

Mecklenburg Historical Association Docents

Promoting Local History through Education and Research



January/February, 2008
Volume 14, Number 1

Look Inside This Issue

- Docents Dues are Due
- Regional History Course (Free) starts in January
- Barbara Jackson in the News.
- Special Events for Black History Month
- English Cooking School, Saint Distaff's Day, Liberty Tree Dedication, and more!

From the Chairman

Happy New Year! It is hard for me to believe that I have served as your "Queen" for a whole year. They say time flies when you are having fun and being part of this wonderful group is certainly fun.

It's that time of year when we resolve to make changes in our life. Last year I made a resolution to look into the possibility of downsizing, selling my house and moving to a smaller place on one level in my neighborhood. At the time that did not seem like a realistic goal for just one year. However, I am happy to report that I was able to do exactly what I resolved to do. I learned a few things too. Moving is harder as you get older. The stuff you own that does not support the life you want to live needs to go. It feels good to let it go. Knowing that someone else will rake the leaves feels good too. Hopefully this move will give me more time to do the things I enjoy. That certainly includes our docent plans for the coming year.

Our new regional history course will begin on January 26 at the James K. Polk Memorial site. We are fortunate to have a wonderful group of speakers lined up for this course. Included in our list are the docents who will be sharing their skills in the last class of the series. On January 8 we will have Dr. Robert Hart, founder of Hart Square, as our speaker. He will bring a friend to help share the story of how the largest collection of original historic log buildings in the US was created. On February 5 Robin Brabham will return as our speaker to tell us the fascinating story of the life of Harry Golden, best selling author and publisher of the Carolina Israelite. March will take us to Reed Gold Mine to learn about the gold mines that were and still are under our city. Be sure to get all these dates on your calendar!

Best wishes to all for a New Year that includes good health, the adventures you have wished for and a more peaceful world.

Alice Bostic

Newsletter Deadline

The deadline for the March-April issue of the Dandelion will be February 13th. Articles about anything of interest to the history community are always welcome. Send your contributions to Ann and Jim Williams, 1601 S Wendover Road, Charlotte, NC 28211; or email to mhadandelion@mindspring.com.

January and February Docent Programs

Both meetings will be held in the Fellowship Hall of Sugaw Creek Presbyterian Church. Refreshments: 9:30 am; business meeting: 10 am; Program: 11 am. Visitors are always welcome.

Tuesday, January 8, 2008
Hart's Square: Building an Historic Village

We will meet on the **second** Tuesday in January, as the first Tuesday is New Year's Day. Dr. Robert Hart and Glen Walker will present a program with slides on the development of Hart's Square, from the purchase of a tract of land near Hickory in 1967, to the magical reconstructed village that exists today. Many of us have visited Hart's Square when it opens to the public each October, and have seen the nearly ninety historic structures peopled by craftsmen and interpreters engaged in 19th century life and work. It is truly a step back in time. Dr. Hart is the owner and genius behind this monumental project. Mr. Walker, photographer par excellence, has documented the project since its inception. Anyone who has been to Hart's Square, or might wish to go, will be in for a treat.

Tuesday, February 5, 2008
Remembering Harry Golden

Robin Brabham, recently retired as head of Special Collections at the UNC Charlotte Library, will speak on Harry Golden. Golden was once internationally known as a best-selling author, publisher of the Charlotte-based *Carolina Israelite*, civil rights activist, and raconteur. He lived in Charlotte for many years, and was a well-known, wonderfully colorful character. Unfortunately he is little remembered today. Learn why he was important and why he should not be forgotten.

MHA Docent Dues

As the New Year rolls in, it is time once again to pay your MHA dues. I realize that it seems like we just finished dealing with this, but the truth is an entire year has slipped past. (Our MHA year runs from January 1 to December 31.) Since we docents are a committee of the Mecklenburg Historical Association, we pay our dues to that parent organization. To facilitate *our* record keeping, the docent board asks that you pay your dues *through* the docents. The docent treasurer then will remit one large check, along with a detail sheet listing who has paid dues and at what level, to the MHA treasurer and to their membership chairman. You also will receive a dues notification from MHA later this year, and if you have already paid dues through the docents, disregard the letter. If you have not yet paid your dues through the docents, then regard that letter as a reminder that your dues still need to be turned in to us. Please do **not** send your dues directly to MHA as this makes it difficult to determine for our records if your dues have been paid.

Make checks payable to **MHA DOCENTS** and give them to Valerie Jones, your docent treasurer. If you cannot be at the monthly meetings, please mail your check to Valerie at 4700 Coronado Drive, Charlotte 28212. And if you have any questions, email her at vvjones@carolina.rr.com or call at 704-567-0599.

Levels of MHA Membership

	<u>Single</u>	<u>Couple</u>
General	\$25.00	\$45.00
Senior (60+)	\$12.50	\$20.00
Patron	\$50.00	\$90.00
Life (single payment)	\$300.00	\$500.00
Student	free	n/a

Valerie Jones

Docent Book Club

Our January book selection is Charles Frazier's latest novel *thirteen moons*. Frazier, a North Carolinian, also wrote *Cold Mountain*, a winner of the National Book Award. *thirteen moons* follows Will Cooper from his boyhood in Cherokee County, through his adoption by the Indians, the turbulence of the Civil War, and into old age. As in our last two book selections, also by North Carolina authors, the war was not simple and pitted people in close knit families and communities against one another. Will Cooper lived into his nineties, long enough to see the wild country being tamed by telephones, automobiles, and railroads. Not all of these met his approval.

Anyone is welcome to join the discussion whether you've read the book or not. We meet each month following our program when it is held at Sugaw Creek Church. It is usually not practical to have book club when we meet elsewhere.

Regional History Course

From Wagon Roads to New South City

The MHA Docents are offering a FREE short course on regional history. The course is open to anyone with an interest in our heritage, and should be of special interest to docents, potential docents, and historic site staff and volunteers. The classes will be held on Saturday mornings from 9:30 to 12:30. The schedule and locations are:

January 26: James K. Polk Memorial – Native Americans and Early Settlement presented by Ann Evans, Curator at Wm. Elliot White Homestead.

February 2: James K. Polk Memorial – Charlotte's Beginnings presented by Scott Warren, director of James K. Polk Memorial.

February 9: Historic Rosedale – Antebellum Charlotte and Slavery presented by Dr. Robert Smith, UNCC History Department.

February 16: Levine Museum of the New South – The Civil War, Reconstruction, and the New South City presented by Dr. James Hogue, UNCC History Department, and Dr. Thomas Hanchett, Museum Historian, Levine Museum of the New South.

February 23: Historic Rosedale – Historical Interpretation presented by the MHA Docents.

Each attendee will receive handouts, and a comprehensive bibliography. A course notebook will be available for purchase. Registration deadline is January 20. To register leave your name and contact information with: Rachel Abernathy, 704-366-2618; Barbara Jackson rtbmjack@bellsouth.net; or Alice Bostic 704-527-3251, alice.bostic@cpcc.edu.

Unheard Voices

Our own Barbara Jackson was featured in the *Charlotte Post* on November 29th.

The Charlotte Post

HISTORIC ROSEDALE

Tour highlights character of slave life

By Ayofemi Hunter-Kirby

FOR THE CHARLOTTE POST

Though the 18th and 19th century black American experience is often characterized by hardships endured as enslaved people on plantations, staff and volunteers at Charlotte's Historic Rosedale Plantation have chosen to offer its visitors a different perspective.

Rather than just focusing on the suffering slaves survived, Rosedale's Unheard Voices tour highlights the character and strength of plantation slaves as qualities to be respected and revered.

"Everyone knows what happened in the big house but no one knew what went on in the lives of the people with unheard voices," said Barbara Jackson, a volunteer and board member at Rosedale. "But plantation life could not have survived without them."

Jackson, a former educator and grandmother of two, has led Unheard Voices and other Rosedale tours for more than eight years. She is passionate about black Americans knowing and understanding their history no matter how difficult confronting it may be.

"I wish more African-Americans would come to visit the museum. I can understand how it could be

Please see TOURS FOCUS/3A



HISTORIC ROSEDALE PHOTO

Barbara Jackson, a re-enactor at Historic Rosedale in Charlotte, explains how slaves lived their lives on the plantation.

Continued from page 1A

uncomfortable to be in a place where your ancestors were in a subservient position, but that's history," she said. "We don't have to be ashamed because no one chose to be a slave."

The hour-long tour offers a glimpse into the lives of the slaves who lived and worked on the Rosedale plantation during the mid 1800s. The plantation once spanned more than 900 acres, from North Tryon to the Plaza, the area now known as NoDa.

From wall decorations to furniture to the house itself, almost everything on the plantation was handmade by slaves. In each room Jackson shares a unique story of how slaves worked to make living and prospering for their owners possible.

"It's helping to connect the past with the present," Jackson said of the tour. "I like to make sure people understand how physically, mental-

ly and emotionally strong our enslaved ancestors were to have overcome the indignities that were forced upon them and to help them understand what is important in life to pass that on to the next generation."

Dr. Deborah Scott, a pediatrician and assistant youth director at St. Mark's United Methodist Church, arranged for a group of middle and high school students to take the Unheard Voices tour. She found information about Rosedale on the Internet.

"It is very important to me for children to know where they came from," Scott said. "Sometimes we take for granted that we are so blessed. I just want them to be aware."

Kelli Gibson, 16, and T.J. Davis, 13, visited the plantation with the group from St. Mark's.

"I thought it was great that [Jackson] knew a lot and how the things in the house were real and weren't restored,"

said Kelli, a sophomore at Providence High School.

"I think it's sad that slaves our age didn't get to go to school because they didn't get to learn anything, they didn't get to experience different things because all they did was work."

T.J., an eighth-grader at Piedmont Open Middle School, said he appreciates that he doesn't have to do the work that a slave his age would have done on the plantation.

"I learned that I have a good life and it makes me more appreciative," said "So now when my mom tells me to take out the trash I'll really think about it."

In addition to various plantation tours, Rosedale offers special events through the year and around the holidays. Tour costs range from \$4 to \$8.

On the Net:
Historic Rosedale
www.historicrosedale.org.

UnHeard Voices

February 9, 1:30 pm.

In celebration of Black History Month, Historic Rosedale presents a program on the enslaved African experience featuring an interpretation by Barbara Jackson and a lecture and discussion into the experiences of African women during slavery, particularly during the treacherous middle passage. Sowande M. Mustakeem of Michigan State University will share her research into the experiences of African women which she has chronicled from the archives of Britain's Parliament. Admission charged. Reservations recommended.

Slavery Discussion and Forum

February 23, 1:30 pm.

Continuing the Black History Month observance, Historic Rosedale will offer a discussion and open forum with UNC-Charlotte faculty regarding slavery in a comparative context. The forum will begin with an introduction to slavery at Historic Rosedale Plantation followed by a discussion comparing and contrasting the socio-economic realities of slavery in the Carolinas and throughout various regions of Latin America and the Caribbean. Admission charged. Reservations recommended.

Georgian Cooking School

In September, I traveled to the village of Shap, England to attend a two day Georgian cooking class in the home of Ivan Day. Ivan Day has an international reputation for his research on British and European culinary history. He teaches cooking classes for several time periods.

Of the ten people in the class four were Americans: a couple from California, an historical interpreter from Indiana, and me. Three of the others were from Jane Austin Societies and three were from historic houses in England.

We spent the first several hours learning about the history of British foods and cookery books, before beginning to prepare our first meal. Several of the cookery books we discussed are known to have been sold in America. The Historical Cooking Guild of the Catawba Valley uses some of the books as we interpret foodways at local historic sites.

Women began writing cookery books in the early 1700's. The Calvinist movement taught reading to everyone, so everyone could read the Bible. Early cookery books usually included lessons to housewives on how to be moral, clean, thrifty, and how to represent their social standing.

Not all of the receipts that we used in the class are appropriate for this area. However, the techniques that we practiced, such as roasting on a spit and the different pie crusts that were used for different types of pies, gave me a practical, hands-on experience that will be helpful in interpreting foodways here in the back-country of the Carolinas. Below are the menus for the meals we prepared. The Historic Cooking Guild of the Catawba Valley will be using some of the receipts and techniques as we continue to expand our knowledge and expertise.

Roast loin of beef w/ dripping pudding	
Ragout of cucumber	Snow peas
Apple pie, made from a poem	Orange water ice cream
Wines, tea and coffee	

Guinea fowl garnished with a ragout of sweetbreads.	
Roasted mutton w/ oyster and anchovies	
Roasted potatoes	Green beans
Trifle	Molded strawberry ice cream
Wines, tea and coffee	

Puption of Salmon	
Roasted sweet potatoes	Roasted banana shallots
Tort du moy	Lemon wafers
Wines, tea and coffee	

Carolyn Dilda
Docent Scholarship Recipient

Rationing In England

In 1939 Britain only grew enough food to feed one person in every three. The United Kingdom had been importing much of its food and material goods. To the extent that, at the beginning of World War II, the UK was importing 55 million tons of foodstuffs per year (70%), including more than 50% of its meat, 70% of its cheese and sugar, nearly 80% of fruits and about 90% of cereals and fats. By disrupting shipping to the UK the Axis hoped to starve the population into surrender.

A rationing system was put into place to equally distribute the products that were available, and to keep prices down. The government set up a "Grow Your Own" campaign. Public parks, bombed sites and railway embankments were used as allotments. By law many of these allotments still exist and are used. Rationing began on January 8, 1940, when bacon, butter and sugar were the first foods to be rationed. This was followed by meat, tea, jam, biscuits, breakfast cereals, cheese, eggs, milk and canned fruit. One of the few foods not rationed were fish and chips. As the war progressed, most kinds of food came to be rationed, as were clothing and gasoline.

After the end of the war rationing became stricter. Bread, which was not rationed during the war, was rationed beginning in 1946. Sugar rationing ended in September of 1953. The final end of all rationing did not come until 1954 with bananas. By the end of the war it was discovered that the poor people of Britain had never been healthier. There was much less food available, but it had been shared fairly. This was one of the key facts that led to the creation of the Welfare State after the war.

Typical food rations per week:

1s 2d (approximately 1 lb 3 oz or 540 g) of meat (offal or sausages weren't rationed)
4 oz (113 g) bacon or ham
3 pints (1.7 l) of milk per week or 1 packet of milk powder per month
2 oz (57 g) butter
2 oz (57 g) margarine
2 oz (57 g) fat or lard
2 oz (57 g) loose tea (tea bags were not used widely in the UK)
1 egg per week or 1 packet (makes 12 eggs) of egg powder per month
2 oz (57 g) jam
3 oz (85 g) sugar
1 oz (28 g) cheese (vegetarians were allowed a bigger cheese ration, as they gave up their meat ration)
3 oz (85 g) sweets
2 lb (907g) onions (onions were only rationed between 1942-1944)
plus, 16 "points" per month for tinned and dried food.

Carolyn Dilda

Liberty Tree Dedication

On Sunday, November 11, the MHA Docents assisted the May 20th Society in dedicating the North Carolina Liberty Tree. This is a 12 foot Yellow Poplar descended from one of the original Liberty Trees of the American Revolution. It is now located prominently in Charlotte's Freedom Park, surrounded by an iron fence, and a brass plaque recording the details of the dedication. In addition to a number of excellent speeches, the dedication featured an address by Major James Daniel of the 6th NC Continental Line, fife and drum music, the singing of the famous American hymn "Chester" and salutes from muskets and cannon. Thank you all who turned out in 18th century dress and added a great deal to the festivities including loud Huzzahs!

Before the festivities began, the May 20th Society hosted a Carolinas Barbeque luncheon honoring the docents and reenactors for all of the support they have provided over the years. See what good things happen when you dress up?

Afterwards the May 20th Society gave saplings to anyone there who wanted to plant a tree as a memento of the event. As we went to collect our sapling we noticed a park employee who was spreading mulch around the Liberty Tree's roots. He seemed will aware of its significance, and dedicated to keeping it watered and healthy.

Jim Williams

Celebrating Saint Distaff

Saint Distaff's Day, or the morrow after Twelfth Day:

PARTLY work and partly play
 Ye must on Saint Distaff's day:
 From the plough soon free your team;
 Then come home and fodder them.
 If the maids a-spinning go,
 Burn the flax and fire the tow.
 Scorch their plackets, but beware
 That ye singe no maiden-hair.
 Bring in pails of water then,
 Let the maids bewash the men.
 Give Saint Distaff all the right,
 Then bid Christmas sport *good-night*.
 And next tomorrow every one
 To his own vocation.

-from 'Hesperides' by Robert Herrick



Spinning with the Distaff and Drop Spindle

In England, as well as other countries, the days from Christmas through Twelfth Night were considered a time of rest from the labors of spinning. The maidens returned to their work on St. Distaff's Day, January 7th.

Although the maidens resumed their work on St. Distaff's Day, the ploughboys did not return until the Monday following Twelfth -Night. They used this discrepancy to no good by playing pranks on the busy spinners. Most traditional of these was to set fire to the tow and flax which was waiting processing. The spinners in turn would quench the fire with buckets of water, drenching both fire and firebug.

The sixth line of the poem mentions flax and tow. The long fibers of the flax plant, also called flax, are spun into linen thread that is used to weave linen cloth and make fine writing paper. Tow refers to the short coarse flax fibers which are suitable only for rough fabric or sacking. Plackets, in the next line, are slit-like openings through the petticoat for reaching into the pockets which are tied around the waist.

Saint Distaff's Day - marking the end of the Christmas break-by Maureen James

In times past, January 7th, the first day after the twelve of Christmas was known as St. Distaff's Day. It had no connection *whatsoever* with any saint but its place in the folk calendar gives an indicator of the importance of spinning at a time when this was the only means of turning raw wool, cotton or flax into thread capable of being woven into cloth. The day, which was also known as Rock Day (referring to another name for either the distaff or the spindle) indicated that this was the end of the Christmas festivities and the return to the normality of spinning whenever there was a spare moment. As Anthony Fitzherbert, wrote in his 'Boke of Husbandrie' (1523) 'it stoppeth a gap...it saveth a woman from being idle, and the product was needful'.

Before the invention of the spinning wheel, spinning on what is known as the drop spindle (a pin or stick weighted by a whorl; see illustration, above) was a slow and tedious task. The spinning of one pound of woolen yarn could take about one week and one pound of heavy cotton yarn several weeks to spin. The method had not changed since the earliest times. There are images from as far back as the Ancient Egyptians showing how the distaff was used to hang the flax or tow and the spindle to effect the twisting. The distaff was carried under the arm, and the spindle left dangling and turning in the fingers below, and forming an axis round which to wind parcels of the thread as soon as it was made.

Women of all classes would spin. Everyone from the lady to the peasant was expected to spend time on the task, though the wealthier may have had elaborate spindles. In the evening, after the chores of the day were done, there would be spinning, and the spindle would be taken to visit friends, since the task could be undertaken at the same time as a conversation.

Spinning-wheels first started to appear during the Middle Ages to replace the drop spindle. There are several depictions of women from this time using the spinning wheel - all show the woman standing at her work, moving the wheel with her right hand, while with her left she twirls the spindle. The introduction of this method speeded up the production of spun wool, and the addition of the foot driven mechanism in the 1500s made even more of a difference.

Land use was also greatly affected by the wool trade. Many of the deserted villages that have left their mark on the English landscape occurred between the fourteenth and the seventeenth centuries as a result of whole communities being moved to make space for the grazing of sheep. Spinning wool became more important than ever and Distaff Day a crucial date in the calendar.

A further indicator of the importance of spinning in the life of women in the past, is the fact that it has entered the language. Spinster is a recognized legal term for an unmarried woman. In his Law Dictionary, Blount, wrote: 'It is the addition usually given to all unmarried women, from the Viscount's daughter downward.' Similarly *the distaff side* and *the spear side* were once legal terms to distinguish the inheritance of female from that of male children- and the distaff became a synonym for woman herself. A French proverb states that "The crown of France never falls to the distaff."

From multiple internet sources; compiled by Valerie Jones

Book Reviews

Docent Book Club November Selection

Nowhere Else On Earth

by Josephine Humphreys

Most readers will be grateful for the genealogy chart that Josephine Humphreys includes. As with most groups of families forced by society and/or geography into isolation, families become entwined through the generations and it can be difficult to keep them well defined. Also, readers will be thankful for the precision of her prose, her eloquence of descriptions, and her painstaking research.

"Nowhere else on earth" is Robeson County, North Carolina and the center of this storied "Eden" is Rhoda Strong. Sixteen-year-old Rhoda is perhaps one of the few Lumbees who would describe life as beautiful. It is 1864 and the setting is Scuffletown as Rhoda's home is known, a name given in derision by the surrounding "macs", the mostly Scottish neighbors and landowners. Accustomed to living on the edge of poverty, life for the Lumbees during the Civil War became poorer and more desperate as they chose to support the Union. Justice seems to have deserted the Strongs and the Lowries and it is in this setting that Rhoda, her parents and brothers must come to grips with the cruelty of the Home Guard and marauding Union soldiers. As Rhoda wonders if she will ever become lover and loved, her relationship with Henry Berry Lowrie develops almost invisibly.

The characters in this book, some based on real people, come to life as Humphreys describes their unique home: the pine forests and swamps of eastern North Carolina. The livelihood of these Lumbees was based on the production of turpentine from the resin of the pines and is presented by Humphreys in a very interesting way. Their strength and moral fiber are admirable.

This is an engrossing historical novel and my new favorite. I highly recommend that you read this book. You will enjoy getting to know Rhoda and to appreciate the people around her.

Rachel Abernathy

Book review

Death in Early America, The History and Folklore of Customs and Superstitions of Early Medicine, Funerals, Burials, and Mourning by Margaret M. Coffin.

If the subject interests you, this is your book. Ms. Coffin, as the title implies, covers almost any topic related to and about death in early America. However, the author insists, this is not a morbid book: I would say only a morbid subject. Her information comes from personal observation (dare I say it: not experience!), folklore gathered from her New England area, researching bona fide histories of undertaking, and students in a class she teaches on folklore.

You will find humor, respect for her subject, and a gathering of scattered facts. Chapter titles include a sketch of nineteenth century doctors and their cures and remedies. Particularly interesting are the letters sent between members of Dr. Thomas Scott's family between 1847-1865. Funeral and mourning customs, cemeteries, gravestones, epitaphs, and memorials are included also. And how could Ms. Coffin not include superstitions! I must warn you that it is fatal to "let a lizard count your teeth".

Ms. Coffin (that's her name) covers a wide range of topics but none in depth. She also does not include funeral foods. This is a lively book with interesting photographs and illustrations.

Rachel Abernathy

Historic Site News

Latta Plantation

The new reproduction slave cabin is well underway and should be completed in January. Nick Makres, owner of Delta Log and Timber Homes, along with his crew are doing a great job. The cement underpinnings, historically incorrect, but required by modern building codes, have been artfully disguised. The slave cabin sits next to the yeoman farmer's cabin, and will be an excellent teaching tool to show how the lives of those two classes of people differed.

The History Calendar

The Charlotte Museum of History

3500 Shamrock Drive, Charlotte, NC, 704 568 1774, <http://www.charlottemuseum.org>

Twelfth Night January 5, 5 to 9 pm. In 1774 the biggest event of the holiday season was Twelfth Night, a grand finale to the twelve days of Christmas. Learn about the traditions of this historic celebration through festivities including: cutting the Twelfth Night Cake, a Twelfth Night dance, tours of the Hezekiah Alexander Homesite, demonstrations by the Catawba Valley Cooking Guild, children's crafts and games, and more. Admission charged; reservations required.

Historic Rosedale

3427 N. Tryon Street, Charlotte, NC, 704 335 0325, <http://www.historicrosedale.org>

UnHeard Voices February 9, 1:30 pm.

In celebration of Black History Month, Historic Rosedale presents a program on the enslaved African experience featuring an interpretation by Barbara Jackson and a lecture and discussion into the experiences of African women during slavery, particularly during the treacherous middle passage. Sowande M. Mustakeem of Michigan State University will share her research into the experiences of African women which she has chronicled from the archives of Britain's Parliament. Admission charged. Reservations recommended.

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Latta Plantation

5225 Sample Road, Huntersville, NC, 704 875 2312, <http://www.lattaplantation.org>

Civil War Winter Quarters January 12 (10am-4pm) -13 (1pm-4pm), 2008: Learn about the ways Civil War troops weathered the winter!

Civil War Homefront January 26, 2008 (10am-4pm): The battles of the Civil War extended beyond those fought with muskets and artillery. Join families and the home guard to experience the other side of the War! Coffee made from parched corn or okra seeds, anyone?

Back of the Big House February 9, 2008 (10am-4pm): The Lattas had only six members in their family, yet thirty-three other people lived and worked on the plantation. Come out for a day that focuses on and honors the lives of the Enslaved African Americans of Latta Plantation and the Carolina Backcountry.

Levine Museum of the New South

200 E. Seventh Street, Charlotte, NC, 704 333 1887, <http://www.museumofthenewsouth.org>

New South for the New Southerner with Kathleen Purvis

Thursday, Jan. 3, 5:30 pm – Museum of the New South

Tuesday, Jan. 8, 6:30 pm - Sloan Music Center at Davidson College

What are the five essential foods for the Southern cook? Charlotte Observer food editor Kathleen Purvis will offer her tasty answers at the next New South for the New Southerner event. And Levine Museum staff historian Tom Hanchett will tell how Sundrop and livermush became iconic foods in the Carolinas. Audience discussion welcome! \$5 per person, Museum members and corporate sponsors are free. Includes program, wine, appetizers, and access to exhibits. Call 704.333.1887 ext. 501 to rsvp.

A Day of Absence by On Q Productions

Sunday, January 20, 3 pm

Monday, January 21, noon and 3 pm

A Day of Absence is a satire that focuses on racial issues and through the use of humor depicts one strange morning, in a small southern town, when suddenly all the "black folk" disappear. In the show all the characters are Caucasian but played by African Americans. This program is free.

Wilmington and the 1898 Race Riots with Philip Gerard

Wednesday, February 27, 11:30 am

Philip Gerard's book, *Cape Fear Rising*, while told as fiction, explores the story of one city's racial nightmare--a nightmare that was repeated throughout the South at the turn of the 20th Century. Philip Gerard is a writer and professor of Creative Writing at UNC-Wilmington. The program is free, includes reading and discussion. Individuals may bring lunch or order one through the Museum for \$12 by calling 704.333.1887 ext. 501 (must be ordered 24 hrs in advance).

Historic Rural Hill Farm

4431 Neck Road, Huntersville, NC, 704

Royal Scot Dragoons Guard - NC Blumenthal Performing Arts Center - January 14th, 8 - 10:30 pm.

Get ready to experience the sounds of Briton as the music of Scotland, England, Ireland and Wales comes alive through the pipes, drums and highland dancers of The Royal Scots Dragoon Guards. The Band of the Coldstream Guards has been known for their musical talents since 1742, and now they have teamed up with The Royal Scots Dragoon Guards for an evening unlike any other. This cavalry regiment of the British Army and the senior Scottish regiment has its own Pipes and Drums, who perform in competitions, concerts and parades. Enjoy the pomp and pageantry of two of the most famous and popular of British regiments. For tickets and information contact the Blumenthal Performing Arts Center.

Charlotte Folk Society

Charlotte Folk Society Gatherings take place at 7:30 PM on the second Friday of each month. They are family-friendly and open to the public. Admission is free. Donations are greatly appreciated and are used entirely to pay the performers and sound professionals. Gatherings feature an hour-long concert, followed by slow and fast jam sessions and a song circle. Concerts take place in the Bryant Recital Hall of the Sloan-Morgan Building, 1220 Elizabeth Avenue, on the Central Campus of CPCC in Charlotte. Free parking is available in the CPCC Staff & Theater Deck, off Fourth Street, between Charlottetowne Avenue (formerly Independence Boulevard) and Kings Drive. Visit www.folksociety.org or call 704-563-7080 for details.

Our January 11th Gathering features the finest Irish, Scottish, Bretagne, and bluegrass music by champion Scottish fiddler **Jamie Laval** and mandolin champion **Ashley Broder**. Listen to samples from their CD, *Zephyr in the Confetti Factory*, at www.folksociety.org.

Observe Groundhog Day at our February 8th Gathering with storyteller and naturalist **Doug Elliott** as he illuminates and entertains with *Groundhogology: Whistlepigs and World Politics*. Visit www.dougelliott.com to learn more.

The Carl J. McLewen Historical Village

7601 Matthews-Mint Hill Rd. 704-573-0726

<http://www.minthillhistory.com>

Volunteer Training. February 9, 16, & 23. 10am to noon. Learn about southern country life from the 1880s to the 1930s. To sign up contact Sue McDonald, administrative director, at 704-573-0726, or historical@bellsouth.net.

Gaston County Museum

131 West Main Street Dallas, NC. (704)922-7681, #2 www.gastoncountymuseum.org

Exhibit – **Pieces of Our Past: Stitched Memories** - through January 12

The exhibit will explore the history and heritage of quilt making. In addition to nine quilts from the Museum's collection, the exhibit features quilted objects and sewing equipment, including slippers, jackets, hats, sewing machines, and sewing kits.

Magic Lantern Show - Friday, February 8 - 6:30 pm

\$5 Adults, \$3 children (up to 18) Not recommended for children under 6

* please note – this program will take place at Gaston College, Myers Auditorium

Victorian Valentine Magic-Lantern Show! Travel back in time with the boisterous fun of America's only Victorian magic-lantern show. An authentic 1890s visual extravaganza projected on a full-sized screen – the kind of show that led to the movies! Valentine stories, animated comedy, and songs -- all dramatized on screen by a live showman and singer/pianist. The audience participates in the fun, creating sound effects, and joining in chants and sing-alongs. ~~ For 16 years, The American Magic-Lantern Theater has delighted audiences from Lincoln Center to Singapore

Terry Borton, a fourth-generation lanternist, narrates the performance, which he also wrote and produced. He grew up watching shows put on by his father, who used an 1869 lantern handed down from Terry's great-grandfather. For more information visit the web site listed above.

MHA Docents
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