

*Chastain*



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TREE

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The Pierre Chastain Family Association.  
Organized August 31, 1975 for Chastain descendants everywhere.*



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## The Pierre Chastain Family Association

*The Pierre Chastain Family Association* was established in 1975 and was dedicated to development and preservation of records and information about Chastain families. The Chastain name has other spellings with the most common being: Castine, Chastaine, Chasteen, Chasten, Chastine, Chesteen, Shasteen, Shastid and Shastine. Membership in the association consists of, but is not limited to, descendants of Dr. Pierre Chastain, a French Huguenot who migrated to America in 1700.

All memberships are "family memberships" which means the descendant's spouse is also a member. The price of an annual family membership is \$15.00 per calendar year. Lifetime family memberships are available at \$150.00 and extend to surviving spouses. Membership is effective January 1<sup>st</sup> each year and includes a subscription to the Association's official publication, *The Chestnut Tree*. Membership renewals should be received by January 1<sup>st</sup> of each year. All membership inquiries and renewals should be addressed to the Membership Chairman.

### *The Chestnut Tree*

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Publications available from the Association:

Back issues of *The Chestnut Tree* and *Bibliography* - \$4.00  
Membership Directory - \$6.00  
*Pierre Chastain and His Descendants, Vol. 1* - \$29.50  
Articles by Cameron Allen, FASG, entitled, "The Chastain Families of Manakin Town in Virginia" (three articles published in 1963-64) and "Pierre Chastain, Revisited" (all published in *The American Genealogist*) - reprinted by Pierre Chastain Family Association - \$5.00

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## PIERRE CHASTAIN

The best documented histories of Dr. Pierre Chastain, the immigrant, were published in two separate articles in *The American Genealogist*. These articles were written by Cameron Allen, FASG, a noted Huguenot researcher. The first article entitled "The Chastain Families of Manakin Town of Virginia" was published as a three-part series in 1963 and 1964. The second article, entitled "Pierre Chastain Revisited" was also published in *The American Genealogist* in July 1989. Both of these articles have been reprinted in *The Chestnut Tree*.

The year was 1659 when Pierre Chastain was born in the ancient Province of Berry, in or near the village of Charost, which is almost the dead geographic center of France. Pierre Chastain was the son of Estienne Chastain and Jeanne Laurent. Pierre's father Estienne and his grandfather Jacques Chastain had both served as *notaire royal* at Charost. Pierre married Susanne Reynaud, daughter of Pierre Reynaud. By 1696, Pierre Chastain and his family escaped from Charost across the Jura Mountains to Vevey, Canton Vaud, Switzerland because of religious persecution. Sometime after September 1698, the family departed Vevey and were found at The Hague in the Netherlands. From there, the family moved to London, England where they remained a short time and Pierre became very active in gathering together a group of French Huguenot refugees for colonization in Virginia. Pierre Chastain, his wife and five children were among a group of 207 passengers who embarked on 19 April 1700 from Gravesend, England aboard the ship *Mary and Ann* of London. This ship arrived at Virginia at the mouth of the James River on 12 July 1700. This group settled at Manakin, Virginia, about 20 miles up the James River where they were given a 10,000-acre tract of land south of the James River in an area once occupied by the Monacan Indian tribe.

Pierre's wife Susanne died before February 1701. By November 1701, two of their five children died and Pierre had remarried to Anne Soblet, daughter of fellow Huguenot immigrants Abraham Soblet and Susanne Brian. The marriage of Anne Soblet produced eight children. Anne Soblet Chastain died 3 April 1723. Pierre married a third time to Mary Magdalene (Verrueil) Trabue, daughter of Moise and Madelene Verrueil and widow of Antoine Trabue. Pierre Chastain died in Goochland County, Virginia in the fall of 1728. His Will was dated 3 October 1728 and was probated 20 November 1728. He was buried in a family cemetery near his home. Magdelaine Chastain died in late Spring of 1731.

The family cemetery where Pierre Chastain was buried was located on what is now Monocan Farm near Manakin Episcopal Church. The cemetery was located not far from the family home and contained several field stones and as many as 30 graves. A brick wall surrounding the family cemetery was torn down in 1929 by a farmer who used the bricks to build a house. In 1982 Lowell Chastain, who was then President of the Pierre Chastain Family Association, erected a grave marker for Pierre Chastain and a chain link fence was constructed around Pierre's grave.

Pierre Chastain and his family did more than cross Caesar's Rubicon. They braved the briny deep of the Atlantic to settle a family long established in habits of truth and righteousness but uprooted by the vicious hand of bigotry. When Pierre came to America, the founding fathers of these United States had not been born. The Liberty Bell had not been cast. The states were still unnamed. This was the scene when the Chastains first came. Our people were content with their choice of a country. For nearly three hundred years, descendants of Pierre Chastain have established their homes in America as Americans.

To be deeply rooted in a place of such rich heritage provides a sense of identity that is one of life's humblest and happiest experiences. Life is a fabric of experiences and events woven on the loom of time. Throughout life, one needs to see where he is going and what tracks he is leaving along the way. As we look at our family and our ancestors, let us remember that the memory of great people is precious to mankind. Great people live on in the lives of others. They live as hope, as inspiration, as example, as symbols of the worth that we must attach to life. The legacy of a good life is an influence that lingers with lasting meaning and loving. To record and reflect that legacy and influence for Pierre Chastain and his descendants is the main purpose of the Pierre Chastain Family Association.

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**Appreciation:**  
Gerre Buland wishes to express her thanks to all those who sent messages of condolence on the recent passing of her husband, Joe Buland

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To all those who inquired about or sent greetings to Asia, she replies:

Woof!

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TABLE OF CONTENTS

1997 Reunion . . . . .	54
Huguenot History. . . . .	55
Grandpa and The Indians. . .	60
Cousin Maggie Smith . . . . .	61
Jay and Diane Langston . . . .	63
Queries . . . . .	64
Rev. John H. Chasteen . . . . .	66
John C/John Marion Chastain	67
Members- New and Changes	68



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1997 REUNION AT BEL'ARCO - OCTOBER 17-18-19

BE AWARE! SOME THINGS HAVE CHANGED! REGISTER NOW!

Last November the PCFA booked space with The Chastain Resort at Bull Shoals. We reserved 50 rooms - no problem. Since that time, the resort has been sold. The new owners have changed the name to the above. They also demanded and got a deposit of \$3000 to guarantee those rooms. There is no back up space and it is unlikely we can get any more rooms once those 50 are full. Phone 1-800-423-5253 for reservations

All reservations must be in by OCTOBER FIRST!

Schedule:

Begin Registration at 1:00 PM, Friday 17<sup>th</sup> Crest restaurant will be open for lunch And 5:00 to 9:00 PM for dinner.

Saturday 7:00 AM Breakfast Buffet in the Crest Room
9:00 AM - Conference room will be open Further registration, Display articles for Auction - Meet, talk, socialize
10:00 AM Coffee & break

Noon - Lunch on our own

1:00 PM Board Meeting - Family members all are welcome. Only board members Vote. Items to be brought up should be Submitted in writing to an officer prior to the meeting.

3:00 PM Adjourn the Board meeting Free Time

6:00 PM Dinner buffet in the Crest Room Restaurant Meeting turned over to Donnie Kendrick For evening entertainment.

Sunday AM

Breakfast Buffet in Crest Room

Noon= Check-out time

To Get There:

Lone Star Air provides service to Baxter County airport. The resort provides shuttle service to that airport.

From Little Rock: Take I-30 toward Memphis, I-40 cutoff to Conway, right on Hwy 62 for about 45 miles, find a sign that says "Bull Shoals"
From Springfield: Take 65 South to just past Harrison and turn left on Hwy 62, etc.

Attractions:

- Mountain Village 1890
Bull Shoals Caverns
Lake Fishing
Rivercliff Golf Course
White River Railway
Exercise Room and Sauna
Putting Green

Bring Items for Auction
Bring Five bucks extra to buy a chance on Ed Eller's Rug!
Bring your crafts to be auctioned off for fun and so PCFA can make some money!

Room Rates:

- \$45 for economy unit - double or single
\$55 for guest unit
\$130 for a guest house

John M. (Marion?) Chastain vs John C. Chastine/Chastain

A personal research Journey

BY RUTH M. (BROWN) WREN

Editor's Note: Space does not permit the inclusion of this entire saga of a genealogical researcher's nightmare, but here are some highlights.

In 1996 I obtained the Indian War widow's pension file of Phoebe Adeline (Kelly) Chastain. I had copied page 264 of the Indian Wars Pensions 1892-1926 several years ago and filed it in my research notebook "to do later". The index listed: "Chastain, John, wid. Phebe Adaline, WC-3659 GA 17 Dec 1892, Cherokee War." I presumed that the file had already been obtained by other Chastain researchers

I was very uncomfortable with the contention that my ancestor, John Marion, had four wives and sired twenty seven children so I decided to send for the widow's pension record of his "third" wife, Phoebe Adeline (Kelly) Chastain. As Gerre Buland said, "You sure opened a can of worms." She recently wrote and asked if I would write an article for The Chestnut Tree about the pension record information, our "can of worms". The following information is gleaned from the widow's pension application of Phoebe Adeline (Kelly) Chastain.

Pension #3140 - Certificate #3659
INDIAN WAR PENSIONS, ACT OF July 27, 1892
Declaration of Widow For Pension

The laborious document certifies that her husband, John Chastain, served 78 days in an Indian uprising from May 1<sup>st</sup> to July 18<sup>th</sup> 1838, and that John Chastain served as a

private in the company commanded by Captain James Cansler and the regiment commanded by James Cansler, and certifies that she was his widow. It gives her birthdate as 3/5/1829; her marriage date as 6/1/1856 and his death date as 12/25/1889. Attached is an affidavit by James Cansler declaring John Chastine was indeed serving in his company for the dates specified, and giving a brief physical description.

On Nov 18, 1893, the Second Auditors Office of the Treasury Dept. Sent the following to the Commissioner of Pensions: The muster roll of Cap't T.M. Angel's company, N.C. Vols. Reports John Chastain enrolled April 30, 1838 at "place not stated" and discharged in Franklin, N.C. He was paid from May 1, 1838 to July 16, 1838, 2 months and 16 days.

Statement by Thomas M. Angel states: "I knew John Chastine who was a member of my company and was mustered into service on or about the 1<sup>st</sup> day of May, 1838 by Lt. Montgomery and served as a private in said company until about the 13<sup>th</sup> day of July . . ."

There follows a list of documents which seem to prove that John Chastain served in two separate companies for identical periods of time, collected a land bounty for same, etc. It would seem the most logical conclusion is that two men, both named "John Chastain", served identical hitches in the same war but different companies, and that this caused about sixty years of confusion.

My father's name was John, My name is John and my nephew's name is John, so I can relate to this. JMC

## MORE QUERIES . . .

Diane Langston asks who was the Mary Ann Chastain who married James Cocke, jr on Oct 19, 1742 in Goochland Co., VA? She was the daughter of the other Chastain who arrived in Virginia on the *Mary and Ann* along with Pierre and his family, Estienne Chastain. He came from a different part of France and got to England by a different route from Pierre. Moreover, it was the custom of the time for family members to act as sponsors for children. Since we see none of that between the two Chastain families, the logical conclusion is that they were no relation. "Chastain" is a fairly common French name, so it is not remarkable that there were two on the same boat not related.

Has anyone researched the Chastain-Inman line? Elisha Chastain was born 1 August 1778, North Carolina and died 1 March 1851, Wilson County, Tennessee; son of Abraham Chastain and his wife, Mary Robertson (Pendleton District) Greenville County, SC. Elisha Married Martha Inman ca. 1814-1815 possibly in TN. Martha Inman was born 1 August 1799. Her parents are unknown. A legend about this couple stated that in 1793 Elisha was going to ride horseback from Greenville County so he could tell his girlfriend, goodbye, but the further he rode, the more he knew he could never tell her goodbye, so he went on to Tennessee with the wagon train, where he married her. Did Elisha marry someone before he married Martha Inman? Did he have children? Who were Martha's parents? The 1830 census of Wilson County, TN lists a female age 70-80. Could this have been Martha Inman's mother? (Elisha's mother was still in South Carolina) *Loyce Coolidge, 1912 Green Mountain, #201-K, Little Rock, AR 72212*

## PASSINGS . . . .

## Rev. John H. Chasteen

Died June 30, 1997 in Terre Haute, IN. He was an ordained elder in the Methodist and United Methodist church for 44 years. He was born Sept. 27, 1913 in Lawrence County, IN to Henry and Frances Maria Brinegar Chastain.

Survivors include his wife, Helen I. Hillenberg Chastain whom he married Oct 8, 1938 in Bedford, IN, three daughters and sons-in-law, Becca S. and Marshall Parks, Joyce W. and Gary K. Hoare, all of Terre Haute, and Gail and Robert G. Culbertson of Plattsville, WI, four grandchildren and their spouses, John O. and Michelle James-Deramo of Blacksburg, VA., Jeana L and Phillip Graham of Saline City, IN, Janeece I. and Bret Stringer of Brazil, IN, Matthew K. and Shannon Hoare of Libertyville, IN, Catherine A. Culbertson of Tallahassee, FL and Daniel P. Culbertson of Anderson, IN, Five sisters, Mary Patton, Florence Childers and Wilma Charles, all of Bedford, IN, Dorothy Kirkman of Cantril, IA, and Marjorie Reeves of Phoenix, AZ and nine great grandchildren.

He was a charter member of Spring Mill Chapter 1536, Civil Conservation Corp., a former employee of Arvin Industries and General Motors Corp. His ministerial training was through Emory University's School of Theology in Atlanta, GA, DePauw University in Greencastle and Garrett Biblical Institute in Evanston, IL. He was a 50 year member of both St. John's Masonic Lodge 20 Free and Accepted Masons in Columbus and the Columbus York Rite. He was also a member of York Rite of Bedford, Ancient Scottish Rite of Indianapolis and Indiana Farm Bureau.

The Huguenots BY JOHN MARVIN CHASTAIN

**B**eginnings: The story of religious persecution in France during the 14<sup>th</sup> through 18<sup>th</sup> centuries rivals that of Nazi persecution of Jews and others prior to and during WWII. The name "Huguenot" is of uncertain origin. Some authors claim it refers to a saint, others to a French count. Most likely explanation is that it was a term of derision invented by the Catholics, which was faulty French pronunciation of a German word. What ever it's origin, it is now a title of honor. At times it is applied to French Calvinists, at other times it seems to refer to all non-catholic Christians in France.

"Evangelical" is probably a more definitive term for the people who were persecuted and driven out of France in the 16<sup>th</sup>, 17<sup>th</sup> and early 18<sup>th</sup> centuries. They came from varied ethnic as well as religious backgrounds.

In the 4<sup>th</sup> century AD, the roman emperor, Constantine, was converted to Christianity. Whether he had a genuine religious experience or simply decided that since the Christians numbered almost half of his empire and were a growing, vibrant group his political fortunes would profit from joining them, is a subject of question. At any rate, when he embraced Christianity, the temporal structure of the church changed immediately and dramatically.

He ordered an end to all persecution of Christians and ordered his army to be baptised en-mass. The church went from an organization of dedicated souls to the "politically correct" club. Spiritually, it was probably the worst thing that ever befell

the church, since it meant an influx of large numbers of people with no idea of the teachings of Christ.

There is evidence that some people just never "joined up". Church records as far back as the 5<sup>th</sup> century speak of "heretics". Since their chroniclers were not sympathetic, we have little idea just what these "heretics" believed and practiced.

In the 13<sup>th</sup> century, a man named Waldo began teaching an evangelical doctrine which did not accept priests and popes. He began preaching in Northern Italy, and apparently some of his followers are still there, but most fled to France and Switzerland where the religious climate at that time was friendlier. It was they who published the *Bible d'Olivet* which was the first to be translated directly from the greek and latin to French (a copy is in the Library of the French Protestant Church of London) At least two of the Manikin colonists, Jean Martain and Jean Pierre Bondurant (both, my ancestors) were listed as "Waldenses" in the book, *Waldenses in the New World*. Waldenses were also known as "Vaudois".

While most of the persecuted French Christians were followers of Jean Calvin, they included Walloons, Albergenses, Lutherans, and Anabaptists. Their beliefs seem to have been sufficiently similar that under the pressure of persecution and the life of refugees, they melded together and were known simply as Huguenots.

The profound event of the late 15<sup>th</sup> and early 16<sup>th</sup> centuries was the development of moveable type printing - generally credited to Johann Gutenberg. This made printed

Huguenots - (Cont. From prev. pg) material sufficiently cheap and plentiful that it was distributed to the masses. In spite of the fact that only a few were literate, there appears to have been such a great hunger for learning that the books and periodicals turned out on these crude presses went to all parts of Europe and set off the conflagration we know as the reformation.

The first half of the 16<sup>th</sup> century saw great expansion of evangelicals in France, along with Switzerland, The Netherlands, Denmark and some of the German states. They became so powerful they obtained effective political and military control of a substantial area of France centered around LaRochelle. However, they continued to swear allegiance to the king and never attempted any kind of political separation or overthrow of the government. Their only demand was to be allowed to worship as they pleased. In 1559 they held a national evangelical convocation in Paris.

Looking at religious activities of the time, it is impossible to separate them from the political and economic. The American concept of separation of church and state simply did not exist. When one of these evangelical sects became more powerful than the established church (in Switzerland), they took over the church property, installed their own ministers and turned out the priests. It has been estimated that the Catholic church owned one fifth of all the real estate in France. In an agrarian economy, real estate is the real wealth of a country. France was in the process of becoming pretty much consolidated under one king, making it the largest, most valuable piece in the European chess

game. It's easy to see why the pope pulled out all the stops to retain control and defeat the protestant movement there.

In 1572, the Catholic authorities conceived a simple but ruthless plan to eliminate Huguenot power. On the eve of St. Bartholomew's day, 1572, they descended en-mass on unsuspecting Huguenots and beat, stabbed, robbed and killed them. Some historians dispute the premeditated aspect, but the evidence seems to indicate that. Certainly, the murder of Admiral Coligny was a plot. The catholics seemed to be prepared and a very large number of them attacked during the early hours of the morning. An attempt had been made on Coligny's life two days before, which had left him slightly injured.

Simultaneous with the attack on Huguenots generally, a successful second attack was carried out on Coligny. A very large number of Huguenots were in Paris to attend the wedding of catholic Marguerite de Valois, daughter of Catherine de Medici, to Huguenot, Henry of Navarre (later, king Henry IV). Being away from their homes, they were extremely vulnerable. The number killed in Paris is variously estimated by historians at 7000 to 100,000 - a huge discrepancy which indicates that nobody really knows the truth about this event. But it is clear that most of the recognized Huguenot leaders fell victim.

The pope had a medal struck to celebrate this "victory over our enemies"

It appears this ruthless savagery was limited mainly to cities. It started in Paris but may have been limited by the number of

Parents of James W. Chastain

Born in North Carolina about 1814, James Chastain married Elizabeth Smith, CA 1840. The 1850 and 1860 census listed him in Gilmer Co., Georgia. 1870 and 1880 census listed him in Forsyth Co., GA where he died. His will was made in 1881 and his son was executor of his will in 1882. He had nine children, but only six were listed in the will.

Calvin Doris, PO Box 61, Whitney, TX 76692. Phone 254 694-3209 or caledo2531@aol.com.

Information about Huguenots

In response to our remarks in the July issue about obtaining Huguenot information, J.

Dale Chastain writes: "Much lore exists in English about the Huguenots, and not a whole lot of solid history". [Amen to that - ED]

The most scholarly book that I have read in recent years is Jon Butler's "The Huguenots in America: A Refugee People in New World Society," (Cambridge, MA, Harvard University Press, 1983). It is available in paperback.

Butler deals with Huguenot immigrants between 1680 and 1690, hence little is written about the Manakin settlement in Virginia. He concentrates on the settlements in New England, New York, and South Carolina. Only in the appendix does he write of Manakin and that is more of a note.

Still, what he writes about the rapid "disappearance" of Huguenots as a separate religious and ethnic group explains our ancestors' absorption into

American society. Or, I should write, absorption into their local environments. In northern colonies, they became entrepreneurs, merchants, and artisans; mostly, they attended mainstream churches. In southern colonies, they became farmers and slave holders and Baptists. The latter are our branch.

You are undoubtedly aware of Charles Washington Baird's two-volume "History of the Huguenot Emigration to America", (New York, 1885). It concentrates on immigrant settlements in New England, but is excellent on Huguenot origins in France.

Ed note: See bibliography and Huguenot articles in this and coming issues.

Tillman Chastain

Polk Co., Tennessee, Grassy Creek Community. Ruth Chastain Hulsey, 804 James Blvd., Signal Mountain, TN 37377 Ruth Chastain 9, Benjamin Harrison Chastain 8, Absolum 7, Edward Posey 6, Benjamin 5, Abner 4, Rev. John 3, Pierre Jr2 ,Pierre 1

... Grandpa, cont. From page 60 . . . Into the stream along side his wagon and hollered, "Whoa". With tingling scalps, the other teamsters watched in horror as Grandpa's bullwhip snaked out precisely, wrapped itself around the Indian's neck and jerked him off his horse into the river.

The mounted Indians stared motionlessly for a moment. Then, with loud guffaws, they rode off to help their sputtering companion retrieve his mount. Grandpa had no further trouble with them.

## Queries, Letters from Members

Seeking Information on:

William D. & Minnie Chastain, last known in Los Angeles, CA area

Fred and Anna Mae Chastain, last known in Visalia, CA area

Benjamin Luther and Rosa Ratley Chastain, last known in Visalia area

Charley and Cora Lee Chastain, Their son Charles was in Oklahoma City area

At one time, they all lived in the vicinity of Bristow and worked in the oil refinery just North of town. They are part of the Chastain kith and kin of Georgia Ridge, Crawford County, AR.

*Alvis M. Smith, 7660 McCords SE, Alto, MI 49302-9737 E-Mail: sooner@kvi.net*

Jason Coward Chastain homepage

*//home.sprynet.com/interserv/soxquest/*

About our clan:

Jason's home place is now in the hands of Randall Brawley. The Georgia Baptist Children's Home sold it to him for over \$270,000.

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Personal update: Lori and I have three children: *David IV, 11; Jason Christopher, 9; and Katherine Ruth, 3.* I never made it to the ministry. I'm now at Lockheed Martin in Marietta, GA as an analyst.

**Chastain in Chesterfield Co. VA**

Looking for a connection between William Chastain Gill (1843-1924 Chesterfield Co., VA) and any Chastain descendants. Why was he given the name "Chastain"? His parents were William Eldridge Gill and Emily A Gill (cousins) Grandparents One grandmother was Elizabeth, born about

1760, m. Benjamin Gill; the other, m. John Henry. Surnames of both are unknown. *Pierre Chastain and his descendants, Vol. 1, pp122 & 296* has Rane Chastain marrying Winney Goode, 22 Sept 1819 and living in Chesterfield County, VA with two sons, Samuel and John William.

*Virginia Cousins, by G. Brown Goode* pp 71,135 says Rene Chastain married Winifred Goode, daughter of William Goode and Marie Morrisette Goode. Winney Goode died a widow at age 30, Nov. 18, 1828 at the home of her brother, William (in Tennessee). Rene and Winney's children were Judge Samuel Chastain of KY and John William Chastain, who moved to KY. (This family appears to have moved out of Chesterfield 30+ years before William Chastain Gill was born.

The only other marriage in Chesterfield appears to be: Jenny Chasteen to Micajah Traylor, 1788 (m. by Rev. John Goode. *Marriages of Chesterfield County VA, 1771-1815*, compiled by Catherine L. Knorr, 1958, p120.

"Chastain" given names: Chasteen Mann m. Mary Moore, 24 Nov. 1836. Chasteen Mann m. Nancy Blankenship Gill, widow of Ellyson Gill, 17 June, 1843.

Chastain Hancock m. Sarah, daughter of Green Hancock, 30 Mar. 1824.

Wills:

Thomas Godsey of Dale Parish, 13 Jan. 1748 witnessed by John Chastain and Charles Ammonet.

Edmund Logwood, 30 Jan 1775 includes daughter, Elizabeth Chasteen.

Stephen Chastain appointed guardian to Raney Vest, orphan of James Vest

*Diane Langston, 19341 Genito Rd., Amelia, VA 23002*

*Huguenots - (Continued)*

Huguenots living in a particular area. History says, "The house of one Chastain was sacked in Bourges". We don't know if this was Estienne, our ancestor; but in any case, he moved his family to Charost, a small town about 30 miles to the Southwest, where it appears they lived and prospered for over a century. Moreover, he received a royal appointment as "notaire", as did several of his descendants. This was an important job drafting wills and contracts and housing and protecting such documents, making them available for public scrutiny.

This is curious in view of the many histories which state that Huguenots were not allowed to hold government positions, and later on, were even limited to the kind of profession in which they might engage. Clearly, some of the history is wrong and the same rules were not applied uniformly around the country.

In 1598, Henri IV issued the "Edict of Nantes", which gave the Huguenots paper rights to worship as they pleased so long as they stayed in their proper areas. Henri was an evangelical by faith, but signed a statement of conversion to the Roman Catholic faith in order to secure the throne of a consolidated France. This political act brought peace during his reign. However, Catholic persecution over the next century became increasingly oppressive.

During the entire 16<sup>th</sup> century, many Huguenots migrated to Switzerland, The Netherlands, Germany, England and other countries. Sometime before 1550, the archbishop of Canterbury set up a program which allowed a Huguenot worship service

in french in the crypt of Canterbury Cathedral. This continued at least through the 1980s and probably to this day.

The outmigration swelled to a flood in the years 1663 to 1685, culminating in the revocation of the edict of Nantes. Apparently, the people who surrounded Louis XIV convinced him that there were only a few non-catholics left in France so he could just eliminate them completely with a stroke of the pen. Estimates of their numbers run as high as a million, which would have been about one eighth, a very substantial portion, of the total population of 17<sup>th</sup> century France. Many, perhaps most of those people simply accepted the royal edict, reported to their local priest and went through the motions of becoming catholic.

Many more did not. Sedan had been an independent principality for hundreds of years. Huguenots had flocked there from all parts of France and had built a college for ministers along with a beautiful church. Although the edict said "heretic" churches should be burned, the Huguenot church of sedan is today, the Roman Catholic church of St. Charles (per Donald Jackson Sublett, descendant of Abraham Soblet who visited the area in the 1970s and wrote the book, "*James Sublett and Sally Ford*"). The Sedan area is wooded, hilly and near the German border. Escape from there was relatively easy and Abraham and Susanne Soblet apparently fled from Sedan sometime in the years immediately preceding the revocation. Their daughter, Anne (second wife of Pierre Chastain) was born in Germany in 1684, during her family's temporary sojourn there.



Huguenots (Continued)

It should not be thought that all remaining evangelicals left France immediately after the revocation. In remote areas such as the Cevennes, some remained and held their own illegal worship services for a century. Robert Louis Stevenson, in his book, *Travels With a Donkey*, records an incident in 1705 when a catholic bishop maintained a prison with torture chamber in the basement of his house where he sought to convert the "heretics". A group of evangelicals, known as "Commisards" invaded his house and after a bloody battle, dragged the bishop to the town square, where a hundred or so men each stabbed him, naming a friend or relative he had tortured or killed as they plunged in the knife.

Manikin colonist, Jean Pierre Bondurant left that area in 1698 - 13 years after the revocation, hiking over the mountains to join his uncle who was pastor of a refugee church in Switzerland, which had fled as a group.

This army of refugees was a considerable burden on Switzerland and other countries of refuge. Louis breathed out threats to countries who sheltered them and actually invaded some small German states, forcing them once again to flee (or, in some cases, just "germanize" their names). However, England was building an empire and with it, an expanding home economy. Huguenots were primarily of the middle class. Most were literate, a skill which had enabled them to read the evangelical bibles and literature. England badly needed their skills - some of which had been pretty much a French monopoly. They also needed colonists who could be relied on to

resist french incursion. Consequently, England embraced the Huguenots, not only out of human compassion, but political and economic need.

The road to freedom led down the Rhine. Refugees (a French word introduced into the language by the Huguenots) took boats down the Rhine. Some (including Pierre Chastain) remained in the Netherlands for a while, but it was a small country, constantly under threat by Catholic countries around it. It was only a short ocean voyage to England and many took it.

The military reputation gained by the outnumbered Huguenots, also made them attractive to the English. Some Huguenot officers distinguished themselves in the service of the English crown.(One historian estimated that at least three-fourths of modern day English have some Huguenot blood)

It should not be supposed that everyone in England was delighted to see an army of French evangelicals invade the country. While the country needed their skills, refugees usually work harder, longer hours and for less money than those who are already established, and that is often seen as "unfair competition". Moreover, England was having it's own religious warfare. While Henry VIII had broken with the pope, the Church of England retained nearly all of the liturgy, beliefs and closed mind attitude, of the Catholic Church. Special licenses were issued by the crown to groups of Huguenots to form "Non conformist" assemblies which could conduct services according to Calvinist doctrines and in the french language. Such were not permitted to native British subjects, some of whom were being

Profile: Jay and Diane Langston

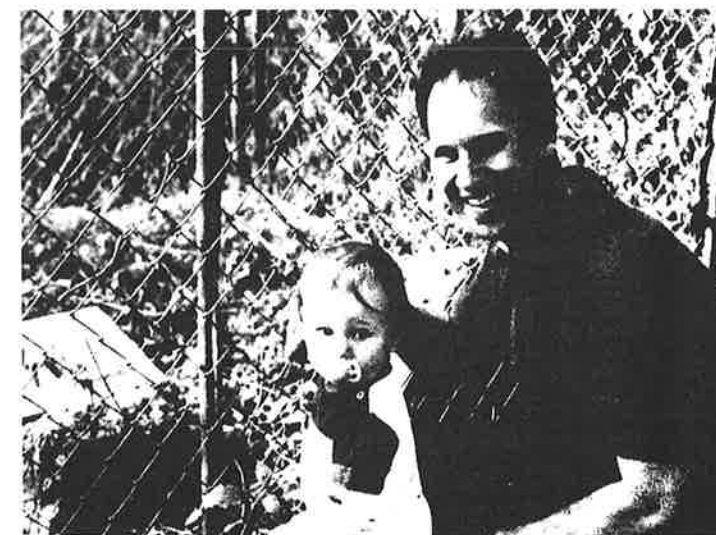
BY DIANE JONES LANGSTON

I was raised in Chesterfield County, Virginia. I started researching my family as part of a school assignment in ninth grade. I discovered that my Dad's family had been in Chesterfield before it became a county separate from Henrico in 1749. My great-great grandfather was named William Chastain Gill. To this day I have not found out why he was given the middle name of Chastain (see query)

In 1991, I married Jay Alan Langston, originally from Macon, Georgia. He had started researching his family for a class assignment at Georgia Tech. He had traced his mom's side of the family back to Jesse Berrong (of Towns Co., GA) who had married a susan, possibly with the last name of Chastain!

That got me started researching my husband's family. This of course led to the discovery of Pierre Chastain settling in Goochland Co. (Powhatan) Virginia. My husband was amazed that 300 years later he had brought the circle back to Virginia, living 15 minutes away from where his ancestor originally settled.

With the birth of our son on Sept. 22, 1994, my husband and I felt that we had to recognize the Chastain name in both our families, and we named our son David Chastain Langston. Shortly thereafter, I discovered the Pierre Chastain Family Association and attended parts of the 1995 reunion held in Chestfield Co. (With visits to the Powhatan homesite and graves.)



David Chastain Langston (age 13 months)<sup>11</sup>, Jay Alan Langston<sup>10</sup>, Christine Berrong<sup>9</sup>, Allen Chandler Berrong<sup>8</sup>, Leander Jackson Berrong<sup>7</sup>, Susan Chastain<sup>6</sup>, Benjamins<sup>5</sup>, Abner<sup>4</sup>, John<sup>3</sup>, Pierre jr.<sup>2</sup>, Pierre<sup>1</sup>

With his dad, Jay Alan at the gravesite of one namesake, Pierre Chastain - [photo taken in October 1995 at the Chastain reunion.



*Maggie Smith (cont.)*

Here in Siloam Springs First Baptist Church, I recently closed off bible teaching in women's class that ended 63-1/2 years of adult bible teaching. I am still involved with Woodland Manor worship each Sunday.

When I learned that Jesus is the Son of God and loves us all, my sister Mattie did too and we were both baptized in Wewoka creek and worshiped at Missionary Baptist Church. Our cousin, Christopher Eugene Aldridge gave the church ground and helped build the basement for us to begin services. His wife, Myrtle Davis Aldridge, was sister to Chief John Brown, Seminole Indian. Sister, Mrs. Kiker was my Sunday School teacher there for years. Certainly, I figured it was my time to walk upon God's vast creation where my ancestors have for generations walked in praise of the ever-living God; let no false note, or self-tuned voice, odd fall from these lips or muted stones will raise to praise all gracious God, HE SHALL BE PRAISED!

Now, of course if my father did not win the election, then we moved to the cotton patch, INDIAN LEASE LAND FARMING where all of us could work at making a living. That is where I met my husband, Melvin Smith. He lived across the fence where his father, William Peter Smith, planted yellow-meated watermelons in the cotton row. This kept us pickers moving on down the row- we exchanged over the barbed-wire-fence and got acquainted.

Melvin and I were married 63-1/2 years before his death, May 12<sup>th</sup>, 1996. He was a Railway Mail Clerk on trains. I taught school while he went overseas in WWII.

His two children by his first marriage, Leon and Patricia, always came to us for the summer when they were not in school. When Mel had come home from overseas and was so glad to be home, I prevailed on him to adopt two babies, Sally and Trevor. Now, we had four children. Now that I am a widow they and their children are a great joy and inspiration.

Trevor makes his home with me. He is most helpful. My husband planned for this period as though he knew it would happen this way, income is sufficient even though inflation is at an all-time high.

Writing in every form and especially poetry, with history has continued to absorb my every attention. Eleven books of poetry, with a 12<sup>th</sup> forming now, with a dozen in history-biography is what I share in "GETTING IS SAID" and I thank the Lord, minutely.

## Ed. Note:

Maggie Smith received the "True Grit" award of the magazine, *Grit, American Life and Traditions* for "giving active, unpaid community service over the previous year, and being distinguished in the service she performed". She was selected from over 200 nominees for the award. *Grit* has more than 1.5 million readers and has been around since 1882. It was founded by Dietrick Lamade to "extenuate positive values and good will".

For the past 15 years she has directed the *Ozark Writers and Artists Guild* at *John Brown University*. She is still writing while recovering from serious surgery. The world needs more Maggie Smiths!

Such were not permitted to native British subjects, some of whom were being

*Huguenots (Continued)*

persecuted for expounding the same ideas. So it was logical, reasonable and inevitable that Huguenots should be induced to emigrate to the colonies in the "New World". A fund was accumulated by the Archbishop, with public donations augmented by the crown. This was used to hire ships to transport the refugees. The book, *History of the Huguenot Emigration to America* includes a letter to the trustee of this fund, by the bishop of London, "Sir: the bearer, "Monsieur. Castayne, is going out surgeon to ye French now departing for Virginia. He wants twenty pounds to make up his chest of Drugs and instruments. . ."

On two occasions, I have had opportunity to inspect ships that were built to 17<sup>th</sup> century specifications, one was the 220 ton *Bounty* modeled after the ship of the same name taken by the mutineers. The other was a 187 ton replica of Captain Cook's vessel. The *Mary and Ann* which brought Pierre Chastain and his family to Virginia was listed at 250 tons. Standing on the deck of these vessels and trying to imagine where they managed to fit 207 passengers, besides a crew of probably 30, simply boggles the mind.

These ships had no heat or cooking facilities - fire was an intolerable risk, and besides there was no room for a stove. The only sanitary facility was the ocean itself. The food for the three month journey was basically salt pork and hard tack. They did carry some "raisins for the sicke". Most likely every passenger spent quite a bit of time being sick. The ship would have been approximately 85 feet long and about 36 feet wide at the beam, and would have

only one covered deck. In addition to the passengers, they had to carry provisions for four to five months. Fresh water is not very fresh after being stored in an oak cask for a period of months.

There is simply no way all those people could lie down at once. They had to be sleeping in shifts. The whole scene is very difficult to imagine.

## THE HUGUENOT SHIPS

We have been repeatedly told there were four shiploads of refugees sent to Virginia in 1700-1701. We know the names of three, *Peter and Anthony, Mary and Anne* and *Nassau*. I have passenger lists from the first two, but have been unable to find any trace of ship number 4 (some say there was a fifth ship also)

The actual colonists in Manikin were nothing like 700 - probably closer to 100. We know that many of the passengers (including Oliver de la Muce) chose to drop off in one of the towns and forego their claim to free land, rather than face pioneering in an abandoned Indian village. We also know that the British government sent more colonists to the Carolinas that same year. I suspect that ship number four went somewhere else than Virginia. Does anyone have any evidence?

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### Grandpa Chastain and the Indians

BY JOHN MARVIN CHASTAIN

In the 1880s, my grandfather, William Franklin Chastain [Joel Haden<sup>6</sup>, Benjamin Franklins<sup>5</sup>, Elijah<sup>4</sup>, Rene<sup>3</sup>, Rene<sup>2</sup>, Pierre<sup>1</sup>] was a teamster hauling freight to and from the Eastern part of the Washington territory. (It didn't become a state until 1889). This was not long after the Nez Pierce Indians had been finally rounded up by the US Cavalry and placed on a reservation in Idaho. The Nez Pierce, with Chief Joseph as their leader, had led the army on some long and exhaustive chases (a great story in itself - look it up in your local library). Many of Joseph's braves were now on the reservation and not very content with their life - some were still itching for a fight.

The standard mode of transporting goods wherever the railroad did not reach, was two large wagons, pulled by a team of six horses- actually, three teams of two each working in tandem. It took a great deal of skill to handle six horses strung out in this fashion, pulling wagons over bad roads, up and down steep grades. Braking was sometimes a big problem going downhill (no air brakes). Sometimes the roads and bridges were washed out and sometimes the rivers had not yet been bridged, which meant they had to be forded. The wagon tongue reached between the two wheel horses, and it was their movement that steered; hence, the expression "wheel horse" - the horse you can and must rely on. The wheel horses had to follow the leaders and they all had to pull together to move two heavily loaded freight wagons, and heaven help the teamster who got the whole mess jackknifed.

A standard and essential tool was a bull

Continued on page 63

whip. If a lead horse was dogging it and refusing to pull, the driver had to be able to pop him on the rump without interfering with any of the horses behind him. The teamster had to be skillful with that whip. Wil Chastain was that, and though he was a very friendly, gregarious guy, he was not a man to be trifled with and had no love for indians.

As he approached a river ford, he was advised by other teamsters that the indian braves had a cute trick they liked to play, which was to ride out into the stream beside a heavily loaded set of wagons and yell "Whoa" precisely at the time they reached the bottom of the stream bed and were starting the ascent of the other side. In most cases, if the horses stopped and lost momentum at this point, they could not restart the load, and the unlucky driver would either have to unhook his trailer, pull the lead wagon out of the river, unhook his team and go back for the trailer, then go through the process of hooking up his whole train again - a laborious and time-consuming procedure, or get another team hooked on to pull the two wagons out - also a laborious procedure, which required the help of another teamster.

Knowing the reputation of Chief Joseph and his braves, most people preferred not to have any trouble with them, so they just did whatever was needed to get out of their dilemma and said nothing to the indians. When informed of the plot, grandpa's only comment was, "They will only do that to me once".

As his wagons got into the middle of the river, sure enough, a brave ran his horse

### Maggie Aldridge Smith - A Chastain Cousin of Whom We are Proud

— AUTOBIOGRAPHY BY MAGGIE SMITH

Maggie Aldridge Smith <sup>8</sup>, Doriece Chastain Aldridge <sup>7</sup>, Jehu Thomas Chastain <sup>6</sup>, Rev. Jehu B. <sup>5</sup>, Edward Brigand <sup>4</sup>, Rev. John "Ten Shilling Bell" <sup>3</sup>, Pierre jr. <sup>2</sup>, Pierre <sup>1</sup>



eggs, I'm bound to go. There's nothing like a ride to town along side our Dad, high on a white cotton load headed for the gin, clutching the nickel I found, the trip not all bad! I backed out with eggs and a mad, old, broody hen!

Very early, like fourth grade in school, our mother had been a teacher until we moved into county seat town, Wewoka, Oklahoma to let papa be under-sheiff. Well- my teacher liked my poems so well, she sent it to the Oklahoma City Daily News and it was printed. From that early print-out of my poetry, I was on my way to writing poetry from then on.

Do not think it strange that much of my writing is Indian in nature: My first grade class in Vamoosa School had only me and my seat-mate. She was named "WHITE MOON", she was 21 years old, daughter of a Kiowa chief. I could already read, for my sister Mattie had this same book and had taught me well how to read it. I taught "MOON".

For acceptance and usefulness among those with whom I worship and otherwise do community service, four times I have been Benton County Director of Baptist women's Missionary groups. I was appointed Benton County Bicentennial, 1976, and Sesquicentennial, 1986, directors.

As president of Arkansas Women's Christian Temperance Union I closed out the state office. The left over resources went to a scholarship of Ouachita Baptist University for a Christian medical student.

After 84 years of expressly living joy-in-being, let this reveal to you how rich life can be!

Born in 1913, I was the fifth child of my father and the second child of my mother. They were William Isaac Aldridge (Oklahoma) and Doriecer Chastain Aldridge (Arkansas)

The cotton patch was our livelihood; spring chopping and fall picking shaped our day. Just like this: I'm bribed to ride to town on the cotton wagon, if first I'll take a trip beneath the house. I'm to get the eggs needed for 'barter-bargain': I'll bang my head on a floor joist, and scared by a mouse! The dust that has dried there for years, enriched by chickens, churned by the pups--it might hold a penny or so, though the high, dry acrid odor just beats the dickens, but underneath that floor for