

The
FLORIDA HISTORICAL QUARTERLY

CONTENTS

Moses Elias Levy Yulee

George R. Fairbanks

The Timucua Indians of Sixteenth Century Florida

W. W. Ehrmann

The First Protestant Service in North America

T. Frederick Davis

A Stowe Memorial

K. W. Hooker

An 1870 Itinerary from St. Augustine to Miami

Typoscripts of Manuscripts made by Florida Historical Records Survey

The Union Catalog of Floridiana

A Digest of Florida Material in Niles' Register

Book Reviews :

Leonard, "Spanish Approach to Pensacola." Mark F. Boyd

"Woodward's Reminiscences of the Creek Indians."

Dorrance and Macartney, "The Bonapartes in America." A. J. Hanna

Pennington, "Soldier and Servant, John Freeman Young."

Davis, "The Cotton Kingdom in Alabama."

Lockey, "Essays in Pan-Americanism."

The Florida Historical Society :

Forthcoming meetings

Notes

Published quarterly by
THE FLORIDA HISTORICAL SOCIETY
Rose Building, Tallahassee

SUBSCRIPTION TWO DOLLARS. SINGLE COPIES FIFTY CENTS

(Copyright 1940, by the Florida Historical Society. Entered as second-class matter November 13, 1933 at the post office at Tallahassee, Florida, under the Act of August 24, 1912.)



MOSES ELIAS LEVY YULEE

By GEORGE R. FAIRBANKS

I came to St. Augustine in 1842 as Clerk of the U. S. Superior Court, being then only 22 years of age. Moses E. Levy, then a man well advanced in life was residing there and was involved in a good deal of litigation in reference to the title to lands he had purchased from F. M. Arredondo and Son, amounting to 70,000 or 80,000 acres in all. The lands had not been surveyed and were partly held in common with other parties, notably the large Arredondo Grant. As he frequently came to the Clerk's office to examine papers and take notes, I became quite well acquainted with him and we became friends, as much as an old man and young man can be. A year or two afterwards, he made me a proposition, as I had been admitted to the bar, that I should take charge of his law suits and land matters, and furnish him as a loan with some money to meet costs and expenses, and receive five per cent, either from sale of lands or in land. This I agreed to and acted for him as his confidential adviser and agent; and at the end of ten years I had the satisfaction of closing up our agreement, leaving him free of litigation, the possessor of large bodies of lands, and land contracts and money to make him comfortable the balance of his life. He had stipulated that I should act as his executor, but had not made a new will at the time of his death at Virginia Springs. He occasionally talked with me concerning his previous life, and said his father was the Grand Vizier of the Emperor of Morocco, and discovered a conspiracy on the part

NOTE - This sketch of Moses E. Levy was written by Major Fairbanks in 1901. We are indebted for it to the late Rev. James G. Glass, his son-in-law.

THE TIMUCUA INDIANS OF SIXTEENTH CENTURY FLORIDA

By W. W. EHRMANN

The University of Florida

(Bibliographical note. The most important sources on the Indians of northern Florida* at the time of the first European contacts are the writings of the Frenchmen Ribault and Laudonniere, and the Franciscan monk Pareja who lived as a missionary among them. A very graphic record of the life of the Timucua comes to us in the sketches of Le Moyne, who accompanied Laudonniere. The best summaries of the original sources are those of Swanton and, to a less extent, Brinton. See full bibliography, *post.*)

PHYSICAL ENVIRONMENT

When first visited by the Spanish explorers in the early sixteenth century, northern Florida was inhabited by the Timucua family of Indians. Their territory was bounded approximately on the west by the Aucilla River, on the north by a line running just north of the present Georgia-Florida state line from the Aucilla River on the west to Cumberland Island on the east, and on the south by a line extending from Tampa Bay to Cape Canaveral.

The surface of this region is low and flat. It rises from a few feet above sea level along the Atlantic and Gulf coasts to a central ridge which runs north and south and forms a divide with a maximum elevation of three hundred feet. Along the greater part of the western coast and the whole of the eastern extends a line of sand reefs and narrow islands, embracing lakes, lagoons, bays, and rivers. In the central region is a large number of

*NOTE-An account of the Tekesta Indians who inhabited southeastern Florida at the same time, written by John M. Goggin of the department of anthropology, University of New Mexico, will appear in an early number of the *Quarterly*.

lakes which are water-filled sinks, the result of a solution of limestone rock. The greater part of the country is covered with yellow pine, while along the fertile river and lake shores grow extensive forests of cypress, oak, yellow poplar, and hickory. Intermingled with these trees are the more characteristic subtropical plants, chiefly the palm and palmetto.

Most of the territory occupied by the Timucua Indians is classed as southern and semi-tropical. North and west of a line drawn between Cedar Keys and the mouth of the St. Marys River the climate is classed as southern, and south and east of this line as semi-tropical.

In this region no metals and no rocks of any degree of hardness have ever been found, there being only the soft limestone and phosphate rock and the curiously shell-formed coquina rock. The hard stone and copper used by the natives were obtained by trade from the north.

HISTORICAL

Concerning the origin of the Timucua much has been guessed but little is known. The early explorers recorded no myths or folk stories concerning the origin of the people. Archaeologists and anthropologists have arrived at these possible conclusions : (1) That the culture of Florida developed from the north; (2) from Central America by way of the Gulf coast ; (3) from Central America by way of the Antilles; and (4) from Mexico.

The first known contact of Europeans with the Timucua Indians was that of Ponce de Leon in 1513 not far from the site of St. Augustine. Eight years later on his second expedition he landed on the west coast. In 1519 Francisco de Garay traced the Gulf coast, and in 1524 Verrazano sailed up

the east coast. All these explorers, as they merely touched the coast, gained little information of the country or its inhabitants.

Next came a series of Spanish and French expeditions which penetrated into the interior prior to the permanent settlements of the Spaniards. In 1528 an expedition led by the unfortunate Narvaez landed at or near Tampa Bay. Narvaez with most of his company were killed ; but one of his lieutenants, the celebrated Nunez Alvar Cabeza de Vaca, and some companions made their way to Mexico. His lucid account of his travels contains much information of the Timucua people. Then, in 1539, De Soto penetrated the country from Tampa Bay north and east.

In 1562 Jean Ribault with a party of French Huguenots sighted land near the present site of St. Augustine. He communicated with the Indians and explored the mouth of the St. Johns River. but sailed northward and established a colony at what is now Broad River, South Carolina. In 1564 Rene Goulaine de Laudonniere, a member of the first expedition, returned with a party of Huguenots to the St. Johns River, where Fort Caroline was erected on the south bank near the mouth. This fort was occupied by the French for more than a year when it was captured and the garrison massacred by the Spanish under Pedro Menendez de Aviles. Although a French expedition under Dominique de Gourgues in 1567 avenged the massacre of the French by a similar massacre of the Spanish garrison, no further attempts were made by the French to colonize Florida. The French colonial period in Florida is remarkable in that more information of the Timucua Indians has come to us as a result of their year and a quarter oc-

cupancy than from the entire Spanish domination of two and a half centuries.

After the annihilation of the French, Menendez founded the city of St. Augustine. From there the Spanish slowly but steadily extended their military and religious domination over the entire northern half of the peninsula. The most characteristic feature of the Spanish occupancy was the mission system. First by Dominican and later Franciscan monks, conversion of the natives to Christianity was skillfully and heroically carried on until a series of missions stretched across north Florida from San Juan del Puerto at the mouth of the St. Johns River and from St. Augustine to the mouth of the St. Marks River. With little assistance from the military authorities at St. Augustine, the Franciscans succeeded in building chapels with native labor and in prevailing upon the Indians to settle around these missions. The holy fathers apparently used much foresight in their dealings with the Indians, for they encouraged agriculture and indigenous arts of life along with their teachings of the catechism, without placing undue restraint on the social activities of the people. Letters of the missionaries Fray Baltazar Lopez and Fray Francisco de Pareja, the well known author of Timucuan catechisms, manuals, and grammar show their success, for they reveal that in 1602 there were over forty-five hundred converts.

ETHNOGRAPHY

The Timucua family of Indians consisted of several independent tribes, each speaking its own dialect and having its own fairly definite territory. The name "Timucua" was in all probability a derivation from a corrupted form of the word for "chief." There have been listed twenty-eight different

spellings of this name,¹ the most common of which are : Atimaco, Atimucas (English) ; Nukfalalgi, Nukfila (Creek) ; Thimogoa, Thimagona (French) ; and Timucua, Timuqua, Timuquana (Spanish). At the advent of the French, five tribes are mentioned: Saturiwa, or that headed by Saturiwa, which extended on both sides of the lower (mouth) St. Johns River and seems to, have included Cumberland Island; Timucua proper, or Utina, which included the region around Santa Fe Lake and extended eastward across the St. Johns; Potano on the Alachua plains ; and Onatheaque and Hostaquua which bordered on the Apalachee country north-west of Potano.

During the Spanish era, Utina, Potano, and Hostaquua were still important, but Onatheaque had disappeared. What corresponded to the old overlordship of chief Saturiwa was probably the territory ruled over by the Chieftainess Dona Maria which was called Nombre de Dios de Florida and extended from St. Augustine north and west over the St. Johns River. Tacatacuru on Cumberland Island had become independent. On the mainland, west of Cumberland Island were Icafi which was spoken of in conjunction with Casanque; these two may have been the same and perhaps been a Guale and not a Timucua tribe. Stretching south of St. Augustine to Cape Canaveral were the Fresh Water Provinces, consisting of the Mayarea and the Mayajuaca people. Surruque, situated on the lagoons of Cape Canaveral, was probably of Timucua stock. In the west was Tocobaga between Tampa Bay and the Withlacoochee River, Ocale north of the Withlacoochee, Acura island east of Ocale, and Aguacaleyquen between Santa Fe and upper Suwanee River.

¹ B.A.E., Bulletin 30, Volume 2, p. 752. (See bibliography post.)

No accurate figures on population have been given. A chronicler of De Soto stated that Vitachuco opposed the Spaniards with an army of ten thousand men ; but this was probably a gross exaggeration. Brinton estimates that there were perhaps between ten and twelve thousand Indians in the whole peninsula. This figure includes also the less populous tribes of south Florida.

These Floridians were physically a large, muscular, and well proportioned people of a light shade of brown, termed by the French *olivatre*. In the sketches of Le Moyne the men are shown as half a head or more taller than the Frenchmen and proportionally much heavier and muscular. The women are depicted as half a head or head shorter than the men and, though stout, they were comely to look at. Their breasts were spherically shaped, not conically. Both sexes displayed marked physical endurance, and Laudonniere states that the women climbed the tallest trees with agility and were also observed swimming the rivers carrying their children on their backs. Among the Timucuan people were a large number of so-called berdaches who, from Le Moyne's sketches, appear to have been men assuming women's clothing.

Attempts have been made by Brinton and Gatchet (see bibliography) to discern what connection there may have been between the Timucua language and neighboring people. It is probable that the language was more closely related to Carib than to any other, although it contained many words of the Muskogee tongue. Of the several dialects spoken by the various tribes of the Timucua Indians, the one used most generally in intertribal commerce, and the one translated by Pareja and considered by him the most polished and cultural, was that

tongue spoken in the region of St. Augustine and the northern St. Johns River.

The language was mellow, sonorous, and rich in vowels and with a very complicated grammar. Almost every syllable was formed of a consonant following a vowel; at times a vowel stood alone, or a liquid consonant and a mute consonant preceded the vowel. As a result of a rigid cast system and a ruling order based on nobility of birth, the language displayed a copious reverential form.

Though basically agricultural, the economic pursuits of the people were highly ramified. During the greater part of the year, from March through the summer, the natives subsisted on the products of their farms, supplemented in part by hunting, fishing, and collecting. Two systems of planting are reported: Le Moyne states that crops were planted in December, while Laudonniere and Brinton give March and June or July. It is quite probable that the Indians planted and harvested two crops a year. After the land was cleared by burning off the underbrush, the men prepared the ground for sowing with woodenhandled hoes equipped with fish bones, shell or wooden blades. The seed was sown by women working in pairs. One dug the holes in the previously prepared rows with a pointed stick, while the other placed the kernels or seeds in the holes.

In winter the natives abandoned their permanent homes and retired to the woods, where they built palm-bough shelters and lived entirely on game, fish, wild berries, nuts, and herbs. Except for dogs, which were not used as food or beasts of burden, the Timucua Indians possessed no domesticated animals. Principal game hunted were deer, turkey, wild cats, little brown bears, lizards, and alligators.

The bow was the chief weapon. When stalking the deer, the hunters camouflaged themselves by wearing whole deer-skins. The alligator was first teased into attacking the hunters, whereupon they rammed a pole down its throat, flipped it over and clubbed it to death. Because of the abundance of fish in the innumerable streams, lakes, surrounding ocean, and gulf, fishing was important. Fish traps and weirs made of woven reeds constructed after the fashion of a labyrinth with many turns and crooks were used. Oftentimes fish were speared with sharpened sticks or shell-tipped spears from a canoe or while wading. Laudonniere speaks of the Indians catching "trout, mullet, plaice, turbot, and great quantities of other sorts." Crabs and crawfish were caught, clams dug, and oysters gathered from extensive beds in the rivers and inlets along the coast. As evidenced by the large oyster-shell mounds left by the aborigines and still present today, the quantity of oysters consumed was tremendous. Though instances of cannibalism were reported by the early explorers, the eating of human flesh was practiced only sporadically. In winter or at times when the regular food supply was exhausted, the Indians frequently ate bugs, worms, roots, and even dirt or clay.

Annually, for a period of several days, all wild animals and fish caught were gutted, but the heads, skin or scales were left intact. They were then placed on a bough grill-work with a fire underneath, and thoroughly smoked. After the smoking the animals were placed in baskets and carried to the public warehouse. At harvest time grain and other farm products were stored in baskets and placed in the warehouse. In like manner when wild fruits were abundant they were collected and stored. Of

the two types of warehouse, Swanton (see bibliography) believes the one for storing fruit to have been a family granary, whereas the one for smoked animals was a public warehouse.

Fires were generated by rubbing two sticks together. The women, who performed the household tasks, tended the domestic fires, whereas the men, whose duty it was to smoke the meat, tended the fires used for that purpose. Food was broiled, roasted, or boiled in earthen jars, which were placed directly over the fire. The French explorers remarked that these jars were as good for this purpose as any they themselves possessed. Corn, the principal staple, was ground or cooked on the ear. Pumpkins, squash, and other vegetables were boiled; whereas fruits, berries, and nuts were eaten raw. On long journeys the Indians carried provisions of corn-bread, honey, corn-meal, and smoked fish.

Although there is no documentary evidence, it is probable that the Timucua Indians cultivated tobacco. The pipe used for smoking was made of a cane stem about three feet long with an earthen pottery bowl.²

Their villages were fortified towns, circular in form and surrounded with tree trunks twice the height of a man, set firmly in the ground with an interfolding entrance. Inside this stockade were the dwellings of the people, also circular in shape, built of tree trunks, with one opening, the doorway, and a conical, palmetto-leaf thatched roof. A variant form of architecture was the chief's abode, which occupied the center of the village and was often used as a meeting place. It was rectangular, not circular, and larger than the houses of his subjects.

2. Dickenson. (See bibliography.)

Occasionally there was a large dwelling measuring from sixty to one hundred feet in diameter which housed an entire village of over one hundred people. Arranged around the inside wall were the individual compartments for each family, measuring about eight to twelve feet square. The entrance to each faced the central area which was sometimes only partially roofed. Leveled ground seems to have been the only type of flooring. According to Swanton, the granaries and warehouses of the Timucua Indians were built of stone and earth, thus differing from those of other southeastern Indians which were constructed of logs.³

Two types of beds were used ; one type was hewn from a log to fit the general contour of the body, the other being an open wood or reed frame-work elevated from the ground. The beds lined the walls of the abodes and were used as lounging or sitting places during the day. At night, the Indians built smudges under their beds to drive away insects. Indoors and out, the people sat on short upright logs, long benches with four vertical corner supports, or three-legged stools. Spanish moss was used to pad both chairs and beds. Although sea-shells were extensively used as drinking cups and as other household implements, the aborigine possessed many utensils of their own making. As reported by Walker, (see bib.) the pottery is interesting not only because of the various types found, but also because of the portrayal of its evolution as shown by successive series of fragments found in the Florida sand mounds. The older fragments were thick, crudely moulded, and contained sand. The newer pottery of pre-Columbian days had thinner walls, turned-out thickened necks which were

3. Swanton, p. 361. (See bibliography.)

sometimes "pinched" with the fingers in making, and a total lack of sand or gravel. During this stage, the native first began to mould his wares in rush baskets, which were subsequently burned away, leaving basket marks on the vessel.⁴ Some of the vessels were decorated with zigzag lines, curves, dots, and in rare cases with figures of men and animals. Some of the pots were equipped with handles, while others had "ears" through which cords could be run. The earthenware varied in size and shape from flat dishes and small cups to large water containers capable of holding several gallons. Its high quality is attested by the fact that water was boiled in it directly over a fire; Carved wooden drinking cups, plates, and water vessels were also used. Baskets, largely used for storing and transporting food, were made of woven reeds and palm boughs. "Among the baskets were the common southern carrying-baskets with a strap passing over the forehead of the bearer. Le Moyne figures sieves and fanners. In addition however, there is a basket with two handles very much like our bushel basket, and several baskets with one handle like European baskets."⁵ They also possessed woven mats.

The principal materials utilized in the manufacture of weapons and tools were wood, reed, bone, shell, stone, and copper. Copper was used as arrow heads only in rare cases because of its scarcity, being obtained by trade from tribes to the north. More extensively used as arrow and axe heads was stone also obtained from the north, quite possibly Georgia. The stone axe and fire were the only means these Indians had for heavy labor. Wooden and reed arrows with feathered ends were tipped

4. *Smithsonian Report*, 1881, p. 156.

5. Swanton, *Early History, etc.*, pp. 354-355.

with snakes teeth, bone, and shell, as well as with stone. At times simply the sharpened shaft end served as a head. The bows were made of wood and the strings of gut or deer skins. As elsewhere in the southeast, cane knives, capable of scalping or quartering a man, were extensively used. Spears were utilized only for spearing fish, not for warfare. The Timucuan possessed a rather curious all-wood warclub ; it was shaped like a canoe paddle with a pointed head and knobbed-end handle, heavily built of one piece with sharpened edges, and between three and four feet long. It was used in close combat and was the instrument of public execution.

The canoe and carrying litter were the only vehicles of transportation. With fire and stone axe the canoe was fashioned in one piece from a single tree trunk. All the canoes illustrated by Le Moyne had blunt ends. ⁶ The use of additional pieces for pointing the bow or stern was not known. Paddles were of one piece with short, wide blades. Apparently, the Indians used their canoes a great deal, for fishing and transportation. On occasions of state, the chiefs, their wives, and principal people were carried on litters, borne on the shoulders of men. These litters were made of two longitudinal boughs, separated by cross-pieces which supported a seat upon which the occupant sat. Each bearer carried a forked stick; when a stop was made, the end of the stick was pushed upright into the ground, and the handles of the litter were rested in the forked

6. There are two canoes in the Florida State Museum at Gainesville which are probably of Timucuan origin. Some years ago at Poe Springs northeast of High Springs, Alachua County, Dr. Van Hyning uncovered a twelve foot fragment of a flat-bottom, blunt-nose, cypress scow which is exactly like one pictured in the Le Moyne prints. (Information personally communicated by Dr. T. Van Hyning, Director of the Florida State Museum.)

end. The litters were covered with painted skins and equipped with a superstructure of green boughs to shade the person carried. In connection with transportation, it is interesting to note that the berdaches as a class were used as beasts of burden.

The regular article of clothing for men was the breechclout made of a painted deer skin. Even though the warm climate rendered other garments unnecessary, at times chiefs wore a long cloak-like garment of painted deerskin, in all probability for ornamental rather than protective purposes. Women wore a skirt made of Spanish moss or deer-skin, which at times was carried up over the shoulder and hung down to the mid thigh, or was fastened about the waist. According to Dickenson, these skirts were very pretty. Women wore their hair long, allowing it to dangle freely down their backs; while the men trussed theirs up over their heads, binding it at the top with plant fibers. As a result the men looked as if they wore tall bell-shaped caps. Into this curious headdress the men often stuck feathers, arranging them in various patterns. On their clothes, in their ears, about their necks, waists, knees, and ankles, the Indians of both sex wore ornaments made from animals' teeth, tails, shells, and sometimes of that rare metal, copper.

Another usual practice was that of piercing the ears of both men and women and passing through the hole an inflated fish bladder, which, according to Le Moyne, shown like pearls. Ribault mentions a round plate of copper which hung from the neck and was used by the wearer as a sweat scraper. This is the only mention of such a tool in Amercia that had come to the attention of Swanton. The natives were skilled in the making of natural color and vegetable dyed feather fans. The colored deer-skins so often spoken of with admiration by the

early explorers were prepared, not with iron instruments as the Europeans used, but with shells, and they were painted with vegetable dyes depicting the wild beasts known to the natives.

What rendered the Indians more formidable and made their large stature more ferocious in the eyes of the Europeans, was the custom of tattooing the skin. The privilege of being tattooed was accorded only to men of prominence, warriors, and, in a few instances, women, probably wives of chiefs. The tattooed designs seemed to have followed no fixed pattern, but that of the individual artist's will. The colors pricked into the skin by thorns were red, black, yellow, russet, and azure. The favorite places for tattooing were the face, chest, stomach, and thighs, although some warriors pictured by Le Moyne have practically their whole bodies except the hands, knees, and feet covered by designs. The designs were curved, dotted lines and simple geometric shapes. A most unusual pattern was that on the face of the famous chief Saturiwa which consisted of heavy parallel lines running from the upper right hand part of the face to the lower left hand. Another peculiar custom, a war measure rather than an ornamentation, was allowing the nails to grow long and sharpening with a shell those on the hands to a point. When an enemy was captured, the finger nails were sunk deep into his forehead and pulled down. The blood which gushed from this frightful wound blinded him and rendered him helpless. During war time the men painted their faces with a red or black washable dye. Like the Creeks, the Timucuan covered their bodies with bear grease as a protection against the sun. Women rarely annointed themselves; as a result, they appeared much lighter than the men.

All that is known about the division of labor by sex, besides that which has been stated above, is a statement by Laudonniere which says that women do all the business at home. It is to be inferred that the men made the canoes and weapons. Upon the berdaches, who were in reality a third, neuter sex, fell all the arduous tasks of carrying supplies in wartime, of carrying grain to the warehouses, and of caring for the sick.

Concerning the property institution of the Timucua people little is known. Swanton states that a man's property was inherited by the sister's son. Whereas Laudonniere and Brinton ⁷ on the other hand state that a man's own sons inherited his property, the eldest getting the lion's share. Upon the notification to all who had contributed, provisions were proportioned out under the direction of the chief from the public warehouse to each family as needed. Ownership of the dwelling and the right to a piece of cultivated ground seems to have been invested in the family, whereas personal effects were individual property. The hunting domain was tribal property and was actually a political territory. An incursion into it by an outside hunting party was considered an act of war.

Timucua society was divided into two great castes, the nobility and the common people. The common people showed great respect and reverence to the nobles. The chiefs were a class and were looked upon and treated as earthly deities. From this lineage all the various classes of nobles traced descent, actual or theoretical. Directly from them came the first councillor, who led the chief by hand and advised him in all matters. From the latter came the second councillors, and from them other ranks.

7. French, *Historical Col. of La. and Fla.*, (N. Y. 1869,) p. 172, and Brinton, p. 135.

The common people were divided into exogamous phratries with a varying number of sibs in each. Pareja lists five phratries of the common people, the Dirt or Earth, Fish, Buzzard or Vulture, Chulu-fichi, and Acheha.⁸ Descent was traced through the female.

The system of government was feudal, each tribe had a supreme chief or king with lesser chiefs, the heads of villages or groups of villages, responsible to him. Over the question of succession Swanton is again at odds with Brinton and Laudonniere. The former states that an office descended to the sister's son, whereas both the latter state that it went to the deceased's eldest son. Chiefs, both great and small, wielded tremendous power. The sub-chiefs paid to the superiors stipulated tribute of roots, game, skins, and other articles; and the lesser chiefs in turn exacted food, goods, and labor from their subjects. For disobedience on the part of the laborers, the chief, as a punishment, had the culprits' arms broken,

Toward the chief great respect and reverence, as well as sincere loyalty, were shown by the common people. So pronounced was the demarkation between the chief and his people that even their food was of different material. When proceeding to some function or when receiving a visitor of rank, the chief was escorted by a bodyguard and pipers. Even though his power was absolute, the chief never made a decision of importance without first holding a general council at his dwelling.

Though tribes in the group were sometimes at war with each other and at times with outsiders, it can not be said that the Timucua Indians were characteristically a warlike people. Causes of war

8. Gatchet, *Zeit. fur Eth.* vol. 9, pp. 246-248; and *Proc. Amer. Philos. Sec.* XVIII, pp. 492, 493.

seem to have been poaching on hunting grounds, the desire to extend their power on the part of chiefs, and the wish of all men to gain honors. Heroic deeds in war were the passports to fame, prestige, and special privileges. In war was found the means of expressing human impulses which in more advanced societies find outlets in the arts. Facts attesting to this were the subtle atrocities performed on the bodies of captives, living and dead, the splendid war paraphernalia of bodily decorations and weapons, and the war ceremonies performed before and after the conflict.

Of the daily routine and life of the people neither the French nor Spanish have left much data. The Indians appear to have been a happy people, kind and hospitable to all friends. Though the aborigines continually pilfered small articles from the French, a vice attributed only to the men, they rarely, if ever, stole among themselves. It is likely that they had cleanly habits, for at feasts holes were dug in the ground to hold water for washing. Besides the religious and war ceremonies, the Indians often indulged in feasts accompanied by dancing and singing of a purely social nature. Musical instruments most commonly used were flutes or pipes made of reed or cane and bark, drums made of wood and skin, and pumpkin or gourd rattles.

Shamans were the medical practitioners. Several cures were known to them which appear to have been based on some scientific knowledge rather than on mere magic. However, magic was the main standby in easing all pain, whether real or imaginary.

Information on child bearing and marriage is fragmentary. From the beginning of pregnancy until childbirth a woman lived in a house apart from her husband. Immediately after confinement

the woman made a new fire and for several months was not allowed to eat fish or annoint herself with bear grease. It is recorded that first born were sacrificed during a ceremony in which the women danced and sang praises to the chief.⁹ Education of children pertained to practical affairs rather than moral, of which Le Challoux remarked, "They never teach their children and do not correct them in any way."¹⁰ Youths were trained in running, warlike games, and shooting arrows. A favorite game was that of ball, the object being to hit a large reed mat at the top of a pole with a ball. The feast of *Toya*, seen by the French in the St. Johns River region and described by Brinton as a religious ceremony, has all the earmarks of an initiation rite for ushering youths into manhood or into membership in the tribe.

Every man had one wife except the king, who could have two or three. One, usually the first, was the principal wife, and to her children went the goods and authority of the father.¹¹ The marriage ceremony of a king, but not of the common people, is recorded.¹² From the tallest and most beautiful daughters of the nobles the king chose his first wife. On the day of the wedding, she was bedecked in all her finery, placed on a decorated litter, and carried by four stalwart young men to the king. Escorting her were other beautiful young women carrying baskets of fruit and wearing pearl necklaces and armlets. A bodyguard armed with spears followed. The girl was taken to the king, who sat on an elevated platform, and was seated by his side on the left. The fulfillment of the marriage rite consisted

9. Le Moyne, pl. XXXIV.

10. Gaffarel, *Hist. Florida Francaise*, p. 461: quoted in Swanton, *Early History, etc.*, p. 381.

11. French, *Hist. Col. of La. and Fla.*, (N. Y. 1869) p. 172.

12. Le Moyne, pls. XXXVII, XXXVIII.

of a simple congratulatory speech by the king addressed to the new queen in which he informed her why she had been chosen for such an honored position and of a modest reply by the maiden. The retinue of young women then formed a circle, danced, raised and lowered their hands, and chanted praises to the king and queen.

Witchcraft was resorted to in order to attract the notice of a person of the opposite sex by placing herbs, through some ruse, into the desired persons mouth and by formalized songs.¹³ To bring back the affections of a man, or to induce another to fall in love with her, a woman bathed in an infusion of herbs or tinged her palm leaf hut with herb juice. Fasting was resorted to for the same purpose. When a man lost his wife or a woman lost her husband, or either a relative, he or she would not ear corn which had been sown by the deceased. The corn was given away or destroyed. On a predestined day the widows of slain warriors went before the chief weeping and crying. Sitting down upon their heels and hiding their faces in their hands, they called upon the chief to avenge their husbands' death. The chief, sympathizing with them, assented and sent them home. Several days later, the widows cut off their hair below the ears and carried it, the weapons, and the drinking shells of their husbands to the burial grounds where these objects were strewn over their husbands' graves. A widow was not allowed to remarry until her hair again covered her shoulders.

Information of the burial rites of the Timucua Indians has been recorded in one of Le Moyne's drawings and in the finding of archaeologists in the Florida burial mounds. When a chief died, his

13. Gatchet, *Proc. Am. Philo. Soc.*, XVIII.

corpse was interred with honors, and a mound three feet high was raised over the grave. Surrounding it arrows were fixed in the ground, and on the summit was placed his drinking shell. The tribe fasted and mourned three days and three nights, and for six months three women were employed to bewail his death, lamenting loudly thrice each day, at sunrise, at noon, and at sunset. ¹⁴ All indications are that this mourning period of six months represented the sojourn of the ghost between this life and the next. The chief's personal possessions were placed in his dwelling, and the whole burned.

Every village had its own burial ground. Of one of these mounds found near Tarpon Springs near the Gulf shore, Bushnell has the following to say: "The remains of more than six hundred skeletons were encountered. These, with notable exceptions - probably those of chiefs and head men-had been dismembered previously to interment, but were distributed in distinct groups that I regard as communal or totemic and phratral, and of exceeding interest; for they seemed to indicate that the burial mound had been regarded by its builders as a tribal settlement, a sort of 'Little City of their Dead', - representing in measure the relation of clans and phratries in an actual village or tribal settlement of these people when living. It seemed possible to still trace somewhat of the relative ranks of individuals in these groups, and not in a few of the social customs and religious beliefs of the ancient builders. In all the innumerable mounds explored disjointed skeletons predominated. This points to a practice similar to that of the neighboring Greeks among whom the corpse was cut to pieces, the skin boiled off, and the bones stored

14. Le Moyne, pl. XL.

away before final interment. Pottery, when placed in the graves, was broken or perforated.¹⁵

The principal deities were the sun and moon. About the first of March, a large stag was sacrificed to the sun. The skin with head attached was stuffed with fruit and grain and decorated with garlands of flowers and the whole placed on top of a pole facing the rising sun. The shaman, with the chief standing beside him, offered prayers to the sun, while the common people responded, danced, and sang sacred songs. Dickenson gives us detailed descriptions of rites celebrated at new moon and full moon by the tribes of the east coast.

In his *Confessionario*¹⁶ Pareja recorded many of the beliefs and taboos of the Timucua. The first acorns and fruit gathered and the first ripened corn as well as corn from a field in which lightning had struck were not eaten. The first fish caught in a new fishweir was not eaten, but laid down beside it so that a great quantity of fish would enter it on the next tide. Before a hunting party set out, the chief said prayers over the tobacco, and when the hunting ground was reached all arrows were placed together and a formula by the shaman repeated over them. To insure success, a hunting ceremony of sympathetic magic was performed in which the hunters kicked their legs imitating animals.

The shamans, called *javas*,¹⁷ constituted an important class in the community. How membership was obtained into this group, whether by heredity or not, is unknown. The *javas* united in themselves the triple role of priests, physicians, and sooth-

15. Bushnell, quoting Cushing, in B.A.E., bul. 73, p. 117; Cushing, *Proc. Amer. Phil. Soc.* vol. XXXV.

16. Gatchet, *Proc. Am. Philo. Soc.* Vol. XVIII; Swanton, *Early History, etc.*, pp. 383-4.

17. Brinton, pp. 131-132.

sayers. As priests, they led and ordered religious ceremonies and festivals, gave advice to the chiefs, and officiated at burials. Beside these, to insure a bounteous food supply, they prayed over the fields just before tilling and when the grain was reaped, and conjured for rain and for fish to come to newly placed fishweirs. Of the priests and their religious practices, Laudonniere wrote, “-so they [the priests] loved women and maidens exceedingly, which they call the daughters of the *Sun*, and some of them are sodomites.¹⁸ In the practice of medicine when practical methods had failed, the shaman resorted to magic. By extracting a stone from the affected part of the body, the pain would cease. Before a battle the shaman would predict the outcome in a ceremony in which he kneeled on a shield, drew a circle in the sand around it, and went into a trance, uttering, unintelligible words. After several minutes, during which he assumed a most hideous aspect, he revealed to the chief the number of the enemy and where they would be encountered.¹⁹

The destruction of the Timucua nation and the extinction of its people came rapidly and cataclysmically. By the end of the seventeenth century the once powerful tribes of the sixteenth century had been dismembered by the Spanish and reduced to peaceful mission Indians. When, in 1686, the Savannahs or Yemassees, a branch of the Creek nation, driven from their homes in Georgia and Carolina by the English, invaded north-eastern Florida, the natives there fell an easy prey to them and were driven south, made slaves, or killed. The Uchee, in 1716, invaded the district to the south of Flint River. Other Creeks and Seminoles, aided by the English made incessant raids into the country, plundering

18. French, Hist. Col. of La. and Fla., 1859, p. 171-172.

19. Le Moyne, pl. XII.

and killing the Florida Indians. In 1728, the year of one of the worst raids, the remaining Timucua, numbering only a few hundred, withdrew into the limits of the town of St. Augustine. After 1728, a few of the survivors may have emigrated to south Florida and joined the Indians there, and a few were probably absorbed by the Yemassee. Those who retained their tribal identity withdrew to Mosquito Lagoon and Halifax River, where the Tomoka River keeps their name alive. Ultimately, even these must have been absorbed by the invading Seminoles.²⁰

BIBLIOGRAPHY

- AA. ns: American Anthropologist, new series.
 A.Ant. : American antiquarian.
 A.M.N.H.: Anthropological Papers of the American Museum of Natural History.
 B.A.E.: United States Bureau of American Ethnology.
 F.H.S.Q.: Florida Historical Society Quarterly.
 J.A.N.S.P.ss: Journal of the Academy of Natural Sciences of Philadelphia, second series.
 P.A.A.A.S.: Proceedings of the American Association for the Advancement of Science.
 P.A.P.S. : Proceedings of the American Philosophical Society.
 P.F.S.H.S.: Publication of the Florida State Historical Society.
 Z.E. : Zeitschrift fur Ethnologie.
- Bandelier, A. E.: *Journal of Alvar Nunez Cabeza de Vaca*. New York, 1922.
 Basanier, M.: *L'histoire notable de la Florida*. Paris, 1853.
 Bishop, M.: *The Odyssey of Cabeza de Vaca*. New York, 1933.
 Bourne, E. G.: *Narrative of the Career of Hernando de Soto*. New York, 1904.
 Brinton, D. G.: *Notes on the Floridian Peninsula*. Philadelphia, 1859.
 Bushnell, D. I. Jr.: *Native Cemeteries and Burials East of the Mississippi*, B.A.E., Bul. 71, Washington, 1920.
 Connor, J. T.: *Jean Ribault*, P.F.S.H.S., DeLand, 1927.
 Cushing, F. H.: *The Pepper-Hearst Expedition, Etc.*, P.A.P.S. XXXV, No. 153.
 Dickenson, J. : *God's Protective Providence, etc.*, London, 1790.
 Douglass, A. E.: *Indian Earth and Shell Mounds, etc.* A. Ant., March 1885, May 1885.
 Ceremonial Weapons in a Florida Mound, etc., P.A.A.A.S., XXXI.
 Hrdlicka, A.: *The Anthropology of Florida*, P.F.S.H.S., DeLand, 1929.

20. Brinton, pp. 139-145 ; Swanton, *Early History, etc.*, pp. 341-342.

- French, B. F.: *Historical Collections of Louisiana and Florida*. New York, 1869.
- Gatschet, A. S.: *Volk und Sprache der Timucua*, Z.E., B : IX, 1877, *Timucua Language, etc.*, P.A.P.S., XVI-1877, XVII-1878, XVIII-1880.
- Hakluyt, H.: *The Navigations, Voyages, Traffiques and Discoveries of the English Nation*. Glasgow, 1903-1905.
- Harrison, B.: *Early Indians of Florida*, P.H.S.Q., III, 1924.
- Hodges, F. W. (ed.) : *Handbook of American Indians North of Mexico*. Vol. II, B.A.E., Bul. 30, Washington, 1910.
- Holmes, W. H.: *Earthenware of Florida*, J.A.N.S.P.ss., X, 1894.
- LaRonciere, C. G.: *La Floride francaise*, Paris, 1928.
- Mooney, J.: *The Ethnography of Florida*, A.A.ns., VII.
- Moore, C. B. and Holmes, W. H.: *Certain Sand Mounds on the St. Johns River, Florida*, Philadelphia, 1894.
- Nelson, N. C.: *Chronology in Florida*, A.M.N.H., XXII.
- Ningler, L.: *Voyages en Virginie et en Floride*, Paris, 1927.
- Smith, B.: *Alvar Nunez Cabeza de Vaca*, Washington, 1851.
- Smith, R. M.: *Anthropology in Florida*, F.H.S.G., XI, 1933.
- Stork, W.: *A Description of East Florida, with a Journal Kept by John Bartram*, London, 1769.
- Swanton, J. R.: *Early History of the Creek Indians and Their Neighbors*, B.A.E., Bul. 73, Washington, 1922.
- Terms of Relationship in Timucua*, Holmes Anniversary Volume, Washington, 1916.
- Ternaux-Compans, H. : *Recueil de Pieces sur la Floride*, Paris, 1841.
- Walker, S. T.: *Smithsonian Report*, 1881, pp. 156-158.
- Williams, J. L.: *The Territory of Florida*, New York, 1837.

NOTE-Several of the above works contain similar material, for example: French, Basanier, Ningler, La Ronciere, and Ternaux-Compans contain the accounts of Ribault, Laudoniere and De Gourges, among others; Ningler and La Ronciere the pictures of Le Moyne.

THE FIRST PROTESTANT SERVICE IN NORTH AMERICA

By T. FREDERICK DAVIS

At dusk on April 30, 1562, two small vessels anchored off the bar of a river which was unknown to them, but which long afterwards became the St. Johns.

Gaspard de Coligny, admiral of France and champion of the cause of the Huguenots, had decided upon America as a refuge from religious strife for his countrymen of the Protestant faith, who at the same time would create a new dominion by colonization, thereby extending the territorial possessions of France. These two vessels under the command of Jean Ribault,¹ a native of Dieppe and a Huguenot, had been sent to seek a place of settlement for the colony which was to follow. With the expedition went a Protestant minister named Robert.²

Steering a new course across the Atlantic north of the West Indies, he came upon the coast of Florida, and the weather being favorable he sailed northwards and at nightfall anchored at the river's mouth. The next morning in small boats he entered the river which he named River May, and landed first on the north side, where he and his party fell to the ground in Divine worship and prayer, and thanksgiving for their safe arrival in this new land.

Here, apparently, is the earliest specific record of a religious service by a body of Protestants on the North American continent.

1. The English form is *Ribault*; French, *Ribaut*; Spanish, *Ribao*.

2. Jeannette Thurber Connor, *Jean Ribaut*. (Florida State Historical Society, DeLand, 1927) p. 39, citing Gaffarel.

Ribault's own description follows :³-

The next daye in the morninge, being the ffirst of Maye, we assaied to enter this porte with two rowe barges and a boats well trymed, finding littell watter at the entrye and many surges and brekinges of the water which might have astuned and caused us to retourn backe to shippborde, if God had not speedely brought us in, where fynding fourthwith 5 or 6 fadom water, entered in to a goodly and great river, which as we went we found to increse still in depth and lardgnes, boylling and roring through the multytute of all sortes of fishes. Thus entered we perceved a good nombre of the Indians, inhabytantes there, coming alonge the sandes and seebanck somewhate nere unto us, withowt any taken of feare or dowbte, shewing unto us the easiest landing place, and thereupon we geving them also on our parte tokens of assuraunce and frendelynes, fourthewith one of the best of apparence amonges them, brother unto one of there kinges or governours, comaunded one of the Indians to enter into the water, and to approche our boates, to showe us the easiest landing place. We seeing this, withowt any more dowbting or difficulty, landed, and the messenger, after we had rewarded him with some loking glases and other prety thinges of smale value, ran incontenently towardes his lorde, who forthwith sent me his girdell in token of assurance and ffriendship, which girdell was made of red lether, aswell couried and coulored as is possible. And as I began to go towardes him, he sett fourth and

3. Ribault's account was published in English in London the next year, 1563. Two copies of this work and a manuscript version survive. The latter is evidently the more accurate. Mrs. Connor, in her *Jean Ribaut*, reproduces the printed version in facsimile and also the manuscript as published in *The English Historical Review*, xxxii, no. 126. April 1917. By H. P. Biggar. Our quotation is from Mrs. Connor's reprint of the manuscript, pp. 66-70.

came and receved me gentlye and reiosed after there mannour, all his men ffolowing him with great silence and modestie, yea, with more than our men, did. And after we had awhile with gentill usage congratulated with him, we fell to the ground a littell waye from them, to call upon the name of God, and to beseche him to contynewe still his goodnes towardes us, and to bring to the knoweledg of our Savior Jesus Christ this pooer people. While we were thus praying, they sitting upon the grownd, which was dressed and strewed with baye bowes, behelde and herkened unto us very attentively, withowt eyther speaking or moving. And as I made a sygne unto their king, lifting up myne arme and stretching owt one fynger, only to make them loke up to heavenward, he likewise lifting up his arme towardes heven, put fourthe two fyngers whereby it semed that he would make us tunderstand that thay worshipped the sonne and mone for godes, as afterward we understode yt so. In this meane tyme there number increased and thither came the kinges brother that was ffirst with us, their mothers, wives, sisters and children, and being thus assembled, thaye caused a greate nombre of baye bowes to be cutt and therwith a place to be dressed for us, distant from theires about two ffadom; for yt is there mannour to parle and bargayn sitting, and the chef of them to be aparte from the meaner sorte, with a shewe of great obedyence to there kinges, superyours, and elders. They be all naked and of a goodly stature, mighty, faire and aswell shapen and proportioned of bodye as any people in all the worlde, very gentill, curtious and of a good nature.

After that we had tarried in this northe side of the river the most parte of the daye, which river we have called by the name of the river of Maye,

for that we discovered the same the ffirst day of the mounthe congratulated and made alyance and entered into amytye with them, and presented theire kinge and his brethern with gownes of blewe clothe garnished with yellowe flowers de luce, yt semed they were sorry for our departure, so that the most parte of them entered into the watter up to the necke, to sett our barges on flote, putting into us soundry kindes of ffishes, which with a marvelous speed they ran to take them in there parkes, made in the watter with great redes, so well and cunyngly sett together, after the fashion of a labirinthe or maze, with so manny tourns and crokes, as yt is impossible to do yt with more cunning or industrye.

But desiering to imploye the rest of the daye on the other side of this river, to veue and knowe those Indians we sawe there, we traversed thither and without any diffycuty landed amonges them, who receaved us verry gentelly with great humanytie, putting us of there frutes, even in our boates, as mulberies, respices and suche other frutes as they found redely by the waye.

Ribault spent the remainder of the afternoon examining the south side of the river and at sundown returned to the ships off the bar. The next morning, May 2, he entered the river again and set up a stone column on the south side as a boundary marker. On May 3 the expedition sailed northwards examining the coast and reaching Port Royal Sound (S.C.) another marker was erected. Thus France staked out a claim in southeastern North America. These markers in themselves had no religious significance.

Site of Prayer

There have been changes in the shoreline conditions of the St. Johns since the 1880's as a result

of the jetty construction at the mouth of the river. Within the river a vast quantity of sand was dredged and deposited on the salt marshes along the sides, and often sand islands were made. These changes were the creations of man and modern maps do not give a correct idea of the situation prior to the jetty work; consequently we must draw our conclusions as to Ribault's landing place from an accurate detail survey prior to 1880, there being no reason to suppose that material changes had taken place within the river in the meantime. Such a map is provided by the U. S. Coast and Geodetic Survey of 1853-55.

This map shows the area on the north side of the river between Batten (or Batton) Island and the ocean, a distance of a mile and a quarter, composed entirely of salt marsh and beach sand, and west of Batten Island nothing but salt marsh along the river side for many miles. Batten Island is shown the south half sand, and north half covered with jungle growth, its easterly side directly on the river, furnishing a logical landing place for small boats. North of Batten Island a quarter of a mile or more away and separated from it by a creek and marsh Fort George Island is shown. This was undoubtedly the situation on the north side of the river in Ribault's time.

Ribault landed where there was open water on the river and at a place where bay trees grew, and the prayer was near the landing. As bay trees do not grow in beach sand or salt marsh it follows that Batten Island alone furnished the setting described by Ribault. Bay trees still grow and bloom on this small island, perpetuating themselves we might say as nature's memorial to that event of long ago when a little band of Huguenots, prone in prayer, be-

sought God to cast His light into the wilderness that the natives might know and follow Him.

NOTE-Upon this historical foundation Jacksonville Chapter, Daughters of the American Revolution, erected a marker at Pilot Town (Post Office designation Fort George, Florida) on Batten Island near the mouth of the St. Johns River, locating approximately the place where the prayer service was held. Heckscher Drive passes nearby making the location accessible from the mainland.

A STOWE MEMORIAL
By KENNETH WARD HOOKER

In the village of Mandarin on the St. Johns is the little "Church of Our Savior" with its memorial window to Calvin E. Stowe and Harriet Beecher Stowe. This fine example of American artisanship in stained glass represents the St. Johns River at sunset, seen through the moss-curtained branches of a big live oak—the "Stowe oak," at Mandarin.

Why should Mrs. Stowe's most exquisite memorial be found in a sleepy old village in Florida? For Mandarin is old and sleepy: most of its people were lured away long ago by the development of lower Florida, and "Mandarin has been poor ever since The Frost." *

Although it may seem surprising that this tribute to Mrs. Stowe should be found south of the Mason and Dixon line, it is certainly fitting that it should be at Mandarin, for the village is full of Stowe associations. In 1867 Mrs. Stowe bought an orange grove at Mandarin, through a desire to help her son establish a business, and also by a vague idea of helping or educating the emancipated Negroes. Although neither of these plans succeeded to any great extent, the Stowes remained at Mandarin for many years, and Mrs. Stowe continued to spend her winters there almost until her death. Their cot-

*This, as is most of the material for this article, is from the private papers of Mrs. Horace B. Hooker, who died at Mandarin in 1928, and who was the principal organizer of the Stowe memorial. Mrs. Hooker, a graceful and witty writer, was the author of a series of letters written during the Civil War, some of which have been collected in a small edition.

Others who contributed material for this article are Mrs. Richard Reed, director, WPA Library Project, and Mr. Lee E. Bigelow, of Jacksonville.

tage was built on a high bluff overlooking the St. Johns, in a picturesque grove of the huge live oak trees they loved so well. Incidentally, Miss Hooker's choice of the live oak as a symbol of the Stowes' attachment to Mandarin was extremely appropriate. For such was their love of these trees that they built their porch around one of them ; the tree grew and took possession to such an extent that the house finally had to be taken down.

From the early days of their residence in Mandarin the Stowes exercised strong religious influence on the community. The Professor's "Bible readings and song services," which drew most of the population, began in his own home. Later he carried his melodeon over to a schoolhouse, built on land given by Mrs. Stowe, every Sunday, and alternate services were conducted there for the white and the colored people. During the 1880's Mandarin became prosperous enough to afford a separate place of worship, and the Church of Our Savior, modelled after a church in the Adirondacks, was built. Mrs. Stowe participated actively in raising money for the new church, and she also instigated the change that was made from Union services to Episcopal services. A number of young Englishmen, gentlemen farmers, had settled in Mandarin and had become faithful followers of the Professor's Union services. Mrs. Stowe requested the change because of her admiration for their unflagging zeal, contending that "when so many young men come from home and are so faithful in their attendance as these young Englishmen; it is their due."

When Professor Stowe died in 1886, Mrs. Stowe requested that the large window at the end of the Church of Our Savior be reserved for a memorial to him. The congregation was eager to erect such

a memorial. But the ensuing years witnessed a profound reversal of Mandarin's fortunes : severe frosts drove business enterprise away from the village. The Church of Our Savior became a mission. Mrs. Stowe herself was prevented by poor health from coming to Mandarin in the winter for some years before her death in 1896. For thirty years a plain, uninspiring window, the more conspicuous as it was so large, filled the end of the church ; yet "so loyal were the members of the church to Mrs. Stowe's wishes," observed Mrs. Hooker, "that no one was willing to suggest any other plan."

About 1913 a Church committee, composed of Mrs. Horace B. Hooker and Mrs. Norman Merry, began active work to raise money for the Stowe window. Margaret Huntington Hooker, Mrs. Hooker's eldest daughter, had already made the design, the inspiration for which came to her during a vesper service at the Church, and the people of the Church had enthusiastically approved it. Therefore the committee's first action was to draw up a pamphlet describing the plan and the design; they had five hundred of these printed and circulated. Mr. Lyman Abbott, an old friend of Mrs. Stowe's, announced the project and made an appeal for it in the pages of the Outlook, and several New York newspapers carried notices of it.

The next task was to find a manufacturer. Mrs. Hooker and her daughter went North and visited a number of stained glass establishments, at first with discouraging results. The manufacturers were unwilling to consider the work for less than a thousand dollars, and "when we saw their work," remarked Mrs. Hooker, "we would not have it, at any price."

They went last to the Tiffany studios, and when Mr. Louis Tiffany saw the design he was greatly

interested. "He liked the design, and its being South," wrote Mrs. Hooker, "and the moss, and its being for Mrs. Stowe." They told him they could not hope to raise more than five hundred dollars, but he replied that "if he undertook the work he would make it satisfactory, as he would not be willing to send it there otherwise." The Tiffany studios later estimated the shop cost of the window to be \$850. ; and though Mrs. Hooker's account does not indicate how much money was actually raised, it seems probable that Mr. Tiffany never made a profit on the transaction, but completed it as a public-spirited impresario.

A good deal of money was raised within the village and the vicinity of Mandarin by means of ten-cent subscription cards and boxes sent to the stores and to the excursion boat *Satilla*. It is interesting to note that the local colored people were very eager to help. "The colored people who had known Mrs. Stowe, like Caddie, whom she had taught to read, Mrs. Isaiah, and many others took cards," Mrs. Hooker wrote. "The colored people sent their contributions from each church, and a very characteristic letter came from the teachers, Mr. Calhoun and Nellie Kelly, of the colored school, with the money the children had raised. It said 'May this in some measure express our appreciation and heart felt gratitude to that excellent woman for the mighty stroke she struck for the freedom of our race in her book entitled Uncle Tom's Cabin.' "

But the committee did not count heavily on the public announcements or the local contributions for the bulk of the money. Their greatest efforts went into writing directly to individuals who could make very substantial contributions, and into finding out who were Mrs. Stowe's old friends.

Answers to these direct appeals were few, and for the most part discouraging. Several of the answers implied, what was candidly expressed by one of them, that "a cheap window in an obscure church" would be no honor to Mrs. Stowe. But the committee's greatest difficulty was the World War. "All sympathies and interests were naturally absorbed in this," observed Mrs. Hooker; "and when war came to our own country, how could we go on asking for money for a window in our church?" Some of Mrs. Stowe's old friends, and the publishers of her books, who had given receptions for her and honored her in all ways, did not hesitate to tell the committee that the appeal was most inappropriate, and that it was "the last thing that Mrs. Stowe would want," under the circumstances. Indeed, the War might have put an end to the whole project of a Stowe memorial, except that by 1916 half the money had been raised and a contract with the Tiffany studios signed.

A number of interesting letters were sent in with contributions to the memorial. A Michigan farmer sent a dollar, and related that his mother had read *Uncle Tom's Cabin* to him from the *National Era* when he was five, although he had not been able to read it for himself until fifty years later. A good friend of Mrs. Stowe's sent a liberal contribution with reminiscences of climbing an apple tree to find peace and seclusion, and then reading *Uncle Tom's Cabin* from cover to cover, at the age of eight. Mrs. Frances Hodgson Burnett, who had lived across the street from Mrs. Stowe in Hartford, wrote: "I *must* have a small part in a memorial to so great and sweet and quiet a human being."

The Tiffany studios began work on the window late in 1915, after securing samples of the gray moss from the live oaks at Mandarin. The com-

mittee, together with Mrs. Day and Mr. Lyman Beecher Stowe, decided on the inscription, which was two lines from a poem by Mrs. Stowe which had been made into a hymn. Completed in August 1916, the window was sent to Mandarin, carefully placed and protected in the little church, and finally dedicated on September 3rd, by Bishop Edwin G. Weed of the Protestant Episcopal Diocese of Florida.

Thus it came about that in Florida and in the old village of Mandarin there is the most beautiful memorial that has been raised to the author of Uncle Tom's Cabin.

AN 1870 ITINERARY FROM ST. AUGUSTINE TO MIAMI

(Both the "King's Road," as far as it extended, and the inland water route are described, as are the embryo settlements, the landmarks, and the few settlers along the way. (From Hawks, Florida Gazetteer, New Orleans, 1871. Few copies were printed and the volume has become rare.)

From St. Augustine to New Smyrna, you have the choice of three routes, (1) by land, horseback or with team. On this route you would the first day reach St. Joseph, an old sugar plantation belonging to General Hernandez, 27 miles south of St. Augustine and four miles west of Matanzas Inlet. Nearly all the way you are on the "King's Road." As there are few houses along the road, the old mile posts, most of which remain, are a great consolation to the traveller.

In walking this route, or riding horseback, I usually call at every house, the number being only four. Allen's is six miles from Augustine; Minusa's, seven miles; old Mrs. Ostein's, twenty; and Dupont's, 25 miles. The latter is the only place you can get "clabber," "buttermilk," or milk, until you reach St. Joseph. Here I always order a sumptuous repast of honey and milk for supper.

From this point if you wish to visit the *Port Orange Mill*, the best way is to strike out to the beach, letting your horse drink at the little creek, and take in his supply for thirty miles. You strike the beach at the old salt works, then set your face southward and you can't get lost. In ten miles you reach Dunham's Mahogany logs, and old camp. The first fifteen miles on the beach the sand is loose and the walking at the water's edge is tedious on account of slumping an inch at every step. Once across the soft walking the road is superb, hard as

a rock almost and smooth as a floor, gently inclined toward the water the white beach stretches out before you for thirty miles. On your right are the sand hills covered with grass and scrub or saw palmetto. On your left the broad Atlantic. A few nautilus shells have been found on this beach.

Twenty-five miles *more* or *less* from the old salt works you will be delighted at the sight of human footprints in the sand above high water mark; soon after you will see a rude guide post on your right on the top of the high bank through which a path has been shoveled. This path leads to

BOSTROM'S, on the east bank of the Halifax river, half a mile from the sea beach. Two brothers and a sister, Swedes, live here. They have the best house, and show the best evidences of industry and thrift of anybody on the river. The river here is a mile wide. Standing on the bank you can look across to the town *site* of *Palmetto*, late residences of W. W. Ross, and W. S. Wemple.

Five miles from Bostrom's turnout is a post at a path which leads across the sand hills to *Silver Beach*, the pleasant location and late residence of J. H. Mollison. The houses are in ruins; the banana plants and fruit trees run wild and are choked with weeds. Botifuhr has lately built a house near here. Five miles down the beach, another lone stake indicates a path which leads across to the Halifax. Half way across the sand hills stood *Marshall's Summer House* on a very commanding spot from which can be seen the ocean on the east, and several miles up and down the river. Standing on a shell mound on the bank of the river, looking west-erly across it are seen on the west bank, Sutton's, Roseborough's, Wells, post-office Bennett's, Johnson's, *McDaniels*, Mrs. Daniels', Tolliver's, Capt. Snow's, Swift's, C. C. Richardson's, Dr. Coleman's,

and Baxter's within a distance of eight miles. This Summer House place was in 1869 selected and entered by Mr. Savory who is now living in Boston. Three miles further down the beach, a stake marks a dull way across to Purdie's Mound or Green Mound. This is a pile of oyster shells thirty or more feet high on the western border of the sand hills, where doubtless was once the bank of the river which has now been crowded off, westerly half a mile by the marsh. Across this marsh Mr. Purdie had a canal dug to admit his boat to the foot of the mound, where he intended making extensive improvements; but with the failure of the mill his plans changed and Green Mound is still in the market. This is the highest point of land for several miles, and a palmetto tree standing near the summit is a land-mark both on land and on the sea.

Two miles further along the beach a path, not marked, and much grown up, leads across to *Foster's Hammock* on the river. It was selected in the spring of 1867, by Peter Foster, an honest Shaker who left the family at Canterbury, N. H. of which he had been a member for fifty years. He set out some orange trees in a small clearing he had made. He died in Jacksonville in 1868.

Returning to the beach and continuing two miles further, and until the wreck of the old Narraganset appears to be a mile ahead, and at some stakes on a sand hill, we find a path leading across to the river; mounting the first ridge of hills and looking west you see the Halifax river a mile off, on its eastern bank the tall coquina chimney of the steam saw mill close by ; also the houses built and once occupied by J. H. Fowler, G. W. Dewhurst, and Dr. Hawks. And this is *Port Orange*. The mill is idle, and only the family of Mr. Maly lives there.

B. Pacetty lives half a mile below at Bobb's Bluff, which is three-fourths of a mile north of the Inlet or Mosquito Bar.

Those who do not like so long a ride on the beach, will take the King's Road from St. Joseph to Bulow's Landing, an old sugar plantation thirteen miles distant; then bearing at first westerly to the Tomoka at Grover's ten miles; then past Luke Williams' place, one mile; thence to *McDaniels'* twenty miles; thence round by Mrs. Murray's, to New Smyrna fifteen miles.

2nd. Much the easiest route from St. Augustine is by one of the schooners, *Kate Cook*, or *Rover*, which are every few days leaving Jacksonville and St. Augustine for New Smyrna and Port Orange, fare \$5 to \$7, time ten hours with fair wind, from St. Augustine.

3rd. The Inland water route, which is after all as good as any, when it is considered that a boat is more convenient than a horse on the East Florida coast. To go comfortably by this route you get a sail boat well rigged that will carry your luggage and two or three men. Leaving St. Augustine at the right time of tide, and a favorable wind, you may reach Pelicer's landing, and get hauled across to Bulow that night. Most likely however the first night would be spent at St. Joseph, and half the next day taken to get the boat hauled over; expense of hauling thirteen miles, \$5. Griffith's at Bulow landing is a good place to stop at. Here the boat is launched again, on Bulow's Creek, which leads by a tortuous course through a marsh ten miles to the head of the Halifax river. The creek is fringed with occasional hammocks, covered with palmetto and cedar.

Three miles below Bulow's is the wild orange grove of B. F. Buckner. The Halifax does not en-

large gradually, like most rivers, it is as wide at its head as anywhere (about a mile) and square across. On the right, on entering the river is Bostrom's, "*Tiger Hammock*," and orange grove; a mile below, on the right side (west) is the mouth of the Tomoka river, which forms a bay a mile or more in width. The south bank of the Tomoka and the west bank of the Halifax make a point called *Mount Oswald*. This was formerly, in English times, an indigo plantation. Seven miles south of the right bank, is *Palmetto*, before mentioned; the post office is discontinued; it is an attractive point in a small grove of palmetto trees, whose white-washed trunks may be seen for several miles on the river.

On the opposite bank, about twelve feet above the water level, among some live oaks, is *Bostrom's* residence. Two miles below on the right is Baxter's place near "*Long Wharf*" which is a landmark of old times. Three or four miles below on the same side is Dr. Coleman's house on the Sawyer and Johnson place, also C. C. Richardson's. Nearly opposite, but a little lower down is Mollison's *Silver Beach*, mentioned on the beach route and Botifuhr's new house near. Five miles more to *Swift's Wharf*, used for loading lighters with live oak timber, large quantities of which R. N. Swift & Bro., of New Bedford, Mass., got out some two years ago, and which still lies piled up on the bank of the river near the *mill*, eight miles below here. Half a mile, Capt. Snow's; another half, Toliver, Watson and Richardson, industrious freedmen, who were soldiers in 34th U.S.C.T.

Opposite Baxter's, a straight line might be drawn up and down the river without touching either bank for twenty miles. From this part of the river also, *Bethune's Point* shows two palmetto trees apparently standing near the middle of the stream.

Pelican Islands, a little below *Swift's Wharf*, divide the river, the main channel of which passes on the east side.

Savory's Hammock, at Summer house, is opposite these islands.

M. Day of Mansfield, Ohio, has started a colony on the Williams tract opposite Mollison's place. A large hotel has been built and several families have located there.

A mile below Toliver's, and opposite *Oyster Point* which is the north end of a marsh island, is *McDaniel's* (a corruption of McDonald) which is the most central place on the river, owing to its having the only road leading back into the country. From this point "Mac" carries the mail to Enterprise, on the St. Johns, also passengers, the fare being \$5 for 33 miles.

A mile west of Mac's is the old famous "Dunlinton" estate, with its sugar house still standing but going to ruins. A little beyond is Mr. Vass' orange grove and residence. The trees are budded on the sour stock without transplanting; located in a moist hammock. Crop about 75,000 oranges a year. A mile below Mac's on the same bank is the POSTOFFICE, kept by Mr. Wells, who also keeps a boarding house; the office was first started at Port Orange, and has retained that name though moved six miles.

Jacob Roseborough, an old hardworking and thrifty freedman, lives a few rods below.

Sharp's Bay is made by the marsh islands that sweep around from Oyster Point, half a mile from the shore, to the west bank, leaving

Sharp's Creek, a crooked channel running from the southeast side of the bay. Another channel leads to *Sutton's Grove*, of some six or eight hundred bearing trees. Average crop 100,000 or more.

Half Dollar Island is a patch of marsh grass growing on an oyster bank. A mile below is *Sutton's Creek*, which leads to the shell mound on which Mr. Sutton's house stands. Towards the south is *Fowler's Creek* which leads into *Fowler's Bay* or *Rose Bay*. The largest and best oysters in East Florida are found in this bay. Mr. Fowler who resides here, was born in Warner, N. H., educated at Harvard University ; a Unitarian and Universalist preacher in Massachusetts; a farmer in Minnesota; a volunteer assistant in the military hospital at Washington in 1862; a chaplain in the army from 1863 till the close of the war; since which time he has lived here, and has dug more miles of ditches, cleared more acres of heavy hammock, raised a larger orange nursery, tried more agricultural experiments, and seen less leisure hours than any other man in the State.

West of *Fowler's Bay* is the settlement of *Ned* and *David Morris*, also *Israel Smith*, freedmen, all having homesteads and being industrious and hard working men. A cart road leads from *Fowler's* westward joining the main *Enterprise* road half a mile east of *D. T. Wickwires*, four miles from the bay.

Returning to the river and passing *Fool's Creek* on the right, then *Foster's hammock* we round *Live Oak Point*, a sweep of a mile and here is

PORT ORANGE

Port Orange, once the center of high aims and hopes; headquarters of the colony started by the Florida Land and Lumber Company, which was organized by army officers then in service at Hilton Head, S. C., in October 1865. The object announced was: "To secure homesteads for freedmen and others, and to furnish a profitable investment for capital."

Thirty thousand dollars was pledged as stock, of which two-thirds was paid in. This was thrown away in a vain attempt to build and run a large steam saw mill. The first error was in changing its plan to have a small portable mill; and to purchase one of three times the capacity needed ; and worse than that, a second-hand one standing at Bangor, Me. All the company property was mortgaged to raise money to complete the mill and buy the first stock of logs. The large two-story mill is still standing on the bank of the river with machinery complete but idle.

Across the river, four miles up Spruce Creek is the town site belonging to M. H. Clay Esq., of Tallahassee. A mile beyond on the same bank is Mount Altitude, a bluff 40 ft. high. Two miles southwestwardly from the mill is the *Stone House* on the Todd grant. Here for awhile Gen. Ely had his headquarters, while trying to colonize some South Carolina freedmen ; and near is his 30 acre grove of oranges, neglected and ruined. Here also Maj. W. J. Purnam had his office for several weeks, as Assistant Commissioner of the Freedmen's Bureau.

Leaving Port Orange the Inlet is one mile, and crossing it we enter Hillsboro river and commence going up stream. *Massacre Bluff*, where six shipwrecked sailors were killed by Indians, is a mound covered with trees on the east bank. Capt. Dummett's old place, two miles from the Inlet on a high shell mound, now owned and occupied as office and residence by Geo. J. Alden, Deputy Collector at New Smyrna. Tall stalks of Sisal hemp stand on the tops and sides of the bluff.

NEW SMYRNA, three miles from the inlet, is a place of some fame. It has a postoffice, but no store, and three houses, two of which, Mrs. Sheldon's and Mrs. Lowd's, are first-class boarding houses. On these

rivers venison is as common as beef, fish and oysters are abundant. The oyster banks seem to be filling up the river and obstructing its navigation. Hawks' orange grove of young trees is two miles south of Smyrna on the river, and Sawyers' house half a mile beyond.

An unsettled region is next passed of several miles. Turtle Mound, or Mount Tucker, is twelve miles from New Smyrna. Dr. Fox's place, on the east bank, two miles below. Below this mound the river is called "the Lagoon," the crooked channel along the reefs is called "Devil's Elbow." On the west bank is the residence and grove of J. D. Mitchell Esq. late of Pennsylvania. He has a fine grove coming on.

Bill Scobie lives a mile south. Everybody in East Florida knows "Bill." He is an industrious and thrifty freedman whom everybody respects. He keeps a nice bed for his white friends to sleep in ; and Flora, his wife, raised by Mrs. Sheldon, can get as good a dinner as anybody on the river.

Arad Sheldon, a mile further, has an excellent and profitable grove. From here to the canal that leads from the lagoon to Indian river is ten miles. The canal is a mile north of Dummit's summer house, on the right, marked by two stakes in the water half a mile from the shore; water about one and a half to two feet deep all along within half a mile of the beach. If the wind has been north two days and filled the lagoon, a boat drawing eighteen inches will enter the canal, otherwise not, and you must get out and drag your boat, possibly unload it.

The CANAL is cut through a ridge of coquina rock and sand that separates the head of the Lagoon from the Indian river; it is about 500 yards long, straight and ten feet wide; a current runs through into the Indian river during and after a northerly

wind, and the reverse, during and after a southerly wind. The greatest difficulty in getting through, will be encountered at the start. The current has worn and washed out the soft rock from each side, forming considerable excavations, and allowing masses of rock and soil to cave in, obstructing the passage. A footpath leads along the canal, on the top of the bank, which is in the middle of the ridge, ten feet high, and sparsely covered with cedars. "*The Umbrella Tree*" marks the south end of the canal.

Dummett's Grove of thirteen acres and residence, is two miles to the east; the trees are temporarily injured by the scale insect, and the branches all cut off. They will grow out and bear again in two years. He has had a crop of *a quarter of a million*.

Mrs. Futch's grove and residence is a half mile to the east. Her crop in '69 was 30,000. In setting sail for *Sand Point*, which is ten miles off, you bear west of south until Black Point is passed, when the houses at the "Point" are within sight on the right bank.

Indian River City is the name proposed for Sand Point by Col. Titus, who is the leading spirit here. There is a post-office and two stores in the neighborhood. Sand Point is thirty miles from Cape Canaveral light house, and

Capt. Burnham's celebrated orange grove. The river is two to three miles wide here and is almost as straight as a line for more than a hundred miles.

Merritt's Island is in the shape of a trinagle with its base at the north eight miles wide tapering to a point of rock at' the south end not ten feet wide; the island is thirty miles long mostly pine land and has not a half dozen settlers on it.

Banana Creek which leads from the Indian river across the north end of the island looks plain enough

on the map, but is really difficult to follow. Emerging into Banana river its broad expanse of water stretches out before you like a bay for thirty miles. The largest of several hammocks is

Burnham's Grove, as it is known in east Florida. This is below the ordinary frost line. The main crop ripens in December; but several orange and lime trees ripen their fruit in May. Mr. Wilson, a son-in-law of Capt. B's, owns a grove at the same place. This grove is not as large as Dummitt's, but it has never been injured by the insect, and the fruit is equal to any in the world. From the grove, a good road leads across the peninsula to the Cape, and the *light house*, where Capt. B. resides. Encouraged by the example of Capt. Burnham, several persons have commenced planting groves in this vicinity. It would be a delightful business, and a fine place to live if it were not too far out of the world.

Across the river is the mouth of

ELBOW CREEK, an excellent harbor; and important as the entrance for steamers, which are in future to pass through the canal from Indian river to the St. Johns, at Lake Washington. The creek breaks through the bank of the river, which is here some twelve feet high and composed of coquina rock. On the river, in front of *Mr. Houston's* who lives at the mouth of the creek, the coquina ledge of rock is worn into pot holes, some as large as a barrel and ten feet deep. At Houston's the traveller will find good fare; green corn and vegetables in April.

Cape Malabar which appears on every map, and is supposed by geographers to be on the coast outside, is a low bank of white sand running from the west shore of the river into the stream a half mile or so,

Turkey Creek and *St. Sebastian River* coming in on the right, would both be passed unobserved unless you are on the lookout for them. About fifteen miles south of St. Sebastian, the river banks ahead seem to approach each other and leave a narrow gate for the river. This is

THE NARROWS, and is occasioned by oyster reefs on the east side of the river which have obstructed that part of the channel ; and these reefs form islands covered with mangrove trees. The channel which is left is being encroached upon in the same manner.

This condition of the river continues to the INDIAN RIVER INLET, which admits vessels of only four or five feet draught. Opposite the inlet, at old Fort Capron, Mr. Payne, the Deputy Collector, resides. The Christmas frost of 1868 reached here, killing large alligator pear trees.

(The itinerary from Indian River Inlet to Miami will be found in the QUARTERLY for October last.)

TYPOSCRIPTS OF MANUSCRIPTS MADE BY FLORIDA HISTORICAL RECORDS SURVEY

(These transcripts may be examined at the headquarters of the Florida Historical Records Survey in Jacksonville, and they may be examined at or obtained as a loan from the Florida State Library, Tallahassee. They were made under the direction of Sue A. Mahorner, State director, FHRS. This list is condensed from one compiled by Louise B. Hill, manuscripts editor of the Survey.)

DIARIES

Charles A. Canavella (1861-1864) 5 pp.

Confederate soldier, 3d Ala. Inf.

Dr. R. P. Daniel (1855-1858) 84 pp.

Surgeon, U.S.N., Japan, etc. Discipline, crew, accommodations, cases treated.

Thomas P. Davis 1862-, 169 pp.

80th Ill. Vol. Murfreesboro, etc. An unromantic picture of the Civil War.

Grace Elmore (1860-1870) 26 pp.

New York and Columbia, S.C. Political events, New York in 1860.

Peter Haskew (1836-1842) 136 pp.

Methodist minister. Circuits in southern Alabama and western Florida ; first ride on a railroad train.

Dr. T. W. Hentz (May 1863) 9 pp.

Conscript in the Confederate army, by a Virginia dentist.

Reminiscences of Eliza Horn (1829-1877) 39 pp.

Pioneer life, Civil War, Reconstruction in Florida.

Hezekiah Hull (1837) 113 pp.

Berlin, N. Y., Canada.

E. E. Johnson (1862) 17 pp.

18th Reg. Ind. Vol.

T. W. Kirkpatrick (1850-1871) 9 pp.

Farming in Florida.

Major James Mayo (1863-1865) 92 pp. Index.

4th Reg., N. C. Cavalry. Imprisonment, Johnson's Island, Lake Erie.

- H. B. McCallum* (1862-1864) 26 pp.
Chaplain, 15th S. C. Vol. In Georgia, Tennessee, Virginia.
- Roby Hull McFarlan* (1887-1888) 40 pp.
Tampa, Fla. during an epidemic of yellow fever.
- William Morton* (1846-1847) 17 pp.
Farmville, Va., Charleston W. Va., to New Orleans and Cuba.
- T. J. Musgrove* (1864-1865) 4 pp.
Confederate prisoner in Point Lookout, Md. Evacuation of Savannah.
- James C. Percival* (1862-1864) 60 pp.
83rd Penn. Reg., Antietam ; McClellan-Pope partisanship. Lincoln's visit to the army. Campaign against Richmond.
- Israel Putnam* (1864-1865) 96 pp.
Confederate prisoner New York Harbor.
- Dr. Benjamin L. Ray* (1861-1865) 9 pp.
Confederate army in Virginia and Pennsylvania; surrender of Lee and Johnston.
- A. M. Reed* (1848-1899) 3 vols. 546 pp. Index.
Plantation records, oranges in Florida. The author came to Florida in 1835 and engaged in insurance business in St. Augustine. In 1848 he retired to "Mulberry Grove" where he lived until his death in 1899, making entries each day in his diary. In 1858 he organized the Bank of St. Johns and became its president.
- Robert Raymond Reid* (1833-1835) 16 pp.
Governor of the Territory of Florida, etc.
- Simpson Diaries* (1844-1894) 4 vols. 230 pp. per vol.
Records kept by W. J. Simpson and his son, C. C. Simpson, on their plantation near Henderson, N. C., weather chart, planting, harvesting, selling, number of pounds of cotton picked per day by each slave, purchases at store, etc.

- Captain Frederick Williams* (1800-1871) 53 pp.
 Seafaring life, Voyages, 1834-1839. New Orleans,
 South America, Norfolk.
- Unknown Author* (1862-) 19 pp.
 Ohio, Fairfax, Va.; Second Manassas; Baltimore
 convention, 1864, attack by Gen. Moseby.
- Jeduthun Upton, Jr., and Log of Schooner Polly*
 (1812-1821) 85 pp. Index.
 Privateer "Polly" captured Mill Prison, England.
 Prison fare. English officers, prison ships,
 American ships, American prisoners, etc.
- W. L. White* (1835-1842) 100 pp.
 Weather and plantation management in Gadsden
 County, Florida.

NARRATIVES AND MEMOIRS

- Spanish-American War* (1898) by Mabel C. Bean,
 7 pp.
 Employed as a spy and detailed to watch certain
 Spaniards in Tampa.
- Escape of Judah P. Benjamin* (1865) by H. A. Mc-
 Leod. 47 pp.
 Newspaper interview.
- Cruise on the Minnehaha* (1891-1893) by Stanley
 Henry Bullock. 47 pp.
 Florida inland waters from St. Cloud to Punta
 Rassa.
- Dash Through the Everglades* (1892) by A. Church.
 20 pp.
 From Ft. Myers to Miami via Ft. Shackelford.
- Reminiscences of Kitty M. Lea* (1870-1927) 147 pp.
 Index by FHRS.
 Alabama and Florida, Yalaha, Jacksonville, Key
 West, Ocala, Picolata, Plymouth, Tampa, Tava-
 res ; pioneer life and conditions in the two states;
 yellow fever in Jacksonville and Tampa.

- Valley Manuscript*, 18th century, by Margaret Lewis.
14 pp.
Ireland about 1730. Virginia during American Revolution.
- Steamboat "Madison"* (prior to and Civil War)
3 pp.
Operated from Cedar Key to Columbus, Ga., and White Springs on the Suwannee River ; operations in the Civil War and sinking the boat 1863.
- The Travers Family*, by Mrs. M. M. Reid (1820-1894) 55 pp.
Mary Martha Reid, (b. 1813, d. 1894), widow of Robert Raymond Reid.
- Autobiography of Samuel Lewis Moore* (1820-1924)
49 pp.
Reminiscences of a Confederate officer written in 1924. Battles along the Savannah River; conditions in prison camps and exchange of prisoners; economics, education, religion.
- Autobiography of Sallie Camp Norfleet* (1840-1895)
50 pp. Index.
Franklin, Va., before, during, and after the Civil War. History, education, economics, railroads, religion.
- Civil War Articles*, by Dr. John Crews Pelot, C.S.A.
21 pp.
Confederate surgeon. Hospitals at Floyd House and Andersonville Military Prison. Capt. Henry Wirz, reconnaissance on Amelia Island, Fla.
- Scheeps Tugt, 1524*, by Johan de Verrazzano. 19 pp.
Translation of printed volume.
- William Walker's Last Filibustering Expedition* (1860) 10 pp.
Told in 1881 by H. C. Lee, a member.
- Autobiography of Judge William B. Young* (1842-1920) 27 pp.
Pioneer resident of Jacksonville, Confederate officer. University of Alabama ; visit of cadets to

Montgomery during secession convention; 11th Ala. Reg.; surrender at Appomattox; California via Isthmus of Panama, 1868-70.
Pioneering in the Everglades (1910-1938) by R. H. Little. 169 pp.

LETTERS

Blackford Civil War Letters (1860-1865) 3 vols. 416 pp.

William M. Blackford, banker, editor of the "Lynchburg Virginian," and former U. S. minister to Colombia. Officers in the Confederate army or diplomatic posts in the C.S.A. Secession of Virginia ; battles and events of the War ; conditions through 1865.

William M. Blackford South American Letters (1842-1843) 100 pp.

U. S. Minister to Colombia, customs, cost of living and general conditions in Colombia and other parts of South America.

Robert T. Carson (1863-1864) 3 pp.

James Island and Walker Hospital, Columbus, Ga., Eutaw Reg., C.S.A.

Government Relief Program (1837) 5 pp.

"Indigent and Suffering Inhabitants of Florida" who had been driven from their home by Indians. Instructions from Secretary of War, as to the manner in which relief should be supplied ; letter from Army Headquarters, St. Augustine, transmitting instructions to E. B. Gould, Mayor of St. Augustine.

Mrs. Caroline Lee Hentz (1826-1856) 8 pp.

From Portsmouth, Va., and Marianna, Fla., describing pioneer conditions in Florida.

Indian Letters (1837) 34 pp.

Written by Indians on the way west and by others who went to Texas.

Civil War Letters of Reverend Edmund Lee (1858-1864) 53 pp.

Written by a chaplain in the Confederate army from Tampa, Tallahassee, Savannah, Ga., and other places; sketch of author's life.

Letter from Pueblo, Mexico (1847) 2 pp.

Granville Worthington, a soldier in the Mexican War, to his mother, Mrs. Langley Bryant, in Columbia County, East Florida.

Miscellaneous Papers of Waddy Thompson (1829, 1839, 1841-43) 16 pp.

(b. 1798, d. 1868) U. S. Minister to Mexico 1842-44. Texas prisoners in Mexico ; bill 1839 for wearing apparel, notions, paints.

PUBLIC RECORDS-TRANSCRIPTIONS

Arredondo Grant (1817-1851) 93 pp.

Surveyor's reports, correspondence, and depositions regarding a grant of 38,000 acres of land, from Field Note Division, Tallahassee.

Will of Richard Keith Call (1861) 4 pp.

Journal of Proceedings of a Convention of Delegates to Form a Constitution for the People of Florida, Held at St. Joseph, December, 1838. 147 pp.

Printed by the "Times," St. Joseph, Fla., 1839.

Smith & Armstead v. Bryan Croom et al. (1837-1857) 30 pp.

Disposition of the property of Hardy Bryan Croom (b. 1797, d. 1837).

Gamble Deed and Papers Regarding Judah P. Benjamin (1858-) 12 pp.

Gamble Mansion and sugar plantation, Bradenton ; destruction of the sugar mill by U. S. troops; Judah P. Benjamin, Confederate Secretary of State, in escaping, after the fall of the Confederacy, was secreted at the Gamble Mansion.

Hillsborough County Record Book (1828-1846) 4 vols. 441 pp. FHRS index 100 pp.

Record of the Clerk of the County Court. County officials ; slaves leased or sold; Indian records; the granting of naturalization papers ; property conveyance ; Seminole War.

Indenture-Marriage Settlement. Key West (1826) 8 pp.

Military Dispatches, U.S.A. (1865) 73 pp.

District of Middle Florida. Consolidation of cavalry regiments in Florida, etc.

Wills of Achille Murat and Catherine A. Murat (1847, 1867) 7 pp.

Will of William Panton (1793) 5 pp.

Patriot War Papers (1812-1813) 123 pp. FHRS index 5 pp.

Correspondence between Spanish authorities and U. S. regarding the uprising of the "patriots" in Fernandina, Amelia Island, and St. Augustine.

From original manuscripts or certified copies of originals, Circuit Court, St. Johns County, Fla.

Post Offices in Polk County Prior to 1900. 4 pp.

Alphabetical List of Tallahassee and Newnansville Land Office Receiver's Receipts (1825-1880) 4 vols. 550 pp.

In Florida State Museum.

Newnansville and Tallahassee Land Office Receiver's Receipts (1825-1880) 3 vols. 617 pp.

Same as above, but arranged by counties and numerically by serial number under each county.

Selected Abstracts from Superior and Circuit Court Case Files, St. Johns County 2 vols.

Vol. I-Abstracts of county records by Emily L. Wilson (Especially of the territorial and early statehood periods, but including papers from 1786 to 1903) 160 pp. Vol. II. Biographical index by FHRS. 216 pp.

SPANISH TRANSLATIONS AND ABSTRACTS

First and Second Books of White Baptisms (1784-1799) 230 pp.

Translated and briefed from the Latin and Spanish records of the Catholic diocese of St. Augustine.

First Book of White Marriages (1784-1801) 37 pp.

Translated and briefed from the Latin and Spanish records of the Catholic diocese of St. Augustine.

Description of St. Augustine, 1788, 1790 (59 pp.)

Translation of original manuscripts in Field Note Division, Tallahassee. Private Plan of St. Augustine, 1788, by Mariano de la Roque. Florida, 1790. Inventories, assessments, and sale at public auction of the houses and lots of the King. Assessment list and de la Roque's descriptive list.

La Florida of the Inca. Hernaado de Soto, etc. (1723) 271 pp.

Translation of printed volume.

Translation of Unique Spanish Land Grants and Deeds (1804-1819) 23 pp.

Field Note Division, Tallahassee. Arredondo, John Addison, James Alexander, Bartolome de Castro y Ferrer.

LIBRARY CATALOGUES

Mark Frederick Boyd. Americana. Tallahassee. 615 pp.

Mrs. LeRoy Collins, Tallahassee. 109 pp.

Hendry B. Dike, Orlando. 24 pp.

F. W. Hoskins, Panama City. 131 pp.

St. Leo Abbey, St. Leo.

English Language Section, Series 1 and 2, 178 and 344 pp. Foreign Language Section, 477 pp.

T. T. Wentworth, Jr., Pensacola, Floridiana. 35 pp.

Julien C. Yonge Collection, Pensacola, Floridiana. 242 pp.

MISCELLANEOUS

- Record of Co. G. 72nd Ill. Inf. (1862-1865)* by E. C. Ayres. 40 pp. Index.
- Miami and Southeastern Florida*, by Milicent Todd Bingham. 49 pp.
- Confederate Privateer "Mariner"*, by Francis Asbury Cassidy. 12 pp.
- Caward Family (1742-1905)* by James B. Caward. 11 pp.
- Historical Sites and Markers in Duval County (1938)* 8 pp.
- Account Book (1787-1819) Seth and Aristachus Griffin.* 39 pp.
- Autograph Book of Soldiers Captured at Gettysburg*, kept by William M. Gunnels. 19 pp.
- Mrs. Jefferson Davis (1896-1903)* by Miss Lafayette McLaws. 8 pp.
- First Methodist Episcopal Church, South, Tampa, (1846-1883)* 23 pp.
- Florida Newspapers (1885-1898)* Check list from Times-Union. 34 pp.
- Address of Florence Nightingale (1872)* 21 pp.
- From Coquina Beach to Coral Strand (1824-1927)* 2 pp.
- The Founding of the Presbyterian Church in America in the 17th and 18th centuries.* Prepared by FHRS. 5 pp.
- Notes and Observations Upon . . . Florida*, by John Charles Richard I (1848) 83 pp.
- Records of the House and Church of the Society of Jesus, Tampa (1888-1924)* 19 pp.
- Fragments of the Confederacy*, by Mrs. Enoch Vann. 3 pp.
- World's First Ice Factory (1872)* by W. C. Woodall. 5 pp.

THE UNION CATALOG OF FLORIDIANA

The compiling of the Union Catalog of Floridiana progresses steadily. Its plan, its establishment, and its progress during its first half-year were told in detail in the *Quarterly* (October, 1937). A record of its growth since and its further plans are contained in a paper written by its founder, Professor Alfred J. Hanna, for the Second Convention of the Inter-American Bibliographical and Library Association lately held in Washington. *

This paper recounts some of the stones used in its building:-Under the supervision of Mr. Seymour Robb of the Library of Congress, 3,000 cards have been transcribed from the Union and Public catalogs of that library. From a check list of Floridiana in the Florida Library Bulletin. come 129 cards from material in Florida public libraries. From the library of the Florida Historical Society there are 2,500 cards. A donation from the Jacksonville Public Library was 1,600 cards of their Floridiana. From a *Bibliography of Natural Resources of Florida* compiled by A. E. Meyer were obtained 1,600 entries. From the Federal Writers' Project are 9,000 titles obtained from fifty Florida libraries. The Historical Records Survey has contributed data on official records of the State, its counties, municipalities, churches, and newspapers. Early Florida imprints listed by the Survey number 300. One of the most valuable sources is the 1,150 titles listed by Dr. James A. Robertson for his projected *Bibliography of Florida to 1821* and his *Flor-*

*A copy of this paper, reprinted from the *Proceedings* of the Association, may be obtained by those who wish to know more of the Union Catalog of Floridiana on request to its director, Dr. Alfred Hasbrouck, Rollins College, Winter Park.

ida Books and Pamphlets (1821 to date). There are 800 cards from the library of Mark F. Boyd, 400 from the Albertson Library of Orlando, 1939 from the Rollins College Library, and 400 Florida titles from the library of the Florida State College for Women.

The Union Catalog is a dictionary card catalog built on the system of the Library of Congress—that is, by author (editor, compiler, or translator), title, and subject, with specific subject-headings and analytics to bring out all important subjects in each item listed, together with cross references. Its object is to list all existing records relating to Florida, and to indicate the locations of known copies. Included are all records, published and unpublished, treating of the geographical division recognized at any time as Florida. These are (1) printed books, pamphlets, reports, public and private records and documents; (2) newspapers and other periodicals published in Florida, as well as those containing articles relating to Florida but published elsewhere; (3) manuscripts, diaries, and letters; (4) maps and charts; (5) pictures, photographs, motion films and microfilms; (6) relics, memorabilia, and other rariora.

Dr. Hasbrouck has recently compiled and added to the Catalog an index of 300 cards of the rare Buckingham Smith collection of Florida historical materials in the library of the New York Historical Society.

The Catalog was established and is being developed by cooperative and almost entirely voluntary service, and is held in trust by Rollins College for the use of scholars, librarians, students and the general public.

A DIGEST OF FLORIDA MATERIAL IN NILES' REGISTER (1811-1849)

Historians who write of the first half of the last century in the United States should be and are grateful to Hezekiah Niles. His *Niles' Register* with its motto "The Past-The Present-For the Future" has preserved for them much that would otherwise be lost completely, and much else that is all but lost in inaccessible or too voluminous governmental and other records. This is especially true for Florida's history. So little has been preserved in the State relating to, its past, that our historians must usually go elsewhere for their Florida material.

Except scattered here and there through the mountains of United States government records in Washington, there is no source for Florida's history throughout the long period covered by its publication (1811-1849) equal to *Niles' Register*. Though so much relating to Florida was sifted and preserved for us in the Register, even there it is still buried in its seventy-six volumes of small type (much of it 4 pt.).

Historians have long recognized the value, as well as experienced the inaccessibility, of what is in *Niles'*. To make the Florida material available, Mr. T. Frederick Davis has read these seventy-six volumes and made a synopsis of each worthwhile Florida reference, whether it be a paragraph or pages. That is the Digest: two hundred fifty pages of single-space typing.

Any one not familiar with the contents of the Register must be surprised at its exceedingly broad coverage. Here are printed verbatim the most im-

portant state papers relating to the Spanish colony's relations with the United States, to the Territory of Florida, and to Florida's early statehood, including many papers transmitted to Congress by the president during all these periods. There are reports of Army officers and other agents of the government, official and unofficial; extracts sifted from newspapers within and without the State ; contemporaneous official and private letters on all important events and conditions; and notes and news from many sources on relations with the Florida Indians. Very thorough is the coverage of the Seminole War, almost from week to week. Especially important are, editorials from the foremost newspapers of the country on Florida events and topics, which, as are data from various other sources, are spread over every year of the period. There are statistics at regular intervals of all phases of governmental operations in Florida. All Federal and Territorial appointments are noted, as well as the results of all elections, and the enactments of Congress relating to Florida as well as the notable ones of the Territorial Council. In fact, a fair history of the period in Florida might be written almost from *Niles' Register* alone, and the Digest leads one to any phase of it.

BOOK REVIEWS

Spanish Approach to Pensacola, 1689-1693. Translated with Introduction and Notes by Irving A. Leonard, The Rockefeller Foundation. Foreword by James A. Robertson, Florida State Historical Society. Pp. i-xvii, 1-323. 3 plates and folding map, boards, uniform with the Society's series. Quivira Society Publications, Vol. IX, Albuquerque (New Mexico) 1939. (\$6).

The rumors of the French approach to the Gulf from the interior in the latter 1680's were received with consternation by the Spanish authorities, and stimulated a period of hectic expeditionary activity to verify them, as well as to establish an outpost on Pensacola bay to check the eastward expansion of the French interlopers, as they were regarded.

The twenty-one documents selected and translated by Dr. Leonard deal with the latter phase of the reaction. They fall naturally into three categories: I. Those dealing with the development and authorization of the colonization project; II. The report of the maritime expedition to Pensacola bay from Vera Cruz, lead by the notable Mexican scientist, Don Carlos de Siguenza y Gongora; and III. The overland expedition from Apalache, lead by Governor Torres y Ayala.

While all the documents are of extreme interest, those in the third section have the greatest appeal to the reviewer, since they describe what was probably the first direct Spanish overland journey from Apalache to Pensacola bay. They complement the reports (see this *Quarterly*, July 1937) of the prior expedition of Marcos Delgado from Apalache into central Alabama, the organization and dispatch of

which was a scene from the same drama. This section includes the journal of the Governor of Florida, Don Laureano de Torres y Ayala, the leader, as well as a journal kept by one of his companions, Friar Roderigo de la Barredo. The overland expedition was supported by a coasting vessel piloted by Don Francisco Milan Tapia whose narrative is illustrated by quaint thumbnail sketches of the landmarks and headlands.

The volume closes with a facsimile reproduction of Siguenza's map of Pensacola bay.

Historically minded Floridians may hope that the appearance of this volume indicates an expansion in the sphere of interest of the Quivira Society from the limited area of the southwest to the broader zone of the entire Spanish frontier in North America.

MARK BOYD.

* * *

Woodward's Reminiscences of the Creek, or Muscogee Indians, Contained in Letters to Friends in Georgia and Alabama. By Thomas S. Woodward. Foreword by Peter Brannon. Alabama Book Store, Tuscaloosa, Ala., 1939. Reprint of the Original Edition of 1859. (\$5.00).

The publishers deserve the gratitude of persons interested in the history of the old southwest, in making this fascinating rarity available to a wide circle of readers. Woodward seems to have known nearly everyone, Indian, half-breed, or white, on the frontier; and to have personally participated in many of the stirring episodes of the eighteenth-twenties. His account of Jackson's Seminole campaign, of particular interest to Florida readers, is a valuable supplement to the official reports of Jackson and his aides. The sketches of many of

the Indian participants in the Creek wars clarify their identifications and give vitality to their personalities. It is a book that once opened will not be put down until completely read.

* * *

The Bonapartes in America, by Gordon Dorrence and Clarence E. Macartney (Dorrence and Company, Philadelphia, 1939).

Floridians will be interested in this new volume, much of Chapter VI of which is devoted to Achille Murat, son of Caroline Bonaparte, youngest sister of Napoleon, because he has been for generations the "glamour" pioneer of Florida's territorial period. Of the telling and retelling of his experiences, there is no end and probably will be no end. Anecdotes about them range from the inimitable fabrications of Governor William P. DuVal to the equally amusing stories of that prince of raconteurs, "Uncle Josh" Chase. While this new book tells nothing that has not already been printed about Achille Murat it presents what many people probably do not know. In addition it gives a fascinating, new, account of Achille's younger brother, Lucien, who, according to a discovery recently made by T. Frederick Davis of Jacksonville was, on August 18, 1831, married to "Carolina Georgiana, youngest daughter of the late Major Thomas Frazier, of South Carolina" (*Niles' Register*, September 10, 1831). Floridians will recall that it was Lucien's grandson, Prince Charles Murat of Casablanca, Morocco, who, with his princess, the daughter of Mrs. W. K. Vanderbilt, came to Florida in the spring of 1932 and visited the plantation sites near St. Augustine and Tallahassee where the eccentric Achille and his lovely Virginia bride injected a novel note into Florida's rough frontier life a century ago.

The Bonapartes in America is of value both for reference and general reading. Apparently no connection of this famous family with America has been omitted. There is even a chapter on the supposedly illegitimate children of Napoleon in the United States. The opening chapter chronicles the courtship, marriage and tragic separation of Jerome Bonaparte and Elizabeth Patterson of Baltimore, the Wallis Warfield of her day. A chapter is devoted to their grandson, Charles J. Bonaparte, who was Secretary of the Navy in President Theodore Roosevelt's cabinet. Much space is wisely devoted to Joseph Bonaparte's life in the United States, principally the years he spent at Bordentown, N. J. Other subjects treated are Louis Napoleon's (later Napoleon III) visit to New York, the Napoleonic exiles in Alabama and Texas, and American attempts to rescue Napoleon. Nineteen excellent illustrations, including likenesses of Achille and Catherine Murat, together with a helpful chart of the Bonaparte family enhance the value of the work.

This new book on the Bonapartes may well suggest to Floridians a more careful inquiry into the Bonaparte connections with this state. It is time to reevaluate the experiences of Achille Murat in Florida. His writings were not without significance in the interpretation of the American scene during the early part of the last century. An investigation of the sources available reveals a vast amount of interesting material in the archives of Austria, the National Library of France as well as representations in American collections.

Murat's experiences as a lawyer on the Southeastern frontier, illustrated by the following excerpt from a letter he wrote December 5, 1828 to Joseph Hopkinson, author of "Hail Columbia," will serve to prove the keenness of his observations: "I re-

turned day before yesterday from riding my first circuit. I attended 13 courts. . . . [When] I defended a Spaniard accused of petty larceny . . . I succeeded in keeping the Court and jury in a constant uproar [but] my client received the next morning 10 lashes. . . . Next day I succeeded in a case. . . . Considering that I have read law scarcely 3 months I conceive that I have done well enough."

A. J. HANNA.

Soldier and Servant: John Freeman Young, Second Bishop of Florida. By Edgar Legare Pennington, S.T.D. (Church Missions Publishing Company, Hartford, Connecticut, 1939) 63 p. wrappers, fifty cents.

Dr. Pennington once contributed to the QUARTERLY: *Some Experiences of Bishop Young* (XV. 35-50) a narrative of the bishop's travels and adventures through the wilderness of central Florida in the 1870's, then beginning to be settled. More of his experiences, together with an account of his establishing the Episcopal church in that region, now give a glimpse of the beginnings of some of its towns and make a record of interest as well as of historical value.

The author, who is the historian of his church in Florida, published last year *A History of the Protestant Episcopal Church in Florida* (see QUARTERLY XVII, 64) and is now writing a *History of the Church of England in British East and West Florida*.

* * *

The Cotton Kingdom in Alabama, by Charles S. Davis, assistant professor of history, Alabama Polytechnic Institute. (Alabama State Department of Archives and History, 1939. \$2.50)

The ante-bellum plantations of Middle Florida (as the Tallahassee region was regularly called then) were little different from those of adjoining Alabama and Georgia, and as cotton was king there as well as across the state line, this work will be read with interest by students of that period of Florida's history.

It is more a study of plantation management, and especially the commercial and financial aspects of cotton planting, than of the various phases of slavery or of the small farmer and nonslaveholder. As such, it is a contribution to Southern ante-bellum economics. A bibliography of twenty-five pages indicates the wide range of the author's research ; and the unusually large amount of manuscript material used-both in public and private hands-gives to the work its greatest value.

* * *

Essays in Pan-Americanism. By Joseph Byrne Lockey, Professor of History in the University of California. (University of California Press. Berkeley, 1939. 174 p. \$2.00)

These essays have appeared as follows: "The Meaning of Pan-Americanism" in *American Journal of International Law*; "Diplomatic Futility" in *Hispanic American Historical Review*; "The Pan-Americanism of Blaine" in *The American Secretaries of State and their Diplomacy*; "Blaine and the First Conference" *ibidem*; "An Aspect of Isthmian Diplomacy" in *American Historical Review*; "Toledo's Florida Intrigues" in *Florida Historical Society Quarterly*; "Shaler's Pan-American Scheme" in *Pacific Historical Review*; "Bolivar after a Century" read before the American Historical Association and published in the *Boletin de la Academia Nacional de la Historia*; "Pan-Ameri-

canism and Imperialism," presidential address Pacific Coast Branch of American Historical Association, and published in *American Journal of International Law*.

Dr. Lockey, who is well known to readers of the *Quarterly*, is a native of Florida, and it was here that he first taught. He writes with the authority of one who has spent some years in South America and further years in studying the inter-relations of the two Americas. The present volume, in a way, builds on as well as supplements his former one, "Pan-Americanism : Its Beginnings."

* * *

OUR CONTRIBUTORS

George R. Fairbanks was the founder and later president of the Florida Historical Society, and wrote the first general history of Florida in English.

W. W. Ehrmann is an assistant professor in the General College, University of Florida.

T. Frederick Davis, long an official of the Florida Historical Society, has written *A History of Jacksonville*, *Ponce de Leon's Voyages to Florida*, and other contributions to the *Quarterly*.

K. W. Hooker is professor of English, Carleton College.

THE FLORIDA HISTORICAL SOCIETY

THE BEACH MEETING FOR THE FOURTH DISTRICT

The October *Quarterly* told of the plans and program for the regional meeting at Palm Beach on January 12 and 13, which are being carried out by Mrs. Henry Kohl, our vice president, and Dr. Edmund LeRoy Dow, chairman of the committee on exhibits. Our next number will include a full account of the meeting itself.

A REGIONAL MEETING AT LAKE WALES

On February ninth and tenth a meeting of the Society in the first district will be held at Mountain Lake, Lake Wales. Dr. A. R. L. Dohme is general chairman, and Mr. Carl G. Alvord is chairman of the program committee.

A program of historical papers will be given on Friday morning, the ninth, at ten-thirty, followed by a buffet luncheon at the Mountain Lake Club. In the afternoon Major H. M. Nornabell, director of the Mountain Lake Sanctuary and Bok Tower, will conduct a tour of the Sanctuary with a special recital from the Tower by Mr. Anton Brees. A buffet dinner at the Club will precede a program of papers and addresses, with the final program on Saturday until noon.

Those who will read prepared historical papers are :-

Dr. Doris Stone, Tulane University, "The Relationship of Middle America to Florida Archaeology" (with slides) ; Mr. A. J. Wall, director New York Historical Society, "The Life of Buckingham Smith" ; Mr. Samuel E. Cobb, "The Seminole

War"; Mrs. Charles M. Andrews, New Haven, Connecticut, "The Journal of Jonathan Dickenson."

The meeting, and especially one session, will stress Florida archaeology, and Dr. W. J. Winter of the Carnegie Institution, stationed at St. Augustine, who is chairman of the Society's committee on archaeology, will preside. An exhibit from Florida mounds and other sources is being prepared for the meeting.

* * *

THE ANNUAL MEETING

The Quincy Historical Society and the Tallahassee Historical Society will be hosts to the Florida Historical Society for our annual meeting of 1940, March 27,28,29. Dr. Kathryn T. Abbey is program chairman, and Mr. C. H. Curry is local chairman.

At Quincy

On the evening of March 27 the officers, directors, and members will meet at the Quincy Woman's Club for a discussion of Society affairs, with reports of committees and other business.

The program sessions will begin next morning at 9:45 at the Woman's Club with papers by Miss Occie Clubbs, Miss Helen Sharp, and Judge Rivers Buford.

The president of the Quincy Historical Society will preside at a luncheon (12:30) at the Cotillon Club, when Mr. Spessard L. Holland and Mr. Herbert Lamson will discuss cooperation between the Florida Historical Society and the local historical societies of the State.

At two o'clock a session of local historical societies at the same place will include papers by Miss Daisy Parker, Tallahassee ; Mrs. James Love, Quincy ; and others from other societies.

Election of officers and other business will follow.

At 7:30 the annual banquet will be held at the Woman's Club with Mr. Phil May as toastmaster, and will conclude with the president's annual address.

At Tallahassee

A program session will begin at 9:45 in the House chamber in the Capitol, with Dr. H. E. Palmer, president of the Tallahassee Historical Society, presiding. Historical papers are being prepared by Judge E. C. Love, Mrs. Lou E. Miller, and Hon. R. A. Gray.

At Wakulla Springs at 1:00 o'clock, the final address will be given by a historian from without the State.

Exhibits of Floridiana are being arranged by Miss Louise Richardson, librarian, Florida State College for Women, for both Quincy and Tallahassee. Members and visitors are asked to bring any items of historical interest which they own or can secure the loan of for either exhibit.

* * *

THE NEW YORK HISTORICAL
AND THE FLORIDA HISTORICAL SOCIETY

In our July issue was a note of appreciation of the work of the New York Historical Society. Cordial and cooperative relations of the two societies continue to be broadened with the unanimous election of President Hanna as associate member of the New York Historical Society, and the interest which Mr. George A. Zabriskie, president of that society and a part-time resident of Ormond Beach, has taken in our own. Mr. Zabriskie, already one of our contributing members, learning of our present need, has contributed sixty dollars. to our general fund, as well as bringing in six new members with dues paid for two years.

The letter of Ferdinand and Isabella, a donation by Mr. Zabriskie which was described in our last number, is now in the library in our new fire-proof safe. He has also given to the library copies of a card index of the rare Buckingham Smith collection of Florida historical material in their library, recently compiled by Dr. Hasbrouck, director of the Union Catalog of Floridiana.

Mr. A. J. Wall, secretary and director of the New York Historical Society, has accepted an invitation to make an address at our regional meeting in Lake Wales on February ninth. His subject will be the Florida historian and diplomat Buckingham Smith.

* * *

The donation of subscriptions to the *Quarterly* to ten under-privileged public libraries of Florida made by Mr. W. M. Buchanan of Tampa shortly before his death is being appreciated by those libraries and their visitors. In no better way can interest in our State's history be spread than by placing the *Quarterly* on the reading tables of our public libraries. Should you care to donate the *Quarterly* to one or more of the smaller public libraries which are not able to subscribe, the editor would be glad to select these libraries and inform them of your donation.

* * *

SITE OF THE BATTLE OF OKEECHOBEE MARKED
BY FLORIDA

Another of Florida's historic sites was marked on Armistice Day, last, by the West Palm Beach and Fort Pierce chapters of the Florida Daughters of the American Revolution. This was the battle of Okeechobee. The site was determined by Mr. W. I. Fee, for many years a member of the Florida

Historical Society, who suggested such a marker at our annual meeting two years ago. Mr. Fee has made a study of the terrain, together with all available descriptions, and maps made by officers who took part in the battle.

The marker is a six-foot stone monument located on the right-of-way of Conner's highway, four miles southeast of Okeechobee City and on the shore of Lake Okeechobee. Its erection is a donation of descendants of Colonel Richard Gentry who lead the Missouri volunteers in the action and was mortally wounded. Spessard L. Holland, a director of our Society, made the address of dedication. Others on the program were: Mrs. T. C. Maguire, Major William R. Gentry Jr., Mrs. P. S. Thomas, Miss Louise May Farrow, Mrs. Grace Brenner, and Brooks W. Bateman.

* * *

SENATOR YULEE'S "COTTONWOOD" PLANTATION
MARKED BY D. C.

A bronze marker was dedicated at the site of Cottonwood plantation, an ante-bellum home of Florida's first United States Senator, David L. Yulee, near Archer, on October 20, last. It was there that the official "baggage and treasure" train of the Confederate States disintegrated and dispersed on May 23, 1865. The dedication program was arranged by Mrs. Mary Noel Moody, president of Florida division, United Daughters of the Confederacy, who presided. Dr. James D. Glunt, professor of history, University of Florida, and a co-editor of *Florida Plantations Records*, officially represented the Florida Historical Society at the dedication. Mr. H. Maddox, for many years a member of the Society, donated the marker, and Mr. M. Venable, owner of the plantation, deeded the

spot on which the marker was placed to the Kirby Smith chapter of the U.D.C. of Gainesville.

An account of the journey of the Confederate baggage and treasure train which ended at Cottonwood, as described in the diary of Tench R. Tilghman, one of the officers in charge, was edited by Professor A. J. Hanna and published in the *Quarterly*, January 1939.

* * *

Mr. and Mrs. George Eustis Potts, who were among those nominated for membership in the Society by Miss Jennie Morrill, librarian of the Daytona Beach Public Library, and who attended the annual meeting there, have become much interested in our work. Mr. Potts is a great grandson of General Abraham Eustis who was in command at St. Augustine in 1821, and returned to Florida to command the left wing of the U. S. army in 1837. Lake Eustis, which first appears under that name on the "Map of the Seat of War" 1838, must have been named for him; and the town, founded long afterwards, evidently took its name from the lake.

* * *

THE IRVING BACHELLER ESSAY CONTEST

Our members will recollect the contest held annually for high school students of Florida., who write on, some subject of our State's history for medals donated by Mr. Irving Bacheller. This has done much to create an interest in Florida's history among these young people, and the *Quarterly* has published several winning essays, as well as an account of the contest each year. The next will be on February 20, and the subject will be "Notable Personalities of Florida." Students of the junior and senior classes of all Florida high schools, public and private, are invited to write essays. Mr. Watt

Marchman of Rollins College, under the auspices of which the contest is held, will be glad to reply to any inquiries.

* * *

Mr. Wyndham Hayward, one of our Winter Park members, has presented to the library its first microfilm copy-the reproduction of a poem by Bartolome de Flores, published originally at Seville, about 1571, and republished in the *Biblioteca-Hispano-Americana*. The microfilm is of the latter copy. The poem is about the Spanish victory over the Huguenots.

* * *

A recent donation to the Society is a portrait of Colonel Richard Gentry, of the Missouri volunteers, who was killed in the battle of Okeechobee, presented by William R. Gentry.

* * *

Any one wishing to know more of the Florida Audubon Society and its efforts towards the preservation of the wild life of the State may secure a copy of a brief history of the organization from Mr. Edward Kimball, Sanford, who is distributing copies to all the public libraries of Florida. This is: "The Florida Audubon Society, 1900-1935. Edited from Documents, Letters and Reminiscences." By Lucy Worthington Blackman. (48 pp. n. p. n. d.)

* * *

Reverend James G. Glass died on October 27 at his summer home in Sewanee, Tennessee. He had long been an active member of the Society, and with Mrs. Glass attended many of our annual meetings where they always added interesting Floridiana to our exhibits. At the last meeting this included the rarest item we have ever had on exhibit-the only

known copy of the Fernandina imprint of 1817, "The Constitution of the Floridas."

As son-in-law and daughter of George R. Fairbanks, they came by their interest in Florida's history naturally, for we look upon Major Fairbanks more than upon any one else as the founder of the Florida Historical Society.

