



HISTORICAL ASSOCIATION

C/O PINTLALA PUBLIC LIBRARY

255 FEDERAL ROAD

HOPE HULL, AL 36043

Founded in 1987

VOLUME XIII, NUMBER 4

OCTOBER 1999

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PRESIDENT'S MESSAGE:

On the threshold of a new millennium, may we reflect upon our rich heritage, noting the countless blessings we enjoy because of our forefathers' accomplishments and sacrifices, cherish the exhilarating present, and prepare to welcome the year 2000! May you and yours have a very blessed holiday season. And be sure to come join your friends at PHA's final meeting of 1999!

JACK HORNADY

President, PHA

OCTOBER 99 PROGRAM

Sunday, October 17, the Pintlala Historical Association will meet at Pintlala Baptist Church at 2:30 PM. The program will be one based on letters written during the Civil War. Our guest speaker will be Nell Stuart from Evergreen, Alabama. She presents a very touching program based on letters written by her great-great-grandfather, Patrick S. Whelan, to Mary Finch, who became his wife after the war in 1865. Ms. Stuart has local ties, as her mother, Mary McGehee Stuart, is related to our Hope Hull McGehees.

I think you will find this to be an interesting program - please attend and bring friends who are students of the Civil War era.

BETHEL CEMETERY TO BE REDEDICATED

Bethel Cemetery is now on the Alabama Registry of Landmarks and Heritage! Members of the Pintlala Historical Association are invited to attend the Rededication of the Bethel Cemetery on November 4, 1999, 10:00 - 11:15 A.M. Reservations are requested, and may be made by calling Pintlala Baptist Church, 281-9439.

Those attending will convene in the fellowship hall of the Pintlala Baptist Church for brunch and brief acknowledgments, then the concluding ceremony will be conducted at the cemetery. Efforts are underway to replicate the ceremony conducted on November 4, 1923, when the marker was installed recalling the division between the Primitive and Missionary branches of the Baptist Church.

IN MEMORIAM:

The community has recently suffered the loss of several dear members and friends, including Mrs. Ruby Boyd Sellers, Mrs. Lula Mae Moseley Tyre, Mr. Travis Davis, Mr. Wilfred P. Cauthen, and Mr. Bob Pemberton, brother of Mary Ann Venable. We gratefully reflect upon their many contributions, and extend heartfelt sympathy to their families.

WELCOME, NEW MEMBERS!

Dixie G. Dozier
3946 Wares Ferry Road
Montgomery, AL 36109

Dr. Thomas R. King
1057 Eastland Drive
Clarksville, TN 37040

Mr. and Mrs. Glenn Bailey
Route 1, Box 289
Montgomery, AL 36105

Mr. and Mrs. Robert Sharpe
Route 1, Box 317
Montgomery, AL 36105

Mrs. Rose M. Hornady
Route 1, Box 360
Hope Hull, AL 36043

TABERNACLE HOMECOMING

The annual homecoming of Tabernacle Church/Tabernacle Historical Association was held on Sunday, August 1st, 1999. Dr. Cecil Williamson of Selma led the devotional which was followed by a business meeting conducted by David Reed, President of the Association. Rae Venable Calvert presented a revised book of the Sanderson History. Afterward, members and guests enjoyed a delicious covered dish luncheon.

CONGRATULATIONS TO WILL CARTER!

Will Carter, Auburn veterinary medicine student and son of our own Alice Carter, was recently awarded the Maude Gerald Memorial Scholarship presented by Montgomery County Farmers Federation for integrity, leadership, and academic achievement.

JULY 99 PROGRAM

Many thanks to Dr. Karon Sharpe Bailey, Associate Professor of English at Alabama State University, for the very interesting program based upon *The Letters of Harriett "Hattie" Pinkston Englehardt*. Harriett Englehardt was a native Montgomerian who served with the American Red Cross during the final days of World War II in Europe.

BOOK: HERITAGE OF MONTGOMERY COUNTY

Hurry and prepare your family histories and articles about your churches, clubs, etc. And gather your best photos for publication in the forthcoming book. For further information and a free copy of the brochure, please contact Joyce Nicoll, Phone 272-0481.

HISTORY OF PINTLALA

by Alice Carter

(This article was originally used for an informal talk at the Pintlala Branch Library as part of the Brown Bag Lunch Series.)

A complete history of the place many of us have called home for years would take numerous hours of research and probably would remain deficient in several areas. Therefore, this will be a sketch of Pintlala history in hopes of encouraging you to appreciate your community heritage and to promote your interest in preserving its history.

For my purposes of discussion, Pintlala will be identified as the area from Pintlala Creek on Highway 31 south to the intersection of Tabernacle Road and Highway 31. The eastern border will be where Pintlala Creek is crossed by Old Hayneville Road and the western border will be Federal Road. The name Pintlala means "fish swamp creek" and the community takes its name from the larger of the two creeks which bound it: Pintlala and Pinchona. Pinchona probably means "running turkey creek".

The very earliest history of Pintlala can only be imagined through studies provided by geologists and archeologists. In 1985 Auburn University geology students made a study of the geologic background of the area and determined it to be 65,000,000 years old and from the Cretaceous geologic period (the period when dinosaurs disappeared from the earth). They also determined that this area is based on limestone and was once covered by water. The evidence of sharks' teeth and mollusk shells found in the area confirm these geologic findings. From prehistoric time the next documented period of ca. 1800 AD would be the time of American Indian civilization in Pintlala. Artifacts such as points, celts and pottery shards found in the area prove this phase of our civilization.

Pintlala is located in an area originally controlled by a powerful confederacy of Creek Indians. Sam Manac, whose mother was Creek and whose father was Dutch, owned or controlled most of the land within the Pintlala community. Manac was one of the important chiefs of the Creek confederacy. He married Elizabeth Weatherford, sister of William Weatherford or "Red Eagle". This gave Manac great influence with the Creek nation. He was able to keep a portion of the nation from joining Red Eagle in his fight against white settlers in the War of 1812. In 1814 Andrew Jackson and his troops defeated the Indians at the Battle of Horseshoe Bend. Manac had a home and tavern in Pintlala close to where Pinchona Creek was crossed by the Federal Road. The Federal Road was a swath of land cleared from the forested land from Milledgeville, Georgia to St. Stephens, Alabama. The Federal Road was important to the development of the South and was a miserable path for travelers who fought ruts large enough for wagon axles to become buried, robbers, mosquitoes, mud and often oppressing heat. These travelers needed places to rest and revive their horses. Taverns, or stands as they were called, sprang up to fulfill these needs in the crudest ways possible. Holiday Inns they were not! Travelers often had to share beds with strangers traveling the same route. Manacs Tavern was the oldest stand on the Federal Road. Famous visitors known to have stayed at Manacs were Aaron Burr, Alexander McGillivray, Lorenzo Dow and his wife Peggy (of Methodist circuit rider fame) and Indian Agent, Benjamin Hawkins. Sam and Elizabeth Manac had a son, David, who became the first Indian and Alabamian to graduate from West Point Military Academy in 1822.

Many of the first white settlers in this area were men who accompanied Andrew Jackson to the Battle of New Orleans as part of the War of 1812. Settlers came into Alabama from South Carolina by way of Georgia and from Virginia by way of Tennessee. Land grants from the president of the US were issued to individuals for their service in the War of 1812 or for favors to the US Government. This was how many of our earliest settlers became the land owners of Pintlala. Among the earliest known grants were those issued to John Bonham in 1821, George Shackelford in 1821, the Jeters in 1831, and the Brantleys in 1835. My own great-great-grandfather, John Roy Tankersley, obtained a land grant dated 1837 even though we know he settled here earlier after having fallen in love with the area while traveling, as an Indian Scout from Tennessee with Andrew Jackson, on the way back from the Battle of New Orleans.

History of Pintlala during this time period of the 1800s can be explored through the documentation of churches, schools, cemeteries -- those institutions which bind citizens to an area and to each other. Community life was rather disconnected until the organization of the Pintlala Grange in 1873. The National Grange of the Patrons of Animal Husbandry was organized nationally by Oliver Kelly in 1867. Its purposes were economic, social and cultural improvements for farmers and their families. Crop diversification, soil preservation, money lending, insurance and cooperatives were of prime consideration also. It is interesting to note that the Grange included women in its organizational structure. The building of the Pintlala Grange Hall organized people's efforts on all matters of general interest. The building, which was located where the present water system buildings are situated, was over the years used for community dances, a school, residence for the Pintlala School janitor, meeting place for the Girl and Boy Scouts and for church services for the newly organized Pintlala Baptist Mission in 1960. After several years of being vacant and subject to vandalism, plans were developed in 1978 to

move the Grange to Old Alabama Town in Montgomery where it would be preserved and appreciated by many.

Another source of organization in community life were the schools in the area. There are few records of schools prior to the 1860s. We know that generally all rural schools prior to that time were those run on a private subscriptions basis and were usually taught by teachers who went from community to community and "made up" small schools in whatever vacant room or building might be available. Families went together to support these small schools that were the only means of educating their children. According to Dr. Edward Shackelford, the first public school in the community was in the old Bonham Store, taught by Miss Bettie Bonham and after this a Mrs. W. A. Killough taught the village school in a room of the old Bonham residence and later in the Grange Hall. This remained the school until it was superseded in 1922 by the Pintlala Junior High. Some of the very earliest schools were the Norman family school, Tankersley Academy (run by my great grandfather, Felix Marcus Tully Tankersley), Alliance Hall, which was located on Tabernacle Road. Mr. David Murrell taught there in its later years. Also, I have heard mention of Tabernacle School and Pintlala Academy -- do any of you have information on these?

In the early 1900s Montgomery County had a separate City and County school system. After World War I a program was begun to consolidate some 40 one, two and three teacher schools into eight schools. Pintlala was one of those consolidated schools. In 1990 the school was placed on the Alabama Register of Historic Places and a marker was placed in front of the school. It has produced many citizens who lead interesting and useful lives. One of its more famous alumni is Kathy Thornton who was an astronaut. President George Bush visited Pintlala School in 1991.

Agriculture has always been the primary source of livelihood for the citizens of the Pintlala community. Cotton was the main crop though every farmer also raised some corn. Every farm produced nearly everything that it used. There was the usual blacksmith shop, grocery store and resident physician. The Mosley family ran a gin and saw mill on the site across from the present Meadows family homes.

Physicians living in the community were Drs. Powell, Shackelford, and Tankersley. Dr. William Tankersley's office built in 1917, is still standing next to his home now occupied by his daughter, Ethel Todd. Country stores were run by the Frank G. Lassiter, Mosley, Shackelford, and Crenshaw families. Lassiter's store was originally located in front of the house presently occupied by Rene Barnett. Mosley's Store has always been in its current location and is the only store which has been in continuous operation unto present time. These stores not only provided staples for the home, but were a place of socialization for residents. Games of dominos were usually under way during hours of operation. The stores even served as the first libraries in the 1950s -- as the traveling bookmobile would leave books on a vacant shelf with the honor system used for check-out.

Churches have always been a great influence on Pintlala community life. The very earliest church records are those of Bethel Primitive Baptist Church constituted in 1819. George

Shackelford deeded land for this church in 1819, two years before recording the deed of his own land. It was one of four churches comprising the Alabama Baptist Association which was formed on December 13, 1819. In 1827 the church became the center of a major split in Baptist denominational history. This split reflected a difference in theological thinking regarding missions. Those who embraced an anti-missions theology voted to exclude the "missionary Baptist supporters". The conflict between the Primitive and Missionary approaches to the gospel was not restricted to Pintlala, Alabama but was national in scope. Bethel Cemetery is the site of a marker commemorating this church split. The stone was placed and unveiled on November 4, 1923. The marker reads:

Bethel Baptist Church

February 13, 1819

Organizers: Elder Electus Thompson

James McLemore, Edward Moseley

Builders--George Shackelford

Split between Primitive and Missionary

Baptist 1827

Site marked November 4, 1923

Church minutes and listing of burials are located at the Alabama Department of Archives and History. The 1833 frame church building was dismantled and removed by Frank Shackelford after years of declining membership. It has been said that timbers from the church were used to build the barn at the rear of the Shackelford/Chestnutt/Alverson home which was next door. The cemetery was purchased by the Pintlala Baptist Church in 1998. Restoration of the cemetery was begun in 1999. Tabernacle Methodist Church was founded in the early 1820s by John Elsberry, David Ledbetter, John Bonham and George and John Gilmer. The church building which is still standing today was erected in 1846. The building was purchased by the Tabernacle Historical Association in 1978. Meetings are held on fifth Sundays. Pintlala Methodist church was built in 1968. Liberty Church of Christ, established in 1873, originally was on the corner of Pettus Road and Liberty Church Road. After 20 years (1893) it moved to its present location on Highway 31. I have always heard that it was a brush arbor church until the move to Highway 31. The present building was opened for services in 1975.

In 1929 the paving of Highway 31 brought many changes to Pintlala with buildings being moved to accommodate alterations in the road bed. With the development of the Pintlala Water and Fire Protection Agency, in 1970, which provided a source of water for large numbers of people, Pintlala has grown and not everyone knows everyone else in the community. Thus our churches, schools, and civic organizations such as Pintlala Historical Association, founded in 1987, and Friends of the Pintlala Library, founded in 1997, are even more important to the social and cultural bonds of our citizens. As you have learned, history is all around you in Pintlala - learn to appreciate and preserve this history. Most importantly, write down your own history and pass it along to younger generations.

Sources: Pintlala Branch Library - Historical Alcove Files
Tankersley family scrapbooks and papers

George Shackelford and Annette Jeter and Their Descendants. 1941 by
Edward Madison Shackelford; Chapter 8, "Pintlala Our Alabama Home"
Bethel Cemetery Brochure, Pintlala Baptist Church

REMEMBER THE WPA? Papa had been fortunate enough to land an assignment during the late 1930s with the Federal Writers Project. I'm certainly no "net surfer" but was recently searching for some unrelated information, and ran across a reference to "WPA Life Histories from Alabama." I eagerly clicked on the hyper text title line, and was elated to find 33 Alabama stories and articles written by WPA project writers between 1936 - 1940. The manuscripts are in the Washington Library of Congress and include one by Ruby Pickens Tartt, my mother's mentor from Livingston, one by Rev. Anson West on Rev. Lorenzo Dow, said to be the first Protestant preacher to serve in the territory that is now Alabama, and one by Rhusses L. Perry, Macon County, about Jesse Owens, the "fastest runner in the world". But my special "cyber treasure" was the sixth story, "Declaration of Independence," written by my Papa, Luther Clark! All human names had been changed to protect the guilty as well as the innocent, but Butler, Papa's gray mule, retained his actual identity. The story graphically depicts times in the rural South shortly after the turn of the century. When space permits, I'll try to include it in a PHA newsletter. In the meantime, I am continuing to marvel at modern technology (aren't computers great - when they work?) and trying to obtain a copy of that handwritten manuscript! *Julianne Hataway*

With so many concerns about the dire "millennium bug" threats, this Psalm is reassuring!

THE Y2K PSALM (BASED ON PSALM 139)

The "Y2K Psalm", based on Psalm 139, has been circulating on some email lists. We don't know who authored it, but we hope it will provide a moment or two of blessing and encouragement:

O Lord, You have searched me, and known me.
You know when I sit down at my PC, and when I step away.
You understand my modem, and the whole e-mail thing.
You know the way I let the Internet waste my time, but too, how it has let me keep in contact with family and friends around the globe.
Even before I've touched the keyboard, You know what I'll write.
It is hard for me to comprehend that You're standing at my shoulder every time I sign on.

You are awesome, Lord, and the Y2K uncertainties can't disturb You,
Like they do me and lots of people around me.
Where can I go that Your spirit isn't with me?
Or could I get away from Your love and protection, if I was running in fear come January 1, 2000?

If my electricity shuts down, You are there.
If I have to sleep under 2 down comforters to keep warm when my gas furnace fails to operate,
You are there.
If the city can't keep the water pumping, or my ATM is "out of service," You'll take care of me.

If, on December 31, 1999, I cry, "surely the darkness will overwhelm me, and the light around me will be night," even the darkness is not dark to you, and the night is bright as the day.
Darkness and light are alike, to You.

You made me, Lord, and You love me.
Your works have no glitches, no shutdowns, no power failures.
My days, with or without computers, were planned by You before I was even born!

You, Lord, are without limits, always knowing, and seeing, and doing.
Faith in technology is a sin, and I pray for Your forgiveness for the times I've trusted it with my comfort, happiness and cash.

Help me to be faithful to You, and not panic when I hear of shortages, outages and chaos.
Help me to be prepared to help others, physically and spiritually.
Let me be an enemy of fear mongers, and help me to show those who are truly afraid of the future how to put their trust in You, Lord, the Almighty One.

Keep Your eye on me, O God, and touch my heart. Give me your peace,
And make me share it with others.
Keep my eyes on You, now and forever.

THE CLASS REUNION

Thanks to Laurie Sanders

It was my class reunion, and all through the house,
I checked in each mirror and begged my poor spouse
To say I look great, that my chin wasn't double,
And he lied through false teeth, just to stay out of trouble.
Said that 'neath my thick glasses, my eyes hadn't changed,
And I had the same figure, just a mite rearranged.
He said my skin was still silky, though looser in drape,
Not so much like smooth satin, but more like silk crepe.
I swallowed his words - hook, sinker and line

And entered the banquet feeling just fine.
 Somehow I'd expected my classmates to stay
 As young as they were on that long-ago day
 We'd hugged farewell hugs. But like me, through the years,
 They'd added gray to their hair, or pounds to their rears.

But as we shared a few memories and retold class jokes,
 We were eighteen in spirit, though we looked like our folks.
 We turned up hearing aid volumes and dimmed down the light,
 Rolled back the years, and were young for the night!

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