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RELIGIOUS CENSUSES OF PENSACOLA, 1796-1801

by WILLIAM S. COKER

THERE are few population censuses for colonial Florida. For Pensacola, there are two civil name censuses for the second Spanish period, 1781-1821; one prepared under the direction of Governor Arturo O'Neill in 1784, and another directed by Governor José Callava in 1820.¹ Other censuses of a statistical nature also exist, but like the name censuses, they were taken only periodically. A third list of Pensacola names was found among the records in the Spanish archives; Bishop Cirilo de Barcelona's report of his *Santa Visita* (Holy Visit) of 1791 contained ninety-seven names of Pensacola residents who had complied with the annual Easter precept of communion and confession.² In addition, the confirmation lists for Pensacola and Fort San Carlos de Barrancas of 1798 from the archives of St. Louis Cathedral in New Orleans provided several hundred more names of area residents.³ Until recently those four lists of names: 1784, 1791, 1798, and 1820, were the only convenient source of Pensacola names for the forty-year period between the Spanish occupation of Pensacola on May 10, 1781, and July 17, 1821, when the Spaniards officially turned the city over to Andrew Jackson.⁴

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1. *Padrón general de vecindario de esta Plaza . . . Panzacola, 20 de junio de 1784, Archivo General de Indias. Papeles de Cuba, legajo 2360.* Hereinafter cited as *AGI PC leg. Padrón Nominal de la Plaza de Panzacola, 20 de junio de 1820, AGI PC leg. 1944.* The 1784 and the 1820 censuses are in William S. Coker and G. Douglas Inglis, *The Spanish Censuses of Pensacola, 1784-1820: A Genealogical Guide to Spanish Pensacola* (Pensacola, 1980), 31-44, 93-126.
2. *Santa Visita* of Plaza of Pensacola . . . May 20, 1791, *AGI Audiencia de Santo Domingo, leg. 1436*; Coker and Inglis, *Spanish Censuses of Pensacola*, 49-58.
3. Hewitt L. and Alice D. Forsyth, *First Book of Confirmations of this Parish of St. Louis of New Orleans* (New Orleans, 1971), 79-87.
4. The records of St. Michael's Church contain a number of names in the "Baptismal Record of Negroes" and "Marriage Record of Whites" for Pensacolians during the late second Spanish period. See Coker and Inglis, *Spanish Censuses of Pensacola*, 160.

Researchers studying Louisiana's and West Florida's colonial history are aware of Bishop Luis Peñalver y Cárdenas's directive of 1795 which instructed the priests to prepare an annual census of each parish within the Diocese of Louisiana and the Floridas. In compliance with the bishop's instructions thirty-one parishes located throughout Lower and Upper Louisiana and West Florida submitted census reports between 1795 and 1802. Sixty-nine of those reports are preserved in the "Records of the Diocese of Louisiana and the Floridas, 1576-1803," located in the University of Notre Dame Archives.⁶ The Diocese records contain no censuses for St. Augustine or East Florida.

Of value to genealogists are the lists of names of parishioners compiled in connection with the annual Easter precept. Not all, but a number of the parish reports have such lists. A few of the priests prepared a complete census of their parish. Father Bernardo Deva of the parish church of the Assumption of La Fourche of Valenzuela (Plattenville, Louisiana) rendered such a report dated January 20, 1796. The parish contained 1,993 souls, and Father Deva listed the names, ages, and sex of all white and Negro persons living there. Father Buenaventura de Castro prepared a similar report for the parish church of San Gabriel of Iberville (St. Gabriel, Louisiana), which is dated September 26, 1795. Because of the disruption to the Diocese caused by the retrocession of Louisiana to France in 1800 and Bishop Luis's departure for the Archdiocese of Guatemala in November of 1801, the last censuses in the records are for the year 1802.⁷ A few of these censuses have been published. Elizabeth Shown Mills included the religious censuses for the Parish of Natchitoches in her volume on *Natchitoches Colonials* published in 1981.⁸ The publication of this study now adds the Pensacola censuses to the published materials on West Florida.

5. Michael V. Gannon, *The Cross in the Sand: The Early Catholic Church in Florida, 1513-1817* (Gainesville, 1965), 110-11.

6. Thomas T. McAvoy and Lawrence J. Bradley, *Guide to the Microfilm Edition of the Records of the Diocese of Louisiana and the Floridas, 1576-1803* (Notre Dame, 1967). Hereinafter cited as *Records of the Diocese*. Microfilm available from University of Notre Dame Archives.

7. Gary Simmons, "Parish Census Reports of the Diocese of Louisiana and the Floridas, 1795-1802." Copy in John C. Pace Library, University of West Florida.

8. *Natchitoches Colonials-Censuses, Military Rolls, and Tax Lists, 1722-1803*. Vol. 5, Cane River Creole Series (Chicago, 1981), 115-20.

In January 1796, Bishop Luis issued a report on the Diocese in which he listed Pensacola's population as 671.⁹ A search of the Diocese records failed to uncover that Pensacola census, but the records did reveal six religious censuses (1796-1801) prepared by Father James Coleman. Father Coleman served as pastor of the parish of St. Michael of Pensacola (*San Miguel de Panzacola*) from 1794 to 1806, and vicar general and ecclesiastical judge of West Florida until he left the province in 1822.¹⁰ Included with the censuses were several Easter precept lists of Pensacola parishioners.¹¹ These censuses and lists provided the information for Tables I and II which follow.

Table I contains a summary of the data from the six censuses. In addition to the thirteen categories listed in that table, Father Coleman also divided the population by sex and age groups. Those two categories are not included in Table I.

Data in Table I indicates that the progressive increase in the number of free Catholic mixed-bloods (*pardos*) and Negroes from twenty-two to seventy [col. 3] was probably the natural increase from the mixed union of blacks and whites noted in the census of 1784. It is likely that these mixed unions, resulting in mixed blood births, continued after 1784.¹²

The changes in the Catholic white and slave populations [col. 2 & 4] were not significant for the period between 1796 and 1801. Protestant white and slave populations [col. 6 & 8] sharply decreased between 1796 and 1798 (48.8 per cent), and then leveled off for the next four years. The departure of eighty-four Protestants (thirty-four whites, one free mixed-blood or Negro, and forty-nine slaves) may be attributed to the Treaty of San Lorenzo of 1795 which set the United States-West Florida boundary at 31° north latitude. The new border was approximately forty miles north of Pensacola. Although there is no record of where these

9. *Estado de la Diócesis de la Luisiana con las adventencias que se espresarán sin incluir las Floridas*, New Orleans, January 20, 1796, *AGI Audiencia de Santo Domingo*, leg. 2673; Coker and Inglis, *Spanish Censuses of Pensacola*, 59.

10. Merrily Y. Wells, "Father James Coleman in Pensacola," *The Echo*, Pensacola Historical Society Quarterly, II (Fall 1981), 11-22; Michael J. Curley, *Church and State in the Spanish Floridas (1783-1822)* (Washington, 1940), see 192ff for Father Coleman.

11. These censuses under the dates given in Table I [col. 1] are on reels 5-6 and 8-10 of *Records of the Diocese*.

12. On mixed-unions noted in the 1784 census, see Coker and Inglis, *Spanish Censuses of Pensacola*, 11-32.

TABLE I

SUMMARY OF POPULATION FROM THE RELIGIOUS CENSUSES OF PENSACOLA, 1796-1801 ¹												
1	2	3	4	5	6	7	8	9	10	11	12	13
Date	Catholics			Protestants					Total Protestants	Military	Convicts ²	Total
	White	Mixed-Bloods and Negroes	Free Slaves	Total Catholics	White	Mixed-Bloods And Negroes		William Panton's Employees ³				
						Free	Slaves					
	1 June 1796	324	22	170	516	49	4	121				
13 June 1797	256	26	160	442	35	5	88	[80]	128	-	185	755
6 June 1798	256	53	170	479	15	3	72	[71]	90	-	143	712
5 June 1799	262	62	167	491	15	4	74	[75]	93	-	152	736
14 June 1800	266	66	174	506	17	4	76	[77]	97	-	166	769*
12 June 1801	281	70	175	526	15	2	84	[85]	101	-	105	732

¹See Thomas T. McAvoy and Lawrence J. Bradley, *Guide to the Microfilm Edition of the Records of the Diocese of Louisiana and the Floridas, 1576-1803* (Notre Dame: A University of Notre Dame Archives Publication, 1967), 32. Please note that those documents listed under Father Coleman as 1 June and 19 August 1796, should read 1796. The censuses are found on reels 5-6, and 8-10 of the Diocese records.

²Father Coleman specified the number of Panton's employees and included them in the total number of Protestants, but he gave no breakdown by race or age.

³On 10 August 1796, Father Coleman prepared a roster of the convicts, which by then had grown to 202 persons, Diocese records, reel 5.

⁴Father Coleman showed a total of only 751 for 1800. The correct total from the figures given should be 769.

Protestants went, they may have moved north of the treaty line into United States territory. Some of the departing whites were probably slave owners who took their slaves with them. William Panton of Panton, Leslie and Company, and his employees [col. 9] represented the largest segment of the Protestant population (59.6 per cent) for the six years. Panton came from Scotland as did his immediate associates in Pensacola and Mobile, John Forbes and James Innerarity. Mixed-bloods and Negro slaves composed the bulk of the company workers, who for the most part, reached Pensacola from the United States or the British colonies, and thus their Protestant orientation.¹³

Father Coleman reported the number of military personnel in Pensacola [cod. 11] only for the year 1796. He did so because at the time no chaplain was present with the Third Battalion of the Louisiana Infantry Regiment, stationed at Pensacola and Fort San Carlos de Barrancas.¹⁴ Men from the Third Battalion also garrisoned Fort San Marcos de Apalache and the fort on Santa Rosa Island. The presence or absence of chaplains directly affected the preparation of Father Coleman's censuses. The presence of chaplains also meant that the soldiers stationed at San Marcos, over 200 miles east of Pensacola, and those at Fort San Carlos de Barrancas, about nine miles southwest of Pensacola, periodically had a chaplain available to conduct religious services, although the priests did not always do so on a regular basis.

The bishop of Havana designated Father Ramón Bilac [also Vilac] assistant pastor and chaplain of the Third Battalion in 1792. But Father Bilac protested his transfer, and he managed to delay his arrival in Pensacola until November 1793. Almost immediately after he reached Pensacola, Father Bilac went to Fort San Marcos de Apalache.¹⁵ He returned to Pensacola serving as

13. On the slaves employed by Panton, Leslie and Company, see William S. Coker, *Historical Sketches of Panton, Leslie and Company* (Pensacola, 1976), 5-6, 13, 15, 30, 30n4, 33, 43, and 43n59. See also William S. Coker, "John Forbes and Company and the War of 1812 in the Spanish Borderlands," in William S. Coker, ed., *Hispanic-American Essays in Honor of Max Leon Moorhead* (Pensacola, 1979), 61-97.

14. See remarks on census of June 13, 1797, *Records of the Diocese*, reel 6. A royal order of 1786 had approved organization of the Third Battalion for the defense of Pensacola and Mobile, Caroline Maude Burson, *The Stewardship of Don Esteban Miró, 1782-1792* (New Orleans, 1940), 40. By 1805, a chaplain was assigned to the royal hospital. Our Lady of Carmen, at Pensacola, census of Plaza of Pensacola, 1805, *AGI PC leg. 142-B*.

15. Curley, *Church and State*, 140, 198-99; 237-38.

interim pastor until Father Coleman arrived on August 6, 1794, and then resumed his duties as chaplain. By the summer of 1795, Father Bilac had been granted permission to return to Spain, and by August he was in New Orleans on his way home.¹⁶

By the following December, the bishop had selected Father Antonio Meriño as chaplain of the Third Battalion. Exactly when Father Meriño reached Pensacola is not known, but it was after Father Coleman submitted his report of the battalion on June 1, 1796. In May 1797, Sergeant Major Juan Gautier, battalion commandant, asked for a replacement for Father Meriño, who he complained was habitually sick and had refused to make the trip to Fort San Carlos de Barrancas. As a result, the soldiers there were forced to go without the mass and sacraments.¹⁷

The bishop then appointed Father José Serrano as the battalion chaplain. He arrived in Pensacola on February 8, 1798, and received an enthusiastic greeting from his new congregation. Father Serrano served as battalion chaplain for at least five years.¹⁸ His presence between 1797 and 1801 relieved Father Coleman of the responsibility of accounting for the military in his annual reports.

The assignment of convicts to Pensacola [col. 12] might suggest that the town served as a penal colony for the Spaniards, but it was not unusual for convicts to be sent to frontier presidios where they worked in labor battalions. For one thing, it was difficult to find volunteers to send to these faraway posts, and the jails were often emptied to fill manpower needs. When the Spaniards first permanently occupied Pensacola Bay in 1698, a number of convicts were assigned to the presidio. Captain Jaime Franck, the Austrian engineer who began construction of the fort there that year, complained about the practice and the difficulties

16. *Expediente*, "Diligencias para la provisión de la Capellanía del tercer Batallón del Regimiento de la Luisiana que recide en Panzacola," June 22, 1797, *Records of the Diocese*, reel 6.

17. Juan Gautier to Vicente Folch, May 31, 1797; Bishop Luis Peñalver to the Barón de Carondelet, June 19, 1797, in *Records of the Diocese*, reel 6.

18. Father José Serrano to Peñalver, February 19, 1798, *Records of the Diocese*, reel 7. See also *Expediente* of May 18, 1798, on his appointment, and letters of June 19, 1800, and March 29, 1803, in *Records of the Diocese*, reels 7 and 12. For additional information on priests who served as chaplains in Pensacola and on Father Coleman, see Thomas J. Burns, "The Catholic Church in West Florida, 1783-1850" (master's thesis, Florida State University, 1962), 79-94.

of working with such men.¹⁹ In 1784, Governor O'Neill reported thirty-seven convicts ranging in age from fifteen to fifty present at Pensacola.²⁰

Officials in New Spain and Cuba probably considered Pensacola an ideal place for convicts. Indians virtually hemmed Pensacola in on the land side, and, with the exception of Mobile, Pensacola was remote from other population centers. Pensacola was also a long way from Veracruz or Havana. Occasionally prisoners from St. Augustine were sent to Pensacola via Havana. During Colonel Juan Nepomuceno de Quesada's tour as governor of East Florida, 1790-1795, he sometimes delayed sending prisoners to Pensacola because he needed them as laborers in St. Augustine.²¹

The prisoners in Pensacola worked in the warehouse, hospital, blacksmith shop, armory, pharmacy, butcher shop, and in the general maintenance of government property and cleaning duties. One of their jobs was the frequent cleaning of chimneys. In 1795, Governor Enrique White wrote that the engineer wanted to use some of the prisoners in the construction of the Plaza. He expressed concern, however, that if the prisoners were taken off the jobs to which they were already assigned there would be complaints. One prisoner, White related, "has always cared for the Garden of Government House."²² There were the usual problems of fighting among the prisoners and efforts to escape. In June 1797 several prisoners escaped and took refuge in the church where they hoped to secure sanctuary.²³

The presence of 100-200 convicts— 202 in August 1796— likely

19. Jaime Franck to Martin de Sierra Alta, secretary of the Council of the Indies, February 19, 1699, translated in Albert Manucy, "The Founding of Pensacola— Reasons and Realities," *Florida Historical Quarterly*, XXXVII (January-April 1959), 239, 241.

20. Arturo O'Neill to Esteban Miró, May 31, 1784, *AGI PC leg. 36*.

21. Janice Borton Miller, *Juan Nepomuceno de Quesada, Governor of Spanish East Florida, 1790-1795* (Washington, 1981), 28, 55.

22. Enrique White to Baron de Carondelet, Pensacola, March 4, 1795, translated in D. C. and Roberta Corbitt, "Papers from the Spanish Archives relating to Tennessee and the Old Southwest," *East Tennessee Historical Society Publications*, XLIV (1972), 105. See also Robert Franklin Crider, "The Borderland Floridas, 1815-1821; Spanish Sovereignty under Siege" (Ph.D. dissertation, Florida State University, 1979), 305, and David Hart White, *Vicente Folch, Governor in Spanish Florida, 1787-1811* (Washington, 1981), 34, 42.

23. *Ibid.*, 33-34.

presented problems for Pensacola.²⁴ Since Father Coleman reported on the number of convicts, he, rather than the chaplain, must have been responsible for their spiritual welfare. The convicts represented nearly eighteen per cent of Pensacola's overall population in his reports, and they must be taken into account in any analysis of the town's population.

As for the population totals [col. 13], if the 265 military and the 190 convicts are subtracted from the population of 1,145 for 1796, the balance of 690 is only nineteen greater than Bishop Luis's report (671) of January 20, 1796.²⁵ Father Coleman rendered his report on June 1, 1796, and the five months between the two reports was time enough for such a small population increase. The other totals suggest that there was no sudden overall population fluctuation during those years. In fact, if the population counts before and after 1796-1801 are added to these figures, it is obvious that the population was relatively stable between 1784 and 1802.²⁶ After 1802, any natural increase was offset by the influx of Spanish officials, soldiers, and their families from Louisiana following its purchase by the United States.²⁷

Year	Census	No. of Convicts	Total
1784	593	-	593
1791	572	-	572
1796	1,145	-455 (Includes 265 military)	690
1797	755	-185	570
1798	712	-143	569
1799	736	-152	584
1800	769	-166	603
1801	732	-105	627
1802	650	-	650

Table II consists of names compiled from the four percept lists: two for 1796, and one each for 1798 and 1801.²⁸ No such

24. On August 10, 1796, Father Coleman prepared a roster of the 202 convicts at Pensacola, *Records of the Diocese*, reel 5.

25. See note 9 for Bishop Luis's report.

26. For a summary of Pensacola's population throughout the period 1784-1820, see Coker and Inglis, *Spanish Censuses of Pensacola*, 143-44.

27. *Ibid.*, 89.

28. These four lists may be found in the *Records of the Diocese* under dates

TABLE II
 NAMES FROM THE ANNUAL PRECEPT LISTS FOR
 PENSACOLA OF 1796, 1798 AND 1801

Alba, Pedro de
 wife-Isabel(a) Rocheblave
 Alves, Domingo
 Ballard, Frederico
 Barelaz, Joaquin
 Barrios, Diego
 Wife-Teresa Ledesma?
 Bega, Felipa
 Belfran, José
 wife-Juana Creps
 Bobe, Thomas
 wife-Ana Eli
 Bonifai, Carlos
 Mariana
 Byrne, Geraldo
 Calder, Maria
 husband-Eugenio Sierra
 Cancaro (Cancario), Antonio
 Caparos?, José
 Caro, Benito
 Carrera, Milan
 wife-Rosa Hernández
 Casimiro, María
 husband-Juan de Ojeda
 Centeno, Baltazar
 wife-Isabel Cobos
 Choriac, Lorenzo
 wife-Clara
 daughter-Clara
 Cummins (Cummins), Thomas
 wife-Maria Lafon
 son-Ramón
 Corbeille (Courville), Juan
 son-Ignacio
 Cortes, Juan
 Courville, Juan Francisco
 son-Ignacio
 Crespo, Vincente and wife
 Cummins, Jorge, wife and family
 Dauphin, Francisco
 children-Santiago & Francisca
 Detullet, Francisco
 Deville, María Juana
 daughter-Maria
 Dolphin (Dauphin?), Francisca
 Francisco
 wife-Clara
 daughter-Santiago
 Domínguez, Manuel
 wife-Juana Rosel

Duque, Juan del
 Durant, Manuel
 Dutillet, Francisco
 wife-Adelaide Amelot
 Edwal, Francisco
 Falcon, Catalina
 Ferrera, Antonio
 wife-Margarita Deverges (Duverges)
 Flores, Antonio
 Folch, Maria de la Merced Juncos y
 Gabaron, Francisco
 Ganet, Luis
 wife-Maria Lavalle
 Gannet, Luis
 Wife-Maria Medsing
 Garcia, Francisco
 José
 Garron (Garzon?), Antonio
 Garzon, Maria
 Gelabert, Francisco de Paula
 wife-Maria Josefa Trevejos
 Giménez, Andrés
 Florentio (Florentio)
 Gonzáles(z), Antonio
 González, Manuel
 wife-Maria Bonifai
 González, Ramón
 wife-Catalina Hiberni
 Gotier, Luis
 Maria Juana
 Henrique, Francisco
 Hernández, José
 sons-Francisco
 Manuel
 Hernández, José
 wife-Francisca de Veras
 Hidemberg (Hindemberg), Juana
 Jonte, Francisco
 Jurado, Antonio
 LaCosta, Juan
 wife-Euprasia Lami Moron
 LaCoste, Leandro
 wife-Adelaide Dutillet
 Lagula, Maria de
 Lara, Francisco

Lavalle, Carlos
 brother-Carlos
 Lavalle, Pedro
 Lavat, Ramón
 Ledesma?, Teresa
 husband-DiegoBarrios
 Leflor, Margarita
 husband-CornelioMcCurtin
 Lessassier (Lessasier), Rosa
 Liensa?, Benito
 Loediro, José
 López, Nicolas
 son-Ciriaco
 Losada, Juan
 wife-Sophia Rocheblave
 McAbol, Diego
 Guillermo
 Isabel(a)
 Santiago
 McCurtin, Cornelio
 wife-Margarita Leflor
 Madrid, Martin
 Malagosa, Juan
 wife-Ana Macavoy (McAvoy)
 Marchena, Catalina
 José & wife
 Mares, Antonio
 Marin, Gabriel
 son-Juan
 Marin Pizarro, Gabriel
 Marquéz, Francisco
 Martínez, Julian
 wife-Maria Vidal
 Mas, Antonio
 Maura, José
 wife-Catalina Guera (Guerra)
 Medsing, Eugenio
 Medsing, Maria (Mariana)
 daughter-Judith
 Michaeli, Antonio
 Miller, Rachaela
 Milon, Maneta
 Maria
 Ramón
 Montero, Antonio
 Morena (Moreno), María
 husband-RafaelVidal
 Moreno, José
 Josefa
 Maria
 Juan
 Moro, Augustin
 Moron, Antonio
 Navarro, Francisco
 son-Xavier
 Noreiga, José

wife-VictoriaLessasier
 O'Brien, Juan
 Ojeda, Juan de
 wife-Josefa Maria Casimiro
 Oliva, José
 wife-Barbara Pérez (Péres)
 Organ, Patricio
 Palmes, Francisco
 son-Diego
 Pardo, Benito
 Pédrez? (Pérez?), Bernardo
 Pérez, Carlos
 José
 Prudencio
 Pintre, José
 Pomo, Ignacio
 Pozo?, Antonio
 Puerto (Porto), Gabriel del
 Ramón, Ana Maria
 Requera, Francisco
 Riera, Marcos
 Rivas, Gabriel de
 Wife-Maria Morena (Moreno)
 Rivera, Marcos
 Roque, Florentina
 Rosel, Juana
 husband-Manuel Dominquez
 Rúa, Francisco [de] la & wife
 Rúa, Josefa [de] la
 Ruby, Juan
 Ruiz, Francisco
 Sabul, Catalina
 Sanches, Guillermo
 Senac, Pedro
 Sierra, Eugenio
 wife-Maria Calder
 Suárez, Pedro
 son-Ambrosio
 Suriac, Clara
 Suriac, Lorenzo
 wife-Teresa
 Sutton, Juana
 Trevejos, María Josefa
 husband-Francisco de Paula Gelabert
 Vasquez, Augustin
 Vidal, Maria
 husband-Julian Martinez
 Vidal, Rafael
 wife-Maria Moreno(a)
 Walker, Ana
 Ximénez, Andrés
 Zamora, Matheo
 Zenon, Juan Andrés

lists for 1797, 1799, and 1800 were found in the Diocese records. A comparison of the names in this table with those in the censuses or lists of 1784, 1791, 1798, and 1820 reveals that more than ninety persons appeared in Father Coleman's lists that were not in any of the others. In addition, over twenty new relationships (fathers and mothers, wives and husbands, or children) were noted. The usual variations in the spelling of names occur in Father Coleman's lists as they do in every Pensacola census during the Spanish era.²⁹ Father Coleman even spelled his own name "Colman" when he signed the letters and documents which he wrote in Spanish. He did so because Coleman when pronounced in Spanish does not sound like it does in English, but "Colman" does. It is not known whether Father Coleman compiled any censuses after 1801. If so he may have taken them with him when he returned to Ireland, where he died and was buried at Dundalk, County Louth, in 1865.³⁰

of June 1, August 19, 1796, June 6, 1798, and June 12, 1801, reels 5, 8, and 10.

29. With a few exceptions only those names which do not appear in Coker and Inglis, *Spanish Censuses of Pensacola*, have been included in Table II. For example, Lorenzo and Clara Choriac appear in *Ibid.*, p. 70, but their daughter, Clara, is recorded only in Father Coleman's census. Because of this new information, all three of them are included in Table II. For example, Lorenzo and Clara Choriac appear in *ibid.*, p. 70, but finding names variously spelled in the Spanish censuses, see Coker and Inglis, *Spanish Censuses of Pensacola*, 2-3, 62, and 176.
30. Father Coleman died April 17, 1865. A copy of his will may be found in File No. 0-192, Year 1867, county judge's court, Escambia County, Florida, in "Re the Estate of Rev. James Coleman." These files are now in the Judicial Records, clerk of court's office, Judicial Building, Pensacola.