Update

BICENTENNIAL

HISTORICAL ASSOCIATION OF SOUTHERN FLORIDA VOL. 3 NO. 5 JUNE 1976

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UPDATE

UPDATE, Bi-Monthly Publication of the Historical Association of Southern Florida. 3280 South Miami Avenue, Building B, Miami, Florida 33129. Phone: 854-3289.

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OFFICERS FOR 1976-1977

At the annual meeting of HASF in April, the following slate of officers was presented by the nominating committee and approved by the membership:

President, Mr. Jack G. Admire; First Vice President and President-Elect, Mrs. Thomas T. (Irene) Shiverick; Second Vice President, Mr. Boyce F. Ezell, III; Recording Secretary, Mrs. James S. (Dodie) Wooten; Corresponding Secretary, Mrs. Gordon (Pat) Bowker; and Treasurer, Mr. Lewis M. Kanner.

The following are directors chosen to serve a three-year term: Mr. William F. Brown, Jr.; Mrs. T. J. (Lucie) Cogswell, Mrs. Sue Goldman, Mr. John C. Harrison, Dr. Bruce Lohof, Mr. James O. Plinton, Jr., and Dr. Ione Wright.

ASSOCIATION MEMBERS HONORED

Five HASF members were among seventy-six Floridians chosen as Bicentennial Patriots. The Bicentennial Commission of Florida named Mrs. Marjory Stoneman Douglas, Hampton Dunn of Tampa, Col. Mitchell Wolfson, Ralph Renick, and Mrs. John T. Bills (Jeanne Bellamy) for a variety of attainments in many fields. Formal recognition was extended to the honorees during a ceremony on May 7 at Tampa.

The Patriots Selection Committee included two present or former HASF members, Alfredo Duran and Rep. Gwendolyn Cherry.

COVER:

Woodcut by Bernard Picard, after Le Moyne, *Ceremonies et Coutumes Religieuses des Peuples Idolatres*, Amsterdam, 1723.

ARVA MOORE PARKS LECTURE April 14, 1976

Following the election of officers at the Annual Meeting of the Association on April 14, Arva Moore Parks presented the concluding lecture of the 1975-76 Program Series, "Fortifications in the Miami area during the Spanish-American War."

Members will remember her article, "Fort Brickell and the Battle," in *Update*, October 1975. During the lecture, Mrs. Parks brought this story to life with numerous slides, quaint headlines from the "Miami Metropolis" reflecting the flavor of the journalism of the era, and her own sparkling wit.

This photograph recently turned up in a collection of old snapshots. It shows the breastworks built on the bluff in Brickell Hammock before the foliage grew back to obscure the "Fort."

—Z.S.

FROM THE EDITORS

Preparations for this special Bicentennial issue of *Update* were begun over a year ago with an offhanded remark made at a Publications Committee meeting. The editors verbalized an idea. "How about a double issue for the Bicentennial?"

It was their hope that this issue would go back as far as possible and present the South Florida story with a Bicentennial flavor.

At subsequent meetings over the months, a double issue was included in the budget, drafted on the assignment board, and readied for deadline. The deadlines came and went; for this, the editors accept full responsibility. In covering over 200 years, we felt it was worth waiting a few extra weeks for this special issue.

THE HISTORICAL ASSOCIATION OF SOUTHERN FLORIDA
PART I: Origin and Early Years

by Charlton W. Tebeau

In this Bicentennial year the Historical Association of Southern Florida reaches its thirty-sixth birthday. It is appropriate that we, like the nation, review our past in the light of what we started out to accomplish. It all began in January 1940 when twenty-three persons met at the home of Mr. and Mrs. James M. Carson in Coral Gables to explore the possibility of establishing a historical society. Without hesitation those present agreed that the time had come to make an organized effort to gather the materials and write the history of southern Florida.

The founding group was more than local in its outlook. Only the length of the name induced them to forbear adding "and the Caribbean." At the organization meeting on April 23, 1940, Mrs. Charles W. Ten Eick of Hollywood, who represented the Florida Historical Society, told some of the story of that organization and its work. Thomas P. Caldwell read extracts from the constitution and by-laws of the state society for the guidance of the new group. Mrs. Carson, then teaching the first course in Florida history at the University of Miami, spoke of the opportunities for historical research. Dr. Lewis Leary of the U.M. English Department presented a checklist of Floridiana for this region. George E. Merrick, the founder of Coral Gables, talked of the importance of local attachments and loyalties. Hervey Allen, the novelist, spoke of other values in local history, and I spoke of the necessity to gather records that are every day being lost.

Following his retirement after a long career at the University of Miami, Prof. Tebeau remains active as editor of Tequesta, *our scholarly annual publication.*

Members and guests attended an early meeting of the Historical Association of Southern Florida. In the first row at left is Senator Hudson, the HASF president. Behind the Senator is F. Page Wilson, long-time HASF director. Gaines Wilson is in the front row at the extreme right. He served as first secretary of the Association. *(Photo from the HASF Collection).*

The ninety persons in attendance at that organizational meeting chose George Merrick as their first president, Frederick M. Hudson and Ruby Leach Carson (Mrs. James M.) as vice presidents, Gaines R. Wilson, secretary, Thomas P. Caldwell, treasurer, and Dr. Leary and Mrs. Mabel B. Francis, librarians. Among the twenty-one directors chosen were Allen H. Andrews of Estero, editor of *The American Eagle*, published by the Koreshan Unity. Thanks to the foresight of Marjory Stoneman Douglas, HASF owns one of the two complete files of that valuable weekly paper. David Graham Copeland of Everglades City was an active collector of the historical records of Collier County. Miss Mary Mosely of Nassau published the newspaper founded there by her family. William R. Porter represented the interests of Key West.

The second year, 1941, was notable for two things, the writing of a constitution and by-laws and incorporation, and the publication of the first issue of *Tequesta*. Dr. Lewis Leary got together a remarkable number of papers for that first issue that demonstrated once and for all the extent of the interest in the many-faceted history of southern Florida. George E. Merrick wrote of pre-Flagler influences in Dade County. Dr. Robert E. McNicoll described the Indian village Tequesta at the mouth of the Miami River when the Spanish arrived. Vincent Gilpin wrote of Bradish W. Johnson, a master wrecker, Doris Stone of general problems of Florida archaeology, Karl Squires of pre-Columbian man in southern Florida, Rev. Edgar LeGare Pendleton of the early Episcopal church in the area, Mrs. John R. Gilpin of travel to Miami in 1890, Thomas P. Caldwell the history of air transportation in Florida, and John M. Baxter an annotated checklist of Florida maps.

The HASF and U.M. published *Tequesta* jointly as a Bulletin of the University until 1956, continuing the joint publication until the university dropped all such associated activities in 1974. Ties with the university remained close. The first depository for the collections of HASF was a metal file cabinet in the university library. Later when the volume became greater,

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EARLY MAN IN SOUTH FLORIDA

by Dan Laxson

Traditionally, it has been thought that all Indians came into the New World the same way, across the Bering Straits. With water locked in the great glaciers, the straits became a land bridge, across which came mastodon, deer, elk, mammoth, horse, camel, and man. Also, it appeared to be true that man's migration began 20 to 30,000 years ago and extended to that inhospitable land, one of Darwin's natural laboratories, Tierra del Fuego, the "land of fire", on the very tip of South America, leaving his signs all along the way. With new dating methods and new theories being developed concerning migration, these explanations may be altered.

A dragline operator digging near Moore Haven found a spear point resembling the earliest projectile points in North America. It was imbedded in the bones of a giant ground sloth.

Animal life on the peninsula was known to be of great age on the basis of Polk County finds, where the bones of mammals and fishes of the Miocene Age, some twenty-five million years ago, were uncovered. It is man who is difficult to find.

By 1971, archaeologists were beginning to look into the large springs of southern Florida. Little Salt Springs in south Sarasota County turned up Indian bones 5000 years old. Later divings found evidence of an 8000-year-old burial.

Underwater archaeology scored again, when in 1973 at a depth of 150 feet in Warm Mineral Springs, Sarasota County divers brought to the surface skeletal material, spear points and a throwing stick which was dated at 10,000 years ago. This is how it stands — for a while.

We call the aborigine of southeastern Florida the Tequesta, a name spelled in six different ways. It denoted a chief, a tribe, and a territory.

Wherever man has been in southeastern Florida, he has left evidence of his foraging that was required to eke out his existence in the swamp, bay and ocean where he lived.

This proof may be in the form of heaps of discarded shells, the eroded remains of temple edifices, mounds built up, layer by layer, of his cultural debris in the sawgrass hammocks, or rather careless interments scattered about his habitation and butchering sites or in adjoining sand mounds.

Where better to find a cultural cross section than the lowly garbage pile? For there, even as today, are the discarded utensils, tools, containers and food remains of the past. Buried in these so-called "kitchen middens" of southeast Florida's early inhabitants, over a period of several thousand years, are ornaments attesting to the vanity of the aborigines, tools that show his ingenuity, weapons that bare his hostility, and remains of his feasts. Intermingled are the much-maligned but important cultural aid, the indestructible fragments of his clay containers, known as potsherds.

Among those early people in Florida were the Tequesta of the Miami area. They were hunters and gatherers, but they were not nomads in the usual sense of the term. The Miami River and nearby areas were home. Their environment guaranteed a plentiful food supply, but it took work.

Examination of their habitation sites shows that the scantily clad Tequesta dressed in skins or Spanish moss, foraged from hammock to hammock on foot and in dugout canoes in search of food. They set up temporary, poorly constructed palm-thatched sun or wind breaks; they butchered food where they found it; they took periodic trips to the bay and ocean and threw the discarded shells around indiscriminately.

Analyzing the material shows that the Tequesta's diet consisted of deer, alligator, shark, eels, possum, raccoon, and fishes. The greatest number of bones in the sawgrass middens are usually those of turtles, a staple food.

The ocean and the bay furnished oysters, clams, conchs, lobsters and crayfish.

This food could have been supplemented by wild berries and fruits. Also available were wild yams, truffles, palm

The woodcuts accompanying this article are by Bernard Picard, after Le Moyne, *Ceremonies et Coutumes Religieuses des Peuples Idolatres,* **Amsterdam, 1723.**

hearts, and an edible cactus, Opuntia.

Salt and potable water were easy to obtain. In later years the Tequesta learned to process the starch *Zamia integrifolia*, better known as "coontie." The obvious lack of panther, owl, eagle or bear bones attests either to their scarcity or to the possibility that these were totem objects, which usually prohibits their being killed.

Spanish references suggest that ceremonial cannibalism was practiced.

To supplement their natural physical attributes and to add range and strength to their hands and arms, the Tequesta fashioned tools, ornaments and weapons from whatever material their environment afforded.

In the case of the large conchs they soon learned to eat the contents but to save the container. From the wide, flaring lip of the conch *Strombus gigas* that lived in the warm, shallow waters of the bay and the ocean, the Indian made scrapers sharp enough to skin hides without cutting them, hand-operated pounders to save the knuckles, and axe or adz blades that could be held in the hand or fitted with a handle.

From the more globular conch *Busycon perversum*, so called because its rotation was opposite to that of most shells, the Indians made scoops, spoons and ladles. A notch was cut into the outer whorl, a hole drilled opposite and a shaft inserted, allowing the shell to be used as a weapon or a digging tool. Small busycons so modified were either toys or spokeshaves used in the construction of arrows.

The thin, sharp-edged shell *Macrocallista nimbosa*, commonly known as the sunray shell, was used as a knife or scraper.

Shell columnellas were cut into beads or used as digging tools or awls.

From bone, the Tequesta made projectile points, awls, fishhooks, and carved hairpins. Flat, worked pieces of bone were either battens, spatulas, or gaming pieces. Bone and antler were made into spindles or tool sockets.

Sharkskin, sandstone and pumice were used as abraders, and sand-filled hollow leg bones were part of the Indian's drilling tools.

All carving was done with a shark's tooth knife.

The surest sign of past occupation of a territory by the Tequesta is the presence of potsherds on the surface and buried in the quartz sand and organic soil mixture of the kitchen middens. For the most part these middens, of various sizes and shapes, are found in the sawgrass hammocks, elevations varying from a few inches to a few feet above the water table.

The manufacture of pottery was widespread. Over the centuries various types evolved, some made from local materials, others from imported substances. Color, shape, tempering procedures, and firing methods likewise evolved, indicating an advance in technique, in a change in the uses of the finished product, and development of artistic concepts by the potters. Various artistic patterns were developed, each lasting hundreds of years and overlapping with others.

We are often told that deep-seated artistic talent in primitive man is brought slowly to the surface in a harsh environment. However, peeking out from under the simple geometric markings of the Tequesta is the potter's awareness of unseen forces, the elements, and scenes from everyday life.

For weapons the Tequesta had the bow and arrow, daggers of bone and shell, hafted conch shells, the throwing stick, and wooden clubs. Excellent bow woods such as red bay, joewood, and lignum vitae were available locally. Lemonwood, one of the best, was available from Cuba and the Caribbean.

Tequesta arrows were made of cane with fire-hardened tips or projectile points of bone or stingray barbs. No flint was available in the Tequesta habitat.

The throwing stick of *atlatl*, an Aztec wood, was an early weapon of the Tequesta, but it is doubtful that the Spaniard ever saw them use it. The throwing stick becomes an extension of the arm, allowing 50 or 60 percent more thrust but accurate only at close quarters.

The early firearms the Tequesta saw were slow and cumbersome and their effect mostly psychological; more dreaded were the long Spanish pike and the Spaniard's dogs.

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Most mentioned in references is the use by Indians of wooden clubs.

Gunpowder spelled the end of all ancient weapons.

Little is known of the Tequesta's religion. Like many Indians, they had some form of sun worship. Their neighbors, the Jeaga, did a lot of baying at the moon.

There are reports of the worshipping of a stuffed deer. Also known is the depiction on a board of a fish resembling a barracuda, surrounded by objects resembling tongues. The fish is pierced with a harpoon, a spear, or an arrow. Food is involved, thus the objects may represent some form of fertility rites.

Among the Tequesta, the medicine man or shaman, invariably a clever individual, was of great importance. After meeting Spanish priests, the medicine men were wont to promote themselves to "bishops", thus becoming officials of the church.

Human sacrifice and ceremonial cannibalism have been noted among the Tequesta. The bones of important people were venerated and given a secondary burial.

Tequesta burial grounds can be found in habitation sites or adjoining sand mounds. Burials were primary, meaning at the bottom layer of a mound, or secondary, meaning in one of the upper layers. The remains were sometimes extended to full length, as in a modern burial, or flexed in the fetal position. Usually there were no accompanying personal effects.

While burials suggest a social stratification, no remains of charnel houses or totem-guarded cemeteries typical of the Calusa have been found.

Brother Villareal tried instructing the Tequesta in 1567, Brother Ruiz in 1568; both failed. The Tequesta were left alone.

Over 175 years later, Brothers Manaco and Aalana built the mission St. Ignacio south of the Miami River. Twenty years later, priests and Indians fled to the fort at St. Augustine as the Creeks now owned the peninsula along with the French, English and Spanish, who were to squabble over it for another hundred years.

Northeast of the Tequesta were the Jeaga, Ais and Mayco, all similar tribes.

A brief description of the Jeaga was supplied by Jonathan Dickinson, who, along with others, was a survivor of the wreck of the sloop *Redemption* in 1691 near Hobe Sound.

Considering the cruel treatment he received, Dickinson was perceptive and noted that the Jeaga wore breechcloths of woven grass, tied behind in the manner of tails. He also noted that they carried Spanish weapons, they harpooned fish, and they ate and stored palm berries. Their abodes were palm thatched and had raised floors. The house of the chief was the largest.

Dickinson also described a "black drink" ceremony. He noted that the Jeaga's hair style consisted of a roll on top of the head, fastened with arrow-shaped bone hairpins.

West and southwest of the Tequesta were the Calusa. Their main village was situated on Mound Key in Estero Bay. The site was visited by Menendez in 1565; it was the location of the earliest Jesuit mission in the New World.

The priest Rogel says that the chief of these people was called Caalus. The french called him Calos, but the arrogant Spaniard preferred Carlos. The Seminole called his people Kalo-salki, or Kalo people.

The Calusa fought the white man longer than did any other Indian in Florida. They were responsible for the death of Ponce de Leon in 1521 and the chief Chekkika, thought to be a Caloosa descendant, raided Indian Key in 1840 and killed Dr. Perrine.

In the Calusa social structure, there is a hint of Hopewellian influence, the practice of sibling marriage, and a priest cult in addition to the shaman.

Evidence of supplementary agriculture in the growing of corn and pumpkins has been found.

Fiber-tempered pottery discovered at Marco shows occupation for at least 2000 years.

The Calusa and Tequesta are mentioned in Spanish literature until the loss of Florida in 1763. By then the Tequesta, decimated by dis-

ease and the marauding Creeks, sought sanctuary with their Spanish friends in St. Augustine.

When the Spanish forces withdrew to Havana, remnants of the Indian tribes of Southeastern Florida went with them.

They are shown in church records as having lived in the suburb of Guanabacoa, several miles across the bay from Havana, until 1784. A few returned to the Florida Keys and were killed or assimilated by the Seminole.

Between 1769 and 1773, Dutch-born, English-educated Captain Bernard Romans, surveyor and jack of all trades, coasted Florida. Although the area was marked "Tekesta" he saw no signs of them.

So after 200 years of acquaintance with the European, the Tequesta were no more. They ahd managed to live 2000 years without European help.

Today, the word "Indian" in South Florida connotes the Seminole. This group is a late arrival, coming into north Florida to occupy prime hunting lands whose people had been eliminated by the campaigns of Colonel Moore, governor of South Carolina. His raids in 1702 and 1704 destroyed the Apalachee inhabitants and devastated the Spanish mission system.

The Oconee, a Hitchiti-speaking tribe, were in what is now Alachua County by 1740, and by 1767 the Eufaula, a Muskhogean tribe, had also moved south from Alabama.

Spain had withdrawn from Florida in 1763 under the Treaty of Paris but regained it twenty years later in a trade for the Bahamas and Gibraltar.

English loyalists began leaving Florida, and the Creeks, led by W. A. Bowles, began to harass the Spaniards.

In 1790 the Creeks signed an agreement to turn over to their former owners the negro slaves to whom they had given sanctuary.

In 1814 more Creeks moved south as Andrew Jackson defeated the Alabama Creeks and took their land and their cattle.

For several years after this, U.S. forces and the Seminole clashed, and between 1822 and 1858 the Seminole won sone, lost some and established for posterity such heroes and villains as Osceola, Chekikka, Micanopy, Dade, Jesup, Harney and Clinch.

Both sides tired, and after most of the Seminoles were killed or shipped to Oklahoma, the "war" ended.

After the fighting was over, the remaining Seminole became hunters and lived in their chickees over a wide area that included present-day Brevard, Osceola, Lee, Monroe, Dade and Palm Beach Counties. They grew vegetables, kept hogs and chickens, raised cattle and processed coontie, a woody tropical plant whose roots and stems yielded arrowroot.

Other necessities they bought at trading posts, Stranahan's at Fort Lauderdale and Brickell's at the mouth of the Miami River, spending money obtained by selling alligator hides and otter skins.

In 1924 Seminoles officially became citizens and were again faced with pressure by land developers and flood-control projects.

Given lands of their own the Seminole today, while still confined by a sort of governmental paternalism, have presented their arts and crafts to the public. Business opportunities are available; their health and housing are looked after; and what is more important, Seminoles are beginning to accept administrative positions that enable them to help their people further.

Still some Seminoles view the opportunity to become "civilized" with some suspicion. They are the ones with the long memories.

Dan Laxson is an amateur archaeologist of wide experience. Twenty-five years ago, when no professional archaeologists were interested, he was digging in the local area. His findings have been widely published in professional journals.

EAST FLORIDA: The Logic of Loyalism

by Linda K. Williams

In the excitement of the Bicentennial celebrations, Floridians may prefer to salute the nation but keep quiet about the state. After all, the British colonies of West Florida and East Florida (the latter encompassing most of our state today and the focal point of this article) were not among the rebelling thirteen, but rather staunch supporters of King George III and the great British Empire. In addition, other loyalists, particularly from Georgia and the Carolinas, found refuge in East Florida during and immediately following the American Revolution. Loyalty was the most logical and practical position Floridians in 1776 could take.

East Florida became part of the British Empire in 1763, after almost 200 years of Spanish ownership. Spain had ceded her lands east of the Mississippi River to Great Britain in the peace treaty concluding the Seven Years War, known in America as the French and Indian War. Great Britain divided this territory at the Apalachicola River to create two new colonies, East Florida and West Florida.

Spain had valued Florida for use as a military outpost to protect the sea routes to Europe and the more important Spanish holdings in Central and South America. Great Britain, however, supported and encouraged colonization. Proclamations describing the colony's attributes were issued, land was offered on generous terms, and even cash payments were sometimes used to attract people to East Florida. In spite of these efforts, the population grew slowly. By 1776, the colony could boast only of about 3,000 white and black inhabitants. These settlers had come from all parts of the world, Italy, France, Switzerland, Greece, Minorca, Poland and Germany, as well as Great Britain and North America. Primary areas of settlem down the east coast from Georgia to New Smyrna, and along the St. Johns River. At that time the Seminoles lived in settlements located mainly between the Suwannee and Apalachicola Rivers and on the Alachua prairie near present-day Gainesville. The studies of Roland E. Chardon *(Tequesta 1975)* show that there were no permanent residents, white, black, or red, in southeastern Florida in 1776.

In 1763, Great Britain divided Spanish Florida in order to create two colonies, West and East Florida. This is part of a 1776 map by Robert Sayer and John Bennett. *(HASF Collection).*

Many of those coming to East Florida laid out new farms and plantations. They brought slaves, tools, and supplies with them, constructed houses, barns, and slave quarters, cleared land and planted crops. Corn was the staple crop and was used in many dishes, from mush to puddings. Peas, potatoes and rice were also grown for home consumption. The settler's menu was completed with beef, poultry, fish, wild game, and citrus fruits.

Once food was on the table, East Floridians were anxious to make a profit, and by 1778 over forty different products were being exported from the colony. Foremost on the list was indigo, followed by rice, oranges, cotton, and sugar cane. The numerous pine trees to be found in the colony yielded tar, turpentine, and lumber.

Slavery was essential to the economic success of East Florida. Blacks constituted the primary work force and far outnumbered the white settlers. Therefore, most of what was produced both for consumption and for profit was done by slave labor.

Why were rural settlers of East Florida loyal in 1776? Part of the answer rests on their dependency on Great Britain. Most small farmers and large plantation owners had received their lands from the king, and terms of quit-rent payment were very lenient. Troops stationed in the colony, funds provided by Parliament for Indian presents, and peace treaties between the Indians and Great Britain allowed the settler to develop his property with a sense of security. Money to run the colonial government also came from the British government, and the rural inhabitant was quite content to let the crown's officials rule his colony while he grew his crops. In return for these services provided by the mother country, East Floridians gave their support and loyalty in 1776.

St. Augustine was the capital, seaport, and military headquarters for British East Florida. Soldiers, Indians, council members, and sailors passed each other on the narrow streets. Butchers, shoemakers, tailors, bakers, barbers, and haberdashers occupied the stores and artisan's shops. Innkeepers made profits from the continual flow of merchants and seamen. Women were far outnumbered by the men and most had come to St. Augustine with their husbands. A few, however, ran businesses, were midwives, or ladies of the evening.

Our author, an employee of HASF, is paid from a special grant.

Life in St. Augustine offered some advantages not available to rural settlers. Although there was no newspaper, reports of activities in other colonies and Europe arrived periodically on vessels coming to East Florida. A church and a school, complete with minister and teacher paid by Parliament, provided religious and academic instruction. There was no playhouse and only one social organization, but numerous taverns supplied the town's night life. St. Augustine also had a bathing house, a public slaughtering pen, a market place, and a fire engine, all paid for by parliamentary grants.

The residents of St. Augustine were loyal to Great Britain in 1776, and like the rural settlers, dependency on the mother country was a primary factor. Many townspeople had petitioned the British government for town lots just as planters had for land grants. A large portion of the population was in the king's employ, not only government officials like the governor, council members, and judges, but also navigators, draughtsmen, surveyors, pilots, and the military personnel stationed in the colony. Those not holding these positions benefited from the services provided by those who were.

Special expenses in St. Augustine, as well as in all of East Florida, were met by a contingent fund, usually £1,000 annually. For example, moneys from this fund paid local merchants and artisans to supply materials and make improvements to public buildings, roads and bridges. The contingent fund was only part of East Florida's annual budget, which also included the salaries of civil officials and money for Indian presents. Funds to meet the budget were allocated by Parliament.

The people of St. Augustine expressed their sentiments about American Independence by burning Samuel Adams and John Hancock in effigy. *(Drawing by Patsy West).*

Thus, all the white inhabitants of East Florida had many reasons for pledging their loyalty to the mother country. Perhaps more importantly, however, the grievances of the thirteen colonies were not shared by East Florida. In many cases the acts complained of elsewhere were considered beneficial here. For example, inhabitants of the thirteen colonies stated that Great Britain did not have the right to maintain an army in America during time of peace. East Floridians, however, welcomed British troops and on many occasions requested that additional men, arms and ammunition be sent to their colony. Also, the issue of taxation without representation, which meant that only colonial assemblies could pass revenue tax laws, gained no support in East Florida because that colony had no elected assembly in 1776, and one did not meet until 1781. Finally, moneys collected through the Stamp Act, Tea Act, and similar acts considered illegal in the thirteen colonies, were spent generously in East Florida.

Therefore, East Floridians were loyal not only bechause of their dependency on the mother country, but also because they believed Great Britain was right and the thirteen colonies were wrong. This belief they firmly displayed in 1776. When reports of the signing of the Declaration of Independence reached St. Augustine, the people burned Samuel Adams and John Hancock in effigy.

It is more difficult to explain why almost twenty percent of the white population in the rebelling colonies also chose to remain loyal to Great Britain. Loyalists could be found in every social, economic, and religious group, and many had actively fought for reforms in colonial policies prior to the Declaration of Independence. Basically, however, loyalists made up a conservative minority that was unwilling to sever ties with Great Britain for possible independence.

Throughout the American Revolution, East Florida was a loyal colony. Troops were stationed in St. Augustine, loyalist militias were formed, and many patriot prisoners were held in East Florida. The colony's primary role throughout the Revolution, however, was to provide an asylum for loyal refugees fleeing from Georgia and the Carolinas. As early as November of 1775, Governor Patrick Tonyn issued a proclamation inviting loyalists to East Florida and promising land grants to those who came. Copies of the proclamation were posted in Charleston and Savannah.

The royal governor of East Florida from 1774 to the end of the British period was Patrick Tonyn. *(Photo from the HASF Collection).*

Many loyalists found ample encouragement for emigrating to East Florida in their own colonies. The rebel governments passed acts requiring men to swear allegiance to the independent states, often confiscating the property of those who refused. Physical injury provided an even stronger incentive. Thomas Brown of South Carolina was tarred and feathered, scorched with hot irons, and severely burned before he fled to East Florida.

By 1776, many, like Thomas Brown, were fleeing to East Florida. When it became obvious that the conflict would not end quickly, greater numbers abandoned their farms and businesses. By the early 1780s, the population of East Florida had increased from around 3,000 to nearly 10,000. This growth benefited political, social, and commercial activity in the colony. In 1781 an elected assembly met for the first time in St. Augustine. Two years later the town had its own newspaper, the "East Florida Gazette," and plays with all-male casts were being staged in the statehouse. New farms and plantations, as well as businesses, were started by the refugees. The evacuation of British troops and loyalists from Charleston and Savannah in 1782-83 brought an additional 7,000 loyalists and slaves to East Florida.

This early Florida "boom" period, however, was shortlived. Because the thirteen colonies were successful

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SOUTH DADE'S BLACK PIONEERS

by Jean C. Taylor

The Bahamas and Georgia furnished South Dade County with many of its early residents. Black and white, they came looking for a new life and a chance to tame the wilderness and own their own land in a warm climate.

One of the earliest of the black pioneers was a Bahamian boy who migrated to Key West in 1888. E. W. F. Stirrup was born in Harbour Island and became an apprentice carpenter when he joined an uncle at Key West at the age of fifteen. Because he resented having to give up a good part of his earnings, he decided to strike out on his own and soon moved to Cutler on the mainland fourteen miles south of the Miami River. There he worked in the pineapple fields by day and took contracts to clear land at night. Sometimes he was paid for his labor in land, as cash was scarce in Cutler in those days.

When he was 21 Stirrup returned to the Bahamas to marry his childhood sweetheart, Charlotte Jane Sawyer. They returned to Cutler and together built small houses on their property while continuing to work in the fields. Their oldest daughter, Kate, was born in Cutler. Most of the land in Cutler was part of the Perrine Grant, but north of there Dr. William Cutler, for whom the town was named, owned a plantation of 600 acres. The Stirrup family still owns an acre of the Cutler estate and has in their possession a deed handwritten by Dr. Cutler.

Our author, a native of Ohio, came to Florida in 1935. She has taught school and has been a county social worker. After retiring she became a crafts instructor at Lindsey-Hopkins. This is an excerpt from a forthcoming book.

When Mr. Stirrup was 25 years old he moved his family to Coconut Grove and began buying land a lot at a time until he owned much of the downtown property. The family home is situated just around the corner from the Playhouse at 3242 Charles Avenue. The rest of the family's ten children were born in Coconut Grove. E. W. F. Stirrup could barely read and write, but he was determined that his children should receive a good education. All six who lived to adulthood attended good private schools and graduated from college. They became influential professional members of the community.

E. W. F. Stirrup was employed by Mr. Charles Deering, who in later years purchased the town of Cutler and made it into a beautiful estate. Mr. Stirrup lost a lot of his land during the Florida bust as well as $70,000 in the Biscayne Bank failure. However, when he died in 1957 at the age of 84 he was still a very wealthy man.

Another Bahamian who succumbed to tales he had heard of easy money to be made in Florida was Albert Gibson. He spent three days enroute from Eleuthera on a little motorboat named the Frances E.; when he arrived in Miami he found the tales were "all back of the hook", an old Bahamian expression for a wild tale. He was not used to the segregated life of the Miami negroes and resented the treatment given them by the white people.

In 1911 Gibson moved to Coconut Grove and rented a three-room house on Douglas Road for $1.50 per week. He worked at clearing land, going around on his bicycle with a hoe and an axe. He spent two years at Douglas and Coral Way, in Coral Gables, clearing land and setting out grapefruit trees. Land there was selling at $5.00 per acre. He didn't buy any as he did not realize that it could be worth anything.

As the years passed, Albert Gibson refused to become a citizen and kept on filling out alien papers thinking he would not stay because of the way the white people treated the negroes. He refused to join the army in the World War and although he was threatened with deportation he continued to stay and work as there was still plenty of land to clear. In 1923 Gibson joined the local "Universal Negro Improvement Association" founded nationally by Marcus Garvey, a Jamaican who also started the "Back to Africa" movement, which was approved by the Ku Klux Klan. Garvey was later deported.

One of Albert Gibson's main resentments was the Klan, which dressed in regalia and paraded through colored town. He claimed he could recognize some of them from the way they walked. They didn't scare him away and he decided to build a house in the Grove. He bought two pieces of land and built a nice big house at 3067 Percival Avenue in the Grove's black section, paying $250 for a lot. He also bought four acres at $150 per acre and sold it later for $1500 but lost his cash in the Bank of Bay Biscayne failure.

Albert Gibson has seen many changes in Dade County since he arrived in 1910 — not only in the growth of the cities but in the progress of the blacks in the area. "I didn't think I'd ever see this", he said. "All they used to do was call you Nigger."

The very first black man to buy land in the Larkins area was Marshall Williamson. He was born in Madison, Florida, January 31, 1890, and graduated from Georgia State College where he learned carpentry, a trade he followed all his life.

Mr. Williamson came to Larkins in 1912 and started buying land. At one time he owned from SW 64th Street to SW 66th Street and from 62nd Avenue to 65th Avenue. He married Elnora Count of Leesburg, Florida, building his family home at 6500 SW 60th Avenue where his daughter, Naomi Williamson, still resides. Before the house was even finished, church services and classes for school children were held there.

In 1916 Marshall Williamson donated the land for the St. John's A.M.E. Church. It was the first church for blacks in the community, and it still holds services on SW 59th Place. Mr. Williamson also donated the land for the J.R.E. Lee School on SW 62nd Avenue which for the last few years has been used for special classes.

Marshall Williamson had a great deal of civic pride in his community. He was a constant visitor at City Hall where he tried to promote better relations between blacks and whites and constantly worked for the betterment of his race.

He was a lifelong member of the Democratic Party and did everything in his power to induce the blacks of the area to exercise their right to vote even carrying them to the polls in his car. He was affectionately known as the Little Mayor of South Miami. Mayor Block, Omar Stang and Sylvia Martin, longtime clerk of South Miami, considered him their good friend. On September 25th, 1969, he was honored by the community when Mayor Block declared it "Marshall Williamson Day."

All eight Williamson children were given the opportunity to go to college. Daughters Theresa Perry and Louise Kennedy became teachers and Naomi a registered nurse. Ruth Williamson married after graduation from high school.

Marshall Williamson died in 1972 at the age of 82. His name will be perpetuated in the town he loved. On May 9, 1975, ground was broken for the Marshall Williamson Park on SW 62nd Avenue near J.R.E. Lee School. This is to be a small park for senior citizens with a recreation hall. In addition a 97-unit high-rise apartment is to be built for senior citizens and also named in honor of the Little Mayor.

Arthur Mays, a Negro civic leader whose devotion to education prompted the people of the Goulds area to name a school in his honor, was born at Flovilla, Georgia in 1887. He came to South Dade in 1900 at the age of thirteen and worked as a house boy for the Peters family for $7.50 per month before moving to the Naranja area and starting a farm of his own.

Mays had only six weeks of schooling and his wife Polly, whom he married in 1908, completed the 4th grade. They knew the value of education and helped each other learn by reading from the Bible and working out mathematics problems. There was no school for black children in the area so they started one in the church they helped organize in 1914. Later they donated land to the School Board to build a school for black children living between Florida City and Howard. In 1926 Mays was instrumental in persuading the School Board to establish Goulds Elementary School. When he found that many children were unable to attend because of a lack of transportation he bought a bread wagon from the Holsum Bakery, which was then located in Homestead, and transported the children himself at his own expense. Mrs. Mays took the older children to the only black high school — Carver in Coconut Grove.

When Arthur and Polly Mays asked the School Board to help with the transportation, they offered so little that it was refused. Arthur and Polly scrimped and saved and raised enough money to buy three nice buses, hauling children from Homestead and Perrine. They paid the bus drivers out of their own pocket. Though the School Board refused money for gasoline to run the buses the Mays did not give up. Eventually the School Board did provide transportation for the children. The Mays collected books from friends, and other books were donated by Redland School. With the help of others in the community the Mays provided a for the students a 5¢ lunch made from bread donated by Holsum and produce from their own farm and grove.

Arthur and Polly Mays were responsible for bringing education to the black children in the South Dade area as early as 1914. They donated land, provided transportation, collected books and grew produce for lunches. They were active in educational affairs for over 25 years and Mays High School is named in their honor. *(Photo from the HASF Collection).*

Because Negro children had only one high school they could attend, Mays became a crusader for one more centrally located. In 1935 Goulds Junior-Senior High School was opened, the Mays operating the first bus that transported children from neighboring areas to the school. In 1951 the Board of Education and community citizens voted to rename the school Arthur and Polly Mays Junior-Senior High School.

Mr. Mays was an active member of the P.T.A. for more than 25 years and served as the President of the Dade County Council of the Negro P.T.A. He was a founder and active member of the Mount Pleasant Baptist Church in Goulds. In the 1950s Mr. Mays and other Negro leaders started a drive for the construction of an emergency hospital in Goulds. Several years later it was completed and is now known as the Lincoln Memorial Nursing Home.

Arthur Mays died in 1971. Polly Mays died in 1965. Their legacy lives on.

Another well-known pioneer who came to Goulds in 1916 was Johnny (Cat Man) Everett. He was born in 1875 and married Moann Hart in Fitzgerald, Georgia, in 1911. They came to South Florida in 1914 and settled in the Goulds area two years later where he sharecropped with Mr. Vick and Mr. Parker. After several years he found he always seemed to end up with nothing to show for the year's work so he stopped sharecropping and rented land on Allapattah Drive to farm for himself. There he continued to raise tomatoes, beans and cucumbers until two years before his death. Mr. Everett gave up driving a car at the age of 93 and rode a bicycle from his home in Goulds to the farm daily until he was 96 years old.

His nickname "Cat Man" came from his prowess as a wildcat hunter in the days when the Goulds area was sparsely inhabited. He used to lead Miamians out on wildcat-hunting expeditions and it was they who gave him the nickname which stuck throughout his life. He was also an avid hunter of raccoon, rattlesnakes, 'possum and quail as well as wildcats. His fame as a marksman led many people to ask him to

shoot quail for them for their parties. He never charged for the birds but asked that he be furnished the shells he used. One day a man asked him to shoot eight quail and said he had forgotten to bring the shells. He promised to bring them when he picked up the quail. Cat Man was out early the next morning and soon brought in the birds which his daughter Lydia dressed and iced down. Later when the man came to pick them up he again said he had forgotten the shells and asked Mr. Everett to take $1.25 and buy himself a box of shells. Later he came back with a policeman and accused Johnny Everett of selling game birds which was against the law. As a result Mr. Everett spent three months in the stockade.

Cat Man Everett was a proud man and felt that the workman should be worthy of his hire. This same man had previously asked Everett to plow a field for him but objected to the price of $5.00 a day for the labor and $5.00 for the mule. Everett suggested that he get someone else to do the work. The cheaper laborer the man got did not do the work properly and Johnny Everett had to be hired at his price to do the plowing over. Result—the quail deal.

One more time Everett ran into trouble with white men when he refused to unload a rum boat during prohibition days unless he got his price. In the middle of the night five men broke into his bedroom to lynch him. Johnny had his trusty gun at hand and got the drop on three of them and held them prisoner in the kitchen until morning while the other two escaped. After that he had no more problems with white men.

During these years Moann Everett had seven children and helped out with the finances by working in private homes. She got so tired of driving back and forth and leaving her home that she asked the Lord to give her something to do where she could stay in her home and still earn money. It came to her to start a home for children which she did but after two years of unsuccessful operation decided to change to old people. In 1958 Mr. and Mrs. Everett opened the Goulds Home for the Aged which she is still operating successfully with a capacity of 22 residents.

Johnny Everett died March 30, 1973 at the age of 98.

Of the Everett children, six are still living. Three attended collee and five served in the armed forces — two girls in the WACs and three boys in the army. Two are beauticians, one a barber and one a mortician. Lydia, who married a professional soldier and became Mrs. Walker, established the first licensed beauty shop in Goulds in 1943. She graduated from Florida A. & M. as a registered nurse in 1957 and then, wanting to be her own boss, graduated in the first chass in Mortuary Science at Miami Dade Junior. She now owns and operates two mortuaries — one on NW 79th Street and one in Goulds.

Doris Ison was a moving force behind the new community health center in South Dade. So great were her efforts that the Center is named in her honor. *(Photo from the HASF Collection).*

Doris Ison was born in the Bahamas in 1908 and came to Florida City (then called Detroit) at the age of three. Her father was a section man for the railroad. The family lived in Miller's Hammock which is now a trailer park. Doris was the oldest of six brothers and sisters.

At that time there were no schools, churches or doctors in Detroit for the Negroes. By the time she was nine her mother had taught Doris to read and write. At this time a Professor Sapp opened a one-room school for black children. A storm soon destroyed the old building and classes were held in churches or private homes for a number of years. The School Board told the blacks in Florida City they could have a school if they could raise $1,000. They got together with a will and raised the money and purchased the land where A. L. Lewis School now stands. A teacher named Fanny Turner opened the school. By this time Doris Ison was too old to attend grade school, but her younger brothers and sisters profited by the opportunity.

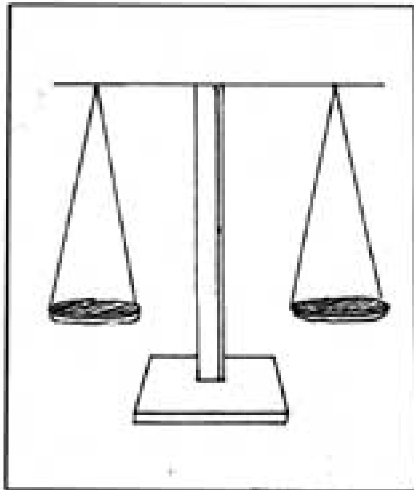
Another thing that worried Doris Ison was lack of emergency health care. Dr. John Tower of Longview was always willing to treat the Negroes, but they were not permitted to go to James Archer Smith hospital. Even if they were bleeding to death they had to go to Kendall or Jackson Memorial. There was no care at all for the migrants. When the Office of Economic Opportunity started a clinic for migrants in the '60s, Doris Ison saw what it could do for the poor and near poor. She helped organize a coalition of people from different health organizations in the area and put together the idea for the CHI system, South Dade's new community health center. Now that the multi-million dollar South Dade Health Center is completed and in operation the board of directors voted unanimously to name it the Doris Ison South Dade Community Health Center. Board President James Lee wrote: "Her efforts, with those of others, have symbolized the grass-roots movement in the emergence of people helping themselves in the South Dade area."

Doris Ison is a woman of many interests. She is chairwoman of the Martin Luther King Campesina Council and chairperson of the South Dade Development Council. She serves on the boards of the Health Planning Council, Community Health Incorporated and Farmworkers and Migrants United. She teaches Sunday school at Florida City's New Mount Zion Baptist Church. For herself she says: "I just want to work, as hard as I can during the time I have left to make life better for people."

THE DEVELOPMENT OF THE FLORIDA COURT SYSTEM

by Hugh Wood

With the beginning of organized society, it was recognized that the need existed for a competent judicial system where the grievances of citizens could be resolved. Naturally, our heritage was the British common law.



The Florida judicial system evolved through six constitutions and numerous amendments. Many people do not realize that our first territorial governor was General Andrew Jackson, who under the authority of Congress established the first American law in Florida territory in 1822. At that time, we had two Superior Courts, each consisting of one judge and such other judges as deemed necessary, to be paid $1500 annually. Other lower courts and justices of the peace as required were also provided for.

During the period of the first territorial constitution of 1838, a Judicial Department was developed, providing for four circuits, whose judges were to be paid $2000 each per annum. Their jurisdiction was likewise specified. There was a five-man Supreme Court, which would convene for the purpose of reviewing the appeals from lower courts. In 1851, under the State Constitution, it was provided that the Supreme Court would consist of a Chief Justice and two Associate Justices, elected by the legislature for the term of their good behavior. A later amendment provided for the election of justices by the people for six-year terms.

During the War Between the States, Florida seceded from the Union, whereupon it was authorized that the governor would appoint all these judges with the consent of the Senate. After Florida returned to the Union, a new State Supreme Court was created, along with circuit and other courts, with provisions for the selection of these judges. Later, however, Florida was made a military district, subservient, along with the other seceded states, to a Federal military authority which would order an election of delegates to a convention, to frame a new state government. A new constitution was later adopted, calling for a Chief Justice and two Associate Justices, to be appointed by the Governor with the consent of the Senate, holding office for life during good behaviour.

Circuit judges were to be appointed by the governor, with confirmation by the Senate, for terms of eight years. This lasted until approximately 1885, when numerous amendments to the old Constitution suggested an overhaul of the system.

Now there was to be a Supreme Court of three Justices, to be elected by the people for a term of six years. Three Justices later became six, reduced to five in 1911, then six again, continuing until November of 1940, when a constitutional amendment added a seventh Justice.

Andrew Jackson, first territorial governor of Florida, established the first American law in Florida, in 1822. This drawing of Jackson in 1817 is from a book by Marquis James, *Andrew Jackson the Border Captain.*

Later the procedure for appointing circuit judges by the governor was changed; it now provides for the election of circuit judges, the number depending upon the population of the county.

In 1956, the people adopted an amendment creating district courts of appeal, composed of three judges each, to be elected by the people for six-year terms. Since that time these courts, situated in Tallahassee, Lakeland, West Palm Beach, and Miami, have been operating efficiently and disposing readily of the continued flow of litigation to their courts.

We have faced numerous problems in the proper disposition of litigation, because of factors well known to the community. There has been a definite increase in automobile liability lawsuits, seemingly taking up the majority of the time of the courts, which instead should be concerned with other, more serious matters. Today's problems with crime seem to be much more significant to our daily lives than the usual "whiplash-type" injury. The latter requires the courts' full attention, together with the attendance of witnesses, physicians, police officers and others who have more important things to do. It may be that our judicial system has broken down in that respect. Our attempt at the "No-Fault" statute was a mere legislative maneuver to push this under the rug. However, it has still reared its ugly head, and we are still having difficulty in making available enough judges, juries, attorneys, and other officials to cope with this problem.

Dade County now has 51 circuit court judges, due to the recent change in our judiciary system, and all of these judges are competent to hear these cases and to dispose of them. Naturally, our tremendous population growth in Dade County has

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Hugh Wood, a local practicing attorney, is a contributing member of HASF.

THEY GATHERED FOR WORSHIP

by Thelma Peters

The Cross came to Biscayne Bay in 1567. This mural in the auditorium of the St. Patrick's School on Miami Beach depicts the experiences of two Jesuit missionaries who came to convert the Tequesta Indians to Christianity.

A stage show: Man against the Devil. Place: Miami. Date: 1568. Comment: "The soldiers enjoyed it very much."

This incredible information comes to us from the earliest known letter written from the Biscayne Bay area — January 29, 1568. Behind it was Spain's commitment to colonize, to Christianize.

In 1567 Menendez, the founder of St. Augustine, brought two Jesuit missionaries, Father Rogel and Brother Villareal to Biscayne Bay to convert to Christianity the Tequesta Indians living on the lower East Coast. Another Jesuit missionary, Father Martinez, had landed on the Florida coast farther north the preceding year and been killed by the Indians. Rogel and Villareal came under the protection of soldiers who built a fort to guard the little mission. The location of fort and mission has never been determined but is assumed to have been at or near the mouth of the Miami River.

For about two years there were missionaries and soldiers at this fort — with little accomplished. After a year Father Rogel went to the west coast of Florida to work with the Caloosa Indians. It was to Rogel that Villareal wrote his long letter — about 1200 words — discovered in this century by a Peruvian scholar in the Vatican Archives and published in the first issue of *Tequesta*, 1941.

It is a letter of frustration — Villareal is overwhelmed by his problems: he can't sleep for the mosquitos, there is a scarcity of food, only the children will come when he teaches the doctrine, and he begs Rogel to tell him how to explain to the Indians the concept of immortality of souls. Some adult Indians have told him, when they were sick, that they wanted to become Christians but he is skeptical and writes, "I am in doubt whether they do this in fear or in lack of understanding or whether they do it to get some meal of corn." He mentioned that they had fiestas, litanies to the cross, and two comedies, including the one mentioned above which was in honor of St. Johns Day when they were expecting the governor.

In a few years the Jesuits abandoned their efforts, not only in south Florida but in all Florida. Not until 1743 did they try again to establish a mission in the Biscayne Bay area. Then two Jesuit priests and some soldiers came from Cuba, built a triangular fort of boards and logs for the soldiers, a chapel and a living hut for the priests. The experience was almost a replay of 1568 — with the same result—failure. The Jesuits tended to blame Spain for not giving enough support.

In 1876 the Catholic Church made another gesture to convert the Indians of South Florida — no longer the Tequestas who had vanished but the remnant of Seminoles who survived the Seminole Wars. In that year the Florida bishop visited William Wagner, who lived up the Miami River, and arranged for him to build a chapel on his property with the expectation of inducing the Indians to accept Christianity. According to Wagner's grandson, Henry Wagner, (*Tequesta*, 1949), there was no follow-up on the missionary effort but Wagner did build the chapel a simple unpainted board-and-batten building with a wooden cross on top. For a while a priest came once a year from Key West to hold a service in the chapel with almost no one in attendance except the Wagner family.

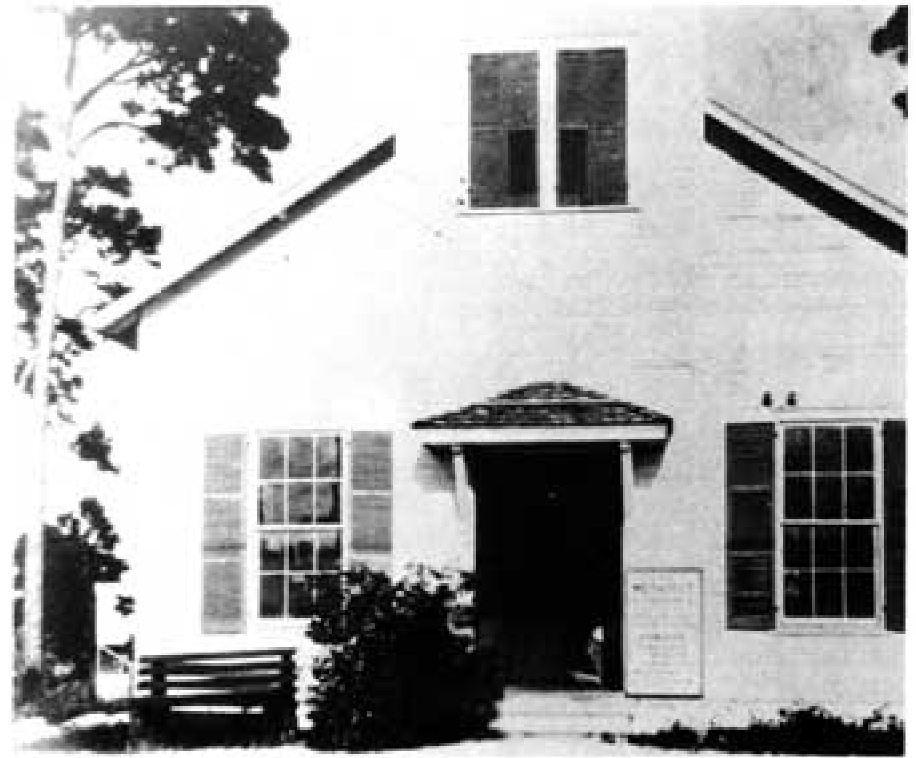
Among the homesteaders who came to the Bay area in the 1880s and 1890s was a Catholic family, the Moffats of Key West, who had until recently been living in New Orleans. Mary Moffat, an enterprising young woman of twenty-one, her widowed mother, and her three brothers all filed for homesteads in Lemon City or in the pinewoods northwest of Lemon City. The family always maintained a "town" cottage in Lemon City to retreat to when the woods

The Catholic church built by William Wagner on his property near the Miami River in 1876. The only known photo is from *In Biscayne Bay* (1891) by Caroline Washburn Rockwood.

were too lonely. There Mary kept her large square grand piano and since this made a very good altar it was always at Mary's house that the whole family gathered for mass whenever an itinerant priest came to the Bay. When Mary married Garry Niles in Lemon City in 1894 it was in front of this "altar", bedecked with flowers.

Both Lemon City and Coconut Grove had early nondenominational Sunday schools. Lemon City's met in the schoolhouse and was organized by the school teacher, Miss Ada Merritt. The ladies of the community raised $130 to buy an "elegant" Mason and Hamlin organ for the Sunday school. Attendance reached 35 and sometimes included Blacks and Indians. Out of this Sunday school came the organization of Dade County's oldest continuously organized church — the Lemon City Methodist Church, today known as the Grace Methodist. The first church was a small, plain frame building with bare floors and hard benches located near today's N.E. 5th Avenue and 60th Street. Its only grandeur was a pulpit made from a piece of mahogany taken from a wreck. When the church was destroyed by a hurricane in September 1903 the pulpit was salvaged and is in use today, fondly called by the congregation "the pulpit which sailed the seven seas." Twice the congregation has moved to a larger and better building. The location today is 6501 North Miami Avenue where HASF has placed a historical marker to commemorate Miami's oldest church.

Coconut Grove had its own little Sunday school building built in 1887 on land belonging to Charles and Bella Peacock with donations raised by Bella and others in the community. In 1889 this little building was also rented by the school board to house the Coconut Grove school. In 1892 the Sunday school moved to a larger building, the Union Chapel, which in 1897 went denominational and became the Union Congregational Church, the forerunner of the Plymouth Congregational Church. In



The "new" Lemon City Methodist Church built in 1904, after the first church building was destroyed in the hurricane of 1903. *(Photo from the HASF Collection).*

This tent may have been the Congregational Mission directed by the Reverend Mr. Plass in 1896 when John Sewell rounded up a congregation to please Miss Fannie Tuttle. *(Photo from the HASF Collection).*

the spacious grounds of this popular and beautiful church is preserved the quaint little Sunday-school schoolhouse, one of the historic treasures of Coconut Grove. Gertrude Kent's carefully researched history of this little schoolhouse is in *Tequesta*, 1971.

The first church for Blacks in the Bay area was the St. Agnes Baptist Church, 1895, in Coconut Grove, today known as the Macedonia Baptist Church. One of the first downtown Black churches resulted from "hymn-singing over a washtub" according to Laura Patton in her article on early Episcopal churches in *Tequesta*, 1964. In 1898 the John Sewells had as a houseguest a vacationing Episcopalian, the Reverend James Huntington. When he heard the Sewell laundress, Mrs. Louise Newbold, singing a hymn he asked her her church preference and discovered that she and many other Blacks in Miami came from the Bahamas where they had belonged to the Anglican Church and longed to have their own church in Miami. The St. Agnes Episcopal Church was organized the following week in a private home.

John Sewell who supervised many of Henry Flagler's projects in Miami wrote in his *Memoirs* (one of our most valuable pioneer sources) that when he arrived in Miami on March 3, 1896, there was already a tent set up in a grove near the Miami River where a Congregational missionary, the Reverend Mr. Plass, held services. About two weeks later the Tuttle family was host to a visiting Episcopalian bishop and arranged to have him preach in the Reverend Plass's tent on a Sunday afternoon. Miss Fannie Tuttle invited John Sewell to attend and when he arrived at the tent there was Miss Fannie, a church secretary, the organist and the preacher but no congregation. The bishop said he was ready to preach anyway. Sewell asked him to wait and went out and rounded up a congregation — by shutting down the pool hall and the cold drink stands and

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HISTORY IS WHERE YOU FIND IT

by Charlton W. Tebeau

A professional historian who had written several books on Florida subjects lamented, "The well has run dry. There are no more subjects." A college student, curious about a subject in local history, went to the card catalogue in the library, found nothing under that title, concluded further search would be futile and abandoned it. A teacher searching frantically for class paper topics for which materials were available drew almost a complete blank. There simply wasn't anything to be suggested or assigned. A college graduate, perhaps the holder of a graduate degree, accustomed to great archival and library resources, but deprived of them when he leaves the university, finds the wellspring of historical curiosity and creativeness drying up for lack of sustenance.

None of this need be true. Another student, teacher, researcher, scholar, author, or ordinary but inquiring citizen finding himself in a new situation begins to exploit whatever is there. The newcomer is always at an advantage over the long-time resident to whom the community large or small is a familiar story. The recent arrival is curious about what he sees and hears and he begins to ask questions. Soon there is a story whether or not it ever is written; the potential for history is there.

Poverty of mind and imagination arises first from a too-limited definition of history which excludes anything not considered significant, not documented in traditional references. Others may never think of history as anything outside books and documents assigned in classes as textbooks or library references. Contrast with that James Harvey Robinson's definition of history as everything man has ever said, thought, or done. He did not require that the person, the word, or the act be important or have any measurable effect on the course of human history.

This poverty also arises from lack of curiosity about people and their doings. There is rather general agreement among the critics of modern historical writing that people have disappeared from it, that vaguely defined but powerful economic and social forces or determinants beyond the control of the individual account for all human behavior and make up the subject matter of history. I think that I am, first of all, interested in people and that this interest finds an outlet in history, particularly in local history. History is more than information. It is the meaningful story of people in action.

It may very well be true that history has been written backward in most instances. The general history has been written first. The earliest effort at state history is likely to read much like the national history with the rest of the country left out. Only as more local studies are made can meaningful state history be written. The same may be said of regional history. The first textbook history of the south, by W. B. Hesseltine (*A History of the South*, New York, 1936), differed little from the history of the nation except that other regions were left out of it. Subsequently when more research had been done at the local and state level, Hesseltine with co-author David K. Smiley brought out new and improved editions in 1943 and 1960. The same development may be observed in the successive editions of Francis Butler Simkins, *History of the South* (New York, Knopf 1947, 1953, and 1963).

The attractiveness and value of the *Rivers of America* and the *Lakes of America* series lie in the local color and human interest. Alfred Jackson and Kathryn Abbey Hanna wrote an excellent book in the Lakes series on *Lake Okeechobee, Wellspring of the Everglades*. Lawrence E. Will of Belle Glade had lived and worked on and around Lake Okeechobee for a half century. He had collected notes and photographs on all stages of development since the first efforts to reclaim Everglades land there. What should he do with it? What could he do with it? When I suggested that he write a history of Lake Okeechobee and the surrounding area, he replied that the Hannas had already written the book. I urged that he write the book behind the book they had written. He started out to write an article on the 1928 hurricane that grew into a small book. *A Cracker History of Lake Okeechobee* and two smaller volumes followed. At 73 he was not running out of subjects and material, he was running out of time. He moved out on the prairie to do a book on the open-range cattle industry.

This poverty arises too from failure to recognize the sources of history when one sees them. They need not be in the form of documents with a government imprint on them, or books with a reputable publisher's imprint. There are archaeological, literary, photographic, and oral sources found in overwhelming abundance.

A local case in point: we have only begun to learn about the aboriginal Indians in South Florida who left no written record. Nor do we have adequate accounts of their lives by discoverers and early visitors. Yet we have a better knowledge of their life than we do of that of early white settlers. Archaeologists and anthropologists learn it from the artifacts they left

Reprinted from "The Carrell", a publication of the Friends of the Library of the University of Miami.

behind in kitchen middens, ceremonial mounds, burial mounds, and refuse heaps of any kind. These Indians lived an almost completely self-sufficient life in isolation from all other people. Nature was bountiful in some things and stingy in others. Of food there was plenty. They could live the year around without planting anything or migrating with seasonal changes. On the other hand there was no metal or hard stone. Hence they used bones, shells, and vegetable fibers for buildings, tools, weapons, and ornaments. Investigations, collections, and interpretations are only now being made. These subjects can be studied at only a few of our colleges and universities. There's a wealth of material at our doorstep, particularly in Everglades National Park.

It is too easy to assume that there are no literary records of frontier life. The first settlers are not likely to write much, and much of that little will be lost. Yet there are surprising exceptions. I wrote a small book on one of the Ten Thousand Islands that has been inhabited since the middle of the last century. Charles G. McKenny, a better than usually educated man for such a venture, moved there and wrote a weekly column for the *Fort Myers Press* with some regularity until his death in 1926. Adolphus Santini came to the island at about the same time and kept a diary with daily entries until he moved away in 1899. Each day he reported on the wind direction and velocity and the weather, important items to farmers and operators of sailboats. The material is tediously repetitious, but few communities in the United States have their complete history so well documented. To round out the story, Charles S. Smallwood, who came to the island in 1906, later wrote a narrative account of his experiences there. The real point of this story for us is that people thinking only of conventional sources in the usual places for them might easily have missed these, and they might more easily have been lost and never come to anybody's attention.

Other documentary sources are more obvious but sometimes forgotten. Abstracts of title often provide important clues as to dates of settlement as well as to names of settlers. Surveyors' field notes are sometimes more than descriptions of metes and bounds. They may describe the soil, timber, wildlife, or other natural features, or mention an abandoned clearing or homesite. The minutes of school boards and county commissioners frequently tell us things about the social life of the community. The school board in Lee County, Florida, in the eighties of the last century charged a teacher with working in his garden on Sunday. His defense was not the assertion of his right to do so, but a denial that he had been weeding the tomatoes. He was only walking through the garden, but he promised thereafter to refrain from even the appearance of such deadly evil. Deeds and wills, baptismal, marriage, birth, and death records, and tombstone inscriptions all provide the bits and pieces that make up local history

Photographs, possible only in the last century, have great value. They tell a story often better than words. They are an open sesame almost anywhere when a researcher is seeking interviews. It is not from the pioneer settlers on the lower west coast of the Florida peninsula that one gets them, but from visiting yachtsmen, hunters, and fishermen who undoubtedly gave the subjects copies which they have long since lost. I have frequently been able to supply people photographs of themselves at an earlier date, or of their families, of which they did not suspect the existence. The great tragedy is that too often the photographs are not dated and the subjects not identified.

Various well-endowed oral-history projects are another measure of what may be done in the collection of sources. There is nothing new about this, but techniques such as electronic recorders make it more effectually done. A century ago Hubert Howe Bancroft sent interviewers out to gather written and oral records of pioneer settlers in the Rocky Mountain and Pacific Coast states, while first settlers were still there. He thereby saved for the Bancroft Library at the University of California a priceless record. Interviewing is no simple task. I am frequently asked why we do not send new graduate students out to interview pioneers. To begin with, an interviewer must know almost as much about the subject as does his informant. He must know what questions to ask and how to evaluate what he hears and follow up leads. No questionnaire has ever been devised that will cover all possibilities that may arise. There is a vast amount of folklore and sheer fantasy in what one hears, and memory is not reliable. I have concluded that all fishing and hunting guides, like the conductors of tours, come to believe the stories they tell. They probably develop this skill to entertain clients when weather is bad, fish don't bite, and game can't be found. The priceless value of the interview is the leads which can be followed and the insights into information gathered from other sources.

I submit that local history is the best laboratory in which to learn what history is by writing some. It can be done at any grade level. It actually involves a greater variety of skills than is likely to be required of the professional historian writing of larger events. I learned this lesson by experience long after I had completed my formal education in historical method in graduate school. When I started the study of Collier County, the second largest in area in the state, it had less than five thousand inhabitants. I wondered what I'd write about to make a book-length story. I felt compelled to go back into Indian background, which produced four of the most valuable chapters in the book. Study of Indians brought forcibly to my attention the intimate relation between them and the natural environment,so, working backward, I found the starting point in knowledge of the physical features and the human uses of the natural assets.

In terms of skills this meant geology and geography and biology. The next involvement was in archaeology and anthropology, the story of primitive man learned through artifacts he left. Finally, since several language groups were involved in the white man's discovery, exploration, and settlement it became desirable to know French and Spanish sources. Because place names are frequently a garbling of two or more languages, the study of their origins is a fascinating subject. If we knew the true origin of all place names the extent and sureness of our knowledge would be vastly increased. It might turn up such gems as Green River Swamp named for a pile of Green River Bourbon bottles left by a club which had a hunting

Continued on Page 24

DEPRESSION CANNING

by Louie R. Hamilton

As many as 1,500 cans a day were put up in three shifts as South Florida ladies literally canned everything from soup to nuts during World War II. First canning efforts were a result of the depression.

The great depression of the 1930s hit everyone, but some of us in South Florida were fortunate. My husband, a native-born Pompano man, and I were living on Pompano Beach at that time. We had plenty of fish, Florida lobster, oysters, clams, and sea-turtle steaks for meat and hearts of palm and fresh vetgetables of all kinds from the farms. The depression created the need for canning and so the can companies started producting cans for home use.

We moved down to Ft. Lauderdale in 1935 and in 1938, I joined the Ft. Lauderdale Home Demonstration Club. A short time later, a canning kitchen was opened in the former jail just west of the present Florida Power and Light Building on South Andrews Avenue, sponsored by the Broward County Commission and the Home Demonstration Agent. The Agent, Olga Kent, and the club ladies ran the operation, to teach the housewives how to can. The ladies got vegetables from the fields after the farmers were through harvesting. We started a very small production using glass jars.

Mrs. Cecil Hamilton has resided in Broward County since 1925.

Then there was World War II. Food got really scarce and had to be rationed. Canning got into high gear. The County built a large kitchen next to the old one. The Light Company donated the electricity, the Gas Company furnished the stoves and gas, and the Water Company donated the water, so the housewives could can food to supplement their food stamps which were allotted each family.

I was one of the supervisors who taught the ladies how to can. We got so busy that we were running three shifts a day, starting at 8 a.m. and finishing at 1 a.m. the next morning. This was really a lively time with some excitement thrown in when we would have air-raid practice in town. Sometimes on the night shift, we would have all of the pressure cookers going, when along would come an air-raid alert and we would have to douse all the lights and turn out all of the fires until the "All Clear" came, then fire up and start all over again.

We were putting up as much as 1,500 cans a day. Everything was canned, from soup to nuts, literally! We canned tomatoes and tomato juice, grapefruit and grapefruit juice, green beans, shell beans, lima beans, sauerkraut, pickles, coconut, pears and pineapples. Some of the women went to the fields and got their own vegetables and many of the farmers brought their produce into the cannery for those who did not have transportation to the fields. The latter were canned on shares, the farmer got half and the canner got half. Meat was very scarce, but we could get marrow bones from the meat markets, which made delicious stock for the various soups we canned.

The ladies sealed many things in cans to send to their husbands and sons overseas, such as candy, nuts, cookies, ink, lighter fluid, flints, and I even sent some fried clams to a friend in the Pacific War Zone.

The canning center got so popular that people continued using its facilities for a couple of years after the war was over.

Slogans promoting home canning evoked a patriotic feeling among housewives who continued to use community canning kitchens for several years after the war.

McIVER LECTURE, March 2, 1976

"People seem to think Henry Flagler invented Palm Beach, but that isn't quite the way it happened," Stuart McIver began his Pictorial History of Palm Beach lecture at the March meeting of the Association.

When a Mr. Sears and his son paddled up from Miami to Jupiter in 1866 they found August Lang living on Sandy Island (later Palm Beach) in Lake Worth. Lang wondered how the "War Between the States" was going. He was hiding out to avoid serving in the Confederate Army. Lang was long considered the first white resident of Sandy Island, but Fort Jupiter was established in 1838 and the Jupiter Lighthouse was built in 1860. Earlier still Jonathan Dickinson had washed ashore after a 1696 shipwreck.

But a shipwreck in 1878, the Spanish ship *Providencia*, lived up to the ship's name. Its cargo was coconuts and they were salvaged and sold to the islanders for 2½ cents each. The palms flourished and in ten years Sandy Island was breathtakingly beautiful. Flagler saw the island in 1890 and returned in 1893 bringing his railroad with him and began building the Royal Poinciana Hotel.

In 1880, a post office was established at Lake Worth. Five years later the first Barefoot Mailman, E.R. Bradlee, began the six-day round trip to Miami. Sometimes his sons helped; one of them, Guy Bradlee, was later killed in the line of duty as a Monroe County game warden trying to protect the egrets in the Everglades. In addition to the Barefoot Mailman there was also a Naked Mailman (Burkhart) and even a Fiddling Mailman.

Early Palm Beach residents gather in front of a wooden house in the community originally known as Sandy Island. *(Photo from the HASF Collection).*

Also in 1880, "Cap" Demick, who had salvaged the coconuts from the *Providencia*, realized that more money could be made from tourists than from vegetables so he expanded his "Cocoanut Grove House" with eight extra rooms and tourism began at Palm Beach. One of the illustrious early guests at Cocoanut Grove House was the founder of the Arrow Shirt company who invented the sanforizing process. By the time Flagler began construction of the hotel, the guest house had been expanded to fifty rooms and Flagler quartered his workers there. The fire that destroyed Cocoanut Grove House ended the era of early tourism.

Between 1889 and 1895 the Jupiter and Lake Worth Railway operated between Jupiter and Juno—a seven-mile trip on a single track. When the train reached Juno it backed up all the way to Jupiter. In 1893 *Harper's Magazine* dubbed the railroad "celestial" and the name stuck. The engineer kept a dog on the train and a passenger could rent the dog, drop off the train and hunt, and return in time to catch the train on one of its return journeys. Flagler used the Celestial to bring workers and supplies to the area but he bypassed the line when his railroad came down and the Celestial as well as Juno lost their reason for being.

In 1918 Addison Mizner, the architect, and Paris Singer, an heir to the sewing machine fortune, came to Palm Beach "to die." However, their health and spirits revived and one day Singer asked Mizner what he would build if money were no object. "A hotel that was not wooden or painted yellow." (All of Flagler's hotels were wooden and painted yellow.) Singer financed Mizner, and the Everglades Club set the style for Florida's architecture of the '20s. Of the many mansions Mizner built for the wealthy only one remains: the elegant Mar-A-Largo, the home of Mrs. Marjorie Merriweather Post. However, Mizner considered his greatest achievement the Cloister Inn at Boca Raton. The east wing of what is now the Boca Raton Club and Hotel is Mizner's. The Cloister Inn as such died with the end of the boom in 1926 and in a sense Mizner's career ended then too. But the eccentric architect's influence was felt from Palm Beach to Coral Gables.

Mr. McIver's research will result in a book, ***Yesterday's** Palm Beach*, part of the "Historic Cities" series by Seeman Publishing Company. We look forward to its publication for more of Mr. McIver's wit and lively sense of history.

—Z. S.

Stuart McIver is an author and award-winning film producer.

PIONEER REMINISCENCE

In 1914, while my dad and I, then Californians, were on a visit to Phoenix, Arizona, a salesman, Mr. Gould, from the Tatum Brothers, sold us ten acres of land near Florida City. Gould Station is named for that salesman.

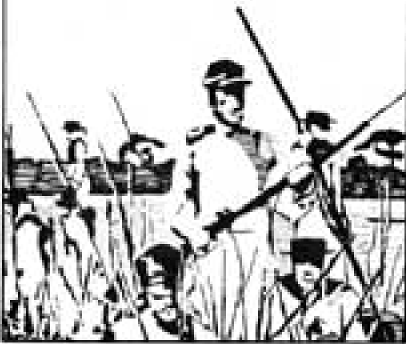
We arrived in Florida City, then known as Detroit, on October 1, 1914, or about two years after the railroad was finished to Key West. I was twenty years of age.

We lived there until 1916, when we moved to Miami; we lived there until 1968, when my wife and I moved to Georgia.

—Leo A. Hauser

Mr. Hauser, an HASF member, lives in Georgia.

BOOK REVIEWS



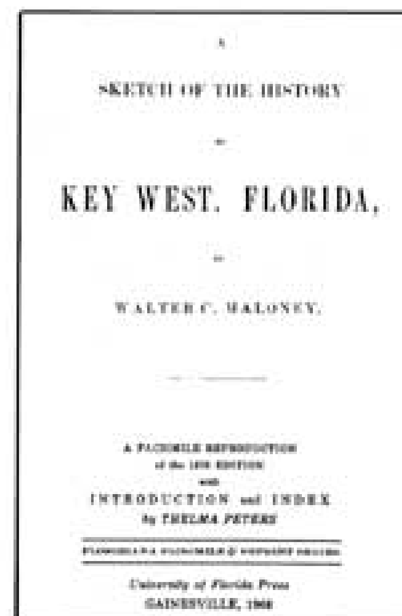
Swamp Sailors - Riverine Warfare in the Everglades 1835-1842 by George E. Buker. University of Florida Press, Gainesville, 1975.

On sale in the HASF gift shop

Reviewed by Randy Nimnicht

Buker's study sheds light on another facet of the Second Seminole War, that conflict which played such a pivotal role in shaping Florida during the territorial period. *Swamp Sailors* traces the evolution of naval doctrine from basically a defensive strategy of blockading the coast in the hope of preventing trade with the Seminoles to an offensive strategy of coming to grips with an enemy employing guerrilla tactics in a riverine environment. The 1835-1842 conflict saw the United States pit its military might against an extremely determined foe who, for the most part, avoided "set piece" battles, instead relying extensively on ambush-and-raid guerrilla tactics to wage his battle to remain in his adopted homeland. The Seminole proved to be a highly mobile foe, able to move about the varying terrain in the territory with relative ease. His mobility was further enhanced by the fact that he did not need to establish supply depots as did the U.S. forces or to carry a great amount of material with him, thanks to his ability to subsist off the land through the utilization of wild game and plants, such as the all-important comptie. Transportation was difficult enough for the Army while operations were concentrated in the north and central part of the territory early in the conflict. As the Seminoles were driven farther south, and consequently deeper into the Everglades, it became more and more of a problem for the military to come to grips with the foe. Military forces were faced with the prospect of having to conduct operations in a riverine environment. By riverine environment, Buker means restricted coastal and inland waters. In the case of Florida, this included not only the extensive coastline, with bays and estuaries, but also the vast swamplands of the Everglades and Big Cypress proper.

Buker begins his study by explaining that for the first three and a half decades of the nineteenth century, both Federalist and Jeffersonian strategic doctrine advocated a basically defensive strategy for naval affairs. The Federalist doctrine was a cruiser commerce-raiding approach left over from the Revolutionary War, when our ships cruised the high sea and preyed upon the British merchant fleet. Jeffersonian policy was also defensive in nature, relying on the concept of gunboat and coastal defense. Neither of these approaches envisioned much cooperation between naval and land forces. In fact, senior officers in both services were very jealous of protecting their autonomy from a sister service. The climate did not exist for joint operations so basic to warfare in the twentieth century. Because of the nature of the Seminole and the terrain on which the conflict was fought, a transformation in naval doctrine occurred. This was not so much a conscious shift in doctrine but more of an evolution resulting from commanders on the scene realizing that operations must be conducted so as to bring U.S. forces into contact with the Seminole wherever he might flee.



A sketch of the history of Key West, Florida, by Walter C. Maloney.

A facsimile reproduction of the 1876 edition with introduction and index by Thelma Peters.

University of Florida Press, Gainesville, 1968.

For sale at the HASF Gift Shop.
Reviewed by Nate Ellis

This is indeed a fascinating book, an immensely valuable chronicle of a colorful segment of Florida history, written by a Key West civic leader more than a century ago.

Mr. Maloney's story embraces important events and people intimately known to him during the early settlement of Key West. Through his eyes and mind, we are permitted to share in an absorbing and vital struggle for physical and emotional survival, on the part of our pioneer inhabitants.

Thelma Peters, in her perceptive introduction, presents a pertinent biography of "Colonel" Maloney and sets the scene for the July fourth "Jubilee."

The mood and spirit in Key West on July 4, 1876, was of course festive with joyful anticipation over the planned activities. There was also somber reflection and a spirit of hope over a nation that had survived, after having been tragically torn apart.

The common council of Key West, in compliance with the tone of President Grant's proclamation for unity and a fitting commemoration, had scheduled many exciting events. There would be parades, band concerts, dancing, refreshments, a skating contest and fireworks. The most important function, hwever, was the dedication of the new city hall.

The opening formalities in the crowded assembly room, with the Honorable William McClintock, president of the common council presiding, was slowly paced and lengthy. A speech by Mayor C. M. de Cespedes, a reading of the Declaration of Independence and a hymn and a prayer consumed much of the morning. It was about noon when the guest speaker, Mr. Maloney, was introduced. By this time the audience was somewhat restless.

The highly respected Mr. Maloney, with enough notes for a three-hour discourse, was not far along in his address when the startling sound of the city fire alarm was heard. The audience quickly dispersed to witness and engage in the emergency of the fire at the Gem Saloon. Some unknown person had inadvertently or by mischievous design started the blaze by discharging a cannon shot into the roof of the well known social establishment. It is not likely that many people returned to the city hall to resume listening to the remainder of the speech.

Against this background of an exciting day, Mr. Maloney's important historical address was therefore both overshadowed and scuttled. He decided to have his notes privately printed, and with several pages of an added appendix sent the manuscript to the Advertiser Printing House in Newark, New Jersey. About 200 copies of the book were printed in 1876 and today the original volume is indeed vary rare.

The author's pursuits and career were varied. From 1840 to 1844, although living in Monroe County, Walter Maloney was acting clerk of Dade County. The new county, established in 1836, and named after Major Francis L. Dade, was wild, beautiful and almost uninhabited. There was no one living in Dade County competent to handle the position held by Mr. Maloney.

To add to this diversity of talent and interest, Maloney also served as mayor of Key West, was elected to the state legislature, was employed as judge advocate of several naval courts martial, edited a local newspaper, the "Key West Dispatch", and was vice consul for Sweden.

Maloney's concise history of Key West primarily covers the period during his lifetime, from the 1820s, when Key West had a population of 300, to the Centennial when she was Florida's largest city, with 12,750 residents.

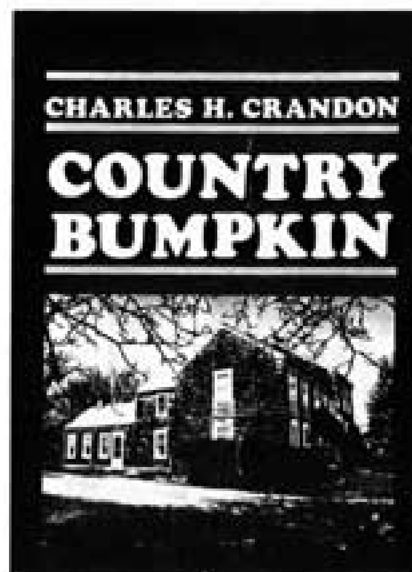
The United States had acquired Florida in 1821. The following year the navy began using the strategic deep natural harbor at Key West as a base to protect commerce and stamp out the pirates of the Caribbean. Two years later, in 1824, Monroe County was created with its county seat at Key West. Mr. Maloney deserves a spiritual hand clasp for recording and enhancing the city's historical significance beginning with those years.

His topics include a concern for government improvements, the courts and judiciary, revenues and the economic life of the city, educational, social and ecclesiastical activities, newspapers, communication and transportation, health and natural and man-made disasters.

In literary style, Maloney's "History" is rigid but exemplary in detail, rarely analytical and only occasionally sentimental, but overall very interesting and worthwhile. A Bicentennial salute across the fleeting years to a fine person who indelibly witnessed our nation's Centennial.

Mr. Ellis, a local meteorologist, has appeared several times in Update.

Another quickie—One day a man rushed into the office of the Pisa Construction Company, in Italy, and breathlessly exclaimed, "Son, don't ask why, but we've got to change the name of the firm at once and move the business to Rome!



County Bumpkin, by Charles H. Crandon (Autobiography). Johnson Press, Miami, 1975. 112 pages, $7.95.

Reviewed by Bettylou Rosen

Few men, when they write their autobiography, intentionally compose tributes to themselves. Charles Henry Crandon had no alternative, for his life is a tribute in itself — to his Pilgrim ancestors, to his happy but strict New England beginning, to his love for people, animals and music, and to Miami, his adopted city.

In this little book Charles Crandon tells us about all the things that made him what he is today — his hard-working, loving parents who taught him to strive diligently and always do his best (while keeping a sense of humor), the white pig and the small brown calf which taught him to cherish all living things, and the music teachers who encouraged his skills at the organ and the piano while teaching him to revere Chopin, Paderewski and Rachmaninoff.

About 1915 the "Country Bumpkin" from Acushnet, Massachusetts, fulfilled a lifelong dream and moved to Miami. In this city in 1917 he opened his first business on Avenue "D". It was the coldest day in Miami's recorded history and no one showed up for work, but the Crandon Wholesale Drug Company eventually prospered anyway, and from that time on the combination of Charles Crandon and Miami blossomed into a beautiful partnership. To say that he gave twenty years of his life as a Dade County Commissioner is to only scratch the surface of his contribution. The late Bill Baggs, writing in the Miami News, called him "our local George Washington." He was directly or indirectly responsible for, or effected improvements in, our roads, our auditoriums, our recreational sites including the Seaquarium and Crandon Park Beach, our local form of government, and our culture.

Miami owes so much to this man. A list of his contributions to our community would be endless. His story and Miami's story are one and the same, and it's all here in *Country Bumpkin*. The volume is enhanced by photographs and news clippings that will delight long-time Miamians, but unfortunately many dates that would be of interest are missing from the clippings as well as from the text. The story comes through though, of a job well done and a long life well lived. Charles H. Crandon will soon be ninety years old!

***Our reviewer, a long-time Miamian, is head librarian at NOAA's Atlantic Oceanographic and Meteorological Laboratories, Virginia Key. She has previously appeared in* Update.**

FAMOUS FORGOTTEN FIGURES

Was there ever a Lady Byron? And what about Lord Godiva? And whatever happened to Whistler's father? *(I made a tactical blunder when I asked the third question of one better informed than I. "Why, he was a noted civil engineer who built railroads." — Editor)*

THE PEDRO MENENDEZ DE AVILES MARKER IN BAYFRONT PARK

On May 9, 1974, this commemorative marker was dedicated, designating the landing site of Don Pedro Menendez de Aviles on Biscayne Bay in 1567. Menendez returned several Indians held captive on the west coast and established friendly relations with the Tequesta Indians. Father Juan Rogel and Brother Francisco Villareal organized a Jesuit mission near the thirty-man fort built by the Spanish. In 1568 Brother Villareal wrote the first letter known to have been written in Miami, describing the life of the Indians and the problems of converting them to Christianity. He also mentioned that two comedies had been staged for the soldiers, one of them about the flesh and the devil.

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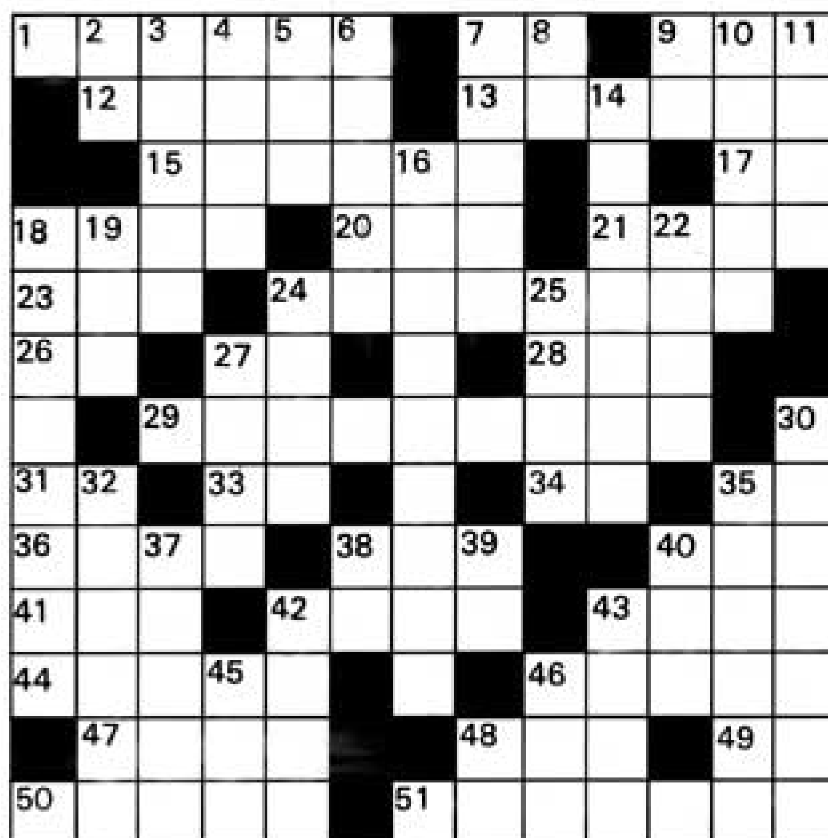
rousting everybody out of the half-finsihed dormitory-like Miami Hotel where he himself slept on a cot. He even tipped over one cot to get the occupant up and out — but he was the bossman to most of them and they obeyed him and went to church. He himself was spared having to listen to the sermon by a boat whistle which summoned him to the dock to see to the unlading of lumber for the Royal Palm Hotel.

According to Sewell the Congregational-sponsored mission soon withdrew and the first church organized in downtown Miami was the First Presbyterian Church, April 1, 1896 — also in a tent. J. K. Dorn, pioneer Miamian (*Tequesta*, 1949), told of one of the church services in the "tent" during the summer of 1896 when excursion fares on the railroad had brought a good many visitors to Miami who were looking for a place to go. But so were the mosquitoes. They became so bad in the tent and the smudge pots gave off such vile-smelling smoke that the preacher stood up in the pulpit, led the singing of "Praise God from Whom All Blessings Flow" and gave a quick benediction, dismissing them to each fight or suffer the mosquitoes in his own way. Some went out to purchase mosquito netting to drape over their beds. It was not the kind of incident to be mentioned in a tourist brochure.

Dr. Peters, president of the Florida Historical Society, is a Lemon City specialist.

HISTORY IS A MYSTERY



ACROSS

1. Miami or Freeport
7. Perform
9. More of the same
12. Goes with 18 down
13. Fish hawk
15. Recover
17. Miami street designation
18. Anderson or Matheson
20. The Greentree -----
21. Saturday night specials?
23. Imitate
24. Some Miami Pioneers
26. You and me
27. Infamous Palm Islander
28. Misfortune
29. Popular place to tie up
31. Exclamation
33. Female designation
34. New style
35. First word O'Neill title
36. Popular vehicles
38. Lake in North Dade
40. Poem
41. ----- Quarterman
42. Dutch South African
43. "First -----" (Mrs. Ford)
44. Rate
46. Tourists do
47. Marjory Stoneman Douglas' boss in 1918
48. Car ornament in the '50s
49. Concerning
50. Roosters and rams
51. Once owned Whitehall

DOWN

2. ----- Douglas, early merchant
3. Character in *Beetle Bailey*
4. All right
5. Register (abbr.)
6. S.W. 8th Street
7. Find them at Gulfstream
8. Old style
9. Comparative ending
10. Pioneer homes in 1896
11. ----- Rivergate Restaurant
14. Plenty in Bayfront Park
16. Jacob Housman's island
18. Kin to Government Cut
19. Goes with "downs"
22. Region
24. Las ----- Ft. Lauderdale
25. Some theaters are
27. Targets
30. Surf or Suniland
32. Where the *Maine* sank
35. President of HASF
37. Relating to birth
38. Consequently
39. 1976
40. Once called Pan-Am Union
42. "----- will be -----"
43. Chinese dynasty
45. Common contraction
46. By way of
48. Zip for Florida

Answers on Page 24

TIE CUTTING

Another early industry was cutting ties for the railroad. The tie cutters were usually negroes who hewed out the ties in the woods with a broad axe. The ties were then hauled into the railroad construction site by other men. The haulers were paid 75¢ per day. Handling an 8" x 10" crosstie 8 feet long made of Dade County pine was no light, easy job. Mr. Gould, for whom Gould's Siding was named, hauled ties for the railroad as did Mr. Bensen for whom was named Bensen's Siding, now known as Howard. —*J.C.T.*

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in their fight for independence, and because France and later Spain had joined in the war against Great Britain, peace negotiations resulted with both East and West Florida being returned to Spain.

What happened to the 17,000 loyalists of East Florida? A few remained in the colony and became Spanish subjects. Others moved back to their old homes in the United States. The majority, bitter but still loyal to Great Britain, went to the Bahamas, Jamaica, Dominica, or Nova Scotia, all British territories in the 1780s. The evacuation was completed in the fall of 1785, when Governor Patrick Tonyn and the last of the loyalists sailed for Great Britain.

Thus, Florida was not destined to be part of the United States of America until the nineteenth century. We can still celebrate the Bicentennial, however, and be proud of thise earlier Floridians who fought and suffered for their beliefs.

Continued from Page 13

added to the problems of the courts. However, it would seem to any intelligent observer that we must develop some better means of disposing of these matters so that the courts can go about more important business.

At the turn of the century, the legislature did authorize temporary appointments to the Supreme Court of three Commissioners who assisted in the disposition of certain cases, because of the tremendous backlog. Presently we have a judicial system composed of seven Justices of the Supreme Court, twenty judges of the district courts of appeal, 273 circuit judges and 166 county judges. It would seem that with all these officials we could stem the never-ending flow of litigation, which to this writer is difficult to justify.

At the latest census, Florida was the fastest-growing state in the nation. We might even double our population within the next ten years. This would, naturally, have a direct effect upon the courts and their efficiency. How we are going to handle this flood of litigation is a matter for study by concerned members of the public and the legal profession alike. Not only is the population growing, but the litigation is growing even faster, and people are bringing problems into court which they would never have done in the earlier days. Now it seems that the only way in which people can resolve their differences is in court, which is beneficial chiefly to the attorneys, who exact their fees for representation. Some people, of course, desire this; others do not. It does add to the case load, and we now seem to have developed a "claims-conscious" citizenry.

The problems of the criminal defendant are well known and need not be discussed. The criminal cases have backlogged in the courts to such an extent that it is a scandal. The prosecuting attorneys and the criminal court judges have done all in their power to correct the situation, but it is almost impossible under present rules and system to bring about any improvement.

The Federal system is deeply concerned with drug and related cases, their major activity at this time.

The suggestion of this writer is that the people of the community serve more willingly as jurors; it appears that is where our system has broken down. It seems that the good citizens, law-abiding individuals who pay their taxes, want to avoid jury service at any price — this has been our problem.

Continued from Page 3

George Merrick served as first president of the Historical Association of Southern Florida in 1940. *(Photo from the HASF Collection).*

Withers Transfer and Storage of Coral Gables began to store the artifacts and records being gathered.

The university continued to store the back files of *Tequesta* until 1972. The editors of *Tequesta* have all been members of the university faculty, Dr. Leary, Dr. Robert E. McNicoll, Dr. Leonard R. Muller and I. HASF has reprinted the low-inventory issues of *Tequesta*, and they are now available in single issues or bound sets.

Close ties with the Florida Historical Society (FHS) have continued. Members of HASF serve as officers of the state society, at least two having been president. It is noteworth that Dr. Thelma Peters, closely associated with HASF from the beginning, is this year being installed as president of FHS which is holding its bicentennial annual meeting in Miami in recognition of Miami's Third Century status. Two early meetings of the state society in Miami were in 1941 and 1949. At their seventh program meeting HASF met jointly with the Miami Pioneers at the Coral Gables Country Club; the close alliance in activity and purpose continues.

Another first was the announcement that the Association would join with U.M. to republish the unique sixteenth-century memoir of Fontaneda, who had spent thirteen years in south Florida as a captive of the Indians after a shipwreck on the Florida reef. David O. True, an active student of the period of discovery and exploration, provided additional notes to the original translation and annotation. Another printing is dated 1973. In August 1950, HASF announced its still-active historical marker program with an original twenty sites proposed. The local press called the number too small. On August 3, one year later, the first marker was erected to mark the site occupied by the first Miamians, the Tequesta Indians.

A subsequent article will relate the next chapter in the history of HASF.

HISTORICAL ASSOCIATION OF SOUTHERN FLORIDA
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camp on the edge of the swamp

The organization of the American Association for State and Local History and its activities, the growing number of local and county historical societies and museums engaged in the collection, preservation, and use of these scattered and too often overlooked materials, attest the growing importance of local history and its sources. This new interest in local history may arise from an increasingly mobile and uprooted people, searching for identity in the grass roots of their adopted communities.

The moral for the friends of the library is obvious. Scarcely any record of human activity, whatever its form and condition, may be rejected or discarded. It will have value for some questioning student at some time.

HISTORY'S NO LONGER A MYSTERY

Across	*Down*
1) RESORT	2) EB
7) DO	3) SARGE
9) ETC	4) OKEH
12) BAKER	5) REG
13) OSPREY	6) TRAIL
15) REGAIN	7) DONNS
17) NE	8) OS
18 HUGH	9) ER
20) INN	10) TENTS
21) GATS	11) CYES
23) APE	14) PIGEONS
24) OLDSTERS	16) INDIAN KEY
26) US	18) HAULOVER
27) AL	19) UPS
28) WOE	22) AREA
29) MIAMARINA	24) OLAS
31) OH	25) TWIN
33) MS	27) AIMS
34) NS	30) THEATER
35) AH	32) HAVANA
36) VANS	35) ADMIRE
38) SKY	37) NATAL
40) ODE	38) SO
41) EVA	39) YR
42) BOER	40) OAS
43 MAMA	42) BOYS
44) RATIO	43) MING
46) VISIT	45) IVE
47) NAVY	46) VIA
48) FIN	48) FL
49) RE	
50) MALES	
51) FLAGLER	

History starts with personal memories and memoirs. Our HASF library has several volumes of such material.

F. Page Wilson—*Miami, From Frontier to Metropolis,* 60 pp. Wilson, born in London, came to Miami in 1895. He is a former director of HASF.

Mrs. Harlan Trapp—*My Pioneer Reminiscences,* Miami, 1940. 11 pp. Mrs. Trapp came as a bride from Iowa to Coconut Grove in 1895.

Elizabeth Cron Clark—*Early Recollections of Miami,* 37 pp. She came to Miami in 1901 from Minnesota.

Estelle Des Rocher Zumwalt—*Memoirs of Estelle, a Miami Pioneer,* Miami, 1973, 67 pp. Mrs. Zumwalt came to Miami in 1896; she lived most of her life in Lemon City.

Hoyt Frazure as told to Nixon Smiley—*Memories of Old Miami* 33 pp. with photos. Mr. Frazure moved to Miami in 1905.

Emily Lagow Bell—*My Pioneer Days in Florida, 1876-1898, c. 1928. 55 pp., mostly Indian River area. Mrs. Bell came from Illinois to Florida in 1976.*

Cora S. Maxwell—Miami of Yesterday, Miami, 1956. 55 pp. Ms. Maxwell came to Miami in 1901.

Isabel J. Foster as told to Nixon Smiley—*Isabel,* Miami, 1975. 88 pp. Isabel Foster came to Miami from Tennessee in 1910. She lived in the Coconut Grove area until her death in 1976.