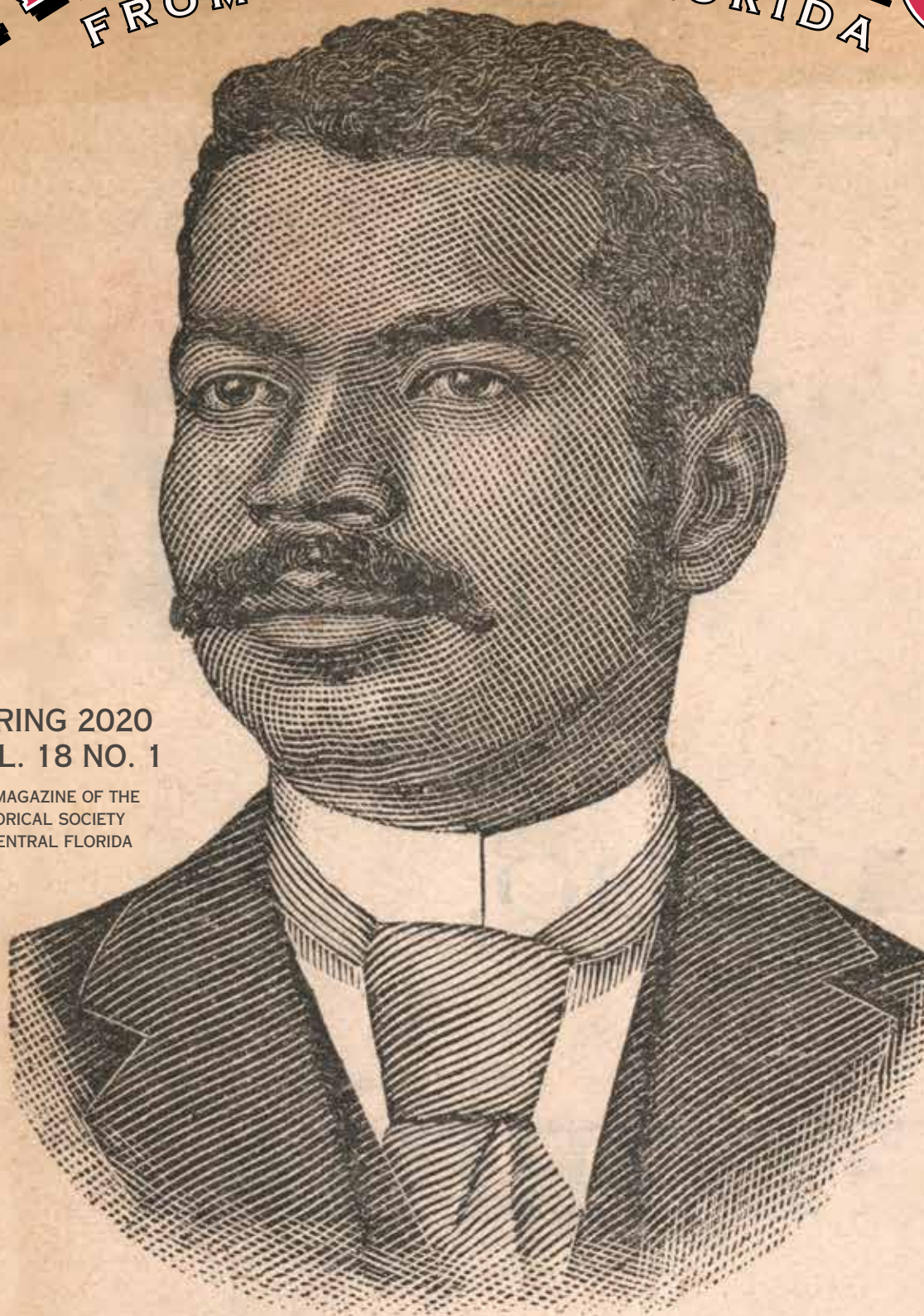


REFLECTIONS

FROM CENTRAL FLORIDA

SPRING 2020
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THE MAGAZINE OF THE
HISTORICAL SOCIETY
OF CENTRAL FLORIDA



G. C. HENDERSON, EDITOR OF
THE ADVOCATE.

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**HISTORICAL
SOCIETY**
OF CENTRAL FLORIDA

The Historical Society's mission is to serve as the gateway for community engagement, education, and inspiration by preserving and sharing Central Florida's continually unfolding story.

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 The History Center is handicapped accessible with elevators on every floor.



A BIG YEAR FOR HISTORY

This year is a significant one in Central Florida's history. In January, Orange County celebrated its septaquinquacentennial – that's just one of the Latin names for a 175th anniversary. We will have to wait another 25 years, for our 200th birthday, to use the more elegant term "bicentennial."

When Florida became a United States territory in 1821, it contained two counties, Escambia to the west and St. Johns to the east. In 1824, Mosquito County was created from St. Johns, with an area that included what is now Volusia, Brevard, Indian River, Osceola, Lake, and Seminole counties.

Florida before the Civil War was isolated and desolate. The population of Mosquito County in 1845 was about 500 people – less than two per square mile. Though few in number, residents stood strong in their protest of the name "Mosquito" for their county. Not surprisingly, they saw it as not conducive to inspiring settlement. In other words, "Mosquito County" was bad for business.

An effort to change the name began in the early 1840s. Mosquito was almost renamed Leigh Read County, after a territorial legislator who was assassinated in

1842. His colleagues passed a bill to change the name, but the governor failed to sign it, and the push for Leigh Read County fizzled. In 1844, the territorial legislature adopted the name Orange, which became official on January 29, 1845.

It's always fun to play the what-if game. What if we were Leigh Read County today? Would we still be the home of Walt Disney World, Universal Studios, and the University of Central Florida? Would the leaders of an adjacent county have taken up the name "Orange" and marketed themselves to greatness? It seems inevitable that our location would have made the area a success no matter the name – except for Mosquito County, perhaps. We'll never know.

This year holds significance beyond a milestone anniversary. In the fall, the History Center will present an important exhibition about the Ocoee Election Day Massacre of 1920, which began after an African American man's attempt to vote (for more, see page 20). Our staff is doing amazing work and uncovering never-before-seen information about this horrific event and placing it in a larger context. We know the exhibition will tell an important and untold story.

Aside from the name change, Orange County's 175th birthday gives us a special opportunity to look back on our amazing history and just how far we've come as a community. We hope you will visit us as we continue to tell the stories of Central Florida's past and bring our history to life for all of our community. We hope you will visit the History Center soon and discover more about our past.

– *Michael Perkins, Executive Director*
Historical Society of Central Florida, Inc.

IN THIS ISSUE

FROM THE COLLECTION	4	THE HISTORIC JAMESTOWN COLORED SCHOOL MUSEUM	
CONTRIBUTORS.....	4	JUDITH DOLORES SMITH.....	18
THROUGH THE CAMERA LENS	5	YESTERDAY, THIS WAS HOME: THE OCOEE MASSACRE - PREPARING FOR A LANDMARK EXHIBITION	
GUS HENDERSON: CRUSADING VOICE FOR VOTERS AND NEWSPAPER PIONEER		PAMELA SCHWARTZ	
WHITNEY BROADAWAY.....	6	AND CATHERINE DUFFY	20
PARRAMORE'S LANDMARK CHURCHES		HISTORIC HAPPENINGS.....	23
TANA MOSIER PORTER	11		
THE ORLANDO PLAN: AFRICAN AMERICANS SAVING VOLOS			
LISA CAMICHOS.....	15		

Cover: In 1891, Gus Henderson published this engraving of himself in a special issue of his newspaper that advertised the wonders of Winter Park. Courtesy of the Rollins College Archives.

UPCOMING EVENTS

ORANGE COUNTY REGIONAL HISTORY CENTER

DOWNTOWN ORLANDO

CENTRAL FLORIDA HISTORY 101

Join museum director Michael Perkins as he reviews the seminal events that shaped Central Florida history from the Civil War to the present.

- **SUNDAY, MARCH 22, 2 P.M.**
Recovery, Growth, and War (1900 to 1945)
- **SUNDAY, APRIL 19, 2 P.M.**
Spaceships and a Mouse (1950 to 1971)
- **SUNDAY, MAY 10, 2 P.M.**
Growth and Big City Problems (1972 to 2020)



TRIVIA NIGHT

Put your knowledge to the test with an after-hours evening of trivia hosted by Trivia Nick (for 21 and up.)

- **THURSDAY, APRIL 16, 7 - 10 P.M.**
- **THURSDAY, MAY 21, 7 - 10 P.M.**

BRECHNER SPEAKER SERIES

This speaker series honors Joseph L. Brechner, a longtime journalist, community leader, television pioneer, and one of Orlando's first clear public voices for civil rights.

- **SUNDAY, APRIL 5, 2 P.M.**
**The Destruction of Rosewood
with Vincent Adejumo, Ph.D.**



YOUTH & FAMILY DAY

- **SATURDAY, APRIL 18,
10 A.M. - 2 P.M.**

History on the High Seas

Dive into archaeology with family-friendly pirate fun. Pick up a History Buff button to add to your collection – earn a reward when you collect four buttons! Free.

LUNCH & LEARN

Bring a lunch or let us order one for you by calling 407-836-7046 (order at least 24 hours in advance). Members free; non-members \$5. With lunch: Members \$8; non-members \$13.

- **FRIDAY, APRIL 3, NOON**
Dining from the Yesterdish
- **FRIDAY, MAY 1, NOON**
**So You Think You're Smarter
Than a Historian?**
- **FRIDAY, JUNE 5, NOON**
Pride in Orlando



SMITHSONIAN DAY

Download a *Smithsonian* magazine Museum Day ticket for free admission for two people.

- **SATURDAY, APRIL 4, 10 A.M. - 5 P.M.**

SUNSCREENS

Our SunScreens Sunday matinees feature films linked to Florida. We'll supply the popcorn, along with fascinating facts about each film. Members free; non-members \$8.

- **SUNDAY, MAY 17, 2 P.M.**
Key Largo
- **SUNDAY, JUNE 14, 2 P.M.**
A Florida Enchantment



HIGHWAYMEN MEET & GREET

A group of 26 African Americans found success as artists in the segregated South of the 1950s. Meet a group of these remarkable artists and hear their stories. Free admission.

- **SATURDAY, JUNE 6, 10 A.M. - 5 P.M.**

FOR MORE EVENTS, VISIT THEHISTORYCENTER.ORG

(All events are subject to change.)

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Reflections from Central Florida

The magazine of the Historical Society of Central Florida Inc. focuses on the Florida counties included within the History Center's mission: Orange, Osceola, Seminole, Volusia, Lake, Brevard, and Polk. The History Center is located at 65 East Central Boulevard, Orlando, FL 32801. Visit our website at TheHistoryCenter.org

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The Joseph L. Brechner Research Center

The Brechner Research Center houses the special collections of the Historical Society of Central Florida, documenting 14,000 years of Central Florida history. The center includes a research library, an archive, and space for researching items from the collection. The Research Center was created through a donation from the late Marion Brody Brechner in honor of her husband, Joseph (1915-1990), an award-winning journalist, community leader, and freedom-of-information advocate.

Find us on social media



FROM THE COLLECTION



After discovering quartz crystals that resembled diamonds, the French explorer Samuel De Champlain named the highest point of Quebec City, a promontory that juts out into two rivers, "Cape Diamond." Just such a quartz "diamond" was encased in a small glass vial and placed along with other mementos in the cornerstone of Orlando's 1906 Public School Building. Later, the school building would serve as City Hall from 1924 to 1958 and then house the city's Police Department until the building was demolished in 1972.

What does a piece of quartz from Canada have to do with Orlando? The unknown person who laid it in the hallowed cornerstone left a note indicating the answer. It expressed the hope that this souvenir from the citadel in Quebec, located near the shore of Cape Diamond – the spot where the French and English battled for control of Quebec – would serve as a reminder that "education will eventually join together the two great National divisions of North America under one free government; a conquest of Peace, and not of War." You can see this item in the History Center's new display in the rotunda of Orlando City Hall.

IN THIS ISSUE



WHITNEY BROADAWAY

Whitney Broadaway, collections manager, is a fourth-generation Central Floridian with a rich family history in the Orlando area dating back to 1893. Previously the book conservator at the UCF Library, she has been a collections professional for 10 years.



LISA CAMICHOS

Lisa Camichos is a second-generation Orlandoan with a B.A. and M.A. in History. She lives and works in Hickory, North Carolina, where she teaches History and English at Hickory High School.



TANA MOSIER PORTER

Orlando historian Tana Mosier Porter believes history matters because the present can be understood only in the context of the past. The beginning is the best place to start.



JUDITH SMITH

A third-generation resident of Oviedo, Judith Smith is the author of *A Written and Pictorial History of the Oviedo Area Colored Schools*. She attended the Jackson Heights Elementary Colored School and now serves on the Oviedo City Council.



THROUGH THE CAMERA LENS

From the photo archives of the Historical Society of Central Florida

If you have photos you would like to donate to our collection, please contact our collections manager and photo archivist, Whitney Broadway, at 407-836-8587 or Whitney.Broadaway@ocfl.net.



A Bizarre Regatta

On April 7, 1973, the Central Florida Heart Association sponsored a “Heart Funday” at Lake Eola. The event was emceed by American film star Gordon MacRae and was full of activities such as a talent show, the crowning of the 1973 Heart Queen, and a Cypress Gardens water ski show.

The most entertaining event of the day, however, had to have been the “comedy boat race.” In this photo, Earl K. Wood, Orange County tax collector from 1964 until his death in 2012, is casually fishing in the back of the row boat while Dixie Barber, Orange County’s supervisor of elections from 1952 until 1980, wades behind the boat in a full wet suit, goggles atop her head, attempting to help bring in the catch.

This bizarre regatta would have been heinous torture instead of playful fun if held only a year earlier. In 1972, Lake Eola’s pollution problem had reached a breaking point, and a \$100,000 effort was undertaken by the city to pump out all the water, clean out the trash and toxic muck, re-sand the bottom, and refill it with clean water and new fish. (Don’t worry – the previous fish were relocated to adjacent lakes.) Other contestants in the boat race were Orlando City Commissioners Pappy Kennedy, Don Crenshaw, and George Stuart, Jr.; Orange County Commissioners Lamar Thomas and Ben Benham; and Winter Park Mayor Jim Driver. Now we’re left asking: Who won, and where are the rest of the photos? ■



Gus Henderson: Crusading Voice for Voters and Newspaper Pioneer

by Whitney Broadway, Collections Manager

In 1862, in the middle of the Civil War, Gustavus Christopher “Gus” Henderson was born near Lake City, Florida. His mother was black, but not much is known about his father, who may have been white. He was raised solely by his mother, who instilled in him a deep-rooted set of morals; she died when he was 10 years old, leaving him alone in the world.

He worked for an itinerant white tinsmith to make ends meet while he was young, but he never allowed himself to neglect his education. By night he taught himself to read from the Bible and the works of Shakespeare. As a young man, he spent several years in farming, but he was not content and eventually found a position with a New York company as a traveling salesman.

Henderson proclaimed himself to be Florida’s first black commercial tourist. He traveled widely and “met with success wherever he went,” he later recalled. The portrait of him in the History Center’s collection was taken at the Moffat Brothers’ Key West photography studio in 1885 during one of his business trips. After only five months, the firm asked for Henderson’s resignation. When pressed for a reason, they admitted that while he was one of their best salesmen, they had learned he was black and several disgruntled white salesmen were putting pressure on the firm to have him removed.

A NEW START IN WINTER PARK

After a disappointing end to his sales endeavor, Henderson relocated to Winter Park in 1886, a formative time in the town’s history. Winter Park co-founder Loring Chase, whom Henderson came to admire greatly,

and Chase’s business partner Oliver Chapman had only just begun creating the town in 1881, but it was growing quickly. The extravagant Seminole Hotel opened the year Henderson arrived, and Rollins College opened the year before.

With the intention of setting up a business that offered general printing services, Henderson moved into Hannibal Square, the section of town that Chase and Chapman had planned to house black residents. At the same time, Winter Park was seeking official incorporation as a town but was not having luck gathering a quorum for the vote. Of its 297 black residents, 64 were registered voters, while only 47 of its 203 white residents were registered to vote. In the post-Reconstruction era, politics were closely tied to race.

The Republican Party was responsible for the Emancipation Proclamation and led Reconstruction with the goal of moving the South’s black population out of slavery and into citizenship. The Confederacy had grown out of the Democratic Party, which now pushed back against the federally regulated Reconstruction initiatives and preferred that state and local governments be self-governed.

Loring Chase, a Republican from New Hampshire, was a driving force for the party in Winter Park, while John C. Stovin led the Democrats. Most of the black residents of Hannibal Square were loyal not only to the Republican Party that was behind their freedom but also to Chase, who had sold property or rented housing to many of them and also provided much of their employment.

ROLLINS COLLEGE ARCHIVES



Opposite page: This portrait of Henderson was taken in 1885 at the Moffat Brothers’ photography studio on Duval Street in Key West. An inscription on the back reads, “Awarded diploma over all competitors at the South Florida Exhibitions, held at Orlando, 1887,” but it is unknown to which competition the inscription refers. This page: Portrait of Loring Chase and detail of Winter Park map showing Hannibal Square; both are from 1887.

The incorporation of Winter Park became a political battle, and Hannibal Square was the key. White Democrats were afraid that if Hannibal Square was included in the town's boundary lines, Chase would have complete control. Many Democrats began a whisper campaign among the Hannibal Square residents, telling them that incorporation would be a burden to them and persuading them not to come out and vote. As a result, two voting periods went by with most of the black citizens absent. This meant that the two-thirds of registered voters needed for incorporation weren't present.

Community officials agreed that the town's boundary lines should shrink to require fewer voters be in attendance. They drew up a new, slightly smaller, town map and scheduled the vote for October 12, 1887. At the same time, another map was drawn by concerned Democratic citizens that cut out a large "U" shape in order to exclude Hannibal Square. The vote for this map was scheduled for October 13.

In an editorial in the *Lochmede*, Winter Park's only newspaper at the time, John C. Stovin urged citizens to vote to incorporate without Hannibal Square. He claimed that including

Hannibal Square would be handing votes to a transient people who did not own land or call Winter Park home and would recklessly turn the town wet (meaning allowing the sale of alcohol). The next issue of the *Lochmede* contained an extremely firm and eloquent rebuttal from Gus Henderson. He noted that while many Hannibal Square residents didn't have strong feelings against alcohol, they had all agreed to vote dry out of respect to Winter Park residents with strong concerns. He also argued that most black registered voters owned land in Winter Park or were otherwise committed community members. He

"[I] was not content to be a nonentity."

– Gus Henderson

This undated photo, believed to be a church congregation, was taken in Hannibal Square. Henderson is sitting in the front row holding up a copy of *The Winter Park Advocate*.





ROLLINS COLLEGE ARCHIVES

In 1890, Henderson's editor left the *Advocate* to run the newly built Public School #31. Now known as Professor S. A. Williams, he is pictured here at either the far right or the top of the stairs in front of the Hannibal Square schoolhouse with the first class of students.

invited Stovin to meet him for a tour of all the grand houses and businesses owned by black residents.

On October 12, 1887, after much hard work to dispel the rumors against incorporation, Henderson led a veritable parade of Hannibal Square residents to vote. For the first time, a quorum of voters was gathered, and the citizens voted to incorporate, including Hannibal Square. Two black residents, Walter B. Simpson and Frank R. Israel, were selected to serve on the town council; as of today, they remain the only people of color ever to hold an elected office in Winter Park.

Henderson continued to write editorials and an occasional society column for the *Lochmede*, until he founded his own newspaper, *The Winter Park Advocate*. His company began with twelve members, but by the time the first issue came out on May 31, 1889, only two employees had gone the distance with him: his editor, S. A. Williams, and a typesetter named Walker. The *Advocate* was the second black-owned newspaper in the state and soon became Winter Park's only source of news when the *Lochmede* published its last issue on June 28, 1889.

Both black and white residents read Henderson's weekly paper. In fact,

the most abundant source of surviving clippings can be found in Loring Chase's personal scrapbooks, housed in the Rollins College Archives. However, very few copies of the *Advocate* survive today. The History Center has one copy, which was originally laid in the cornerstone of the 1892 Orange County Courthouse. Two other copies reside in the Winter Park History and Archives Collection at the Winter Park Public Library.

By 1890, Henderson was no longer just the paper's manager – he was now the editor, a reporter, collected subscription fees, and sometimes even helped to set type. After a proposal from Henderson, the town council agreed to strike up a business deal with the paper, allowing their minutes to be published in the *Advocate* for a fee, ensuring the paper's longevity and expanding its utility for residents.

The paper's articles and society



updates were mostly of a positive nature. Henderson was very keen on promoting Winter Park as the very best in all things, but he was also quick to stand up against political injustice and would not waiver in the face of threats, of which he received plenty. One such was mailed to him by John C. Stovin in 1890. Later, around 1906, he was threatened by a white mob outside of his Orlando home.

Unfortunately, Stovin and the other Democrats did not concede after the 1887 vote, and a petition to remove Hannibal Square from the city limits was eventually granted by the state legislature in 1893.

A MOVE TO ORLANDO

Gus Henderson continued to operate his Winter Park newspaper until at least 1899, but it is likely that he and his wife, Martha, moved to Orlando shortly after the de-annexing of Hannibal Square, judging from rumors as early as 1894 that Henderson was planning a new paper venture in Orlando. In 1898 Henderson was appointed one of seven division deputies in Florida for the Internal Revenue Service, for which he listed his employment and residence as Orlando.

Henderson established the *Florida Christian Recorder* in 1900 – Orlando's first black-owned newspaper. It was a weekly publication and possibly related to the African Methodist Episcopal Church's papers: *The Christian Recorder*, *Southern Christian Recorder*, and *Western Christian Recorder*. Henderson was an active member of Orlando's Mount Olive AME Church, and the newspapers certainly shared the same naming convention,

Nearby, Eatonville was also incorporated in 1887, becoming one of the first self-governing all-black towns in the country. This photo shows the print room at the Hungerford School in Eatonville, where students would learn to compose type and operate machinery like the large self-inking platen press the class is gathered around. The school was founded in 1897, so it is possible that the school sought Henderson's printing wisdom at some point.

but Henderson's publication seems to have been fairly independent. This seems especially likely considering a proposal from R. S. Quarterman in 1915 to save the church money by closing down the *Southern Christian Recorder* and to allow Henderson's paper to fill the void, since it was already one of the preeminent black publications in the South.

Henderson published the *Recorder* out of an office at 502 Patrick Street – now the corner of Division Avenue and West Pine Street. The office was next-door to the Henderson family's large, two-story home with a wraparound porch; the back yard contained a small chicken coop and citrus trees. The Hendersons also built rental properties facing Division, just behind the printing office. Sadly, even though the *Florida Christian Recorder* was published for more than 15 years and lauded several times over in other papers, no copies have been found so far – not even clippings or microfilm.

Gus Henderson remained active in politics after relocating to Orlando, and quickly became an influential voice at local and state Republican conventions alongside fellow party members such as H. S. Chubb, mayor of Winter Park, and Judge John Cheney, along with his son Donald, and W.R. O'Neal, pioneers from the North who were both involved in nearly everything happening in Orlando in its early years. The *Orlando Sentinel* summary of the 1916 Orange County Republican convention lists Henderson as the convention secretary alongside chairman W.R. O'Neal.

Henderson was only 54 years old when he died of consumption in 1917, and the *Florida Christian Recorder* blinked out of existence along with its creator. His wife, Martha, continued teaching at Jones High School, and their four children, all having graduated from prestigious colleges, exemplified Gus and Martha's dedication to education. Gus Henderson was the embodiment of the "self-made man"; from his humble beginnings, he became one of the South's most eloquent editorialists and left an indelible mark on Central Florida history. ■



ROLLINS COLLEGE ARCHIVES



JULIAN CHAMBLISS



CITY OF WINTER PARK COMMUNICATIONS DEPARTMENT

Top: This group of men posing on the steps of the Seminole Hotel are believed to be hotel employees due to the tag-like badges on their jackets, but it is also possible they were attending one of the many events or dances that Hannibal Square residents participated in and Henderson described in his paper. Center left: Detail from the 1913 Sanborn Fire Insurance Map for Orlando showing the two lots the Hendersons owned on the corner of Patrick and Division. Center right: This is a detail from a one-page comic about Henderson's life created by Professor Julian Chambliss, from Rollins College, and local artist Selim Nurudeen. Dr. Chambliss is now at Michigan State University but continues his work to make the *Advocate* digitally accessible at advocatecovered.org. Bottom: In celebration of Winter Park's 125th anniversary in 2012, Gus Henderson's grandson Abram Henderson, Jr., shown on the far right, led a reenactment of the walk Hannibal Square residents took to vote at Ergood Hall on October 12, 1887.



Parramore's Landmark Churches

By Tana Mosier Porter

Above: This undated photo was taken in one of Parramore's African American churches. Paul C. Perkins is the man standing behind a chair; seated at the far left is Rev. Staggers. The community of Parramore derives its name from former Orlando mayor James B. Parramore, who platted the neighborhood in 1881. Prominent Parramore citizens included Dr. William Wells, a physician who served the black community and owned a hotel and nightclub, and Sylvester Hankins, Jr., also a physician and community leader.

African Americans established separate churches as early as the 18th century, creating the African Methodist Episcopal (AME and AME Zion), Colored Methodist Episcopal (CME), black Baptist, and other new denominations that became symbols of black freedom in the South. As racial segregation became more institutionalized and increasingly oppressive in the 19th and 20th centuries, African Americans found safety in the separate world they created, where their own schools, churches, businesses, and associations made their survival possible and fostered the development of a distinct African American culture. Their leadership came from the churches and the community itself, rather than from politicians.

Centers of community

In Orlando's Parramore neighborhood, African Americans worshipped outdoors in brush arbors and stables while they saved funds to build proper churches, which served not only as places of worship but also as social centers, gathering places, and schools. The 1955 Negro Chamber of Commerce Business Directory listed more than 15 churches in the black community.

Many of Orlando's historic black churches had disappeared or fallen into disrepair by 1996, when Richard Moe, president of the National Trust for Historic Preservation, placed all of the black churches of the South on the Trust's annual list of most-endangered places, declaring that "the individual and collective memory of the African-

American community is rooted in its churches." Diminishing congregations disbanded, and others relocated, having outgrown the churches they had labored to build. Some congregations stayed, struggling to maintain their aging structures. From baptisms, weddings, and funerals, to the Civil Rights movement, the churches centered African American life, and their survival provides an important connection with the past.

Though many original homes and commercial buildings are gone, several 1920s churches remain in Parramore, competing against encroaching development for the real estate they have occupied for nearly a century. Part of Parramore lies within the Holden/Callahan National Register Historic District, which offers some

benefits for historic properties but little protection against demolition. Three churches have been included in the state's Florida Black Heritage Trail – a designation that includes no protection – but only two, Mt. Zion Missionary Baptist Church on West Washington Street and the former Ebenezer United Methodist Church at 596 West Church Street, enjoy protection as designated Orlando Historic Landmarks, with included strict guidelines that deter significant change or destruction.

Taking action for history

In 2004 the congregation of the Church of Our Lord Jesus Christ of the Apostolic Faith, owners and occupants of the former Ebenezer United Methodist Church, recognized the vulnerability of their picturesque Gothic and Romanesque Revival structure, now standing isolated among gravel parking lots, new high-rise

construction, and large sports venues. The church applied for Orlando Historic Landmark status, providing a detailed history of the building and of the Ebenezer United Methodist congregation that underlined the historical importance of the structure.

The Ebenezer congregation built a wooden church on the site of the present church in 1892. As money became available, members constructed a one-story brick building to replace it in 1922, adding a second story in 1924 and a steeple and front steps to complete the church in 1926; the differing colors of the bricks suggest the sequence of the construction. The congregation prospered and eventually outgrew the building, which they sold in 1976. The present owners bought it in 1977, and in 2004 the Historic Planning Board approved its designation as an Orlando Historic Landmark.

Facing urgent needs

An older building such as the former Ebenezer Church requires continuous costly repairs and upkeep, a hardship for a small, less-affluent congregation. Its location undoubtedly adds to the problem, but because of its Historic Landmark status, the striking church stands as a reminder of the Parramore that once was. Other historic churches in Parramore lack any safeguards. The Black Bottom House of Prayer, originally Carter Tabernacle CME Church, at 921 Bentley Street, in urgent need of extensive repairs, faces an uncertain future as new construction edges ever closer, and with no protection from demolition, the expense of the needed repairs to the aging structure becomes more difficult to justify.

The Spanish Mission-style church has stood for nearly a century at the corner of Westmoreland Drive and



Above: A plaque on Ebenezer Methodist Church reads, "A wooden building was built on this site in 1892, the first in Orlando where black Methodists could attend. Construction of this Gothic style brick church began in 1922. The Parsonage was built in 1937. The basement meeting room was completed in 1959. In 1977, the church of our Lord Jesus Christ of the Apostolic Faith, Inc., purchased the building."



JOY WALLACE DICKINSON

The Black Bottom House of Prayer was designed in the Spanish Mission style with exterior stucco finish, arched doorways, casement windows, and a red-tiled roof. The thick brick and stucco walls were thought to have a cooling effect in the Florida sun in the days before air conditioning.

Bentley Street in what was once “Black Bottom,” part of the Orlando’s African American Parramore neighborhood. In 1916, three families left the Community Colored Methodist Episcopal Church in the Jonestown African American community on Orlando’s east side and organized Pleasant Hill CME west of the city. They first met under a tree, moving in 1921 to a small frame building with no heat or lights on West Washington Street. The congregation worked through most of the 1920s to raise money, building the church at 921 Bentley Street as finances permitted. One member recalled the women of the church holding lanterns for the men working on the church construction in the dark after their day’s work on their regular jobs.

The Pleasant Hill CME congregation changed its name to Carter Tabernacle CME in 1927, to honor CME Bishop Randall Albert Carter, and moved into the new sanctuary in 1928. By 1935 the congregation numbered about 300, and in 1945 the church added a Sunday School Annex. In 1976, having outgrown the old church, the Carter

Tabernacle congregation sold the building. A new congregation found a home in the old church in 2014, and in respect to the area’s past, they named it the Black Bottom House of Prayer.

In 2019 the pastor accepted the help of the nonprofit Orange Preservation Trust, and in December the Historic Preservation Board approved Orlando Historic Landmark designation for the church. The next day, however, the roof of the church collapsed, leaving its future in peril.

Orange Preservation Trust, created to promote the preservation and redevelopment of key structures and neighborhood landmarks, serves as a resource for individuals working to preserve and revitalize historic properties.

After successfully nominating the Marsh House in Lake Eola Park as an Orlando Historic Landmark and helping to prevent the demolition of the Grand Avenue Elementary School, Orange Preservation Trust turned to Parramore, where a number of structures contributing to the history and character of the community lie in the path of future development.

Encroaching development

Two other early Parramore churches face encroaching development. Hurst Chapel AME, at 901 Bentley Street, has the distinction of still housing its founding congregation after more than 90 years. Established in 1922, the African Methodist Episcopal Community Church first met in a wood-frame building on Beech Street. In 1925 the congregation purchased property about a block away, on Bentley Street, and in 1926 they moved into their newly completed church, which boasted a bell and a belfry, and sixteen art-glass windows. In the new building, the congregation changed its name to honor AME Bishop John Hurst.

The Romanesque Revival Mount Pleasant Missionary Baptist Church, at South Parramore Avenue and South Street, dates from 1921. The building is now home to the Islamic Society of Central Florida. The congregation organized in 1919 and bought property in 1921 for Orlando’s first masonry African American church. Church members handcrafted concrete blocks for the structure. The congregation remained in the church



until 1980 and sold it in 1984.

With vacant lots, high-rise construction, and professional playing fields already replacing so much of Parramore's historic architecture, the all-important churches – the backbone of the black community – must be preserved. They stand as evidence of African American faith, hope, and fortitude. The history of Parramore lives in its churches. ■



Above and left: Hurst Chapel African Methodist Episcopal Church at 901 Bentley Street. Below: New development and gentrification crowds the Ebenezer United Methodist Church – the Orlando Lions soccer stadium is a short distance away.





John P. Camichos, grandfather of the author and a key player in the Volos relief effort, was the owner of the Southland Restaurant. Pictured here are staff members of the restaurant in 1944. Camichos was also known for his generosity and fed many hungry Orlandoans free meals out of his restaurant during the Great Depression of the 1930s.

In April of 1946, Orlando dared to become the first city in the United States to adopt a city in Europe. The resulting relief effort, which became known as the Orlando Plan, included feeding and clothing the population of Volos, Greece, for a three-month period. After 1947, this story was scarcely known until my grandfather, John P. Camichos, passed away in 1993. I began to go through his papers, which contained evidence of the significant role he played in the relief effort, including choosing the city of Volos, his brother's hometown, as the recipient of Orlando's charity. I began work to bring the story to life, first in my master's thesis, completed in 2000, and later during the 70th anniversary of the Orlando Plan in 2016.

It was during my initial research and writing from 1993 to 2000 that I came across an interesting fact. The largest contribution for the relief effort came from African Americans. When I began, the internet was in its infancy, and the bulk of my research was done at the Orlando Public Library, especially in the microfilm records of the *Orlando Morning Sentinel*, which didn't include the names of individual African Americans who supported the plan.

THE ORLANDO PLAN: AFRICAN AMERICANS SAVING VOLOS

BY LISA CAMICHOS

In 2016, the 70th anniversary of the Orlando Plan, Jane Tracy of the library staff invited me to speak about the plan to Orlando Remembered, a nonprofit group that works to preserve memories of Orlando's vanishing landmarks and the contributions of Orlandoans past and present. By 2016, the internet was thriving, and I hoped I could discover the identity of the people who had worked so hard to raise food for thousands in Volos, Greece. Some of the recipients in Greece were members of my own family, and I hoped to learn, too, what had motivated African Americans in Orlando to help people so far away.

My grandfather operated the popular Southland restaurant on Orange Avenue in the 1940s, and many of the staff were African American and knew about the plight of people in Greece through him and other family members.

HARDSHIPS UNDER THE NAZIS

Certainly, stories printed in the *Sentinel* helped fuel the relief campaign. When the Orlando Plan started, the newspaper's owner and editor, Martin Andersen, asked the Associated Press to locate L.S. "Soc" Chakales, a former *Sentinel* sports writer and graduate of Rollins College in Winter Park who was working in Greece.

Chakales's reports from Volos to the *Sentinel* conveyed the hardships experienced during German occupation. When Nazi troops first arrived in 1941, they packed and shipped the entire stock of raw materials from Volos's factories and sent them back to Germany. What personal property they did not steal, they destroyed, with actual, physical property damages in Volos estimated at millions of U.S. dollars.

Other reports told of the horrors inflicted by Nazi soldiers. According to one article, 2,585 Volos residents died in the streets from starvation in the winter of 1941-1942. Other articles reported numerous instances of Germans executing from one to 20 villagers for various offenses against Nazi officers and soldiers.

According to historian Eve Bacon, the first train car of food containing 1,000 cases of food "rolled out of Orlando" on July 9, 1946. News of the Greek tragedies inspired Orlando residents to donate another 1,208 cans of relief food. While this was a good effort, 12 times this amount was needed to fill the five boxcars promised by the Jaycees when they announced the Orlando Plan. This meant that a donation of five cans of food per every man, woman, and child in the city was needed to keep the Orlando Plan going.

"THE FINEST CIVIC GESTURE"

Civic organizations and Orlando residents increased their efforts to help Volos, but the largest contribution came from a minority and disenfranchised sector of the city: African American residents who contributed both labor and food to the Orlando Plan. African American junior high students in Winter Garden collected 1,800 cans of food and an African American civic club, whose name is lost to time, collected 500 cans of food.

The largest contribution, however, came from Orlando's Jones High School. In less than one week, 800 students collected 5,000 cans of food for Volos. This equaled seven cans per student. In order to promote the canned-food drive, the students conducted contests between each class. When the drive lagged, class presidents took money from class treasuries to purchase canned food. Future Orlando City Commissioner Arthur "Pappy" Kennedy, the executive secretary of the Negro Chamber of Commerce, recruited volunteers to load the food onto the freight cars for transport. Surprised at the number of cans collected, Jaycees chairman Burton Thornall called the Jones High effort "the finest civic gesture he ever witnessed."

THE TUSKEGEE AIRMEN IN GREECE

Reports were circulating in the papers at the time recounting the bravery and contributions from the United States' first black military aviators: the Tuskegee Airmen. One particular story involved Lt. Andrew D. Marshall, a Red Tail Airman from Wadesboro, N.C. In 1993, while I was going through my grandfather's papers, I came across Marshall's picture in a news clipping, but the image was simply titled "Black Pilot." There was no further information. It was not until 2017, when I was presenting a talk about Volos in Hickory, N.C., that I researched the pilot in the picture and discovered Marshall's name and his story.

Marshall was flying reconnaissance for a combined U.S. and British bombing raid over Greece when he was shot down and crashed near a small village. All that was left of his plane was the cockpit and one wing. Badly injured, Marshall was rescued by Greek villagers

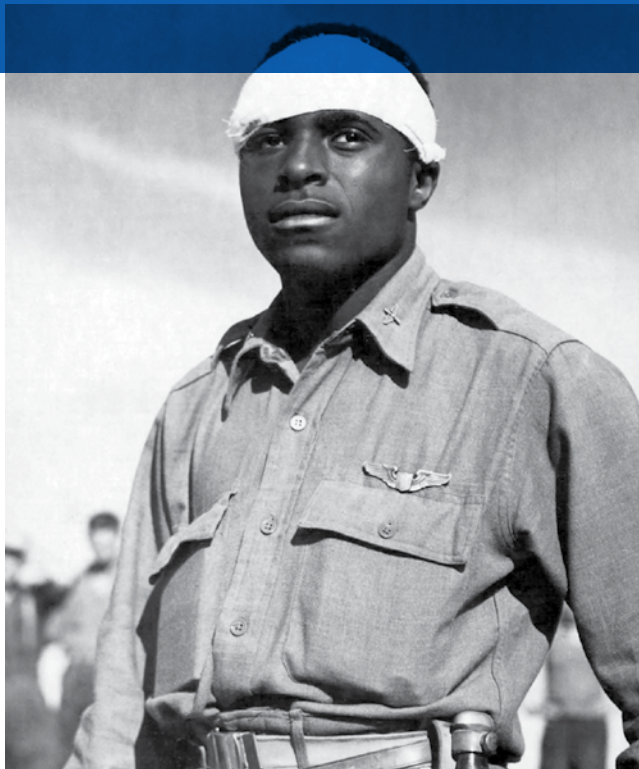


ORLANDO SENTINEL

FOOD FOR VOLOS: This half-ton pickup truck is loaded with canned food donated Sunday by members of the First Methodist church in response to pleas by the Rev. Dr. John Branscomb, pastor, that church members contribute food, especially baby foods, as a Mother's Day gesture. Dr. Brans-

comb is at right, top, while Miss Mary Hubbard, church secretary, is to his left. Top left is Miss Neva Morqus, church youth director, with Miss Mabel Viehman, center left, and Jim Howard, extreme left, the church's janitor for over 20 years, who doubles in brass here as the truck driver.

This *Orlando Sentinel* clipping from May 1946 identifies Jim Howard, an employee of the First Methodist Church, as one of the few African American Volos contributors mentioned by name.



Lt. Andrew D. Marshall, pilot in a Negro Fighter Group of the Mediterranean Allied Forces, had his plane damaged during a mission over Greece before the Allied invasion.

just before the Nazis arrived on the scene. For two weeks, the villagers nursed Marshall back to health, while moving him from house to house and village to village, and sometimes hiding him in the surrounding caves to keep the Nazis from finding him.

Eventually, the Greeks were able to connect Marshall with a British division passing through the area. He returned to his squadron but, sadly, was shot down and killed a few months later. Perhaps stories such as these inspired African Americans in Orlando to help those, who, like themselves, had no voice in their own country.

A LEGACY OF KINDNESS

Correspondence from thankful villagers began arriving in June 1946. Kadina Toursogva wrote that her family had been living in a cave outside the city since 1941. They had not eaten any meat and very few vegetables since 1943. "Without the kindness of the people of Orlando my family certainly would have perished," she wrote.

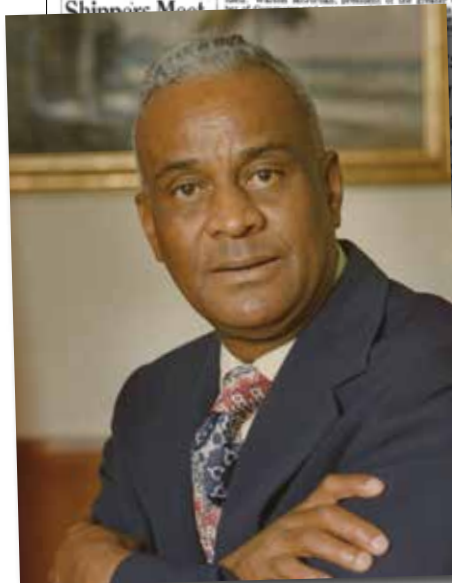
John T. Potessaros wrote that his wife had lost 60 pounds since the Nazi occupation. At the time of the letter, she weighed 95 pounds. She was depressed, he wrote, and had not eaten in many days; however, news that food had arrived from America lifted her spirits. Since June she had gained 10 pounds.

In 2016, I gave a presentation about the Orlando Plan at the Volos History Center in Greece. There, surrounded by my family and by survivors of the Nazi occupation and other residents of Volos, I told this story. I thought of the students at Jones High School

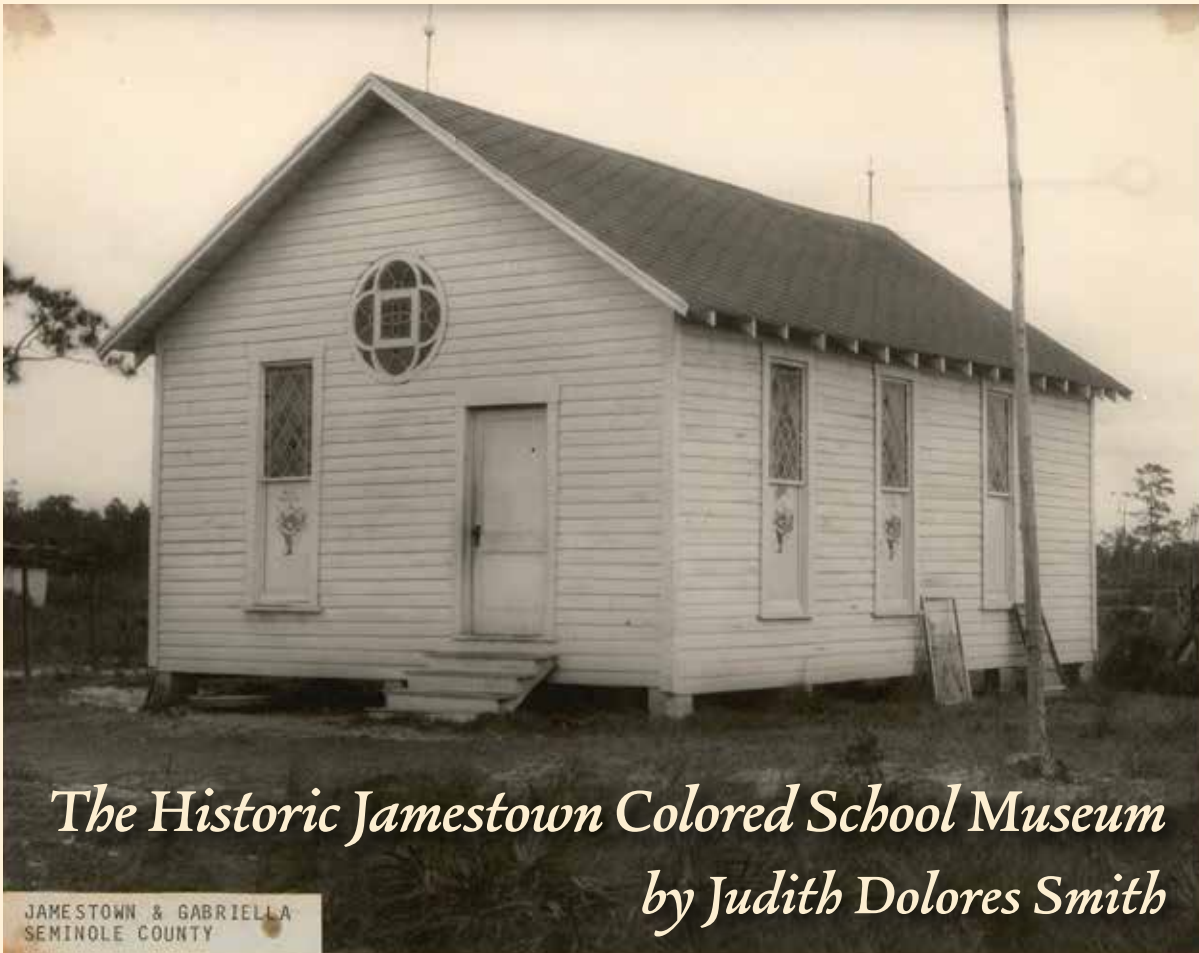
and in Winter Garden and the unknown African American civic group mentioned only in passing in the *Orlando Morning Sentinel*.

These groups helped save people they did not know and would never meet. It's likely that many of the people who stepped up to help are no longer with us, and their names are known only to God and perhaps a few relatives. However, they will live forever in the people of Volos, because their efforts, their determination, and their steadfastness helped save the lives of thousands.

The relief effort in Orlando wrapped up in June 1946. The official calculations of the food drive showed that residents collected a total of 45,726 pounds of food for Volos. The United Nations Relief and Rehabilitation Administration provided daily meals at community soup kitchens to residents living in and around Volos. The *Sentinel* estimated that the Orlando Plan saved more than 60,000 people from starvation by providing one meal per day for Volos residents from June 1946 through August 1946. ■



Above: *Orlando Sentinel* article from May 2, 1946. Left: Arthur "Pappy" Kennedy, then executive secretary of the Negro Chamber of Commerce, recruited volunteers who packed the cans of food into boxes and loaded them onto the train cars.



The Historic Jamestown Colored School Museum by Judith Dolores Smith

Benjamin James and his wife, Esther, homesteaded on 160 acres in an area known as “The Woods” on the northern edge of the settlement of Gabriella around 1900. James sold acre lots to new settlers, so residents began calling the area “Jamestown.” Rock Hill Missionary Baptist Church, the first church built in Jamestown, was used as a school during the week. After James built St. James A.M.E. Methodist Church in 1938, (above), the school then moved there. In the early 1950s the school was consolidated with Jackson Heights School in Oviedo.

In 2001, I wrote a book titled *A Written and Pictorial History of the Oviedo Area Colored Schools* to chronicle the Oviedo Elementary School and Jackson Heights Elementary School for a reunion for both schools that took place that year.

In January 2019, after noticing that the St. James African Methodist Episcopal (AME) Church had fallen into disrepair, I began the process of forming a foundation that would be instrumental in raising funds to restore the church and to house a museum there that would tell the story of the colored schools in the Oviedo area. The Historic Jamestown Colored School Museum, Incorporated, will be housed in the Historic Jamestown AME Church in the historic village of Jamestown in Seminole County, just outside Oviedo.

The colored school in Jamestown was called the Gabriella Colored School. At its inception in 1918, it was part of a collection of approximately

six colored schools within the Oviedo area: Oviedo, Kolokee, Gabriella, Wagner, Geneva, and Chuluota.

Formal education was not available to the descendants of former slaves in the area until approximately 1886. The St. James AME Church is one of the original sites for the Gabriella Colored School. The first teacher and principal was Ethel Burney.

Orange County built a one-room school next to the Antioch Missionary Baptist Church – a church founded by the descendants of former slaves in Oviedo. On April 26, 1913, the northern part of Orange County broke away and became Seminole County. The Seminole County school system comprised ten white schools and eight colored schools.

Information about the schools can be found in the Seminole County School Board Minutes from 1913-1967. Separate records were kept for the white schools and colored schools. The minutes contained information

regarding the slightest detail about each school. The raw data was separated by race until approximately the 1967-68 school year, when the integration of the Jackson Heights Elementary Colored School occurred.

The Historic Jamestown Museum will be phase one of projects to chronicle the history of the Oviedo-area colored schools. We will celebrate the history and the accomplishments of the educators of this era.

With the support of local communities, we want to create a space where people from all over the world can come and see the rich history of colored schools in Oviedo and the surrounding areas.

We want to include the residents of our local communities so that they can be engaged in helping preserve our history. We welcome contributions and any kind of volunteer support as we raise money and prepare to open the museum. ■



Seminole County schools for African Americans included Oviedo and Kolokee in Oviedo, Midway and Lake Monroe in Sanford, Rosenwald in Altamonte Springs, and the Markham School located in the former community of Markham.

See B. B. Board
CAREY HAND
UNDERTAKER'S MEMORANDA
1920
Date of Death *Nov 2*
Place of Death *Home, London*
Residence *101 1/2 St. John St. N.Y.C.*
Age *47* Yrs. Mo's *11* Days *11*
Cause of Death *Stroke*
Burial *St. John's Church, London*
Casket *See B. B. Board*
Style of Casket *See B. B. Board*
No. of Casket *See B. B. Board*
Out side Box *See B. B. Board*
Shipping Box *See B. B. Board*
Handles *See B. B. Board*
Willow Set *See B. B. Board*
Crematory *See B. B. Board*
Cremation *See B. B. Board*
Site *See B. B. Board*
The Graves *See B. B. Board*
Location *See B. B. Board*
and on this date *See B. B. Board*
In Grave *See B. B. Board*
Field *See B. B. Board*
Shipped to *See B. B. Board*
of Death *See B. B. Board*
charged to *See B. B. Board*
Vases *See B. B. Board*
Remarks *See B. B. Board*

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Vases *See B. B. Board*
Remarks *See B. B. Board*



B. M. SIMS, OCOEE, FLA.

HISTORICAL RECORDS SURVEY
CHURCH INVENTORY FORM 1939-40

100-443881-100
 FULL-LENGTH WIRE REPORT OF ASSOCIATED PRESS
 100-443881-100

[illegible]

Calumnes Settles Over Battle-Scarred Shambles—2 White Men Dead, 5 Wounded, Unknown Number Negroes Dead, Perry Killed, 25 Negro Houses, 2 Churches and Lodge Burned—Shells Explode as Shacks Burn—Negroes Were Heavily Armed—Cremation Scenes Grievous—Ex-Servicemen, Roman Guards and Reliable Whites in Control—First Riot in History of County—Many Souvenir Hunters—All Quiet Elsewhere.

This Indenture, Made the _____ day of September
in the year of our Lord one thousand nine hundred and _____
Twenty one between V.H.Norman, formerly of Orange County
Florida, now of New York City, State of New York,
and J.L.M. Norman
his wife, of the County of Seminole
T.P. West and S.D. West
of the County of Orange
and State of Florida
parties of the first part
and State of Florida
parties of the second part

WITNESSETH That the said parties of the first part, for and in consideration of the sum of One hundred (\$100.00)
Dollars, lawful money of the United States of America,
to them or have granted, bargained, sold, aliened, conveyed, confirmed and confirmed, and by these presents do grant, bargain, sell, convey, confirm, release, remise, release, convey and confirm unto the said parties of the second part, and to their heirs and assigns forever all at

**Blacks Fleeing From
the Florida Settlement
Where Eight Persons
Were Killed in Election
Outbreak**

...Landa, Fla., November 6.—No
...trouble is feared in the
...section, twelve miles west of
...where that white man and his
...as the result of an election
...between whites and negroes.
...the authorities unknown to
...a general warning of negroes
...to advise taken place.
...fruit growers are employ-
...sons to pick oranges
...here to
...wife

I don't know the first step to take. Every where near here is crowded out with people and I haven't been able to sell out as yet. It seemed to have been a pre-arranged affair to kill and drive the colored people from their homes so they were more prosperous than the white folks, so they are hoping to get their homes for nothing. However, as trusting in the Lord for his goodness. I intended to have sent your oranges by Thanksgiving, but I was away from home. I hope

(Signed) Mrs. J.E. Hamiter.

DEPARTMENT OF COMMERCE—BUREAU OF THE CENSUS
FOURTEENTH CENSUS OF THE UNITED STATES: 1920—F

8-107

NAME OF INCORPORATED PLACE _____

ENUMERATED BY ME ON THE _____

PRECINCT NO. 10

NAME	RELATION	SEX	BIRTH		RACE		CITIZENSHIP		EDUCATION		Place of birth of each parent and period of each parent's residence in the United States
			Year	Month	White	Colored	Native born	Foreign born	None	Some	
James C. Perry	Head	M	1874	10	W	10	10	10	10	10	Florida
John C. Perry	Wife	F	1874	10	W	10	10	10	10	10	Florida
William C. Perry	Son	M	1894	10	W	10	10	10	10	10	Florida
William C. Perry	Daughter	F	1894	10	W	10	10	10	10	10	Florida
William C. Perry	Wife	F	1894	10	W	10	10	10	10	10	Florida
William C. Perry	Son	M	1894	10	W	10	10	10	10	10	Florida
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William C. Perry	Daughter	F	1894	10	W	10	10	10	10	10	Florida
William C. Perry	Wife	F	1894	10	W	10	10	10	10	10	Florida
William C. Perry	Son	M	1894	10	W	10	10	10	10	10	Florida
William C. Perry	Daughter	F	1894	10	W	10	10	10	10	10	Florida
William C. Perry	Wife	F	1894	10	W	10	10	10	10	10	Florida
William C. Perry	Son	M	1894	10	W	10	10	10	10	10	Florida
William C. Perry	Daughter	F	1894	10	W	10	10	10	10	10	Florida
William C. Perry	Wife	F	1894	10	W	10	10	10	10	10	Florida
William C. Perry	Son	M	1894	10	W	10	10	10	10	10	Florida
William C. Perry	Daughter	F	1894	10	W	10	10	10	10	10	Florida
William C. Perry	Wife	F	1894	10	W	10	10	10	10	10	Florida
William C. Perry	Son	M	1894	10	W	10	10	10	10	10	Florida
William C. Perry	Daughter	F	1894	10	W	10	10	10	10	10	Florida
William C. Perry	Wife	F	1894	10	W	10	10	10	10	10	Florida
William C. Perry	Son	M	1894	10	W	10	10	10	10	10	Florida
William C. Perry	Daughter	F	1894	10	W	10	10	10	10	10	Florida
William C. Perry	Wife	F	1894	10	W	10	10	10	10	10	Florida
William C. Perry	Son	M	1894	10	W	10	10	10	10	10	Florida
William C. Perry	Daughter	F	1894	10	W	10	10	10	10	10	Florida
William C. Perry	Wife	F	1894	10	W	10	10	10	10	10	Florida
William C. Perry	Son	M	1894	10	W	10	10	10	10	10	Florida
William C. Perry	Daughter	F	1894	10	W	10	10	10	10	10	Florida
William C. Perry	Wife	F	1894	10	W	10	10	10	10	10	Florida
William C. Perry	Son	M	1894	10	W	10	10	10	10	10	Florida
William C. Perry	Daughter	F	1894	10	W	10	10	10	10	10	Florida
William											

YESTERDAY, THIS WAS HOME: THE OCOEE MASSACRE OF 1920 PREPARING FOR A LANDMARK EXHIBITION

BY PAMELA SCHWARTZ,
CHIEF CURATOR
AND CATHERINE DUFFY,
CURATOR OF EXHIBITIONS

History Center staff are preparing a major exhibition that will open weeks before the 2020 national election and will look back a century to Election Day 1920 in Orange County – telling the story of the largest incident of voting-day violence in United States history, along with its aftermath.

WHERE TO BEGIN

Creating any exhibition from scratch takes months, typically even years, of research. Identifying which artifacts, images, and oral histories will support the exhibition's themes is integral to the planning process. How long should a text panel be? Will our visitors even read it? In many cases, it is also important to develop community focus groups to serve as a sounding board and provide feedback on our ideas.

All these ingredients must culminate together to create an exhibition in which both the visual and narrative elements capture and hold visitors' interest. We strive too to balance elements of design and historical content, mixed within a faithful commitment to accuracy and community engagement. As the History Center continues our undertaking to bring to light the 1920 Ocoee Massacre, a great deal of research and thought is still taking place behind the scenes.

THE OCOEE MASSACRE

While we continue to dive into research and a myriad of source materials, we offer this very brief overview of the event.

On the eve of the 1920 presidential election, racial tensions in the South were at an all-time high. Segregation was pervasive, and with the resurgence of the Ku Klux Klan throughout

Florida and the South, many African Americans were marginalized, terrorized, and oppressed. Members of the Klan, and other white citizens, made many attempts to intimidate Central Florida's black population and discourage or outright prevent them from casting their legal votes. On November 2, 1920, Moses Norman, an African American man, attempted to vote in his hometown of Ocoee. He was denied this right and was ultimately met with aggression. Following the altercation, Norman went to the home of his friend Julius "July" Perry, according to many accounts.

**"OCOEE WAS A VERY
POPULAR PLACE FOR BLACK
PEOPLE. I MEAN THEY
OWNED LOVELY HOMES OVER
THERE AND A LOT OF THOSE
FOLKS THEY HAD MONEY AND
THEY HAD FARMS AND HIRED
PEOPLE TO WORK FOR THEM
JUST LIKE ANYBODY ELSE."**

*– Carolyn T. Anderson, Winter Garden
resident, from a 1970s oral history
about Pre-riot Ocoee*

That evening, a group of armed white officers, some who were known xenophobes, surrounded Perry's home. Perry and the men exchanged words, and shots were fired. His wife and children escaped, but Perry was captured and lynched. His body was left hanging in Orlando as a reminder of the consequences of being what whites perceived as an insubordinate black man. That night, a white mob burned the African American sections of Ocoee to the ground, and by the next day, at least two white men and an

unknown number of African Americans had been killed. Those who escaped fled with their lives and little else.

BRINGING THE STORY TO LIGHT

This exhibition is unlike any other developed by the History Center. The accounts, records, and oral histories of what took place November 2 and 3, 1920, are often inconsistent and conflict with one another.

In an effort to uncover the truth and remember the victims of this tragedy, History Center staff have been diligently working to spin the threads that will ultimately become the fabric of the exhibition. From reading every account and news article published, to poring over land deeds and maps and seeking out descendants of survivors, we know this is important work to make this time in our history more visible and understandable for you – our members, visitors, and community.

Loaned documents, artifacts, and images from institutions such as the Smithsonian's National Museum of African American History and Culture will help fill in the gaps and tell a fuller history of racial oppression in Central Florida and its relationship to the national experience.

The exhibition will open on August 29, 2020. Special public programming and events will accompany the exhibition throughout its run. For more information, be sure to visit our website, thehistorycenter.org.

Do you have artifacts, photographs, or stories (even if passed through the generations) relating to this event, or to other incidents of racial violence in Central Florida? Please contact our collections manager, Whitney Broadaway, at 407-836-8587 or whitney.broadaway@ocfl.net. ■

Staff have used the invaluable resources of the History Center's Collection, the Special Collections & University Archives at the University of Central Florida Libraries, the George A. Smathers Library at the University of Florida, and the *Orlando Sentinel*, just to name a few. Records range from undertaker's records to news articles, architectural surveys, census records, and more.

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On Nov. 5, 2019, the Historical Society of Central Florida honored Fairlyn Livingston with the 2019 Donald A. Cheney Award. Livingston is chief historian at the Hannibal Square Heritage Center in Winter Park.

HISTORIC HAPPENINGS

50TH ANNIVERSARY OF THE MOON LANDING



"Jet Propulsion" from the popular PBS Kids' animated series "Ready Jet Go!" poses with guests as we celebrated the 50-year anniversary of Neil Armstrong and Buzz Aldrin landing on the moon on July 20, 1969.

FABULOUS FLORIDIANA AUCTION



On August 10, a professional auctioneer helped us auction off a fun collection of exhibit props – everything from massive manatees to a compact King Kong – in advance of the History Center's upcoming renovations.

HISTORICALLY POETIC



Poet Shawn Welcome performed a piece called "Green Book" at this November 7 event held as part of our exhibition *The Accidental Historian*, which also included readings by Orlando's first poet laureate, Susan Lilley.

URBAN SKETCHING WORKSHOP



The History Center joined up with Urban Sketchers Orlando for three sketching workshops in downtown Orlando for artists aged 14 – 24, in conjunction with *The Accidental Historian* exhibition.

HIGHWAYMEN KIDS



The third annual Highwaymen Kids event took place during the Florida Highwaymen Meet & Greet on December 8. Young artists and families attended an exhibition opening, and the winners were revealed.

ORANGE COUNTY HERITAGE DAY



Orange County Mayor Jerry L. Demings helps celebrate the county's septuaquingcentennial, 175 years, with his granddaughter and the museum's director, Michael Perkins, on January 25, 2020.

Join us for the 14th Annual

John Young

HISTORY MAKER CELEBRATION

Tuesday, April 28, 2020
5:30 – 8:30 p.m.

This year we are honoring Valencia College and Dr. Sanford "Sandy" Shugart with the John Young History Maker Award. Paul C. Perkins Sr. and Sen. Beth Johnson will be honored as History Makers Past.

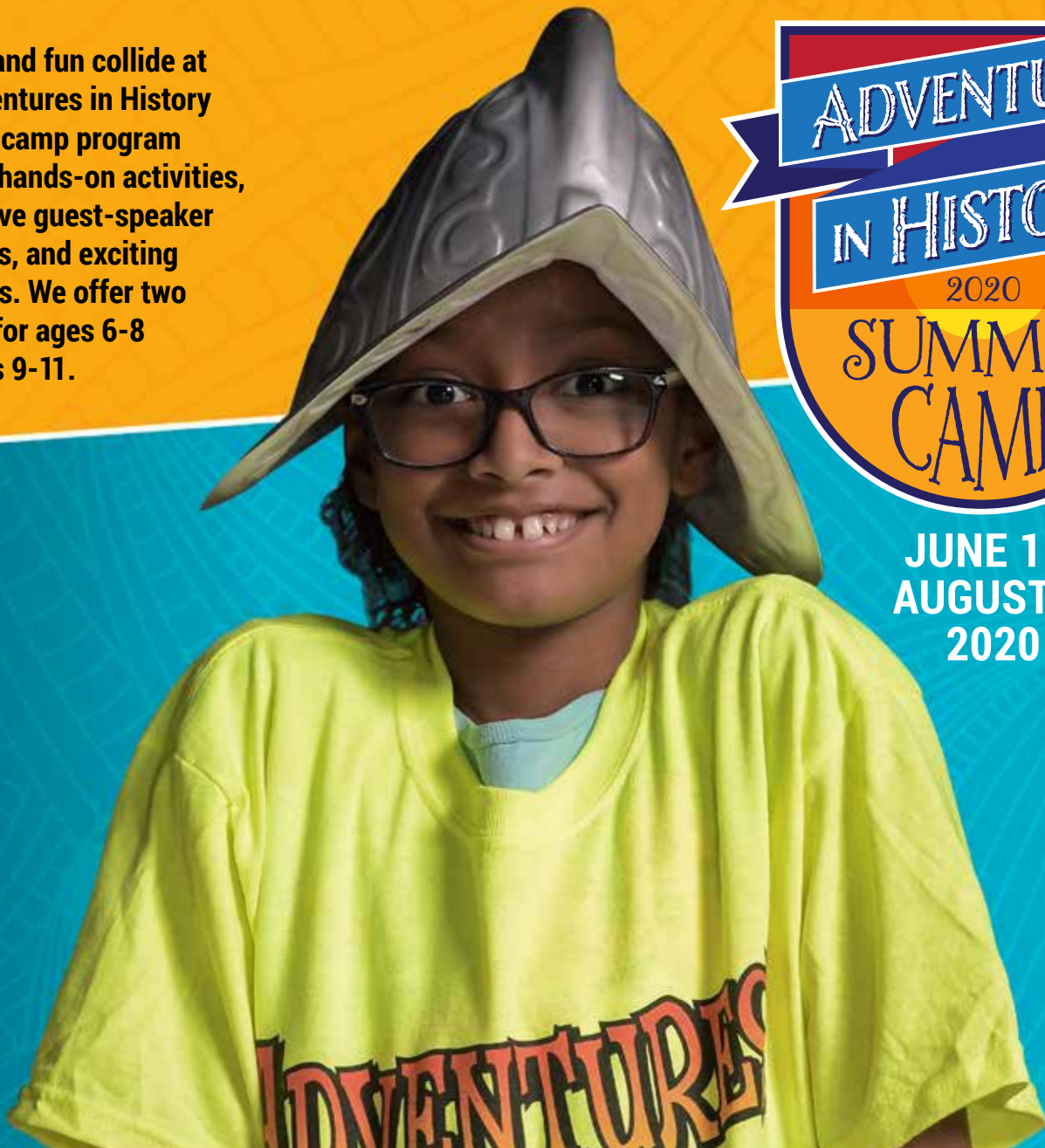
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History and fun collide at our Adventures in History summer camp program through hands-on activities, interactive guest-speaker programs, and exciting field trips. We offer two classes for ages 6-8 and ages 9-11.



**JUNE 1 –
AUGUST 7,
2020**