

WPA Alabama Writers Project
FOLKLORE
Randolph County, #2

Randolph Co.

Charles McClendon was mulatto. When Charles was born his mother stained his face and limbs with weak walnut leaf tea to escape the vengeance of her mistress who despised mulattoes. The ruse worked and Charles served his master in LaGrange, Georgia till his freedom. Pap Josh Benton said, "Freedom cum by faith and not by sight." Pap Henry Gray and Henry Billingsler said, "God wrote it on de rock and ferbid de rock to grow." Bro. Buggs said, "It cum by faith and hope which joined together formed de anker to de soul." While these men preached, someone in the audience would make poetry of their expressions even while they preached so that when the sermon ended and the preacher asked who will sing, one or several would stand and sing his lines till all the congregation joined in to sing and shout.

I saw them shout, I heard them sing. I held to my mother's dress while she shouted up and down the aisle. When they sang, "I never will turn back whilst the heaven's in my view," and many other songs which were called old fogey, "Jack ferlicions," afterwards by some, but believe me, when you were there it would make you laf and mek you cry, to save your soul, you can't tell why.

Mrs. Lizze White went to the bush arbor meeting with Laura Gilmore. When they began to sing and shout, Miss Lizzie said Laura held her peace awhile for fear she would friten the chile, but as the song went on the spirit waxed warm and she felt the waves of spiritual emotion permeating her whole being and tears which she could not restrain flowed till the service ended. She said the impress of that bush arbor service would never leave her mind.

When a slave got religion, he longed and prayed for freedom. Granny Milly said she couldn't see but one way and that was by death just before you enter the "promus lan." She wanted to live to see Jesus come with His New Heaven and New Earth for death was a "turrible thing" that took your sight and made you deaf, it took all your feelings from head to feet. Such thoughts were so bewildering, she left the case with God while she hoped He would find some way to bring us to the "promus lan."

"Oh Lord Move Away"
God's gwinter move way
de hinderin cause
He walks by faith and
Not by sight
What makes de christian
walk so light.

"Oh Lord Move Away"
Jest watch dat sun
how steady she runs
Fer God's gwinter move way
de hinderin' cause.
Don't let her ketch you
wid your work not done
Lordy move erway
God's gwinter moveway
de hinderin cause.

"Be Ready When He Comes"
You can't cross Jordan
an you can't go round
He's comin again so soon
Ef you ain't got Jesus
you're shore gwine drown
He's comin agin soon.

"Be Ready When He Comes"
God told Noah by de rain-
bow sign,
He's comin agin so soon
Not by water but de fire
next time,
He's comin agin so soon.

To be continued.

Signed *Earline Aubrey*
(Local Field Worker)

*Freeplace
Essay 1500 words
27*

*List to Providence
Randolph # 2*

The first paper published in Roanoke was by Bob Burton. After sometime Rowland and Faucett published a paper known as "The Roanoke Herald". Later Mr. Hooper came into possession and published a paper called "The Outlook". During 1899 O. H. Stevenson and brothers became the owners and since that time O. H. Stevenson has edited and published "The Roanoke Leader".

(The above information was taken from an old writing of B. F. Weathers.) Address: Roanoke, Alabama.

First Forges

S - 230 *(Early Settlers
& Settlements)*

The early settlers were very congenial. They often met at some place in the community in which they had settled to discuss plans for the future. In almost all the communities some one owned a forge or shop as they were termed. All the farmers in the settlement would lend a helping hand in burning coal for the shop. Each taking turns sitting up at night to see that the coal heaps were not burned up. It took five to eight days for the wood to burn into coals.

(The above was told by my grandfather who was born December 10, 1817)

As I understand, most of the men sharpened their own plows. A competent mechanic was employed to do the other blacksmith work that necessarily had to be done.

Folkways

S - 240

The people of these early settlements were devout church goers.

The first churches were built of logs., some had dirt floors. No provision was made for heating purposes. The windows had wooden shutters; but for the sake of light these were left open summer and winter. Some who were not very robust carried a heated rock to church to keep their feet warm. No church had services more than once a month, but they had preaching on both Saturday and Sunday.

(All the slaves who so desired attended church and occupied the back seats.

(People would ride for miles on horseback, and sit through a sermon two hours long never thinking of complaining.

(The preacher and very few of the members had hymn books. They were unnecessary for those who could sing. The preacher "lined out" the hymn and they followed.

Always in front of the preacher's stand was a pine table on which was a cedar bucket of water and a tin dipper. It was not considered impolite, nor was it at all disturbing to go up for a drink of water during the sermon: In fact this was pastime for the children. Mothers brought quilts and spread pallets for the small children who became sleepy.

Before "meeting day" the members who lived near the church would kill a shoat or beef and sometimes both, for it was not unusual for them to have twenty to thirty guests for Sunday dinner. (Information obtained from Mrs. Belt White, Roanoke, Ala.)