

# PINTLALA HISTORICAL ASSOCIATION

**Next Meeting:**  
 October 17th—2:30 p.m.  
 Pintlala Baptist Church



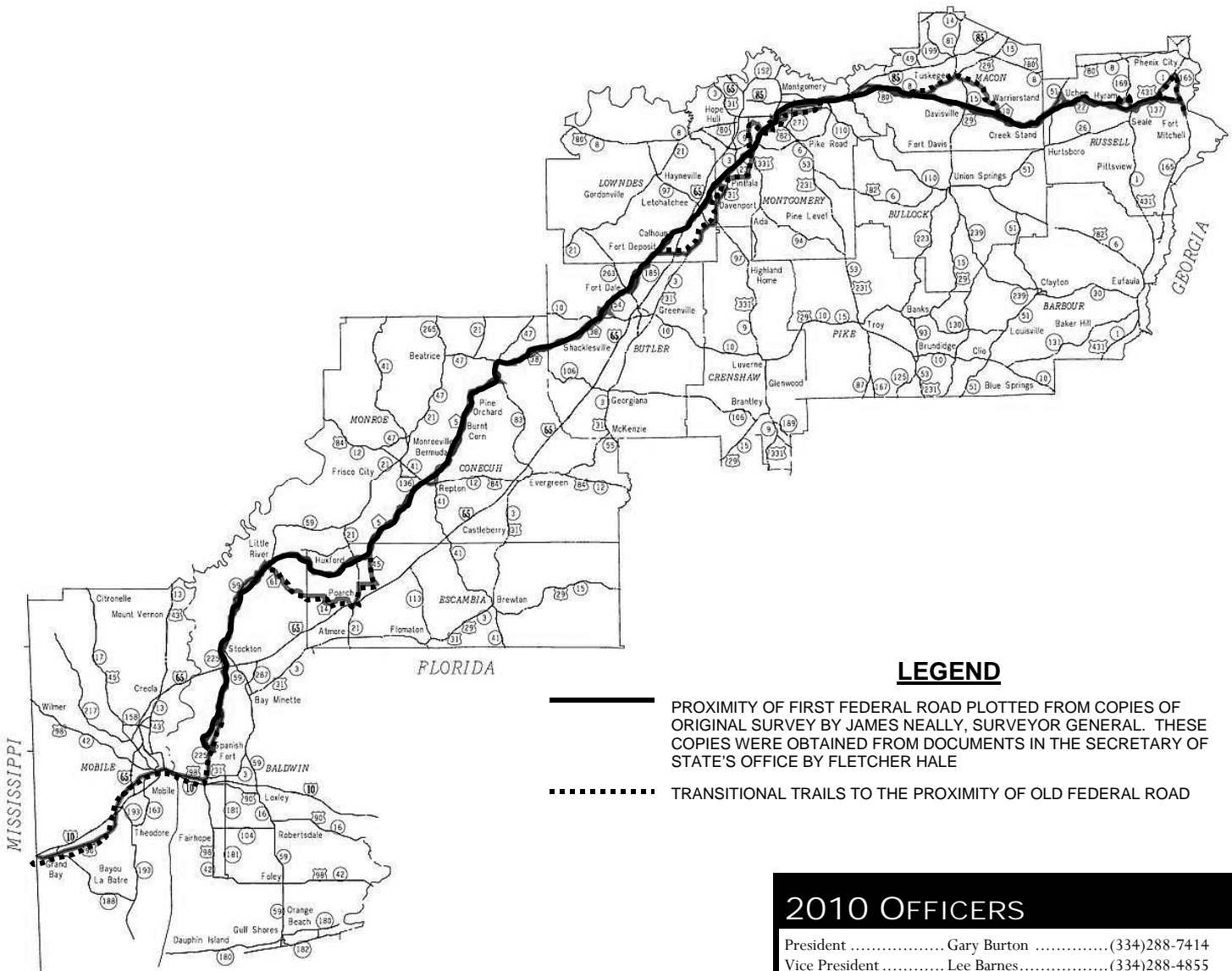
c/o Pintlala Public Library  
 255 Federal Road  
 Hope Hull, Alabama 36043

Volume XXIV, Number 4

[www.pintlalahistoricalassociation.com](http://www.pintlalahistoricalassociation.com)

October 2010

## "The Old Federal Road in Alabama, as plotted on modern county highway maps by Ronney Pouncey, 2009 (ALDOT Mapping)."



MISSISSIPPI

### LEGEND

- PROXIMITY OF FIRST FEDERAL ROAD PLOTTED FROM COPIES OF ORIGINAL SURVEY BY JAMES NEALLY, SURVEYOR GENERAL. THESE COPIES WERE OBTAINED FROM DOCUMENTS IN THE SECRETARY OF STATE'S OFFICE BY FLETCHER HALE
- ..... TRANSITIONAL TRAILS TO THE PROXIMITY OF OLD FEDERAL ROAD

### 2010 OFFICERS

President .....	Gary Burton .....	(334)288-7414
Vice President .....	Lee Barnes .....	(334)288-4855
Secretary .....	Karon Bailey .....	(334)281-6239
Treasurer .....	Ina Slade .....	(334)284-0334
Parliamentarian .....	Jack Hornady .....	(334)396-2130
Program Chairperson .....	Alice T. Carter .....	(334)281-3708
Members at Large		
Place 1 .....	Jean Dean .....	(334)548-2167
Place 2 .....	Mary Ann Venable .....	(334)288-3234
Place 3 .....	Rene Barnett .....	(334)288-0231
Place 4 .....	Gregg Linn .....	(334)281-9050
Newsletter Designer .....	Angelique Pugh	

### TABLE OF CONTENTS

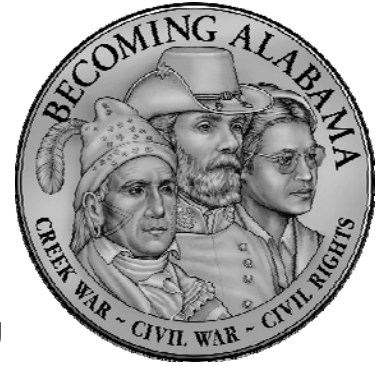
President's Message .....	Page 2
October Program .....	Page 2
The Reverend Hope Hull .....	Page 3

## President's Message - Random Thoughts

The last few weeks have brought about an interest in Pintlala history and culture. Here is a random summary:

- I was thrilled when Dr. Craig Sheldon contacted Dr. Greg Waselkov regarding archeological exploration at the historical site of Manack's Tavern. On July 27 they were joined by Jim Parker from Fort Toulouse and students from the University of South Alabama. A grant from the Alabama Department of Transportation is making possible their work along the Old Federal Road which traverses Alabama and cuts a swath through Pintlala. Alice Carter has secured Dr. Waselkov who will speak to their work during our meeting on October 17.
- The full text of my article, *Pintlala's Cold Murder Case: The Death of Thomas Meredith in 1812*, can now be read online: [www.pintlalahistoricalassociation.com](http://www.pintlalahistoricalassociation.com)
- The map, reconstructed by Alice Carter and depicting the sites of early Pintlala landowners, will be brought to our October 17 meeting for your examination. You may be able to provide information relating to the map's origin.
- On a personal note, thank you for the many expressions of support and kindness during Jerrie's surgery and convalescence. Our future is bright.

Gary Burton, President  
garyburton1@charter.net




---

## October 2010 PHA Program

Pintlala Historical Association will meet on Sunday, October 17, 2010 at 2:30 p.m. in the Fellowship Hall of Pintlala Baptist Church. It will be our privilege to have as speaker Dr. Gregory A. Waselkov, Professor of Anthropology and Director of the Center for Archaeological Studies at the University of South Alabama in Mobile. Dr. Waselkov is well published and has been recipient of numerous grants since 1990. His most recent grant and the topic for his presentation to the PHA is for an Archaeological Survey of the Old Federal Road, American Recovery and Reinvestment Act of 2009, Transportation Enhancement Project from the Alabama Department of Transportation.

This grant and Dr. Waselkov's resulting research are important for all counties in which the Federal Road lies and particularly for Pintlala as we have so long discussed the location of the Sam Manac property in our community along the Federal Road. This past August Dr. Waselkov, Dr. Craig Sheldon, Distinguished Research Professor Emeritus of Anthropology at Auburn University Montgomery, and Jim Parker, Site Director at Fort Toulouse, were in Pintlala with student assistants to explore the location of our Manac's Stand. Dr. Waselkov will present the team's findings at our meeting. I think you will all find them very interesting.

I encourage you all to attend the presentation by such an important author and researcher. Please invite guests. We are deeply appreciative of Dr. Waselkov's generosity with his time to journey from his home in Fairhope to Pintlala on his wife's birthday no less!

See you ALL on October 17th!

Alice Carter



Dr. Gregory A. Waselkov

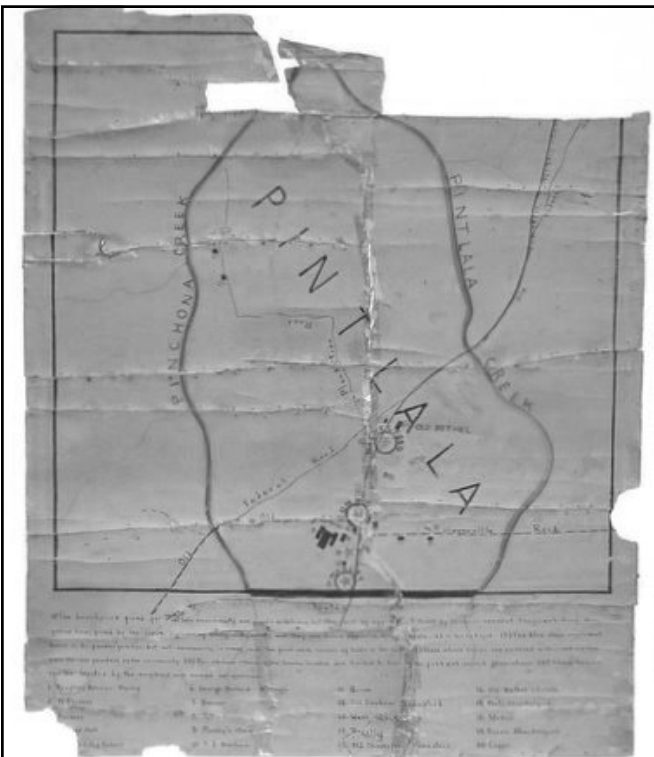
# Manack Project



Archaeologists in Pintlala with Gary Burton, July 27, 2010

L-R: Greg Waselkov, Craig Sheldon, Jim Parker, and Gary Burton

Archaeological Exploration with Property Owners: Charles Murrell and David Murrell



### Pintlala Map

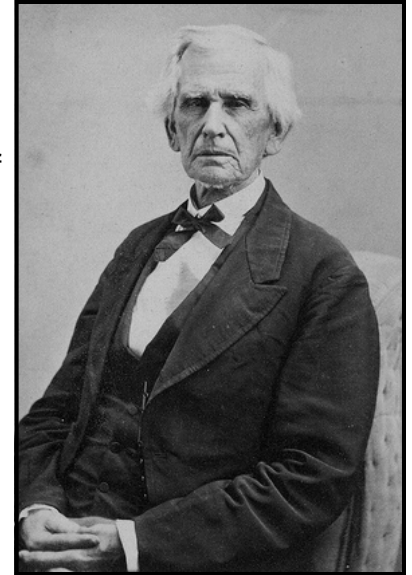
An old map/drawing of Pintlala was discovered recently. Thanks to Alice Carter the map was pieced back together enough to make photographs. The map photos can easily be enlarged with a computer. The map depicts the location of the homes of early landowners. If you have knowledge of the map's source, please let us know.

**The Reverend Hope Hull:  
The Father of Methodism in Georgia  
March 13, 1763—October 4, 1818**

Gary P. Burton

For many people, Hope Hull is a place name, which refers to an unincorporated area in the southern and western portions of Montgomery County, Alabama. Today, the Hope Hull mail route encompasses a vast area including much of Pintlala and parts of Lowndes County, with approximately 600 box holders. (The population of the Hope Hull area is, of course, much larger than 600). Hope Hull, however, is not just a place name; Hope Hull is the name of a man: the Reverend Hope Hull, a one-time prominent Methodist circuit rider and early trustee of the University of Georgia. The small town of Hull, Georgia, located in the southwestern edge of Madison County, is also named for Hope Hull.

While some people of influence continue to be remembered long after their lives, others seem to fade quickly from the attention of those who would benefit from their legacies. Hull falls into the group of those who quickly disappear from the historical landscape. Only a generation after his death, Reverend Lovick Pierce, who knew Hull well, wrote on June 6, 1853: “to help rescue the name of Hope Hull from oblivion I feel to be a reasonable and holy duty. Indeed I have long felt that there was an undischarged obligation resting upon our church in regard to this eminent man.” Unfortunately, Pierce was not successful in his rescue attempt. Today few people know of Hull’s life and work, and few know of the powerful and lasting contributions he made to early Methodist history in the United States, especially in the South.



Lovick Pierce

Hull was born March 13, 1763, in Somerset County, located on the eastern shore of Maryland. His father, Hopewell Hull, was an Englishman and shipbuilder. During the Revolutionary War, the younger Hull, probably during his teenager years, served with Maryland troops. Following the war, he became a Methodist and was received in 1785 into the Methodist Conference in Baltimore. Named a deacon in 1788 and an elder in 1789, Hull was assigned the Salisbury Circuit in North Carolina and had a primary, founding influence for Methodism in the Carolinas and Georgia.

Hull had earlier acquired the skills of a carpenter, and during his early circuit riding days, he educated himself during his horseback rides from one assignment to the next. He mastered the English language and studied Latin and great literature. The education of the mind was vitally important to this trailblazing Methodist.

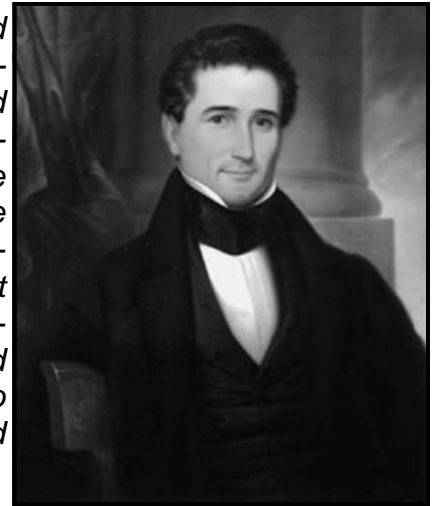
### **Physical Description and Style of Preaching**

Although there is no extant image of Hope Hull, the Hull Family Association Journal states that Asbury Hull resembled his father in personal appearance.

Pierce provided the following description of Hull’s appearance and preaching:

*His head was rather above the medium size, his black hair curling, just sprinkled with gray, and each lock looking as if living under a self willed government. His face was an exceedingly fine one—a well developed forehead, a small keen blue eye, with a heavy brow, indicative of intense thought. His shoulders were unusually broad and square, his chest wide, affording ample room for his lungs; his body was long and large in proportion to his lower limbs; his voice full, flexible and capable of every variety of intonation, from the softest sounds of sympathy and persuasion to the thunder tones of*

wrath. Many ignorant sinners charged him with having learned their secrets and of using the pulpit to gratify himself in their exposure, and when convinced of their mistake have doubted whether he were not a prophet. His oratory was natural, his action the unaffected expression of his mind. Not only was there an entire freedom from everything like mannerism, but there was great harmony between his gesticulation and the expression of his countenance. He seemed in some of his finest moods of thought to look his words into you. He was one of Nature's orators. In many of his masterly efforts his words rushed upon his audience like an avalanche, and multitudes seemed to be carried before him like the yielding captives of a stormed castle.



Asbury Hull

Pierce also indicated that Hull spoke with an incredible range “from the softest whisper of love to the sharpest thunder pearls of wrath.” He was so effective that many called him “Broadaxe.”

### **Circuit-Riding with Bishop Asbury**

Francis Asbury, born in 1745 in England, came to America in 1771. Adopting the model of preaching and traveling of John Wesley, the founder of Methodism, Asbury organized the saddlebag ministers and assigned them to specific circuits. His advance of Methodism in America proved to be dependent on the symbiotic relationship that he developed with Hull.

In 1788, Asbury traveled to Georgia to hold the first Methodist Conference in the state. This gathering was most likely held in the forks of the Broad River in the home of General David Merriwether, who had joined the church that year and who was Hull's brother-in-law.

Ten members of the Georgia Conference were assigned circuits, including Hull. In *The History of Methodism in Georgia and Florida: From 1785-1865*, George Gilman Smith provided information about these ten men:

*They had a prospect before them at which any heart save the Christian's might well quail. They were to travel through the wilds of a frontier, to swim creeks and rivers, to sleep in smoky cabins, to preach every day to many or few. They had no hope of receiving more than £24 Continental money for support, and it would have been a wild hope to have expected that. They had the prospect of saving souls, and what were rags and penury in comparison to that?*



Francis Asbury

*They received their appointments, and the Bishop and visiting preachers bade farewell to the picket-guards, who were to hold the frontier, and they were left alone. One among them, however, we shall see often in the course of this history. A man he is who is to make his mark in Georgia, who is to exert an influence in Church and State such as few men have exerted. This was Hope Hull—if not the father of Georgia Methodism, yet the man who was to be second to no other in fostering it.*

## The Carolinas and Virginia

As a circuit riding preacher, Hull traveled the coastal areas of Georgia, ministering to thousands of converts and filing "Circuit Plans" that included the names of each of the "classes." These classes were established along the travel route of Hull, and class members met together for Bible study and fellowship. Of the ten itinerant preachers appointed by the Georgia Conference, Hull was the most successful, and with his "clear blue eyes and heavy, overhanging eyebrows," he was soon sent by the conference to be the assistant of Joshua Hartley, who served on the Salisbury Circuit in North Carolina. Over the course of the next year, Hull gave primary leadership to the Amelia Circuit in Virginia and then to the Pedee Circuit in South Carolina. In South Carolina, Hull along with Jeremiah Maston gathered 823 members into Methodist Societies and was instrumental in the building of twenty-two preaching houses. In 1787, Methodist Bishop Thomas Coke spoke admiringly of the effectiveness of Hull and Maston:



Thomas Coke

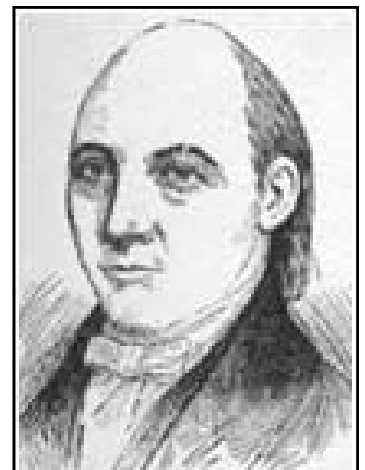
*Much of the glory and of the hand of God have I seen in riding through the Circuit called Pee-Dee, in South Carolina. When I was in America before, there were but twenty in Society in this Circuit; and it was much doubted at the Conference, whether it would be for the glory of God to send even one Preacher to this part of the country. But now, chiefly by the means of two young men, Hope Hull, and Jeremiah Maston, the Societies consist of eight hundred and twenty-three members; and no less than two and twenty preaching-houses have been erected in this single Circuit in the course of the last year.*

In Virginia, Hull was well received in Episcopalian-dominated areas, because the Methodists were often looked upon as revived Episcopalians. In the fall of 1787, young Carey Allen heard Hull preach in Cumberland and wrote: "The house being crowded, exercises closed, he trembled, shook, and fell prostrate upon the floor. After the congregation was dismissed, he was in great agony, crying for mercy. He afterwards declared that he then put up his first earnest prayer to his justly offended God."

## Wilkes County and Walnut Hill/Succoth Academy

As a successful circuit riding preacher, Hull proved to be a valuable leader among the Methodists, and because of his abilities, he was given a new assignment: the Washington Circuit located in Wilkes County, Georgia. The Georgia Methodist Conference experienced exceptional growth in these early years, with 1,100 participants in 1787 and 1,629 in 1788.

During Hull's time in Wilkes County, he had opportunity to establish a private school. Along with Bishop Asbury, he persuaded the Georgia legislature to approve the establishment of the state's first denominational school. The two Methodist leaders proposed to purchase 500 acres, erect a large building, and name the institution the Wesley and Whitfield School. Their proposal, however, proved to be too expensive, and their initial hopes never materialized.



Jesse Mercer

Several years later Hull erected a modest brick building on land donated by his brother-in-law, David Meriwether. Located about three miles from Washington, the building was used to house Walnut Hill Academy, which was operated by Hull and Rev. John Springer, the first Presbyterian minister to be ordained in Georgia. One of the early inhabitants, Captain Lewis Brown, stated that when Hull used to preach in the old brick academy, the circuit preacher could be heard distinctly all the way to the public square. The academy offered a classical education to several influential Georgians, including John Forsythe and Nicolas Ware, who later served as U.S. senators and Jesse Mercer, who founded Mercer University.

In 1794, Hull moved Walnut Hill Academy to southeast Wilkes County, near Coke's Chapel. At that time the school was renamed Succoth, affiliated with the Methodist Conference, and became the first Methodist educational institution in Georgia.

### **On to Kentucky and Back to Georgia**

In the spring of 1790, Hull accompanied Richard Whatcoat, John Seawell, and Francis Asbury to Kentucky to attend the Kentucky Methodist Conference. Composed of only six members, this conference was held at Masterson Station, which was five miles north of Lexington and is the site of the first Methodist church in the state. The conference held in that first church, which was a plain log structure, lasted two days, and together the six members made plans to establish a school to be named Bethel. They soon had raised 300 pounds to fund the school.

Returning to Georgia, Hull continued his extensive ministry throughout that state, including the assignment of the Burke Circuit, where under his leadership the membership tripled. In November of 1790, Hull wrote to John Andrews, a fellow circuit rider, about this experience: "Oh, the sweet views I have had lately! Come on, my partners in distress! Glory to God! Amen! Let it go around, our Jesus is crowned! All hail! Glory! Amen! All's well, my soul is happy! If I had some happy Christians, I could shout a mile high."

While Hull's ministry was enormously successful in the Burke Circuit, he experienced just the opposite in Savannah, where his efforts resulted in a stinging failure. Writing again to Andrews, he exclaimed: "My soul has been among lions." The problems Hull encountered were the result of theological controversy between "free will" Methodists and Calvinistic Baptists and Presbyterians. Fortunately, Hull was quickly reassigned in 1791 and returned to the Burke Circuit, and there he again "swept like a cyclone through Georgia," earning \$64 a year and traveling extensively with his mentor and friend, Francis Asbury.

Circuit preaching in the days of early Methodism required determined endurance as the following description from George Gilman Smith in *The History of Methodism in Georgia and Florida: From 1785 to 1865* indicates:

*There was probably not a bridge in Georgia; turnpike; in many whole counties there was not a pane of glass; in some not a saw-mill nor a framed building. Pole-cabins, with bedaubed cracks, a dirt floor, and a stick-and-dirt chimney, where one room furnished living room and sleeping room, were the houses of the people. As we have seen, the circuit preacher found no churches ready for him, oftentimes no preaching places selected, not a single member of the Society. He came into a section, he sought out the kind-hearted settler, and left an appointment for that day two weeks at his cabin, and on that day he came. A cabin full of the neighbors was there. The men were dressed in hunting-shirts, and either barefooted or with Indian moccasins on; the women in the plainest garb of county-made stuff—nearly all of them simple-hearted and ignorant. The preacher preached, souls were convicted, and after a fearful struggling there was a thorough conversion. The preacher finished his sermon, and on a puncheon the plain food, simply "lye hominy" and bear or deer meat, was set. After dinner he must ride on, for there was another appointment miles beyond. A creek was in the way—he swam it; he had no road, but a blazed pathway through the woods led him to the settlement. He received no money, for the people had none. His clothing was of plainest material, often patched, often ragged.*



Circuit Rider



## **On the Way to New England**

According to Stith Mead, a Virginian who had been transferred to Georgia and one of Asbury's chief supporters, one of the Methodist conferences in South Carolina was held in a log cabin in 1792. On the second and third days, both Asbury and Hull attended that conference and preached in tandem with each other. In 1792, Hull was assigned a circuit in Hartford, Connecticut, and he participated in the New England Conference which met at Lynn, Massachusetts. With 118 members, this conference possessed an unfinished chapel that eventually became the meeting site. The conference had eighteen preachers assigned to circuits, and Hull's placement in the Hartford Circuit was based on his "full measure of intellectual capacity."

When the New England Conference convened at Lynn, Massachusetts on August 3, 1792, a flattering observation of Hull was given: "In the group sat also the young and eloquent Hope Hull, the Summerfield of the time, attractive with the beauty of talent and of holiness, 'that extraordinary young man,' as Thomas Ware called him, 'under whose discourses the people were as clay in the hands of the potter.'"

## **A Return to Georgia**

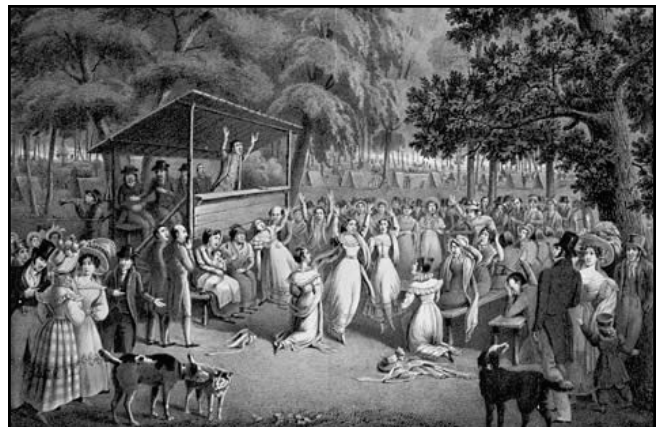
In 1793, Hull returned to the South, having been assigned to the Savannah Circuit. There he preached in a cabinet maker's shop and encountered mob violence. Ten years before Hope Hull arrived, the Methodist Conference had taken a strong anti-slavery position declaring it "contrary to the laws of God, man and nature and contrary to the dictates of conscience and pure religion." These sentiments combined with a lingering prejudice against John Wesley led to Hope Hull's encounter with violent opposition upon his arrival in Savannah. Mobs were formed and the violence became such that he had to leave the city. In 1797, Hull was assigned the Augusta Circuit.

By the time the South Carolina Conference met at Charleston in 1799, Methodism seems to have lost much of its spiritual steam. Perhaps contributing to this malaise was the fact that Hull had "located," that is, he ceased his itinerant ministry and settled down. Other circuit riders had done the same. The hard work and extensive travel took its toll, and commitment to an itinerant ministry proved hard to sustain for many circuit riders as they aged. The observation of George Gilman Smith is helpful: "Excessive labor, exposure to all kinds of weather, and preaching every day, and hardship of every kind, were too much for the strong ones of that iron age, and they were driven from the work not only by their family needs, but often by family health."

Late in 1799 Asbury preached at Coke's Chapel near Washington, Georgia. His sermon was followed by one by Hull, who had moved to the Athens area in 1802 and began preaching in a log cabin church in 1804, where he remained in ministry the remainder of his life.

## **Hope Hull and Camp Meetings**

While the church was declining in Georgia, the seeds of a great revival were being sown in Kentucky. Camp meetings were the result and the renewal would soon sweep through Georgia. As a result, a rise in religious fervor occurred from 1800 to 1812. Among the evangelists prominent in those camp meetings was Hope Hull, who was present at the first documented camp meeting in 1802 in Oglethorpe County, Georgia. For this meeting a grove and a spring were selected, and a platform was erected for preachers. Logs were used for seats, and people traveled great distances in wagons and carts in order to be part of the meetings. Again, according to Smith, "There was a constant ef-



Camp Meeting



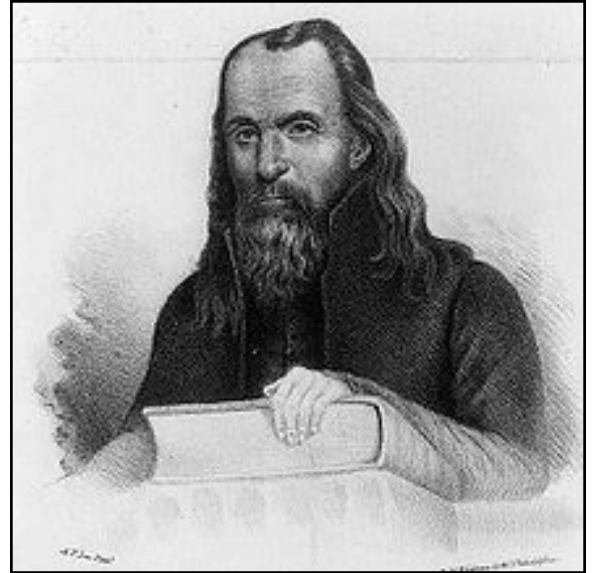
fort to save souls, there was intense spiritual interest, and there were those strange phenomena which have always attended great religious excitements. Men and women fell senseless under the weight of their emotions. The excited soul deprived the mind of all control over the body, and there were jerking exercises, barking, dancing, and many other physical extravagances. The timid were alarmed at this. The more thoughtful deplored its wildness.”

## ***Anecdotal Highlights from Hope Hull's Life***

### **Friendship with Lorenzo Dow**

Lorenzo Dow, the eccentric Methodist who was sometimes called “Crazy Dow,” served as a circuit preacher in New England in the late eighteenth century. In 1792, at the age of fourteen or fifteen, he had been converted under Hull’s preaching while in Coventry, Connecticut, and from that point forward, Dow considered Hull to be his spiritual father.

Ten years after his conversion and after having begun ministry as a circuit rider, Dow felt a strange impression “to leave New England for Georgia.” So he traveled south, and after docking in Savannah where he preached for several days, Dow proceeded to Augusta. After some time, he felt “impressed” that he ought to go to Washington, Georgia, where Hull lived and worked. Once in Washington, Dow eventually found Hull working at his corn crib and greeted him, saying, “How are you, father?”



Lorenzo Dow

Hull was not carried away with Dow’s eccentric style, which included walking through England, Wales, Ireland, and Georgia. Eccentricities in Dow’s later ministry indicate that he was given to visions and would pronounce a curse on those who rejected him. Hull was kind, however, and encouraged Dow to give up these strange impressions.

### **Suspicion of Hope Hull**

Before Richard Bradford was converted, he entertained Hull. Bradford was so suspicious of Methodist preachers that he watched Hull closely to see if he loved liquor.

### **The Humor of Hope Hull**

Hull had a good sense of humor and often told amusing stories, including the following:

“A young preacher alluding to his (Hull’s) dress thought it would be of advantage to him to be a little more particular. Mr. Hull, with one of his significant looks, replied: “You know, sir, that in a team of horses it is necessary for one of them to hold back.”

Inquiring once as to the spiritual condition of a member of one of his classes, Hull was told: “I am afraid I am like old Paul, when ‘I would do good, evil is present with me.’” ‘Yes,’ replied Hull, ‘and like old Noah, too, you get drunk sometimes.’”

### **Hope Hull's Family**

Three children were born to Hull and his wife, Ann Wingfield. The firstborn, Asbury Hull, became judge of the Inferior Court and was a member and then speaker of the Georgia House of Representatives. Another child, Henry Hull, became a medical doctor and professor of mathematics at the University of Georgia. Hull’s daughter married James P. Waddell, professor of Franklin College, which became the University of Georgia.

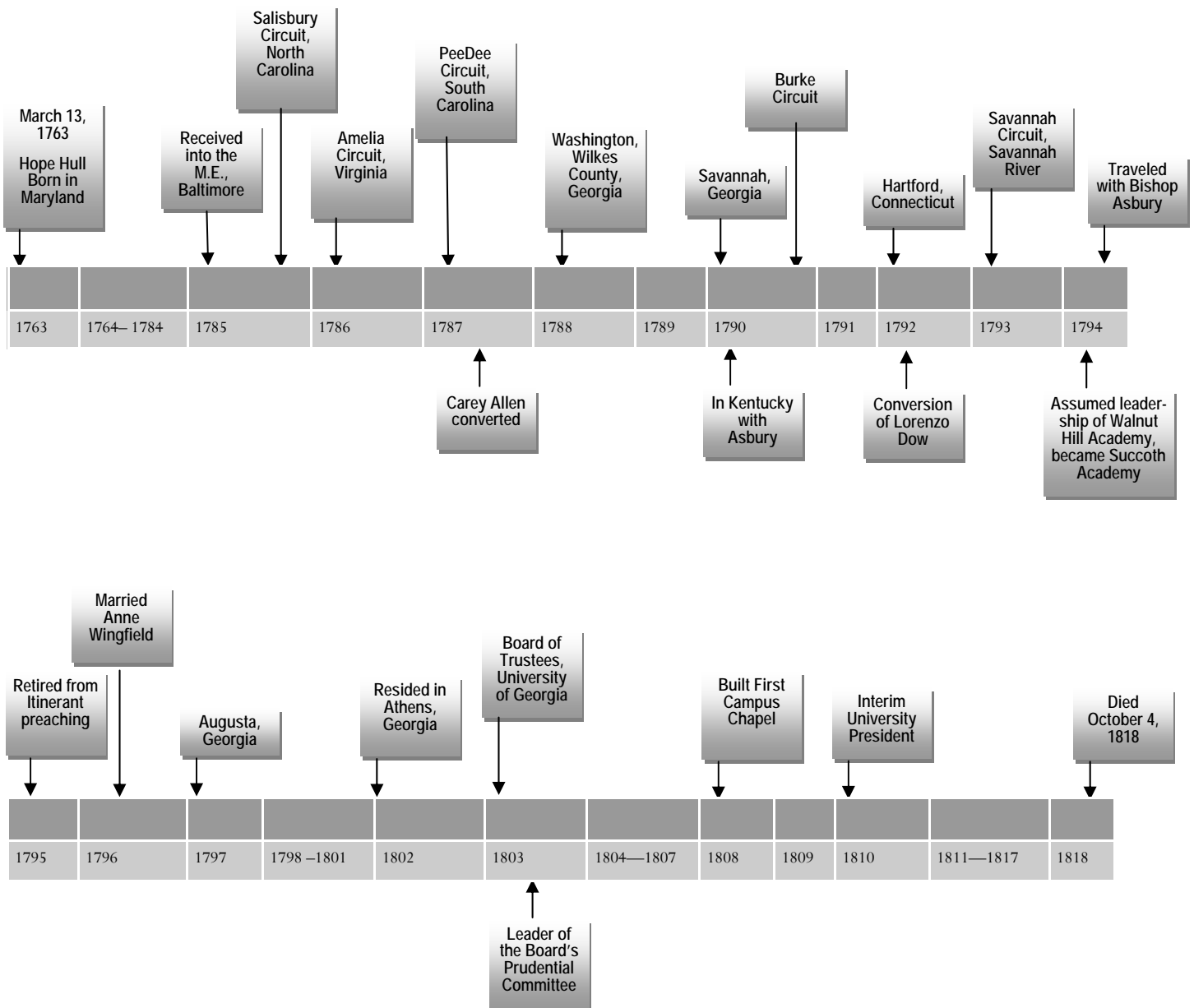
Hope Hull in 1803 published *Hymns and Spiritual Songs*. He remained active as a preacher and Methodist leader until his death in 1818. On his deathbed, the “Father of Methodism in Georgia” said to David Merriwether, “I am under new marching orders and I am ready to obey.”

**Note**

A sequel to this article will be published in the PHA Newsletter in January 2011 and will deal with Hull’s experiences as an early trustee of the University of Georgia, his connection with Abner McGehee, and the community in Alabama named for Hope Hull.

The author hopes that those who live in the Hope Hull community and especially those who identify with the United Methodist Church bearing his name will connect with this vital part of their heritage and preserve the story of their spiritual forefather.

## Hope Hull Time Line



## Bibliography

- Betts, Albert Deems. *The History of South Carolina Methodism*. Columbia, SC: The Advocate Press, 1952.
- Bondurant, John P. *The First United Methodist Church: Athens, Georgia: Some History and Recollections and Its Trustees*, 1988.
- Bowen, Eliza A. *The Story of Wilkes County Georgia*. Marietta, GA: Continental Book Company, 1950.
- Chreitzberg, A. M. *Early Methodism in the Carolinas*. Nashville, TN: Barbee and Smith, 1897.
- Foote, William Henry. *Sketches of Virginia, Historical and Biographical*. Philadelphia: J. B. Lippincott and Co., 1856.
- Knight, Lucian Lamar. *A Standard History of Georgia and Georgians*. Chicago and New York: The Lewis Publishing Company, 1917.
- McTyeire, Holland N. *A History of Methodism: Comprising a View of the Rise of This Revival of Spiritual Religion in the First Half of the Eighteenth Century, and of the Principal Agents by Whom It Was Promoted in Europe and America: with Some Account of the Doctrine and Polity of Episcopal Methodism in the United States, and the Means and Manner of Its Extension Down to A.D. 1884*. London: n.p., 1885.
- Shipp, Albert M. *The History of Methodism in South Carolina*. Nashville, TN: Southern Methodist Publishing House, 1883.
- Simpson, Matthew, ed. *Cyclopedia of Methodism: Embracing Sketches of the Rise, Progress, and Present Condition with Biographical Notices and Numerous Illustrations*. Philadelphia: Everts and Stewart, 1878.
- Smith, George Gilman. *The History of Methodism in Georgia and Florida: From 1785-1865*. Macon, GA: Jno. W. Burke and Co., 1877.
- Sprague, William B. *Annals of the American Methodist Pulpit; or Commemorative Notices of Distinguished Clergyman of the Methodist Denominations in the United States from Its Commencement to the Close of the Year 1855*. New York: Robert Carter and Brothers, 1861.
- Stevens, Abel. *The History of the Methodist Episcopal Church in the United States of America*. New York: Carlton and Porter, 1864.



**PINTLALA HISTORICAL  
ASSOCIATION**

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

**NEXT MEETING**

OCTOBER 17TH, 2010  
2:30 P.M.

PINTLALA  
BAPTIST CHURCH

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

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

Name \_\_\_\_\_

Address \_\_\_\_\_

City, State Zip \_\_\_\_\_

Phone (Home & Office) \_\_\_\_\_

E-Mail Address \_\_\_\_\_

Areas of Interest \_\_\_\_\_

If you are interested in genealogy, please indicate family surnames \_\_\_\_\_

**\$15.00 Annual Dues**