

The October Meeting

Tuesday, October 27, 2015, 3:00 p. m.
McMillan Museum
Jefferson Davis Community College Campus



The Program:
A Preview of
Bicentennial Plans
for Alabama's
Celebration of 200
Years of Statehood
by
Jay Lamar,
Executive Director
of the
Bicentennial
Commission

Alabama's Bicentennial Commission at First Meeting at Cahawba, 2014
Pictured Left to Right, Front Row: State Senator (Decatur) Arthur Orr, Chair of the Committee; R. L. Guffin, Former Humanities Chair at Stillman College, retired and Founder of the Tuscaloosa Genealogical Society; Hilary Claybourne, President of CCNIC, a Management Consulting Firm; Patricia Ford, Director of the State Black Archives Research Center & Museum; and Cartledge Blackwell, Architectural Historian at Mobile Historic Development Commission.

Back Row, Left to Right: Steve Murray, Current Director of ADAH; Jay Lamar (Our Speaker), Executive Director of the Bicentennial Commission; Lee Sentell, Alabama Tourism Department Director, Vice-Chair of the Committee; Tami Reist, Director of the North Alabama Lakes Tourism Association; Ed Bridges, Previous Director of ADAH, Retired; and Bart Williams, Executive Director of Alabama Public Television.

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NO ECHS Meeting in November

The ECHS Christmas Party

Friday, Dec. 11, 2015, at the L House, in downtown Brewton.

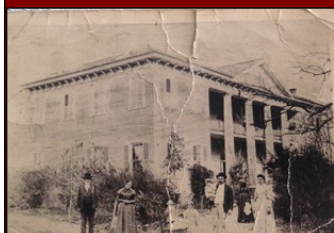
Time, late afternoon, allowing time for a Celebration and then Viewing of the Christmas Parade, which starts at 6:00 pm.

L House is the former location of the Book and Bean (bookstore and café) and is located next door to The Ritz.

L House faces St. Joseph's Street, perfect for viewing the Parade (Up or Downstairs).

Parking is in the back.

More details in Nov./Dec. ECHOES



King/Garrett Mansion
Before Move to Uriah

Volume 42, Number 10

October 2015

The Bicentennial Commission and Our Program

(Continued from page 1)

The Program

For our program, Jay Lamar (who is shown in the picture on the previous page in the bright blue jacket), will present an overview of Alabama's Bicentennial plans along with information on programs, resources, and opportunities.

The Bicentennial Commission was created by the legislature and the Governor to promote and coordinate commemorative activities across the state. To accomplish its purpose, the Commission has created three committees.

The Statewide Initiatives Committee will help plan and support such projects as traveling exhibitions, publications, documentaries, and statewide commemorations.

The Local Activities Committee, will work with towns and communities to develop and support local history projects, festivals, historical marker dedications, and other programs.

A third committee is charged with developing educational content and projects to promote history education in Alabama schools. The education committee plans to survey existing educational resources and develop new offerings for teachers and K-12 students. Higher education institutions will also play an important role through projects, interns, publications, and support of such important resources as the Encyclopedia of Alabama.

There will be activities for three years of celebration with each year having a theme. From the website for the Commemorative Commission, this description of each year of celebration:

"We will begin in 2017 by 'Discovering Our Place,'

which coincides with Alabama's Territorial Bicentennial. 2018 is the year for 'Honoring Our People,' when we will share the experiences and stories of the individuals who have come here to live together. 'Sharing Our Story' will be the theme of 2019 and the conclusion of ALABAMA 200, an invitation to continue celebrating what makes our state distinct and honor the days to come with history as our guide" (<http://www.alabama200.org/alabamabicentennialcommemoration>).

Traveling exhibitions, family history workshops, teacher institutes, and anniversary maps and commemorative coins are just a few of the projects already in development.

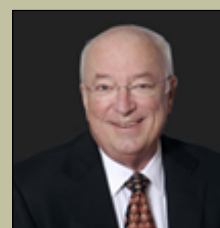
The celebrations and commemorations begin in March 2017 in Mobile and St. Stephens and culminate in December 14, 2019 in Huntsville.

See more at <<http://www.alabama200.org/happy-birthday-alabama/#sthash.og5OWjTc.dpuf>>.

Commission Members Not in Picture



**Mike Ball,
State
Representative,
Madison
County**



**Joel
Anderson,
Chairman of
Anderson
Media**



**Priscilla
Hancock
Cooper,
Director,
Birmingham
Civil Rights
Institute**

Our Speaker: Jay Lamar



Jay Lamar is the Executive Director of the Alabama Bicentennial Commission. Appointed in early 2014, she previously worked at Auburn University, most recently as the director of Special Programs for the Associate Provost for Undergraduate Studies and managing editor of Auburn Speaks, an annual publication of the Vice President for Research.

Before moving to Special Programs, she was director of the Caroline Marshall Draughon Center for the Arts & Humanities, the outreach office of the AU College of Liberal Arts.

A native of Alabama, Lamar is also co-editor (with Jeanie Thompson) of The Remembered Gate: Memoirs by Alabama Writers.

Introduction of Jay Lamar from <<http://www.algovernorsconference.com/speaker/jay-lamar/>>.

News and Announcements



Elizabeth Edwards showing an unusual silver serving piece in a "Show and Tell" program in April 2007.

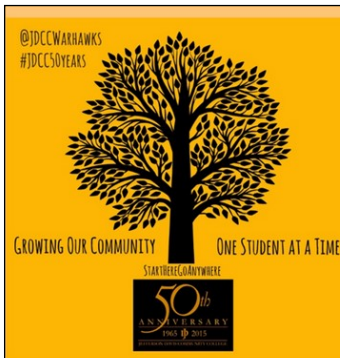
ECHS Lost Two Longtime Members this Month: Elizabeth Edwards and Charles Northcutt

Elizabeth Edwards always enjoyed "Show and Tell" and brought interesting things. The last items were a record album that the JDCC Choir (JD Jazz) made and the uniform that her family member wore in a performance.

Her son, Mike Edwards, is a member of ECHS and recently gave interesting information to ECHS members concerning Perdue Hill and

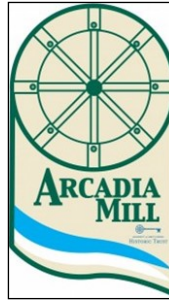
its Masonic Lodge. He was instrumental in restoration work on the lodge, advising and working on the repair and replacement of shutters on the windows.

Charles Northcutt joined the society in 1973, the first year of its formation. His wife of 65 years, Marguerite, who survives Charles is also an ECHS member.



McMillan Museum Part of JDCC's 50 Years of Service Celebration Saturday, October 17, 2015

Museum Coordinator Don Sales and ECHS members participated in the campus wide celebration of JDCC's 50th Anniversary hosting an Open House at the Museum and the Alabama Room. ECHS Board Members were on hand to offer tours and refreshments.



Arcadia Mill Lecture Series Showcases Santa Rosa History Saturday, October 25, 2015

Arcadia Mill Archaeological Site, in cooperation with the Florida Public Archaeology Network, is continuing its fifth annual lecture series, "Secrets of Santa Rosa: Archaeology and History in Your Backyard," at Arcadia Mill.

The Topic for October 24, 2015 is "The Killian: A New Discovery on the Blackwater," presented by Chris Dvorscak, UWF Archaeology Graduate Student.

The lecture will discuss the discovery, unique site area, mapping and recording strategies that a privateering ship in the Revolutionary period played in the economy of Milton during the time it existed and sank, as well as what all this means for the history of Milton and the Blackwater.

Lectures begin at 11 a.m. and are free and open to the public. Arcadia Mill staff will offer guided tours of the site after each lecture.

Arcadia Mill is at 5709 Mill Pond Lane in Milton. Visit <historicpensacola.org/arcadia.cf>.



Third Annual Stockton Sawmill Days Saturday, November 7, 2015 9 am to 4 pm Bicentennial Park Stockton, Alabama

Step back in time on the site of Alabama's first sawmill as Stockton celebrates its history and heritage as a sawmill town.

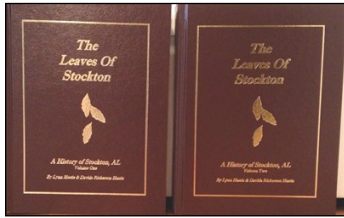
Hosted by Stockton Heritage, Assoc. Proceeds to Stockton Heritage Museum.

Advanced online ticket sales, credit card purchases (www.stocktonsawmilledays.org). Admission: \$10 Adult; \$5 children 12 to 5; under 5 free.

(Continued on page 4)

News and Announcements

(Continued from page 3)

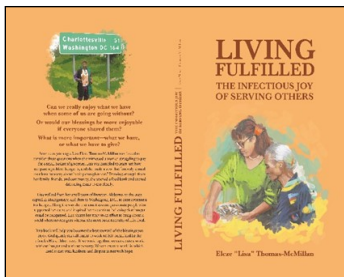


Just Published History of Stockton, Alabama: The Leaves of Stockton

This leather bound, two –volume book details the history of Stockton from the early 1700's through 2009. The author, Lynn Hastle, lists her mother, Davida Richerson Hastie, as an author of the work also.

Lynn Hastle explains, "It was my mother who had compiled years of history, pictures, and other documents that made this work possible. It was one of her dreams that a history be written on Stockton. 'Stockton is changing, and now is the time that a history needs to be written,' she would say."

For information on how to reserve your copy, you may contact Lynn Hastle Bozone-251-937-3738. You can also order or reserve a copy through <Amazon.com>.



New Book, Living Fulfilled By Lisa Thomas-McMillan Is Part of Her Effort to Help the Needy

Brewton native Lisa Thomas-McMillan, who runs the Deli at JDCC which provides free meals to JDCC students and home-bound elderly, hopes with the publication of her new book to raise the money to build a kitchen that can be used to feed the needy in Brewton and surrounding communities.

One reviewer called Lisa's book, "An inspirational memoir about helping the plight of America's hungry that is equal part harrowing and uplifting. With a decidedly spiritual message, she tells of her life growing up impoverished in Alabama, settling down in Los Angeles, then traveling back to her hometown

to help the plight of the poor" (<http://www.selfpublishingreview.com/>).

Price: \$21.00. Call Liza McMillan at 215-236-5360 or 251-727-2411 to order.



Atmore's William Station Day Celebration Saturday, October 24, 2015, 9:00 am to 5:00 pm Location: Atmore Lions Community Center, Pensacola Avenue

Celebrate Atmore's founding in 1866 as a supply stop along the railroad named Williams Station. Event includes fine arts and crafts, fiddler's tent, storytelling, antique car show, heritage displays, hayride, great food and live entertainment featuring blues, gospel and country music.

ECHS Enjoys Field Trip to Federal Road Sites in Monroe County

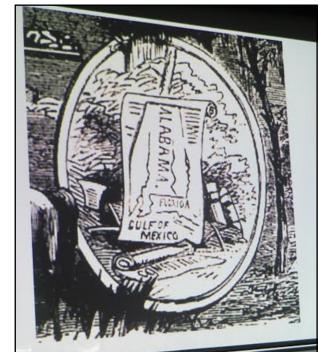
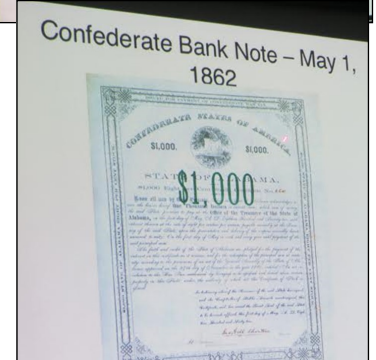
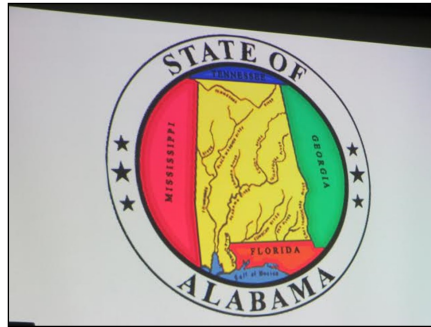
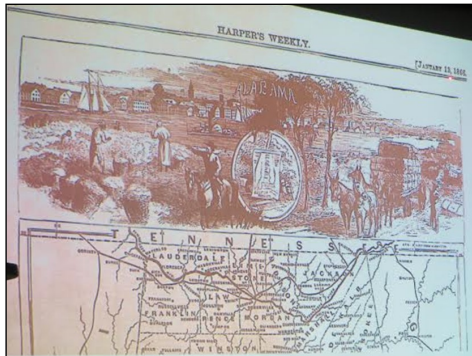
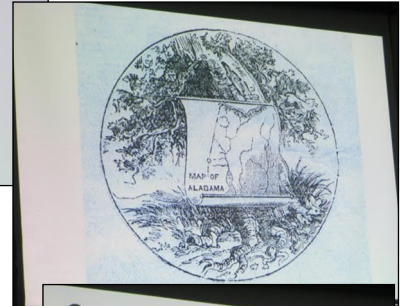
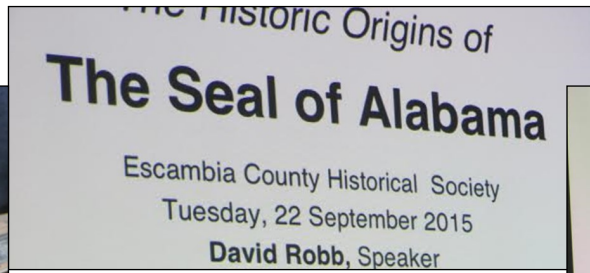


ECHS and Red Hill Genealogical Society Members on Steps of King/Garrett Mansion in Uriah

ECHS members were joined by members of the Red Hill Genealogical Society visiting the Enon Church on the Old Stage Road, the King-Garrett Home in Uriah, and the Masonic Hall and Travis Cabin in Perdue Hill.

Look for pictures and details about the historic places in this part of Monroe County in the Nov/Dec ECHOES.

Snapshots of the ECHS September 2015 Meeting



Guest Speaker David Robb, shown at the right, presented a program on "The Historic Origins of the Alabama Seal." Today's Great Seal (in the illustration above Mr. Robb's picture) and versions of the Seal are shown as they appeared on other documents.



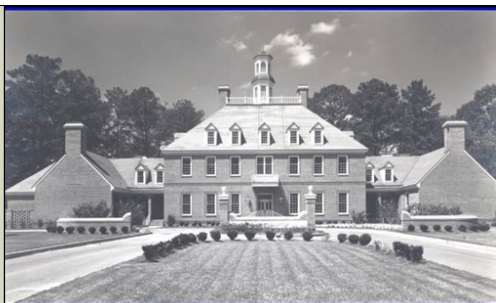
Snapshots of the ECHS September 2015 Meeting (Continued)



A Brief History of Jefferson Davis Community College



First Nursing Graduation



**The Neal Colonial Center
September 25, 1964**
The winning architectural drawings were presented to the college Advisory Committee by the McCauley Architecture Firm for the Neal Colonial Center building at JDCC.



The First Four Buildings



**Groundbreaking Ceremony for
First Buildings, 1965**
Woodfin Patterson, the first President of Jefferson Davis Jr. College, is in the second row, last person on the right.



First Graduating Class, 1967

The following article by Ada Adams is taken from the Encyclopedia of Alabama (<http://www.encyclopediaofalabama.org/article/h-2572>).

Jefferson Davis Community College (JDCC) was created by action of the Alabama State Board of Education (BoE) on December 13, 1990, through the consolidation of Jefferson Davis Junior College (JDJC) and Atmore State Technical College.

Sandra McLeod, president of JDJC, became president of the new institution. JDCC has campuses in Brewton and Atmore, both located in Escambia

County. Initially, the college observed the quarter system but shifted to the semester system in fall 1999.

Jefferson Davis State Junior College had its origin when three legislative acts establishing a junior college system passed by the Alabama State Legislature in May 1963, during the first administration of Governor George C. Wallace. Brewton was selected as one of the junior college locations by the State Board of Education.

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A Brief History of Jefferson Davis Community College

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The city government and the Escambia County Board of Commissioners purchased approximately 100 acres of land in the Alco area of Brewton and donated it for the college site. The name, Jefferson Davis College, was unanimously recommended by a committee of Escambia County citizens to the State Superintendent of Education in December 1964.

The first president, Woodfin Patterson, was appointed by the State Board of Education, and he assumed official duties February 1, 1965. Classes began with approximately 186 students on September 30, 1965, and were held at the First United Methodist Church until the first campus buildings were completed.

There were seven full-time and three part-time instructors and a librarian. Classroom subjects included English, mathematics, physical education, history, art, music, botany, zoology, speech, and business. In 1965, the State Board of Education created attendance policies for individual colleges based on transportation routes, and JDJC was designated as the campus for free bus transportation for residents of parts of Escambia, Conecuh, Covington, and Monroe counties. Boundaries of the designated areas changed as other community colleges opened in the region.

Constructions of the first three buildings—the Wallace Administration Building, the Student Center, and Leigh Library—began in May 1965 and were completed by May 1966.

Other construction projects over the years include: the Woodfin Patterson Auditorium (1972), which has been used by local school systems as well as arts and cultural organizations. The facility has hosted such notable speakers as popular psychologist Dr. Joyce Brothers and oceanographer Jean-Michel Cousteau (son of Jacques-Yves Cousteau).

The Fine Arts Center, constructed in 1979, houses the Thomas E. McMillan Museum, which displays natural, cultural, and historical materials and documents from Escambia County, and the Alabama Room, which contains rare documents, books, and other locally significant historical and genealogical references.

The Neal Colonial Center and Hines Building were constructed in 1982 and 1983. W. T. (Tom) Neal Jr.

The mission of JDCC is to provide accessible quality educational opportunities, promote economic growth, and enhance the quality of life for the college service area.

Park (1983), located on the campus, includes a lake, tennis courts, a baseball field, a maintenance building, and a public three-hole golf

course and driving range.

The William A. Finlay Softball Field and jogging/walking trail were added in 1986, Lakeview Student Housing was completed in 1995, and the Center for Telecommunications Building in 1998.

Atmore State Technical Institute (later Atmore State Technical College) was created by Act. No. 2295 on September 30, 1972. In May 1974, classes formerly conducted in Atmore by the J. F. Ingram State Vocational School in Deatsville, Elmore County, were placed under the supervision of the Atmore State Technical Institute.

The school merged with Jefferson Davis Junior College in December 1990. It is now the Jefferson Davis Community College Atmore Campus and is located at the intersection of I-65 and Highway 21 North in Atmore. Malcolm Jones was the only president of the Technical College until the merger.

The Atmore Campus includes seven buildings housing academic and technical programs that include nursing, air conditioning/refrigeration, automotive body repair, welding, masonry, and workforce development.

Both campuses provide two-year programs leading to associate degrees in both arts and sciences designed to facilitate transfer to a senior college or university. Degrees in Applied Science are available in Drafting and Design Technology, Nursing, and Office Administration. Certificates are offered in several technical programs.

The Nursing Program, created in 1972, culminates in a Registered Nurse degree. Adult Basic Education classes are offered on both campuses as well as at the G. K. Fountain Correctional Center and the Holman Correctional Center. Various technical program classes are taught at Fountain to incarcerated adults.

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The ECHS *Journal* Section

Pineywoods Cattle: The Breed and the Heritage



Mural to Honor Pineywoods Cattle

Artist Wesley Hardin is shown working on a mural in Andalusia, Alabama honoring Covington County's Cattle Industry. Hardin is the artist who did Brewton's murals.

The Barnes strain of Pineywoods cattle is the only original Pineywoods strain from Alabama. The Barnes family farm is in Covington County near Florala. Barnes cows are listed on both the Pineywoods and Florida Cracker Registries.

Photograph Courtesy of [Andalusia Star News](#).

By Ranella Merritt

Whether they are called Pineywoods, Coriente, Coriollos, Florida Cracker or Texas Longhorn, they are all descended from the same Spanish stock. They are one of the oldest breeds of cattle in the United States, descended from the cattle brought by the Spanish to America beginning in the early 1500's. These cattle had earlier flourished in the Caribbean from the time of the arrival of Christopher Columbus and then were introduced into North and South America.

The Spanish brought them to North America where some were stolen by the Indians, some were lost, and some were released by the Spanish (when the early explorers returned to Spain) to hopefully survive and be a food and work source for future explorers. Originating from the open ranges of the Andalusian province of Spain, when brought to America, they roamed freely in the timber lands of the southeast and not only survived but thrived, eventually developing the ability to



A young Pineywoods cow and calf at the Carter farm in Mississippi.

Text and photograph from <http://albc-usa.etapwss.com/>.

Why were cattle from Andalusia chosen to be brought to the new world? The simple answer is most of the expeditions to the new world sailed from Cadiz, a town on the south Atlantic coast of Spain. And since Cadiz is in a part of Spain known as the autonomous (self-governing) community of Andalusia, it made sense to buy local cattle to load onto the ships.

Cádiz, incidentally is the oldest continuously inhabited city in Spain and one of the oldest in western Europe.

My great, great grandfather, Ventura Flores, was from Cadiz. He is buried in St. Michael Cemetery in Pensacola)

Note from Paul Merritt of the Escambia County Historical Society.

cope with the heat, humidity and diseases of the gulf coast.

They grazed in the fields, forests, and swamps of Texas, Louisiana, Mississippi, Alabama, Georgia, and even in the Carolinas. They also can be found on Midwest farms and as far north as Maine.

The Texas strain are known as Longhorns where the open ranges allowed them to develop the horns that distinguish them. In Alabama, Georgia, and Mississippi, they are known as Pineywoods. Because they had

to survive in thick woods and brushy areas, they are small, nimble, and have narrow slender horns allowing passage through narrow trails.

In Florida where the strains are basically Pineywoods also, they are known as Florida Cracker, carrying the name of the early settlers of Florida. Some say the Florida Cracker cattle are named after the cow hunters (cowboys) who rounded them up and drove them to shipping points and stock yards. The cow hunters were called "Crackers" because of the crack of the 12 foot bull-

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The ECHS *Journal* Section

Pineywoods Cattle: The Breed and the Heritage

(Continued from page 10)

whips they used on the long drives to keep the cattle moving (“Florida Cracker and Pineywoods Cattle” <<http://www.hobbyfarms.com/>>).

Another strain of the Spanish cattle were those in California that first supported the Spanish missions and then became part of the vast rancheros of California’s colonial era. However, because of over consumption and crossbreeding, beginning with the coming of the Anglos in the gold rush period, this strain of the original Spanish cattle are extinct.

Other names applied to Pineywoods cattle are “woods,” “brush,” “scrub” and Florida native cattle. They are also classified as heritage cattle and landrace cattle, cattle that developed their characteristics by adapting to their environment.

In all, historians believe that the Spanish brought less than 300 cattle to the southeastern United States. Sue Weaver in the article “Florida Cracker and Pineywoods Cattle” writes, “The cattle they brought, however, were tough, rangy animals noted for their wild coloration, hardiness, longevity, long horns and leanness. These multiplied on ranches and in the wild, in very short order. Known as criollos (Spanish cattle born in the New World), they became the Corrientes of Mexico, Texas Longhorns and two landrace breeds in the Southeast: Florida Cracker cattle and the Pineywoods cattle of Mississippi, Alabama and southern Georgia” (<http://www.hobbyfarms.com/>).

Pineywoods cattle have been a significant part of all phases of southern history. They were raised by



An oxcart in Savannah in 1866. Ox appears to be a Pineywoods.

Text and photograph from <<http://albc-usa.etapwss.com/>>. Text and photograph from <<http://albc-usa.etapwss.com/>>.



Logging with Pineywoods cattle circa 1950. Pineywoods oxen played an important role in the timber industry of the Southeast.

Text and photograph from <<http://albc-usa.etapwss.com/>>.

early settlers but also by Native Americans who helped spread them. Dr. Phillip Sponenberg, a professor at the Virginia-Maryland College of Veterinary Medicine, who has done extensive research on Pineywoods cattle, points out that the Spanish had a string of missions across the deep South that worked with five tribes – the Choctaw, Seminoles, Cherokee, Creek, and Chickasaw, who became agriculturalists and took cattle to their communities. “They still had these cattle at the time of the ‘removal’ during the presidency of Andrew Jackson [*the Removal was actually after Jackson’s presidency*]. And when the tribes were moved to Oklahoma, they left many of their cattle behind” (<http://www.research.vt.edu/>

During the Civil War, they were some of the cattle that fed soldiers and pulled cannons and wagons. They also fed the soldiers in the Spanish-American War. Sue Weaver notes that during the Civil War, Florida supplied the Confederacy with an estimated 50,000 head of beef.

After the Civil War, Weaver places Pineywoods cattle at the heart of southern life. She points out that Pineywoods oxen pulled timber from forests and hauled goods to market. They plowed the farmer’s fields and through it all they were also supplying milk, beef, tallow, and hides to the entire South-

ern population (<http://www.hobbyfarms.com/>).

For the first 350 years of their existence in North America the Pineywoods cattle truly lived in the wild. The website “Piney Woods, Cracker, Range

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Pineywoods Cattle: The Breed and the Heritage

(Continued from page 11)

and Spanish Cows” describes the era of the “open range”: “Before human population increases brought about the end of the ‘open range’ concept, cattle were allowed to roam and establish territory for themselves. Each territory contained a lord bull and as many cows and calves as the bull could keep to himself. Branding of the skin and/or notching (marking) of the ears were methods of claiming human ownership of the range cattle. Little else was involved in herd management.

“The three time-consuming labor events in open range cattle management were branding/marketing, round-up for marketing and getting a branded animal off a complaining neighbor's property. Many 'owners' did not bother to brand their cattle as branding meant that responsibility had to be taken for damage done by the animal. Medication, feeding, fencing, separating by types and providing improved pasture just were not done by most cattle owners” (<http://www.myfarmfriends.net/cows/>).

Since the 1800's, Pineywoods cattle have lived in semi-wild conditions on very large family ranches along the Gulf Coast. These are the families that continued to breed and preserve these cattle. A total of twelve family strains have been identified in Mississippi with one each in Alabama and Georgia. The cattle are now named after these families that owned the land and preserved the individual strains: Holt in Georgia; Barnes in Alabama; Conway, Bayliss, and Carter in Mississippi (to name just a few of the Mississippi strains).

These families had remained isolated from each other and each herd thus became a distinct strain. The herds maintained on family farms in Florida are not included since Florida Cracker are considered distinct from Pineywoods (although the distinction for many observers is only geographical). There is a separate Florida Cracker registry.



**Picture of a Pineywoods from
Flicker at**

<http://www.bigpictureagriculture.com/2011>.

All strains from these family herds are Pineywoods but the animals on each farm evolved under slightly different conditions and can be recognized by differences in horn configuration, milking ability, resistance to local diseases and parasites, color, shape, and size.

Some of the family strains have been selected for specific colors or patterns. For example, Conway cattle are red/white in various patterns (Sponenberg

comments that a herd of these cattle look like a field of peppermint); Holt cattle are nearly all black/white spotted to roans; the Griffin strain tend to be yellow. Other strains, such as Carter and Barnes, include several colors (http://en.wikipedia.org/wiki/Pineywoods_cattle).

Ralph Wright of Lake City, Florida who raises Cracker and Pineywoods cattle says, "They come in every color that you can think of. . . I've got one bull that's a Parker brown coloration. He was born a red and white, within a month he was brown and white, and three months later he was black and white. Now he has a frosted black color with red and burgundy accents" (http://www.farmshow.com/a_article.php?aid=21910).

Pineywoods cattle are small, 600 to 1,200 pounds, with medium to heavy bone and muscle structure. The adults have short, shiny hair coats during the summer months. There is a strain of “guinea” or “dwarf” cattle in the breed which will have smaller heads and shorter legs.

The breed includes almost all of the solid colors and many of the spotting colors, a legacy from their Spanish heritage where even today the Spanish ranchers prefer multicolored herds for range conditions. Most are horned but the horns vary from small, Jersey-like curved horns to large, up-and-back-swept types. A few are born polled (no horns).

Jess Brown, president of the Pineywoods Cattle Registry and Breeders Association, explains a name given to the cattle by his family which emphasizes

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(Continued from page 12)

their hardiness and ability to survive on their own: "My family didn't call Pineywoods cattle 'Rakestraws' for nothing—it's because they survived the winter months by raking the longleaf pine straw back with their horns and muzzles to find grass that was protected from the frost. . . . On the open range they wintered on cane-filled reed brakes and acorns. They're hardy and productive."

He further remarks on this breed's value: "Milk and meat, they fed my family for over six generations. They're gentle and easy to handle so they make good oxen; my great-grandpa had 25 yoke [two oxen yoked together] of them to help log the virgin 'yeller' pine forests of south Mississippi. . . . Their hides were used for chair bottoms, rugs and other leather goods, and horns were used for making 'blow horns.'"

He believes in their value for today's farmer, "They're self-sufficient, tough and hardy. They produce rich milk and good, lean beef, and they're ideal for weed and brush control. Pineywoods cattle pasture well with multi-farm species like the native gulf coast sheep that shared the longleaf pine forest for years, and they're heat tolerant and resistant to disease" (<http://www.hobbyfarms.com>).

The article "What are Pineywoods Cattle?" notes other assets for these cattle: "They require no assistance with calving and can ward off most dogs and predators with their sharp horns. They can also eat just about anything that grows in the region. They graze grass like domestic cattle. However, they also browse on brush and tree leaves and twigs just like goats. This makes much more efficient use of the land than domestic cattle who will graze only on choice non-native grass" (<http://www.pineywoodsbeef.com/id11.html>).



The above picture of Pineywoods cattle from the Brown family of Mississippi show the variety of coloration and horn structure in the breed.

The photograph was part of a website discussing the renewed interest in the milk and cheese of heritage breeds. The advice to consumers, "Use It or Lose It."

From <<http://itsnotyouitsbrie.com/heritage-breed-milk-use-it-or-loose-it>>.

Speaking of the ease of caring for the breed, Ralph Wright says of his Cracker and Pineywoods cattle, "I don't feed them at all, just some hay in the winter and a molasses block. And I don't worm them; they're parasite resistant" (http://www.farmshow.com/a_article.php?aid=21910).

Another reason Wright likes these cattle is that the cows can begin calving at eight months and can continue into their teens and twenties. He notes that one strain of cattle, Barnes, has records of a cow that calved every year into her thirties. The Cahaba Valley website adds that the cows are "extremely good mothers that will violently protect their young from predators if necessary" (<http://www.cahabavalleyfarms.com/cattle.html>).

Wikipedia notes that Pineywoods are also "dry land"

cattle and have evolved to avoid predators by spending only a minimum of time at their water hole. This makes them very low impact cattle, as they do not contribute to bank erosion and fouling of streams like most domestic stock (http://en.wikipedia.org/wiki/Pineywoods_cattle).

With all these virtues, why did they almost become extinct with diminishing numbers as early as the 1950's with some estimates that by the 1970's there were as few as 200 of these animals left? One answer is that heritage breeds are often thought of as less desirable than "improved" breeds. From Wikipedia, "Despite their apparent advantages, at least in some regions, the term 'pineywoods' has come to mean a thin, bony, or poor looking cow" (http://en.wikipedia.org/wiki/Pineywoods_cattle).

Thus, introducing imported and "improved" breeds to replace or crossbreed with them has been a continuing threat to the survival of Pineywoods cattle as a separate breed. According to the Livestock

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Conservancy website, as early as the late 1800's and early 1900's their survival was threatened by the introduction of English and European cattle: "Purebred English breeds started to become the talk of country fairs, agricultural publications, and livestock shows in America" (<http://onlinelibrary.wiley.com/doi/10.1111/cuag.12025/abstract>).

The article "Long in the Horn: An Agricultural Anthropology of Livestock Improvement," says the key factor which enabled the Pineywoods breed to survive this invasion of the imported cattle was that the native cattle could survive and breed in spite of diseases prevalent in the environment. Cattle infected with the diseases as calves, usually survived. However, for imported cattle introduced into the environment as adults, the mortality rate from diseases like those caused by cattle ticks was high.

By the late 1940's, the development of pesticides and other medications allowed European and British breeds to survive in the deep south. First, there were Devon and Shorthorn, then Jerseys, next Brahms in the 1930's, Herefords and Angus in the 1960's and finally the French Charolais. The "improved" cattle could now survive in the environment and cross breeding almost eliminated the purity of the Pineywoods (<http://www.livestockconservancy.org/>).

The introduction of Stock laws in the 1940's and 50's, which ended open range herding, also threatened the Pineywoods' survival. The timber lands which had offered open range grazing for livestock had been cut by this time and there was a demand for



Bura Conway Pineywoods cattle (oxen) circa 1950 driven by a Conway workman.

Bura specialized in breeding cattle for use as oxen in the logging business. At one time he had a team of 4 yoke of identical twin oxen. Each pair was identical in color and horn length and shape.

Conway is one of the registered Mississippi breed of Pineywoods cattle.

Photo from <<http://www.livestockconservancy.org/>>.

Text information <http://www.uco.es/grupos/cyted/philip_401_414.pdf>.

more land for crops. These cultivated lands had to be fenced to keep out livestock.

There were more roads, more people, more houses. When the roads were paved, making way for faster cars, the danger of cows in the roads was obvious and the cattle and other livestock had to be fenced in.

However, the stock laws meant many farmers had to sell their livestock. The farmer with only a 40 to 80 acre farm, who could, however, keep large herds of cattle on the open range, would not have enough pasturage to feed his herd if he had to fence them in. He had to sell part or all of his herd.

Pineywoods advocate and author Justin Pitts says that in Mississippi tens of thousands of cattle, sheep,

hogs, and horses went to the stockyards after the stock laws were passed (<http://albc-sa.etapwss.com/>). The Mississippi stock laws went into effect in 1968.

Many of the farmers, even if they had enough pasturage to have kept part of their herds, felt it was unfair and beneath the dignity of the cattle to confine them. One Mississippi farmer spoke for many when he said, it's "not fair to keep a 'Woods' cow in a fenced pasture as it is against her nature" (<http://albc-usa.etapwss.com/>).

Alabama had stock laws by 1939. However, there is an interesting piece of Alabama history that shows the tradition of the open range had a long history of being a contentious issue between the large land owner and the small farmer.

The Encyclopedia of Alabama in its article on the cattle industry in Alabama reveals that the state

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actually had a stock law in the late 19th century. In this period, large landowners, who feared their purebred cows would breed with the scrub bulls of the range cattle, were unwilling to bear the expense of fencing their extensive fields. They demanded an end to the practice of free range herding for certain agricultural areas.

In 1866 the Alabama legislature created the first closed-range area in the state. The Canebrake Agricultural District was established in a heavily cultivated area of the Black Belt from which all hogs and cattle were banned (<http://www.encyclopediaofalabama.org/article/h-1097>).

In addition to the end of open-range herding, another change which affected the Pineywoods herds occurred when farmers in the 1950's began using tractors instead of mules or horses for field work. Because the tractors made the farmer's work faster and easier, there was time to "improve" their pastures and their herds. They could mow, fertilize pastures and grow oats in the winter to feed their livestock. They had time to work with "improved" cows which required more work and more expense than the Pineywoods.

The payoff for the work and expense was that the "improved" breeds brought better prices at the stockyards. Some historians suggest that the increased expense for planting fenced pastures could only be justified by raising "improved" cattle, which would bring more money at market.

In general, the culture of farm life had changed by the middle of the 20th century and cattle no longer occupied the central role in farm life which they had for the early settlers. The cows that had furnished meat and milk, served as major work animals for the farm and in the timber industry, provided tallow for candles and hides for cloth, had been replaced by machines and goods from other sources. Cattle were now raised as meat or milk providers.

Free Range Herding in 1905

Roland McMillan Harper who came to the University of Alabama as a professor in 1905 described the open range conditions around the university:

"Free range territory came right to the city limits of Tuscaloosa, and the University campus, which was outside the city, was fenced to keep cattle out. Some of the more densely forested beats in the county maintained free range until 1940" (from *Economic Biology of Alabama* at <<https://books.google.com>>).

Pitts comments that the families that kept their Pineywoods herds intact did so against the advice of the extension agents, range scientists, and livestock breeders. He adds that most of these agencies were promoting hybridization or the complete replacement of such a "wild, inefficient" hand-me-down from the southern pine barrens altogether" (<https://books.google.com>).

A most important factor affecting the Pineywoods breed is that in the last decades of the 20th century the generation that had kept the individual herds intact began to pass away. Sponenberg comments: "The older generation began dying off. . . These were the people who started life before electricity and left it during the Space Age. The families often were no longer interested in raising cattle and began to sell them off" (<http://www.research.vt.edu/>).

Justin Pitts suggests there has been an entire cultural shift in which young people do not want to remain on the farm raising any kind of livestock much less heritage breeds. He asks who will take up the mantle now that the older caretakers are gone" (*From Renewing America's Food Traditions: Saving and Savoring the Continent's Most Endangered Foods* <<https://books.google.com/>>)?

Thankfully, there has been a movement to restore and preserve the breed and there are new, young caretakers who are enthusiastic about raising the cattle.

In the 1980's, the American Minor Breeds Association, now the Livestock Conservancy, attempted to find the remaining herds of these cattle and document their history. Researchers such as Sponenberg interviewed the families that still had the cattle and documented the remaining herds. The breeders that had not known each other began to find there were others who still had the cattle.

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Big Cracker

This is the bull from the Barnes herd whose DNA and Sperm are being saved at the Swiss Valley Foundation in Rhode Island.

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Those interested in preserving the breed soon realized they needed their own organizations. In 1999, both the Pineywoods Cattle Registry and Breeders Association (PCRBA), based in Alabama, and the Pinneywoods Cattle Foundation, based in Mississippi, were organized.

Twenty strains of Pinewoods cattle have been identified and registered with these agencies. As mentioned earlier in this article, there is one each in Alabama and Georgia, and twelve in Mississippi. There are actually thirteen Mississippi families credited with preserving lines of the cattle but two of these strains, the Palmer and Dunn strains, have been combined and are listed as Palmer-Dunn. Five of the breeds found and registered are now extinct.

Preserving the Pineywoods breed is seen as a way of preserving an important, heritage-food source. In 2011, sperm and cells (DNA) were taken from a Barnes bull (Big Cracker, shown in the picture above) as a method of preserving the breed in case of a catastrophe such as diseases which could wipe out a major food source.

The Livestock Conservancy in cooperation with the Swiss Valley Foundation (SVF) of Rhode Island arranged to preserve Big Cracker's DNA using cryogenics (freezing). SVF sees preserving the blueprint for Pineywoods cattle as essential to preserving a major food source: "Heritage cattle are the seed stock and a valuable resource for the protection of

America's and the world's food supply. It is imperative that these special cattle are preserved for future generations to study in their original genetic makeup" (<http://svffoundation.org/news/barnes-bull.html>).

Other than registering the breeds and the freezing of genes, what else is being done to preserve Pineywoods cattle? Advocates for the breed warn that in looking to the future, the cattle can't just be treated as pets and kept as a "show" herd; the breed has to have a purpose. Pitts agrees: "If you're keeping them for a museum piece...you've just signed their death warrant" (<http://www.nytimes.com/2008/04/30>).

The website for the Cahaba Valley Farms in Leeds, Alabama, which raises and sells Pineywoods, agrees: "In this scenario [being listed as an endangered breed], it might seem like the best thing to do is to build the herd and never sell any of the offspring but that is actually the worst thing that can be done. To rebuild a breed and save the genetic history and characteristics, the most important thing any Pineywoods cattleman can do is generate a market for the cattle, thus generating a need to produce more" (<http://www.cahabavalleyfarms.com/cattle.html>).

"Serve it for dinner!" Markets for the beef have been developed in cities as diverse as New Orleans, Charleston, Washington D. C., and New York. The beef is being marketed as a healthy alternative and a distinctive flavor in the beef market as well as a food partaking of the current emphasis on saving America's original foods and recipes.

But these cattle are more than just beef on the hoof. Perhaps Bradley Taylor, who is raising Pineywoods cattle and other heritage breeds on a farm outside of Savannah, Georgia, shows how passionate advocates for these cattle are, not only to preserve the cattle but to preserve their history as well: "I don't want to see these animals go to some commodities market, where the story of the breed and all that we're trying to do

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here is lost. I want them ending up on the plate with someone who's going to do them justice—with someone who can say, 'Let me tell you about this cow. This cow goes back over a hundred years to a man by the name of Print Carter, who, after he got out of the Confederate Army, swam a small herd of native cows across the Pearl River and into Mississippi, where the next six generations of his family raised their descendants. And somehow a computer nerd from Atlanta got ahold of them, and is trying to sell them to James Beard-nominated chefs in Charleston'" (<http://gardenandgun.com/article/revival-breeds-of-the-past>).

Finally, this letter from Freddie Brinson of Millen, GA (who assumed the mantle of a new caretaker for the Palmer-Dunn strain), shows a desire to keep the cattle as a tribute to the individuals who previously preserved them. He had recently purchased the cows (the letter is from 2011) which had been donated to a conservation center by Mrs. Muriel Dunn of Petal, MS, who with her husband had kept a herd of the Palmer-Dunn strain for 60 years:

No Fifty Dollar Bills

Bradley Taylor, the self-styled computer nerd who is now raising heritage breeds, talked about the experience of buying the animals:

"These farmers who've sold me livestock, they're such good people," Taylor says. "I'll get a call: 'If you want these hogs, come get 'em or they're going to the butcher.'"

"To others, these animals are part of their family, a link to a forgotten history. Most only operate face to face, no e-mail, and they're cash only."

"One man I bought cattle from wouldn't accept fifty-dollar bills because they had Grant's face on them" (<http://gardenandgun.com/article/revival-breeds-of-the-past>).

"I feel very fortunate to have the cows in my pastures that once roamed Mrs. Muriel's property. Speck, Goldie, Star, and Jewel are some of the names of her cows that I have heard of for several years but had never seen. Now I can just look out into the pasture and there they are."

"It will be a real challenge to preserve a strain with so few pure cattle---there are only 8 left. But I already have a number of cattle that

are part Palmer-Dunn, which will help in the preservation efforts. Since I will be trying to increase the number of them, I probably will not have anything to sell from them for several years.

"But I am looking forward to caring for them and continuing the strain that Mrs. Muriel produced and loved for most of her life (<http://www.pcrba.org/sitebuildercontent/sitebuilderfiles/v8-n3.pdf>).

Estimates are that there are now some 1,500 to 2,000 of the cattle but they are still listed as an endangered breed.



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