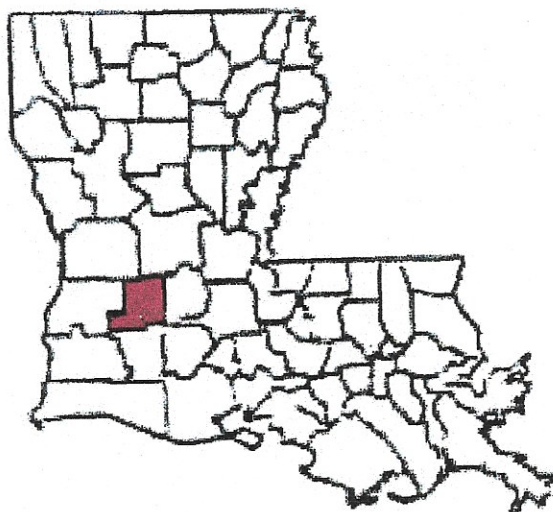


# ALLEN GENEALOGICAL AND HISTORICAL SOCIETY

July, 2016

P.O. Box 789, Kinder, La. 70648

Issue No. 252



# CROSSROADS

**COVERING**

**Kinder, Oakdale, Oberlin, Elizabeth, Reeves,  
LeBlanc, Mittie and surrounding communities.**

# ALLEN GENEALOGICAL and HISTORICAL SOCIETY

2016

President --- Betty Sarver

Vice President --- Durvin LaFleur

Secretary/Treasurer/Publishing Editor --- Fran Clemmons

Reporter/Tourism Envoy --- Steve Fontenot

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ALLEN GENEALOGICAL and HISTORICAL SOCIETY was organized May, 1985 to collect, organize, process, and preserve genealogical material. The purpose of the Society are to promote interest in genealogy, to assist and encourage genealogical researchers in gathering material on historical events and people of Allen Parish, and to help complete family histories. AGHS was incorporated in March 1990.

AGHS regular meetings are held every other month on the first Tuesday of the month at 10:00 am in the genealogy room of the Kinder branch of the Allen Parish Library located at 833 4<sup>th</sup> St., Kinder, La. Workshop meetings are held the following month on the first Tuesday of the month at ~~10:00~~ am in the genealogy room of the Library. Members are willing to help visitors with research and to answer questions they may have.

MEMBERSHIP fees are \$15 per calendar year per person and includes an annual subscription to *CROSSROADS*. Correspondence and dues should be sent to AGHS. P. O. Box 789, Kinder, La. 70648.

*CROSSROADS* is published semi - annually. Please let AGHS know of any change of address to assure delivery. Queries are free to members, \$3 each for non-members and will be published as space permits. When sending in a query, please include all pertinent information such as names, dates, and places along with your name and address.

**EDITORIAL POLICY** We encourage and welcome contributions of genealogical and historical material that pertain to Allen Parish locations and families for inclusion in *CROSSROADS*. The Society does not assume responsibility for accuracy for any copyright infringement of submitted and published material. We reserve the right to edit and/or reject material we deem not suitable for publication.

**DONATIONS** of books, periodicals and other material of genealogical and historical interest relating to Allen Parish are accepted by the Society. We accept family histories, newspaper clippings, old photos, and filled out 5-generation charts. The Society will catalog these items donated and place them on file in the genealogy room at the Kinder Library to be used for research purposes. Memorials and honorariums are also welcomed by the society.

## **BOOKS PUBLISHED BY ALLEN GENEALOGICAL & HISTORICAL SOCIETY**

The following books are published by the AGHS and are available for purchase at the prices listed plus \$2 each for shipping and handling.

**Rev. Paul Leeds' Congregational Church records("Marriages & Funerals"—1895-1957—vol.1 ) \$25**

**Rev .Paul Leeds' Kinder Congregational Church records( 1893—1957—volumes 1, 2, 3, & 4) each \$25**

**Rev. Paul Leeds' Bethany (Green Oak) Church records \$15**

**Congregational Church records of the Indian Village, Edna, and Emad Communities \$15**

**Congregational Church records of Elton and China Communities \$15**

**Congregational Church records of Iowa, La. \$15**

**St Peter's Bayou Blue Indian Congregational Church records(1901-1957(includes St Luke's early church)) \$15**

**China Cemetery, Elton, La. \$8**

**LeBlanc Cemetery, Allen Parish \$8**

**Indian Village Cemetery, Kinder, La. \$15**

**Sonnier Cemetery, Allen Parish, La. \$8**

**Resthaven Cemetery, Oakdale, La. \$8**

**Lyles Cemetery—Barnes Creek, Reeves, La. \$15**

**Index of Surnames in all recorded Allen Parish Cemeteries \$10**

**St Augustine Cemetery, Basile, La. \$15**

**Ancestor Charts—five generation charts—Allen Parish ties \$25**

**THESE BOOKS MAKE GREAT GIFTS FOR FAMILY AND FRIENDS!!!**

# Contents

Allen Gen. & Hist. Society general Policies & Officers.....	1
Society Publications for sale.....	2
Contents.....	3
Presidents Greetings.....	4
Letter from the Editor.....	5
Here's What's Happening.....	6
Query.....	7
Article "Bel, La.----Only a Memory....."	8
Article "The Life of Savannah Odell "Della" (Hughes) Yawn by Velma Greer....."	12
Story "Beautiful Flour Sacks".....	16
A bit of Humor.....	18
Story "Julian Young".....	19
Story "What I didn't know about my Grandfathers brother" by Ethel Sacker....."	21
Story "Backyard Washdays".....	23
Query form.....	25
Membership application.....	26
Blank ancestor chart.....	27
Index.....	28

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# President's Greeting

It has been, as everyone is well aware, a scorching hot summer. A good reason to stay in the air conditioned buildings and do genealogy research.

Our "Photo Fair" brought in some great new pictures for our files and we appreciate everyone who participated. At our genealogy work days, we have been inventorying our photos and categorizing them. This project led to another; we will be having displays of photos in the library entrance beginning in August.

This first display will be of old business in Kinder back in the late 1800's and early 1900's. To make a point of where they were located in town, we have taken current photos of the locations showing what is there now. This is a reminder of how Kinder and changed over the years.

As a reminder, if you have photos of old businesses or points of interest in Allen parish, we would love to have a copy for the AGHS files. This is just another way of preserving our parish history.

In closing, our dear friend, member and AGHS officer, Steve Fontenot, is in Houston, TX awaiting a heart transplant. Please keep him in your thoughts and prayers.

Wishing you happy ancestor hunting,

*Betty Sarver*

Allen Genealogical and Historical Society President

LETTER FROM THE EDITOR. . . . . Fran Clemmons

Summer is here and wow is it ever so.....hot, but we know that fall weather and cooler temperatures are fast approaching. School is starting soon and with it, fall activities as in football games, the Parish Fair, Homecoming/class reunions (50<sup>th</sup> class reunion for me).

I take this time to wish the AGHS reporter, Steve Fontenot, get well wishes, and a message to let him know that we at the Society miss him and his wife Carolyn very much. Please keep Steve and Carolyn in your prayers.

I do hope you enjoy the articles I chose to publish in this issue of *Crossroads*. The articles that I have used come from old newspaper clippings and from the internet. I do not take credit for the research in these articles and if possible, I make a note as to the name of the person that did write the original, or where I got the article from. Please read each article and let me hear from you about them. I need help in getting material to publish in *Crossroads* and would really appreciate any advice, comments, and even criticism you may have to offer. I am asking you to contribute articles on your family or historical happenings, old newspaper clippings, old legal papers, family Bible entries, or just about anything that concerns local history or genealogy. Take the time to help make the next issue of *Crossroads* more interesting. If you have something that is interesting to you, then it will be interesting to the other members.

Visit the Kinder Library soon and please observe the show case cabinet in the front entrance. The AGHS has a display of "Then and Now" photos of Kinder. Check it out and let us know what you think. The Society would appreciate any comments you may have. Write a comment and leave with the Librarian to keep for the AGHS.

AGHS regular meetings are held every other month on the first Tuesday of the month and workshop meetings are to be held the following month on the first Tuesday of the month. The next regular meeting of the *Allen Genealogical and Historical Society* will be on **Tuesday, September 6, 2016 at 10:00 A.M.** in the genealogy room of the Kinder branch of the Allen Parish Libraries located at 833 4<sup>th</sup> Street, Kinder, La.. The next workshop meeting will be on October 4, 2016. Please note the "Here's whats happening" page in this issue for the dates of all the upcoming meetings and mark your calendar with these dates. The workshop meetings will provide the Society time to work on the projects that can't be done at the regular meetings. The Society extends an invitation to you to come join us and bring someone with you. Guest are always welcome. Coffee and fellowship begin when you arrive.

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*"Happy Birthday wishes to Ethel Sacher"*

*Remembering you on your birthday with prayers for God's blessings! You are an inspiration to all whose lives you touch!*



# Here's What's Happening

## 28<sup>TH</sup> BULLER FAMILY REUNION

To be held at

Frantzen hall at St. Paul Catholic Church

Elton, Louisiana

On September 24, 2016

Starting at 8:30 am

e-mail address for information: [bbf664@lusfiber.net](mailto:bbf664@lusfiber.net)

### Mark your calendar for the following AGHS meetings

September 6, 2016 Regular meeting at 10:00 am

October 4, 2016 Workshop meeting at 10:00am

November 1, 2016 Regular meeting at 10:00am

December 6, 2016 Workshop meeting at 10:00 am

Please note the workshop meetings that have been added to the **AGHS** meeting schedule. The Society has many projects planned but can't get them done in the regular meetings, so the workshop meetings are needed. Come work with us. All meetings are in the genealogy room of the Kinder Library, 833 4<sup>th</sup> Street in Kinder, La. Guest are always invited to join the group. Coffee and fellowship begin when you arrive.

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**"ASK AND YE SHALL RECEIVE"—QUERIES**

AGHS has received a query(a copy with this issue) from a member, Kathleen Plake, from Park Hills, Kentucky. If anyone has any of the information she has requested on her query form, please let her know, or send information to the AGHS so that we might forward on to her. Thank you all for your attention to this request.

**QUERY FORM**

Name: Kathleen Plake Date: 3-11-16  
 Address: 602 St Joseph Ln  
 City: Park Hills St: KY Zip: 41011  
 Phone: 859-491-2513 E-mail: k.plake@aol.com

Please type or print clearly all information. Use a separate form for each person you are seeking information on. Please capitalize the last name of each person you are seeking information. Fill in all the applicable blanks. If not applicable, place a dash in that space. Place a question mark where the information is speculative. Use "ca" for any date that is approximate or a good guess.

Subject's name: Benjamin William Lanier  
 Date and place of birth: 14 Oct. 1817 Louisiana  
 Date and place of death: 1870  
 Father's name: \_\_\_\_\_  
 Father's birth year: \_\_\_\_\_ Death year: \_\_\_\_\_  
 Mother's maiden name: \_\_\_\_\_  
 Mother's birth year: \_\_\_\_\_ Death year: \_\_\_\_\_

P.S. Has anyone written an article on Benj. Wm. Lanier before?  
 Kathleen

Spouse's name: (Maiden name): Maria Francisca 'Frances' Babans  
 Spouse's date and place of birth: 10 Feb 1823 Louisiana  
 Spouse's date and place of death: 1 Jan 1898 Mittie, LA  
 Date and place of wedding: 05 Jan 1843

Subject's children: James Cain Lanier, Mary Ann Lanier, Berman Lanier, Seaborn 'Hardy' Lanier, Andrew Jackson Lanier, Zerobabel Lanier, John Williams Lanier, Thomas Martin Lanier, Oveston Addison Lanier

Subject's siblings: ? see ~~\_\_\_\_\_~~

Subject's place(s) of residence: St Tammany Parish, LA; Allen Parish, (Sandusky, OH, Delaware & New York & Port Hudson — during Civil War)  
 Subject's military service: Civil War - captured at Port Hudson

Any additional information on subject: I am needing proof of his (father and mother) also his grandfather and grandmother on Lanier side.  
I believe his grandparents to be Benjamin & Calief Lanier.

children (cont.)  
 Emily Lanier, Elepham Lanier,  
 Alpha Emma Lanier, Rachel Penelope Lanier



Once A Thriving Community.....

## ***Bel, La. – Only A Memory***

This article taken from THE KINDER COURIER, September 24, 1987 issue

The small community of Bel, La. was named after Mr. John Albert Bel. He was considered to be the best all around mill man in the Southern Pacific Territory. The J. A. Bel Lumber Company of Lake Charles, La. has been noted as being one of the pioneer mills. John Albert Bel was born on December 1, 1857 and passed away at his home in Lake Charles, La. on December 30, 1918.

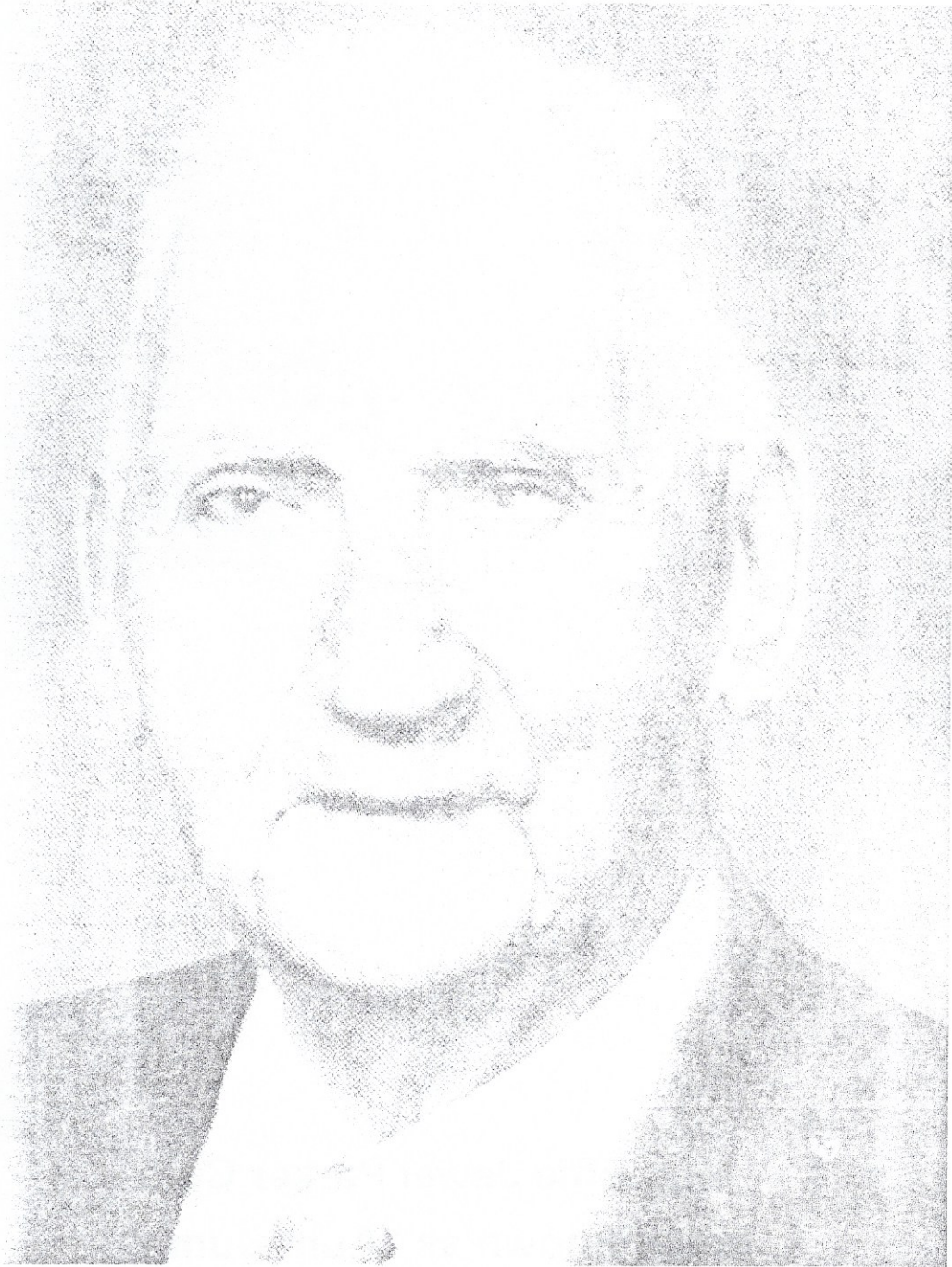
Located two miles west of Reeves, La. at the intersection of U. S. Hwy. 190 and the Topsy-Bel Road was a pocket – sized sawmill town, or as locals recalled, a “Lumber Town.” All that is seen now are woods and a few of Mother Nature’s own landmarks. Information concerning the Lumber Town of Bel, came from several pioneers of that era. They were children at that time, but told the story of the town from their memories.

The first to tell of her excellent recollection of the days of the lumber town was Mrs. Effie Jewel Parker Cole. Mrs. Walter Cole was better known to everyone as “Aunt Dump.” She was born in the year 1904, to parents, Everette Parker and Loutetia Kingrey Parker. They moved from Gordon, Louisiana (near DeQuincy) to Bel in 1917. There they set up the first boarding house. The boarding house was built by Jim Stockstill and located a quarter mile south of the tracks off what is known today as the Topsy-Bel Road. The boarding house had between 32 – 35 boarders at all times. Aunt Dump quoted that since she was next to the baby in age, with seven brothers and two sisters, she rarely had to help with chores. Her sister Carrie Parker had to help their mother a great deal of the time. Her mother Loutetia ran the boarding house while her father Everette was in the woods logging from sun-up to sun-down.

The next pioneer to tell about the lumber town was Mr. Dan Airhart. Mr. Airhart, known to everyone as “Uncle Dan” was born September 27, 1896. His memory went back in time to 1919 when he was a young man, to recall the general lay-out of the tiny community, beginning with the Commissary near the railroad tracks. He quoted that the back porch of the Commissary came right up to the tracks, and you could buy just about anything there. He said for a nickel, you could get on the train at the commissary and



**Mrs. Effie Jewel Parker Cole**  
**better known as "Aunt Dump"**  
**Born July 12, 1904**  
**to Evertte & Loutetia Kingery Parker**  
**wed Walter Cole in 1926**  
**and departed this life February 8, 1999,**  
**interred in the Creel Cemetery, Reeves, La.**



**Mr. Dan Airhart "Uncle Dan"**  
**born September 27, 1896**  
**to George W. & Winnie Kingery Airhart**  
**wed Cornelia Green on May 14, 1916**  
**and departed this life October 19, 1994,**  
**interred in the Creel Cemetery, Reeves, La.**

ride all the way to DeQuincy. The Store manager was Charles Hightower and Walter Fitzenreier worked in the commissary with him. Uncle Dan also recalled going to church in Leff Baggetts home, that was on the west side of the boarding house, and just across the road away was a small building where Joe Richey did his barbering. Behind the boarding house was a blacksmith shop run by Munson Kelly. He remembered also that there were bunk houses alongside the railroad tracks where people lived while the logging was going on.

Mr. Elmer Alexander was the next pioneer to tell about Bel. Mr. Alexander used to work as a Reforester for J. A. Bel. He said that "Logging" came about in the area after the big storm of 1918, and the logs cut was called storm timber. The J. A. Bel, Ltd. Would go all over the woods at Bel on different switches picking up logs and returning them to Big Marsh Bayou and the Calcasieu River. A re-haul(steam) skidder was used to pull in logs from a quarter of a mile. The logs would then be pulled back to the railroad and loaded on railroad cars. They would then dump the logs so they could be floated downstream to the lumber mill in Lake Charles. Mr. Elmer spoke of others that worked the J. A. Bel.Ltd. "Ed Creel was the brakeman, Ab Hewitt was the train operator, and Jarvey Hebert was what was called a car knocker, meaning he would oil and grease the cars. Mr. George Baggett was the woods foreman and his brother Leff Baggett owned teams of oxen. When the train couldn't get far into the country side, Leff Baggetts teams would bring in the logs to the railroad. Mr. Elmer recalled that logging closed down in Bel around 1925. For a couple years the sawmill was still in existence under the management of the Mosers. Most of the bunk houses and other dwellings were torn down.

No longer are there any standing reminders to show anyone what a Thriving little community there was at the intersection of Hwy 190 and Topsy-Bel Road. A passing motorist would only think how peaceful and beautiful this part of the country is. How could they know that years ago this was the site of a – Sawmill Town.

## The Life of Savannah Odell "Della" (Hughes) Yawn

Savannah Odell "Della" Hughes was born in Ozark, Dale County, Alabama, on 16 Nov 1872, to Nelson and Cynthia Ann "Smithie" (Martin) Hughes. Not long after her birth, Nelson and Smithie Hughes moved their family to Texas to escape the economic devastation in Alabama after the Civil War. Other members of the family who moved with them were her Uncle Benjamin William Martin's family and her Aunt Tabitha (Martin) and Uncle John Isaac Loyd's family.

The Hughes family settled in Willis, Montgomery County, Texas. Many other people who left Alabama also lived in this area., including Della's future husband, William Columbus "Billy" Yawn, who was also born in Ozark, Dale County, Alabama, and moved to Texas about the same time. They both grew up in the same area (Precinct 1, Montgomery County, Texas, according to the 1880 census) and married each other on 31 Aug 1892, in Willis, Montgomery County, Texas.

Della and Billy raised their family of 7 children, starting in Willis with Billy's occupation of a farmer according to the 1900 census record. By 1904, when their daughter, Gladys Trixie, was born, her birth certificate showed they were living in a logging town in Montgomery County, Texas, called Pocahontas, which is now known as Security, Texas. On the 1910 census record, Billy was shown as working as a log cutter in a sawmill in Justice Precinct 7 in Montgomery County, Texas. Another Hughes family member, their nephew Edgar Earl Hughes, worked in a sawmill in Elizabeth, Louisiana, about 1907. So following the stories of good wages in the Louisiana logging industry, Billy moved his family to Louisiana sometime after 1910. They lived in the logging camp of Marionville, which was in the Township of 3 S, 5 W, near Elizabeth, Allen Parish, Louisiana. This is where Della became sick with a chronic gastric ulcer causing perforation. She died on 15 Mar 1914, and was buried the same day in a cemetery near Elizabeth, with the family serving as the undertaker.

Since Billy Yawn was left with 6 children to raise, he moved back to Texas soon after her burial to get the support of his family. No headstone was ever put on Della's grave. The name of the cemetery was never recorded in family records, but with family stories of its location being down a logging road at the fork of a red gravel road and a white building being in front of it, it has been determined that she was buried at the Turner Cemetery. It is only a few miles from the logging camp where Della died and is in the same Township.

My father-in-law, Buddy Greer, was very sick at the time we placed a headstone at his grandmother's grave, over 100 years after her death. Although he only saw pictures of it, he was very satisfied that we were able to locate the cemetery and place the headstone. (Buddy died on 17 Dec 2015.) The Turner Cemetery Association was very gracious to let us place the stone for her. Many thanks to them!! Also a big thank you to Ethel Sacker, who helped with the research to locate the cemetery she was buried in. Couldn't have done it without you!!

By Velma Greer

## Family Group Sheet for Savannah Odell "Della" Hughes

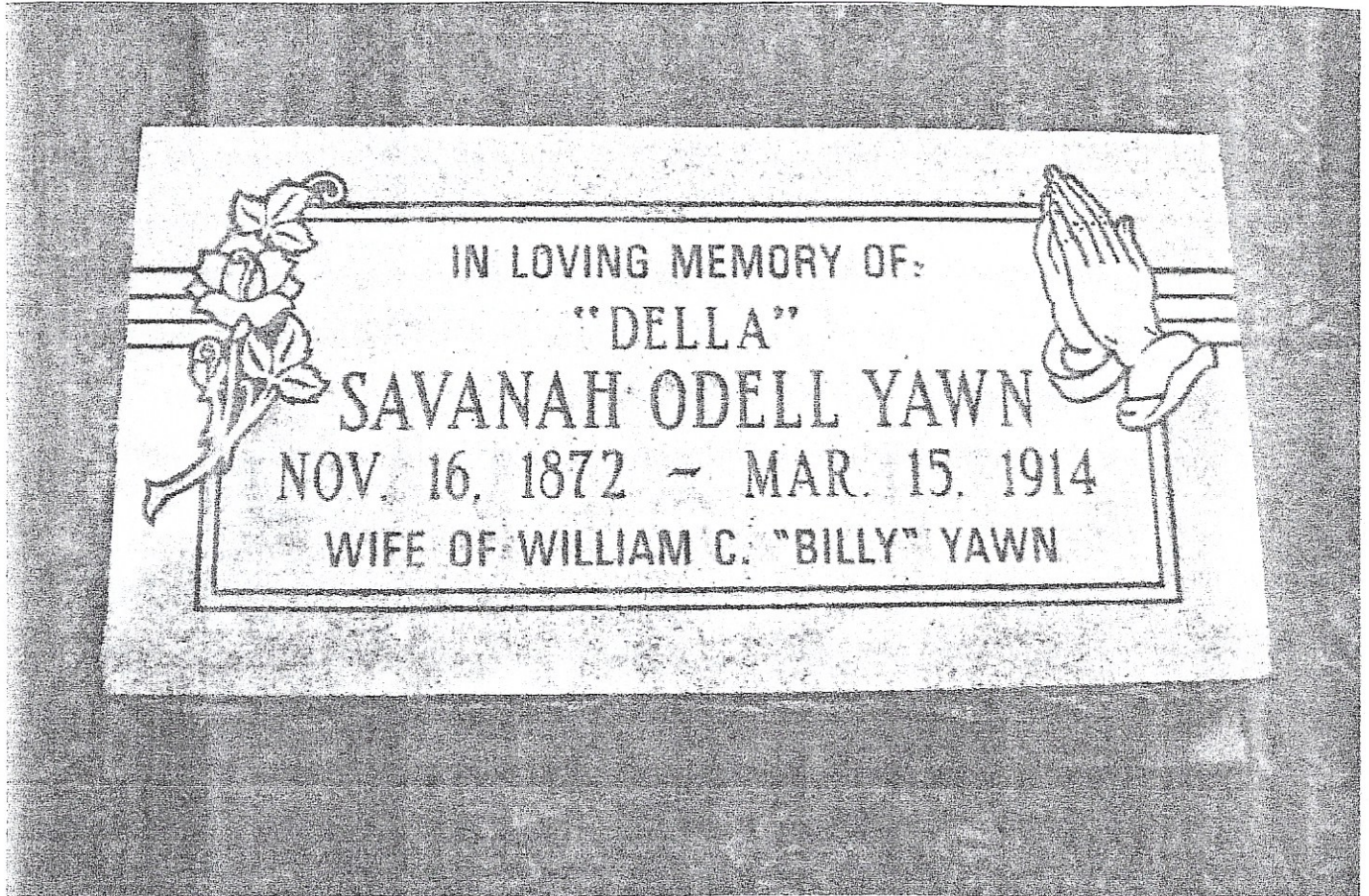
<b>Husband:</b>		<b>William Columbus "Billy" Yawn</b>
	b:	15 Oct 1872 in Ozark, Dale, Alabama
	d:	05 Sep 1968 in Willis, Montgomery, Texas; Cerebral arteriosclerosis
	Burial:	Hickory Grove Cemetery, Montgomery Co., Texas; Find A Grave Memorial# 43756586
	m:	31 Aug 1892 in Willis, Montgomery, Texas
	Father:	John James Calvin "Jim" Yawn
	Mother:	Nancy Jane Dean
<b>Wife:</b>		<b>Savannah Odell "Della" Hughes</b>
	b:	16 Nov 1872 in Ozark, Dale, Alabama
	d:	15 Mar 1914 in Marionville, Allen, Louisiana; Chronic gastric ulcer causing perforation
	Burial:	Turner Cemetery, Grant, Allen Parish, Louisiana; Find A Grave Memorial# 53985629
	Father:	Nelson Hughes
	Mother:	Cynthia Ann "Smithie" Martin
<b>Children:</b>		
1	Name:	Clarence William Yawn
M	b:	22 Jun 1893 in Willis, Montgomery, Texas
	d:	28 Aug 1966 in VA Hospital, Houston, Harris, Texas; Age: 73
	Burial:	New Bethlehem Cemetery, Cut and Shoot, Montgomery, Texas; Find A Grave Memorial# 35434696
	m:	Aft. 1920
	Spouse:	Duma Strickland
2	Name:	Lottie L Yawn
F	b:	Abt. Dec 1895 in Texas
	d:	Bef. 1910
	Burial:	Hickory Grove Cemetery, Montgomery Co., Texas; Find A Grave Memorial# 138152834
3	Name:	Richard Charles Yawn
M	b:	19 Mar 1898 in Willis, Montgomery, Texas
	d:	28 Mar 1965 in Wichita General Hospital, Wichita Falls, Wichita, Texas; Age: 67
	Burial:	Rosemont Cemetery, Wichita Falls, Wichita, Texas; Find A Grave Memorial# 46992001
	m:	24 Sep 1922
	Spouse:	Vera Rosa Gilkerson
4	Name:	George Lube Yawn
M	b:	22 Oct 1900 in Montgomery Co., Texas
	d:	16 Jan 1971 in Kirbyville, Jasper, Texas; Age at Death: 70
	Burial:	Bean Cemetery, Kirbyville, Jasper, Texas; Find A Grave Memorial# 45013405
5	Name:	Gladys Trixie Yawn
F	b:	21 Apr 1904 in Pocahtontas, Montgomery, Texas
	d:	19 Sep 1993 in Conroe, Montgomery, Texas; Age at Death: 89
	Burial:	Willis Cemetery, Willis, Montgomery, Texas; Find A Grave Memorial# 42108881
	m:	29 Jun 1922 in Willis, Montgomery, Texas
	Spouse:	Clinton Reginald "Reg" Ervin Greer
6	Name:	Mary Emma Yawn
F	b:	06 Dec 1906 in Willis, Montgomery, Texas
	d:	05 Nov 1985 in Lufkin, Angelina, Texas
	Burial:	Garden of Memories Cemetery, Lufkin, Angelina, Texas; Find A Grave Memorial# 59293822
	m:	Abt. 1927
	Spouse:	Clayton Cary VanEman
7	Name:	John L Yawn
M	b:	22 Sep 1910 in Texas
	d:	11 Sep 1978 in Cut and Shoot, Montgomery, Texas; Age at Death: 67
	Burial:	Hickory Grove Cemetery, Montgomery Co., Texas; Find A Grave Memorial# 64669324

# Death Certificate of Savannah Odell Yawn

SEARCHED INDEXED SERIALIZED FILED  
 WITH PLAINLY, WITH UNRECORDED LINK--THIS IS A PERMANENT RECORD  
 THE DEATH OF ANY PERSON SHOULD BE PROPERLY RECORDED. THESE RECORDS SHOULD BE KEPT IN A SAFE PLACE.

PLACE OF DEATH		LAUISIANA STATE BOARD OF HEALTH BUREAU OF VITAL STATISTICS CERTIFICATE OF DEATH	
Parish <u>Allen</u>		Registration District No. <u>24</u>	File No. <u>3</u>
Township <u>3rd 500'</u>		Primary Registration District No. _____	Registered by _____
Village <u>Star Church</u>		(No. _____)	Sex <u>Male</u> (If death occurred in a hospital or institution, give its NAME instead of sex and number of _____)
FULL NAME <u>Savannah Odell Yawn</u>		MEDICAL CERTIFICATE OF DEATH	
PERSONAL AND SOCIAL PARTS I AM		I HEREBY CERTIFY, that I attended deceased from <u>March 15, 1914</u> to <u>March 15, 1914</u> that I had seen his _____ since on <u>March 14, 1914</u> and that death occurred on the date stated above at <u>4:15</u> P.M. The CAUSE OF DEATH was as follows: <u>Chronic gastric ulcer causing perforation</u>	
SEX <u>Female</u>	RACE <u>White</u>	STATUS <u>Married</u>	DATE OF DEATH <u>March 15, 1914</u>
DATE OF BIRTH <u>Nov 16, 1872</u>	AGE <u>41</u>	PLACE OF BIRTH <u>Waverly, La.</u>	EDUCATION <u>None</u>
INDUSTRY <u>None</u>	TYPE OF EMPLOYMENT <u>None</u>	NAME OF EMPLOYER <u>Dale Co Ala</u>	NAME OF FATHER <u>Wilson Hughes</u>
NAME OF MOTHER <u>Maria Co Ala</u>	NAME OF SPOUSE <u>Amelia Martin</u>	NAME OF EMPLOYER <u>Dale Co Ala</u>	NAME OF EMPLOYER <u>Dale Co Ala</u>
THE ABOVE IS TRUE TO THE BEST OF MY KNOWLEDGE			
Signature <u>J. G. ...</u>		Signature <u>Elizabeth</u>	
Address <u>...</u>		Address <u>...</u>	
DATE <u>...</u>		DATE <u>...</u>	
PLACE OF BURIAL OR REMOVAL <u>near Elizabeth</u>		DATE OF BURIAL <u>...</u>	
UNDERTAKER <u>...</u>		ADDRESS <u>...</u>	

Memorial Grave Marker of Savannah Odell Yawn



A Success Story of the Search for the Grave Site of Savannah Odell Yawn

The End of the Search and the Placement of the Marker

By Velma Greer and Ethel Sacker



## Beautiful Flour Sacks

In the 1850's, improvements in sewing machine design and a thriving and growing cotton market helped by the widespread commercial use of the cotton gin, made cotton bags cheap and easy to produce. Wooden barrels, boxes, and bins used for transport for centuries were pushed aside in favor of tightly stitched bags. Flour, sugar, animal feed, and fertilizer were among the products to be shipped in bags. These bags proved as valuable as the product they contained. Rural families with limited finances took advantage of the free source of fabric to make clothes. By 1920, the flour and feed industry began to capitalize on the popularity of the bags and developed easy to remove labels, plus they came up with printed patterns of bright colors with unique designs for the bags, expanding the market for feed and flour from the male buyer to also his wife, or female family member, involving them in the selection of feed bags they used for making clothes.

Feed sacks continued to grab the attention of women during the Depression and WWII. It has been estimated that during the Depression, 3.5 million women and children were wearing clothing and using items made from flour sacks. Repair, reuse, make do and don't throw anything away was a motto during the Depression. When the clothing wore out, the article would be cut up and used as dust rags, or in the making of quilts. The cotton thread used to sew the bags together was saved for later uses. The fabric used for the 25 and 50 pound bags of flour during the '30s and '40s was very tough. A flour sack holding 50 pounds measured 34 x 35 inches—a yard of fabric. Depending on the size and style of pattern, it would take about three sacks to make a dress. The flour sacks was a source of fabric for not only men, women, and children clothing, but for dish cloths, diapers, curtains, tablecloths, quilt backing, toys, pillow cases, towels, laundry bags, and underwear.

In the 1950's though, cheaper paper sacks became available so the decline for the bright, beautiful, and functional fabric began. Here's a simple little poem about the wonders of those flour sacks.

### *THE 1930's FLOUR SACK*

*By Colleen B. Hubert*

*In that long ago time when things were saved, when roads were graveled  
and barrels were staved and there were no plastic wrap or bags, and  
the well and the pump were way out back, a versatile item, was the flour sack.  
Pillsbury's best, Mother's and Gold Medal, too stamped their names proudly  
in purple and blue. The string sewn on top was pulled and kept the flour  
emptied and spills were swept. The bag was folded and stored in a sack,  
That durable, practical flour sack. The sack could be filled with feathers and  
down for a pillow or t'would make a nice sleeping gown. It could carry a  
book and be a school bag, or become a mail sack slung over a nag.  
It made a very convenient pack, That adaptable, cotton flour sack.  
Bleached and sewn, it was dutifully worn as bibs, diapers, or kerchief adorned.  
It was made into skirts, blouses and slips. And Mom braided rugs from one  
hundred strips. She made ruffled curtains for the house or shack, from that  
humble but treasured flour sack! As a strainer for milk or apple juice, to wave  
men in, it was a very good use, as a sling for a sprained wrist or a break, to  
help mother roll up a jelly cake, as a window shade or to stuff a crack, we used*

*a sturdy, common flour sack! As dish towels, embroidered or not, they covered up dough, helped pass pans so hot, tied up dishes for neighbors in need, and for men out in the field to seed. They dried dishes from pan, not rack that absorbent, handy flour sack! We polished and cleaned stove and table, scoured and scrubbed from cellar to gable, we dusted the bureau and oak bed post, made costumes for October (a scary ghost) and a parachute for a cat named Jack.*

*From that lowly useful old flour sack!*

*So now my friends, when they ask you as curious youngsters often do, "before plastic wrap, elmers glue and paper towels, what did you do?" tell them loudly and with pride don't lack, "grandmother had that wonderful flour sack!"*

\*\*\*\*\*

## GENEALOGY HUMOR

"Why waste your money looking up  
Your family tree?  
Just go into politics and your  
Opponent will do it for you."

Mark Twain

## Julian Young

### The Story of Julian & Eliza

Eliza, (baptized Louise), also called Elisa or Eloise Lejeune, the daughter of Jean Baptiste Young and Louisa Bihm was born June 24, 1803- (Opel. Ch.), Eliza (now Young) married Julien Lejeune on September 25, 1827 (Opel. Ch.).

Julien, bt. August 23, 1806 "at age of 1" (Opel. Ch.), the son, of Joseph Ozier LEJEUNE and Euphrosine CARRIER was a second cousin by virtue of his being a grandson of Blaise LEJEUNE and Marie Josephe BREAUX. (Blaise Lejeune was a brother of Joseph Young, Eliza's grandfather.)

Julien grew up on his fathers plantation south of the Richard Community near land his grandfather, Blaise, had originally settled in the late 1700's. This property was approximately four miles south of the tract of land on which Jean Baptiste and his family were living. It can be imagined that the two families visited back and forth and Julien and Eliza became attracted to each other.

It is unknown where Julien and Eliza first settled, however, eight of their twelve children were baptized in Opelousas which would indicate a residence in St Landry Parish. Apparently sometime in the early 1850's the family moved to Calcasieu Parish, in the area between Sugartown and Dry Creek, where they were shown on the census that year and in following years.

It is interesting to note that Julien was one of the few descendents of Blaise LEJEUNE who's name was changed to Young. In several instances his name is recorded as Julien Lejeune dit Young but in all census after 1850 his name is recorded as Young as are his children's.

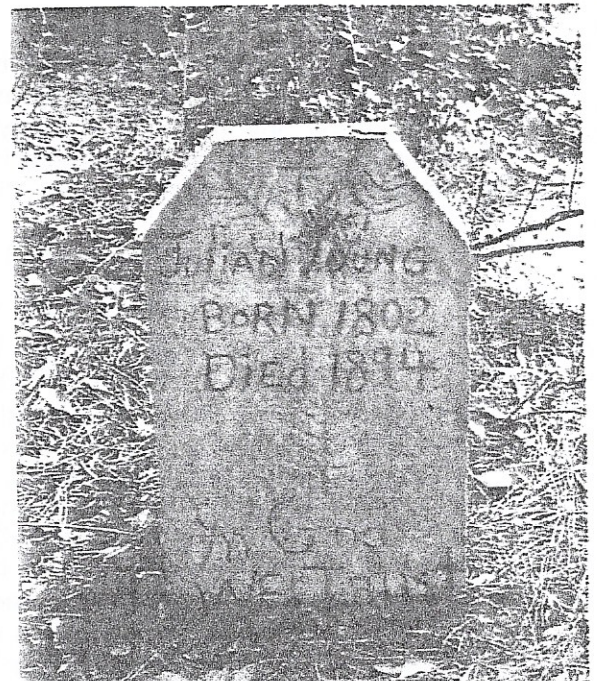
Be that as it may, all of his children carried the name of Young and many of the Young's in the western part of Louisiana and East Texas are descendants of Julien Lejeune and Eliza Young.

Family members list the date of Eliza's death as either the 2nd or 3 Jan 1868. Although no record of a second marriage has been found for Julien, several descendents disclose that Julien married Melissa N. LEE, the widow and second wife of Barton Joseph YOUNG. It is believed that there was no issue of this second marriage. Julien. Lejeune/Young died March 6, 1897. He and Eliza were buried in the family cemetery next to their farm near Mittie in Allen Parish. A third grave with no inscription, at the same site, is believed to be that of his second wife Melissa LEE.

Julien and Eliza had the following children: Louiza, Thomas Jefferson, Amanda, Emilie Elizabeth, Francois Stephen, Levina, Susanne, Austin, Oscar, Julian and Ezra.



Added by: [Charles T. Baggett](#)



Added by: [Charles T. Baggett](#)

## Young Cemetery

This information found on the internet and was written by Charles T. Baggett

This cemetery has also been referred to as the "Old Young Cemetery". It has not been readily accessible for many years, because today Julian Young's former farm and his family cemetery has been absorbed by a pine forest and is now owned by a timber company. Also it is currently within the boundaries of a hunting lease that is actively hunted and could be dangerous for those who venture there. It can only be reached by walking, or with a four-wheeler from an area at the end of a private road that dead ends near the boundary of the timber co. Any attempt to access this area without an escort & permission is not recommended.

It was once able to be reached by a private lane through the woods that was near the side of a house at the Smith Grocery (no longer open), but was later closed off to the public by Mrs Oma Smith as it was on her private property. This lane is now grown up with trees for the last 40 yrs and it cannot be found.

There are two stones still standing, and a third one that is a small metal marker. The top of the metal stone is broken and has no script on the face. It is believed that this is the grave of Melissa N. LEE (widow & second wife of Barton Joseph Young). Melissa had also been Julien's second wife. It stands reasonably close to Julien's stone.

It was given by a woman who said that when she was a girl, the kids would go play near the old cemetery. She had seen as many as thirteen graves, and about ten that had been marked with a carved 'rich-lighter' pine knot.

I sat with Hubert Young at his home near the Simmons Cemetery, and he said he remembers that he had gone to the Young Cemetery as a very young boy with his father, & he specifically remembered there had been as many as 45-50 graves. That would have included many of Juliens' relatives & later his former slaves that had been freed & they stayed with him until their death. They had been buried near Julien's family. Hubert described the pine knot markers as being the center of the rosin filled pine tree roots & they had been polished/hardened before used as the grave markers. (Hubert's father had been related to Julien by one of Julien's siblings).

Long ago it had a picket fence around it. I could only see the remnants of a broken barbed wire fence. The once house of Julian Young was said to have been about 200 yds. away from the cemetery, but no signs of the house could be found. The very small cemetery is on a small hill that is still covered by trees & shrubery. It has a large Chinkapin Oak tree on the western portion of the cemetery and shows no damage on it's bark that would indicate damage by weather, or fire. This big tree could be about 75 yrs old. The hill seemed somewhat higher than the surrounding area and not subject to flooding, and the stones show no signs of ever being ravaged by fire..... However, since Julien died before 1900 only causes me to think that his and his daughters' current stones do not show signs of being over 100 yrs old and would have been placed on the cemetery location long after the actual date of death by some of the descendants much later. It also causes me to believe that the two stones are not the original stones and are probably replacements.

It would seem to prove that everything mankind can create will only go back to the earth along with its keepers, and a memory can only live as long as the descendants can recall unless that memory can be supported by documentation that is made by those with an accurate memory....

This biography is incomplete & will be updated each time I get more factual information from my distant 'Young' relatives and their friends ..... In the mean time, I have placed the pictures of the three markers on the memorials for all to see. So please visit the memorials & the history they made for us.....

The information and the pictures that I've placed on the memorials will be the best preservation I'm able to give you as long as this web site is here.

## What I Didn't Know About My Grandfather's Brother

My great grandfather, Thomas Jefferson Gordon, was always an illusive man. We have found very little about his past history. Searches have been done by several members of our family, and always it's the same. He first appears in the birth of his first born son in the Church Point Catholic Church on July 20, 1867 as Thomas Jefferson Gordon and Lucretia Bushnell. The child was named Thomas Samuel Gordon and was called Sim. Grandpa Bill said he died at age about 13, from a tree falling on him.

Again the family appears on the 1870 Census in Calcasieu Parish in the Hecker area. This time with two children listed.

But strangely, on the 1880 Census the first two children are not listed. Instead my grandfather William is listed as the oldest child with his brothers, Rudolph and Idolph Gordon listed as twins, and his younger brother, John Gordon born a few years later. A sister, Madora, was born in 1883. This was the family of Thomas Jefferson Gordon and Lucretia Bushnell, who settled in the Hecker area when it was a growing community. The Heberts, Gos, and many other families are listed as settlers of this area. Thomas Jefferson Gordon was listed as a carpenter, but word of mouth says he worked near the river, helping float logs down the river.

During this period, his sons were growing up. They received very little schooling, for they were busy helping their parents make a living by farming. Documents found show that Thomas Jefferson Gordon and Lucretia Bushnell established a land grant and began a farm, and the boys helped with the farming.

As they became men, they ventured out, and mixed with the people in the neighborhood and beyond, going as far as Kinder and Oberlin.

Great grandfather Thomas Jefferson Gordon died about 1883, leaving a widow with five children, and a farm to take care of. Her life had to be very hard, for records show she died in 1888, only a few years after his death. That left my grandfather William Cornelius as the oldest of the children.

After Lucretia's death, an effort was made by another family to take the farm away from the children, claiming it had been abandoned, and others had taken care of it. A lawyer was hired and Rudolph was listed as head of the Gordon clan who were defending their claim. This was in the 1890s. All the children were listed, but Rudolph was acting as head. Maybe it was because he could read and write. The case went to court, but eventually the claim was cleared and given to the Gordon children. During this time, the three older boys were dating and going to dances. My grandfather was the oldest, so the responsibility and care of his younger brothers fell on him. He remained as their caretaker.

Rudolph Gordon must have been an adventurous person, for one night he got into trouble at a dance. He must have been popular and maybe even had a way with the girls, for the story says he appeared at the wedding dance of a friend with several girls. The dance was being held in Oaklin Springs near Oberlin.

This is the story as written in the *The Daily American Lake Charles, La. Sat. Sept. 25, 1897*  
"From Mirth to Woe"

"From evidence obtained through Deputy Sheriff E.H. Hewitt, of Oaklin Springs, the killing Thursday night at that place mentioned in the *Daily American* yesterday, was cold blooded murder.

Early in the evening Thursday there was a wedding at the home of Mr. Joe Strother, his daughter, Miss Lizzie, being married to Mr. F.P. Wooley. This occasion was a joyous one indeed and a large crowd of friends, old and young, were present. After the ceremony, at the home of the bride, the party repaired to the home of Mr. Albert Burnett, where a dance was to be given in honor of the bride and groom and here it was that the most horrible tragedy that has ever cast a gloom over the community was to be committed. Who had thought or dreamed that anything but

gladness and merriment was in store for those who were in attendance.

But the black veil which hid the future was raised.

Not more than three or four sets had been danced when Rodolph Gordon, who had been the groom's best man started to leave with the ladies whom he had accompanied to the dance. There had been no unpleasantness and the reason why he started at that time to leave is not definitely known, but Mr. Wooley thought it would interfere with the occasion for Mr. Gordon and the ladies to leave and said it would break up the party. Wooley was determined and pushed Gordon away from the lady he was with. Gordon objected to such treatment and said, "I don't think it is right for you to shove a man from his partner that way". Wooley replied: "It is fight that you want, is it" and then struck Gordon with his fist.

A fight ensued during which Wooley pulled his pistol, Gordon grabbed and wrenched it away. Wooley and Gordon grappled and Emmett Burnett, in whose home the dance was being given, jerked the pistol from Gordon and fired two shots, one of which took effect in the back of the head in the neighborhood of the medulla oblongata. The shot broke Gordon's neck, so said Coroner T.S. Smith, of Oberlin, and the victim never again so much as moved a muscle, he was stone dead.

Deputy Sheriff Hewitt was outside of the room where the shooting occurred, and as soon as he learned a quarrel was going on, he made his way into the room, and had the passage been clear this terrible affair would have been prevented. As it was, he got in time to see the pistol jerked from Gordon's hand and the fatal shot fired. He at once placed Burnett under arrest.

The scene had been transformed from one of mirth to one of weeping and wailing. There lay the murdered man with blood flowing freely all over the smooth floor which had, half an hour before, supported a score of happy dancers. Two friends had killed a friend, and stood in the eyes of the law as murderers. And why was it so. The strong minds of the young men had become crazed with drink and they knew not what they did.

It was expected that trouble would arise between Wooley and Horace Strother, a cousin of the bride and the two were a short time before the killing about to fight but Sheriff Hewitt made peace between them and they shook hands.

There was no thought of trouble between Gordon, Wooley and Burnett as they were the best of friends.

Perhaps the saddest of it all is that the heart of an innocent woman is broken today because of this terrible tragedy. Reference is made to the bride of Wooley, who now lies in a felon's cell. He was not arrested until the morning after the shooting. The deputy sheriff went to the house of Mr. Strother, the bride's father, where the young couple had spent the night. The deputy sheriff called Wooley off to one side, read the warrant for his arrest and pronounced him a prisoner. Wooley said 'all right' and seemingly was not affected, but his bride was almost crazed with grief. Had her lover been the murdered man instead of the murderer's her grief would have been less severe.

So it is with the subjects of King Alcohol! "

Rodolph was killed on the night of September 13, 1897 at the young age of 22. He never married and was in the prime of his life. I had always heard he had died, but never knew the circumstances of his death, until one day when I was visiting one of my grandfathers nephews. He stated that Rodolph had been murdered by Emmett Burnett, but did not know the story of it. Thus began my search, until one day while doing a search at the Genealogy Library in Lake Charles, I happened upon this article. At the next Gordon Family Reunion, I passed out copies of this article.

By: Ethel F. Sacker

# Backyard washdays

Choosing a day to wash clothes was optional for country families a long time ago. They picked the day according to where they lived.

Families who lived far from town stayed home and washed clothes on Saturdays. Those who lived closer went to town on Saturday and put off the washing until Monday. Town families who could wash on either day usually chose Monday through habit.

On either day, washing clothes in the back yard was hard labor, with added problems. On windy days, the wind turned the fire sideways under the iron washpot and blew dust over everything. If it was calm, birds celebrated nice weather by flying in flocks over the clotheslines, often forcing a second wash.

For some, Monday washing began Sunday evening when clothes were sorted and placed in two tubs of clean water — white clothes in one, dark clothes in the other — to soak overnight.

The iron washpot, usually set up in the center of the back yard, was about 18 inches in diameter and rounded on the bottom. It held about 20 gallons of water and stood on three legs, each resting on rocks or bricks to leave room for a wood fire underneath.

Many country families made their own soap out of lye and grease, then shaved the soap into the washpot. Others made liquid detergent by grating Fels Naptha Soap into a saucepan, covering with water, heating it until it dissolved, pouring it into a gallon of hot water, adding one cup of "washing" soda, then pouring the whole mixture into the washpot. If they had it, some families added a cup of 20-Mule Team Borax.

A small tree limb or an old broom handle was good for stirring clothes and lifting them from the pot after they boiled.

Next to the pot were three galvanized tubs on a wooden bench. The tub nearest the pot was used to scrub clothes after they were lifted from the boiling washpot. The rub board — usually called a "wash-board" — was a corrugated metal surface on a wooden frame. Clothes were rubbed up and down on it, with additional lye soap on stubborn stains or spots.

After scrubbing, the wet clothes were twisted by hand and dropped into clear rinse water in the second tub, to be plunged up and down, wrung out, plunged again, and finally twisted — "wringing" — and dropped into the third tub.

The third tub usually contained bluing, a product used to improve the appearance of fabrics. White fabrics acquired a slight color cast, usually gray or yellow, as they were used. Bluing added a trace of blue dye — most often synthetic ultramarine, sometimes Prussian blue — to the fabric.

The gray or yellow coloration could never be completely removed, but adding a trace of blue color to the slightly off-white color of these fabrics made them appear whiter. Some modern laundry detergents use fluorescing agents to create that effect.

In the days before hair dye was in general use, elderly ladies who thought their gray hair looked unclean used a bluing rinse to make their hair look whiter and cleaner.

Bluing was popular in the early to mid-1900s, but has largely been replaced by bleach.

After the final rinse, washday was easier if help was at hand. Two women, one at each end of the sheet, facing each other. Each twisted the wet sheet clockwise. As the sheet coiled and tightened, the water was squeezed out. Finally, the two women had to "shake out" the sheet without letting it touch the ground.

A separate pan on the bench contained starch, and clothes that would be ironed were dipped into the starch pan and squeezed dry. A few women starched just about everything, including dish towels, table linens, pillowcases, petticoats, dresses and shirts. Others starched only selective pieces. A few didn't believe in starching.

Before clothes were hung out, someone wiped the line with a damp cloth to remove dust or debris collected since last washday. A wooden pole with a bent nail to hold it fast was placed at the center of the clothesline to lower it for hanging clothes and elevating it for drying them.

After they dried, clothes were carried inside to the kitchen, where an ironing board was set up next to the stove.

Ironing was usually done with two "smoothing" irons, heavy irons with arrow-shaped tips and cast-iron handles that were sold by the pound at hardware stores.

The irons were placed on the top of the kitchen stove and heated by a wood fire. The ironer checked the temperature of each iron by wetting a finger tip and touching the iron. If it sizzled, it was ready.

She used one while the other heated on the stove. She alternated irons, exchanging a cool one for a hot one.

After ironing, the clothes were separated and folded.

While a few families starched and ironed almost everything, the majority took a more sensible approach and created three separate stacks of clothing.

In the first stack were Sunday clothes to be well-ironed, especially the collars, sleeves, cuffs and shirt fronts. These clothes were for special occasions like church, weddings and funerals.

The second stack contained clothes to be partly ironed, to be worn to town, or to visit or be visited by family members. Ironed collars and shirt fronts were considered adequate for such occasions.

The third stack contained everyday work clothes. These were taken from the clothesline and either folded or, if they were kids' work clothes, stuffed into a bedroom drawer.

Iron washpots weren't only for clothes. Fires were built under them to make soap from lye and fat, and boil down hog fat for lard.

Water for winter baths was usually heated in a galvanized tub on the kitchen stove. Tubs came in three sizes, 1, 2 and 3. The smaller No. 1 was easier to lift for carrying water in from the well.

If the family was large, it took a No. 2 tub to wash dinner and supper dishes, glasses and tableware. The largest tub, No. 3, held 12 gallons of water with room to spare and was used on Saturdays for back-porch bathing.

Washdays changed little during the 19th century. In the early 1900s, the first real improvement, as far as housewives were concerned, was the clothes wringer. This device had two rubber cylinders and a



hand crank and was mounted on the side of a tub. You cranked the handle with one hand, fed the clothing between the revolving cylinders, and they came out the other side with the water squeezed out of them.

Hand-cranked wringers worked well for "flat" work — sheets, pillow cases and towels — but when shirts were fed into the wringer, care was needed to make sure buttons were flat against the cloth. Otherwise, the wringer cracked the buttons.

The wringer sometimes bit the hand that fed it. Often, buttons would "tilt" just before they disappeared between the cylinders, and anyone reaching in to flatten the button often ended up with a finger or two between the rollers. The tell-tale sign that someone had a new wringer was a housewife with a black-and-blue fingernail.

In the 1930s, families who could afford them got gasoline-powered washing machines. The gas engine whirled wooden paddles inside a wooden tub to "agitate" the clothes.

A drain at the bottom emptied dirty water from the tub, but buckets were needed to fill it, and hand-cranked clothes wringers were still needed.

Families that couldn't afford a gas-powered washer might be able to afford a washer with a handle that you cranked to revolve wooden paddles inside the tub to agitate clothes.

The next step was a washer and wringer both powered by a gas engine, but that was the last step until electricity was extended from cities into rural areas.

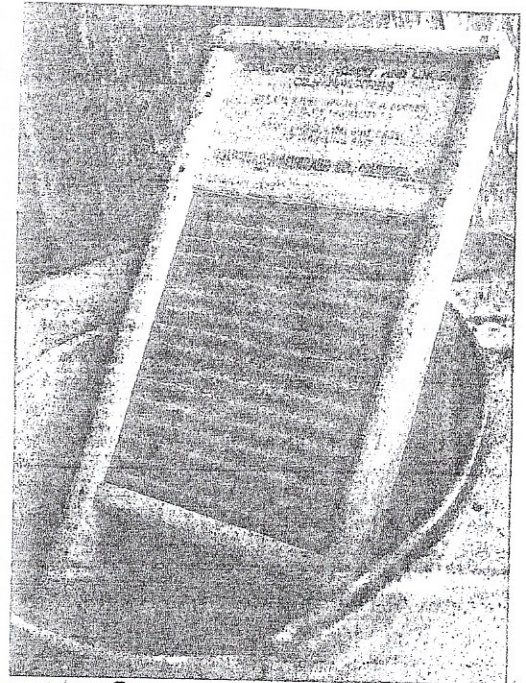
When World War II began in December 1941, it ended the Great Depression. During the war, every major washing-machine manufacturer turned to war production, so however housewives were washing in 1940, they were still washing that way until the war ended in August 1945.

As veterans returned, got married and started families, the demand for washing machines became enormous, and manufacturers hurried. From the late 1940s through the 1960s, there were so many improvements to washing machines that any year's models could be called obsolete a year later.

The introduction of electric washers and electric and gas clothes dryers changed the way houses were built as architects added laundry rooms.

Washpots are now museum pieces or collector's items. Clotheslines have disappeared from most back yards.

But you can bet that, somewhere, there are still a few old washpots in country yards — with flowers growing in them.



*plenty of elbow grease needed.*

*This old-fashioned rub board — also called a washboard — tried to assure users, in print, that it was safe for hosiery and lingerie. But safety lay in the pressure, or lack of it, exerted by the person doing the rubbing. In any case, using rubbing clothes on a washboard was hard labor.*

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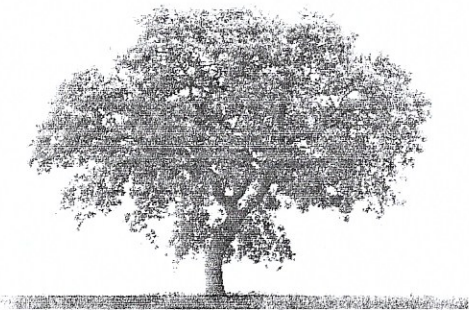
D. \_\_\_\_\_

\_\_\_\_\_

B. \_\_\_\_\_

M. \_\_\_\_\_

D. \_\_\_\_\_



Index Crossroads issue #252  
 Airhart, Dan 8 & 9  
 Airhart, George W. 9  
 Alexander, Elmer 11  
 Babans, Maria Francisca (Frances) 7  
 Baggett, George 11  
 Baggett, Leff 11  
 Bel, John Albert 8  
 Bihm, Louisa 19  
 Breaux, Marie Josephine 19  
 Burnett, Albert 21  
 Burnett, Emmett 22  
 Bushnell, Lucretia 21  
 Carrier, Euphrosine 19  
 Clemmons, Fran 1, & 5  
 Cole, Effie Jewel Parker (Mrs. Walter) 8 & 9  
 Creel, Ed 11  
 Dean, Nancy Jane 13  
 Fitzenreier, Walter 11  
 Fontenot, Carolyn 5  
 Fontenot, Steve 1, 4, & 5  
 Gilkerson, Vera Rosa 13  
 Green, Cornelia 9  
 Greer, Buddy 13  
 Greer, Clinton Reginald "Reg" Ervin 13  
 Greer, Velma 3, 12, & 15  
 Gordon, Idolph 21  
 Gordon, John 21  
 Gordon, Madora 21  
 Gordon, Rudolph (Rodolph) 21, & 22  
 Gordon, Thomas Samuel 21  
 Gordon, Thomas Jefferson 21  
 Gordon, William 21  
 Hebert, Jarvey 11  
 Hewitt, Ab 11  
 Hewitt, Sheriff E. H. 21  
 Hightower, Charles 11  
 Hubert, Colleen B. 17  
 Hughes, Cynthia "Smithie" (Martin) 12-14  
 Hughes, Edgar Earl 13  
 Hughes, Nelson 12-14  
 Kelly, Munson 11  
 Kingrey, Loutetia 8 & 9  
 Kingrey, Winnie 9  
 LaFleur, Durvin 1  
 Lanier, Alpha Emma 7  
 Lanier, Andrew Jackson 7  
 Lanier, Benjamin William 7  
 Lanier, Bernard 7  
 Lanier, Ealiff 7  
 Lanier, Elepham 7  
 Lanier, Emily 7  
 Lanier, James Cain, 7  
 Lanier, John Watkins 7  
 Lanier, Mary Ann 7  
 Lanier, Overton Addison 7  
 Lanier, Rachel Penelope 7  
 Lanier, Seaborn Hardy 7  
 Lanier, Zerubbabel 7  
 Lanier, Thomas Martin 7  
 Lee, Melissa N. 19, & 20  
 Leeds, Rev. Paul 2  
 Lejeune, Blaise 19  
 Lejeune, (Young) Elise (Louise/Eloise) 19  
 Lejeune, Joseph Ozier 19  
 Loyd, John Isaac 12  
 Martin, Benjamin William 12  
 Martin, Taitha 12  
 Parker, Carrie 8  
 Parker, Everette 8 & 9  
 Plake, Kathleen 7  
 Richey, Joe 11  
 Sacker, Ethel 3, 5, 12, 15, & 22  
 Sarver, Betty 1, & 4  
 Smith, Oma 20  
 Smith, Coroner T. S. 22  
 Stockstill, Jim 8  
 Strickland, Duma  
 Strother, Horace 22  
 Strother, Joe 21  
 Strother, Lizzie 22  
 Twain, Mark 18  
 VanEman, Clayton Cary 13  
 Wooley, F. P. 21  
 Yawn, Clarence William 13  
 Yawn, George Lube 13  
 Yawn, Gladys Trixie 12 & 13  
 Yawn, John James 13  
 Yawn, John L. 13  
 Yawn, Lottie L. 13  
 Yawn, Mary Emma 13  
 Yawn, Richard Charles 13  
 Yawn, Savannah Odell "Della" (Hughes) 12-15  
 Yawn, William Columbus "Billy" 12, 13, & 15

Young, Amanda 19  
Young, Austin 19  
Young, Barton Joseph 19, & 20  
Young, Emile Elizabeth, 19  
Young, Ezra 19  
Young, Francois Stephen 19  
Young, Hubert 20  
Young, Jean Baptiste 19  
Young, Joseph 19  
Young,(Lejeune) Julian 3, 19, & 20  
Young, Julian 19  
Young, Levina 19  
Young, Louiza 19  
Young, Oscar 19  
Young, Susanne 19  
Young, Thomas Jefferson 19