

WPA Alabama Writers Project
FOLKLORE
Montgomery County, #3

4

Oxford

STOCK No. 0753 1/2

FOLKLORE"The Hanted House"

On the site, in Montgomery, that the handsome First Baptist Church edifice occupies, once stood a quaint small residence designated as the "hanted" house of the neighborhood. Well, do some of the early residents recall the days when the Huzzy House was shunned and feared for fear of the ghost that was said to walk nightly.

Thomas Huzzy, who with his wife lived in the house, was an extremely miserly creature. Just what prompted the act no one has ever known, but, one dark, bleak night he procured a trace chain with which he hanged his wife in the cellar of the home, and the body was disposed of in some mysterious manner. Thomas Huzzy continued to live alone in the house, and some time later, he deliberately gathered his belongings and left town without making known to anyone his intentions. Not a soul would dare approach or cross the threshold of the place for fear of "hants".

After quite a while a family by the name of Miers (some of whom are still residents of Montgomery) came to live in the Huzzy House. It was then that belief was firmly established in the minds of neighbors, that truly it was a "hanted" place. The Mier family told with earnestness how, at certain times at night they heard chains dragging through the cellar and so violent was the noise on one occasion that they made investigation and found the dishes in the kitchen shattered and broken.

Today the few who live to recall the Huzzy House are quite sure that the chains rattled at the same hour of the night at which the hanging of the miser's wife occurred, and this location is pointed to by them when the story is told.

Consultants: Mr. George Todd, 11 N. Court St., Montgomery, Ala.
Mr. Dan Miers, Highland Gardens, Montgomery, Ala.

Mabel Farrior
10/15/36
250 Words.

Traveling With a Ghost.*Montgomery #3*

OCT 30 1936

There lives in Montgomery County, an old man who lived during the ox cart and horse and buggy days.

One day the old gentleman's brother, who lived quite a distance, became ill; and with horse and buggy he, at once, started to visit the sick man. Night came on, dark and dreary, when a dog in the form of a man, suddenly appeared. The form walked along side the wheels, and the man in the buggy asked: "What time is it;" - the spirit replied, "8 o'clock", then the man said, "I know you're a liar, it's later than that". Several times, he asked the time only to receive the same reply, "8 o'clock."

The next morning when he reached his destination he was informed that his brother died the night before at 8 o'clock.

Consultant: Mrs. C. Merriwether, Matthews Station.

Maggie Boswell. 10/22/36.

100 words.

Old Court Street Church, "GHOST"

Among the superstitions of the negroes in this section is the belief that when one dies his spirit returns to "hant" his enemies and "perreck" his loved ones. Such is the belief that clings to a ghostly tale repeated by the negro maids employed at the new government building on Lee and Church Streets.

For more than a hundred years this was the site of the Court Street Methodist Church, but when it was decided to remove the church to Cloverdale, there arose a great deal of hard feelings among the members, some of whom refused to transfer their membership with the new church.

The negroes, particularly those who serve the second floor of the government building, see a "spirit" or "hant" walking around at night about ten o'clock. When the first negro saw it she said nothing to anyone, but when the next time it appeared another and different negro saw it, they each had a "funny" feeling, and "cold chills" just like they always had when "hants" wuz around".

It was suggested that it might be the spirit of a particular government official, who had recently died, but they said no, that they felt sure it was a former member of the old Court Street Methodist Church, who had returned because of ill feeling toward those who had favored the moving of the church. Others say it is the ghost of an old lady who "long time ago on a dark, cold night, care worn and weary had sought shelter in one of the vestibules of the church and was found lifeless next morning by the sexton.

At any rate, no one has been able to approach the sauntering figure, before it disappears suddenly from sight, only to re-appear another night at about the same hour, and the unsolved question in the minds of the negroes negro employees of the government building is discussed freely by them.

Consultant: Miss Ellen Jackson, 12 South Highland Court, Montgomery.
O. O. Lowrey - 250 words

FOLKLOREBuried Money Protected

When asked for some ghost stories Nora, a negro woman, said- "Yes ma'am, yes ma'am, I sho' will, I sho' does know some good uns".

"Down yonder at Union Springs in Bullock county a white man wuz real rich- had lots er money. He buried his money cause he wuz fear'd ter put it in er bank.

Well, he taken sick and died. Jes lots er times, niggers and white folks both tried ter dig fur dat money. But you know eve'y now an den de tools dey wuz diggin wid wouldn't move. Jes like some mighty power wuz holdin em. All us knowd dey wuz gettin close ter de money when dat mighty power clutched dem tools. Sometimes when de tools failed to work, dey could hear a voice say "Stop".

Dis is sho nuf so, so help me Lawdy".

Consultant:

Nora Allen, Colored Sewing Room, Commerce St.

Maggie Boswell
12/2/36
~~SEE~~ words.

104

Murdered Girl's Spirit Lives.

Montgomery # 3

OCT 30 1936

About the year 1850, in a small community, 12 miles southeast of Montgomery, a beautiful girl, wearing a white shawl over her shoulders, was murdered by a negro slave. The lovely old colonial house, where she lived and met her fate, has since been "ha'nted."

At late hours of the night, when everything is still, the form of the girl appears, wearing a white shawl. She sits at the piano playing old familiar tunes; then, suddenly disappears.

Those who have lived in the house, took great care to fasten and bar the doors at night, only to find them unlocked next morning.

Consultant: Mrs. C. Meriwether, Matthews Station.

Maggie Boswell
10/23/36
75 words.

OLD TIME REMEDIES

Many years ago almost every family had a "Doctors' Book". This book listed alphabetically all of the known diseases, also giving symptoms and remedies. With the advancement, however, of medical science these old remedies are relics of the past, having made way for modern hospitals and trained medical specialists.

Looking back over a number of years, the remedies which probably have been most efficient were poultices and applications in the nature of liniments. Cold and hot applications, both in the nature of hot or cold cloths have been universal remedies. Peachtree leaves and meal made into a poultice was a favorite. Maderia leaves bruised and made into a poultice, onion mash, hot salt, and mustard plasters, made the foundation for much of modern practice. Turpentine, kerosene, vinegar, spirits of camphor, and suets with emulsion basis were found to be stimulating. Pepper and mustard solutions are home remedies of long standing. Undoubtedly man must have had a few accidents with fire and he doubtless applied alkaline earths, sweet milk, oily substances together with whites of eggs and clay emulsions.

Bleeding was another method used to cure man's ailments. Even down through the days of George Washington it is a known fact that the doctors had people bled for many unnecessary things.

Many of the old home remedies were first started by the Indians. Mullen when bruised and used as a poultice or when mixed with honey, as a remedy for cough and colds, can be traced back to the Indians. As late as 1796 the Indians on the Tallapoosa River are represented to have used Iris (our Flag lily) in the treatment of malaria. Most of the primitive people throughout this country knew the use of Virginia Snake Root and other herbs when treating the wounds caused by snake bites. May Apple Root, Yellow Bark Root, Calamus

Root, and Night Shade are remedies which go well back into antiquity. May Apple Root as a cathartic appears to have been a universal remedy in old time practices and present day physicians prescribe it in its alkaloid form down to the present time. ✓

In the papers of old families who came early into Montgomery County, is an interesting remedy for a cure for Dropsy. The cure is:

1 pint of honey
 1 spoonful of shell dust
 1 spoonful of Jerusalemoke juice
 1 spoonful of black pepper
 1 spoonful of breaaf leaf leak
 1 spoonful of ground ginger
 1 spoonful of brimstone.

"First morning take what will lay on the pint of a case knife--The second morning what will lay on the pint of a caseknife,--and then a small table-spoonful--Directions for taking of the medicine.. First you just mix them well together--

1 spoonful of star grass juice take care to eat no grease such as fat meat or butter. You must keep from ketching of cold". ✓

Tonics, particularly spring tonics and bitters are the most interesting of all home remedies. Sassafras and sarsaparilla are the two most widely known of all herbs, with wild cherry as a close second. About 60 years ago when the county was going strong on Chill Tonics, there were in America great quantities of manufactured bitters. The majority of these bitters were old time remedies with a base of about 98 percent rum or strong whiskey. Following the temperance movement, the country was flooded with bottle bitters for sale by reputable druggist and also by general merchandise stores. Log Cabin Bitters, in bottles shaped like small log cabins was a popular remedy. ✓

A Bitters formula should always contain Yellow Root, Dogwood bark, Wild Cherry, Poplar bark, Wahoo bark, and something to make the mouth swivel

up, like green persimmons. This tannic acid gives the "taste" and psychologically is a necessary part. An old drug, Seven Barks, a concentrated fluid extract now sold in small bottles, was quite common as a home remedy. Most old timers can tell of the very fine effect of Grancy-greybeard, calamus root, gentian and ginseng. Black Haw was a common remedy, and is today effectively used in scientific medicine.

Drinking sassafras tea in the Springtime of the year to thin the blood and taking sarsaparilla tea to purify the blood, were great incidents in the Spring months of most families. Even down to the present day, often old negroes appear on the street with small bundles of the root and never have difficulty in selling it. Catnip, sage, peppermint, and coriander were garden herbs of all old homesteads. ✓

No discussion of this nature should omit old time remedies used to prevent diseases as well as to cure them. Asafoetida is probably the most universal of the old remedies for Yellow Fever, Whooping Cough, Smallpox, "Consumption", and practically any body ill. Miasma, said to have been carried in a fog, or rising from swampy, boggy places, produced the most horrible diseases. ✓ Iodoform was a largely used remedy for diseased tissues.

The herb doctor, the bitters man, a well known character, preceded the present day. He was the soap-box, street corner hawker, who sold chill tonics, bitters, and such bottle remedies, and was an incident of American life fast passing away. He was the long tail coated individual who put on a free show on a street corner, and lined up his bottles on a box. He, perhaps made ninety cents out of every dollar bottle sold. The contents of his bottle was rarely dangerous, (even if you drank a whole bottle full) and while it had little effect, it played on the imagination. ✓

The old negro mummies, as well as the older grandparents, who were appealed to in cases of maladies had many efficient remedies and from these

have sprung much of the curative medicine of the present day. Obviously there was little preventative medicine at that time, but these old timers did understand that the use of plenty of water, hot and cold, and the use of counterirritants, were effective.

Wrops, for the uninitiated, were cloth strings "wropped" around a lock of hair on the top of the head in the effort to raise the palate to stop a hacking cough. Putting foreign objects in the ear to stop the ache of that organ; sticking a brass pin through a wart and perforating three grains of corn with the bloody pin, and then losing the pin; visiting the conjure doctor, and such other home remedies are a few of the many superstitions.

Spirits of turpentine, castor oil, liniment and spirits of camphor might be said to have made up practically the major portion of the prepared drug stock of the old homes, for many of the remedies were compounded fresh when needed. Many people today can recall the illustration of the party who bandaged the head with a folded triangle cloth, well saturated in spirits of camphor and sat in an old oak or hickory hide bottom chair with both feet in a tub of steaming hot water. The fumes of the camphor which acted on the mucous membrane of the nose, and the sinuses, together with the warmth and moisture of the steam rising from the tub, and the reaction and comfort caused by relaxation, did effect much relief.

A familiar figure is a small boy with one jaw about three times the size of the other and who sat with a cloth tied around his head as well as his jaw, (and which incidentally advertised a celebrated toothache gum), was but a personification of the old time use of certain herbs in the treatment of local aches and pains.

Insect bites and stings frequently caused a swelling and were effectively treated in like manner. Anyone who has visited the place where syrup is made, has seen the Yellow jackets which swarm around the barrel containing the cane

juice. When one was stung by a yellow jacket, a wad of chewed tobacco was used as a very effective agent.

Reference: Excerpts from "Through The Years", by Peter A. Brannon,
Montgomery, Advertiser, 1/3/37.

Cleveland Stamp
1/6/37
1000 words.

F. E. C.

Folklore and Traditions

"Malee the Maid of Atagi"

(Milly the Maid of Autauga)

That Montgomery County and its Sister County Autauga, have a true story that is a rival to that of the Indian Princess Pochahontas and Captain John Smith, is not generally known. Yet early history has recorded such an episode. It was in 1761 that the Georgia Council arranged trade relations with the Indian nations, and not long afterwards there came from "Old Ninety-Six", in South Carolina, one Doctor David Francis who settled about 12 miles West of the City of Montgomery, on the Alabama River. After looking around a bit he chose to settle in the Alibamo Indian Town of Atagi (Autauga) which was situated on both sides of the river at the mouth of the present Autauga Creek, ten miles from Maxwell Field.

Doctor Francis then married an Indian woman of the Alibamo tribe.

Establishing a trading post where he made silver ornaments from Spanish coins to trade with the natives, he became noted as a silversmith among the Alibamos, Creeks, the Cherokees, and other wandering tribes.

A male child was born to Dr. Francis and his wife, who was given the Indian name "Hillishadjo", or Josiah; he later became "the Great Prophet of the Creeks".

Unusual Personages

(Montgomery, County)

On Vandiver Street in the little suburban town of Chisholm and six miles from Montgomery, dwells an internationally known palmist. For 27 years, Mrs. W. E. Holmes, familiarly known as Leota, has been an outstanding personality in this section.

Born more than fifty years ago in Bristol, England, she received her early education in that country and soon after came to the United States. In a business way, she soon became connected with the P. T. Barnum Circus, where she tamed and trained lions. She relates having had many combats with the wild animals, and that her work carried her to all parts of the United States. During the time that she was employed with the great show, she married Mr. Holmes, who was a direct descendant of the noted Oliver Wendell Holmes. Mrs. Holmes is an interesting conversationalist, and tells many stirring incidents of her experience, with earthquakes, cyclones and other disastrous phenomena while traveling with the circus.

After severing her connection with the circus, having made several visits to this city, she decided to settle in Montgomery and try her luck as a palmist, a line in which she had made an extensive study. So well known has she become, and such a success has she made, that today she possesses an attractive little brick home equipped with every comfortable ^{convenience} ~~appearance~~. Mrs. Holmes states that not only is she known locally as an able palm reader, but is patronized by many foreign cities.

She is still a lover of pets, and her grounds are fitted with an attractive little house for parrots, individual doghouses, cement pool for gold fish and another pond for her snow white ducks. In personal appearance, Mrs. Holmes has every indication of a "fortune teller", bedecked in numerous jewels and finger rings, and always clad in showy apparel, her hats more or less

loaded with plumes and trimming. But, she says "no", "I am no fortune teller, I ask no questions, nor tell you any more than I see in your palm".

A unique idea of Mrs. Holmes is the preservation of the wagon on wheels, in which she began her career as a palmist, and in which she lived for years with her husband, while traveling with the circus. To the right, as one enters the grounds, is a little white building over which an artistic latticed shed has been built, on the tip top of which is a small cupola. The wheels of the wagon have been enclosed by a lattice the same as the rest of the building. One at first wonders what the queer little structure represents, but on mounting the white brick steps, flanked on either side by large flower filled urns, the fully equipped little living quarters is at once visible. It is her memoir of by gone days. lady on your left.

The fee for readings is \$1.00. Her hours are from 10A.M. to 11 P.M. except Friday. Her address is Montgomery, Alabama, Route #3.

4th: Swing your corner, (which is the lady on the left).

5th: Then swing your partner.

Consultant: couple (each couple designated by a number) face the couple to

the Mrs. W. E. Holmes, Chisholm, Montgomery, Ala.

7th: "Balance" (They balance toward each other).

8th: "Right hands across" (each grasps each other's right hand, ladies likewise).

Mabel Farrior
11/12/36

300 Words.

9th: "Left hand back", all four hands around, balance to center and back.

10th: Swing opposite lady (which is the lady on left). Then swing your partner.

Face couple 3 and continue the same figures. Each couple following in rotation.

On completion of this figure the music stops for a short rest.

Several bars: Music starts. Caller says: "Partners to your places". (Back

dancer takes former places).

1st: Right hand to your partner, next grand right and left. (Ladies go to the

Barn DanceQuadrilleConsultant:

Owen Singletary, 16 Holcombe St., Montgomery.

A quadrille is composed of three bars (or sections).

The first bar: The music is played by very fast time. Usually by banjo, fiddle, guitar and harmonica.

The dance is composed of four, eight or more couples. The couples face each other in what is called a square circle.

The music starts. The caller (or prompter) calls, "The first figure salute your partner". (Each bows to their respective partners).

2nd. figure: Salute the lady on your left.

3rd: All balance (all hold hands in circle and dance to center and back to place).

4th: Swing your corner, (which is the lady on the left).

5th: Then swing your partner.

6th: First couple (each couple designated by a number) face the couple to the right (which is the 2nd. couple).

7th: "Balance" (They balance toward each other).

8th: "Right hands across" (man grasps each other's right hand, ladies likewise. They dance half way around).

9th: "Left hand back", All four hands around, balance to center and back.

10th: Swing opposite lady (which is the lady on left). Then swing your partner.

Face couple 3 and continue the same figures. Each couple following in rotation.

On completion of this figure the music stops for a short rest.

Second bar: Music starts. Caller says: "Partners to your places". (Each dancer takes former places).

1st: Right hand to your partner, next grand right and left. (Ladies go to the

left and men to the right by holding with 1st right and then left hand swinging half way each time until a complete circle is made and they reach their respective places.

2nd: Partners cross hands and promenade (This is also done in a circle until they again reach their places).

3rd: Ladies to the center with hands around. (They form circle holding hands).

4th: Gents hands around outside of the ladies circle.

5th: All balance forward and backward (each circle still holding hands).

6th: Form the basket. (Men raise arms with hands clasped and close in toward the center) Ladies move backward with their hands still clasped.

Mens hands go over ladies heads.

7th: All balance.

8th: Swing your partners to place.

Third bar: Short rest period for music.

Partners resume their places on call "Partners to places".

1st: Swing your corner, then your partner.

2nd: All balance to center.

3rd: First couple leads off to right.

4th: Man swings opposite lady. Lady swings opposite man. Then each other.

5th: The second couple in turn takes up the figure as will all others.

On completion of this figure

6th: Swing your partner.

Dozie Do- which means seat your partner.

Maggie Boswell
11/13/36
445 words.

FOLKLOREWishing Seat

In the winter time when the weather was cold and everybody had to be inside. Many years ago the young girls were always glad for a new moon to appear. This was very popular.

" There was a bench in our back yard. When it was dusk enough for the stars to peep out and the new moon to show we would go sit on the bench, look at the new moon and make a wish. This must be done three nights in succession and wish for the same thing each night. We then expected our wish to come to pass within the next several days."

Then we'd grease the tips of our fingers with butter and take a lump of
 Consultant: Mrs. Jane Gray, Wetumpka, R.F.D.
 possibly bear in our hands.

Maggie Boswell....12/12/36.

86 ~~91~~ words.

it got hard to pull we'd pull out in a long piece and place on top of a table (preferably a marble top table) and cut it into pieces of desired length.

Many times blistered hands would be the result of continuous pulling and hot molasses.

Consultant: Mrs. Callie Smith, Billingsley, Ala. R. F. D.

Maggie Boswell
 12/11/36
 204 words.

FOLK CUSTOMSCandy Pulling

In the winter time when the weather was cold and everybody had to be inside anyhow, and the young folks had to make plans fer inside parties, candy pullins wuz mity popular.

The young folks would plan fer the candy pullin' to be at some neighbor's house. Everybody that went had to carry some molasses for the purpose and the kettles were soon put to boiling, the process of candy being started.

When the molasses wuz cooked to the right thickness they poured it up on big platters that had been greased good with butter.

Then we'd grease the tips of our fingers with butter and take a lump of the candy up and begin pulling it while it was jest as hot as we could possibly bear in our hands.

The longer we pulled the candy the whiter and more porous it was. When it got hard to pull we'd pull out in a long piece and place on top of a table (preferably a marble top table) and cut it into pieces of desired length.

Many times blistered hands would be the result of continuous pulling and hot molasses.

Consultant: Mrs. Callie Smith, Billingsley, Ala. R. F. D.

Maggie Boswell
12/11/36
204 words.

FOLK CUSTOMSBox Supper

We had box suppers for social affairs as well as to raise funds.

When we had them for social entertainment and all the girls would make their boxes as attractive as possible and put a nice lunch in it for two. After games and dancing the boys would draw the names of the girls from a hat or box prepared for that purpose. He would share the box with the girl whose name he drew. However, they'd usually trade or make it convenient in some way to get their favorite girl's box.

When we wanted to raise funds for some particular purpose a box supper was readily thought of. The girls would go through the same routine of fixing boxes in all shapes and sizes as they did for social affairs. This would usually be at the school house or some other public place.

The boxes were auctioned off by some talented person who could rush the sales as high as possible. Bids would sometimes open as low as five cents and go into dollars. Many boys would bid several dollars on their favorite girls' boxes. After all the boxes had been sold the couples would retire to a seat and eat.

Consultant: Miss Julia Doster, Dothan, Ala. R. F. D.

Maggie Boswell
12/11/36
200 words.

Monty #3

FOLK CUSTOMSPound Suppers

Yes, we used ter have the best times uv our lives at pound suppers.

We'd all take er pound uv somethin ter eat, - grapes, candy, cake, apples er anything we happened ter have er could git.

The eats wuz spread on the table which wuz covered with er nice big red checked tablecloth. After er while dancing and merrymaking, everybody wuz invited to come in the dining room where the table wuz all spread and we et.

These parties usually took place around Christmas time when ev'rything wuz decorated in purty gay colors. Many times a bunch of mistletoe wuz hung in some place in the room or maybe over the door. When a girl was caught standing beneath it the others called out "under the mistletoe", and the first boy to touch the girl claimed to have the privilege of kissing her.

Consultant: Mrs. Callie Smith, Billingsley, Ala. R. F. D.

Maggie Boswell
12/11/36
153 words.

Mont 240

81 words

The Musical Springs

About 10 years ago, not many miles from Montgomery, in Montgomery county lived a family who, could hear a musical noise under the bed about dusk every afternoon. After investigating, they found the music was made by the bedsprings. Songs like, "Lead Kindly Light", "Nearer My God to Thee", and other familiar tunes were heard.

The music was so distinct at times that it was almost like a protracted meeting. Many people would visit this place to hear and see for themselves.

To beware of the dangers of this river
See how I am fixed in this watery grave,
I have got but two friends to mourn".

Consultant: Emma Benjamine, (Col.) Supt., Sewing Room, Commerce St.

Maggie Boswell
10/21/36
81 words.

Maggie Boswell
11/12/36
135 words.

Mont 240

Epitaph

R.E.K

John Schockler, R. E. K was born in New Orleans in 1841. He was reared by friends who brought him to Montgomery which is located on the Alabama River. He was now a youth of 14 years and was at times disobedient. He went down to the river after being cautioned to keep away from it and it was there he met his fate.

His grave is marked by a tombstone which has the following inscription:

"Stop as you pass by my grave,
Here I, John Schockler, R. E. K rest my remains".
"Now I warn all, young and old
To beware of the dangers of this river
See how I am fixed in this watery grave,
I have got but two friends to mourn".

This grave is located within a short distance of the Banks Mausoleum in the old Oakwood Cemetery. [Montgomery Ala]

Bibliography:

Files of the Federal Writers' Project.

Maggie Boswell
11/13/36
138 words.

Hazel Purrier
11/13/36
138 words.

Religious Customs

Easter Service

Mont # 3

The observance of Easter sunrise service is an annual occurrence in Montgomery. It is looked forward to by the citizens of the city as an opportune time for all denominations to join in a religious ^{unison} mission, -- a custom which is not only patronized by a great throng of the city's population, but is attended by numbers from remote rural sections. The ceremonies take place at Cramton Bowl, Montgomery's magnificent athletic stadium.

Located as it is, with a series of broken hills rising in the east beyond the green athletic field, the setting is appropriate for carrying out the Biblical ^{story} ~~theme~~. Just as the sun appears over the hills, music fills the air, and a tableau, portraying the Resurrection, takes place on the sloping hillside.

The entire congregation joins whole heartedly in the program, a great part of which is set aside for songs. A special feature of these meetings, and one anticipated by many, is the singing of negro spirituals by the Glee Club of State Normal School for Negroes.

The entire program consumes about one and a half hours.

Mabel Farris
11/12/36
155 words.

By C. L. Sward, Sr., Greensboro, Alabama.

Flournoy Doolittle... 11/27/36.

FOLKLORE
GRAB A TOW LINE.
 Slang or Dialect

Mont #3

We in Alabama are no less cultured and no more ignorant than those of
 other regions, yet the people have won more, and many odd expressions in the
 southland, that are not to be found elsewhere. Another four year run, York.
 He knows where he's going
 Indistinct pronunciation. His eyes are on the goal, southern voice seem to easily
 run into combinations. Let's all grab a tow-line and
 Make the wagon roll. Use this unusual combination.

The "Grand old Party" is no
 Longer grand
 The story It hasn't got a leg on which was leaving her table in
 to stand.
 charge of another. Its arms are broken, it has no head, asked the latter if
 So, we might as well say the
 she "caught Number One" Damn thing's dead. "Yep - thurwanoteip" meaning "there
 was no tip". Soreheads, Dwarfs and Pygmies
 All flung their dirt
 Although But they couldn't make a spot used to designate more than
 one person, unless For, he had a shield that is proof says "y'awl", and then he
 generally refer Against slime,
 Record, clean and shing and
 A faith, sublime.

We do have a number of expressions characteristic of our locality but
 which are definitely Grand New Deal "Piney wood", "Hill billy", "Country yap",
 "Around the time Nearest wheel", "Crunch", "hour by sun", "sparkling",
 "kinds thick or thin Want to make it go, and", and many others, all, each and
 every one of individual Pushing too, you know, is intended.

The word "fetch" to the Southerner is used when training animals. A
 dog will "fetch" the ball or bone. An old gray haired negro would say "I
 go fetch Mars Hark, Our Ghost walks,
 Tramp, Tramp, Tramp
 "Shindigs Through all the days, both in all places, at all times, and
 dry and damp.
 through all possible sound that might cause "Twistification" a version of
 Spook talk
 Virginia Reel But it's only "Ole Ale taking".
 His walk.

Reference: Montgomery Advertiser - Oct. 25, 1935.

Florence By C.L. Beard, Sr., Greensboro, Alabama.

11/12/36

250 words.

Florence Dennis...11/27/36.

FOLKLORE

Slang or Dialect

We in Alabama are no less cultured and no more ignorant than those of other regions, yet there is much folklore, and many odd expressions in the southland, that may be found even in New York.

Indistinct pronunciation, and the soft Southern voice seem to easily run into combinations. Take for instance this unusual combination.

Thurwanoteip

The story is told that where one waitress was leaving her table in charge of another, and as the former was leaving she asked the latter if she "caught Number 3". The reply was "Yep - thurwanoteip" meaning "there was no tip".

Although "you all" is often used, it is used to designate more than one person, unless perchance some ignorant negro says "y'awl", and then he generally refers to his "white folks".

We do have a number of expressions characteristic of our locality but which are definitely expressive. "Piney wood", "Hill billy", "Country yap", "Around the time of", "tolerable", "Crunch", "hour by sun", "sparking", "kinds thick or thin", "pay you no mind", and many others, all, each and every one ~~it~~ indicate just exactly what is intended.

The word "fetch" to the Southerner is used when training animals. A dog will "fetch" the ball or bone. An old gray haired negro would say "I go fetch Mars Johns horse".

"Shindigs" have been social affairs in all places, at all times, and through all periods of history. Playing "Twistification" a version of Virginia Reel was one of the chief diversions.

Reference: Montgomery Advertiser- Oct. 25, 1936.

Florence Dennis
11/12/36
250 words.

96

FOLKLORE

(Grace)

Mandy Smiley Co.

Mrs. Webb, a poor widow, who lived at Pine Level, in Autauga County, attended a community picnic. After dinner was over she put the left overs, including the frame of a chicken, back into her basket.

"Brother Jones", a local preacher went to Mrs. Webb's home for supper, and she put the left overs on the table. Immediately "Brother Jones" was called upon for a blessing to which he readily responded,--

Grace:-

"Lord bless the owl
That ate the fowl
And saved the bones
For Preacher Jones".

Consultant: Owen Singletary, 16 Holcomb St., Montgomery.

Maggie Boswell
11/18/36
137 words.

FOLK CUSTOMS

Log Rolling

- No Source
- No writer's identification

Long time ago when I wuz a little girl, log rolling was one of the swellest winter enjoyments. In the winter time when the farmers had gathered corn, potatoes, cotton and made the molasses they would set out ter clear up some new grounds to cultivate the next season. This part nearly always happened in December and January. They'd go deeper in the woods, cut down trees and cut them up in sections.

When this wuz done all the neighbors wuz invited to come on a special named date to a logrolling. The man would get there early. They would bring their handsticks, which was a special hewn stick about six or eight feet long and about 3 or 4 inches in diameter in the middle, and tapering toward each end. It wuz made of seasoned tough timer, usually oak. After all the men had met, they would go on to the new ground. They would put one end of the handstick under one side of some of the logs and roll them into heaps (piles), still others would have partners and put the handstick under so the log would be about middle ways and the partners on the other side would take hold and they would pick the logs up and tote 'em to the heaps. One set would call to the others "Yawl come on, can't you tote 'em? Quit yer laggin'" and many other flat sayings. Every now and then they'd start hollerin and singing "Pick em up an tote 'em, Yi Yi Yow. Pick em up and tote 'em Yi Yi Yow". They'd sing er lot more songs that they'd make up.

When they had toted all the logs to the heaps and cut the bushes and sprouts and piled 'em on, they'd set it afire. If the weather was cold they'd have ter warm by these fires. The women also had a big hand in the logrolling days. For several days ahead we would begin cooking cakes, pies and custards. This part nearly always tuck place just atter hog killing time, and you jes bet your boots there wuz plenty of eat'n done. Plenty of game, a turkey or two, dressing and noodle soup.

C-240

S-677

OLD TIME REMEDIES

Many years ago almost every family had a "Doctors' Book". This book listed alphabetically all of the known diseases, also giving symptoms and remedies. With the advancement, however, of medical science these old remedies are relics of the past, having made way for modern hospitals and trained medical specialists.

Looking back over a number of years, the remedies which probably have been most efficient were poultices and applications in the nature of liniments. Cold and hot applications, both in the nature of hot or cold cloths have been universal remedies. Peachtree leaves and meal made into a poultice was a favorite. Maderia leaves bruised and made into a poultice, onion mush, hot salt, and mustard plasters, made the foundation for much of modern practice. Turpentine, kerosene, vinegar, spirits of camphor, and suets with emulsion basis were found to be stimulating. Pepper and mustard solutions are home remedies of long standing. Undoubtedly man must have had a few accidents with fire and he doubtless applied alkaline earths, sweet milk, oily substances together with whites of eggs and clay emulsions.

Bleeding was another method used to cure man's ailments. Even down through the days of George Washington it is a known fact that the doctors had people bled for many unnecessary things.

Many of the old home remedies were first started by the Indians. Mullen when bruised and used as a poultice or when mixed with honey, as a remedy for cough and colds, can be traced back to the Indians. As late as 1796 the Indians on the Tallapoosa River are represented to have used Iris (our Flag lily) in the treatment of malaria. Most of the primitive people throughout this country knew the use of Virginia Snake Root and other herbs when treating the wounds caused by snake bites. May Apple Root, Yellow Bark Root, Calamus

Root, and Night Shade are remedies which go well back into antiquity. May Apple Root as a cathartic appears to have been a universal remedy in old time practices and present day physicians prescribe it in its alkaloid form down to the present time.

In the papers of old families who came early into Montgomery County, is an interesting remedy for a cure for Dropsy. The cure is:

1 pint of honey
 1 spoonful of shell dust
 1 spoonful of Jerusalemoke juice
 1 spoonful of black pepper
 1 spoonful of breaaf leaf leak
 1 spoonful of ground ginger
 1 spoonful of brimstone.

"First morning take what will lay on the pint of a case knife--The second morning what will lay on the pint of a caseknife,--and then a small table-spoonful--Directions for taking of the medicine.. First you just mix them well together--

1 spoonful of star grass juice take care to eat no grease such as fat meat or butter. You must keep from ketching of cold".

Tonics, particularly spring tonics and bitters are the most interesting of all home remedies. Sassafras and sarsperilla are the two most widely known of all herbs, with wild cherry as a close second. About 60 years ago when the county was going strong on Chill Tonics, there were in America great quantities of manufactured bitters. The majority of these bitters were old time remedies with a base of about 98 percent rum or strong whiskey.

Following the temperance movement, the country was flooded with bottle bitters for sale by reputable druggist and also by general merchandise stores. Log Cabin Bitters, in bottles shaped like small log cabins was a popular remedy.

A Bitters formula should always contain Yellow Root, Dogwood bark, Wild Cherry, Poplar bark, Wahoo bark, and something to make the mouth swivel

up, like green persimmons. This tanic acid gives the "taste" and psychologically is a necessary part. An old drug, Seven Barks, a concentrated fluid extract now sold in small bottles, was quite common as a home remedy. Most old timers can tell of the very fine effect of Grancy-greybeard, calamus root, gentian and ginseng. Black Haw was a common remedy, and is today effectively used in scientific medicine.

Drinking sassafras tea in the Springtime of the year to thin the blood and taking sarsaparilla tea to purify the blood, were great incidents in the Spring months of most families. Even down to the present day, often old negroes appear on the street with small bundles of the root and never have difficulty in selling it. Catnip, sage, peppermint, and coriander were garden herbs of all old homesteads.

No discussion of this nature should omit old time remedies used to prevent diseases as well as to cure them. Asafoetida is probably the most universal of the old remedies for Yellow Fever, Whooping Cough, Smallpox, "Consumption", and practically any body ill. Miasma, said to have been carried in a fog, or rising from swampy, boggy places, produced the most horrible diseases. Iodoform was a largely used remedy for diseased tissues.

The herb doctor, the bitters man, a well known character, preceded the present day. He was the soap-box, street corner hawker, who sold chill tonics, bitters, and such bottle remedies, and was an incident of American life fast passing away. He was the long tail coated individual who put on a free show on a street corner, and lined up his bottles on a box. He, perhaps made ninety cents out of every dollar bottle sold. The contents of his bottle was rarely dangerous, (even if you drank a whole bottle full) and while it had little effect, it played on the imagination.

The old negro mammies, as well as the older grandparents, who were appealed to in cases of maladies had many efficient remedies and from these

have sprung much of the curative medicine of the present day. Obviously there was little preventative medicine at that time, but these old timers did understand that the use of plenty of water, hot and cold, and the use of counterirritants, were effective.

Wrops, for the uninitiated, were cloth strings "wropped" around a lock of hair on the top of the head in the effort to raise the palate to stop a hacking cough. Putting foreign objects in the ear to stop the ache of that organ; sticking a brass pin through a wart and perforating three grains of corn with the bloody pin, and then losing the pin; visiting the conjure doctor, and such other home remedies are a few of the many superstitions.

Spirits of turpentine, castor oil, liniment and spirits of camphor might be said to have made up practically the major portion of the prepared drug stock of the old homes, for many of the remedies were compounded fresh when needed. Many people today can recall the illustration of the party who bandaged the head with a folded triangle cloth, well saturated in spirits of camphor and sat in an old oak or hickory hide bottom chair with both feet in a tub of steaming hot water. The fumes of the camphor which acted on the mucous membrane of the nose, and the sinuses, together with the warmth and moisture of the steam rising from the tub, and the reaction and comfort caused by relaxation, did effect much relief.

A familiar figure is a small boy with one jaw about three times the size of the other and who sat with a cloth tied around his head as well as his jaw, (and which incidentally advertised a celebrated toothache gum), was but a personification of the old time use of certain herbs in the treatment of local aches and pains.

Insect bites and stings frequently caused a swelling and were effectively treated in like manner. Anyone who has visited the place where syrup is made, has seen the Yellow jackets which swarm around the barrel containing the cane

juice. When one was stung by a yellow jacket, a wad of chewed tobacco was used as a very effective agent.

Reference: Excerpts from, "Through The Years", by Peter A. Brannon, Montgomery, Advertiser, 1/3/37.

Cleveland Stamp
1/6/37
1000 words.

C. E. [unclear]
10/21/36
100 words.

Mont 240

"Haunting of Crommelin Estate"

Tecumseh's Prophecy - An Indian Legend

On the corner of North Hull and Columbus Streets once stood a handsome residence which belonged to the Crommelin Estate.

After the death of Mr. and Mrs. Crommelin the home remained furnished, for rent. Many families moved there at different times, but were unable to remain more than a week or two.

Often after midnight weird noises were heard, sometime like the breaking of dishes; then again like stones were being thrown against the house, or windows being rattled. The people were never able to ascertain just what made this dreadful noise. The house stood vacant for many years before it was razed to make room for a city playground.

Howliga (or Kealeji) to Tecumseh, to Defiance, to Detroit, to

Consultants: Hattie Davis (colored)
Mrs. W. E. Dughan.

O. O. Lowrey
10/21/36
100 Words.

you see hear the feathers of warlike birds...
Town" but the blood of your fathers has turned to water in your veins.
Very well, Tecumseh will go, Tecumseh goes to Detroit to carry a message,
a message that the chief of the upper Creek nation has become persuaded in
war peace".

"Then Tecumseh reaches Detroit he will stamp his foot and your houses
will fall down, and when they fall, you may know Tecumseh is with his
people".

What inspired that prophetic threat the world will never know, but
it is known that just sixty days and nights after Tecumseh he galloped

FOLKLORE AND TRADITIONSTecumseh's Footprints- An Indian Legend

mark
= 240

It was the year 1811. The Indian nations of the north have been incited against the whites. If the Indians will unite in their war on the newly born United States, the American white man will be caught between two fires. But the Upper Creek nation is happy. Why should it take the war path against the white man? So far there had been no effort to drive these Southern Indians from their ancestral homes. The white traders had treated them fairly, and for the most part have honored their traditions.

For days Tecumseh had sought to incite this nation to war. From Kowaliga (or Kealedji) to Tuckabachee, to Eufaula, to Eufaula Hobaji, to Oschi, to Cheahacoweta, to Atasi he had gone, the Red Towns of the nation. But Tecumseh found no taste for war in them. He pled in vain with them to march with him against the pale face foes of their Fathers. Straight like an arrow Tecumseh stands on a great rock before the stubborn Creek chiefs- with all his fiery eloquence he proclaimed, "you become squaws, you who wear the feathers of warrior chiefs, you call Kowaliga a "Red Town" but the blood of your fathers has turned to water in your veins", Very well, Tecumseh will go, Tecumseh goes to Detroit to carry a message, a message that the chief of the upper Creek nation are Squaws parading in war paint".

"When Tecumseh reaches Detroit he will stamp his foot and your houses will fall down, and when they fall, you may know Tecumseh is with his people".

What inspired that prophetic threat the world will never know, but it is known that just sixty days and nights after Tecumseh had galloped

away to the north, the first, and only earthquake in the history of this Black Belt county made kindling wood of almost every log home of the Upper Creek Nation.

The thriving towns and fertile plantations of the Black Belt, centered by Montgomery, now cover the land these Indians once called home, more than a hundred years ago.

A lake has covered the ancient town site of Kowaliga, and the Indians have been moved across the Father Mississippi, (1836-37), to the home that the white man gave them. At Lake Martin is a log cabin a relic of this Indian village, and near by an immense rock bears the imprint of a foot traditionally known as "Tecumseh's foot prints".

The figure is six feet, six inches tall. It is clad in a costume characteristic of the time; a long dress which hits over the shoes. While she has no hoops, yet the hip measurements of four feet, three inches, for a height of six and half feet, indicate she would be rather young.

Florence Dennis
5/5/36
Words 300

Her costume is interesting, unusual as it was actually intended to bring great dignity and seriousness. Her hair is parted in the middle; on either side are three plaits. She wears a unique jacket, which fits tightly over a shirtwaist. There is a round collar with its points held together by a breastpin; style of 1830. The right fitting sleeves of the jacket extend to the wrists, with the cuffs hanging bell-shaped over the wrists.

Bibliography: Files of the State Department of Archives and History.

Bibliography:

Montgomery Advertiser-1935,

Frank

FOLKLOREFolk Art in Alabama.

Mrs. Doughti of Eufaula, Alabama, presented an interesting illustration of Folk Art to the Alabama Department of Archives and History, Montgomery, Alabama.

Minerva, Goddess of Wisdom: This wooden figure adorned the roof of the Old Union Female College at Eufaula, Alabama.

The figure was rather cleverly and expertly made from a solid log of cypress. The Goddess stands in a dignified posture, holding in her left hand a scroll, or diploma, and in her right hand a pair of calipers. The figure is six feet, six inches tall. It is clad in a costume characteristic of the time; a long dress which hides even the shoes. While the skirt has no hoops, yet the hip measurements of four feet, three inches, for a height of six and half feet, indicate the Goddess was rather buxom.

Her costume is interesting, inasmuch as it was evidently intended to depict great dignity and seriousness. Her hair is parted in the middle; on either side are three ringlets. She wears a basque jacket, which fits tightly over a shirtwaist. There is a round collar with its points held together by a breastpin; style of 1860. The tight fitting sleeves of the jacket extend to the wrists, with the cuffs hanging bellshape over the wrists.

Bibliography:

Montgomery Advertiser-1933.

Consultant:

Mr. Will Patterson, Madison Avenue, Montgomery.

E. Fenn 207
3/27/36- Words-

Folk Lore,
Local or "Homegrown Poet" Series.

Adelaide Rogers
732 Monroe St.
Montgomery Ala.

"A New Song Entitled

"Heaven's Advice"
By the Undersigned.

"Dear Clara Bell, in words you're tied,
yourself to be my bride,
Tis better far, thro' me you learn,
Than red blind guess and burn.

2

"Never before sweet words so smart
Have ever pierced my heart,
As come from you in me so deep,
They move the gulf so steep!

3

"Good girl you turn from all to me,
your first love true and see,
The better one your angel's sent
And o'er come Bell ye lub!

4

"Remember me when you lie down,
In bed at night to sleep,
And pray your self to win a crown
And for your first love weep.

5

"And when you rise at morning light
Give God your thanks all right,
And let your mind be on me still
To be mine. George Threadgill.

Folk lore.
Local, or "Home spun Poet" Series.

Adelaide Rogers
732 Monroe St.
Montgomery Ala.

"Written December 2nd and 3rd, 1930 to
the tune "Amazing Grace" (on Love's Lane, Dallas
County Fla) and named at Mulberry, Autauga
County Alabama, while standing in the
Abraham's open door of probation which has
been shown as Two Thirds closed near Two years ago,
(by Inspiration.)

"To all; -

"Prepare to meet your Lord, is the advice of
your world-wide Song and Prayer Man,"

Geo. J. Threadgill,

"N. B. — This was *copied at Mr. Horace Carter's
while sitting on his front gallery on the Dutch
Bend Highway one mile south west of Autaugaville,
under the victory sign on the wall above his head
in the split-bottom chair, consecrated, (Lehorah's
Provision) between the hours of 9 and 12 m. Wednesday,
December 10, 1930.

"My Address — Geo. J. Threadgill,
Autaugaville Ala. U. S. A."

* Does not refer to this 'copy', made from a printed
column containing "Miss Clara Bell" Carter's photograph
above the poem.

Material obtained from clerk in corner store, near
by. Will ascertain his name if necessary.

WHEN DARKIES SING

(1) Here's
and
Here's
Here's
When darkies sing dem moanin' blues
Offen dey ain't got no shoes,
Ain't got no meat ... ain't got no braid,
De roof am fallin' over haid;
Ain't got no wood nur coal to burn
(2) Here's
Here's
Here's
Ain't got no whar fur to turn.
Dat's why de blues seems to belong
In ev'y darky's lonesome song.

(3) Here's
Here's
Here's
When darkies sing dem weary blues,
Us know we is boun' to lose....
Can't make no progress in dis lan'
White folks dey don't understan'
Us b'liged to fall beneaf de load
Fur t'ain't no endin' in de road.
(4) Here's
Here's
Here's
Dat's why de blues gwiner always ring
Thu ev'y thing po' darkies sing.

(Adelaide Rogers.)

(5) Here's to the Land where I was reared
And grew to manhood's height,
Here's to the "State of Alaska", -
"God Bless Her With Thy Might!"

John P. Miller (1904)

J. P. Miller
12/10/36
133 words.

mont #3

A POEMTo Alabama

- (1) Here's to the Land of beauteous flowers,
And inspirations grand;
Here's to the Land of happy hours,-
'Tis dear old "Dixie Land!"
- (2) Here's to the Land where cotton grows,
Here's to Her sun-kissed skies;
Here's to the Land of Chivalry,-
Where Faith serene ne'er dies!
- (3) Here's to Her Children (Them All) I love,
I, a son of the Western soil;
Here's to Her 'Noble Sons and Sires'
Bound are we by God's own coil!
- (4) Here's to Her Daughters and Mothers, too,
Fair and sweet as the lily pure;
Here's to the Land where Friendships grow
That will all Time endure!
- (5) Here's to the Land where I was reared
And grew to manhood's height,
Here's to the 'State of Alabam',-
"God Bless Her With Thy Might!"

John Proctor Mills (1904)

J. P. Mills
12/10/36
139 words.

Barn Dance

left and men to the right by holding with 1st right *J-246* then left hand

Quadrille

swinging half way each time until a complete circle is made and they reach *Mont #3*

Consultant:

their respective places.

Owen Singletary, 16 Holcombe St., Montgomery.

2nd: Partners cross hands and promenade (This is also done in a circle until

they again reach their places). A quadrille is composed of three bars (or sections).

The first bar: The music is played by very fast time. Usually by banjo,

fiddle, guitar and harmonica.

5th: The dance is composed of four, eight or more couples. The couples face

each other in what is called a square circle.

The music starts. The caller (or prompter) calls, "The first figure

salute your partner". (Each bows to their respective partners).

2nd: figure: Salute the lady on your left.

3rd: All balance (all hold hands in circle and dance to center and back

to place). Short rest period for music.

4th: Swing your corner, (which is the lady on the left).

5th: Then swing your partner.

6th: First couple (each couple designated by a number) face the couple to

the right (which is the 2nd. couple).

7th: "Balance" (They balance toward each other).

8th: "Right hands across" (man grasps each other's right hand, ladies likewise.

They dance half way around).

9th: "Left hand back", All four hands around, balance to center and back.

10th: Swing opposite lady (which is the lady on left). Then swing your partner.

Face couple 3 and continue the same figures. Each couple following in rotation.

On completion of this figure the music stops for a short rest.

11/13/36
Second bar: Music starts. Caller says: "Partners to your places". (Each dancer takes former places).

1st: Right hand to your partner, next grand right and left. (Ladies go to the

left and men to the right by holding with 1st right and then left hand swinging half way each time until a complete circle is made and they reach their respective places.

2nd: Partners cross hands and promenade (This is also done in a circle until they again reach their places).

3rd: Ladies to the center with hands around. (They form circle holding hands).

4th: Gents hands around outside of the ladies circle.

5th: All balance forward and backward (each circle still holding hands).

6th: Form the basket. (Men raise arms with hands clasped and close in toward the center) Ladies move backward with their hands still clasped.

Mens hands go over ladies heads.

7th: All balance.

8th: Swing your partners to place.

Third bar: Short rest period for music.

Partners resume their places on call "Partners to places".

1st: Swing your corner, then your partner.

2nd: All balance to center.

3rd: First couple leads off to right.

4th: Man swings opposite lady. Lady swings opposite man. Then each other.

5th: The second couple in turn takes up the figure as will all others.

On completion of this figure

6th: Swing your partner.

Dozie Do- which means seat your partner.

Mabel Purcell
10/16/36
Maggie Boswell
11/13/36
445 words.

Mont 240
copy also in Dallas Co. folder

FOLKLORE

"Pegues Ghost"

A strange, mysterious, weird occurrence¹ connected with the residence of Colonel C. C. Pegues, one of the pioneer settlers of old Cahaba. In the Spring of 1862 on a brilliant moonlight night, a young lady and a gentleman, promenading, turned to enter one of the circular walks leading to the center of the labyrinth, when they were startled to see a large white luminous ball moving a few feet above the ground in front of them, apparently floating in the air. The ball would dart first on one side of the walk and then on the other, sometimes approaching close enough to almost touch, and then disappear in the shrubbery to be seen dimly again floating beside them.

Thinking the apparition was a trick of fancy or caused by some peculiar phase of the moon's shadows, they turned to retrace their steps, when again it appeared in front of them. The gentleman determined to test the materiality of the object; but just as he attempted to grasp the ball, it darted beyond his reach and disappeared to be seen no more that night. On several occasions this apparition appeared to others and became known as "Pegues Ghost".

Those who are fortunate enough to visit the site of the old first capital of the State are attracted to the old Pegues home site in expectancy of seeing the large white ball.

Bibliography: Anna M. Gayle Fry- Memories of old Cahaba- Pub. House Methodist Episcopal Church South, Nashville, Tenn. 1908.

Mabel Farrior
10/15/36
187 words.

Mr. George Todd, 11 N. Court St., Montgomery, Ala.
Mr. Dan Miers, Highland Gardens, Montgomery, Ala.

FOLKLORE

"The Hanted House"

*Memh 240
Montgomery*

On the site, in Montgomery, that the handsome First Baptist Church edifice occupies, once stood a quaint small residence designated as the "hanted" house of the neighborhood. Well, do some of the early residents recall the days when the Huzzy House was shunned and feared for fear of the ghost that was said to walk nightly.

Thomas Huzzy, who with his wife lived in the house, was an extremely miserly creature. Just what prompted the act no one has ever known, but, one dark, bleaky night he procured a trace chain with which he hanged his wife in the cellar of the home, and the body was disposed of in some mysterious manner. Thomas Huzzy continued to live alone in the house, and some time later, he deliberately gathered his belongings and left town without making known to anyone his intentions. Not a soul would dare approach or cross the threshold of the place for fear of "hants".

After quite a while a family by the name of Miers (some of whom are still residents of Montgomery) came to live in the Huzzy House. It was then that belief was firmly established in the minds of neighbors, that truly it was a "hanted" place. The Mier family told with earnestness how, at certain times at night they heard chains dragging through the cellar and so violent was the noise on one occasion that they made investigation and found the dishes in the kitchen shattered and broken.

Today the few who live to recall the Huzzy House are quite sure that the chains rattled at the same hour of the night at which the hanging of the miser's wife occurred, and this location is pointed to by them when the story is told.

Consultants: Mr. George Todd, 11 N. Court St., Montgomery, Ala.
Mr. Dan Miers, Highland Gardens, Montgomery, Ala.

Mabel Farrior
10/15/36
250 Words.

THE R. F. C. BLUES*

I got the blues, I got the blues;
I got the R. F. C. blues,
Goodbye beef and goodbye rice,
I never had such a good time
in all my life,
Oh, I got the R. F. C., the R. F. C. blues.

Say Mrs. Roosevelt aren't you proud
Of such a good husband, and that God allowed
Roosevelt and Cabinet making the laws?
Chewing that good old bacon and greens
Best old pots that you've ever seen,
Oh, I got the R. F. C., the R. F. C. blues,
Oh, I got the R. F. C., the R. F. C. blues.

I can dip my snuff and smoke my pipe,
I got money for my children and
my loving wife.-
Bonus all paid and debts all clear
Come on boys let us shout and cheer,
I got shoes on my feet and clothes
on my back,
Let us step right back and rip and rack,
Oh, I got the R. F. C., the R. F. C. blues.

I got cheese and butter, eggs milk and rice,
Houses all clean and neat and nice,
Good wood fires and coal to burn
Sometimes receive them by the ton,
Roads all paved and health restored,
Shots for everybody even the dogs,
Oh, I got the R. F. C., the R. F. C. blues.

I now can travel from East to West,
In the finest car that I like best,
I can sail on the ocean in the best
steam line
Reach my destination in due time.
There are so many goodies that I could
name
But all good things mean just the same
Oh, I got the R. F. C., the R. F. C. blues.

Come on W.P.A. just as quick as you can
And help us live like a natural man.
Say, Roosevelt, so true and tried,
What would U. S. done if you had died?
Is there another such a man on earth
Who could've brought his nation its
second birth?
Oh, I got the R. F. C., the R. F. C. blues
Oh, I got the R. F. C., the R. F. C. blues

*Microfilm Editor's Note:
R.F.C. = Reconstruction
Finance Corporation

The country one half wet and other
half dry,
All will be one thing bye and bye,
Make your laws and eat the best
Then launch your boat and take
your rest
For we're going to do the best we can
While we're on this God-send land
Oh, I got the R. F. C., the R. F. C. blues.

Go on Roosevelt you know your stuff
You've proved to the world you aren't
no bluff,
Go on Roosevelt you're in the fight
You believe in treating your people
right.
Please Roosevelt don't leave us now
We'll obey the laws and to God we'll
bow,
Oh, I got the R. F. C., the R. F. C. blues,
Oh, I got the R. F. C., the R. F. C. blues.

NOTE: Words composed by Annie Brewer, a Negress.

Consultant: Annie Brewer, Sewing room, Commerce St.

Maggie Boswell