



Genealogy Friends News

Genealogy Friends of
Plano Libraries

January 2008

P.O. Box 860477, Plano, TX, 75086-0477

<http://www.rootsweb.com/~txgfpl>

<http://www.geocities.com/genfriendsghl>

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Saturday Seminars

Mark your calendars now for the exciting Genealogy Friends events in 2008. Meetings are held in the Program Room at the Haggard Library, 2501 Coit Rd., Plano, TX from 10:15 to 12:30:

Today's Topics:

January 19, 2008—"First Person Accounts in Genealogy" by John Pritchett

Future Topics:

February 16, 2008—Aaron Holt from the Southwest Branch of the National Archives will do a presentation about their collection.

March 15, 2008—Learn about Family Tree Maker and Legacy, two popular genealogy programs—Speakers Joanne Corney and Tresa Tatyrek.

April 19, 2008—Naomi Taplin from the Texas Baptist Historical Collection will speak to use about Preservation Techniques.

May—To Be Announced

June—Richard Preston will speak to us about Migration Patterns

July—To Be Announced

August—Beginning Genealogy by Barbara Coakley

September—"Convict Ancestors from England" by Dr. Steven Butler

October—Dr. Jacob Blosser will speak to us about the History of Religions in America

November—Lynne Darrouzet will speak to us about Organization

December—Show and Tell.

Genealogy Section Open House

The Grand Opening of the Genealogy Section of Haggard library, 2501 Coit Rd, will be held on Saturday, January 26, 2008 from 10-5. Stop by to see the new space.

Genealogy Friends Logo Shirts

Be one of the best-dressed genealogists in town. Order your Gen Friends logo t-shirt or sweatshirt now. The shirts have a 3" logo printed on the left chest. Shirts are available in white, natural, or ash gray with a dark green logo.

T-shirts are \$12.00 for toddler through XL and \$14.00 for XXL and XXXL

Sweatshirts are \$17.00 for toddler through XL and \$19.00 for XXL and XXXL

Websites

Georgia has made its death certificates available online for the years 1919-1927.

www.GeorgiaArchives.org

Wayback Machine has archived websites as far back as 1996. If there was something posted in the past that you are looking for try this website.

www.archive.org

Dictionary of Genealogy Terms

<http://homepages.rootsweb.com/~sam/terms.html>

NGS Scholarship

The National Genealogy Society is offering a scholarship for their Home Study course. The scholarship value is \$475.00 and covers the cost of the CD's, grading assignments and comments from experienced genealogists. The Scholarship winner will be notified by 15 April 2008 and announced at the NGS Conference in the States in Kansas City, Missouri in May. Deadline January 31st. Application is available at <http://www.ngsgenealogy.org/eduscholarship.cfm>

Publications For Sale

The following are available from Genealogy Friends:

Public Land Survey Systems	\$5
Plano Star Courier Index 1904-1910	\$20
Plano Star Courier Index 1911-1917	\$20
Cemeteries of Collin County, TX	\$40
Collin County, TX Voter Registration Index 1867	\$20
Place Names of Collin County, TX	\$10
Railroads in Collin County, TX	\$10
Military Investigations: Red, White & Blue	\$10
Colonial Ills, Brews & Concoctions	\$10
Library 101: Using Dewey Decimal Sys	\$10
Compiled Newsletters with Index	\$15

Tracing Our Roots Column

The "Tracing Our Roots" column written by Brenda Kellow appears each Sunday in the 'PULSE' or ENTERTAINMENT' section of the Plano Insider newspaper, and in Star Community newspapers throughout North Texas.

Visit the Plano Insider web site is

<http://www.planoinsider.net/> and click on either PULSE or ENTERTAINMENT to read the weekly column. Each column is posted for one week only. The column and archives are posted at <http://www.geocities.com/TracingOurRoots>.

Genealogy Class CCCC

Genealogy—Getting Started will be offered at Collin County Community College on Tuesday nights from February 5, 2008 to March 11, 2008 at Plano Senior High School. The Instructor will be Barbara Coakley. Register online at www.ccccd.edu/ce

Jewish Genealogy Conference

The 28th IAJGS International Conference on Jewish Genealogy will be held in Chicago, Illinois, August 17-22, 2008. Visit their website for more information <http://www.chicago2008.org/>

McKinney Library Seminar

The McKinney Library presents "Family Reunions" by Brenda Kellow on Saturday, January 26, 2008 from 3:00-4:15 pm at the library—101 E Hunt St, McKinney. No pre-registration is required

Legacy Users Group

Joanne Corney started a Legacy Family Tree users group. The group will meet the fourth Tuesday of each month at the Haggard Library in the Program Room from 10:30 to 12:30. Contact Joanne at ptxlegacy@verizon.net for more information.

Stephen Morse Search Site

Stephen Morse's website is a site that allows you to search databases. Many of the searches give you more options for searching than the actual website. You can search the following databases:

Ellis Island	Eastern Europe
Castle Garden	Publications
Other Ports	Miscellaneous
US Census	Genetics (DNA)
Canada/UK Census	Foreign Alphabets
New York Census	Vital Records
Calendar, Maps, etc	

The DNA section is new, it contains links to Family Tree DNA, information about Haplogroups, and Migration details and mapping using your haplogroup.

Scanning Tombstones

This week on the mail list for the Association of Professional Genealogists there were a series of emails discussing a new technology that sounds really exciting. Dr. Yang Ci, a scientist from Carnegie Mellon University in Pennsylvania, scanned tombstones that were not legible. The images displayed on the website were very clear. He used a digital camera, a light source and a laptop with a software application they are developing to create a 3-D scan of the tombstone making it legible. Check out these articles to learn more:

Pittsburgh Tribune Review

http://www.pittsburghlive.com/x/pittsburghtrib/news/cityregion/s_531518.html

Pittsburgh Post Gazette

<http://www.post-gazette.com/pg/08011/848345-115.stm>

BBC

<http://news.bbc.co.uk/2/hi/technology/7024672.stm>

This website shows some of the tombstones scanned in Old St. Lukes graveyard.

<http://www.oldsaintlukes.org/stones.htm>

Irish Genealogy Cruise

The Irish Ancestral Research Association is organizing a genealogy cruise from January 10, through January 18, 2009 on the Royal Caribbean Independence of the Seas. The cruise begins and ends in Ft. Lauderdale, Florida and travels to Puerto Ricp, St. Thomas, St. Martten and Haiti.

There will be two tracks; Track 1 will have lectures on basic resources and techniques for Irish research; Track 2 will focus on more advanced topics, including estate and legal records for those with experience in Irish research.

More information is available at the association's web site.

<http://tiara.ie/>

Laying Corner Stone

By Joy Gough

Daily Courier-Gazette, August 12, 1897.

LAYING CORNER STONE

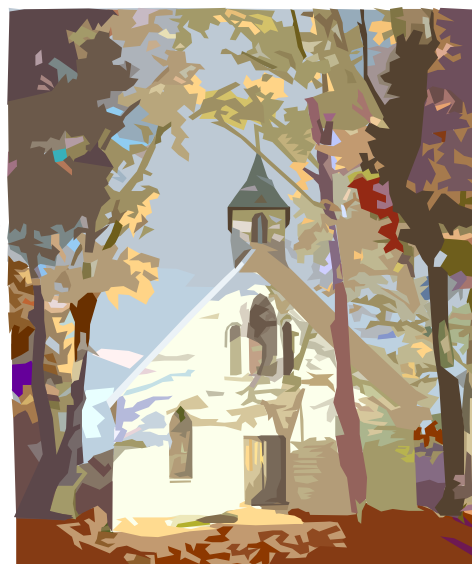
IMPOSING CEREMONIES IN HONOR OF MCKINNEY'S NEW RELIGIOUS EDIFICE.

The Order of The Big Parade.

The Civic Organization That Participated—An Address by Judge Tom Brown—A Very Enjoyable Time.

McKinney Tex., Aug. 5—The cornerstone of the First Christian church was laid here to-day with imposing ceremonies.

Promptly at 10 o'clock a. m., at tap of the city bell, a procession of Sunday school children started from the Baptist church on South Tennessee street. The following churches were represented and marched each under charge of its superintendent, in the order named: Baptist, Methodist, Presbyterian, Cumberland Presbyterian, Episcopal and Christian, preceded by the city brass band and followed by the ladies of the Order of the Eastern Star. To the uninitiated it will be necessary to say that each of "the five points" was represented by appropriate colors, thus: The white ray by a carriage draped in white and five lady occupants also in white. The other rays, red, yellow, blue and green, were represented, while the carriage for the officers and its occupants were decorated in purple white and gold. As soon as the rear of the procession reached the southeast corner of the square the Masonic body was ready to fall in, having previously marched from their lodge room forming on East Louisiana street, and observed the following order: 1. Master Masons; 2. R. A. Masons; 3. Knights Templar; 4. Grand lodge officers, after which the fire department joined in, consisting of five trucks tastefully trimmed in the colors of the Order of the Eastern Star, out of compliment to the ladies of that order. The fire boys, to the number of about fifty, made a very imposing appearance. They are all volunteers and the very best young men of the town. Their banding together for the purpose of protecting the homes and property of their neighbors argues energy and courage.



A large number of citizens in their carriages swelled the procession into the largest ever seen in this city. The Houston and Texas Central railway and the Sherman, Shreveport and Southern railway ran special trains, and brought large Masonic delegations, while the rich and populous country round about poured in to do honor to the occasion.

When the head of the procession reached the building after parading the square and principal streets it opened ranks and thus the grand officers and official ladies reached the platform where the cornerstone was laid in due and ancient form by the following representatives of the grand lodge of Texas: E. H. Bowlby, G. M.; John Church, D. G. M.; H. E. Smith, S. G. W.; John D. Page, J. G. W.; W. B. Newsome,

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Laying Corner Stone, cont'd

(Continued from page 4)

G. T.; R. F. Dowell, G. S.; S. K. Hallam, G. C.; W. M. Abernathy, G. M.; John W. Hamilton, P. A.; and C. H. Wysong, G. J.

Judge W. K. Homan of Dallas, orator of the day, delivered a short address, congratulating the people on the intense interest manifested on the occasion of laying the cornerstone of a temple dedicated to the worship of Almighty God, dwelling on the importance of laying a proper foundation and discussing the underlying principles and the wonderful growth of the organization for which the building was being erected.

At the conclusion a representative of each point of the (Eastern) Star laid a bouquet of corresponding color upon the stone, repeating the words: "Peace be to this house," and Elder Hallam closed the proceedings with an appropriate prayer.

Among the deposits were: A roll of the officers and members of the church, engrossed on parchment, numbering 306; a similar roll of the membership of St. John's lodge No. 51, being 111 members; a list of the contributors to the structure; lists of Sunday schools and Christian Endeavor societies; copies of the Christian Courier of Dallas, and other church papers; copies of the county papers and of The Dallas Morning News of this date; a copy of the Holy Scriptures donated by St. John's Lodge, and a copy of the New Testament, which belonged to little Edwin Newsome, recently deceased, between the folds of which was the contribution for mission purposes which the little fellow had intended to give on the Sunday when he was stricken down. There was also deposited a photograph of the old building and history of the Christian church at McKinney since its organization in 1848, till the present time reads as follows:

The congregation was organized April 1, 1848, by Elder J. B. Wilmeth, for many years county and district clerk of Collin county. The meeting at which the church was organized was probably held in a new barn. The meetings were afterwards held in the court house, and later in a schoolhouse under the Masonic hall, on the lot now occupied by the residence of Jesse Shain.

During this period the congregation was ministered to by J. B. Wilmeth, Dr. Cartwright, J. Gough Jones and B. F. Hall, with some regularity. In 1859 the first house of worship was erected on the lot now occupied by the pastor's cottage. In 1878 this building was torn down and repaired, and it having been injured in a cyclone, was again remodeled in 1879. In this house the congregation had continued to worship to the present time.

From 1858 to 1876 the pulpit was supplied by, B. F. Hall, James T. Muse, T. W. Caskey, C. M. Wilmeth, R. C. Horn, and perhaps others.

Occasional sermons were preached by many of the pioneer preachers of Texas, among whom are still remembered Brothers Clark and Polly.

Since 1877 the church has been continuously served by the following pastors for the time indicated: Kirk Baxter 77,78; Elder Skiles 79, 80; J. B. Faulkner 81, 82, 83; C. W. Sewell 84, 85, 86; J. P. Pinkerton 87, 88, 89; D. W. Pritchett 90, 91, 92; A. P. Terrell 93, 94; S. W. Crutcher 95, 96; and the present incumbent since Jan. 1, 1897.

In 1872 a notable meeting was conducted by Gen. R. M. Gano of Dallas, during which there were more than fifty conversions, among them Brother R. C. White one of the present elders. Meetings have been held at various times by Addison and Randolph Clark, J. M. Tennison, J. J. Lockhart, B. B. Saunders and Frank Talmage. It was in Bro. Lockhart's meeting, during the pastorate of D. W. Pritchett, that I. D.

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Laying Corner Stone, cont'd

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Newsome, whose liberality with that of his sons has made the building possible, was added to the church. His two sons had been members of the church several years before. Immediately upon entering on his work the present pastor began agitating the question of a new house of worship in keeping with the wealth and influence of the congregation and the needs of the Master's work. Frequent conferences were held with influential brethren on the subject. During a meeting held by the pastor in March, 1897, the house was not large enough on several occasions to accommodate the audience. I. D. Newsome and sons, after carefully considering the matter, proposed to build for the church a house of worship to cost about \$14,000 on the condition that the congregation would raise a sufficient amount to lift the incumbrance on lot, remodel the dwelling house thereon for the pastor's residence, and to furnish the house when completed, furniture to include a pipe organ and furnaces for heating. The proposition was accepted and a committee consisting of J. L. White, Plummer Harris and the pastor was appointed to raise the necessary funds. On the second Lord's day in April \$7000 had been pledged, and it was announced that the building would be erected. The subscription has since been increased to \$8000, including the proceeds of the sale of the old parsonage. The building and furniture alone will cost about \$20,000. The entire property of the church is estimated to be worth \$25,000. A list of the contributors with the amounts given is placed in the corner stone. J. L. White headed it with \$750, D. C. Hill and L. H. Graves each gave \$500, while Jesse Shain gave \$1000 to be applied toward the purchase of the organ. But others with equal liberality in proportion to their means gave as a free will of offering to the Lord. Those who have made the larger offerings as well as the brethren who have built the church feel that their brethren and sisters who have given so freely out of their poverty have done more than they. So that the humblest disciple that has done what he could is an equal partner with them in this noble work. The roll of officers and members, engrossed on parchment and placed in the corner stone, shows the membership to be 306 on Aug. 5, 1897.

Profoundly grateful to God, who has permitted us to celebrate the fiftieth year of our history as a church by erecting this magnificent building for his worship, we pray him that the coming years may be equally blessed in building of the spiritual edifice. To him be glory and honor throughout the age of ages. Amen!

The citizens of McKinney invited all present to a picnic dinner at the city park, where an address of welcome was delivered by Hon. J. M. Pearson, the mayor, and Judge T. J. Brown of the supreme court (of Texas) then delighted the people with a talk on old times, detailing many of the stirring reminiscences of early pioneer life.

The business men without exception closed their doors from 10 o'clock to 2 in order to participate, and every detail was carried out in the most happy manner. The munificent donation of the church building by I. D. Newsome and his two sons, the liberality of the church members and outsiders in contributing to the furnishing, heating and organ the spirit of good will and brotherly feeling manifested, all conspired to made the occasion one to be long and gratefully remembered by the citizens of McKinney.



Moonlight, Liquor and Rum

By Brenda Kellow

What does moonlight have to do with liquor and rum?

The distillation process took place in the backwoods by the light of the moon. Bootleg haulers and rumrunners traveled at night. They both used fast vehicles to load and to transport illegal spirits. The local law enforcement generally knew the haulers by name and the cars by sight on the road or the racetrack whether or not they had actually caught them transporting illegal liquor¹. The Coast Guard also recognized the men and the boats they used for rum running. It was necessary to work under the cover of night. The name of the game was to not let the lawmen catch them. The locals knew of the liquor involvement and supported the antics of the drivers. After all, many of them were customers.

The moonlight was advantageous for the cooks working the stills under the dense cover of the woods and river bottoms. Without moonlight, often the only light was from the wood fires used to cook the mash. A bright moonlit night could be both a blessing and a danger. Traveling without headlights kept the lawmen from spotting them, but it made the drive more dangerous. Most drivers acknowledge they loved the rush they experienced driving the speedy cars².

Early history

Liquor and rum have a long history beginning with the inception of America and continues into the 21st century. America's need for liquor turned John Hancock into a smuggler and Joseph Kennedy into a millionaire. Hancock delighted in evading the pesky British tax collectors. Before the government created an agency to retaliate, it was the distiller who tortured the defenseless tax collectors. The catalyst that sent people into the woods to make white lightning by the light of the moon resulted after Alexander Hamilton proposed taxing spirits to pay off the national debt following the Revolutionary War.

During the nation's early years the liquor tax went from \$2 to \$9³. Thirsty Americans operating on a budget could not afford to pay the high tax, so they resorted to making their own. Early on moonshiners operated heavily in western Pennsylvania but soon expanded throughout the south, giving it the title of *the moonshine capital of the world* based on the amount distilled there and transported over the Dixie Highway.

Corn liquor

Wherever the distilling took place the procedure and ingredients were about the same. In the beginning the corn liquor recipe for called for sugar, water, yeast and corn to cook over a wood flame for about three days. While cooking, the concoction permeated the woods with its sweet smell. Residents throughout the area could smell it, but seldom ever did anyone squeal to the cops. The end product was 180-proof moonshine, also called rotgut and white lightning. The taste of the high-octane corn liquor is legendary for being memorable to say the least!

In the beginning corn liquor was pure and clean: often referred to as the real McCoy after the notorious boat builder and rumrunner William McCoy⁴.

Over time, greed and a growing demand for liquor necessitated cutting the corn liquor to increase the yield, thereby decreasing the taste and the safety of consumption. The size of the copper pots necessary for cooking grew to enormous size. Unsanitary conditions prevailed. Reports indicate finding birds, mice, and rats in the mash, but regulating the backwoods breweries was out of the question. Distillers used cheap sugar instead of corn to increase the yield. Often the concoction included embalming fluid as an ingredient, but people continued to enjoy the drink even though they were aware they might die as a result of the ingredients.

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Moonlight, Liquor and Rum (continued)

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Who were they?

Ordinary fathers with ordinary families living in the backwoods of America became the nation's distillers of moonshine; coastal living fostered rum running; and, hauling illegal liquor prospered over country back roads. These entrepreneurs were all seeking the means to feed, clothe and educate their offspring. Those involved in some facet of illegal distilling are ancestors of people living today across the country. The stories they tell are fascinating.

Moonshiners

The widespread popularity of moonshine cooked in the hills of Appalachia became the part-time occupation of the favorite comic strip character, Snuffy Smith, hillbilly extraordinaire. Snuffy, the short, fat shotgun carrying stereotypical hillbilly was constantly in trouble with the sheriff. This lazy loafer lived in a tumbled down shack. He had few activities. Making moonshine seemed his favorite activity. Snuffy's characteristics of those living in the hills might have had a thread of truth, although greatly exaggerated and most likely fabricated⁵. But not all moonshiners lived in the mountains. Some were upright citizens who happened to own wooded creek property in Texas.

A couple of uncles operated stills in the bottomlands of East Fork in Collin County, Texas. His son says that two of the decaying copper pots still sit along the creek bottom hidden for over 50 years by wild berry bushes. The cooking mash was strong, but the sheriff ignored the rule breakers. The so-called sweet aroma of mash cooking over a wood stove permeating the countryside makes me rethink my tea-totaling Daddy's explanation, "smells like someone is making syrup" he said with a twinkle in his eyes. Yeah! Right. But, the idea of stills operating in this area so close to where I live makes the romantic in me smile.

Rumrunners

Ordinary boat owners and fishermen living on the eastern seaboard and the Gulf of Mexico became rumrunners. In their fast boats they brought in enough liquor from Canada and the Caribbean to supply the country. Major companies and family operated boat building operations began building fast boats to carry rum.

One such ancestor had a large family on the coast of Florida. He often closed down his business for four days at a time. He could make a year's salary as a rumrunner in the Gulf of Mexico and Caribbean.

Sometimes when the Coast Guard gave chase the rumrunners dripped oil onto the hot exhaust system to create a smoke screen so they could make a quick and invisible getaway. When the Coast Guard pinned them down, the rumrunners had to seek the shelter of an island in international waters. Sometimes they waited days until it was safe to return home to their families. In fact, he missed the birth of his son because the Coast Guard had him pinned him down out in the Caribbean.

As a former Coast Guard radioman during World War I, he took on the same job with the rumrunners. He laughed when he said the radiomen sent false distress signals to misdirect the Coast Guard from their location. The owners outfitted the boats with high-tech radios that used inscription codes for transmitting secret messages to fellow rumrunners so everyone knew where the other was in case of storms or fog. This business had to have a radioman, so he always had a job 'at sea' when he wanted it. By the way, they never caught him.

When the international coastline expanded from three miles to 12, they had to have bigger, stronger and faster boats. Major companies and family operated boat building operations sprang up to meet the demand.

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Moonlight, Liquor and Rum (continued)

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An indirect ancestor worked at a shipyard that built fast boats for the Coast Guard on one end and equally fast or faster boats for the rumrunners on the other end. They called these 35-40 foot sea skiffs two-hour boats, meaning they traveled two hours out to international waters and two hours back carrying 400 cases of liquor. The flat bottoms kept them from tipping over when the boats plowed onto shore.

They had to have faster boats when the line changed from three-miles to twelve-miles, so they installed liberty airplane engines. They needed even faster boats when the Coast Guard began overtaking them. Every time one made a faster boat, so did the other. To meet the need, the rumrunners installed high-powered ambulance engines for the cat and mouse games played with the coast guard. These 200 horsepower engines exceeded the slower Coast Guard boats—for a while anyway.

Still another relative lived on Long Island, New York. That area was a hotbed of illegal transportation of liquor because of its proximity to Canada. His stories tell of groups of men on the rumrunners' payroll permanently employed to unload liquor by moonlight. Another story tells of torpedoes shot from boats at sea onto Long Island. The shore employees quickly opened the torpedoes and removed the bottles of liquor from protective covers. They loaded the liquor onto trucks to distribute it to points across the United States.

Speakeasies

Prohibition sent many people into the speakeasies. These might have been masquerading as a restaurant. After entering the restaurant, a password was necessary to get into where they served alcohol. One free spirit tells of getting into speakeasies by using a password. The secret word into several places was the same phrase, "John sent me."

Speakeasies got the name because of the hush-hush voices when speaking to the bartenders. Sometimes the voices were so quiet that bartenders could not hear their order for all the clatter, music, and laughter.

On the east coast many restaurants owners positioned on the shore outfitted the building with underground passages enabling boats to come from the sea right into a secret area underneath. There they unloaded the booze in huge, secret storage rooms. These businesses often had a trap door in the floor, but some had trap doors on the counter. The latter had a matt over it. It was convenient for the bartender to move the matt, open the door and remove the booze placed there earlier. In case of raids, another shelf pivoted backwards to drop booze into a hidden area below so the law would not find it. The bottles broke of course, but cleanup was less painful than jail.

Bootleggers and haulers

This group of lawbreakers has been highly romanticized in movies⁶ and in television series⁷. It is doubtful these were handsome hunks with hot women by their side [to use the vernacular] for this was a dangerous and risky business.

Haulers were men with fast cars and knowledge of auto mechanics who became bootleg haulers. They drove as fast as the car would go over the unimproved back roads of America, sometimes under terrible weather conditions. Sometimes the law was right behind them in hot pursuit. These were dangerous conditions. They literally risked their lives to speed over the roads to deliver their goods.

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Moonlight, Liquor and Rum (continued)

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There were several bootleggers in Collin County. Everyone knew these men, but locals never mentioned their extra-curricular activities in polite conversation. They sped over Highway 5 to and from the wet state of Oklahoma⁸. Oklahoma was always more open about most things than was Texas⁹.

There was one family in Plano who for years held a party every weekend. The laughter, loud voices and music drew attention, but the sheriff never raided the house or arrested anyone for 'selling' liquor to the guests.

Conclusion

Selling and running is over romanticized. It was a dangerous business with the prospect of heavy fines and jail time if discovered. The money received in the business did help the families financially during the depression and war-time. They did what they felt they had to do.

To call them criminals would be to call our founding forefathers crooks. Most were ordinary people trying to support their families. The suggestion that rumrunners, bootleggers and moonshiners are the foundation of America does have some credibility.

Under the glow of moonlight men cooked and distributed illegal spirits. Whether you like it or not, America is a nation built on rumrunners, bootleggers and moonshiners. The evidence of its success is apparent by the educated and prosperous dynasties financed by alcohol sales.

End Notes

- 1.NASCAR's first contestants raced souped-up cars used to haul liquor. These cars continued to race from at least the 1940s into the 1950s.
- 2.These were the fastest cars at the time. The drivers often entered the races immediately after finishing a liquor run. Throughout the states, drivers collected about \$400 a night for the 120 gallons or so hidden inside and underneath the cars. Favorite hiding places were spare inner tubes, fake batteries, and caskets.
- 3.The national average tax rate on beer in 2007 is 25.7 cents per gallon. The national average tax rates for wine and spirituous liquor are 79.7 cents and \$4.03, respectively.
- 4.McCoy worked of the East Coast traveling from the Gulf to Canada. He anchored offshore in international waters to sell the liquor and then ran to restock in Canada or the Caribbean. His infamous route became known as Rum Row. His sales flooded America with liquor.
- 5.Appalachian stereotypes are hurtful regional humor created by those living outside the region, usually in poor taste, always judgmental, and without accurately portraying those living in that area of the country.
- 6.*Thunder Road*, Robert Mitchum, 1958.
- 7.*Beverly Hillbillies* and *The Dukes of Hazzard*.
- 8.The brick road from Sherman to Waco was Highway 75 before Central Expressway opened in about 1957. This was the fastest way to and from the Oklahoma border from the middle of Collin County. After Central opened it took the name Highway 75 and the old road became Highway 5. From East Collin County the bootleg road was Highway 78. It was Preston Road on the west.
- 9.Oklahoma did not have the three-day waiting period for the Wassermann test results before a couple could get married as did Texas. Many Texans and Collin County residents married in Oklahoma. The Wasserman test, named after the German bacteriologist August Wassermann and used since 1906, diagnoses the presence of venereal disease.