

Latham  
Family

## OCCGS REFERENCE ONLY Bible Records of the Latham Family of Illinois

From the Willard Library Family Files  
Courtesy of Kay Lant

### Births:

Dora May Latham born December 13, 1880  
Samuel Garfield Latham and Edward Blaine Latham born January 9, 1885  
Ruby May Manker born May 9, 1894 [NOTE: this entry is crossed out]  
Ralph G. Latham, son of Sam G. and Bertha L., Latham born May 16, 1904  
Ruby Blanche Manker born May 9, 1894  
Ralph Garfield Latham, born May 16, 1904  
Edward Wayne, son of Ed and Grace Latham, was born April 13, 1907  
Lloyd Miller Latham son of Ed B. Latham was born Aug 3<sup>rd</sup>



### Marriages

Dr. S C Latham Sen. Born Sept 21, 1833  
married to Augusta J. Cash Jan 21, 1855  
Parthena Tarpley August 27, 1857  
Malinda Hammond December 29, 1864  
Mrs. Amanda Thomas September 18, 1873  
Edward B. Latham was married to Grace I. Odom (nee Barnes) November 2, 1903  
Samuel G Latham was married to Bertha L. Asman August 10, 1903  
Edw. Latham was married to Lula Fay Wilson November 9, 1920

### Deaths

Augusta J Latham, wife of S.C. Latham, April 2, 1856  
Parthena Latham, September 3, 1864  
Malinda Latham, February 12, 1873  
Gilbert B. Latham, October 19, 1888  
John W. Latham, September 7, 1864  
C C Latham, August 30, 1872  
Ella V. Thomas, November 7, 1873  
Samuel C. Latham, Jr., January 24, 1875  
Claud E. Latham, November 20, 1874  
May Latham, 1883  
Ella Blanch Latham Manker died September 4, 1902  
Dr. S.C. Latham died January 28, 1906  
Edward Wayne Latham, son of Edward and Grace Latham died August 8, 1907, age 3 months and 25 days  
Lloyd Miller Latham, son of Ed and Grace Latham, died October 14, 1908  
L D Latham died December 11, 1937

own cars and wanted to be hip so they would hog up their bent eight chariot into a hottie so they could goose it and agitate the gravel to impress the chicks. If the road was paved then you could lay a patch. Your mirror warmer (scarf) from your paper shaker (cheerleading girlfriend) let the other babes know you were signed.

In the 60s there was always a kid in class who was a kiss up. If someone told you something and you responded ... "tears me up" then you couldn't care less. However if you responded ... "that really tears me up" then that really did tear you up. We used a church key on cans of soft drink and beer until the pop tops started coming out and then we invented new games when they did. Called pop em, you would open the bottom of a pop top can the normal way since they were still steel cans, and hand it to the to be popped person. As the person took a drink you would reach up and pop the pull tab which would be positioned at the now top of the bottom. The can couldn't be set down and the drinker had to chug what ever was in the can or get wet.

While we were still using the 60s language we would now dig out instead of agitate the gravel. In the early part of the decade you would jack up your ride so the front of the car was higher than the rear. Later it was found that raking the car i.e., raising the rear end would give more traction for dragging. If you were driving a four barrel pot with two pipes you could probably shut down about anyone who might come calling. If you were on the street and not on the strip about to drag then be on the lookout for the heat. The Man didn't care too much for street racing. However you could always cut out of the party early and cruise with your steady. The cruise was made easier if you had a suicide knob on the steering wheel as you need one arm around your babe. Just make sure you get your girl home on time so big daddy doesn't go all ape.

The late 1960s and early 70s brought on the hippie movement and the dictionary grew thicker yet. Beginning a sentence with the word like actually began in the 70s so my grand kids aren't doing anything new that they might think they are. Your new band might be looking for a gig as they can play some cool-a-roonie music. This time if you're smokin' your tires you need to watch out for smoky or the bear, you dig? Well 10-4 good buddy now don't Bogart and don't have a cow. Disco came along and we got funky. Belly warmers (wide ties) with fist size knots were in style with the bells. On the dance floor you could, boogie on down, get on the groove or jive. If you had moolah and were off the hook, the hot pants were everywhere you could disco all night.

The end of the 70s is about as thick as my dictionary got. I've kind of lost track over the past few years of adding to my vocabulary the new words popping up but I've been subjected to them through my grand kids and the younger folks I'm meeting in the stores. I probably don't think any different about the now new way of talking than my parents did about the way I talked that was different than them. Now it seems to be that the words "like" and "you know" and "ok" are very popular and often used several times in a single sentence. I sure hope those who might be reading writings from my time three or four hundred years down the road don't have the problem I have had reading those old document copies from my ancestor's times. No, they shouldn't have any trouble. After all it's perfectly clear.

"Hey daddy-o, you going to the gig?"

"Ah, man, I want to but ain't got bread."

"No problem man, I'll bust you my roll. Now fix that jelly roll or turn a duck butt, pull on some cool vines and don't forget to put that brick on your hip. Slip on those savage shades and warm up your wheels. That chariot's gonna lay rubber all over this-Ville until the heat slams you with a slip and you gotta park your deuce for good."

"Yeah man, coolsville, like I can do that you know. Hey, you want dibs on shotgun?"

"Neat daddy-o, the way you got the ride jacked. This is gonna kill those Ivy-Leaguers down in nerdsville. Hey get rid of the mirror warmer or we ain't gonna get any bites tonight."

"Live long and prosper man."

"Good night John Boy."

## Obituary of Ella Blanche Latham

From the Willard Library Family Files

Courtesy of Kay Lant

Enfield, Ills. Sept 1902

Ella Blanche Latham, daughter of Dr. S. C. Latham of this place, was born August 22<sup>nd</sup>. Died in the Missouri Baptist Sanitarium at St. Louis MO with Peritonitis and secession, where she had been taken to have an operation performed Sept 4<sup>th</sup> 1902. Being 3 years and 12 days old. Married to Charles V. Manker Feb 15<sup>th</sup> 1893. Joined M. E. Church at Ills; and was received in full membership May 31<sup>st</sup> 1891. Moved her membership to Ridgway Ills 1894, where membership remains having never removed it. She was organist in M. E. Church at Enfield and Ridgway Ills, for a number of years, was President of the Orth League at Ridgway for some time. She was conscious [sic] until the last and amid loved & friends. She gave evidence of a professed faith in Christ and said I am all right. She is a father, mother, two half sisters, one half brother Dr L D Latham of Rinard Ills; one little 3 years old and two own brothers. She was buried at the Enfield Cemetery Friday Sept 5<sup>th</sup> at 6 o'clock. She was a woman of a loving and kind disposition and to know her was to her.

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## Qualls Family Information

From the Willard Library Family Files

Courtesy of Kay Lant

A M Qualls of White Co., Illinois was joined in holy matrimony to Miss R A M Latham of Gallatin Co., Illinois on the 15<sup>th</sup> day of Sep A.D., 1880 at Enfield, White Co. Ills. By Reis Bascome

A M Qualls was born in White Co., Illinois on the 30<sup>th</sup> day of June A.D. 1864.

R A M Latham, his wife, was born in Gallatin Co., Illinois on the 13<sup>th</sup> day of Dec A.D. 1868.

### Their children:

mond L. Qualls was born Aug 29, 1887, died Sept 17, 1888 age 1 yr 19 days  
ville Qualls was born April 2<sup>nd</sup> 1890

e M Qualls was born July 14, 1892

ert H Qualls was born Jan 8, 1896, died Jan 24, 1895 age 16 days

Qualls was born Sept 28, 1898, died Nov 12, 1898 age 1 mo 15 days

rt Eugenie Qualls was born Aug 2, 1907

[ED: Looks like a Bible Page]

**OCCGS REFERENCE ONLY****Vanderburgh County Indiana and the German Reformed Church**

by Karin Marie Kirsch

It is not always easy to identify the churches that our ancestors attended. The same words and names are used with very different meanings in different traditions, and this identification is more complicated when coupled with the mergers and splits that took place in individual congregations and/or groups of congregations.

The German speaking Protestants who settled in the original thirteen colonies came from two Protestant traditions that were "legal" in Germany after 1648. The Lutherans [followers of Luther] and the Reformed [followers of Calvin and Zwingli, who used the Heidelberg Catechism as their statement of faith] were often too few to build their own churches. It was common to have congregations that were called "Lutheran and Reformed"; that could mean that there were two congregations sharing one building, or that one pastor served the members who came from two different traditions.

Members of the German Reformed Church who took part in the westward migration to Ohio, Kentucky, Indiana and Illinois encouraged their church to send pastors and missionaries to the Midwest. The large numbers of new German immigrants who settled in the Midwest after 1820 also encouraged the German Reformed Church to send them pastors. You may need to know this specialized vocabulary when researching this church: the German Reformed Church often used the terms *classis* [regional organization] and *coetus* [synod]. Their records were kept in both German and English.

L.C. Rudolph's *Hoosier Faiths: A History of Indiana's Churches and Religious Groups* does a good job of introducing many of the early religious groups that were part of Indiana's history. This is certainly a book you want to look at if you are not really familiar with the churches that your ancestors belonged to. But his coverage of the German Reformed Church mostly ignores Vanderburgh County, Indiana. If you check the index of ministers and churches on the Willard Library web page there are at least 13 pastors and three churches listed that are connected to the German Reformed Church in Evansville between 1863 and 1902. Unfortunately Willard does not have a copy of the church record books from these congregations, but I will outline what I have been able to find out.

In 1836 the Ohio Synod [also known as the Western Synod] of the German Reformed Church sent Pastor Henry Kroh [1799-1869] to Wabash County, Illinois as a missionary pastor. Pastor Kroh was born in Berks County, Pennsylvania, and was fluent in both German and English. He had already traveled through the Midwest on two exploratory trips, where he sought out German speaking settlements and churches that were in need of pastors.

Pastor Kroh, his wife, and six small children made the trip to Wabash County, Illinois by stagecoach and boat. He worked with German speaking congregations in Wabash and Union counties in Illinois, and also came to Evansville, Indiana about 1838. The church histories in Wabash County, Illinois refer to him as Pastor Kroh, or Pastor Groh and even Pastor Crowe. He apparently served several of the early congregations in Vanderburgh County, Indiana, and at least one of these congregations registered as a combined Evangelical [Lutheran] and Reformed congregation. [St. Paul's United Church of Christ congregation on Big Cynthiana Road.]