

The June Program

Scheduled for 3:00 P.M., Tuesday, June 23, 2009, in the
T. E. McMillan Museum

**Please Read the Alert on Page 2 for
Possible Parking Changes for the Meeting**

The June Program: The Ellicott Line

Jeff Ross, a victim of a mix-up in scheduling a couple of months back, has graciously consented to bring us his program on the Ellicott Line for the June meeting.

Major Andrew Ellicott was commissioned by George Washington in 1775 to survey

and establish a line of demarcation between the United States' Mississippi territories and Spanish West Florida.

This line is still the boundary line between Alabama and Florida.

Mr. Ross describes the difficulties encountered by Ellicott and the results of his survey.

The Ellicott Stone



These pictures show the canopy over the Ellicott Stone, the plaque denoting the historic survey which took place from 1775-1779, and the stone itself.

Listed on the National Register of Historic Places and the National Historical Engineering Landmarks, the Ellicott Stone is located on the west side of the Mobile River, north of Le Moyne, Alabama.

It is the only known stone marker that Ellicott erected.



Surveying the Ellicott Line

Volume 36, No. 6

June 2009

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The July Program

Terri Carter, Mayor of Repton, will be the guest speaker. She will talk about the history of Repton and the restoration work that has been and is being done in Repton.

Terri is a 1983 high school graduate of Osceola High in Kissimmee, Florida. She says that when she looks at the little ghost town of Repton, she sees enormous potential, beauty & history!

Ms. Carter believes that this history should be preserved not only for Repton but the enjoyment of all those passing though.

Just Briefly...

The following is a thank-you letter from our speaker in April, Emilie Mims:

“Dear Friends,

“Thank you for your warm reception on April 28th. I felt immediately at home with others who understand the importance of preserving their history. At the [Atmore] Chamber of Commerce I always knew that developing an underlying knowledge of our community’s history added a richness to the fabric of the community. And now, as Probate Judge, I am the guardian of so much of the county’s history. What a tremendous responsibility and honor!”

Mrs. Mims went on to say she appreciated the gift of the Flomaton Centennial Scrapbook and the honorary membership. She says she hopes to join us in the near future (at a meeting, I assume).

My reason for placing this here is to let you know there are others who have the same vision as you. I am proud to be a part of this organization, and all of you, as Emilie says, “understand the importance of preserving their history.” You are to be commended for your support of the Escambia County Historical Society, and any other historical preservation group you may belong to. We MUST preserve our past, because it’s this simple: if WE don’t do it, no one else will!

One final note: I discovered today, June 11, that last month’s newsletter had on the first page, “The JULY Meeting,” when it should have said the MAY meeting! Shame on me – but it may not have been so bad, since no one else brought it to my attention. Maybe everyone reads what they want to into the words on a page, huh?



Parking Alert

Because of construction on the parking lot in front of the museum, you may have to park in the parking lots in front of the Wallace Building and Auditorium.

When turning onto Blacksher Lane, where the Museum is located, take the second street to the right rather than the third, which is the entrance to the Museum parking lot.

Dues

Remember to check your records to see if you have paid your membership dues.

Monthly “Mondays at the Museum”

Next week, we’ll kick off an idea for field trips during the summer called “Mondays at the Museum.” One Monday a month for the next few months, the ECHS will have a field trip to a local museum or place of interest. Ann Biggs-Williams had this brainstorm and is working to make arrangements for us to visit the Jay Historical Society Museum.

Recently opened, the museum’s collections are gathering steam and will likely soon be noted for its unique and interesting exhibits of yesteryear. Dot Diamond, the society’s president, looks forward to working with us and welcomes us to tour their facility. If final plans can be worked out, we’ll meet at the college around 9 a.m. Monday, June 29 and travel/carpool to Jay. Afterward, we’ll plan to eat at a local restaurant (Dutch treat) and return.

Listen for the final plans at our meeting June 23!

For further details, call Jerry Simmons at 251-765-2629 or 251-809-1528.

Queries



Battle of Horseshoe Bend

Queries

Search for Picture of Big Jim Folsom

Barbara McCoy of the Atmore Historical Society is researching the history of the Atmore Sweet Shop and, in connection with the history, she is interested in any information about a picture of Big Jim Folsom taken in front of the Sweet Shop on a visit he made to Atmore on March 30, 1964.

Reports are that he lay down on the sidewalk in front of the Sweet Shop and that a photo of him on the sidewalk exists. Barbara says that five people have assured her there is such a photo.

Her research finds that there was an article in the Atmore Advance announcing the visit of Big Jim but no follow-up story and no photos.

Anyone who has information about such a photo can contact ECHS (look for contact information on the last page of this newsletter).

Looking for Information on the T. R. Miller House in Indian Pas, Florida

Susan Jones from Tennessee writes that she is trying to find information on the house in order to create a gift of its history for a friend who recently bought the house.

She had read the article on the T. R. Miller/Hart House in the newsletter and was fascinated by it, thus interested in the history of the house in Florida, which she understands that T. T. Miller built/owned as his "fishing home."

She is trying to contact any descendents of Mr. and Mrs. T. R. Miller in hopes of retrieving any history on the house (family memories, old pictures, etc.). Anyone with information can contact ECHS.

Questions for a Genealogy Interview

(Continued from last month)

1. What is your full name? Why did your parents select this name for you? Did you have a nickname?
2. When and where were you born?
3. How did your family come to live there?
4. Were there other family members in the area? Who?
5. What was the house (apartment, farm, etc.) like? How many rooms? Bathrooms? Did it have electricity? Indoor plumbing? Telephones?
6. Were there any special items in the house that you remember?
7. What is your earliest childhood memory?
8. Describe the personalities of your family members.
9. What kind of games did you play growing up?
10. What was your favorite toy and why?
11. What was your favorite thing to do for fun (movies, beach, etc.)?
12. Did you have family chores? What were they? Which was your least favorite?
13. Did you receive an allowance? How much? Did you save your money or spend it?
14. What was school like for you as a child? What were your best and worst subjects? Where did you attend grade school? High school? College?
15. What school activities and sports did you participate in?
16. Do you remember any fads from your youth? Popular hairstyles? Clothes?
17. Who were your childhood heroes?
18. What were your favorite songs and music?
19. Did you have any pets? If so, what kind and what were their names?
20. What was your religion growing up? What church, if any, did you attend?
21. Were you ever mentioned in a newspaper?
22. Who were your friends when you were growing up?
23. What world events had the most impact on you while you were growing up? Did any of them personally affect your family?
24. Describe a typical family dinner.
25. Did you all eat together as a family? Who did the cooking? What were your favorite foods?
26. How were holidays (birthdays, Christmas, etc.) celebrated in your family? Did your family have special traditions?
27. How is the world today different from what it was like when you were a child?
28. Who was the oldest relative you remember as a child? What do you remember about them?
29. What do you know about your family surname?
30. Is there a naming tradition in your family, such as always giving the firstborn son the name of his paternal grandfather?
31. What stories have come down to you about your parents? Grandparents? More distant ancestors?
32. Are there any stories about famous or infamous relatives in your family?
33. Have any recipes been passed down to you from family members?
34. Are there any physical characteristics that run in your family?
35. Are there any special heirlooms, photos, bibles or other memorabilia that have been passed down in your family?
36. What was the full name of your spouse? Siblings? Parents?
37. When and how did you meet your spouse? What did you do on dates?
38. What was it like when you proposed (or were proposed to)? Where and when did it happen? How did you feel?
39. Where and when did you get married? What memory stands out the most from your wedding day?
40. How would you describe your spouse? What do (did) you admire most about them?
41. What do you believe is the key to a successful marriage?
42. How did you find out you were going to be a parent for the first time?
43. Why did you choose your children's names?
44. What was your proudest moment as a parent?
45. What did your family enjoy doing together?
46. What was your profession and how did you choose it?
47. If you could have had any other profession what would it have been? Why wasn't it your first choice?
48. Of all the things you learned from your parents, which do you feel was the most valuable?
49. What accomplishments were you the most proud of?
50. What is the one thing you most want people to remember about you?

Symposium on the Creek War

By Kathryn Wilkinson

"On the morning of May 22nd an enthusiastic group met at the Jule Collins Smith Museum auditorium to participate in a two day symposium on the Creek War and the War of 1812 in the South. The auditorium was totally filled.

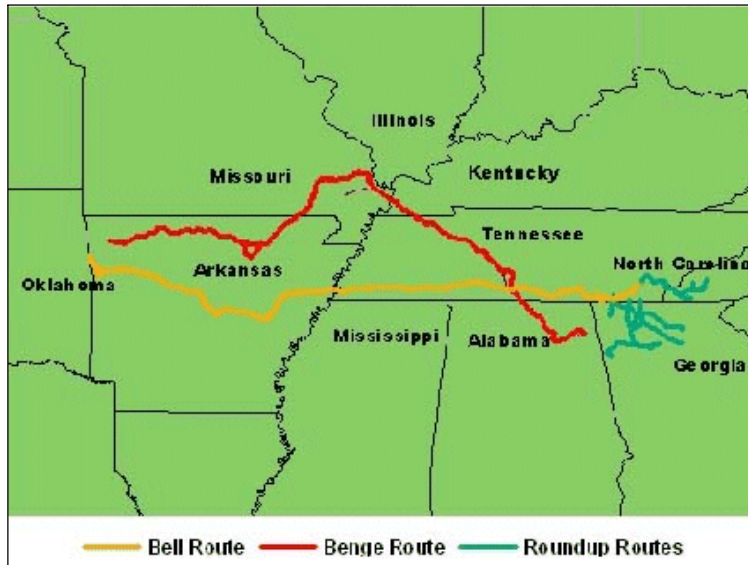
"With that beginning, papers were delivered retracing in depth the years 1813 to 1815 in Alabama. Near the end of the meeting, a Creek from Oklahoma talked about the Creek Indian removal from the south-east and life in the Indians' trans-Mississippi home.

"Among the points emphasized was that the act which set in motion the Creek War was the attack on the Indian supply train which took place July 27, 1813 in present day northern Escambia County (at Burnt Corn Creek).

"Although the Tensaw attackers were routed, the attack infuriated the Indians and they vowed revenge which was delivered in their attack on Fort Mims on August 30, 1813.

"The savagery of that attack enraged the American nation and the call went out to "Remember Fort Mims." Troops from Mississippi, Georgia and Tennessee descended on

The treaty Jackson offered to the Indians after the Battle of Horseshoe Bend required the Creeks to forfeit twenty-three million acres which amounted to three-fifths of the present state of Alabama and one-fifth of the state of Georgia.



Map of the Indian Removal

A Cherokee who had saved Jackson's life at Horseshoe Bend said that if he had known what Jackson had in store for the Creeks, he would have killed Jackson himself.

"The Creek philosophy is to stick together in hard times and to live in the present. Thus, once the Indians had crossed the Mississippi, they determined to look ahead and concentrate on building a new home in Oklahoma."

Comment by Ted Isham of the Creek Council House in Okmulgee, Oklahoma.

Alabama and the war was on!

"Andrew Jackson led the American forces. Fighting with him were Cherokees, Choctaws and mixed breed Creeks. Among the most militant of the Red Sticks, as the hostile Creeks were

called, were those of the Hillabee towns on Enitachopco Creek in present day Tallapoosa county.

"After the Battle of Talladega, the Indians had decided to surrender and sent this message to Jackson. To their surprise, the next day they were subjected to a massive assault by troops under the command of General John Cocke. Jackson

sent Cocke the message that the Hillabees had agreed to surrender but it did not reach Cocke before the attack,

"The Hillabees felt betrayed by Jackson and resolved to fight to the end. They were, indeed, among the most ferocious fighters at Horseshoe Bend and some of the last to surrender.

"After the Red Sticks' defeat at Horseshoe Bend, Jackson presented the peace treaty. It required the Creeks to forfeit twenty-

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“The time spent at the symposium was very rewarding since it afforded an opportunity to hear a concentrated analysis of one subject by experts in the field.”

Annexation of Northwest Florida

This article by Jerry Simmons is reprinted from the Flomaton Centennial Scrapbook

It's mentioned still today, from time to time, in passing: people in Northwest Florida talk of having closer ties to Alabama than to the populace of that "other" state of Florida in the southern tip. It's "time for annexation."

Dissatisfaction in the way politics seem to favor the large centers of population such as Miami, Tampa, Orlando, and even Jacksonville are the reasons cited for such thoughts.

That talk is nothing new. As early as 1854 the Alabama Legislature proposed that the part of Florida West of the Apalachicola River be ceded to that State. In the 1890s a group of Floridians proposed to the Florida governor that it be considered and the newspaper account said, in effect, he "laughed them out of town."

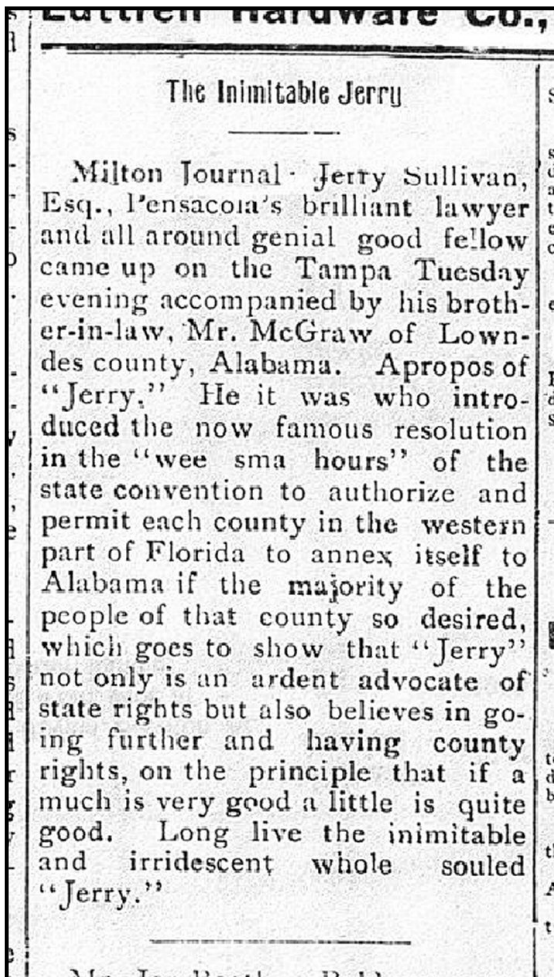
In Brewton's **The Pine Belt News** of February 21, 1901, this was reported:

"The initiative in the annexation matter was taken by Florida people residing in the territory... Floridians sent a committee to Montgomery who told the legislature how anxious west Florida folks were to become Alabamians."

When met with enthusiasm in Montgomery, the committee traveled to Tallahassee where they were received by the Florida legislature. The **News** reported, "... the Florida legislature has thrown a douche of ice water, so to speak, upon the proposition to permit the strip of that state which lies west of the Chattahoochee River to be annexed to Alabama.

"When the matter came before the law makers at Tallahassee a few days ago a motion to table it and also to table the man who presented the resolution was promptly and enthusiastically carried.

"To further emphasize the opposition of the legislature. Representative Jacoby offered a retaliatory bill providing that, with the consent of the national congress and the voters of Alabama, Florida shall annex the entire state of Alabama. The [Pensacola] News is not advised whether this resolution was adopted or not, but judging from the state of mind of the legislature would not be surprised if it was."§



February 28, 1901 issue of **The Standard Gauge**

Sullivan was a relative of the Sullivans of Pensacola who were heavy investors in timberland in Escambia County, Alabama.

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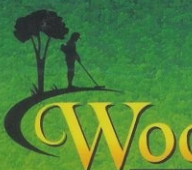
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The ECHS *Journal* Section

The Confederados: Rebels Way Down South

Compiled by Darryl
N. Searcy

Americana, Brazil

Since the end of the War Between the States, much has been written and said by those who wish to find the truth behind America's bloodiest and most disheartening war. Few realize that this War took more lives than all of America's other wars together. The War Between the States took more than 600,000 lives and ruined the Southern economy. The scars would take decades to heal. So painful was the devastation and humiliation that many southerners couldn't see any form of recovery in their future. A small group of men who belonged to The Society of Freemasons felt their only hope was to start anew in a place far away from the ruins, and the open, bleeding wounds of what was a proud southern institution.

Surviving Confederate soldiers returned home to families in misery, their livestock consumed, money worthless, railroads and factories destroyed, boats swept from their waters, clothes and food gone. When some of these who were Masons heard of a New South with undeveloped land, its emperor a Brother Master Mason, and better cotton than North America's, they packed up and moved to Brazil. There were at least 154 families to begin the migration in 1865 from Texas, Alabama, and South Carolina. Between 2,000 and 4,000 more moved to Brazil during the next 10 years.

To the returning confederate soldier, there seemed to be no hope for a prosperous future. Immigration to South America might be the answer to a new hope. The exodus following the War is an interesting and



Entrance to Americana



Colonel William Hutchinson Norris.

Picture courtesy of the Library of Congress Archives

curious event connected with the War. It was a direct result of the outcome of the War and what the confederate saw when he returned to his home.

This wave of immigration was led by Col. William Hutchinson Norris (left courtesy Library of Congress Archives). A native of Oglethorpe, Georgia, he moved to Alabama and later served as a

Senator, after living for several years in Dallas, Texas. Colonel Norris was a lawyer and is mentioned in the book "Reminiscences of Public Men of Alabama."

Having established a community in Brazil, Norris and his Brethren founded George Washington Lodge in the little village. A question -- What began this exodus as a Masonic event in history?

Actually, a Mason named Robert W. Lewis of Virginia wrote Robert E. Lee asking his opinion about Confederates leaving the country. Lee answered, "The South requires the presence of her sons to sustain and restore her. But in answer to your question as to what portion I hold in the order of Masons, I have to reply that I am not a Mason and have never belonged to the society."

Lewis and other Masons knew Freemasonry was alive and well in Brazil, living hand-in-glove with its Protestant community, especially Presbyterians. Encouragement came from Brother Charles Nathan, a member of the Brazilian immigration society who helped arrange passage for Southerners via New Orleans. Nathan was a British merchant in Rio de Ja-

neiro who had lived in New Orleans. He apparently worked with Reverend Ballard S. Bunn who led migrants to another colony near where Col. Norris has

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The ECHS Journal Section

The Confederados

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established his settlement. This settlement would eventually become Americana. The Freemasons would do well in Brazil.

To the local population, the immigrants would be identified as the Confederados." The descendants are all over the country now, but the largest community,

and by far the most important is located in the State of Sao Paulo. This community, founded by the Southerners, has grown into the town of Americana. Americana and its older mother city, Vila Santa Barbara (today Santa Barbara D'Oeste), a few miles apart, are the gravity center of the community of Southerners in Brazil. Since 1954, the Fraternity of American Descendants has held headquarters there.

Every quarter season of the year, on its second Sunday, the descendants gather at a place called "The Campo Cemetery" for a religious service, a discussion of topics related to the Fraternity, and a traditional lunch. Each family brings dishes of food, desserts, drinks and all present enjoy Brazilian and Southern favorites in a communal style. The old-timers chat in the familiar Southern drawl, while children run and play, speaking Portuguese and very little English.

It is noted in numerous publications that when the carpetbaggers swarmed into the South at the close of War, Col. Norris gathered a small band of friends about him, and they made their way to Brazil. Emperor Dom Pedro II welcomed the Southerners in person, thanks to contacts Col. Norris had with the Masons. For the most part was Brazil's need of the agricultural skills known by the Southern planters. Contrary to

Small World

ECHS member Paul Merritt writes of visiting Americana, Brazil several times during 1985. As background to his visit, he explains that IBM Brazil was using a power supply vendor in Americana but experiencing some problems with these supplies, so he was asked to lead a team of engineers from various countries to audit the vendor and resolve the issues.

"Since I was from the USA, everyone was anxious to tell me of the history of Americana and the connection to the Confederados. Unfortunately, I didn't have time to look around the town much, but I did notice GSA Battle Flags in various places such as on the crest of the city.

"Recently the Battle Flag was removed from the city crest. It seems that since only about 10% of the current citizens of Americana can trace their roots to the Confederados, the majority of the city felt it was appropriate to remove the battle flag symbol from the city crest."

some biased accounts, the Southerners did not immigrate to Brazil in a futile attempt to perpetuate slavery because when the immigrants arrived, the slave system in Brazil was in decline and slavery was peacefully abolished in 1888.

Col. Norris, a veteran of the Mexican War, was in his sixties when the War Between

the States raged. His sons, Reece, Frank, Robert and Clay, all served. Robert Norris served in the 15th Alabama Infantry under Thomas J. "Stonewall" Jackson, in the Army of Northern Virginia. After 57 engagements, only 247 of the 1,250 in the regiment were left. Robert was wounded several times and in 1864 was captured and sent to Fort Delaware, a Union prison.

There are many Confederados of whom military information is available, thanks to the Sons of Confederate Veterans who kept meticulous records. But in this instance, the writer/compiler will concentrate on the deeds and works of Col. Norris. It would only be fair to mention Lucien and George Barnsley, of the 5th Georgia Infantry, from Rome, Georgia. These dedicated men played a significant role alongside Col. Norris. Lucien was a captain. George was a medical officer. Their leadership abilities and medical knowledge would serve the immigrants well in the tropics of the Amazon.

The immigrants bought land in the States of Sao Paulo, Para, Espirito Santo, Bahia, Rio de Janeiro, and Santa Catarina. Some went to Santarém, Para State, the Vale do Rio Doce region, as well as to Iguape, and some to Vila Santa Barbara. The community that grew

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The ECHS *Journal* Section

The Confederados



The Confederate Museum in the city of Americana, Brazil, has a panel discussing Freemasonry as it played a part in founding that city in 1865.

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up around Vila Santa Barbara was the most important and would come to be known as Americana. Today Americana is an important textile center.

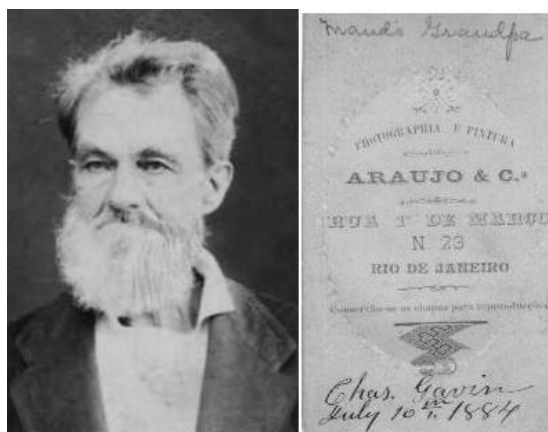
A cemetery was quickly established as a final resting place for the weary. It would be called Campo Cemetery, and became the spiritual center of the Confederate colony. The cemetery was not only needed for practical reasons, but the laws of Brazil restricted the burial of Non-Catholics in the Catholic Cemetery grounds. So, when Beatrice Oliver died in 1868, the Southerners decided to follow their own tradition and dedicated God's acre as a burial place for Beatrice and any to follow her in death. It seemed reasonable to bury Beatrice on her farm as it was a convenient place and its highest spot was not adequate for cultivation. Thus, it became the unofficial cemetery of the community.

In time, after the death of Beatrice, a man named Sonny Pyles acquired the Oliver place on which the cemetery was located. He was obliged to donate the plot legally as a place where American descendants could be laid to rest in their adopted country without interfering with the laws of the land. It was not until 1955 that the Fraternity of American Descendants was founded, and among its first official duties was to maintain the cemetery.

Today the Campo Cemetery is a testament of the most successful Southern colony founded after the

War Between the States. Some of those who immigrated to Brazil returned to the United States in later years while those who remained assimilated into Brazilian society. Very few of the people who live in Americana today trace their ancestry to the Southern immigrants. The descendants of the 400 or 500 families that stayed in Brazil are scattered throughout the country and many are living in large cities.

During the first years in Brazil, the Southerners, for cultural reasons, avoided mingling with other Brazil-



Picture of Charles Gavin Document, Front and Back

Betty Antunes de Oliveira of Rio de Janeiro, Brazil supplied this photo and records showing that a Mr. Charles Gavin had traveled between Rio Doce and Rio de Janeiro numerous times beginning in 1867.

It is not known in which settlement he lived or when and with whom he arrived in Brazil. He apparently lived in Rio Doce and traveled to Rio de Janeiro to conduct business. All the while, he had established a sugarcane plantation.

At the time of his death he had amassed a sizeable fortune.

ians. However, as the colony evolved and immigrants from many parts of the world arrived, the younger generations became more Brazilian than immigrants and married Italians, Poles, Germans, Dutch, and Russians.

The Russian immigrants are an interesting part of Brazilian history. A Russian community was founded only five miles from Americana and was named New

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The ECHS *Journal* Section

The Confederados

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Odessa. During the Cold War, the Brazilians marveled at the lack of friction between the two groups, unaware of the fact that the Confederados were not Yankees and that the Russian immigrants were not Red Russians!

Despite this, the Confederados have managed to found and maintain an Immigration Museum in Santa Bárbara D'Oeste and the Fraternity is doing very well, with a vibrant Board of Directors and an affluent membership. Today, the Confederate descendants consider themselves Brazilians, speak the language and have adopted local customs and manners.

It is said that one cannot go to a Fraternity meeting and avoid the strange feeling that somewhere, somehow, there is a part that always seems to be missing -- the Southern heart so deeply wounded in the battlefields of the War.

The Journey

When the migration began, the immigrants settled primarily in the southern Atlantic coastal region of the country, in Americana, Campinã, São Paulo, Juquiá, New Texas, Xiririca, Rio de Janeiro, and Rio Doce. One colony settled in Santarém, in the north on the Amazon River.

The cost of passage was \$20 to \$30 (a hefty sum at the time considering the wrecked economy), and the voyage took several weeks. Each family was made to bring a tent, lightweight furniture, farming supplies and seeds, and provisions to last six months. Land aplenty was available and offered at \$0.22 cents an acre, with four years credit. There seemed to be no end to the rich farmland, and it was promised in abundance.

After landing on the coast, travel by land and river was difficult at best. Women who had never cooked a meal or washed a garment were cooking and washing over an open campfire. Malaria was prevalent, and a drought ruined most of the first crops in the colony of Rio Doce. Dr. George Barnsley barely had time to catch a wink, as his medical knowledge did not include "the fever," for which he had to find his way without a clinic or drugs. There were daily treks into the forest in search of wild quinine.

Although many Confederates ultimately returned to their homes in the United States, those who stayed settled in permanently and their descendants are living in Brazil today. Many still celebrate their Southern American heritage as well as their Brazilian culture.

The Campo Cemetery and Festa Confederado

The Campo Cemetery is located on the countryside, surrounded by sugarcane fields. It is 10 miles from Americana and Santa Barbara D'Oeste.

These two cities are 100 miles from São Paulo, Brazil's largest city and capital of São Paulo State. Once a year in the Brazilian town of Americana there is a festival known as the *Festa Confederada*. It is marked with the waving of Confederate flags, the wearing of Confederate uniforms and traditional southern dress (including hoop skirts) and the eating of traditional Southern foods.

Such a festival certainly seems out of place in Brazil, but for the descendants of the Confederados it is an important part of their Confederate-Brazilian Heritage. Funds from the festivities are used to fund the Campo Cemetery run by the Fraternity of American Descendants.



Scene from a Recent Festa Confederada



Tomb in the Campo Cemetery

Tombstone of Confederate Veteran Napoleon Bonaparte McAlpine, who rests with a number of other Confederate Veterans and Confederado leaders in the Campo Cemetery.

The ECHS *Journal* Section

The Alabama River Canoe Fight

This article by Jerry Simmons is a reprint from an Alger Sullivan Historical Society Column for 04 16 2009

History is told by the victors, it's been said. The following story is taken from the book The Creek War of 1813 and 1814, by Halbert and Ball, edited by Owsley, 1969 University of Alabama Press. Much of this material is based on what the whites who survived the conflicts told. This tells the story as it was passed down for nearly two hundred years.

I must say that the following may not be considered politically correct. Nevertheless, there is no intention of doing anything but presenting what is written and accepted as historical fact. There is so much rewriting of history to reflect political correctness these days but it is not necessarily true. Having said that, it is true the Creek Indian's grievances over the years past were certainly well founded: they suffered the loss of their land to the white man and the white culture was being forced upon them.

Two centuries ago the North American Indian warrior was resourceful, cunning, quick, and oftentimes merciless when emotions ran high. But it's been said that the Indian in face-to-face combat was more often defeated by the "cultivated" white man. Whether that be true or not I will leave to someone else to argue. Read this account of the Alabama River Canoe Fight between three white men and nine Indians and you may think that opinion is substantiated.

In November of 1813 Captain (later General) Samuel Dale was ordered to take his 80-odd militiamen, Indian scouts and blacks, and attempt to make advances upon some "hostiles" reported along the Alabama River near Fort Madison, located almost due west of present-day Monroeville. There is a road in that neck of the woods called "Dale's Ferry," which could allude to one of our central characters.

The second day of their march, they still had not located any of the ones for whom they were searching. They crossed the Alabama River at a place then called Brazier's landing, later French's landing. After camping overnight on the bank, a young Jeremiah Austill took two canoes and six men and paddled upriver, while Dale and the rest of the men marched along on the east

bank. They saw several Indians in a canoe coming toward them, but the braves soon disappeared in a canebrake along the edge of the river.

Later, as the men were resting with a campfire, suddenly another canoe with nine painted warriors and a chief came paddling downriver. Dale, Austill, a man named James Smith, and a black man who did the paddling, were in a smaller canoe. Dale gave the command to head straight for the Indian canoe.

As they approached, one of the Indians jumped into the water and swam toward shore. The Americans attempted to fire at the Indians but one shot missed and the other two guns misfired because of wet powder.



Directing his canoe to pull alongside the Indian canoe, Dale watched as Austill, in the front, was struck by the rifle of the chief, the blow knocking him down. Smith and Dale immediately sprang up and took revenge upon the chief, knocking him into the water. Austill quickly regained his composure and was once more stuck down, this time by another warrior. As he caught himself from the fall, he reached up and grabbed

the warrior's club, snatched it away from him and knocked him into the river with it.

Soon the other warriors were slain. The fact these men could survive a battle against nine brave warriors, with an apparent advantage of numbers, was nothing short of miraculous. The men were not all that big: Sam Dale was six feet two inches and one hundred ninety pounds, and 41 years old; James Smith was 25, five feet eight and about 165 pounds. Austill was 19, six feet two and 175 pounds. None had "surplus flesh" but were muscular. Well suited for mortal hand-to-hand battle, they still possessed nothing about them to exact such a toll on a greater force except a resolve to save their own lives.

Such were some of the events that shaped the future of the Creeks and the whites. Eventually, the sheer numbers of whites populating the region overwhelmed the Indian and he succumbed to sheer numbers.

All the brave men and women who passed before us, whether whites, blacks, Indians, or any other race or color made this country's people the way they are. It is worth keeping.

**THE NEWSLETTER FOR
THE ESCAMBIA COUNTY HISTORICAL SOCIETY**

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ECHOES, The newsletter for the Escambia County Historical Society is published monthly except November. Editor, Ranella Merritt; Assistant Editor, Jerry Simmons. Comments are welcome. You may email the Society at escohls@escohls.org or call 251-809-1528.

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