

HISTORIC JEFFERSON PARISH

From Shore to Shore

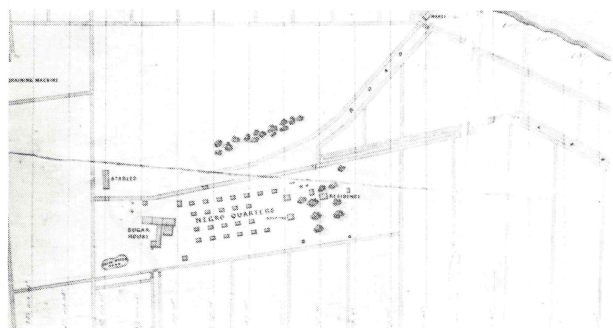
By BETSY SWANSON

Foreword by Henry C. Bezou / Introduction by Bethlyn McCloskey

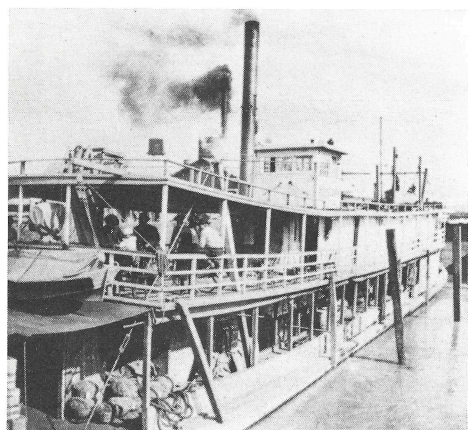


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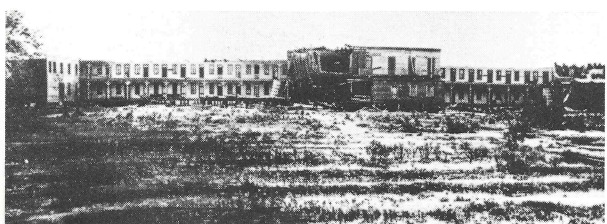
Gretna 1975



Plan of the Baratavia Plantation on Grand Isle, situated on the northern side of the island, behind the oak ridge. Shown are the residence, negro quarters, hospital, sugarhouse, stables, freshwater pond, canals, levees, and roads. Drawing by P. N. Judice, 6 January 1866. (Plan book 65A, folio 72, New Orleans Notarial Archives.)



The steamer *Grand Isle*, which brought mail, supplies and tourists to the island. (Courtesy Mrs. Calvin Byrne.)



Ruins of the Ocean Club Hotel on Grand Isle, following the 1893 hurricane. (From M. Forrest, *Wasted by Wind and Water*. Courtesy Special Collections Division, Tulane University Library.)

Surf bathing on Grand Isle in the latter part of the nineteenth century. Painting by John Genin (1830-95). (Courtesy New Orleans Museum of Art, gift of Sam Friedberg.)



apparently shows that the most severe damage caused in 1893 was a large crevasse at the salient point of the ramparts. Furthermore, Nolte Ludwig, a resident of Grand Isle, recalls that as a boy he often walked the circumference of the ramparts before the 1915 storm. Sand dunes now fill the court and casemates of Fort Livingston, however, even in its ruined state, the structure remains a fine example of nineteenth-century brick coastal fortification and exhibits many of the features of skillful engineering and craftsmanship characteristic of the period.

GRAND ISLE

In the absence of piracy and military activity, Grand Isle has had a more peaceful history than her neighbor, Grande Terre. Like Grande Terre, however, Grand Isle supported a number of sugar plantations. Some cotton was also planted on the island. In the early nineteenth century, when land owners were required to register their ownership claims with the United States government, there were four plantations located on Grand Isle. Stretching for 120 arpents across the eastern half of the island was the plantation of François Rigaud who, in 1833, registered his claim to the property by virtue of a land grant given to his father, Jacques Rigaud, by Spanish Governor Bernardo de Galvez in 1781. The plantation had been under constant cultivation since that date. Bayou Rigaud, at the rear of Grand Isle, is named after these early settlers, descendants of whom remain on the island today.

Situated in the middle of Grand Isle, a plantation comprising 340 acres was claimed in 1816 by François Aufrey by virtue of a 1785 land grant by Spanish Governor Estevan Miro. To the west of the Aufrey plantation was that of Samuel Britton Bennett whose tract measured 15 by 40 arpents. This plantation, claimed by Bennett in 1833, had formerly belonged to Etienne Darbonne and had originally been granted to Joseph Caillet by the Spanish government in 1782. On the western end of Grand Isle, the plantation of Pleasant B. Cocke, which measured 10 by 40 arpents, was registered in 1835 as having been cultivated since the original land grant was made by Governor Miro to Charles Dufresne in 1787.

Plantations on Grand Isle were larger concerns than one might imagine as the tillable acreage of the island was greater than it is today. For example, in 1840, the plantation of Colmenero and Ribas, which measured 53 arpents fronting on the gulf, was valued at \$102,100.50 in the inventory of Colmenero's succession. On the plantation was a sugarhouse, mill, "engine," dwelling house, and 109 slaves who were valued at \$38,325. In 1848 Juan Ignacio de Egana purchased the plantation from Ribas. He cultivated sugar and cotton there until his death in 1860 when the plantation was described as "consisting of a dwelling house, negroes [sic] cabins, stables, draining machine, cotton gin and Press, Blacksmith Shop, and carpenter shop, together with all the agricultural implements attached to said plantation, such as carts, ploughs, hoes, spades, etc." The property was at this time assessed at \$40,000. There were 108 slaves valued at \$93,100, 32 mules, one horse, 104 sheep, 13 calves, one bull, and 31 cows. Egana produced 385 hogsheads of sugar in 1851, which was the second largest crop in the parish.

The *Daily Picayune* of 28 October 1866 remarked on the productivity of the island: "Cotton has yielded one bale per acre on the farm of H. Chapron, Esq. The sugar growers will realize fair returns." However, during the nineteenth century, the sand beaches, gulf surf, shady oaks, and flowering plants on the island attracted summer vacationers escaping the heat of the city and the scourge of yellow fever, and, according to old maps, planters on the island obliged the tourists by building hotels for them on their property. An 1867 plan of the Baratavia Plantation on Grand

Isle, situated in the center of the island, locates a hotel on the property, on the side of the island facing Caminada Bay (New Orleans Notarial Archives, plan book 7, folio 23). Another map of 1871 shows what would seem to be another hotel, similarly located, but in a more westerly position (plan book 107, folio 8). In 1889 Lafcadio Hearn stated in his book *Chita* that former plantation houses and Negro cabins were being utilized as tourist accommodations and he described the changes that had taken place on the island since it was first inhabited:

primitively a wilderness of palmetto (latanier); then drained, diked, and cultivated by Spanish sugar planters and now familiar chiefly as a bathing-resort. Since the war the ocean reclaimed its own;—the cane-fields have degenerated into sandy plains, over which tramways wind to the smooth beach;—the plantation-residences have been converted into rustic hotels, and the negro-quarters remodelled into villages of cozy cottages for the reception of guests.

In the 1860s Joseph Hale Harvey, owner of the Harvey Canal, invested in the recreational potential of Grand Isle. The *Daily Picayune* of 28 October 1866 reported:

Apropos of Grand Isle Hotel, which was last season under the able management of Mr. Margot, a worthy son of la belle France, it may be stated here that it proved so successful that several parties, among whom is that old, energetic and enterprising citizen of Jefferson Parish, Joseph Hale Harvey, Esq., proposed to build on Grand Isle a hotel that cost one hundred thousand dollars. Their aim is not only to excell in architecture and comfort all the public houses thus far built at the Southern watering places, but also to equal, if not surpass, those of Newport, Saratoga, Nigara Falls, etc.

Harvey had purchased land on Grand Isle and in 1868 sold a lot of ground to Robert L. Preston, in order that Preston might build a bathhouse. Harvey arranged a public excursion trip by steamer to Grand Isle to promote his resort enterprise, which he advertised in the *New Orleans Times*, 5 October 1866:

Col. Harvey, desirous of giving the public a fair opportunity of testing the merits of Grand Isle as a watering place, has arranged an excursion trip which will enable all to have a sniff of salt air without interfering with their business. The steamer San Nicholas will leave her wharf at the head of Harvey's Canal on Saturday at 5 P.M. She will arrive at the Island on Sunday morning at sunrise. To enable guests to fully enjoy the sea bathing, the boat will remain until evening, and again reach her wharf at the head of the canal at sunrise on Monday. Every luxury will be provided for the table, and the well stocked bar will present an assortment of wines and liquors suited to any taste. Fare, for rooms, \$7.50. Passengers can reach the boat by the Tchoupitoulas Street railroad and Bobb's Ferry at Stock Landing.

Until the construction of a highway to Grand Isle in the 1930s, transportation to the island was by steamer via the Harvey Canal and Bayou Baratavia and it is said that transportation on the island was left to two vehicles—a mule drawn train and one mule cart. The train tracks were laid not laterally along the island, as might be expected, but from north to south across the narrow width of the island. The purpose of the mule train was to transport bathers from their accommodations to the beach. The mule cart was usually used for unloading the steamer. There were three large hotels on Grand Isle in the late nineteenth century, the Ocean Club, the Krantz Hotel, and the Hotel Herwig. The Krantz place consisted of a series of cottages with a dining room and dancing hall.

There are no structural remains today on Grand Isle that would indicate its history of plantations and early resorts. The plantation dwelling houses, slave cabins, cotton gins, sugarhouses, and the old hotels have been all destroyed by the numerous hurricanes that have swept the island. Grand Isle was hard hit by hurricanes in 1856 and in 1915, but the most devastating was the storm of 1 October 1893 which all but leveled the Ocean Club, Herwig and Krantz Hotels. However, protected by a dense growth of oak trees on a ridge in the center of the island, there are a number of small cottages which date from the second half of the nineteenth century. These cottages were the homes of fishermen and vegetable farmers. Grand Isle has probably always been utilized by the fishermen of Baratavia and is today famed for its deep-sea sport fishing facilities, a "Tarpon Rodeo" being held there



Ruins of the Hotel Herwig on Grand Isle, after the 1893 hurricane. (From M. Forrest, *Wasted by Wind and Water*. Courtesy Special Collections Division, Tulane University Library.)



View of the principal avenue of guest cottages at the Krantz Hotel, after the 1893 storm. From M. Forrest, *Wasted by Wind and Water*, who states that it was in the cottage to the far right that Lafcadio Hearn wrote his book, *Chita*. (Courtesy Special Collections Division, Tulane University Library.)

A timeless scene on Grand Isle, showing one of the many nineteenth century cottages secluded among wind blown oaks in the center of the island.





An abandoned Creole type cottage on Grand Isle, having a cypress shingle roof, batten shutters, and a cistern.



Detail of *briquette-entre-poteaux* construction, showing a wrought-iron strap hinge on one of the batten shutters.

One of the oldest cottages on Grand Isle, now abandoned. It is constructed of *briquette-entre-poteaux* (brick between timber framing). As was customary, the sides and rear of the cottage are covered with weatherboarding to protect the soft bricks from the elements, and the facade under the gallery, which was protected from the weather, was originally plastered over and whitewashed to give the front of the house a more pleasing appearance. Weatherboards were applied under the gallery at some later date, but many of these have fallen away, exposing the original construction.

every year. In the 1890s John Ludwig had on Grand Isle what is reputed to have been the world's largest terrapin farm. The island had begun to be utilized for small vegetable farms in the late nineteenth century and Ludwig introduced new agricultural methods to the island. He used high hills with deep furrows, drainage ditches, protection levees to keep out salt water, and shrimp dust as fertilizer. A cauliflower grown on the island, so large that it filled the top of a flour barrel, won the Gold Medal at the Pan American Pacific International Exposition in 1915.

The cottages are all of similar type, but some have been altered by modern siding or the addition of enclosures. Those that best retain their original appearance are abandoned and are in dilapidated condition. Most are gable-ended Creole cottages with built-in galleries across the front. While at least one early cottage is constructed of *briqueté entre poteaux* (brick between timber framing) and covered



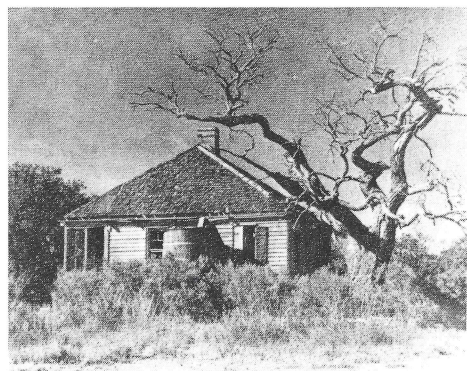


Many of the nineteenth century cottages on Grand Isle have been altered by the addition of modern siding, screen porches, and other "improvements." This Creole cottage retains much of its original appearance.

with weatherboarding, most are probably simply of frame construction. One cottage, which has a hipped, rather than a gabled, roof, and which is in a deplorable state of disrepair, is Grand Isle's most notable historic landmark. It was probably built in the mid-nineteenth century since the interior contains Greek Revival style fireplace mantels and is said to have been erected by Louis Chighizola, one of Lafitte's officers, after he retired from that profession. Chighizola, whose descendants remain on the island, was also known as "Nez Coupé" because his nose had been cropped off flush with his face during a battle. Herman Deutsch commented about this abandoned and disintegrating landmark in the *States Item* of 8 September 1969:

Bitterly some of the more affluent Louisiana tourists complain that "if this were on Cape Cod, it would be a carefully tended shrine, and not a ramshackle ruin overgrown with weeds on an unmarked back road," but that's how its done in Louisiana.

Larger nineteenth century homes on Grand Isle were raised a half story above the ground as precaution against floods. All had generous galleries and ample openings for ventilation. Another landmark that stands, although in altered condition, is Our Lady of the Isle Catholic Church. Large additions have been added to the



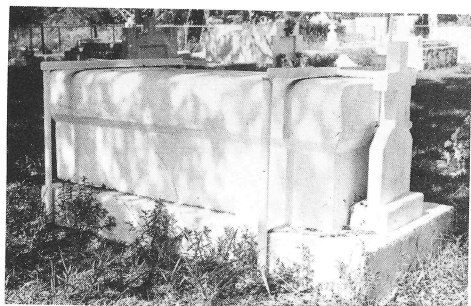
The surviving structure on Grand Isle with the greatest historic association is an abandoned and dilapidated cottage said to have been built by Louis Chighizola, one of Lafitte's officers. The cottage differs from most extant nineteenth century cottages on the island as it has a hipped, rather than gabled, roof. Legend says that the tree shown had a hole in it which Lafitte's men used to secrete messages to one another. (Courtesy Thelma Hecht Coleman Collection, Special Collections Division, Tulane University Library.)



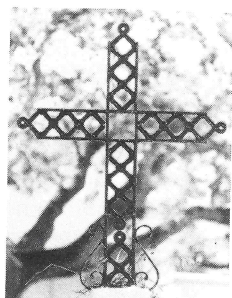
Our Lady of the Isle Catholic Church on Grand Isle, begun in 1913. Photograph made before building was enlarged. (Courtesy Nolte Ludwig.)



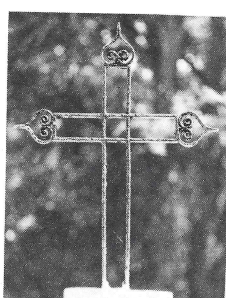
The picturesque Grand Isle Cemetery.



Grand Isle Cemetery. A unique sight that could only be found in an area commonly swept by severe hurricanes, a tomb anchored to the ground by iron bars.



Grand Isle Cemetery. Cast- and wrought-iron cross.



Grand Isle Cemetery. Wrought-iron cross.

sides of this once small and charming country church, which was begun in 1913 and dedicated in 1918, after a former chapel was swept away by the 1893 hurricane.

Reposing among large, wind blown oaks in the center of the island is the Grand Isle Cemetery, which contains old tombs of interesting shapes and designs. Some of the French and Spanish names on the tombs are those of Lafitte's men, including the tomb of the son of Lafitte's officer, Louis Chighizola. The whitewashed tombs, decorated with wrought-iron crosses, artificial wreaths, and other ornaments, form, with the surrounding oaks, one of the most picturesque spots on Grand Isle. There are, however, other picturesque nooks to be found along the oak ridge back of the beach highway where tree-shaded, century old cottages recall the flavor of Grand Isle's historic aspect.

Following the 1915 hurricane, August Muller opened the Ocean Beach Hotel on 15 May 1916 and it still stands. However, Grand Isle does not support the same type of flourishing resort activity that it did in the nineteenth century. The resorts are mainly individual summer homes that line the beach front of this surf-washed island that is Louisiana's only beach resort along its entire 300 mile long coastline.

CHENIERE CAMINADA

The peninsular of Cheniere Caminada is Jefferson's southern-most tip of mainland and only the eastern end of the chenier now belongs to the parish. It was named after Francisco Caminada, an early land owner. *Chénère* is French for an oak ridge.

Early maps, those of Barthélémy Lafon of 1805 and John Melish of 1815, show an overland route, called *Chemin du Fort Blanc*, passing over marshy land from the vicinity of Little Lake to the upper edge of Caminada Bay. It has been traditionally said that Fort Blanc, presumed to have been erected by the Spanish, was located on Cheniere Caminada. However, remains of the fort have not been located, nor has its existence been otherwise documented. It was, however, the traces of *Chemin du Fort Blanc*, which were still visible at the turn of the century, that convinced the engineer and Grand Isle resident, James W. T. Stephens, that a roadbed could be laid to the chenier, a conviction which eventually led to the construction of the present highway in 1931, under Stephens' direction.

Like Grand Isle and Grande Terre, Cheniere Caminada supported sugar plantations at an early date. An 1836 inventory of the succession of William Gormley, who had resided with his wife on his chenier plantation, evaluated his land there at \$19,200. He had 49 slaves who were valued at \$40,800.

In the nineteenth century, the chenier was known for its fragrant orange groves. Jose "Pepe" Llulla, New Orleans' famous duelist who retired in later life to Grande Terre, purchased, just before his death in 1888, a large tract of land on Cheniere Caminada and contemplated the planting of a vast orange grove there.

Before the hurricane of 1893, Cheniere Caminada was heavily settled by fishermen and, having about 2,000 residents, was the most populous area along Louisiana's gulf shore. As was the case with the inhabitants of Jefferson's swamps and



Larger houses, such as the Rigaud House pictured here, which was formerly on Grand Isle, were often raised because of the threat of floods. (From *Jefferson Parish Yearly Review*, 1943.)



Grand Isle Cemetery. Tomb of the son of Louis Chighizola, one of Lafitte's officers, with a French inscription.



The old Rigaud Cemetery, formerly on Grand Isle. Drawing by George Izvolsky. (Courtesy Nolte Ludwig.)

marshes, the fishermen who dwelled along the gulf were impoverished and were living austere in virtual isolation from civilization. New Orleans was a thriving, progressive city in the 1880s, yet, the gulf margin of the state, although only seven hours travel away from the city by steamboat, was administered to by Roman Catholic missionaries in much the same manner that today's religious workers are sent to primitive, foreign shores. The difficulties encountered by Father Gaston d'Espinose in building the first church erected on Cheniere Caminada serve to illustrate the primeval simplicity of life as formerly lived in the wetlands and lower reaches of Jefferson Parish.

Father d'Espinose related his experiences to Father Grimaud, his second successor on Cheniere Caminada, and Father Grimaud recorded the story in *Missions de Louisiane, 1883-1889*. Father d'Espinose, the son of a French baron, was about 25 years old when he landed, at midnight, 30 December 1882, on the shore of Grand Isle, after a "rough" 20 hour trip in a small fishing boat. When the inhabitants of the island awoke in the morning, they gave the young priest a poor welcome. They neither wanted nor needed a priest and suggested that he go to neighboring Cheniere Caminada. Father d'Espinose returned to the beach and hailed a passing fishing boat whose occupants proved to be from the chenier. They took the priest to their home. There he found his "first place of refuge" in the house of a sickly old maid who was caring for an old uncle and some small orphans. The room offered the missionary measured "two meters long by two meters wide, perhaps less: since the bed touched the walls at both ends." Father d'Espinose lived in this "cell" for 16 months and celebrated his first mass on the chenier in a little room of the house, with beds serving as pews.

The priest immediately determined to erect a church on Cheniere Caminada, but, to the inhabitants this seemed an impossible task. The fishermen had neither funds nor means for such an undertaking. They made their living by hunting, fishing, cultivating fruits, and raising poultry. The men and boys were at sea for long periods of time and the women spent their days repairing fishing nets. Their subsistence was meager and in winter they sometimes did not have enough to eat. However, Father d'Espinose attempted to solicit funds for building the church from the residents of his mission, which included seven islands in addition to the chenier and "uncharted land without limit," "thick woods and impenetrable forests" where, in isolated dwellings, poor families lived "who only know God by the stars that He scatters in the firmament." Traveling in small fishing boats, sometimes drenched by rain or by waves of a stormy sea, with his feet tangled in damp fishing nets, Father d'Espinose was able to collect only a few hundred dollars for the construction of a church. The priest apparently then appealed to his baroness mother in France, for she provided 50,000 francs for the erection of the building.

Father d'Espinose went to New Orleans, purchased lumber for the church, and contracted the captain of a small steamboat to transport the wood to Cheniere Caminada. "But days, weeks, three months passed" and the lumber did not arrive. Finally, one day, the boat appeared off shore and the people ran to the beach shouting: "the boat is in view . . . it is the lumber." Since it was the month of August and the sea was low, the steamboat became stuck in the sand, "two kilometers" off shore. Following the example of the missionary, children as well as grown men threw themselves into the water. "A veritable hord of humanity hitch themselves to the boat, while others, with their strong arms, seek to work it free. But vain effort, wasted effort. Impossible to move it. The men are in the water up to their waists, it is not enough for the boat. Then, they try another plan. . . ." They construct rafts and push and pull the lumber ashore. They return "a thousand times, two thousand times" to the boat, for four whole days.

In this manner, all the lumber was taken ashore, where it remained, exposed to the elements, for six months. The lone carpenter on Cheniere Caminada was incapable of erecting the church without aid and without plans. On 3 January 1884, a Breton carpenter arrived, as if by divine fate, on the chenier. He was engaged to construct the church and he sent for an architect-friend, a Swiss who had studied at the *Ecole des Arts-et-Metiers*. In designing the church the Swiss took his inspiration

from the picturesque chalets of his homeland. Raised on stilts "according to local practice," the church of Notre-Dame de Lourdes was completed in June 1884. Father d'Espinose obtained from France statues of Our Lady of Lourdes and the child Bernadette, along with a sculptured grotto representing the scene of the Lourdes visitations that had only occurred some 30 years previously.

Nothing remains today of the church of Notre-Dame de Lourdes, nor of any other structures on Cheniere Caminada which predated the 1893 hurricane. It is said that Father Grimaud, resident priest on the chenier at the time of the storm, went mad while watching his parishioners die and listening to the church bell toll in the wind.

According to Mark Forrest in *Wasted by Wind and Water, A Historical and Pictorial Sketch of the Gulf Disaster*, published after the 1893 hurricane, about 1,000 people were drowned in the storm, whole families were wiped out, and of the 1,200 buildings on the chenier only 25 remained when the winds had died and the water had receded. Cheniere Caminada, which had been renowned for its luxuriant shade-trees and lovely gardens, was stripped of its vegetation. "The very ground . . . was torn and rent as though some gigantic ploughshare had passed capriciously over it, and the scene was one of heart-rending pathos." The beach was strewn with dead, naked women hung by their hair in the branches of trees, the bodies of mothers and fathers were found with their arms around the bodies of their children. For many days after the storm "half-crazed survivors were picked up floating clinging to debris, burned black by the sun, their clothing in shreds, some naked."

A number of the survivors are said to have settled in Westwego after the hurricane. The bodies of their loved-ones and friends were laid to rest in several cemeteries which line the present highway across the chenier. Some of the old brick tombs with stepped ends remain.

It was not until the 1930s when the highway to Grand Isle was constructed across the chenier that a seafood packing and fishing community began to grow there again. Along with Grand Isle, Cheniere Caminada was incorporated as a town on 19 June 1959.

In spite of natural disasters and the inevitable depredations of time and progress, a significant number of historic structures remain in Jefferson Parish in most areas where the land was high and dry enough to allow early settlement, especially along the river and the gulf coast. Like the archaeological sites and areas of scenic beauty, these buildings are in need of acknowledgment as valuable remnants of Jefferson's heritage.

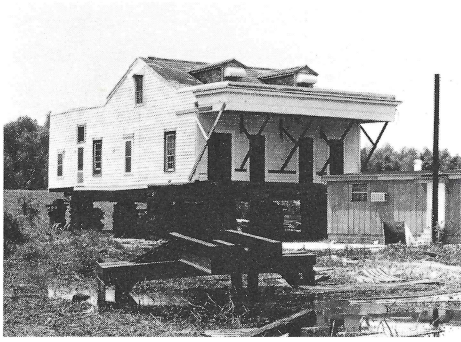
Jefferson's size and extent precluded an absolutely thorough survey of land-



One of the best preserved houses left standing on Cheniere Caminada following the 1893 hurricane, a Creole type cottage. (From M. Forrest, *Wasted by Wind and Water*. Courtesy Special Collections Division, Tulane University Library.)



One of the cemeteries on Cheniere Caminada where the victims of the 1893 hurricane were buried.



Rosedale Plantation House. A landmark slated for restoration.



Rosedale Plantation House. Architect's proposed restoration.

marks within the parish boundaries and other historic structures may have escaped inclusion. The landmark at the end of this book would have eluded notice had not the building recently been moved to a most conspicuous site on the levee side of the East Bank River Road, just below Central Avenue, where it will be restored and utilized as a restaurant.

A simple, Greek Revival style plantation house dating from the mid-nineteenth century, the building was moved from a nearby site beside Arnoult Road where it fronted the river. Although relocated, the house, known as Rosedale, remains within the former boundaries of the Arnoult Plantation for which it served as a dwelling. According to family tradition, Gervais Arnoult acquired the plantation in the eighteenth century. The unique 1803 map in the Historic New Orleans Collection roughly locates an Arnoult Plantation on this bend of the river. It would appear, however, that this specific tract of six arpents fronting on the river by a depth extending to Lake Pontchartrain, which had originally been the concession of Joseph Chauvin de Léry and had been sold in 1750 by Antoine Chauvin Deléry des Islets to Sieur François Pascal de La Barre, was purchased in 1824 by Pierre Gervais Arnoult from Hazeur De Lorme. In the succession of Pierre Gervais Arnoult (Jefferson Parish Courthouse, D. Livaudais, 23 November 1839) the plantation was described as bounded above by the property of François Pascal Labarre and below by that of Louis D'Aquin and was valued at \$76,169.45.

According to family tradition, Pierre Gervais had named the plantation St. Catherine after his first wife, Catherine Celeste Beaumont, who died in 1831. In 1833 he married Rose Hermine Halphen and it is said that he renamed the plantation Rosedale in her honor. Family tradition has specifically related the name of Rosedale with the surviving house, as if it had been the main dwelling house of the plantation. In view of this persistent tradition, the building could have been constructed by Pierre Gervais shortly before his death in 1839. Maps of the 1830s show a number of structures on the Arnoult Plantation, grouped behind a rambling, serpentine garden design of the English picturesque tradition of landscaping.

It is also possible, however, that the house was built after Pierre Gervais' death by one of his sons when his property was apparently divided among his heirs and additional dwelling houses were required. Pierre Gervais had nine children by his two wives and the 1845-46 *Statement of the Sugar Crop made in Louisiana* by P. A. Champomier lists "F. J. Th. & J. Arnoult," probably the brothers François Jean, Paul Theodore and Joseph Jules Zenon Arnoult, as producing 160,000 pounds of sugar. On maps of the 1850s and 1860s, Pierre Gervais' plantation is shown divided into three tracts owned by three of his sons: Theodore (downriver), and Jules and Gervais (upriver). Stylistically, Rosedale could have been constructed anytime between in 1830s and the Civil War Period, the era of the Greek Revival.

The raised frame building was originally fronted by a gallery containing six Doric columns which supported the heavy entablature with denticulated cornice. To the gallery open four French style, glazed doors cased in Greek moldings having the distinguishing feature of the crosset, or double-mitered "ear," at the top side architrave projection. In the gabled-ended roof are two dormers. The interior contains fine Greek Revival pilaster style mantels of cypress.

The new owner of Rosedale plans to spare no effort in restoring the house to its original appearance, both for public enjoyment and in keeping with its value as an historic monument. Even the crystal chandeliers which long illuminated Rosedale's parlor, but which originally hung in Whitehall Plantation House just upriver (the Arnoult and the Labarres intermarried), will be replaced in restoration.

Discreet conversion to commercial use, such as is slated for Rosedale, is one means by which scores of Jefferson's landmarks might be given a long and viable existence. The scattered historic structures, not excepting those in ruin or disrepair, the archaeological sites and wilderness areas, and even the occasional aged oak trees, are the precious visual remnants of a long and rich natural and human heritage, few enough of which remain so none should ever be separated from the future of Jefferson Parish.