



MARIE BETH JONES
BRAZOS TALES

Edwards unable to elude his past

Accompanied by his slave girl/mistress, Kitty Clover (dressed as a boy and known as Henry Clover), Monroe Edwards headed first for New Orleans then on to Natchez, Mississippi.

In the latter city, he told his mother a long, sad story about how he had been persecuted, picked upon and eventually robbed by trusted friends. It was a pack of lies, but he managed to be convincing.

After a short visit, Monroe and Kitty (still in her male slave disguise) moved to the North, where he contacted some of Ohio's best-known and most influential abolitionists.

Listening to their arguments, he slowly allowed himself to appear convinced of their way of thinking concerning the horrors of slavery, and as a so-called dedicated convert, announced he intended to free all 169 slaves he owned in Texas, as well as his personal servant "Henry" Clover.

To show his good faith, he had the necessary papers prepared, convincing his newfound abolitionist friends of the depth of his feelings. As a result, one of them was all too happy to cash Edwards' personal check in the amount of \$2,000. This action required a quick move to New York before the check could bounce. Again passing himself off as a Texas colonel with a brilliant war record, Edwards used his ability as a draughtsman in forgeries that financed the most luxurious passage to London.

Prior to his voyage, he had written letters of inquiry on a host of different subjects to several dignitaries and politicians. The replies would allow him to utilize the signatures of such well-known persons as Daniel Webster, Martin Van Buren, John Forsythe and others to prepare glowing introductions of "Colonel" Monroe Edwards to high-ranking British officials.

His aim was twofold: bringing himself respect and prestige in England, and fattening his always hungry purse. Armed with overweening self-confidence, he chose the highest Texas officials as his correspondents, and history does not

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JEFFREY GOVIN/The Facts

Tools used by members of the Karankawa tribe are on display at the Lake Jackson Historical Museum.

Native history

Exhibit detailing life of local tribe opens at Lake Jackson museum

By **DAKOTA PERRY**

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LAKE JACKSON

The story of the Karankawa is an important part of local history, and the Lake Jackson Historical Museum wanted to ensure it shared it in the best way possible.

The museum last month finished construction of a new exhibit featuring artifacts linked to the Native American tribe that lived in what now is Brazoria County. It includes dozens of artifacts donated by the Heritage Society organization in Houston last spring after that nonprofit chose to discontinue its display.

David Thomas, the executive director for the Lake Jackson museum, oversaw creation of the exhibit.

"We had cases custom-built, Plexiglas custom-built for this one piece so you can see how it would have been utilized by the native people," Thomas said. "It could have been used as a saddlebag or thrown it over the shoulder. It has a slit in the top and you would stuff your things in it and they would be safe; nothing would fall out."

The saddlebag was carbon-dated from the late 19th century and was made from animal hyde, dyed cloth and beads, he said.

"This saddlebag could easily be carried over the shoulder as well as being thrown across the back of a horse," its information placard reads. "Unlike Western saddlebags, also known as panniers, this Native American version does not have flap enclosures. Instead, it is accessed by a narrow-slit opening in the center of the bag. When doubled over, across the back of a horse, the share



JEFFREY GOVIN/The Facts

Projectile points made of stone linked to the Karankawa tribe are displayed at the Lake Jackson Historical Museum.



JEFFREY GOVIN/The Facts

The Lake Jackson Historical Museum recently opened its new exhibit of artifacts and information about the Karankawa tribe.

VISITING HOURS

The Lake Jackson Historical Museum, 249 Circle Way, is open 10 a.m. to 4 p.m. Tuesday through Saturday. Admission is free.

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GIN CRAWFORD
CONVERSATIONS WITH GIN

Men's illness always worse

I did go to the American Legion Hall for a fun-filled night New Year's Eve. The place was packed and we all had a good time. I stayed way past my bed time to ring in the new year with a bunch of nice folks.

So far this has been a good year, and here we are almost a week into January. The downer for me is a birthday coming up. Don't get me wrong; any day you turn up on this side of the grass is a good one. But, I can still not be thrilled with how fast those blasted birthdays keep popping up.

I am still taking my cocktail for COVID prevention and hope you are too. I haven't missed a day, and so far so good. My cousin Bill is down with it right now, or he is getting over it. I don't think it hit him really hard, but then that's my version. He might not agree with me. But ladies, we know how these men are, don't we?

I remember way back when I would get sick with a bad cold or the flu, Henry would get it and he was twice as sick as I ever thought about being. At one point in my life when he was sick, I put a bell by his bedside. (Let me interject this thought right quick before I lose my focus. When I did that I have an excuse for it ... I was struck "STUPID.") It took about two rings of that bell within a matter of minutes in between rings before it got removed. I moved it far, far away.

■ ■ ■

I absolutely love this note and recipe from Katie, and hope you do to, and get some good ideas from it. If she doesn't get grandmother of the century, I don't what will have kept her from it. She has more patience than I ever thought about having.

I would take my grandkids to the grocery store with me after they got to be around 9 or 10 and give them a list of things we needed to make after we got home. They were picky eaters and I caved and let them be — they are grandkids, that's what you do. Anyway, we would meet at a designated place after their list was complete and head home to make it.

Now, I have to say, that wasn't very often

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SUSAN HEATH/Contributed photo

A tiny nano tag is attached to birds that emits a signal that can be picked up by antennas, allowing the birds' migratory paths to be tracked.

Technology easily tracks migrating birds

For decades, bird biologists have been trying to track the movements of birds in numerous ways. Finding bird migration paths, breeding grounds or wintering grounds was not always an easy task. Today we still don't know where some birds go.

Banding birds with fine metal bands on their leg with an individual number was one way to keep track of them. But that required someone else to re-catch that bird somewhere. Monitoring sites suspected of being a winter habitat was labor intensive and expensive and could take years.

Along came modern tracking technology, and before long it was adapted for wildlife tracking.



MARTIN HAGNE
NATURE NOTES

Bears and wolves were fitted with GPS location trackers, and similar devices were used for other animals. Whales and sharks were tagged with little sensors, and sea turtles had GPS trackers glued to their shells.

Eventually, technology produced smaller and smaller devices that could be fitted on large birds. Eagles and hawks were tracked for up to two seasons,

showing their long, often meandering, flights in migration. But until more recent years, it was not possible to do so with smaller birds due to the weight of the device.

The Motus Wildlife Tracking System was developed in Canada by Birds Canada in partnership with collaborating researchers and organizations. Motus is Latin for "movement," an appropriate name for this system.

Motus is now an international collaborative research network that uses a coordinated automated radio telemetry array to track the movement and behavior

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JEFFREY GOVIN/The Facts

Arrowheads believed used by members of the Karankawa tribe are displayed at the Lake Jackson Historical Museum.

Native

CONTINUED FROM COVER

prevents the contents from spilling out.”

With the exception of the saddlebag, the pieces were unearthed in the 1960s at a Jamaica Beach site in Galveston, Thomas said. They were donated to the heritage society in the late 1980s, he said.

The Karankawa exhibit gives Thomas the opportunity to talk about native interactions with Anglo settlers, he said.

Karankawa would have traded quite extensively with their neighbors, so their artifacts have gone all over the country, he said. They would have acquired things from tribes they never would have met, Thomas said.

“There is a documented case that one of the last large groups of the Karankawas were annihilated by an attack by the Comanche,” he said.

“All these other artifacts were found in Galveston, an accidental find by construction, part burial ground and, unfortunately, a lot of the context was disturbed by the construction. The site was managed at the time head of the Museum of Natural Science in the ‘60s.”

Since volunteers helped unearth the artifacts and the site did not have the same level of oversight that would be common today, some pieces — such as arrowheads — left in people’s pockets, Thomas said.

One of the volunteers thought he had found marbles until one broke and he found something inside. He decided to break the rest open and each contained an arrowhead, Thomas said.

“That indicates to me it was part of a burial ritual,” her said. “Not sure what purpose, but part of a ritual and purposely buried with the dead.”

A bronze cast of a woman’s head was forensically reconstructed by sculptor Betty Pat Gatliff and anthropologist Rebecca Storey, a professor at the University of Houston, allowing people



JEFFREY GOVIN/The Facts

A forensic sculpture shows what a woman believed to have lived around 1500 would have appeared.

to see what the woman looked like, Thomas said. It is believed the woman lived around 1500, he said.

“They took a skull that was found, made a cast and the forensic sculptor worked with an anthropologist to mimic the muscles on her face and recreated what she would have looked like, then they cast that in bronze,” Thomas said.

It is possible the woman was there when the first African Americans shipwrecked in Galveston in 1528, he said.

What Thomas is very proud of is the Lake Jackson Historical Museum purposely made her display case the approximate height she would’ve been in life. That allows guests to experience her in a more human capacity, Thomas said.

While most people think the Karankawas were wiped out, some managed to escape into Mexico and intermingled with existing tribes. Some of them still claim to be of Karankawa heritage.

Dakota Perry is a reporter for The Facts. Contact her at 979-237-0149.

Jesus Christ is solution to anger

Many times, I have clients tell me they get angry and that they just can’t help themselves. I always respond that it is that wrong attitude that keeps allowing them to get very angry.

Anger is a strong emotion that expresses our displeasure when an expectation or need is not met. It is characterized by a series of reactions that are chosen because of how we perceive the situation and our unmet expectations. The reactions include emotional, verbal and physical responses. There are also different levels of angry responses: One can be peeved, miffed, disappointed, raging — but all of these have as their root anger.

Many say that anger is a God-given emotion that, like all components of man, was corrupted in the fall. However, how many times did Adam and Eve argue in the Garden of Eden before the fall?

While the Bible acknowledges anger, it does not condone anger. Let’s examine this biblical perspective.

The first step in overcoming anger is to realize that all behavior, including anger is chosen. Nobody does anything with choosing to do it. People choose to get angry, and they choose the way they demonstrate their anger. We know this is true because there are many verses showing us that God expects us to control ourselves and our choices:

James 1:19-20 tells us, “Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God.”

Ecclesiastes 7:9 tells us, “Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.”

A great teaching on dealing with anger is Ephesians 4:26-31. Here Paul gives instructions for managing anger on two levels — first to the “baby Christian” and then to the “mature Christian.” Paul starts this teaching by acknowledging that anger exists, and then gives specific guidelines for the times when anger manifests itself. In verses 26 and 27 Paul says, “Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil.”

To the baby Christian Paul gives rules and boundaries, much like we do to children, because they need to be trained. So, in verses 26-27, Paul sets three boundaries:

1. We are to be angry but not sin.
2. Anger is to have a time limit.
3. We must remember that being angry can give the devil an opportunity



DR. ALAN KITAY
SUNDAY SERMON

to gain an advantage over us.

Paul then gives directions for how to manage two manifestations of anger: work and speech. In verses 28 and 29 he says, “Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.”

If a person couldn’t control himself, this would be very unfair of God to set limits that He knew couldn’t be kept. But the fact that God does give these instructions shows that He knows we can control ourselves, and that He expects us to obey Him.

Then, in contrast, Paul speaks to the “mature Christian” and he gives a better way for dealing with anger — put it away from you. In verses 30, 31 and 32, Paul says, “And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.”

There is a way of behaving when one does not get what is wanted or expected, and it doesn’t have to be with anger. Instead, Paul says that we can deal with the unmet need or expectation with kindness and forgiveness. “And be ye kind one to another, tenderhearted, forgiving one another ...”

And then he goes on to give us the proper motivation and attitude for behaving this way, “...even as God for Christ’s sake hath forgiven you.”

Since we expect forgiveness when we sin against God, we should be willing to forgive someone when they sin against us or make us angry. Don’t just manage your anger, put anger away from you. We choose to be angry. We can choose not to be angry. Wow! What a concept.

Dr. Alan Kitay is an Associate Pastor at Destiny Church in Clute, Texas. He serves as the Dean of Destiny Bible College and Director of Destiny Cares Christian Counseling Center, two ministries of Destiny Church.

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