

PINTLALA HISTORICAL ASSOCIATION

Next Meeting:

January 15, 2023 at 2:30 p.m.
Pintlala Baptist Church



*c/o Pintlala Public Library
255 Federal Road
Hope Hull, Alabama 36043*

Volume XXXVII, Number 1

www.pintlalahistoricalassociation.com

January 2023



Gary Burton, Clydetta Fulmer, Patsy Davis, Alice Carter and Dwight Davis - Attendees of a past PHA Meeting of 2022.
Photo courtesy, Jerrie Burton

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TABLE OF CONTENTS

President's Message.....	Page 2
Dues Notice	Page 2
William Bartram Marker	Page 2
January Program.....	Page 2
Who was John Butler Callaway, (1874-1958)?.....	Page 3
Correction.....	Page 5
A Moral Debt To Rev. James McLemore.....	Page 6
Volunteers Journey along the Old Federal Road.....	Page 10
Members at Meetings in 2022.....	Page 11

PRESIDENT'S MESSAGE

I hope you will help us as we resume our meetings this month, January 15, 2023, in PBC's fellowship hall at 2:30 PM. Bring your \$15.00 dues. The members of a household are covered by the amount. As the newness of the year dissipates, we will still be energized by the work before us. The local history of Pintlala and surrounding areas of southwest Montgomery County are far from finished as new discoveries await us, but not without research, strategic conversations, and consultations with those who have served the public as good stewards of our heritage. The ground will cough up its treasures, research libraries will provide open doors, and families will share their informational delights as we explore the undiscovered in 2023.

- We press on in learning about William Bartram, the great naturalist, as he passed through Pintlala long before work began on the Federal Road.
- Of course, this year we should learn about the future of Pintlala Elementary School. I am hopeful.

Alice Carter continues to provide inspiring programs. Our upcoming program will introduce us to the search for Mabila. Many feel that archaeologists, like our guest presenter, Dr. Ashley Dumas, are on the cusp of making this ground-breaking discovery of the site where the battle of Mabila took place. The battle between Hernando de Soto and Chief Tuscaloosa in 1540 was gigantic. Honestly, I am learning about something huge in central Alabama history. I cannot wait to hear this presentation.

Gary Burton, President
garyburton1@charter.net

DUES ARE DUE—ONLY \$15.00 PER HOUSEHOLD

William Bartram Marker

There has been no word from the foundry regarding a time frame for delivery of our William Bartram marker that will be placed on the Federal Road in Pintlala. Let us hope for a Spring delivery!

PHA Program for January 2023

Sunday, January 15th at 2:30 the Pintlala Historical Association will meet at Pintlala Baptist Church, Fellowship Hall. Remember that membership dues are due and are only \$15.00 per household.

Our program will be presented by Dr. Ashley Dumas from the University of West Alabama, where she is Associate Professor of Anthropology. Dr. Dumas' education includes obtaining a BA degree in Anthropology and French from the University of South Alabama and a Masters and PhD from the University of Alabama. Her mentor and advisor in the field of Archaeology is Dr. Greg Waselkov, a supportive friend of our organization.

Dr. Dumas' topic will be "The Search for Mabila and Medieval Spaniards in Alabama". This program will center on the Battle of Mabila, the site in Alabama where explorer Hernando Desoto defeated Chief Tuskaloosa and his warriors in 1540.

Please attend, bring your dues and a young friend!!



Dr. Ashley Dumas, photo courtesy
AlabamaHistoricalCommission@alabama.gov

WHO WAS JOHN BUTLER CALLAWAY, (1874-1958)?

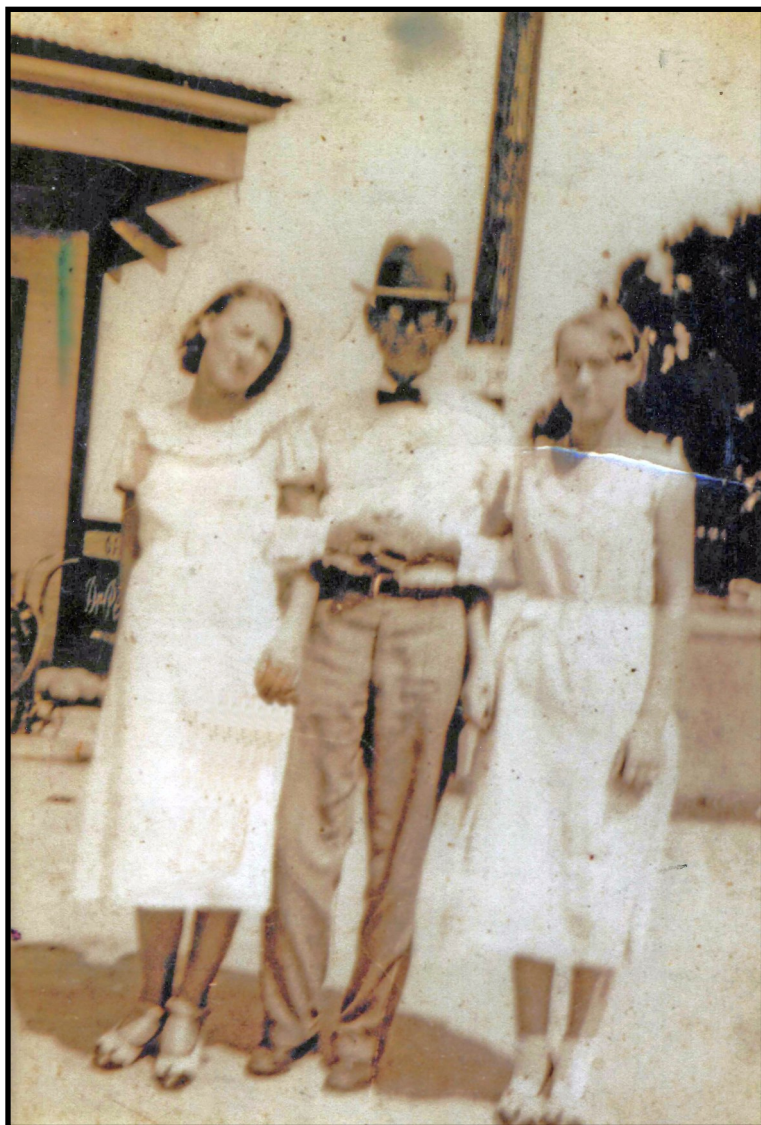
Alice Carter

Michael Smith, who spoke at the July 2022 PHA meeting regarding his exploration in the Pintlala Community using his metal detector, phoned a few months ago to ask me about one of his recent discoveries. While searching, with permission, on property of Lee Newell, his detector sounded off and Michael found a brass name plate with "J.B. Callaway" incised on one side and "Hope Hull, Alabama" on the other. Michael wondered if I could provide any information on Callaway for him. Indeed I could!

Childhood memories from my past brought up remembered conversations between my mother (Ethel Tankersley Todd) and aunt (Alice Tankersley) in which they talked about Mr. Callaway, the mailman for Route One, Hope Hull. He was a bachelor, who lived in a home on Highway 31, less than a mile north of Bush Drive. The Callaway home is easily identified by brick pillars at the driveway-entrance. One is marked in concrete "Callaway Place" and the other marked as Murchison Place. As of 2022 the Callaway home is owned by Mr. and Mrs. Bruce Murchison.



Brass Tag, front and back found by Michael Smith, photos courtesy Michael Smith



L-R Beatrice Dutton, John D. Callaway, and Thelma Burke, year unknown, photo courtesy Daisy Anne Brady

John Butler Callaway was born July 1874 in Hope Hull to William David Callaway (b. 1848) and Lucy Arabella Carter Callaway (1854-1937) who were married in 1871. Lucy was the daughter of Thomas Randolph Carter (1820-1892) and his first wife, Lacy Bozeman.



Thomas Randolph Carter and family, wife Lacy Jane Bozeman on Carter's left, Lucy Arabella Carter, (1854-1937) their daughter who would marry William David Callaway in 1871 is on the back row, wearing a hat. Source *The Heritage of Montgomery County, Alabama*

Documents found on ancestry.com for John Butler Callaway include Federal Census records for the following years: 1900, 1910, 1920, 1930, 1940, and 1950. Occupations for Callaway included telegraph operator; rural mail carrier for 1910 when he was a boarder with a Suggs family in the Old McGehee Road area of the county; general farming in 1920; rural mail carrier for 1930; farming for 1940; and finally in 1950 he had moved into the city of Montgomery to Oak Forest Street and was listed as unable to work. It is my thought, due to my childhood memories, that his mail delivery employment probably carried into the 1940s. John Butler Callaway had shared the home in Hope Hull with his sister Louellen C. Jones as early as the 1930s and also at their home in town, likely until his death on January 28, 1958. He is buried in a triple vault in Greenwood Cemetery along with Carter Jones and wife Louellen Jones, sister of John Butler Callaway.

HOPE HULL HOME OF WILLIAM DAVID CALLAWAY AND LUCY ARABELLA CARTER CALLAWAY

The parents of John Butler Callaway (1874-1958) lived in the original Thomas Randolph Carter home, which was destroyed by fire around 1909. The Callaways built another residence on the same spot and is the house that is now home to the Murchisons. Burial locations for William David Callaway and Lucy Arabella Carter Callaway have not been located. Perhaps the couple, who were the parents of John Butler Callaway, mailman for Route one, Hope Hull were buried in a Callaway Cemetery located on property once belonging to Wallace Bush off Highway 31. Over the years, the tombstones in this cemetery have been destroyed by livestock and farm machinery.



Callaway/Murchison place photo courtesy Gary Burton

CONCLUSION

The information on John Butler Callaway, (1874-1958) was given to Michael Smith. However, none of this information helps either of us to know the purpose of the brass plate found in Pintlala by Smith or why it would have been found miles from the Callaway home.

Such are the frustrations of pursuing history!

Sources:

Personal notes from Bruce Murchison

Ancestry.com

The Heritage of Montgomery County, Alabama Heritage Publishing Consultants, Inc. Clanton, AL 2001

Submission from Clarence C. Bearden, Jr. of Montgomery, AL "Thomas Randolph Carter" p. 135



Brittany Washington , Michele Washington and Brenda Brown

CORRECTION

The October 2022 issue of the Pintlala Historical Association Newsletter featured pictures taken at the 100th birthday celebration of Pintlala School. One of the images located on page 21 featured three attendees seated on a bench in front of the school. We apologize for misidentifying an adult on the bench as Delois James. We learned after publication that the correct name was Brenda Brown.

A Moral Debt To REV. JAMES MCLEMORE

Gary Burton

(February 9, 1782 – November 20, 1834)
A Supplement to the 2022 October Article

The knowledge of history will place on us an indebtedness that is moral in nature. We truly owe something to those who have gone before us and made significant contributions to our times and culture.

The story of Caesar Blackwell, a slave, and James McLemore, his trustee/guardian, captivates those who have a modicum of interest. It is my opinion that the story of Caesar gets more “press” and scholarly attention than James McLemore. Yet it is McLemore who makes the profound but subtle difference in outcomes. When McLemore dies in 1834, the freedom enjoyed by Caesar was diminished and never the same. Caesar would die eleven years later. The Alabama Baptist Association extended a trust to McLemore, Founder of the Association as well as three local churches in Montgomery County: Antioch near Mount Meigs, Elim church, six miles northeast of the small start-up of Montgomery, and Bethel, in today’s Pintlala, southwest Montgomery County.

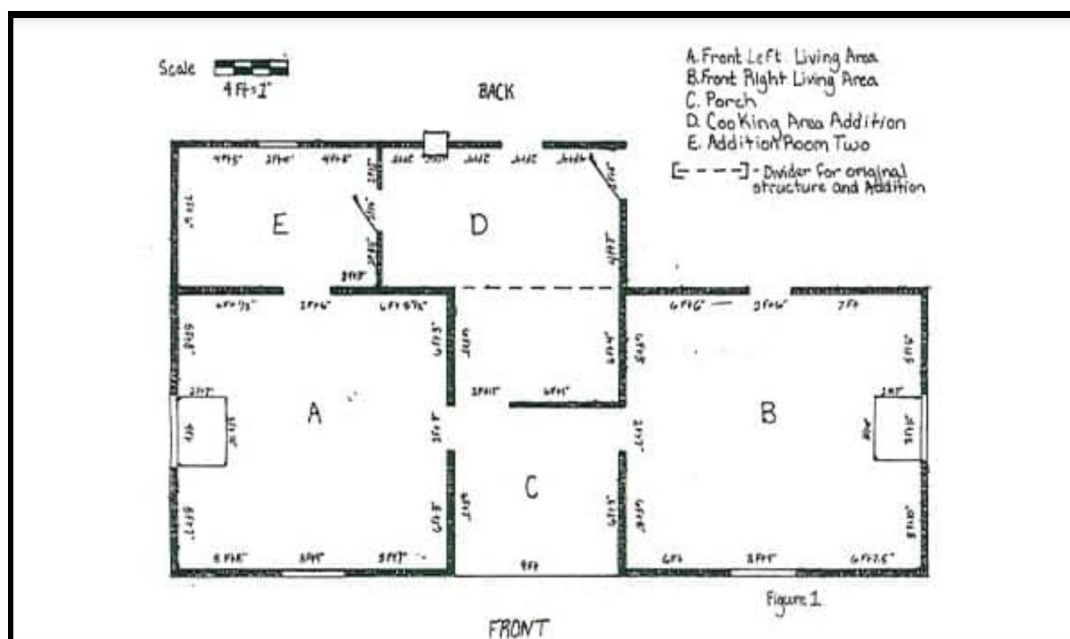
With his founding influence and ability to start churches, James McLemore surely had the personality traits to inspire confidence in relating to Caesar. Caesar learned from McLemore how to preach and how to read on a limited basis. Both men were joined at the hip, but it was James McLemore who wielded the kind of influence which allowed Caesar to be himself and excel in his communication gifts.

It is also my belief that James McLemore was the first preacher who came to southwest Montgomery County (1818). That may not be true for the town of Montgomery, and Isaac Suttle is credited for being the first preacher in the new town.

James McLemore was born in Granville County, North Carolina, and married Mary Elizabeth Harper about 1808 in Hancock County, Georgia. Before leaving Georgia, McLemore was invited to preach in the Elam Baptist Church of Jones County. Serving the Elam Church seems to be a fulfilling time with positive reflections. Once in Montgomery County in 1818, one of the three Baptist churches founded and pastored by James McLemore was named Elim Baptist church. It seems certain that the Georgia church was the inspiration for the name, even with its variant spelling. It should not surprise anyone that while McLemore was the founding pastor of Bethel church at Pintlala and the Antioch church served in the same roles, Founder and first pastor, it was Elim where McLemore’s membership existed. He may have considered the Elim church as a home church.

What becomes clear about Rev. McLemore is that six children are in tow by the time the McLemore family reaches Alabama. The family will grow to include four more children who will bear the *McLemore* name: Moses, Rebecca, Martha, Andrew Jackson, James M., Louisa, Pleasant, William, Joseph Pierce, and Benjamin S. Franklin (For more detail, consult strongfamilytree.org). Two years after the last child was born, James McLemore died. The year was 1834. His widow was left with a large family, while most Baptists in mid-Alabama hailed James McLemore as holy and devoted to the Christian cause.

AUM and the McLemore Plantation



<https://www.aum.edu/rheri/aums-land-a-brief-history/>

Prior to its purchase by the state of Alabama and Auburn University in the late 1960s, the approximately 500 acres that would eventually become Auburn University at Montgomery were agricultural fields. In the 19th century, the Oliver, Brown, and McLemore families owned these lands. By the turn of the 20th century, their lands had combined through marriages, creating the approximately 7,000-acre McLemore Plantation, which operated through the 1960s. Although the McLemores owned the land, sharecroppers and tenant farmers (including ancestors of several current AUM employees) worked it well into the mid-20th century. The legacy of the former plantation land exemplifies the legacy of both the people of the Black Belt as well as the land that they subsisted on. The Rural History and Ecology Research Institute will teach people this legacy and show them how restoration benefits the community.

The Lantern Project and the Montgomery County Archives

The Lantern Project is a collaborative project led by Mississippi State University as part of a coalition of institutions located within Mississippi and Alabama. The Lantern Project provides, for the first time, centralized and institutionally supported access to information in legal records documenting enslaved persons, including probate records, court records (orphans court, civil court, criminal court, and others), deeds, receipts, bills of sale, and other documents which were or could have been used as evidence in a trial, from across Mississippi and the Deep South.

Actual documents are available through the Montgomery County Archives, diligently managed by Dallas Hanbury. Many have been digitized and are available through the Lantern Project.

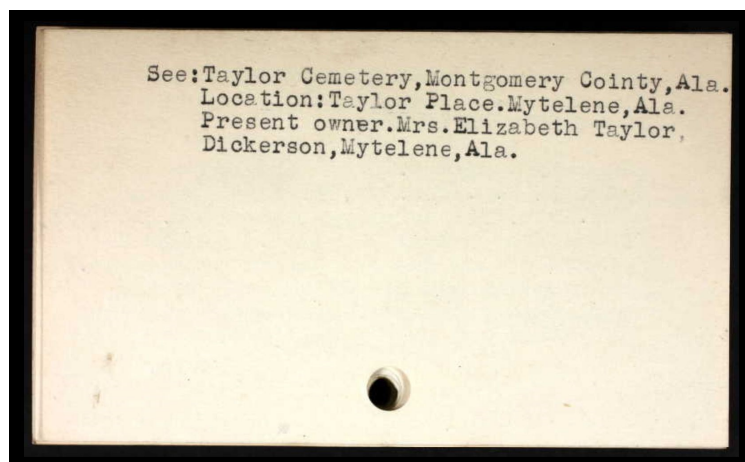
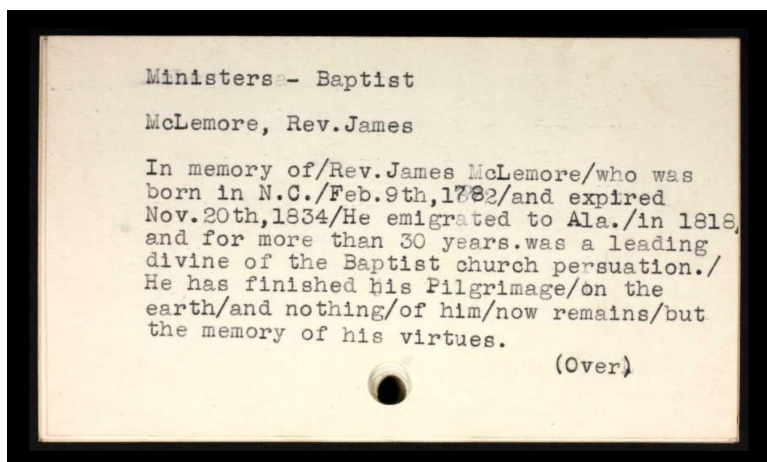
The Alabama Supreme Court and The McLemore Estate

After the death of James McLemore, the execution of his will was contested in the Alabama Supreme Court; specifically, how two of the people enslaved by McLemore were to be distributed among children.

McLemore's Physical Disability

It was well known that James McLemore was intense and thoroughly engaged in his work of planting and serving churches. It is often noted that he did so in spite of the fact that he was physically challenged. The nature of his physical disability is not known to this writer. Mary Ann Neeley cites Matthew Blue, Montgomery's first historian, *This holy man and zealous herald of the truth, although afflicted in body...* Then, A Brief Historical Sketch Of The Elim Church, South Western Baptist, Tuskegee, Ala., June 9, 1859, p.21: *Although his means of support were quite limited, with a large family, after suffering great bodily infirmity...*

James McLemore's Burial Card



Source: *Alabama, U.S., Marriages, Deaths, Wills, Court, and Other Records, 1784-1920*

An Example of Preaching In Nineteenth-Century Mid-Alabama

Preaching will change from one era to another. Vocabulary, word structure, tone of voice, and the degree of volume were all vital when sermons were preached in the early nineteenth century. The unnamed pastor of the Elim church reconstructs the conclusion to a sermon which featured James McLemore in an 1859 sermon. What was it like to hear a Baptist preaching in the mid-1800s? The illustration featured in full gives us a flavor of an early sermon, with the narrative presented to make the sermon more interesting. So James McLemore is brought in to accomplish just that. Read carefully:

In the early part of the year 1827, there was an extraordinary revival of religion among the Indians and their negro slaves in what was then called the Creek Nation. A negro man named Isaac, belonging to a widow Grason, a half-breed Indian, became deeply concerned (as he afterward related to the church) about his soul, having previously learned from some source, though he had never heard a sermon preached, that Jesus Christ had come from the good world to save poor sinners from going to the bad world. Isaac related that while he prayed to this Jesus Christ to remove his burden, he saw, as he imagined, a white rock, and in it the name of Isaac written (though he could not read.) He now felt relieved of his burden, and like a new man. - - After this, he went to a Mr. Jordan, who was a Methodist, and was acting as an agent for his mistress, and asked him if God had not given to the white people a book to read. Mr. Jordan told him that he had, and on being requested by Issac to read it to him, he proceeded to read the life of John Wesley. Isaac inquired if that was the book Jesus Christ gave the white people. He was answered in the negative. Mr. Jordan then took the New Testament, and commenced reading about the preaching of John the Baptist; Issac told him that he would rather hear him read about John the Baptist than John the Methodist- -and asked Mr. J. if there were any of those Baptist people now-a-days. He was told that there was one Mr. McLemore over the river, a long ways off. Some time subsequent to this, Issac was sent by his mistress to Montgomery on business. While there he heard some one call the name of McLemore, and watching for an opportunity, he approached the Rev. James McLemore, and inquired if he was the man that preached about Jesus Christ. Being answered in the affirmative, he proceeded at once to relate to him his Christian

experience. At the close of the interview, the preacher informed Isaac when his next meeting would be held at Elim church. When the time arrived, Isaac came, accompanied by his mistress, and seven others of the same family, a distance of about 30 miles, and were all received into the church by experience and baptism. At subsequent meetings of the church others came from the same neighborhood and were received into the church- -and it appears from the records that upwards of twenty of the Creek tribe of Indians joined this church, who dated their convictions from Isaac's conversion- -and strange to say, they all remained consistent members, and continued to attend regularly the meetings of the church, a distance of thirty miles, until the year 1830, when they were all dismissed by letter, in full fellowship.

(South Western Baptist, Tuskegee, Ala., June 9, 1859.)

The Moral Debt to Rev. James McLemore

Pintlala and the study of local history are not only exhilarating in the discoveries often made but there is the growing sense of community and citizenship. There are many sources which lead to a deeper sense of responsibility for those who call Pintlala home. The debt we owe those who have been here before us may not be financial, but it surely is moral. There is much to learn about those who have preceded us, and we must add to their legacy. Pintlala, pristine and rural in its climate and surroundings, is twenty minutes from downtown Montgomery. We have the best of two worlds. The generation of which we are a part must work hard for a significant future. Recovering a basic knowledge of the past is essential. Check out the website: pintlalahistoricalassociation.com. Explore. Show up for the next meeting. You will be glad.

Now...about the moral debt I have to Rev. James McLemore

(February 9, 1782 – November 20, 1834). Why do I feel such a mystical connection? James McLemore was the *first*. He was the Founder and first pastor of the Bethel Baptist Church, which was located about a mile north of the current Pintlala intersection on the east side of Highway 31. The entrance to the cemetery is garrisoned by two brick columns. The church building no longer exists. The Pintlala Baptist Church owns the cemetery because of its historical significance. McLemore was the first with vision and faith. He was the first in building relationships; the first in organizing the church and establishing its system of beliefs. The Bethel Baptist Church was close to the Federal Road, which McLemore traveled once per month while serving as pastor of two other churches which met on different Sundays. Last year's October edition of the PHA newsletter deals with more detail about McLemore's involvement in the life of the Bethel Church. The minutes still exist which tell us of his early guidance. James McLemore embraced the early, hard work of establishing the Bethel Church.

How do I explain this sense of responsibility spanning almost two centuries? We must become faithful stewards of the heritage entrusted to us. Perhaps keeping alive the life and work of Rev. James McLemore will help.

Sources can be found in the October 2022 edition of the *PHA Newsletter*

Volunteers Journey along the Old Federal Road

On Tuesday, October 25, 2022, a group of ADAH volunteers, staff, and friends traveled a portion of the Old Federal Road, stopping at historic sites and learning from local experts about this important nineteenth-century roadway.

The journey began in Warrior Stand, where the group heard a presentation by Dr. Shari Williams, director of the Ridge Interpretive Center. She discussed the many groups of people who traveled along the road and those who settled in the Warrior Stand and Creek Stand communities. Next, the group traveled along present-day Highway 80 toward Montgomery, stopping at Cubahatchie Baptist Church (erected 1838) in Shorter, where Creek-American George Stiggins (1788-1845) is buried. Then, the group passed the original site of Lucas Tavern (relocated to Old Alabama Town in 1978). After a lunch stop in Montgomery, the travelers met Gary Burton, president of the Pintlala Historical Association and local expert on the Old Federal Road, at Pintlala Baptist Church. After a brief presentation, Mr. Burton led the group to the recently located site of Manac's Tavern. The day ended at Tabernacle Methodist Church (built circa 1846).

The experience enriched and enhanced the group's understanding of the importance of the Old Federal Road in shaping Alabama's early history.



Members at Meetings in 2022
photos courtesy, Jerrie Burton



Mr. and Mrs. DT Crawley and Gary Burton



Jake Cates and Allen Brady



Gus Henry, Linda Henry and Sherry Hassett



Bonnie and Chuck Stanfield



**PINTLALA HISTORICAL
ASSOCIATION**

*c/o Pintlala Public Library
255 Federal Road
Hope Hull, AL 36043*

NEXT MEETING

JANUARY 15, 2023

2:30 P.M.

**PINTLALA BAPTIST
CHURCH**

Join the Pintlala Historical Association
Please mail completed form & dues to:

**Pintlala Historical Association
Ina Slade
15212 Highway 31
Hope Hull, Alabama 36043**

Name _____

Address _____

City, State Zip _____

Phone (Home & Office) _____

E-Mail Address _____

Areas of Interest _____

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

\$15.00 Annual Dues