Through The Years

#141 April 15, 1934

The 'Hill' In Baldwin

By PETER A. BRANNON

(Reprinted from a story by me in December number Alabama Highways.)

Today as you travel the Monroeville to Bay Minette highway, some miles south of Little River, you pass "the Hill." The only way you may identify this "hill" is by a sign which reads: "Post Office, Tensaw, Ala." No one beyond the age of twenty in Baldwin County ever speaks of "Fort Montgomery," or "Montgomery Hill," or "Tensaw Postoffice," but every one knows of the once village of the hill." There has been a postoffice at that "wide place" (it is not yet a crossroad) since the beginning of our time and long before the memory of present man, but even now you could almost put the "office" in a cigar box.

Fort Montgomery

Gardner's Dictionary of the U. S. Army says Fort Montgomery was named for Mapor E. Montgomery of the 7th U. S. Infantry. At the time it was erected, August, 1814, General Andrew Jackson was concentrating his forces in the Tensas section of the Mississippi Territory and several U. S. regiments were in the South, perhaps the Seventh among them. Pickett says Lieutenant-Colonel Thomas H. Benton, of Tenessee, the commanding officer of the Thirty-ninth U. S. Infantry, erected the post, and there is a current tradition in Alabama history that the point was named for Major Lemuel P. Montgomery, who was killed at Horse Shoe Bend. Col. Benton and Major Lemuel Montgomery were not cordial, but as the Major was at the time a popular hero, the post may bear his name, though I am disposed to hold to the statement of Gardner and believe it is called for Major Elijah. Both the officers were born in Virginia. Lemuel was appointed from Tennessee and Elijah from Kentucky. Elijah was promoted to captain in the Seventh Infantry in May, 1814, and subsequently, for meritorious conduct at New Orleans, was brevetted major.

Fort Montgomery was ordered erected at "Holm's" Hill. I rather think the "hill" was originally named for the family of Dr. Thomas G. Holmes, a grandson of old George Galphin, the Savannah River (South Carolina) Indian trader. The site is about two miles—and good country miles—from old Fort Mims. It was chosen on account of its high position, back from the river out of the swamp, and from the fact of its being on the old trail. Major Tatum, topographical engineer of Jackson's Army, thus refers to the origin of the post:

"On the arrival of the boats at Fort Stoddard (the correct name was Stoddert) the commanding general landed and proceeded to Mount Vernon about two miles from thence, where some part of the 39th Infantry remained under the charge of Maj. Blue. The balance of the regiment having, shortly previous to the general's arrival, marched to, and occupied (what was believed to be a more healthy situation) Holmes's Hill about two miles from Fort Mimms, at which place Lieut. Col. Benton, under whose command they were, had commenced a stockade fort to secure his men from the dangers of any attempt of Francis or McQueen to annoy them, and also as a means of giving greater security to the settlers on the east side of engage the British, was made from Fort Montgomery where the Third, the Thirty-ninth, the Forty-fourth U. S. regiments and the Tennessee and Mississippi militia were then garrisoned.

The Holmes Family

Dr. Thomas Galphin Holmes was born at Silver Bluff, S. C., in 1780, and came about 1800 to Tensas district of the Mississippi Territory. He was the son of John Holmes, an Irishman, who married the daughter of George Galphin. Dr. Holmes was in Fort Mims on that memorable day, August 30, 1813, when the post was attacked by Josiah Francis and his upper Creek Indians, and all, save less than twenty-five, of the more than five hundred refugees, were massacred. The doctor was a personal friend of Col. Albert J. Pickett and gave to this original historian many of the incidents recorded by him. He died in 1852. Dr. Sibley Holmes, who only recently passed on, was born at "Montgomery Hill" in 1873. The latter was a grandson of the old doctor. An interesting tradition in the family is the story of the loan to the Continental Congress of the money to fit out the sloop "Bon Homme Richard," which was commanded by John Paul Jones. It is of record that Galphin, long before the Revolution an Indian trader, did loan the struggling colonies $20,000.

Tensas

The delta country of the eastern section of old Spanish Florida, which subsequently became the "Tensas District," takes its name from an Indian tribe. Their neighbors on the Mississippi River wer not kind to htme, so in early historic times the French moved them over and settled them up the river from the Mobile colony. They were originally a kindred tribe to the Natchez and after living at several points in the Mississippi Valley, they settled at the old seats of the Taouachas ("Wash-a-taus.") After the French treaty of 1763 they moved to the Red River, as they refused to come under the dominion of the English. In the records they are the "Taensa." Their name was given to that large branch of the combination of the Alabama and Tombigbee Rivers which we call Tensaw River.

The first noted resident of historic times in the Tensas District was Maj. Robert Farmer, one time British Governor of West Florida. He lived nearer our Stockton than our Montgomery Hill. Maj. Farmer was the host, during the Winter of 1777, of William Bartram, the naturalist, and in Bartram's "Travels" we learn much of the Tensas country. After the beginning of the Revolution, many Loyalists from the Atlantic States came into the Tombigbee and Tensas districts. Many of these families were assisted in settling there by Gen. Alexander McGillivray. Notable among these were the Lindners. Maj. Lindner was a native of Switzerland who had resided for a time, in the British service, at Charleston. He was wealthy.

After the Revolution, and before 1800, many Georgians came into this country. At the latter date we find around Tensaw Lake (of the present time) the Halls, Steadhams, Easlies, Byrnes, Mims, and many others whose names are today represented in Baldwin County. The Kimballs who home was burned, came into the [illegible] Territory in February, 1791 as McGillivary's "Cow Pens Plantation," from whence he went to his death bed in Pensacola in 1793.

Later Days

This locality was receiving mail in the very earliest days. Even before the engagement at Burnt Corn, Breggs, the mail rider, was seized and his pouches carried to Pensacola ot be rifled. On that occasion he escaped to Holmes Hill to give the alarm. The point was on the direct route of travel to the Tombecbe settlements of the old "Southwest." The road crossed the Alabama River over Mims' Ferry, along Namnahubba Island in the Cut Off, to cross Hollinger's Ferry over the Tombigbee River and on to Fort Stoddert on the route to Mobile or north to Saint Stephens.

An interesting family to come over this old highway and stop at "the hill" was that of George Brook Tunstall. Mr. Tunstall was born in Pittsylvania County, Va., in 1793. He himself had an unique career and his children, through their marriages, contributed in no small way to South Alabama history. Mr. Tunstall, at one time editor of The Nashville Whig. He established the Floridian at Pensacola. This was the first [illegible] in English in the former Spanish territory. He married Eloise Tate, daughter of David Tate, the son of John Tate, the British officer, and Sehoy McGillivary. Tom Tate Tunstall, his youngest child, born in 1823, had a long and spectacular political activity. Tom Tate practiced law in Texas, was U. S. Consul to Cadiz, was once consul in Paraguay, once in San Salvador, was once planter and in the insurance business in Mobile, and for a time harbor inspector. He married a cousin of Baxton Bragg and for a time was associated with the old General in deepening the channel in Mobile Bay.

John Pierce, born in Massachusetts, and who with his brothers had a cotton gin on Tensas Lake in 1804, was postmaster at "Tensaw" (sometimes "Tensas") in 1822. The remuneration was $118.83, a sum quite comparable with the incomes of the offices at Montgomery (city of today) and Cahaba. John Pierce was likewise the first school teacher in "English" Alabama. While his brother, William, was operating the trading house and gin, he had a school house on Boat Yard [illegible] ment show that Elizabeth Bailey, who resided at Autossee, on the Tallapoosa River (in our Macon County) "learned to read and write at Tensas." Elizabeth was the youngest daughter of James Bailey, the trader, an Englishman, who married an Indian woman of the Wind clan. Dixon and James, brothers of Elizabeth, "learned" in Philadelphia, where, as mentioned above, Dixon was educated by the Government.

The "instruction" of James was directed by the Quakers.

Records of 1832 show Joseph Booth as postmaster and in the official report of 1835 we find William B. Bryant. The settlement at this point has been called "Montgomery Hill," and also "Montgomery Village in Baldwin," but there is nowhere a reference officially to such a postoffice. It is perhaps the oldest point, outside of Mobile, in Alabama, where mail has been continuously delivered.

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Col Benton and his command had marched overland with General John Coffee's detachment of Jackson's Army, whereas the "Commanding General," as Major Tatum designates him. Andrew Jackson, floated down the Alabama River on the same flatboats which had, during the Spring months previous, carried the 3rd U. S. Infantry under Col. Gilbert C. Russell, up to join Jackson at Fort Jackson on the Coosa.

The Andrew Jackson manuscripts in the library of Congress show numerous references in 1814 and 1815 to the post. From these letters we learn that Joseph Carson, the Mississippi cfficer who distinguished himself at the Battle of the Holy Ground in December, 1813, was in command of Fort Montgomery on the 18th of September, 1814. William Walker, who may, perhaps, have been the old tavern keeper of later years at Pole Cat Springs, was in command of the post late in the month of September, and Colonel Benton took command about October 1st. On the 16th of October, Colonel Benton wrote General Jackson that the post was in a "tolerably respectable state cf defense."

The troops under Lieutenant Bailey, who buried the dead left after the Kimball-James massacre of September, 1813, was sent by Colonel Carson from Fort Montgomery. The advance on Pensacola, made by Jackson in November, 1814, before he marched to New Orleans to

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Other families to move into that section were the more aristocratic of the half-bloods from the Upper Creek Nation of the north. James Bailey, for more than 30 years the trader at Autossee, in Macon County, moved his family there in 1799 and prior to that Elizabeth, Dixon and James, his children, had each married there. Elizabeth's white husband, (sometimes recorded as Fletcher) was one of the survivors of Fort Mims massacre. Capt. Dixon, the oldest of Mr. Bailey's children, was educated by the U. S. Government in Philadelphia. He led the militia of the Tensas District in the defense of Fort Mims and was there killed.

Alexander McGillivary had a home on Little River and after his death, in 1795, his sister's son, David Tate, (Mrs. Charles Weatherford's first husband's child) moved to these lands. Gen. McGillivary was actually the original owner of this Tensas country, though he had no documentary "grant" from Spain. Tate and William Weatherford later lived on these lands. "Montpelier," the homestead site of Tate, is no great distance from Montgomery Hill. Tate's "Cow-Pens," where Jackson erected the Montpelier stockade in 1821, is the same site

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And, reader, look further into the records. You will find Maj. Elijah Montgomery as Baldwin County's member of the Alabama Legislature of 1821. So, the Major received other honors than just naming the fort for him.

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Through The Years

Spring Tonics

By PETER A. BRANNON

While holly and cedar trees have been used since the beginning of American history for "Christmas trees", only recently have we in the South appreciated the beauty, or the economic value either, of the "cassene". The American Indian, long before the beginning of our recorded history, had discovered this species of the ilex and was making use of it. The "small leaf holly", Ilex vomitoria, which you now use in your Christmas decorations, is the Cassene youpon so generally grown and used by the Indians. The "Black Drink" of the Creek Indians, was made principally of this plant.

The Festival Of The "Busk"

The annual green corn thanksgiving, an event participated in with elaborate ceremony by the Indians of the Gulf Region, featured the drinking of great quantities of this decoction, a medicine of really some efficacy. All towns in the nations celebrated. Some towns ranked higher than others. Those of highest rank prolonged the festival over a period of eight days. The branch towns had four day festivals. Coweta, on the Chattahoochee, celebrated eight days. Fusihatchie on the Tallapoosa danced, fasted and feasted for four days.

At the "milk stage" of the new corn crop, or at that period in the growth which we Southerners call the "roasting ear time", these Creek Indians had their annual "Spring Cleaning" and started life over again. Obviously, it was not always on the "same moon". Branch towns did not have their festivities until after those of the "mother town." Only certain selected persons were allowed to prepare the "acee" (youpon drink) and it was brewed, or rather boiled, the first day immediately after the court yard in the middle of the Square, had been carefully swept and sprinkled with new clean sand. The new fire is made by the town's official fire maker who must do it by friction, not by striking a spark. This fire was built at the junction point of four logs placed end to end, whose opposite ends extended toward the cardinal points. They thus made a cross. Dancing featured the first day and that night they took a great quantity of powerful medicine.

Recuperating the next morning, they finish the day by rubbing new ashes on their bodies and then diving headforemost into the adjacent stream, thoroughly cleansing themselves. That night they feast. The third day, they rested, or as most writers of the period say, "they sit in the Square". On the fourth day they took intoxicating medicine, danced and finished the all-night revelry with the "mad-dance". Where the festival lasted eight days it was practically a repetition, the "asse" (pronounced "arsee"), youpon tea, being drunk on the first and fifth days.

The accounts telling of the early celebrations, say that they burned corn cobs and taking this charred sooty matter mixed it with ashes and rubbed their bodies to prepare for that part of the ceremony where they washed and cleansed themselves. Less than two weeks ago I took out at an old town site, a square 6-inch thick mass of charred cobs and immediately by was a pile of oak ashes. Here had been, perhaps two hundred years ago, a basket of burnt corn cobs and the ashes for that "Busk" celebration.

Many incidental associations are told by the writers who witnessed it. One other common, present day known, native plants. One of the pretty romances of Alabama literature is A. B. Meek's tale of the Choctaw "Sassafras girl" at Mobile. Even as late as forty or fifty years ago the Indians in east Mississippi were bringing bundles of sassafras root into Mobile when they came, on their Spring excursion to sell baskets.

In my childhood it was customary for every one to drink hot "teas" to "thin the blood." This was nothing more than a continuation of a handed down folk custom. The popular blood remedy of today with three letters, or three figures, has no doubt some efficacy but now there is not the appeal which once existed.

The Iris At Atassi

Bartram spent several days in 1777 in our western Macon County at a town of the snake clan, which the Creeks called Atassi, pronounced "Autossee". He records that they were fasting and taking medicine "and I think I may say praying". They were seeking "to avert a grievous calamity of sickness which had lately afflicted them and laid in the grave abundance of their citizens." He says they fasted seven or eight days, drinking only corn flour gruel and took at the same time a strong decoction of the roots of Iris versicolor. This plant is our well known flag lily. He further notes that they maintained an artificial pond just outside the town, in which to grow it. Modern diagnosticians would say they were probably dying of malaria.

Osceola

Probably the best known of Southeastern Indians was Osceola, born a Creek in our Macon County, who led the Seminole War of 1837. This man was the son of a Creek woman who later married a white man named Powell. He was likewise the grandson of James McQueen, the first white man to come to live permanently in this Indian county. Osceola's name was, correctly, "Asi-ya-holo", which means "Black Drink halloer." Asi was the word for this "Spring tonic" and "yaholo" was the long drawn-out cry sung by the attendant who served each man in turn as the assembled party drank at the ceremony.

Osceola's lot was a tragic one and even though fortune decreed it, he never deserved to die in chains at Fort Moultrie.

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Many incidental associations are told by the writers who witnessed it. One very interesting feature was that they broke all their pots and pans and prepared new ones. We archaeologists would know that today even if we had not been told of it. You will find thousands of pot fragments on all old townsites and in digging on the sites you frequently find what scientists call "kitchen-middens", composed of great piles of household refuse in which were buried these left-over domestic vessels. Frequently broken pipes, tools and animal bones are likewise met with.

It is also claimed that they swept out their houses, made new sleeping mats (burning the old ones) and the women were required to get new fire from that on the square and start a new year's fire on their hearths.

Even among us today it has not quite gone out of style to have "Spring cleaning". We bring in the window washers and air the mattresses and the laundries remind us to send the blankets to have them "dry cleaned" to put away over the Summer months.

I may also say that it has not quite "gone out of style" to take a good purgative in the early Summer, and "Spring tonics" and "sassafras tea" to "thin the blood," are yet met with in some communities, so perhaps those early Americans did really know a thing or two.

There are likewise today housewives who want to change the furniture and get new china, perhaps recurring evidence that we have not yet much outdistanced, in culture, those original Americans.

The Youpon Bush

Col. Benjamin Hawkins, at the time of his visit in 1796, found large "clumps" of this shrub at Okfuskee town on the Tallapoosa. This was the largest town in the upper Creek Nation and it was grown here for the use of its eight villages. Okfuskee town was on the right bank of the Tallapoosa, about 20 miles, as the crow flies, up stream from our Tallassee. Where the back waters of Lake Martin have not entirely covered these old sites you may yet find the plant growing.

Today, at several of the other old townsites on the lower Tallapoosa River, you may yet see these groves of youpon shrubs. It is luxurient at Hoith-le-walli site where both the male and female plants may be seen. Strangely though at Fusihatchi only the male plant grows so there are no red berries in the Winter months to follow those Springtime white honey-laden flowers. At old Reynolds Mill, near Washington Ferry site, and below the ferry crossing place you may yet see those plants from whose ancestors the Autaugas gathered the leaves to make black drink two centuries ago.

Present Day Use

About 10 years ago the U. S. Bureau of Plant Industry conducted experiments to determine the value of the plant as a substitute for the tea of domestic use. It was proven that it was practically as good and that it contains quite a percentage of caffeine. While certain of our popular solf drinks are of recent discovery, the Indians had the same thing, minus the sugar and flavors, long before white man came. Several years ago, I drank cassene tea on the Santee River in South Carolina and I saw little difference between that and the regular tea. There, on a plantation where I visited, they gathered the young sprigs and green fresh leaves and dried and parched them in exactly the same manner as did the Indians. Because it is nauseating and a cathartic as well, it will hardly ever be popular. The tea is harmless though if not too concentrated. Among us in Alabama the plant is little used except for decorative purposes.

"Sassafras Tea"

William Bartram, the naturalist, and other early visitors who came into intimate contact with the Southern Indians, tell of their use of iris, calamus, blood root, hydractis, sassafras and many

No 143

Through The Years

Cannon

By PETER A. BRANNON

An old cannon at the foot of Commerce Street, on the bank of the Alabama River, at Montgomery, has been the source of much concern. It is continually being "found" even though it never was lost. So many have reported that they could find no one who could tell anything about it that I have decided to set down the history of it, and of some others also.

The Fort Stonewall Cannon

In 1923 Mr. George C. Colton, a planter residing southeast of old Suggsville in Clarke County, on the Alabama River, offered to the State of Alabama some old siege guns lying on the bank of the river on his place. Investigation disclosed that they were at old Fort Stonewall site of Confederate days. Accordingly his offer was accepted and the Department of Archives and History requested the U. S. engineer's office to bring them to Montgomery on some dredge boat which might be shortly coming this far up-stream. The district engineer agreed to do this and not long thereafter one of them was loaded onto the "government boat" for transport here. Almost a year passed before that boat came this far up. In the meantime the town of Jackson in Clarke County asked for one of the guns. The engineer's office again graciously consented to deliver it if authorized and it so happened that they delivered one at Jackson before we received ours here. This latter one is, however, from Oven Bluff on the Tombigbee River. When the people at Jackson asked for one it was recalled that there were some on the Tombigbee side as well as on the Alabama side so the mission to deliver that one was given to the dredge boat on that river. Oven Bluff was the proposed fortification site, near the Salt Works, on the west side of Clarke County as Choctaw Bluff was on the east side.

As these old cannon weigh a little more than 14,000 pounds each no one had "gone off" with them. The one in the mud at the old wharf site at Montgomery was intended to be used as a Confederate memorial but no one has yet been found who would deliver it to the Capitol Hill at a reasonable enough price to justify removal. The secretary to the governor, who is by law the custodian of the Capitol building and grounds, in both the Brandon and the Graves administrations sought to con- in case of attempts to raid the lower Salt Works from the Alabama River side. Salt, which plays a far more important economic factor in the life of a nation than we sometime think, was secured in large quantities from the springs and artesian salt wells in the section of Clarke County around Jackson.

Choctaw Bluff has still another connection with Alabama and American history in that many students think that old Mouvilla of the time of DeSoto's visit was near there.

The Capitol Front Cannon

The large gun flanked by a pile of cannon balls mounted at the west front of the Capitol building, lay for many years here in the railroad yards. It was shipped north from Pollard, the then terminus of the old Montgomery and Florida Railroad. During the days of the war. Tradition says it was intended for the defenses of Atlanta but reached Montgomery while the Western to Opelika was in bad order as the result of Rousseau's Raid and that it was never carried further. Long after 1900 it was dragged out and mounted, with a pyramid of balls, to "guard" the hillside. That pyramid of balls has itself caused concern. More than once I have seen several of them down at the "Square." I recall one hot Sunday afternoon, in a Summer many years since, seeing three of them dash madly—if inanimate things can—down Dexter Avenue to stop against the wall of the fence at the fountain. One is reported to have once bumpted into the pool but I rather think this is an exaggeration. In earlier days, before they were fixed in concrete, night time was the favorite hour for them to become "mysteriously" loosened and roll down Dexter.

Fort Toulouse Cannon

When the French lieutenant in command at Fort Toulouse on the Coosa River, paddled away on Nov. 15, 1763, and abandoned to the British France's post in the Alabama country, he spiked his eight guns, broke off the trunions of the iron ones and threw them all into the river. Pinckney's U. S. soldiers and Jackson's Tennessee volunteers arrived there in April, 1814, and pulled two of them out. These two they mounted on the new Fort Jackson. One of these with the fuse end broken off, is today in the Alabama Department of Archives and History. This one is referred to by Col. Pickett and other early writers when they tell the story of the celebration at the time of the election of John Quincey Adams as president of the United States. Ebenezer Pond touched it off with one of the bonfire rails but it was too heavily loaded and burst, mangling his face. Some years later, the Whigs celebrated too vigorously and burst another one. That latter one was a cornerpost for years at "Pollard's Corner."

After Jackson's troops left the Coosa two more of these French cannons were pulled out of the water to be used for "celebrations." One was burst at Will N. Thompson's store on the Alabama River (he then lived about where our Birmingham Highway bridge is located in West Montgomery County) while staging a Fourth of July demonstration. The other one of these later recovered cannon was, in 1850, in Rockford. Its present whereabout are not known to me.

Dozens of hunters and fishermen have told me of the "one brass cannon" which the French are known to have had at Fort Toulouse. It is said to have been seen at low water of the Coosa, just above the mouth of the river and perhaps 300 yards below the old fort site. I have been there several times just to see where it was and to fix the location in order that it might be later dragged out. I have yet to find it.

The Lady Slocomb

The Washington Artillery of New Orleans, mounted in March, 1865, on the defenses at Spanish Fort, in Baldwin County, Ala., a three-ton Columbiad gun. The battery was commanded by Capt. Cuthbert H. Slocomb and his men named the eight-inch piece "the Lady Slocomb." She did effective work, firing during five days of the siege of Spanish Fort, 144 charges, raining 4,492 pounds of hot iron into the Federal ranks and killing with her first shot seven men of Loomis's Michigan Battery. This gun was cast in 1864 of Alabama iron at the Confederate foundry in the Arsenal at Selma. It is 10 feet long and two feet in diameter at the breech. At the muzzle it is 40 inches in circumference. A solid shot from a 30-pound parrott gun of Battery L, First Indiana Heavy Artillery dismounted it on the sixth day

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Fort Stonewall

Late in the period of the war, the Confederate government decided to fortify the lower waters of the Alabama and Tombigbee Rivers. The proposed fort on the Alabama was started at Choctaw Bluff about twenty-five miles up-stream from the confluence of the two rivers. While I have never seen any official documentary reports on what was actually done there, I have talked to home guard recruits who were sent there and I know that details from the nearby Salt Works military guard were on duty there late in 1864 and in 1865. Some excavating was done but it is not thought that any guns were mounted. At least three large siege guns were carried there for one is there today and two have been recently (nine years ago) moved away. There are no records to show where these originally came from but they were probably from Pensacola or from Fort Morgan. The State of Alabama seized the U. S. arsenal at Mount Vernon early in 1861, but these large "pieces" were hardly in storage there. It is a known fact that the mounted piece on the north side of the steps on Capitol Hill is from Pensacola, so these Choctaw and Oven Bluff cannon may likewise have been originally sent to the gulfcoast for mounting at Barancas, Morgan, or what was later Fort Gaines.

Fort Stonewall was intended as a defense for the Selma arsenal and to serve

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of the Federal attack on Spanish Fort near Blakeley. The Union soldier who aimed the shot was Corp. James Busby. In 1891 when the Lady Slocomb was moved to Mobile, they emptied the barrell of a full charge of cannister. While of course not comparable with present day ordnance, this gun required 100 pounds of powder to fire it.

The Colton Plantation

George Candee Colton, who presented the Fort Stonewall cannon, is the nephew of Marshall Green Candee, a unique figure in Alabama history. Mr. Colton, now well into the evening of life, inherited an estate settled before 1875 by his uncle who stayed in Alabama after reconstruction days, having served as sergeant-at-arms for the Republican Legislatures of 1867 and 1868. Mr. Candee was born in Warren County, New Jersey in 1837. He graduated at Knox College, Gaylesburg, Ill., and entered the Union Army Aug. 11, 1862, as a private in the 114th Illinois Infantry. He was mustered out in July, 1865, with the rank of corporal. He was the second adjutant general of Alabama State troops on the reorganization after the State was readmitted to the Union, being appointed in 1872. On his retirement in 1874, he bought this plantation at Croctaw Bluff and fortune decreed that this Union veteran should inherit three Confederate cannon.

It would seem fitting that we "Confederates" might mount and make a memorial of this old perchance Alabama made cannon which the two "Yankees" preserved 60 years for us.

No. 144

Through The Years

The House Of Panton

By PETER A. BRANNON

I have long known that nothing is impossible and that few things are improbable.

Since I have been collecting historical items I have many times tried to find Panton's Garden in Pensacola, to get data about his old trading post and his mansion there, and to find someone who would get enthusiastic with me in running down the full story of the firm of Panton, Leslie and Company, Forbes and Leslie and the Innerarity Brothers, those men who had as their silent partner Alexander McGillivray while he lived and his influence after he died. Just lately, after years of effort, I have found in Texas and in far away California, papers of the old firm. There was only one firm for William Panton, the Aberdeenshire Scotchman, sometime a resident of Charleston and Augusta, who was at Saint Mary's in Florida in 1777, came in 1780 to Pensacola and organized that business house which wielded a powerful influence for near 40 years. John Leslie and John Forbes were his early partners. John and James Innerarity took the business when Mr. Panton died at Pensacola in 1804. All these men were related either by consanguinity or marriage.

Two weeks ago there came to me from N. H. Holmes, of Mobile, two small "snapshots" of Panton's old residence off Palafax Street. In the years which have flittingly passed I have accumulated old British made bottles and beads and I have a jug "with a Spanish air" and I have seen on the Coosa old trade goods which I know came through the "house of Panton at Pensacola." A "prophet is never without honor save in his own country." I was recently in Pensacola and as I could not find Julien Yonge, who I knew would tell me, I inquired of the hotel clerks, the book shops, the antique shops, the policemen and even a "wharf rat" for the old "post site" and for the old "Panton Place," but no one could tell and all admitted they had never heard of Panton, until an old lady, a customer in a book shop, told me how to drive down the bay front from Palafax Street to the place. My picture shows Panton's old brick residence as it looked in 1903. Nothing is left of it today.

The Indian Trade

As early as 1652 Charleston packhorsemen were bringing goods into the Tallapoosa country "to the Alibamos." These goods were largely beads, knives, mirrors, duffel cloth, strouds, (cloth) blankets, bells, vermillion, scissors, wire and rum. Later as trade was more stable, guns, powder, lead for bullets and copper and brass kettles made up the bulky trade. France established a foothold on the Gulf coast in 1702 and built Fort Toulouse on the Coosa in 1714, and in 1735 Fort Tombecbe over near the Chickasaws on the Tombigbee. Great Britain established Fort Okfuski on the Upper Tallapoosa in 1735. These forts were actually garrisoned trading posts. By a council held at Savannah on July 3, 1761, Great Britain through her colonial governor there, "regulated" the trade relations with the Indians. Prices were fixed and traders were licensed to the several towns. The traders were allowed to "trade" only in the assigned town. Previous to this council George Galphin on the Atlantic coast, through his main trading house at Silver Bluff on the Savannah River, had controlled most of the Creek and Chickasaw trade. France at Mobile and New Orleans reached most with the British, hated Panton and did much to harass his trade in the West Indes. Even as late as 1800, after his escape from a term in prison in Manilla, he destroyed the storehouse and its full contents at Saint Marks, Fla., and until his final capture at Taskigi on the Coosa, when John Forbes, and Col. Benjamin Hawkins, the Indian agent, were present, he was a source of much worry to the firm.

McGillivray's Last Days

Through Mr. Panton's letter to Col. Lachlan McGillivray we learn that General Alexander, his son, was stricken with "inflamed lungs" while traveling the path from Little River to Pensocola. General McGillivray spent most of the Winter at his Cow Pens plantation with his wife, daughter of Joseph Cornels, and left there Feb. 9, 1793 to visit Mr. Panton. He had his principal residence on the Coosa four miles above our Wetumpka but had a home and wife at Odshiopofa and one on Little River as well. The Little River widow figured in Alabama history in after years. She was Mrs. Zack McGirth, one of the survivors of Fort Mims's massacre of 1813. The General left a son, Aleck, and two daughters. Aleck McGillivray and David Tate (Sehoy Tate—Weatherford's boy) first cousins, were sent by Mr. Panton to Scotland to be educated by their grandfather, Lachlan McGillivray and sometime about 1795, Aleck died there. The two girls, sisters, must have been children of one of his wife's on the Coosa for Mr. Panton makes the statement, dated April 10, 1794, that "they have lately lost their mother." General Thomas S. Woodward is authority for the statement that Mrs. McGirth and General McGillivray's daughter lived adjacent to him at Tuskegee in 1835. Miss McGillivray drew an allotment of an half-section of land under the cession of 1832. I presume she went west with the Upper Creeks in 1836. As Mr. Panton refers only to the children who had lost their mother and does not intimate that the Little River wife had any children, then this must indicate that the one living at Tuskegee was a stepdaughter, of Mrs. McGirth.

Alexander McGillivray was never a man of robust physical constitution. He no doubt died of pulmonary tuberculosis. He never served in the army, though, he held a commission even as early as the American Revolution, in the British service. He apparently inherited the homestead at the "Apple Grove" Col. McGillivray's original settlement site after he married Sehoy., the French Captair Marchand's Indian daughter. Dr. Arthur P. Whittaker, an Alabamian, in his fascinating study, "The Spanish-American Frontier," has likened McGillivray and his life at Little Talisi, (the Apple Grove plantation) to that of the Southern planter of the later celebrated "fifties." On the departure of Colonel Lachlan McGillivray to Scotland in 1783, the colony of Georgia confiscated his property. The children recovered some few of the slaves but little else. Debts owing to them, on account of having been Royalists, were never paid. A recognition of the obligation of the government to Alexander McGillivray is embodied in the "secret treaty" of President Washington

several towns. The traders were allowed to "trade" only in the assigned town. Previous to this council George Galphin on the Atlantic coast, through his main trading house at Silver Bluff on the Savannah River, had controlled most of the Creek and Chickasaw trade. France at Mobile and New Orleans reached most of the Choctaw towns. After 1761 the individual trader journeyed to the merchant on the coast and brought his goods in by pack horse. Several traders made up a party and went periodically to the warehouse.

When Great Britain lost her colonies by the fortunes of the result of the American Revolution, she sought vigorously through her loyal merchants in Florida to retain the Indian trade. Early in the Revolution Galphin took sides with the revolting colonies but Panton sided with the King. His storehouse on the Savannah River was seized and he sought refuge at Saint Marks in East Florida. Shortly thereafter he went to Pensacola and there, later under the Spanish flag, maintained that British commercial post which was a powerful political influence.

In the archaeological collections in Alabama are Venetian, British, Syrian, Chinese an dperhaps Dutch beads of glass. There are bottles which we know were made in Britain and Holland and in Indian graves have been found French perfume and olive oil bottlues, so we may conclude that our glass things are from the corners of the Eastern world. Copper and brass bells, needles, thimbles, silver and copper ornaments, and all manner of iron tools, wash and are plowed out of old town sites. Brass kettles, muskets, flint-and-steel pistols, swords, pewter pipes and metal buckles and buttons turn out alongside earthenware Indian made bowls, stone pipes and shell ornaments and beads, thus evidencing the fact that the Europeans lost no time taking advantage of the trade possibilities with these new people which he considered hardly more than savages. Of all these Europeans the Scotchmen were the leading merchants. Lachlan McGillivray who started "trade" before 1740 was the father of the part Franch-Scotch-Indian silent partner (Alexander McGillivray) of Messrs. Panton and Leslie of 1785.

Mr. Panton Himself

The American State papers, under "settlement of Spanish claims, in West Florida," show that William Panton, was granted lot sixteen in the town of Pensacola and built on and fenced it in 1781. Subsequently, May 1795, John Forbes and Company claimed it. It is noted in the records that lot 16 had a garden, as "Panton's Garden," where Alexander McGillivray, Alabama's original statesman was buried Feb. 18, 1793, is accounted for. Col| Pickett, in his history of Alabama, quotes a letter found in the U. S. Court records at New Orleans, of Mr. Panton to Col. Lachlan McGillivray in Scotland, telling him the circumstances of his death, and Col. Pickett further records that General McGillivray was "interred in the splendid garden of Mr. Panton."

Students of the diplomatic history of the Spanish frontier in America have found rich material in Mr. Panton's correspondence with the Spanish governors at New Orleans and in his intriguing relations with the Indians. Spain used this British merchant first for convenience but lastly from necessity.

To appreciate the importance of an Indian trading house one must remember that at the main post of Panton Leslie and Company, at Pensacola, they carried a $50,000 stock of goods. They had branch stores at Saint John's, Saint Marks, Saint Augustine, and Mobile and a trading establishment (for swapping skins), at Chicasaw Bluff (near our modern Memphis) on the Mississippi River. In 1790 they operated a fleet of 15 schooners. Fifteen clerks were employed in the Pensacola store. In addition to the posts on the mainland, the firm, for a time, operated a considerable business at New Providence in the West Indes. John Forbes, as a young man, was in charge of this store. He moved to Tensas (Alabama) about 1793 and managed the Mobile store until the Innerarity's took it over. His will may be found in Vol. 1, of Mobile Will Books. William Augustus Bowles, a true soldier of fortune, and generally allied recovered some few of the slaves but little else. Debts owing to them, on account of having been Royalists, were never paid. A recognition of the obligation of the government to Alexander McGillivray is embodied in the "secret treaty" of President Washington with General McGillivray at New York City in 1790. At his principal residence the general entertained liberally and gratuitously. When he died he was possessed of 60 slaves, three hundred head of cattle and a large number of horses. There are those who have claimed for Alexander McGillivray a mentality comparable with one of a superior education. The student of pioneer history, must remember that he lived in Charleston, under a tutor only, and working in a "counting house," for only three or four years, so even if he was three-fourths white he could not possibly have been a prodigy. I am willing to admit that I believe he was a diplomat whose ability to handle international situations has not, to this day, been equaled, but I am by no means willing to believe that he was the author of many of those letters to which his name was signed. It is a well known fact that Mr. Leslie of the "house of Panton" was often on the Coosa and both Mr. Panton and Mr. Leslie were shrewd Scotchmen who were using him to further their commercial interests. I have no hesitancy in saying that I have long believed them, these letters, to be the handiwork of John Leslie.

General McGillivray was buried at Pensacola. No stone is known to have marked the place. It is claimed that his bones were sent to his father's home in Dunglass in the County of Fife. I

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Two jovial members of the same offi camerman while attending the recent s pers' Association, at Memphis. On the President Roosevelt, who is chuckling ov in the ear of Harry M. Marks, manager and Beane. Mr. Dall is a member of the York. While in Memphis, Mr. Marks e tion to come to Montgomery for the annu Club next month. The President's son- unless detained in New York on importa

think that in that "coming day" he will rise in Scotland not Florida.

Invalid, Comedian Wed In Hollywood

HOLLYWOOD, May 5.—(AP)—A romance that triumphed over tragedy was brought to a climax in the marriage today of Margherita Rouse and Chester Conklin, film comedian.

The bride was on an invalid's bed and the bridegroom knelt beside her as Bishop Irving S. Cooper, of the Liberal Catholic Church, performed the ceremony.

For 23 years the new Mrs. Conklin has been helpless.

A physician has promised her she soon may walk again.

Beside her, Conklin, far from being the funny man of the movies as the world knows him, knelt with bowed head. Gone, too, was his ridiculous mustache of the movies.

Only a few close friends witnessed the ceremony. After the wedding Mr. and Mrs. Conklin drove away in an ambu-

No 145

Through The Years

Alabama Jewelers Of Other Days

By PETER A. BRANNON

Hardwick Ruth and John Proctor Mills have both furnished me data on old jewelry firms of the earlier days of Alabama and I am incorporating much of that into this story.

Campbell's "Directory of the Leading Southern Cities," of 1854, and the "Watchmaker and Jeweler" published October, 1869, both, give lists of jewelers in the State. I have also gotten interesting facts from old newspapers in my own library.

Blue's "History of Montgomery," quoting the "Advertiser and Gazette," lists three jewelers in Montgomery in 1834. They were Fellows and Goodwin, Lewis Owen and M. and W. Hopkins. The "Montgomery Republican," the original newspaper in Montgomery, says, in the issue of Feb. 17, 1821, that, in that part of the town known as New Philadelphia there was "one watchmaker and silversmith." Lewis Owen was in business about 1830 but did not live here as early as 1821.

Other Montgomery Firms

George W. Harris was in business in Montgomery before 1854 and lasted until two or three years after the close of the war in 1865. Campbell and Wyman; J. Kinsey; Gilmer and Company and Mr. Owen, as Owen and Company, were, all, "watchmakers and jewelers" at Montgomery before 1846.

Some time about 1860, John Egger opened a jewelry store on the south side of Market Street (Dexter Avenue) and I am told that he sold out "after the war" to William Broadbridge, an Englishman. This man died in 1866 and the business was bought by B. M. Lewey. Samuel Swan, who between 1850 and 1860 conducted a lottery here, was likewise proprietor of the Southern Optical Institute and was an "Engraver and Die-sinker" as well as an "Assayer of Metals." The list of jewelers for 1869 undoubtedly confuses Mobile and Montgomery firms for John Eggar, Harris and Hayt (probably intended for Hoyt), and B. M. Lewey are shown at both places and R. R. Belshaw is published as at Mobile. Stoelker and Kennedy is shown as a Montgomery firm. C. Stolker was the only jeweler at Montevallo. Otto was the "given name" of the Montgomery man and he was doubtless a relative of the one, even though spelled differently, at Montevallo.

The Mobile List

As being in business at Mobile are listed (in 1869) Charles Hellens, Zadek and Caldwell, James Conning, A. J. and F. A. Leslie, Poetz and Company, Walter Pearce and Company, Simon and Guimond, Frank Titcomb, I. Felrath, A. Knapp and J. A. Lehommedien.

At Huntsville was F. Howe, M. Bernstein, J. Davando, J. C. Loggerman and L. C. Fogg and Company.

At Selma was C. F. Brown, I. Morrow, C. S. Crane and S. Hobbs.

D. H. Friend was at Athens, G. Williams at Clayton; Nathaniel Thompson at Centerville; W. F. Spurlin at Camden, and there also, were A. A. Newsome and N. McLeod. Excepting the four larger cities, Camden had more jewelers than any town in Alabama in 1869. Tuscaloosa had only one, F. H. Ralph. At Chambers C. H., now Lafayette, was J. M. McNamee and S. G. Burke. C. D. Condon was the watchmaker at Dadeville and Gustav Braune and James C. Ustick were at Eutaw in Greene County. S. S. [illegible] and Company and James Mel-

Nathan Bozeman's daughter, moved to Montgomery from Hayneville in 1880 and opened a shop on North Court Street near where George Todd is today. Mr. Pepperman was successively there, on South Court, then in the Winter Building on Dexter Avenue and in the Exchange Hotel on Commerce. Like the other Montgomery firms, when the father retired (in this case to allow him to devote his attention to fraternal matters), the son continued it. Mr. Morris Pepperman died and the business was sold to Schaeffer who is still there.

Mr. Leo Klein started the Montgomery Loan Company more than a quarter of a century ago (even though it seems but a few years), and has grown into his present establishment. Again following Montgomery traditions, Bert, his son, is the junior member of "Klein and Son Jewelers."

A. W. LeBron, when I came to Montgomery, was about where Thompson's Ready to Wear is now located. Later he was at the present.

Freehling and LeGrand Jewelry Companies are too new to yet have much history. They have many years to grow.

Mr. Stuart Patton, Bart Lincoln, Miss Lucy Phillips, "Willie" Weiss, "Hardwick" Ruth, "Mister" Davidson, "Miss Hellens," and "Boch, the watchmaker," are old names in Montgomery's jewelry stores. The "boys" and "girls" of Klein's and Ruth's and Rosumny's of today, are not yet history.

and N. McLeod. Excepting the four larger cities, Camden had more jewelers than any town in Alabama in 1869. Tuscaloosa had only one, F. H. Ralph. At Chambers C. H., now Lafayette, was J. M. McNamee and S. G. Burke. C. D. Condon was the watchmaker at Dadeville and Gustav Braune and James C. Ustick were at Eutaw in Greene County. S. S. Barnaby and Company and James Melton were in Eufaula. J. Pepperman, who was for many years in business in Montgomery, was, according to the October, 1869 list, at Hayneville. Robert B. Ustick and Brother was the name of the firm at Livingston. Linden in those days (1869) had one jeweler, J. D. Fox.

J. B. Sellick and a Mr. Towsley, or Townsley, were at Marion and Mickle and Hawley were in Roanoke. John McCoy was at Pickensville, then the county seat of Pickens County. R. J. Higgins was at Troy and W. F. Moragne at Union Springs.

Some Jewelry Store Stocks

T. Tscheuschner, "Watches and Jewelry," in business at Auburn, advertised in the "Sketch Book," a newspaper published at that place in 1860, that he has in stock a "well selected lot of gold and silver watches, gents and ladies gold watch-chains, "neclaces," ladies broaches, ear and finger rings, sleeve buttons, gold and silver thimbles, etc, etc.," and sells "gold, silver and steel spectacles." In addition to a "large selection of clocks," he carried accordions, flutes, violin and guitar strings and "music paper."

Belshaw and Powell, the Montgomery firm "at the sign of the Golden Eagle," opposite the Exchange Hotel, carried "watches, clocks, diamonds and other jewelry" and sold "silver plated ware, guns, pistols, cuttery and fancy articles." This firm did engraving and advertised "Hair work made to order." This "ad" was dated 1859.

Samuel Swan, also of Montgomery, carried fine razors, surveyors' compasses and drawing instruments.

On Aug. 8, 1839, T. S. Fellows at Selma, advertised "Clocks and Watches repaired at the shortest notice and warranted."

Early Historical References

Long before Alabama became a State we had silversmiths doing work among the Indians. During the American Revolution Doctor Francis, a South Carolinian, lived at Autauga town of the Alibamos (later to be our Washington of Autauga County) and he amassed a comfortable fortune by selling silver ornaments to these Indians. Dr. Francis made his trinkets of Spanish silver coins. His family figured in later Alabama history in a prominent way, Josiah, the son, being the Creek Indian Prophet of 1813 war days. William Drew, a Virginian who had "a kind, good natured and attentive wife"—she was a full blood Indian—lived in 1796, on the waters of Chewacia Creek, in eastern Macon County, near our Society Hill. While he did some general trading with the Indians his chief business was that of silver-smith.

Of Spanish coins which were gotten at Pensacola, he made brooches, rings and ear bobs. Hammered silver gorgets (breast ornaments) are often also found and as only a few of them show British hallmarks they were doubtless made by these pioneer jewelers. Colonial trade records show interesting entries of charges to these dealers in the interior. Small heart-shaped silver buckle-pins are called "broches" and twenty-five cents was asked for them. There are numerous references to thimbles. When these thimbles are found along with other archaelogical remains they show that they were used as beads or pendants, not to sew with.

Montgomery Present Day Jewelers

Charles L. Ruth came to Montgomery from Shelbyville, Tenn., shortly after 1865. He first worked with B. M. Lewey and later with Otto Stoelker whose place was in the Exchange Hotel. In 1873, he opened his own store and Ruth's Jewelry Store has been in practically the same place since that day. The son and grandsons are destined to carry on for years yet to come.

Julius Weiss located nearly 50 years ago on Court Square where the First National now stands and later moved to the south side of Dexter Avenue. His boys still carry on the optical business started by him.

Ike Loeb and William Black, both, were in the old "stand" of Stoelker on Dexter (not the Exchange place), one of them succeeding the other.

Jacob Pepperman who married Dr.

- No 146 -

Through The Years

Jim Boy

By PETER A. BRANNON

Thlop-thlocco was a small Indian village not far from what we in later days called Polecat Springs. That little settlement, in our Macon County, was started in 1814 by Tustenuggee Emathla, or as he was commonly known, Jim Boy, an Upper Creek of Atasi (Autossee) town

Jim Boy commanded at Burnt Corn fight March 27, 1813, was at the massacre at Fort Mims, August 30, of that year and probably took part in the engagements between the Georgians under John Floyd and the Creeks at Calebee and Autossee in the Winter of 1813-14. After the surrender at Fort Jackson in April 1814, he was constant friend of the whites.

Early Life

I think I may, without contradiction, say that Jim Boy was born at Atasi. He was the last chief of the "Autossees" and as Atasi on the Tallapoosa (two miles north of our village of Shorter) ceased to exist after it was burned by General Floyd's troops on Nov. 29, 1813, Thob, or Thlop—th-locco was actually to perpetuate the old aboriginal site on the river which was of great antiquity. A noted chief whose name was something like "Taskigi" was the father of the "boy" but it seems that he harboured some resentment toward him and in very early life called him "Jim's Boy," for a mulatto slave named "Jim" of which he was very fond. There was no doubt about the paternity of the Indian boy. I have seen the personal recolections of Doctor A. B. Clanton, who knew him well and he said there was no question of his pure Indian blood. He was born about 1790. When he was about 12 years old the old chief drove him from home and he went to the house of Zack McGirth whose wife Dicey (who by the way was the widow of General Alexander McGillivray) took him into the home and reared him as one of her own. Students of Alabama history know of Col. Pickett's reference to the rescue of Mrs. McGirth and her children at the Fort Mims Massacre by "Sanota," that Sanota was none other than the Indian boy of Atasi town who Mrs. McGirth had befriended years before. Jim Boy's name signified (in Indian) "strict warrior." Taskigi or Taskaya or Tastanagi, all being the same word and pronounced "Tustennugee," means "warrior," so Jim Boy—Tustenugee Emathla—actually inherited his father's name and when old Tustenuggee died he fell heir to the Chieftancy.

The word "Atassa," or as is generally written "Atasi," means "war club." Naturally the chief of the town would officially be called by some term indicating a warrior.

Personal Appearance

Col. Pickett who did not associate Sanota and Jim Boy knew "Jim Boy" as "High Head Jim." Dr. Clanton lived adjoining Jim Boy and knew him well. He says Col. Pickett's sobriquet "High Head Jim" was given on account of the habit of habitually throwing his head back. He was accustomed to doing this even while walking in his form and carriage he was the impersonation of native grace and dignity. He was six feet five inches tall and of symmetrical proportions. He wore his hair down to his shoulders. It was straight and loose.

Settlers came into the LaPlace section of Macon County years before he went west. William Walker, former sub-agent, of Indian affairs and a son-in-law of Big Warrior, lived at Pole Cat Springs close of the War with Great Britain in 1815 and joined the Seminoles to foment trouble with the white settlers in the old Indian country. Jim Boy, serving under Gen. William McIntosh, a Coweta Indian, was with General Andrew Jackson in the 1817-1818 campaign. In the 1837 troubles with Osceola's bands, he was with Paddy Carr, a captain of friendly Creek Volunteers serving under Major David Moniac with the U. S. troops of General Thomas Jesup. He was present when Major Manac (in the records Moniac) was killed at Wahoo Swamp in November, 1836. The friendly Creeks from East Alabama were promised by General Jesup that for their service in Florida their property would be protected and they would be well paid. The U. S. Government never fulfilled either obligation.

While he was in the army in Florida his property in our Macon County was confiscated and his wife and children forcibly carried with the other banished Indians to Arkansas Territory. He suffered the greatest calamity of his life when four of his nine children went down with the sinking of the Mississippi River, of the steamer Monmouth which was transporting the emigrating Indians to the West. This he never knew of until months later when he returned to Pole Cat Springs from Florida to find his property sold to the speculators and his family broken up and carried away. His last years were spent with his wife, Nehethoye, near Wetumpka, Indian Territory, Western Creek Nation.

He died in 1851, leaving an honored name. William Jim Boy, a Methodist preacher, laboring until quite recently in Oklahoma, was his grandson.

My story of "Alabama Jewelers of Other Days," which appeared last Sunday, omitted Freehling, of Montgomery. Mr. Freehling, who is today in the Exchange Hotel, where he has been for nearly a score of years, was, before going in business for himself, connected with other old Montgomery concerns.

The late Jesse Davidson was until death, not so long since, the dean of the profession here. F. H. Dreher, Sr., is still another of the jewelers established here years ago.

"High Head Jim." Dr. Clanton lived adjoining Jim Boy and knew him well. He says Col. Pickett's sobriquet "High Head Jim" was given on account of the habit of habitually throwing his head back. He was accustomed to doing this even while walking in his form and carriage he was the impersonation of native grace and dignity. He was six feet five inches tall and of symmetrical proportions. He wore his hair down to his shoulders. It was straight and loose.

Settlers came into the LaPlace section of Macon County years before he went west. William Walker, former sub-agent, of Indian affairs and a son-in-law of Big Warrior, lived at Pole Cat Springs Agency house. Jom Boy's comfortable log house was about 200 feet south of our Tuskegee Highway of today and exactly two miles east of Shorter postoffice site of today. The two men lived just opposite one another. The Indian farmed and raised stock there from 1814 to 1837 when he joined his family after their forced removal to Arkansas Territory. His costume after his marriage and when he associated with his white friends was a colored shawl rolled gracefully around his head, a long heavy coat, white cotton trousers and he always wore handsome moccasins. His sash was a brilliant red one. He wore small crescent earrings. These were of silver. He wore finger rings on both hands.

At The Battle of Autossee

General John Floyd, commanding a large detachment of Georgia Volunteers and some Coweta Indians under Major William McIntosh and Tukabahchis under the Mad Dragon's Son(attacked the town of Atasi before daylight on the morning of Nov. 29, 1813. The Indians fought valiently but were outnumbered. According to Pickett, the "king" of the Autossees was among the more than two hundred who were slain. Then, old "Tustanuggee", Jim Boy's father, met his death there. Sam Carpenter, a Georgian, later a settler in Alabama, who married a sister of Mrs. Lachlan Durant, was a participant at Autossee fight and often told of a duel with a tall Indian hid in a clump of alder bushes. In after years and while Jim Boy lived at Pole Cat Springs, they talked of the fight and found that they had been shooting at each other. Ever afterward they were the warmest of friends. Carpenter clipped one of Jim Boy's ears with one of his bullets and that wound resulted i nthem having many a drink, years later, when telling of it.

At Fort Mims

Dr. Clanton in his recollections of General Woodward, and incidents referred to by the general in his letters, tells of hearing the story of the rescue of Mrs. McGirth, and her children from Sam Smith, who was living in 1835 about where the Fort Hull negro church is located today. He says it was generally known that in the heat of the attack on Fort Mims the young Indian hunted out Mrs. McGirth and her daughter, his foster sisters, and carried them to a place of safety. Later, as told by Colonel Pickett, they were brought into the Upper Creek Nation and protected until a year or more later when they were carried to the Tensas County to the home of friends. History records that Pickett's "Sanota", the real Jim Boy, joined the war party to fight Jackson and was among the slain at Tahopeka. This is through an error as Jim Boy himself refuted his "death" many times. Mrs. McGirth and her daughters were reunited with Jack, her husband, on the wharf at Mobile long months after the close of the war.

Service In Florida

Josiah Francis and a small number of Upper Creeks fled to Florida after the

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SUNDAY, MAY 27, 1934 ★

Through The Years

Valley Creek Academy

By PETER A. BRANNON

This story is not specifically concerned with the school which eventually became the Methodist College, for my friend Paul Munro, has already written that, but I want to set down some references to the village of the name.

The Settlement

As early as 1820 there were settlers on a stream north of the present Selma and these people called that stream "Valley Creek." Before 1830 there were enough settlers to need a school for the Alabama Legislature, on Jan. 15, 1829, incorporated the Valley Creek Academy." While the name of the locality was properly "Valley Creek," it was popularly "Valley Creek Academy", even as late as 1845 when it became "Summerfield," for the old Methodist preacher of that name.

Among early settlers in the valley of Valley Creek was Robert Sturdivant (the name now spelled Sturdivant', born in Dinwiddie County, Virginia, July 28, 1789. He came to Dallas County in 1818 and died at Summerfield, Dec. 21, 1856. The Dallas Gazette, of Cahawba, which recorded his death, in the issue of Jan. 9, 1857, says he was the son of John Sturdevant, a soldier of the Revolution, who brought the lad when quite young to Hancock County, Ga.

There was still another Sturdivant there as an early settler. James F. Orr and Ira Sturdivant were operating a gin making business there before 1839 and on Nov. 21 of that year (1839) dissolved partnership. Mr. Sturdivant continued to make cotton gins for several years. His shop, so I am told, was north of what was later Centennary College.

Dr. A. R. Rembert, was, so far as I can find, the first physician to have an office in the village. Dr. F. B. Gehegan and he formed a partnership there on Dec. 1, 1839. The announcement says that "the services of either or both, will at all times be rendered to their friends with promptitude." Dr. Rembert was a member of the "Committee of Reference" of the Alabama Medical Society and he presented a paper at the June meeting of the year 1840. Dr. Gehegran was scretary of the society.

J. V. Pettibone was an early merchant there and he carried "fancy goods". In October, 1839, he was advertising "Segars for sale."

Military Election

Dallas County furnished the 22nd Regiment of the 7th Brigade, Alabama Militia, her regiment being in the 6th Division. Col. V. H. Gardner resigned during the Fall of 1839 and the friends of David A. Boyd immediately announced his candidacy. In the election held at Valley Creek Academy on Monday, Jan. 6, 1840, James George, George King and George W State were the managers. To say the least, the "Georges" participated.

Early Postmasters

Isaac Rich was the original postmaster. His first year in office ended Sept. 30, 1835 when he drew $20.87. John Pettibone is shown as postmaster by the record of 1839. John V. Pettibone is

tees of County Line Church, four miles north of Valley Creek. The deed to the lot bears date of Dec. 7, 1836 and was made by Edward Murphy. David Cumming, Andrew Wood and James McGaugh were original settlers near there and members of the church.

On Oct. 23, 1844, the contract was let to build Valley Creek Methodist Church. Thomas B. Goldsby, John Paulling, George A. B. Walker, A. H. Mitchell, and Greenberry Garrett were the building committee. Samuel H. Wallace and Amos White built the church. It was deeded July 10, 1845 and George Childers, Noel Pitts, John Paulling and David Mims were the first trustees. The building was dedicated Sunday, Oct. 5, 1845.

Valley Creek Methodist Church records have been meticulously kept. We even know that the contract called for a building 61 feet four inches in length, and it was. The cost was $3,500. Rev. William A. Smith seems to have been the first regularly assigned preacher to the Valley Creek section. While serving the church there in 1837, he was also made pastor at Selma. There was a great revival at the camp meeting ground, north of Selma near the site of Valley Creek Church, in 1839 and numbers of converts joined both at Valley Creek and at Selma.

The Presbyterians

Valley Creek Presbyterian Church is the oldest and one of the most honored of our Central Alabama institutions. As early as 1822 this church had 57 members. Rev. Francis Porter who came as a missionary about 1817, stimulated the South Carolina Scotchmen and seems to have resided during the evening of his life in Dallas County. He organized the Selma Church on Dec. 22, 1838. "Valley Creek", as the Presbyterian Church, near our later Summerfield, is universally known, was a log building which was replaced in the early thirties by a "commodious frame church ceiled within and painted white." It was early described as "in a setting of pines" and today you will, one hundred years later, feel the quiet dignity of the "atmosphere" which pervades the locality. Several years ago I was honored in being invited to speak in that church yard where those Scotchmen wait a coming day and I had a hallowed inspiration in dedicating that marker. The stately old brick building today out there in the woods dates from 1858. It is recorded that Rev. McEwen Morrison, young and ambitious in his ministry, noted the elegance of those planters' homes in that then "Summerfield" community and compared his small frame church painted 25 years before. On a Sunday morning he took his text from Hagai, first chapter, parts of the fourth and fifth verses, these words: "Is it time for you, or you, to dwell in your ceiled houses and this house lie waste? —Consider your ways." That admonition resulted in "Old Valley Creek."

Cousin Jenny Irwin opposed an organ

his candidacy. In the election held at Valley Creek Academy on Monday, Jan. 6, 1840, James George, George King and George W State were the managers. To say the least, the "Georges" participated.

Early Postmasters

Isaac Rich was the original postmaster. His first year in office ended Sept. 30, 1835 when he drew $20.87. John Pettibone is shown as postmaster by the record of 1839. John V. Pettibone is shown in the record of 1841. James V. Pettibone is the postmaster by the 1845 record. There is no "Valley Creek" listed in the 1847 Register but James V. Pettibone is postmaster at Summerfield. George Pettibone succeeded James V., in 1849, the family holding the office through 10 years. By the Register of 1855, R. H. Baker is listed. At that time the receipts show it to be about as good an office as Talladega and many of the larger places.

These Pettibones must have been a progressive lot. On June 28, 1838, L. W. Pettibone offered for sale in Selma a lotof superfine eight-day brass clocks. These were the first seen there.

The Original Methodist Church

Many of the early settlers on the upper waters of the creek which was christened "Valley" by Dr. George Phillips, were Methodists. Isaac Rich, first postmaster of the Valley Creek office, was the chairman of the Board of Trustees' homes in that then "Summerfield" community and compared his small frame church painted 25 years before. On a Sunday morning he took his text from Hagai, first chapter, parts of the fourth and fifth verses, these words: "Is it time for you, or you, to dwell in your ceiled houses and this house lie waste? —Consider your ways." That admonition resulted in "Old Valley Creek."

Cousin Jenny Irwin opposed an organ for the church because she once left home and saw the gilded pipes running up and down the front of one and was too forcibly reminded of "sounding brass and tinkling cymbols." Two of her young cousins finally prevailed on her to consent to the purchase of a Melodeon.

The Act Of January, 1829.

The Legislature named Caleb Tate, George Phillips, Isaac Moore, John Shields, Jehu Hale, William Aylett, William Rutherford, Joab Pinson, Thomas Stone, George Childress, Henry Jordan, William Blevins and Mathew D. Thomason, as trustees of the "Academy", so we have a fairly good list of settlers in the locality even if we knew of no others. A geneologist may find an interesting opportunity for a migration study through tracing these families. Dr. George Phillips served as a surgeon under Andrew Jackson in the Indian War of 1813-1814. He was born in Delaware May 1, 1769 lived in Mecklenburg County, N. C., came to Georgia in 1803 and a few years later moved to Huntsville, Mississippi Territory. He moved and in 1819 represented Shelby County, Alabama Territory, in the Constitutional Convention. He was a member of the Alabama State House of Representatives in 1823 from Dallas County. William Blevins of that Valley Creek Academy Board of Trustees was his son-in-law. Thomas Stone came to Alabama from Liberty County, Ga. Caleb Tate was a soldier of the American Revolution. His bones rest at Old Valley Creek Presbyterian Cemetery. Col. William Rutherford was a Georgian who represented Dallas County in the Alabama Legislature as early as 1822. Joab Pinson was the brother-in-law of Col. Rutherford. Most of the families of those original trustees of that century ago school are yet represented, sometimes though not by the name, in the county. Today you will find the "King" house and the "Sturdivant" house still standing at old Summerfield. On the shelf of a cabinet in my own library is an account book in which John Sturdevant, the Revolutionary soldier, (father of Robert), kept an account against my own great great grandmother. So Dinwiddie County, Va., is not so far, after all, from Dallas County, Ala.

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Through The Years

Old Opelika

By PETER A. BRANNON

(In order that this story may be included in the series it is here reprinted from Alabama Highways.)

Gazetters always record the fact that Tuskegee and Opelika are modern cities built on the sites of old Indian towns. All of which is a grevious error as neither are located anywhere near the sites of the towns whose names they bear. I might say in passing that the cases are more rare than general which are perpetuations of the old towns. Talladega is at old Taladega (Talitiga), but Tallassee is 70 miles, as the crow flies, from the old original town of the name, even though one of that name did exist thereabout in later Indian days. Wetumpka is at one of the three Wetumpka sites and Sylacauga is at Chalakagi, but Loachapoka, Chehaw, Cusseta, Chewakla, Oakfuskee, Enetockopoko, "Chaneyhatchee" and others I could name, are far away from the place where the Indians lived.

O'pilh-laka

Opelika, as we now call the name, is an Indian word which means, in the Creek tongue, "big swamp." There are several references to the location which was on a stream of the same name which entered Puccantallahassee Creek "on the left side." But Puccantallahassee town was on the "right side of Potchushatche Creek" and four miles from Coosa River, and likewise, "on Puccantallahassee Creek." Opilh-laka was 20 miles "up the creek from Coosa River," so while I think I am somewhat of a geographer it almost makes my head swim to adjust these "right and left" sides to each other.

There is a stream in the southern part of Coosa County which "heads" a short distance west, of Nixburg and flows into Hatchet Creek about two and a half miles west of the one time settlement called "Salter." This is undoubtedly Puccantallahassee Creek of Indian days, whether it is so called now I can not say. One of the small streams which enter it on the south side, or as the early writers express it the left side, is the Opilh-laka Creek and at the "spring" or source of this stream you will find the original Opelika.

Puccantallahassee town which according to historical accounts was old and of some size and importance, was on the north side of the stream called Potchushatchee. We now call that Hatchet Creek. As much archaeological evidence has been noted in the vicinity of old Dallar (now under the backwater) it is not unlikely that this is the approximate site. That locality was the seat of a very early settlement as De-Soto stopped somewhere near there in August, 1540, while on his way to Ullibahali on the Tallapoosa River. In 1738, by the Spanish census, it had 60 men or a population of about 300. By the U. S. census of 1832 there were 288 "souls."

Opillako is shown on a map of 1733 (De-Cranay's) and in the French census of 1750 they had 10 men. This means they were a group of 10 families averaging five to the family. Ethnologists think that the village was one of the oldest of the "offshoot towns." In 1760 they had 200 people and by the 1797 record a trader, Hendrik Dargin, was licensed there. The spelling of the name is quite interesting to the student of geography. Weypulco, Pinclatchas, O-pilthluc-co, Pillako, Opithlakko and Opilhlako are all names for the same place, spelled as the recorder heard it pronounced. "Thlucco" or "lako" in the Creek language means "big." "Opillauwau" (as it sounds to the ear) means "a swamp."

Writing of the place in 1797, Col. Benjamin Hawkins says "the land about this village is round, flat hills, thickets of hickory saplings, and on the hillsides and their tops, hickory, grub and grape vines. The land bordering on the Creek is rich and here are their fields."

In Old Russell

Under the treaty of 1832 the Creek Indians agreed to move west of the Mississippi River. When the U. S. took a census to allot lands the Indian town of "Opelika" had ceased toexist. The majority of the Indians refused to emigrate and were carried to Arkansas Territory in 1836. During the Winter of this year and Spring of 1837 several families settled at the place we now call by that name but why they selected that name for the postoffice four years later no one seems to know. The early history and story of the settlement of that sectoin of what was then Russell County has been fascinatingly told by the Rev. F. L. Cherry, a Methodist minister, who made a series of contributions to the local paper in the late sixties. According to him, Amos Mizell and his brother, the Rev. Luke Mizell, a Methodist preacher, with a Bennett, a Manghum and a Lockhart family were the first settlers. West's "History of Methodism in Alabama" also gives some early references. These Methodists built "Lebanon Church" and the settlement appears to have centered around that.

The U. S. Official Register gives the establishment of the postoffice as 1840 with Wesley Williams as first postmaster. I would imagine him a Methodist.

The Southern Era

I have in my possession some copies of the Weekly Southern Era, a newspaper established there in March, 1857. One could write a good Opelika district story by digesting the land and property sales, the court orders and the advertisements. In the Nov. 22, 1859 issue the national news is largely concerning John Brown and Harper's Ferry. J. H. Smith, the editor, warmly supports Hon. W. F. Samford for Delegate from the State-at-large to the Charleston convention. Clipped quotations from State papers give diversified "news." The Talladega Watchtower was much interested in the "Opelika and Childersburg Rail Road." The West Point Citizen published an account of the burning of the gin-house of Mr. Silas Dowdell at Oak Bowery. Two small negroes and 18 bales of cotton were burned, the loss amounting to more than $4,000. The little negroes were the drivers of the mules who "pulled" the gin. The Montgomery Mail clipping was one referring to the first

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[illegible] invited to [illegible]
services.

cury were requested to copy Wm. H. Phelps' advertisement wherein he called attention to his English pickle, Worcestershire sauce, raisins, marbles, rubber rattles, segars, etc. In a special paragraph addressed to the ladies he says that if the boys are mischievous or in the way, "to give them a dime or quarter and send them down to him." He promises to do anything "to please the boarders or to quiet the babies." Mr. Phelps was a Columbus, Ga., merchant.

Quite an interesting sidelight on the history of the section is the notice, in the form of an advertisement, of Thomas E. Atha concerning the establishmnet of a new Livery Stable at Salem. He says it was next door to the Jewelry store of Henry M. Crowder. He was to give special attention to travelers arriving by rail road. On Special Days and during sessions of the Circuit Court, he proposed to run a "special hack" to Crawford and back, this for the accommodation of those going to the county-seat only, but his fine buggies and team could be hired by the day at all times.

Features Of The Era

Like many others of those older papers, the Era has a "Poetry" column. Paul Stilts, of Oak Bowery, was an almost weekly contributor during the year 1859.

W. R. Houghton who lived "near Dover," is likewise a frequent contributor to this section. Mr. Houghton who died just a few years ago, was the father of Mr. Harry S. Houghton of "Morningview," Montgomery. Miss Mary Young and Miss A. E. B..... (probably Miss Barnett) are also poets whose lines the editor used.

When publishing the formal notice of the marriage of Rev. Edward Denniston, B. D. and Miss Josephine Davis (both of Greensborough) by the Right Reverend N. H. Cobbs, at Trinity Church, Auburn, the editor himself waxes poetic and inscribes five verses of "Roses for the Bride." This of course, is published in the "Hymeneal" column.

The "Humorous" section has quite a few very good "squibs" many of which are quoted though not one quoted and which should be appreciated by the ladies is:

"A wife to dress
In the mode, I guess.
Picks her husband's bones quite
clean;
And poor Mr. Spratt
Must cry 'No fat?'
As his wife will cri-no-line!"

Sometimes philosophy is interwoven with his humor. On one occasion he says: "A beautiful woman smiling bespeaks a purse weeping."

Neighboring Associations

The Auburn Female College opened Sept. 26, 1859. Rev. E. D. Pitts was president. Dr. Henry D. Capers, later to be Colonel of Georgia Artillery, Confederate Army, was lecturer on Hygenic Anatomy and Physiology. John Darby, who patented that well known antiseptic solution, "Darby's Fliud," was "manipulator in Natural Sciences." The announcement in the Era occupies half a column and sets off separately, on a line to itself, is, "Gallantry in no form is tolerated." The dictionary says the word means "gay," so there were no "flappers" there.

The Salem Male Institute, as well as the Salem Female Institute, are both prominently soliciting students for the year 1860.

Several Georgia "Colleges" and "academys," to be founded by lotteries, are running advertisements in the Opelika paper of 1859 and 1860. The two Opelika Male School and the Opelika Female Seminary were opened about that time. The latter became, in July, the Opelika Female College with Mrs. E. C. Bowen as Principal. The Legislature incorporated the "male school" as the Opelika Male Academy with W. G. Williams, John R. Page, Thomas Collier, David Lockhart, A. B. Bennett, Robert S. Brownfield and Dr. A. Donald as trustees.

Dadeville Law Firms, Columbus and Moutgomery business houses and Patent Medicine manufacturers catered to Opelika trade. Doctors then "advertised" and their "announcements" had bold faced heads.

Being on a main line of "Rail Road," the town figured prominently in the stirring days of the 60's and naturally in December, 1866, when the Legislature created Lee County, they thought of Opelika as the county seat.

Those later days do not belong to "old" Opelika so I will not discuss them here.

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Through The Years

Maps

By PETER A. BRANNON

On a recent trip of 1,400 miles by auto I marveled at the ease with which we today speed comfortably along at 50 miles an hour and know exactly where we are and where we are going. The pioneer cartographer noted a stream or mountain and wound his way through a valley but he was exploring and we today are "going places," to those charted points so adequately recorded on the modern maps. Road maps, even those issued for tourists by commercial oil companies, are startling contrasts to the maps in the atlases of our forefathers. I commented a few days ago on the comfortable feeling as we travel today as compared with even 10 or 15 years ago. It seems only recent when we must stop and hail someone to know whether "this was the road to Mimsville" or "how far it was to Bird's Store." With "U. S. 31, Ala. 3," tacked to a post every mile or two no one needs to get lost on the way to Ardmore. While we do not have our highways so marked, I like the plan of saying "Danville 4.2 miles," (as they do in Kentucky and Indiana) when you leave the limits of a village or town.

Old Trails

The earliest historical travelers in in the South went over Indian trails, used but uncharted, over hundreds of years. DeSoto's Spanish adventurers, the first white men to travel Alabama's soil, used the trail down the Tennessee Valley, over to the Coosa, down that stream to touch the Tallapoosa and South and West along the Alabama to meet Tuskaloosa in our Monroe County, so even though they did not know where they were going, they were following a beaten path and historically mapping a territory. De Luna's men in 1560 marched from the Gulf to the Talladega Country and by 1650 the Charleston traders were crossing from the Chattahoochee to the Tombigbee. With these recorded roads and using the natives' names for our streams and for their towns, it was not so difficult to make our original maps.

The Delisle Map

Guillaume Delisle, (sometimes incorrectly written De'Lisle), a Frenchman born in 1675, founded the modern system of geography. He rejected Ptolemy's statements of longitude and used astronomical observations and the records of actual travelers. His map of Louisiana dated 1703 is to us very valuable. The 1707 revision is for the Alabama section of old Louisiana the most comprehensive, and most of the later dated issues are founded thereon. I recently saw a copy of the 1740 issue in the library of G. Arthur Cook, of Montgomery. This is the most detailed map of the Indian country of the Gulf Region ever issued. The spellings of the town names are not as they are later seen but they are as the aborigines pronounced them. For example, Kawita or Coweta, as commonly written, is by Delisle entered, "Caouita," (Caouita). "Oui" in Creek Indian is "we," "cao" being "kaw," but the later white traveler made the first syllable "cow."

Other Early Maps

Bonnecignon, D'Anville ernor Bibb was influenced in his selection of a map maker by the proximity of his residence to the government records. John Crockeron La Tourrette, who met an accidental death (while walking in his sleep) in 1841, is buried in the churchyard of the Episcopal Church at Carlowville. I have often wondered if it could not be possible that he was the son of the original John. The Crockerons later settled at Cahawba, came first to the district east of the river and were the founders of Richmond, once a considerable village, and named for Richmond, Staten Island, N. Y.

Tanner's Post Route Map of 1830, a commercial map, issued for sale, shows the Choctaw, Chickasaw, Cherokee and Creek "Nations." In less than five years all these lands had been acquired by the United States and added to Alabama's territory.

Berney's Map

Thre Hand Book of Alabama, compiled by the Hon. Saffold Berney in 1892, carries a map from the plate engraved in 1891 for the Alabama Geological Survey by Julius Bien and Company. It is a real joy to use this. All the old villages are listed thereon and it is actually accurate. The whole State is divided into sections, that is one mile squares, and the townships and ranges are well marked. This is the last officially adopted map which does not show Houston County, that county not being created until 1903. While we historians do not consider this an old map, some might think so as it shows Jacksonville as the county-seat of Calhoun County, Edwardsville as the courthouse site in Cleburne and Belgreen in Franklin. In those days Daphne was the county-seat of Baldwin and Saint Stephens of Washington. Rutledge was the courthouse town in Crenshaw and Somerville in Morgan. Some of these former seats-of-justice are now almost "things of the past."

In recent years U. S. Soil Survey Maps have given us practically the "last word" in detail and the scale of these makes them invaluable. Since the issue of the one for Perry County in 1902 and for the Fort Payne Area and for the Huntsville Area, both in 1903, there has been much improvement. With the Coosa County Map, just recently out, the whole State, except Winston and a small section of DeKalb, has been surveyed and maps therefor published.

Even so, while the beverage advertisements tell auto travelers (many times incorrectly) the distances and great ten-foot high letters are painted on the pavement for airplanes, I miss the old mileposts of my boyhood days. And, even the fly-specked county surveyor's maps on the walls in the rural courthouses are still interesting. Some day I am going to have a La Tourrette Map. Then I'll quit collecting.

library of G. Arthur Cook, of Montgomery. This is the most detailed map of the Indian country of the Gulf Region ever issued. The spellings of the town names are not as they are later seen but they are as the aborigines pronounced them. For example, Kawita or Coweta, as commonly written, is by Delisle entered, "Caouita," (Caouita). "Oui" in Creek Indian is "we," "cao" being "kaw," but the later white traveler made the first syllable "cow."

Other Early Maps

Jean Baptiste Bourguignon D'Anville (more often written Danville), another Frenchman, born at Paris, July 11, 1697, has likewise left us a valuable map. For Mobile and vicinity it is our best. The date of this is 1732. Students tracing the etymology of our Indian names will find it valuable for comparative purposes, but they must us ethe 1752 translation.

The British Archives map of the Gulf Country and South Atlantic States is dated 1715 and there is evidence that the French Fort Toulouse has been inserted later. This insertion lends weight to the belief by many students that the establishment of the post was nearer 1720 than the oft repeated date of 1714.

Baron De Crenay was commandant of the Post of Mobile and in March, 1733, issued a map showing many of the interior towns with which the French had trade relations. Many entries show distance from Fort Toulouse.

The 1755 map of John Mitchell, which shows British and French Dominions in North America, is a valuable asset to the Alabama historian.

John Stuart, His Majesty's Superintendents of Indian Affairs about the time of the Revolution, took Purcell's map of 1770 and through the data thereon promoted British influence in no small way.

The Popple Map of 1733, the Belin's (sometimes written Bellins) Map of 1733, with issues of 1744 and 1755, and the French Census of 1760, add historical records for our pioneer period.

The Collot Map of 1796 is the foundation of the historians' early knowledge of the Chickasaw Country of what is now Alabama, Mississippi and Tennessee.

John Melish completed his map of the Creek Indian country just after the close of the war in 1814. Early made a map of "Georgia and the Indian Country" in 1818 and set on it the route of Jackson and Floyd in their campaigns of 1813 and 1814 and much is to be learned therefrom. This map fixes the accuracy of several "traces" which the enthusiasm and traditions of later settlers and present day patriotic organizations more often than not erroneously locate.

Name Spellings

It is fascinating to the real student of geography to lay old maps side by side and locate the hunted point. The several spellings are as widely divergent as is the present-day signboard distance to the next "big town." One hundred fifty years ago the place which we now list as "Maxwell Field," U. S. Air Port, was an Indian town called by a name pronounced "Towassa." You may find it on the older maps going back near three hundred years, as Ooe Asa, Taouachas, Tar-war-saw, Tavossi, Toasi, Too-was-sau, Touachas and even other unrecognized ways. Tukabahchi town, in late years prior to 1836, the capital of the Upper Creek Nation, which is commonly at the present-day spelled "Tookabatchee," is on the old maps as "Adge baches" (two words), Tauchebatche, Toco bachee, To caubatcha, Took-au-matchee, Tugibatchi, Tukawhatchie and numerous other spellings.

We today call a site seventeen miles east of Montgomery "Huithlewalli" but on an early map you might see it spelled "Vli-bahalj," or Ullibalys and many of the early cartographers spelled it Ulibahali because it spells that. Amuk or Amooklasah spells "Mucklarsee," so it is written in various ways, even one time on a map as "Mocalasa."

More Modern Maps

After the creation of the territory in 1817, followed in 1819 by the admission of the State, the public lands were opened for sale. Under John Coffee as surveyor general and James H. Weakley as his principal assistant, the entire State was divided before 1840 into townships, ranges and sections. The official State map embodying these surveys was published in the early thirties, after the Creek Land Cession of 1832, and bears the signature of John La Tourrette. This young cartographer, undoubtedly a man of ability, has left no adequate biographer. The La Tourrette family, natives of Staten Island, N. Y., resided during the days of the Cahawba seat of the capital, at Carlowville in Dallas County and it is not unlikely that Gov-

incorrectly) the distances and great ten-foot high letters are painted on the pavement for airplanes, I miss the old mileposts of my boyhood days. And, even the fly-specked county surveyor's maps on the walls in the rural courthouses are still interesting. Some day I am going to have a La Tourrette Map. Then I'll quit collecting.

No 159

Through The Years

Little Prince

By PETER A. BRANNON

Many years ago I was shown by an old colored man, formerly the bodyguard of Gen. James Cantey, "the grave of Little Prince." Destiny, and certainly no accident, played the foremost part in deciding that he should "rest" there. This last head chief of the Creek Nation of Indians lies by the side of Broken Arrow Creek in Russell County. He was of Liikatska—"broken arrow" a village of Kawita (Coweta) and our Broken Arrow Creek flows through old Kawita town site. Truly, it was a happy suggestion of Mrs. Robert Flournoy to call this stream "Broken Arrow" even though the red men knew it as "Chelucin-tegetuh." Lee-a-catch-ka town was the "war ford," or a shoals place, on the west bank of the Chattahoochee River just east of what was after 1813 Fort Mitchell. The name was pronounced "Thle-catch-ka" and actually means "place where reeds (for making arrow shafts) are broken." Little Prince, long the military leader of the Creeks, passed away in the fading glow of the Creek Nation's sunset—just as their last arrow shafts were being broken—in 1832, so it is quite fitting that he should be there.

Early Life

No early writer has presumed to express a birth date for Tustenuggee Hopoie, but all agree the "little prince" was too old for service during the Creek War of 1813. Malatche, the war chief of the Cowetas, died in 1755. Before 1763 he was succeeded by his son, Togoulki, not till then of age, and it is not improbable that Hopoie was the successor of Togoulki. Malatche was the son of Bream of Coweta, known to the Charleston officials as the "head chief of the Muscogees." As Hopoie, the Tustenuggee chief (warrior chief) was a prince, he certainly must have been of King Bream's family. Charleston records show much about "King" Bream. Little Prince must have been born about 1760. He led the Lower Creeks who went out under John Tate, British agent, in 1780 to the relief of Augusta, which being in the hands of the British, was besieged by Colonial troops.

Even though he was classed as a British officer in the Revolution, with the exception of his service at Augusta there is no record of military participation and he was consistently ever afterward a warm friend of the whites. Efa Tustenugge, the Mad Dog warrior, Davy Cornels as the whites called him, who led the Upper Creeks with Col. Tate, was responsible for the torture of the citizens when the Colonial troops failed to capture the city. His participation there and his insistent animosity toward the white settlers resulted in his ambush and murder, even though traveling to consult James Seagroves, the agent, under a flag of truce. Little Prince was not guilty of the Augusta disorders.

The Treaty of Coleraine, signed in 1796, was participated in by him. He was one of the Creek chiefs who ordered the execution of Little Warrior and his band of marauding Indians who murdered the Cumberland settlers in 1813 and for this decision Little Prince was one of the seven condemned to death by the war party of the Nation. This threat was not carried into effect.

Connection With The Death Of William McIntosh

By the decree of the National Creek Council, William McIntosh, chief of Coweta and leader of the party who ceded certain lands to Georgia by the Indian Springs Treaty of 1825, was ordered executed. McIntosh, Big Warrior and Little Prince were the Creek leaders who formulated the laws which forbid the sale of any parcel of land except by unanimous consent of all the Nation and when McIntosh and a small party of minor chiefs, by the Indian Springs agreement sold the land, Little Prince as national ranking chief, ordered his death. Tuskeherneau, son of Big Warrior who had died since the Okmulgi law was made, Opothleoholo, Menawa, Jim Boy and all other high rank chiefs signed the order. In the proceedings of the complaint of the Georgia Commissioners against John Crowell, U. S. Indian Agent, details of the incidents leading to McIntosh's death and the list of signers claiming the responsibility of carrying out the decree is set out. Like that of Abou Ben Adhem the name of Little Prince heads the list. The certificates and depositions of the Indians in their dealings with General E. P. Gaines and Major T. P. Andrews, the Secretary of War's Special Agent, show considerable activity of "the" Little Prince and they all are signed at Broken Arrow. This is interesting in that it is historically known that Coweta was the capital. The records though frequently say "Broken Arrow, the usual place of holding the great council of the Nation." Perhaps the respect for the old chief influenced the meeting place.

At the LaFayette Reception

General Thomas Woodward, who was in the Alabama party which met LaFayette at Fort Mitchell on March 31, 1825, says that Little Prince was at the head of the immence crowd of Indians, who welcomed the Frenchman. He addressed the "French captain," through William Hambly, the official interperter, in something near this manner: "I have often heard of the French captain, but now I see him, I take him by the hand, I know from what I see he is the true one I have heard spoken of. I am not deceived, too many men have come a long way to meet him. He is bound to be the very man the Americans were looking for." The Prince admitted that he had once warred against the Americans and that the French captain had warred for them and that of course they were then enemies, but now they were friends. He reminded him, by baring his arms, that he was getting old, that his limbs were withering and that he could not live long, that his people and the whites were at peace and he hoped they would continue so. With these preliminary greetings the chief invited General LaFayette and his entourage to witness a game of ball to be "put on" especially for him by Chilly McIntosh and one hundred warriors. Mon. Levasseur, secretary of the French delegation, who wrote a volume which he called "A Tour of America With LaFalette," devoted quite a long comment on the game.

Sally Prince's Letter

The treaty, of 1832, which allowed the Creeks to "locate" and by which agreement it was expected that they would consent to sell their lands and move West, was the cause of the most flagrant fraudulent land speculation ever indulged in by whites and the Indians in America. Nine-tenths of all heads of families were "placed" contrary to their wishes. In most cases the Indian refused to move. The speculator then bought his allotment at his (the speculator's) own figure. A pathetic request is embodied in the letter which follows:

Fort Mitchell, Feb. 22, 1834.

Sir: I address you, not however to complain of what has been done in our locations, but, sir, to ask a favor which I think I am entitled to. My father, the Little Prince, (now no more), settled on what is now section 23, township 16, range 30. The United States reserve taking a part of said section, leaves a fraction of 140 or 150 acres, which is a field I have worked ever since my father's death. My mother and myself both have our dwelling on north salf of section 21. When locating, my mother was put on said half section and myself on south, which is of no value at all. I wish to have given me the fraction 23, unlocated and unreserved and out of south 22 for quantity. The half section my mother is on is poor pine land; but of this I do not complain, nor do I think injury was intended to me. My negro houses and field are on this fraction; it contains the grave of my father, who was a great friend of the whites.

I hope, sir, this request will not be considered unreasonable; and if not, I hope it will be granted. Hoping to receive justice,

I remain

Your most humble and obedient, &c.,

SALLY PRINCE.

Hon. Lewis Cass,

Secretary of War, Washington City.

The records show that no action was ever taken and Sally never owned this "fraction 23." She went West in the Winter of 1836. The U. S. Reserve to which she refers, sometime about 1839, was sold to the farmer Indian Agent, Col John Crowell. The dwelling on the north half of section 22 seems to have had a long life. It was pointed out to me about 20 years ago as "part of Little Prince's house."

Sally's letter to the Secretary of War proves that the tradition as to where he lived is correct, and old Winter Cantey's location of his burial place is an established documentary fact.

God decreed that Little Prince, so long the leader of those Creek Indians, should pass away before his people were forced from their lands. Surely likewise destiny ruled that they put him to rest under that cedar tree on the rising sun side of Liikatska Creek. On the Reserection Morning he will yet be in sight of the place where his fathers will rise for the old Coweta temple mound and burial-site is just north at the mouth of Cochgeliga Creek.

June 24, 1934
No 151

Through The Years

Alabama Pharmaceutical Association

By PETER A. BRANNON

The meeting of the Alabama Pharmacists here at Montgomery a few days ago reminds me of other years when I too was of the profession. It seems but yesterday when I stood my examination in the "upstairs" of Mr. Galt's Drugstore in Selma and I remember well how proud I was of my "Certificate" with "old Doctor Candidus's" name signed thereon. Alas! the dear old doctor passed on years before some of the "boys" who were last week our guests were even out of grammar school. And, that charming, quiet, dignified "Mister" Galt to most of us, but "Doc" to his friends in Selma, laid down his spatula before many of them left high school. I never had the honor to know personally old Dr. Mohr, but of that following generation, I do remember with warm regard Mr. Stallenwerck, Mr. Brassfield, Mr. Nabers and "Old Doctor" Collier. Of course W. E. Bingham, G. B. McVey, L S Brigham, E. H. Cross, Sam Williams and Shell Toomer are of the younger crowd.

Organization

To Dr. P. C. Candidus of Mobile should be given the credit for the organization of the reputable druggists and practicing pharmacists of the State into a body to "establish friendly feeling and co-operation; to improve the science and art of pharmacy; to restrict the dispensing and sale of medicine to regularly educated druggists and apothescaries." Attending the called meeting, for organization, at Birmingham, August 9, 1881, were Dr Candidus, Charles A. Mohr, Mobile, C Stollenwerck, Greensboro, L. T. Brassfield, Uniontown, Hugo Plato, Cullman, William J. Hurd, Prattville, and J. E Ellis, John L. Davis, A. L. Stollenwerck, J. W. Hughes William Houpt, F. D. Nabers, G. M. Marrow, Y. P. Newman, and S W. Gillespie of Birmingham. Dr. Candidus was the first president and S. W. Gillespie, first secretary of the association. The first annual meeting was held May 9, 1882, (so the records say, for I was not even born then) at Mobile. The proceedings, which were later printed and formally issued to the membership embodied two pages.

Even though we had a pharmaceutical association in 1881, the regulation of the Drug business up to 1887 was under the supervision of the State Medical Association. The Pharmaceutical Association immediately after organizing, began agitation for a "Pharmacy Law". Col. Sam Will John, who worked vigorously in the early years for its passage, finally succeeded in getting the Legislature to enact it. On Feb. 28, 1887, it became a law, but applied only to towns of above 1,000 population. An act of 1895 permitted graduated physicians entitled to practice, to "fill prescriptions, compound medicines and poisons and carry on the business of an apothecary shop." The general law of 1907 made the provisions of the act applicable to towns of more than 900 population, leaving even then villages with no regulation.

The Board Of Pharmacy

Governor Thomas Seay appointed the original Board of Pharmacy on March 21, 1887, under the act of the Legislature of that year. The three members were P. C. Candidus, E. P. Galt, and J. O. Patton, who is erronously credited to Montgomery. The Board consisted of three members until the 1909 reorganization made it five. President A. L. Stollenwerck (of Birmingham) of the Association, at the annual meeting in May, 1887, at Mobile, congratulated the body on the passage of the act and felicitated the governor on the selection of the members of the board. Then, as now, the association recommended names from which list the governor appointed members to fill any occurring vacancies. My certificate, signed in September, 1900, carries the name of Dr. Candidus and Mr. Galt. Frank E. Nabers had then succeeded Mr. Patton of Birmingham and his name is also signed.)

Governor Comer named the first five member board on October 6, 1909, to be Lawrence C. Lewis of Tuskegee for five years, E. P. Galt, of Selma, for four years, Sam A. Williams, of Troy, for three years, W. E. Bingham, of Tuscaloosa for two years and P. C. Candidus for one year. Dr. Candidus died March 6, 1910, and W. P. Thomason was appointed for a five year term on Oct. 6, 1911 to date from Oct. 6, 1910. On the expiration of the terms of the other appointees they were all reappointed for full five year terms. Mr. Lewis, Mr. Bingham and Mr. Williams are still serving on the board, their terms expiring in 1934, 1936 and 1937 respectively. Paul Molyneaux, of Mobile, is finishing out J. T. Dumas's 1935 term and

last week, 50 years later, the 53rd was held here. All the records are not before me bust so far as I can determine Mr. E. C. Andrew was the only Montgomery member in 1884. Mr. Warren Dent was elected president of the Association when the session was held here in 1895. Then Mr. Crawford Ruff, Mr. Ed Spann, E. G. Burchfield, Mr. Reese Harvey, and A. B. Metcalf, all of this city, were on the membership list. Mr. Ed Andrews and Mr. Metcalf joined the association in 1882.

During the middle nineties the second week in June found the Association, for several successive years, at Blount Springs. This resort was very popular at that time and a three-day stay at the Springs was a vacation as well as an opportunity to keep the members together, away from too many diverting social influences of the large cities. There was nothing to do but to attend the meetings and hear the papers. Even though some of the members claimed that they were "fed up" on these quiet meetings, they spent a very pleasant two days at Talladega Springs in June, 1913.

History Of The Business

Abviously "apothecaries" have been in business in our larger towns since the settlement, but the original compounding of remedies was in the hands of the "medicine man," be he an Indian, a negro kunjur doctor or our own early physician. Museums today show old medicine "kits" and an occasional bottle of the kinds carried in the bag of the old time doctor, but unfortunately our present day pharmacist is not preserving the professional traditions as I would have them do. In recent months I have been

pointees they were all reappointed for full five year terms. Mr. Lewis, Mr. Bingham and Mr. Williams are still serving on the board, their terms expiring in 1934, 1936 and 1937 respectively. Paul Molyneaux, of Mobile, is finishing out J. T. Dumas's 1935 term and [illegible]n of Birmingham is the 1938 man.

Today (and even since the 1909 reorganization) the Board of Pharmacy holds periodical examinations to give applicants an opportunity to appear and stand the required test. When I applied for an examination at Selma in August, 1900, Mr. Galt sent me upstairs over his drug store with a questionnaire and promptly forgot me. After working from 6:30 a.m. to 4 p.m., when I began to get weary, I was agreeably surprised by the arrival of a small negro boy (the package delivery boy) with a chocolate ice cream soda for me and an apology from Mr. Galt who said he forgot to tell me to go to "dinner." At that time drugstores did not sell sandwiches so he could not send me a lunch. I turned in my papers and about thirty days later re- [illegible] changes in requirements have occurred since then. I graduated in pharmacy at Auburn and passed the board nearly four years before I was of age. I was a member of the Georgia Association and had passed that board before I could vote. Applicant, to even "appear" must now be 21 years old.

Mister Bingham

"Doctor" William E. Bingham, as he is affectionally called, is today the "grand old man" of the Association. He is the oldest living member and his contribution to the scientific advancement of the profession in Alabama has been marked. He is not old in years—for he has just recently reached the four score milestone—but he has been in the drug business since 1878 and a member of the Alabama Pharmaceutical Association since 1886. As stated above, he was appointed to the board of pharmacy by Governor Comer, first in 1909. He was the chairman of the committee which drafted the present pharmacy law and has ever been zealous in his activities. Dr. Bingham has been secretary of the Association for more than 33 years. He often attempts to resign but the membership will not allow it.

Though he is a native of Sumter County, Ala., he is a graduate of the University of Mississippi and in that State taught school two years. His first work in a drugstore was at Moss Point, Miss., from whence he moved, in 1883, to Northport to open a drugstore. Since 1888, "Bingham's Drugstore" has been an institution in Tuscaloosa, Ala.

The third annual meeting of the Association was held at Montgomery and negro kunjur doctor or our own early physician. Museums today show old medicine "kits" and an occasional bottle of the kinds carried in the bag of the old time doctor, but unfortunately our present day pharmacist is not preserving the professional traditions as I would have them do. In recent months I have been in a number of drugstores where the old "fancy" shelf bottle was not being used. Nothing is more attractive, or distinctive than the glass labeled bottle and nothing more unattractive (to me) than to see the pint, or quart, wholesale druggists shipping container sitting on the shelf in place of, or by the side of, the attractive old glass stoppered show bottle. The "last word" to my way of thinking, is to see a real drugstore with the entire "front" shelfs filled with carton encassed toilet articles, piles of sandwiches, perhaps a few patent medicines, and smelling like coffee instead of myrrh, or even iodoform or assafoeditia. I guess modern drugstores are compelled to run restaurants in connection with their prescription filling, but it is a pity to have to make a living "on the side."

For perhaps two years I have tried to get—and I will buy it if I can find it—one of the old flat-base, short-stem show globes. I want it for my glass collection, and perhaps there's a bit of sentiment about it also. My bottle collection would be richly enhanced by the addition of a little blown globe and a half dozen of those old cobolt blue, gold labeled display bottles. Dr. Clements, at Benton, recently gave me an attractive [illegible] c[illegible]d, glycerine bottle which, with its "latin" label, is a joy (in the eyes of the lass collector) to look at. Dr. Broughton at Perdue Hill gave me recently, from the old Doctor Gailliard "Shop", a pontil marked old ground-stoppered powder bottle, and Sim Thomas at Eufaula, "dug me out two, quart size, tincture bottles", so even though I am just an "ex", I am trying to help preserve a few of those traditions.

The records show that Robert Armistead, as early as 1826, was operating a pressing machine to "express" castor oil, at a point about four miles south of Huntsville. Those Huntsville druggists were active from the very first of statehood days, for Hart and Campbell, [illegible] the August 8, 1818, issue of The Aabama Republican advertised that they were daily expecting 1,000 pounds of Bark, 1,000 pounds of glauber salt, 500 pounds of cream tartar, 800 pounds Jalap, 500 pounds of calomel, 200 gum opium and every other article necessary for a complete stock in proportion.

Alas! most druggists do not buy in such quantities now.

No 152

Through The Years

The Cross In Primitive Art

By PETER A. BRANNON

While the depiction of the sign of the Cross is universally worldwide, it is my purpose in this paper to refer only to my observations as they apply to the execution of this design by the Indians of Alabama. The drawings and ornamentations on pottery and the ornaments and economic utensils of these our primitive people demonstrate an art of no mean conception.

The figure is inscribed or engraved on earthenware, shell and copper. It is likewise found as tooled into the soft clay before it was burned. It is associated with the hand, with the sun and stars, and often conventionally as a windmill, a swastika, flying birds or serpents, as a "crossbone," as a scroll ornamentation to round out and finish designs, and one may say predominates in aboriginal art. Obviously, the crudest form is composed of mere lines drawn across one another overlapping to meet at common opposites around a central point. Exed inscribtions are perhaps most common but even these are generally so fixed as to make them artistically attractive.

Rodrigo Ranjel, secretary of De Soto on his visit to what is now Alabama in 1540, says of the meeting, near our present Claiborne, with Tastaluca (Tuskalusa): "Before this chief there stood always an Indian of graceful mien holding a parasol on a handle something like a round and very large flyfan, with a cross similar to that of the Knights of the Order of Saint John of Rhodes, in the middle of a black field, and the cross of white." The finding of the swastika so prevalent in Alabama designs leads us at once to surmise that the Spanish writer was referring to it and had no descriptive figure more comparable. Students of the De Soto narratives have long since reached the conclusion that the parasol was made of polecat skin, the white stripe of our Southern large skunk being used against a black background.

Uses of the Swastika

A very common use of the swastika on pottery along the Tombigbee River, and especially at Moundville, is in a design being concentric circles enclosing curved lines radiating from a common center There are eight of these forming a conventional swatstika. By shading between every other two sides of these lines you get the optical illusion of a ball. Frequently three fingers, lying close, make one pointer or end, and four of these three join to form a perfect cross. This design is complete in itself, but is likewise a conventional presentation of the "hand and the eye," tiself much in evidence on a number of prehistoric objects found in the State.

The "crossbones" which invariably accompany illustrations of the hand on lower Tallapoosa art, is always back of the hand. On what might be mistaken for the wrist. The figure looks to the layman like a double-ended, fishtail.

The Rolling Scroll

The rolling scroll which is generally tooled on to the soft clay of earthenware before it is burned, is most often formed of four "rolls" which make, around the circumference of the shoulder of the bottle or the lip of the bowl a perfect cross. Sometimes there are five "points" though this is rare. The scroll design is formed by a continuos roll forward in a spiral to a small circle, to then unwind and roll around to the same length again, the whole figure being completed without lifting the stylus When the finished design is looked perpendicularly down on then it is positively evident that the intent was to form a four-point figure, actually a square cross of spirals.

The rolling scroll bears an interesting relation to the concepts of certain primitive minds. When it is realized that this figure represented a belief in the continuity of things and when it is seen that it, the design itself, has no end, then we may wonder whether these unlettered, primitive minds were as lacking in intelligence as we would assume that they were.

Again, the scroll is likened to the "conventional serpent concept,' but even so, that creation of God has played a rather interesting part in man's life story since that eventful day in the Garden of Eden. The highly conventional application of the serpent and other objects of natural lif ein the "pictures" of the people who occupied Moundville in prehistoric days, is a fascinating study to the student of aboriginal culture. The winged rattlesnake placed to fix the fou reardinal points is one of the char-

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The Ivory Billed Woodpecker

To me the many ways in which the Alabama red man, before historic times, inscribed his (or her) conception of the Ivory-billed woodpecker is truly marvelous. Two heads placed opposite, looking different ways, the necks joined by two spread tails, pointing opposite ways, make an excellent cross. Four heads, with enlarged or spreading necks joined to form a conventional square, make a four-point square X cross.

I recently saw an object, just lately taken out on the Tallapoosa, which is an excellent representation of a "flying turtle." Perhaps the tale of the "tortoise and the hare" had its origin much earlier than we think. This Tallapoosa River object is an effigy bowl of earthenware. It is a very good two-headed turtle with "coiled" wings. Incidentally the placement of them makes, when you are especially looking for it ,a square cross.

The Ivory-billed Woodpecker was by far the most spectacular representative of the bird family, in the Gulf Country, the Eagle not excepted. His great crest and heavy bill are depicted conventionally, as well as actually, in much of our art. The wide open far seeing "eye" of the ends of our Tallapoosa "boat" pipes are to my mind, intended to be woodpecker eyes. You will find crests, or "top-knots" on the whip-around-under-and-back "square" scroll applied to the under rim shoulder of vessels. This is what is frequently referred to scientifically as "crested serpent design" and was no doubt a combination concept of the infleunce of both the woodpecker and the rattlesnake, those two most awed representatives of natural history.

On Gorgets

In the collection of the U. S. National Museum are two shell gorgets (ornaments for suspension around the neck). One is from Central Mississippi, the other from Tennessee. A practical duplicate is in the Alabama Department of Archives and History. Engraved on these pieces of conch shell is a most unique design. A four-line square round protruding-cornered figure was first cut. These lines go under, rolling left to right, to sweep out and over around to make a continuous line each in themselves. On to the sides of this square, between the corners and to look to the left (should you turn it either right or left) are set Ivory-billed Woodpecker heads. Within the square space are concentric rings superimposed on crosses which are so arranged to appear as rays bursting out from behind this apparently solid circular tablet or disk. On one gorget, behind this circle, is cut points to show that three prortuding squares were intended. On the other two, two squares were intended. Thus in each case, that ever present "four" points, or multiple of four, is very evidently shown. The two smaller ornaments, the ones from Alabama and Mississippi, have a center circle in which there is a square cross of the block pattern. The large (Tennessee) gorget has a full size block cross and the central design gives the impression of the sun from which numerous rays project. In this compound design there are distinctly six crosses made of Woodpecker heads, sun's rays, overlapping lines and an unornamented space, which blank forms a perfect block cross, a "Swiss" cross. The two smaller gorgets illustrate a conventional formation of five crosses arranged in the same identical manner. The optical impression on a first glance is that the inscription was intended for a swastika and it doubtless was for this good luck symbol was much used.

The swastika, really a right-angled cross with four equal arms, each arm with an extension at a right angle, all four extensions pointing in the same circular direction is quite effectively carried out in the depiction of the heavy bill protruding at a right angle from the straight upright neck of the woodpecker.

Since the beginning of time man has worn "tokens," luck "charms" and such, generally intended for the purpose of warding off evil influences. The word "swastika" is Sanskrit meaning "object of well-being." Naturally we may infer that these perforated ornaments were "charms" as well as decorative broches.

Meaning Of The Cross

It would be fallacious to attempt to interpret the many applications of the sign of the cross, even in the limited bounds of the aboriginal art of Alabama, but in view of its many associations there certainly was a reverential respect for the emblem. Even though we conclude that it signified no more than an indication of the four cardinal points, the paying of this tribute must suggest that primitive minds recognized a Supreme influence in their affairs and made acknowledgment to all four points accordingly. Even in historic times the Indians, on ceremonial occasions, blew smoke to the North, East, South and West as a sacred performance. Obviously he knew nothing of our interpretation of the meaning of the symbol but we must admit that his apparent use of it is indicative of respect.

No 159

Through The Years

Sam Houston In Alabama History

By PETER A. BRANNON

Houston County, Ala., is not named for Sam Houston. All present day students and most citizens, except professional politicians, think of Sam and not George S., when the county is mentioned.

Even as Sam Housotn had a part in achieving Texas' independence, he was one of those Tennessee volunteers who helped to open Alabama to white settlement.

At Horse Shoe Bend

The 39th U. S. Infantry, made up of more than 600 West Tennessee volunteers under Col. John Williams, had in its ranks, one Ensign Houston, that same one who was later president of Texas and sometime senator of the United States. Ensign Houston reached Fort Strother on Feb. 6, 1814. He served through the Tohopeka campaign but was not at Fort Jackson at the surrender of the Creeks by Weatherford.

Capt. Bradford, of the artillery battalion of Jackson's Tennesseans, shelled the Indian breastworks across the horseshoe bend on the Tallapoosa from 10 to 12:30 on the morning of March 27, 1814, but his two lone three and six-inch cannon had little effect. Seeing the necessity to storm the works, the general ordered the 39th to charge. Maj. Lemuel P. Montgomery was leading the center and was the first man at the log breastworks. The records show that he was shot through the head and fell dead off the wall. Just at this moment Ensign Houston mounted the parapet and a barbed arrow entered his thigh. Not dismayed the young officer jumped over the wall into the group of fighting Indians, calling to his comrades to follow him. With his vigorous right arm, his left shoulder being already disabled, he soon cleared a fighting place and being joined by others of his own regiment and the East Tennesseans, they pushed back the enemy which Maj. Montgomery had attacked.

Parton's life of Andrew Jackson gives an interesting account of the exertions of Houston to have the arrow extracted from his flesh. Calling his superior lieutenant, he asked him to draw the arrow, (the head was still buried in the flesh) from his thigh. Two vigorous pulls failed to bring it out. On Houston's threatening him with violence if he did not take it out, he drew forth the shaft horribly tearing his muscular flesh and causing an effusion of blood. Hurrying over the breastwork, he found the regimental surgeon, Dr. Charles McKinney, who bandaged it. While lying on the

Hancock in memory of Gov. John Hancock, of Massachusetts. By the subsequent act of Jan. 22, 1858, the name was changed to honor Gov. John A. Winston, of Alabama.

When Hancock County was created, commissioners to fix the county-seat were named. These men must have been good union men for old Hancock (now Winston) has ever adhered to the American Union. It is yet our most consistent Republican county. The commissions fived the seat of justice and called it "Houston" to honor General Sam. The village does not appear to have had an auspicious beginning. The postal register of 1855 is the earliest one to list it. At that time S. W. Deskin was postmaster. His salary was actually more than the income of he office. The net receipts for the year ending Sept. 30, was $1.03. The town of Houston never grew to any considerable size. In 1882 the county seat was moved to Double Springs. Today there is hardly a village at old Houston. The postoffice was abolished several years ago.

Sam Houston was elected governor of Texas in 1859. He was removed from office in 1861, when Texas joined the Confederacy (for his adherence to the Union) and he died in 1863.

Dr. Bessie Martin, in her book, "Desertion of Alabama Troops from the Confederae Army" has given a very good social history of Winston County. The county furnished very few volunteers to the army and many of these deserted. Its citizens were, by a large majority, loyal Unionists. There is a popular idea that Winston seceded from the Confederacy, but this was not possible. The county government could take no such action legally. A Senate blil was lost in the House during the Fall of 1862, when the Alabama Legislature sought to abolish the county. The vote was 28 to 34.

David Crockett, Houston's "pardner," an Alamo martyr, had an Alabama county-seat to bear his name, but like old Houston town, Crockettsville, lost to Crawford and today little of that remains.

Man proposes but God disposes. Aaron Burr, who first conceived that "Southwestern Empire," ended his career ("so to speak") in Alabama. Samuel Houston, who largely consummated that Western Republic, began his in this same

from his thigh. Two vigorous pulls failed to bring it out. On Houston's threatening him with violence if he did not take it out, he drew forth the shaft horribly tearing his muscular flesh and causing an effusion of blood. Hurrying over the breastwork, he found the regimental surgeon, Dr. Charles McKinney, who bandaged it. While lying on the ground, in the care of the surgeon, Gen. Jackson rode up and recognizing his young acquaintance ordered him to retire and dare not cross the breastworks to again enter the fight.

Disobeying orders he slipped into the engagement and was in the hand-to-hand contest which lasted all afternoon. Finally able to sustain himself no longer, he fell out and the surgeon finding him in such a desperate situation resolved to give his first attention to those liable to recover. He announced that it was unnecessary to torture him by taking the balls out of his shoulder as he would not survive until the next morning. On the morrow, as he was still alive, he was started on a litter—made of a green (freshly killed) cowskin—to Fort Williams, 70 miles distant. Gen. Johnson and Col. Cheatham who were left at the mouth of Cedar Creek with a small garrison, while Jackson carried the main army on to the mouth of the river, gave their attention to the wounded officer. After lingering there two months, they arranged to send him back to Blount County, Tenn., where he arrived, in due course, at the home of his mother. He was so worn to a skeleton that she admitted she would not have recognized him as her son but for his eyes.

Dr. Charles McKinney, who bandaged the wounds of Sam Houston at Tohopeka, was for many years an imminent surgeon of Fayetteville, Tenn. His experiences in the Indian campaigns were of much value to him in his professional work. He died in 1864.

In American Politics

While Houston's subsequent political career is reasonably well known, it may interest you to know that nine years after Horse Shoe Bend fight he was in Congress. In 1827 he was governor of Tennessee. Shortly thereafter he resigned and went to live among the Cherokee Indians. In 1832 he went to Texas and with Davy Crockett, one of his comrades at Horse Shoe, was largely instrumental in the revolt against Mexico. As commander-in-chief of the Texas army in 1836, he defeated the Mexicans at San Jacinto and this resulting in Texas independence, he was chosen first president. In 1845 when Texas was admitted to the United States statehood, President Houston was elected United States senator.

The Alabama State Capitol building, the central section of our present structure, was completed and turned over to the executive about Nov. 1, 1851. Gen. Sam Houston, senator from Texas, passed through Montgomery on Nov. 29, 1851, on his way to Washington to attend the opening of Congress and addressed the people of the city on 'public affairs.' Excepting our own Alabama citizens, he was the first noted personage to appear in the hall of the House of Representatives, from the rostrum of which he spoke on this occasion.

Hancock County

By an act of the Alabama Legislature dated Feb. 12, 1850, a new county was created out of Walker. They called it [illegible] to Crawford and today little of that remains.

Man proposes but God disposes. Aaron Burr, who first conceived that "Southwestern Empire," ended his career ("so to speak") in Alabama. Samuel Houston, who largely consummated that Western Republic, began his in this same pioneer region. Andrew Jackson was the warm friend of both. Burr lived to exclaim that he was "thirty years too soon." I am disposed to believe that Houston knew that he had the support of President Jackson. Verily even then young America was not so modest when there were new worlds to conquer.

Whether it "just happened," or whether it was decreed, Alabama had another association with Houston and his Texas affairs. William B. Travis, who Marquis James in his "Raven" credits to Georgia, was from Clarke County, Alabama. He inherited the military spirit which carried him to the Alamo from his adjutancy of the militia regiment which had headquarters at old Claiborne in Monroe County, Alabama. Had it not been for "Remember the Alamo" perhaps Sam Houston would not have eventually worn those "eagle" spurs.

Margaret Lea

Sam Houston, even though a native of Virginia, one time governor of Tennessee, ex-president of an embryonic nation, three times member of Congress, once an Indian agent and veteran of two wars, was, according to two of his Texas friends, "by temperament unsuited to the quiet of the cottage." True, he had lived six years, as a native, among the Cherokee Indians and had spent some time as an officer in the U. S. Army, but in Washington he resided in that nationally celebrated hotel conducted by Peg O'Neal's father.

In May, 1839, after completing his first term as President of the Republic of Texas, he visited the United States to beter his own personal afafirs. In the rose garden of a stately home at Spring Hill, Alabama, he strolled with his 18-year-old hostess and the two were met by a fair-faced, violet-eyed maiden whose "golden ringlets circled her temples like a halo." Emily Antionette Bledsoe, for the General was a guest of Mr. and Mrs. William Bledsoe of Mobile, introduced her as "my sister, Miss Margaret Lea, General Houston." The General frankly admitted that he was charmed.

In midsummer the General was in Alabama again, ostensibly to interest the Bledsoes and Widow Nancy Lea in Texas property. Even so, it is recorded that when the old soldier left for Texas Margaret wept.

On May 9, 1840, at Marion, in Perry County, the home of the Leas, General Sam Houston of Texas and Margaret Lea of Alabama were married. Through 23 years of vicisssitudes equally as great as ever the pioneer empire builder strode, these two totally different (culturally) venturers lived happily.

One more Alabama "association" and I am done. Margaret was the daughter of an Alabama Baptist preacher. From the date of that honeymoon from Marion to Galveston, she was ever active in her efforts to have him join the church. On Nov. 19, 1854, in the waters of Rocky Creek, near Independence, Texas, he was immersed.

The old Unionist, born March 2, 1793, kept the faith and when he had crossed that last river on July 26, 1863, he well knew he had lived the creed engraved on the inner surface of that golden band slipped on his finger by Elizabeth Houston 50 years previous. "Honor" was written there. Stephen Austin's "Mexican" colonists, even though he never took the oath of allegiance to the Confederacy, to the last honored Sam Houston.

No 154

Through The Years

Indian Mounds

By PETER A. BRANNON

Even though many people think so, mounds were not always thrown up by the Indians as a place in which to bury their dead. While some mounds do contain burials this is rarely so. None should be dug into with the expectation of finding trinkets or those personal items placed as mortuary tributes at death. The several hundred mounds, yet prominent features of Alabama's landscapes, are monuments of our original natives and should be so respected. By far the larger portion were no doubt temple sites. Only scientific excavation should be allowed at these sites. Certainly "relic hunting should be discouraged."

Early History

The most advanced students of today know that mounds were being built by some Southern tribes even as late as the coming of DeSoto in 1540, but they practically all antedate that period. The builders of our mounds are, of course, only the ancestors of the Indians who were found here at the discovery. The old theory that the "Mound Builders" were a different and superior race has long since been exploded. Those grandparents of our Southern Gulf Country Indians may have been a bit superior culturally but they were the same anthropologically.

Bureau of American Ethnology investigations tend to conclude that all mounds in the United States were made well after the beginning of the Christian era. As the result of researches now being conducted, the Bureau is disposed to push back the life of man in America "a few hundred years." Even so, you may well see that there is no great antiquity even if we go back those "few hundred years." The age of these earth mounds is of course not to be considered geologically speaking for they were man-made and man is far younger in America than, we may say in Central Asia.

Investigations carried on by the archaeologist working for the TVA, and the Macon, Ga., work under supervision of Dr. Matt Stirling, Chief Bureau of American Ethnology demonstrate really startling discoveries. This 1934 work proves beyond question that the pile of earth, in most cases overgrown with trees, which we see generally on some stream bank or in a river valley, is the remnant of some aboriginal temple or house site which the sands of time seek to obliterate in that manner. At Macon they have brushed away, not recklessly dug away, the dirt of one of these tumuli and exposed the floor level of this pre-historic house. You may now see a raised platform of burned clay on which is the presiding office's seat—a sort of arm-chair made of burned clay—and facing the "rostrum," if we may so call it, are fifty other similar "chairs". To the left of the "Chief's Seat" is a great embossing in clay to represent an eagle. Dr. William Webb's workers on the TVA project in East Tennessee have uncovered quite similar "floors" and in every case there, post holes, prop-support holes, side trench stones and every detail to prove the construction of this earth covered house, is found. From his discoveries Dr. Webb is able to accurately reconstruct this prehistoric lodge. The building was originally made by sinking upright poles along lines to form a square or rectangular room. These poles were pulled over toward the center and tied. The whole round topped frame was then closely thached and covered entirely over with dirt. After a time these poles rotted out, others replaced them, stones were placed in the side trench to brace the new reinforcements and subsequently everything fell in. Perhaps another house was built on the debris of the old one. Years later this fell in and was abandoned. In due time the pile of earth accumulated more and eventually when we at this late date see it, there is no semblance of any building.

Documentary References

Nearly all early references to aboriginal towns speak of the adjacent mound. There are numerous statements to the effect that the natives themselves knew nothing of the construction of that mound. Many of us today know little of the past, so it is not to be wondered at that the Indians knew little of the doings of the generations preceding them. It is a historically recorded fact that the chief lived on the mound in the yard of those towns first referred to by the chronicles. Ranjel, one of the recorders of the events of the DeSoto trip, says Tastaluca's residence was on a mound. and on a platform, "or sort of portico", there in our Monroe County of today, the "governor" was officially welcomed.

I am not convinced that all, or even the majority of our Southern mounds, were old earth lodges. Most of them were artificial embankments raised to be the foundation of these temples, priest houses chiefs's houses or what ever you may call them. When the Cubic measurement of some of our mounds are taken it can be well seen that the erection of it was an enormous job. When we consider that the dirt to built it must be carried either in aprons or in baskets, then it would take either hundreds of laborers or hundreds of years to accumulate that pile. The source of the material is clearly evident at any mound and town site. There is a great mound in the swamp east of Tensaw River which is constructed largely of seacoast oyster shells and sand. These shells were transplanted perhaps 30 miles. The mound is a good distance back from the river. It undoubtedly was built as a refugeeing point for hunting parties in the delta county of our South Alabama. William Bartram traveling in that swamp county in 1777, refers to "numerous mounds" in the vicinity of the residence of Major Robert Farmer, who lived then near our present Stockton.

The celebrated Battle Creek, Baldwin County mound is no doubt one of those he saw.

Notable Mounds

From my catalogue of mound sites in Alabama I note that practically every county in the State reports them. They are most evident along streams. Indian town sites were generally adjacent to streams so it is obvious that there mounds from washes and cave-offs caused by flood waters. I knew several yeears ago (during the 1929 flood) of the washing away of a mound on the Tallapoosa River, which was a burial mound. Not one, item except bones, came from that mound. Either the people were too poor to have anything and the place was a "pauper's field", or the natives there did not bury the individual possessions. This case in itself illustrates the uselessness of indiscriminate digging. In passing, I may say that the soldiers dug into that mound.

With the possible exception of a low rambling spread-out embankment in the eastern part of Montgomery County I know of no effigy mounds in Alabama. Throughout the middle States many mounds occur in the shape of birds and animals. The great Serpent Mound of Ohio and the "Elephant" Mound of Grant County, Wisconsin, are the most notable. The Elephant Mound is now considered to represent a bear. The Serpent Mound is 1330 feet from head to tail. Effigy mounds and "walled" mounds that is those generally square or rectangular and originally of almost perpendicular sides, are not thought to be burial places. The Montgomery County mound above referred to, is the nearest approach I ever saw in Alabama to an effigy of a snake.

William Bartram was at Atasia, in our Macon County, in 1777 and saw there a great mound, in the center of which was erected a 40-foot tall pine pole. On this pole he says there were painted "serpents ascending upward". While not exactly such, this is about as near a to-

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Notable Mounds

From my catalogue of mound sites in Alabama I note that practically every county in the State reports them. They are most evident along streams. Indian town sites were generally adjacent to streams so it is obvious that there mounds would also be. The great mound at Florence on the Tennessee River was dug into in 1915 by Dr. Clarence B. Moore of the Philadelphia Academy of Sciences. He reports that it is not a burial mound. Dr. Moore also investigated the Brassfield Mound, near Forkland, (and claimed by him to be the largest in the South), but he found no burial in that. Both Dr. Moore and Dr. Walter Jones, Alabama State geologist, have investigated mounds at old Carthage, now Moundville, in Hale and Tuscaloosa Counties, and have found burial mounds. I am disposed to believe that these were temple sites in which burials were placed. The great mound at Moundville which stands today 58 feet above the surrounding plain is said by actual survey to contain more cubic feet of earth than any one in Alabama. This is not supposed to be a burial place.

During the encampment of soldiers at Montgomery in 1917 and 1918 practically every one of the more than forty mounds along the rivers in the vicinity of Montgomery were dug into. With the exception of a glass trade bottle containing hickory-nut oil I never saw one item these desecrators found. Scientific investigators never dig away the mound, even when it is opened it is always restored. Even though I have been doing research work since I was a child (six years of age) I never dug into a mound. Most Alabama Indians buried at another place than the mound. Many of our cemetery sites were years ago disturbed by the plow. Much of the archaeological material in the hands of collectors came

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William Bartram was at Atasia, in our Macon County, in 1777 and saw there a great mound, in the center of which was erected a 40-foot tall pine pole. On this pole he says there were painted "serpents ascending upward". While not exactly such, this is about as near a totem pole as we ever had in the South.

Col. Hawkins, the government Indian agent was at old Koosadi (opposite to Coosada of today) in December 1796 and saw there several large mounds. He was told they were put there as refugeeing points in periods of high water. One is there today and I have, in recent years during a river flood, seen a cattle pen thereon.

The Winter "hot houses" round dome-like earth, covered buildings, exactly like esquimo houses, were seen in what is now North Georgia and Western North Carolina by the DeSoto Expedition. Ruins of these may someday be found showing post holes, burnt clay floors and fallen-in rafter-like frames earth covered to resemble artificial mounds.

Cross section excavations of some of our mounds today show, some feet under the surface, evidences of European contact. That is, glass beads, bells and trade "stuff" are mixed with other kitchen-ridden and house refuse material. This might indicate very early Spanish contact. Excavations in the cemeteries adjacent to the town-sites frequently show this contact as shell beads and stone implements occur along side of trade guns and copper ornaments.

That the majority of mounds in Alabama are old, is, in a measure, proven, by a statement in the Creek Migration Legend which says that when they arrived at the Chattahoochee River (at the Coweta and Cusseta fields) they found these mounds which, by the way, are there today. The Creeks are supposed to have gotten there on this migration two or three hundred years before DeSoto's time as we find Creek names in the Spanish narratives. The "culture" evidences indicated in the cemeteries adjacent to many mounds suggest them of a different date, though our knowledge of the pre-historic of Alabama is by no means yet full. Bartram saw a mound in the "yard" of the Kulumi and he found embankments at Apalachukla and today we find great shell heaps, at least appearing as if they were purposely put there, on our Gulf Coast, but even so, we know little of the purpose for which they were erected. Col. Benjamin Hawkins thought the one in the great bend of the river opposite old Coweta (in Russell County) was perhaps for a signal point. We have numerous local traditions about there being "long lines of mounds". If this is true perhaps these were signal mounds. Not many of our mounds are on hill-tops, so they would not make very effective signalling points.

Dr. Cyrus Thomas, in the Twelfth Report of the Bureau of American Ethnology gives an excellent paper on mound investigation, but at that date, 1890, no great amount of work had been done. He refers to mounds in eight or ten Alabama counties. Since that day the Alabama Anthropological Society and other scientific organizations have done much work in the State.

Bryant beautifully expressed what we may "picture" as our eyes rest on these venerable verdure-laden piles of earth.

" . . . Are they here—the dead of other days?". . . and did the dust of these fair solitudes once stir life, and burn with passion.

Let the mighty mounds that overlook the rivers, Or that rise, In the dim forest, crowded with old oaks, Answer."

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THE MONTGOMERY ADVERTISER ★

Through The Years

Fort Crawford On The Escambia

By PETER A. BRANNON

Gen. Andrew Jackson has been charged with many things of which he was not guilty. He has been credited with doing many which he had no connection with. He actually erected far less a number of forts than tradition says and there is no record in American history to show that he cut one single road. It is true that some posts were erected "by direction of the commanding general." He and his forces traveled in this south country, old already made Indian trails and Jackson's armies cut no "3 Notch roads."

All of the above being prefatory to the oft quoted statement that "Jackson built Fort Crawford in 1816 and named it for a lieutenant in the Seventh Georgia Regiment." Really there never was a "Seventh Georgia Regiment" on duty against the Indians in the Alabama country, the records do not show a "Lieut. Crawford" of that date and when Fort Crawford was erected Gen. Jackson was not in the U. S. Army.

I have found the investigation incident to digging out the history of the old post very fascinating, for I have always disagreed with most of the writers who told of it. I never could reconcile the traditions with my knoweldge of the facts. My real joy in doing research is to see if I can make local claims fit the documentary facts. Often they do not. Before this story is told, if you will follow closely, you will see where "the Seventh" comes in, and you will see where "Georgia" slips into the picture, and like many other tales, Jackson has a part through the credit must go to Edmund Pendleton Gaines.

I have before me correspondence with the U. S. Adjutant General's office and that office does not and never professed to know anything whatever about the building of the post. For 20 years or more, I have from time to time, sought through the War Department to add to my record. I think I can now at least tell more in one story than previous writers have done.

William H. Crawford, that versatile Georgian, at times U. S. senator, U. S. minister to France, U. S. secretary of war and secretary of the treasury, was secretary of war from a date in 1815 to March 3, 1817. After the battle of New Orleans, Jackson marched his volunteers home. The U. S. regular regiments were all disbanded and reorganized. The annihilation of the Creek Indians was practically consummated by the result of the engagement at Horse Shoe on Tallapoosa March 27, 1814. The Fort Jackson treaty of August, 1814, was ratified by the early Congress of 1815 and later in 1816 and not earlier even though there are writers who say so, settlers began coming into the ceded territory. Savannah Jack, of Sauwonogi town, Hillishadjo the prophet, and some 35 others minor leaders, who did not sign the Fort Jackson treaty, began during the Winter of 1816-17 to harass these "squatters" who did actually have no legal claim to these lands which the head chiefs had ceded away. Secretary Crawford directed the abandonment of the temporary posts (Fort Mitchell among them) on the Georgia frontier and the concentration of the reorganized U. S. troops on the Alabama, to protect those older settlers down near our Hensaw, who had been in there since about 1800. The headquarters of the Southern department of the army was at Fort Montgomery and Gen. E. P. Gaines was in command. While Andrew Jackson was still theoretically in the army, he had not served in the field since the Spring of 1815. Gen. Gaines commanded the regulars in South Alabama.

Erection of the Post

Diplomatic correspondence with the Spanish commandant at Pensacola, Gen. Jose Masot, shows that, with much reluctance, but "from a spirit of conciliation," the authority there allowed a boat load of supplies to be transported through the Spanish territory to the post on the Escambia. This then establishes the fact that "Fort Crawford, Maj. Youngs commanding" was erected before May, 1817, for replying to Gen. Jackson's demand of May, 1818, the Spanish official reminds him of the fact that he allowed this "in May of last year."

By the report of Gen. E. P. Gaines, it is established that he was on duty, with the headquarters of the army at Fort Montgomery, on April 3, 1817. The murder of a man named Glass near Burnt Corn Spring and said to have been by Savannah Jack's party, is the reason for by way of Fort Jackson and to Fort Montgomery. They then took that newly made road east by Fort Gaines on the Chattahoochee to Fort Scott. Jackson after his execution of Josiah Francis and Nehemarthla Micco at Fowl Town, and the execution of the Britisher, Arbuthnut, near Fort Gadsden, in Southwest Georgia, crossed the Chattahoochee, near the mouth of the Flint River and proceeded much of the way over this same road. Jackson was in Pensacola, Spanish Territory, much against the pleasure of the Spaniards, on May 24, 1818.

The Spanish Governor

Gen. Jose Masot, the Spanish Governor, who communicated much of the correspondence relating to the final transfer of West Florida to the United States, appears to have been a rather interesting officer. The wording of his notes is quite diplomatic. He frequently threatened dire calamities should Gen. Jackson's troops even so much as set foot over the line, but the last paragraphs of his letters always are: "May God preserve your Excellency many years." Students of the "Spanish-American controversy of 1818-20" know quite well that Andrew Jackson actually ran "rough shot" over the polite gentleman.

Settlement Of The Locality

Dr. F. L. Riley, in his history of Conecuh County, says that Benjamin Jernigan was the first settler west of Burnt Corn Creek in the vicinity of what became Fort Crawford. His settlement was about three-fourths of a mile from the Courthouse at Brewton, of the present time. The date is, according to my reckoning, about the Spring of 1817. Dr. Riley says Mr. Jernigan moved down nearer to the army posts to herd cattle to sell to the quartermaster.

Dr. Riley goes further and says that Gen. Jackson was often at the home of Mr. Jernigan. I fear that some of the doctor's informers imposed on him. The records do not show that Gen. Jackson was ever at Fort Crawford and he never was within 45 miles of the post but once, then during a short stay in June, 1818. The General and Mrs. Jackson were for a few days, in 1821, at Montpelier, but Fort Crawford had ceased to exist as an army post then.

Other early settlers in the vicinity of Murder Creek fork were James Thomson, Lofton Cotten, Lody Cotten, R. J. Cook and Benjamin Bruton. From the latter's name we get our town name of today though we spell it B-r-e-w-t-o-n.

Dr. Riley tells us that Radford Cotten and a Rev. Mr. Shaw were early Methodist preachers there and that Thomas Walls, a Baptist preacher, held services in the fort, by special request of the officers. In 1818 a church was built on the west side of the river. This effort was through the influence of Mr. Walls. It was located about four miles upstream from the fort site. Thomas Mendenhall had a saw mill near the "Bluff" and Rolly Roebuck assisted him to raft his lumber to Pensacola. A

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Maj. Youngs

Capt. White Youngs (always with an "s") was a New Yorker, appointed on March 12, 1812, to the army from that State, to be a captain in the 15th Infantry. He was brevetted major on Sept. 11, 1814, for gallantry. On May 17, 1815, he was transferred to the Eighth U. S. Infantry. The army strength and distribution report for Dec. 1, 1818, shows two companies of the Eighth Infantry on duty at Fort Crawford, one company of the Eighth at Camp Calhoun (the reader must remember now that John C. Calhoun is secretary of war so they are naming one for him), both on Escambia River, whereas the Seventh Infantry has been moved over to Saint Marks, East Florida, and Fort Scott on Flint River, Georgia.

The Road To Fort Scott

On Nov. 9, 1817, Gen. E. P. Gaines, in command of the field, wrote to Gen. Jackson at the Hermitage, that "a few days past," before leaving the Conecuh, he had a report from Cornels, the spy, who reported the hostile Indians camped on Yellow Water. The official documents show that a new road was opened "shortly before December, 1817," from Fort Montgomery to Fort Scott (on Flint River, Georgia), distance 90 miles. This distance is grievously in error, but Gen. Thomas S. Woodward once made the statement that there were "many errors in history and most often in official reports," and I am quite often disposed to agree with him.

In December, 1817, Gen. Jackson at his home, received orders to take the field and to use his own discretion in quelling the disturbances of the Indians. Accordingly he recruited two organizations of Tennessee troops, many of whom had been at Horseshoe and [illegible] Orleans with him, and sent them south

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All of the above being prefatory to the oft quoted statement that "Jackson built Fort Crawford in 1816 and named it for a lieutenant in the Seventh Georgia Regiment." Really there never was a "Seventh Georgia Regiment" on duty against the Indians in the Alabama country, the records do not show a "Lieut. Crawford" of that date and when Fort Crawford was erected Gen. Jackson was not in the U. S. Army.

I have found the investigation incident to digging out the history of the old post very fascinating, for I have always disagreed with most of the writers who told of it. I never could reconcile the traditions with my knoweldge of the

by way of Fort Jackson and to Fort Montgomery. They then took that newly made road east by Fort Gaines on the Chattahoochee to Fort Scott. Jackson after his execution of Josiah Francis and Nehemarthla Micco at Fowl Town, and the execution of the Britisher, Arbuthnut, near Fort Gadsden, in Southwest Georgia, crossed the Chattahoochee, near the mouth of the Flint River and proceeded much of the way over this same road. Jackson was in Pensacola, Spanish Territory, much against the pleasure of the Spaniards, on May 24, 1818.

The Spanish Governor

Gen. Jose Masot, the Spanish Governor, who communicated much of the correspondence relating to the final transfer of West Florida to the United States, appears to have been a rather interesting officer. The wording of his notes is quite diplomatic. He frequently threatened dire calamities should Gen. Jackson's troops even so much as set foot over the line, but the last paragraphs of his letters always are: "May God preserve your Excellency many years." Students of the "Spanish-American controversy of 1818-20" know quite well that Andrew Jackson actual-

brother of Reverend Walls appears to have been the first griss mill operator. These settlers are obviously the founders of Brewton.

The U. S. Postal register shows no postmaster at Fort Crawford until 1824, and the office is not listed after that date. The official date of the establishment of the Brewton office in Feb. 22, 1869. William Cross was the first postmaster. John Jarrison is given in the record as the first postmaster at Fort Crawford, which seems to have continued as a mail stop even after the discontinuance of the garrison of soldiers. The first established mail route serving the Fort Crawford settlers was provided by the Act of Congress bearing date May 13, 1820. This route was a "Star Route" from "Burnt Corn Spring, by Conecuh Courthouse (later known as Sparta) to Fort Crawford." The route touching Burnt Corn Springs was established by the Act of April 20, 1818, and operation of these mails began about three months after authorization The original one was the first one provided after Alabama became a territory. It ran from Fort Mitchell on the Chattahoochee, by Fort Bainbridge, Fort Jackson (on the Coosa), Burnt Corn Springs, Fort Claiborne, Jackson (on the Tombigbee) and to Saint Stephens. The original mail route over the road which Gen. Gaines opened on the Indian trail in 1817, that is from Sparta to Fort Scott, Ga., was discontinued by the Act of Congress, of March 3, 1823. It was from "Fort Hawkins, by Fort Gans to Conicu," that is from Macon, Ga., of today, by the present Fort Gaines on the Chattahoochee to Conecuh "CH," which we later called Sparta. The military road went by Fort Crawford to Fort Montgomery, our Tensaw postoffice site in North Baldwin County.

Later references are to Rabb's Store, Burnt Corn Springs and McMillans, but Fort Crawford was no more when travelres speak of these places.

Through The Years

The Descent Of Celestial Bodies On Alabama

A Comment, Not A Review

By PETER A. BRANNON

The recent volume suggesting the above title has caused perhaps as much criticism as any given to the public in recent years. The book itself will not have so much consideration in my comments to follow as will he numerous "reviews" of that volume. I have been far more interested in the reviewers and the reviews than I have in the volume itself. Personally, I wish to say in advance that I think the book has received far too much attention, far more than the contents warrant. I am ot impressed with the literary value of the volume. Even though some of my friends differ with me, I do not see in it the material for, or the lesson which is going to improve conditions existing in Alabama, and our "intolerance," our "ignorance," and our "lack of culture," are not going to be changed by the appearance of the book.

I frankly admit that I have been far more entertained by the critical reviews of John Temple Graves, 3rd., James S. Childers, Judge Grover C. Hall, Judge Walter B. Jones, and a few others, than I have been by the critics of New York City. May I be allowed to say that judging from the criticisms of those Easterners who commented on the "conditions" brought out in the volume, these critics write as if they had never been west of the Hudson River. In my opinion, their criticisms are worth nothing, and should be so considered, so lets forget it.

The apparent effort of certain reviewers to defend the appearance of the volume is, to my mind, the most interesting phase of criticism. Just why the book should be so vigorously defended, I do not see. It has no worth as history. The historical episodes, or interludes, injected into the volume, are grievous exaggerations. The presentation of folk customs, superstitions, and the like, are, contrary to what one editor has claimed, much over-drawn, the book is ficitious and the main entertainment to me is in the anticipation of what is coming in the next paragraph. It does not have, to me, a "gripping interest." Of course, it is possible that I, as a professional historian, do not, as Judge Hall has commented, see Alabama as those from the outside see us. Every incident, superstition, and comment upon our lives, brought out by Prof. Carmer, is well known to me. I have gone into every county in the State of Alabama, historically bent. I never went with "pencil and book to write down" the idiosyncracies of those people in our different sections, but I have a rather large acquaintance in Alabama and the superstitions, the local folk customs, the genealogical connections, and the documented, correct history of each locality is pretty well known to me. I am willing to admit that we are different from Massachusetts, the Cango and Kansas, but I am not willing to admit that in any way we are less cultured.

The most recent criticism which I have read is that of James S. Childers who appears to have presented Prof. Carmer's reasons for bringing out the volume and his hopes for the object lesson it would be. I seriously doubt whether Prof. Carmer, or his volume, or the Metropolitan barristers, so vigorously active with our Tennessee Valley courts, will be able to change the so-called viewpoint of our citizens. I think that it is unfair that the East should hold against the entire State of Alabama two or three outstanding incidents in recent months, and insist that the results of these incidents demonstrate a lack of culture on the part of our whole people. Less than 60 days ago, I was at Mooresville, Ind. I met there and was entertained by one of the most charming gentlemen it has fallen my lot to meet in recent years. I am not holding the State of Indiana and the town of Mooresville, as a bandit-ridden, unsafe State, on account of the conduct of John Dillinger. Just why a local incident at Tuscaloosa and one in Jackson County, should embitter the North and East against the State of Alabama; just why a man of the weight of Prof. Carmer should attempt to chastize us for these incidents, is not conceivable to me.

Two of the most readable criticisms of the volume have attempted to bring out the vast amount of research on the part of the author to bring together "the immense storehouse of material" which he has woven into the story. I wonder if it is not perfectly fair to consider that most of, if not all of Mr. Carmer's material was brought together for him by his students assigned to do research work as their class work at the University. Since the appearance of the volume, I have had several to boldly assert to me that "he did not go after that material. I got that story and turned it in as a class assignment."

Even the New York date-lined latest review in suspicious to me. I am convinced that it is too much of the armchair variety. Frequently we see "Special to the Times' with a foreign or far away date line, and it is readily apparent that the dispatch originated within the four walls of the sanctorium of the editor. I suspect that many of the so-called journeys into the four corners and far by-ways should be credited to the student who really did the work, and not to the Professor who really filed the student's activities. I also question whether the Professor's superstitions were collected by him. While he has woven a fine story as to their source, I fear he has gone a little too far there, for I think they too, were collected and turned in by his students. Practically his entire collection had been published by me before the Professor ever came to Alabama to live, and many times more of them can be found in Dr. Puckett's volume, "Folk Beliefs of the Southern Negro."

One critic in defending the Professor, (and I insist that I see no reason to defend him, even though one may agree with him), comments that the dinner table talk of the Industrialists of the East is vigorously critical of us in Alabama because of our attitude toward lynchings, bad negroes and corn liquor operatives in the rural sections. He says that it is embarrassing to admit that one is from Alabama when in company with any one north of Washington. Perhaps so, and I must admit that I have not been in New York City since the "Tuscaloosa incident," but I have dined in Chicago, and in one or two cities in the Middle West, and less than eight months ago, I sat in Birmingham, Ala., with eight Earterners and one man from Iowa. The conversation, in an amusing way, passed the "Scottsboro incident" and a New York business man expressed himself with reference to the incident in a manenr exactly as I would myself, had I been called upon to do so. Not one of those men had an unkind criticism of the State, of our culture, or our conditions ,and not one was so impolite as to denounce the whole people here for something which was wholly of a local character. Mr. Carmer, himself, has demonstrated most clearly in his volume that one section of the State is entirely unlike another. He, of all other critics, brings out most forcibly that we are a people of many viewpoints, different ideas and visions, and he has himself agreed (with some of his defense), in some of his statements that he found us not entirely lacking in those things which go to make up the pleasantries of life.

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Thereare many things commented upon in the volume which could have been left out. Perhaps, if these had been deleted, the "spice" which some have said makes the book, would have made it far less salable. Personally, I agree with the lady from West Alabama, who told me that her home was one of those "visited" by Mr. Carmer and she resented that the house "smelled of collard greens."

I am willing to admit that some Alabamians "play around" and some Alabamians "drink corn liquor," but the proportionate ratio of that type of citizen is not large, and I do not believe that it is any larger than in any other State. There are some of the "defence" of the volume who insist that we should not see the bad parts of the book without giving due consideration to the brilliancy of the volume. Perhaps not, but I again insist that it is not desirable to brag to the world about our deficiencies. I would not glorify the few good things which we have, but I do insist that we be given credit for them.

I am willing to admit that the publishers of the volume have put out a "great seller," if they have not put out a best seller. The pro and con criticisms, obviously, have sold the book. I thoroughly agree with out critic when he says that the three dollars which must be paid for the book is illy spent. Certainly, during these times of depressio nit would be best that one hesitate to go that deep to gratify morbid curiosity. While the book within its covers has brought together several interesting phases of life, both present and past, and it is pehhaps true that no Alabamian has up to today put these into print in the way in which the professor has done, I cannot agree that the volume is beyond mediocre, and while it has spurts of literary merit, its other features far over-shadow these.

Finally, I cannot say with one critic, that I am glad that "Stars Fell on Alabama." When the spasm of comment has died down, I am convinced that no great harm will have been done by the falling of these celestial bodies. As I said in my opening paragraph, I am more amused than I am enlightened by the volume. Therefore, I will admit that another phase of the "reviews" which does honestly interest me, is that the intelligentia all attempt to defend the volume and the writer, whereas the common people or the body politic, or I may say, the ordinary type of good, honest-to-goodness Alabamians, have for the most part, adversely criticised the volume. There certainly must be some fault with it or that condition would not exist.

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Through The Years

Alabama's Historic Houses

By PETER A. BRANNON

The recent survey under the CWA, the historic American building survey, directed by Prof. E. Walter Burghardt, of the School of Applied Arts at Auburn, has demonstrated that Alabama ranks well up with the rest of the Nation in this evidence of our early culture. Secretary of the Interior Ickes, who directed that unemployed architects and draughsmen be used to record these fast disappearing objects, said: "The type of shelter devised by mankind in every age and climate is an expression of the life of the people." Alabama made up the 16th district and 769 projects were put on record though the southeastern section of the State was not reached. Six hundred ninety photographs were made and measurements and drawings were recorded for more than 100 of the priority list.

The resolution which provided for the survey directed that an advisory council of three professional architects and two historians should serve with the project director. These five men, of which the writer was one, selected the outstanding individual buildings in Alabama to be first considered. No building erected since 1858 was considered and no photos or drawings of alterations or additions since that date, on one of the early buildings, was made. The record was made as a form of insurance against loss of data through future destruction. The contribution to the study of historic architecture was another reason for preserving it.

This national effort is the first attempt even made to systematically record America's historic structures. Disconnected efforts at writing-up outstanding examples of Alabama's old homes and estates have often been started but even so, there was generally so much romance and imagination woven into these statements that they were worth little as records. In the case of the present survey the date of the construction has been carefully worked out. This is quite often at variance with the family tradition but in filling out the blanks for each number, the tax record, deed or some such documented evidence was used to verify this. The collected records include the builder of the structure, the owners from that time to date, a note of all alterations, changes and additions, and all historical associations with the place which can be gathered. Photos of the house, of the interiors where it is of sufficient warrant, and close-ups of detailed architectural merit, have been made.

Alabama is rich in interest of this character. The French influence of the Mobile area contrasts with the massive, monumental type of the Tennessee Valley. The handsome structures of the western Black Belt are entirely unlike the modest pioneer houes of the more thingly settled regions. The country church at Ivy Creek in Autauga County is just as classic in its way as is the Government Street Presbyterian at Mobile. Old Claybank at Ozark, (which by the way has not yet been photographed though it is on the list) should be preserved in these records just as much as the fine old bank building at Huntsville, these pictures those things, which are fastest decaying.

If one reads the journals of Stuart the Scotchman, Gosse the teacher-naturalist, Mrs. Royall that critical traveler, and the writers of that formative period of the State's growth and then reads Doctor Minnie Boyd's "Social Life in the Fifties," he can enjoy all the more these pictures. The transition from the log house of perhaps one room and a lean-to, through the two-room with the hall between and on to the "weather-boarded" type of "Ellerslie" and the Bullard house of Elmore, to the Tennessee Valley mansion of brick and imported marble, is startling but fascinating. My set of these pictures brings out to me much other than the house itself for in the fine interiors which Mr. Manning has made I find ladder back, shuck-bottomed chairs, spoolbeds, testers, slipper rockers, hurrican glasses, hanging powder horns, and many of that day's economic necessities. Whether it is altogether in keeping or not I see some have set these antiques in with the 1934 radio and Grand Rapids and High Point Box furniture. Another good evidence that the Survey is preserving our Italian statuary as well as our American made tooth pick holders.

Attention to the Historical Record

Let me call the reader's attention to the effort we are making to record correctly historical data. Family tradition often errs. Novelists' more often write fanciful tales than true ones. History does not sell, but fiction is eagerly sought for. Even though I think there is romance in history, the public at-large does not. Most families honestly think their old house was built "one hundred years ago" and grandpa "owned two thousand slaves." In most cases neither is correct. Our records show most of the buildings still standing (of that historic class considered by us) were constructed after 1830 and by far the majority after 1845. The census records of 1860 show that only ten men in Alabama owned more than 300 slaves. These ten owned less than 500 each. Thirty-seven hundred forty-two owned 10 to 15 slaves, so a "slave quarters" of six or seven houses was far more common than one of 25 houses. Only 10 plantations in Alabama would have needed more than 50 negro houses. At the end of the period covered by our survey, there were 96,603 families in the State. About one-third of these families owned slaves. Historic association with old buildings is frequently confused. Even since this work started, I have seen in accurate claims for these old houses. A writer in a Birmingham paper stated that LaFayette was entertained in the James Dellett Mansion, at Claiborne. James Dellett presided at the entertainment, but the mansion had not been erected then. A copper gutter on the Southeast front of the building shows "erected 1834." There are bills and other decuments right there in the house which show it completed in 1841.

LaFayette spent three hours in Claiborne in 1825. He was actually entertained in the "hall" which we today call the Masonic Temple and which is now at Perdue Hill.

The student of the future will find in

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Some Of Those Photographed

Included in those photographed are the country home of Gov. Thomas Bibb at Bell Mina, as well as that one built by him for his daughter in Huntsville; the LeRoy Pope mansion (the Spraggins home of today), Huntsville; the First National Bank, Huntsville; the Mary Mason mansion at Athens; the home of the late Miss Snow Prior at Athens; the Foster-O'Neal mansion, Florence; the Drish home, Gorgas mansion, Ormand-Little House, Deering Place, all of Tuscaloosa; Gaineswood of Demopolis; Rosemont built by the senior Allan Glover; the Varner Alexander house, both of Tuskegee, and houses, churches and old buildings all over the State. Those at Montgomery include the Elks Club (the Murphy home), the Hatchett house on North Catoma Street, Loretto Academy (the Perly Gerald home), the Teague house, the White House of the Confederacy, and for the first time in its history the State Capitol (of 1851) was measured arcording to architectural specifications.

The beautiful old wrought iron bannisters, grill work and gates of Mobile are distinctly brought out in the views and drawings of the Old Fire Station, Southern Market, and the house used now as the Shrine Club. The Government Street Presbyterian Church, and the old City Hospital are listed by the survey workers as "architectural jems."

Deer's Store at Claiborne and the Mooresville Tavern represent the culture of opposite ends of the State. They are both of a date well beyond 100 years ago and while they are crude when compared with modern standards, they were built for permanency and are yet in good condition. The Masonic Temple at Purdue Hill, erected in 1825 at Claiborne, is the identical one in which LaFayette was welcomed there. The building while severely plain is substantial. It has no special architectural merit, btu the record was made on account of its decided historical interest. The old Courthouse at Saint Stephens, while not as old as many of those recorded, is a picturesque looking "frame" structure. Like many of the brick courthouses it has the stairs on the outside, at the front of the building. Several Masonic lodges through the State are so built. A notable one is at Greensboro. A rather classic one—if the plain rectangular building can be so—is Tuskabatchee Lodge at Crawford.

The photographs of the homes at Suggsville and that section of the "interior" of th ecountry, show quite a distinct differentness. The homes of the small slave holder represent their financial standing and these buildings, or the crumbling remains of them, illustrate the culture of the several sections in as positive a way as do the census and historical records. It is a known fact that our settlers came into the territory and built temporary log structures, improving their "shelters" as Secretary Ickes calls them, as the opportunity and their fortunes permitted.

In some cases the present survey has allowed the recording of the original and the completed "plant," for the "outhouse," or servants quarters, in some of our existing old estates, were the first homes of the family. The "Big" house, with a connected kitchen and cook's quarters in the yard, is still in evidence. You may find it today at Claiborne at the Dellet Mansion. Some have wondered why the gentleman of that day made the kitchen "so inconvenient." It was not. He purposely put the place where the cooking was done out away from the main house for three reasons. Fire protection, to be rid of the odor of cooking foods and, to be insured against the noise incident to the gathering of his "blackfolks," was anticipated in his plans.

Slave quarters where they still may be found are being recorded. Smoke houses, the "master's office," mills, creek dams and water wheels, ovens, old ginhouses, and in South Alabama the few remaining river landing warehouses, give an opportunity to physically preserve, by other documents right there in the house which show it completed in 1841.

LaFayette spent three hours in Claiborne in 1825. He was actually entertained in the "hall" which we today call the Masonic Temple and which is now at Perdue Hill.

The student of the future will find in the architectural make-up of these buildings evidence that the slave of the old South was an artisan of no mean ability. Many of the homes of the forties and fifties were built by jouneyman carpenters, but most of them owned artists in their line of work. Many plantation owners used the artisan of the adjoining place for he could be hired for special jobs. Furniture makers, brick layers and that character of workmen were much in demand. Practically all of our old houses were made right there on the ground. The mahogony for the mantles or bannister rails was imported from Central America, but it was worked up there. Chestnut, walnut, maple, and gum came from the neighboring woodlands. I am not convinced that all of our old marble mantles came from Europe. Alabama geological reports show that Nix, Gantt, McKenzie, Herd, and a few others were quarrying stone in our Talladega County quite early. George Herd worked his "lower" quarry as early as 1836. While he was cutting slabs for gravelstones, he also polished and sold "pieces" of marble. In my own boyhood I knew a farmer slave, Old Tony, who could and did turn hardwood spool beds just as good as the finest factory made ones.

John Godwin, of Girald, in Russell County, had, prior to 1848, the contract for most of the covered bridges erected in Alabama. His slave, Horace King, who he freed about 1844 was the expert carpenter who built them.

The "homemade" evidences so clearly brought out in this Statewide survey lend the charm to the study of it. Pegged sills, joists, and "sleepers," home forged nails, draw-knife smoothed wallplanks, not only prove the originalness, but they prove the originality and show the initiative of our earlier Alabamian. Prof. Burkhardt has found that many of the old buildings do not possess special "architecture merit" but most of them have some special charm of their own.

Display of Results

After the close of the project, in the late Spring, Prof. Burkhardt's office at Auburn mounted two or three hundred of the photos and a number of the drawings and they, forming a "traveling exhibit," went to several of the larger cities in the State. The exhibit was on display at Birmingham, Huntsville, Tuscaloosa, Mobile, Montgomery, and Auburn, and is to visit Selma and other points later. Originals of every thing made will be filed first in the Library of Congress at Washington. At the close of the work in Alabama it is thought that the etire series will be deposited with the Department of Archives and History. Alabamians interested in the historic houses in the State may secure these photos by purchase from Manning Studio at Auburn. The price is very reasonable.

Aug 12, 1934 No. 758

THE MONTGOMERY ADVERTISER ★ Co

Through The Years

Effigies In Clay

By PETER A. BRANNON

An examination of earthenware vessels in the museums and in the private collections of archaelogoists here gives one a fine opportunity to study aboriginal man's imitative ability. Considering the pottery alone we find Duck bowls, Turtle bowls, effigy heads of fish, mink, snakes, fox, and water bottles in representation of human as well as animal figures.

The Huith-le-Walli Bottle

One of, if not the most unique vessels in the South, is a water jug found on the site of old Huith-le-Walli town on the Tallapoosa River. It is made of clay obtained right there on the river, but the design of the seated woman which the maker was imitating is suggestive of the Trans-Mississippi cultures. It is a complex imitation in that it is quite similar to another one from the site which is an exact reproduction of gourds which grow today at that point, and, as well, it is a perfect hornet's nest in shape. The hole in the hornet's nest corresponds to the opening, or "stopper hole" of this effigy bottle. The woman's face and folded arms are opposite to the opening. Her protruding knees, for she sits on her feet, balance the vessel to prevent it from rocking and overturning. The hands and long arms are moulded in correct detail. The very rare feature of this effigy is that covering her head, shoulders and back, down to the ground (were she so seated) is a blanket, the design of which is minutely engraved. Dr. Matthew Stirling, chief of the Bureau of American Ethnology who saw it on a visit to Montgomery, made the statement that it was the only entire pattern of a prehistoric design he had ever seen. The vessel is of near a gallon capacity so it is possible to see the design in detail.

Other effigy bottles in human forms are in Montgomery collections. One of these is small and accompanied the remains of a child enclosed in an urn. It may have held the sacred water deposited at burial. There are suggestions also that these small squatting figurines may have been toys.

The "Boy On The Bowl" Pipe

A most interesting clay pipe in a Montgomery collection is one depicting a naked man seated on the edge of the bowl of the object. He is represented to the minutest physical detail. He faces the front, not the stem, and his flat feet rest on a platform which protrudes beyond the bowl. His hands are on his legs just above the knees as if bracing himself on the edge of the bowl, which is shaped like a deep pot. The little man has two nostrils, holes in his ears, and one in his mouth and the smoker could make him "exhale" through all of these apertures.

Another pipe, found at the same site, is almost a representation of the bowl's boy's head. It likewise has "smoke holes." This latter has a crown or suggestion of head band. Uncovered burials as well as pictures made in early historic days, show these bands in place around the forehead.

Boat Pipes

While many Tallapoosa River pipes are what we have technically called "boat" pipes, the ends of the bowl, which is canoe-shaped, are formed into bird heads, the bill and eyes being prominently moulded. One especially good specimen shows a boat held in the heavy talons of possibly a hawk or an eagle. Protruding nodules resembling the human breast are not infrequent parts of these "canoes." The "eyes" or holes in the bowl-ends were probably for tying-in the suspending cord.

Duck Bowls

Small bowls in archaeological collections comparable with autique pieces in the hands of glass enthusiasts are "duck vases." These show the head on one side, the tail on the other. The two serve as the handles of the object. On most vessels from the central part of the State four handles are to be found. Where these four are not in evidence (denoting the cardinal points) there are rarely any. Two-headed bowls have been found though this is rare.

On the Gulf coast heads which are not always identified as those of ducks are frequently found. Here turtles, snakes and various birds are imitated. In the Parson's Collection from Perdido (which is now in the National Museum) is a perfect "toad" bowl. The arms and legs are embossed onto the curved surface of the bowl, the head projecting over the rim, being the one handle of the vessel. Fish fins, in representation are seen. The

my collection is a carved coiled rattlesnake with several eyes. This may be indicative that the maker was quite aware of the alertness of a coiled rattler.

Lifesize Ozjects

We do not have earthenware vessels, representative of live things in their actual size in Alabama, though small pots are found in the Mississippi Valley which were without doubt intended to be "portrait statues." They are about human head size and show a face on the head. The top of the head is the vessel opening. The squatting woman wearing the shawn, referred to above, is exactly the size of a gourd in my possession which was grown there on the creek from which it also came.

There is a mink head pipe in possession of one of the members of the Alabama Authropological Society which, though not made of clay, but carved out of steatite, is almost a perfect lifesize.

Carvings on shell, and of shell, demonstrate rare initiative ability. These do not come within the province of this discussion. Natural environment effected aboriginal man's cultural status in a marked way. The economic objects handled by these people show that the sun, stars, clouds, serpents, animals and fish made a deep and lasting impression but no where is there any indication that the beautiful flowers of Nature were ever appreciated. Plants were used medicinally and fruits as foods were understood, but there are no carvings of leaves or flowers on the pottery or ornaments. The tendrils of climbing plants may have made the original suggestion for the rolling scroll but a coiled snake most probably did.

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Animal Effigies

A two-headed turtle with wings is a recent find. This small black bowl is oval-shaped, not unlike the real shape of the natural animal, if turtles may be classed as animals. Small heads resembling dogs, but probably intended to be minks or possums, are quite often noted in refuse piles. They look as though they were broken from pot rims. Human faces are common pot ornaments in the Chattahoochee Valley but they are seldom seen elsewhere in Alabama.

Pot "lifts," or "tilts," that is a superimposed additional feature to facilitate turning the vessel on its side, is not uncommon especially on the Chattahoochee River. These "handles," (there is rarely ever but one to the object) frequently represent an animal with upstanding ears. Regular pot handles on vessels fro mthe lower Tallapoosa—where there are most always four—frequently have a protruding nodule halfway the handle and two nodules set regularly on the edge where it joins the main vessel. These, when looked "flat" onto, distinctly represent a nose and two ears. I think these are intended to be effigy handles.

The snout, "nose," of the frog as a reinforcement, and the legs embossed thereon, featuers some Moundville pottery. The frog water bottle has the neck of the bottle set on the middle of the "animal's" back.

Engraved Effigies

While pictures or engravings are not truly effigies, they are "flat" representations. The horned or plumed, winged rattlesnake, being a composite-mythical-conventional woodpecker and serpent, makes, to my mind, the most interesting of the Moundville drawings. The representation of the human hand with the accompaning "cross bones," is more artistically, as well as interestingly, done on the earthenware from the mouth of the Coosa-Tallapoosa Rivers. The hand in the Moundville figures quite frequently has a perfect representation of an eye in the palm. Such does not occur on the Tallapoosa River vessel but the fingernails often show. The "cross-bones" sign or figure is a technical name for what really looks like a fish-tail. Frankly, it is necessary to "stretch your imagination" to get two crossed bones out of the design.

The engraving of serpents is so well done that they are practical effigies. Even if they are on flat surfaces, they "stand out" perfectly. We are told that figures with protruding tonques are indicative of death. If such is the case, then the locked rattlesnakes pictured are killing one another. They always have long tongues well out of wideopen mouths. On an ornament in

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Through The Years

Sauta

By PETER A. BRANNON

Today if you would visit historic ground and likewise see a picturesque mountainside visit the House of Happiness, south of Scottsboro, in Jackson County. There you will find a great walled spring of gushing water, put there by God's will to quench the passing travelers' thrist. Half way up that mountainside is that House built by the efforts of Miss Augusta Martin, who acting for the Episcopal Church of Alabama, has for years carried on a great missionary effort among the mountain folk. Miss Martin is away right now, on leave for health's sake, but Miss Barnwell and her helpers are carrying forward the church's program. There at the spring, near Sauta Creek, 113 years ago Sequoyah, the crippled Cherokee Indian silversmith, exhibited to the council of his nation an invention which revolutionized their history.

Here in 1821, Sequoyah showed to the headmen of the Cherokees the characters formulated by him to enable them to communicate with each other even though they were away from one another. Here he showed them the 86 characters, each representing a syllabic expression of their language and proved to them that even though they had ridiculed him for five years he had perfected the endeavors. Sauta was not a village of importance, just a few Cherokees resided near this water hole, but that incident fixed this spot in the world's attention and even yet it is playing a part.

Sequoyah

Sequoyah was the son of a white man, said to have been a German, named Gist, or Guess, and a Cherokee woman. He was not born in Alabama. He was a native of the Cherokee town of Tuskegee—the one located near Telico, Tenn., but at the time of making known his invention he was living at Big Wills Town (Alabama) near our Lebanon village in DeKalb County.

Some have claimed that life "begins at 40," others argue that man's activities are dormant after 40 and that at 60 he should be chloroformed. Sequoyah was born in 1760. At 56 he was a signer of the Treaty of Turkey Town (drawn up at the Chickasaw Council House, on Sept. 14, 1816) and at 61 perfected and proved the efficacy of this theory. This man had no education. He could not even speak broken English. Sikwewayi was his Cherokee name, George Guess his name as known to his white associates, and as such it is entered on the treaties of 1816 and 1828, and it is so signed on the Act of Union of the Eastern and Western divisions of the Cherokee Nation. He made his "mark" on the treaty blanks. Life's work was not done at 40 and for him it began at 48. Foster, his biographer, says that in 1809 he accidentally had the inspiration to attempt to communicate thought.

Sequoyah left Wills Town, little more than the figurative "stone's throw" across the river from Sauta, in 1822, never to return permanently for he made two trips West and in 1823 went to reside among those of his people who were on the far side of the Mississippi. At 83, still anxious to do for his fellow man, this one-time Alabamian jorneyed far hoping to find a lost branch of the Cherokees in Northern Mexico. He died in August of that year near San Fernando, across the line of our New Mexico.

Sauta Cave

Jackson County was created by Legislature October of 1819 and Sauta Cave, a locality bearing the name of the Indian village, was designated as temporary seat-of-justice. I have often wondered if the Legislature could have intended that the courts be held temporarily in Sauta "Cove"—for every little valley in that section of Alabama is designated a cove. There is, however, a very celebrated saltpetre cave near the cave locality and that cave might have been known to the Indians as Sauta Cave.

Even so, the calling of that conference of unlettered natives to meet at this place has signifincance. Either Sequoyah knew that the place was the white man's "council house" and that it would be a logical meeting place for his people to see his character "pictures," or the white men knew that the locality was well known and a suitable central place for their court to meet. Today while there [illegible] in the "cove" in which nine, which included Jackson County, Ala., and part of East Tennessee.

Today no one knows where old Sauta Cave County-site was except my friend John Kennemer, long the postmaster, at Woodville, not far away. Every one in that section knows where the House of Happiness may be found. On Colton's map, of 1855, it, Sauta Cave, was on the main highway to Bellefonte, the county seat. The road leading South from Scottsboro now goes "down to the mountain" and the House of Happiness is just a "little piece off the road."

To Alabamians the association of Sauta, Sequoyah, and the big trees of California should have an interest. The Sequoia gigantia, the big tree, and its cousin, the Sequia Sempervicens, the redwood, both were named for this Cherokee. These, God's largest living things, were growing yonder on the Sierra slopes long years before the dawn of Christianity. No man, save perhaps the Indians, had named them until thousands of years later, after this unlearned native of a far eastern clime had envisioned a means of cultural advancement and had died there in the shadow of those ranges, did they choose this way to honor him. Let us hope that now the national government is protecting his "namesakes," the memory of this one time Alabamian will live on. Sauta town is completely gone, but they yet have a stream in Jackson County, which bears its name. South of the Tennessee River, as the boundary line of DeKalb and Marshall Counties is a South Sauta Creek, so perhaps we also in Alabama may keep alive these old native memories.

Even so, the meeting of unlettered natives to meet at this place has signifincance. Either Sequoyah knew that the place was the white man's "council house" and that it would be a logical meeting place for his people to see his character "pictures," or the white men knew that the locality was well known and a suitable central place for their court to meet. Today while there are several caves in the "cove" in which is located the farm of the House of Happiness, Saltpetre Cave is the one generally associated with the locality. In 1863 and 1864 the Confederate government mined Saltpetre in this cave, working here many men on regular detail from the army and others who would not otherwise serve.

The Indian town of Sauta was established about 1784, after the American Revolution and when the Cherokees were forced by the fortunes of the war to move down the river. The trail from the Lower Creek crossing for middle Tennessee led by it. On a main road, and perhaps a camping place of long antiquity, it seems to have been well known. By the act of Dec. 13, 1819, Section 17, Jackson County was created and by Section 18, Sauta Cave selected as the temporary seat-of-justice, so no commissions or citizens of the county appointed for the purpose, officially at least, chose that place. No court house was ever erected. By the act of December 13, 1821, Joseph Kirby, Benjamin Cloud, Thomas Russell, John Hencock, James Scruggs, John McVary and M'Laud Cross were named as commissioners to fix a temporary county seat. They selected Bellefonte.

The Cherokee Land Cession treaty of 1816 voided the territory and Jackson County was carved out of those old Indian lands. By an act of December 17, 1821, Decatur County was created and the eastern line of Decatur was the mouth of Sauta Creek, a comparatively short distance from old Sauta Cave site. The reselection of a county seat for Jackson (in 1821) was no doubt attributable to the division of the county. In that day most county seats were near the center of the territory.

In Later Times.

The U. S. Postal register of 1833 is the first one showing Sauta as an office. James Smith was then postmaster. He is shown in the 1835, 1837, 1839 and 1841 registers and in every one of these cases the name is spelled S-a-n-t-a. In the 1845 register it is Sauta and Jim Smith is still postmaster. The register for 1847 and for all years to Confederate times gives it correctly. E. B. Ligon was postmaster in 1847.

Even as early as May 1861, three or four saltpetre caves, in Jackson County, were being worked. Sauta Cave was among them. S. D. Boren and Company, whose postoffice address was Larkinsville, were mining 700 pounds a day. They had a contract with the State of Tennessee to furnish three tons per month and they wanted 35 cents per pound, but Tennessee was offering 22 to 30 cents. All the mines fell into the hands of the Federal troops early in 1862, but by the end of that year Sauta Cave was in operation again. The official war records show that when work was resumed it was under the supervision of the Confederate Government and that Sauta Cave Mine was guarded by a company of 60 non-conscripts. Most of the home guard troops, of Jackson County, were detailed to these works. Many conscripts, who were unfit for active army duty, were worked in these caves as miners. Captain William Gabbett, C. S. A., was superintendant of districts eight and

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Saxe-Weimar's Visit In 1826

By PETER A. BRANNON

The Grande Duke of Saxe-Weimar-Eisenach, the largest of the Thuringian States of the old German Empire, spent ten days of January, 1826, in Alabama and in Volume 2 of his Journal he gives an interesting picture of pioneer Alabama. The German Prince traveled through the State in company with Colonel John E. Wool, of the U. S. Army, who apparently was inspecting the posts in the South.

At Fort Mitchell

Arriving Dec. 30, 1825, at the Chattahoochee River from Milledgeville, then capital of Georgia (having spent a day or two at Macon), by "private stage," the visitor proceeded on to Montgomery by the regular line. Colonel Wool, later to distinguish himself in the war with Mexico, inspected the garrison at Fort Mitchell, and the count amused himself. His observations of the natives, the country through which he traveled and general affairs show him a close and critical scutinizer and his Journal is a rare contribution to the history of the period.

The travelers crossed the river on a ferry boat and in half-a-mile arrived at Crowell's Tavern, where Colonel Wool and he were lodged "in an airy outhouse of clap-boards, without a ceiling and windows without glass." Four companies of the 4th U. S. Infantry were garrisoned there. They were commanded by Major Sanders Donoho. The officers lived at Crowell's Tavern and the enlisted men were now quartered in the fort, having encamped when they first arrived during the previous Summer, but having just built a smaller fort, on the mound thrown up by Floyd's Georgia Militia fourteen years before. The officers appear to have helped the host—who, by the way, was Thomas Crowell, brother of the Indian agent—provide his table, for the Journal says "they took, in their nets, fifty-seven in the morning and forty-six in the evening." He was referring to partridges. They had venison at all meals.

The Fort Mitchell garrison was a detail from Fort Barrancas at Pensacola. The construction of the Three Notch Road, in June, 1826, was to open a way to send troops and supplies to the Georgia border, that State an dthe National Government being then engaged in a controversy over the Indian boundary.

Col. Wool and the Count visited the home of Chilly McIntosh, "at a plantation lying near," and were received cordially by Mrs. McIntosh. While Chilly had two wives, one a Creek Indian woman, this was his white wife, formerly a Miss Porter, of Georgia. She was the daughter of Captain Sam Porter, an officer of the Georgia Militia in the war of 1813-1814. He, Captain Porter, was, with his family, an early settler of our Clayton in Barbour County. Mrs. McIntosh was "tolerably pretty," she was dressed in the "European style, only according to the Indian fancy in dress she carried a quantity of glass beads about her neck." The visitors were introduced to the two children and were shown the oil portrait of General William McIntosh, her father-in-law, who was executed on March 30 previous. Count Weimar writes into his Journal much of historical association with the incidents which he meets. He noted General McIntosh's death, refers to the land cession which was the cause of it and tells that his son Chilly was then in Washington with a delegation of Creeks who were seeking action by Congress referable to it.

The Methodist Mission School (Asbury Mission) was visited. There were thirty students and three "extremely modest" Indian girls lived there. The writer says it was situated on a handsome plantation on which he saw tame deer.

Sunday, January 1, 1826, was ushered in by the drums and pipes of the garrison playing "Hail Columbia," and "Yankee Doodle." With the break of day they left Fort Mitchell and traveled twenty-five miles to reach old Fort Bainbridge before nightfall. In the twenty-five miles the stage overturned eight times. On the last mishap the Count was riding on the "box" (the driver's seat) and he took "just the right moment" to spring and "fell upon his feet." As they were only four miles from the tavern stop, the four gentlemen passengers walked on while the driver repaired his "carriage."

Lewis's Tavern

The tavern at Fort Bainbridge, now in ruins, was conducted by Kendall Lewis, late Captain in the Indian war of 1813-1814. Captain Lewis's tavern, during the was there. He comments on the quality of the bricks being sold for the erection of that "one brick house" as "scandalous." The price was $10 per thousand.

Blue, in his "history of Montgomery," says the people "bestowed on him the proper attention." The traveler says he heard nothing commendable of the inhabitants of the young town, but the "situation is unhealthy (at least in Summer)," and he questions how they can have a "fixed character or attain a high degree of cultivation." He was told all had come here for the purpose of amassing property or were driven here by "the prostration of their fortunes in their old residence." Even so, he said, the town "has a lively appearance." Two steamboats were being loaded with cotton which, during low water, had been piled on the bank. On account of the drought and bad roads the town was suffering for food supplies. The merchants were asking $15 per bushel for salt.

It will perhays interest the present day reader to know his comments on the county between Line Creek and the town of Montgomery. After passing through Line Creek swamp where he noted lofty oaks, magnolias, and particularly a handsome "macrophylla" (the old name of the Cucumbe tree), he reached the plantations of the Lucas and other families near Mount Meigs, which settlement he does not call by name. The cotton fields were in "beautiful order" even though it was January the "cotton gins and presses were at work." In that section the log houses were used only for the negroes. The planter's homes were "mansion-houses, two stories high and for the most part painted white." They were provided with "pizzas and balconies." The Doctor Lucas house with the piazzas and balconies is still at Mount Meigs.

Blue says Count Weimar proceeded on to Mobile on the steamer Hornet. The Count himself says—I have hisjournal here before me—that both boats being there (taking on cotton) "we," meaning Colonel Wool and his party, chose the "Steaubenville." They left Montgomery on Jan. 4, and he devotes a number of pages to the river trip—to the stop at Cahawba, Claiborne and other places. I have decided to write the river trip as another story.

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Lewis's Tavern

The tavern at Fort Bainbridge, now in ruins, was conducted by Kendall Lewis, late Captain in the Indian war of 1813-1814. Captain Lewis's tavern, during the early travel days along the Federal Road (over which the Count's party was now proceeding), had an international reputation. One foreigner listing it as the "leading hotel in North America," gives considerable detail. Count Weimar, like all the travelers, comments on the food. Captain Lewis called his night meal "dinner," and today the menu was: "Soup of turnips, roast beef, roast turkey, roast venison, with sour sauce, roast chicken, and the pork was cooked with sweet potatoes." All these Indian "countrymen" served both "white and Indian bread," that is, there was flour bread and cornbread.

To reach Lewis's which was "a handsome house, the best we found in the Indian Territory," they crossed the "Great and Little Uchee (creeks) on tolerable wooden bridges." The account of the preparation of meats by the natives seen along the roadway is very interesting. The description of "smoking" or "jerking" the fresh meat is quite in keeping with the pictures made of this scene (in Florida) by DeBry, a Frenchman, nearly three hundred years before that.

The next stop was at Walker's Tavern, our old Pole Cat Spring Indian agency site. Here, the Count's party finding no other guests, were accommodated by each being assigned a separate chamber in his "large log house." Both Captain William Walker and Captain Kendall Lewis were sons-in-law of Big Warrior head chief of the Upper Creeks. Count Weimar notes the fact that on the road that day they passed the plantation of Big Warrior who "was absent on a mission to Washington." He is in error there in that Big Warrior died, while on a mission to Washington, just one year before this visit. Tuskenah, son of Big Warrior, was presented when the stage stopped to let the passengers see a horse race (about the site of our Warrior's Stand of today) but the German does not seem to have been highly impressed. He Tuskenah, was, however, "moderately fat and had a mustache."

At Montgomery

The party arrived at Montgomery at 2 p.m., Jan. 3, traveling the 25 miles over a very rough road to Line Creek and a "really good one" from there into town, except where the carriage forded a stream when the passengers crossed on a "felled pine tree of great size." Montgomery at that time contained "1,200 inhabitants, of both complexions." It had "two streets, which are very broad." The writer says the town has "tolerably good houses, one, not yet finished, of brick." What may be the original reference to the old cistern in the center of Dexter Avenue (just opposite the Bible House of today) is his statement..

"In a street there was a well digging." The original Courthouse well, long before the days of the "Artesian Basin,"