

# THE GSOC NEWSLETTER



THE GENEALOGICAL SOCIETY OF  
OKALOOSA COUNTY, FLORIDA

NOVEMBER 3, 2015

## Next GSOC Meeting November 14, 2015 10:00 am

### Heritage Museum of Northwest Florida



Our November 14th meeting will be presented by GSOC member Beverly Gross. She is a skilled researcher and teacher of genealogy.

Her topic will be *The History of the Pilgrims' Genealogy Journey*.

Some of the Pilgrims left from different parts of England to settle in the Netherlands and then decide

to go to America.

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## October 10th GSOC Meeting Minutes

Pat Pruett, Recording Secretary

President Jim Young called the meeting to order at 10:03 AM and welcomed members and guests. He reminded members that the minutes of the September meeting were printed in the newsletter and are on the website. If there is no objection, the minutes will stand as posted. No objections were voiced.

Jim commented on the success of the Genealogy and Local History Fair held by the Milton Library on 9 October. Del and Jim set up a table for our organization and enjoyed the company of members of the many organizations represented there. In attendance, was one of our members, Bob Bryan, who lives in South Florida. Local Indian tribes were also represented.

President Young said that the 2015 Journal has been printed and will be distributed by mail next week. Bob and Sue Basch will help with the mailing process. Any member who has not received a copy by the end of October should contact him.

Jim, as required by our by-laws, appointed a nominating committee in Sept. to put together a slate of officer nominees for the 2016 year. The committee consisted of Donna Elliott, Chairman, Del Lessard and Bob Basch. He said that the election will be held in November and that the installation of the elected officers will be held at our December Annual Meeting which is planned to be held at the Boathouse restaurant. Jim then called on Donna for the report of the Nominating Committee.

Donna said that this is an unusual election year in that all officer positions have come open at the same time. She then presented the slate of officers recommended by the nominating committee:

Corresponding Secretary	Judy Jehn
Treasurer	Phil Hoge
Recording Secretary	Kathie Sheperd
2 <sup>nd</sup> VP/Membership	Jon Sheperd
1 <sup>st</sup> VP/Programs	Charlene Grafton
President	(Open)

Since the Committee was unable to recommend a nominee for President, Jim then called for nominations from the floor or for volunteers. Sue Basch volunteered to run for President. Ken Elliott made the motion to close nominations. Hilma Jenus seconded the motion and it was passed.

### Officers Reports:

1<sup>st</sup> VP/Programs – Del Lessard: In Del's absence, we were reminded that in November Bev Gross will present our program and in December we will have our annual meeting at a luncheon where our newly elected officers will be installed. We are hoping to have it at the Boat House Landing but this is yet to be confirmed.

Today's Dutch Treat lunch will be at Ruby Tuesdays and six persons decided to attend.

2<sup>nd</sup> VP/Membership-Charlene Grafton: Charlene, with assistance from Bob Basch, awarded two door prizes. Charlene asked that anyone who makes changes in their e-mail address please keep her informed for the roster. We had twenty-two members and five guests present today

In the absence of Treasurer Bob Basch, Sue Basch reported that there is \$2205.49 in our checkbook. We still have the cost of printing the Journal as an outstanding debt. Approximately \$1000.00 in the checkbook is from Blue Box collections which will be used for books for local libraries as requested and for some of the expenses involved in publishing and distributing our yearly journal.

Recording Secretary –Pat Pruett: No report.

Corresponding Secretary-Carl Laws: Carl brought the latest publications that we have received and they are available to review at the meeting today. Later this week he will take them to the FWB Library.

Charlene mentioned that she visits the Valparaiso Library regularly and that the Librarian there has removed many of the research materials to make room for other items. She said he has more young people as visitors than those persons who do genealogy research now that so much is available from the Internet.

Publicity Chairman-Val Moreland: Not Present

Genealogist-Margaret Harris: Not Present. Charlene remarked that the information that Margaret gave us last month, when she was our speaker, has been very helpful in locating periodicals or book information.

President Young asked if there were any announcements – None presented.

Jim then introduced Hilma Jenus as our speaker.

Hilma presented a slide show with pictures and material to demonstrate her topic of discussion, "How Local History Affects Families".

Hilma is a very thorough researcher when it comes to genealogy and her presentation covered her family's history for many generations. She teaches genealogy classes each year for the Center for Life Long Learning. Hilma is a person that our genealogy group is fortunate to have as a member.

## Come Ye Thankful People, Come

**Come, ye thankful people, come,  
Raise the song of harvest home;  
All is safely gathered in,  
Ere the winter storms begin.**

**God our Maker doth provide  
For our wants to be supplied;  
Come to God's own temple, come,  
Raise the song of harvest home.**

**All the world is God's own field,  
Fruit unto His praise to yield;  
Wheat and tares together sown  
Unto joy or sorrow grown.**

**First the blade and then the ear,  
Then the full corn shall appear;  
Lord of harvest, grant that we  
Wholesome grain and pure may be.**

Words by Henry Alford, 1844 Usually Sung to the tune St. George's  
Windsor by George Elvey, 1858

To hear this hymn, click on:

<https://www.youtube.com/watch?v=yVIsS243854>

## Thanksgiving on a Small Farm in 1920

In the first quarter of the 20th century, when Monette Morgan Young was growing up on her family's small farm in rural Mississippi, their Thanksgiving meals were simple. As she writes in her book, *The Cherry Hill - Poplar Springs - Reid Community in Calhoun County, Mississippi*:

*"We did not do lavish Thanksgiving cooking, not in our circle of acquaintances and kin, nor did we do lavish Christmas cooking. We usually had fresh pork both times and often our meat would be a large pot of backbones. If the hog killing had been in the last day or two before the holiday, we had the most prized meat of all, the loin strip. Our men did not make pork chops of any cut of hog. That long lean strip was taken out without bone and how I looked forward to it!"*

*"I hated any boiled meat. Mother and all her acquaintances and kin only boiled or fried meat. One reason for that is that they did not know of roasting procedures; and, second, that it would have required oven cooking and the use of much stove wood.*

*"Mother and others in our community would boil a piece or pieces of meat in the black iron cook-ing pot on the coals on the hearth by the fire which was already going for warmth. Mother would make a good dressing with that stock and we had small Bermuda onions growing in the garden all winter. These grew in clusters and did not decay as the large ones did and were not hot.*



*"Mother did not have to buy sage. She grew it, dried it in a slow oven and so we had sage and onions for the dressing and since I always contended for fried meat, she fried something for me.*

*"We sometimes did have a hen boiled but since I didn't like to eat boiled meat, she fried some for me and I ate dressing with that.*

*"Usually Thanksgiving day was just another day. Daddy was sometimes up to his ears in corn gathering and we just cooked a little better dinner. Some meat as I have described, maybe a molasses cake with the dried apple filling and frosting. One or two or three of the many vegetables in storage, canned or dried, and the usual dish of pickles, preserves, canned berries, or peaches, on the table."*

Extract from Monette Young's book

# The Wood Burning Cookstove

For many families in the south, the fireplace was still the most common way to prepare cooked food for several decades after the Civil War. Although the wood stove had become increasingly popular and available, not many southern families could afford this innovation until the late 1800s or even into the early 1900s. The most popular wood stoves were smaller and less expensive than the deluxe Home Comfort range pictured in this ad, and many women continued to cook in their fireplaces even after they had a stove, as Monette Young recalled in her story about Thanksgiving on a Small Farm in 1920 (elsewhere in this issue).

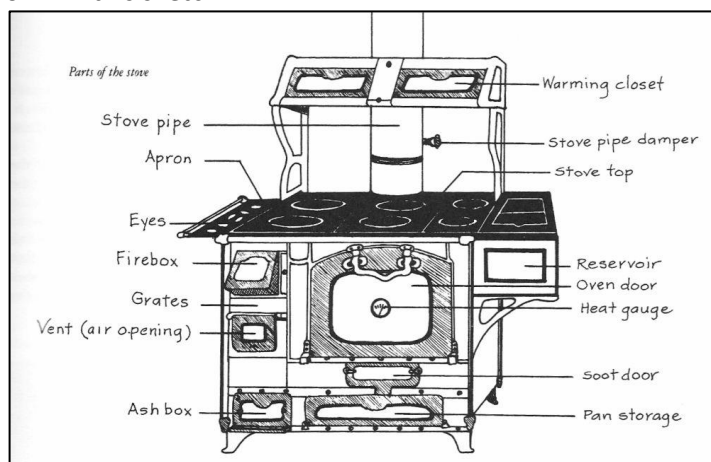
**HOME COMFORT**  
VICTORIES

FOUR MEDALS—3 Gold and 1 Silver, World's Centennial Cotton Exposition, New Orleans, 1884.  
HIGHEST AWARDS—Nebraska Agricultural Fair, 1887.  
DIPLOMA—Alabama Agr'l Society, Montgomery, 1888.  
AWARD—Chattahoochee Valley Exposition, Columbus, Ga., 1888.  
HIGHEST AWARDS—St. Louis Agricultural and Mechanical Association, 1899.  
GOLD MEDALS and 6 DIPLOMAS—World's Columbian Exposition, Chicago, 1902.  
HIGHEST AWARDS—Western Fair Association, London, Canada, 1902.  
SIX GOLD MEDALS and DIPLOMAS—California Midwinter Fair, 1894.  
SILVER MEDAL—Industrial Exposition, Toronto, Canada, 1895.  
345,584 Home Comfort Ranges Sold to January 1st, 1897.  
82<sup>nd</sup> Range illustrated sold throughout the United States and the Canadian as a uniform pattern from our own works.  
Made of open hearth, cold rolled steel-plate and malleable iron—will last a lifetime with ordinary care.

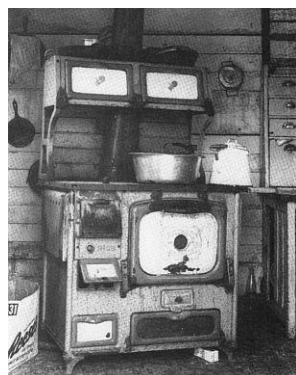
**WROUGHT IRON RANGE CO.,**  
Founded 1864. Paid-up Capital, \$1,000,000.  
Factories, Salesrooms and Offices: ST. LOUIS, MO., and TORONTO, CANADA.  
Western Salesrooms and Offices: DENVER, COLO.  
We manufacture and carry a complete stock of Hotel Ranges and Kitchen goods; also the unequalled HOME COMFORT STEEL FURNACES. Write for catalogue and prices.

There were many different brands and models of wood stoves available but the common factors were that they burned wood, had heated surfaces (“eyes”) where pots and pans could be placed, and an oven for baking. Some had an optional reservoir where water could be heated and stored and other niceties as shown in this sketch.<sup>1</sup>

Addie Norton told of the first wood stove that her family had:



**Daddy took off some stuff to market. You know, we used to take things off of the farm and journey into town and swap it for things we needed at home. Now, that's been many years, but I can remember it just like it was yesterday. He found a little number seven stove. It was a little bitty thing. And we put that thing up and some of them said, "You'll set the house afire when you put a fire in that thing." I said, It won't do no such thing. Daddy said it wouldn't either, but everybody that came in was afraid of that stove [laughter]. We put a fire in it and we cooked on it for a long time. I thought it was the most wonderful thing to have a stove to cook on and not have to cook on a fireplace. I can just see it sitting over there in the corner. It set on legs, up, oh, about that far from the floor to keep it from catching afire down below.**



Whatever the risks, wood stoves were considered to be an improvement over fireplaces for cooking, but they obviously still required a lot of attention. Dry kindling and wood had to be cut to fit the firebox and kept on hand. Stove wood had to be stacked in a woodshed or on the back porch where it would be protected from the rain. The drier the wood was, the faster a fire would become hot enough to cook on. Wet or green wood would have to dry first in the fire before it could burn and tended to smoke more than dry wood. Getting wood for the stove was laborious and women tried to be careful in their use of it. Monette Young recalled that as being one reason that her mother continued to use the fireplace for items that needed long cooking times in a Dutch oven.

The ritual of building a fire and the time-consuming process of watching it so it didn't go out or get too hot were also part of the daily routine. Anyone who has always been dependent on a fireplace for heat or a wood cookstove for cooking takes for granted the steps involved in building a good fire, one that will maintain hot bed of coals and provide them with a heated room or a steady temperature in a cookstove. In a wood cookstove, the fire was built in the firebox right under the cooking surface. To save time, people used to take coals right from the fireplace to start the fire.

The cooking surface of a wood stove had “eyes”. Sometimes they were all the same size, sometimes of varying sizes. The surface directly above the firebox was the hottest place on the top of the stove. The heat under the eyes couldn't be regulated separately, so pots had to be moved from one spot to another according to how much heat was needed. To get the most heat, the eye over the firebox could be lifted off with the special stove eye lifter that came with the range and the pot would fit down directly over the the fire. Some of the eyes over the firebox had graduated sizes so that pots of varying sizes would fit snugly.

The air vents, or dampers, were very important parts of the wood-burning stoves because they control the fire and the amounts of heat in the stove. On most stoves there were three: one beside the firebox (a sliding vent), a second on the stovepipe just above the stove with a handle which twisted to open or close it, and a third inside the stove that could be turned “up” or “down” to further control air flow.

Sources: *The Foxfire Book of Appalachian Cookery*, edited by Linda Garland & Eliot Wigginton, Wikipedia, and Google Images

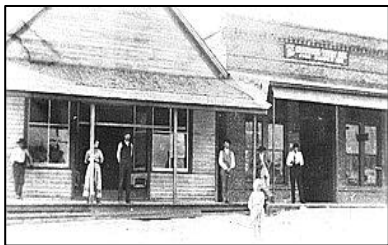
# Life In Small Towns in 1900

Extracted from *A Revolution in the Heartland: Changes in Rural Culture, Family and Communities 1900-2000*  
by Rex R. Campbell

The smallest towns were a cluster of just a few houses, one or two general stores, a church, and a one-room school located at a cross roads. These would often make attractive scenes such as those pictured in the popular 19<sup>th</sup> century Currier and Ives prints. Everyone knew everyone else, probably for several generations. Many were related by blood or by marriage. Children played in the streets during warmer weather, along with chickens and dogs. These towns had no water systems, no sewers, and often no formal government. The town always had a name, perhaps taken from an early settler or a local geographic feature.

The houses were mostly white one or two story clapboard buildings surrounded by large elm and maple trees. Large gardens, orchards and outbuildings were located behind the houses. The streets were unpaved gravel (if gravel was available in the area) and were well shaded by trees.

Larger towns had several hundred people and included a variety of stores: grocery, hardware, lumber, clothing,



furniture, etc. These towns had several churches; most of them were Protestant denominations except in areas with larger numbers of Germans, Italians, or French. The towns were the service

centers for the items farming families could not produce for themselves and they were a place where surplus farm products were sold or exchanged. The high school for the area was located there. Often these towns were located on rail lines and would include a rail siding with a grain elevator to ship farm grains such as wheat and corn. The location on a railroad was the primary reason for existence for many towns, if they were not the county seat.

County seat towns were usually a little larger in size and would normally be the largest town in the county. The county seat towns usually had a square in the business district. The courthouse was located in the center of the square and businesses were surrounding it on four sides. Many of the business buildings in these towns were built around the turn of the century. Many were two stories, with professional offices, lodges, or apartments above the street-level business.

Most farm and small town people had little contact with local government. They might live in an area for years or decades without any reason for going to the county seat. One of the few reasons for such a visit was to record documents such as property deeds with the county clerk and to pay taxes. Some people wanted to pay their taxes in person. They didn't trust the mail with their hard earned money. They wanted to hand the cash—and at

that time it often was cash—to a real person and get a receipt before they left the office. Sometimes, the cash was a combination of many small denomination bills and coins that had been saved over the year. My parents used a bowl in the cupboard for this purpose. Many people did not have bank accounts. If they had any bank account, it was a savings account.

In most small towns, there was not a large amount of wealth. The banker, the judge, the physician, and perhaps some of the merchants had larger than average houses, veneered with bricks. However, not all merchants could afford a house. Some lived in rooms behind or above their stores. Many of the houses were very small and poorly constructed, with three or four rooms for a large family.

The social structures of small towns were very similar to their country cousins. They were hierarchical, conformist, and largely closed systems. The status system in small towns was even more hierarchal than in the open country where virtually everyone's work was farm related. The banker, circuit court judge, and physician had the highest status. Small business owners and operators were the next tier. Public school teachers and ministers were in the middle. The lower tier was the working class who worked for wages, often on a part time or seasonal basis. Some worked as clerks in the store, the café, or other establishments. Most towns had a few alcoholics and other people who because of mental or physical conditions could not hold regular jobs. These unfortunates were at the bottom, pitied, but left to their own struggles. The retired elderly were almost a class to themselves. Most people worked as long as they were physically able and only retired when they had to. Many of the retired households consisted of a surviving widow, although frequently a single elderly person, especially if in poor health, would reside with a son or daughter. Nursing homes did not exist at this time.

The social distance between the judge and the town drunk was great. There was no welfare system in 1900, but the people of the town would provide food baskets at holidays, surplus garden produce during the season, used clothing, and other items, especially to families with children in the home. Widows with young children were seen as being particularly in need.

Small town residences were in many ways more like farms than they were like the cities. Most of the house lots were large enough to have a large garden and many included space for a small pasture for keeping a cow and a horse. Chickens were commonly kept for eggs and meat. In addition to the house, the lot would include a small barn and other small out buildings. There were no city ordinances regulating what a property owner could or could not do on his property. If a property owner wanted to open a junkyard on his property, and some did, there were no laws to prohibit it.

Photo: Laurel Hill, Florida, early 1900s

This complete book can be downloaded at no charge from:  
<http://web.missouri.edu/~campbellr/Book/heartland.pdf>

# The Confederados

**The Confederados are the descendants of people who fled with their families from the Confederate States of America to Brazil after the American Civil War.**

**I**n 1865 at the end of the American Civil War a substantial number of Southerners left the South; many moved to other parts of the United States, such as the American West, but a few left the country entirely. The most popular country of Southerners emigration was Brazil.



Emperor Dom Pedro II of Brazil wanted to encourage the cultivation of cotton. At the end of the American Civil War he was interested in having cotton crops due to the high prices for cotton; and, through Freemasonry contacts, recruited experienced cotton farmers for his nation. Dom Pedro offered the potential immigrants subsidies on transport to Brazil, cheap land, and tax breaks. Former Confederate President Jefferson Davis and General Robert E. Lee advised Southerners against emigration, but many ignored their advice and set out to establish a new life away from the destruction of war and Northern rule under Reconstruction.

Many Southerners who took the Emperor's offer had lost their land during the war, were unwilling to live under a conquering army, or simply did not expect an improvement in the South's economic position. In addition, Brazil still had slavery (and did not abolish it until 1888). Most of the immigrants were from the states of Alabama, Texas, Louisiana, Mississippi, Georgia, and South Carolina. The total number of immigrants was estimated in the thousands. They settled primarily in Southern and Southeastern Brazil, but a few other places also received immigrants. The Confederates were the first organized Protestant group to settle in Brazil.

Ethnically the Confederados group, the way how the Confederate colonies were named, were primally Irish, Scottish, English-Welsh, Scandinavian, Dutch and German, ethnic Germans among Romanian, Czech, Russian and Polish immigrant descendants).

Although a number of historians say that the existence of slavery was an appeal, a Brazilian researcher found that only four families owned a total of 66 slaves from 1868 to 1875.

The American immigration to Brazil started in 1865, in small ships and sailboats hurriedly reshaped. They were exhausted men, women and children, many were very injured, others were sick and depressed, but they were determined to give a new start to their lives in faraway Brazil.

Between 1865 and 1885, almost ten thousand white Americans coming mainly from Alabama, Texas, Louisiana, South Carolina, Mississippi, Ohio, Virginia, Florida, Georgia, North Carolina, Arkansas, Kentucky and Tennessee ran ashore in the ports of Belém, Vitória, Rio de Janeiro and Santos. Once they arrived, they had to redouble their weakened energies until they could reach the region of Campinas, whose climate and lands were similar to those of the Southern United States.

It is unknown just how many immigrants went to Brazil as refugees from the war, but records show that, from 1865 to 1885, some 20,000 Americans entered Brazil. Of those, an unknown number returned to the United States as conditions improved there, but many immigrants renounced their U.S. citizenship and adopted Brazilian citizenship.

Most of the Confederados settled in the area around present-day Santa Bárbara d'Oeste and Americana – this, derived from the name Vila dos Americanos. This was the name given by natives in the region because of its American population.

The first original Confederado known to arrive was the senator William H. Norris of Alabama — the colony at Santa Bárbara d'Oeste is sometimes called the Norris Colony. Dom Pedro's program was judged a success for both the immigrants and the Brazilian government. The settlers brought with them modern agricultural techniques and new crops such as watermelon, and pecans that soon spread among the native Brazilian farmers. Some foods of the American South also crossed over and became part of general Brazilian culture such as chess pie, vinegar pie, and southern fried chicken.

The original Confederados continued many elements of American culture and established the first Baptist churches in Brazil. They also established public schools and provided education to their female children, which was unusual in Brazil at the time.

The first generation of Confederados remained an insular community, but by the third generation, most of the families had intermarried with native Brazilians or immigrants of other origins. Descendants of the Confederados increasingly spoke the Portuguese language and identified themselves as Brazilians. The settlers quickly gained a reputation for honesty and hard work. The settlers brought modern agricultural

techniques for cotton, as well as new food-crops, that spread among native Brazilian farmers. The early Confederados continued many elements of American culture, for instance, establishing the first Baptist churches in Brazil. In a change from the South, the Confederados also educated slaves and black freedmen in their new schools.

In 1875 the Brazilian government built a railway station near Norris's settlement—one hundred cars were needed to haul the popular watermelon crop alone in the late 1800's—and the village that grew up around it soon became known popularly as Villa dos Americanos, "Town of the Americans." At the opening of the twentieth century officials adopted the name Villa Americana, and today the city begun by Confederate Americans, with a population of over 200,000, is called simply "Americana." Americana is still home to about 20,000 direct descendants of these original Southern planters



**Location of Americana in Brazil**

As the area around Santa Bárbara d'Oeste and Americana turned increasingly to the production of sugar cane and society became more mobile, the Confederados drifted to cities. Today, only a few descendant families still live on the original land owned by their ancestors. The descendants of the original Confederados are mostly scattered throughout Brazil but maintain the headquarters of their descendant organization at the Campo Cemetery, in Santa Bárbara D'Oeste.

The descendants maintain affection for the Confederate flag even though they all consider themselves completely Brazilian. Modern Confederados distance themselves from any of the racial controversies. Many descendants are of mixed-race and reflect the varied racial categories that make up Brazilian society in their physical appearance.

In 1972, then Governor (and future President) Jimmy Carter of Georgia visited the city of Santa Bárbara d'Oeste and visited the grave of his wife Rosalyn's great-uncle who was one of the original Confederados.

The center of Confederado culture is the Campo Cemetery in Santa Bárbara d'Oeste, where most of the original Confederados from the region were buried. Because of their Protestant religion, they established their own cemetery. The Confederado community has also established a Museum of Immigration at Santa Bárbara d'Oeste to present the history of Brazilian immigration and highlight its benefits to the nation.



The descendants still foster a connection with their history through the Fraternity of American Descendants, a descendant organization dedicated to preserving the unique mixed culture. Once a year at the Festa Confederada dedicated to fund the Campo Cemetery, the South rises in their blood to celebrate their heritage. Proud descendants, most of mixed races, fly the Confederate flag—there is no racial stigma attached to it in Brazil. Women deck out as Southern belles, complete with hoop skirts, while the men don uniforms of Confederate gray, dance with the girls, and drink over the War. On the menu are Southern fried chicken, chess pie, and mouth-watering biscuits; "Dixie" plays in the background. Were it not for the Portuguese being spoken by participants, an observer might imagine himself in Mississippi or Alabama of a hundred and fifty years ago. The festival is marked by Confederate flags, traditional dress of Confederate uniforms and hoop skirts, food of the American south with a Brazilian flair, and dances and music popular in the American south during the antebellum period.



Many Confederados have traveled to the United States at the invitation of the Sons of Confederate Veterans, an American descendants' organization, to visit Civil War battlefields, attend reenactments or see where their ancestors lived in the United States.

**Sources: Wikipedia and Google Images**

# Church Cookbooks

Church and community cookbooks are a window on the past

Jim Young

An Internet blogger, posting as Robert Dobbs, said that he picked up some old church cookbooks at a rummage sale. He said that four of them peeked out of a box as he wandered by. "How much?" he asked the nearest churchwoman. She sniffed. "A dollar for all of 'em." Deal. Dobbs took them home. He said that he loved amateur cookbooks.

Church and community cookbooks, he writes, don't get any respect. He said, and I agree, that they deserve some. They were and are a venerable fundraising scheme for churches, charities, clubs, or other non-profits that want to raise a little money. Community cookbooks go back decades, to the advent of inexpensive printing technology. The ladies of the congregation would all kick in a recipe or four. A volunteer typed them all up in manuscript form and mailed them to a distant cookbook printer. The printer photographed the pages "as is" and made printing plates from them. In a few weeks, the printer would return to sender a crate of cookbooks with clunky plastic spiral binding and whatever cover art was provided. Then the congregation would try to sell them.

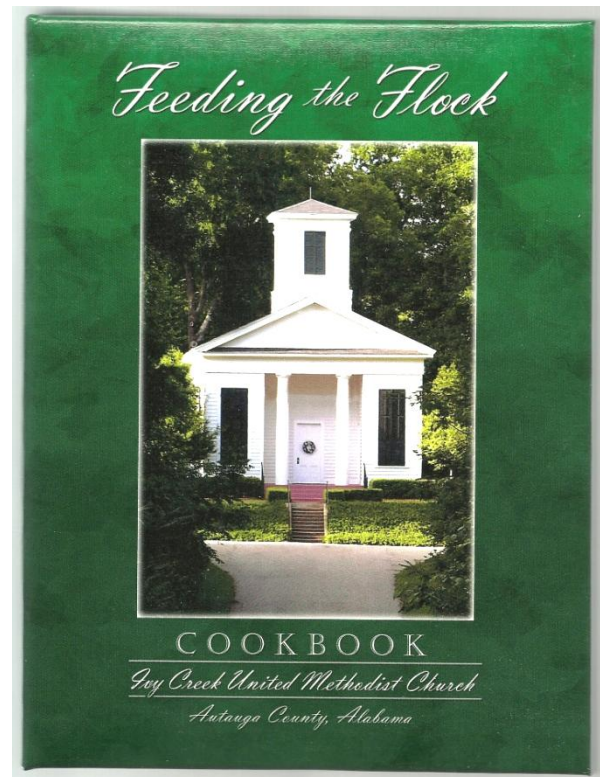
These old cookbooks were not about fancy food. The folks making that food weren't concerned with French cuisine or organic food. They aimed lower: easy-to-make survival recipes, from a time when the woman of the house had to turn out a big hot meal every day in an hour or less in a time of no microwave ovens.

Some of the recipes originally came off the back of a box or a can but were tweaked over the years. Or, not. And they used pre-packaged ingredients with wild abandon, sometimes two or three in the same recipe: cream of mushroom soup; dry onion soup mix; Bisquick; Jello; Hormel Chili; Velveeta. Cheez Whiz. Miracle Whip. Canned Chinese noodles. Mayonnaise by the cup measure, sour cream by the pint.

And that's why people laugh at church cookbooks. "How could anybody eat that stuff?" they giggle, amazed. Well, we did, and many do today. But the down and dirty community cookbooks of yore are an endangered species. Everybody works; few people cook. And there's the microwave and its attendant frozen entrees, or inexpensive "family dinners" from KFC, or cheap pizzas from Little Caesar's. Or dinner out at Applebee's.

Although they may be an endangered species, they are still being published and I still buy them. A few weeks ago I attended a historical society meeting at the historic Ivy Creek United Methodist Church in Autauga County, Alabama. The people of the church had set up a wonderful display of their historical material and also had a table to sell their cookbook. I bought one!

It has a beautiful cover, and it includes a history of the church which I've included here.



***One of the most beautiful and inspirational scenes in Alabama is Ivy Creek United Methodist Church in the Mulberry - Statesville community of West Autauga County. Ivy Creek Church with its continuous congregation since 1854, was built that year by its membership of forty dedicated souls. The cost of building this church was \$2,800 and was named Ivy Creek from the mountain laurel, known locally as ivy, that grows along the banks of the nearby creek with the same name.***

***Down a lane of beautiful trees, this church is an excellent example of Greek Revival style architecture with two ionic columns at the front and two small rooms on either side of the entrance porch. Inside the church an Egyptian style influence is seen in the windows that are wider at the bottom than at the top. The original glass window panes are still here.***

***A divider which originally was used to separate the men and women runs down the center of the pews. The original 1854 hand-hewn pews, heart-pine floors, and wainscoting are meticulously preserved.***

***The community was, and still is, an agricultural area and profits from the sale of an acre of cotton, pecans, vegetables, etc. are given by each family on "Harvest Sunday", the Sunday before Thanksgiving each year.***

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# Events, Groups, and Sites of GSOC Interest

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## West Florida Genealogical Society 2015 Seminar

November 14, 2015

Booker T. Washington High School  
6000 College Parkway, Pensacola, FL

Featuring Mark Lowe, Professional Genealogist, author, and lecturer, specializing in original records and manuscripts throughout the South.

Seminar topics include: Using That Brick Wall As a Foundation; Out on a Limb, Trapped by Bad Research; Finding Your Landless Ancestors; and Constructing An Ancestor: Mortgages, Trust Deeds, and Personal Agreements

On-Site Registration: \$40.00 (includes Continental Breakfast)

For a Registration Form or more information on Mark Lowe, visit the WFGS website at <http://www.rootsweb.com/~flwfgs/> and follow the links.

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## Bay County Genealogical Society Panama City, FL

**Saturday, 21 November 2015:  
Ancestry.com by Fred Borg**

Panama City Library  
898 West 11th Street, Panama City, Florida.  
For more information, visit the BCGS website at <http://www.rootsweb.com/~flbcgs>

Ancestry.Com has gotten a lot of good publicity lately through their sponsorship of the TV show "Who Do You Think You Are?" It's a great resource and is continually being updated and expanded as new material gets added to their database. This presentation will go over the basics of searching and go into some of the lesser-known features of the Ancestry.Com web site.

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## GSOC events Coming Up

### Election of GSOC Officers for 2016

The Nominating Committee has developed a list of nominees for GSOC officer positions for 2016. The formal vote on the nominees will take place at the November GSOC meeting, and the 2016 officers will be installed at the official Annual Meeting in December (which will be our annual party.)

*A Journal of Northwest Florida* for 2015 has been published and was mailed on October 15<sup>th</sup> to all members in good standing. If you haven't received your copy, please let us know.


### GSOC President to Speak to the Friends of the Crestview Library Nov. 19<sup>th</sup> at 10:30 AM

Topic: The history and activities of the GSOC and interesting facts about Okaloosa County during its first 100 years.

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## Using Newspapers for Genealogical Research

**FREE,  
FROM  
YOUR  
LOCAL  
FAMILY  
HISTORY  
CENTER:**



**Janice Sellers  
"Using Online  
Newspapers  
for  
Genealogical  
Research"**

↓

339 Lake Drive,  
Fort Walton Beach, FL;  
November 5th, 2016, from 1pm.-3pm.  
Reservation required by  
October 29th.  
Call 850-678-8430.  
Light Refreshments Will Be Served.

The presenter is Janice Sellers from Oakland, CA. She works at the Oakland family History Library and will be visiting this area for a few days and offered to give a presentation on re-searching newspapers for genealogy.

Newspapers are valuable in genealogical research because you can find information about births, deaths, marriages, moves, business naturalizations, court cases, and more. Millions of pages of the world's newspapers are now accessible online, but there is no one place to find them all. This class gives an overview of what is available online and techniques to help improve your chances of finding information about your relatives.

Family History Centers are sponsored by [www.familysearch.org](http://www.familysearch.org), a non-profit organization funded by the Church of Jesus Christ of Latter-Day Saints. Family History Centers are a community outreach of the church.

For more information about Janice Sellers, visit <http://ancestraldiscoveries.blogspot.com/>

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## Mark Your Calendars National Genealogical Society 2016 Family History Conference

Exploring the Centuries:  
Footprints in Time

Fort Lauderdale, FL, 4-7 May 2016  
Hosted by the Florida State Genealogical Society, Inc.

## GSOC INFORMATION

### Officers for 2015

President, James Young  
1st Vice President (Programs), Del Lessard  
2nd Vice President (Membership), Charlene Grafton  
Treasurer, Bob Basch,  
Recording Secretary, Pat Pruett; Asst. Frances Hoge  
Corresponding Secretary, Carl Laws  
**Immediate Past President, Donna Elliott**  
**Journal Editor, Jim Young; Historian, TBD**  
**Genealogist, Margaret Harris**  
**Publicity Chairperson, Val Moreland**  
**Webmaster & Newsletter Editor, Jim Young**

### Addresses

P.O. Box 1175, Fort Walton Beach, FL 32549-1175  
Email: [gsocokaloosa@yahoo.com](mailto:gsocokaloosa@yahoo.com)  
Newsletter Editor: [youngimy@cox.net](mailto:youngimy@cox.net)

### Meetings and Membership

Regular meetings of the GSOC are held at the Heritage Museum of Northwest Florida, 115 Westview Avenue, Valparaiso, FL, at 10 AM on the second Saturday of each month. There is no admission charge and all are welcome. The meetings are usually followed by an optional Dutch treat lunch at a nearby restaurant.

Annual membership dues are \$24 for an individual and \$35 for an individual and spouse at the same address. If you would like to become a member, want to renew your membership, or want to update your membership record, please go to the GSOC web site and get one of the appropriate forms.

### The Newsletter

The GSOC Newsletter is usually published on or before the first Friday of each month. Suggestions for articles are welcome. The editor, Jim Young, can be contacted by phone at 850 862-8642 or by email at [youngimy@cox.net](mailto:youngimy@cox.net). Letters to the editor are welcome and may be published.

### The Journal

The GSOC Journal, *A Journal of Northwest Florida*, is published once each year. The 2015 issue, was published and distributed in October 2015.

### The Web Site

<http://www.rootsweb.com/~flocgs>

The site is updated frequently and contains information about future GSOC meetings, minutes of past meetings, copies of the newsletters, articles and items of genealogical and historical interest, and much more.

## The Perfect Thanksgiving Dinner

A farmer had been married for thirty years and often compared his wife's cooking with his mother's, not in his wife's favor.



One Thanksgiving his wife went all out to prepare the perfect feast, one that would be better than her mother-in-law's. The farmer sat down to the Thanksgiving table and ate with great relish. After he was done, his wife said, "Well, you seemed to like that meal well enough."

The husband thought a bit, running the major items over in his mind. "Twas good," he allowed at last. "The turkey was roasted just right and the dressing was well seasoned. The mashed potatoes were smooth and good. The other vegetables were done just the way I like them and even the pie and the pudding was good.

But the gravy—that gravy...well, Mother's gravy always had lumps in it!"

## Florida Memory

<https://www.floridamemory.com/>

Florida Memory is a digital outreach program providing free online access to select archival resources from collections housed in the State Library and Archives of Florida. Florida Memory digitizes materials that illuminate the state's history and culture.



Valparaiso Community Church circa 192?  
Photo from the Florida Memory Photographic collection



The November GSOC meeting will be on Saturday, November 14, 2015, at the Heritage Museum of Northwest Florida, Valparaiso, at 10 AM.

The program will be presented by GSOC member Beverly Gross who will tell us about *The History of the Pilgrim's Genealogy Journey*.

*"Whatever you know, whatever you learn – Pass it On!"*

**Genealogical Society of  
Okaloosa County (GSOC)**  
P.O. Box 1175  
Fort Walton Beach, FL 32549-1175

