The LSU Rural Life Museum will explore the meaning of vernacular architecture, how did it evolve, and why does it still exist today.

$40.00 per person
A Country Lunch and Speaker’s Reception included

Speakers:

**Henry H. Glassie III** is a folklorist and emeritus College Professor of Folklore at Indiana University Bloomington.

“Vernacular Architecture: Source for a More Democratic History”
Close fieldwork on vernacular buildings in different locations leads to large, international patterns of stability and change. The patterns expand and contract conventional understanding of historical development.

**Dr Florian Nepravishta**, Professor and Director of the Department of Architecture at Polytechnic University of Tirana, Tirana, Albania

“Vernacular Architecture in Albania”

**John Stubbs**
Director of Preservation Studies, Christovich Senior Professor of Practice - Preservation Studies Tulane School of Architecture

“Preserving New Orleans Architecture” Survivals from across time of the built environment of New Orleans offer a wealth of examples of urban vernacular building forms. The Creole Cottage and Shotgun House forms are two especially enduring types due to their efficiency and versatility for being expanded. A discussion of these typologies in the context of other residential developments will be offered in this talk in the light and the City’s long experience in conserving the distinct urban cultural landscape.

**Jay Edwards**, PhD LSU Department of Geography and Anthropology, retired

“Vernacular Architecture in Louisiana-An Atlantic World Success Story”
The Kiddie Koop

By Katherine Fresina

Working in collections at the LSU Rural Life Museum is always a fascinating way to learn about new tools and artifacts. One such artifact was received rather recently. I was surprised to learn that this box, with a painted wooden frame, screen sides, and doors that latch at the top and the side, is called a Kiddie Koop.

Kiddie Koops gained popularity in the 1920s serving as both crib and playpen. The convertible ability of the pen was a convenient feature. The legs of the crib would be lowered and the top removed to allow for conversion from bassinet or crib to playpen. Additionally, the koop was collapsible providing easy transportation. The screen sides provided protection from mosquitos and other insects making it ideal for use in or outdoors. The koops frequently had wheels, providing better mobility for transporting the crib around the house.

An example of a Kiddie Koop is currently on display in the exhibit barn at the LSU Rural Life Museum. This koop was donated by Shivaun T. Davis and was used by her mother Patricia Martinez.

Mystic Krewe of Comos organized a new kind of parade. The floats and ornate costumes dazzled the crowds proving the parade could be both safe and festive.

After the Civil War, more Krewes joined the New Orleans Mardi Gras. These organizations ushered in new customs and traditions. Customs like Mardi Gras’ official colors of purple, green and gold, the official anthem, “If I Ever Cease to Love You,” and the official King of Mardi Gras, “Rex.”

The traditional Mardi Gras King Cake is the food most associated with Mardi Gras. King Cake is a brioche bread stuffed with some kind of filling then topped with sprinkles of purple, gold, and green. It started in the mid-18th century as a cake made to celebrate the Feast of the Epiphany, the twelfth night after Christmas Day celebrating the coming of the Three Magi. The plastic baby inside the cake represents the baby Jesus, and is usually added after the cake is baked. Traditionally, the person who gets the baby in their piece of cake is supposed to throw the next party. The largest King Cake on record was baked in 1998 in Baton Rouge, Louisiana and weighed 350 pounds.

For the days leading up to Ash Wednesday, Krewes now crowd the narrow streets of New Orleans’ French Quarter. In the mid-1960s, super Krewes immersed and featured elaborate floats and celebrity guests of honor, which brought tourists to the Mardi Gras celebration. Today, Mardi Gras is a multi-billion dollar party.

To-day, people worldwide travel to Southeast Louisiana every year to celebrate Mardi Gras where partiers are encouraged to let loose. No other holiday boasts more lively music, bead throwing, mask wearing, eating, drinking or parading.

In Medieval times, the holiday known as Carnival was a celebration of merriment that preceded Lent, the 40-day period of fast for Christians from Ash Wednesday until Easter Sunday. Meat could not be consumed during Lent. Therefore, the day before Ash Wednesday, European Christians would eat all the meat, cheese, milk and eggs in their homes. In France, this was called Mardi Gras, or “Fat Tuesday.” By the 16th century, Mardi Gras was an official holiday in Europe, but it was not yet the Mardi Gras we recognize today.

The French and French Canadians who settled in Louisiana in the 17th century brought Mardi Gras with them. These settlers celebrated Mardi Gras with masked balls. However, when Spain took political control of the Louisiana territory, masked balls were outlawed as suspicious behavior. In the 1820s, Louisiana was by then a part of the United States and New Orleans was a U.S. city. So, the ban on masks was lifted.

In 1837, the party got a little wilder with the first parade. Over the next several years, the annual parade became marred by violent outbursts, and city leaders considered banning the custom. Then in 1857, the Mystic Krewe of Comos organized a new kind of parade. The floats and ornate costumes dazzled the crowds proving the parade could be both safe and festive.

After the Civil War, more Krewes joined the New Orleans Mardi Gras. These organizations ushered in new customs and traditions. Customs like Mardi Gras’ official colors of purple, green and gold, the official anthem, “If I Ever Cease to Love You,” and the official King of Mardi Gras, “Rex.”

The traditional Mardi Gras King Cake is the food most associated with Mardi Gras. King Cake is a brioche bread stuffed with some kind of filling then topped with sprinkles of purple, gold, and green. It started in the mid-18th century as a cake made to celebrate the Feast of the Epiphany, the twelfth night after Christmas Day celebrating the coming of the Three Magi. The plastic baby inside the cake represents the baby Jesus, and is usually added after the cake is baked. Traditionally, the person who gets the baby in their piece of cake is supposed to throw the next party. The largest King Cake on record was baked in 1998 in Baton Rouge, Louisiana and weighed 350 pounds.

For the days leading up to Ash Wednesday, Krewes now crowd the narrow streets of New Orleans’ French Quarter. In the mid-1960s, super Krewes immersed and featured elaborate floats and celebrity guests of honor, which brought tourists to the Mardi Gras celebration. Today, Mardi Gras is a multi-billion dollar party.

Throw Me Something Mister!

By Carrie Couvillon

Today, people worldwide travel to Southeast Louisiana every year to celebrate Mardi Gras where partiers are encouraged to let loose. No other holiday boasts more lively music, bead throwing, mask wearing, eating, drinking or parading.

In Medieval times, the holiday known as Carnival was a celebration of merriment that preceded Lent, the 40-day period of fast for Christians from Ash Wednesday until Easter Sunday. Meat could not be consumed during Lent. Therefore, the day before Ash Wednesday, European Christians would eat all the meat, cheese, milk and eggs in their homes. In France, this was called Mardi Gras, or “Fat Tuesday.” By the 16th century, Mardi Gras was an official holiday in Europe, but it was not yet the Mardi Gras we recognize today.

The French and French Canadians who settled in Louisiana in the 17th century brought Mardi Gras with them. These settlers celebrated Mardi Gras with masked balls. However, when Spain took political control of the Louisiana territory, masked balls were outlawed as suspicious behavior. In the 1820s, Louisiana was by then a part of the United States and New Orleans was a U.S. city. So, the ban on masks was lifted.

In 1837, the party got a little wilder with the first parade. Over the next several years, the annual parade became marred by violent outbursts, and city leaders considered banning the custom. Then in 1857, the Mystic Krewe of Comos organized a new kind of parade. The floats and ornate costumes dazzled the crowds proving the parade could be both safe and festive.

After the Civil War, more Krewes joined the New Orleans Mardi Gras. These organizations ushered in new customs and traditions. Customs like Mardi Gras’ official colors of purple, green and gold, the official anthem, “If I Ever Cease to Love You,” and the official King of Mardi Gras, “Rex.”

The traditional Mardi Gras King Cake is the food most associated with Mardi Gras. King Cake is a brioche bread stuffed with some kind of filling then topped with sprinkles of purple, gold, and green. It started in the mid-18th century as a cake made to celebrate the Feast of the Epiphany, the twelfth night after Christmas Day celebrating the coming of the Three Magi. The plastic baby inside the cake represents the baby Jesus, and is usually added after the cake is baked. Traditionally, the person who gets the baby in their piece of cake is supposed to throw the next party. The largest King Cake on record was baked in 1998 in Baton Rouge, Louisiana and weighed 350 pounds.

For the days leading up to Ash Wednesday, Krewes now crowd the narrow streets of New Orleans’ French Quarter. In the mid-1960s, super Krewes immersed and featured elaborate floats and celebrity guests of honor, which brought tourists to the Mardi Gras celebration. Today, Mardi Gras is a multi-billion dollar party.

The Kiddie Koop

By Katherine Fresina

Working in collections at the LSU Rural Life Museum is always a fascinating way to learn about new tools and artifacts. One such artifact was received rather recently. I was surprised to learn that this box, with a painted wooden frame, screen sides, and doors that latch at the top and the side, is called a Kiddie Koop.

Kiddie Koops gained popularity in the 1920s serving as both crib and playpen. The convertible ability of the pen was a convenient feature. The legs of the crib would be lowered and the top removed to allow for conversion from bassinet or crib to playpen. Additionally, the koop was collapsible providing easy transportation. The screen sides provided protection from mosquitos and other insects making it ideal for use in or outdoors. The koops frequently had wheels, providing better mobility for transporting the crib around the house.

An example of a Kiddie Koop is currently on display in the exhibit barn at the LSU Rural Life Museum. This koop was donated by Shivaun T. Davis and was used by her mother Patricia Martinez.
Looking for answers to today’s history questions has never been easier as you have a plethora of options with just an iPhone or computer. No more searching for articles in various encyclopedias or wrangling with the vertical files of newspapers or magazines in the far reaches of the library. One just has to “google” it!

Lovers of history have had unexpected luck with a “maps search.” Just recently someone was questioning when and how Plank Road got its name. Online there are maps of 1863 Baton Rouge that clearly show Clinton Road (Plank) breaking off Bayou Sara/Port Hudson Road (La 19) near downtown Baton Rouge. Numerous maps of Louisiana starting in 1743 can be found by searching for Historic Maps of La. More recent maps from 1930 to present are found at LADOTD site of the Historic Highway Maps. Older more exotic maps like one of Fort Belize in 1812 can be found at the Library of Congress website - just type Louisiana Maps in the Search Bar. Actually, one can even view roads and structures anywhere in the US with modern Google Maps in its aerial vegetation mode. However, it does take a certain skill to recognize buildings and delineate natural features such as rivers and rock formations from above.

There are also numerous places to view old images of various local places and people. YouTube, Facebook and websites are the perfect medium to show a variety of photos including an early photo of Plank Road with thick wooden planks. Some popular area ones are: Old Images of Baton Rouge, Opelousas Tales, Bayou History Center, and Traces of Texas. Just recently, on Old Images of Baton Rouge was a detailed discussion of the area around the intersection of Florida Boulevard and Airline Highway before Cortana Mall existed. Several pictures of old homes, restaurants, businesses including Fun Fair Park, and the circle itself were featured and fondly remembered.

If you have an East Baton Rouge Parish library card, you can have access to their Digital Library, which has past issues of The Advocate and Times-Picayune. You can browse through their material from wherever you have Wi-Fi. Just go to the Library website, click on the Digital Library tab, click on Subject, and then find the specific item you want.

On these cold wet winter nights, a compelling internet search is a good alternative to the traditional evening hobbies. Just beware. Unfortunately, the internet can have a crazy side. Some sites lack verification. Anyone anywhere can post very official looking information and there is little oversight. Almost akin to long ago “Treasure Maps” that would surface mysteriously. We wish you happy hunting for your own fun adventure.

---

**King Cake**

Recipe from “Best of the Best from the Deep South Cookbook"

Makes 2 (9”x12”) cakes. Preparation time: 5 ½ hours. Freezes well.

**Cake:**

| 1 stick plus 1 Tbs. butter, divided | 2 packages dry yeast | 2 Tbs. grated orange rind |
| 2/3 C. 99% fat-free skim evaporated milk | 1/3 C. warm water | 6 C. flour |
| ½ C. sugar, divided | 4 eggs |
| 2 tsp salt | 1 Tbs. grated lemon rind |

In a saucepan, melt 1 stick butter, milk, 1/3 C sugar, and salt. Cool to lukewarm. In a large mixing bowl, combine 2 Tbs. sugar, yeast, and water. Let stand until foaming, about 5-10 minutes. Beat eggs into yeast, then add milk mixture and rinds. Stir in flour, ½ cup at time, reserving 1 C. to flour kneading surface. Knead dough until smooth, about 5-10 minutes. Place in large mixing bowl greased with 1 Tbs. butter, turning dough once to grease top; cover and let rise in a warm place until doubled, about 1 ½ - 2 hrs.

**Filling:**

| ½ C. dark brown sugar, packed | 1 stick butter, melted, divided |
| ¾ C. granulated sugar |
| 1 Tbs. cinnamon |

Mix sugars and cinnamon. Set aside.

**Topping:**

| 1 C. sugar, colored (1/3 cup each of yellow, purple & green) | 2 (3/4”) plastic babies |
| 1 egg, beaten |

For topping, tint sugar by mixing food coloring until desired color is reached. For purple, use equal amounts of blue and red. A food processor aids in mixing, and keeps the sugar from being too moist. When dough has doubled, punch down and divide in half. On the floured surface, roll half into a 15”x30” rectangle. Brush with half of melted butter and cut into 3 lengthwise strips. Sprinkle half of sugar mixture on strips, leaving a 1” lengthwise strip free for sealing. Fold each strip lengthwise toward the center, sealing the seam. You will now have 3 (30”) strips with sugar mixture enclosed in each. Braid the 3 strips and make a circle by joining ends. Repeat with other half of dough. Place each cake on a 10”x15” baking sheet, cover with a damp cloth, and let rise until doubled, about 1 hr. Brush each with egg and sprinkle top with color sugars, alternating colors. Preheat oven to 350˚. Bake 20 minutes. Remove from pan immediately so sugar will not harden. While still warm, place 1 plastic baby in each from underneath.
The RLM docents were recently treated to a lovely field trip which included a tour of Catalpa Plantation near St. Francisville. The owner, Mary Thompson, lamented that she has never seen a photo or sketch of the original Catalpa home that burned in the 1880’s and later rebuilt in a more “modern” style. Catalpa can be readily identified by its unique life-sized cast iron greyhound dogs that flank the front entrance steps both before and after the fire.

Catalpa Plantation is one of numerous late Victorian cottages found across Louisiana, significant for the beautiful gardens that surround it. The oak trees lining the grounds were planted in 1814, and Catalpa’s oak alley is thought to be the only one in Louisiana which has an elliptical shape. Primarily a cotton plantation in the antebellum period, Catalpa’s grounds were devastated during the Civil War, and the plantation house burned. Mr. Fort, the owner, died during the Civil War. In 1885, his son, William J. Fort, rebuilt Catalpa and it is this house that still stands. Although it is often referred to as a “Victorian cottage,” the house is in fact quite large. It has a two room deep main block with a central hall and a large rear wing with a central hall of its own. Double doors separate the two central halls. The rooms are large, and finished with standard late-19th century details. Catalpa Plantation House is important for its false marbled mantels. During the late-19th century manufactured cast-iron and slate mantels were sometimes given a marble treatment. This work was done by hand, but at the factory rather than on-site. The mantels at Catalpa are important as examples of Victorian art because they show the Victorian fondness for elaborately contrived effects.

The slave cabin behind the Catalpa Plantation was built of pit-sawn timber. Originally the cottage had no gallery, but a new roof and a gallery were added around 1900. North-northeast of the house is a sizable pond that, according to Fort family history, dates from the antebellum period. The pond is one of the surviving elements of what was once an extensive landscaped garden. Catalpa’s alley is one of a limited number of plantation oak alleys which survive across the state. The exact date of the oak alley is uncertain, while family history indicates that it dates from the early 19th century, the scale of the trees indicates that the alley has stood for about 120 years.

The Catalpa Plantation opens daily from 1 p.m. to 4 p.m.

The Cottage Plantation
10528 Cottage Lane,
St. Francisville, LA 70775
What is Paquing? A Brief Overview of a South Louisiana Favorite

By Steve Ramke

What is paquing? Many who grew up in south Louisiana remember family Easter celebrations and fighting with eggs. How does someone fight with an egg? One contestant takes a hard-boiled egg and knocks it against the hard-boiled egg of an opponent to see which egg cracks first. The game is called pocking because sound of the eggs tapping against one another is described as sounding like a “pock.”

The origins, of what we know as pocking today, goes back to the Easter traditions of Old Europe. The Greeks had a game called tsougrisma, which translates to “clinking together” or “clashing” against another. Two players would use red dyed eggs in this version of the game, which pretty much had no set of rules. Interestingly enough, the egg in the days before Christianity was viewed as a symbol of rebirth. Once Christianity was established and expanded, especially in the Eastern Orthodox Church, the egg was seen as a symbol of Jesus Christ’s resurrection after being crucified. Other European nations developed their versions of the game of pocking with varying rules and customs associated with it. As settlers left Europe and came to America, they brought those customs of the Old World with them to their new homes in the New World in America.

So how does this tie into a tradition very much associated with a part of Louisiana that was predominately settled by settlers from France and the Cajuns, who were Canadian French settlers from Nova Scotia? A family tradition, passed on from generation to generation, on Pacques, French for Easter, became the Easter tradition it is today for many south Louisianans.

In 1956, the city of Marksville began an organized town contest. In 1970, the city of Cottonport followed their example. The two cities have very distinct rules for their respective contests and continue the tradition to this day. In 2011, the State Legislature proclaimed Avoyelles Parish as the “Egg-Knocking Capital of the World.”

You can participate in egg paquing during our Old Fashioned Easter Celebration at the LSU Rural Life Museum.

Come welcome in the spring season with the Rural Life Museum’s Old Fashioned Easter Celebration on Sunday, March 25. There will be many Easter events for the family to enjoy. This year we will be expanding the Easter Egg hunt from two to three hunts divided amongst the following age groups: 3 years old and under at the Overseers’ House and Kitchen, 4 and 5 year olds in the Gulf South section, and 6 years old and up at the Upland South section. The Easter Bunny will also be at the museum for kids to meet and have their picture taken. Learn about and participate in traditional Louisiana Easter activities such as egg dyeing, spoon races, egg paquing, and storytelling. Activities will run from 1:30 pm to 4:00 pm.

Sweetheart Deal!

Looking for the perfect gift for your Sweetheart this Valentine’s Day! Come visit us at the LSU Rural Life Museum’s Gift Shop now through February 14th. Use this coupon to get 10% off your purchase. This coupon is in addition to the regular discounts offered to Members, Friends and Docents. However, the below coupon must be presented to the cashier in order to receive this discount.

LSU Rural Life Museum Gift Shop
10% off Purchase
Expires 2/14/2018
(Offer only good for gift shop merchandise, excludes regular admission prices & tickets for special events.)
The Friends of the LSU Rural Life Museum invite you to experience the ambiance of the annual progressive dinner, An Evening at Windrush. Guests can recall the hospitality of the Burden Family, who often entertained friends with similar special dinners.

The event, known for its atmosphere in the setting of the Windrush Gardens and the LSU Rural Life Museum, will be held Friday, April 27, 2018.

Sponsors are invited to an early reception. The guests will enjoy cocktails and hors d’oeuvres served on the front lawn of Windrush House. Wagon rides will bring back nostalgia of times gone by.

The event is being catered by White Oak Plantation. Dinner will be inside the LSU Rural Life Museum Visitor Center. Guests can then enjoy desserts, along with coffee and cordials, in the midst the museum’s outdoor grounds.

Each year an “Honorary Overseer” is selected for recognition at “An Evening at Windrush”. We are pleased to announce that Bill and Ann Monroe have been selected as the 2018 Honorary Overseers. The Monroe’s have been tremendously involved with the Friends of the LSU Rural Life Museum. Ann was instrumental in forming the Friends of the LSU Rural Life Museum more than 20 years ago, assisting in fundraising efforts, planning various events, and serving for many years on the board. Bill currently serves on the Friends of the LSU Rural Life Museum board and is past board chairman. Bill has also offered in-kind expertise in civil engineering for several projects at the LSU Rural Life Museum. They attend many of the events hosted by the museum.

Sponsorships are available at $1,000 and $2,500 for the event. Invitations will be mailed in March. For more information, call the LSU Rural Life Museum at (225) 765-2437.

Honorary Overseers

2018 Bill and Ann Monroe
2017 Juliet and Tommy Youngblood and Will Mangham (posthumously)
2016 The Denis Murrell Family
2015 Wendel and Julie Foushee
2014 Donna Wright
2013 Leonard and Elaine Sullivan
2012 Helen Campbell
2011 Dr. Charles “Chuck” Wilson
2010 Dr. Laura Lindsay
2009 Kay and Trent James
2008 Sissy and John Bateman
2007 Sue and Bert Turner
2006 Nancy and Paul Murrill
2005 W.J. Brown
2004 Frances and John Monroe
2003 Joan Samuel
2002 John Barton, Sr.
2001 George Raby
2000 Chancellor Mark Emmert
1999 Provost Daniel Fogel
1998 Chancellor William Jenkins
There are no truer friends of the Rural Life Museum than Bill and Ann Monroe. They will be the Honorary Overseers for this year’s Evening at Windrush celebration on April 27. For over twenty years, they have served the museum in many ways as well as enjoying the events and programs offered at Rural Life.

Last year, Bill served as the Chair of the Friends of the LSU Rural Life Museum and represented the Friends on the museum Board of Trustees. This was his second time on the Friends board. During an earlier term, he served as the treasurer. Bill is CEO of Monroe & Corie, an engineering consulting firm in Baton Rouge. He has offered design and supervision services for several projects at Burden free of charge. The new bridge across Ward’s Creek and the museum’s sanitary sewer pump station and force main connection to the municipal sewer system are two examples. They were infrastructure improvements important to the Rural Life Museum. He has also provided consultation services in support of the planned new entrance road from Essen Lane to the Burden complex.

Ann was a founding member of the Friends of the LSU Rural Life Museum in 1997. Museum Director David Floyd had asked for a Friends organization to help with fund-raising and volunteer coordination. She served as secretary of the first board. Ann has helped as a volunteer with multiple events since that time including one, which Steele Burden was particularly fond of, the Baton Rouge Art League Show. The Art League holds its annual show and sale at the museum. She was co-chair of the Museum’s first A Rural Life Christmas event.

Ann’s favorite event to attend is An Evening at Windrush, which she describes as “an elegant garden party held in the beautiful Burden gardens.” She is also fond of the Afternoon Tea. This has become an annual event with her family and friends. She says it serves as an example of gracious and courteous living for mothers and daughters and grandmothers and granddaughters. She also mentioned the Baton Rouge Symphony performances at Rural Life and the Rural Life Symposium among her favorites.

Bill also enjoys the musical events like the symphony but also the folk band that plays at the Red Rooster Bash. He interacts with the band members and when they find out that his name is Bill Monroe, they sometimes jokingly introduce him as the famous Bill Monroe of Bluegrass music. Bill said he always comes home with something interesting from the auction, frequently a trip to some place in Louisiana of historic interest. He mentioned a dinner at David Floyd’s home near St. Francisville, with mint juleps and an entertaining conversation with David Norwood about the problem with feral hogs they are having. He remembers a trip to New Orleans for a meal at Galatoire’s and an overnight stay at the Windsor Court as well.

LSU alums, Bill and Ann Monroe married in 1968. They have been living in Baton Rouge ever since. They have two adult children: a son, Todd and a daughter, Kristen. Todd, an LSU Professor of Biological and Agricultural Engineering is married to Jessica Woodman Monroe, Director of Governmental Affairs for Johnson & Johnson. They have two children. Kristen is a Software Developer who is currently a full-time parent. She is married to Jim Balhoff, Senior Research Scientist at Renaissance Computing Institute at UNC-Chapel Hill. The Balhoffs live in Cary, North Carolina with their three children.

Ann ended our visit with a comment about the Burden property: “It is a very unique family gift that needs protecting forever.”
LSU RURAL LIFE MUSEUM EVENTS

For more information, please contact the LSU Rural Life Museum at (225) 765-2437.

Saturday, February 24th . . . . . An Old Fashioned Tea
Saturday, March 3rd . . . Ione E. Burden Symposium
Sunday, March 25th . . . . . An Old Fashioned Easter
Saturday, April 14th . . . Zapp's International Beerfest
Friday, April 27th . . . . . . . An Evening at Windrush
Saturday, May 12th . . . . . . . . Rural Life Pops

LSU Rural Life Museum Staff

David Floyd, Director
David Nicolosi, Registrar Conservator
Steve Ramke, Curator of Education
Elizabeth McInnis, Marketing Director
Molly Sanchez, Development Director
Carrie Couvillon, Information Specialist
Brittany Hanson / Katherine Fresina, Assistant Registrars
Cobey Hendry / Jean Becnel, Maintenance
Ken Owens, Horticulturist Assistant
Elaine Ellis, Docent Coordinator
Monique Mettrailler, Artisan
Frances and John Monroe, Editors

LSU Rural Life Museum

OPEN DAILY: 8:00 am until 5:00 pm
4560 Essen Lane
(Exit 160 off I-10 at Essen Lane), Baton Rouge, LA 70809
Mailing address: P.O. Box 80498
Baton Rouge, LA 70898
(225) 765-2437 • http://rurallife.lsu.edu

Whispers of the Past is printed quarterly by the “Friends of the LSU Rural Life Museum.”

Friends of the LSU Rural Life Museum
Mailing Address:
P.O. Box 14852, Baton Rouge, LA 70898

THE LSU RURAL LIFE MUSEUM IS NOW ON FACEBOOK AND TWITTER

Visit our pages for updates, news, events and contests!