



# Through The Years

Company M, Of The First

By PETER A. BRANNON

THE Alabama Department of Archives and History received last week from Judge Romaine Boyd of Birmingham the sword which he wore as commanding officer of Company "M," First Alabama Volunteers during the War with Spain in 1898. Captain Boyd entered the service from Talladega. Since that time he has made his residence at Birmingham and was one time on the Circuit Bench from the 10th Judicial District. Captain Boyd's Company was made up of men from Talladega, Birmingham, Pratt City, Ironatown, Lineville, Ragland, Leeds and several other North Alabama points. The Muster-roll shows that they, before it was over, had several men from Marengo County and one or two from as far South as Tallapoosa.

The Spanish-American War formed an interesting phase in our Military life and it is hoped that the records of the Adjutant General's office, now filed in the Department of Archives and History, will sometime be completed to the point that the Muster-out Pay rolls can be brought in to have a place in the files along side the Muster-in-rolls which are reasonably complete. A bulletin giving muster-rolls issued by the Adjutant General on July 15, 1899, is General Orders Number 14. This shows that the First Alabama was mustered in on May 6, 1898, and mustered-out October 31, 1898. The list is reasonably correct, but quite a few additions could be made to it from data assembled in the Department of Archives and History in late years.

Colonel Elijah L. Higdon, commanded the Regiment and John B. McDonald of the United States Army served as Lieutenant-Colonel. One of the Majors was Osceola Kyle, direct descendant of the old Confederate officer of that name. The original Adjutant was Lucien C. Brown of Birmingham. Lawrence E. Brown of Scottsboro was Adjutant of the Third Battalion. The Adjutant of the First Battalion was Leon Schwarz. This latter gentleman, now in the evening of life honoring the Military title of Colonel, bubbles over with reminiscences of this incident in his career. The sword just presented by Captain Boyd will have a place in a case in the Military Museum, in the Alabama Memorial Building, with that of Colonel Higdon who presented the Flag of the First Alabama as well as his own sword, some months back. A splendid oil portrait of Colonel McDonald as a General Officer in the Army showing him in the period of his service in Europe in 1918, is on the walls of the Museum.

P. Hobson. Other emblematic and memorial tributes are contemplated for this space. The Spanish-American War veterans have shown much enthusiasm in the project and are assisting in every way, both financial and through their sentimental interest, in developing these memorials.

Judge Romaine Boyd who was born in Selma, is the son of a Private in the Magnolia Cadets who had distinguished service in the Confederate Army. On the other side of the family he comes from those Tarvers who came out of Georgia to Montgomery, but who are of Virginia. Romaine Boyd was educated in the public schools of Talladega and attended the United States Naval Academy and the University of Alabama. Colonel E. L. Higdon was born in Tennessee. He went to school at Buck-town in that State, and at Murphy, North Carolina, and in Georgia. He was a National Guard officer in Atlanta before he came to Alabama where he enlisted as a Private in Company "K" of the 2nd Regiment in Birmingham, this latter in 1887.

John B. McDonald was born in Limestone County, attended the United States Military Academy from Russell and served through a long period as an officer in the United States Army, being retired after World War service.

Should any of the survivors of old Company "M" see these lines it is hoped that they will go through their private mementoes and see if something can be added that will make the records of that company more complete. Any papers and pictures made either at Camp Clark, or Camp Coppinger in Mobile if sent to the Department of Archives and History will add to the records. Even though Spanish-American service was of no long duration, the documentary records are not complete, particularly in the matter of those men who belonged to National Guard outfits some of whom volunteered for service and were rejected and others of whom went with outfits in which they had not served prior to 1898.

### "Southern Martyrs"

"Southern Martyrs" is a very good story of the participation of these Alabama volunteers. This volume is now much prized by the few living survivors of the two Regiments. The Spanish-American War veterans are comparatively small in number now though quite a few of these men served in World War number 1, and these fellows of 1898 are enthusiastic and anxious for service now even though they are classified as being beyond the active age. Discussing Company

Getting it with big mosquitoes;  
Taking quinine, sick or well,  
Castor oil and calomel;  
Running out to see the "dummies,"  
Calling one another "rummies";  
Getting up at five o'clock,  
Wanting fight and hearing talk;  
Thinking we are not in clover,  
Wondering when the war'll be over."

(Original by Fred W. Raper, of Birmingham.)

Schwarz. This latter gentleman, now in the evening of life honoring the Military title of Colonel, bubbles over with reminiscences of this incident in his career. The sword just presented by Captain Boyd will have a place in a case in the Military Museum, in the Alabama Memorial Building, with that of Colonel Higdon who presented the Flag of the First Alabama as well as his own sword, some months back. A splendid oil portrait of Colonel McDonald as a General Officer in the Army showing him in the period of his service in Europe in 1918, is on the walls of the Museum on Washington Avenue. Tom Smith of Birmingham and Daniel McLeod of Anniston were the other two Majors who served with Osceola Kyle. Doctor William J. Kernachan of Florence was Regimental Surgeon. Owen F. Fitzsimmons of Birmingham was Chaplain with the rank of Captain. The Regimental Quartermaster was Felix M. Wood. Richard M. Fletcher of Huntsville was assistant surgeon.

Company "M" carried one hundred and seven men on its rolls during service. Four were discharged and two died. The Company rendezvoused at Mobile and was later stationed at Miami during the Summer of 1898. Theoretically the First Regiment was a North Alabama Command, the Second Regiment a South Alabama Command, while the Third Alabama Regiment was made up of negroes from all over the State. This latter was commanded by white officers.

#### Old Mementos

Interesting pictures in the State Military Museum are those showing wagon trains of the First Alabama Regiment moving camp from the Mobile Bay site known as Camp L. V. Clark to Camp Coppinger, Spring Hill. When one compares these mule drawn vehicles of that day with the Station wagons and Jeeps of the present day it is a startling contrast. Colonel Higdon mounted on his white charger, this picture made at Miami, looks most unlike the officer of the present time who is chauffeured by an enlisted man. Another picture is that of the Muster-out of the First Infantry in October 1898, at East Lake. This is the scene of the review by Governor Johnston. Colonel Higdon's white horse has a prominent place in the foreground here. A most un-military picture is that made May 4, 1898, of Colonel Higdon and his Staff officers at Mobile shortly after they made camp there. Some of the men wear service caps, some campaign hats, and some citizens' clothes. Some wear their caps and hats and others do not (perhaps they did not have one). An interesting picture, a contrasting one, is that of the Colonel and his Staff at Miami where they are all mounted on horses. They all wear uniforms and campaign hats and present a Military appearance.

Quite a few relics of the Spanish-American War days are on display, among others being the service uniform of Colonel James W. Cox of the Second Regiment, the uniform of Captain Henry M. Bankhead, who was an officer in one of the Immune Regiments and who saw service later in the Philippines, the Commissions of Captain Phil Stearne, flags, swords and other things of the sort, brought back by veterans of the service.

#### Spanish-American War Lobby

The South lobby of the Alabama Memorial Building, facing Adams Avenue, has been set aside for memorials of Spanish-American War participation. The "Hiker," a mammoth emblematic bronze figure depicting the enlisted man of the period of 1898, mounted on a base of Alabama white marble, greets the visitor on entrance. On either side are bronze busts of General Joe Wheeler and Captain Richmond

went with outfits in which they had not served prior to 1898.

#### "Southern Martyrs"

"Southern Martyrs" is a very good story of the participation of these Alabama volunteers. This volume is now much prized by the few living survivors of the two Regiments. The Spanish-American War veterans are comparatively small in number now though quite a few of these men served in World War number 1, and these fellows of 1898 are enthusiastic and anxious for service now even though they are classified as being beyond the active age. Discussing Company "M," Sergeant Koenigsberg, author of "Southern Martyrs," says the "Clark Rifles," (also known as the "Bowie Volunteers"), that the Company was hurriedly formed in Birmingham, of thirty men who went from that city and thirty-one men from Talladega. The Pratt City group originally had sixty men on its rolls, but some of them joined other outfits and thirteen of the forty-three scheduled to leave Birmingham got lost in the Crowd at the Depot when the Company entrained for Mobile. It would appear from this old forty year ago history of Company "M" that A. J. Riley of Pratt City and Sidney Bowie of Talladega were the sponsors of these two groups of men. Thomas Hardeman headed the Pratt City group and on the consolidation of the two companies he became 1st Lieutenant and R. G. Mallett, 2nd Lieutenant, when E. D. Johnston, a Pratt City man, was made Regimental Adjutant. References show that R. C. McFarland one time Captain of Company "B," in Birmingham, had somewhat of a spirited newspaper controversy with Governor Johnston because he wanted to raise this Company in Lauderdale County. He consented to consolidate with Captain Boyd's group from Talladega, but it would appear that McFarland was frozen out when he was not elected to the 2nd Lieutenantcy over Mallett.

#### The Flag of the Regiment

The Regimental Flag, hand painted, was presented on behalf of the women of Birmingham, by Miss Louise Chisholm, at Camp Clark on May 7, 1898. The "impressive ceremony was celebrated as the parting sunlight painted the Tawny Bosom of the neighboring bay with a ruddy glow." The stand of colors was presented by Miss Martha Lewis. Colonel Higdon received the Flag, Lieutenant-Colonel McDonald received the colors. Both made appropriate and feeling remarks.

#### "Camp Life in a Nut-shell"

Singing ballads, playing cards  
Eating sidemeat, running guards;  
Marching, drilling, exercising,  
Lying 'round philosophizing;  
Digging ditches, learning tactics,  
Standing guard until your back aches;  
Doing laundry, picking trash up;  
Cleaning camp and dishing hash up;  
Cooking pork and taking baths,  
Eating hardtack, cleaning paths;  
Getting yellow as a tanyard,  
Wondering when we'll meet the Spaniard;  
Getting letters from our folks,  
Snoozing, "boozing," cracking jokes;  
Thinking of the folks—if not them,  
Then of sweethearts — those who've got them.  
Reading papers, reading books,  
Fasting, grumbling, "cussing" cooks;  
Writing letters, cleaning tents up,  
In our trousers sewing rents up;  
Stewing, growling, fretting, fussing,  
Kicking, howling, working, "cussing";  
Drilling like old-time cadets,  
Smoking pipes and cigarettes;  
Telling stories, making wishes,  
Splitting wood and washing dishes;  
Turning in at sound of "taps."  
Spouting verse and shooting "craps";  
Wanting fight with Spain's "conceitos,"



# Through The Years

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## Frank Holt—A Tradition

By PETER A. BRANNON

THE EDITORIAL commenting on Frank Holt's retiring from business—somewhat of a business "obituary"—which appeared in The Advertiser last week, interested me in that it is not often that one lives to see in print, good things said about him. More often they are reserved until he has passed on. Verily! Frank Holt has been a part of Montgomery since his beginning and his Institution has survived through all the vicissitudes beyond a half a century, so there must have been a reason. I think that reason was Mr. Holt himself.

I have enjoyed the friendship of Frank Holt for about thirty-five years. He is a typically, characteristic, Southern gentleman, and I have been honored in calling him my friend. I have joy in saying so while he is yet with us. If it gives him pleasure, I am all the more pleased. Mr. Holt's institution was not, in the modern parlance, a dry cleaning establishment. His plant cleaned clothes, and pressed clothes, and over a long period of years, made clothes, but when he started in business it was a steam cleaning plant and not a dry cleaning plant. If I may say so, most of the dry cleaning at the present time is a make believe any how. Much is not clean, the sweat odor may be out, but the gasoline odor is not. I have always enjoyed Mr. Holt's argument that he did not propose to reduce his prices to compete with his neighbor's, for he did not propose to do less efficient service and he couldn't render the right service unless he charged accordingly. I admired him, and I still admire a man who has spinal integrity enough to tell you that he can not do something today when he knows it couldn't possibly be done before tomorrow. If I may be so personal, when I first came to Montgomery, and was in business, I learned and insisted on insisting, on the fact that goods, merchandise, and service must not be promised in twenty or thirty minutes when it could not be given in an hour. We had institutions, and individuals, when I first came here, who would positively tell the customer that the package would be ready in thirty minutes, when they positively knew, in the face of God, that it could not be physically done in an hour. We had those hypocrites then and we have them now. Mr. Holt was not one.

**Bartram Natural History Society**  
Frank Holt is a man of divers interests and enthusiasms. He was an original member of the old Bartram Natural History Society. He was an original member of

Frank Holt's Ford car, and I think I have it in most all positions. He was never one to object to you standing on the running board, or even the fender, or getting on top if that was the only way of getting there, and if the trees, underbrush and stumps along the roadside scratched a little paint off, Mr. Holt's feelings were never wounded to the point of arousing profane exclamations. Incidentally if there was no road to the place, Mr. Holt and his Ford went there any way. It generally went over, as well as along down, the cotton rows. If the old grown-up cemetery was down in the middle of the field we drove out to it. I have visited the Hamilton Cemetery, south of Pintlala Creek, in that Ford car and it was not even near the plantation road which went to the old landing place near Manack Island.

When the Alabama Anthropological Society went to Coosa County on a two-day trip in 1914, Frank Holt and his well-filled Ford was there when the roll was called. At the camp fire on the hill overlooking Potchushatchee Creek, Mr. Holt was an interesting story teller and when the eggs were scrambled the next morning he had charge of the frying pan. Then we had not reached that psychology where we are directed to share expenses and to help with facilitating transportation and operation in life's activities. Frank Holt notified you by telephone that he could take seven people in his five passenger Ford very comfortably and you went along as his guest. He would have been insulted had you offered to help buy the gasoline, or to have the car greased as your part of the trip. Then those who had cars furnished them, those without cars rode in the ones furnished. Personally I rather think times were better then. (Even now when I pick up somebody and bring them to work I would prefer that they did not offer me the nickel which they were going to give the bus). On one of those very pleasant outings which were profitable from the scientific viewpoint, I recall that our charming old friend Maj. Daniel M. Andrews, of the United States Engineers' office, responded when called on during the relaxation period after the mid-day picnic luncheon, and even though it was in the early part of 1916, he forecast, the entry of the United States into the World War, anticipated that some of those present would participate in it and that we should look forward to serious consequences from the embroiling disturbances in Europe. The Major made this statement at

more than one of his friends. I presume that he must have had a few left to make a bottle or two of wine. I know that many swamp blackberries grow on the adjacent Catoma today, and a rich red, dry, sparkling beverage of Alabama blackberries was always a feature when Mr. Holt entertained his friends at home. I have always associated Frank Holt with blackberry wine and Dave Johnston with spiderwebbed covered bottles of scuppernong wine. They have both perfected the art.

The Woodley Road, Frank Holt and the little cross-roads church community South of him, were points of interest for auto travelers of earlier days before there was very much paving, when people went out on Sunday afternoon driving. I recall that there were on the road one or two country homes where they had Delco Lighting Systems. Rural telephones thirty years ago were not quite as common as they are now, still there were a few out on the Woodley Road. I do not know why the Narrow Lane Road is so called and I never understood why it never got much beyond the McInnis', but I always supposed that if the County ran the line much further out they would have to put a bridge across Catoma Creek and the taxes in that section of the County don't pay the cost.

Holt's Dye Works on South Court Street, in the same place for fifty-two years, the Capitol Clothing Store "on the Square" for some long a term of years, Todd's Gun Store now on North Court, having been in business fifty or more years, Ruth's Jewelry Store on the North side of Dexter Avenue, (but not at the same place), for quite a time, reminds me that even though some establishments come and go, and change and reorganize, and sell out, and start over, others apparently go on forever.

Many of us, so conservative that we oppose changes, will have to adapt ourselves to the changing times. McGehee Brothers advertise the fact that they are the oldest Drug Store in Montgomery, and they are, but it seems only as yesterday when Hardie and I went to school together, before he went in business. Nachman and Meertief and J. A. Weiss, and perhaps a half a dozen others could be mentioned but they are not old even though they might antedate 1900. I was in Mr. Wiley's Grocery Store the other day when a lady visiting Montgomery asked Mr. Nettles if he was not formerly with the Brock Grocery Company. He told her he was "raised in

be given in an hour. We had institutions, and individuals, when I first came here, who would positively tell the customer that the package would be ready in thirty minutes, when they positively knew, in the face of God, that it could not be physically done in an hour. We had those hypocrites then and we have them now. Mr. Holt was not one.

#### Bartram Natural History Society

Frank Holt is a man of diverse interests and enthusiasms. He was an original member of the old Bartram Natural History Society. He was an original member of the Alabama Anthropological Society. I have been associated with him in other groups and I enjoyed these contacts even as I enjoy now his friendship. He has always been sincere, honest and honorable. Now that he has retired and hopes to reap the joys which are promised for the evening of life, he does not need all of this boasting, but it is my happy privilege to say that I think just that of him. I recall with more than passing pleasure those trips of the Bartram Natural History Society when we spent the night in camp at "Breezy Meadows" not far from his home South of town, those trips to Autauga County when we hiked from Boothe through Big Swamp Creek and on out to catch the train at Forrester, particularly one of those trips when the renowned Doctor Clyde Fisher of the American Museum of Natural History was along. Mrs. Fisher was a charming little lady who even though she had accompanied the Doctor on many of his nature trips, was not quite equal to the barbed wire fences and the August heat of the Southland. Frank Holt, Lewis Golsan, Ernest Holt, Miss Olivia, and some forty others on this particular trip will remember that occasion. (Even though that was twenty-five or thirty years ago, most of the participants still live, though they are scattered to the four corners of the earth). No Natural History trips were ever more remembered than those to the home of Mr. Holt's mother out at Barachias. In looking backwards I seem to recall at the last one out there, "Sugar" Ingalls, Miss Sophia Watts, Miss Gertrude Ryan, Ernest Holt, Carol Smith, the little brown headed Jones girl and some forty-five others who were pretty well acquainted with Catoma Creek Swamp for miles of its length. Believe it or not, I returned from one of these Natural History trips—that is from the "break-up" rendezvous point, back to the city, as the fourteenth passenger, all of us occupying it at the same time, in Frank Holt's Model "T" Ford. True it is that the road over which we returned was an improved one, though it wasn't paved then and has not been paved since, but even so this only illustrates that Frank Holt gave up his time, his service, and of his material opportunities, liberally, to make others happy and in doing so, he made himself happy.

#### Anthropological Trips

While Mr. Holt gave his undivided attention to the operation of his business he could slip away occasionally. The trip to the Tom Ford place in Perry County in 1920, stands out in my mind as one or more than ordinary interest. Frank Holt's Ford and George Graff's old Nash, both, long past the six year old age, plunged on over not one inch of paving, through Selma and on out to Spratt, and across the Cahaba River, up to the Cahaba Old Towns (Indian town sites of other days), where camp was made and where Frank Holt was among those most prominently present when it came to frying bacon and scrambling eggs for breakfast, (which we who were younger then and more vigorous in our camping instincts were more often wont to participate in). I have numerous pictures in my kodak album which include

those very pleasant outings which were profitable from the scientific viewpoint, I recall that our charming old friend Maj. Daniel M. Andrews, of the United States Engineers' office, responded when called on during the relaxation period after the mid-day picnic luncheon, and even though it was in the early part of 1916, he forecast, the entry of the United States into the World War, anticipated that some of those present would participate in it and that we should look forward to serious consequences from the embroiling disturbances in Europe. The Major made this statement at Huithewalli, a town which had been visited by DeSoto's first Europe expedition into the interior of the Gulf Country and while our visit on that occasion three hundred and seventy-six years later was distinctly not concerned with interest in the Europe War, the speaker in a most interesting way contrasted the European visit to America with what probably would be an American visit to Europe. I suspect that the Major was one of the earliest of Americans who had realized that inevitably we would have a part in it. Incidentally Maj. Andrews went on that expedition as a guest of Frank Holt, that is to say he went in Frank Holt's car. The Major was himself a member of the Anthropological Society.

#### Scuppernongs and Blackberries

While not jumping in my ramblings from the sublime to the ridiculous (for this characteristic of Mr. Holt's interesting personality is by no means ridiculous, it is to my mind equally as sublime as is his scientific interest), I was amused to read The Advertiser's editorial comments concerning the character of Mr. Holt's home-made wine. I have always considered that his blackberry surpassed his scuppernong wine. True it is that his little plantation home out there is located on a sand spot surrounded by an interesting prairie section as one can visualize, on that sandy soil the native American scuppernong flourishes in no mean way. Mr. Holt's scuppernong arbor, in the Fall of the year was a joy to

advertise the fact that they are the oldest Drug Store in Montgomery, and they are, but it seems only as yesterday when Hardie and I went to school together, before he went in business. Nachman and Meertief and J. A. Weiss, and perhaps a half a dozen others could be mentioned but they are not old even though they might antedate 1900. I was in Mr. Wiley's Grocery Store the other day when a lady visiting Montgomery asked Mr. Nettles if he was not formerly with the Brock Grocery Company. He told her he was "raised in that store." Perhaps there would not be many here who would acknowledge remembering it, but I can recall when "Flowers and Nettles" were in business and visitors to Montgomery commented that it was strange to see "flowers growing with nettles." Rosemont Gardens at the same place is not old, but Mr. Paterson sold flowers at the corner of Dexter Avenue when he had his downtown store in Spann's Drug Store shortly after the turn of the century. I hope that as time passes even though the personnel which manages and carries on these old institutions may change, that the institution itself will live on. I hope that Frank Holt, who started Holt Dye Works fifty-two years ago, will keep playing with his garden and his patches and his Scuppernong arbor and his tomatoes for many years yet. Frank Holt was born just off "Red Bridge Road" and he got his morning's coffee—when he first went in business—at "Fleming's Restaurant." He once owned the "old Doctor Samuel Holt house (and plantation), at "Holt's Crossing" and the Holt Dye Works clock, which opened "Fitzpatrick's Cafe," many years ago, was painted by "Doud the Sign Painter." Doctor L. L. Hill was a consistent customer of the "Dye Works" for the fifty-two years of his life with it. So, Frank Holt is, you must admit a Montgomery tradition, just as much as Ward 5, Boguhoma, Three-Mile Branch, Peacock Track, Old Ship, The Advertiser and those other things that are positively Montgomery's.



# Through The Years

## The Lady Slocomb

By PETER A. BRANNON

FOR MANY years after the Battle of Spanish Fort, fought in April, 1865, a large iron cannon lay in the mud on the eastern shore of Mobile Bay. This "piece" is a Columbiad which had been once mounted on a center-pivot carriage near the mouth of Blakeley River. It was Redoubt No. Three, mounted by the Confederate forces for the defense of Mobile. The cannon was moulded, or cast, at the Selma Arsenal of the Confederate government and was made of Alabama iron. It was among others shipped from Selma in the late months of the War Between the States. The Lady Slocomb, for that was the name given to the gun by the men of the Louisiana battery, was one of the guns handled by the Fifth Company of the Washington Artillery of New Orleans. In that battery, with this gun was the Cora Slocomb, the Lady Vaught, the Theresa and the Louise. The Lady Slocomb was an eight-inch gun named for the wife of the captain of the battery, the Cora was a three-inch rifle named for his baby daughter, Lady Vaught was named for the wife of the lieutenant. The two mortars were so-called for the girl Apple Vendors who stood at the battle house door and were first seen there by the Louisiana boys when they came to Mobile for duty under Gen. Gibson. Spanish Fort was manned when Gen. Dabney H. Maury sought to protect it on the approach of Gen. Canby's army after Farragut's fleet had gotten into Mobile Bay.

Travelers on the Mobile highway of today see, just before they go down the long hill to reach the bridgehead, a reproduction in part and a restoration in part of the old Spanish Fort of Confederate days. This fortified place here was intended as buffer to stop the advance against the Confederate troops further up, and west, at old Blakeley. The Battle of Blakeley was fought on the same day that Lee surrendered at Appomattox. A small hand-full, literally, of Confederate troops, most of them raw recruits and many of them old men, made a great stand against Gen. Canby's division of Federal troops. An Army engineer would get today an interesting experience from a visit to the old Blakeley battlefield. The redoubts, gun mount mounds, and alignments of the thrown-up earthworks show that a rather stiff opposition was intended, and this explains how this small group of men held out against a much larger fighting force.

### Redoubt Number Three

J. A. Chalaron, one of the last surviving officers of the old Washington Artillery, writing from New Orleans in January,

diately endeavored to obtain it, but were met by a refusal to part with it, from those who had it in possession. After the lapse of years, however, a desire to sell was expressed by its holders."

### Other Historic Pieces

In this same connection we might take note of other mounted cannon which are used throughout the country as monuments and which I have no hesitancy in saying I think should be left as such rather than be converted into scrap. They are not "scrap" and I am not willing to so consider them. We must preserve the traditions of our past, for a country without monuments and ruins is not going to survive. I think I saw a few days ago a letter from one of the old Southern battlefields in which the superintendent of the National Park stated that there were tons of old cannon balls which had no particular historic significance and which had been piled there for decorative and ornamental purposes, rather than for historic purposes, and he offered these. I had far rather scrap these and remelt them than to begin yet to tear down those things which have such a vital part in our sentimental regard for our traditions.

### The Selma Arsenal

When the Confederate Government was organized in 1861, they immediately laid claim to the Mount Vernon Military Reservation and the Federal Arsenal in the northern part of Mobile County, and in order that the operations of the arsenal would be more protected, its stored material as well as the machinery and supplies, were moved up to Selma where during the period of the Confederacy much war material was made of Alabama-mined iron ore, and bullets were molded and paper cartridges manufactured. We speak today of women and girls doing war work and being used in the Defense Projects, but we think that the women of the 60's did nothing but pep up the morale of Confederate soldiers. All of this is a mistake for quite a number of women were employed in the Selma Arsenal to make cartridges and to do the light work which women could do. They worked on small arms and did other jobs of that sort. A want ad in the Selma Morning Dispatch of July 27, 1864, was:

### WANTED

TWENTY-FIVE OR THIRTY GIRLS, WOMEN OR BOYS at Selma Arsenal, to make cartridges. Apply to N. D. Cross, Superintendent Laboratory, at the Arsenal.

J. L. WHITE,

Lieut. Col. Commanding.

The Arsenal in Selma was at the West terminus of Water Church Street. It

basis for the story of our mineral development. I was asked recently what the Confederate government did for scrap in the production of its necessary iron implements of war. There was little scrap at that time. Most of the iron was produced of ore mined near the surface. Particularly was that the case in what is now Tuscaloosa and Walker Counties. The ore was nearer the surface there, and in Talladega and Calhoun Counties than elsewhere. Miss Ethel Armes with her story of "Coal and Iron in Alabama," published some 30 years ago, gives a romantic picture of the development of our industrial resources.

### Alabama Iron

The flag ship Tennessee of the Confederate fleet at Mobile is quoted by one writer as having been Commodore Jones' particular and special pride. Her armor was Shelby County iron and it is claimed that it was superior to any in the Federal Navy at that time. The Shelby Iron Works made what they termed plates of "gunboat iron" and as late as the 80s, these eight by three-inch and sometimes 11 by five-inch pieces were being used where an "extra good piece of iron" was needed for a particular job. George Peacock, who was sometime superintendent of the C. B. Churchill and Company Foundry at Natchez, Miss., came to Columbiana in Shelby County, Alabama, shortly after the fall of Corinth, to construct a foundry to finish a government contract for the Confederacy. Admiral Farragut's report shows that the steamer Tennessee (The Ram) was 209 feet in length and 40 feet broad with projected iron prow two feet below the water line, her sloping sides were covered with armor from five to six inches in thickness. In the Admiral's report he admits not a shot fired from his fleet entered the vessel. The whole broadside of the Hartford, these of nine-inch solid shot, were fired within 10 feet of the boat and they did not damage it. The Tennessee only surrendered when her smoke stack and her steering chains, both exposed, were shot away. One 15-inch shot from the Federal fleet did penetrate the armor.

In later years Shelby County iron was used by car wheel makers and much of it was produced for that purpose.

The "Lady Slocomb" has gone on to New Orleans having been claimed by the descendants of the old Washington Artillery Company. A Mobile tradition, as well as being rather pertinently factual, is that in the time around the 1900s and a little later, when the old Mobile Rifles and the Washington Artillery of New Orleans, both organized in 1838, got together at times to

surrendered at Appomattox. A small hand-full, literally, of Confederate troops, most of them raw recruits and many of them old men, made a great stand against Gen. Canby's division of Federal troops. An Army engineer would get today an interesting experience from a visit to the old Blakeley battlefield. The redoubts, gun mount mounds, and alignments of the thrown-up earthworks show that a rather stiff opposition was intended, and this explains how this small group of men held out against a much larger fighting force.

### Redoubt Number Three

J. A. Chalaron, one of the last surviving officers of the old Washington Artillery, writing from New Orleans in January, 1896, says of Redoubt Number Three:

"The redoubt projected forming a salient in our line that gave us a sweeping fire along its front to the right and left of our position, and the 'Lady Slocomb' was swung around from one side to the other, carrying destruction, during the first part of the siege, to the ranks and works of the besiegers. But as the siege progressed, we felt that some breach would come when the massing of the enemy's heavy guns upon this, our largest gun, on that side of the fort, would demolish the gun and its redoubt. Sure enough, on the evening of the fourth of April, 1865, the most terrific bombardment of the place yet felt occurred, and when it slackened the 'Lady Slocomb' stood with a broken trunnion, a shattered carriage, amidst the ruins of the earthwork that surrounded it. The gun, fortunately, was not dismantled, being held level by an iron handspike that had been thrust under its breech from cheek to cheek of the carriage. Before taking to our bomb-proof, when that fire of hell burst upon us, a load of canister had been inserted in the gun in expectation of an assault when the besiegers ceased their fire, but they did not make the attempt, to any extent, on that day. This load of canister was in the gun when it was found 25 years after. That night the gun, with its carriage, was dismounted and thrown near the spot it had occupied, and there it remained on the top of that bluff until removed to Mobile. The Federals abandoned it when they carried away the serviceable pieces captured with the fort. The labor of transportation would have been 10 times its value as old iron. On the night of the sixth of April, another 8-inch Columbiad and carriage, taken from the water battery (the old Spanish Fort proper) was mounted where had stood the 'Lady Slocomb.' This gun was not used in the last stages of the siege, the foe being so close that our lighter guns and Cochrane mortars, which could be more rapidly handled and with less exposure, were alone resorted to in the death grapple. The 'Lady Slocomb' had fired 144 rounds of shell, shot and grape, its first fire being grape. It had buried 7,515 pounds of iron at the enemy and had expended 1,440 pounds of powder. Around it 12 men and officers had been killed and wounded. Corp. C. W. Fox (still living) was in command of the immediate detachment that had it in charge. The survivors of the Fifth Company, upon learning of its discovery, imme-

we think that the women of the 60's did nothing but pep up the morale of Confederate soldiers. All of this is a mistake for quite a number of women were employed in the Selma Arsenal to make cartridges and to do the light work which women could do. They worked on small arms and did other jobs of that sort. A want ad in the Selma Morning Dispatch of July 27, 1864, was:

### WANTED

**TWENTY-FIVE OR THIRTY GIRLS, WOMEN OR BOYS** at Selma Arsenal, to make cartridges. Apply to N. D. Cross, Superintendent Laboratory, at the Arsenal.

J. L. WHITE,

Lieut. Col. Commanding.

The Arsenal in Selma was at the West terminus of Water Street and on Church Street. It extended some distance North on Church. It then extended West to what formerly was Donation Street in Selma, now known as Mabry. There was on this large lot a two-story warehouse, a large cotton yard and a number of small houses, all of them being surrounded by, or enclosed in a high brick wall which reached at some points eighteen feet. Back of the brick wall and enclosing the land on which were the smaller sheds, or work shop houses, there was a picket fence. Here were two large artesian wells which furnished not only drinking water for the workers, but the water used by the engine and machinery. The contractors doing work for the Government and being supervised by the officers of the Arsenal, all had their installations in this area. As of Jan. 1, 1864, Lieut. Col. James L. White, formerly of the U. S. Army, was Commandant of the Post at Selma. Major J. C. Compton was assistant to him. Capt. John E. Logwood was the military storekeeper and Lieut. Rittenhouse Moore was inspector of ammunition. Capt. N. B. Cross was superintendent of the laboratory. The executive officer about the time of the close of the war was Capt. Richard M. Nelson. Col. John C. Moore was last commandant there; he was a former U. S. officer. The Naval Ordnance Works was under the direct command of Commander Catesby Ap R. Jones. Lieutenants C. C. Rives and N. H. Van Zant, of the Confederate States Navy, were his chief assistants. The chief paymaster was W. M. Ladd.

The Arsenal at Selma was, in one of its divisions, a Navy yard. The Ram Tennessee which fought Farragut in the Fort Morgan engagement was built at Selma and several gunboats were made there, among them the Selma, Morgan and Gaines. That phase of Confederate history is an interesting one and a particularly pertinent one at the present time. The Birmingham District was not to the front as early as 1860, most Alabama iron ore being taken out in the northwestern part of the State, in Franklin County, Bibb County, and what is now Calhoun and Jackson. The old Confederate rolling mill at Briarfield in Bibb County and many of those early efforts at the production of iron from native ore, have been the

or nine-inch solid shot, were fired within 10 feet of the boat and they did not damage it. The Tennessee only surrendered when her smoke stack and her steering chains, both exposed, were shot away. One 15-inch shot from the Federal fleet did penetrate the armor.

In later years Shelby County iron was used by car wheel makers and much of it was produced for that purpose.

The "Lady Slocomb" has gone on to New Orleans having been claimed by the descendants of the old Washington Artillery Company. A Mobile tradition, as well as being rather pertinently factual, is that in the time around the 1900s and a little later, when the old Mobile Rifles and the Washington Artillery of New Orleans, both organized in 1836, got together at times to celebrate Washington's birthday, that being selected as their anniversary, they had great times. One recent commentator on these occasions tells me that Coca-Cola was scarcer at those suppers than it is now at some drinking places. For those who do not understand, I would say that the suppers of that day (which would now be dignified by the name of dinners), generally carried from three to five entrees and wines of three or four different colors during the meal, and with toasts to the extent that generally, all present must propose one, and champagne flowed freely.



# Through The Years

## Pipe Dreams

By PETER A. BRANNON

**T**AXES, shortage of labor, and kindred disturbances contributed by the exigencies of the times, suggest that "blowing rings" and "dreaming dreams" through clouds of smoke in that old time stage of perfect bliss is destined to either cease, or become far less a tradition of American life.

History records that the American was the original tobacco smoker and we have prehistoric evidences of the fact that he perfected an art in the doing of it. We have as well, quite sufficient historical evidence that it has been in all ages a phase of life which reached the higher rungs of the social ladder. While I personally have no patience with (and I might be tempted to say not much respect for), cigaret smoking women, I must admit that many of them now do it. I was reared differently I suppose and my antipathy is rather an educational than environment viewpoint.

Snuff jars, cigar stores Indians, bottles in the shape of pipes and cigars, spittoons, tobacco caddies, plug chewing tobacco, and I might say, half-a-hundred other traditions of American life, are associated with tobacco, tobacco smoking, chewing and using, so it must be admitted that the habit, or custom is old and one certainly a part of the life of the nation. Any collection of American Archaeology will demonstrate that the use of tobacco formed no small part in the life of the natives of this continent. Any collection of trade objects brought in for commercial dealings with the natives will demonstrate that quite much "store" was put on this phase of exchange goods. The Bennington Potteries in New England, in the early days of the American effort, were competing with the ceramic industries of the British and turned out caddies, or covered jars, for tobacco and made them in such attractive shapes and sizes that they are today rare items among the cultural things which we see in many American homes. Most of these present day homes don't use them for tobacco jars, some collectors even use them for sugar holders, but they serve a very interesting purpose as vases and ornamental pieces which make living rooms attractive. If I was only able—and could get around the objections of my wife,—nothing would make me happier than to have

than ground tobacco. I do not know whether any one can say that the Indian knew how to make cigarets, but we certainly can say that he powdered the tobacco leaves, mixing things with them, for use as a smoking mixture

Some three years ago at the meeting of the Southern Historical Association at Lexington, Ky., I listened to an authority on the production of tobacco and I have often wondered whether he had gone into the subject of pipes with the thoroughness of which he discussed tobacco as an industry in America. You must have heard the early story, which I recall about the date I started to school, the one that Sir Walter Raleigh's servant threw the pitcher of water over his head when he saw him exhaling smoke through his nose. I was rather skeptical then, and still am, for I never thought Raleigh could draw in big lungfuls of smoke and breathe it out through his nose without either getting strangled, or nauseated from the affect. Along with glass beads imported to America as trade goods for the Indians, we find the very interesting long stemmed white clay pipes known to have been made in Holland and sent to Great Britain as bubble pipes before the discovery of tobacco. Obviously after tobacco became quite commonly used these bubble pipes served as "smoking" pipes as well as "blowing" pipes. (I see no use for blowing bubbles with a pipe anyhow, when you can do just as well with a spool. I suppose I have blown a half-a-million with an ordinary spool. As I was a country boy I never was indulged with the ownership of a store-bought bubble pipe). A student of American history has a fine opportunity to develop our commercial history by examining the initials on them, and the shapes of these trade pipes. Many of the makers were located in northern Europe and later had their places of business in Great Britain. Many of them shipped through Leyden to America and in later years many of them made good especially for the American trade.

Some archaeologists say that the small individual native clay pipe, so very common in the Gulf States, became much more general in use and manufacture by aboriginal peoples after the white influence. That is these

and see that I have not exaggerated when I make the statement. If you will only look you will find that hundreds of old time cultural items like vases, toothpick holders, match holders, sugar dishes and nearly everything else are now reproduced, all to be used either as ash trays, or cigar or cigaret holders, match containers and such. Rare old salt dishes, cup plates and pieces of early American glass are even desecrated now by being used to protect the table from ashes of a common cigaret which even with the tax paid is not worth more than half-a-cent. Sometimes the container sells for more than 50 times what a whole carton of cigarets can be bought for. So, you can see that the "weed" must be held in high esteem. (Maybe it is contempt and these nice old pieces are used to keep the "vile" ashes off the carpet or rug, and the Hephlewite table).

Still, in consideration of all the above, what must we think of those very interesting handed-down traditions, Pat with his straight stemmed pipe, the Dutchman and his crooked pipe, and the German with his long stemmed porcelain receptacle which he knew as a pipe. As well we have that picture of the Turk sitting in that fashion — "Turkish style," which every picture in itself is an Eastern Mediterranean folk custom, so without a doubt the peoples before the discovery of tobacco in America must have been smoking something, or the custom of smoking tobacco became a world wide habit quickly after Raleigh introduced the weed into the British Isles. Historians suggest that opium was used as an inhalant, therefore it must have been burnt in some way, or smoked in a way, from the very earliest of recorded times, so the oriental custom of smoking is doubtless a very old one and Americans are not the only ones who have had Pipe Dreams through the years of our lives.

## Hartford Plans Defense Schools

HARTFORD, ALA., Oct. 24.—Prof. C. C. Edmonson and Gordon Holmes of the Hartford High School faculty made a recent trip to Geneva for the purpose of organizing defense schools

onstrate that quite much "store" was put on this phase of exchange goods. The Bennington Potteries in New England, in the early days of the American effort, were competing with the ceramic industries of the British and turned out caddies, or covered jars, for tobacco and made them in such attractive shapes and sizes that they are today rare items among the cultural things which we see in many American homes. Most of these present day homes don't use them for tobacco jars, some collectors even use them for sugar holders, but they serve a very interesting purpose as vases and ornamental pieces which make living rooms attractive. If I was only able—and could get around the objections of my wife,—nothing would make me happier than to have an old time wooden cigar store Indian as a corner ornament in my study. I think it would lend "atmosphere" and be a fine representative of American industrial effort. I never acquired the habit of using R. J. R., Brown's Mule, or any of the other tobaccos when I came along, therefore I did not grow up with the fancy Staffordshire cuspido which was known locally and commercially as a "spittoon," but I have seen them used in what was reputed to be the best homes. These rare objects of Royal blue and other colored china and porcelain adorned households whereas the big brass ones were always found in the old-time bar rooms. They were accompaniments of the brass rail days.

### Tobacco and Culture

The use of tobacco and tobacco used as an item of commerce, have been always such vital parts of American life that we must accept tobacco and American culture as intimately interlocked. You will recall that among the very earliest of depicted American scenes is an Indian with a long stemmed pipe standing beside a hog's head filled with leaf tobacco. Some Virginia planter must have visioned that picture. Lord Cornwallis, the Tobacco House of Maryland, either adopted the idea, or was the originator, I do not know which. Snuff jars were among the very earliest of American made glass containers. The small amber brown jars, in use up to a comparative short time ago, and which were lately supplanted by small tin cans, were practically imitations-in-miniature of the old green blown jar of the early 1700's. Among the most interesting of snuff jars which it has been my good fortune to see are those which came up from the British gunboats sunk in the York River at the time Lord Cornwallis surrendered in 1781. With the exception of being a little thicker and perhaps not so expertly finished they are like the blown ones which you may even today, in 1942, see used as borders for flower beds in country yards. American glass houses probably originated the snuff jar as powdered tobacco is later in its use

with an ordinary spool. As I was a country boy I never was indulged with the ownership of a store-bought bubble pipe). A student of American history has a fine opportunity to develop our commercial history by examining the initials on them, and the shapes of these trade pipes. Many of the makers were located in northern Europe and later had their places of business in Great Britain. Many of them shipped through Leyden to America and in later years many of them made good especially for the American trade.

Some archaeologists say that the small individual native clay pipe, so very common in the Gulf States, became much more general in use and manufacture by aboriginal peoples after the white influence. That is, these European trade pipes influenced the native culture to the extent of the more elaborate and more general making of these pipes. Any interested student can find in the Museum of the Department of Archives and History fine examples of both native and trade pipes. The archaeological collections of H. H. Paulin and John K. McEwen which are displayed in the Memorial Building, and, as well, a fine collection of Dr. R. P. Burke's, which may be seen in the Montgomery Museum of Fine Arts, show as fine a cross section of American pipe specimens as can be seen in the United States. The Bird and effigy pipes of Tennessee and the Ohio Valleys are not as common in the Lower Gulf States as in and along the Ohio River States and the Lake Superior region, but the same types may be found. We do have some down here which they do not have up there and they have some in that region which we do not have, but generally speaking primitive and prehistoric man made things alike even though he lived in Canada, the United States, Cuba, West Indies and Mexico. This latter statement is not made with trepidation, for you may find a culture suggestive of the Yucatan Peninsula, the table lands of Mexico, and the Andes of South America right here within 20 miles of Montgomery. These few here may have been brought in as trade objects it is true, but we have them.

### Tobacco in Our Present Life

As before said, tobacco was early confined to the male part of our population. Though we all have heard of old ladies who dipped snuff, practically any American family will deny the fact that their grandmothers would even have thought of doing so, I expect many were guilty. At the present time the almost universal custom of cigaret smoking is so general that the tobacco industry, (and its supporting interests), is one of the biggest of American businesses. It takes a pretty good part of our American man power to manufacture these products. You have only to look around you



# Through The Years

## Tuckabatchee Is No More

By PETER A. BRANNON

I HAVE just learned that an emergency Landing Field has been made of the old Tuckabatchee plantation site. Years ago Hopothleyoholo lived there and he inherited the property from the Big Warrior of the Upper Creek Indian Nation. In the after years Mr. Walter Sistrunk was there and in still later years Griel Brothers of Montgomery owned the place. Tuckabatchee—correctly Tukabahchi—was not old as age of prehistoric towns went, it does not much antedate 1700, and it was not there at the time of the DeSoto journey in 1541. That is if there was any settlement, it was a small place and certainly not of the consequence of later years.

From 1707 Charleston traders were actively passing West through the Tallapoosa Country, they have left much in the records as to the town of Tukabahchi. Charleston pack horse traders went "nigh to one thousand miles into the interior" (a slightly exaggerated statement), and they passed by and through Tuckabatchee town on their way to the Mississippi River. We may well imagine that the natives who were swapping Hickory and Walnut oil, herbs, skins, and other trade material for glass beads, red lead paint and pocket knives then could not have by any stretch of the imagination, visioned that two hundred years later great birds propelled by gasoline would be swooping down on that plateau West of the Tallapoosa. Talisi was without any question located in DeSoto's time in or near, Durant's Bend on the Alabama River (that is West of Benton in Lowndes County), but after 1735 there was a Talisi East of the Tallapoosa River and near the junction of the Eufaupe Creek.

But if there was a town or settlement West of the River and opposite, we have no very early references to it by name. Later historical information would indicate that this settlement, West of the river, was the largest in the Creek Nation, the Capitol of the Upper Creeks, and one around which much of the history of the Gulf Country is centered.

### The Marker There

The Alabama Anthropological Society on May 21, 1929, marked

to accommodate ourselves to anybody's wishes. Recent developments would indicate that we may now swoop down on the place, and fly away again at will. **Some Early Incidents Connected With the Place**

Perhaps one of the most romantic of all of Tukabahchi's associations is that of the visit of Tecumseh, the Shawnee leader, in 1811, when he appeared there daily, over, so we are told, a period of a week, to eventually make that celebrated speech when he sought to impress the Creeks assembled for the conference there, that if they did not join with the Lake's Indians as allies of the British, in the fight against the early settlers in the gulf country that he would stamp his foot when their houses would fall down. It is a historically recorded fact that Tecumseh and his brother the Prophet visited half-a-dozen towns in the present Alabama in their efforts to excite the Indians and that he was not successful, though the Creek War of 1813-14 may have resulted in part from this visit. Colonel Benjamin Hawkins, the U. S. Indian Agent was present and some have claimed that Sam Dale the celebrated Alabama pioneer was present. We know that the British had agents here at the time of Tecumseh's visit. Certainly Laslie, the partner in the Pantan Firm at Pensacola, was among those present and this Tukabahchi incident was no doubt contributory to the subsequent unrest fomented by the British and Spanish traders at Pensacola who sold the goods to the Upper Creeks group at the time of the visit which resulted in the fight at Burnt Corn Creek in the Summer of 1813.

An old story in Alabama's Indian history is that told of Tecumseh's visit when at the end of the week he warned them that if they did not join in the insurrection against the settlers that when he reached Detroit he would stamp his foot and their houses would fall down. It is a historical fact that about two months after Tecumseh left Tuckabatchee Square that a cyclone passed through this middle Gulf Country and many of the cabins at Tuckabatchee were destroyed. The Indians considered this as a fulfill-

ment of Eufaupe Creek, but we must admit that the site on the East, at the river, is much older.

The Tukabahchi Plates, the objects so spectacularly referred to by Colonel Albert J. Pickett, in his History of Alabama, published in 1851, are perhaps the items from that site which have made the history of the location nationwide, if not world-wide. As originally thought, these five objects carried by the Creeks, to the West when they left in 1836, were the only ones in existence. (The whereabouts of those carried to the West is not at the present day known and the secret of their origin was closely guarded by the natives). Archaeologists in recent years have unearthed half-a-dozen others exactly like those transported in 1836 and you may see these today in museums in Montgomery. There is little doubt that they have the ceremonial value ascribed to them. They may have been reverently prized by the natives of later days on account of their sentimental association, but when one examines them, he must conclude that they are metal of a trade character and they appear very much to have been parts of casks, or some container of the sort which must have been brought early into this country. This metal was utilized by the Indians with which to make objects of ceremonial import. They appear to be bronze, or metalized brass and they very closely resemble pieces of heads of a metal barrel, or perhaps a powder container.

Colonel Pickett's story of these plates is a most interesting one and the history of Tukabahchi would be incomplete without it. In 1836 the natives were apparently ignorant of the origin of them. They were either left by the Spanish expedition of DeSoto, at one of his many stops, or were pieces of metal secured in trade with white men and fashioned into these shapes by the natives. They resemble aboriginal pieces, one of those pictured by Colonel Pickett being quite alike the so-called "hoe shaped implement" of the Southern Indians.

Archaeological work done at Tuckabatchee shows that much of the trade goods coming into the Middle Gulf Country reached this

of the Tallapoosa River and near the junction of the Eufaupe Creek.

But if there was a town or settlement West of the River and opposite, we have no very early references to it by name. Later historical information would indicate that this settlement, West of the river, was the largest in the Creek Nation, the Capitol of the Upper Creeks, and one around which much of the history of the Gulf Country is centered.

#### The Marker There

The Alabama Anthropological Society, on May 21, 1929, marked the site of "Tukabahchi" in order that future posterity might have the story of the place and since that time many have visited there and have read of its contribution to American history. Through the instrumentality of Mr. Fred Cramton, of Montgomery, a mound of native boulders, superimposed with one of even larger proportion, was erected at the old "Council tree" site. This old tree had been a tradition since Indian days up to the time of its destruction a short time before this when it was practically demolished by a wind storm. The "Council Oak," a tree of about one hundred feet spread, was the supposed-to-be site of the home of Hopothleyohola, where had formerly lived Big Warrior, and near which was the "Council House" of the Capital of the Nation. The bronze tablet which was set on to the boulder from the nearby river bed, and on which was embrazened the history of Tukabahchi, was stolen some few years ago during the "epidemic" of thefts of such things, but it was later recovered. It had never been re-set and now that the point has been taken over, at least for the duration, by the Government, the probabilities are that it will not be for sometime to come. The placing of the Tukabahchi Marker had the very enthusiastic interest of Doctor H. B. Battle and Mrs. B. J. Baldwin. Doctor Battle was at the time President of the Alabama Anthropological Society, and Mrs. Baldwin's interest was keenly alive from the fact that it was here that she was born. My own personal interest in Tukabahchi extends back some forty years, for it was about this time that I began a correspondence with a party who had picked up on this site, many relics of its prehistoric people. I subsequently knew Mr. Coker who lived there and I had the rare experience of enjoying the recollections of William T. Sheehan's first visit when he went shortly after this time in the interest of The Montgomery Advertiser, to develop a story of that place. There was at one time a conductor on the Tallassee and Montgomery Railroad—that little line which connected the Western of Alabama at Milstead with the town of Tallassee—who had always been interested in the "Tukabahchi Field" and collected lots of things from there. So I grew up with the traditions of the place although I had no personal contacts. My first visit to the site was in 1909 and I have some very interesting pictures of the little station platform and the group of us who sat there waiting for the train to come down late in the afternoon to put us across the river. In those days (and we are about to get back to it now), we depended largely on the trains to get anywhere and we accommodated ourselves to schedules. In later years I have been many times to the site, but we left here when we wanted to, went by auto, stayed as long as we wanted to, and did not have

met of 1910.

An old story in Alabama's Indian history is that told of Tecumseh's visit when at the end of the week he warned them that if they did not join in the insurrection against the settlers that when he reached Detroit he would stamp his foot and their houses would fall down. It is a historical fact that about two months after Tecumseh left Tuckabatchee Square that a cyclone passed through this middle Gulf Country and many of the cabins at Tuckabatchee were destroyed. The Indians considered this as a fulfillment of Tecumseh's threat. In an arm of Lake Martin, at old Kailaidshi, you will today find on a little island now surrounded by water, a large stone, a native boulder, imprinted in which is a very good representation of a foot. Even though it is nine feet long, it has been since its discovery, credited with being Tecumseh's foot print.

The Big Warrior, who had a wife from among the Northern tribes, which wife was the mother of Tuskena, was not effected by the emotions of Tecumseh at the time of his visit in 1811 and was consistently a friend of the whites until he died in 1824. Opotheleyohola, about as often written Hopothleyohola—was the grandson of a white man and one of three Northern blood women, but he likewise was a friend of the Southern whites. This latter man, the Speaker of the Nation, and who served as the Chief of the Creeks after the death of Little Prince at Coweta in 1832, went West with the remnants of the tribe in 1836-37 and died in Kansas about 1866. Any interested student will find a very nice sketch together with a portrait of him in that series of volumes "McKinney and Hall's" Portrait Gallery of American Indians," and the sketch published therein shows that he was a descendent of the Cornells, white men who married into the family of Sehoy of Taskigi Town, whose blood permeated through most of the leading characters of Culf State Indians, certainly in historic times. These Cornells were not only traders, but were political schemers as well. The late ones were typical "Americans." They were of French, Scotch, English and true American Indian blood and they practiced all the wiles of all these nationalities.

#### Aboriginal Associations

The location of Tukabachi with an adjacent mound and the fact that there is pretty conclusive evidence that it must have been founded after the coming of the first white people through this section, would tend to rather prove that the Southern Indians built mounds and made many stone, shell, clay and native fabricated things after 1550. The archaeological evidences taken out at Tukabahchi in recent years show quite many objects practically alike those from known prehistoric sites, so the natives without a doubt were merely following in the footsteps of their primitive ancestors in the fabrication of their native arts. Stone celts, and shell objects are the oldest of the archaeological remains of the Gulf Country. I would unhesitatingly say that they antedated by many years ceramic utensils. Pipes, gorgets and illustrated object from Tukabahchi are similar to those things found across the river East, at the mouth

1836 the natives were apparently ignorant of the origin of them. They were either left by the Spanish expedition of DeSoto, at one of his many stops, or were pieces of metal secured in trade with white men and fashioned into these shapes by the natives. They resemble aboriginal pieces, one of those pictured by Colonel Pickett being quite alike the so-called "hoe shaped implement" of the Southern Indians.

Archaeological work done at Tuckabatchee shows that much of the trade goods coming into the Middle Gulf Country reached this place and one can make a very good study of the American Indian trade through an examination of this material. Like many other of these former Indian sites, the Tuckabatchee Town site will perhaps be lost to scientific study for the rest of time, but even so, there were quite a few towns in the Gulf Country and by contrast we may learn much yet about the Indians as we develop those until now not located.



# Through The Years

A New Yorker In The Confederate Army In 1862

By PETER A. BRANNON

ONE WILLIAM G. STEVENSON, in New York City, on September 15, 1862, signed the preface of a little volume published by A. S. Barnes and Burr, which he called "Thirteen Months in the Rebel Army." He said it was a personal narrative of his experiences in the Infantry, in the Ordnance, in the Cavalry, as a Courier, and in the hospital services, and he attempted to exhibit the "power, purposes, earnestness, Military despotism and demoralization of the South." While I would by no means condone his manner of approach, and I am not willing to accept all he says, I have been quite much interested in sections of the little volume (which contains seven chapters), part which deals largely with the stay in Alabama, and particularly in that part which mentions Selma and Montgomery.

This spy, for he admits himself that he was actually one, was serving during the last period of his stay with the Confederate Army, as Assistant Surgeon on Staff of Doctor J. C. Nott. His decision to take up hospital work after having been in the Infantry, the Ordnance, the Cavalry and as a Courier, seems to have been influenced by the fact that while at school in New York he had frequented the hospitals and had attended two courses of medical lectures. He said he had special fondness, if not aptitude, for the study of medicine. He was a civilian Surgeon following his discharge from the Army on April 12, 1862, and left Corinth for Mobile with forty wounded men on the 17th of April. These wounded men were carried in box cars and the special train stopped at each station long enough to receive provisions from citizens along the line. Mr. Martin, a wealthy man living near Lauderdale Springs, Mississippi, provided a wagon load of stores and the ladies along the way showered the wounded men with flowers, jellies and cakes. The writer interpreted this exuberance of supplies voluntarily furnished, as an "index of the feeling of the masses in the South, to the cause in which they have embarked their all." The special train required two and one-half days to travel from Corinth to Mobile. The people of that city,

ma the next day by fast boat. They were met by the people of Selma who reached the landing in carriages, to convey the wounded to an improvised hospital fitted up in a large Female Seminary building. He says that the girls' school at Selma had been "scattered" by the War. Doctor Stevenson's ward in the building was the music room, one of the wings of the hospital. A quotation from his is:

"Here again we were burdened with kindness from the ladies. Wines, jellies, strawberries, cakes, flowers, were always abundant, served by beautiful women, with the most bewitching smiles. I had been so long cut off from refined female society, that I appreciated most profoundly their kind attentions. So intent were they upon contributing to the comfort of the men who had been wounded in protecting their homes, as they regarded it, that they brought a piano into my ward, and the young ladies vied with each other in delectating us with the Marseillaise, Dixie, and like patriotic songs, interspersing occasionally something about moonlight walks in Southern bowers, etc., which my modesty would not allow me to suppose had any reference to the tall young surgeon."

The description of Selma is in itself so interesting that I quote a paragraph from the volume:

"Selma is a beautiful town of three or four thousand inhabitants, situated on the right bank of the Alabama River, on a level plateau, stretching off from the bank, which rises from 40 to 50 feet above the river by a steep ascent. A distinguished feature of the place is its Artesian wells, said to be equal to any in the world. In the main street of the town, at the crossing of other streets, are reservoirs, five in number, which receive the water thrown up from a depth of many hundred feet, and in quantity far beyond the demands of the inhabitants. The water is slightly impregnated with mineral qualities, is pleasant to the taste, and regarded as medicinal. The people of Selma are generally highly intelligent and refined, and no more pleasant acquaintances did I form in the South than here. Their zeal for the Rebel cause was up to fever heat, and their benevolence for its soldiers without stint. The

though he was not sympathetic with the South, there is nothing of a vulgar character with reference to the people of the South in the entire volume. While he exaggerates some conditions it must be admitted that he has made some observations pertinently, which might have not been admitted at that time, but which a student of the period must now admit were quite true.

**Applying Our Present Attitude**  
When he published his book after he reached home, Stevenson said:

"When will the North wake up to a true and manly patriotism in the defense of their national life, now threatened by the tiger-grasp of this atrocious Rebellion? Hundreds upon hundreds of young men I see in stores and shops, doing work that women could do quite as well; and large numbers of older men who have grown wealthy under the protection of our benign government, are idly grieving over the taxation which the war imposes, and meanly asking if it will not soon end, that their coffers may become plethoric of gold; while the question is still unsettled whether the Rebellion shall sweep them and their all into the vortex of ruin and anarchy. The North is asleep! and it will become the sleep of death, national death, if a new spirit be not speedily awakened!"

Remember that was written 80 years ago, what about it now?

The proof reader for the publishers, injected as a part of the loose sheets fronting the title page, a paragraph comparable to my own observation just above, and on account of the fact that the publication is so unique, I am using it.

"The temper of the book is scarcely less noteworthy than its fund of incident and anecdote. Parson Brownlow's book and speeches are brimful of invective. He's a good hater, indeed. He claimed in his Academy of Music speech that, 'If there was anything on God's earth that he was made for, it was to pile up epithets against this infernal rebellion!' Chacun a son gout. Our young author has struck a harder blow at the Confederacy by his damaging facts, than if he had intensified them with the vocabulary of profanity and vituperation. There has been more than enough of bitter words, North and South; it is now a question of strength and skill

stopped at each station long enough to receive provisions from citizens along the line. Mr. Martin, a wealthy man living near Lauderdale Springs, Mississippi, provided a wagon load of stores and the ladies along the way showered the wounded men with flowers, jellies and cakes. The writer interpreted this exuberance of supplies voluntarily furnished, as an "index of the feeling of the masses in the South, to the cause in which they have embarked their all." The special train required two and one-half days to travel from Corinth to Mobile. The people of that city, Mobile, met the wounded men with carriages and took them to spacious and airy hospitals where there was every comfort and necessity. Servants carried in their arms, men too badly wounded to ride in carriages. "Doctor" Stevenson (we will call him such), found four thousand troops "hanging around" the city and Fort Morgan strongly guarded, the Union fleet lying far out into the Gulf. The would-be doctor had welcomed the opportunity to get to Mobile for he hoped to escape to the North by either getting out to the blockading fleet, or in some way other than this after getting his pay that was due from the Confederate Government. He found he could not reach the fleet, so he abandoned that effort.

#### Censorship

The Doctor found Mobile "commercially stagnant." Many of the stores were closed and everything looked gloomy. The arrival from Havana of a boat load of coffee, cigars and such produced a temporary and feeble excitement, but the blockade was beginning to tighten and not much business was coming into the South. A very interesting phrase, to me, of the story which runs throughout the book is his very pertinent feeling of dissatisfaction toward what he calls the "rigid surveillance of the press" maintained throughout the country. He says early in the year 1862, Southern papers had boasted of the number of ships which ran the blockade and they had given their names and the places from which they came and the amount of cargoes. The Government forbid this information getting to the public, "wisely for their interests." He says recently he had seen no mention in Southern papers of the importation of cannon, or anything else except in purposely blind phrases. Evidently there was a very determined muzzling of the press for the newspapers were exercising a censorship comparable to the present time.

#### Transfer to Selma

Surgeon Stevenson was directed by Doctor Nott to take charge of the hospital at Selma and to work under Doctor W. P. Reese who was Post Surgeon. They left Mobile on the 21st of April, (he in charge of the twenty-three wounded men) and reached Sel-

world. In the main street of the town, at the crossing of other streets, are reservoirs, five in number, which receive the water thrown up from a depth of many hundred feet, and in quantity far beyond the demands of the inhabitants. The water is slightly impregnated with mineral qualities, is pleasant to the taste, and regarded as medicinal. The people of Selma are generally highly intelligent and refined, and no more pleasant acquaintances did I form in the South than here. Their zeal for the Rebel cause was up to fever heat, and their benevolence for its soldiers without stint. The provisions for the hospital were furnished gratuitously by a committee of the Relief Association, and they appeared grieved that we made no more demands upon them. That my hospital was a model of neatness and perfection in its line, was attested by a report of Adjutant-Gen. Cooper, who visited, incognito, the hospitals through the South while I was at Selma. He gave it the preference over all he had seen, in a publication which appeared shortly after this time in the Southern papers."

#### The War in Alabama in '62

He himself was anxious to get out of the South and he realized that inasmuch as his patients in the hospital were all recovering he must make a special effort to do something to get beyond the lines. He says that the force of public opinion in Selma was such that no men able to fight could remain there. The unmarried ladies were so patriotic that every able bodied young man was constrained to enlist. Some months previous to this a gentleman was known to be engaged to an early marriage and hence declined to volunteer. When his betrothed, a charming girl and a devoted lover, heard of his refusal she sent him by the hand of a slave, a package enclosing a note. The package contained a ladies' skirt and crinoline and the note was in these terse words: "Wear these or volunteer." He volunteered. How much different are we today than that?

Bidding Dr. Reese take care of the men until her return, "Doctor" Stevenson took the boat for Montgomery, ostensibly to put his horses on a plantation in the interior, and through some strategy obtained Confederate transportation to Chattanooga where after quite a few experiences he escaped through the Confederate lines to eventually reach his home in the North. He tells rather interesting stories of how he did this.

The volume "Thirteen Months" is, all in all, something different from what we are accustomed to seeing and has impressed me in one very pertinent way. Even

scarcely less noteworthy than its fund of incident and anecdote. Parson Brownlow's book and speeches are brimful of invective. He's a good hater, indeed. He claimed in his Academy of Music speech that, "If there was anything on God's earth that he was made for, it was to pile up epithets against this infernal rebellion!" Chacun a son gout. Our young author has struck a harder blow at the Confederacy by his damaging facts, than if he had intensified them with the vocabulary of profanity and vituperation. There has been more than enough of bitter words, North and South; it is now a question of strength, and skill, and endurance. This book will teach us to respect the energy, while we detest the principles, of this stupendous rebellion."

We have had many Northern viewpoints of the war given us and during the days of reconstruction there was much of Parson Brownlow's quality of invective, but this young man of several qualifications who throughout most of his small volume seems more interested in his noble horse Selim than in any other phase of his life in the South, has, to say the least of it, given an interesting story.



# Through The Years

## Whale's Rifles

By PETER A. BRANNON

DURING recent years, interest in the engagement between the Upper Creek Indians and General Andrew Jackson, at Horse Shoe Bend, has been revived to the extent that a great many visitors have gone to that point twelve miles north of Dadeville in Tallapoosa County, even though there is little today to remind one of its importance in American history.

A Congressional Marker surmounts the hill overlooking the point of the Horse Shoe at the site of old Tohopeka, and a small monument erected by the United Daughters of 1812 is at the point where the Indians had a breastwork, but with the exception of these two reminders, a visitor would never know anything happened there. General Jackson fought the Indians at the Horse Shoe Bend of the Tallapoosa River, on the 27th of March, 1814. The Marker says that the engagement was on the 29th, but you must not accept this statement for it is in error. General Jackson had with him the major portion of this Tennessee Volunteers. They had seen service during the Winter of 1813-14, and had reached the Tallapoosa from the latest established Post, Fort Williams, at the mouth of the Atchannahatchee Creek on the Coosa, and he had as well, a few cavalymen under General John Coffee, and a few Cherokee Indians from the Northeastern towns up near the Nichajack. Jackson's Tennesseans were further reinforced by some Lower Creeks under Major William McIntosh from Coweta on the Chattahoochee

by Robert Keyworth, a Pennsylvania Avenue, Washington, silversmith. The lock bore the name of Joseph Golcher. One John Golcher was a gunsmith in Eastern Pennsylvania who had an establishment during the American Revolution and his handiwork is in several museums. Joseph was undoubtedly a son of this man. (At least he is so considered by authorities on the subject). The musket is sixty inches over all (it is a Musket not a Rifle), has a forty-four and one-half-inch barrel which is octagon shaped, and is heavily ornamented. It weighs eight and three-fourths pounds. The gun exhibited in 1914 is not exactly like the description of the one ordered by President James Madison in 1816. It is an historical fact the one ordered by the President for that Cherokee Warrior who participated at the Horse Shoe was not delivered to him when the others were, therefore it is only reasonable to assume that this one, which is inscribed "presented by the President of the United States to Whale," was the one which was made in 1843 after General Butler became interested in seeing that he was rewarded. The engraving is on the lid of the cap box which is set into the right side of the stock. On the top of the stock of this particular rifle, next the shoulder, is a hole, or cavity, indicating that in this space was a mounting of some character, doubtless the likeness of General Jackson, referred to in the original description.

The Columbus Democrat, on

tiful and workmanlike manner, by Robert Keyworth, Pennsylvania Avenue.—Washington Correspondent Baltimore Sun!

### Menawa

Students who have read Col. Albert J. Pickett's story of the Battle of Horse-Shoe Bend will remember the statement that Menawa lay under the water of the river breathing through a reed. Others know the story of Gen. Woodward who said that Menawa escaped capture after he was wounded by putting on the costume of a woman and laying among the dead until night-fall. Which ever story you may believe, it is a known fact that after the close of the war he lived for a time at Cahaba Old Town (in our present Perry County), until it was safe for him to return to the Tallapoosa Country. This Chief's subsequent connection with Alabama was an interesting one for it was he at the head of 100 Hillabee Indians who executed the laws of the Creek Nation when they put Gen. William McIntosh to death in March, 1825, at his home in Carroll County, Georgia. There is little known of him subsequent to this 1825 incident. The Creeks went West, across the Mississippi River, in 1836, and there is no mention of his going, so he is probably buried in Tallapoosa County near Dadeville. At one time he was of Okfuski Town. His portrait is one of the many published by McKinney and Hall in those celebrated volumes, Portrait Gallery of American Indians and Alabamians at least vie with one another in securing copies of it.

The Horse-Shoe Bend battle

winter of 1813-14, and had reached the Tallapoosa from the latest established Post, Fort Williams, at the mouth of the Atchannahatchee Creek on the Coosa, and he had as well, a few cavalymen under General John Coffee, and a few Cherokee Indians from the Northeastern towns up near the Nichajack. Jackson's Tennesseans were further reinforced by some Lower Creeks under Major William McIntosh from Coweta on the Chattahoochee River.

General Coffee's command was posted on the east side of the Tallapoosa River and with them were the Cherokees, entrenched to prevent the possible escape of the Creeks out of the bend by swimming the river. The Creeks were under the command of Menawa, an old chief destined to figure more prominently in American history. It was necessary for Coffee to secure the canoes of the Indians to keep them from escaping and he sent three Cherokee Warriors over to steal these boats. They swam the river and secured two canoes in which they transported a force of the Indians over to reinforce Jackson's army. As a reward for this act of bravery President James Madison, in 1816, ordered three rifles made at the Harper's Arsenal to be presented to these three Cherokees, one of whom was named "Whale." At the same time he ordered three medals made. Two of the rifles and medals were delivered, but Whale never received his and in 1843 after the Cherokees had gone West to the Arkansas territory, this fact that Whale had not gotten his reward was made known to the agent, General Butler, who requested that another be made for him. When the War Department found this to be the case the Secretary of War ordered one made for him, by a private gunsmith. The original order directed that they were to be inscribed as "Presented by the President of the United States to \_\_\_\_\_, a Cherokee warrior for his signal valor and heroism at the Battle of Horse Shoe in March, 1814." In addition to the inscription, a silver plate was to be inserted in the stock on which was to be the likeness of General Andrew Jackson.

#### The Rifle Exhibited in 1914

On July 4, 1914, a rifle was on exhibit at the Horse Shoe Bend Battle Celebration and it was brought there by Colonel R. A. Mitchell of Gadsden. It was silver-mounted and the engravings and insets of silver were inscribed

the one which was made in 1843 after General Butler became interested in seeing that he was rewarded. The engraving is on the lid of the cap box which is set into the right side of the stock. On the top of the stock of this particular rifle, next the shoulder, is a hole, or cavity, indicating that in this space was a mounting of some character, doubtless the likeness of General Jackson, referred to in the original description.

The Columbus Democrat, on Sept. 9, 1843, published a clipping from The Baltimore Sun which gives light on the subject. "Restoration of a Rifle to a Cherokee Warrior"

On the 27th, March 1814, Gen. Jackson fought the celebrated battle at the Horse-Shoe with the Creek Indians. The General posted the Cherokee Regiment, together with the mounted Tennessee volunteers, under Gen. Coffee on the opposite side of the river, so as to surround the bend, and prevent the enemy escaping in their canoes. In order to enable the Cherokees to engage in the conflict, "Whale," a Cherokee warrior of great bravery and resolution, with two companions swam the river and carried two of the Creek canoes across the river to their company. This enabled the Cherokees to obtain their canoes, with which they succeeded in carrying over a force strong enough to attack the enemy in their rear and dislodge them from their breastworks. "Whale" received a gun-shot wound in the shoulder, in taking one of the first canoes. In 1816, President Madison had three rifles made at Harper's Ferry to be presented to the three warriors who first swam the river together with medals to each. The rifle intended for "Whale," however, he never got—another person having obtained it. On the fact being communicated to the War Department by Gov. Butler, the agent of the Cherokees, the secretary of war has had another rifle prepared, to be presented to the Old Warrior. There is on it, a plate-likeness of Gen. Jackson, and a silver plate is inserted in the stock with this inscription: "Presented by the President of the United States to "WHALE," a Cherokee Warrior, for his signal valor and heroism at the battle of the Horse-Shoe, in March, 1814." This rifle accompanied by the medal, will be presented to him by Gov. Butler, (now here) on his return to the Cherokee agency. The mounting and engraving on this rifle has been executed in a beau-

is little known of him subsequent to this 1825 incident. The Creeks went West, across the Mississippi River, in 1836, and there is no mention of his going, so he is probably buried in Tallapoosa County near Dadeville. At one time he was of Okfuski Town. His portrait is one of the many published by McKinney and Hall in those celebrated volumes, Portrait Gallery of American Indians and Alabamians at least vie with one another in securing copies of it.

The Horse-Shoe Bend battle ground is within the backwaters of Martin Lake, but an interesting covered bridge enables the visitor to cross the river at that point and one may see there one of the most historic points in Alabama as well as having an opportunity to enjoy reliving some early history.

The rifle, the one formerly owned by Col. Reubin Mitchell, is now the property of Mrs. Frank H. Elmore, his daughter.



# Through The Years

## States Rights In 1833

By PETER A. BRANNON

THE present efforts on the part of Southern Congressional members to stave off what would appear to be the inevitable domination of certain of our individual state's rights, reminds me that throughout the history of these United States, as a commonwealth, we have had such momentous questions arise more often than one would realize. The very active interest of our present Governor in his attempt to forestall too much dominance from Washington City is agreeable to my thinking. I have been often accused of being a States Rights Democrat and I have no objection to being so classified, so when these political controversies arise I am rather pleased. We old liners, as well as old timers, generally are ruled out for youth and the new idea seem to be having a day of their own, but it is refreshing to us when such controversies arise. Fighting for our "rights" is at least stimulating even though we do not always attain these rights.

All of which is remindful of that old controversy between Governor John Gayle and the authorities at Washington which arose in July 1833 incident to the killing of Hardeman Owens, one of the Commissioners of Russell County, by a Sergeant with a detail of U. S. soldiers from Fort Mitchell. Mr. Owens was a "squatter" on certain Indian lands South of the present locality known as Oswichee, a few miles from Fort Mitchell, and the U. S. Marshal for the Southern District of Alabama, Colonel Robert L. Crawford was directed to remove these white settlers from the Indian lands under contract, at least until the rights of the settlers could be determined in the matter. Accordingly he sent Jere Austill, one of the men who was engaged at the Canoe Fight on the Alabama River in 1813 and then Deputy U. S. Marshal of the Southern District, to influence the removal of Owens who had been complained about by the Chiefs in the Lower Creek Nation. The Indians said that he had taken their fields from them, killed their hogs, stolen their horses and had beaten some of them. Owens acting under the assumed provisions of the Treaty of March 24, 1832, swore that he would die before he would leave the lands. Mr. Austill and his detailed soldiers proceeded to make an arrest when Owens agreed to leave, but he did not carry out this promise and, according to the report made to

better that the stay of the Indians should be prolonged by removing the intruders from the nation. I should like to see them put out, as they are so much disposed to dispute the right of the Government to remove any of them, however much they may abuse the Indians.

I have the honor to be,

Your obedient servant,  
JEREMIAH AUSTILL."

"Mobile, October 26, 1833.  
Dear Sir:

I have received notice; by good authority, that a true bill has been found against myself and the command that was with me when Owens was killed, for the murder of Owens, and a capias issued against the whole posse. I am, therefore, under the necessity of carrying arms to keep the process from being served for to be taken from my business at this time, and tried by a infuriated set of mad men would be folly; and I have very little doubt, under the present state of excitement, and encouraged by the chief magistrate of the State, as they are, neither law, testimony or justice could save my life. The most open and public declarations are made by the settlers that they will take my life on sight and the marshal who has gone on, writes me that his life is threatened if he attempts to remove any of them. The chief magistrate of our supreme court, A. S. Lipscomb, Esq., called on me yesterday, or at least a friend of mine, and advised me not to surrender; that there was no telling what such men would do under the present excited state of things. That the Governor was pointed in his remarks and that he evinced a strong and personal hostility towards me. The judge is totally opposed to the Governor's conduct, and he does not believe the State will sustain him. I do not feel much apprehension that an attempt will be made to arrest me, for I do not believe that a force sufficient could be raised in the county here to take me away, even if I were to suffer myself to be arrested. The public sentiment, so far as I can learn, is in favor of the government's carrying the treaty into full effect; that if the government yields to the position taken by the Governor of this State, it would be better to dissolve the compact at once, and let each State act for itself. I feel anxious to hear what course the Government will take, that I may know what course to pur-

man who shot Owens to the State authorities. Niles Register on December 28, 1833, said:

"A Gordian Knot has been cut! The soldier who killed Owens in Alabama has deserted, and the officer who commanded has given bond for his appearance in Court. In this connection, Mr. Key after his return to Washington wrote to Governor Gayle under date of June 11, 1834: "As the officers and soldiers will not be forthcoming to take their trial, I shall not have the pleasure of defending them, and you will have to forfeit their bond."

I have seen references to the affair from the viewpoint of the soldiers at Fort Mitchell and I would rather think that the soldier did not desert as Niles Register would infer, but he was allowed to be A. W. O. L. until the matter quieted down.

Governor Gayle under an executive order of the 16th of September, 1833, directed Brigadier General Thomas B. Scott to organize the militia in the new counties — that section of the State formerly Indian lands—and the Tuscaloosa States Rights expositor, said that "military preparations are making for the defense of the settlers." Under Thomas C. McCorvey, who wrote some years ago, on the "Mission of Francis Scott Key to Alabama in 1833," (and the reader should here realize that Mr. Key, author of the Star-Spangled Banner, was President Jackson's emissary to Alabama to reconcile the differences between the president and the governor of Alabama), says that the possibility of a state of civil war was fully appreciated by the supporters both of the State and the Federal administrations. The Mobile Commercial Register of December 33, said:

"We have just learned, from an authentic source, that orders have been issued from headquarters for the immediate marching of ten companies of United States artillery, completely equipped for the field, to Fort Mitchell in this State. This detachment, added to the troops already stationed at that post, will constitute an effective force of fourteen companies; and it is probable that a general officer will be designated to the command. . . . How utterly misjudged, ill-timed and inappropriate are the sneers and taunts of the nullifiers that 'the president has backed out,' that 'he succumbed to Governor Gayle', and that he will not dare to execute laws and treaties, and maintain inviolate the plighted faith of the nation."

one of the men who was engaged at the Canoe Fight on the Alabama River in 1813 and then Deputy U. S. Marshal of the Southern District, to influence the removal of Owens who had been complained about by the Chiefs in the Lower Creek Nation. The Indians said that he had taken their fields from them, killed their hogs, stolen their horses and had beaten some of them. Owens acting under the assumed provisions of the Treaty of March 24, 1832, swore that he would die before he would leave the lands. Mr. Austill and his detailed soldiers proceeded to make an arrest when Owens agreed to leave, but he did not carry out this promise and, according to the report made to Washington, "set a mine in his own house" and threatened to burn the home of any Indians and kill any of them who came upon his recently "acquired" lands. Marshal Austill did not know of this plan to do injury to the intruders — as Owens claimed them to be, and he was warned by an Indian that there was powder in the house. The explosion took place just as he entered the building, but fortunately neither he nor the soldiers were injured. On the basis of this resistance on the part of Owens, after he had escaped on this occasion, another detachment of soldiers from Fort Mitchell under command of a sergeant was sent to find him and arrest him. He was apprehended, he resisted, and it is claimed attempted to fire on the soldier who shot first and killed him. This incident caused much uneasiness as well as arousing strong indignation throughout the recently constituted counties formed under the Land Treaty of 1832. By far the most interesting, from a historical standpoint, connection with the controversy was the contention between Governor John Gayle as Chief Executive of Alabama and the War Department which was encouraged in its attitude by the views of President Andrew Jackson.

#### Mr. Austill's Views

Two rather interesting sidelights may be had from a letter dated at Montgomery August 10, 1833, and one dated at Mobile October 26th, of the same year they are:

Montgomery,  
August 10, 1833.

Dear Sir:

I send you by this mail a paper printed in this place, called the Alabama Journal, in which the editor has commented largely upon the death of Owens by the troops near my command.

The doctrine advanced by him is the doctrine of the nullifiers in this section of the country; and they evince a strong disposition to raise a force sufficient to drive off the troops; or should any more of the intruders be driven off were it not

nor's conduct, and he does not believe the State will sustain him. I do not feel much apprehension that an attempt will be made to arrest me, for I do not believe that a force sufficient could be raised in the county here to take me away, even if I were to suffer myself to be arrested. The public sentiment, so far as I can learn, is in favor of the government's carrying the treaty into full effect; that if the government yields to the position taken by the Governor of this State, it would be better to dissolve the compact at once, and let each State act for itself. I feel anxious to hear what course the Government will take, that I may know what course to pursue. I will wait your answer, and if you say surrender, I will do so, or anything else. I neither fear nor dread the issue. I feel a clear conscience of having done my duty and no more, and they may take my life, but never will they frighten me from the discharge of my duty, nor drive me from the country.

I have the honor to be,

Your obedient servant,

JEREMIAH AUSTILL,

Dep. M. S. Dist."

To: "Hon. Lewis Cass,  
Secretary of War.

N. B. I would beg leave to speak of the northwest part of the Creek nation, it is most densely populated by Americans and whites, and interests unconnected with the Indians; therefore, if there should be any exceptions, or any part of the settlers allowed to remain, it should be them. Talladega and a part of Tuscaloosa counties compose that part of the nation.

J. AUSTILL."

#### Efforts to Punish the Soldiers

The Grand jury of the recently created Russell County was called and brought an indictment for murder against the officers and soldiers who had been instrumental in the death of Owens. A formal demand was made upon the commanding officer Major J. S. McIntosh at Fort Mitchell, for their delivery to the civil authorities. The U. S. officer refused, or rather paid no attention to the County Court's order. An attachment was then issued, but the Deputy Sheriff could not execute it on Government lands, so he had to make a report of the situation to Governor Gayle at Tuscaloosa. In a message to the Alabama General Assembly (Legislature), dated November 19, 1833, Governor Gayle called attention to these facts and asserted that he had the legal power to call out the Militia of the State to enforce its processes, but that he wished to avoid conflict between the State and Federal authorities. Secretary of War Lewis Cass promised Governor Gayle that he would have an investigation made when he got a report of the death of Hardeman Owens and that he would order Major McIntosh to facilitate the State authorities. The Major at Fort Mitchell, if he ever got the order, promptly "forgot" to do so and some months later President Jackson by direct Executive order to the Major, told him to do so. Governor Gayle received a copy of that order, but subsequent circumstances do not indicate that any great amount of energy was exerted on the part of soldiers at Fort Mitchell to turn over the

authentic source, that orders have been issued from headquarters for the immediate marching of ten companies of United States artillery, completely equipped for the field, to Fort Mitchell in this State. This detachment, added to the troops already stationed at that post, will constitute an effective force of fourteen companies; and it is probable that a general officer will be designated to the command. How utterly misjudged, ill-timed and inappropriate are the sneers and taunts of the nullifiers that 'the president has backed out,' that 'he succumbed to Governor Gayle', and that he will not dare to execute laws and treaties, and maintain inviolate the plighted faith of the nation."

The intense interest and excitement over the issue extended beyond the borders of Alabama. Offers of volunteers from other States came to Governor Gayle. One of these which is especially noteworthy was dated "Hudson, New York, December 29, 1833," and signed by J. Van Vleck, N. T. Rosseter, and others, who, "sensible of the injustice with which Alabama was threatened in the proposed forcible removal of settlers from the Indian territory," proposed to place a volunteer company of young men of that city under the governor's orders."

Francis Scott Key, by his study of the question and his diplomatic handling of a rather serious situation, compromised and prevented a collision between the State and Federal governments, but Governor John Gaule's personal relations with Andrew Jackson and with the Democratic administration were never thereafter amicable. Senator William R. King and Representative John Murphy took active steps to effect the settlement of the Alabama question and it was them who influenced the president to send Mr. Key to Alabama. His stay in the State has been the subject for many interesting social as well as political discussions. Mr. Key lived in the home of Governor Gayle while on his mission to Alabama and his relations with the governor were quite cordial. The compromise which was agreeable to Governor Gayle was never accepted by the Legislature of Alabama. The Mobile Register considered Governor Gayle inconsistent in condemning nullification of South Carolina and becoming virtually the champion of the Alabama variety.

White settlements on the Indian lands continued after the Federal Government desisted from sending a large complement of soldiers into the Nation to resist Governor Gayle's wishes but by the end of 1835 there were so many conflicts over the stealing of most of the lands by speculators that the Federal Government succeeded in influencing the Indians to consent for the removal. By the Winter of 1836, after the close of the hostilities between the Indians and the Southeast Alabama settlers, most of them were on their way to the Arkansas Territory west of the Mississippi.

Governor Gayle had an interesting subsequent career, even though he did not enjoy the political blessing of Andrew Jackson. Jere Austill was for many years a merchandise broker in the city of Mobile, his descendants are yet there.



# Through The Years

## Acorns

By PETER A. BRANNON

GREAT OAKS from little Acorns grow. So we are told.

Soothesayers, "amateur" weather forecasters, local folklorists, and, perhaps, the superstitious, all, insist that if we have a big crop of Acorns, a hard Winter will follow. If such is the case then we are in for one of the severest, if not the very severest of the Winters of my lifetime. I think I have seen more Acorns this year than I ever saw during any year of my entire life. Acorns, Ink Balls, Tan Bark, White Oak splints and other reminders of the sort, all, have their origin through our native oak trees, and have interested me through all the days of my lifetime. When one looks around and notes the many contacts with the things that come from these oaks, you will realize what an important part in the life of the nation that these oak trees play. William Bartram, the great American naturalist who passed this way in 1776-77, has left us in his Journal numerous references to these very attractive specimen of the *Quercus* which he observed. Benjamin Hawkins, the U. S. Indian agent before 1800, left in his notes quite a few references of the use of Acorns by the Indians, and we have in other botanical notes of writers over the succeeding periods quite sufficient to warrant the belief that these great evidences of God's handiwork, the oaks, have made an impression on the life of all who traveled early through our State.

While I have no direct way to prove my claim, I am my ownself convinced that we owe the Indian the art of basket making from White Oak splints. Most Southerners know these furnished the source of material for containers for picked cotton through all the years of the harvest of that commodity to about the present time. That Southern folk custom of putting cotton in baskets and weighing it in that form has only "gone out of style" in the last few years. Unfortunately we have lost that very pertinent suggestion of life in the South. I made the observation a few days ago that there were no more cotton houses and very few cotton baskets left. An old friend, who remembered back to the time in the early 1800's, when she lived on the farm, insisted

that they did for they had salt in very small quantities. The Chestnut Oak is given preference over all other American Oaks in its use as a source for the extraction of that preparation used in tanning. The growing limit of this tree extends to the South line of Autauga County, but a few very interesting examples of it may be seen along the Tallapoosa River. The Chestnut Oak is a handsome tree with beautiful leaves and is so outstanding that one would hardly be unable to unidentify it, certainly if you ever saw a Chestnut tree and remembered the leaves of that. Incidentally the acorns serve as a fine forage for hogs. Squirrels, wild turkeys and other fauna thrive equally as well on these nuts. Hogs which have the opportunity of access to these rich luxurious nuts of trees of that sort are never confused with the "razor-back," of the South who live almost exclusively off the roots which they are able to tare aloose with their snouts, from the scrub Pine trees. The oil of Acorns produce fat sufficient to cover the ribs and the backbone and they grow large, healthy and more attractive than do these flat sided hogs of the swamps of the lower counties.

Acorns, after they were parched and hulled, would produce a pint of oil. Although I have never tried it, I am told that when cooked the bitter principle of the Acorn is no longer present and that a very good grade of oil may be extracted therefrom. The Indians parched these fruits and then ground the meal and made a rich quality of bread. I have eaten chestnut bread made the same way and I know it is good. It is claimed that Acorn bread is equally as palatable. Many times have I taken parched Acorns out from under the hearthstones of abandoned Indian house-sites and in nine cases out of 10 they appear to be about as good as when buried, which most certainly was 150 years ago. Sometimes we find charred Acorns and ears of corn in the same cache. These may have been parched or burned to that condition when the Indian house burned, or they may have been cooked too much in the process of roasting. Any one who has roasted chinquapins knows the very delicate and tasty flavor which these nuts give and you can imagine that Acorns taste equally as well when they have been ridged of the bitter taste, obviously caused by the tannin in the hull.

### The Prince Charlie Oak

At "King's Rest," the plantation name of the home of William R. King, long time in the U. S. Congress from Alabama, sometime a European minister, there was for many years a great oak tree which was called "the Prince Charlie Oak." Senator King brought home with him from France, he was once minister to that country, some acorns from the "King Charlie Oak." It was a thriving growing and handsome specimen as late as the early 1930's, but I am told has been destroyed, either by lightning, or fire, in recent years. The tree fronted the home and was a few hundred yards from the King family cemetery where Mr. King, then vice president of the United States, when he died in 1853, was originally buried and from which place they moved his body, by night, to its final resting place in Selma. I have before me a picture of the Prince Charlie Oak and the spread of the tree is well several times broader than that of a three-room negro cabin adjacent.

While our great Oak trees of South Alabama have always attracted the attention of naturalists and professional scientists, the Gray Moss which generally swings blowing in the breeze from them is the feature which is most commented on by the ordinary traveler who passes that way. William Bartram was the first one to observe these *Tillandsia* covered specimens. Later comers always attributed miasmatic conditions to the great swamps which produced these large trees which harbored the Moss, is a plant that grows from a spore and which is not a parasite.

If you did not, you should have seen T. L. Head's story about his "Mossy Cup" Oak, and Howard C. Smith's Tuesday contribution about lightning striking Oak trees which shows that he can talk about something else than rattlesnakes. Mr. Head has been interested in that tree quite a long time.

Even though we do have great quantities of Water Oak Acorns, and a few of the larger and

through all the years of the harvest of that commodity to about the present time. That Southern folk custom of putting cotton in baskets and weighing it in that form has only "gone out of style" in the last few years. Unfortunately we have lost that very pertinent suggestion of life in the South. I made the observation a few days ago that there were no more cotton houses and very few cotton baskets left. An old friend, who remembered back to the time in the early 1800's, when she lived on the farm, insisted that I did not know what I was talking about, but I think my readers will agree with me if they will only look around and note that most of the picked cotton at the present time is either piled in the middle of the field on a tarpaulin, or you will find it on the front porch of the farmer's residence awaiting the day when he is able to take it to the gin. He has either long since learned how to handle it with the least resistance, or is either too lazy to build a cotton house, or has no material to build it with.

#### Bartram's Trip

William Bartram who traversed Alabama from the point near our Fort Mitchell in Russell County, west to the Tallapoosa settlements, southwest along what was subsequently the Federal road to Mobile, graphically describes those venerable specimens of oaks in South Alabama which hung with gray moss. He calls the Lural Oaks "Quercus hemisphaerica." We call them now, the Water Oaks. Naturalists were always impressed with the Live Oaks and the other varieties which bore great Acorns and the writers comment at some length on their economic value.

The oak family has 250 species distributed throughout North America. Twenty-four different varieties are in the South Atlantic States. We have here in Alabama the White Oak, the Post Oak, the Overcup Oak, the Chestnut Oak, the Chinquapin Oak, the Basket Oak, the Spanish Oak, the Black Jack, the ordinary Water Oak, (it is the Lural Oak of early writers,) and several others. Although Bartram never saw it, (if he did he didn't comment on it), the largest Live Oak tree in the world (and I have the statement of an authority on the subject), is at old Blakeley on the Mobile River. The one there was probably venerable when Bartram passed that way in 1776. It certainly looks like it at the present time. This great tree is on Washington Avenue in that long since abandoned, and now practically forgotten, old Alabama metropolis.

The ordinary domesticated Water Oak with which most everyone is acquainted, is in half a dozen varieties. It is hardly probable that the Indians used Water Oak Acorns to a considerable extent for the large Red Oaks, the Black Oak, the Spanish Oak and Chestnut Oak of the interior, bore large Acorns, so they no doubt gathered them in preference to the smaller ones the size of our current Chinquapins (provided there are any Chinquapins, they are almost gone), and of which the Indians made food in the form of meal and oil. Col. Hawkins when he came into what is now the Alabama country in 1796, found the Indian women, at a point which would be approximately our Randolph County, gathering Acorns of which to make oil and meal. He found that about a bushel of

has been destroyed, either by lightning, or fire in recent years. The tree fronted the home and was a few hundred yards from the King family cemetery where Mr. King, then vice president of the United States, when he died in 1853, was originally buried and from which place they moved his body, by night, to its final resting place in Selma. I have before me a picture of the Prince Charlie Oak and the spread of the tree is well several times broader than that of a three-room negro cabin adjacent.

Still another of Alabama's historical oak trees is the "Jackson Oak" at Daphne. It was under this magnificent specimen of wide spreading Live Oak that Gen. Andrew Jackson is said to have camped on his trip from Pensacola to New Orleans when he engaged the British shortly after the first of January 1815. Like all local land marks there are many traditionary stories of connected incidents. Gen. Jackson's horse, so the story goes, was tied to the swinging branches, his tent flap was lashed to an outspreading limb and he slept on the ground protected by this great moss hung natural cover.

There is a great oak tree at the road crossing in the old Goldville neighborhood near Chulafinnee where, when the gold rush to California started, Alabama was experiencing her gold boom. Likewise you will find great oak trees that have historical associations at Huntsville, at Demopolis, Greensboro, Marion, Tuscaloosa, and Selma. Those great specimen which shade the streets at Tuscaloosa and the most attractive ones in Selma which line the streets there, enhance the beauty of the shrubbery, and flowering plants of which these two towns boast. The flower-covered richly-bedecked ground in Bellingrath Gardens, south of Mobile is beautifully enhanced by the great oaks on Dog River. I might name them by the scores elsewhere, all of them giving Alabama the right to claim as beautiful oak trees as there are in America.

Traveling through Lowndes County, lower Dallas and those sections of the State along the rich river bottoms of Wilcox, Monroe and on to Baldwin, one sees many large representative Acorns of the "Dancer variety," which remind me of my boyhood experiences. Most of us can remember, (if we ever were in the country), those days when in the absence of a spinning top, we could at least "thumb around" an overcapped Acorn and make a pretty good toy of it. References to country life of the middle 1800's as well as during that period during the hard times of the 60's, tell us of the use of the "warts" or "balls" on Oak trees, whence was made a very good quality of writing ink. Butternut coloring was made from the tannin of Oak bark as well as other trees.

#### The Tan Yard

One of the earliest industries of the Southland, the Tan Yard, was directly responsible to the Oak tree for the inner bark of many varieties of the Oak tree produce large quantities of this astringent material necessary in the processing of leather. Practically every Southern home in the pioneer days had a small tan vat and many of the villages had a public tan yard. I am not able to say that Indians used this wood bark in the dressing of skins, but it is very likely that

which harbored the moss, is a plant that grows from a spore and which is not a parasite.

If you did not, you should have seen T. L. Head's story about his "Mossy Cup" Oak, and Howard C. Smith's Tuesday contribution about lightning striking Oak trees which shows that he can talk about something else than rattlesnakes. Mr. Head has been interested in that tree quite a long time.

Even though we do have great quantities of Water Oak Acorns, and a few of the larger and richer varieties around the city of Montgomery, our thousands of squirrels which inhabit the city apparently do not hoard them for the Winter. There are so many Pecan trees in Montgomery, that the squirrels got in the habit of burying Pecans for their Winter supply until they found that even this was unnecessary and the local ones seem to thrive from the feed furnished them throughout the Winter by admiring friends. I do not think that the off-spring of our local squirrels will ever be able to take care of themselves if they get a half-a-mile from civilization.



# Through The Years

## Rash-shunning

By PETER A. BRANNON

A GEORGIAN recently said: "The average American had rather go to hell than to fill out a complicated government form that would give him admittance to heaven." I am about an average American. So many other people have expressed themselves on the subject of rationing and my feelings have been so stirred on the subject that I chose to wait until I had somewhat cooled down before I myself had anything to say, though I have felt equally as deeply as have those who, on the spur of the moment, gave vent to their passions. I have been recently told that "Webster," and many other dictionaries, had always given preference to "rayshun," over "rashun," but even so, so far as I am concerned old Webster died long before I came on the scene. I read with some degree of attention the nine different authorities' statements as embodied in the editorial page of this newspaper several days ago and even if there is a present day preponderance of choice of pronunciation in favor of "rayshun," I want to go on record now, once and forever as being opposed to it. I was told a few days ago by an ex-school teacher that it was always proper and was still proper to "rayshun rashuns." When I came up and along and through there was no such an expression and until within the past six months I never heard the word "rayshun." I have traveled around some and been associated with a few high brows both North, South, East and West, but I still insist that "rashuns" are good enough for me.

I was born and reared in the country and we issued "rash-shuns" every Saturday night to the farm hands. We "rashshuned" out these "rashuns" and nobody ever heard anything to the contrary. If the present 1942 brain trust generation is going to ram the word down our throats and into our ears, then I insist that we should pass a law that this pronunciation of the word should be used. That seems to be the way they do things now. Only last week I heard a radio commentator use the word "rayshun" nine times in seven seconds. That statement is positively no exaggeration as I had my watch in my hand and was watching the second hand when he began to talk about the use of ration books

you may say, environment." That may be Colorado and if it is let them have it. If the Eastern Virginians want to say "guuuuaarrrrrd-in," then I am perfectly willing for them to do so, and I have no complaint about the matter. If we are forced to listen over the radio to "rayshun," then don't make us say it in conversation.

Having had, through a more than ordinarily long experience in my professional activities, the practical contact of research in Quartermaster, Commissary and other forms of government allowances, or "issuances," I have seen, used, and heard the expression "rashshunning" of food supplies and other economic necessities many, many times. I insist that I cannot see the necessity for the very determined force apparently used in our present campaign. I am not convinced that much of the rationing which we are having thrust upon us at the present time is necessary—and I am just the average American in that respect—and the psychology of the manner of approach, is still unconvincing. The threat of the meat ration which is now being held over our heads, will in no wise effect me, or my family, for we do not by any means use that much at the present time, but I am like most other Americans in that I had far rather be asked to do without and to save, and to conserve, than to be told that I "must" do and that I cannot have what I might want. I am not very much different from those with whom I associate and I do not want to do what I don't want to do.

Although I did not partake of any of them then, I can remember quite well the scandal of 1898, when the Army rations fed to the soldiers encamped in lower Florida, produced so much ptomaine poisoning that an investigation was forthcoming and it was proven that embalmed beef was being furnished. I never see canned beef referred to at the present time without remembering that most of the beef of the War with Spain period was termed "corned beef." Canned meat and canned corn were both used to a considerable extent at that time and the Army investigations brought out the fact that much of this canned meat was either spoiled before delivered,

and blacksmiths in the Ordnance Department were allowed one and one-half rations a day and enlisted men were allowed one ration a day. If any one was hired the Army was not to furnish more than one ration a day and they were to be charged for. Soldiers were expected to "preserve, distribute and cook their own subsistence." Many Confederate soldiers carried slave cooks with them, or three or four of them got together and formed a "mess," having a cook for that group of men. The Confederate Army permitted men to build ovens (when the Army was encamped for any length of time at a place), and these ovens were paid for by the Government, but they were not allowed to build bake houses.

There were "Post Funds" at each regular garrison place and the fund was raised by a tax on the Sutler of ten cents a month for every officer and soldier of the Command, according to the average stationed there in each month. Bakers, or bake houses were permitted, or rather arranged for in the early days of the Confederate Army, but of course as the War went on and money lost its value, and the ability to get supplies became less possible, this changed the entire question of the feeding of the soldiers by the Confederate Government during the last days of the War. Every soldier then looked out for himself for there were few supplies, as the Quartermaster's Department of the Confederacy was in a "precarious condition."

The Subsistence Department estimates show "issues and substitutions, when they can be made, etc.," and wrote into the Regulations that Tea might be issued in lieu of coffee at the rate of one and one-half pound per one hundred rations. Two issues per week of "Desiccated" vegetables, (I presume they must mean dried vegetables), were allowed to be made in lieu of beans, or rice. Whenever potatoes and onions were issued they must always be in lieu of rice, or beans. Potatoes were always issued at the rate of a pound per-ration. Onions were issued at the rate of three pecks per one hundred rations.

It is interesting for me to see 1862 "contract prices" and find that pork was six cents a pound;

of the present generation can and I do not suppose any of our soldiers at the present time ever saw any. This hard bread of Confederate regulations was the same thing that was used by the Federal Army to a great extent and which I have heard old Confederate soldiers say they frequently carried in their haver sacks. As I write I am told by a veteran that it was used to some extent in the World War. This obviously was in the front line operations in France.

Getting back to my rations, the Confederate Government allowed on campaigns, on marches, and on board transport the hard bread to be increased to sixteen ounces. In addition to the above mentioned meat and bread, the Commissary Department was required to compute the amount of a ration at the rate of eight quarts of peas or beans to each one hundred rations, or ten pounds of rice to each one hundred, six pounds of coffee and twelve pounds of sugar per one hundred rations, as was brought out previously.

A soldier's pay then, (and it has over the years), included "commutation of rations." This means that he was allowed a certain amount of pay in money if his subsistence could not be carried by him, or furnished to him. Confederate soldiers were allowed seventy-five cents a day. When a soldier was stationed in a city with no opportunity of eating in groups, his commutation was fixed at sixty cents a day.

Home rations today and those sugarless cakes and meatless pies of 1917-18, are remindful of each other, but they are far better than the Confederate people had in the 60's, when they parched potato peelings and made coffee from them.

the farm hands. We "rashshuned" out these "rashuns" and nobody ever heard anything to the contrary. If the present 1942 brain trust generation is going to ram the word down our throats and into our ears, then I insist that we should pass a law that this pronunciation of the word should be used. That seems to be the way they do things now. Only last week I heard a radio commentator use the word "rayshun" nine times in seven seconds. That statement is positively no exaggeration as I had my watch in my hand and was watching the second hand when he began to talk about the use of ration books and numbers 27 and 10 in Ration Book A. Instead of saying "the book" nine times, he with a bold and quickly expressed, obnoxious pronunciation, determinedly designated the prefix "rayshun" just as if he had been expressly instructed to get over a certain amount of propaganda, through the use of the word, as many times as possible in the limited number of seconds which he was permitted to throw it out at the public.

The Perry County lady may have the modern viewpoint, but when the present Doctor Duncan, then Luther, and myself took English under old Doctor Charlie Thatch at Auburn, we did not say "rayshun." I am sorry that an agricultural college in Alabama teaching farmers how to raise hogs has gotten to that point. Even so, I see no reason why we, even if times have changed, should be enthusiastic about losing our individuality. I hope that the Black Belt of Alabama will hold its traditions, go along through them, and go down to eternity with those same concepts (even if they are somewhat imaginary), that we have from pre-war days, attributed to that aristocratic old section. Personally I want a Vermont Yankee to talk like one, a Boston high brow should accentuate and talk like one, I have little respect for the New Orleans girl who went out to Hollywood and six months later bragged about the fact that she had almost "rid herself of her Southern accent." I have enjoyed the fact that in other sections of the country I was recognized as a Southerner. I have no desire to talk like a Kansas farmer, or a Colorado lawyer (who recently in a class I was attending pronounced environment something which sounded "ohnnvwyurm'm'm't), and when he was not understood by a Birmingham city fireman who was present and asked him what he was talking about, said "or as

1898, when the Army rations fed to the soldiers encamped in lower Florida, produced so much ptomaine poisoning that an investigation was forthcoming and it was proven that embalmed beef was being furnished. I never see canned beef referred to at the present time without remembering that most of the beef of the War with Spain period was termed "corned beef." Canned meat and canned corn were both used to a considerable extent at that time and the Army investigations brought out the fact that much of this canned meat was either spoiled before delivered, or in the climatic conditions of Florida it very quickly spoiled when opened. Any how, much sickness was produced.

In examining Army records over a period of contact with them it has been interesting to me to read the Army regulations with reference to the pay of men who are allowed so much compensation in dollars and so many rations per day. In those days they were termed "rashuns," and not "rayshuns." The Confederate Army Regulations, issued in 1862, shows "thirty-two rations of fresh beef is forty pounds," at four cents per pound. "Sixty-eight rations of pork is fifty-one pounds," at "six cents," being three dollars and six cents cost to the government. "One hundred rations of beans is eight quarts," at four cents making thirty-two cents for the one hundred rations. Or the Commissary, known also as the Subsistence Department, could furnish one hundred rations of rice (ten pounds), at six cents a pound. Interesting indeed from the present day viewpoint is one hundred rations of coffee—which required six pounds of coffee to make them—at nine cents per pound making a cost of fifty-four cents. One hundred rations of sugar was twelve pounds of sugar and the cost was eight cents, so the amount was ninety-six cents for the one hundred rations. The Commissary Department also rationed vinegar, candles, soap and salt. An issued Ration included beef, (or pork), flour, beans, (or rice), coffee, sugar, the vinegar, candles, soap and the salt. The average cost of a Confederate ration was nine and one-half cents per ration. In purchasing pork the Confederate Government specified that they would give preference to small pieces say four to six pounds each and not fat. Civil employees in the Army were permitted to purchase one ration a day. Carriage makers

tions that tea might be issued in lieu of coffee at the rate of one and one-half pound per one hundred rations. Two issues per week of "Desiccated" vegetables, (I presume they must mean dried vegetables), were allowed to be made in lieu of beans, or rice. Whenever potatoes and onions were issued they must always be in lieu of rice, or beans. Potatoes were always issued at the rate of a pound per-ration. Onions were issued at the rate of three pecks per one hundred rations.

It is interesting for me to see 1862 "contract prices" and find that pork was six cents a pound; fresh beef four cents a pound; flour two cents per pound, hard bread three and one-half cents a pound, rice six cents a pound, coffee nine cents, sugar eight cents, soap six cents, salt three cents per quart by measure, molasses twenty-eight cents a gallon, vinegar five cents a quart by measure, and candles twelve to twelve and one-half cents per pound. Those were prices paid in New Orleans to feed men in the hospital. Chickens were purchased always by pairs. The price fixed was eighty-seven and one-half cents per pair. The price of milk was seven cents per quart. Oranges were twenty-five cents per dozen. It is interesting to note that commissioned officers were given a fixed salary and so many rations per month. These rations were obviously "Government Issued" supplies and they were probably furnished during the early part of the War, but I doubt that they could have been even hoped for by the officers after the close of the year 1862. Commissary contractors were required to furnish "corn fed" pork. The quality of flour must be "superfine." Vinegar must be "good cider," or "wine" vinegar. All tallow candles must have cotton wicks and salt must be clean and dry. Necks and shanks of beef were excluded. They were not considered as meat. Obviously in those days they did not use all of the cow except the squeal as the packing houses are said to do at the present time. Whenever the word "beef" was used in the regulations it was preceded by the word "fresh" and both are distinctly italicized.

A government Ration, officially computed, was three-fourths of a pound of pork, or bacon, or one and one-fourth pounds of fresh, or salt beef; eighteen ounces of bread, or flour, or twelve ounces of hard bread, or one and one-fourth pounds of corn meal. While I can remember "Hard Tack," few



# Through The Years

Sam Swan, Builder

By PETER A. BRANNON

LAST week I had a pleasant experience in the visit of a gentleman, rather proud of his Scotch traditions, the grandson of old Samuel Swan, a Montgomerian of another day. Two or three days ago I had a most gracious letter from that same gentleman whose business card shows that he is Southern Representative of Jenkins Brothers, Manufacturers of valves. He said that "every year or two he gets down to Montgomery" and I hope that we both may have the opportunity to renew our acquaintance from time to time. Mr. Yardley, for that was his name, was accompanied on this trip by his wife, and I would venture to say that the last visit here was a pleasant one.

Inasmuch as Mr. Swan sold out his business interest here and left Montgomery some eighty-four years ago, I would hardly presume to think that there are many here who now remember him. At the same time a few of the older ones of us who at the present time live here, even though we are not classified as Montgomerians, that being the tradition of this rather interesting old city, are very proud of the fact that we can tie Samuel Swan with Montgomery through his connection with that very interesting lithograph which shows the Burning of the Capitol on Dec. 14, 1849. A notation on that picture is "published by A. C. Park and S. Swan." The facts in the case of that picture are that Mr. Park, a local photographer, although they called him a "daguerreotypist" in that day and time, stood on the steps of the Court House while the fire raged (remember the Court House was in the center of town yonder where the Fountain is at present), and took a picture of this conflagration and then this picture was sent to Sarony and Major, New York, lithographers, who turned out the plate 21 x 17 1-2 inches, when the publication of it was put over by Mr. Swan and Mr. Park. I can imagine that this was no great difficulty for Mr. Swan had a printing establishment, even though he is credited with being a jeweler, and he could easily handle the matter of publication and dis-

corner of Adams and South Hull Streets. Some few Montgomerians know the house as the old Seibels place (though I would not credit many with knowing that), as most everybody knows it as the Ball Mansion, but it is more properly the Samuel Swan Mansion. Colonel John Jacob Seibels bought it from Samuel Swan and his wife Lucretia, and the transaction is dated June 16, 1858. The entry in Deed Book Number 10, of the old series at the Court House, on page 256, shows that they conveyed to John J. Seibels Lots 27, 28, 29, 30, on the South side of Washington Street; Lots 27, 28, 29, and 30 on the North side of Adams Street and Lots 9 and 10 on the East side of Hull Street, "in that part of the city of Montgomery known as New Philadelphia."

Mr. Swan is not known in Montgomery as a jeweler, but he might have been a partner in the jewelry business of Lewis Owen and Company. This conclusion is reached from an advertisement of Lewis Owen and Company who inserted on one of the pictures of the burning of the Capitol, that it was distributed by them. However, there were several other firms who distributed this picture and it is a known fact that it sold at fifty cents. Some of the concerns in Montgomery gave it away with subscriptions and others when you purchased a certain amount. There are no extant city directories which show where Mr. Swan lived at the time he built his house which is supposed to date about 1851. If he sold it in 1858 and is known to have moved to Wilmington about 1860, he occupied it for nearly eight years. Mrs. Yardley has recollections of having lived in the house and when she was in Montgomery in the 90's enjoyed the hospitality of Mrs. Stratford and other members of the Ball and Seibels families, she renewed these pleasant Montgomery memories with rare joy. Mr. Charles Yardley over the years through which he has been coming to Montgomery knew Mr. Hoxie Farley. I have seen correspondence between the families and as I write I have the sketch of our Samuel Swan, that is Samuel Number 4, which is

attractive. I hope that it has allotted yet to it many years there on the corner.

Court House while the fire raged (remember the Court House was in the center of town yonder where the Fountain is at present), and took a picture of this conflagration and then this picture was sent to Sarony and Major, New York, lithographers, who turned out the plate 21 x 17 1-2 inches, when the publication of it was put over by Mr. Swan and Mr. Park. I can imagine that this was no great difficulty for Mr. Swan had a printing establishment, even though he is credited with being a jeweler, and he could easily handle the matter of publication and distribution of the picture. Many things at that time were printed (there is a difference between a printer and a publisher), in the East. It might be that the picture was printed in New York and then sent down to Montgomery to be "published," or it may be that on the lithograph stone both the imprint and the facts that it was from a daguerreotype and that it was lithographed by Sarony and Major, was done in the East and Mr. Swan's print shop inserted thereon, in the four inch space below the picture, the printed title.

#### Life in Montgomery

Mr. Yardley knew very little about the life of his grandfather here at Montgomery and it was my happy privilege to give him some data, and as well, he found some reference to him as a business man, in the Library of the Department of Archives. I recently learned that when the Swans moved from Montgomery in 1858 they had some embarrassment in their new home in Wilmington, on account of the parrot which got some of his training here. It seems that this bird was quite good at singing Southern airs and in his new home it was difficult for these former New Englanders to prove that they were not Southerners.

Samuel Swan IV, was born in Charlestown, Massachusetts, the son of a sea captain, on July 5, 1815. The Captain "made" China carrying rum and swapping it for silks, satins and chinaware. The family has yet, in New Jersey, one of these pieces of china which he brought home with him. The cedar chest which was saved when his boat went down, and which was found on the Labrador Coast, bore a note written by the Captain as his boat was sinking, therefore they know when this incident took place. His son Samuel, our Montgomery one, opened a jewelry store in Albany, New York, shortly after his marriage in 1842, to Lucretia Green Staniels who was born in Concord, New Hampshire in 1822. The Albany store was burned about 1846-47, and local tradition is that at the request of George C. Hall, he moved to Montgomery. Margaret Tufts Swan was born in New York state on May 14, 1844, and William J. Swan was born in Montgomery shortly after they moved here. Margaret was named for her grandmother Margaret Tufts of Medford, Massachusetts. She it was of whom the Captain directed the Chinese artisan when he was making the pieces of ware, to "put Peggy Tufts on it." The Chinaman copied the captain's writing, and you may see that statement on the bottom of the piece of china now in the hands of the family. Mrs. Yardley, the former Margaret Tufts Swan, visited in Montgomery in the 90's, while in the South to attend the Cotton States Exposition.

#### The Ball Mansion

An interesting Montgomery association with Samuel Swan is the house which he built on the

1860 and is known to have moved to Wilmington about 1860, he occupied it for nearly eight years. Mrs. Yardley has recollections of having lived in the house and when she was in Montgomery in the 90's enjoyed the hospitality of Mrs. Stratford and other members of the Ball and Seibels families, she renewed these pleasant Montgomery memories with rare joy. Mr. Charles Yardley over the years through which he has been coming to Montgomery knew Mr. Hoxie Farley. I have seen correspondence between the families and as I write I have the sketch of our Samuel Swan, that is Samuel Number 4, which is from Wyman's History of Charlestown, Massachusetts. Incidentally, and in passing, that reference should interest Montgomerians for Wyman who writes of Charlestown, Massachusetts, is of the one and same family, (even though he might be a tenth cousin), of our own Wymans (of which Miss Lucretia is one), here at Montgomery. Our Wymans came from Woburn, Massachusetts.

#### The Lottery Man

Our Samuel was best known in Montgomery—I am just now learning that he was a jeweler—as a lottery man. It is quite well known that he printed lottery tickets and there has long been a local tradition here that he conducted lotteries. Old newspapers advertised the fact of numerous lotteries being held to raise money for schools and other educational and cultural projects. About the latest of these lotteries of which we have much information is the one conducted for the benefit of the Southern Military Academy of Chambers County. I once wrote a story of that institution and gave some details of that lottery, so it is not repeated here. Only recently I was given one of these Southern Military Academy lottery tickets, I am passing it on to Mr. Yardley.

Mr. Swan when he left Montgomery entered the Homeopathic Medical School of Wilmington, Delaware. During the War Between the States he served in the hospital at Wilmington. He moved to New York City in 1870 and thereafter enjoyed a good practice. He invented the "Potentiser," a machine used for the production of homeopathic medicines. His biography shows that he died at his home, 1330 West 39th Street, in New York, October 13, 1893. Lucretia, his widow died in East Orange, New Jersey, November 1, 1908.

The old Swan place, the Seibels-Ball Mansion, one of the old show places of Montgomery, has been in the possession of the children and grandchildren of Colonel Seibels since 1858, and is pretty much as it was originally. Let us hope that it will not change hands over the succeeding years. True it is that the rear property, that North of the Mansion and fronting Washington Avenue has been separated from the ownership, but the garden and grounds of the old estate are enhanced with an attractive home, so nothing has been lost there. I am interested in the Magnolia trees on Adams Street and I would like to think that they were planted there by Mr. Swan. I do not know who designed that gateway on South Hull Street, but the man who did was an artist. Obviously the house was built with slave labor. Time has mellowed it and as it grows older it gets more at-



# Through The Years

## Christmas Spirits

By PETER A. BRANNON

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Dec 20/1942

THE coming season reminds me of the traditional indulgences reputedly practiced at this particular time of the year. I mean the Spirits of the time, as well as the Spirit of the time. While the opportunity tends to make some want to "celebrate," the cost of the celebration not only from a money viewpoint, but from the after effects, should apparently enter into the anticipated enjoyment.

Just at this time of the year we hustle around to buy presents, send cards, and to stock up with eats and drinks, and ten days later either regret much of our spending, or wonder how in the world we could have gotten so excited about it. But even so, it is a great joy—or should be—so why not. The young and the old—or those most revered—are traditionally the ones most interested in the Christmas Season. The youth to celebrate it, the older ones to be the recipients of joyful manifestations. This year those away from home should be the ones given our most considerate thoughts.

The Diary of my old friend William Bartram who spent Christmas week here in Montgomery County in 1777, being a most interesting account of his experiences, is frequently picked up and I always find something new or something old which I can enjoy over again. Even among the primitive people who lived here in what is now Alabama, before the American Revolution, youth and old age had their place, even as those two periods of life at the present time. Others than Mr. Bartram have commented on the spirit of the occasion and have written of the incidents at the home of Mrs. Weatherford on the Alabama North of Montgomery and what took place in the home of the Indian traders on the Tallapoosa, and Colonel Pickett wove into his history of Alabama romantic incidents of the Christmas times among the settlers on the Lower Alabama and Mobile rivers of the days around 1800. Bartram says, among other things:

"When I was at Mucclasse town, early one morning, at the invitation of the chief trader, we repaired to the public square, taking with us some presents for the Indian chiefs. On our arrival we took our Seats in a circle of venerable men, round a fire in the center of the area; other citizens were continually coming in, and amongst them I was struck with awe and veneration at the appearance of a very aged man; his hair, what little he had, was as white as snow; he was conducted by three young men, one having hold of each arm, and the third behind to steady him. On his approach the whole circle saluted him, 'welcome,' and made way for him; he looked as smiling and cheerful as youth, yet stone-blind by extreme old age; he was the most ancient chief of the town, and they all seemed to reverence him. Soon after the old man had seated himself, I distributed my presents, giving him a very fine handkerchief and a swift of choice tobacco, which passed through the hands of an elderly chief who sat next to him, telling him it was a present from one of their

white brothers, lately arrived in the nation from Charleston; he received the present with a smile, and thanked me, returning the favour immediately with his own stone pipe and cat skin of tobacco; and then complimented me with a long oration, the purport of which was the value he set on the friendship of the Carolinians. He said, that when he was a young man they had no iron hatchets, pots, hoes, knives, razors nor guns, that they then made use of their own stone axes, clay pots, flint knives, bows and arrows; and that he was the first man who brought the white people's goods into his town, which he did on his back from Charleston, five hundred miles on foot, for they had no horses then amongst them.

The trader then related to me an anecdote concerning this ancient patriarch, which occurred not long before.

One morning after his attendants had led him to the council fire, before seating himself, he addressed himself to the people after this manner—

"You yet love me; what can I do now to merit your regard? nothing: I am good for nothing; I cannot see to shoot the buck or hunt up the sturdy bear; I know I am but a burthen to you; I have lived long enough; now let my spirit go; I want to see the warriors of my youth in the country of spirits: (bareing his breast) here is the hatchet, take it and strike." They answered with one united voice. "We will not; we cannot; we want you here."

Then Mr. Bartram tells of this day, and other days—of his visits to other towns on the Tallapoosa, and concludes his account with:

"They had a variety of games for exercises and pastime; some peculiar to the men, some to the female sex and others wherein both sexes are engaged." He stayed Christmas night at Alabama town, such point as we know as Fort Toulouse at the present day, where the Indians had a "grand entertainment at the Public Square, with music and dancing."

In telling of his young assistant (a Choctaw halfbreed who he had hired to assist him with his botanical specimen), he says:

"The young Mustee, who came with me to the Mucclasses from Mobile, having Choctaw blood in his veins from his mother, was a sensible young fellow, and by his father had been instructed in

reading, writing and arithmetic, and could speak English very well. He took it into his head to travel into the Choctaw country; his views were magnanimous, and his designs in the highest degree commendable, nothing less than to inform himself of every species of arts and sciences, that might be of use and advantage when introduced into his own country, but more particularly music and poetry. With these views he privately left the Nation, went to Mobile, and there entered into the service of the trading company to the Choctaws, as a white man; his easy communicative, active and familiar disposition and manners, being agreeable to that people, procured him access everywhere, and favoured his subtilty and artifice: at length, however, the Choctaws hearing of his lineage and consanguinity with the Creeks, by the father's side, pronounced him a Creek, and consequently an enemy and a spy amongst them, and secretly resolved to dispatch him. The young philosopher got notice of their suspicions, and hostile intentions, in time to make his escape; though closely pursued, he kept ahead of his sanguinary pursuers, arrived at Mobile, and threw himself under the protection of the English, entered the service of the trader of Mucclasse, who was setting off for the Nation, and notwithstanding the speed with which we travelled, narrowly escaped the ardour and vigilance of his pursuing enemies, who surprised a company of emigrants, in the deserts of Schambe, the very night after we met them, expecting to intercept him thereabout."

"The young traveller having learned all their most celebrated new songs and poetry, at a great dance and festival in the Mucclasse, a day or two after our arrival, the youths pressed him to give out some of his songs; he complied with their entreaties, and the songs and dance went round with harmony and eclat. There was a young Choctaw slave girl in the circle, who soon after

covered a very affecting sensation of affliction, distress of mind, and before the conclusion of the dance, many of her companions complimented her with sympathetic sighs and tears, from their own sparkling eyes. As soon as I had an opportunity, I inquired of the young Orpheus, the cause of that Song being so distressing to the young slave. He



# Through The Years

## Tea

By PETER A. BRANNON

YOU probably have heard of the choleric old colonel who discussed drinks with a fellow guest, while a dear old maid listened in. She is reputed to have said "you know, Colonel, I think tea is the most delightful drink." Snapped the Colonel, "madam, we are talking of drinks, not stomachic irritants." The "pink teas" which I sometimes stay for, after delivering an address, have often served a spiced tea, dignified with the name "Russian Tea," which reminds me that I would far rather have a full-size cup of coffee, and be permitted to sit down and enjoy it and then have it refilled. But, we don't always get what we want, so now that coffee is rationed I suppose we should attempt to make the best of the situation, even though tea is, as estimated by the Colonel, largely an "irritant." An old gentleman who I love to "read after," Edward Wenham, an American now living in London, has recently contributed to the New York Sun an interesting little story of his idea of a substitute for "Java," but he admits that since he had been living in London, he is beginning to appreciate that substitute a little better. He says he has fallen into the habit of drinking tea and eating small cakes around 4:30 in the afternoon. He gives the correct way to make tea and says that it is "not to pour hot water on a muslin bag holding the tea." The correct way is to "heat the teapot with hot water, pour out the water and dry the inside of the pot, put in your tea and pour water, which has that moment begun to boil, over the tea." Facetiously, to him, even yet, tea is "scandal soup," which he says

and clearth the sight. It removeth lassitude and cleanseth adust humours and a hot liver. It is good against crudities.... and particularly for men of corpulent body. It overcometh superflous sleep and prevents sleepiness in general a draught of the infusion being taken so that, without trouble whole nights may be spent in study."

Explaining what the word "lippitude" means, Mr. Wenham says it is just the common garden variety of "blariness" which some people sometimes have on the morning after a too revelrous night. "Adjust humor" is an early British expression for pretty much the same thing.

### Silver Tea Drinking Things

Most of us who are acquainted with the more interesting of the cultural things know that silver goblets, dishes, bowls, and compotes are the choice collectables of an early period, but few realize that there were silver cups and saucers in those early days just as there are porcelain and fine china ones of the present day. The people of more refined and polished manners over there, those who paid strict attention to etiquette, poured hot beverages out of the cup into the saucer even as yours and my grandmothers did, for you well know that at the present time you can't drink hot coffee out of the cap of a thermos bottle—metal gets entirely too hot to handle. We know that they had "cup plates" a few years later and it is quite probable that this early use of metal drinking cups is what suggested it. The few silver cups and saucers that get onto the market at the present time, being big prices, particu-

cultivation of tea in China, from which it was introduced to Japan, dates from the 800s. It was mentioned first in the British correspondence by the agents of the East India Company shortly after 1605. The agent in Macao was asked to send a "pot of the best sort of chow." Pepys (the Englishman who kept a diary), had his first drink September 25, 1660. On the early introduction from China it sold in England at sixteen shillings per pound.

### The Boston Tea Party

Several years ago I arrived, with a friend, in Boston one Sunday night about nine p.m. We left the train at the Old South Station, took a cab and in a few minutes were standing on the dock off which, on December 16, 1773, the Boston "Indians" threw the tea overboard. We, with the driver, who enjoyed as much, had a small "tea party" of our own. All good Americans know that the colonists objected to paying even a small tax or import duty, on the East India Company's excess supply which they had in London.

### Alabama Tea

The Yaupon, or as sometimes called, Cassene, which is common to most Alabamians, as the "Christmas holly," is the *Ilex vomitoria* (old name *Ilex cassine*), and contains more caffeine than any other North American plant. It is a near relative of the Mate, Paraguay tea of South America, this latter being the beverage source whence comes the drink so popular in the tropical countries. Our Alabama Yaupon is the plant which the Indians used in the preparation of the much used Black Drink. This deco-

century contributed to the New York Sun an interesting little story of his idea of a substitute for "Java," but he admits that since he had been living in London, he is beginning to appreciate that substitute a little better. He says he has fallen into the habit of drinking tea and eating small cakes around 4:30 in the afternoon. He gives the correct way to make tea and says that it is "not to pour hot water on a muslin bag holding the tea." The correct way is to "heat the teapot with hot water, pour out the water and dry the inside of the pot, put in your tea and pour water, which has that moment begun to boil, over the tea." Facetiously, to him, even yet, tea is "scandal soup," which he says is by no means as good as "Java."

The history of the importation of the first tea into England is interesting. It came from the Orient and the Chinese called it "tcha." An early advertisement, attempting to stimulate the sale of it, says of this drink:

"That excellent and by all Physitians approved China Drink called by the Chineans Tcha, by other nations tay alias tee is sold at the Sutaness Head, a Cophee-house in Sweetings Rents, by the Royal Exchange."

"It make the body active and lusty. It helpeth the headache, giddiness and heaviness thereof. It removeth obstructions from the spleen. It is very good against stone and gravel. It is good against lippitude, distillations,

and saucers in those early days just as there are porcelain and fine china ones of the present day. The people of more refined and polished manners over there, those who paid strict attention to etiquette, poured hot beverages out of the cup into the saucer even as yours and my grandmothers did, for you well know that at the present time you can't drink hot coffee out of the cap of a thermos bottle—metal gets entirely too hot to handle. We know that they had "cup plates" a few years later and it is quite probable that this early use of metal drinking cups is what suggested it. The few silver cups and saucers that get onto the market at the present time bring big prices—particularly these that are stamped with the imprinted touch-mark or "hall mark" of the silversmith.

These early cups of silver were handle-less, as are all the china ones of the original making. The Chelsea potteries of Great Britain copied the design of the silver cups, bowls, saucers and oven porringers. If interested you may go further and find early apothecary ware of porcelain and china in reproduction of the metal things of the ancients. Obviously this is true for a glass and china was fabricated or developed later than metal.

#### Camellia Thea

Botanically tea, that beverage English people all drink and enjoy and the stuff which is sort of a fad substitute for the genuine old reliable coffee in America, is a Chinese plant *Camellia thea*. It was discovered by Chennung in 2737 B. C. Bodhidharma, a missionary out of India, entered Eastern China and sought to contemplate the virtue of Buddha through nine "unsleeping" years. He stayed awake three years, then almost fell asleep and to prevent it, cut off his eyelids. This enabled him to withstand five more years when he was on the verge of sleep and plucked the leaves of a nearby plant to relieve the drowsiness by chewing it. From this he found such a great stimulant that he was able to complete his nine years. The

the colonists objected to paying even a small tax or import duty, on the East India Company's excess supply which they had in London.

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The Yaupon, or as sometimes called, Cassene, which is common to most Alabamians, as the "Christmas holly," is the *Ilex vomitoria* (old name *Ilex cassine*), and contains more caffeine than any other North American plant. It is a near relative of the Mate, Paraguay tea of South America, this latter being the beverage source whence comes the drink so popular in the tropical countries. Our Alabama Yaupon is the plant which the Indians used in the preparation of the much used Black Drink. This decoction was ceremoniously used on the occasion of the festival of the Busk, as well as being a frequently used medicine. Yaupon "tea" has been used by the whites in the South Atlantic States in substitute for Chinese and Asiatic tea. The young branches, as well as leaves, are gathered and parched by thoroughly drying, when a "pinch," or small handful is put into boiling water for the making of the tea substitute. Experiments at points in Maryland and South Carolina in the cultivation of it have been made, but difficulty in marketing it has been met with. It was a substitute in war times and may yet get to be again. You may find it in most loose soil, damp creek vallies south of the Tennessee and around Indian town sites there is every evidence of its having been cultivated. Much of it is now brought into the cities for Christmas decorations.

Present day radio listeners are regaled with the virtues of teas which have sundry properties and are of various qualities. I can look back over the period of years and recall that drug stores sold Oolong and other Chinese named teas, most of which I think came from Borneo and Java, and they were kept on the shelves in fancy and curiously ornamented tin boxes, the wholesale container substitute for the old time Tea Caddy. These tea boxes—the origin of the name "caddy" going back to a Malay word, were, as you know, a small chest used to hold the Tea leaves, in that day when it was not bought by the quarter of a pound (or perhaps two ounces), in a paper carton. Most any one of us who can now own a Tea Caddy is to be rated in the upper brackets for they are cultural items which only antique collectors may claim.

Tea has played a pertinent part in the relations between America and Great Britain. The tax



# Through The Years

## Kennedy's Mills

By PETER A. BRANNON

By PETER A. BRANNON

IN THE construction of military posts, air fields, training camps, the U. S. Government today condemns certain property paying to the owner an agreed compensation, or remuneration. In the journals of the 21st Congress, back in 1830, the committee on Indian affairs had laid before it a memorial of Joshua Kennedy, of Mobile, which set-out, over some three or four pages, his claim against the Government for the destruction of his mills at the time they were occupied by U. S. soldiers during the war with the Creek Indians in 1813. Mr. Kennedy addressed his memorial to the "Honorable the Senate and House of Representatives of the United States of America in Congress Assembled." The memorial "respectfully sheweth" and then went on to recite that in 1810 he purchased a valuable tract of land "lying on both sides on the Tensas River in the territory south of what was then called the Mississippi Territory, and eastward of the Mississippi River and extending to the River Pedido." He recited that the territory was then in the possession of and under the authority of Spain. Mr. Kennedy then proceeded to set-out the fact that the tract of land purchased by him was one and one-half miles south of the thirty-first degree of North latitude, together with certain other facts. Among other things Mr. Kennedy said:

"On the twentieth day of October eighteen hundred and ten, James Madison, president of the United States, issued a proclamation commanding C. C. Claiborne, governor of the Orleans Territory, to take possession of the aforesaid territory, in the name and behalf of the United States; and the inhabitants thereof were enjoined to obey the laws of the United States, and conduct themselves in all things as good and peaceable citizens, under the full assurance that they would be protected in the enjoyment of their liberty, property, and religion." Your memorialist, reposing implicit confidence in the positive assurances of his native government, and well convinced that it possessed both the ability and the disposition to protect its citizens, hastened to avail himself of the pledge given by its chief magistrate, and proceeded immediately to the cultivation and improvement of his property. He erected thereon very valuable and costly saw-mills, a valuable cotton gin, and cotton press, cotton houses, very comfortable and convenient

country. The troops stationed at "Pierce's mills" (distant about 14 miles), under the command of Lieut. Montgomery, and the inhabitants of the vicinity, fled in alarm from that post, and retreated to Mobile, by the way of your memorialist's mills. The panic was communicated to the troops stationed there, and they also fled to Mobile, accompanied by the white inhabitants of the neighborhood, leaving the whole settlement on the Lower Tensas entirely unprotected, and abandoning the mills and other valuable property of your memorialist to that destruction which it was reasonable to presume, an exasperated enemy would wreak upon an unoccupied and undefended fort. In a few days after this precipitate retreat of the troops, a party of hostile Creek Indians, commanded by Josiah Francis, (otherwise called the "prophet") elated by the success of their attempt upon Fort Mimms, approached the mills with the purpose of attacking them. Finding them abandoned and deserted, they proceeded to burn and destroy not only the mills, but also the cotton press, gin, and store houses, and all the cotton contained therein—the dwelling houses and other improvements erected by your memorialist; leaving the place of his residence a scene of utter and indiscriminate ruin. The loss sustained by your memorialist exceeded \$23,000. That he has sustained this loss because of the occupation of his mills by the forces of the United States, is apparent from the fact, that the private property adjacent, remained uninjured; and your memorialist cannot otherwise explain why he was specially selected as the object on whom the enemy lavished all his hostility. The troops stationed at his mills retreated under the apprehension that they would be attacked, and the propriety of such apprehensions was simply confirmed by the events which succeeded their retreat."

### Some Pertinent Associations

Included in the above is some little known American history, and as well, some very pertinent United States history. Few other than the deepest historians, I venture to say, knew that Ensign Davis commanded the Kennedy's Mills on the Tensas River in August 1813 and still fewer know that Pierce's Mills, 14 miles from Kennedy's Mills, were under command of Lieut. Montgomery. It might interest you for me as well, to call attention to the fact that Lieut. Montgomery seems to have "fallen back" from his post to Mobile. You will note that the

through the Southwest, in pre-historic times, passed this way and this might have influenced the influx of immigrants in settling there. Looking backwards we recall that Major Kirkland was en route to this country when he was set-on by the Indians in 1788 at a small stream-head which we today call Murder Creek. Tradition says that the Major carried sufficient gold with him to purchase lands and establish himself in that country. If so the Spaniards of Pensacola got the gold for the Indians probably used it with which to buy goods.

Whether Kennedy's Mill, that saw mill which Mr. Kennedy says was cutting the timber in preparation for the repairs at Mobile and Mobile point, existed after the close of the Indian War, I do not know. The Kennedy name has long been in the records at Mobile. Dr. Peter Hamilton says, quoting Mobile Deed Books, that Joshua Kennedy, in 1810, bought from Madam Diego McVoy, paying therefor \$650, the Rains' Creek and Farmer's Bluff property. This would indicate that Kennedy's Mills were on the old plantation seat of Major Robert Farmer, one-time British governor of Mobile and around whom much Mobile and Blakeley Island history is centered. The original Farmer place was of 12,800 arpens. We know this locality along the river today as the "Stockton neighborhood" and the early writers speak of it as having been settled by Tory refugees.

That section of Alabama is rich in Spanish, French and other old world traditions.

the inhabitants thereof were enjoined to obey the laws of the United States, and conduct themselves in all things as good and peaceable citizens, under the full assurance that they would be protected in the enjoyment of their liberty, property, and religion.' Your memorialist, reposing implicit confidence in the positive assurances of his native government, and well convinced that it possessed both the ability and the disposition to protect its citizens, hastened to avail himself of the pledge given by its chief magistrate, and proceeded immediately to the cultivation and improvement of his property. He erected thereon very valuable and costly saw-mills, a valuable cotton gin, and cotton press, cotton houses, very comfortable and convenient dwelling houses, with out houses and offices attached. He selected this as the site of his permanent residence, and expended ten thousand eight hundred and fifty-one dollars upon the improvements, which he reared upon and around it. The mills, etc., built upon this place, were familiarly called 'Kennedy's Mills.' Your memorialist further represents, that he was, at this time, extensively engaged in commercial pursuits, and his cotton houses, presses and gin, were filled with cotton, which he had purchased and stored upon its delivery, preparatory to its shipment to Liverpool, where his mercantile correspondent resided. In the month of August, in the year eighteen hundred and thirteen, the cotton stored in his houses, which he had purchased during the previous years, and which he had collected for shipment (consisting of two hundred and twenty bales of pressed cotton, a large quantity of seed cotton, and a quantity of ginned and unpressed cotton), cost your memorialist eleven thousand seven hundred and forty dollars, at which time also, there was contained in his storehouses, a considerable quantity of cordage, bagging and bale rope. The mills were, at this time, employed in the sawing and preparation of lumber for the repair of the fort at Mobile and Mobile point; and a large quantity of sawed lumber, belonging to your memorialist, was also collected at the mills.

"Your memorialist further represents, that, in the same month of the same year, while the war was raging between the United States and Great Britain, and while the hostile Creek Indians were committing cruel and ruinous devastations upon the settlements of the white inhabitants, General Claiborne, the commander in chief of the volunteer troops, in the service of the United States, issued his order to Major Beasley, who then commanded at Fort Mimms, requiring him to occupy the mills with a detachment of the volunteer troops, for the purpose of protecting the lower Tensaw settlement. Major Beasley attended in person, and executed the order of General Claiborne. The mills were taken possession of, and occupied by a detachment of troops; they were enclosed with the lumber collected at the mills, and fortified under the immediate inspection and superintendence of Major Beasley himself, who returned to Fort Mimms, leaving Ensign Davis in command.

The massacre of Fort Mimms, an event well known to history, spread a general and pervading panic throughout the adjacent

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#### The Tensaw Country

Mimms was undoubtedly a Royalist during the American Revolution and probably went into the rich river lands after the close of the Revolution along with many other Georgians and Carolinians who moved into that group of Atlantic coast people who by 1800 had pretty well settled the Delta country near the junction of the Alabama and Tombigbee Rivers. The Pierces had the first school in Alabama, so Col. Pickett says; and they likewise had a gin house; the second to be operated in what is now the territory of Alabama. The first gin was that of Abraham Mordecai which was at Coosada Landing on the opposite bank east of the old town of that name), about nine miles northeast of the city of Montgomery.

Many late historians and geographers have confused Fort Montgomery and Montgomery city. Fort Montgomery, long time known as Montgomery Hill, and for long more than 100 years the Tensaw Post Office, was in existence some years before the town of Montgomery, now the capital of Alabama, was founded. The Tensaw country of Alabama probably attracted settlers who came originally with the intention of cultivating Indigo as they had in South Carolina. They found that region rich in cane and good for cattle raising, and very productive as agricultural lands so instead of producing Indigo they raised cotton and corn, thus necessitating the installation of that cotton gin in that Spanish dominated country. Most of the settlers lived above the Thirty-first Degree of North Latitude which was later fixed as the Northern Boundary of Spain. The main route of travel



# Through The Years

Old Grier

By PETER A. BRANNON

ONE OF my earliest recollections is of a paper pamphlet, not bound in cover, which hung on the left side of the mantel, on a nail which I think had been primarily put there to hold the stocking which Santa Claus was to fill, but which nail was used all the rest of the year as the "hook" for the Almanac. This familiar household necessity was Grier's Almanac, by which the ordinary family "swore." It carried the weather forecast and told you when to plant the garden and what seeds were to be sown then, and when the plowing should be done, as well as carried a daily encyclopedia reference to the happenings which have occurred since the American Revolution on that particular date, and the Zodiac prognostications.

The 1943 issue of Grier's Almanac is being distributed and I have one and I am rather proud of it. It is the one hundredth and thirty-seventh annual edition. That means that this particular Almanac began issue in 1806. Jimmy Durr, who sent it to me says: "During the life time of the late Grover Hall, it was a pleasure to keep him supplied with Grier's Almanacs, but in recent years Grover complained that the Almanac didn't have the little green string attached so that it might be hung on the nail."

While Grier's is by no means as old as the Old Farmer's Almanac of New England, which dates from 1774, it is by no means a "spring chicken" and it has not lost its intriguing charm through all the period of my lifetime. Those older than myself tell me that it is about as good as it ever was. In my childhood I noted that Doctor Otis Ashmore computed the astronomical observations and I imagined that gentleman was a long-haired Savant who was so learned that he would be far and above my class. In after years I had the pleasure of getting acquainted with him—he was secretary of the Georgia Historical Society—and learned to regard him very highly, even though I did not consider his scientific ability as a forecaster to be comparable with that of my dear old friend Patrick Henry Smith.

entertaining section, the page devoted to the Zodiac and his different signs. You will find in the general discussion of the weather and the transit of the planets that: "Venus will start the year in Sagittarius just east of the Milkmaid's dipper, and will cross the Milkyway in Gemini about the middle of May, pass four degrees South of Pollux and two degrees north of Jupiter on June 1." Venus will almost occult Regulus on July 6.

Years ago the wrapping counter in any drug store was cluttered with at least a half dozen different almanacs. You could take your choice, but Grier's was considered one of the most popular and reliable authorities. I made an investigation the other day and I found that one of the leading retail stores here had the Ladies Birthday Almanac, Grier's Almanac and Swamp Root Almanac and that they did not anticipate having any other varieties. It would seem that the almanac as a medium of advertising is either ceasing to be of value, or that times have gotten so hard that patent medicines are finding it difficult to appeal to the public through these sources. The Ladies Birthday Almanac, a product of the Lydia E. Pinkham Company, has been on the market for many years. Swamp Root as a kidney remedy, is not much over fifty years old, so of course they are not old in the almanac business. Formerly there were almanacs issued by the Chill Tonic people, The Sarsaparilla people, and many other patent medicine concerns.

### Poor Richard

Most of Americans know that the almanac in this country had its greatest inspiration in, though not its origin in, the volume which Benjamin Franklin called "Poor Richard's Almanac." The old Farmer's Almanac of New England is not as old but has continued year after year. "Poor Richard" died and as far as I know nobody succeeded him.

Blums, an almanac prized by some Montgomerians is, according to the statement on the back of the book, one hundred and fifteen years old this 1943.

### Old Farmers

Isaiah Thomas, founder of the

nine, Saturn has nine, Uranus has four, Neptune one. Further, Thanksgiving Day will be Nov. 25, 1943. Further, the Autumnal Equinox begins at twelve minutes after four on Sept. 24. Father's Day in 1943 is June 20. Zwinglius is Oct. 29, (don't ask me, I don't know what that is), and Ground Hog Doy is Feb. 2. Fly eggs won't hatch if you will sprinkle Borax on them. You cannot see the Planet Mars very much in January. Sprinkle salt on the rugs to keep from raising a high dust. 1943 is the year 5666 of the Julian period. If you need to weigh butter compute that the piece the size of a small egg will be two ounces, this reckoning to apply when you have no scales.

All in all, may I close by saying that even those who aspire to be high brows should get an almanac, it is entertaining, if you don't consider it constructive.

as old as the Old Farmer's Almanac of New England, which dates from 1774, it is by no means a "spring chicken" and it has not lost its intriguing charm through all the period of my lifetime. Those older than myself tell me that it is about as good as it ever was. In my childhood I noted that Doctor Otis Ashmore computed the astronomical observations and I imagined that gentleman was a long-haired Savant who was so learned that he would be far and above my class. In after years I had the pleasure of getting acquainted with him—he was secretary of the Georgia Historical Society—and learned to regard him very highly, even though I did not consider his scientific ability as a forecaster to be comparable with that of my dear old friend Patrick Henry Smyth, long time in charge of the Weather Station in Montgomery. I should hasten to explain, however, that Doctor Ashmore looked ahead for a year and a half and when he made up his copy for the publisher in the Fall of one year he told you whether it was going to rain on the afternoon of Dec. 17, fifteen months hence. Mr. Smyth forecasted in the morning paper that it would be cloudy the next afternoon.

Anyhow, I have always been interested in the weather and that very interesting young fellow Wallace Paterson, now on the other side of the river, Doctor R. P. Burke, P. H. Smyth (and perhaps one or two others), in the other days interested me greatly with their discussions of whether the high winds which were coming in from the Rocky Mountains would meet the warm air over the Mississippi Valley and bring rain to Montgomery, Ala., day after tomorrow afternoon. In the old days when my grandfather wanted to plant turnips he consulted the almanac and knew that it was going to be cloudy about the middle of the week and perhaps rain in a day or two after that, so he prepared the ground and got ready to sow seed. We never planted potato slips by the almanac forecast, but if it happened to rain when the almanac said it would then they were hurriedly put into the ground in order that they could probably sprout before it was too dry.

#### The Owners of Grier's

An Atlanta wholesale drug house owns Grier's Almanac and at the present time there is a Georgia edition, an Alabama edition, a South Carolina edition, and one for each of the other Southern States and Texas. I do not know how much of an issue they publish, but I happen to know that our local wholesale drug store here, the Durr Drug Company, distributes 25,000 copies each year, so that almanac must have a pretty good circulation throughout the Gulf Country. The 1943 edition is pretty much like all the rest of them. It carries jokes, unique advertisements, admonitions, and sundry bits of information. We learn therein that quinquagesima Sunday . . . that is Shrove Sunday, is on March 7. We also are told that the ninth wedding anniversary, they are all set down chronologically, is "pottery". There is an Atlanta advertisement shown wherein you may buy tombstones for eleven dollars and ninety-five cents. They will insert thereon a reasonable amount of lettering. Glue which holds your false teeth in place can be bought, through an advertisement in the almanac and you can find out, by writing to a certain address, how to make people love you. The glue and the directions about making people love you, cost ten cents each to the purchaser.

#### The Sign Of The Zodiac

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#### Old Farmers

Isaiah Thomas, founder of the American Antiquarian Society, began issuing the Farmer's Almanac in 1774. In 1793 Robert B. Thomas, his son, took over the publication. A local association with the old Farmer's Almanac is a reference in the 1914 Centennial of the West Boylston Manufacturing Company. There is in that volume a picture of the old Robert Thomas house wherein Farmer's almanac was published prior to 1800, and which was in after years part of the plant of the West Boylston Manufacturing Company. This establishment demolished the Thomas house about 1901, when the State of Massachusetts took over certain property of the West Boylston Company and they moved sometime shortly thereafter to Easthampton, Mass. The West Boylston Cotton Mills located now at Montgomery and which moved here from Massachusetts about 1927, is the oldest textile corporation in North America. They have continuously operated since 1814. This concern has all the records of the establishment from the time they started business down to the present time. Truly that is a very interesting fact to the modern historian. Too many of our present corporations have erroneously reached the conclusion that they may every few years destroy their records as being of no further value. I hope that this old American institution may be an example to some of these present radical ones and that the records being made by the present day industries may be saved for future posterity.

To those who would go further into the subject of almanacs let me commend a story in the current January number of the Magazine Antiques by Norman L. Dodge. While the almanac is a modeler of thought for the ordinary cross section of life, it is by no means a poor man's literary tool. The rich and the poor and the cultured and the ones unlearned, both and all, can hardly refrain from admitting that the lowly almanac has an appeal. Before me I see the conversation: "What are you doing in the pantry Willie?" asked mother sternly, "Fighting temptation, mother," replied Willie meekly. I turn on further and see under the story of Our World Family for 1943 that Mercury, one of the stars, will be best observed this Spring, a few days before and after April 30, when it is the evening star. You may learn further that the World Family includes the moons that circle around the planets and that the earth has one, Mars has two, Jupiter has



# Through The Years

## Choccolocco In Calhoun

By PETER A. BRANNON

ALABAMA has among its many Indian names several which have been current in the history of the State from the beginning and have lasted until now, but which have no particular apparent reason for their everlasting continuance when many of the prominently outstanding old town sites and individual names have totally faded out of existence. The name Choccolocco is one in the folklore of these aboriginal people, but we cannot seem to definitely put our fingers on anything outstanding in connection with the origin of it unless it be the circumstance of the physical character of a stream which is so called.

There is a village on the old Georgia Pacific, now the Southern Railroad, in Calhoun County, east of Anniston, which perpetuates the name of the large stream which drains much of Calhoun and Talladega Counties. The origin of the name is attributable to the Creek language. "Chahki" "Lako" which means Big Shoal, is the name given to the stream which is a wide shallow creek with many shoals, or small falls, and which could hardly ever be made navigable except by the use of dams, though there were several early surveys by the United States office of Engineers looking to the use of it for navigation purposes. Early settlers called this word Choccolocco, or something similar. This creek was one of the sources of an early power plant and has figured rather prominently in the history of that locality.

Choccolocco Creek spelled "chocolocko," is on the LaTourrette Indian Lands Map of 1833, and on the Alabama State map of 1844 issued by the same cartographer. Choccolocco Valley, a natural lowland between the Choccolocco Mountains, west, and the hills of southeast Talladega County, was one of the earliest named regions after the settlement of the State by white people. A high range of hills in Calhoun County received the same name obviously all of them from the Indian named stream. I have seen the name used not only there, but in other sections of the State, as "Shugarlock." Dr. Albert S. Gatschet, in his list of Creek towns, locates the original Indian Village of the name on the Chattahoochee River and classifies it as a Lower Creek town, but the census list of 1832-33, made after the Land Session under the Washington Treaty of that year, shows an Upper Creek town of the name. Dr. Gatschet says that the Chattahoochee River town was settled from Okfuski. If such is the case this was probably the farthest north of any of the Lower Creek towns. In the records of the Indians there was a similar town mentioned lower down the Chattahoochee and not far from the great Coweta Town, known as Shugarlock. Even in the late 1800's a locality in Russell County was called by that designation. It was on one of the drainage waters from the west, into the Chattahoochee River. Dr. Gatschet's rendition of the word "tchuko lako" means "great cabin" intending to indicate a

named for an early settler in Calhoun County was in later years a village in Cleburne County. Neither one of these places exist today as towns, though there are small settlements there. Silver Run and Eastaboga were in 1861, in Talladega County. White Plains was one time a rather good size village. Chulafinnee, perpetuating an Indian name, has far more reputation in Alabama in connection with its gold mining operations than it does with furnishing soldiers to the Confederate Army. That Indian word means "Pine log crossing," so there must have been in the early days a pine tree fallen across a stream which provided a footing and the Indians gave the designation from that circumstance.

Eastaboga is the incorrect spelling of an Indian word which is generally worn down to be "Estaboga." It actually means a site where people lived. "Isti" was the Creek Indian word for people, or a collection of individuals, more than one. "Apoga," means dwelling place, that is "istiapoga" meaning dwelling place of people.

The word Wehaga, frequently spelled Wehagee, is not in the nomenclature of that section of the State at the present time, though the sound of the word was common in the Creek Indian language. The correct spelling would not be "we," but "oui," which is incorrectly rendered "we" or "wi." The Wehadkee "we" or "wi." The Wehadkee Creek of today is a stream in Randolph County which flows into the Chattahoochee River, entering it in Troup County, Georgia. Some years after the War there was a village in Randolph County of the name Wehadkee and this may be the Wehaga of the Confederate records. The name means "white water," "wi" or "oui," means water and "hatki" means white or light colored. The generally expressed term for large water is Wiahatki. That is the Creek Indians would express it that way when meaning the ocean.

At the same time there is a locality in Calhoun County called Ohatchee. This is listed on LaTourrette's map of 1844, as a stream name in Calhoun County and Indianologists have interpreted the word as meaning "upper creek." Dr. Reed in his analysis of Creek Indian names, says that the stream being just north of another stream, Tallasseehatchee Creek, it is not unlikely that the significance is an intended one. Whether this Indian word has any relation to the name of a stream in Russell County called "Ihagee" which might be "Wehagee," I would not say. "Wi" and "i" and "oui" all have the same sound and all signify "water," so used in connection with a stream would suggest some kind of a water course.

Ohatchee was, quoting Calhoun County historians, settled by the Gray, the Meharg and the Grigg families. They seem to think they should be classified as the "old Fort Strother neighborhood." If it is so considered

recent years as Hawkins' "Letters," gives us a pretty good word picture of that section of Alabama. He called this one of the branch villages of the Okfuskee settlements, Chau-ke Thlucco. Dr. John Swanton of the Bureau of American Ethnology, reaching his determination through phonetic as well as philological sources, tells us that the word should be spelled "tcha hki lako" and that it is "Big Shoal," or if you are of a mind to broaden it, think of the meaning as "Big Ford." These conclusions, while reached through arm chair investigations, are pretty well arrived at for when one visits that locality and observes the streams as it appeared 30 years ago when I first saw it, readily sees that it was shallow and wide and filled with shoals.

Okfuskee (though that is not the scientific spelling of the name), was the largest town, when its branches were considered, in the Upper Creek Nation. These people built no fences around the town. They had cattle, hogs, and horses and the range was a good one. In 1796 the Chattahoochee River Indians—not meaning that the Indians lived on the river, but on the branch waters of that stream—had moved over and settled on the waters of the Tallapoosa. A map will show that it would not be necessary to vision them as having moved but a relatively few miles west. That section of the State is peculiarly mentioned in the early writings as having afforded good grazing opportunities for livestock. The shoals of the streams had considerable moss which the traders referred to as "salt grass." There are other references particularly in the region now included in Randolph and Cleburne Counties where mention is made of "salt licks." Obviously these low bottom lands which have produced considerable cane would be good for the raising of cattle and hogs. As well, it is a known fact that there were a great many acorns in this section of the State, so "Acorn fed hams" must have been reasonably common delicacies in the last days of the 1700's in that section of Alabama.

Inasmuch as the 182 census includes a town called Choccolocco, though not spelled that way, and does not include the other branch towns of the Okfuskees, in that locality, it is assumed that all the natives thereabout were credited to that town. They, like most of the neighbors, went west with the removal in 1836-37.

## Capitol Woodmen Plan Celebration

Capitol Camp No. 1548, Woodmen of the World, will hold its first anniversary celebration Jan. 20. The program, arranged by the local committee, will include addresses by Dr. W. M. Crawford, national director of the society and R. S. Cartledge, past head consul of Alabama. Music

pie. A high range of hills in Calhoun County received the same name obviously all of them from the Indian named stream. I have seen the name used not only there, but in other sections of the State, as "Shugarlock." Dr. Albert S. Gatschet, in his list of Creek towns, locates the original Indian Village of the name on the Chattahoochee River and classifies it as a Lower Creek town, but the census list of 1832-33, made after the Land Session under the Washington Treaty of that year, shows an Upper Creek town of the name. Dr. Gatschet says that the Chattahoochee River town was settled from Okfuski. If such is the case this was probably the farthest north of any of the Lower Creek towns. In the records of the Indians there was a similar town mentioned lower down the Chattahoochee and not far from the great Coweta Town, known as Shugarlock. Even in the late 1800's a locality in Russell County was called by that designation. It was on one of the drainage waters from the west, into the Chattahoochee River. Dr. Gatschet's rendition of the word "tchuko lako" means "great cabin," intending to signify the larger one of the buildings in the public square of a Creek Indian town. It may be that the philologists are going rather deep into the subject when "chuko" means "house" and "chahki" or "chahko" means the "shoals" of a stream, anyhow, "lako" in the language is "big," so it is either a big creek, or a big house.

("Chocolocco" Post Office was established about 1879, so the local historians claim, (though I have not checked this against the records), with J. F. M. Davis as postmaster. He was of the Davis family, one of the three families which went to make originally the community known by the name. The Hughes and the Scarbroughs were the other two).

#### The Chocolocco Rifles

The local designation of Company "H," 10th Alabama Infantry, C. S. A., was the Chocolocco Rifles. These men went from Chulafinee, Wehaga, White Plains, Oxford, Silver Run, Eastaboga, Arbacoochee, Corn Grove, Jacksonville and Abernathy. The command went out under Capt. Woodford Hanna, who resigned and was succeeded by Francis Black, who was killed at Turkey Run, Virginia. Alford (though the name should be Alfred according to the official records), T. Martin. First Sergeant, was the last Captain. Sergeant Martin was promoted to Junior Second Lieutenant on the 27 of June 1862. He was promoted to Senior Second Lieutenant on the 26 of July 1862. He was made First Lieutenant on the 15 of March 1864, and promoted to Captain on the 6 of June 1864. In the last roll call he was in Command of Company. This outfit was mustered on the 4th of June 1861.

There was no such a place, or even a community as Chocolocco in 1861, in that section of the State, but most of the men in the outfit seem to have resided in the Chocolocco Valley, so that would probably explain the name of the outfit. (In after years, Chocolocco was a Post Office and a railroad station on the Georgia Pacific, eight miles east of Anniston).

Arabacoochee, whence some of those men came, was a Post Office at one time, in what is now Cleburne County. Abernathy,

term for large water is Wiahatki. That is the Creek Indians would express it that way when meaning the ocean.

At the same time there is a locality in Calhoun County called Ohatchee. This is listed on La-Tourette's map of 1844, as a stream name in Calhoun County and Indianologists have interpreted the word as meaning "upper creek." Dr. Reed in his analysis of Creek Indian names, says that the stream being just north of another stream, Tallasseehatchee Creek, it is not unlikely that the significance is an intended one. Whether this Indian word has any relation to the name of a stream in Russell County called "Thagee" which might be "Wehagee," I would not say. "Wi and "i" and "oui" all have the same sound and all signify "water," so used in connection with a stream would suggest some kind of a water course.

Ohatchee was, quoting Calhoun County historians, settled by the Gray, the Meharg and the Grigg families. They seem to think they should be classified as the "old Fort Strother neighborhood." If it is so considered locally, then a pretty good full book could be written about that section of the county. Andrew Jackson built Fort Strother in the last days of 1813 and named it for John of the Virginia family who was an officer in his detachment of Tennessee troops. Capt. John by the way was buried at Fort Jackson (the old French Fort Toulouse), on the Coosa some 16 miles north of Montgomery and his bones rested until they were disturbed in 1897, when I presume their dust was carried along with others of Jackson's Tennesseans to the Mobile Cemetery.

Corn Grove might be a local community name of 1861, for an Indian town on a stream called Hottearchee. The Indians had a place Tohotokagi, spelled by Col. Hawkins, the Indian Agent in 1796, Tohtocau-gee, that word meaning, "standing corn cribs." It is not unlikely that the Corn House Indians, as they were known, and these latter settlers at Corn Grove, lived not far from the same locality.

Arbacoochee is a present day village in Cleburne (a small aboriginal settlement was a branch village of a very old Indian town). The original town was an Upper Creek village in Talladega County, the later settlement (by whites), was in Calhoun in that section which subsequently became Cleburne. The word means "pile at the base of," or "heap at the root of." The name came from the custom of piling up the scalps of captives at the base of the pole in the middle of the town square.

#### Some Early References

When William Bartram was traveling from the Cherokee Count yto the Creeks in 1777, he listed the towns on the "Chata Uche River" which speak the Muscogulge tongue and one of them was "Chocke clucca." Col. Benjamin Hawkins, the Indian Agent who came into the county in 1796, and wrote extensively in his report, referred to as Hawkins' Sketch of the Creek Country, to the government, as well as in those notes published in



# Through The Years

## Slave Chains

By PETER A. BRANNON

WHEN I walk along the street and note a shining chain around the ankle of the girl in front of me, I wonder if she is merely following a fad in wearing it, or whether she is sincere in allowing the boy to enslave her when he locked it around her ankle. Of course presuming that she wears it under those conditions. I have been told that they are Identification Tag chains, or they carry the name of the boy friend in the Army, or they are merely worn to express the same thought that a wristlet or bracelet would do—an ornament.

The one thing that makes the most impression on me is not the trimness of the lady's ankle or the beauty of her face, if I see it, but the daredevilness of that personality in front of me, particularly when I see one being worn under a pair of sheer Nylon stockings. Verily! one in this day and time who will wear a metal chain under a pair of stockings which certainly couldn't be bought for less than two dollars and fifty cents, and may have cost twenty dollars, must be in War Production, or rolling in income in some way that they can afford the liability of pulling one of those minute threads which go

to make American women's legs the most beautiful—so the reputation goes—of any in the world.

Bearing all of this in mind I have gone into the writings of antiquity and under references to certain classes of adornment, I find one marked "primitive slave jewelry." These little modern anklets, or ankle-chains, or name plates, or identification tags, which ever you want to call them, are nothing new and women seem to have been doing that from near the beginning of time, so it is nothing to be surprised about. Dionysius, the Greek traveler, wrote some time ago—of his impression of Persians:

"Gold armor on their bodies,  
Gold bridles on their horses,  
Gold shackles on the ankles of their women."

He mentions that the courts and harems of ancient Persia were in fact very luxurious, and further says that slave jewelry of considerable magnificence was worn by the women. Another writer has said that while there is no mention made in the Bible of Queen Esther's chains, she must have worn them. He said inasmuch as she was the most exalted member of the Royal Persian harem, she most prob-

ably wore knee-chains as well as ankle-chains. While the encyclopedia treatment of this type of jewelry is under "primitive" slave jewelry, the practice of wearing that kind does not seem to have ever been confined to wild and primitive peoples.

If you will read the Bible you will find that the Midianites, about 1200 B. C., kept their women in ornamental gold anklets, one about each leg. When Moses got out of the Desert, or the Wilderness as we were, in our young days, taught to call it, there was a fight between the Israelites and the Midianites, and the Israelites won. All the captured males and married women were slain, the young ones taken into bondage and amalgamated into the tribe. Mention is made of the ornamental chains which were worn by these captive people. The Hebrews, after that day, used slave jewelry on their own women to a considerable extent, and Chapter Three of Isaiah says:

"Moreover Jehovah said because the daughters of Jerusalem are haughty and walk with outstretched necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet; therefore the Lord will take

away the beauty of their anklets and ankle-chains." That word "mincing" is an expression used to define the short steps which would be forced when the women wore chains, of no great length, to hold their feet and knees together. These chains striking the metal of the anklet, or garter at the knee, would necessarily make a sound. Even though that was some eight hundred or a thousand years before Christ, we had anklets and metal garters, both ornamented with bells and jingles, right here in Alabama up to about one hundred years ago. There is very little new under the Sun. Customs come and habits go, but the old ones seem to come back again.

Other writers on the subject of ancient jewelry have dwelt at considerable length on the wearing of chains, be these chains around the neck, or the waist, or the leg, or the feet. Solomon sang—you will find that in the Songs of Solomon, when he observed one of his beauties, "how beautiful are thy feet, in sandals, O Prince's daughter!" (He also said other things about the lady but I am writing of ornaments, not of the ornamented.)

It is noted by most of the early writer that the daughters of the upper class were carefully and beautifully chained, and that the women were fastened by their husbands, or their fathers, to make it more difficult for them to move about. Of course the modern youth who wears a pretty little silver or gold chain around her ankle at the present time, in ninety-nine cases out of a hundred don't tell her daddy about it when she puts it on.

### Some Pagan References

That, however, is by way of parenthesis and I should get back to my story. Hebrew women of the East were the only ones who wore skirts. Most other Orientals wore trousers. The Hebrew women wore anklets studded with gems and pearls and hanging with little bells, but they did not wear knee chains. The Carthaginians—and old Carthage history should be in the limelight at the present time, even though unfortunately very few modern newspaper readers know that Carthage was in North Africa

leather. A long cape of sky blue cashmere, opened in front, hung from her shoulders and fell over her white trousers which had large tucks and fastened at her ankles."

### Alabama Chains

Those of us who have done research on Indian town sites can rebuild just such descriptions as these writers of ancient history have pictured, for we find evidences of anklets and kneelets, or garters, evidently in the case of the Indians made of leather, or woven grasses, and embellished, or ornamented with sleigh bells and other jingling devices. European traders brought brass, copper, and bronze jingle bells and bell buckles west to America, just about as quick as possible after the discovery and you may find evidences of their use here with us. As has been brought out by these early writers, the wearing of these things by no means indicated that they suggested a captivity, even though the origin of the folk custom might reach back to the time when the wearer was enslaved with such in order to keep track of her. Pack horse traders placed sleigh bells, jingle bells, around the necks of their draft animals, so that when they went to find them at the time of breaking camp they could more easily do so. We all know that even down to today some people place a bell on the lead cow so that you will know where to find the herd in the afternoon when they are to be driven up to be milked. Early travelers in the Gulf Country have left in their diaries statements that the Indians wore them around their necks and ankles in their dances to produce a jingling rhythm and that they succeeded reasonably well in this.

### Superstitions About It

When I was a small boy the little negroes on the place wore a dime on a string around the lower leg—even as much as they wore an asafetida bag on one around their neck. The dime kept off the evil spirits and the bag of medicine kept off contagious diseases. I have, all my life, been told of the efficacy of the "silver dime," and I have as many different stories as I do about naked

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It is noted by most of the early writer that the daughters of the upper class were carefully and beautifully shined, and that the women were fastened by their husbands, or their fathers, to make it more difficult for them to move about. Of course the modern youth who wears a pretty little silver or gold chain around her ankle at the present time, in ninety-nine cases out of a hundred don't tell her daddy about it when she puts it on.

#### Some Pagan References

That, however, is by way of parenthesis and I should get back to my story. Hebrew women of the East were the only ones who wore skirts. Most other Orientals wore trousers. The Hebrew women wore anklets studded with gems and pearls and hanging with little bells, but they did not wear knee chains. The Carthaginians—and old Carthage history should be in the limelight at the present time, even though unfortunately very few modern newspaper readers know that Carthage was in North Africa within a few miles of where we are fighting—were originally Phoenicians, an early people who developed a high culture, probably the first in the world to fabricate glass and reaching a civilization not yet surpassed, used anklets, so one may delve into ancient customs and habits and learn that wearing of jewelry in divers ways, attracted other than those primitive peoples who are credited with wearing oyster shells in their ears and long pins in their noses. We are far more in the habit of picturing these "primitive" monstrosities than writing about, or illustrating the richly gowned and capricious folk of early historical times. Writing about 1800 the Biblical scholar, Doctor Rosenmuller, said that the more opulent females of Syria and Arabia wore them, bands about their feet like manacles, with connecting chains of gold and silver and that they displayed them with a tinkling walk. The Arabs called them "Khalkhal" and in the romance and poetry of these people they are quite often mentioned. Wearing these was a mark of gentle birth. The daughter of the wife of a wealthy man would never think of removing her ankle chains, or ankle cuffs, when she went out because having them on, and showing them, indicated her social position. The ladies who wear them today on the streets of Montgomery (or elsewhere), may be attempting to suggest their social position, certainly when they wear them under Nylon stockings. Pretty girls of 1850 at Constantinople wore them over and around the ruffle at the ankle of their silk pants. A French poet writing at that time described a lovely young woman enveloped in a cape under which her white silk trousers could be seen, in this manner; "another young girl about fifteen years of age whom we were told was the eldest daughter of the Pacha's principal wife, passed before us. The sea breeze blew her veil aside; her hands encumbered by a small box, could not retain it, (meaning her robe), a low exclamation of admiration escaped us, which she blushing perceived. Her figure scarcely formed possessed a softness and flexibility which made a strange contrast with the hesitant motion of her shackled feet, which wore slippers of yellow Moroccan

ca, just about as quick as possible after the discovery and you may find evidences of their use here with us. As has been brought out by these early writers, the wearing of these things by no means indicated that they suggested a captivity, even though the origin of the folk custom might reach back to the time when the wearer was enslaved with such in order to keep track of her. Pack horse traders placed sleigh bells, jingle bells, around the necks of their draft animals, so that when they went to find them at the time of breaking camp they could more easily do so. We all know that even down to today some people place a bell on the lead cow so that you will know where to find the herd in the afternoon when they are to be driven up to be milked. Early travelers in the Gulf Country have left in their diaries statements that the Indians wore them around their necks and ankles in their dances to produce a jingling rhythm and that they succeeded reasonably well in this.

#### Superstitions About It

When I was a small boy the little negroes on the place wore a dime on a string around the lower leg—even as much as they wore an asafetida bag on one around their neck. The dime kept off the evil spirits and the bag of medicine kept off contagious diseases. I have, all my life, been told of the efficacy of the "silver dime," and I have as many different stories as I do about naked jay birds, but they are all about as imaginary as is the one of the jay birds leaving on Friday with sticks in their mouths to carry down to help the devil keep up the fire and getting so close, when they put the stick on, that they singed the feathers off.

Strings in my early day were more valuable than now—most everybody saved them and rolled them onto the the family ball—and I have seen a narrow cotton cloth strip used for that dime. Dimes on the ankle were not confined to the little negro children, or to the ignorant, always,



# Through The Years

## Fort Bibb

By PETER A. BRANNON

THERE is a section of Western Butler County which was referred to quite early as "the flats." As you travel today from Greenville, out West to the fork of the road at Awin, you pass a small post which bears the name "Fort Bibb." It is east of the plantation of Mr. Joe Poole on that ridge road known as the Greenville to Monroeville highway. Fort Bibb was erected in the late Winter of 1818 as a stockade—to enclose the home of Captain James Saffold. Records of the county say he had moved from the "Ridge" to that place in the flats. The Militia Ridge in that case designates the route of the old Federal Road which ran generally southwest from a point east of Montgomery, along the line of Monroe and Conecuh Counties, to Claiborne. The erection of Fort Bibb was for the protection of the few settlers who had even that early come into that region after the treaty of Fort Jackson signed in August 1814.

Captain Saffold whose house was inclosed by the stockade to form Fort Bibb, was veteran of the battle of Calabee fought in our present Macon County some five or six miles east of old Pole Cat Springs, in January, 1814. He commanded a company or artillery under Maj. McIntosh. Subsequent to the fight at Calabee, Gen. John Floyd and his Georgia Militia, fell back to Fort Mitchell, but records indicate that some of these Georgia commands were later at Fort Decatur which had been established opposite the Indian town of Tuckabatchi on the south (or east) bank of the Tallapoosa by the 7th North Carolina Regiment in January, 1814, and Capt. Saffold was in that command. Other settlers living in this western part of the country were William P. Gardner, Daniel Shaw, James D. Garrett, and that section of the wooded country not far from what is now Manningham and west of Fort Dale site, lived John Dickerson and William Ogle, (or "ley" or by some

spelled "Oglesby"). The people who lived near the northeastern corner of what is now Butler erected a stockade, or blockhouse, at the home of one Thomas Gary and near this privately fortified place was later erected Fort Dale where all the settlers could come for protection. The site of Fort Dale is between Montgomery and Greenville, some six miles north of the court house at Greenville, while Fort Bibb site is some 12 miles west.

Fort Bibb was named for Gov. William Wyatt Bibb, late of Georgia, who had just recently assumed office as governor of the Alabama Territory. The capital was then in Saint Stephens and Gov. Bibb rode back and forth from his home at our present Coosada, some 12 miles north of Montgomery, to Saint Stephens, going by Fort Claiborne and crossing the Tombigbee at McGrew's Shoals.

### Capt. Butler

Capt. William Butler for whom Butler County was named, was born in Virginia, but had resided in Georgia prior to the campaign against the Indians in 1813-14, and had already served as a member of the Legislature in that State. He commanded a company of militia under Gen. John Floyd, at the Battle of Calabee and moved to Alabama in 1817, settling in the region later to be referred to as the "Dogwood Flats." (Also referred to as Pine Flat).

When Butler County was created on Dec. 13, 1819, the original bill as reported out designated the thirty townships embraced in the original survey as Fairfield County. Friends of the recently martyred Captain changed the name of the County to read "Butler" in his honor. The death of Capt. Butler occurred about a week after the Ogley Massacre which took place March 13, 1818). This attack on the Ogleys and the Strouds occurred at the Ogley home, on the Federal Road, some four miles west of Fort Dale. Mr. Ogley attended a military muster on the 13th of March, 1818 and on his way home that evening met an old acquaintance, Eli Stroud, who with his wife and child was passing through the country, and he persuaded them to accompany him to his home. That same night the house was attacked by Indians who robbed the settlers and murdered Mr. Ogley and four children. Mrs. Stroud was wounded as well as were two or three of the children. One of these a girl who had been scalped recovered and lived for many years at the home of Doctor John Watkins at Burnt Corn.

Mrs. Stroud died on the way to Claiborne where she was being carried for medical attention. Five or six days after the massacre, Capt. Butler, Capt. Saffold, William Gardner, Daniel Shaw, and John Hinson left Fort Bibb to proceed in the direction of Fort Dale. Near Pine Barron Creek, some four miles from Fort Bibb, they were set on by a band of Indians under Savannah Jack. Mr. Gardner and Mr. Shaw were killed and Butler and Hin-

dians in their attacks on the white settlers, recently come into the new country, was born at what Montgomerians know as old Augusta Town site. Some Georgians came into Montgomery County in 1816 and settled at the old Sauwonoge site (which was in late years Bachtel's Lumber Mill), and founded there the first Post stop in the county. There was a Tavern and two blacksmith shops at this place, a road fork, one going Southwest and the other West to old Fort Toulouse, (Fort Jackson). By this place went the first regular mail route through the territory, the one provided to carry the mail from Fort Mitchell, by Augusta, by Fort Jackson, to Claiborne and Saint Stephens. Savannah Jack, born at the old Shawnee Town site of Sauwonoga, was the half-breed son of an Irishman from Detroit who had an Indian woman for a wife and who lived at this one-time Shawnee settlement on the Tallapoosa River. At this place today you may see the remains of one Indian Mound and one large flat top Mound on which there is a residence erected, as well as the family burial place of some of the Lucas family, some of the Ross family, and several other early Montgomerians. Savannah Jack was one of the most ruthless of any of the early half breeds reared in this section of the State. He bitterly opposed William Weatherford's Treaty with Andrew Jackson at old Fort Toulouse on August 9, 1814, and he led the Indians in their attacks on the early white settlers. He subsequently went to Florida and joined the Indians there. Josiah Francis and several other Indians from this region were among those who went with the Seminoles. Savannah Jack spent his last days in that State. Colonel Pickett says that he boasted that he had killed so many men and women on the Cumberland and Georgia frontiers that he could swim in their blood if it was collected in one Pool. That was probably an exaggeration, but he no doubt was a bad man.

The country South of the North line of Montgomery County, which was created in 1816 extends to the Falls of the Coosa River at Wetumpka, was included in the Land Session of August 1814 and the settlers from the Eastern States who came into Montgomery, Butler, Conecuh and those counties as far Southwest as Monroe, took possession of this recently ceded land, but even though there were only a limited number of Indians living in this region, most of them were quite reluctant to move out. Some moved into the reservation, that section East and North of Line Creek and bordered by the Chattahoochee River on the East and the Cherokee Country on the North, and some went to Florida.

to accompany him to his home. That same night the house was attacked by Indians who robbed the settlers and murdered Mr. Ogley and four children. Mrs. Stroud was wounded as well as were two or three of the children. One of these a girl who had been scalped recovered and lived for many years at the home of Doctor John Watkins at Burnt Corn.

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Colonel Sam Dale at Claiborne, by order of Governor Bibb, brought a detachment of Alabama Militia, some men of the 7th U. S. Infantry, as well as some from the 3rd Infantry Regiment, and scoured the swamps of the Conecuh and Escambia rivers, as well as Pine Barren Creek and other large streams in Butler County, and finally rid the country of the marauders.

Local records say that Colonel Dale's Militia was at Poplar Spring, erecting the Stockade destined to be called Fort Dale when Captain Butler was attacked. He sent aid to the frightened people at Fort Bibb who were but once more molested, this when they stole some horses from Dave Reddock, Thomas Carter and Josiah Hill, and killed some of Mr. Thomas Hill's fine cattle. Only one casualty resulted in this attack. Mr. William Cogburn, who lived at the home of Mr. James K. Benson (the first white settler in Butler County), was killed when he exposed himself—having too much curiosity—by getting on top of a log, into view of the enemy.

#### Other Early Settlers

Thomas Gary, a Royalist in the American Revolution, to whose home the early settlers first went for protection even though he charged them a fee, is buried in the old Fort Dale Cemetery. You may see his tombstone today. Colonel H. T. Perry, James Garrett, Andrew Jones, John Murphy, and several other Georgians and Carolinians had settled about this time at Butler Springs. Thomas Hill and his two sons, Warren Thompson, Captain John H. Watts and two or three others had settled in the forest of the "Pine Flats," but they were fortunate enough not to be molested by these Indians. Thomas Hill Watts, some forty-five years later Governor of the State, is a descendant of these families who reached Butler County in the Fall of 1816.

While Butler County claims more settlers from Georgia than from any other Eastern State, many of her early ones came from the upper portion, or rather the northwest corner, of South Carolina, in the Fairfield District, and this would explain the origin of the determination on the part of the Legislators to call the County "Fairfield." When Captain Butler was killed on March 20th, this brought him to the attention of these early settlers in such a pertinent way that they sought to honor him.

#### Savannah Jack

Savannah Jack who led the In-

to the Falls of the Coosa river at Wetumpka, was included in the Land Session of August 1814 and the settlers from the Eastern States who came into Montgomery, Butler, Conecuh and those counties as far Southwest as Monroe, took possession of this recently ceded land, but even though there were only a limited number of Indians living in this region, most of them were quite reluctant to move out. Some moved into the reservation, that section East and North of Line Creek and bordered by the Chatahoochee River on the East and the Cherokee Country on the North, and some went to Florida.

# Through The Years

Richards' Story Of Creek War With Comments

By PETER A. BRANNON



## Richards' Story of the Creek War With Some Comments

By PETER A. BRANNON

E. G. Richards, late of Chambers County, some years ago, made contributions of his recollections of early days in that county, and number nine of this series, published in the LaFayette paper, was on the war with the Indians in 1836.

I set out his statement exactly as made and in conclusion have commented. He said:

"The trouble between the United States and the Creek tribe of Indians in East Alabama, occurred in the Spring of the year 1836. The first notice we had at LaFayette of hostilities on the part of the Indians was their killing a man by the name of Harper, in the southwestern part of Chambers County. Mr. Harper had been a citizen of Harris County, in the State of Georgia, for some years, but in the Spring of 1836, came to Chambers County, Ala., and built him a house in the Southwestern part of the county, on the headwaters of Sandy Creek, where there were then more Indians than white people, to which he moved his family. About the first of April of that year, if my memory of dates be correct, news reached LaFayette that the Indians had

murdered Harper in his own house. His body was brought to LaFayette and buried in our cemetery. This scribe helped bury him. Whether Harper's family were at home at the time I cannot now state, but whether they were or not, no one was hurt but him. Immediately after this murder we began to receive news daily of depredations committed by the Indians in the counties of Russell, Barbour and Macon, where the Indians were more numerous. That caused a general alarm through the country, and about the fourth day after the killing of Harper, persons living south and west of LaFayette brought their families to LaFayette for protection. On the day of the general scare they commenced coming to LaFayette about 2 o'clock in the evening and by night the town was full of people. A counsel was held and it was thought best for the time being that the women and children, for the night, should be placed in the court house, which was then so nearly completed that it could be occupied and the men should stand guard. By sundown there were two or three hundred men in town. We formed ourselves into some two or three companies and each elected a captain and commenced drilling. Most of the men had one or more guns of some sort, and a little ammunition. Just before this occurrence Gen. Elias Beall, of the State of Georgia, had brought a stock of goods to LaFayette and opened a store, and was here himself, while his family remained in Georgia. Gen. Beall was a fine military officer and took great pride in military display. He was by common consent requested to take command of the whole of us, and acted as our colonel, to which he readily consented. Taking charge of the several companies, sentinels were placed on guard about half a mile from the courthouse, on each of the public roads leading into town, while the balance of us were kept under arms and drilled by Gen. Beall until near bed time. We were then permitted to disband for the night, which we did, but did not retire to rest, but gathered in squads and discussed the conditions of our surroundings and to deter-

mine what we should do on the morrow. Sleep was hardly thought of by us. The weather was pleasant and the moon shone bright. It was a lovely night so far as the weather was concerned. But the condition of our families was sufficiently critical to keep us awake and to cause us to give credit to any and all unfavorable reports about the Indian hostilities.

About midnight Gen. Beall concluded he would try the pluck of his men as he called it, and accordingly went to the courthouse and informed the women (for they, like most of the men, were wide awake) that he was satisfied there was not the least danger of any attack by the Indians, but that he was going to cause an alarm to test the pluck of his men, and for them not to fear, that the alarm would be false. This of course was kept from the men. He then sent out a relief guard on the road leading southwest from town with instructions when he reached the post of interest for the sentinel to fire off his gun and to come in town in haste and report that the Indians were approaching. In a short time the report of the gun was heard and in a few minutes the sentinel arrived and reported the approach of the Indians. Whereupon Gen. Beall was out on the public square calling on his men at the top of his voice to rally and form into line. The drum was beating and men running in every direction. Companies were soon formed and Col. Beall in command, kept us under arms and parading up and down the several streets in LaFayette the most of the balance of the night. The next morning the women reported that when the alarm was given at least ten or a dozen men, instead of forming in line of battle, as called to do by their officers, ran up into the courtroom among the women and children and hid under the benches in the court room. All those who were known to be guilty of such cowardice, were of course held in the future by both men and women in contempt, as being too cowardly to protect their own families.

On the next morning it was thought best for those who had families to remove them east of the Chattahoochee River, accordingly every sort of carriage that could be obtained was brought into requisition and our wives safely carried into Georgia, east of the Chattahoochee River, and their care and comfort provided for among friends, and we returned to LaFayette to protect our homes and property.

About two days after our return from the removal of our families, we received a message

protect their families and property from the depredations of the Indians. Under this call four companies were raised, one at La. Fayette, who elected J. F. Sharpe their captain, one at and below Cusseta, who elected the Rev. Moses Gunn their captain, and one in the Western part of the county, who elected Gen. Green Talbot as their captain. These companies were ordered to meet at a fort which had been built in the extreme southwestern corner of Chambers County, near the corner of the counties of Russell, Macon and Tallapoosa Counties and called Fort Henderson, in honor of Col. Henderson, on whose land, it was built, there to be mustered into the United States service for three months. On their arrival at said fort, Capt. Talbot and his company, for reasons satisfactory to themselves, refused to be mustered into the service for three months. Capt. House's and Sharpe's companies remained at Fort Henderson, but Capt. Gunn's company was ordered to the southeast corner of Chambers County, where they built them a small fort on the Hallawakee Creek near where Floyd's mills now stand, which they called Fort Gunn, in honor of their captain. These three companies remained in service until hostilities closed and were honorably discharged. They were awhile in the service under the immediate command of Maj. John C. Webb, who was next in command to Col. McLemore. Maj. Webb was an excellent military officer and had the immediate command of the troops and stayed with them at one of the forts or was with scouting parties most of the time. They had no fighting to do, but their presence in the Indian settlements had the de-

were placed on guard about half a mile from the courthouse, on each of the public roads leading into town, while the balance of us were kept under arms and drilled by Gen. Beall until near bed time. We were then permitted to disband for the night, which we did, but did not retire to rest, but gathered in squads and discussed the conditions of our surroundings and to deter-

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About two days after our return from the removal of our families, we received a message from our friends in Dudleyville, Tallapoosa County, that they were fearful of an attack from the Indians and asked our help. A call was at once made for volunteers, and about twenty of us who had horses volunteered our services. We organized by electing the Rev. Benjamin Lloyd, who was an excellent military officer, our captain, and marched off for Dudleyville. We arrived there about sun-set, and were kindly received by the men who had remained there to protect their property, who provided ample supplies for us and our horses. They informed us that their fears had been excited by two Indians being seen en route from the neighborhood in which Harper had been killed to an Indian settlement northeast of LaFayette, who, up to that time, had been friendly, and they feared those north of us might be induced to join them, and the consequences be serious.

The people of Dudleyville had built a snug little fort, into which we entered after supper. Our captain having placed his sentinels, gave each of us our positions at the several post holds around the fort and instructions how to act, in case of an attack from the Indians. We were permitted to rest at our post, which we did until at a late hour of the night. Several voices were heard, apparently a half mile distant, resembling the war whoop of the Indians. Believing it to be such, we were at once called to our posts, and so remained the balance of the night. But no enemy approached. The next morning on the call of the roll it was found that one of our company, a young man by the name of William Fannin, was missing, and had not been with us in the fort that night, this created a suspicion that there was something wrong. Upon inquiry it was found that Fannin and two other young men of Dudleyville had caused the alarm. As we were a volunteer company, without authority of law, we could not inflict any punishment on Fannin for unmilitary conduct. But by a unanimous vote we expelled him from our company and refused to let him march with us back to LaFayette. Before we left Dudleyville that morning we received reliable information that the two Indians referred to had been interviewed by a white man, who understood their language, and had been informed by them that they were sent by the Indians on Sandy Creek to see a Mr. Doyle, a white man, who had an Indian wife and had been living for years on the Oseliga Creek, and had a mill on the shoal where Ward's mill now stands, to inform him that for several days past a number of armed white men had been daily passing through their midst, and to learn from him what it meant. They did not know but that white people might kill him, as a matter of revenge for the killing of Harper. When we heard this we returned home satisfied that the few Indians in Chambers County were worse scared than we were. About the time we returned from taking our families east of the Chattahoochee River, an order from Gov. C. C. Clay, then governor of Alabama, reached Col. Charles McLemore, who was then Col. Commandant of the militia of Chambers County, directing him to call out a sufficient number of the militia of his county to

house's and Sharpe's companies remained at Fort Henderson, but Capt. Gunn's company was ordered to the southeast corner of Chambers County, where they built them a small fort on the Hallawakee Creek near where Floyd's mills now stand, which they called Fort Gunn, in honor of their captain. These three companies remained in service until hostilities closed and were honorably discharged. They were awhile in the service under the immediate command of Maj. John C. Webb, who was next in command to Col. McLemore. Maj. Webb was an excellent military officer and had the immediate command of the troops and stayed with them at one of the forts or was with scouting parties most of the time. They had no fighting to do, but their presence in the Indian settlements had the desired effect to keep the Indians in this part of the Creek Nation in check so as to prevent any damage being done. The Indians were removed west of the Mississippi River in the Fall of the year 1836."

#### Comments

A very interesting phase of this above statement is the recording of the units of the local Militia. In mentioning Captain Benjamin Lloyd, Captain J. F. Sharpe, Captain Moses Gunn and Captain Green Tolbot, two preachers and a General among them, he fixes the basis for those local traditions who always designate their leading citizens with Military titles. He further mentions Captain House's Company and you note that he gives us a new—at least not well located Fort, Floyd's Mills on Hallawakee Creek, which is called Fort Gunn in this account is an old, well established, site in the present Lee County, in the extreme northern part, and the editor of The West Point News, Floyd Tillery, has the distinction of having been born there. The Floyd for whom it was named is of that same family as General John Floyd one time in command of the Georgia State Militia which served in the Indian War of 1813-14.

Colonel Charles McLemore was an early settler in Chambers County and quite prominent in State politics. General Thomas S. Woodward was a great admirer of him and in his Reminiscences he speaks most pleasantly of him. Colonel McLemore was one of those early Militia Commandants, most of the counties being a Regimental unit in themselves, and he commanded the Chambers enrollment.

The Mr. Doyle, "a white man who had an Indian wife," was Nimrod Doyle who went as an Indian trader to the place on Oseliga Creek from Pole Cat Springs (Macon County), to the Indian Nation in 1816. He had served in the campaigns with General Woodward and was in the American Army as early as 1790 under General Saint Clair. Doyle's Mill was without a doubt the first white settlement in Chambers County. He attracted the Indians to his Trading Post from the West Georgia counties as well as that region of Alabama embodied in the Indian Nation after 1814 and until the removal in 1836.

Reminiscences of the character of those of Mr. Richards add much to the romance of the early settlement of the State. An examination of the files of our early newspapers will show many such "Letters to the Editor," and things of that type, and on the basis of these we may revive as well as reestablish the historical facts of the period.



# Through The Years

Feb. 14/43

## Oglethorpe At Coweta

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By PETER A. BRANNON

Last week Doctor Thornwell Jacobs, President of Oglethorpe University, contributed to the magazine section of The Atlanta Journal a most interesting story of how he planned to bring the bones of Georgia's founder back from England and reinter them on Georgia soil. His story brings to my mind the story of the visit in August, 1739, of Governor James Oglethorpe to the Indian town of Coweta, then located in our present Russell County, Alabama.

Doctor Jacobs was honestly sincere in his ambition to enshrine the bones of the founder of Georgia in a selected place at Oglethorpe University located in Atlanta and named for this Britisher who founded the Colony, but he did not reckon with the temperament of those Georgians. When it became known that the plan was to re-bury the one time Governor at Atlanta, Savannah stepped forward and, if I may so undignifiedly say so, "raised so much sand," that those bones still rest yonder under the floor of All Saints Church at Cranham, near London. The caskets of the old General and his wife Elizabeth are still in that vault, for the Britishers could not reconcile themselves to the jealousies of these two Georgia towns.

Our own Alabama historian, Colonel Albert J. Pickett, in his History of Alabama, and "incidentally of Georgia and Mississippi," gives a very interesting biography of James Oglethorpe who he says was born on the 22nd of December, 1688, graduated at Oxford University and was commissioned an Ensign in the British Army. He served for some years in the principal battles fought on the continent and was elected to Parliament in 1722. While a member of the Government, Oglethorpe caused an investigation to be made into the state of the British Prisons where he learned, "that they groaned with thousands of poor wretches who had been imprisoned for many years for debt." He further found that there were many "descended of good families" who

were in destitute circumstances and that many German exiles were starving in that country. Becoming intensely interested in the welfare of these people he procured from the King a Charter for the colonization of Georgia and came to these shores with the first group of emigrants, consisting of thirty families, some one hundred and twenty-five souls. They reached Georgia on January 20, 1733. Governor Oglethorpe made his first settlement at the Indian town of Yamacraw on Savannah River where he found John Musgrove, a Carolina trader married to a half-Indian girl named Mary. Colonel Pickett's story of Mary is:

"This Indian, Mary, was born in the year 1700, at the town of Coweta, upon the Chattahoochie, in Alabama. Her Indian name was Consaponaheso, and by maternal descent she was one of the Queens of the Muscogee nation, and the Indians conceded to her the title of princess. When ten years of age, her father took her to Ponpon, in South Carolina, where she was baptized, educated and instructed in Christianity. Afterwards, she fled back to her forest home, laid aside the civilization of the British, and assumed the ease and freedom of the happy Muscogee. In 1716, Colonel John Musgrove was dispatched to the Chattahoochie, by the government of Carolina, to form a treaty of alliance with the Creeks, with whom that colony had been at war. It was there stipulated that the Creeks were to remain the free occupants of all the lands east, as far as the Savannah River. The son of the British negotiator, John Musgrove, had accompanied his father to Coweta, and falling in love with the Princess Mary, made her his wife. After remaining in the nation several years, and after the birth of their only child, they removed to South Carolina (1723). There residing seven years in much happiness, they afterward established themselves upon Yamacraw Bluff, at the head of an extensive trading house, and where Oglethorpe

found them, as we have just observed. By his (1732) alliance with this remarkable woman, who was well versed in the Indian and English language, Musgrove obtained considerable influence over the natives, and became exceedingly wealthy. Mary was, afterwards, the warm friend of Oglethorpe, and several times saved the early colonists of Georgia from savage butchery."

Subsequent investigations, particularly in the history of South Carolina as it conflicts with the story of Georgia, do not make Mary quite as romantic as told by Colonel Pickett, but the Colonel deals only with her first husband. Mary had two others, the last one a preacher who was not quite an angel and his story is altogether another one.

### The Treaty of Coweta

Governor Oglethorpe returned to England and was instrumental in bringing over more colonists. He was later called on to settle the controversies between the Jewish settlers and the Germans, as well as the Highlanders. After a still later visit to England (in 1738), he saw that the Creek Indians on the Chattahoochee must be prevailed to live more congenially with his Georgians and so he asked the Savannah and Oconee and Ogechee natives to attend a council and prepare for a conference which he proposed to hold at Coweta Town on the Chattahoochee in the Summer of the next year. Obviously the trip from the mouth of Savannah to that point in Russell County, Alabama, opposite what is now Fort Benning Military Reservation and near what we know as old Fort Mitchell, was over Indian trails only, but there was a well marked one from the Atlantic Coast to this Middle Valley Country and Oglethorpe and his party took that. Colonel Pickett who gets most of his references from Stevens History of Georgia, from McCall's history of Georgia and from the early volumes of Georgia Historical Collections, writes picturesquely, at least, when he says:

"Making Coweta his headquar-

ters, Oglethorpe oc to some of the to cinity, the most which were Uchee Ositche, conversir people through hi and engaging thei his liberality and dress. He drank black drink . . . them the pipe of lounged with them cane cofas with ample public hou nished. In the Chiefs and warrl towns of Cow Ufala, Hitchitee, haw, Oconee and sembled in the After many cerem inaries, they mad alliance with Oglet declared that al tween the Savann John's, and from th Apache Bay, and mountains, by and belong to the Cree neither the Spani other people, excei tees of the colon should settle thei grant on the Savan far as the River those along the se as the St. John's high as the tide fl islands previously English at Savanna be confirmed. The reserved all the la Maker's Bluff to with the islands of Osabow and Sapel All of these arra the Lower Creeks been very well if lived up to. Th signed at Coweta, day of August, 1739, by James O quire, General an and Chief of all forces in South Georgia, etc., to a jesty's subjects to presents shall com was actually the of the controversie Creek Nation and Georgia which ev minated in the 1824 by George M. Tro ernor, and the T which finally cede that time largely Chattahoochee Ri government to be white settlement. G thorpe's agreement Lower Creeks, tho it as a compact w Nation as a whole. the Upper Creeks a Creeks, both of wh make a Nation, fr

agreed with one another, if one group said one thing the other dissented.

#### Coweta

The Indian town to which the Georgia party came was on that great plain, in later years known as Colonel John Crowell's plantation, about two miles Northeast of Fort Mitchell and some five or six miles South of the Falls of the Chattahoochee. This place was an ancient town and a settlement of the Creeks when they came in their migration from the Southwest, years before they extended their settlements to the Oconee and the Okmulgee Rivers nearer the original Georgia settlements at Savannah and Augusta. Coweta was the Capital of the Creek Nation and here the ranking Chief lived. In later years there was a Chief both at Tuckabatchi and one at Coweta. These Lower Creeks, whose towns extended from about West Point of the present day to the Florida line, were naturally more in contact with the Georgians than were the Indian settlers on the Tallapoosa and the Coosa Rivers in the present Alabama. The Charleston traders, the ones at Savannah, and that celebrated Scotchman George Galpin at Silver Bluff, not far from Augusta, all sent pack-horse men into the Nation and all commerce and intercourse with the Indians passed through Coweta Town. The place was of considerable importance in the annals even as late as 1836, when the General government attempted to remove the Indians to the West on account of the conflicts between them and the white settlers incident to the Land Session Treaty of 1832. The natives in the Lower Nation were all concentrated at Fort Mitchell, a Military Post on the West bank of the Chattahoochee and not far from Coweta Town. The Federal Road which actually was a perpetuation of the Indian trail from East Georgia, through Alabama to old Saint Stephens, originally passed by Coweta, and also passed Fort Mitchell after the establishment of the Post in 1813, and the story of this Indian path is intimately tied with both the history of Georgia and the history of Alabama.

#### The Governor's Resting Place

Governor Oglethorpe, at the age of fifty-five married Miss Elizabeth Wright who lived in Cranham Hall, Essex, England, sixteen miles out of London, and lived in retirement there until he died in 1785, at the age of ninety-six. His wife directed that he be buried in a vault at the center of the chancel in the little church there and when this church was rebuilt, the original grave-site was lost. Through the instrumentality of Doctor Jacobs the location of the vault was made, and as said above, plans for the removal of the remains to America to be placed in the Founders Room at that University in Atlanta which bears his name, would have gone smoothly had not the city of Savannah, or rather citizens thereof, been so zealous in their efforts to have them reinterred in that city which he founded, been so pressing. Though it may seem facetious on my part, it is not so intended, but if those Georgia cities are going to fight over which one is going to have him, may I interpose a claim for Columbus there on the Chattahoochee River, not so far from old Coweta Town. The importance of this central valley town of the Indians and the long standing of that place as a trading point, had, without a doubt, much to do with the settlement of whites at the Falls of the River. Governor Oglethorpe's attention to this region must have influenced its late commercial importance, so Columbus has a claim equally as well as Savannah.

In the meantime the old Governor's remains rest in peace yonder under the church floor and, we may hope, protected

# Years

600

ters, Oglethorpe occasionally rode to some of the towns in the vicinity, the most prominent of which were Uchee, Cusseta and Ositche, conversing with these people through his interpreters, and engaging their affections by his liberality and irresistible address. He drank with them the black drink . . . smoked with them the pipe of peace . . . and lounged with them upon the cool cane cofas with which their ample public houses were furnished. In the meantime, the Chiefs and warriors from the towns of Coweta, Cusseta, Ufaula, Hitchitee, Ositche, Chawah, Oconee and Swagles, assembled in the great square. After many ceremonious preliminaries, they made a treaty of alliance with Oglethorpe. It was declared that all the lands between the Savannah and the St. John's, and from the latter to the Apalache Bay, and thence to the mountains, by ancient right, did belong to the Creek nation. That neither the Spaniards nor any other people, excepting the trustees of the colony of Georgia, should settle them. That the grant on the Savannah River, as far as the River Ogechee, and those along the seacoast, as far as the St. John's River, and as high as the tide flowed, with the islands previously granted to the English at Savannah, should now be confirmed. The Chiefs again reserved all the lands from Pipe Maker's Bluff to the Savannah, with the islands of St. Catherine, Osabow and Sapelo."

All of these arrangements with the Lower Creeks would have been very well if they had been lived up to. This agreement signed at Coweta, "this the 21st day of August, Anno Domini 1739, by James Oglethorpe, Esquire, General and Commander and Chief of all his Majesty's forces in South Carolina and Georgia, etc., to all of his Majesty's subjects to whom these presents shall come, greeting"—was actually the starting point of the controversies between the Creek Nation and the State of Georgia which eventually culminated in the 1824 charges made by George M. Troup, then Governor, and the Treaty of 1832 which finally ceded the lands, (at that time largely West of the Chattahoochee River), to the government, to be opened for white settlement. Governor Oglethorpe's agreement was with the Lower Creeks, though he signed it as a compact with the Creek Nation as a whole. Incidentally the Upper Creeks and the Lower Creeks, both of which it took to make a Nation, frequently dis-

hem, as we have just observed. By his (1732) alliance with a remarkable woman, who well versed in the Indian English language, Musgrove had considerable influence over the natives, and became ex- ly wealthy. Mary was, in all respects, the warm friend of Oglethorpe, and several times visited the early colonists of Georgia to witness the savage butchery."

His frequent investigations, particularly in the history of South Georgia, as it conflicts with the history of Georgia, do not make quite as romantic as told by Colonel Pickett, but they deal only with her first husband. Mary had two others, the first one a preacher who was quite an angel and his story rather another one.

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