



The
Escambia
County
Historical
Society,
Founded
1971

The October Meeting
Tuesday, October, 23, 2018
McMillan Museum
Coastal Alabama Community College
Brewton Campus
3:00 p. m.



Phillip Carr

**The Program: Dr. Phillip Carr
of the University of South Alabama
Will Present a Program on
Native Americans: The First Alabamians**

*From his page in the faculty profiles of the
University of South Alabama, this introduction to
Dr. Carr:*

Philip J. Carr is an archaeologist specializing in the prehistory of the Southeast United States. Since joining the USA faculty in 1999, he has engaged in the study of the rich cultural heritage of southwest Alabama.

His research particularly involves understanding prehistoric hunter-gatherer life-ways and stone tool technologies. His recent research has included simulating the formation of prehistoric lithic assemblages (analysis of stone tools and other chipped stone artifacts), and an examination of the stone tool assemblage

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November: No Meeting
December Meeting: the Christmas Party
Time and Place to be Announced

Refreshments
Bring your favorite snacks,
finger food for refreshments
after the program.
ECHS will furnish drinks.

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Mississippian Period
Carved Stone Bowl

Volume 45 No. 10
October, 2018

The Program

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from “22LI504” (a predominantly Archaic Period site in Lincoln County, Mississippi).

Dr. Carr received his B.A. degree from the University of Louisville in 1988 and M.A. (1991) and Ph.D. (1995) from the University of Tennessee in Anthropology.

He enjoys teaching and working with students. He is the faculty advisor for the Anthropology Club and is currently working with several students on research projects.



**University of South Alabama
Archaeology Museum**

History Timeline of Alabama's Native Americans

<p>11,000 BC to 8,000 BC: The first indigenous people were of the Paleo-Indian culture who lived in caves or were nomadic hunters.</p>	<p>8,000 BC to 1,000 BC: Archaic Period in which people built basic shelters and made stone weapons and stone tools.</p>	<p>2,500 BC to 100 BC: Gulf Formational Period of the Southeast culture group with development of ceramics and pottery. An intermedi-</p>	<p>ate period between Archaic and Woodland Period. 1,000 BC to 1,000 AD: Woodland Period with permanent houses and farming.</p>	<p>1,000 AD to 1550 AD: Mississippian Culture Period of Mound Builders. Stable and Prosperous Period.</p>
<p>1519: The Alabama Native Americans first encounter Europeans when Alonso lvarez de Pineda leads an expedition to the region. De Pineda mapped the Gulf Coast.</p>	<p>1528 : Nine years after de Pineda, Panfilo de Narvaez and Alvar Nunez Cabeza de Vaca follow with more extensive exploration. 1540: Hernando de Soto leads a Spanish expedition to the area. According to Edwin Bridges in <u>Alabama: The</u></p>	<p><u>Making of an American State</u>, the four chronicles written about the expedition are the first written records we have that describe what is now Alabama. They tell of substantial Indian chiefdoms along the way, with towns lining the river valleys.</p>	<p>1702: The first permanent European settlement is founded by the French at Fort Louis de la Mobile. 1763: Treaty of Paris - British gained control of Alabama.</p>	<p>1775 - 1783: After the American Revolution, Great Britain had to cede almost all the Alabama region to the US and Spain. 1803: The United States bought the Louisiana Territory from France for 15 million dollars.</p>
<p>1805 - 1806: (Choctaw) and northern (Chickasaw and Cherokee) Indian concessions open up land to white settlement.</p>	<p>1812-1815: The War of 1812 between U.S. and Great Britain, ended in a stalemate but confirmed America's Independence.</p>	<p>1813: Creek War erupted in Alabama and Georgia beginning with the July 27, 1813: Battle of Burnt Corn, continuing with the August 30, 1813: Massacre at Fort</p>	<p>Mims, and ending with the Battle of Horseshoe Bend, March 27, 1814 The Creek Indians were defeated by American forces led by Andrew Jackson at Talladega in</p>	<p>1813, at Emuckfau. in 1814, at Enotochopco also in 1814 and finally at Horseshoe Bend on the Tallapoosa River when 750 Creeks were killed or</p>

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History Timeline of Alabama's Native Americans

(Continued from page 2)

drowned, and 201 whites were killed or wounded.

The Indian village of Emuckfau and the site of Enotochopco Creek are 20 to 50 miles northwest of Horseshoe Bend. The results of the engagements at

these locations between Jackson's forces and those of the Creeks were indecisive. Jackson had to withdraw but the Creeks had lost their best opportunity for a decisive victory.

1819: Alabama became a state on December 14, 1819.

1830: Indian Removal Act

1832: Department of Indian Affairs established

1832-1839: Removal of the

Seminole, Cherokee, Chickasaw, Choctaw and Creek Indians, known as the "Five Civilized Tribes" to territory in Oklahoma on the "Trail of Tears."

1835: The Alabama gold rush.

Source for History of Alabama Native Americans Timeline

<<https://www.warpaths2peacepipes.com/history-of-native-americans/history-of-alabama-indians.htm>>.

1836-1837:

The Second Creek War (Seminole War) in which Creek warriors were defeated at Hobdy's Bridge in South Alabama.

There were two battles, the Battle of Hobdy's Bridge in February 1837 and the Battle of Pea River /Pea Creek six weeks later, March 27, 1837.

The Battle of Hobdy's Bridge took place on the bridge that spanned the Pea River between Pike and Barbour counties and involved about 100 settlers and 75 warriors.

It lasted no more than 40 minutes and there were few casualties.

The Battle of Pea River/ Pea Creek occurred roughly 17 miles to the east of Troy, where the **Pea River** and Pea Creek converge near Hobdy's Bridge.

A militia of approximately 250 men attacked the camp of a band of about 400 Creeks who were fleeing the area, going to Florida.

The Indians were angry over their treatment in the continuing influx of white settlers into the area and the resulting loss of their land.

. In protest over the takeaway of the lands they felt they had been

promised, takeaways that were often violent, the Indians had been burning an ever increasing number of farms and plantations.

This battle eventually turned bloody with the women and children in the Creek camp joining in the fight and being killed along with the men.

An unknown number of the Indians were captured.

One local historian called this **Battle of Pea River/Pea Creek** "an indiscriminate slaughter . . . nothing that we can be proud of" (<https://www.troymessenger.com/2011/07/13/%E2%80%98battle-of-hobdy%E2%80%99s-bridge%E2%80%99-retold/>).

1861: : The War between the States begins.

1862: U.S. Congress passes Homestead Act opening the Great Plains to settlers.

1865: The War between the States ends.

1887: Dawes General Allotment Act passed by Congress leads to the break up of the large

Indian reservations and the sale of some Indian land to white settlers.

1969: All Indians declared citizens of U.S.

1979: American Indian Religious Freedom Act was passed.

1983: The Poarch Band of Creek Indians became the only federally recognized Native American tribe in Alabama.

Native Americans in Alabama: An Overview

From the Encyclopedia of Alabama:

Alabama's Native American history can be traced back more than 10,000 years, to the Paleoindian Period. Cultural and technological developments brought changes to the societies that inhabited what is

now Alabama, as they transitioned from the Paleoindian, to the Archaic, to the Woodland, and then to the Mississippian cultural periods. The Mississippian people are best known for the remarkable earthen mounds they built throughout the Southeast, in

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Native Americans in Alabama: An Overview

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Alabama most notably at Moundville in Tuscaloosa County.

By the time European fortune hunters and explorers arrived in the region in the sixteenth century, the tribal groups known from the historic period were residing throughout what is now the state. They included well-known groups, such as the Cherokees, Choctaws, Creeks, and Chickasaws, as well as the Alabama-Coushattas and the Yuchis.

Beginning with the arrival of the Spanish in the early sixteenth century, Native American society in the Southeast was subjected to continual assaults on their land, the spread of non-native diseases, and exploitation of their resources.

In the 1830s, the majority of the Native Americans in Alabama were forcibly removed from their land to make way for cotton plantations and American expansion.

Today, the MOWA Band of Choctaw Indians and the Poarch Band of Creek Indians maintain their traditions on portions of their tribal homelands in their communities in Mobile County, Washington County and Escambia County. (<http://www.encyclopediaofalabama.org/article/s-142>).

Note: MOWA is an abbreviation derived from the fact that this band of Indians reside in Mobile (MO) and Washington (WA) Counties.

The Poarch Band's name derived from the Poarch community, one of the group's settlements near Atmore

The Alabama Coushattas

From “The Alabama-Coushattas in Alabama” by Sheri M. Shuck-Hall in the Encyclopedia of Alabama:

Emerging from the scattered remnants of the once-powerful chiefdoms of the **Mississippian period**, the Alabama and Coushatta Indian tribes united in what is now central Alabama more than three centuries ago. Despite generations of **contact** with the Spanish, French, English, and eventually Americans, they maintained their cultural identity in the face of disease, dislocation, and depopulation by moving west. By 1800, most members of the Alabama-Coushatta were living west of the Mississippi River and currently live on tribal lands outside Livingston, in Polk County, Texas (<http://www.encyclopediaofalabama.org/article/h-2352>).

Yuchis in Alabama

The following is taken from the article “Yuchis in Alabama” by Jason Baird Jackson:

The Yuchis are a Native American tribe who resided in present-day Alabama until the early 1830s, when they were forcibly removed to Indian Territory (now eastern Oklahoma). Allied at various times and to varying degrees with the Creeks, they played a role in the Creek War of 1813-14, the Seminole wars, and the American Revolution. Today, they continue their traditions in Oklahoma and seek federal recognition as a culturally autonomous society (<http://www.encyclopediaofalabama.org/article/h-1145>).



**At the Left,
A Cherokee Native
American
At the Right,
A Choctaw Native
American**



Alabama Historical Association 2018 Fall Pilgrimage Oct.27 in Camden, Oct. 26 Pre-Meeting Tour in Furman



**Wilcox County
Courthouse
Photo Probably from the
1930's**

**Friday, October 26
Pre-Meeting Tour of sites in Furman,
1:30 pm—4:30 pm**

**Saturday, October 27,
Meeting and Tour of sites in Camden,
9:00 am—5:00 pm**

**Cost: \$40.00 per person. This includes
lunch on Saturday.**

For Further Information and Pre-Registration

Visit aub.ie/ahameetings to learn more or register online
at aub.ie/fallpilgrimage.

News and Announcements



The Penrose Stout Exhibition, “Illustrated War,” On Display through December 2018 in the Milo B Howard Auditorium of the Department of Archives and History Montgomery

This exhibit features large scale reproductions of sketches, photographs, letters, and dairy entries by

WWI aviator Penrose Vass Stout.

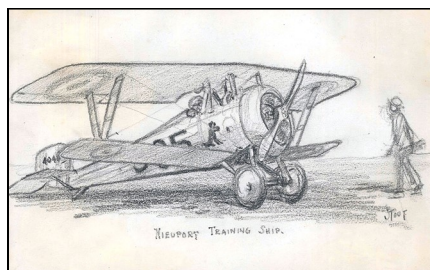
From the website [Mutual Art](http://MutualArt), this introduction to Penrose Stout and his collection:

Alabamian Penrose Vass Stout left a richly illustrated history of his service as a World War I aviator through his sketchbook and his letters home. Born in Montgomery in 1887, Stout practiced architecture in Florida and New York until enlisting in March 1917. A member of the 1st Pursuit Group, 27th Aero Squadron, he was shot down near Charny during the Meuse-Argonne Offensive in September 1918. Stout received the Distinguished Service Cross for attacking a German artillery installation and battling five enemy pilots.

In 2014, Nathaniel Stout donated his grandfather's Sketch book and letters to the Alabama Department of Archives and History.

Exhibited for the first time during the centennial of World War I, this unparalleled collection features detailed sketches of military training, humorous aspects of camp life, the architecture of the French countryside, and Stout's view from the cockpit.

Together, they provide an honest, deeply personal glimpse of the wartime experience through Stout's unique artistic perspective (<https://www.mutualart.com/>).

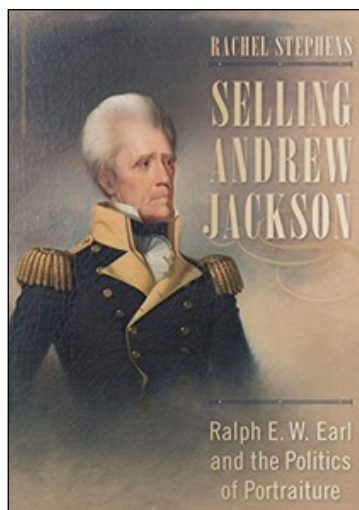


**Sketches by
Penrose Stout**

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News and Announcements

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**Food For Thought:
Thursday,
November 15 at
12:00
Topic:
The Portrait that
Created a
President: Ralph
E. W. Earl's
Andrew Jackson**

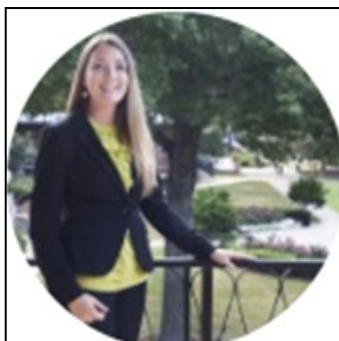
In this well-researched and comprehensive volume, Rachel Stephens examines Earl's role in Jackson's inner circle and the influence of his portraits on Jackson's political career and historical legacy (<https://www.amazon.com/>).

The public is invited to bring a brown bag lunch, complimentary beverages are provided. Admission is always free. Visit www.archives.state.al.us for more information

The Alabama history lunchtime lecture series, Food for Thought is held on the third Thursday of every month at 12:00 pm at the Alabama Department of Archives and History, Montgomery, in the Joseph M. Farley Alabama Power Auditorium.

This introduction to the book by Rachel Stephens comes from Amazon:

Selling Andrew Jackson is the first book-length study of the American portrait painter Ralph E. W. Earl, who worked as Andrew Jackson's personal artist from 1817 until Earl's death in 1838. During this period, Jackson held Earl in close council, even providing him residence at the Hermitage, Jackson's home in Tennessee, and at the White House during his presidency.



Rachel Stephens, who is the speaker for this Food For Thought Program, is an Assistant Professor of Art History, American Art and Architecture at the University of Alabama.



Bethany Smith Recipient of ECHS Student Scholarship

At left, ECHS President Sally Finlay awards Bethany Smith with the ECHS Scholarship for the 2018-2019 school term at Coastal Community College, Brewton. Recommended as an exceptional student, Bethany is pursuing a nursing degree.

Meeting with the Officers of ECHS at the Board meeting on Oct. 9, Bethany thanked the Society for the scholarship with a promise to put the award to good use.

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News and Announcements

(Continued from page 6)



**72nd Annual Meeting of the Alabama Historical Association
April 25-27, 2019
Tuscaloosa, Alabama**

Alabama has had five political capitals during its history. The first was the territorial capital in St. Stephens in 1817, followed by the state convention in Huntsville in 1819, then the first “permanent capital” in Cahaba in 1820.

It was then moved to Tuscaloosa in 1826, until coming to rest in Montgomery in 1846.

At left, Former State Capital Building, Tuscaloosa



The Atmore YMCA has been housed in this historic building, once the site of the first public high school in Escambia County

The Atmore Area YMCA Will Close on November 30

From the article “YMCA to Close” by Andrew Garner in the Atmore Advance,

The Atmore Area YMCA announced Monday that it will cease operations and

close its doors for good on Nov. 30.

This is a very difficult time for everyone associated with our Y,” Atmore Area YMCA Board of Directors Chairman Robert Heard said in a statement. “In recent years, we instituted a number of changes that improved our YMCA’s efficiency and effectiveness in meeting community needs. Unfortunately, we have not been able to generate financial resources necessary to sustain operations over the long term.”

A lack of membership, operating costs and other factors contributed to the YMCA’s closing (<https://www.atmoreadvance.com/2018/09/26/ymca-to-close/>).

Snapshots of the ECHS September 2018 Meeting



Lee Merritt in the foreground. Joe Thomas, editor of the Tri City Ledger standing.



Jacquie Stone and Judy Purnell.



Back Row, Stephen Salter; Middle Row: Left to Right, Douglas Finlay, Jo and Robin Brewton; Front Row, Left to Right, Kitty Reynolds and June Martin.

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Snapshots of the ECHS September 2018 Meeting

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The Speaker for the September Program, Kevin McKinley



Kevin's Presentation Included pictures and stories about the community of Canoe as well as other places in Escambia County.



Enjoying the Program
First Row, Left to Right: Barbara McCoy, Ranella Merritt, Jacque Stone, Judy Purnell, Barbara Page, and Carolyn Geck.
Second Row, Left to Right: Charlie Ware, James Gulley, Kitty Reynolds, June Martin, Carol and Al Jokela.
Third Row, Left to Right: Tom McMillan, Lee Merritt, Douglas Finlay, Jo and Robin Brewton,
Fourth Row, Left to Right: Stephen Salter and Joe Thomas

The ECHS *Journal* Section

Catawba Springs Baptist Church Celebrates 200 Years



Catawba Springs Baptist Church Celebration

From the article in the Tri City Ledger "Local Church Celebrates 200 Years" by Gretchen McPherson.

The second oldest church in Escambia County (Ala.). Catawba Springs Baptist Church, located at 5101 Old High Way 31 celebrated its 200th Anniversary on Saturday, Oct. 6 with the Isaiah Taylor Memorial Fish Fry. On Sunday, Oct, 7, there was a Bicentennial Celebration Service at 10:00 am with lunch served following the service.

Escambia County Historical Society President Sally Finlay was among the speakers. Other special guests included State Representative Alan Baker who read a Resolution to honor the special anniversary and several representatives from the Alabama Baptist Historical Commission. Another guest from the Baptist associations was Rick Lane, Executive Director of the Alabama Baptist State Board of Missions.

"This is very exciting for us, it's a rich history for this church," said Pastor Jeff Edwards, head pastor for 12 years at Catawba Springs. "Putting all this together, going back and looking at all that history, and then all the people who have come through, served and ministered, it really is exciting. I'm proud and the people are proud of their history. Hopefully, it won't stop here, there will be two hundred more years of great legacy to leave behind" (<https://www.tricityledger.com>).

The Church's Early History

This history by Lygia D. Cutts is from 1977.

Seven years before Alabama became a state (1819), while this area was still Creek Indian Territory, in the area known as the Pollard - Catawba Springs area there resided a Coleman family. There were also other residents in this area, all known as "Squatters." This was as early as 1812. It is possible that Catawba Springs Church could have been established in this time period.

There is a story of a Preacher Gay coming across the Conecuh River, tying his boat in Gay Lake and preaching at a church within walking distance of the lake. It is possible that this was the beginning of Catawba Church or Muddy Creek Church. Muddy Creek is known today as Black Creek.

Around 1837 James Coleman received the patent for the land on which Catawba Cemetery is located. Although not proven, it is believed that the second grave in this cemetery is that of a Coleman. The first grave is that of Nancy Jackson, infant daughter of Joseph J. Jackson, Sr. who died in 1841.

The family of Levi Jackson, who migrated to this area from South Carolina, settled in here in 1818. The Jackson family has played an important role in the history of the Catawba Springs Church and there are descendants of this family still in this area today.

After serving in the Mexican War, Levi Jackson died on his way to New Orleans. There were two

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The ECHS *Journal* Section

Catawba Springs Baptist Church Celebrates 200 Years

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Catalpa trees planted in the church yard in his memory.

By 1850 the church building was a one - room building of round logs. The floor was of split lumber called punching and the benches were split logs, drawn smooth, with pegs for the legs. Because of the construction of the building and furniture, the church may have been there several years before 1850. At this time the church was known as Catawba Church and the following served as deacons: John J. Jackson, Sr., John Coleman, and Joe Brewton.

A new hued logged building with a division which accommodated the whites on one side and the colored on the other was constructed in 1856. The Catawba Church did not allow the colored to become members.

During the Civil War (1861-1865), the church was used as a Confederate Aid Station. During this time the church met at Pollard on property which was believed to have been owned by both the Catawba

Church and the Norris Masonic Lodge No. 301. They remained there until 1878. It was at this time that a lumber building was constructed near the present church site and the church met there until 1896.

It was at this time that another building was constructed just west of the lumber church. In about 1900 this structure was moved back from the highway and is still part of the present day church. This was a one room building divided into sections for various classes. This same building was moved once more sometime later for the construction of the old Highway 31. C.C. (a descendant of Levi Jackson) & Ora Jackson donated the land on which the parsonage was built as well as part of the expansion of the church. Additions have been made over the years to what is now the present Catawba Springs Baptist Church.

Over the years, some of the ministers of this church have been; Cooper, Lowery, Baggett, Daily, John Deer, Abbott, Bill Joiner, and Sutton.

Unmarked Graves in Catawba Springs Baptist Church Cemetery Are They the Graves of Confederate Soldiers?

In 1967, J. W. Caldwell, Adjutant, Norville R. Leigh Camp of the Sons of the Confederate Veterans, wrote a letter to the Deacons of the Catawba Springs Baptist Church requesting authorization to explore the graves rumored to be those of confederate soldiers. The Catawba Church is said to have been a hospital or an aid station for wounded soldiers who were then sent to the confederate hospital in Greenville, Alabama. Specifically the letter referred to the tradition that there were six confederate soldiers buried in a plot of the cemetery and that a reasonable doubt had arisen as to whether these graves were indeed those of unknown confederate soldiers.

By signing the petition sent to them, the Deacons would request the Escambia County Health Department to issue a permit to have one of the graves opened, supervised by an authorized person. Mr. Caldwell suggested that Dewey Weaver of the Flomaton Monument Co. would be an appropriate

person to supervise the excavation to "establish the truth as to the origins of these graves. The brass buttons, belt buckles, etc. would establish beyond any doubt that they were Confederate soldiers" (Letter to Deacons, April 28, 1967, Vertical File, Alabama Room, McMillan Museum).

If confirmed, the Leigh Camp would want to appropriately mark the graves and memorialize the section of the cemetery. The Camp was prepared to bear the expense of the exploration.

The Deacons of the Church agreed with the request, signing a petition for the Escambia County Health Department to issue a permit. However, the state Attorney General, McDonald Gallion, when consulted on the matter, in a letter to the Escambia County Attorney, Lee Otts, said that the County Health Officer did not have the authority to grant such a permit: "In my opinion there should be some definite statutory authority before exploration of

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The ECHS *Journal* Section

Unmarked Graves in Catawba Springs Baptist Church Cemetery Are They the Graves of Confederate Soldiers?

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graves can be made” (Letter of July 2, 1968, Vertical Files, Alabama Room, McMillan Museum).

Probate Judge Reo Kirkland consulted with Mr. Caldwell, who had initiated the inquiry on behalf of the Leigh Camp, and replied in a letter to the Camp that he recognized the authority of the Deacons to supervise the Catawba Springs Cemetery and sympathized with their request. However, Judge Kirkland also agreed with the opinion of Attorney General Gallion that a law granting permission for excavation of a grave had probably been omitted from state statutes to “prevent entry for unlawful purposes.” Judge Kirkland suggested that a law for excavation could be proposed to the state Legislature by the Representative for Escambia County (Letter of July 2, 1968, Vertical Files, Alabama Room, McMillan Museum).

Darryl Searcy, ECHS member who has recorded for Find a Grave the cemeteries of Escambia County, in response to the question of the unmarked graves of Confederate soldiers in a section of the cemetery, responded that he has no record of Confederate

graves at Catawba Springs Cemetery. In his email dealing with the question, he responded that he has markers, three each for WW-I and WW-II, and two for Vietnam. The names are:

- William L. Godwin, 1/29/1916 – 10/02/1959, Air Force, WW-II
- Roy M. Burgess, 12/29/1909 – 11/26/1967, Air Force, Pacific Command, WW-II
- William F. Barker, 11/29/1894 – 12/20/1971, Army, WW-I
- Robert D. Wright, 3/27/1892 – 4/25/1968, WW-I
- Allen W. Williamson, 9/06/1912 – 1/07/1970, Engr. Brg, WW-II
- Millard F. Gatwood, 12/24/1899 – 7/20/1932, Infantry, WW-I
- William R. Ellis, 1/14/1949 – 11/14/1970, Airborne Div, Vietnam
- Jimmy R. Thomas, 9/09/1947 – 5/31/1968, Army, Vietnam (Email to Ranella Merritt from Darryl Searcy, October 15, 2018).

As far as is known, the unmarked graves were never explored further.

Memorial Tribute to Reverend James W. Caldwell Escambia County Historical Society's First President

The Tribute to Rev. Caldwell appeared in the Escambia Echoes for January 1981. He was also the Adjutant for the Norville R. Leigh Camp of the Sons of the Confederate Veterans who enquired about excavating one of the unmarked graves at Catawba Springs Baptist Church Cemetery to discover if the unmarked graves were indeed those of Confederate Soldiers.

Reverend James M. (Jim) Caldwell was born on July 18, 1914, and died on December 26, 1980. He was not a man who would have wanted flowery words of tribute said about him, but would have preferred a simple statement of what he was and what he had tried to accomplish in his lifetime. He served his God and his fellow man well, many times carrying

the burdens of his “sheep” to the detriment of his own health. He was a good shepherd and a good friend to all who knew him.

He served as pastor of Baptist churches all over the state, among them the Riverview Baptist Church of Riverview, Alabama, Pratt City Baptist Church of Birmingham, Catawba Springs Baptist Church of Brewton and Alco Baptist Church of Brewton, and during his retirement years, he served as a “supply” pastor for numerous churches in the area. The first church he ever served was the Emmanuel Baptist Church in Independence, Missouri.

Note: A “supply” pastor is a clergyman who without formal installation supplies a pulpit for a limited time

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The ECHS *Journal* Section

Memorial Tribute to Reverend James W. Caldwell Escambia County Historical Society's First President

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as a congregation's acting **pastor**.

Intensely interested in the American Indians since his youth, Reverend Caldwell, along with Mr. Fee Martin, journeyed to New Mexico in 1969 to assist James Nelson missionary to the Navajo Indians, in building a mission in which the Indians would worship. While there, Caldwell and Martin discovered and climbed a theretofore unnamed mesa that Caldwell named "Keego Flats" as he collected some artifacts from its long-since-abandoned ruins. An ardent collector, Reverend Caldwell had fine collections of antique tools, bottles, and Indian artifacts, most of which he recovered from sites he had located on his own.

For his beloved Keego community, he helped to form the Catawba Springs Cemetery Perpetual Care Fund and administered it for several years; he also worked to establish the McCall Water System with which he was still active at the time of his death. He was one of the organizers of the Escambia County Historical Society, serving as its president in 1973-1974, and 1980 until he passed away.

Many terms of court for this county were opened

by his prayers for wisdom for the jurors and forgiveness for the guilty. Many devotionals were offered over the local radio stations. Caldwell served as President of the Brewton Ministerial Association during his tenure as pastor of the Alco Baptist Church. A carpenter and cabinet maker by trade, he built the second addition to the Alco Baptist Church and the education building at Catawba Springs Baptist Church, and he also extended the sanctuary of the latter. His handiwork resulted in the construction of many brick veneer homes in the area, including his own. Many carpentry jobs were done by him to help people out of the goodness of his heart, often with little or no remuneration.

He was a good family man and took great pride in his grandchildren and great-grandchild, Jamie. He bore his fatal illness well and with dignity, refusing to accept any sympathy whatsoever, and dying as he had lived, "like a man." He was sorely missed by his widow, Margaret Willis Caldwell, his daughter, Mrs. Mil (Bobbie) Parkinson, his grandsons, Stanley and Gene Parkinson, his great-granddaughter, Jamie Parkinson, four sisters and numerous other relatives.

The Bachelor on the Hill: Mr. Charlie Edwards Pollard, Alabama

By Annie L. Bowman, WPA author

*Written in 1940 after interviewing Mr. Edwards,
April 20, 1939*

"Sure," said Charlie Edwards, "that's why I'm on this ladder: I'm going home. Don't talk to me about being too old to climb. Everybody does that! That's what they all say: 'Too old!' But, see here, I can take it!"

He scampered on up the ladder, and I followed him. He reached the top, stood there – 125 pounds of him. He is tall and slender. There was a light in the warm yellow of his hair, and his blue eyes twinkled down on me as I climbed. He took out a pair of smoked

glasses and put them on; he often wears them to protect his weak eyes from the sun. When he spoke to me his voice was deep and startling to come from such a lean, small man.

Why He Climbed a Ladder to Reach His Home Place

Charlie Edwards is old; he is seventy-five. The ladder he climbed so nimbly, with such quick steps is erected against a twenty-foot embankment. The embankment is steep with no slant, but before one gets to the embankment he must walk or ride, as I did, for a quarter of a mile on a gravel road up a gentle slope.

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The ECHS *Journal* Section

The Bachelor on the Hill: Mr. Charlie Edwards Pollard, Alabama



Pollard School in Escambia County, Alabama ca. 1939

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Charlie waited for me on top of the hill. Together we entered his house, a structure of six rooms, made of wood, painted a dark red, and topped with a slate roof. The front porch, on which we mounted, is long and wide. Several rockers were placed at convenient spots.

As we walked side by side, he said in his deep voice, "The road commissioners cut the steep bank for me when they were paving the highway. They did it so that I could have a nearer-cut to my store and filling station. I have the ladder fastened securely at both top and bottom, so there's no danger."

"The first thing I want you to know," he said looking down with a grin, from his smoke glasses and his baby pink, smooth complexion, "is that I'm not old." He's seventy-five, but it is true for a man of his age, he does look young.

"If you didn't know me, you'd take me to be a man not over fifty, wouldn't you?"

I agreed with him.

"Yes, the Lord has been good to me; yet I haven't half the money or property I once had. But thanks to our President Roosevelt and the New Deal I have saved half of what I had, and I don't have a thing to worry about except my eyes and war."

He looked at me. "I'm afraid that a war will break out. I have quite a few nephews that I love. I've been a father to these nephews, and I'm afraid they'll be called to the front in case of war that the United States is in. I've been through several wars and there's a bunch that doesn't come back. That isn't all, mind you; the world is demoralized too. If you have lived as long as I have, you'd know the world goes to the dogs when there is a war. You see how loose people get in their morals."

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The Bachelor on the Hill: Mr. Charlie Edwards Pollard, Alabama

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His Ancestry Was English and French

Charlie Edwards was the son of an Englishman who came to Alabama from Portland, Maine before the Civil War when he was nineteen years old.

Charlie Edward's mother, Louise Dauon, was a French girl from Mobile. "Her father and mother," said Charlie to me as we rocked in the front porch chairs, "came from France to Mobile in 1838. They made their homes in Mobile where my mother was born. Her mother and father made three trips across the waters to France, their homeland.

"On the last trip, coming home, cholera broke out on the ship. The patients were quarantined in the hold. Her mother made soup and other delicacies to be taken down to the sick, quarantined people. Finally, she got the idea these people weren't receiving the proper care – bless her heart – she decided to go down and doctor them herself. It wasn't but 24 hours after she went down before she was dead.

"Her father tried to get her to Mobile to bury her, but they wouldn't take his money, any amount of money, which he offered to the captain to get the captain to let him bring her mother back to Mobile for a decent burial. The captain wouldn't listen. He said this Asiatic fever was fatal: the risk would be unheard of. They buried her mother in the Atlantic Ocean. . . Her father came on back to Mobile to take care of her. He never went back to France.

"My mother married when she was sixteen years old to Dr. Knight, a railroad man, who had charge of putting up the telegraph wires when the railroad was first built through here. My mother and her new husband made their home in Pollard."

He stopped and peered at me from his smoked glasses as his thin knee jiggled nervously on the floor. "You follow me? My mother married Mr. Knight, the railroad man. He's not my father. See?"

Father Was a Telegraph Operator

Charlie went on: "My father came from Maine to act as the telegraph operator. He was the first

telegraph operator in Pollard. He boarded with my mother and her husband.

"In a year's time my mother was a widow; for Mr. Knight died. My father moved out, built him a home, or had it built before he courted my mother, and he married her in his house. They raised a family of eight, and both lived here in Pollard until they died.

"This home is not the place my father built. This house was built before the Civil War. I bought it as a home place and remodeled it. Even as old as it is, with my remodeling, it is a comfortable place to live. The two front rooms there are all that is left of the pre-war house.

"Out of my mother and father's eight children, there are four living, three boys, and one girl."

I spoke to him and he stopped.

"How have we prospered?" Charlie scratched his yellow hair, but it was still neatly combed; for Charlie is a neat person. He always wore a tie, white shirt, and a good suit.

I Had a Tutor from the North

I guess I've prospered more than the others, perhaps it is because I never married," he said with a twinkle in his blue eyes that I could see through the smoked glasses. "And partly because I had better advantages. I was the oldest child, you see, and my father was making good money when I was growing up. He had to hire a tutor for me from the North; for there were no schools here then. That tutor taught me, and at the age of four-and-half, you can believe it if you want to, I knew the blue-back speller perfectly to the word 'baker!'

"During the Civil War, I was a baby in my mother's arms. They told me that when they received the word that the Yankees were coming through and destroying everything in their way, my father got orders to hide in the swamp. My father, you see, was the only telegraph operator they had and they didn't want to lose him. He was needed badly to help them keep in touch with the other part of the army.

"He hid out, but my mother had a ham on the stove baking, and she had a scuffle with the soldiers over it. The soldiers had already killed all the stock, torn down the fences; now they wanted the ham. She

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fought 'em, and they didn't get but half of it. So my father, when he heard about it all, decided not to leave the house when the next squad of soldiers came through.

"He stayed to protect her; he was afraid the French blood in her would get riled. The soldiers came again, captured him; he was carried away a prisoner. It was just as well, for the railroad was torn up, and my father was no use as a telegraph operator without it."

Sister Married Later in Life

Charlie was interrupted in his talk with me. We stopped our gentle rocking, as his sister Sue came in for a visit. She is a low and a fat woman. She is not a big woman, just fat. Her walk is slow and with a peculiar bounce to it. Her hair, evidently once black, is gray; her complexion is dark. Her brogue is deep like her brother Charlie's, but it is not as plain in pronunciation. She took a seat and sat composed and with dignity. She took up the conversation, while he went to look over his morning mail that the mailman has just brought.

"I come in to see how he is getting along. You see. I kept house for him until I married some years back. I lived with him until I was forty-eight; I then married an old sweetheart, with whom I had gone thirty years.

"Charlie never would consent to me marrying; he didn't like the man I married. And I guess he needed me badly, as he was alone. He told me that if I'd come to his place, and bring my husband, he would will me everything he had. He said he would turn the house over to me. My husband, in a way, is an old bachelor too, and I was afraid risking them together. Charlie's eyes are giving him trouble, and I'm afraid if he goes blind I'll have to swallow my pride and bring my husband over with me so I can take care of Charlie. Charlie had a nervous breakdown, and that's the main trouble with his eyes. The doctors say there is no hope and Charlie will eventually be blind. I guess I'll have to come over here and take care of my husband and Charlie too.

"Charlie," she said with a smile, "has always been the smart one of the family, but I tell him he had a whole lot better chance than the rest of us. But I know he's smart and all that. Some people wouldn't have taken advantage of the chance he had. Some people are not raised to work and won't work. Take me: I never was raised to work, and it's plenty hard for me since I'm married. I never cooked or washed before I was married. I go dirty now because of me not ever washing. My husband is a good carpenter, but he doesn't know how to get along. Charlie thinks I ought to be glad to come back. And I guess I will someday; for my husband is sick most of the time. I will have my hands full, but I don't mind much," she said with a shrug of her fat shoulders. "I've learned to appreciate anything I can get."

Became County Clerk

Charlie came back from his mail. He started talking once more. He clasped his clean, well-cared for hands. His thin shoulders were bent forward, but not stooped. "I took my father's place as head of the family after he died and I was telegraph operator for a while. After that, I was elected as county clerk when Pollard was the county seat of Escambia County. I clerked until the county seat was moved to Brewton in 1883." Charlie brushed angrily with his gestures as he remembered: "It made me mad when they moved the county seat and I just quit as a clerk. I wouldn't go to Brewton, even twenty years after the thing happened. I had to think of other things. And I never think of the county seat unless somebody calls it to my attention. But the prejudice is still there.

"I didn't know what to do after I quit being clerk, but I wasn't a man that they could keep down. The president of the bank called on me. The president said they needed a cashier; they had already sifted the county for a competent man, and now they were down to me. I took the job, and I kept it as long as I wanted it."

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Horrible Experience

Going to another subject, he said: seeing that I was in search of everything about him: “The most horrible experience I ever had was in the fall of 1886. Two of my younger brothers went to a swimming hole to take a dip. One of them was frisky, and got out past where he could swim back; he got sucked in a whirl pool. The other brother jumped in with a scream. But the whirlpool sucked them both in then. They screamed. The screams could be heard by the neighbors, but nothing was done. The bodies were found. . . They were locked in each other’s arms. Just an hour before, they came to me, asked me for a dime to get candy. I have never got over that. . .” said Charlie quietly.

“Why have I never married? Well, in my younger days I had so much responsibility taking care of the family and trying to make a place for myself in the business world, I didn’t have time to look around. The girls I saw didn’t appeal to me as a wife; I let them,” he said softly, “I let them all pass by.

“I will tell you something. In later life, after I made most of my money, I did find a girl I would have married. She was 20 years younger than me. People began to gossip; people said she was marrying me for my money, and I heard it. That finished me, and I never bothered about girls again.”

He stretched out long, lean legs; there was a sharp crease down the trousers: “I became tired of staying in such close confinement as the bank. And in the year of 1895, I went in partnership with Mr. Martin Lindsey, a big sawmill operator. We purchased a large track of virgin timber in Pace, Florida. We put up a saw mill. Mr. Lindsey was an ignorant, illiterate man; he needed a partner, he told me, that was educated and quick with figures. We stayed as partners until all the good timber was cut: then we turned the land into farms. We sold it as fast as we could get buyers. We made money on this land, including the virgin timber on it. I made my money there, my fortune.”

“What church do you favor?”

“I am a strict Methodist. I try to give freely to the church and any other charitable organizations.

“My nieces and nephews depend on me too much for money; I’m getting sick and tired of it. I aim to let them shift for themselves. They could get what they want if they knew what they wanted. You’ve got to ask yourself three questions:

“Do you know what you want?

“Are you preparing yourself for this goal?

“And do you believe that you will get it?”

Life Lessons

“Everybody wants something. But life isn’t kidded by what you tell other people you are after. Life isn’t impressed by what you pretend to be doing. Life pays attention to what you are actually ready for; in most cases it delivers the goods accordingly. If you want proof,” he said to me, as if I wanted proof, “if you want proof, look at the names of people that make news because of their accomplishments. You’ll find they got where they are because they knew what they wanted.

“I knew that I wanted to make money. I dreamed of it way back as a child. I prepared myself to make money. After I made my fortune, I began by buying the home place which I had always wanted. I made a mistake there. I had to sell it for a song to get rid of it. Then the farm has cost me plenty; I tried to run the place and farm it.

“I bought up other property and I owned a big share in the Bank of Pollard and the Bank of Mobile. Through unwise speculation, the Bank of Pollard had to close its doors, and there I lost \$10,000. I didn’t give up then. If you don’t believe in yourself, nobody else will; so I went ahead trying to take care of my other property. I had a harder time keeping my property than getting it. I was at a standstill when the depression (Great Depression) hit. I didn’t make enough to pay my taxes, and had to draw on my reserve. The suffering people who owed me, I let go rent free; it was better than having the places vacant.

“I kept the little store and the filling station across the road, there where I climb up and down the lad-

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**Pollard Methodist Church
in Escambia County, Alabama
ca. 1939**

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der. I hired my nephew and his family to look after the store and filling station. The business gives them a comfortable living.

“Let me tell you, I had to do some close figuring to hold on to what was mine during the hard times. Roosevelt took office just in time to save the last of my capital. I don’t know what would have happened

if he hadn’t become President.”

His sister, Sue, and I left him, as he went into his office, where everything is in its place, where the floor and the walls are spotlessly clean. He sits at his desk, his books to the back, and a telephone before him.

From Alabama Pioneers by Donna R Causey <<http://www.alabamapioneers.com/the-story-of-the-bachelor-on-the-hill-in-pollard-alabama-in-1939/>>.

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