

# PINTLALA HISTORICAL ASSOCIATION

## Next Meeting:

October 16, 2022 at 2:30 p.m.  
Pintlala Baptist Church



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

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

October 2022

## PINTLALA SCHOOL 100 YEARS OF EDUCATION - 1922 - 2022



photograph courtesy, Gary Burton

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## PRESIDENT'S MESSAGE

Too soon old, Too late smart

We are bumping up against our fall meeting. Alice Carter will provide another great program on Sunday, October 16, 2:30 pm. PBC's fellowship hall is the place. Bring a friend; bring a young friend. Pay for the membership dues for someone: a whopping \$15.00 per year. All the printed appeals in the world are not as effective as a personal invitation. Don't let anything else compete with the afternoon of October 16.

Local history sets me on fire. The last Sunday in September the community observed the One Hundredth Year of the Pintlala Elementary School. For ten decades the small, rural and now old school has engaged in the public education of children for many generations. The school is racially and beautifully diverse. She may not be able to rise above the years of deferred maintenance, but thanks to a dedicated faculty, Pintlala School has pressed on. The persons who teach continue to do so with enthusiasm.

A community school indeed! Think about a hundred years of history. You can read about those years online. The history through 2009 can be read, [pintlalahistoricalassociation.com](http://pintlalahistoricalassociation.com).

Speaking of local history, the historical marker at Bethel Cemetery is being refurbished and the new historical marker citing the travel of William Bartram, our nation's early naturalist, who passed through Pintlala observing the flora and fauna, may be shipped soon.

There are many reasons why I wish I had started out with local history, but alas, "Too soon old; too late smart."

Gary Burton, President



### In Memoriam

Ray Wilson Scott, Jr.  
(1933-2022)



### Welcome New Member!

Mr. Rusty Gregory,  
Montgomery, Alabama

### PHA Program for October 2022

Pintlala Historical Association will meet on Sunday, October 16th, 2022 at Pintlala Baptist Church at 2:30 in the afternoon. Our speaker will be Meredith McDonough, an archivist at the Alabama Department of Archives and History since 2006. She currently manages the new Digital Assets section at ADAH. She oversees the scanning projects and the online digital collections at Archives—which are invaluable tools for researchers looking into Alabama's history. Her department processes the permissions for use of their images by writers.

Meredith graduated from Samford University in 2005 with a degree in history and went on to obtain a master's degree in Library and Information Studies from the University of Alabama in 2006.

Bring friends and see you all on October 16th!



Meredith McDonough

## ANOTHER LOOK AT

### REV. JAMES McLEMORE IV

(February 9, 1782 – November 20, 1834)

Gary Burton

It was not quite three months between the death of Rev. James McLemore and his last visit to Pintlala's Bethel Baptist Church. Summer was winding down on August 23, 1834, when Rev. McLemore arrived to preside over the monthly business meeting for the church. "Opening Conference" was the term used. It was Saturday.

The monthly experience of Baptist churches was often spread over three days beginning with the issues of business (the Conference) on Saturday. New members were often received on the same day. Sunday encompassed collective worship, highlighted by congregational singing and hearing from two or three preachers. Mondays would be useful in hearing a final sermon and resolving necessary matters.

It must be noted that three days each month also met the social needs of church members. There was very little competition.

#### MCLEMORE'S CHARACTER

The death of Rev. McLemore on November 20, 1834, brought to a conclusion the life of an exceptional church servant. Public affirmation seemed to come his way. Such an example is shared by Montgomery's first historian, Matthew Blue. Mary Ann Neeley has captured Blue's essence of public sentiment. Blue makes this historical (1878) observation about McLemore's character and consistency of service:

"The earliest Baptist preacher in this vicinity, if not also within the county, was the Rev. James McLemore, so well and favorably remembered by many of our present citizens. This holy man and zealous herald of the truth, although afflicted in body, spent most of his time in calling sinners to repentance and strengthening believers. God blessed his labors all the time and added many seals to his ministry, which will be crowns of rejoicing in eternity. When he removed to this country, in 1818, this section was a comparative wilderness and, as to the means of grace, almost a heathen land. Moved by the spirit of God, which had set him apart for the services of the altar, he went forth to seek and to save the lost, keeping back nothing that was profitable and teaching publicly from house to house. He shunned not to declare the counsel of God to dying men. Like St. Paul, he could truly say, *for our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world and more abundantly to you ward.* While he was pastor of Elim Church, from 1819 until his death in 1834, he also served four other churches in this county and one in Autauga County, being truly in labors most abundant."

Matthew Blue's observations about James McLemore were intended for public viewing. There seemed to be a broad consensus that James McLemore was a person of consistent virtue.

#### ABSENT FROM BETHEL MINUTES

One might wonder about the minutes of Pintlala's Bethel Baptist Church and the church's view of McLemore's character and devotion. The church was constituted on February 13, 1819. Bethel's minutes were non-descript. For several years, when the minutes were recorded, there was no mention in the minutes of McLemore's death in 1834. The records were known for their brevity and only statement of facts, cold facts - no emotional language. Eventually, a narrative seems to be created. It is ironic that the entry for the March Conference, 1819, states, with its variant spelling, that Rev. James McLemore was named the church's first pastor. It is the first among two entries:

"1st. Maid choice of Brother James McLemore for a Pasteur for this church - - - -"



2nd. Recd Brother Elisha Talley and Sister Penobepy talley by letter.”

The Minutes of the Conference were “signed,” Mc Armstrong Clk

McLemore’s pattern of becoming a founding minister and then the church’s first pastor took place at Old Elam (an alternate spelling of *Elam* and *Elim* often appears in early documents) and Antioch. Including Bethel, this was the pattern for three out of four of the original churches comprising the Alabama Baptist Association.

McLemore figured prominently in the life of the church until 1834. In that year he opened the Conference, received new members, Black and White, and heard the resolution of pending church discipline matters. January, March, April, June, and August 22, Melvin Jeter presided. The following day, August 23, was the final time McLemore presided as Moderator. There is no mention of McLemore’s name in the minutes ever again. No gratitude, no acknowledgment for his founding service. Nothing. Much remains a mystery at this point. It may have been that Jeter deferred to McLemore due to his weakened condition.

What was lacking at Bethel was reversed at the Sixteenth annual meeting of the Alabama Baptist Association. Rev. James McLemore had founded Bethel, Elim, and Antioch—three of the four original churches which formed the Association at the beginning. The Association only met annually, so it was the following year before a collective, posthumous expression of thanks could be approved. Other churches had united with the original four, which included Rehoboth. If Bethel were silenced in their gratitude to the Rev. James McLemore, not so with the fellowship of churches in the 16-year-old Alabama Baptist Association. I can only imagine the awkwardness of the Bethel Church, also a member of the Association.

Item 30, Bethel Minutes. We have to record the death of our late amiable, and beloved Brother, Elder James McLemore, which has occurred since our previous meeting of this Association. Brother McLemore was a man of unspotted Christian character, of correct religious principles, and an eminently useful minister of the Gospel. We trust we are sincerely disposed to join in the general and just tribute, which his friends and the public are disposed to pay to his ability, his sound sense, and solid understanding; to his unlearned diligence, and unconquerable zeal, in supporting and pursuing the interest of the best causes. While we think him an eminent loss to his family,

a general loss to society, and the Churches of Christ, and, perhaps, an irreparable loss to this Association, we trust, we can with perfect and Christian cordiality, follow him up to the footstool of his Master’s Throne, and congratulate him —“Well done, good and faithful servant,” which we have no doubt he has received; and we trust he has left behind him many souls to his ministry, which shall, ere long, be placed as stars in his crown of rejoicing:

Therefore—

*Resolved*, That we deeply sympathize with the family and Churches, with whom he was most immediately connected, and pray the Great Head of the Church, to comfort and sustain them under this afflicting bereavement.

*Resolved also*, That a copy of the above preamble and resolution be forwarded to his widow, our sister in Christ, by the Clerk of this Association, accompanied with such remarks as he may think proper to add, for her comfort and consolation.

Death may have been merciful for Rev. James McLemore in 1834. He did not have to live through the regional, traumatic split resulting in division between the Missionary Baptists and the Primitive Baptist. This is how W.G. Robertson describes it:

“At an association held with Bethel church in the southwestern portion of the county (the old church building is still standing), on Monday after the first Sunday in October 1837, the separation took place. It was painful and distressing to see this old Baptist family part company. Sons leaving their fathers; daughters leaving their mothers. (It is supposed that the writer is the only person now living that witnessed the separation.)



The separation was final and forever. From that day there were two separate and distinct Baptist churches, the old Primitive and the Missionary churches.”

The institution of slavery was entrenched in the Deep South. The moral darkness seemed impenetrable. Courageous abolitionists and their literature would emerge from time to time. The collision of cultures fractured long-held assumptions about viewing part of humanity as property and the other part as owners. It would have been unimaginable that freedom and equality could be embraced. The 1830 census indicated the Rev. McLemore possessed 14 slaves. Even religion proved to be a haven for those who restricted redemption to whites and not blacks.

## A MUTUALLY DEFINING RELATIONSHIP

And then this:

James McLemore, a white slaveholder, and Caesar Blackwell, a black slave, traveled together with both preaching to large crowds and in all kinds of Baptist churches. It seemed unthinkable and impossible. Although Caesar was born a slave and would die a slave, a brief window of hope was opened for these two difference makers. What did this mean for Pintlala’s Bethel Baptist Church? The minutes reveal McLemore, the founding and first pastor, making the journey from Montgomery County’s eastern extremity to the Bethel Church in the southwestern section of the county.

A pastor was called annually by the vote of the church. The church would often select two leaders to hand-deliver a letter inviting the candidate to serve; the two church leaders who would report back the acceptance or rejection of the desired pastor. It is this context in which we find James McLemore serving the Bethel church as pastor. He would open the Church Conference after asking everyone to assume their seats.

We know that the Rev. McLemore was present at Bethel in September, November, and December of 1826; again almost every month in 1827. April was the exception. There was no meeting due to incessant rains. In December 1827, these words are found: “Brother James McLemore was unanimously called to the care of the church at Bethel.” The years 1828 – August 1834.

James McLemore was ubiquitous, also serving the Alabama Baptist Association, which convened annually. Hosea Holcomb captures the frenetic service McLemore rendered. “In 1822...Appointed Elders James McLemore and Samuel Ray to visit all the churches of this body at their meeting houses, and ascertain their minds relative to Missions, both foreign and domestic, and report to the next Association...” In 1823 both McLemore and Ray reported that, with the exception of the Providence Church, they found churches unprepared to embrace Missions, both Foreign and Domestic. At the time of the report, churches seemed interested only in itinerant preaching. Later four teams of two ministers were given geographical assignments to visit and strengthen churches with a view to itinerant preaching.

A. Hamilton Reid makes this comment about Caesar, at times citing another source (“Sunday School.” ESB, II. Pp. 1315-16): “His master died, and a report was made to the Alabama Association that Caesar would be sold and removed from the Association. The Association acted promptly and raised \$625.00 to purchase Caesar’s freedom, and a committee was appointed to carry out the transaction. His liberty was purchased on December 15, 1828, and from that date he went forth with freedom to preach the Gospel with great power to his people in central Alabama. Other efforts were made by the white Baptists in Alabama to purchase the freedom of Negro preachers, but some of them chose not to leave their masters or felt that their preaching would be more effective with their people if they remained slaves.”

What is surprising is that Caesar traveled with McLemore and “opened” the Church Conference meeting on September 26, 1829; April 25, 1830; February 26, 1831; Undoubtedly, Caesar preached and greeted the slaves who were members of the Bethel Church. The excitement could not be measured when Caesar was preaching. In the minutes Caesar is spelled variantly, *Siser* or *Saesar*. Spelling was phonetic and on occasion the imagination was necessary.

## TWO VIEWS ON CAESAR

## Mathew Blue on Caesar (1878)

“Caesar McLemore, a colored preacher, labored for many years in this section with great acceptability among the colored and white people. Such was his Bible knowledge, Christian deportment, and zeal in his master’s cause, that he never failed to draw large congregations, in the city as well as in the country. Thousands of both races have cause to bless God for calling him to the work of the ministry. The Alabama Baptist Association purchased his freedom, in order that Caesar might devote all of his time to preaching the Gospel. By invitation of the Association, he preached before the Association, in a manner, too, that satisfied all who heard him that he was a true Ambassador for Christ.”

Various letters and publications of the 1830s confirm Caesar's popularity and reveal why the ABA desired his purchase. One such letter was written on July 2, 1831, by Robert Rives to Green Rives II, from Church Hill/Trickem, Lowndes County. After describing the difficulties of growing cotton, Rives described the cotton crop and also noted that his militia had wreaked havoc in a confrontation leaving several killed and wounded. While it is difficult to ascertain the identity of the enemy, Rives most likely was using a war metaphor to describe his dealings with the weeds growing in rows of cotton. Rives further conveyed that such incidents were expected parts of life, along with hunting opportunities and plans for the upcoming Fourth of July. Then he commented on the religious life in his area of Alabama:

*We have plenty of preachers here. Baptist, Methodist, Presbyterian and houses for all three denominations but methinks you would not like to draw off your shoes and sox and have your feet washed in church. Neither do I think you would wash anothers feet in church. I have been to church once since I came here and the preacher was a size over Berry Harris in his prime. He introduced his subject by saying he was going to take an off hand shot. Before he ended I thought his mark was on the wing after he shot. And [an] other one got up and gave out some appointments and amongst the rest was our dear and well beloved Scezar [Caesar] and dismissed a congregation of about 300 and I understand it was but a common congregation. I wished to know who Scezar was and upon inquiry I found he was a cole black Negro. He is here permitted to ascend the pulpit and preach an introductory sermon at the association. As to myself I would not let my family go to hear him. I need not say anything about my religious principles as you are aware of them already. Amelia is pretty much after the old sort.*

## B.F. Riley on Caesar (1923)

After the death of James McLemore in 1834, fear of a slave revolt among plantation owners may have been the reason for curtailing the freedom of Caesar. Nonetheless, Riley summarizes his view of Caesar:

“When a slave showed himself possessed of gifts as an exhorter or preacher, he was encouraged in it. In the year 1828 a slave named Caesar McLemore showed remarkable gifts as a preacher, and was bought of his master, by the Alabama Association, given full liberty in the exercise of his movements, was furnished a good horse, and commissioned to preach to the slaves on the plantations. This took place when the question of Abolition was rife, and when slave insurrections were most feared in the parts of the South.”

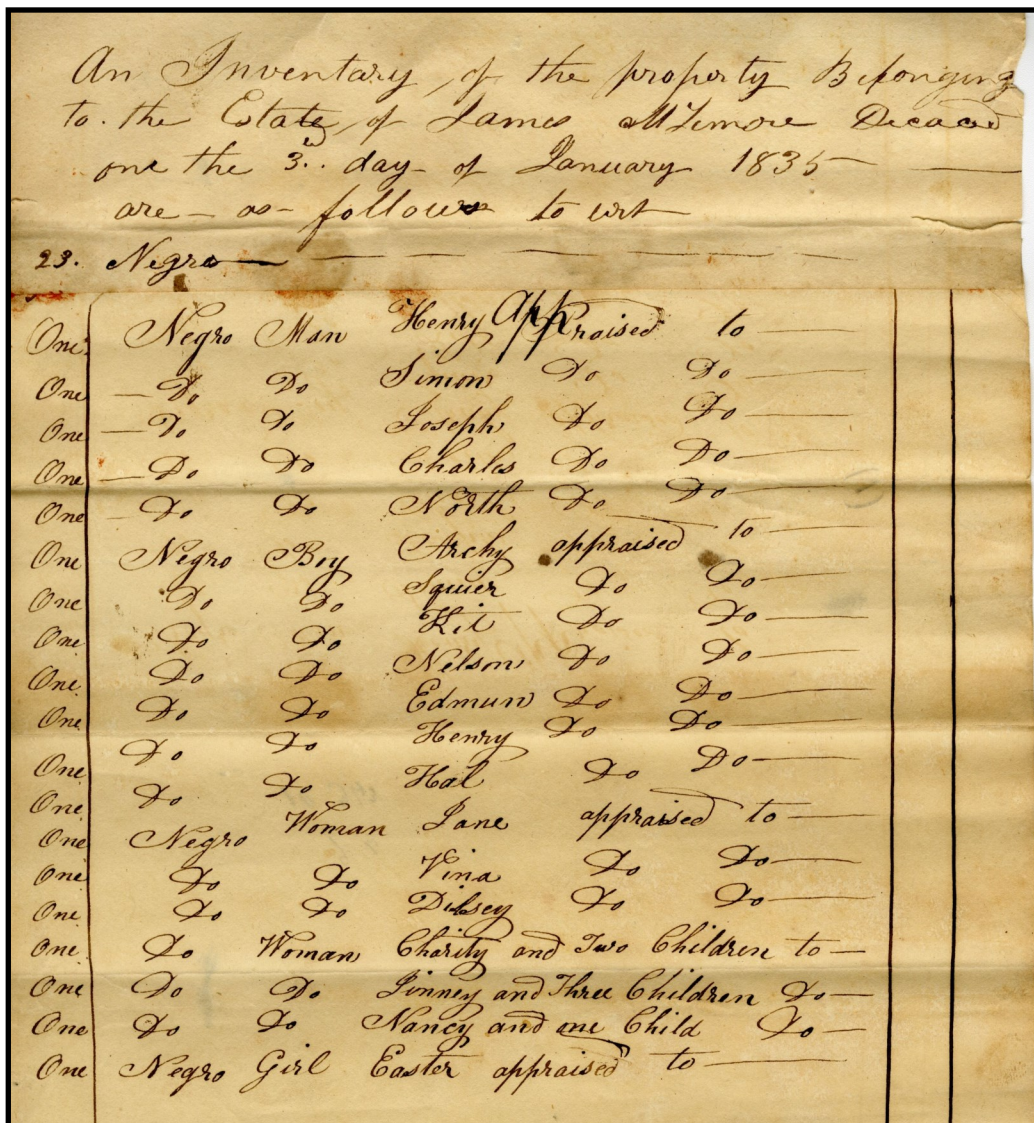
## W.G. Robertson on Caesar (1892)

“Caesar Blackwell was one of the most extraordinary negroes of his day. He was a slave and full blood Afri-

can. He joined the church at Old Elam and afterwards began to preach on the surrounding plantations. His preaching attracted the white people, and the Baptist denomination purchased him from Mr. Blackwell, his master, for whom they paid one thousand dollars. They did not set him free, but appointed James McLemore his guardian, and ordained and licensed him and sent him out to preach. He had no education, but could read a chapter and give out a hymn. He visited the churches in company with the white preachers and occupied the pulpits with them. He was not given a separate charge, but aided and assisted the white preachers in their work. He would always be invited home by some of the members of the different churches, and while he did not eat with them at their tables or sleep in their residences, yet he was always made comfortable and welcome wherever he went. His new relationship did not have a tendency to make him forget his place, and he was always an humble and respectful negro. He lived to a good old age, preaching to the end of his life, and when he died he was laid away and a stone erected to his memory."

The chemistry between McLemore and Caesar was obvious. Each was good for the other. After the untimely death of James McLemore, Caesar would live out his days preaching some here and there, but it was never the same. Caesar, the soul-stirring preacher, died in 1845.

The estate files for the McLemore family are housed in the Montgomery County Archives. The estate of James McLemore was used to pay for relevant expenses long after his death; four images among the voluminous files are provided here. The names of slaves are provided, too.



James McLemore, Estate File, January 3, 1835, Montgomery County Archives, Montgomery AL



1843 Estate of James McLemore  
 To Cesar Blackwell Dr  
 To One Pair of Cart Wheels & Boxes \$16.00  
 To One Days work on Gin Gear 2.00  
 Received Payment of James McLemore \$17.00  
 Exp<sup>d</sup> April 27, 1843  
 Cesar Blackwell

James McLemore, Estate File, April 27, 1843, Montgomery County Archives, Montgomery AL

The State of Alabama Montgomery County,  
 January 23<sup>rd</sup> 1844  
 In accordance with an order from the Orphan  
 court of said County to us directed, to distribute  
 the negroes belonging to the Estate of James McLemore  
 dec<sup>d</sup> among the heirs at law, I proceeded to do  
 the same, and the following is the result  
 valuation of the negroes Hall a man 800<sup>00</sup>  
 Nelson & North 800<sup>00</sup>  
 Edmund & Charity 975<sup>00</sup>  
 Henry & Gin 800<sup>00</sup>  
 Eastern & Alfred 950<sup>00</sup>  
 Charles 800<sup>00</sup>  
 Sack & Linda 816<sup>00</sup>  
 Arch & Vina 875<sup>00</sup>  
 Luc. Clarissa & Aquin 1750<sup>00</sup>  
 Henry \$250<sup>00</sup>  
 Dilcy & Zebulon }  
 Mary Lee & Infant } 1100<sup>00</sup>  
 Simon & Nancy }  
 Lewis & Matthew } 1800<sup>00</sup> 3150<sup>00</sup>  
 amounting to \$11716.00  
 add thereto the amount due by way  
 of advancement by a portion of the heirs 883.00  
 the whole amount to be divided 12609.00  
 into ten <sup>shares or</sup> lots which will entitle each heir  
 to receive for their portion \$2052.90  
 We the proceeded to distribute the negroes into  
 ten lots and the following is the result viz  
 Lot No 1 Hall \$800.00  
 " " 2 Nelson & North 800.00  
 " " 3 Edmund & Charity 975.00  
 " " 4 Henry & Gin 800.00  
 " " 5 Eastern & Alfred 950.00  
 " " 6 Charles 800.00  
 " " 7 Sack & Linda 816.00

James McLemore, Estate File, January 23, 1844, Montgomery County Archives, Montgomery AL



### Account of Sales

After giving Legal Notice by publication in the Alabama Journal and posting up handbills in different places in the County I exposed to public sale at the residence of Elizabeth McLemore late deceased on the 30 day of December 1853 on Twelve Months Credit the following Negroes to wit as the property of the Estate of James McLemore ~~and~~ to wit

					\$	c
P. W. McLemore	bought	Gilpy	aged 30 years			
" "	"	" Lee	" 16 "			
" "	"	" Celia	" 14 "			
" "	"	" Sally	" 8 "			
" "	"	" Henry	" 2 "	4001		00
R. H. Taylor	bought	Simon	aged 48 years			
" "	"	" Nancy	" 47 "			
" "	"	" Martha	" 18 "			
" "	"	" Lewis	" 15 "	3402		00
					7503	00

The State of Alabama }  
 Montgomery County } Presently appeared before  
 me Hugh W. Watson  
 Judge of Probate for said County Moses M. C.  
 McLemore Executor of James W. McLemore decd  
 who in oath says that the above account  
 of sale as stated is just and true

Given to & subscribed this } Moses McLemore  
 20th February 1854 }  
 Hugh W. Watson. }  
 J.P.M.C. } Ordered to be recorded  
 N.W. Watson  
 J.P.M.C.

James McLemore, Estate File, December 30, 1853, Montgomery County Archives, Montgomery AL

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The following article written by Virginia resident Timothy Jacobson appeared in the May, 2022 World edition of *Spectator World Magazine*. The article was written after Jacobson visited PHA member, Jack Hornady, and his son Wallace at their Pintlala home just across the highway from Mosley's Store:

### **In Praise of the Country Store**

In our age of branded everything, I suppose it should not surprise that the country store, that artifact of an older rural landscape, should have gotten the treatment too. Play the word-association game with Americans today and for : "country store" you're likely to get "Cracker Barrel," the publicly traded chain of folksy restaurants/retail imporia strung along the interstate system and specializing in a long menu of so-called comfort food, clean restrooms and rockers on the porch. Do not be deceived.

Lunch at Mosley's Store in Pintlala, Alabama, sixteen miles south of Montgomery on US Route 31, the old Mobile road, bespeaks a different reality. It has to do with food, tangentially. Go for lunch at Mosley's and you won't have a lot of choices: would you care for a hot dog or a hot dog? Add a bag of chips, a brown Dr. Pepper or a green Mountain Dew, maybe one of those "crème-filled" packaged cupcakes off the shelf in the grocery section, and that's about it. Unless it's a day in summer when a local barbecue man parks his smoker and grill in the shade of a live oak near the gas pumps. Order up a pulled or chopped pork sandwich with or without slaw (or a plate: that's no roll and more pork) or an exemplary burger, and you're all set. Feel free to take it or "carry it" in the vernacular, inside where it's cool, grab a stool at the counter and chow down.

Mosley's is not a restaurant by any stretch of the word. It is a store where you can eat and, while eating, do other things too. While it is possible to eat alone at Mosley's, it is unlikely; space is tight and others close at hand. Lunch there means not merely satisfying a physical appetite but eating in full, as if in conversation (talking or just listening or both) with a stranger, or with friends and neighbors or with someone in the family, which this being the South, may be an extended cast of characters. You can learn a lot, stay in touch, share your news, reminisce about old times, grouse about present ones.

Time was, up until World War Two, before most people had cars and when roads were rotten, you could find a Mosley's at countless country crossroads. This was because rural people in a poor region depended on their feet, or on a mule or a horse, to carry them just about every place there was to go: to church, to school, to the courthouse, to the mill, to the gin, to the store. A dear friend, now in his nineties and whose home place is just across the highway from Mosley's, remembers of that time and place: "you courted where you could walk." Supermarkets even in their early relatively modest form, belonged to city and town life. Country people had the store- to buy, sell, trade, occasionally borrow, to "set a spell" and just talk, yes, sometimes to eat too.

The Pintlala example goes back a century or so, with some member of the Mosley clan in charge up until about 1950 when they began to lease the operation to a series of local proprietors. Mosley's culinary ambitions peaked back [in] the 1930s, when the store occupied a cinderblock structure that replaced the wooden one that burned in 1928. The new setup included a kitchen, bathrooms, a well with its own pump and a picnic area near where you can buy barbecue today. Three ladies—Pearl Mosley, Lula May [Tyre] and Cora Taylor—cooked country meals for purchase, with pulled pork and fried chicken, local vegetables and the much-loved cornbread big sellers. The store also sold basic groceries, sugarcane and peanuts for snacks and, in summertime, watermelons from a cold drink box. Since 1976, Wayne and Pat Hatcher from nearby Hope Hull, Alabama, have been in charge. Married right out of high school and now in their sixties, they are a cheerful presence. You can usually find one of them behind the counter where you get your hot dog.

They will sell you more than that, however. There's the traditional array of simple groceries—canned beans and soup, Vienna sausages, ketchup, hot sauce, rice—soft drinks, un-fancy wine, non-craftbeer, cigarettes and other tobacco products. If you're feeling unwell, there's aspirin, Alka-Seltzer and that staple of every southern medicine chest: BC Powder. There's a small screen with Fox News and T-shirts with sentiments along the lines of "My Rights Don't End Where Your Feelings Begin." A gift-shop section stocks that just-right item for Joe's or Judy's birthday, which won't break the budget.

As well as goods, there is service. As Wayne likes to joke: “We kill snakes, bury dogs and read meters.” And it can all go on your house account. Outside, there’s a shop where Tony, who was in high school with Wayne, does small engine repair, chainsaws and lawnmowers mainly. They’ll plug a flat for \$8, and of course there’s gas. Call ahead for an appointment, and they’ll pump it for you. It’s ethanol-free.

What Mosley’s mostly provides is not for sale. Google them and you will come up with the anodyne tag, “convenience store.” Error. Convenience stores conform to a bar-coded, just-in-time business model with quick through-put of both goods and customers. Service is not their métier. Mosley’s is the opposite: a community store with food for body and spirit. Endurance, not convenience, best describes it. It hails from a past age but prospers fine in this one, which must mean that the market works, at least on this little spot of ground. “Hot Dogs Wine Chainsaws Jewelry All in One Stop,” announces the sign out front, in case you’re not local and didn’t know. They’re open working hours, 7 a. m. to 6 p.m., but closed Sundays. It is a churchgoing neighborhood.

Thanks to the *Spectator World Magazine* for permission to reprint “In Praise of the Country Store” by Timothy Jacobson in the October 2022 Pintlala Historical Association Newsletter.



**Parmer Marker Installed**

On the last day of August 2022, Jack Hornady delivered a headstone for Josiah Parmer (1787-1869) that was placed in the Murrell Cemetery on Federal Road in Pintlala where Parmer’s grave was marked by a wooden marker with no identification. Several early Pintlala residents knew from passed-down oral history that Josiah Parmer was in this particular grave. In order for those researching the Parmer family and early Pintlala history, PHA sponsored placing an identifiable marker at Parmer’s grave.

PHA member Jack Hornady was able to obtain a stone marker that he donated along with the engraving for the marker. Andrew Halse helped to set the stone at the Murrell cemetery. Josiah’s daughter, Sarah Amanda, was married to David W. Murrell in 1851. Parmer’s s log home sat on a hill across the Federal Road from the cemetery.

Thank you Jack for your generous gift.

### Aluminum Serving Trays Made at Pintlala School

Aluminum serving trays used on the beverage tables at the 100th Birthday Celebration for Pintlala School were made by seventh grade classes under the direction of Mrs. Ervel Scarborough at Pintlala School. This project was done in the mid to late 1950s for

Mother's Day gifts. Dates for this effort by students is not known exactly—perhaps earlier than above date.

A number of those attending the celebration stopped by for tea and commented “Oh, I had one of those but I don't know what happened to it.”

Boys in the class did the crimping of the edges of the aluminum disks. Students got to pick a design for the center illustration. We had two floating swan designs to surface and Albert Sharpe had a fancy blue tray with a horse design. The process for completing the trays took several sessions. Black material (type unknown) was painted on the design stencil on the aluminum. Acid was then applied very carefully, which left the design visible.

Trays found for the celebration belonged to Albert Sharpe, Ina Slade and Alice Carter.



Photo courtesy of Jerrie Burton



# RANDOM PICTURES FROM CELEBRATION

All photos courtesy Kimberly Langley unless noted

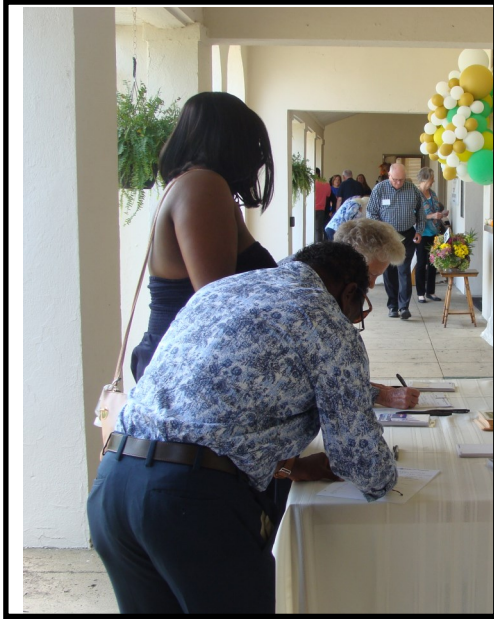
## PINTLALA SCHOOL CELEBRATES 100 YEARS OF EDUCATING CHILDREN



Front of School with Happy 100 Banner



1922 Events –black banner



Guests Register

## WELCOME GUESTS!



Guests Register: Karon Sharpe Bailey, Felicia Lassiter Moore and Judy Massey Burton



Trish McLaney and Margie Poole register guests



## SUPPORT OF COUNTY OFFICIALS



Doug Singleton, Chairman, County Com-



J. C. Love, Probate Judge



Isaiah Sankey, County Commission





Daisy Anne Brady

## FORMER STUDENTS SHARE MEMORIES



Rhonda Brown



Calvin Brown

## FORMER STUDENTS SHARE MEMORIES



Portia Colvin Osborne



Frank Lassiter





Loretta Brown Payne

## FORMER STUDENTS SHARE MEMORIES



Laslie Hall



**GUESTS  
ENJOY VISITING**



Joyce Nicoll, age 98, oldest in attendance, Class of 1934  
and Jack Hornady, Class of 1944



Beverly Poole Ming, Class of 1950



## GUESTS ENJOY VISITING

Brittany Washington , Michele Washington and Delois James



Patsy Hall Davis, Patricia Boyd Killough, Regis Nicoll, Laslie Hall  
and Jack Hornady



## PROGRAM PRESENTERS



Principal Angela Sampson



Alice Carter, Class of 1959  
Pintlala Historical Association



## PROGRAM PRESENTERS



Coach Demetrius Vaughn



Joyce Booker, teacher



Rev. Gary Burton/Pintlala Historical Association



**ACTIVITIES**

Upbeats Band



Jason Burton assisting Frank Lassiter having picture made at Blue Screen



## ACTIVITIES



Alice Carter pours lemonade



Daisy Anne Brady serves guests



## ACTIVITIES

Brittany Davis Ashley with her former 2nd/3rd grade teacher, Terri Leonard; in background Ina Slade chats with former student, Wayne Hatcher, class of 1969.  
Photo courtesy Patsy Davis



Margery Boyd Henry, class of 1948



## GUESTS



Belinda Hand Henry, attended Pintlala in early 1940s



Iva Kate Hall Hopper, Laslie Hall, Cindy Hall Clark, Margery Boyd Henry, Brittany Davis Ashley, Patsy Hall Davis and Dwight Davis

Hall/Henry/Davis family of graduates, Photo courtesy Patsy Davis



**PINTLALA HISTORICAL  
ASSOCIATION**

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

**NEXT MEETING**

**OCTOBER 16, 2022**

**2:30 P.M.**

**PINTLALA BAPTIST  
CHURCH**

Join the Pintlala Historical Association  
Please mail completed form & 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**