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Introduction

The story you are about to read is provided by students of Dr. Sarah Curtis of the University of Alabama, Huntsville Honors College English Department. In future we will recognize her students by publishing their research.

Dr. John Rison Jones was an inspiration to the Huntsville-Madison County Historical Society. Upon his death in 2008 the Society wanted to recognize his devotion to history and inspiration to treasure and encourage bringing history into our lives. The Society created the Dr. John Rison Jones award for Southern History to recognize his dedication and the Society's commitment to our community. The award was available to students attending the University of Alabama, Huntsville but has since expanded to include all higher education institutions in the County and there is consideration for offering a similar award to high school students. It is fitting that we begin the students writing program reminding us of Dr. John Rison Jones.

John Rison Jones: Holocaust Witness of Huntsville

by Madilyn Krieger and Drake Thrasher

John Rison Jones Jr. was born in Huntsville, Alabama, on March 8, 1924 (Biography), to a successful family of builders, bankers, and educators. He completed his early education at the local public schools in Huntsville (Jewish Federation) and then attended Huntsville High School until his graduation in 1942. While attending the Alabama Polytechnic Institute, now known as Auburn, Jones enlisted in the United States Army on December 7, 1942, at the age of

eighteen. He served as private first class and was a member of L-Company, 414th Regiment, 104th Infantry



Private First Class,
John Rison Jones,
United States Army

(Huntsville Public
Library Archives)

Division (Biography). Jones was called to active duty on May 23, 1943, and was sent to Fort McPherson, Georgia, on July 5 for training. His unit landed in France in late 1944, nearly three months after the invasion of Normandy. While in Europe, Jones and his unit fought in many “critical battles” throughout the Netherlands, Belgium, and Germany, eventually arriving at the place that would change Jones forever; Nordhausen (The War Years).

On the morning of April 11, 1945, Jones and his fellow soldiers encouraged a scene for which no one was prepared and where “the full horror of man’s ultimate inhumanity was revealed” (Jewish Federation). At Dora Nordhausen, the unit discovered and liberated a concentration camp for slave laborers who worked in a massive underground facility where approximately 25,000 slaves were producing V-1 and V-2 bombs. In addition to the factory, they also found a crematorium in which a hundred individuals were burned daily. Throughout the camp,, thousands of corpses in various stages of decay were scattered or stacked like wood on the ground and in the buildings. The soldiers took in the “overbearing” stench of burning and rotting flesh as they gazed at the starving prisoners who Jones described as “bones wrapped in skin” (Jewish Federation). With their rations, the soldiers tried to feed the prisoners who were still alive; however, to their horror, Jones and his unit witnessed many of the slaves choke to death on the food they had been given. Jones described the week he spent at

Nordhausen as his “most profound life experience” (Jewish Federation”. He said, “I thought I had no more tears to shed. I could keep no food in my stomach for days” (Jewish Federation).

Jones returned to the United States when he was twenty-one years old, but he was a deeply troubled young man. The war had torn him apart and left him with many questions about life. He struggled with the reality of the ongoing segregated South. He said, “we went out to rid the world of evil, and we were perpetrating our own evil at home.” Jones finished his undergraduate studies at the University of the South, now known as Sewanee. He said that it took two understanding professors there to take him apart and put him back together so he could become a “decent” human. He then completed his master’s and doctorate studies in history at the University of North Carolina and as a Fulbright scholar at the University of Paris. After college, Jones began working in the historical section of the State Department and then later taught history at Washington and Lee University in Virginia and Southern Methodist University in Texas.

After becoming disillusioned with curriculum education, Jones joined the Office of Economic Opportunity in 1966 and helped start a program called Upward Bound, which assisted disadvantaged youth (Huntsville Times Article). He moved back to Huntsville in 1987 and became extremely active in the community. His list of community service endeavors includes participation in the Historical Society, the Cemetery Pilgrimage, the Greater Huntsville Fund, and most notable, Huntsville’s Museum of Art. He served as an active board member for the museum and contributed a vast collection to the museum, becoming its largest contributor (Jewish Federation).

In the late twentieth century, a wave of “Holocaust revisionists” made an appearance and sought to rewrite history, an anti-Semitic effort to defend Adolf Hitler and deny the horrors of World War II. In 1993, two of these revisionists, local history professor Robert Countess and British speaker David Irving, held lectures at the Huntsville Public Library in a room they had rented for an evening at the University of Alabama in Huntsville, (UAH). These speakers were originally invited by the UAH Association for Campus Entertainment (ACE) for a sponsored event; however this invitation was withdrawn once the sponsors realized Countess and Irving’s deceitful agenda. At the lectures, the speakers denounced the gravity of the Holocaust, saying that oddly a few hundred thousand Jews died “from all causes” rather than the widely accepted six million projections. They also claimed that the Germans did not use gas chambers during the war. Jones, armed with memories that he could never forget, attended the lecture at the library and was appalled by the lies being spread by Countess and Irving. Despite his efforts to bury his experience and pain from Nordhausen, Jones finally rose and spoke up powerfully to deny the deniers (Huntsville Times Articles). In that moment, he recognized and lived up to the truth of Elie Wiesel’s words that are now engraved over the entrance to the United States Holocaust Memorial: “For the dead and the living we must bear witness” (Jewish Federation).

Because of the strength displayed by Jones when he defended what he knew to be true, he was asked to deliver the address at the Annual Holocaust Memorial Commemoration at the Temple B’nai Shalom in Huntsville on April 10, 1994. Jones gave a heart-wrenching speech about what he had witnessed during

the war and let everyone know that the horrors they had heard of were very true. After this event, Jones became more involved in speaking out about his experiences. He was later invited to another Annual Holocaust Memorial in 2006 where he was given the honor of lighting the seventh candle, which was a symbol for his life's work, "Bringing light into a world darkened by one of the darkest points in mankind history-the Holocaust" (Jewish Federation). Jones passed away on November 5, 2008, at the age of eighty-four (Biography). From his life, one can learn the importance of defending the truth no matter how painful or difficult it might be. Jones protected his hometown of Huntsville from harmful lies being spread among its students and citizens. His actions showed his courage, strength, and care for this country and community, which are both indebted to him for his service. Jones, in an interview with local newspaper, said to his fellow Americans, "If your country is wrong, you've got to speak up" (Huntsville Times Article).



Constantine Sanders – The Sleeping Preacher of North Alabama

By Rev. Cody Gilliam and Jacquelyn Procter Reeves

One of the strangest unsolved mysteries involved a preacher from North Alabama whose body and mind was occupied by an entity that still cannot be explained, more than 100 years after the preacher's death. Why did the entity choose him, what was the purpose of the entity's presence, and why hasn't the entity returned? While we may never know the answers to these questions, the story of the sleeping preacher will remain timeless.

Constantine Blackmon Sanders was born in Maysville, Alabama in July, 1831. Sanders gave his life to God at the Concord Cumberland Presbyterian Church in New Market, Alabama. (The original church building is now used as an art museum on the campus of the University of Alabama – Huntsville.) From an early age, he preached funeral sermons over dead farm animals and pretended to baptize other children. He wanted to be a preacher, but because his father died when Constantine was young, his education was practically non-existent.

At the age of 23, Constantine was attending school in Elkton, Tennessee when his life changed. He became very ill with a dysentery illness referred to as flux, followed by a bout of typhoid fever. While suffering from a horrendous headache, the seams in his head split and his eyes bled. "It's going to kill me!" he said when a massive migraine struck. It was at that time that an entity came to him. For the next 22 years, and almost daily, the entity took over his mind and body.

There is no term for what happened to Sanders. Over time, these episodes have been attributed to clairvoyance, possession, psychic ability, and even witchcraft. To our knowledge, however, no one has been documented as having the same symptoms, before or since. Unlike the late Edgar Cayce, Constantine Sanders did not appear to be present at the same time as the entity that referred to itself as “ $X + Y = Z$.”

Word spread like wildfire about his condition and what he saw while under these trances. Some people were skeptical, others repulsed, but those who witnessed his episodes were convinced there was no fraud involved. The entity, which will hereafter be referred to as “X,” was a biblical scholar and preached beautiful sermons. We are told that Satan and fallen angels, are also biblical scholars and use that knowledge to promote evil, but there was nothing evil in X’s powers.

Sanders himself felt that X was a burden to him, and wondered at times if it was evil, but first and foremost, he felt X interfered with his ability to be a successful minister. As a way to supplement his ministerial calling, Sanders was also an accomplished dentist. Some felt, and he eventually came to believe, that X was an angel – or a good spirit being used as an instrument of God. Somewhere around 1870, he asked his friend, Cumberland Presbyterian minister Rev. G. W. Mitchell, to write a book about what he was going through as a way of dispelling rumors about him. The Athens minister interviewed 69 people who witnessed the strange happenings and put together his book, “ $X + Y = Z$ or The Sleeping Preacher of North Alabama, containing an account of most wonderful mysterious mental phenomena, fully authenticated by living

witnesses.” When the first edition sold out, another printing was ordered in 1877. At that time, however, Rev. Sanders felt the book brought unwanted attention to his family members and ordered that all unsold copies be burned. Thankfully, a few copies survived and more than 100 years after his death, we still have access to the stories of the man known as the Sleeping Preacher.

Stories about Rev. Sanders are numerous and fascinating. He planned to attend a service at the First Cumberland Presbyterian Church in Huntsville, once located on the corner of Randolph and Lincoln Streets, when Dr. Frederick Ross was scheduled to give a sermon on temperance. The day before, Rev. Sanders felt a trance was about to come on and went back to his home, 12 miles from Huntsville. At the exact moment Dr. Ross took the pulpit in Huntsville, Rev. Sanders wrote, word for word, Dr. Ross' sermon as he spoke. The text was verified the following day by Mr. H. R. Smith, who had attended the service.

On another occasion, a new Methodist minister had just been appointed after conference to the Mooresville-Greenbrier-Belle Mina circuit. Rev. Sanders heard that this new minister was particularly gifted and wished to hear him that evening at the Brick Church in Mooresville. Before the Sanders family could leave for the service, Rev. Sanders was struck by one of his “episodes.” The next day, after lamenting the fact that he had missed the new Methodist Minister's sermon, Rev. Sanders discovered that X - the entity - had dictated the sermon by Sanders' own hand verbatim during a “sleep.”

While at a friend's home in Athens, Rev. Sanders suddenly became mournful when he witnessed a young man from Athens who had just

suffered a hemorrhage while visiting his father in Clarksville, Tennessee.

“Poor fellow!” he said. “How he suffers, he is almost gone!” A few minutes later, as he expressed great sympathy for the young man’s pain, his voice faltered. “He is gone, gone, gone!” The death and surrounding circumstances of Lt. Robert McClure were verified.

Two women were riding in a carriage with Rev. Sanders one day when he instructed the driver to stop. Rev. Sanders stepped out of the carriage and walked to the edge of a forest. A wild fox came out of the woods and approached him. He bent over and stroked the fox as if it were a family pet.

Once, while blindfolded, Rev. Sanders stood from his chair, walked across the room to a window, picked up a rifle along the way, and shot a goose across the field from the window. Rev. Sanders (still blindfolded) then walked out of the house and across the field to retrieve the goose.

On another occasion, while he was the minister in Mooresville, Alabama, a gathering in a nearby home had commenced, and the subject of Rev. Sanders came up. It was the general consensus that he was a fraud, and they decided that to prove it, they would write a list of questions that could only be answered if indeed he had the powers attributed to him. A volunteer made his way to Rev. Sanders’ home, and as he approached the door, Rev. Sanders opened the door, handed over a list of answers to those exact questions, closed the door, and went back to bed.

One of the strangest occurrences took place just before a conference of ministers was scheduled in a North Alabama town. At that time, people stayed in boarding houses and occasionally had to share a bed

with a complete stranger. A minister had just settled into his bed and before long, there was a knock on the door. The owner of the boarding house apologized and explained that someone else had just arrived and would have to share a bed with the minister. The new guest happened to be Rev. Sanders.

The minister had heard of Rev. Sanders and was not anxious to be a witness to – or participant in – one of his trances. Not long after Rev. Sanders was comfortable, the X entity arrived. He began by singing a most beautiful song, followed by a moving 20-minute speech that left the other minister filled with peace and serenity.

Perhaps one of the most surprising accomplishments was that Rev. Sanders, while in a trance, could write with both hands at the same time, in languages he had never studied. He could also speak other languages that he had never studied.

The X entity communicated with Rev. Sanders by writing messages to him. Finally, the last known message from X was written on May 5, 1876 at 4:08 a.m.:

“After twenty-two years of labor and suffering in and through the person of my Casket, and for many years of that time both a mystery and reproach to others, I now come to the end of my first engagement; and will here leave off, in part, the work until my second and last coming, at which time I will reappear to finish the great work for which I was intended. My Casket, I now come to address you, personally, before I depart. You have been to me greatly a submissive

servant, in suffering, in contempt, in wonder, in reproach, by night and by day, from year to year past. You can never fully see all you have passed in this life until you see the life to come, when then you stand ready to fall back to dust, whence you came; and I leave you forever. I have given you many valuable lessons, and prevented you from many difficulties and sorrows. I have shown you many friends, and many foes; what their strength and how to treat them. Together we have dwelt in peace and safety; but at your request, I leave you for a time. Till I come your head will remain the seat of great pain; and at times to you almost unbearable. But be humble, and also patient. And amid the sympathy of friends, may God help you to be submissive. Your entire body will be, of necessity, the dwelling place of powerful electric force; but this will help to keep you up, and make you useful in many ways to others.

My books and papers I leave in your charge: but these you are, on no account, to exhibit till I come. In this be faithful. Give earnest heed. Examine the sick of body, and by reference to my books, give relief when you can. Examine the sick of soul, and, by aid of the truth, give relief to them if possible. You will often and sadly miss me, when I am gone, but you cannot realize it now. My former 'charge' I leave with you; and would say; Fill up the measure thereof that I may return to you

the sooner. With Heaven's benediction I
will not bid you adieu. Signed, $X + Y = Z$."

Rev. Sanders, referred to as "my casket" by the X entity, began a new chapter in his life. His headaches finally subsided, and for the first time in 22 years, he was able to dream while asleep.

Rev. Constantine Sanders died on Good Friday, April 14, 1911. He was pastor in several churches in his lifetime, including Meridianville, Maysville, Mooresville, and Stevenson, Alabama where he was buried. Rev. Sanders also served as Moderator of the Robert Donnell Presbytery of the Cumberland Presbyterian Church. His headstone, however, reveals nothing about his interesting life.

In 1981, William Pickens Drake, a resident of Big Cove and member of the recently deconsecrated and extant Big Cove Cumberland Presbyterian Church wrote a centennial edition, a reprint of the original publication with additional research. Although the X personality told Sanders that it would someday return, there has been no evidence that it did, nor do these authors know of the papers left behind by X.



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Origin of the Rocket City Swim Leagues – 1960s & 1970s

By Glenn Carr

In the early 1960s, as a 5th grader at Monte Sano Elementary School, my father sat on the first board of directors of the Monte Sano Club with ten other adults. They were tasked with the responsibility of building a swimming pool in my neighborhood where everyone's kids could go every day all summer to a recreational location. This first Board worked with other prominent adults on Monte Sano to put together the Monte Sano Club, a swim and tennis facility for its members. Little did we know that at that same time period, seven or eight other neighborhoods within the City of Huntsville were doing the same thing. Burleson Pools met with prominent adults of several neighborhoods and talked them into building swimming pools for competition purposes of 25 yards or 25 meters, with four, six, seven, or eight swimming lanes for the width. These pools began popping up in neighborhoods around the city, Blossomwood, Mountain Springs, Piedmont, Thornton Acres, Sherwood, Lily Flagg, Byrd Springs, Greenwyche, and others.

The year after Monte Sano Club opened, Fran Norris started a Monte Sano Swim Team. She had swam competitively in college at Michigan and had recently moved to Huntsville following her husband's job transfer. Monte Sano entered the league of swim teams in 1967, two years after the first ever City Swim Championship Meet was held at Big Spring Swimming Pool in downtown Huntsville. Whitesburg won this first City Championship Meet in 1965 by topping Piedmont, 385 to 358. Also in this first six-team meet

was Willowbrook (which would later become Valley Hill), Arab, Thornton Acres, and Sherwood. Sam Sullins is given credit for starting the League, after accepting a challenge from his good friend at Arab's City Pool who proclaimed, "our swimmers can beat your swimmers."

Two years later, when I first swam for Monte Sano, the League had grown to a solid 14 teams, and within a couple years grew to 21 teams. The League had several teams that would soon fall to the wayside due to aging pools or lack of interest, or change in ownership such as Holiday Homes, Thornton Acres, McCormick YMCA, NW YMCA, and the old Aquatic Club (at the corner of Pulaski Pike and Oakwood Dr). The first Rocket City Swim League board members had put together a solid League that has withstood the test of time. Today, 60 years later, the RCSL is as strong as ever with 18 member teams.

The first seven RCSL Championship Meets were held at the old Big Spring Swimming Pool in downtown Huntsville where today you will find the Huntsville Museum of Art. When that pool closed after the summer of 1972, the RCSL was begging for locations to hold the championship meet, which has become known as "The City Meet."

The City Meet was held at the old Big Spring Pool for the first eight years of its existence, with the last City Meet there in 1971. Then, with that pool closing, the RCSL was in a bind. In 1972, we went to an outdoor pool on Redstone Arsenal. It was a 6-lane pool that still exists just off Vincent Drive on the Arsenal. Then, during my first year at Chapman, the City was operating an indoor pool beside the Naval Reserve Station near the Huntsville Library. That pool was very old, probably built in the 1930's. It was only a

five-lane pool and was crammed with swimmers. In 1974, the new Natatorium opened on Drake Ave. and we had our first City Meet there.

During these years, since there was no indoor pool in Huntsville, Fran Norris was driving 34 miles, one-way, every afternoon to Athens to use the old Athens College indoor pool to coach her year round AAU swim team, the Rocket City Aquatic Club (RCAC). During the mornings, Fran was bending the ear of any politician who would listen because the City of Huntsville swim team had to drive to Athens everyday for practice. I can almost hear Fran now, "your City of Huntsville Swim Team is driving to Athens everyday to practice." Through Fran's efforts, the Brahan Springs Park Natatorium opened in 1973 and held its first city swim meet in 1974 where they have been held ever since.

In the 70's, I coached two summers at Monte Sano, two summers at Chapman (where I started their first ever swim team), and one summer at Jones Valley. Two things stood out to me in those five years. First, all of the paperwork for the meets was done by hand, using carbon paper to make copies. Today, everything is done through computer software. And, second, almost every record in the books was broken several times during each summer. I remember reading each week's newspaper articles back in the 1970s to find that 20-25 records were broken every night. By contrast, only six records were broken during all of 2019.

Once the Natatorium was built, almost every record was broken within a year as practices became more intense and more swimmers got involved. Today, only 13 records still stand from the 1970s, a period when all times were recorded through hand-held

stopwatches. Today, electronic timing systems record all events from every city meet. Of the 13 records from the 1970s, Chris McCool has four records (two of which were on relays), and local musician, Keating Johns, holds four individual records. When glancing through the three sets of records from the RCSL, I found several interesting records to notate. Previous Olympic medal winner, Margaret Hoelzer owns four Butterfly records from the 1990s. There are three sets of records - yards records, meters records, and city meet yards records. Who currently owns the most records in the League? Regan Weakley, who recently aged out, owns seven individual records and six relay records. The oldest record on the books is owned by Chris McCool, as an 8 year old at Piedmont, in 1973, he swam a 16.10 in the 25-meter freestyle. Chris later came back to set the record for the 13-14 boys 50-yard freestyle in 1979 with a 23.27.



Glen Carr coached Monte Sano during summers of 1971-1972, then at Chapman, 1973-1974. Carr is shown here with his niece, Emily Johnson, who was one of his swimmers from 17-years ago.

Major William H. Echols of Huntsville

By Marjorie Ann Reeves

Most locals are familiar with the Echols Hill area and the beautiful Echols Hill home. It was built for Leroy Pope in 1814 making it the oldest residence in Alabama. The house was named Poplar Grove when it was built. Leroy sold the house to his son William who in time sold it to Dr. Charles Hays Patton in 1848. George Steel added the classical revival portico in 1850. After Patton's death in 1866, the property passed to his daughter Mary Beirne Patton Echols who had married William Echols V on January 19, 1859. In making their home in the house, they changed the name to Echols Hill. It is located on the hill between Echols Avenue, Eustis Avenue and Lincoln Street, 403 Echols Avenue. The home has been passed down through the family.

William Echols V was born in Huntsville on March 11, 1834 and educated at the Green Academy in Huntsville. He was the son of William Echols IV who served as mayor of Huntsville several terms then as Probate Judge. William V carried his Welsh DNA of reddish hair, fair complexion, five feet and ten inches tall. It is said that William Echols V "was modest, unassuming, and tender-hearted, with high spirit and courage, undying sense of truth, honor, and high ideals that go to make for manhood in all things." It is said that he added Holding as his middle name to distinguish him from the many William Echols in his family.

In 1854 at the age of 20, Echols received an appointment to West Point in 1854 graduating fourth in his class in 1858. For several months he stayed on at West Point as an instructor then he was ordered to the Department of Texas serving under Colonel Robert E. Lee as chief engineer to make preliminary surveys for a railroad route across the American Desert: Texas, New Mexico, Arizona, and California. Lieutenant Echols spent two years on expeditions in the west with camels brought over to America by Secretary of War Jefferson Davis. The Federal



William H. Echols
V

Photo from
Ancestry.com

Government chose a northern route for the railroad to reach the Pacific.

Lieutenant Echols made reports of his daily activities on the expeditions. His information included Indian signs and trails, fishing in the Piscas Creek with fish of various kinds, the dry desert with rough mountainous paths, rocky, barren, dry with no rain regions. They ran into game of bear, deer, antelope, and turkey. The camels out performed horses and mules but

were much noisier, "the females, they were a deal more trouble expressing attention from their belligerent propensities to one another."

The move for Secession became stronger and Lieutenant Echols resigned from the United States army in 1861 to join the Confederate army. President Davis appointed Echols Captain of Engineers assigning him engineer in charge at Fort Jackson and Fort St. Philip, Louisiana, which are across from each other on the Mississippi River. He was there a short time then sent to Savannah, Georgia. There he was in charge of defenses and building fortifications. Governor Brown commissioned him colonel of the 29th GA Volunteers. He was ready to go when President Davis intervened stating, "The number of engineer officers in our service is quite too small to permit them being placed in command of troops," ending Echols's chance of being in battle.

During the time Huntsville was occupied with Federal troops, The Pope/Patton Home (later named Echols Hill) was taken over by U.S. Major General Carlos Buell, Army of Ohio in June of 1862 while the troops camped on the property. In 1863, it was headquarters for U.S. Colonel Edwin McCook, 31st Illinois.

Captain Echols was promoted to Major of engineers being put in charge of the Confederate fortifications and building defenses at Charleston Harbor, SC, while in General Beauregard's staff until evacuation in 1865. The engineers ran out at night to repair the damage done to the fortifications during the day by the yankees. Major Echols was in charge of the floating mines in Charleston Harbor to



William Echols V

Photo Huntsville Madison
County Library

destroy enemy ships. He constructed the floating mines so they were not visible from the surface of the water. Not ever learning to swim, Major Echols one occasion got into water over his head. He figured the only way to get out was to settle on the bottom and crawl out of the river, which he did.

During his time in Echols Hill home, he made improvements by having a basement furnace and hot water radiators installed in the house. He had a complete bathroom put in the house by

adding hot water piped to the tub and a water closet installed. He donated a lot which the Steel reservoir was built on with the condition that it supply the Echols home with free water forever. It is no longer there. He donated Echols Street to the city so they would grad and gravel the street. Lots were sold off after his death. He and Mary produced three children.

Major Echols owned an old model 44 caliber, single action, Frontier model Colt that he had bought in Texas while stationed out there. He would not let anyone catch a chicken to wring their necks at the Echols home. He would take his Frontier model Colt out to the yard and shoot the chicken's head off. He was an excellent shot.

He served as civil engineer on the Memphis and Charleston Railroad for two years. He then rehabilitated and reorganized the Bell Factory Cotton Mills in 1868. He served at bookkeeper, secretary, treasurer, and superintendent until it closed in 1884 because it was farther away from the rail tracks than the other mills in Huntsville, it became no longer profitable. Major Echols became a small stockholder in the Huntsville Ice and Coal Company from the time of its organization by his son-in-law, Robert E. Spragins. His next and last job was as president of the First National Bank of Huntsville on the westside of the square. He worked there until his health took away his ability to work anymore. He enjoyed working on clocks and repairing them. He died on November 13, 1909 and is buried in Maple Hill Cemetery. From his death, Huntsville lost an esteemed citizen. He was a Democrat, a member of the Episcopal Church of the Nativity, a Mason, and a Kight of Pythias.



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The Huntsville Historical Review; Editorial Policy

The Huntsville Historical Review, a biyearly journal sponsored by the Huntsville-Madison County Historical Society, is the primary voice for local historians to document Madison County history. This journal reflects the richness and diversity of Madison County and North Alabama and this editor will endeavor to maintain the policy established by his predecessor with regard to the primary focus of the Review as well as material included in it. A casual examination of every community in the world reveals the character of its citizens and, if you look closely, voices from the past express their expectations for the future. Today is based upon our collective experience and the socialization of our ancestor's existence.

Although this publication focuses on local history, we cannot forget that what happens here has roots often connected by state, regional, national, and international events. In an effort to build on past traditions and continue the quality of our *Review*, an editorial policy will be implemented to guide contributors who wish to submit manuscripts, book reviews, or notes of historical significance to our community. The Historical Society wants you to submit articles for publication. We will assist you toward that goal.

Presentations to family and acquaintances become oral history. Publishing your story in the Review insures you and your story are immortal. You can

contribute to our history through the *Huntsville Historical Review*.

Manuscript Preparation and Submission

Please submit an electronic copy of your article or book review to arleymccormick@comcast.net or send to:

Huntsville-Madison County
Historical Society
Box 666
Huntsville, Alabama 35804

Review Content and Style

- There is no limit on word count. The manuscript can be divided into parts published in separate volumes of the Review.
- In matters of form and style, a good guide is *The Chicago Manual of Style*.
- If you choose to include footnotes, the preferred citation method for full articles would be best.
- Manuscripts should be in Times New Roman 12-point font. Microsoft Word (not PDF)
- This is a guide and not intended to discourage the creative process nor constrain authors from contributing to the Review.

Book Reviews

Please limit your book review to topics relevant to local, state, or southern history. A good review should clearly and concisely describe the nature, scope, and thesis of a book that would be relevant to Madison County history. Emphasis on local and regional history will be given in order to help readers expand and contextualize their knowledge. Your review should be helpful to the general reader interested in Madison County or North Alabama and these are good rules to follow when writing a book review:

- Your first obligation for a book review is to explain the subject of the book and the author's central thesis or main points.
- Your second obligation is to evaluate how successfully the author has made his/her point. Is the author's argument reasonable, logical, and consistent?
- Your third obligation is to set the book into a broader context. If you can, place the book into a wider context by looking at broader issues.
- Your fourth obligation is to render a judgment on the value of the book as a contribution to historical scholarship.

News and Notes Submissions

- Please limited to 250 words and include contact information.
- The editor has the right to change or delete wording or information.

Little Reminders . . . Good Writing Rules

- Write in the active voice and past tense.
- Cast your sentences in the positive.
- Topic sentences should be clear and straightforward statements of what the paragraph is about. Every sentence in a paragraph should work to explain the topic sentence.
- Write in the third person.

An Invitation to Membership

Membership in the Society will give you an opportunity to express your interest and participate in preserving the history of Huntsville and Madison County. Enjoy the opportunity to be with other individuals who share your interest in our history by attending the Society's four meetings a year, each one featuring a speaker of local or regional note. A membership includes subscription to *The Huntsville Historical Review*.

If you know someone who may be interested in becoming a member, please share this application.

Huntsville Historical Society Reviews on line: HHC
(huntsvillehistorycollection.org)

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