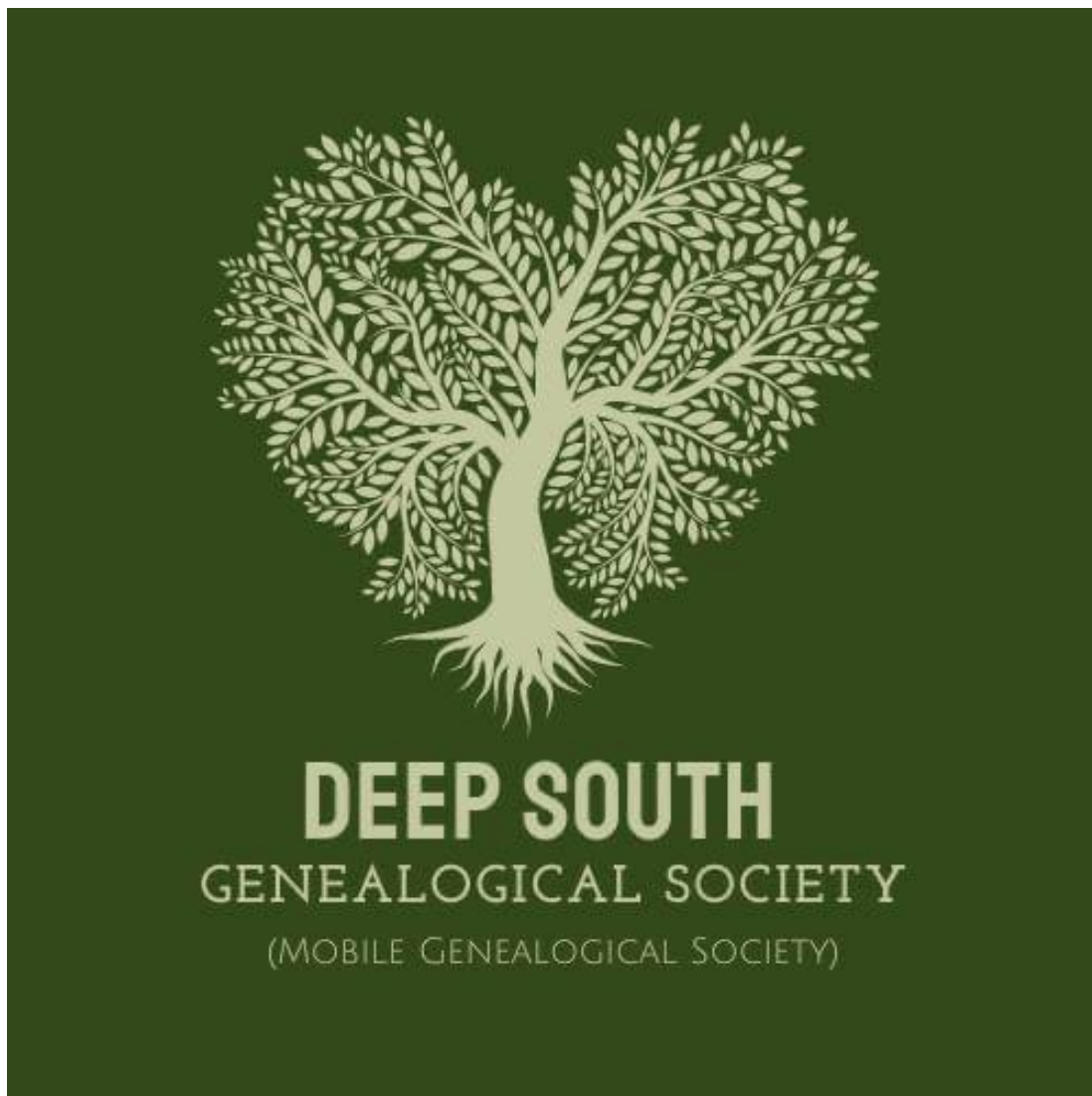


# Deep South Genealogical Journal

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# Letter from the President

Greetings,

Exciting times are ahead. As we work on re-organizing and becoming the Deep South Genealogical Society, we continue to utilize the Mobile Genealogical Society name for legal purposes and use the identity that it has had over the past 61 years. While at times this may rub some wrong due to past issues, we are working to improve the image as well as expand the coverage of the areas and people we want to assist in finding limbs on their genealogical tree. While most are looking for a name to follow, sometimes you also must find the backstory to that name, that is something we are wanting to do. This was evident in our first issue of the *Deep South Quarterly Journal* with stories on Mothers of Mobile - The Pelican Girls, which told of the story of this intricate part of Mobile and Gulf Coast history. This will continue in this edition with the stories of the Copeland Gang and that of a murder mystery in Mobile.

In the coming editions we hope to be able to tell some of the history of a forgotten cemetery in downtown Mobile that has just recently been uncovered. The Society is working to compile the history and those possibly buried in this cemetery. Stay tuned for further information.

We will be partnering with the Mobile Public Library on April 20th from 6:00pm-7:30pm at West Regional Library in Mobile for a talk presented by Alabama historian Jim Phillips on "Lost Treasures of Early Alabama." This should be an interesting talk on stories of treasures found and some still lost from the early days of our state. We would love to have you join us for this event.

Deep South Genealogical Society  
Mobile, AL  
Originally Organized as Mobile Genealogical Society, Inc.  
February 1962

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The Deep South Genealogical Society, a non-profit organization, was founded in 1962 as Mobile Genealogical Society, in Mobile, Alabama, it has been reborn as DSGS in 2022. The Society has been granted a tax-exempt status by the U. S. Treasury Department.

Membership in the Society is \$15.00 per year, which includes a subscription to the *Deep South Genealogical Journal*, published in January, April, July, and October. Back issues of the Quarterly can be purchased for \$5.00 plus shipping for hard copy or \$2.50 if sent electronically. A list of all other publications and their prices will be published later.

Neither the Editor nor the Society can accept responsibility for the correctness of material supplied by our contributors. The Editor reserves the right to edit any material submitted, and no material of a controversial nature will be printed. The Society cannot authorize its members to represent themselves as agents of the Society when doing research.

All correspondence relating to membership, subscriptions, orders for back issues or other publications should be mailed to Deep South Genealogical Society 6300 Weddington Court, Mobile, AL 36693. Submissions for the journal and queries can be sent to the same address.

# From the Editor

We hope you enjoy this journal. There is a story on the Copeland Gang. They may or may not have existed, so we chose them to highlight April Fool's Day. We have used midwives from the past to honor mothers for Mother's Day. We chose Captain John Grant to highlight Father's Day because he always said his favorite title was Papa.

Joan DeJean visited Mobile just before Mardi Gras and gave a wonderful presentation on her book *Mutinous Women*. The book is packed with information on the women who were deported to Louisiana in 1719 but we chose to only focus on the ones with a connection to Mobile. The book is very easy to read and could potentially be a good genealogical resource due to her research in Paris.

Next month we plan on highlighting July 4<sup>th</sup> with an article based on a book called "The Fourteenth Colony." The land under French rule on the Gulf Coast was not part of the original thirteen colonies but they assisted the Patriots in obtaining independence from England.

As always, feedback and journal story ideas are welcome. If you would like to write an article, please email us at [deepsouthgenealogicalsociety@gmail.com](mailto:deepsouthgenealogicalsociety@gmail.com) and let us know your topic. We try to publish the journal by the first week of the quarter so articles would be due by the middle of the preceding month so we have time to get them placed in the journal.

Happy Mother's Day and Happy Father's Day to you all.

Petty Shackleford

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# Catching Babies

**Editor's Note:** All the information was obtained from a book called *Motherwit: An Alabama Midwife's Story* as told to Katherine Clark by Onnie Lee Logan. The additional midwives mentioned at the end of the article as well as where we are with midwifery in the 21<sup>st</sup> Century were sourced from several online newspapers.

## Beginnings

Onnie Lee Logan (nee Rodgers) was the fourteenth of sixteen children born to Len and Martha Rodgers in Sweet Water, Marengo County, AL. Len Rodgers was given land by his father and therefore, he was never a sharecropper after slavery ended. Len was a carpenter and made caskets for his community and built houses for his children. They owned a buggy, a surrey and a wagon. They shared whatever they could with their community. The family motto was "Love, care, share." Martha was a midwife as was her mother before her. She did wash for white folks. All her children were born with the assistance of a midwife. Martha died from a stroke when Onnie was thirteen or fourteen years old.

Onnie was a frail child, and she spent a lot of time assisting her mother with births. Her mother passed down many home remedies to her and she continued to use them in her career as a midwife. Onnie was only allowed to attend school five months a year and she did not start school until she was eight. She went to school for ten years.

## Tradition

Onnie's mother and grandmothers were all midwives in Marengo County. Her mother never got licensed. She wore a long dress, long apron, old coat and a little hat. They had a sack packed with items they needed to deliver a baby – shoestring to tie the cord, a pair of scissors, etc. They had home remedies: sassafras for tea, hen feathers for tea, castor oil, animal fat to use in place of Vaseline. They would burn the afterbirth.

Midwives did more than just assist with labor and delivery. They would clean the house, cook for the family, and take care of the other children. They treated other ailments with additional home remedies learned from the Native Americans in the area. Malaria was treated with Jimson Weed to keep them cool. Bitterweed, with the yellow flower on the top, was used in the winter to make a tea that tasted like quinine. Hog-hoof tea was used to treat a cough. Vicks Vapor Rub was too expensive, so they made their own from animal fat and turpentine. To treat teething pain, a piece of fat hog meat was wrapped around a fat piece of splinter and held over a saucer and turpentine was added. The resulting liquid that accumulated in the saucer was rubbed on the baby's gums.

## Vocation

Onnie got married for the first time at age 21. She married her sister's brother-in-law. She got pregnant within a month and had a son. Her husband cheated on her and left her while they were living in Magnolia, AL. She began working with Dr. Guillard as a "nurse." He showed Onnie how to tie the cord and convinced her to become a midwife.

Onnie moved to Mobile when her son was three. She went to a lawyer to get a divorce from her husband, but it was not needed because he was married when he married her, so their marriage was not legal. Onnie started classes at the Board of Health to become a licensed midwife. She was taught how

to make pads, wash her hands, tie the cord, how to apply silver nitrate to the baby's eyes and how to pack her midwife bag. Because of her years of working with Dr. Guillard and her mother, she got her permit quicker than most of the other women in the class. She had to apprentice with a permitted midwife before her permit could be granted. The first delivery she went on as an apprentice was twins. The first twin was not breathing when it was born. She worked on him for forty-five minutes, performing CPR and mouth-to-mouth. She had never been taught these techniques. She said God gave her wisdom. She called it Motherwit. We call it common sense. Her first permit was issued in 1949.

For the first ten years of her midwife career, she mainly delivered black babies and babies in Wilmer. She was paid \$10 for her services. During her second ten years, she began reporting mothers; emergencies were reported to Welfare and non-emergencies that needed assistance were reported to the Board of Health Field Nurse. She never performed an abortion but chose instead to counsel the young girls and women on abstinence.



Onnie only lost one baby in her 40-year career. It was a full-term baby but only weighed 1-pound ¼ ounces when born. It lived for three days. She had three stillborn babies – 1 white and 2 black. She had one black baby born deformed and he lived about 7-8 months. The biggest baby she ever delivered was fourteen pounds. This baby was born to a very large white woman.

Onnie worked full-time as a maid for three different families in Mobile. She told her employers that she was a midwife and if she was called, she would have to go and she did. In 1976, Alabama passed a law prohibiting any new licenses for midwifery. Those already licensed were allowed to continue until their license expired. Onnie was the last granny midwife in Mobile for the four previous years when her license was revoked. She worked with Katherine Clark on her biography, which was published in 1989. Onnie died in July 1995.

“If every white person under God’s sun just was to believe it – if you can’t live with me down here we both can’t live together in heaven. We are sisters in Christ whether you’re black or white.”

Onnie Lee Logan

## Other Granny Midwives

### Catherine B. Stallworth

Catherine B. Stallworth, also known as “Mama Cat,” was born in Buena Vista, AL, around 1907. She lived in Mobile for 70 years and aided in the births of many area babies. She would travel by bus or taxi to each birth. She was licensed by the State of Alabama and supervised by the Mobile County Health Department from 1945-1967 but she assisted with births as a midwife for 40 years.

### Ruth Savage

Ruth Savage completed her first solo delivery as a midwife in 1927 at the age of seventeen. Although she never had any children of her own, “Aunt Ruth” delivered one thousand and sixteen babies over the course of her more than fifty years as a midwife. She never lost a mother or an infant. Any baby she delivered weighing less than six pounds, she took it home with her and kept it in an incubator until it weighed more than six pounds. She was licensed by the State of Alabama and worked in Washington, Choctaw and Clarke counties. Her first fee for a delivery was \$2.50 but when she retired in 1979, she was being paid \$50.00.

### Thelma Shamburger

Thelma Shamburger was a granny midwife in Plateau, AL. “Mama Thelma” delivered more than three thousand babies. She began her career in 1943 and served until 1980. If there was sickness, a death in the family, financial need or trouble with the law, she helped. She spent the first nine days with the new momma after the baby was born. She kept momma in bed, washing her and the new baby. Mama Thelma was an advocate of public health. She helped with difficult patients and canvassed for a family planning program. She was also an advocate for immunizations for children. She was a native of Wagarville, AL and died on August 24, 1998, at the age of 86.

## Midwifery in the 21<sup>st</sup> Century

In the State of Alabama (as of 2017), there were only 474 obstetrician/gynecologists (OB/GYN) for over two million women. Thirty-four rural counties didn’t have a hospital that provided obstetrics services. Seven rural counties were without an OB/GYN. There are 8.7 infant deaths per 1000 births which places



Alabama at number 49 just after Mississippi. In 2014, 52% of births were covered under Medicaid. Home births are significantly less expensive.

At the end of May 2017, Governor Kay Ivey signed House Bill 315 into law. This bill required appointment of a midwife board. They are required to have a Certified Professional Midwife credential and can only assist at low-risk births. They must transfer care of the patient to an OB/GYN if any complications arrive. They cannot attend women who have previously had a cesarean section.

The first midwife applications were accepted at the end of 2018. Five were certified professional midwives in 2019. Alabama now has approximately 34 certified professional midwives.

# The Copeland Gang: Fact or Fiction

**Editor's Note:** This article was sourced from *Wicked Mobile* by Brendan Kirby, chapter 4.

James Copeland was born on January 18, 1823, about ten miles from the Alabama line in the Pascagoula River valley in rural Mississippi. His life of crime began twelve years later with the theft of a pocket knife from a neighbor.

Sent by his mother to Peter Helverson's farm to get some vegetables, James asked Mrs. Helverson if he could borrow the knife. She agreed but asked him to be careful and not lose it as it was a present she had received. James hid the knife and told her he lost it. He even pretended to search for it but eventually gave up the search and left a sad Mrs. Helverson behind.

From there, things escalated when he joined his older brother, Isham "Whin" Copeland, to steal a cartload of the Helverson's finest pigs and haul them to Mobile. They sold them for \$2 a head. He swindled his classmates for pocket knives and money and then lied about the crime and the victims got flogged. All the while, his mother would run interference for him.

Copeland was still a boy when he faced his first serious legal trouble. He was caught trying to steal another cart of pigs from the Helverson farm. It was at this that he met Wages, his criminal partner. Wages was about six years older than Copeland. They discussed possible options for getting him out of trouble, to include killing witnesses, but decided instead on arson. Before James could be taken to trial, the Jackson County Courthouse went up in flames. Everything was destroyed, including all the records of the theft.

Not long after this, Copeland joined the Wage's gang, taking an oath on a bible in a wigwam near Mobile where the gang made its hideout. He pledged to keep the gang's secrets and accepted signs and passwords. He learned the secret alphabet invented by John Murrell, a notorious outlaw from Tennessee, from which Wages supposedly has broken.

On the night of October 7, 1839, a band of men wearing fake whiskers, false mustaches and other disguises waited at the edge of Mobile. They came armed with false keys, lock picks, crowbars, revolvers, bowie knives and dark lanterns. At nine o'clock, a half dozen friendly members of the city guard sent word that the coast was clear. By ten o'clock the melee began.

They stole an estimated \$25,000 dollars' worth of fine silks, silver and gold timepieces and fine goods from a large clothing store. At half past eleven, just an hour before the city guard changed shifts, they set fire to the looted stores. They worked the rest of the night loading all the loot onto a pair of boats. Just before dawn, they shoved off toward Dog River, about ten miles south of Mobile, arriving at about 8:00 a.m. They divided their score with the three leaders – Gale H. Wages, Charles McGrath and James Copeland – who took about \$6,000 worth.

Meanwhile, Mobile was in flames. The city was in the throes of one of its periodic yellow fever epidemics, which meant that many able-bodied men were out of the city and many of the men who remained were sick. The city awoke to find much of Dauphin Street, between Conception and Franklin

Streets, in ashes. Five hundred buildings have burned in several blocks to either side of Dauphin Street. Hundreds were now homeless. Investigators estimated the monetary loss at \$2 million.

The origins of the October 1839 fires never have been definitively pinned on the Copeland Gang. Copeland, in a confession first published in 1858, mentioned setting fires to cover his gang's looting. An 1843 newspaper article laid the blame on an escaped slave who supposedly has organized secret meetings with hundreds of other slaves. The conspirators, according to this account, mulled over the idea of murdering whites but then shifted to arson as part of a plot to gain freedom.

On the morning of October 8, 1839, Copeland, McGrath and Wages set out for Apalachicola via three different routes. They sold their loot as they travelled. Copeland sweet-talked a sixteen year old slave girl and she snuck away with him to be his wife. They stole a boat and rowed for Apalachicola. They met up with McGrath, who had also stolen a female slave, and stashed them in a swamp five miles from town. Copeland and McGrath went to town and met up with some Spaniards who were sailing to New Orleans. They smuggled the girls onto the boat and headed to New Orleans. They then sailed up the Mississippi River on the *Bayou Sara* steamboat and sold the girls to a plantation owner. This was the beginning of a decade-long crime spree in Louisiana, Texas and even as far north as Pittsburgh, PA.

Upon returning to the wigwam in 1842, Copeland and Wages discovered that the gang had elected a new president. Wages' regained control of the gang and announced that the organization's Vigilant Committee would make a report. Before that date arrived, he and Copeland formed a new group with a smaller number of men, including Copeland's brothers: Whin, Henry, John and Thomas. The new group then disposed of four "spies and traitors" from the original group; their bodies floated from the Mobile wharf down the river channel.

The stage for the downfall of the Wages and Copeland Gang was set by a decision that Copeland fought – to enter the counterfeiting business. By the Spring of 1849, Copeland found himself in a lot of trouble. He was stabbed trying to kill a man he was robbing and the police traced his blood trail and arrested him. He pleaded guilty to larceny to avoid a murder charge and spent four years of hard labor in Wetumpka, AL. When he was released, he was immediately swept up by J. R. S. Pitts, sheriff of Perry County, MS.

Copeland was indicted for murder and the trial began on September 16, 1857, and he was found guilty the next day. Judge W. E. Hancock pronounced the death sentence on September 18. He was executed on October 30, 1857, on the banks of the Leaf River about a quarter mile from the county seat of Augusta, MS.

Decades after Copeland's execution, the legend of the Copeland and Wages Gang has both grown and come under scrutiny. One legend claims a black man named Wash Denton dug up Copeland's body and carried it by horseback to the home of J. B. Kennedy. Kennedy reportedly cut off the flesh and soaked the bones in vinegar. After they dried, he put the skeleton together with wire and buried the flesh at the old Denton place. The skeleton ended up on display at a drugstore in Moss Point, MS while another legend said it was at a drugstore in Hattiesburg, MS. Regardless of which place is correct, the skeleton has not been seen since the early 1900s.

The confession written by J. R. S. Pitts has also raised some controversy. The language in the account is rather articulate for a boy who never had a formal education. This calls into question whether Pitts embellished the confession to make it more sensational. Pitts was charged with libel by three prominent

– Gibson Y. Overall, George A. Cleveland, and Cleveland F. Moulton. A grand jury indicted Pitts in October 1858 and the trial on the Overall case began in February 1859. Pitts was convicted and sentenced to three months in jail. After he was released, Pitts attended medical school in Mobile. He enjoyed a distinguished career as a physician, a county superintendent, a state legislator, a presidential elector and a postmaster in Waynesboro, MS.

Several newspaper articles over the years have called into question the exact nature of the Copeland Gang. An article in the Montgomery Advertiser from January 30, 1927, has a Mobile lawyer recalling memories of the Copeland Gang. Frederick Bromberg, age 90, claimed if any buried treasure was found around Pascagoula, it was probably some loot from Jean and Pierre Lafitte.

Mr. Bromberg was an authority on historical data and president of the Iberville society. He called the Copeland Gang “a notorious gang of negro horse thieves.” They hung out in Wheelerville, a desolate section west of the city and in those days a suburb noted for outlawry, drinking and immorality. They used to run horses across the Alabama line and into Mississippi.

The article goes on to a report by Mrs. Sarah D. Yawn, 83, claiming that she saw the execution of James Copeland. Mr. Bromberg doubts it was Copeland. He goes on to report coming to Mobile in 1848 at the age of 11. He says he would have remembered this execution. His recollection is that Copeland was executed at the old Mobile County Jail.

# Hiding In Plain Sight

**Editor's Note:** While researching the Copeland Gang, I found a reference to Yester House. This information was obtained from an article in the *Columbian-Progress*, Columbia, MS dated 21 July 1960, an article from the *Montgomery Advertiser*, Montgomery, AL dated 22 May 1955 and the application submitted to the National Register of Historic Places.

The story of Yester House began in 1832, when legend has it, cotton planter William Dawson of Charleston, S.C. planned a showplace for his bride. It took 8 years for laborers to complete the 12-plus rooms on three levels. Legend says Dawson's bride never lived in the house – she was hanged in it while it was being constructed.

This was only the first violent act associated with the house. A man, unidentified in the legend, was killed by a bolt of lightning which struck a wrought iron fence surrounding the 97-acre estate before the turn of the century. The estate now has only 7 acres but includes the part where the lightning strike occurred.

Secret rooms on the grounds were reportedly the headquarters for Alabama and Mississippi's most notorious gang – Wages and Copeland Gang – robbers and smugglers extraordinaire. One room, forty



feet long, twenty feet wide and twelve feet high, encased in two-foot thick walls, was discovered under a heavy stone slab in a garden. A brick-lined tunnel with a smaller room at its end was discovered when a drive was built. The sum of \$30,000 was reported, but not confirmed, to have been found as well as a three-mile tunnel connecting the house to a nearby swamp (possibly Wragg Swamp).

According to the nomination form for the National Register of Historic Places, the common name of Yester House is Carolina Hall. It was also known as the Dawson-Perdue House. The subsequent owners of the house were Alphonzo Luling (1891-1900), H.

H. Wefel (1900-1904), Springhill College (1904-1917) and Dr. and Mrs. William W. Perdue.

Dr. and Mrs. Perdue, along with their son and daughter, occupied the house. It was elaborately maintained. Yester House, for a long time, was a calling place on the annual pilgrimages which were arranged in Mobile during the azalea season.

On April 19, 1955, an announcement was made of the sale of 90 acres of one of Alabama's most historic estates in Mobile. The land was sold by the two Perdue heirs for real estate development. The land sold for \$480,000. The house and seven acres were not part of the sale. The house is still occupied today and is located off of Dauphin Street extension.

# *The Two Brothers and The Mutinous Women*

**Editor's Note:** All the information in this article was taken from *Mutinous Women* written by Joan DeJean, copyright 2022, published by Basic Books, New York.

## Where It All Began

Marie “Manon” Fontaine was born in Paris around 1682. Her life can be roughly divided into three periods. The first nineteen years of her life, she lived in Paris. She grew up in poverty and worked menial tasks. In 1700, a man was murdered and Manon was arrested and charged with inciting his death. At the time she was a *la Bouquetière* or Flower Girl (a girl who sold flowers on the streets of Paris). She was arrested in February 1702 after a long investigation. On March 23, 1701, the case came to an end when none of the witnesses could identify Manon. She was flogged and branded with a fleur-de-lis on her right shoulder and banished from Paris. She was subsequently called back to Paris several times and arrested each time she arrived in Paris. Her fourth trial began on December 12, 1701, and the only charge against her was failure to respect the terms of her banishment. She was found guilty and sentenced to life in prison.

The second nineteen years of Manon’s life was spent in prison. She was charged with inciting a riot (fabricated charges) by the prison warden. The higher authorities believed these charges and thus began France’s first and only officially sanctioned program for the permanent banishment or deportation of female prisoners to its overseas colonies. In July 1719, Manon and sixteen other women were shackled together on a boat called *Les Deux Frères*, *The Two Brothers*, and sent to Louisiana. A second ship departed France in 1719 named *La Mutine* and carried approximately 100 women.

In June 1721, when a new census of the Mobile garrison was drawn up, at least nine survivors – Manon Fontaine, the oldest woman on *Les Deux Frères* to survive – were already listed as married. This tally was for Mobile alone.

The following women outlined below were the “prisoners” who spent time in Mobile:

## Marie Avril

Marie Avril was born around August 5, 1703, in Burgundy, Turny, France. She was the daughter of the gardener of her village’s biggest landowner. She was one of nine children (six were girls). She was also literate. She was arrested for trafficking salt and at the age of 16, she was the youngest woman deported on *Les Deux Frères*.

She first appeared on the 1726 Census as being married to a man named Jacques Lorreins from Tarascon and they had two children, Jacques and Elisabeth. Lorreins was twenty years old and had arrived in Mobile two months before Marie. He was exiled from France for desertion from the Royal Navy. Marie lived her entire life in the colony near Massacre Island. She and her husband were never landowners and there are very few traces in the colony archives. Three more children were born to this union – Pierre Charles, Marie Pélagie, and François.

Marie was buried in Mobile on June 23, 1738, at the age of thirty-five. Her husband and children left Mobile shortly after and the children acquired quite a bit of wealth. The wealth accumulated by the grandchildren of a gardener in France would have been staggering to their cousins in the old country.

## Marie Louise Balivet

Marie Louise Balivet was passenger number 125 on *La Mutine*. She was the daughter of an illiterate mason. She was raised in Saint-Germain-en-Laye but no information on her arrest survived. She was forty years old when she was deported.

Once she arrived in Mobile, she married Jacques Duval on November 25, 1720 at the age of forty-one. She was the second oldest survivor from *La Mutine*. Marie and Jacques lived just twenty-six miles apart in France but for the first time on a beach in Biloxi, MS. Duval arrived in Biloxi on September 22.

Jacques Duval dies in a shipwreck and Marie moved to New Orleans and married another sailor named Joseph Lazou on April 24, 1726, at the age of forty-five. Lazou was captain of the *L'Abeille*, *The Bee*. Marie and Joseph never had children of their own but they did raise an orphan. They lived on what is now Decatur Street and their property now sits opposite the Café du Monde.

Lazou was buried in Mobile on September 23, 1733. After his death, Marie moved to Mobile because of her enduring friendship with fellow *La Mutine* passenger Marie Anne Fourchet. She sold her home on November 10, 1736, for 1250 *livres* but it came too late to prevent Marie from dying destitute on April 28, 1737, just shy of her fifty-seventh birthday. She was buried in her only remaining possessions, clothing made from fabric imported from the country that exiled her: "an old cinnamon-covered dress of French cloth and a worn out skirt, in a blue and white striped print."

## Marie Anne Fourchet

Charles and Pierre Fourchet begged authorities to incarcerate their sister Marie Anne "for as long as they liked." The brothers claimed to have been penniless when they arrived in Paris from their home in Épernay, the capital of the champagne trade. They explained they had brought their younger sister to Paris and arranged for a position in service. Rather than show gratitude Marie Anne had seduced the man of the household in which she served as a maid, had two children by him and was pregnant with the third. They prayed to heaven that authorities would put an end to this bad commerce because of which their reputation was suffering.

Marie Anne had a very different tale to tell. She had been seduced and abused by the married man in whose home she had long been a servant; she had borne him two children, both of whom had died. Although her story was found credible, she was sent to prison because this disorder was disturbing her employer's household.

She had her third child in the summer at Hôtel Dieu, a public institution near Notre-Dame Cathedral. The baby died as quickly as Marie's first two. The babies of women who were declared prostitutes were taken from them and handed over to a wet nurse who gave them such minimal care that 90% perished in their first months, usually in the month following their birth.

Royal orders were issued for Marie Anne Fourchet, a known prostitute, and she became passenger number 108 (later in the book she was listed as passenger 161).

*La Mutine* survivor Marie Anne Fourchet was among the first to wed in Mobile: her marriage to a soldier named Jean La Case took place soon after the women were allowed to leave Ship Island. On January 19, 1721, the couple's first son was christened in Mobile and named in the time-honored French tradition, Jean after his father and Pierre for Fourchet's father. The baby was described in the record as "born of legitimate marriage", a phrase that recognized the difficulty faced by anyone who sought to marry when Fourchet did. They were proof that from then on, her children were legally hers and would not bear the stigma of illegitimacy.

Fourchet and her husband moved to New Orleans to help construct the capital but moved back to Mobile after a year. Her last child with La Case, Marie Jeanne, was baptized on March 20, 1726. Three months later Jean La Case was buried on June 22, 1726. Fourchet remarried very quickly, waiting only four days. She married Pierre Lorandini, an Italian from Florence and corporal in the Mobile garrison. He was widowed with an eight-month-old daughter. Their first child was baptized Marie Louise in March 1732. In February 1736, a son, Jean Baptiste, was baptized.

One of two deported women who left a mark on Mobile. Laurendine Road is one of the most telling geographic reminders of the time when Mobile was French and of the massive influence over Mobile's European settlement exercised by the women who arrived there on *Les Deux Frères* and *La Mutine*.

### Marie Anne Grise

Marie Anne Grise was arrested for trafficking tobacco. She was born in Doullens, a small town near the cathedral town of Amiens. She was illiterate like most of the women deported. She was one of the sixteen women sent over on *Les Deux Frères*. She was also one of the few women who did not marry a soldier. She married a master carpenter whose speciality was large-scale construction. His name was Étienne Fièvre and he came to the colony voluntarily in April 1719.

They moved to New Orleans to help build the capital but were back in Mobile by 1724. Fièvre's skills were desperately needed to repair damage done to Fort Condé by pigs. Marie and Étienne had eight children born and baptized in Mobile. Their youngest daughter, Louise, married Louis Augustin Rochon on March 20, 1760. This union united the children of two founding generations.

When England took over governance of Mobile, Marie Anne took the oath to King George III at the newly renamed Fort Charlotte on October 2, 1764. Marie was buried in Mobile on July 30, 1767. She was probably in her late sixties when she died.

### Marie Françoise de Jouy de Palsy

Marie Françoise was transported on *Les Deux Frères* with the following entry:

4. "Marie Françoise de Jouy de Palsy, 17, royal orders [lettres de cachet], 1718. For debauchery and violence."



When Marie's father died, her mother was allowed to reside in a family château, Palsy, during her lifetime. When her mother died, she would be completely dependent on her half-siblings, and she saw the writing on the wall. While her mother was away, the seventeen year old made a carefully planned escape. On April 27, 1718, she ran away to the closest town, sold her only possession – the clothes on her back – and continued to Montereau. In Montereau, she hopped on a log "train" and floated down the river fifty miles to Paris. She reached Paris and enjoyed about three days of freedom before she was spotted, dressed in a manner hardly in keeping with her status. Her mother and half siblings begged the regent to lock her up until they decided she had changed her ways. She was instead added to the list of women to be deported.

On the 1721 census, Marie Françoise Le Coustelier de Jouy de Palsy was listed on the census with her husband Gabriel Prévost, dit La Chaume. Gabriel was the second son of Charles Prévost and he decided at the age of sixteen to leave France and seek his fortune in Louisiana. Marie was the only aristocrat among the deported women. They both chose to use their paternal heritage names in Louisiana.

Gabriel left his job in the army to become a *traiteur* – those who trade with Indians. Even though the couple married in Mobile they ended up in Arkansas due to his chosen trade. Travel to Arkansas was at least as arduous as her trip on the log train. The place the French called "Arcansaw" or "Arcanças" was originally John Law's personal domain. The May 1722 census, the first one to include Arkansas, tabulated solely the workers on John Law's concession: "fourteen men and one woman." In 1726, the Arkansas post was still populated by just fourteen inhabitants, only three of whom were women. No further information about Marie and Gabriel's life was provided.

## Jeanne Mahou

In early August 1719, the Parisian police received a request to have seventeen-year-old Jeanne Mahou confined to the prison for "bad behavior." The petition came from her older sister Anne and her husband Guillaume Acquart. Acquart found Jeanne a job two years earlier as a servant, but Jeanne wanted to work in the fashion industry. When Jeanne complained, as apprentices often did, about the conditions in the *atelier* where she was training to become a *couturière*, her sister and brother-in-law decided they had had enough. They denounced her to the police as a "libertine" with a penchant for debauchery. At their request, the parish priest in their neighborhood near the Louvre pronounced Jeanne "on the road to ruin."

Jeanne confessed that she was "very unlikely to change her behavior." The lieutenant in charge liked Jeanne so he chose minimal punishment and merely ordered her to leave Paris and return home. She did not want to return home because the Great Winter of 1710-1711 had decimated her family. In just seventeen months she lost her parents, and older brother. She volunteered to travel to Mississippi hoping that because she volunteered, she wouldn't be shackled and treated badly like the other women. She was listed as number 76 on the main list and passenger 129 on *La Mutine*. She did travel in shackles.

The first marriage of a *La Mutine* survivor was Jeanne Mahou on March 12, 1720, when she married Laurent Laurent. He was a Breton nine years older who had come to Louisiana in 1718. Because Jeanne was so charming, even covered in filth and vermin, Laurent took her away from the chaos on Massacre Island to Mobile, sparing her the horrors of Ship Island and New Biloxi. Their marriage does not appear in any official record, but Jeanne kept meticulous records and produced proof of the marriage after Laurent's death. More importantly, she was literate.

Jeanne spent the eighteen years of her marriage on an isolated farm near Ft Toulouse. They lived amid the Muscogee Creek Confederacy. They grew corn, beans, sweet potatoes, rice, a bit of tobacco as well as local produce such as *giraumons*, pumpkin-like squashes. They were able to survive the famines of the early 1720s. Laurent was also an unofficial trader.

At the village called "*Alibamons*," the couple created the kind of independent existence that would have suited Laurent, a Breton from one of the fiercely separatist regions in France, the Finistère. Jeanne found at the eastern limit of French Louisiana, a reality unlike anything she could have known in France. She found status by using her talents and knowledge to fashion a truly exceptional home for her family and to preserve all her family's records, thereby guaranteeing that their status would always be recognized.

Jeanne's fierce determination made sure that her children's legitimacy could never be questioned – son Joseph Laurent, born January 2, 1729, and christened June 17; Marie Jeanne, born January 16, 1732, baptized the following day and buried on April 30, 1733; second daughter named Marie Jeanne, born Jan 22, 1736. The older daughter Marie was the only one who did not have a birth record so her age could never be determined. She married Henry Kolb on February 7, 1736, in Mobile. Laurent knew he was seriously ill and unlikely to survive so they made the long trip to Mobile for the wedding. On March 6, he had documents drawn up to make Jeanne the guardian of their three minor children – Simon (12), Joseph (9) and Marie Jeanne (20 months). On August 14, 1737, Laurent Laurent, age forty-four, was buried in Mobile.

Jeanne quickly remarried on January 27, 1737, to Jacques Dureau, a carpenter from Posey and moved to Mobile to provide her children with a better opportunity. On April 7, 1739, Jeanne Mahou and her husband Jacques Dureau relocated along the river (Mississippi). That day the couple signed an agreement with Nicolas Chauvin de Léry Boisclair, agreeing to manage his estate near the settlement called "*Cannes Brûlées*," ("*Burnt Canes*"). Dureau promised to build a shed with a palmetto frond roof as well as two "*complete indigoteries*, multilevel structures for the extraction of indigo blue dye. All responsibilities, except carpentry, were to be shared by the couple.

## Catherine Oudart

Catherine Oudart was a passenger on *Les Deux Frères*. She was listed this way:

2. "*Catherine Oudart, also known as Cadiche, 30, arrested 1718. Twice flogged and branded for theft.*"

Catherine Oudart was married to a soldier, a key fact that the prison warden failed to record. Oudart was accused of breaking and entering, but the offense for which she had been whipped and branded was that all too common violation – that of having returned to Paris while she was officially banished. In 1713, Oudart received a life sentence because she had remained in Paris when banished and she had been arraigned by a corrupt police officer. Oudart was singled out by the prison warden because of her dread for any of the women with military connections. All three of Catherine's husbands had been in the military. The name "*Cadiche*" does not appear in the record of the woman named "*Catherine Oudart*." The prison warden had once again misrepresented a prison file.

The fleur-de-lis branded on Oudart's shoulders as punishment for having refused to leave Paris did not deter Beaulieu from becoming husband four. She may have been considered undesirable in France, but she married well in Louisiana. Catherine was married so soon after she landed that no record of her union exists. Her husband was known only as Sargent Beaulieu. He served in Mobile's garrison. On September 3, 1720, at Mobile, their daughter Anne was baptized and documented as baptism number 287. No other information is known about them.

## Jeanne Pouillot

In Paris, cabarets were real popular in the area of Passy and Roule. It is in one of these cabarets that the officers first spotted Jeanne Pouillot. Her treatment by the officers illustrates perfectly the tactics used to entrap working-class Parisian women. In late 1715, Jeanne was newly arrested; on November 16, she was taken from the prison to police headquarters to be confronted with a number of recently incarcerated women of ill repute on the grounds that she had been detained in the same type of case. In four years in Paris, Jeanne acquired a long record that in the end proved nothing other than the fact that she had frequented cabarets, where she had often been arrested. Pouillot was a particularly assertive prisoner. She regularly refused to give the police her name. She consistently provided alibis. She was always quickly released because on every occasion, her alibis checked out. But in Jan 1719, the police somehow made the charges stick and Jeanne was transferred to the prison just when the warden began to draw up her master list. Jeanne was listed as passenger number 32.

When Jeanne was arrested in 1714 she was already a widow. She shared a birthplace, Poissy, with the man she married in Mobile, soldier Jean Marchand, called La Croix. On Oct 8, 1721, their daughter Marie Anne was christened. A year after his daughter's birth, Marchand was deployed on a mission to the French post at Natchez. On Oct 29, 1722, when a fight between a Native American and a sergeant in the garrison escalated, soldiers killed the son of a leader of the Natchez nation. In the ensuing battle, Marchand was killed along with 7 other soldiers.

In 1723, the first two survivors to settle in Natchitoches were joined by a third, Jeanne Pouillot. Jeanne, age 36, married for a second time, in New Orleans on July 7, 1723, to Étienne Chagneau, a widower from La Rochelle. They moved to Natchitoches. By Jan 1726, Étienne and Jeanne along with her five-year-old daughter from her first marriage, Marie Anne Marchand, were living on one of the largest farms, at 8.5 acres. In September 1734, Étienne's son from his first marriage, François, age 26 and French-born married Marie Marchand, age 13. The couple had numerous children including a daughter named Jeanne and another named Marie Jeanne. There is no indication Jeanne ever had children with Chagneau but her DNA lived on through the union of her daughter.

## Marie Raflon

Marie Raflon was transported to Louisiana on *La Mutine*. In early December 1719, Marie Raflon's family learned that she was about to leave for Mississippi. Her brother wrote to the governor of Le Havre, to explain that the family had sent her to prison merely to punish her just a bit. They had never imagined that she would be banished permanently from French soil. But by December 9 it was too late to change Marie's fate and when the order to release one of the 150 women was received on December 29, the ship had sailed 17 days before.

Marie Raflon was absent from the 1721 census. She became passenger 158 because her brother waited until December 8 to have a change of heart. On May 19, 1722, Marie married Jean François Hérissé in Mobile. She mentioned her parish church in Paris, Saint-Eustache near Les Halles, and added an address rue Saint-Denis. Her husband had come to the colony to serve as a drummer, a profession in such demand that drummers received far better pay than mere soldiers. This is all we know about her life in Mobile and Louisiana.

### Honoré Rayenne AKA Noro Rayen AKA Nozo Zayen

In Paris in 1719 an officer of the watch arrested an unidentified Irishwoman who couldn't say her name. She didn't understand a word of French. In cases such as this, the officers made something up. The name of the woman arrested was recorded as "Nozo Zayen" and on the prison warden's list as "Nors" or "Noro Rayen." She was only 10 years old.

There were five Irishwomen on the prison warden's list, and they were brought together on March 9, 1719. They were all charged with prostitution. If they had gone to the trouble to find an English speaker, they would have realized they were all Catholic. She was only one of two Irishwomen who survived. In Mobile she was free to choose her own name and she gave it a French flair – Honoré Rayenne.

### Claude François Vaudestar/Vaudetart

Claude Vaudestar was a thirty-three year old Parisian who, after a day's work, dropped by a cabaret near her home for a small beer. A sword fight broke out and for her protection an employee slipped her out a side door. A man was killed in the skirmish and another soldier of the watch was charged with the crime. Someone remembered Claude being there and she was brought in as an accomplice to the soldier. The soldier was convicted but the charges against Claude were dropped due to lack of evidence. A week later she was arrested again and charged with debauchery and prostitution. In two days, she found herself in prison and there she remained. The prison warden characterized Claude as a notorious woman whose prostitution had caused the deaths of several men.

She traveled on *La Mutine* as François Vaudetard but was Claude Françoise Vaudestar. She was married to a soldier in Paris. She was arrested by accident because of the murder at the cabaret. Claude married Barthélemy Delamare. Her new husband in the colony had been a merchant in Paris, with a grocery shop near Les Halles on the corner of the rue Neuve Saint-Martin near the scene of Vaudestar's arrest.

### Angelique Reffe

Angelique Reffe was transferred from to the Paris prison on Aug 24, 1719, and assigned passenger number 84.

Angelique appeared on the 1721 census as unmarried but that didn't last long. Her first three marriages were all to soldiers. They all took place in Mobile. Her first marriage was to Nicolas Mirodot. They were married in early 1722. They had two sets of twin daughters – Jeanne and Angelique Claude baptized on October 20, 1723; Antoinette and Andrée baptized on September 13, 1725. Mirodot was buried in Mobile on September 25, 1725. Her second marriage took place on January 17, 1726, to Pierre Bertin. Her third marriage was to Théodore Robin who died before July 1738 when she married a fourth time.

In July 1738, having outlived three of her husbands, she married a fourth time in New Orleans. By the time of her fourth marriage, she had accumulated personal property worth 300 livres.

## Anne Françoise Rolland

Anne Françoise was another case of genteel poverty leading to deportation. She was born into a family that now would be considered solidly middle class. Her father, Amboise Jean Baptiste Rolland, was an insignificant employee of the merchant's guide but he sought to inflate his status. Anne was born in 1697.

When she turned 15 her father sent her to a convent for nearly three years in order to repress her bad habits or so he alleged. When she returned, she had no hope of a dowry, so she left her home on February 2, 1719, at the age of twenty-two to attend a dance without her stepmother's permission. She returned at 11 pm with a man who supposedly talked to her stepmother so rudely she had to take to her bed for two days. Her father quickly denounced his daughter's debauchery to the police and requested incarceration in prison. Anne left the city of her birth as passenger number 52. Her father died on April 1, 1720.

In Paris, Anne had wanted for everything because her father badly mismanaged the family affairs. In Louisiana, she immediately chose status, money and security. She went right to the top and married the man with keys to the only store in the colony. She married Nicolas Sarazin at the age of 23.

Sarazin was *garde-magasin*, storehouse guard, first in Mobile then in New Orleans. His position guaranteed that Sarazin and his family would be the best nourished of the earlier settlers. On the 1721 census, Sarazin was listed in sixth position immediately after Bienville. The census also listed slaves. Sarazin had two enslaved Africans and three enslaved Native Americans. Barely a year after her deportation, Anne had status and a fine home, a prominent marriage and she was a slave owner.

Anne only lived a short time in Mobile. Her husband was put in charge of the large storehouse in New Orleans. They had a house on Chartres Street. By 1726 they had three sons – Antoine, François, and Michel.

On January 15, 1730, Nicolas Rolland was baptized, and his father was listed as unknown. Although not unheard of it was scandalous. On February 5, Nicolas was buried. Fifteen days after that on Monday February 20, Anne married Laurent Bordelon, another Indies Company employer.

In 1731 a new outbreak of pestilence took Anne's last son with Sarazin, Pierre, born in 1728. Her first Bordelon child, a son named Nicolas, was born before Jan 1732. That December a second child was taken before it was named. The last Bordelon son, Antoine, was born in 1733. During all this time Anne remained living on Chartres St.

On February 22, 1737 she wed Jean Stefan, known as "Rocancourt" a Breton from the coastal region called Cornouaille. Their first child named Anne was born October 1, 1738, and christened on Nov 1. A second daughter, Pétronille, called Périne, was born on April 26, 1742. The 1745 census counted the couple, their 2 daughters, Anne's 2 sons by Bordelon and six enslaved Africans living on 24 acres. On Jan 28, 1758, "Madame Anne Rolland" age 61 or 62 was buried in her parish cemetery. Anne spent 38 years in the colonies, outlived two husbands, married a third and raised nine children.



# Man of Many Talents

**Editor's Note:** This article is reprinted from a family history written by Harold Grant and found in the contents of the file on John Grant located at the Singing River Genealogy-Local History library.

Captain John Grant was called by many titles during his long life; he has been classified as a follower of several philosophies in his actions and thoughts. He was called "Captain" because he did occasionally take command of his schooner, *Florida*. Several inventions in the railroad industry that he pioneered in the South plus his dredge boat design won him the title "*Inventor*." People referred to him in his lifetime and still do as the "*Father of Eat Pascagoula River Harbor* " because he dredged the mouth of the river making navigation feasible. Since he believed in doing what is practical, he has been described as a pragmatist. He was a religious mystic. Because he invested his own funds wisely and carefully in trade, economists state he was an *entrepreneur*. He was an unusual public servant – member of the Mississippi, Alabama and Louisiana legislatures. He typified *noblesse oblige* – he built schools and ecumenical churches. The census reports list him as being a ship commander, port master, carpenter, and steamboat captain. The newspapers of his time period write of him as a great public benefactor because of his enterprise in dredging Grant's Pass between Mobile Bay and the Mississippi Sound. His opposition to slavery, refusal to support either succession or the Confederacy, and his membership in Reconstruction legislatures in Louisiana and Alabama won him the derisive description as a Scalawag in certain areas of the South. There are many who believe that John Grant should be classified as a prophet – the disaster he foresaw for the course of slavery, secession, and war was borne out by the course of the Civil War. At the age of 68, at the end of the war, Grant rose again like the Phoenix, recovering some of his fortune. He died over the age of ninety in New Orleans, and was buried beside his first wife, Elizabeth, in Grant Cemetery in Pascagoula. Several of his children are buried near him, fittingly, because Captain Grant said his favorite title was "Papa."

Grant was a self-taught practical engineer. He was born in Chester County, Pennsylvania, starting work at age nine when his father died in order to support his mother and eight siblings. Because he was so small, he crawled into machinery to repair it. He was sent to Baltimore to do practical engineering work by his employer in the woolen mills by the age of fourteen. Great things happened in Baltimore. He married Elizabeth Disney before he was twenty, learned marine engineering and ship construction on his own, and invented a scoop dredge with which he made improvements in Chesapeake Bay.

Dredge boats were the center of his work for several years. In 1826, he was sent to Sacketts Harbor, New York to construct and command the first Federal dredge on the Great Lakes. Grant was sent by the Federal government to Mobile in 1827 at the age of twenty-seven. He dredged a channel down the middle of Mobile Bay ending the costly necessity of lighters from Dauphin Island to Mobile.

After dredging the Mobile Bay channel, Grant let his interests in steam, railroads and transportation improvements cause him to construct and design the first steam railroad south of the Ohio River. The New Orleans and Lake Pontchartrain Railroad was constructed five miles through the swamps, between New Orleans and Milneburg on Lake Pontchartrain. The speed attained by the engine designed by Captain Grant was 3.5 miles per hour. He opened the throttle for the first time on his engine that was affectionately nicknamed "Smokey Mary." Part of the track lasted until 1931 when it was removed by the L & N Railroad.

Always the pragmatist looking for things that work, the captain invented helpful aids for the railroad. He made the station platform equal in height with the floor of the boxcar, eliminating stressful lifts. He designed folding wharves so that the wharf could be at water level. Some railroad historians suggest that he invented double tracks and turning basins.

Now one could sail from Mobile, out into the Gulf, enter Ship Island Pass, go through Lake Borgne, carefully pass through the Rigolets, then sail to Milneburg over the inland seas of Lake Pontchartrain, unload the cargo and then be whisked through the swamps to New Orleans at the dizzying rate of 3.5 miles per hour. This saved a perilous sea voyage to the mouth of the Mississippi River, then a difficult upstream journey to New Orleans.

There still was the problem of having to exit Mobile Bay, travel in the Gulf to Ship Island, and pray for no storm to delay you or seas to snuff out your life. Why? The water between Mobile Bay and the Mississippi Sound was treacherous with shallow reefs that would tear the bottom out of a ship that drew much water.

How could the problem be solved so that you could sail north of Dauphin Island into the Mississippi Sound, stop at all the major coastal towns behind the shield of a barrier islands between Mobile Bay and Lake Borgne, pick up cargo and passengers, bring the mail, allow the priests to visit their coastal charges, and also lower transportation costs at the same time? Dredge a channel or pass.

United States engineers tried to dredge a pass and failed dismally in 1832. With a great deal of sour grapes the United States government and the State of Alabama offered a prize of tonnage and poundage collectable by a private individual who could resourcefully dredge a pass at his own expense.

There was such a man living in Mobile. Grant wisely took core sampling of the bottom, studied current flow, and scanned the skies for wind direction. He read all he could find on marine geology and oceanography. He gathered \$109,000 of his own money, prepared his dredge, and went over all the practical data concerning dredging that he acquired in Chesapeake Bay, the Great Lakes and Mobile Bay. He was convinced that the United States Engineers had dredged in the wrong place, and that he knew the correct place. Would the result be Grant's Pass or Grant's Folly?

In 1839, Captain Grant dredged a six-foot channel; successfully that was called Grant's Pass. The pesky reef was gone; the Pass was marked by the piling north and south of the cut. The writer of this article [Harold Grant] feels that the bells of Mobile must have rung out clear and holy as the bells of Moscow did heralding the retreat and ultimate defeat of the tyrant Napoleon. The tyrant of tempests at sea was pushed back into the Gulf. Alabama rewarded the practical engineer with the right to collect fifteen cents per ton for every vessel using the pass.

Grant moved to Pascagoula in 1840 and again became embroiled with dredging. The Captain from his home on the south shore of Yazoo Lake could look out upon the sholay mouth of the East Pascagoula River where water over the reefs was about three feet deep. West River, near present day Gautier, was the main port because it was possibly four feet over the bar. Grant's dredge appeared at the mouth of the West River. He dug a channel six feet over the bar. He still is referred to as "*The Father of the Port of Pascagoula.*"

Lighthouses were needed to aid navigation. Grant supported lights between Mobile and New Orleans. He gave money, engineering advice and moral support for their construction and maintenance.



Politics beckoned. Because his work helped other people rather than just family, people wanted him to serve in the Mississippi legislature. This he did in 1842, 1843, and 1844, in the Mississippi House of Representatives. Under noblesse oblige the gifted and blessed must serve mankind.

Still, he was practical. In 1848, he helped form the New Orleans and Mobile Steam Mail Line Company along with five other investors. The company had six schooners – Cuba, Florida, Oregon, California, Alabama and Creole – that carried the mail, cargo, and passengers between Mobile and Milneburg, via the railroad to New Orleans, all within the protection of the barrier islands. Under Grant's leadership, passengers' fare from Mobile to New Orleans was cut per person from \$10.00 to \$5.00. The rate for one barrel of cargo was cut from 40 cents to 25 cents. Volume made up for the cut in cost. Owners and users all benefited. The Captain sold his interest in 1858.

Grant next owned a fleet of low-pressure steamboats on Lake Pontchartrain. These vessels were sent from Mandeville and Covington on the North Shore to Milneburg on the South Shore. This was a booming business.

In 1858, Grant almost lost two of his sons, Washington and Lafayette Grant. These two men were operating the Captain's pile driver, marking the boundaries of Grant's Pass. An unexpected hurricane struck. The pile driver and crew were driven out to sea and struggled back to the Biloxi area in a few days.

These two young men had each married a daughter of Hillaire Krebs. Washington married Mary and Lafayette married Delphine. The Captain's daughter Mary has married John Baptiste Delmas. In 1850 a committee composed of Grant, Krebs and Delmas members each met to discuss a school for the numerous grandchildren. John Grant paid for the construction of a teacher's home, a school building, and an ecumenical church. A few of his descendants taught at the school, Mary Louise Grant and Rachel B. Grant.

The Civil War with all its horror and ugliness, destroyed much of what John Grant created. His beliefs and convictions were all opposed to slavery, he detested the idea of secession, and he heartily supported the Union. Many of his children and grandchildren were Confederates.

Grant had stormy days during the war. Confederates confiscated his steamboats. Banks in New Orleans failed. The battles in Mobile Bay stifled traffic through Grant's Pass. The blockade practically stopped trade. Captain Grant's son-in-law, Captain John Foster, brought his blockade-runner into Mobile Bay several times until advised by the Captain to desist due to the danger to all. Grant also wrote Foster that he would welcome with open arms the Yankees should they come to Covington, LA where he was living. The Confederates got him first, placing him in a prison compound for months. The war ended in 1865; Captain Grant started anew at 68, devastated, as were most others, by the insanity of the Civil War.

He received his Pass back because it had been taken by Union forces. He was awarded nothing for his steamboats because the Confederates' debt would not be paid by the United States under the 14<sup>th</sup> Amendment of the United States Constitution. He filed claims with Secretary of War Stanton, and he did get some back pay for mail delivery.

He and Ms. Elizabeth moved to Mobile in 1865 to be near the Pass. In the fall of 1865, he was elected to the Alabama Legislature. He was re-elected in 1866 and 1867.

While a member of these Reconstruction Legislatures, the construction of the New Orleans and Mobile Railroad was debated. Many assumed Grant would be opposed to its construction because it would harm his monies from the Pass. Not so.

“I did not come here to represent my own interest,  
but those of my constituents; they want the railroad,  
therefore, I am working and voting for it.”

Catastrophe came again in 1868. Ms. Elizabeth died. She was buried in Pascagoula in what was known as Grant Cemetery.

Captain Grant married after Ms. Elizabeth's death. His marriage to Lucy Anne Davis Dorphley was very much disliked by his family. She usually is referred to as “the Widow Dorphley.” Grant and his new wife lived in Amite, LA. During this time period he was elected to the Louisiana Legislature.

Grant died in New Orleans on April 4, 1887, the cause of death was heart disease at the age of ninety plus. His valiant heart had allowed him to recoup some of his fortune. His body was laid to rest in the Grant Cemetery next to his beloved Ms. Elizabeth.

His Pass was sold by his widow to the McGill brothers in Mobile, who left it to the diocese of Mobile, from it to the Chamber of Commerce, now under the auspices of the University of South Alabama.

Many wrote after his death that Grant's Pass was his greatest contribution. The Pass cut transportation time, made water travel safer, and saved consumers \$500,000 to \$700,000 per year. Others cite the railroad or other things he did.

# Lost Treasures of Early Alabama

April 20 @ 6:00 pm - 7:30 pm CDT West Regional Library Branch , Mobile, Alabama



## Learn stories of treasure in Alabama's past!

Join Alabama historian Jim Phillips for a fascinating talk featuring stories of found, and some still lost, treasure from the early days of our state. Covering such true accounts as the found "Tuscaloosa Hoard" of gold and silver antebellum coins, the lost Baldwin County Henry Nunez treasure, the Whitfield Plantation hoard, the missing early-1700s 5 ft. tall gold cross of French-occupied Dauphin Island, and other amazing true stories, the talk will also feature Mr. Phillips' exhibit of excavated antebellum coins, pirate artifacts, Civil War relics, and other items from the 1800s. This talk is made possible in partnership with Deep South Genealogical Society.

For more information, please email Ms. Theris-Boone at [etheris@mplonline.org](mailto:etheris@mplonline.org) or call (251) 494-2172.