



PINTLALA HISTORICAL ASSOCIATION



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VOLUME 10, Number 2

APRIL 1996

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APRIL MEETING:

2:30 P.M.

PINTLALA BAPTIST CHURCH

FROM THE PRESIDENT: The Board of the PHA needs to have a brief meeting at 2:00PM prior to the 2:30PM Quarterly Meeting on April 21st. We will meet at the Pintlala Baptist Church.

WHAT'S IN A NAME? Plenty, say Auburn University at Montgomery professors Blair Gaines and Nancy Anderson. It is all in the book that tells the story behind the street names of Montgomery, "Who Was Dexter Avenue, Anyhow?"

"More than 150 years ago, Job Norman, a 7-foot, 300-pound man built the Norman Bridge at the end of Norman Bridge Road to cross Catoma Creek, so he could visit his neighbors. His bridge gave the road its name, the name that is used today"

This is my great-great-great grandfather. He settled and homesteaded in 1819 where present day Harrison School is located on the Southern Blvd. He died in 1864 and the Yankees came through and stole all livestock and burned the house in 1865. His burial site has never been located.

The Norman's then moved briefly to Pintlala before scattering from Fleta to Waxahatchie, Texas.

My great-great grandfather (Thomas Webb Norman) is buried in Waxahatchie having died in 1873. His wife, Permelia Ann (Myrick) Norman, died in 1904 and is buried in Oakwood in Montgomery.

RICKY McLANEY, President

APRIL PROGRAM:

The Pintlala Historical Association program for April 21, 1996 will begin with a business meeting at the Pintlala Baptist Church at 2:30 P.M. This will be followed by a trip to the Mount Carmel United Methodist Church and Cemetery. At least one van will be available for transportation. ATC

WELCOME TO NEW MEMBERS:

Mr. Joel L. Richardson
367 Washington Avenue
Balparaiso, FL 32580

Mr & Mrs W. B. Sansom
424 Daphne Lane
Montgomery, AL 36108

Change of Address:
Mrs. William P. Schellhouse to
1802 Warewickshire
Houston, TX 77077

Kind hearts are the garden,
Kind thoughts are the roots,
Kind words are the flowers,
Kind deeds are the fruits.

People who deal in sunshine
are the ones who draw the crowds;
they always do more business
than those who peddle clouds.

*

IN MEMORIAM:

Our sympathy goes to the family of Nondis Parker Vickers. She and her husband, Guy, were long time members of PHA.

We also share the grief of Charles and Beverly Ming and other family members on their loss of Mr. Charlie Poole. Mr. Charlie will long be remembered by students of Pintlala School, especially boys for umpiring many softball games and giving to each an appropriate nickname.

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MOSELEY REUNION TO BE HELD:

Clanton Mosley writes that there will be a gathering of descendents of Robert Moseley (1735-1796) on June 29 & 30, 1996 at Antioch Baptist Church in Edgefield, S.C. A time for sharing information and touring historic spots is planned.

The regular Mosley (Moseley)-Shackelford Family Assoc. Reunion will be on June 22 AT Pintlala Baptist Church.

For further information on either of these gatherings, contact W. Clanton Mosley, 202 Fairway Drive, New Ellenton, S.C. 29809 Phone: 803-652-2989

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GOOD HELP IS ALWAYS APPRECIATED:

Vera Kraus heads our telephone committee. Those helping her to see that you are notified of meetings are Rene Barnett, Bess Bullard, Miriam Williams and Virginia Sellers. Mary Ann Venable has graciously consented to take Glenda Edwards' place. Glenda has had to resign for health reasons. Julia Lanham helped for a time. Thank you, ladies, for a job well done.

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HELP WANTED:

Sorry. The tapes of the January meeting are still not ready. We desperately need a volunteer to edit and prepare tapes. Please call Alice Carter, 281-3708 if you can help.

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Don't count the days--make the days count..

There are only two lasting bequests we can give our children--one is roots, the other wings.

SILVER IN EARLY ALABAMA:

The winter edition (#39) of Alabama Heritage Magazine has an interesting article on silver in antebellum Alabama. The article is most timely after our PHA tour of the "Made in Alabama" exhibit at the Montgomery Museum of Fine Arts.

One of the early jewelers was Lewis Owen, great grandfather of Clara Owen Venable and great, great grandfather of the late Nat O. Venable and of Rae Calvert.

We quote: "Lewis Owen was born in Maine in 1805.....After moving to Montgomery in 1830, Owen placed an advertisement in the newspaper of 1831 announcing the opening of his "New Establishment at a Stand formerly occupied by C. Tompkins." Owen noted in his ad that he had just returned from New York and had for sale "8 day clocks, Alabaster clocks, table castors - - - Silver Table & Tea Spoons, Ladles, Sugar Tongs." He also noted that he paid cash for "old Silver."

"Owen's business prospered and in 1836 he married Jane Phelps Harrison, the daughter of Pascal Harrison, who owned "The Pantheon" plantation in nearby Lowndes County. Aided by his wife's dowry and family connections Owen became president of the Montgomery and Eufaula Railroad Company; he erected the splendid Dexter House hotel on Market Street in 1847 and continued to improve his own business..... In 1806 Owen sold his business to George W. Harris.....

"Of particular interest is the personal silver that Owen and his wife owned. This impressive collection includes pieces marked by New York manufacturers, including William Gale and Wood and Hughes and stamped by the Montgomery retail firm of Campbell and Yongue. It also contains flat silver made in London and date-marked 1833-34. Lewis Owen made none of the silver himself and neither did the rest of Alabama's antebellum silver retailers."

The above information is from an article written by Mr. Edward Patillo, Curator of the Judicial Dept. of Alabama. He concludes by saying "the silver of the antebellum South tells us a great deal about the luxurious taste of that lost world. It would be misleading to suggest that this silver was not well crafted, well loved, or well used. It was all of these things and more. But it was made someplace else." ETT

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HISTORICAL MARKERS PLACED:

The January 1996 issue of the Alabama Review Lists a number of historical markers that have recently been placed in Montgomery and Montgomery County. The write-up includes the wording of the markers. Of interest to our members are:

Brigadier Gen. Berkett Davenport Fry, CSA
First Baptist Church
Governor William Calvin Oates, CSA & Spanish American
Major Gen. Claire L. Chennault
Three Men on a Flying Trapeze
Office of Dr. Luther Leonidas Hill
Office Site of Dr. J. Marion Sims
Old Oakwood Cemetery
Pintlala School

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A REMINDER OF DUES:

Dues for 1996 were due in January. We will have a business meeting in April so bring your checks for \$8.00. If you can't be present, mail to Thomas Ray, Rt. 1, Box 441, Hope Hull, 36043. If you are unsure of amount owed call Thomas at 288-3368 and he will be glad to set you straight.

#

There are two ways to get to the top of an oak tree: catch that first limb and climb or, find a good healthy acorn, sit on it and wait.

ANCESTRAL SEARCH: If you are searching your ancestors and cannot find them since they seemed to have disappeared after the War Between the States, this article may have the answer as to their whereabouts:

THE EXILES by Tom Carney

This year, in a small white church in Americana, Brazil, a small group of people will gather to celebrate the holidays. The church will be decorated in its holiday glory, with a wreath on the front door and a Christmas tree standing in the corner. They will sing the songs of the South and will reminisce of ancestral homes. They will fall nostalgic for a time and place in Alabama, made familiar to them only by the stories handed down by their ancestors. Some of the people may talk wishfully of someday visiting Alabama, to pay respects to their forefathers and their heritage. But in the deepest parts of their minds, as they look reverently at the Confederate flag standing next to the altar, they know it will never happen. For they, like their parents and grandparents before them, have accepted the fate bestowed upon them over a hundred years earlier, on the bloody battlefield of the Civil War. They are the Confederates.

Contrary to most history books, the Federal troops were not benevolent occupiers of the South at the close of the Civil War. If anything, they were one of the most brutal occupying armies ever to set foot on American soil. Former proud Confederates were imprisoned, their homes burned, and their wives and children made destitute. What few possessions they had managed to hang onto during the long war were now pillaged and destroyed by the blue-coated hordes. Mere privates in the Union Army and petty officials of the Freedman's Bureau now held the power of life and death over men who had once led tens of thousands of fighters into battle. The right to vote was lost; there was no appellate court system; often the ex-soldiers had to get permission to travel even a few miles from home. Most appalling to the Confederates, however, was the hated oath of allegiance on which the Federals insisted. Many Southerners saw the oath as a repudiation of everything for which their loved ones had fought and died.

From the moment General Lee surrendered at Appomattox, many Southerners had decided to emigrate to a distant country rather than live under the iron heel of the hated "damnyankees." The first major exodus occurred when General Joseph Shelby, along with the remaining generals, met with seven Confederate governors to make plans at Marshall, Texas. Finally after weeks of debate, the group decided to cross the Rio Grande into Mexico and offer their arms to Emperor Maximilian rather than surrender. At the Fort Duncan Club at Eagle Pass, Texas, hangs an oil painting of the event. It shows the bedraggled Confederate troops drawn up in columns and standing at attention as the Stars and Bars were furled for the last time.

The brigade, complete with artillery and wagon trains, were attacked countless times on the 1,200 mile march by Juarist forces opposed to Maximilian. Though suffering numerous casualties, the brigade arrived intact in Mexico City in August of 1865. Emperor Maximilian, impressed with the determination of the Confederates, offered them the protection of the Mexican government and cheap lands to colonize. Most of the ex-soldiers chose to settle at Carlotta, an area that reminded many of the colonists of their lost southern homes. Unfortunately, within a short time the emperor was overthrown, throwing the country into chaos. Many Mexicans, remembering the war they had lost to the United States years earlier, took their vengeance on the new colonists.

What happened next is best described by quoting A.F. Rolle, one of the exiles who later wrote of his experience: The colony was destroyed almost overnight. With few weapons, supplies and practically no earthworks, the defenders grimly dug hasty defenses along the beaches. The situation became progressively more desperate. Some of the boats on which the Confederates hoped to escape were captured by hostile natives who put the colonists to the torch and threw the corpses into the ocean."

Many of the ill-fated colonists reluctantly returned to the United States. The majority, however, chose to look elsewhere preferring to face the unknown rather than return to a land on which they had turned their backs. Dom Pedro II, the Emperor of Brazil had for years been trying to lure American colonists to settle the wild regions of the Amazon jungle. With the collapse of the Mexican colony, many of the Confederates began seriously considering the South American country as a possible home. Emissaries from Brazil offered the colonists cheap land, and agreed to help subsidize transportation costs for those willing to make the journey.

Another factor that undoubtedly helped persuade many of the Southerners was the fact that slavery in Brazil was still legal. Also, especially appealing to them was Dom Pedro's decision not to make them swear allegiance to Brazil.

Emigration companies began springing up all across the defeated Confederacy. Such notables as Colonel William Norris, an ex-Alabama state senator, and Ben and Dalton Yancey, sons of the indomitable William Lowndes Yancey, sold what few possessions they owned and chartered passage for the new land. The voyage of one ship, The Derby, was probably typical in many ways of all the groups who made the exodus. Though most of the passengers had once been wealthy, they now possessed an average of less than \$200 per person. The ship carried 154 passengers and was crammed with household goods and farm implements. Almost all of the immigrants, unsure of the dangers that lay ahead, carried firearms and a plentiful supply of ammunition. Others, less practical, insisted on taking their dogs and cats with them.

The United States Government, wary of so many people emigrating to a foreign country, tried to stop the flight. Earlier it had sent General Sheridan to patrol the Mexican border and block the efforts of Confederates trying to leave. Now, with the Brazilian exodus underway, it began a campaign to stop it. Port Authorities condemned ships waiting for passengers and emigres were turned back for not possessing passports. Legally, the only way the colonists could leave was to have passports, which Federal authorities refused to issue. Fortunately, the moral qualities of the occupying Union officials were such that a standard \$500 bribe usually sufficed to enable the ships to leave port unhindered.

Just how many Confederates chose exile in Brazil has always been a question shrouded in mystery. Charles Nathan, a resident of Brazil in the 1870s, estimated 12,000 Southerners immigrated through the port of Rio de Janeiro between the years 1860 through 1871. Brazilian authorities, carefully noting the many ports the emigres entered, have estimated that possibly as many as 20,000 Confederates and their families made the voyage to Brazil. United States records are strangely quiet about the subject.

Upon arrival in Brazil the first stop for many was the Government House, a large hotel in Rio de Janeiro that the Brazilian government had placed at the disposal of the Southern immigrants. There the immigrants were first exposed to the culture and habits of the country that was destined to become their home. Some of the customs astounded them, as Eliza Kerr wrote soon after her arrival. "I shall never forget," she penned after witnessing her first torrential downpour during the rainy season, "seeing a procession, huge African negroes carrying elegantly-dressed gentlemen across the streets. The gentlemen, wearing silk hats and carrying umbrellas, would stand bolt upright, holding themselves stiff, and the negroes would pick them up about the knees and wade the torrents, carrying them safe and dry to the other side."

Brazilian natives, unable to pronounce the word, "Confederate" soon dubbed the exiles the "Confederados."

The first immigrants usually settled far inland away from civilization. Charles Gunter, who led a group of 200 (mostly from Alabama), settled in a wild, untamed region known as the Rio Duce. The trip required many days travel by canoe, with the families camping on the mosquito-infested riverbanks at night.

Much as their forefathers had done years earlier in Alabama, the settlers began building homes and clearing fields. Within a short time, as more settlers arrived, a prosperous community was born, complete with a school, shops and a flag pole with the Confederate banner proclaiming their heritage.

Gunter's group, like many others, had settled on land that was extremely fertile. The rich soil and moderate temperatures allowed for a year-long growing season, which produced an abundance of crops during the first years. Unfortunately, there was no place to sell the crops. Roads that had been promised by Dom Pedro never materialized (some of the areas would not be reached by roads until 1972). The only other way to reach the markets was by river, which was too shallow for large boats and oftentimes treacherous for canoes.

Within a few years many of the families began moving to an area near Santa Barbara where a railway was being built. The new community, simply called 'the station' for many years, soon became the nucleus of the Confederate immigrants. Cornfields were planted, and elegant homes, reminding one of Vicksburg or Montgomery, were built. A cemetery came into being when a local Catholic church official denied burial to a deceased exile. A small chapel was later built on the grounds that to this day serves as an official Confederate Church.

Brazilian authorities, impressed with the Confederados, soon renamed the 'station', Americana, in honor of them. The exiles still considered themselves American, however. They were Confederates, but still Americans. Many of them still held a vague hope of someday returning home when conditions in the South improved. It only took two weeks for a letter to reach them from Alabama, and every piece of news from "back home" was eagerly digested. Unfortunately, newspapers in the states were entering a phase of yellow journalism, complete with lurid accounts of lynchings, race wars and criminal politicians gracing the front pages of every edition. For the exiles in Brazil, the newspapers only served to reinforce their belief that anarchy was running amok in the states.

Slowly the years passed, with the Confederates remaining a culture unto themselves. The children were bound by oath to marry none but Americans, a tradition not broken until well into the twentieth century. Most of the settlers had become fluent in Portuguese, but refused to speak anything but English at home.

General Robert E. Lee's birthday was observed as a holiday, and the speeches of Jefferson Davis and William Yancey were taught in the schools. On special occasions, the old Confederates would don their grey uniforms and recount stories of valor on far away battlefields. Time stood still for the Confederates.

As the world entered into the twentieth century, many of the exiles now growing old, began to dream of returning home before they died. Though they were still unsure of the news filtering back from the states, their biggest concern was whether or not they would be welcomed back into a society they had fled from.

In 1906, Elihu Root, Secretary of State for the United States, paid an official visit to Brazil to attend a meeting of the Pan American Union. On the agenda was a train trip, with scheduled stops at many stations along the way.

Word was received by Root that a delegation of Americans, of Americana, wished to speak to him. Though Americana was not a scheduled visit, Root nevertheless ordered the train to stop. Waiting for him on the platform was a delegation of almost 400 Confederates and their families. A large Confederate flag adorned the front of the station. Root's official biography, written by Ambassador Phillip Jessup, describes the event. "Secretary of State Root had an experience which after twenty years he still could not describe without a break in his voice and tears in his eyes. A request was made that the train be stopped at a little station known as American City. There after the Civil War, had settled one of those small groups of southerners who believed exile was preferable than to live under the 'Yankees'. Most of them were from Alabama. It was after dark when the train stopped at the little shack of a station several miles outside of town. The whole population was assembled, old white haired survivors of the original exodus from Alabama, their full grown sons; women with babes in their arms, standing in a mass looking up at the cabinet officer from their old fatherland, their faces lighted by flickering torches and lanterns. Their aged spokesman said they wanted his advice about returning to the United States. Root was deeply moved as he advised them not to return; they would be strangers in a new South with little chance to fit back into their former life.

"The old men wept and the women wept, and the torchlight glittered on their streaming faces as the train pulled out of the station, the Secretary of State of the United States standing on the rear platform, tears running down his cheeks unchecked."

The Confederados had come face-to-face with the reality of being condemned to perpetual exile.

Slowly, with thought of returning to Alabama being forced from their minds, the community began to assimilate itself into the Brazilian culture. A Confederate college was formed with many of its graduates becoming some of the most successful businessmen in Brazil. Elsie Houston, great-granddaughter of the immortal Sam Houston, became one of the country's most popular singers. The Pyle family, originally from Marshall County, began a small company, specializing in a tasty orange drink, that would later sell its products in the United States under the name "Crush".

In 1944, the last of the old Confederate exiles died. His body was placed in the cemetery among the ranks of all the other soldiers in grey who had preceded him. His coffin was draped in the Confederate flag.

Though many of the descendants adapted to the Brazilian culture, in their hearts they remained Confederates. The small church, with its Confederate flag on the altar, was still packed to overflowing every Sunday. Regular fried chicken dinners were still held among the tombstones of the original emigres. Though no one living in the community had any memories of Alabama, many of the descendants still consider it "home".

In 1972, the Governor of Georgia, Jimmy Carter, along with his wife, Rosalynn and his aide, Jodie Powell, were invited to visit Americana during an official visit. Surprised that such a colony existed, Carter readily agreed to the request. Over two hundred descendants of the Confederados met and gathered at the cemetery to welcome him. As Carter walked slowly through the cemetery reading the names inscribed on the granite stones, he paused at one near the gate. The inscription read, "Private Johnathan Ellsworth, drummer boy of First Arkansas Brigade." Overcome with emotion, Carter quickly turned his head from the crowds as tears welled in his eyes. Though Rosalynn Carter had no idea at the time, the grave of her great-uncle, W. S. Wise, lay only a few feet from where she was standing. In an interview with the Atlanta Journal, Carter later stated, "None of them looked upon their ancestor as mistaken. They didn't feel any self pity."

The city of Americana has grown to a bustling metropolis of almost two hundred thousand people today. There are only a few of the antebellum homes still surviving, squeezed in between office buildings and parking lots. Traditions of the Old South, once lovingly nourished by its children, are fast becoming a part of Brazil's forgotten history. One tradition, however, has survived. This year as we go to church to celebrate the holidays and think of our forefathers, we can be sure that over 5,000 miles away, another group of people will be doing the same thing.

Reprinted from OLD MORGAN COUNTY Magazine No. 20, by permission from the author, Tom Carney. Mr. Carney is one of the most prolific writers of our region. He has had over 60 of his works published in magazines, books, newspapers and periodicals. In addition, his stories have been featured on numerous radio and television shows across the country. We appreciate Mr. Carney giving his permission and our thanks also go to Jo Shaffer, Editor, OLD MORGAN COUNTY Magazine.

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BENJAMIN LEWIS OF SOUTH CAROLINA AND PINTILALA

Dorothy Samuel has heeded our call for genealogical material and has sent 22 typed pages plus 2 maps relating to the life and times of her ancestor, Benjamin Lewis. Due to limited space (and high postage rates) we will use a few pages at a time. The complete record will be available in EHA files in the Pintlala library. Many names of local residents (circa 1849) are listed as purchasers in the Montgomery County Probate Records pertaining to his estate sale. Your ancestor may be one of them. Thanks, Dorothy.

BENJAMIN LEWIS OF SOUTH CAROLINA, AN EARLY SETTLER OF MONTGOMERY COUNTY, ALABAMA
by DOROTHY SAMUEL

1 Benjamin¹ Lewis was born ca 1765/70. We aren't sure of the place of his birth. He is listed on the South Carolina State Land Plats in Cheraw District, 12 January 1795, with 265 acres and 25 November 1797, with 210 acres on the south side of Black Creek, waters of the Pee Dee River. Vol 36-169. The 1795 land is adjacent to John Cooper, vacant land, John Padget; in 1797 the land is adjacent to Thomas Chambliss, John Chambliss, Peter Klub, Rowe and Hayne.

Benjamin Lewis is on the 1790 Darlington Co., South Carolina Census with one male 16+ years and three females. There were Masons, Bozemans, and Fountains in the area also.

In a letter dated 1977 from Horace F Rudisill he states, "Regarding the parentage of Benjamin Lewis, frankly I don't believe you are going to find it in the Darlington County records. I have been working with these records for over 25 years and know what is available, and believe a search of them with this goal in mind would be useless.

The Lewis family did not appear in Darlington until after the Revolution. Our records from 1785 to 1806 were destroyed in our courthouse fire. I believe your search for the parentage of Benjamin Lewis should be centered in North Carolina for I feel that Benjamin and James were the first two in Darlington and that they came from the same place that John Chambliss came from.

There is one old Equity Court record here dated 1820 (which was copied into a new book in about 1845 and I believe a mistake was made in copying) that says that 'James Lewis and wife Elizabeth' were entitled to 1/6 of the estate of Sarah Chambliss. Then it lists Benjamin Lewis and wife Elizabeth entitled to 1/18. Then I have the marriage record of Jenny Chambliss and James Lewis in the 1790's (Jenny being the same as Jane).

If you do find out, I hope you will inform me of it."

Harold DeLorme Jr., of Columbia, South Carolina in 1975 wrote that "Darlington County Deed Bk. G. p. 337 states: On the 21 April 1810 the heirs of the estate of Henry Chambliss dec'd. sell to John Chambliss 300 acres on Horse Branch, a part of 1,000 acres that was granted to John Chambliss, dec'd, in 1787, Wit/Charles Williams and Benjamin Adams. Signed by Benjamin Lewis, James Lewis, et al.

Deed Bk H. p. 78 In 1820 concerns the same thing. This shows that Benjamin Lewis' wife was Elizabeth Lewis. There are no other deeds for Benjamin Lewis after 1820."

The Black Creek Baptist Church in Darlington County by Horace Rudisill in Darlingtonian by Erwin and Rudisill describe the Black Creek Church as "daughter of the old Cashaway-Mount

Pleasant Churches and was the outgrowth of religious services held in the Dovesville neighborhood more than seven years before the Revolution. Regular meetings were held over Black Creek after March 1782 — a building 20 feet square of hewed logs with a shingled roof and a shelter on each side eight feet wide was built about 1784. The meeting house became Black Creek Baptist Church of 11 August 1798 with eighteen members.

The following is a transcript of references to the Lewis family name found in the Minute Book of the Church 1798 through 1822 sent to us by Mr. Rudisill.

- Dec. 3, 1802 "a door opened. . . Amiley Lewis came and they were rec'd."
- Oct. 1, 1803 "... the members met, a Door was opened — came forward Benjamin Lewis, Elizabeth Lewis . . . and was rec'd. and Initiated into the Church by Amertion (sic) by the Revd. James Coleman and became members."
- Feb. 1, 1806 "Cade Kirven laid under censure for the sin of Drunkenness . . . likewise David Mason . . . Benjamin Lewis . . . until they are brought to see the evil consequence that attend such practices."
- Feb 28, 1806 "... came forward Benjamin Lewis, Patrick Burke. . . made confession to the Church and was Restored."
- Sept. 18, 1814 "... came forward James Lewis and was received by emertion. . ."
- Sept. 28, 1817 "Bro. Henry Fountain . . . was restored. . . Bro. James Lewis inform'd the Church of the Circumstance that happened to a Negro Boy that Died by some means under his hands."
- Oct. 25, 1817 "... the case of Bro. James Lewis . . . laid over for further consideration. . ."

Nov. 22, 1817 " . . . Bro. James Lewis case continued until our next conference. . . "

Dec. 17, 1817 " . . . the case of Bro. James Lewis taken up and he giving satisfaction he was restored to his Seat. . . "

July 31, 1819 " . . . came forward Ann Fountain and gave a Declaration of her faith in Christ and was Receiv'd . . . Bro. James Lewis Brought an accusation against himself for Drinking too much Spirits and was laid under Censure of the Church. . . "

Oct. 1, 1819 " . . . Bro. James Lewis . . . Restored to his seat. Came forward Jane "Jincy" Lewis and gave a Declaration of her faith in Christ and was Receiv'd . . . "

Jan. 1, 1820 " . . . Brethren George Brown, Thomas Chambliss and Benjamin Lewis to wait on Bro. Jasper Young."

Feb. 5, 1820 " . . . Bro. Benjamin Lewis brought an accusation against himself for intoxication and was laid under Censure. . . "

Mar. 4, 1820 " . . . Bro. Benjamin Lewis Censure Continued until next conference . . . "

Mar. 31, 1820 " . . . Sister Ann Fountain not having an opportunity of getting a letter of dismission when Mr. Fountain mov'd away we think it Duty to Send her a letter. . . Bro. Benjamin Lewis Restored to his seat. . . "

Dec. 1, 1821 "... appointed Brethren Thomas Chambliss and Benjamin Lewis to know his Reason for not attending meetings and the said Brethren to attend Bro. Henry Paggett to see if he can pay a debt of twenty Dollars to sd. Bro Benjamin Lewis, if not Cite him to our Conference. . ."

Jan. 4, 1822 "... Bro. James Lewis . . . found worthy of Censure . . ."

Feb. 1, 1822 "... Bro. James Lewis Censure continued. . ."

Mar. 2, 1822 "... Bro. James Lewis at his own Request Excommunicated. . ."

Dec. 9, 1824 "... came forward Edmund Lewis and Amos Johnson and were Baptized. . ."

Mr. Rudisill said there was a big membership roll (through 1842) and opposite the names were notations such as "dead," "dismissed," etc. He found on the roll for the Lewis name, Benjamin Lewis, dismissed; Henry Fountain, dismissed; Edmund Lewis, dismissed; Henry Lewis dismissed; Robert Lewis; James Lewis Junr, dead; James Lewis Senior, dead.

Females: Amelia Lewis, dead; Elizabeth Lewis, dismiss; Jane "Jincy" Lewis; dismiss; Ann Fountain, dismiss; Senthia Lewis, dismiss, James Lewis and others named.

On the 18 July 1822, Benjamin Lewis is on the Cahaba Land Records for Montgomery County for 80+ acres, W ½ of SW ¼, Sec 27 T15R17 and for 80+ acres W ½ NE ¼ Sec 33 T15R17 all in Beat 9.

The Minutes of the Bethel Baptist Church at Pintlala, Alabama, are in the Alabama Archives Mss Department. The following abstracts pertain to the Lewis family from Black Creek Church in Darlington County, South Carolina.

Received by letter Benjamin Lewis at Sept. Conference 1822.

Also Elizabeth Lewis and Jane "Jincy" Lewis.

Nancy Fountain received by letter March conference 1823.

Edmund Lewis received by letter March 24, 1827, dismissed by letter January 1829, returned his letter January 1830.

Thomas Chambliss rec'd by letter May 1833, dismissed by letter July Conference 1834.

Elizabeth Chambliss received by letter May 1833, dismissed by letter.

Lucy Boseman received by experience Sept. 1833.

The roll of members of the church lists:

Elizabeth Lewis, dead Oct. 1841

Jane "Jincy" Lewis McCool, dead 1848

Nancy Fountain dismissed - by letter Jan. 1835

Elizabeth Chambliss 97 (?) dead 1843

Mira Ann Lewis received by experience Nov. 1837

Nancy Fountain rec'd by voucher Jan 1843.

Benjamin Lewis deceased 1848

Thomas Chambliss dead 1842

John Lewis rec'd by experience Aug. 20 1841, dead 1843

Jesse Bozeman rec'd by exp. Aug. 1847

Benjamin Lewis died 1848, still a member of Pintlala Baptist Church as no letter was given. He probably was buried by his wife Elizabeth in the cemetery at the church. He was not dismissed by letter or excommunicated and his and Elizabeth's deaths were recorded.

To be continued.

FIRSTS IN ALABAMA

First surveyor of public lands in Alabama was John Coffee, Andrew Jackson's "right arm," in the War of 1812.

First common school system established in the Cotton states was in Alabama.

First diploma issued to a woman by any chartered educational institution authorized to confer degrees was in Alabama.

First submarine in the world, the *Hundley*, was built in Mobile.

First European expedition on Alabama soil was led by DeSoto, 1540.

First volume of reports of a Supreme Court in the U.S. (for Connecticut) was compiled and published by Alabama's Ephriam Kirby.

First apparatus used in the U.S. for demonstration of the X-ray was constructed at Auburn by Prof. A.F. McKissick.

First department of Archives and History in the U.S. established in 1901 in Alabama.

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"Time of the Mad Atom"

This is the age of the half read page
And the quick hash and the mad dash,
The bright night with the nerves tight.
The plane hop and the brief stop,
The lamp tan in short span,
The Big Shot in a good spot,
And the brain strain and the heart pain
And the cat naps till the spring snaps---
And the fun's done!

By Virginia Brasier

McGEHEE CENETERY UPDATE:

In February we sent a report to those concerned with the McGehee Cemetery, accounting for monies received, outlining work that has been accomplished, and explaining the remaining work needed. It is the hope of the Hope Hull United Methodist Church and PHA that a trust fund can be established to insure that this cemetery continues to be maintained. If any of our members know of anyone connected with this historic spot that we have not contacted, please let us know. ETT

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QUERIES:

I would like to place the following queries in the next available edition of your publication: My great uncle, Jasper Jones, was born ca 1845 in what is now Crenshaw County. He was the son of Daniel Jones and Mary Jane Parker. His wife was Viletta and he had daughters Mary O., Lena C., Sallie and Genia. He later had a son, Ellie or Ellis born ca 1890. According to census reports they moved to Montgomery. Jasper was shown as living on Woodley Road in Montgomery in 1920 with his wife Viletta, daughter Lena Smith and granddaughter, Elizabeth Smith. During the same same census there is an Ellis D. Smith living on Forrest Avenue in Montgomery with his wife Mable M. They are both 30 years of age. I would like correspond with ancestors of this family. A family group record is enclosed.

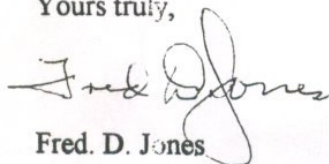
I would also like to correspond with descendents of another great uncle, John W. Jones who lived most of his life in south Montgomery County near Naftel. He was a veteran of the Civil War and was married to Charity Ann Barfield. He, his wife and several of their children are buried at Prospect Cemetery, Naftel, Alabama. A family group record is enclosed.

I would like to hear from the ancestors of Louisa Jones, daughter of John A. Jones and Elizabeth C. Hinds of Crenshaw County. Louisa was born February, 19, 1856 and died December 16, 1927. She married Harvey H. Jones, her second cousin who was born December 12, 1859 and died August 30, 1928.

I am a current member of your group.

Thank you very much.

Yours truly,


Fred. D. Jones

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\$5.00 registration fee + 8.00 annual dues.
Note: All members of a household are included.

Mr., Mr. and Mrs., Mrs., Ms. _____

Other household members: _____

Address _____

City, State, Zip _____

Phone (home) _____ (office) _____

Interest Areas: _____

If you are interested in genealogy, please indicate family surnames _____

IN THIS ISSUE: Mosley-Moseley Reunion dates, Silver in Early Ala., The Exiles by Tom
Carney, Geneal/Benjamin Lewis, McGehee Cem. Update,, Jones Query, McGehee Records

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