

# PIONEER DAYS



THE PINE CASINO CENTER OF THE ARTS



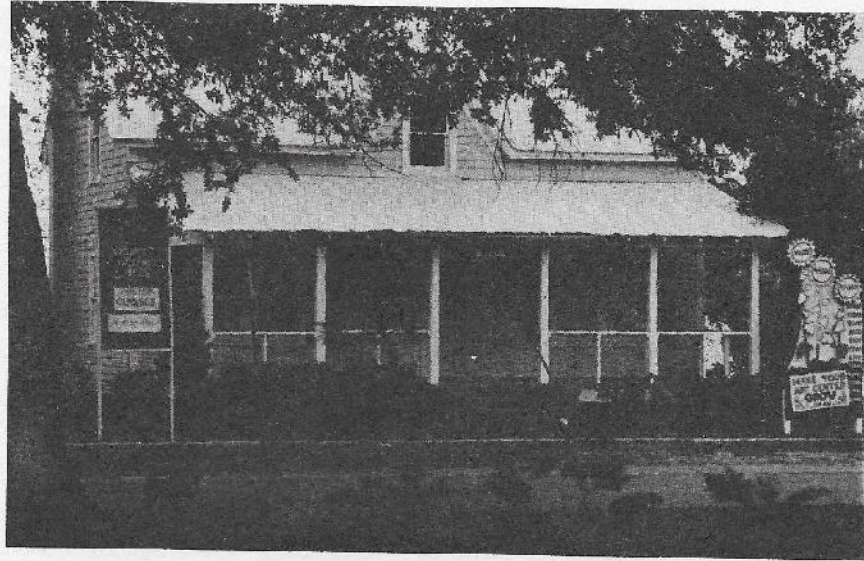


### JULIA TRACY FERGUSON

This book is dedicated to Julia Tracy Ferguson, a beloved friend and longtime member of Pine Castle Center of the Arts. Julia was born in New York City in 1901. She came to the Orlando area in 1911 with her family. She has been an energetic force in the community, making outstanding contributions as an educator of children and a pioneer in the area of cultural enrichment for the visually handicapped. Julia taught at Pine Castle Elementary School, and then joined the first faculty at Lancaster Elementary School, where she taught until her retirement. In 1970 she initiated the "Seeing Eye Endeavors" (S.E.E.) Program. Supported by her continuing enthusiasm this unique program is sponsored by the Pine Castle Center of the Arts; and for ten years has been serving blind persons through special free cultural activities. Julia has lent her "sparkle" to every monthly S.E.E. meeting during the past ten years. She is the mother of one son and a proud grandmother of three. She has one sister, Clara, who is also a longtime member of the Arts Center, and has made many contributions through her literary talent. **Being active, Julia says, is her formula for a happy, healthy life.**

# PIONEER DAYS MAGAZINE

SPRING 1980



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# Pine Castle Center of the Arts, Inc.

## A Community Arts Center

"Let us take from the past an attention to detail, an appreciative eye for the simple act performed well, a new commitment to quality and meaning in daily things. Let us take from the past what is appropriate for the future."

(S. Cauthen Hunt)

Over the past several years the Pine Castle Center of the Arts has developed one of the finest Folk Culture Programs in Florida.

As Orlando assumes its new role as a world wide tourist center, it becomes even more important to preserve central Florida's unique and colorful rural traditions. There is an element of simplicity and joy in the folk arts that is too often lacking in modern society. By becoming familiar with our past and by developing a new appreciation and awareness of its time honored crafts and skills, we are able to move more easily and creatively into the future.

The Folk Culture Program includes five separate projects through which we record local history, identify and recognize area folk artists and the finest of our traditional craftsmen, and share with the community the knowledge and skills of the past.

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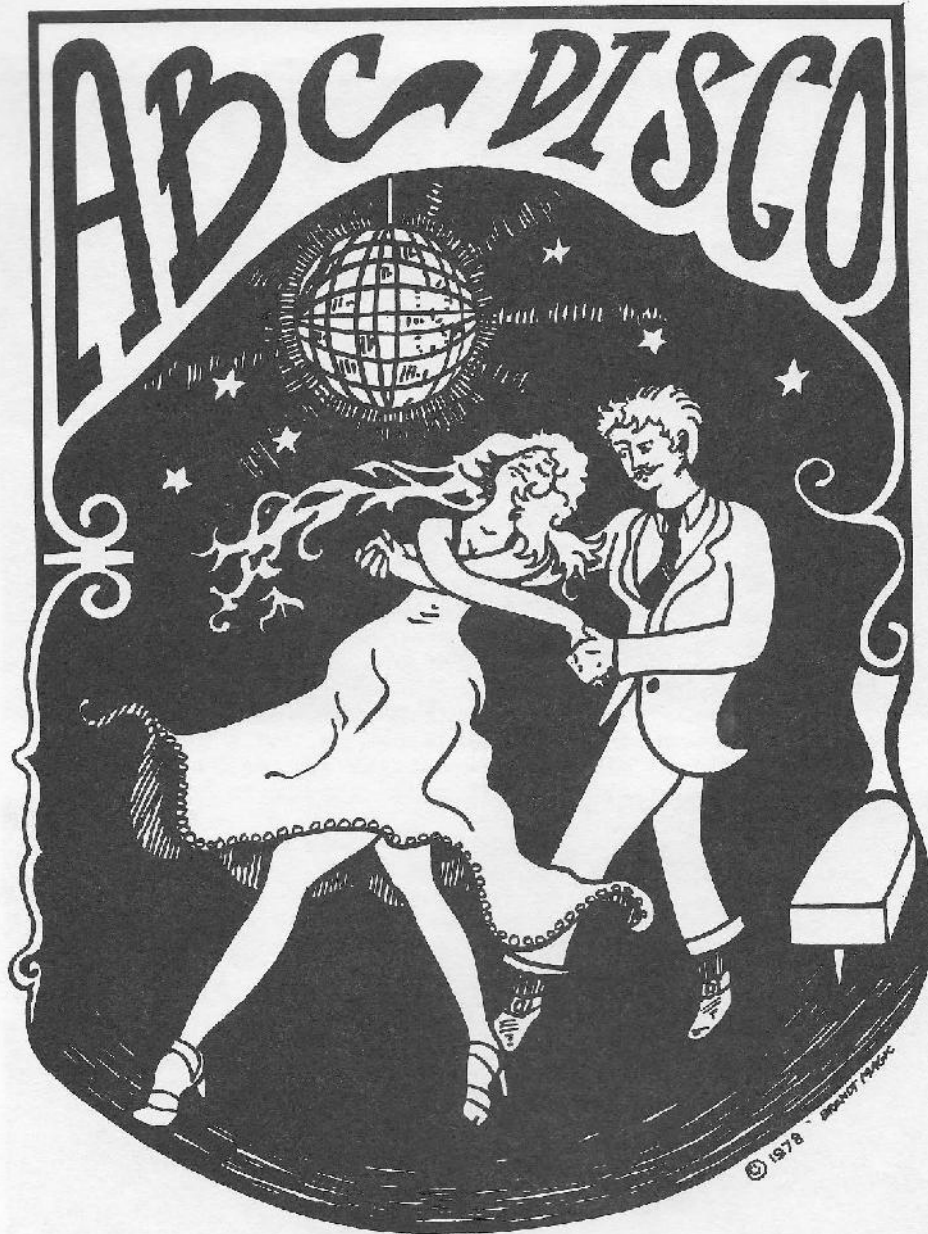
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## The Saga of Coacoochee

The man who was probably the first native of Orange County -- or Mosquito County, as it was then known -- to achieve nationwide fame and recognition was Coacoochee, son of King Phillip and grandson of Secoffee, the chief who led the "runaways" from the Creek Nation into Florida.

Capt. John T. Sprague, son-in-law of General William J. Worth, both of whom served in the second Seminole War and knew Coacoochee well, says in his "The Origin, Progress and Conclusion of the Florida War," that Coacoochee was born on the shores of Lake Ahapopka, since shortened to Lake Apopka.

A young man of 28 when the war broke out in 1835, Coacoochee took his family to an island in Lake Tohopekeliga for safety and participated in all the major battles of the war from the Withlacoochee to Okcochobee and led the attack on Fort Mellon (Sanford) in 1837.

Though he escaped without injury, he was always in the thick of the fighting and stated years later in Oklahoma, "I hoped that a bullet would find me. I wanted to die in Florida."

Every school boy knows how Coacoochee, along with Osceola, was captured under a flag of truce and confined to Fort Marion in St. Augustine and how he starved himself until he could slip through the bars in the window of his tiny cell and make his escape from the walled fortress.

Not so much is known of him after he sent a message to the commanding officer at Fort Pierce, "I can continue to live like a wolf, but I cannot ask our women and children to do so," and surrendered to 22-year-old Lt. William Tecumseh Sherman.

But Coacoochee did not die with the Seminole War. He arrived at Fort Gibson in Oklahoma on November 12, 1841 with 197 followers, the tiny remnants of the once proud band which had given the U.S. Army its severest test, the last important chief of the Seminoles to be sent West.

There, contrary to previous treaties, he was settled in what is now a part of Oklahoma on a reservation which belonged to his ancient enemies, the Creeks, and began a long and seemingly endless struggle with the federal government to obtain lands of their own for his people.

In 1844 he led a delegation to Washington and made such a favorable impression upon officials that ultimately a reservation exclusively for Seminoles was provided around the present city of Wewoka.

The following year Coacoochee was sent by the government on a diplomatic mission to southwest Texas where he was successful in negotiating a treaty of peace with the Comanche Indians. Still later he was offered by the Mexican government a grant of land on which to settle a group of Seminoles, Kickapo and Comanche Indians.

His efforts to found this colony resulted in charges by the Indian agent that he was plotting to start another insurrection, but an investigation by the Secretary of War revealed only that his love of liberty and his desire for his people to be free had led him to seek a new home far removed from his Creek enemies and the Indian Agents.

"He was respectful and kind," the report stated. "There was no insolence, no threats, no unkind reproaches, but expressions of deep friendship."

His ambitious program with all its difficulties was at least partly successful and many of his Seminoles followed him into the strange new land across the Rio Grande.

He was made a colonel in the Mexican Army and was awarded a silver medal for his services. In 1857 he died of smallpox at the age of 50 while serving as a scout against an invading band of hostile Plains Indians.

Reprinted from the Orange County Historical Quarterly, March 1965.



# The Old Canoe

William Wallace Harney

Circa 1907



Only an old canoe,  
Hewed out of a cypress log,  
Half sunk in a saw-grass bog,  
And suncracked through and through.

In the live-oak crotch on the bluff,  
A lookout scans the horizon  
Of sallow saw-grass; but deep enough,  
In the channel, to swim a bison,  
A bow shot south of the slough,  
There is many a wattled hut and thatch;  
Cornfield, melon, potato patch,  
Rois with the old canoe;  
Dead as the bones that lie  
In the shell marl under our feet,  
By the thousands, withering white and dry,  
In their chalky winding-sheet;  
The graves of a nation lived all through  
That left no sign but the old canoe.

Over fifty years ago,  
The women came wailing, two by two,  
To see the tall warriors, all arow,  
Follow their chief to the war canoe,  
That lay by you little sedgy shell,  
And watch the rowers row;  
The paddle swing, like the heron's wing,  
The young chief going to give himself,  
A hostage, for Philip the King,  
And his squaw must watch at the live  
oak crotch,  
For a word that a bird of the air will  
bring.

But the coo-chee has broken his parole;  
Whipped from a casemate and out of a  
parade.

His fetters left for the next deserter.  
But, after he passed,  
Was a shuddering shriek like the cry of  
murder,  
And the hoofs of riders riding fast.  
And when he came in the war canoe,  
The robe of scarlet, purple, and blue,  
Of the King in Hamlet, was dabbled red  
By a new wig torn from an actor's head.  
As they sat at feast of the ripened corn

The wise old Philip spoke of ease  
And of peace, beyond the narrow seas,  
But Coo-a-coo-chee was full of scorn,  
Of the White man's cunning to deceive,  
And the squaw wife waiting at his side,  
Looked down and said, "How can we leave  
The grave of the little one that died?"

But Coo-a-coo-chee had broken his parole!  
Recaptured under a flag of truce,  
The fetters clink for the long gun barrel;  
Shot pouch, moccasin, deerskin trows,  
He lies in irons in Tampa Bay,  
His captors warning him every day  
To send for his people. Thereto he said,  
"If my people listen to hear my word  
The rattle of my chains is heard;  
And they will not heed, they are afraid.  
Then said the White Chief, "Choose you,  
men;

In forty days, if they come again,  
And bring your warriors, war shall cease;  
You and your people shall go in peace,  
If not, at the end of the fortieth day  
You hang at the yard-arm in Tampa Bay."

Once more and no more, the old canoe,  
By winding waterways, goes and comes,  
It beats a people away from their homes.  
Like Charon's ferry that bore the shades,  
Out of the old life into the new,  
And was left adrift in the everglades.  
But fifty years ago!

And the shell marl under our feet,  
Still keeps the dead in its winding sheet,  
In the places they used to know.  
The saw grass, bright as a basket of gold  
Still holds the picture it used to hold;  
The slough, bayou, and the river,  
And the wreck of the old canoe,  
But the farms of life and love it knew  
Shall it know no more forever;  
And the low, white vapor curled  
Over empty village and open graves,  
And the cry of the silly, whimpering waves  
Is like the end of the world.

\*General Jessup, U. S. A.

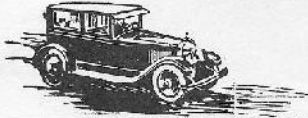
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# Ruth Linton

Storyteller  
Historian  
Cracker Cook

by Shirley C. Fadem

*This is the first article in a new series on central Florida folk artists.*

*The National Endowment for the Arts describes the folk and traditional arts as "those that have grown through time within the many sub-groups that make up any nation ... Folk Arts include music, dance, song, poetry, tales, oratory, crafts and rituals ..."*

*The Pine Castle Center of the Arts feels that in our rapidly changing world it is vital to preserve something of our traditional culture, and that one of the best ways to do this is to search out and give recognition to the folk artist, one who has grown up within a traditional community, learning a particular skill from the older people.*

"There wasn't no one there from Harvard and if there was they soon left." This succinct observation not only reveals a great deal about the character of south Orange County in its formative years but also suggests something of the importance of the work being done by our own Ruth Barber Linton.

There wasn't no one from Harvard - and few from anywhere else - who had time to write about the early happenings in south Orange County.\* Most of the folks were too busy learning how to make a living from Florida's sandy soils to worry about recording their way of life for posterity. They experimented with cotton, rice, and pineapples and learned the secret of "orange culture". They became ranchers and dairymen and merchants and they lived the kind of lives that we often yearn for in this age of hustle and bustle - and their stories were languishing in the memories of a vanishing group of old timers, many of whom just happened to be Ruth's relatives.

Ruth had listened to their stories since she was a child, and many had become her own, but in 1973 she realized that they needed to be recorded in an organized way. Armed with a tape recorder and her own knowledge of the community, she began searching out the few remaining folks who remembered Orange County when cattle and hogs ranged free, houses were



too close together if you could hear your neighbor's dog bark, the only "paved" roads were the brick streets downtown, and the only mouse in town was the one out back in the corn crib.

In 1974, as part of our nation's Bicentennial Celebration, a project to collect oral histories was organized under the direction of Eugene Roach of Valencia Community College and Ruth began working with others who were also interested in preserving something of our local traditions. From 1974 to 1976 Ruth managed to locate and interview twenty five hardy souls, men and women who were born well before the turn of the century. It proved to be a valuable race against time, for since then over half have passed away.

For many, the Bicentennial was a disappointment - but this particular project has proved to be a great success. Most of the oral histories are stored away, waiting for some future historian to make use of them, but Ruth has managed to weave hers back into the fabric of the community in countless ways.

Ruth is a natural-born story teller - a product of the great rural, southern tradition - and it is especially appropriate that she should attempt to preserve so much of the county's oral tradition. She is proud to be a "cracker" herself, and a descendant of four Florida pioneer families, the Hulls, Barbors, Bronsons, and Prescotts. For generations folks in her family have regaled each other with tales and stories, mostly about each other, but also about friends and neighbors. Stories roll off her tongue as easily as oranges off a conveyor belt, and in equally endless number.

\* There was one notable exception, William Wallace Harney, professor, newspaperman and founder of Pine Castle. From 1875 until 1890 he wrote a weekly column for the Cincinnati Commercial newspaper in which he extolled the virtues of central Florida, denounced the frauds and carpetbaggers, and constantly entertained his readers. Dr. Paul Wehr, History Professor at UCF, has used this material for a book, "A View From The Pine Castle", which the Pine Castle Center of the Arts hopes soon to publish.

continued





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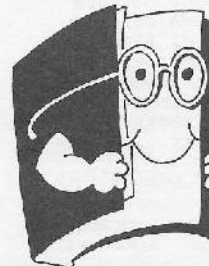
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She is the great grandniece and spiritual descendant of "Uncle Dan" Prescott, known far and wide as a story teller, fiddler, outdoorsman, and the best "bar-be-quer" in all of south Florida. Until his death in 1927, no celebration was a success without the ministrations of Uncle Dan and his boys. They not only did the cooking and entertaining but always seemed to have the most fun as well.

In addition to being a great story teller himself, Uncle Dan was a great subject for stories. One of Ruth's favorites concerns the time that one of Pine Castle's favorite preachers visited Uncle Dan.

It seems that one day the Reverend and Mrs. Murphy went to visit Uncle Dan and Aunt Jenny. During their visit a cloudburst came and when they went to leave, their Model T got stuck in the mud. Uncle Dan, with Aunt Jenny's help, hitched up a team of mules to the car to try to pull it out. As mules are often wont to do, they refused to budge. Uncle Dan spoke nicely to them and asked them to please pull the Reverend Mr. Murphy's car out of the mud. When that didn't work, he whipped them, though he knew mules don't often respond to force. Finally Uncle Dan told the preacher and the two women that they would have to go into the house so that he could speak to them in the only language they knew... "he did - they moved - and the car was pulled from the mud."

Uncle Dan's tradition lives on in Ruth and continues to delight folks from far and near. Anyone in south Orange County with a tale to tell or a question to ask seeks her out; and anyone who wants to know what real "cracker fixin's" taste like tries to wangle an invitation to one of her famous dinners. Her husband Ezra grows enough vegetables in his backyard garden for everyone in their large family and Ruth manages to clean, can, and later, cook it all. And whether she's entertaining friends with her stories or her cooking, her good humor constantly bubbles over in eye-crinkling, knee slapping laughter.

But Ruth doesn't stop at collecting and telling stories. As co-editor of this magazine she researches and writes most of the articles, some twenty nine to date. She also collects anecdotes and snatches of homespun humor and constantly serves to remind us of what was best, and sometimes worst, in the "good ole days".

It is also in the Pioneer Days magazine that the many photographs she collects are published. For when Ruth interviews an old timer she also manages a peek into their family albums. Frequently she finds that they are delighted to donate photographs for the collection of the Pine Castle Center of the Arts in order that they might be shared with future generations. If they don't wish to actually donate them, Ruth has copy negatives made so that they can be published in the magazine and reproduced for display during the Pioneer Days festival held each year in November at the Pine Castle Center of the Arts. In the past six years she has collected over 250 photographs, many of which

would have been lost, since so many people don't realize that their family albums would be of interest to anyone else.

Many of these photographs and anecdotes from the oral histories were also used to produce an audio/visual presentation called "Tales and Tintypes", which was shown at the "Dimensions '78" Arts Festival and the Orange County Historical Museum as well as at our own festival. Ruth wrote and narrated this delightful bit of Orange County "rememberin'" in which the ladies are reminded that in the old days "they had to feed the chickens and cows every day, the men had to take their turn working on the county road crew, but all could catch a ride on a train to any town around for just a nickle."

In addition to these projects for the Pine Castle Center of the Arts, Ruth fascinated school children for several years with her tales of Florida frontier life as an "Additions" volunteer. She took old toys, newspapers, and photographs to schools in south Orange County and opened the door to the past for hundreds of children. Whenever possible she baked shortbread cookies to take to the classes she visited and the Pine Castle Elementary School gave her the singular honor of naming her shortbread the official cookie of the school. As far as we know her cookie is the only one ever to be so honored.

Ruth's stories of early Orange County would fill a book. One of her favorites, and one she loves to tell the children, comes from her own Aunt Nellie Prescott.

One day, when Nellie was about ten, she misbehaved at school. Her teacher, a young man bent on discipline, promised her a whippin' at the end of the day. (In those days part of the punishment must have been having to think about it for several hours.) By the end of the day he had evidently forgotten about it...but her brothers and sisters hadn't. They told "papa" that Nellie had misbehaved but hadn't been punished. Papa was naturally incensed and the next day he went to school and said to the teacher, "I hear you promised Nellie a whippin' and then didn't do it... well, you either whip Nellie or I'm goin' to whip you."

Ruth seems to think that we just might have something to learn from the past.



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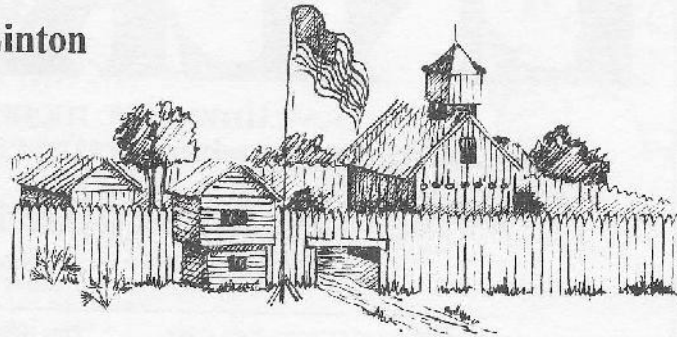
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# CENTRAL FLORIDA FORTS

by Ruth Linton



In 1819 Spain sold Florida to the United States, and in 1821 Andrew Jackson established a territorial government at Pensacola. To secure the area for white settlers the United States started a campaign to move the Indians out of Florida into the western United States. This led to the Second Seminole Indian War which lasted until 1842. By that time most of the Indians had been shipped out and those that remained were no longer a threat.

The Second Seminole Indian War (1835-1842) was probably one of the most exciting chapters in Florida's history. The war was waged over the entire peninsula of Florida and many forts were built to protect the military and the few white settlers. Several of these forts were built in Mosquito County mostly on rivers, creeks, or lakes, which proved the importance of water to travel in those days.

In 1836 Camp Monroe was established on the south side of Lake Monroe and the following year in February Indians attacked the camp suffering terrible losses. The army lost only one man, Capt. Mellon from Pennsylvania. The name of the camp was then changed to Fort Mellon - later Mellonville and still later Sanford. Fort Mellon was perhaps one of the most important forts because of its location on the St. John's River.

Fort Reed was soon built about 3 miles south of Fort Mellon and later Fort Maitland was erected on the western shores of Lake Fumekeliga, now called Lake Maitland. Fort Maitland was named for William S. Maitland, an army officer from Virginia, who was critically wounded in the battle of Withlacoochee, December 31, 1835. In August, 1837,

in Charleston, South Carolina, he drowned himself during a fit of temporary insanity caused by the wounds received in Florida.

General Jessup at Fort Mellon, soon made plans to carry the war south to the Seminoles. He ordered Forts Lane, Christmas, McNeil and Taylor to be built in succession along the west side of the St. John's River.

Fort Lane on Lake Jessup was the next fort built, and then on Christmas day in 1837 Fort Christmas was established in the eastern part of the county between a tributary of the St. John's and the Econlockhatchee Rivers.

The diary of Capt. M.S. Jarvis, a surgeon from New York, who accompanied the soldiers to Fort Christmas, tells of the encampment at the fort.

"We come upon parties of soldiers in many places digging up gophers. These are a species of land turtle or terrapin that burrow in the ground sometimes to a depth of 10 ft. They are said to make excellent soup and in the absence of all kinds of fresh meat are quite a luxury.

"Two parties of mounted Alabamians were sent out as scouts today and one returned in the evening with 5 cows they had found. These, though lean, proved highly acceptable to the troops, having for the last fortnight lived on nothing but salt meat."

His diary also tells how the soldiers were confronted with fleas and rattlesnakes, and were more likely to die of disease than battle.

continued



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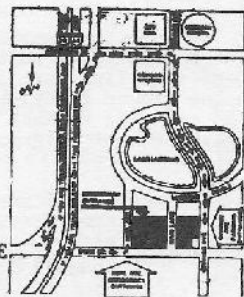
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Orange County in 1976 erected a replica of the fort about 2 miles north of Highway 50 at Christmas, Florida. It has a museum in the fort, and a large picnic and play area, which is worth a visit.

Fort McNeil is located in the southeast corner of present day Orange County near Taylor Creek and was the next fort built. It is known as the forgotten fort as its location is still unmarked.

Fort McNeil was named after Lt. John Winfield McNeil, nephew of Franklin Pierce, 4th President of the United States. Lt. McNeil distinguished himself in the defense of Fort Mellon and participated in the attack that led to the capture of King Phillip, one of the major Seminole chiefs, and Chief Euchee Billy. This capture was a turning point of the Seminole War, but unfortunately Lt. McNeil was shot and a few days later died.

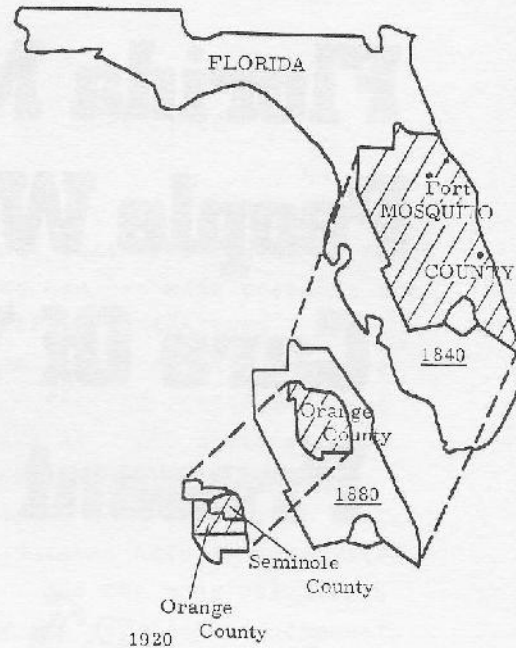
Fort Taylor, a few miles south, was the next to be established. It took supply boats four days to get from Fort Lane to Fort Taylor.

Further inland, Fort Gatlin was established in 1838. It was named in honor of Dr. Henry Gatlin, an army surgeon who had been killed in the Dade massacre in December, 1835. The fort was built on land surrounded by three lakes, later called Lake Jennie Jewel, Lake Gem Mary and Lake Gatlin.

Fort Gatlin resembled other forts of the period in that it was built like a stockade. A two-foot trench was dug around the area to be enclosed and pine poles about ten to fifteen feet high were placed upright in the trench, grooved to fit closely together. About every five feet peep holes were left. Surmounting the wall was a look out, or sentry box, where a soldier was stationed at all times. Within the walls was a block house, barracks, etc. The site of Fort Gatlin is marked with a plaque, and is located on Gatlin Avenue about two miles north of Pine Castle. Fort Gatlin was fortified for eleven years.



Arron Jernigan, a volunteer during the Seminole Indian War, moved his family, along with seven hundred head of cattle, to the area and settled on the north side of Lake Holden. Shortly thereafter Florida became a state and Mosquito County became Orange County.



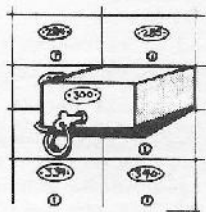
Jernigan was selected to represent this area in Tallahassee. Although the war was over a few hostile Indians were always threatening the family and stealing his cattle. In 1849 the settlers had to enter a fort for protection. Some historians say they entered Fort Gatlin, others say it was at "Jernigan's Stockade." They stayed eleven months with only one incident and that was a fight between two women, one with a stick and the other with a butcher knife. They never came closer than 20 feet of each other.

With the withdrawal of troops from Fort Gatlin in November 1849, the Jernigan home and stockade became the nucleus of a new settlement. On May 30, 1859, the stockade was granted a post office. By the mid-fifties the population was shifting from the Jernigan settlement, north and east. Soon Volusia County was carved from Orange and the county seat at Enterprise was in Volusia so Orange County needed a new county seat.

Fort Gatlin played a hand in obtaining the county seat for Orlando. Fort Reed, The Lodge (now Apopka), and the new village, Orlando, were competing for the honor. Judge J.C. Spier of Orlando, ruled that soldiers were eligible to vote in this election. He invited a group of soldiers stationed in Sumter County to come to Orlando for a picnic for the day. While here he encouraged them to vote, thus giving the little village of Orlando the win.

Without these little forts in Mosquito County the history of this area may certainly have been different.

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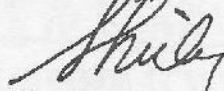
We would like to take this opportunity to thank everyone in the community who has made possible the publication of the PIONEER DAYS MAGAZINES - our advertisers, many of whom have been with us since the first issue in 1973 - the old timers who have shared their memories with us - the families who have contributed their photographs and other memorabilia - the members of the Pine Castle Center of the Arts whose contributions help to underwrite the cost of publication - and the many volunteers who are always necessary for any kind of community project.

This magazine belongs to the "folks" of central Florida. We feel that it provides important and delightful links with our vanishing past and we invite your help in the forging of these links through your interest, suggestions, contributions and support.

We also need historians, writers, artists, students, and individuals with memories or skills to share with others.

We welcome you to the PINE CASTLE CENTER OF THE ARTS and hope you will join us for the community festival, PIONEER DAYS, on November 1 and 2, 1980.

Cordially,



Shirley Cannon Fadem  
Editor

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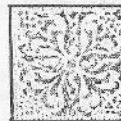
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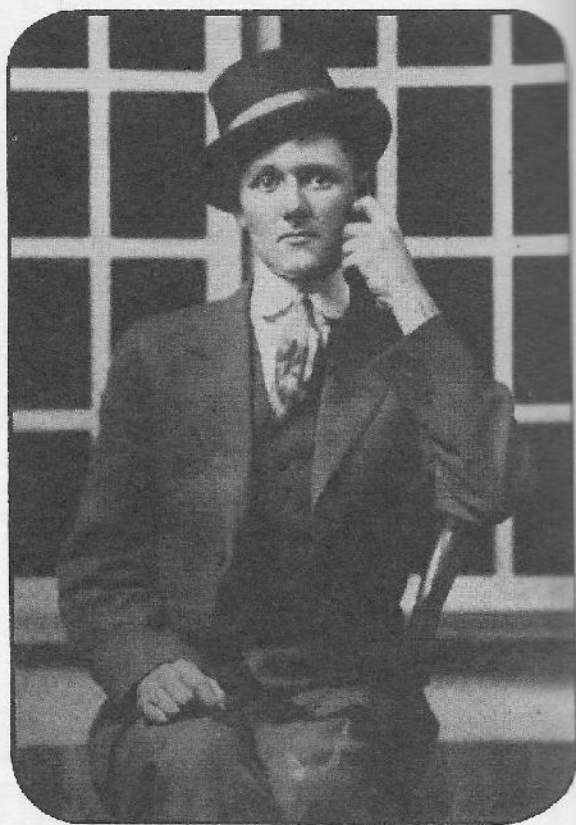


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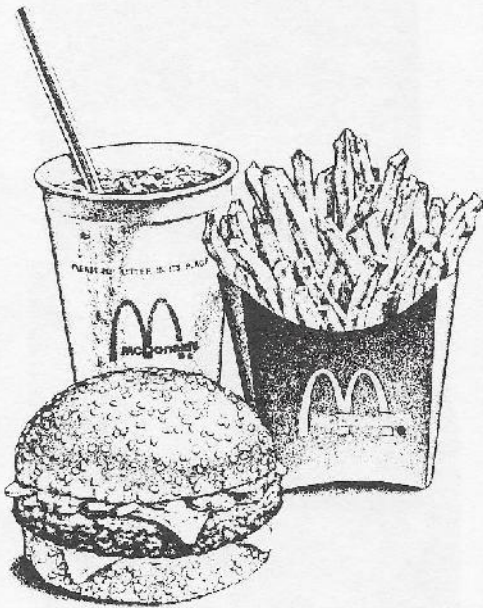


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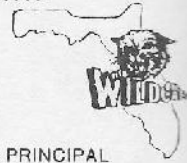


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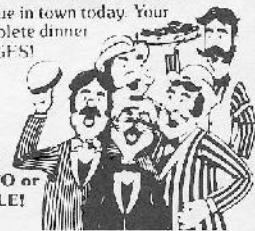
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## An Interview With Frank Arthur Journigan

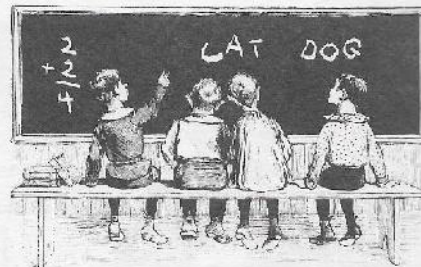
*In May of 1975 Ruth Linton interviewed Frank Arthur Journigan, great grandson of one of central Florida's first and most famous settlers, Aaron Jernigan. Mr. Journigan has since passed away, leaving us with some delightful memories, a few of which are excerpted for this article.*

*Mr. Journigan explained that the difference in the spelling of his name was because his father couldn't read. Once on some legal document it was put down in its present form and his father adopted the new spelling.*

- MRS. LINTON:  
Would you please tell me who you are and how old you are?
- MR. JOURNIGAN:  
I'm Frank Arthur Journigan. I was born the 22nd day of May in 1885.
- MRS. LINTON:  
In other words, tomorrow's your birthday. Well, Happy Birthday! Now, I understand that you're the great grandson of Aaron Jernigan.
- MR. JOURNIGAN:  
That's what I've been told. Captain Aaron Jernigan, I understand, was my father's grandfather. That makes him my great grandfather.
- MRS. LINTON:  
Well, will you tell a little about what you remember .. and when you came back to Orange County?
- MR. JOURNIGAN:  
Well, my father wanted to go down there (to Polk County) and hunt with the Indians. We moved off down there and while we was down there I was born. Of course, I was young when we moved back to Orange County.
- MRS. LINTON:  
Did you move back to what is Orlando proper? Or whereabouts did you live in Orlando when you moved back? Do you remember?
- MR. JOURNIGAN:  
No, I don't exactly remember but I know we lived there because all my sisters and brothers were born there, right where Orlando is.
- MRS. LINTON:  
When you were young, where did you go to school?
- MR. JOURNIGAN:  
Well, I never did go to school but about 13 months. When I was ten years old, I came down with polio. They called it infantile paralysis then. Since then they call it polio. I was down for a long time with a high fever and when that fever left me it

left me paralyzed. It was for almost three years that I was an invalid. When I did get to where I could go to school, my father had a horse and buggy and sent me in that buggy sometimes, but I didn't get to go much.

- MRS. LINTON:  
Where was that? In Orange County?



- MR. JOURNIGAN:  
No, that was in Polk County. Of course, I was older than the rest of the class that I'd be in and the teacher came out to see my dad and he said he wouldn't try and make me catch up because I'd be embarrassed. And he was just going to let me take two or three things, whatever I wanted, and he asked me what I'd rather have. And I told him I'd like to study arithmetic, writing and spelling. And that's all I know. I don't know anything about history, geography, or nothing like that. But I did learn a lot about arithmetic and spelling and I got where I could write better than any of them and I remember I could out-spell any of them but still I was older than any of them. And he said it would embarrass me to put me back in school.
- MRS. LINTON:  
It probably would have.
- MR. JOURNIGAN:  
I wouldn't do as well as I would as if I picked out what I wanted to do and go ahead with it.
- MRS. LINTON:  
Did you know, they say Lincoln was a self-taught man and I think through the years you have undoubtedly taught yourself quite a bit because you sound like a pretty well-educated man to me. Now I want to ask you, when you were a small boy around the area, did you ever see any hanging? This is a question I usually ask the people I interview.
- MR. JOURNIGAN:  
No, I didn't see any, but after my folks moved back up to Kissimmee and stayed there awhile the sheriff hung a colored fellow, but I didn't see it. I was just a small boy and they wouldn't let me go. I don't think my father saw it either.
- MRS. LINTON:  
Why I ask (that question) is because some of the books I've read say that a hanging was a big day. Everybody took a picnic lunch and went to town to see a hanging. And I was just wondering if any of the old timers got to

continued

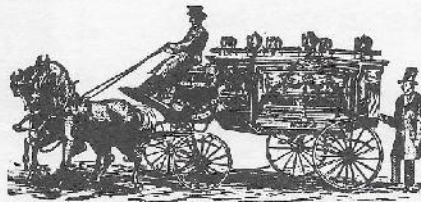


# Pine Castle Memorial Chapel

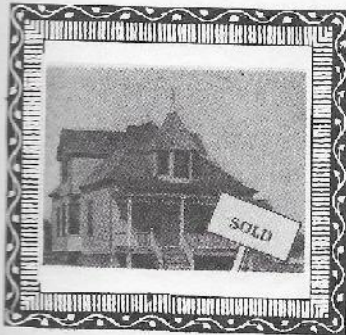
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see any.

MR. JOURNIGAN:

No, I didn't see any then. When Sheriff Frank Karel was first sheriff in Orlando he hung a white person there by the name of John Wilson.

MR. JOURNIGAN:

Yes. Somebody there told me about being there. Said there was only a few people there and this fellow, when they were putting the hanging loop around his neck, he told the sheriff don't mind hanging him because he didn't mind hanging. They say that's what he told the sheriff. I guess he told the truth about it.

MRS. LINTON:

Probably did. I guess maybe he had done whatever he got caught for ... when I was a child and the police would come to arrest somebody they'd come out in a black maria. Do you ever remember seeing this?

MR. JOURNIGAN:

Yes.

MRS. LINTON:

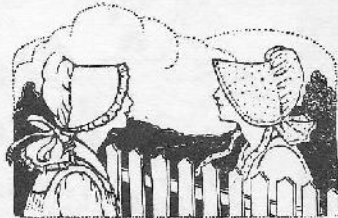
Well now, some of the old-timers around Pine Castle tell about when the trains first came through, their great sport was ... Of course, you were an invalid so you probably couldn't go down to watch the trains go by. They say that was the Sunday afternoon thing.

MR. JOURNIGAN:

Yes, I've done that many a time.

MRS. LINTON:

Oh, you did? They said they'd take their girl friends down to the train depot and watch the trains go by.



MR. JOURNIGAN:

Yes, I do remember when youngsters would have box suppers. The girls would fix their lunch in a box and invite all the boys in the area and which ever girl's box you bought was the girl you'd eat supper with.

MRS. LINTON:

Now that was at the church?

MR. JOURNIGAN:

No, they'd have it in their homes.

MRS. LINTON:

But getting back to Orlando long ago, they didn't have any picture shows or TVs to see. Do you remember anything about communication? How did you find out what was happening? Did

they have any newspapers?

MR. JOURNIGAN:

Yeah, there was some type of a newspaper there in Orlando. I was just a youngster. And the first paper man I remember was a man by the name of Essington. He had a nice home there in Orlando and right after I got old enough and went into the carpenter work I worked with a contractor on remodeling it. Some man bought that for his home. Essington had sold out the paper business to somebody else and left Orlando. The man that bought that building had it all worked over and I worked on that with a contractor. But getting back to the box suppers, I know us boys with those box suppers would get around and find out whose box belonged to what certain girl and some of the boys would bid high on that box to make the boy bid up just to have fun.

MRS. LINTON:

How did you celebrate holidays? For instance Christmas? I guess it was all in the church.

MR. JOURNIGAN:

Most of the time we'd have a square dance.

MRS. LINTON:

Oh, you did it like Nellie Prescott did it. Nellie was telling me out near Payola in Seminole County, Christmas started the 24th and didn't get over until about the 26th. Food, firecrackers, and just people drinking, everything.

MR. JOURNIGAN:

Yes. We'd probably have a barbecue and dance, we'd be at it for a day or two.

MRS. LINTON:

Well, you said your great-grandfather had cattle.

MR. JOURNIGAN:

Yes.

MRS. LINTON:

Did your family ever have any cattle?

MR. JOURNIGAN:

I don't think so. My great-grandfather sold his cattle to the fellow by the name of Summerlin, so my daddy told me great-grandfather sold this piece of land to a fellow by the name of uh - uh - I'll tell you in a minute.

MRS. LINTON:

Was it Holden?

MR. JOURNIGAN:

Yes, Holden. He bought a piece of land from my great grandfather and that lake and he built a nice home on it and then they called it Lake Holden.

MRS. LINTON:

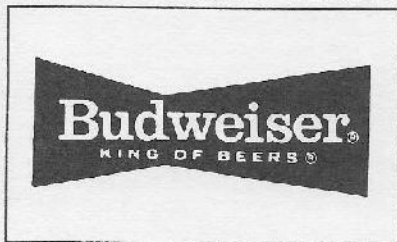
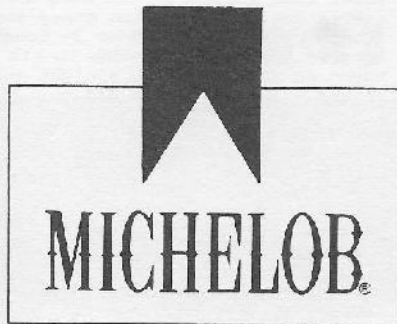
I wrote a little article on Mr. Holden. He had the first produce farm in Orlando.

MR. JOURNIGAN:

My great-grandfather's name is on that map where Orlando was. It was first called Jernigan. Right where the city of Orlando is, and he got the first post office there. They

continued





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didn't change the name to Orlando until the man named Orlando Reeve came there. My great-grandfather was having trouble with the Indians with his cattle and he had come there to help keep the Indians from bothering his cattle. And he found out that he was camping on a homestead. His family was living just south of the Georgia line and when he found out that he was on a homestead he moved his family there and picked up that homestead. And it ran from this Lake Holden all the way down to Winter Park and I think that was 160 acres. He was having a bit of trouble with the Indians and his cattle but they finally got the Indians moved on down out of there and somebody has told me that great-grandfather sold his cattle to a Mr. Summerlin.

MRS. LINTON:

When you got grown somewhere you said you did carpenter work. Is that what you did for a living?

MR. JOURNIGAN:

Yes, I did that for years. I was doing that when I got where I couldn't work no more.

MRS. LINTON:

I ask, do you remember what you were making an hour?

MR. JOURNIGAN:

When I first started our working I got 35¢ an hour. Finally we got the union and I got the scale, raised to 40¢ an hour. And they gave us eight hours a day or \$3.20 a day and I thought we were making rich then. I remember though that there was a lot of work going on in Orlando and it was building up pretty good. Everybody there would get in the union to get that little bit of better wages. Finally the people got to complaining about the kind of work they were getting paid for and they sent to the headquarters up in Indiana and they sent a man down here to see if he couldn't find out what the trouble was. He sent out cards to all union members to be at the union hall at a certain night, a certain time. I think there was about 184-186 there and only five of us that filled out the rest was right. He said he found out what the trouble was. Out of this bunch of men of 184 he found 5 carpenters and the rest was apprentices.

MRS. LINTON:

O.K. Mr. Journigan, we live in Florida and are kind of space oriented. Tell me, what do you think of the man landing on the moon. Do you think they did or didn't?

MR. JOURNIGAN:

Well, I've often wondered whether they did or not. Either they landed some where and thought they was on the moon and I've wondered how they'd really know they were on the moon.

MRS. LINTON:

And about the communications - radio, phone, lights? What about the first radio?

MR. JOURNIGAN:

No, I don't think I can remember that.

MRS. LINTON:

What about the phonograph?

MR. JOURNIGAN:

Phonograph? I can remember when that was first come in, man by the name of Stokes - cattle man. He had some money and he found out about it and so he bought one and invited everybody to come to his house on such and such a night and listen to it and a lot of people did go. We went once.

MRS. LINTON:

Did it have a crank? Was it cylinder or record?

MR. JOURNIGAN:

It had a cylinder. I think you had to turn a crank.

MRS. LINTON:

Now what about the lights?

MR. JOURNIGAN:

Well, in those days we had kerosene lamps and a lot of times we'd run out of kerosene and my mother would have us kids go out back and get some fat splinters. Then she would light those splinters and stick them in a biscuit or a piece of cornbread on the table. We'd sit and eat by the light if we were late getting in for supper. Sometimes they would run down and get on that bread, but we threw that all away when we got through eating.

MRS. LINTON:

Now, for the medical field. For instance snakebites. How would you treat snakebites?

MR. JOURNIGAN:

Well the Indians had some type of treatment but not many white men knew what that was. But I do remember when my brother got bit by one of those little brown rattlers what they did was just put gunpowder on that for several times and put a match to it and torched it off. It didn't even swell up.

MRS. LINTON:

You mean, light the gunpowder?

MR. JOURNIGAN:

Yes, now they have to go to the hospital and treat it and all.

MRS. LINTON:

Did you come from a large family?

MR. JOURNIGAN:

Eight of us, I think four boys and four girls. They all dead now, except me.

MRS. LINTON:

I think that there was an argument about naming Orlando.

MR. JOURNIGAN:

Yes, it was first named Jernigan. Then this fellow Reeves came there - Jernigan had the post office but he was having so much trouble with his cattle that he got this fellow Reeves and Reeves was an educated man and he thought he should take the post office over so they changed the name from Jernigan to Orlando for this man, Orlando Reeves.

MRS. LINTON:

Mr. Journigan, I want to thank you for your time and I've enjoyed it and thank you a lot.



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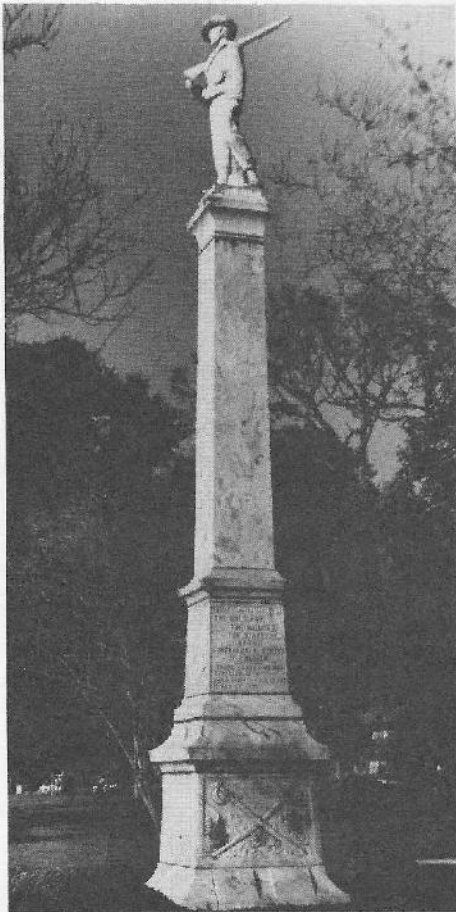
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# JOHNNY REB

## The Confederate Monument In Eola Park

by Nancy J. Martin



If you were to come to Orlando, Florida and someone said to you, "I know of a fine historic memorial here in Orlando at Section 25, Township 22, Range 29, Lot 1 & 2, Block E, Parcel 82", you probably wouldn't bother to try to find it. But if someone said to you, "Go to Lake Eola, located on Robinson Street, and on the eastern shore of the lake you will see a fine memorial of our country's history," curiosity (and a city map) would lead you to a Confederate monument called "Johnny Reb", which was presented to the City of Orlando in 1911 by the Annie Coleman Chapter of the United Daughters of the Confederacy. If Johnny Reb could talk he would have a most interesting tale to tell.

For some time there had been a discussion of a Confederate monument for the city of Orlando.<sup>1</sup> Several monuments had already been aided by the U.D.C. -- the Jefferson Davis Monument in Richmond, a monument erected at the Olustee Battlefield, and the Major Wirz Monument at Andersonville. While aiding in those efforts, the Daughters in Orlando pressed towards their desired goal of erecting a monument of Georgia marble to "the honored memory of the soldiers, the sailors, the statesmen of the Confederate States of America."<sup>2</sup>

But let Johnny Reb tell his own story...

"I really owe my existence to Mrs. B.G. Abernathy who was President of the Annie Coleman Chapter of the United Daughters of the Confederacy in 1908. It was at the meeting in December, 1908, that plans were laid for my construction. The Chapter started at once to raise money through various kinds of entertainments, concerts, card parties, food sales, and suppers. Raising a large sum of money was a slow process.

"In December, 1909, a decision had to be reached as to what style or cut I was to have, and what the price would be. Mr. Florence, a representative of the McNeil Marble Works of Marietta, Georgia, met with the Chapter with cuts of different styles and prices.<sup>3</sup> After discussion, it was decided my cost would be \$2,500 (quite a large sum back then!) Mr. Florence donated \$50.00 when he received the order.

"In April, 1910, the Chapter received word that I was ready to be shipped. Now I needed a home!

"A committee was asked to interview the city council and board of county commissioners about a site and financial help.<sup>4</sup> Permission was given to locate me on the court house grounds. Lake Eola and Orange Avenue were suggested too. After a vote, Lake Eola was decided upon for the location of my home, but in January, 1911, the order was rescinded and after another committee meeting, it was finally decided that I would be placed at the intersection of Central Avenue and Magnolia Street.





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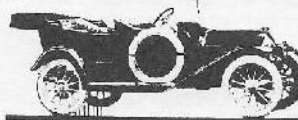
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"Everything seemed settled now but the finances. A committee which was at work soliciting funds from the citizens met with liberal response. Many not belonging to our Southland were generous in their help.

"I must make a special mention of Mr. E.F. Sperry for his most liberal gift. And our own ever faithful fellow worker and sympathizer, Capt. B.M. Robinson, has the distinction of being the largest contributor to the fund. Our beloved General Jewell must here have especial tribute paid him for his efficient, earnest and faithful work, both in advertising and soliciting. His heart was in it. It was most appropriate for him to be made master of ceremonies at the unveiling.<sup>5</sup> The unveiling ceremonies were held Saturday afternoon, June 3, 1911, at 4 o'clock.<sup>6</sup> A platform was built on the east side of the court house and occupied by those taking part in the ceremony. Mrs. B.G. Abernathy, President of the Chapter, presented me to the city, and Mayor W.H. Reynolds accepted responsibility for my care and custody.

"It was certainly a beautiful and memorable day when the unveiling occurred. Little Miss Harriet Robinson (daughter of the Hon. B.M. Robinson) who is still alive today as Mrs. Hamilton Jones, did the actual unveiling. Thirteen little girls, representing the thirteen colonies, placed wreaths on me and marched around singing patriotic songs. The speaker for the occasion was the Hon. Park Trammell, later Governor of Florida and U.S. Senator.<sup>7</sup> News stories and pictures of the event were sent to the Florida Room, Confederate Museum, Richmond.<sup>8</sup>

"It seemed at long last I had 'arrived'. My 'arrival' was of short duration though because as Orlando grew, it seems I became a traffic hazard. In January of 1917 the committee appointed to consider the problem, after consulting with city commissioners and the park commission, and having obtained their permission, reported in favor of the location on the east end of Lake Eola.

"The city offered to pay one half of the cost of moving me, estimated at about \$200.00.<sup>9</sup> The cost turned out to be \$301.40. Although I was transported to Lake Eola in February, 1917, it was not until April of that year that a ceremony was held. On the 12th of April, in celebration of the anniversary of the surrender at Appomattox, and of my move, a short formal ceremony was held.<sup>10</sup>

"Now would be a good time to tell you about my physical characteristics as reported in the Orlando Daily Reporter - Star of Thursday, February 16, 1911 in the article "The Confederate Monument A Work of Art -- A Splendid Ornament to Orlando." I am made of Georgia marble of a quality approved by the United States government and I stand about thirty feet high.

"My nine feet square base is set on a concrete foundation ten feet square and about twelve or fifteen inches in depth. Above

this base is a second base seven feet square and upon it a third base five feet square. Upon this last base rests the first die which has in the top an opening in which has been deposited a metal box that contains the names of the officers and members of the local camp of Confederate veterans and of the local Chapter of the Daughters of the Confederacy, small silk Confederate flags, copies of the local papers, several bills of Confederate money and several other matters including a large picture of General R.E. Lee on his famous horse "Traveler" given by Hon. B.M. Robinson.

"Above this first die is the first plinth and cap and above this the second die and plinth and cap and then comes the principal shaft of polished marble and another plinth the whole surmounted by my figure. I represent a Confederate private with trousers tucked into my stockings in true Confederate style. I am armed with a gun at my shoulder with proper accoutrements, blanket roll over my shoulder and canteen. I stand as if on guard looking as it were down the centuries to come, as if asking of the future, 'What shall the harvest be?'

"There are inscriptions on my sides with certain designs. On the western side of the second die is the famous battle flag of the Confederacy which waved victoriously over many a battlefield with the figures 1861, 1865; under this is a quotation from Father Ryan's Conquered Banner: 'Tis wreathed around with glory, and 'twill live in song and story though its folds are in the dust.'

"On my south side of the first die are two crossed swords with a tented field for background. Above, on the second die, are these words:

'To the honored memory of the Soldiers, the Sailors, the Statesmen of the Confederate States of America.'

and below:

'Time cannot teach forgetfulness, when Grief's full heart is fed by Fame.'

On my east side are these memorable words:

'This monument shall stand,  
Through the years to come,  
As our loving tribute  
To the Confederate soldier;  
As a Memorial  
Of his heroic courage,  
His unparalleled devotion  
And his unselfish patriotism.'

Above, on the second die, is inscribed:

'The cause for which he suffered was  
lost;  
The people for which he fought were  
crushed;  
The hopes in which he trusted were  
shattered;  
But his Fame,  
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# Cornmeal, Grits, and White Lightning

by Ruth Linton



Everybody, especially all true Florida Crackers, knows that three things - corn meal, grits and white lightning - come from corn.

Corn is not a native of North America. It was brought here by the Indians who migrated from South America years before our grandfathers came ashore. It was introduced to the Pilgrims by the Indians and was served at the first Thanksgiving Dinner in America.

Corn, or maize as the Indians called it, is used for about everything - cooking oil, food, animal feed, coffee (one old timer told me they used to grind it for coffee and he had drunk many a cup) and of course, white lightning. Now in this time of energy crisis it may soon find another use in gasohol.

Corn was so important to the Indians that they have a legend about it which says that it originated from the skin of an old grandmother who scraped off the skin from her ankles to feed her family. Although that is a terrible legend in our way of thinking, it does show how much Indians and corn go together.

When my ancestors first came to Orlando in 1855 and 1856 they planted corn along with sweet potatoes and cotton. In 1857 Mr. John R. Worthington, who built the first frame house in Orlando, also built the first blacksmith shop and operated a grist mill. Later in 1862 W. W. Baxley operated a water-power cotton gin and grist mill on the run leading out of Lake Ivanhoe.

Mills were usually built either on a creek or a stream. They used the running water to turn the wheel and operate the mill. It was usually a young boy's job to drive the wagon full of corn to the mill and wait until it was ground into meal or grits.

Corn meal is made from white or yellow corn. It is said that one way to tell the difference between a southern cook and a northern cook is to see the color of her meal because no southern cook would be "caught dead" using yellow meal. I don't hold to that as I cook with yellow meal and I call myself a fair-to-midlin' southern cook.

Corn meal is used to make bread which is served by southern cooks at every meal. Nothing embarrasses a southern lady more than the thought of having to put white bread on the table, so in most southern homes a skillet full of corn bread is baked every day. And it never goes to waste. It's used in dressing, crumbled up in butter milk, used to sop up pot likker from beans or turnip greens and sliced and toasted with plenty of butter for breakfast.

Corn meal is used for more than bread. It is used as a coating for pan fish, as a batter for fritters and hush puppies, mixed just with water and salt and baked into "hoe cakes", and

in the old days before every hoe-down the floors were sprinkled with meal to make it easier to promenade your lady home.

Grits are almost as important to a southern cook as corn meal. They tell me grits are no more than degermed white or yellow corn, more coarsely ground than meal. But as every good southerner knows, grits are much more. When I was a kid grits, bacon and eggs were as necessary for a good day as the sunshine. Grits with an egg yolk from a soft-boiled or easy-over egg were the first solid food I fed my children and no pan-fried fish is worth its salt without a pot of grits to go with it.

Of course the story of corn wouldn't be complete without saying something about "white lightning", or moonshine, or corn whiskey, or whatever name you want to put with it. Some folks called it corn whiskey because it was made from corn, others, moonshine, because it was made by the light of the moon...and if you've ever tasted it, you know why it was called white lightning.

I'm sure that ever since man took to drinking hard liquor he has always found a way of making it, but it wasn't until the days of prohibition that white lightning came into its own. Carrie Nation (remember she's the woman who smashed all the saloons with a hatchet) and her Temperance League brought prohibition about. The Temperance League became active about the middle of the nineteenth century.

Even bibles at that time carried a family temperance page where family members could sign a pledge not to drink. I found one in one of our old family bibles but no one had bothered to fill it out.

The Eighteenth Amendment, or the Prohibition Amendment, was adopted in 1919 and made it illegal to manufacture, transport or sell alcoholic liquors or beverages. It was repealed in 1933 by the 21st Amendment, but for 34 years words like white lightning, moonshine and bootleg, and the Hatfield and McCoy feud were the talk of the day.

Even as late as the 1940's, when the Pine Castle Air Force Base first started, there was many a moonshine still hid in the woods in and around Pine Castle. To protect their stills from the servicemen during hunting season, some of the men around the Boggy Creek area started a rumor about a monster in the woods and the "Boggy Creek Monster" came into being.

All the world owes a debt of gratitude to the Indians for first cultivating corn...but no one more than the southerner. Cotton may have been the economic staple in the south but the three-pronged staff of life was corn meal, grits and white lightning.





## The Origin Of White Corn

Related by Susie Tiger and  
Interpreted by William King

The Seminole always refer to themselves as "A jia tki," which means 'white corn', and in the beginning they were white people.

An old woman was living with her grandchild. She made good 'sofki' for the boy and it tasted good to him. He would go out and hunt, kill game and bring it to his grandmother. They all ate together, drank 'sofki' and ate deer meat.

The boy did not know how his grandmother got the corn to make the 'sofki'. He wanted to know where she got the corn, and he told his grandmother that he was going hunting again. Instead of going, he sneaked back to watch her make the 'sofki'. He saw her go into a shack and sit down. She had very sore ankles that were so very dry that she could scrape off the flakes of skin. The boy watched her scrape off the flakes and bring them into the house. She got the pot and some water and put the flakes in the water. The boy found out that the 'sofki' came from his grandmother's sore ankles.

After that he would not drink the 'sofki'. His grandmother said, "Why don't you drink 'sofki'?" He did not explain because he knew where it came from. The grandmother suspected that the boy had watched her, so she asked him, "Did you watch me doing something?" The boy did not reply, but said he would not drink 'sofki' any more.

His grandmother told him that he must burn their house and everything. The reason was that the boy had found out her secret and she did not want to live any more. She told the boy to tell the people to burn the house over her, while she was in it.

A few days after the house was burned they came to see the ruins and found the old house restored and full of corn. From there the corn spread over all the earth.

That is the end of the story.

## Definitions

### INDIAN WORD

### ENGLISH TRANSLATION

Seminole (White Man's Meaning)	Separatist or runaway
A jia tki (Seminole's name for themselves)	White Corn
Cocacoochee	Wild Cat
Wacca	Cattle
Waccassa River	Where the cattle are
Kissimnee	Heaven (happy hunting ground)
Lake Funkeleiga	Place of the Mushmelons (Lake Maitland)
Okeechobee	Ok! (water) Chobi (big)
Suwannee	Suwan-which means "echo"
Chuluota	Land of Lakes & Places
Aopka	Potato Eating Place
Bithlo	Outlook
Ocoee	"no cold"



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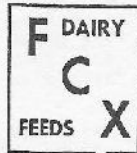
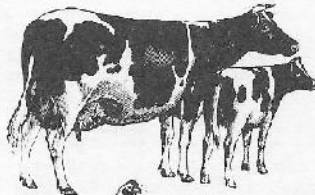


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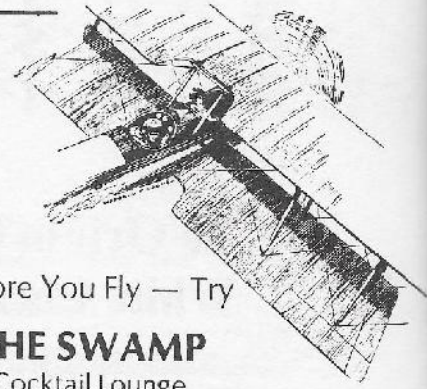
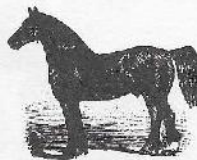
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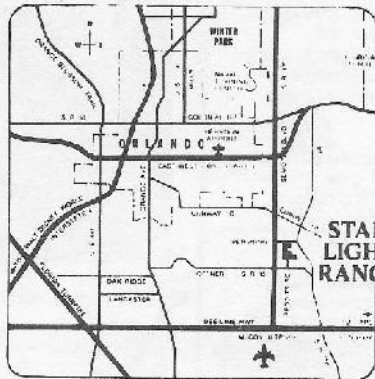
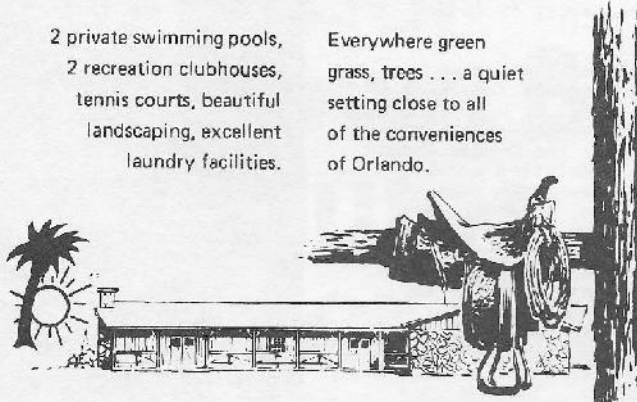
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two crossed muskets and above, on the second  
die, the inscription:

'Erected by Annie Coleman Chapter No.  
225, United Daughters of the Confederacy,  
of Orlando, Florida, A.D., 1911'

"The newspaper account added, 'Taken  
altogether, the monument is a work of art and  
a splendid ornament to our beautiful city  
as well as a credit to the Daughters of the  
Confederacy and a noble tribute to the brave  
men of the South to whose memory it is to  
do honor for years to come.'<sup>11</sup>

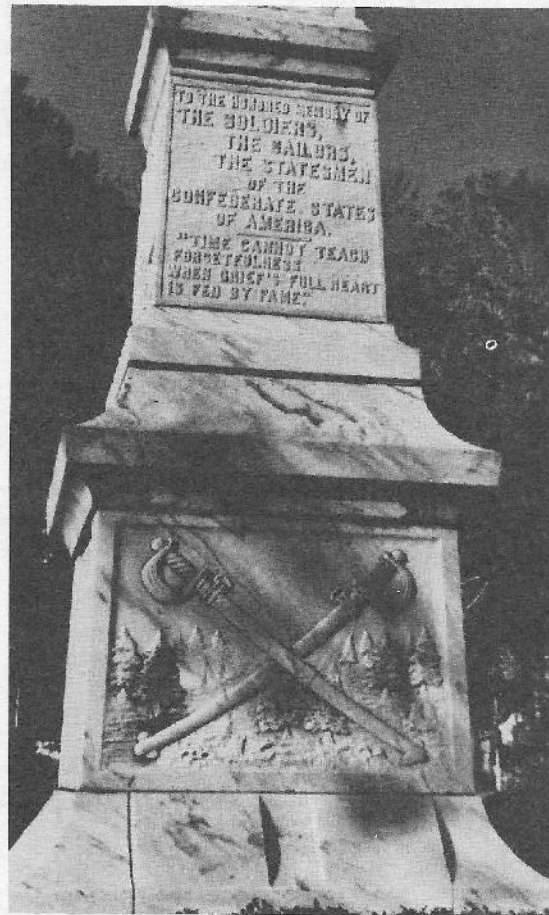
"Life has been very pleasant for me  
since I moved to Lake Eola except for one  
particularly distressing incident -- my gun  
was destroyed by vandals. Jean Yothers, who  
is presently the director of the Orange County  
Historical Museum, wrote a detailed account  
of this happening which appeared in the  
Orlando Evening Star July 28, 1964, in her  
'On The Town' column:

'Last fall, after vandals destroyed  
the gun, breaking it into tiny pieces,  
Mrs. David Lancaster, immediate past  
president of Annie Coleman Chapter of  
U.D.C., got together with Mrs. Milton  
Shaw, immediate past president of the  
Jefferson Davis Chapter. They decided  
this cause should not die. The southern  
soldier's gun should rise again.

'They approached Winter Park sculp-  
tor Albin Polasek on the matter of  
replacing it for them and he agreed  
to do the job gratis. He executed a  
Confederate rifle that's a dead ringer  
for the original.

'The Confederate soldier in Eola Park  
has been re-armed. Thanks to the  
combined efforts of the Annie Coleman  
and Jefferson Davis Chapters of the  
U.D.C., Johnny Reb has his gun back.'

"So thanks to Mr. Polasek, I once again  
have a rifle. Once again I can stand guard  
over my beloved city. I am so very proud  
to be a part of Orlando's history, and my  
wonderful country's past."



<sup>1</sup>"History of Annie Coleman Chapter  
No. 225 United Daughters of the  
Confederacy Orlando, Florida"  
1899 - 1962, by Cechrya Garth (Mrs.  
D.R.) Lancaster Chapter Historian,  
p.3.

<sup>2</sup> Ibid.

<sup>3</sup>"History of the Confederate Monument"  
Daily Reporter-Star, an article  
read before Annie Coleman Chapter  
U.D.C. Thursday afternoon, April 12,  
1917.

<sup>4</sup> Ibid.

<sup>5</sup> Ibid.

<sup>6</sup> Ibid.

<sup>7</sup>"History" by Cechrya Garth

<sup>8</sup> Ibid.

<sup>9</sup> "History of the Confederate Monument  
Daily Reporter Star, an article  
read before Annie Coleman Chapter  
U.D.C. April 12, 1917.

<sup>10</sup> Orlando Morning Sentinel, February  
18, 1917.

<sup>11</sup>"The Confederate Monument: A Work of  
Art -- A Splendid Ornament to Orlando",  
Orlando Daily Reporter-Star, February  
16, 1911.





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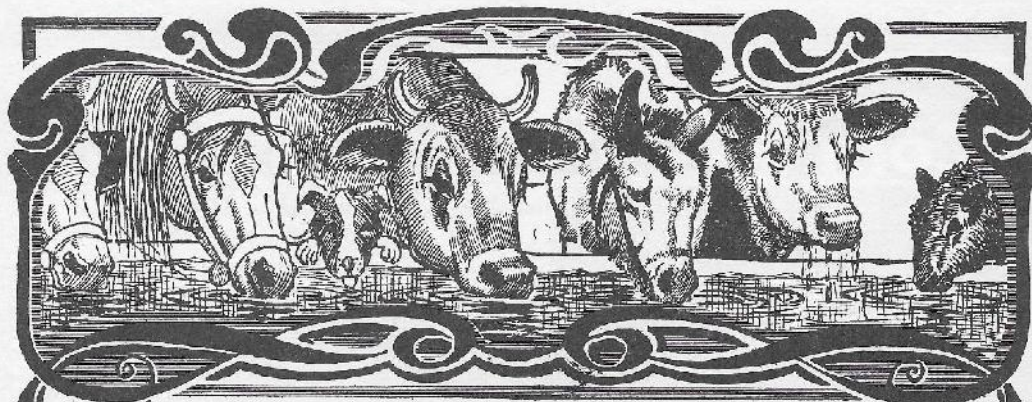
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# CRACKER FIXIN'S

## TAFFY PULL

When we were kids one of the highlights of a get together would be a taffy pull. We'd combine in a pan -

- 2 cups sorghum molasses
- 1 tablespoon vinegar

Set on medium burner, cook to hard ball stage, stirring constantly to prevent burning. When done stir in 1/4 teaspoon soda and stir briskly until mixture looks light and foamy. Pour out in buttered pan and let set until cool enough to handle. Butter hands and pull one half of the taffy at a time till it hardens and loses its stickiness. Pull out to desired length and when cool break into bite sized pieces and wrap in waxed paper.

## CORNMEAL DODGERS FOR HOT LIKKER

- 1 cup uncooked white cornmeal
- 1/2 teaspoon salt
- 2 tablespoons melted butter or oil
- Cold water

Combine first 2 ingredients and stir in butter or oil. Add enough water, about 6 tablespoons cold water until dough holds its shape. Drop into boiling pot likker after salt pork and turnip greens have been removed. Bring to boil, reduce heat and simmer covered about 25 minutes. Serve with turnips or other greens.

## BAKED CORN

Take about 10 to 12 ears of yellow corn. Grate corn off cobs with coarse grater. (Do not cut corn off the cobs). Then take a knife and scrape the remaining corn and liquid off cobs. Place in a rectangular baking dish, 11x14 along with about 2 tablespoons of bacon drippings or cooking oil and about 1 cup water. Stir and bake in a 350 degree oven for about 1 hour or until done. Stir occasionally and scrape from sides of pan. Add water if necessary to keep it from cooking too dry.

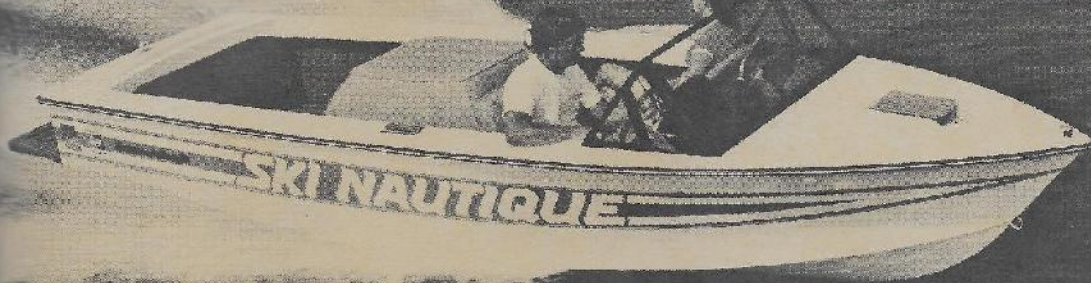
## HOT CAKE

- 2 cups cornmeal (yellow)
- 1 teaspoon salt
- Hot water

Put the cornmeal and the salt in bowl and mix well. Moisten with hot water till dough can be handled. Wait awhile. Shape by spoonfuls into flat cakes about 1/2" thick. Fry on hot greased griddle or skillet until golden brown, turning to brown both sides. Serve piping hot. Yields about 4 - 6 servings. You can use these same ingredients to make 2 large hoe cakes and bake in a medium oven or cook on top of stove in iron skillet or griddle. Good with greens and black eyed peas.



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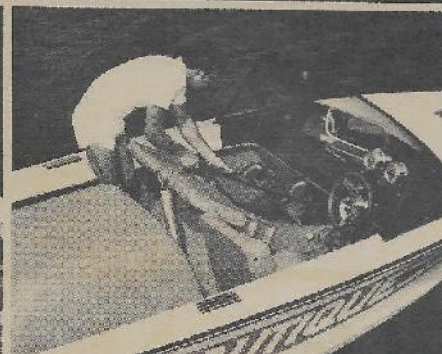


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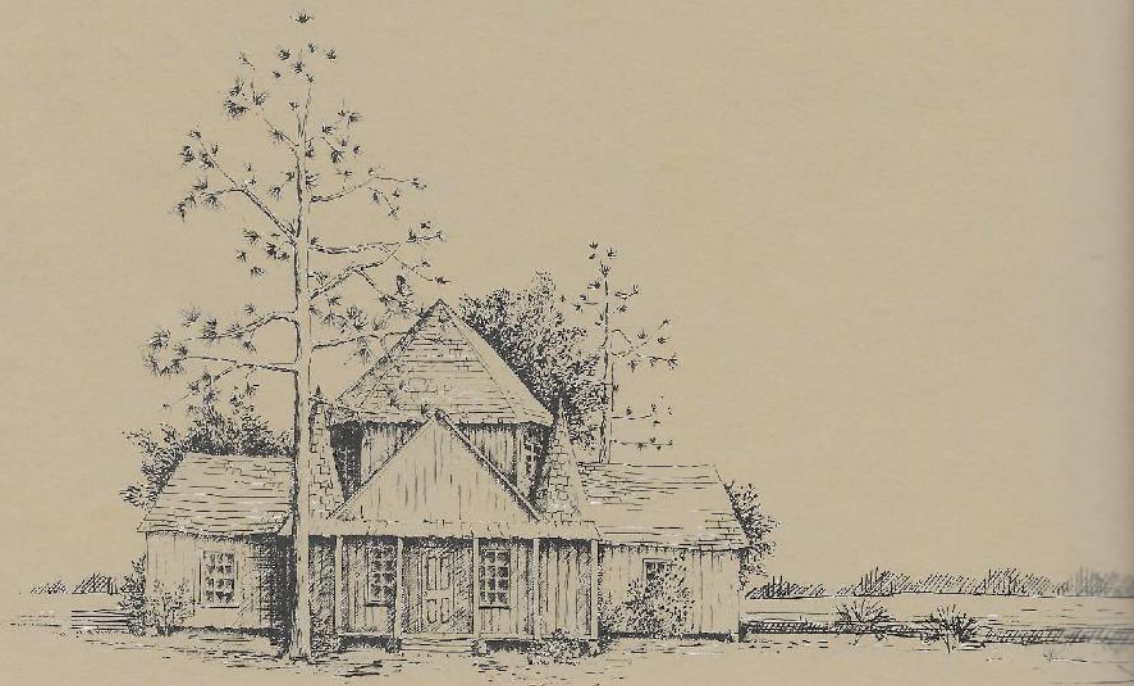
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