hour; the average U. S. worker made \$200 to \$400 per year.

More than 95% of births took place in the home.

More than 90% of all U. S. physicians had no college education.

Canada passed a law prohibiting poor people from entering the country as travelers or as immigrants.

Sugar cost 4¢ a pound; eggs were 14¢ a dozen; coffee was 15¢ a pound.

Most women washed their hair only once a month and used borax or egg yolks for shampoo.

Plutonium, insulin and antibiotics hadn't been discovered. Scotch tape, crossword puzzles, canned beer and iced tea hadn't been invented.

One in ten U. S. adults couldn't read or write and only six percent had graduated from high school.

Some medical authorities warned that professional seamstresses were apt to become sexually aroused by the steady rhythm, hour after hour, of the sewing machine's foot pedals. They recommended slipping bromide, which was thought to diminish sexual desire, into the women's drinking water.

The American flag had 45 stars. Arizona, Oklahoma, New Mexico, Hawaii and Alaska had not been admitted to the union yet.

SOURCE: *Putnam Co. (FL) Genealogical Society Newsletter* via *The Family Tree* (Oct./Nov. 2000)

TWENTY-THIRD PSALM FOR GENEALOGISTS

Genealogy is my pastime, I shall not stray.

It maketh me to lie down and examine tombstones.

It leadeth me into still courthouses.

It restoreth my Ancestral Knowledge.

It leadeth me in the paths of census records

And ships' passenger lists for my surname's sake.

Yea, though I walk through the shadows of research, libraries and microfilm readers,

I shall fear no discouragement, for a strong urge is within me.

The curiosity and motivation, they comfort me.

It demandeth preparation of storage space for the acquisition of countless documents;

It anointeth my head with burning midnight oil.

My family group sheets runneth over.

Surely birth, marriage and death dates shall follow me all the days of my life;

And I shall dwell in the house of a family history-seeker forever.

SOURCE: *The Journal*, Vol. XI #1, Friends of Genealogy, Shreveport, La.

AN ANCIENT NAME SHOULD BE TREASURED FOR GENERATIONS.

2000 OFFICERS

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