

Jackson County

CHRONICLES

NEWSLETTER NO. TWENTY-ONE

JANUARY 12, 1980

PROGRAM MEETING - January 27, 1980 - 2:30 p.m.- Scottsboro Recreation Dept.

The Jackson County Historical Association will meet Sunday, January 27, 1980, 2:30 p.m. at the Scottsboro Recreation Building on Broad Street in the large back room which is in front of the kitchen. Members will please note the change in regular meeting date and place. To preclude a conflict with "Super Bowl Sunday", the Executive Board felt it wise to reschedule the meeting for optimum attendance.

Mrs. Gene Henninger, Program Vice President, has invited Mr. Edward Tinney, Chief Historian at Chickamauga National Park, to be our guest speaker. Mr. Tinney is one of the best informed historians in the nation on this area's history, especially as it relates to the Civil War. His entertaining method of presenting historical stories keeps his audience spellbound.

THE EXECUTIVE BOARD WILL MEET ON JANUARY 27, at 2:00 p.m., JUST PRIOR TO THE REGULAR PROGRAM MEETING. IT IS URGENT THAT ALL BOARD MEMBERS ATTEND, IF POSSIBLE.

According to Association By-laws, annual dues are now due and payable. Make your check payable to:

Jackson County Historical Association	REGULAR MEMBERSHIP - \$7.50
Mrs. Alice Ruth Page, Treasurer	LIFE MEMBERSHIP - \$100.00
Route One - Box 234	
Woodville, Alabama 35776	MEMORIALS - \$100.00

Please provide: NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____

Membership entitles one to receive the quarterly publication, JACKSON COUNTY CHRONICLES, mailed approximately ten days prior to our quarterly meetings in January, April, July, and October.

WELCOME, MR. WALTER SUMNER!

Mr. Walter Sumner, a native of Jackson County who distinguished himself in the field of education as well as the theater, is the Association's most recent Life Member. Upon retirement, he and Mrs. Sumner moved to Mentone, Alabama, where both have been very active in DeKalb Landmarks. Walter is presently serving as president of DeKalb Landmarks, and at our October meeting, he told our Association of the current goals and long range plans of DeKalb Landmarks. Welcome "home", Walter. May your life membership in the J.C.H.A. be a long and an enjoyable one.

FIRST TO PAY DUES IN 1980

The following J.C.H.A. members have already paid their dues for 1980:

Mr. Robert E. Jones (our first Life Member)	Mr. Rex Page
Mrs. Patty Johnstone (our second Life Member)	Mrs. Rex (Alice) Page
Mr. Walter Sumner (our most recent Life Member)	Miss Lois M. Robertson
Attorney Ronald Drummond (Honorary Member)	Mrs. Leon Shelton
Attorney Jack Livingston (Honorary Member)	Mr. Charlie Stubblefield
Mrs. Edwin D. Allison	Judge John D. Snodgrass
Mrs. Lilah Beason	Ms. Barbara D. Spratling
Mrs. Sandra Burney	Mrs. Emma Timberlake
Mr. Frank B. Boyd	Miss Bernice Wallace
Mrs. Frank B. Boyd	Mrs. W. Walker McCutchen
Miss Daisy Caldwell	Mrs. Joan McKelvey
Mrs. Waco Derrick	
Mrs. M. H. Lynch	

BOOK REVIEW: PLEASANT VIEW CEMETERY, JACKSON COUNTY, ALABAMA, compiled by Ilah Kuykendall, Edna Ballard, Didema Smith, Molene Hicks, and Frank Kuykendall, 1979, soft cover, 22 pages, no index, 8½ x 11 (\$5.00). Available from Edna Ballard, Route One, Dutton, Alabama 35744.

Relatives and friends of those persons buried in the Pleasant View Cemetery located on Sand Mountain, two and one-half miles east of Dutton on Jackson County Highway 71, will be especially pleased with the recent publication of Pleasant View Cemetery records. The five compilers spent hundreds of hours recording, editing, typing, and publishing this excellent record of Pleasant View inscriptions. Since the first burial in March of 1895, more than 800 persons have been buried in this well-kept cemetery. In the book, the names and identifying information have been divided into sections designated A, B, C, etc. By referring to the map supplied by the compilers, one can quickly determine the general location of each grave. All profits from the sale of this publication will be donated to the Pleasant View Cemetery Association (organized on June 3, 1979) for the development and perpetual care of the cemetery. Your Editor salutes each of the five compilers for their efforts in making this record possible.

SCOTTSBORO CITY BOARD OF EDUCATION TO OFFER "Jackson County History" COURSE THROUGH CONTINUING EDUCATION PROGRAM

A course in "Jackson County History" will begin January 15, 1980, in Room 126 of the Scottsboro Junior High School on Jefferson Drive through the Adult Continuing Education Program of the Scottsboro Board of Education. Sam Hambrick, program coordinator, has announced registration on January 15, 1980, from 6:30 to 8:30 p.m. The actual class sessions will begin on January 22 and will meet for eight consecutive Tuesday nights from 6:30 to 8:30 p.m. through March 4. Near the end of the course, a bus tour of sites studied will be coordinated by Ann B. Chambless who will also coordinate the other eight sessions. Guest lecturers including, among others, Mrs. Harrison Smith, Mr. Carlus Page, Mr. Wendell Page, and Mr. Marion Lloyd, will discuss Jackson County history in terms of Early Family Life Style, Schools, Churches, when and how malaria was eradicated in Jackson County, early coal mines and lumber mills, the effect of the Civil War on Jackson County, and, in general, why we as natives think as we do. Mrs. Chambless will use numerous color slides, and she will touch on numerous County heroes. This is a non-credit course offered for adults of any age. There will be no tests; therefore, no grades. The only homework assignments will be voluntary, "fun" research. Cost of the course is \$20.00 which includes the bus tour at the end of the night sessions, on a date to be set by the class members.

EDITOR'S APOLOGY:

The Editorial in the October, 1979, edition of the JACKSON COUNTY CHRONICLES was written in an effort to create an interest in updating and adding to existing cemetery records compiled by Mrs. Jess Proctor which are a vital part of the Annie Coleman Proctor Collection located in the Scottsboro Public Library. In speaking of Mrs. Proctor's diligence in recording grave marker inscriptions from Jackson County cemeteries, your Editor failed to go one step further and mention the same type work lovingly performed by others who were also among the very earliest "cemetery researchers" in Jackson County.

Mrs. W. H. (Mary Carter) Christian, a native of Jackson County who lived a number of years in Williamsburg, Virginia, and a charter member of the Jackson County Historical Association, also spent hundreds of hours and traveled from one end of Jackson County to the other many years ago before "cemetery searching" became the popular thing to do. She very generously gave Mrs. B. J. Gandrud and Mrs. Kathleen Jones the fruits of her labor and same was included in the Gandrud Volumes of Jackson County history. Genealogists and family historians are also very much indebted to Mrs. Christian for her foresight in recording tombstone inscriptions and documenting Jackson County history.

Your Editor would also like to apologize to Miss Eunice Matthews in the same vein of thought. Miss Eunice worked very closely with Mrs. Proctor as did her sister, Miss Leola Matthews, in locating, visiting, and recording grave markers all over Jackson County and even in Franklin and Lincoln Counties, Tennessee. They also supported and complemented Mrs. Proctor's efforts in copying family data from old family Bibles throughout the County. Mrs. Clarence Kirby also was a part of this effort. Your Editor has not intentionally slighted others who also have actively preserved Jackson County history for many years. Those mentioned above are personal friends, and their tireless efforts are just better known by your Editor. ABC

A PARTIAL HISTORY OF METHODISM IN JACKSON COUNTY, ALABAMA

by
Ann B. Chambless

The year 1821 saw the organization of two important new circuits by the Tennessee Methodist Conference - one covered Jackson County in the northern section of the State touching Tennessee The Jackson Circuit was in the Tennessee River District and though listed in 1821, the names of the minister was "left to be supplied."¹ Most likely, the Jackson Circuit was supplied by a local preacher, for at the close of the year, the report showed 150 white members (no colored members) showing someone had done a good year's work in a then sparsely settled new County.

According to the Tennessee Conference Minutes, Richard Neely was sent to the Jackson Circuit in 1822. Neely was a young preacher but was very successful even as a novice because the annual report showed 231 white members at the end of the year. (Still no colored members.) Thomas A. Young and Greenberry Garrett were assigned to the Jackson Circuit in 1823.

In 1824, one of the most distinguished names in Methodist history - James McFerrin - became one of the pastors of the Jackson Circuit. His co-worker that year was Arthur McClure. Another great name was introduced in 1825 when Alexander Little Page (A.L.P.) Green became junior preacher on the Jackson Circuit. A.L.P. Green was reappointed to the Jackson Circuit in 1826 as junior preacher with George W. Morris. In 1827, Jackson Circuit pastors were Thomas M. King and James E. Brown, with Richard Neely as supernumerary. The following years brought:

1828 - George W. Morris with Samuel R. Davidson as supernumerary

1829 - Jacob Ellinger (He was also a silversmith)

1830 - Nathan S. Johnson and Isaac H. Harris

1831 - Hiram M. Glass and Asbury Davidson

1832 - Elisha J. Dodson and Robert Gregory (Gregory served 2 years.)

Jackson Circuit grew from 150 members in 1821 to 525 white and 38 colored members in 1832. Bellefonte, Bolivar, Doran's Cove, Maynard's Cove, and Blue Springs received appointments on the Jackson Circuit in 1832.² This is the first record found of names of individual churches. The Methodist mission work with the Cherokee Indians began in Jackson County, Alabama, in November, 1824, when Richard Neely was junior preacher on the Jackson Circuit. At that time the Jackson Circuit covered Jackson County and part of what is now Marshall County. It covered the Paint Rock River from its source to its mouth, 10 or 15 miles northwest of what is now Guntersville.³ The territory south and east of the Tennessee River still belonged to the Cherokees at that time. In the spring of 1822, as junior pastor of the Jackson Circuit, Richard NEELY met a Cherokee named Richard RILEY who lived in what later became Marshall County.⁴

EDITOR'S NOTE: In 1819, under the Calhoun Treaty, Richard Riley obtained a 640-acre reservation as head of a Cherokee household. His reservation encompassed all of Coosada Island and Coosada Village (See Lucas' 1823 Map of Alabama.) White settlers later changed the name

from Coosada Island to Goosepond Island. In 1812, Richard Riley had a salt petre mining operation at Sauta Cave in Jackson County and engaged the services of a number of employees.⁵ Most likely, he supplied the powder mill operated by John Gunter in the Cherokee country in 1814, as described by Emmet Starr in his HISTORY OF THE CHEROKEE INDIANS, page 472. Evidently white settlers traded Richard Riley out of his 640-acre reservation at an early date, and he moved south of the Tennessee River to the area which later became Marshall County.

Richard Riley was the oldest son of Samuel Riley a white man, who married Cherokee sisters of the Long Hair clan named Gu-lu-sti-yu (Richard's mother) and Ni-go-di-ge-yu.⁶ Richard Riley was a half brother to James Riley who owned the Harlan-Morgan-Riley Reservation at Bellefonte and a full brother to Mary Riley who married Samuel Keys and to Sallie Riley who married William Keys. Both Keys families took 640-acre reservations in the Fackler-Roach's Cove area.

Richard Riley married Diana Campbell, and they had a daughter born in 1817 (probably in what became Jackson County) named Jennie Riley who married David Carter. According to Emmet Starr, Richard Riley's descendants moved to Arkansas after the signing of the Treaty of New Echota.

ABC

In 1822, Richard RILEY invited Richard NEELY to preach at Riley's home. Neely's warm reception there led him to return to the Riley home once a month to hold services. Thus Richard Neely began the famous Methodist Mission to the Cherokees. With the help of Robert Boyd from the Limestone Circuit, Neely held a revival in Riley's home which resulted in the organization of a church with 33 Cherokee members. The Tennessee Methodist Conference was quick to raise a fund to carry on the mission work and appointed Andrew Jackson Crawford as missionary to the Cherokees "to reside in Richard Riley's neighborhood, to preach to the Indians, and to instruct their children."⁷ A school was opened on December 30, 1822 with 12 Cherokee pupils. That number soon doubled.⁸ Richard Riley was very religious and wanted his people to receive as much instruction as possible. He also called on help from Greenberry Garrett and A. F. Driskell, pastors on the Paint Rock Circuit, to preach once a month at the Cherokee Mission.

At the close of 1823, there were over 100 members at Riley's Mission, among them two native exhorters - Gunter and Brown.⁹ (The mission was later called Gunter's Mission.) The entire cost to the Tennessee Conference for 1823, including the school, was under \$200. The work was enlarged, and by 1825, there were three divisions in the Cherokee Indian Circuit established by Richard Neely.

Neely became a rover among a civilization many had called savages. He preached anywhere he could gather a congregation and worked fervently without regard for his own health and well being. Richard Neely married one of the Cherokees, a Miss McMairy.¹⁰ (EDITOR'S NOTE: Most likely, she was the daughter of John McNairy who married Nannie Riley, a sister of Richard Riley. The McNairy (McNary) reservation was located on the banks of the Tennessee River near present day B. B. Comer Bridge.)

ABC

In 1827, Richard Neely was forced to preach a farewell sermon to his "beloved Cherokees" due to failing health. In February of 1828, Richard Neely died of Tuberculosis, but the seeds he planted in what was then the Jackson Circuit continued to produce and spread the Christian faith. The products of Richard Neely's labor went with the Cherokees over the Trail of Tears upon their removal to Arkansas in 1838.

In 1842, C. McGuire and W. Husbands were appointed to the Bellefonte Circuit. In 1850, the membership of the Bellefonte Circuit was recorded as 686. The 1855 Conference sent F. M. Hickman to Bellefonte and Stevenson. M. E. Johnston was to preach at Larkinsville in 1858 and A. T. Crawford supplied the Larkinsville Circuit in 1866.

A new Larkinsville District was organized in 1867. At the end of the first year, the Larkinsville District had over 2000 members. The following appointments were made for 1867-1868:

Bellefonte - to be supplied
Lebanon - Lemuel Bowers
Paint Rock - Edward Jones
Marshall - Virgil T. Wood
Scottsboro - John R. Johnston
Stevenson - to be supplied.

In 1870, the Larkinsville District received the following appointments:

Coffee Town - R. T. Moore
Larkinsville Circuit - B. F. Lea
Paint Rock Mission - W. H. Anthony
Sand Mountain Mission - W. C. McCoy
Stevenson Circuit & Flat Rock Mission - J. Cox & one to be supplied
Marshall - J. C. Hunkapillar and one to be supplied.¹¹

In 1877, there were only three parsonages in the Huntsville District: Paint Rock, Stevenson, and Scottsboro.¹²

Larkinsville Methodist Church

The first mention of the Larkinsville Methodist Church by that name in Marion E. Lazenby's history was in 1858. However, the Larkinsville Church membership evolved from the Blue Springs Church, one of the county's oldest Methodist churches. Most likely Blue Springs Methodist Church was organized by the circuit riders in the early 1820s since the Larkinsville area was one of Jackson County's most thickly settled areas in that early period.

HOLLYWOOD METHODIST CHURCH

The Hollywood Methodist Church was organized in 1910. The organizational meeting, held in the Baptist Church, was led by the Reverend David K. Pegues, Sr.¹³ On March 12, 1910, C. M. and Clara A. Huntoon deeded two acres of land to Trustees D. K. Pegues, Sr., John Pegues, and W. S. Oxendine for the sum of \$200.¹⁴

According to Mrs. Walter (Ruby) Johnson, some of the earliest members were the David K. Pegues, Sr. family (which included John, Jim, Dave, Jr. and Maude Pegues Knight), Mr. and Mrs. Mike Brewster, Mrs. Rosa Walsh (the first organist), Mr. and Mrs. Frank Gullatt, Mrs. Walter Darwin, Frank Hurt, Sr., Walter Johnson, and Ruby Matthews who became Mrs. Walter Johnson in 1915. Today Mrs. Walter Johnson and Mrs. Joe (Maud Pegues) Knight are the two oldest members.

The first building was considered both spacious and well furnished for a community of Hollywood's size in 1910. A splendid organ and an elegant brass chandelier added much to the edifice. The chandelier was about four feet in diameter and its oil burning lamps supported 12 lovely glass globes. This building was demolished by a storm in the 1930s, and the present building was built as a replacement. Although Hollywood's charter membership in 1910 was not a direct carryover from the Bellefonte Methodist Church, the building of the Hollywood Church was strongly influenced by the demise of the Bellefonte Methodist Church which was organized before 1832 (Most likely by 1822.) The Federal troops tore the Bellefonte Methodist building down during the Civil War and used the lumber to construct winter quarters.¹⁵ Over a period of years, the Reverend David K. Pegues, Sr. and others kept petitioning Congress for reparation damages.¹⁶ Finally in 1908, the 60th Congress appropriated \$380 in payment of the Bellefonte Methodist Church claim (U.S. Senate Document 269, dated 1908). This money was used in the 1910 building program of the Hollywood Methodist Church, according to Mrs. Walter Johnson's information from Dr. Jim Pegues, the son of D. K. Pegues, Sr.

After the Civil War, the bell from the old Bellefonte Methodist Church was used in the bell tower of the Johnstown Methodist Church (just west of Hollywood.) The church at Johnstown burned, and the old Bellefonte bell found its third home in the tower of the Hollywood Methodist Church in 1910.

This bell was to survive yet another battle. A storm in the 1930s completely destroyed the Hollywood Methodist Church. The brass chandelier, the beautiful organ, and the building itself were completely demolished. Only the old Bellefonte bell remained intact. When the church was rebuilt, the bell was not immediately **replaced**. However, in later years through the foresight and generosity of Mrs. Walter Johnson, the bell was re-installed. Today it provides a priceless link between one of Jackson County's first Methodist churches and the Hollywood Methodist Church which will celebrate its own 70th anniversary this year.

Think of the stories this aged bell could tell! It very well could be more than 150 years old. In the early 1800s a church just was not a church without a bell. Bellefonte's earliest settlers from Virginia, North Carolina, and South Carolina had grown up accustomed to the peal of the church bell calling their families to worship services. It seems almost certain Bellefonte's earliest settlers would not have rested until a bell was secured for the churches they established in the 1820s in Bellefonte. AND thank goodness, Mrs. Walter Johnson could not rest until the Bellefonte bell was securely installed at the Hollywood Methodist Church.

EDITOR'S NOTE: According to Miss Daisy Caldwell and Mrs. Dorothy Huffman, the Bellefonte Presbyterian Church was also equipped with a church bell at an early date.

RANDALL'S CHAPEL METHODIST CHURCH

The Randall's Chapel Methodist Church was originally located near the McAnnelly Cemetery (adjacent to the west end of B. B. Comer Bridge on Highway 35.) The church was founded prior to the Civil War, but no record has been found to establish an exact date of origin. However, according to Green family tradition, Asa R. Green was a long-term member of Randall's Chapel Church before his death in 1868.

The church was named for one of the early ministers, according to Miss Christine Jenkins whose ancestors were among the very earliest church members and settlers in the Randall's Chapel community. Miss Jenkins inherited the Bible (published in 1832) which her great-grandfather, Asa R. Green, carried to preaching at Randall's Chapel Church.

Miss Jenkins' parents told her the church was named for Thomas Randall, a circuit rider minister. The Reverend Randall did not live in Jackson County, but he would come to this area and visit in the homes of the church members for a week or two at a time. He rode a horse or walked and went from house to house. He performed marriages, visited members who had experienced death in their families, held prayer meetings in the homes, and preached on Sundays. The church members were very fond of him and consequently named their congregation for him.

Possibly he was the Thomas Ware Randle who was the Presiding Elder of the Huntsville District when he died on August 26, 1859. Thomas Ware Randle was born in Tennessee, April 13, 1815. He joined the Tennessee Conference in 1832, age 17. He was pastor at Athens, Alabama, for two years and later served the Huntsville District. He was several times a delegate to the General Conference. He is buried in Huntsville, Alabama.¹⁷

As Presiding Elder of the Huntsville District, Thomas W. Randle would have visited at the quarterly meetings of the individual churches in his District which would have included the churches in Jackson County in the 1850s. He could have found special needs in the church which became Randall's Chapel, and, in filling these needs, he could have endeared himself to the church members to such an extent that the membership named their church in his honor. M. E. Lazenby's description of Thomas Ware Randle, the Presiding Elder in Huntsville, certainly seems to fit Miss Christine Jenkins' parents' description of the Reverend Randall for whom Randall's Chapel was named. By process of elimination, Thomas Ware Randle is the only Randle assigned to this area in the time period of the founding of Randall's Chapel Church.¹⁸ The first Scottsboro newspaper reference found referring to Randall's Chapel is from "The Fellow Citizen", May 17, 1870:

"Quarterly meeting at Randall's Chapel on the 18th and 19th instead of the 24th and 25th as published in our last issue."

This quarterly meeting would have been at the old log church near the McAnnelly Cemetery as John M. D. and Jane (Wilson) Wood did not donate the land for the present church site until September 6, 1873.¹⁹ The Woods (Uncle Johnny and Aunt Jennie) made the deed to the Trustees in 1873 who were: A. P. Hudgins, Thomas B. Parks, B. W. Tipton, S. H. Green, J. H. Cunningham, William S. Young, John Wood, L. D. Burgess, and Richard B. Green I. The two acres were described as follows: situated in the south end of the east half of the southwest quarter of Section 28, Township 4, Range 6 East to include what is known as the old War School House with all and singular the houses, woods, ways,

privileges, and apurtainances thereto unto the above trustees and their successors in office forever in trust that they shall erect, or cause to be erected and built there-on a house of worship for the use and benefit of the members of the Methodist Episcopal Church South. According to Miss Christine Jenkins, a lot of people were upset when the church was moved to the Wood donation site (intersection of Highway 35 and Crawford Road.) However, they were soon reconciled to the move because access roads to the new site were so much better. Also, a branch near the original location flooded during the rainy seasons and hampered access to the log church near the McAnnelly Cemetery. The first building at the present site was built of logs and faced toward Scottsboro. In 1908, a new building of clapboard was built. When Highway 35 was constructed, the church building was moved a few hundred yards north to its current location. The church had been built facing the old road and was sitting almost in the middle of what became Highway 35. Logs for the planed lumber of the 1908 building were donated by the McAnnellys and were sawed at a mill operated by George Jenkins and Jeff Gant. Many of the male members donated their labor. The church was bricked in 1954 when the building was enlarged and remodeled to meet the needs of a growing congregation. Randall's Chapel Church's first Sunday School was organized by Mr. Dan Clemons and his wife, Sallie Green Clemons, in the old church building in 1907. The old building also served as a public school for many years.²⁰

HOLLIS MEMORIAL METHODIST CHURCH

Hollis Memorial Methodist Church was called Oak Grove Church for almost 100 years before the name and site location were both changed in 1940.

The exact location and date of organization are not known but senior church members have advised the church was established long before the Civil War in the general area of Scottsboro's present Rolling Hills Subdivision. The building was torn down by the Federal Army during the War Between the States, and the Federals used the logs to build a pontoon bridge.²¹ Fifty (50) years after the War was over, Congress finally passed an appropriation of \$550 covering the claim of Oak Grove Church. (EDITOR'S NOTE: Refer to October, 1979 edition of Jackson County Chronicles for letter from Senator Bankhead to Attorney John F. Proctor in 1915 advising of the allowance of this claim in the Omnibus Claims Bill approved by the President on March 4, 1915.)

In May of 1867, E. McKirby deeded two acres in the northeast corner of Section 12, Township 5, Range 5 East to J. F. Finney, Richard Burgess, Isham Law, W. D. Parks, and E. Mc Kirby as "Trustees of the Methodist Episcopal Church South for the purpose of building a house for public worship." The church built on this property (on Wynn Road) served the Oak Grove Methodist Church until about 1904-1905 when a new clapboard building was constructed with Thomas Joseph Barclay as the head carpenter.

This building is now owned by John Finney and is situated across from John Finney's residence on Wynn Road. It has not been used as a church building for a number of years.

After Samuel Hollis died in February of 1940, his son, Ewell Hollis, donated approximately \$10,000 to the Oak Grove Methodist Church as a memorial to his father, for the purpose of building a new church. David Virdie Anderson donated the land, and a new building was constructed on Highway 79 in what was known then as the Temperance Hill community. With the move to the new building, the Oak Grove name was changed to Hollis Memorial Methodist Church. (Refer to Jackson County Deed Book 102, page 38, for Andersons' deed.)

WOODS COVE METHODIST CHURCH

The Woods Cove Methodist Church first met in a log building near the south side of Poorhouse Mountain at the very northeast edge of the 80 acres patented by William Mordah in 1836 in Section 26, Township 4, Range 5 East. This log building served all denominations in the Woods Cove community and also served as an early school building. ²²

EDITOR'S NOTE: A cemetery (now called the Wilhelm Cemetery) was located at the edge of the old community church grounds. The church stood within the shade of a huge old oak tree still standing in 1980 in the southwest corner of the cemetery. Mordahs, Wilhelms, and Brewers are buried here, and there are numerous extremely old limestone markers with no inscriptions in this cemetery. The Editor's mother was told as a child that a Cherokee Indian burial site was at the edge of this cemetery, and she also remembers Indian artifacts found there when the cemetery received its annual spring cleaning in the early 1920s. ²³

ABC

On October 10, 1883, John W. and Charlotte Wright donated an acre in Section 35, Township 4, Range 5 East, for another Woods Cove community church. Their deed specified the land was for use by the Primitive Baptists (Lebanon), Presbyterians, Christian Order, the Methodists (Woods Cove Methodist), and for a school. ²⁴ Mr. Alex Gayle conducted school in this building for a number of years. ²²

This building served Methodists until the spring of 1908, when a new building was completed on the two acres donated by Charles S. and Anna Freeman to Trustees: A. J. Wilhelm, W. H. Gayle, and W. B. Freeman via deed dated October 12, 1907. The two acre lot was 140 yards by 40 yards and was located in the southeast corner of the southwest quarter of the southeast quarter of Section 26, Township 4, Range 5 East. ²⁵ Several of the old poplar benches from the old church were moved to the new church in 1908 for use in the men's "Amen Corner." The old benches had very high backs with the seat part being made from one big wide plank. This building was also used as a school until about 1937. Mrs. Ralph (Sue Mae Freeman) Powell and Mrs. J. A. (Eileen Cotton) Watts both taught there in the early 1920s and boarded with the H. B. Wilhelm family. Mrs. Ina Green was one of the last teachers. In 1974, the building was torn down, and the church property site was sold to Gaylon Stone. ²⁶

The following Woods Cove Methodist Church membership roll is taken from a church register begun on October 4, 1901.²⁷ Unless annotated "baptized", church membership was based on a "certificate." This means certificate holders were members of the church prior to the beginning of the new church register in 1901.

NAME	WHEN RECEIVED
Charles S. Freeman	October 27, 1901
Mrs. Anna L. Freeman	October 27, 1901
Wiley B. Freeman	October 27, 1901
Mrs. Mollie E. Freeman	October 27, 1901
Miss Lena P. Freeman	October 4, 1901 (baptized)
Reuben Z. Gideon	October 27, 1901
Miss Dovie Wood	October 4, 1901 (baptized)
Miss Georgia A. Rounsavall	October 4, 1901
Miss Eudocia L. Smart	October 27, 1901
Miss Malissa A. Rounsavall	October 27, 1901
Charlie A. Rounsavall	October 27, 1901
Hollis W. Smart	October 27, 1901
Stephen A. Rounsavall	October 4, 1901
Mrs. Lavina (Tinie) Wilhelm	October 4, 1901
William Leroy Rounsavall	October 4, 1901
Mrs. Eliza (Gideon) Rounsavall	October 4, 1901
Mollie Mae (Rounsavall) Wilhelm	October 4, 1901
Sara E. White	October 4, 1901
Mary Payne	October 4, 1901 (baptized)
May M. Smart	October 4, 1901 (baptized)
Mrs. Jeseffy Rounsavall	October 4, 1901
Mrs. Binie M. Rounsavall	October 4, 1901 (baptized)
Miss Annie Gains	October 4, 1901 (baptized)
Miss Annie Rounsavall	October 4, 1901 (baptized)
James P. Sanders	October 27, 1901
John Clark	October 27, 1901
Mrs. John Clark	October 27, 1901
Chillie Clark	October 27, 1901
Cary M. Simmons	May 27, 1902
Mrs. Sallie Wallace	September, 1902 (baptized)
William Erwin	May 21, 1905
John A. Miller	Transferred from Oak Grove
Malissa Miller	Transferred from Oak Grove
Mrs. Addie Burgess	
Alma Wilhelm (Rutherford)	
Maude Wilhelm	
Lula M. Wilhelm (McAnnelly)	
Joseph A. Rutherford	
Charles W. Freeman	
Melvin Swaim	(Transferred from Oak Grove)
Thomas S. Kirby	Transferred from Randall's Chapel
Elma Kirby	Transferred from Randall's Chapel
Mabel Kirby	Transferred from Randall's Chapel
J. B. Parks	March 17, 1907
Mrs. Maude Parks	
A. B. Parks	
Alberta Kirby	
Mrs. Ruthie Rounsavall	
Miss Danie Smart	
George Gomley	March 22, 1907
Mrs. T. S. Kirby	Transferred from Randall's Chapel
Mrs. J. B. Parks	
J. A. Kennamer	
Kitty Kennamer	
Ethel Kennamer	
Charles Lewis	
Sallie Lewis	
A. F. Wilhelm	July 2, 1911 (baptized)
Houston B. Wilhelm	October 4, 1911 (baptized)
Pearl Hollis	September 28, 1913 (baptized)
Fannie Rounsavall Machen	September 10, 1913 (baptized)
Mary Miller	September 10, 1913 (baptized)
James Ollie Hollis	Transferred from Oak Grove
Mrs. Mollie (Childress) Hollis	Transferred from Oak Grove
Alice Carpenter	Transferred from Scottsboro
Reverened Thomas Joseph Barclay	Transferred from Oak Grove
Mrs. Josie A. (Cooper) Barclay	Transferred from Oak Grove
Vester Barclay	Transferred from Oak Grove
Dee Hollis	
Will Freeman	July 23, 1921 (baptized)
Mrs. Will Freeman	July 23, 1921 (baptized)

WOODS COVE METHODIST CHURCH MEMBERSHIP, Continued

NAME	WHEN RECEIVED
Ben Barclay	July 23, 1921 (baptized)
Mrs. Ben Barclay	July 23, 1921 (baptized)
Izzie T. Derrick	July 23, 1921 (baptized)
Mrs. Izzie T. (Carrie) Derrick	July 23, 1921 (baptized)
John Shewbert	July 23, 1921
Mrs. John Shewbert	July 23, 1921
Oscar Shewbert	
Will Carter	
Mrs. Bessie Carter	
Lemuel Carter	
Mrs. Mary Carter	
Mrs. Alice Judge	
Clifton Gross	
Mrs. Clifton Gross	
W. J. Stover	
Mrs. W. J. Stover	
Clara Barclay	
Fannie B. Barnett	
Cleo Barclay (Ashmore)	
Maude Barclay (Tipton Smith)	
Lacy Farmer	
Florence Romans	
Wallace Romans	
Tempie Romans	
Exum Wallace	
Mrs. Exum Wallace	
Ruby Derrick (Kennamer)	
George Waller	August 5, 1925
Bessie Rice	
Carrie Romans	August 5, 1925
Mrs. George Miller	August 5, 1925
F. A. Wright	September 6, 1925
Mrs. Ethel Hannin	November, 1925
Hubert Wilhelm	August, 1926
Bascomb Judge	September, 1926
Mrs. Maggie Judge	September, 1926
Marie Judge	September, 1929 (1926?)
Mrs. Herman Cobb	September, 1926
Mary Lou Carter (Anderson)	August 27, 1932 (baptized)
Essie Carter	August 27, 1932 (baptized)
Ruth Berry (Melton)	August 27, 1932 (baptized)
Ruby Gross	August 27, 1932 (baptized)
Eva Berry	August, 1934 (baptized)
Ina Carter	August, 1934 (baptized)
Mr. and Mrs. Shavers	1934
Millie Lucille Miller	1936
George Thomas Miller	August 28, 1938 (baptized)
Miss Maudie Maxwell	August 28, 1938
Mrs. Logan Berry	August 19, 1939
Willie Mae Rounsavall (Dahlberg)	August, 1941
Pearl Wilhelm (Tubbs)	August, 1942
Mrs. Ada Benson	August, 1942
Aleck Edgeworth	August, 1942
Mrs. Aleck Edgeworth	August, 1942
Emma Guffey	September 10, 1944
Mildred Tipton	September, 1944 (baptized)
Izella Benson	September, 1944 (baptized)
Alberta Knight	September, 1944 (baptized)
Mildred Maynor	September, 1944 (baptized)
Billy Wade Freeman	September, 1945 (baptized)
Barcus Edgeworth	September, 1945 (baptized)
James Elbert Edgeworth	September, 1945 (baptized)
Mary Virginia Frazier (Loyd)	September, 1946 (baptized)
Mrs. J. R. Bell	September, 1948 (baptized)
Veda Mae Guffey	September, 1948 (baptized)

The Woods Cove Methodist Church was dissolved in the mid 1950s, and the Reverend Tom Inglis was the last pastor.

Church Organization and Officials

(This sheet copied from the 1935-36
Scottsboro Circuit Directory)

S. R. HAY, Bishop
E. M. BARNES, Presiding Elder
C. D. DOBBS, Pastor
TED R. MAPES, Charge Lay Leader

Hollywood Church

OFFICIALS

BOARD OF STEWARDS

Rev. W. W. Brown	Mrs. D. Meeks
Mrs. Walter Johnson	Mrs. D. Darwin
* * * *	
Mrs. W. L. Johnson.....	Sunday School Superintendent
Miss Nell Sisk.....	President of Epworth League
Miss Margaret Meek.....	Golden Cross Director
Miss Katherine Bryant.....	Chairman of Missionary Committee
Mr. W. L. Johnson.....	Trustee
Rev. D. K. Pegues.....	Local Elder
Rev. W. W. Brown.....	Church Lay Leader

REGULAR MEETING DATES

Every First Sunday.....11:00 A.M.
Every First Sunday Evening..... 7:00 P.M.

ROLL OF MEMBERSHIP

Allen, Mrs. Maude	Meeks, Mrs. Bertha
Bradford, Mrs. Mary Lou	Meek, Margaret
Brown, Mrs. Annie H.	Pegues, D. K.
Brown, Wesley	Rogers, Aubrey
Bryant, Katherine	Rogers, Howard
Bryant, Pauline	Rogers, Mrs. Mollie
Coots, Mr. John	Rogers, R. D.
Coots, Mrs. John	Rounsavall, Andrew
Darwin, Mrs. D.	Rounsavall, Charlie
Floyd, Emma Jane	Rounsavall, Dezzie Mae
Hickman, Tom	Rounsavall, Myrtle
Hickman, Mrs. Pearl	Rounsavall, Raymond
Johnson, Anna B.	Rounsavall, Samuel
Johnson, Frank W.	Sinclair, Mae
Johnson, Walter L.	Tate, Mrs. G. B.
Johnson, Mrs. W. L.	Walsh, William
Little, Mrs. Mollie	Wright, M. P.

Larkinsville Church

(This sheet copied from the 1935-36
Scottsboro Circuit Directory)

OFFICIALS

BOARD OF STEWARDS

Ted R. Mapes	Mrs. Janie Fennel
Mrs. W. W. Bridges	Mrs. W. C. Selby
* * * *	

W. W. Bridges.....	Sunday School Superintendent
Mrs. Harrison Harper.....	Golden Cross Director
Mrs. A. G. Harper.....	Chairman of Missionary Committee
T. R. Mapes.....	Charge and Church Lay Leader
Mrs. W. C. Selby.....	President Womens Missionary Society
W. W. Bridges.....	Trustee

REGULAR MEETING DATES

Every Third Sunday.....11:00 A.M.
Every Third Sunday Evening..... 7:00 P.M.

ROLL OF MEMBERSHIP

Aday, Kate	Mapes, T. R.
Brandon, Nellie Harriett	Mapes, Mrs. T. R.
Bridges, W. W.	Oneal, Ollie
Bridges, Mrs. W. W.	Petty, Albert
Brown, Swaford	Petty, Mrs. Alda
Brown, Mrs. Swaford	Petty, Margie
Bynum, Mrs. Bettie	Petty, Mrs. Mattie
Bynum, Mary	Powell, Mrs. G. S.
Fennel, Mrs. Janie	Proctor, A. Z.
Gentles, Mrs. Mit	Proctor, Mrs. A. Z.
Gentles, Robert	Proctor, Delbert
Hall, Perry	Proctor, Marie
Hall, Mrs. Perry	Proctor, Wallace
Hall, Jewell	Robinson, Louise
Harper, Arthur	Selby, Carrie Nell
Harper, B. M.	Selby, Elizabeth
Harper, Clyde	Selby, Pauline
Harper, Harrison, Jr.	Selby, W. C.
Harper, Mrs. Harrison, Jr.	Selby, Dessie Mae
Harper, Mrs. Missie	Selby, Mrs. W. C.
Harper, Mrs. Ruby	Shelton, Homer
Harper, Ruth	Shelton, Joe
Harper, Mrs. Tera	Skelton, Mrs. Annie
Harris, Miss Mary	Spurgeon, Helen
Heath, Berith	Swanner, Simon
Hembree, Fern	Swanner, Mrs. Simon
Hembree, George	Talkington, Mrs. Lou
Hembree, Mrs. Mattie	Wallace, John
Higgins, Mabel	Wallace, Mrs. John
James, Mrs. Sam	Wallace, Octavia
Lee, Mrs. Bessie	

(This sheet copied from the 1935-36 Directory
of Scottsboro Circuit of North Alabama
Conference
New Hope Church)

OFFICIALS

BOARD OF STEWARDS

Mrs. S. F. Melemore
S. F. Melemore
Lillian Stockton

Mrs. Lovie Welch
Mr. W. P. Dobbins
Grace Clemens

* * * *

REGULAR MEETING DATES

Every Second Sunday.....11:00 A.M.
New Hope..... 2:30 P.M.

ROLL OF MEMBERSHIP

Boggs, Fannie A.	Perry, Ella
Bowman, Jerusia	Porter, Audrey
Dobbins, Mrs. M. E.	Rogers, Ida
Evans, Della Dobbins	Skelton, Ada
French, Elsie	Skelton, Nellie
Gross, Carl	Skelton, R. H.
Gross, Earnest	Stockton, Gertrude
Gross, Mae	Stockton, Mrs. Lena
Lemons, Orville	Stockton, Lillian
McLemore, Belle	Stockton, Mattie Lou
McLemore, Harvey	Sublet, Mary
McLemore, Leonard	Welch, Fred
McLemore, Odessa	Welch, Herman
McLemore, Shepard	Welch, Lovie
McLemore, Sim	Welch, Mattie
McLemore, Stella	Welch, Pauline
Ohnger, Ed	Welch, Thomas J.
Olinger, Moll	Wheeler, Vesta
Patterson, Frank	Woodall, Addie
Patterson, Mrs. Lela	

OAK GROVE CHURCH HISTORY
(now Hollis Memorial)

(This sheet copied from 1935-36 Scottsboro Circuit Directory)

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OAK GROVE CHURCH

OFFICIALS

BOARD OF STEWARDS

Verdie Anderson
J. M. Fenny
Mrs. J. M. Fenny, Recording Steward
Herbert Anderson
Miss Johnny Young
Miss Ola Rice
Miss Beatrice Fenny

S. R. Parks,..... Sunday School Superintendent
Mrs. E. F. Law,..... Gold Cross Director
Miss Mollie Winn,..... Chairman of Missionary Committee
Mr. John Finney,..... President of Epworth League
Verdie Anderson,..... Church Lay Leader
Mrs. C. D. Dobbs,..... Mrs. Herbert Anderson,..... Chairman of Christian Literature Society
J. M. Fenny,..... President Womens Missionary Society
S. R. Parks,..... Trustee
Trustees

REGULAR MEETING DATES

Every Fourth Sunday,..... 11:00 A.M.
Every Fourth Sunday Evening,..... 7:00 P.M.

ROLL OF MEMBERSHIP

Anderson, Boyd	Carter, Will	Fenny, J. M.	McKelvy, William	Smith, Ada
Anderson, Herbert	Chaney, Guy	Foster, Mary Ehyll	Miller, Mary	Smith, Annie Mae
Anderson, Mary Jean	Clemens, Mrs. Daisy	Gross, Carrie	Miller, Will	Smith, Charlie
Anderson, Mrs. Pearl	Clemens, Mrs. Grace	Gross, R. T.	Miller, W. L.	Smith, Jessie
Anderson, Richard	Clemens, G. W.	Handcock, George	Murry, Evelyn	Summers, Julian
Anderson, Ruby	Clemens, Mrs. Hough	Hayes, Mae	Parks, S. R.	Summers, Jim
Anderson, Vana Lee	Clemens, Jim	Hollis, Howard	Parks, S. R.	Summers, Rose
Anderson, Verdie	Clemens, J. C.	Hollis, Mrs. Howard	Porter, Vashiti	Sumner, Mrs. Susian
Anderson, Mrs. Verdie	Clemens, Julian	Hollis, Julia	Porter, D. L.	Swain, Odessa
Baker, Lou	Clemens, Leona	Hollis, Samuel	Reed, Mae	Swain, Vicky
Barclay, Fay	Clemens, Nan	Johnson, Lena	Reed, Pearce	Taylor, Mrs. Smith
Barclay, Dovie	Clemens, Pearl	Keebbe, Virginia	Rice, Beason	Thomas, Fanny
Barclay, George	Clemens, Sallie	Kennamer, Ethyl	Rice, Draper	White, Maude
Barclay, Oscar	Clemens, Tennie	Kennamer, Mrs. Kittie	Rice, Eugene	White, Donnie
Barclay, Mrs. Oscar	Coats, Carl	Kennamer, Leonard	Rice, H. M.	Winn, Bascomb
Barclay, Thelma	Cordell, Julia	Kirby, Hugh	Rice, H. M.	Winn, David
Beard, Lawrence	Cordell, Marvin	Law, Carl	Rice, Mrs. H. M.	Winn, Mollie
Beard, Nan Kate	Cordell, Ruby	Law, Mrs. Ida	Rice, H. W.	Winn, Thomas
Bell, Lillie Mae	Cordell, Ruth	Law, Ine	Rice, John	Winn, Mrs. T. J.
Bell, Will	Cunningham, Ina	Law, Mary	Rice, Katherine	Young, Charlie
Brodford, Maggie Lou	Dobbs, Mrs. C. D.	Law, John	Rice, Ola	Young, Eliza
Broadway, Ruby	Dunham, Willie	Lemons, Matiline	Rice, Virginia	Young, Johnny
Carter, Mrs. Jeff	Fenny, Beatrice	McKelvy, George	Sharp, Helen	
Carter, J. P.	Fenny, Hettie	McKelvy, Hal	Sharp, Margaret	
Carter, Mrs. J. P.	Fenny, John	McKelvy, Myrtle	Sharp, Joe	
Carter, Robert	Fenny, Mrs. John	McKelvy, Roy	Shavers, Louise	

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LANGSTON METHODIST CHURCH

The Langston Methodist Church is said to be the first concrete building in Jackson County. Can anyone prove otherwise? The following is from the December 2, 1909, edition of The Scottsboro Citizen:

"Curt Barron, John Stuart, Albert Clopton, and Jim Shelley are finishing up the concrete church at Langston this week." It does seem significant the editor pointed out "concrete" church instead of just new church. Was the concrete church built on the property deeded on July 24, 1856, by E. N. and Martha Floyd to Isaac Vaught, William Lax, James Sublett, and A. W. Floyd as Trustees of the Bethel Church, Coffee Town Valley, Town Creek Mission, Alabama Conference of the Methodist Episcopal Church South? (Jackson County Deed Book G, pages 276-277.) The Floyds' donation plotted on a current map in the Northwest quarter of the Southwest quarter of Section 1, Township 6, Range 5 East appears to be in the heart of Langston.

GOOSEPOND CUMBERLAND PRESBYTERIAN CHURCH

The Goosepond Cumberland Presbyterian Church was organized in the 1830s, according to a letter from the Reverend E. J. Stockton written October 17, 1887, to his daughter. The Rev. Stockton stated: "Nearly 48 years ago I joined the Cumberland Presbyterian Church at this place (Goosepond) and now I am to be installed its pastor on the first Sabbath in November (1887.)" The biography of the Reverend Chaddick who was one of the earliest ministers at the Goosepond C. P. Church also verifies this church was established in the 1830s. On May 28, 1880, James W. and Mary I. McKay, Virgil and Mary Nicholson, J. A. and Ella Hargiss, L.J.P. Frazier, and S. W. and Amanda Frazier donated 5 acres to the church in Section 23, Township 5, Range 5 East. The deed (Jackson County Deed Book 10, pages 403-404) describes the land as the same on which a church house now stands "known as the Goosepond Church." According to a letter written by the Rev. E. J. Stockton, James W. McKay was the first person buried in the Goosepond Church Cemetery in 1883.

A new church was built not too long after the deed was made, and Clyde Broadway tells this interesting story about the new building: "Wiley Whitfield, a colored man ran a sawmill at Double Bridges. At least part of the lumber used in building the Goosepond C. P. Church was purchased from Wiley Whitfield. When the congregation arrived for their first service in the new building, they found Wiley Whitfield standing on the front steps. He would not let a single person enter the building until he was paid in full for the materials he had supplied. Nicholas B. Broadway (Clyde's great-grandfather) sent his teenage son, Charles Hunter Broadway, home to get family gold pieces amounting to \$200 to pay Wiley Whitfield. Only then did the first service in the new building begin - when the account was paid in full with the Broadway gold." NOTE: Incident related to Clyde by his father, B.C. Broadway, his Aunt Margaret Michaels, and Mr. Lee Hancock.

STEVENSON CUMBERLAND PRESBYTERIAN CHURCH

In 1876, three denominations - Cumberland Presbyterian, Baptist, and Methodist - worshipped together in Stevenson in a community church building on "Church" Street. For almost 30 years they gathered in the same building for worship, funerals, weddings, and women's groups.

According to T. Boyd Foster (from minutes of clerk of session), in 1891, two separate congregations of Cumberland Presbyterians were formed in the Stevenson area in 1891 to make it more convenient for certain families to attend. One group continued to meet in "the Old Union Church", and the other group became the Cumberland Presbyterian Church in the Bolivar community (now Edgefield Church.)

In 1904, the Methodists withdrew from the union church to build their first church in Stevenson. In 1907, the Cumberland Presbyterians and the USA Presbyterians divided into two separate congregations, and the Cumberland Presbyterians of the Stevenson Union Church went to the USA Presbyterians. Then in 1915, due to the lack of members to support a church, the USA Presbyterians sold their interest in the local union church back to the Cumberland Presbyterians. Cumberland Presbyterian elders at that time were: Dr. G. W. Foster, A. B. Jacoway, and G. H. McMahan.

About 20 more years passed and the Baptist membership increased in number so they needed a church of their own. The Baptists offered to buy or sell the present building on Church Street to the Cumberland Presbyterians. In 1925, the Cumberland Presbyterians decided to sell their interest to the Baptists and moved into the building on Main Street owned by Bolivar Lodge 127 (which formerly housed the Stevenson Fire Hall). The church used the rooms upstairs across the hall from the Masonic rooms. Soon a building committee was appointed and enthusiastic plans were made for a new church building. Members, Mrs. R. L. Alston and Mr. G. H. McMahan, very generously offered to donate building lots for the new church, and after much consideration, it was decided to accept Mrs. Alston's offer because it provided more space for parking and was located a little further from the noise of the railroad.

Under the direction of Mr. Houston Davis, the men began the construction which proved to be a true labor of love. Since the great depression did not slight Stevenson, labor was donated instead of money. The men of the church proved their burning desire for a new building. Most of the brick work was done by Mr. Dick Smith, Sr. The Reverend James T. Barrow worked tirelessly along with his members. He and a group of high school boys made the altar furniture from a walnut tree from the Burch Farm (where Audra Thomas lived in 1976.) The lumber had been dried by the Chickamauga Cedar Company. The furniture is still in use today in the Assembly Room of the church. The women did their part, too, in helping to raise money to pay the yearly interest and loan. They picked peas and cotton, gave luncheons in empty store buildings downtown, quilted

and made wool comforters, and successfully completed other fund raising projects to add money to the church treasury. In 1941, the debt on the building was paid in full, and the dedication service was held on June 29, 1941. Elders in 1941 were : B. B. Davis, Oscar F. Davis, A. J. Grider, G. A. Henninger, A. B. Jacoway, J. F. Rudder. Deacons were: George Allison, A. L. Knox, E. L. Knox, and Ben Rudder. A well equipped educational building was added in 1954 and was named the James T. Jones Educational Annex in memory of the Reverend Jimmy Jones who served the Stevenson Cumberland Presbyterian Church faithfully for 24 years.

The early families of the Stevenson Cumberland Presbyterian Church had a dream and worked hard to attain their goals. Included in this faithful group are: the Jack Foster Rudder family, Ben Rudder family, Horton Rudder family, B. B. Davis family, J. Davis family, Ernest L. Knox family, Tom Willis family. A. B. Jacoway family, Miss Emma Fennegan, Mrs. Mary Driskell, R. L. Alston family, George R. Allison family, Claude H. Bramlett family, G. H. McMahan family, W. W. Sanders family, Mr. J. Z. Schultz, A. J. Grider family, John Burch family, J. R. Potts family, Mrs. Emma Wimberley, Mrs. R. H. Smith, G. A. Henninger family, and Mrs. Leah Sanders.

EDITOR'S NOTE: This history of the Stevenson Cumberland Presbyterian Church was condensed from the history written and presented to the Church by Mrs. Gene (Betty Ruth) Henninger on July 4, 1976.

SAINT LUKE'S PARISH - Scottsboro, Alabama

Before 1879, the congregation of Scottsboro's Episcopal Church met in the "Brick Church," a union church building located at the corner of Laurel and Caldwell Streets in Scottsboro. As early as 1876, Bishop Wilmer conducted occasional services in private homes and the union "brick church." The March 28, 1878, edition of The Alabama Herald reported:

"The Episcopalians have bought and paid for a lot on which to erect their new church edifice. It is a beautiful and suitable location, the lot adjoining Drs. McCord and Rorex's shop on the street leading to the square." According to Jackson County Deed Book 10, Morris Fishel sold three lots to the Trustees of the Episcopal Church for the consideration of \$75.00. (In more recent years, Shook's Laundry and Dry Cleaners on North Broad Street occupied these lots after the church moved to its present location.)

On April 10, 1947, the lot for the present building was purchased from Roy Ambrester for \$2000. Construction began in 1949, and the cornerstone for the building at the corner of College Avenue and Scott Street was laid on June 29, 1949. The Building Committee included: Chairman Pontiff Skelton, Frank Boyd, Mrs. Charles Heath, Bill Payne, and J. S. Bean.

Mr. Pontiff Skelton designed the present building around the use of the hand carved beams from the old building. According to Clifford Woodall, his maternal grandfather, Noel Meredith Barron, hand carved the beams and assisted in finishing much of the woodwork in the old church. Frank Boyd hand crafted the pulpit from mahogany he purchased while overseas during his tour of duty in World War II. The pulpit is both unusual and beautiful in design and was given in memory of Frank Boyd's mother. The pulpit design was sent to a church furniture manufacturer who produced a matching lectern. The lectern was given in memory of Ann (Alves) Jacobs by family and friends. The stained glass window above the altar was given in memory of Lucy Scott Bynum by Mr. and Mrs. Pontiff Skelton. It is considered to be of superior quality both in artistic design and construction and was built by the Rambusch Company. The other stained glass windows in the nave were designed by Mrs. Charles (Winifred) Heath to harmonize with the central window, and they were made in Chattanooga.

The pine pews being used today were in the original building. The hand carved chancel rail was the original altar rail. The original altar with the center stone is now being used as a reserve altar. Other walnut furniture brought from the old building include: prayer bench, bishop's chairs, and font.

The building was consecrated in April, 1950, by the Rt. Rev. R. R. Claiborne. The interior was renovated in 1967 and 1968 with the oak paneling, new altar rail, and choir pews being added. The bell hanging outside the church has called the members and friends of Saint Luke's to worship for 100 years.

EDITOR'S NOTE: The history of Saint Luke's Parish is taken from historical data furnished by Mrs. Bob (Elizabeth Payne) Word and Mrs. Charles (Winifred) Heath, both members of the Jackson County Historical Association.

A copy of the Minutes of the Alabama Synod of the Cumberland Presbyterian Church held in 1892 at Springville, Alabama, on October 6-8 is found in the Alabama Department of Archives and History in Montgomery, Alabama. Information regarding the Jackson County churches in the Robert Donnell Presbytery is abstracted below:

ROBERT DONNELL PRESBYTERY

CONGREGATION	CLERK OF SESSION	POST OFFICE
Abbitt's Chapel	Henry Abbitt	Bass Station
Beech Hill	E. B. Bean	Coffey's Store
Bostic Hill	O. M. Gray	Gray's Chapel
Bolivar	T. Boyd Foster	Stevenson
Dry Cove	E. M. Price	Bass Station
Goosepond	S. W. Frazier	Scottsboro
Holly Grove	S. W. Alspaugh	Princeton
Larkinsville	W. G. Wood	Larkinsville
Liberty Hill	J. A. R. Cass	Fabius
Mt. Zion	C. C. Boshart	Preston (Marshall Co.)
Mt. Olivet	James L. Chambless	Woodville
McCoy's Grove	W. J. Talley	Fabius
Pleasant Spring	T. F. Russell	Coffey's Store
Pleasant Grove	W. J. Matthews	Bass Station
Peter's Pond	W. T. Hester	Fackler
Scottsboro	A. H. Coffey	Scottsboro
Stevenson	J. H. Cowan	Stevenson
Union Chapel	C. C. Kennamer	Hollywood
Unity	Hugh A. Proctor	Larkinsville

BELLEFONTE CUMBERLAND PRESBYTERIAN CHURCH

The exact date the Bellefonte Cumberland Presbyterian Church edifice was built has not been established to date, but three references point to 1829 or earlier.

Matthew Powers Blue, the noted Montgomery historian, wrote a history of Jackson County circa 1861 after spending a great deal of time in Jackson County (unpublished, handwritten manuscript found in Alabama Department of Archives and History.) Mr. Blue stated the Reverend Mr. Gibson was the earliest Presbyterian minister who labored in Jackson County. The 1822 Tennessee Synod Minutes confirm this statement. In A People Called Cumberland Presbyterians, by Barrus, Campbell, and Baughn, Mr. Milton Baughn quotes from the 1822 Tennessee Synod Minutes and states:

"Among the men who were sent out by the Tennessee Presbytery to an area which included the Tennessee River Valley of North Alabama was Albert Gipson."

Another manuscript found in the Alabama Department of Archives and History compiled by James Williams Marshall (typewritten but not dated) states there was a Presbyterian church in Bellefonte by mid-1829. After studying the history of the early Scotch-Irish settlers, it seems almost certain they repeated their past pioneer building activities whereby the building of a house of worship was second only to the building of new homes as they moved west (and south) from Virginia, North Carolina, and later Tennessee. Based on the 1830 census, most likely Albert Gibson was kept busy in his early ministry in this area. Matthew Powers Blue described the Reverend Gibson as a truly pious man, "greatly beloved."

Miss Daisy Caldwell and Mrs. Dorothy Huffman tell an interesting family story about the Bellefonte Presbyterian bell. Their Grandfather Caldwell seldom missed any service at the Bellefonte Cumberland Presbyterian Church. Due to some unusual circumstance, Mr. Caldwell was not able to attend church one night. Hearing the church bell call the members to worship, Mr. Caldwell's dependable horse managed to get out of the barn lot and made the trip to the church alone. He was found standing in the exact spot where Mr. Caldwell always left him in the church yard. Mrs. Huffman laughed when she surmised the old horse must have thought the Presbyterians could not hold services without him.

When a large majority of the church membership moved to Scottsboro, the Bellefonte C. P. Church was dissolved. The Presbyterian bell was also moved to Scottsboro where it was installed after the Cumberland Presbyterian Church on Willow Street was erected in 1883. A thrust will be made this year to have the old Presbyterian Bellefonte bell mounted at the church on Kyle Street. After all, there are many of us who still feel that a church is just not a church without a bell.

EDITORIAL

The January, 1980, edition of the JACKSON COUNTY CHRONICLES has been primarily devoted to Methodist and Presbyterian landmarks in Jackson County, Alabama. No attempt has been made to describe the church as a body of believers. The brief outlines contained herein were basically written to document historical events and human interest aspects of places of worship. When available, old membership rolls have been included from the Editor's files as space permitted. After all, amateur historians generally agree that family or familiar names are the "icing on the cake."

Research, compilation, and editing is already in progress for a continuation of the "church theme" in the April, 1980, JACKSON COUNTY CHRONICLES. Members may expect historical outlines on the Scottsboro Church of Christ, the Mud Creek Primitive Baptist Church, the Baptist Church of Christ at the Forks of Crow Creek (Mount Gilead), Chaney Chapel Methodist Church, the story of two Friendship Baptist Churches in the Fackler community, Centerpoint Baptist Church, Union Primitive Baptist Church, and the Baptist Church of Christ at Mount Pleasant (organized on May 30, 1868) which was changed to Mount Zion on May 17, 1879. Early membership rolls or portions thereof will be included for each of the churches listed above. If you have a church history which you would like published in the JACKSON COUNTY CHRONICLES, please kindly furnish your Editor a copy before March 1, 1980. Mail to Ann B. Chambless, Route 4, Box 265, Scottsboro, Alabama 35768.

\$100 REWARD

Your Editor is offering a \$100 Reward to the first person providing documented, irrefutable proof of the ORIGINAL site location of the FIRST Mud Creek Primitive Baptist Church. Elder Gene Thomas has graciously consented to help your Editor review any documentation submitted, and his decision of authenticity will determine if and to whom the reward is paid. NOTE: The present site was deeded to the church by Joseph N. Eustace in 1844, and a new building was begun that same year. Was the original site in the same general area? As early as 1822, repairs were made to the first building. In 1824, a committee was appointed to superintend building a NEW meeting house. WHERE? Remember, only those who bought land from or through the Cherokees had legal title (deeds) before 1830 in Jackson County, Alabama.

\$100 REWARD

\$100 REWARD

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Scottsboro, Alabama 35768

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Jackson County Historical Association

NEWS FLASH

NEWS FLASH

The Jackson County Historical Association will meet Sunday, April 20, 1980, 2:30 p.m., in Stevenson, Alabama, at PHILLIP'S PLACE. Our gracious hosts will be Mr. and Mrs. William (Billy) Hall.

PHILLIP'S PLACE is the log house restored by Mr. and Mrs. Hall and is adjacent to their home on Highway 117 in the western suburbs of Stevenson. The house was first built in the 1820s by Peter and Hannah Sells as the central point of the Sells' three thousand acre farm in Sinking Cove, Franklin County, Tennessee.

Mr. and Mrs. Hall moved and restored the house in 1979. The following is an excerpt from a lovely family tribute to PHILLIP'S PLACE:

"In January, 1979, a father and his fourteen year old son were hunting. They saw the old house and were overcome by the simplicity and symmetrical beauty. The two of them resolved on that day they would preserve this antiquity because it must be one of the oldest log houses in the South. They would like to restore it in a place where they could see it daily, to know that it would be perpetually cared for but more than anything else, to offer to the public its use ... that it might be able to hear the sound of love - of little children's voices once again.

In February, 1979, the little boy was fifteen years old, and his dream of restoring the cabin for his hunting friends became more alive each day. On March 3, 1979, the little boy - Phillip Hall - was accidentally killed. Two weeks after his death, his father, Billy Hall, made plans to complete their restoration. The physical work on the cabin has been his only peace. The mother, Carolyn Hall, can now look through her window and see one of Phillip's dreams completed - - thus PHILLIP'S PLACE."

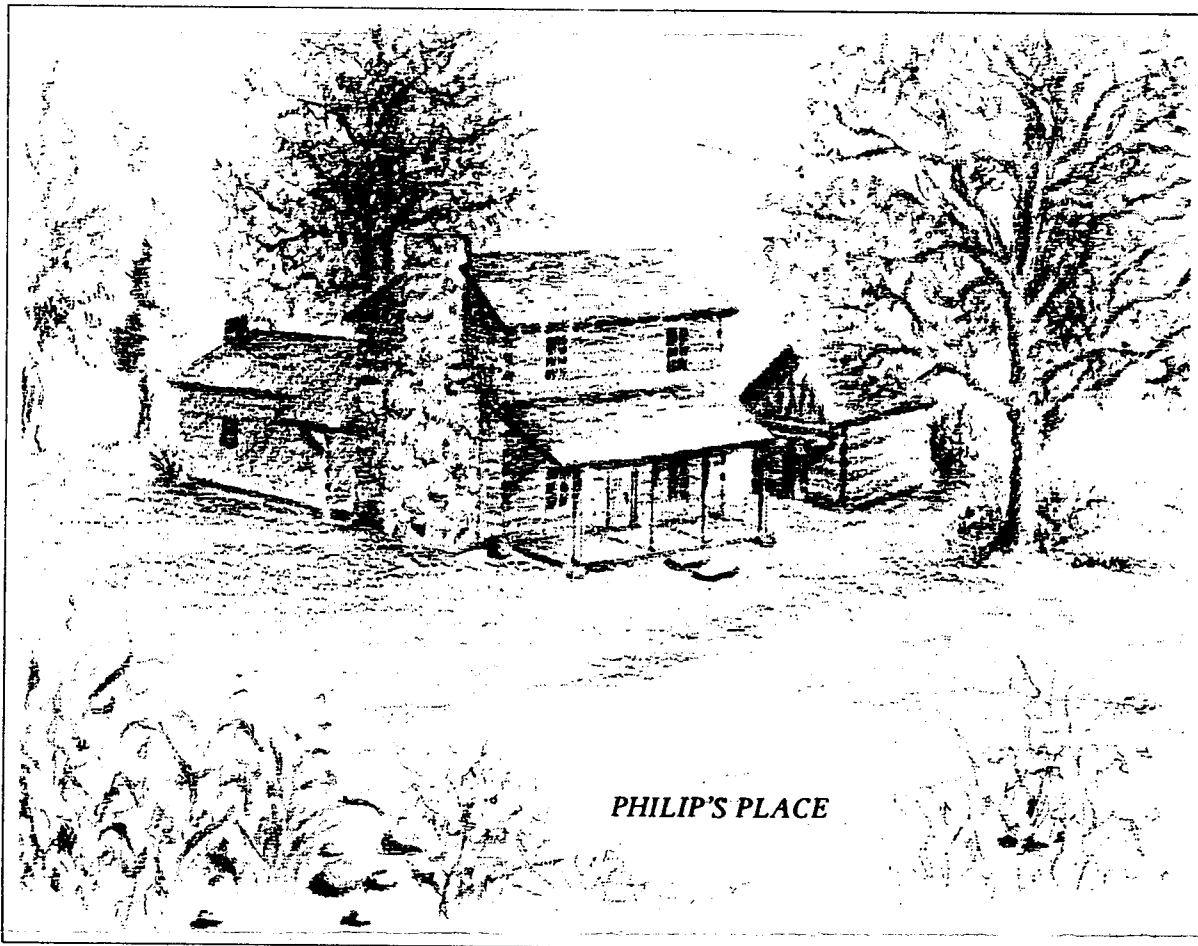
All aboard for Stevenson! Destination: PHILLIP'S PLACE. Mr. and Mrs. Hall have planned a complete tour, and Mr. Hall will elaborate on both the history and the restoration of a truly pioneer landmark.

The regular quarterly publication of the Jackson County Historical Association, THE JACKSON COUNTY CHRONICLES, will be about ten days late this month. Your Editor is working on another church history edition and requests your patience and understanding in the printing and mailing delay.

April is dues paying month! Make your check payable to Jackson County Historical Association and mail to Mrs. Rex Page, Treasurer, Route One, Box 234, Woodville, Alabama, 35776. Please include your mailing address. Regular membership: \$7.50. Life Membership: \$100.00.

The following J.C.H.A. members have already paid 1980 dues:

Mrs. Edwin D. Allison	Mrs. Walter Johnson	Ms. Bernice Wallace
Mrs. H. T. Armstrong	Mrs. James T. Jones	Mrs. Jo John Williams
Mrs. Lilah Beason	Mr. Robert E. Jones	Ms. Patty Woodall
Mr. William R. Best	Mrs. Hugh Keeble	
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Mr. Frank B. Boyd	Attorney Jack Livingston	
Mrs. Frank B. Boyd	Mrs. M. H. Lynch	
Mrs. Sandra S. Burney	Mrs. Houston L. Maples	
Miss Daisy Caldwell	Mrs. Clyde Matthews	
Mr. Stanley Dale Carter	Mrs. W. Walker McCutchen	
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Attorney Ronald Drummond	Mrs. Horace Rex Page	
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Mr. Sam Fred Gross	Ms. Lois Robertson	
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Jackson County

CHRONICLES

NEWSLETTER NO. TWENTY-TWO

JULY 12, 1980

PROGRAM MEETING - JULY 20, 1980 - 2:30 p.m. - Scottsboro City Hall

The Jackson County Historical Association will meet Sunday, July 20, 1980, 2:30 p.m. in the auditorium of Scottsboro City Hall.

Mrs. Gene Henninger, Program Vice President, has invited Mrs. John (Judy) Proctor to present our program. Mrs. Proctor will speak on "Untapped Resources in Jackson County and 101 Ways to Use Them." Judy recently attended a week long seminar in Atlanta relative to historic preservation grant funds available and how to make grant applications. She is presently serving as a consultant to DeKalb Landmarks in Ft. Payne to assist in their historic survey and National Register application. J.C.H.A. President Walter Hammer says, "Be sure to join us Sunday and bring a friend."

Jackson County Historical Association membership now stands at 120. It is not too late to pay your 1980 dues. Make your check payable to:

Jackson County Historical Association REGULAR MEMBERSHIP - \$7.50
Mrs. Alice Ruth Page, Treasurer LIFE MEMBERSHIP - \$100.00
Route One - Box 234
Woodville, Alabama 35776 MEMORIALS - \$100.00

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Membership entitles one to receive the quarterly publication, JACKSON COUNTY CHRONICLES, mailed approximately ten days prior to the quarterly meetings in January, April, July, and October.

JACKSON COUNTY HISTORICAL ASSOCIATION PAID MEMBERSHIP 1980

Mrs. H. T. Armstrong Scottsboro, Alabama	Miss Daisy Caldwell Scottsboro, Alabama
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Mrs. Frances Allison Stevenson, Alabama	Mrs. Anna Ruth Campbell Scottsboro, Alabama
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Mrs. J. B. Beard Scottsboro, Alabama	Miss A. Kathryn Armstrong Stevenson, Alabama

JACKSON COUNTY HISTORICAL ASSOCIATION PAID MEMBERSHIP 1980 - Continued

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Scottsboro, Alabama

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Sherwood, Tennessee

POST OFFICES IN JACKSON COUNTY, ALABAMA, 1825 - 1855

LOCATION	1825	1830	1835	1839	1845	1850-1851	1855
	POSTMASTER	POSTMASTER	POSTMASTER	POSTMASTER	POSTMASTER	POSTMASTER	POSTMASTER
BELLEFONTNE	Temple Harris	Elijah Hansbrough	Elison Smith	Wm. A. Austin	Isaac Wildbahn W.R.W. Cobb	W. J. Greene	W. J. Greene
BIRMINGHAM	-	-	-	-	-	A. C. Austin	-
BRIDGEPORT	-	-	-	-	-	-	John W. Alley
DOYAL'S MILL ^{*1}	*Robert Black	*Lemuel Gilliam	Lemuel Gilliam	L. Gilliam	George Overdeer	Wm. G. King John Auginbaugh	J. F. Martin Discont. 4/1855
BOLIVAR	-	-	-	-	-	-	-
BROWN'S COVE	-	George Brown	George Brown	G. Brown	-	-	-
DODSONVILLE	-	Jacob Gross	Gilbreath Barton	Gilbreath Barton	Jacob Gross	Jacob Gross	Jacob Gross
KENNAMER	-	-	-	-	-	Jacob Kennamer	Jacob Kennamer
LANGSTON	-	-	-	L. Coffee	Langston Coffee	Enoch Floyd	John Snodgrass
LARKIN'S FORK	-	Jesse McElyea	Jesse McElyea	J. McElyea	W. P. Robertson	James Bishop	T. H. Griffin
LARKINSVILLE	-	-	David Larkin	D. Larkin	David Larkin	David Larkin	David Larkin
MEADSVILLE	-	-	-	-	-	L. G. Mead	-
PARKS' STORE	-	-	-	-	-	James M. Parks *3	W. D. Parks
PRINCETON	-	-	-	-	-	R. C. Austin	R.C. Austin
CAMDEN ^{*2}	-	-	-	John Redman *	-	John Redman	John Redman
REDMAN	-	-	-	-	-	-	-
ROCKY SPRING	-	-	-	-	Wm. J. Price	Wm. J. Price	Wm. J. Price
SMITH'S STORE ^{**}	*Booker Smith	*A. R. Barclay	James Smith	James Smith	James Smith	Elijah B. Ligon	Elijah B. Ligon
SAUTA	-	-	-	-	-	-	James M. Parks*3
SCOTT'S MILL	-	-	-	-	-	-	-
TRENTON	-	-	Rufus K. Drake	R. K. Drake	Thomas M. King	E. C. Williams	E.C. Williams
STEVENSON	-	-	-	-	-	-	J. H. Gibson
WOODVILLE	William Hainey	Henry Derrick	Henry Derrick	John Alfred Moore	Miggenson Loving	S. J. Roundtree A. G. Clopton J. H. Stephens	Joel Ledbetter Robert P. Mackey

*NOTE 1: Doyal's Mill changed to Bolivar by 1835. Lemuel Gilliam was a physician in Bolivar.

NOTE 2: Camden was changed to Redman by 1839 and changed back to Camden and then to Paint Rock.

NOTE 3: James M. Parks was the son of John Parks and the son-in-law of Robert T. Scott. The first Post Office at Scottsboro was called Scott's Mill. Later changed to Scottsville and then to The Scottsboro Post Office

JACKSON COUNTY HISTORICAL ASSOCIATION PAID MEMBERSHIP 1980 - Continued

Mrs. Barbara D. Spratling
Scottsboro, Alabama

Mr. Mark Scott Skelton
Scottsboro, Alabama

Scottsboro Junior High School Library
%Mrs. Ruth Pepper, Librarian

Judge and Mrs. John B. Tally
Scottsboro, Alabama

Mrs. Emma Timberlake
Stevenson, Alabama

Mrs. Bentley Thomas
Scottsboro, Alabama

Mrs. William T. Thomas
Scottsboro, Alabama

Mr. and Mrs. Nelson Varnell
Scottsboro, Alabama

Miss Bernice Wallace
Scottsboro, Alabama

Mrs. Dorothy M. Williams
Stevenson, Alabama

Ms. Patty Woodall (Life)
Nashville, Tennessee

The 13th Annual Meeting of the ALABAMA HISTORICAL COMMISSION will be July 25 and 26, 1980, in Montgomery, Alabama. Registration begins at 8:30 a.m. at the Alabama State Capitol on Friday morning, July 25. Three concurrent morning workshops will be conducted prior to lunch at Union Station and a tour of lower Commerce Street. Friday afternoon will provide the opportunity to choose from 8 concurrent workshops. After breakfast at the Capital City Club on Saturday, the General Session will be followed by lunch and a tour of Montgomery landmarks. Three concurrent workshops will be conducted Saturday afternoon. There will be a banquet both Friday and Saturday nights. The registration fee is \$33.00 after July 18. This includes all of the above meals and activities except Saturday's breakfast which is \$3.50 to be sponsored by the Alabama Advisors to the National Trust. A limited number of rooms are being held at the Downtowner Motor Inn at a special savings to conference participants. This year's conference will stress downtown revitalization and offer workshops on rehabilitation of commercial structures. There will be other workshops on many topics - one that will interest everyone, and you are invited to attend the entire Conference.

JACKSON COUNTY, ALABAMA NATIVE BURIED STANDING UP IN COFFEEVILLE, MISS.

The following history of a Jackson County native was taken from "The Clarion-Ledger, Jackson Daily News", July 1, 1979 edition furnished your Editor by Mr. and Mrs. W. W. Aydelott of Clinton, Mississippi.

"Alexander Gilliland was buried standing up in the cemetery at Coffeeville (Yalobusha County, Mississippi) because 'he didn't like to lie down and had made his living standing up.'

The Coffeeville Chamber of Commerce rebuilt Gilliland's tombstone in 1979. The one erected soon after his death had deteriorated until it was just crumbling bricks. Like the old one, the new marker is the size that would cover the grave of a man standing up, being square instead of the usual rectangle. It has brick sides, and the old marble slab or tablet was again used as the top. Inscribed is: 'To the memory of Alexander Gilliland, son of Alexander and Susannah Gilliland, born August 8, 1822 in JACKSON COUNTY, ALABAMA, died September 6, 1855, in Coffeeville, Yalobusha County. Erected by his brother, S. M. Gilliland.'

Why was the Coffeeville Chamber of Commerce so attentive to the needs of one deceased more than 100 years? Alexander Gilliland, Jr. built the courthouse at Coffeeville. On the day it was being dedicated, he climbed to the top and installed the weathervane as the final touch. A little while later, while speaking from the platform, he fell, hit his head on a wheelbarrow, and died shortly thereafter from the injury."

EDITOR'S NOTE: The 1830 Federal Census of Jackson County, Alabama, lists:
Alexander Gilliland (Sr.)
2 males under 5
2 males 5-10 (Alexander, Jr. and S. M.)
2 males 10-15
2 males 15-20 (Robert S. and _____)
1 male 40-50 (Alexander Gilliland, Sr.)
1 female 10-15
2 females 20-30

The Gilliland family lived very near Sanders McMahan and not too far from Daniel Cameron and Meredith Price. More than likely, Alexander Gilliland, Jr. who is buried standing up in Mississippi was born very near old Bolivar in Jackson County, Alabama. When the Federal Census was taken in 1840, the only Gilliland remaining in Jackson County was Robert S. Gilliland, age 30.

EQUALIZATION OF TAXES IN JACKSON COUNTY IN 1872

More than 100 years ago the Jackson County Board of Equalization met on the third Monday in August in 1872, with David Tate, Chairman, presiding. When S. H. McMahan, Thomas J. Scrugg, Moses Jones, William McMaples, A. J. Huggins, and Nelson Kyle completed the task before them, at least 72 tax payers most likely were most upset with the Board's reappraisal. The following is taken from pages 180 and 181 of the Jackson County Commissioner's Court Records for 1872:

NAME AND DISTRICT NO.	ASSESSMENT	EQUALIZED	
District No. 1	John Haw	\$600.00	\$900.00
"	A. J. Jenkins	800.00	1000.00
"	W. C. Russell	500.00	800.00
District No. 3	Anderson &		
"	Stevenson	2000.00	2500.00
"	N. B. Birch	1000.00	1333.00
"	N.B. Birch, Adm.		
"	Wm. Birch	1000.00	1333.00
"	B. L. Daris	1000.00	1333.00
"	P. W. Cargile	1200.00	1500.00
"	Harris and Russell	7000.00	8400.00
"	D. J. Jones &		
"	Brother	6500.00	7500.00
"	M. L. Rudder	800.00	1100.00
"	J. H. Austin	800.00	1100.00
"	D. C. Austin	550.00	700.00
"	Jackson Wimberly	1600.00	1800.00
"	John Walker	500.00	700.00
District No. 4	Stephen H. Fitch	400.00	800.00
"	G. P. Guilford	300.00	500.00
"	W.B. Hale and		
"	Bird Hill	4000.00	6450.00
"	William Moore	1600.00	2000.00
"	Henry Porter	400.00	800.00
District No. 5	Jas. W. Hardee, Adm.		
"	Hugh Caperton	4000.00	4500.00
"	Nathan Shoemake	800.00	1200.00
District No. 6	John R. Coffey	11500.00	18000.00
"	Clark Cross	5500.00	7000.00
District No. 8	Isaac Matthews	3500.00	5000.00
"	Thomas J. McCrary	1200.00	2000.00
District No. 9	C. W. Allen	750.00	1000.00
"	R. A. Coffey	12000.00	15000.00
"	James Knight	800.00	1200.00
"	Mrs. Laura Matthews	1200.00	1800.00
District No.10	Isabella Fennel	3000.00	3500.00
"	W. G. Stewart	500.00	800.00
District No.17	Wm. M. Berry and	1200.00	1500.00
"	Elizabeth Heathington		
"	John Cunningham	1400.00	2000.00
"	J. S. Cardin	520.00	800.00
"	Richard Duckett	3000.00	4000.00
"	Mary J. Maples	2500.00	3000.00
"	Hugh L. Toney	2000.00	2500.00
"	John Wilson and		
"	Ann J. Wilson	3000.00	3500.00
District No.12	W. J. Lewis	200.00	250.00
"	H. C. Lewis	200.00	250.00
"	John W. Lewis	200.00	250.00
"	Martha Lewis	200.00	250.00
"	Alex W. Moody	500.00	800.00
"	Louisa Lewis	200.00	250.00
District No.14	C. W. Adkins	2500.00	3200.00
"	J. P. Dodson		
"	Adm. Wm. Dodson	4760.00	5000.00
"	A. J. Harper	1500.00	2000.00
"	Walter Selby	3000.00	3500.00
"	Preston Smith	900.00	1500.00
"	John Vernon	600.00	800.00
"	Allison Toon	1200.00	1500.00
"	John Peters	2500.00	3000.00
"	John R. Bostick	1200.00	1500.00
District No.18	Moses Swaim	450.00	650.00
District No.21	John Bynum, Adm.		
"	Robert Bynum	500.00	750.00
"	Mrs. Mary Brown	1000.00	1500.00
"	Orin Hill	800.00	1500.00

EQUALIZATION OF TAXES IN JACKSON COUNTY IN 1872 - CONTINUED

District No.21	John W. Parks,		
	Adm. Ann Dillard	2000.00	3500.00
"	John Ryan	2000.00	3500.00
"	John W. Parks,	1100.00	1500.00
	Adm. Hugh L. Parks		
"	T. D. Starnes	250.00	400.00
"	Wiley Whitfield	700.00	1000.00
"	T. B. Wood	600.00	800.00
District No.23	Martin Walker	2000.00	3000.00
District No. 20	John Bryant	1100.00	1500.00
"	J. M. Bryant	1000.00	1200.00
"	Olivia Roach	500.00	700.00
"	H. L. Roach	500.00	700.00

A BRIEF INSIGHT INTO THE RELATIONSHIP OF THE MUD CREEK PRIMITIVE BAPTIST CHURCH AND THE OTHER EARLY PRIMITIVE BAPTIST CHURCHES WHICH ORGANIZED MUD CREEK ASSOCIATION OF BAPTISTS in 1821 by Ann B. Chambless

The Mud Creek Primitive Baptist Church was organized in November, 1819, one month before Alabama was admitted to the Union. Church minutes, extant from date of organization, reveal that Hopewell and Macedonia Churches assisted in organizing the Mud Creek Church. Most likely the Hopewell and Macedonia Churches were located in Tennessee.

Church history and tradition point to Mud Creek Primitive Baptist Church (hereafter referred to as Mud Creek Church) being the first Baptist church organized in Jackson County, Alabama, and, therefore, the mother church of all Primitive Baptist churches in this area. Mud Creek is the only known Primitive Baptist church in Jackson County whose church minutes have been preserved since organization.

When the Mud Creek Church was two years old, it hosted a meeting the third Saturday in November, 1821, which resulted in the constitution of the Mud Creek Association of Baptists (hereafter referred to as Mud Creek Association,) composed of eight Primitive Baptist churches. In addition to Mud Creek, five of the eight are known to be early Jackson County churches:

1. Mount Gilead - Forks of Crow Creek near Alabama-Tennessee line (Mud Creek Church's assistance requested March, 1820 to help organize Mount Gilead.)
2. Providence - Maynard's Cove near present home of Mr. and Mrs. Jimmy Gilliam. Providence called on assistance of Mud Creek Church in November, 1820.
3. Blue Spring - One mile from present day Larkinsville. Blue Spring Cove called on assistance of Mud Creek to constitute them a church August, 1820.
4. Friendship - Fackler/Carns area. Mud Creek Church received petition from Friendship Meeting House to constitute them a church in August, 1820.
5. New Hope - Widows Creek near Bolivar. Mud Creek Church received request for elderly assistance by New Hope Church in February, 1820.

A part of the body of Mud Creek who lived on Raccoon Creek requested assistance to form a constitution on the second Saturday in May, 1820. This request may have resulted in the organization of Hopewell Church as Goen Morgan, Phillip Lockett and William Nichols were Hopewell's messengers to the Mud Creek Association in 1822, 1823, and 1824. All three of these men lived in Big Coon Valley at a very early date and patented land there in Jackson County's first land sales of 1830. The Hopewell Church was dissolved in 1825. Therefore, it did not remain in the Association long enough for the Associational Minutes to record a geographic location.

The 8th church which helped organized the Mud Creek Association in 1821 was Union Church which was located in Sweeden's Cove in Marion County, Tennessee, and is still an active church. This Union Church should not be confused with the Union Church which was organized near Woodville in 1835.

By October, 1822, three new churches had applied for admission, namely: Bethlehem of Marion County, Tennessee, Good Hope of Marion County, and Lebanon which was located between Stevenson and Anderson, Tennessee. In the next five years the Association added:

1. Paint Rock Church in Paint Rock Valley - 1822
2. Bethel Church in Madison County, Alabama - 1823 (still active)
3. Zion Church north of Crow Creek - 1824
4. Liberty Church near Berry's Store or Tupelo - 1826
5. Mount Pisgah in Kennamer's Cove (then in Jackson County) - 1827
6. Sardis Church in Paint Rock Valley - 1827.

In 1828, three more Marion County, Tennessee churches joined the Mud Creek Association, namely: Cedar Spring, Looney's Creek, and Mountain Creek.

HISTORY OF THE MUD CREEK PRIMITIVE BAPTIST CHURCH by Ann B. Chambliss

The Mud Creek Primitive Baptist Church is located in the outskirts of Hollywood, Alabama, and is sometimes referred to locally as the Old Baptist Church/Cemetery. The Church will celebrate its 161st birthday in November, 1980, and is the oldest (documented) Baptist church in Jackson County, Alabama. In 1844, Joseph Eustace deeded the present site to the Mud Creek Church. WHERE were the first and second Mud Creek Church buildings located???

The original church minutes are extant from date of organization in 1819, but provide no clue to exact geographic location until April, 1845, when Brother Joseph Eustace was appointed to keep the NEW meeting house key. Evidently he was the member who lived nearest the church. (Joseph Eustace was a substantial landowner at Cowan's Spring just above Hollywood.)

Most likely, the November and December, 1819, organizational meetings were held in the home of a charter member. Since land ownership in Jackson County at that time could transpire only via a deed from a Cherokee reservationist, the church buildings would have been "squatters" in the same sense as the white populace unless extended special privileges by a reservationist. Therefore, any building constructed in 1819 or 1820 probably was a very simple, single room, log building. In August, 1821, Brother Archibald McDaniel agreed to make a DOOR and a table for use of the Mud Creek Meeting House for \$2.50. Brother David Benton was paid \$1.00 for 77 feet of plank for use of the Meeting House. Could this have been for benches? In October, 1822, repairs were made to the Meeting House.

In **March**, 1824, Daniel Peyton, James Taylor, and Andrew Estes were appointed trustees to superintend building a NEW meeting house by subscription. Did this building retain a dirt floor until May, 1843? According to church minutes, Brother Wilson was appointed to make a contract for plank to FLOOR the meeting House in May, 1843. (It was circa 1840 when steam sawmills made the scene in Jackson County.)

By November 1844, the membership appointed Joseph N. Eustace, William O. Haynes, and F. A. Hancock to contract for the building of a NEW meeting house. It was evidently completed to some degree by April of 1845, when Joseph Eustace was appointed to keep the NEW meeting house key. In June, 1845, W.R.W. Cobb was appointed to take the subscription list raised for building of the meeting house and endeavor to collect what he could of it. Senator Cobb must not have met with complete success, as in November, 1847, Brothers Sewell and Haynes were appointed to obtain subscriptions to finish the meeting house. In January, 1848, the church paid \$22.62½ for a stove. Did they utilize fireplace(s) prior to 1848?

In November, 1859, a committee of five were appointed for the repair of Mud Creek Meeting House. The meeting house was destroyed or abused beyond church use during the War Between the States. In August, 1865, the membership agreed to hold monthly meetings at Brother Thomas Wilson's vacated house nearby the old church until further arrangements could be made. (Thomas Wilson had bought the Joseph Eustace place or some portion thereof.) The minutes do not record the exact date the new building was completed. However, money was almost nonexistent immediately following the War, and this factor **must** surely have influenced the congregation's building progress. In the Spring of 1867, Mud Creek Church met at Peter Pond and also at a school house near Mrs. (Mark) Eliza Barbee's. (Peter Pond was near Wannville and Mrs. Barbee lived near the head of Mud Creek.

The first recorded activities of the Mud Creek Primitive Baptist Church are dated November, 1819. The church sat in conference twice in November after divine services. Their first order of business was to choose Brother John Horn as Moderator and Brother David Benton as Clerk. Brother Hugh Gentry was appointed to bear a letter to the elders of the Macedonia and Hopewell churches (probably situated in Tennessee) petitioning for elderly assistance. The congregation received the help of Elders Richard Wilson and John Horn in December, 1819. Both these men were received by letter into the newly constituted Mud Creek Church that same day.

The seventeen charter members were:

1. David Benton
2. Pheraby Benton
3. Hugh Gentry
4. Betsey Gentry
5. John Horn
6. Hannah Horn
7. Richard Wilson
8. Betsey Wilson
9. Isaac Cates
10. Anderson Robertson
11. Betsey Nicholds
12. Betsey Stanfield
13. Nancy McDaniel
14. Piercey Blagg
15. Nancy Lewis
16. Nancy Estes
17. Nancy Ward

MUD CREEK ASSOCIATION OF BAPTISTS CHURCHES AND MESSENGERS 1821-1826

CHURCH

1821 MESSENGERS

Mount Gilead
John Kelly,
Samuel Wilson,
Shadrick Herron

Providence
Hugh Gentry, John
Owens, Levi Isbell

Mud Creek
John Horn,
Josiah Conn,
Andrew Estes

Blue Spring
James Dodson, John
Jones, David Settle

Friendship
Richard Wilson,
John Morris,
Daniel Peyton

Paint Rock -

New Hope
Elisha Blevins,
John Blevins,
Harden Williams

Hopewell
David Bryant

Union
Samuel McBee

Bethlehem -

Good Hope -

Lebanon -

1822 MESSENGERS

John Kelly,
Robert Wells,
Shadrick Herron

Hugh Gentry

John Horn,
Josiah Conn

Samuel Summers,
James Gentry

Daniel Peyton,
Joseph Young

John Williams,
William Varnal,
John Reed

Elisha Blevins,
Elijah Tribble,
Harden Williams

Goen Morgan,
Phillip Lockett

Samuel McBee,
Thomas Maxwell,
Alex Standing

Elisha Chambers,
Thomas Kelly,
Elijah Chambers

John Hickey, Sr.,
John Hickey, Jr.,
William Hawkins,
John Baker

Thomas Briscoe,
William Jenkins,
Richard Jenkins

1823 MESSENGERS

John Kelly,
Robert Wells

William Nichols

John Horn,
Andrew Estes

Josiah Conn, James
Dodson, Thos. Hargiss

No Messenger

Burger Sisk,
Sam Lain

Elisha Blevins

Phillip Lockett

Samuel McBee,
Thomas Maxwell,
Lewis Martin

No Messenger

John Burgess,
John Hickey, Sr.,
Benjamin Cheny

Harden Williams,
L. W. Sanders,
William Jenkins

1824 MESSENGERS

John Kelly,
Jacob Tally,
Shadrick Herron

-

John Horn,
Andrew Estes,
Daniel Peyton

David Settle, James
Dodson, T. Hargiss

Phillip Hammon,
Joseph Young

J. Williams, James
Hall, John Prince

John Looney,
Elijah Tribble

Goen Morgan
Phillip Lockett

Samuel McBee,
Henry Gotcher,
Benjamin Selman

Nathaniel Davis,
John Farmer

John Hickey,
Pleasant McBride,
Michael Burkhalter

Harden Williams
Williams Jenkins

1825 MESSENGERS

Shadrick Herron

-

Andrew Estes,
Isaac Acres
Ephriam Wilson

James Dodson,
Thomas Hargiss

No Messenger

I. Reed, Frederick
Conway, J. Bishop

William Orrick
Elijah Tribble

Dissolved

Samuel McBee, J. McBee
Henry Gotcher,
Harden Williams

Ezekiel Stone,
John Farmer

John Burgess, J. Walker
T. Maxwell, Michael
Burkhalter

-

1826 MESSENGERS

John Kelly, S.
Summers,
Jacob Tally

-

F. A. Hancock,
Richard Stogsdill

James Dodson,
John Jones

Valentine Hammon,
E. Wann, M. Pain,
John Campbell

J. Hall, J. Reed,
J. Williams

Mordica Boon,
L. Russell,
Joe Troxell

Dissolved

Samuel McBee
Henry Gotcher,
Harden Williams,
Benjamin Selman,

George Walker,
Jesse Grayson,
T. Hicks

John Burgess, J. Walker
Walker, Michael
Burkhalter,
Pleasant McBride

J. Ussery,
William Jenkins,
S. Reynolds

HISTORY OF MUD CREEK PRIMITIVE BAPTIST CHURCH - CONTINUED

The church membership grew rapidly as the early settlers poured into the newly created County of Jackson. 28 new members were added within the first three months. Brothers Andrew Estes, William Ward, Berry Vester, Archibald McDaniel, and Sister Fanny Mathis had become members in December, 1819. The Church agreed to sit in a church capacity on Raccoon Creek to open their door for reception of members. There they received Sisters Mary Isabella (Isbell?), Peggy Wilson, Hannah Biggs, and Nancy Isabella (Isbell?) and Brothers Jesse Biggs and David Watson. Sister Sally Bennett was received under the watch care of the church as was Mother Ziporah Garner's application for membership.

During the first six months of 1820, the following joined at Mud Creek:

Brother Daniel Forbus	Brother John Brandon
Sister Elizabeth Forbus	Brother Wm. Ward
Sister Hannah Barbee (wife of Abimileck Barbee)	
Sister Hannah Mathis,	
Brother David Nichold	
Brother Jesse Thrasher	
Brother Richard Stogsdill	
Brother William Hutchison	
Brother James Taylor	
Sister Nancy Taylor	
Sister Polly Estes	
Sister Martha Thrasher	
Sister Penny Melton	
Sister Jane Kinningham	
Sister Sally York	
Sister Prudence Hall	
Sister Lydia Drew	
Brother Isaac Wilson	
Brother Stephen Hughs	
Brother William Wilson	
Sister Betsey Stewart	
Sister Sally Hughs	
Brother William Tubbs	
Brother Daniel Peyton	
Sister Mary Peyton	
Brother James Hall	
Brother Josiah Conn	
Sister Betsy Conn	
Sister Sally Mitchell	
Sister Polly Robertson	
Sister Sally Townsend	
Sister Nancy Ward	

In June, 1820, Mud Creek Church resolved that the 4th day in July be set apart in every year for fasting and worship. In April, 1820, Brother John Horn submitted to the call to take pastoral care of Mud Creek. In August, 1820, Brothers John Horn, Richard Wilson, and Daniel Peyton were chosen as delegates to the Elk River Association and Sister Elizabeth Gentry and Brother Washington House joined at Mud Creek. In September, 1820, Sisters Jenny and Nancy Bennett were received as new members and Brothers Daniel Peyton and Washington House were granted letters of dismissal. Daniel Peyton moved his membership to Friendship Church which had been organized by Mud Creek in August, 1820. In October, 1820, Sister Betsey Wilson was received by experience, and the church agreed that each and every male should pay 25 cents annually for defraying church expenses. Brother Anderson Robertson was chosen church treasurer.

By December, 1820, Brother Anderson Robertson and Sister Penny Melton had been excluded from the church.

Women were evidently allowed some voice in the church at an early date, as in November, 1820, a verbal request was received from Providence Meeting House for the assistance of Sisters Elizabeth Forbus, Elizabeth Wilson, and Nancy Wilson to sit with them in an advisory council on the second Saturday in December. This request was granted by Mud Creek.

The foregoing history is given in detail to show that Mud Creek Church was very active in its first year of existence on a new Western frontier in Jackson County, Alabama. The membership roll is the only written record in existence for documented proof of when many of Jackson County's early settlers arrived in this County.

By early 1821, evidently there was a "regular" Baptist Church in Jackson County. The January, 1821 Mud Creek minutes show that a report was entered against Brother Hutcherson for joining the Schismatick and communing with them. The church agreed to write to him demanding his answer as to the truth of this report. This is not the only reference to action being taken by Mud Creek when a member joined the Schismaticks.

HISTORY OF MUD CREEK PRIMITIVE BAPTIST CHURCH - CONTINUED

By 1829, the Mud Creek members included:

(NOTE: All notations made after 1829 beside the member's name is copied verbatim from the roll.)

MALES

James Taylor	(Dismissed by Letter)
F. A. Hancock	
A. C. Womack	(Deceased 11 Sept. 1850)
Christopher Riffe	(Dismissed by Letter)
Benjamin Matthews	(Excluded)
Richard Stogsdill	(Dismissed by Letter)
John Owens	(Excluded in 1843)
William Tubb	(Excluded)
Ephraim Wilson	(Excluded)
John Morris (Jr.)	(Dismissed by Letter)
Nathaniel Hudson	(Dismissed by Letter)
James Taylor, Jr.	(Dismissed by Letter 1843)
William O. Waynes	(Departed this Life Sept. 5, 1861)
Washington Smith	(Dismissed by Letter)
Ewing Young	
John Morris, Sr.	
Nicholas Loyd	(Dismissed by Letter)
Thomas Wilson	(Dismissed by Letter)
G. W. Giles	(Excluded in 1841)
Tilry Hill	(Dismissed by Letter)
Abimalec(k) Barbee	
Jesse Taylor	Dismissed by Letter
George Dicus	
Joseph N. Eustace	
James Austill	
A. F. Sewell	
Richard Giles	

BLACKS:

Eustace's Charles	EDITOR'S NOTE: Charles, Wansor, and Sirces were Joseph Eustace's black slaves.
Eustace's Wansor	
Eustace's Sirces	

FEMALES:

Hannah Barbee	(Deceased 1843)
Huldy Wilson	(Deceast)
Nancy Taylor	(Dismissed by Letter)
Nancy Mathis	(Deceast)
Mary Cartright	(Deceast)
Dolley Stapp	(Dismissed by Letter)
Elizabeth Morris	(Dismissed by Letter)
Susannah Hancock	
Sarah Teeters	(Deceast)
Nancy Wilson	(Excluded)
Sarah Johnson	(Deceast)
Sarah Stogsdill	(Dismissed by Letter)
Sarah Taylor	(Dismissed by Letter)
Jane Taylor	Dismissed by Letter
Nancy Lewis	(Deceast)
Rhody Owens	(Deceast) (1840)
Polly Smith	(Dismissed by Letter)
Isabell Womack	
Elizabeth Eustace	(Deceast 22 July 1843)
Elizabeth Riffe	(Dismissed by Letter)
Polly Woods	(Excommunicated)
Jamima Riddle	(Dismissed by Letter) (Also: Deceased 1842)
Nelly Young	
Martha Mainard	(Dismissed by Letter)
Ginny Short	(Deceast 1842)
Sally Wilson	(Deceast)
Elizabeth Rawson	
Luhena Brown	
Elizabeth Rector	
Linthy Brown	(Excommunicated 1837)
Nancy Loyd	
Missouri Giles	
Elizabeth Dicus	
Susannah Sewell	
Frances E. Eustace	
Elizabeth A. McAdams	(Dismissed by letter Nov. 1843)
Telithy B. McAdams	(Dismissed by Letter)
Nancy Ann Hancock	
Bethena Austill	

BLACK:

Eustace's Mary	(NOTE: Black slave of Joseph Eustace)
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HISTORY OF CHANEY'S CHAPEL CHURCH - Located between Hodge and Dutton in Township 5, Range 7 East, Section 8. This history was written by Mrs. Jean Griffin of Route One, Box 72, Dutton, Alabama 35744 and was given to your Editor by Ms. Jean White Thomas, a Huntsville Library Heritage Room Librarian.

In the year 1880, Billy Griffin, Sr. and wife, Matilda, and their granddaughter, Matilda Chaney, settled in the area now known as the Dan Headrick place. This was located in the Hodge Community on Sand Mountain. Matilda Chaney married Brownlow Sloan and was affectionately known as Aunt "T".

Sometime during the year 1881 the Griffin's daughter and son-in-law, Mr. and Mrs. John Chaney moved to this area. Then in 1882, the Chaney's daughter, Louvenia who married Leonard Thomas also located in the Hodge community. Soon Billy Griffin's son, Perry Griffin and wife, Delia, along with other settlers joined this growing community.

In 1882, a Methodist church was organized in the home of Mr. Lee Wesson and his daughter, Cynthia. A Reverend Brown was the Presiding Elder, and the Reverend J. B. Lovelace became the first pastor. Some of the charter members were: Lee and Cynthia Wesson, Billy and Matilda Griffin, John and Nurnie Chaney, Brownlow and Matilda Sloan, Leonard and Louvenia Thomas, Perry and Delia Griffin, William S. Griffin, Mr. and Mrs. Samuel Fowler, Mr. and Mrs. J. W. Stewart, and the Reverend and Mrs. J. B. Lovelace.

In the latter part of 1883, John Chaney and wife deeded 7½ acres of land on which a church was to be built. In 1884, the first logs were cut. By 1885, the settlers had built a log church, 36 x 22 feet. About 1890, W. J. Barclay built a saw mill about one mile southwest of the church. By 1892, the members had built a three room parsonage.

The church could be entered via two front doors. There was a shuttered window in each side of the church. There were two small windows in the back, one on each side of the pulpit. The building was heated with a small heater. The log church was named "Chaney's Chapel" after John Chaney. The Reverend James Webb was the first pastor of the log church.

About two acres of land was cleared south of the church for use as a cemetery. Samuel Fowler was the first person buried here in 1884.

The log church also served the community as a school as more families moved to this area. Other early settlers included among others the Barclays, Tatums, Nichols, Lays, Wilsons, Williams.

In 1908, Leonard Thomas and wife deeded an acre of land in the northwest corner of a forty acre plot now known as the D. S. Sims place located on the old Scottsboro-Ft. Payne Road for a new church building. The foundation was laid in 1908 by William S. Griffin, Wilfrey Green, and J. G. Williams, H. H. Griffing (son of Wm. S.) and Jim Nichols hauled most of the logs to the sawmill and planer and back to the building site. 600 feet of lumber was furnished and hauled by Ollie Kiker and father. Willie Tatum hauled 1600 feet of weatherboarding from the planer to the church site. Mr. W. M. Everett furnished most of the logs. W. J. Barclay, W. N. Nichols, and William S. Griffin sawed the logs without charge. Leonard Thomas furnished money for planing, nails, windows and doors.

The first service was held in the new building in the latter part of 1909 with the Rev. J. W. Reece as pastor of the new church. In 1915, a balcony was added to the building, and Leonard Thomas purchased a bell for the belfry. In 1938, Mrs. Susan Griffin Smith (daughter of Wm. S. Griffin) placed the pulpit, chairs, and communion table in the church. In 1960, four Sunday School rooms were built in memory of Mrs. Louvenia Thomas Flippo. Miss Maude Griffin was in charge of receiving donations for this project. James Wilson and J. Opal Neeley laid the foundation. James Wilson and Olin Weaver were superintendents over the building. Tom Cowan and others in the community assisted in many ways. The rooms were dedicated in 1961. In 1962, the inside of the church was completely renovated and the building received a new roof of asphalt shingles. In 1963, the new pews were placed in memory of Mrs. Audie Griffin Green, daughter of William S. Griffin. In 1972, indoor plumbing facilities were installed. Jimmy Wilson bought the fixtures and James Wilson did the work.

When Mrs. Griffin wrote this church history, there were about 100 members at Chaney's Chapel. She pointed out that not all of these are active as some have moved away leaving their membership at Chaney's Chapel. Every first Sunday in May is Homecoming and Decoration at the church and cemetery.

THE HOLLYWOOD MISSIONARY BAPTIST CHURCH - Edited by Ann B. Chambliss

The Hollywood Missionary Baptist Church was organized in 1889 in Hollywood, Alabama, a small village which developed around the railroad station built two miles west of Bellefonte and five miles northeast of Scottsboro. The village was first called Bellefonte Station and then Samples, but by 1889, the post office and the railroad station shared the name, Hollywood. When the Missionary Baptists first organized in Hollywood, the town was quite different to its 1980 profile. In 1889, there were no paved streets - only dirt roads with deep ruts and many large mud holes made by horse drawn vehicles. However, from the beginning, the town was blessed with many good, industrious families who became charter members of the Hollywood Missionary Baptist Church.

The first church meetings were held in an old store building across the road from the site of the former post office in downtown Hollywood. Two or three years later, the first church building was begun. (The oldest church building is now used as a dwelling by Mr. Erskine Womack.) Mr. J. F. O'Haver donated the first building lot. Almost everyone in town donated labor. Members donated as much financial assistance as could be spared. The women helped raise funds by having ice cream suppers and by selling quilts. Once the building was completed, it was used as a community center, a school building, and by all denominations in town.

This one-room building was oblong and had two front doors. The men entered the left door and also sat on the left side of the church. The women entered the right door and sat on the right side of the church. Mrs. Raymond (Kate) Bradford remembers strict adherence to this practice and pointed out that even sweethearts did not sit together in church. Mrs. Walter Johnson remembers that as a newly-wed, she continued to sit on the right side and Mr. Johnson sat on the left.

The pulpit or podium was located between the front doors with a bench against the wall for the preachers to sit on until they stood before their congregation. This bench was also home for a water bucket with a dipper placed there especially for the ministers, babies, and small children. Mrs. Bradford remembers frequent use of the water bucket by all mentioned. Mrs. Johnson also recalled that any water remaining in the dipper after one's thirst was quenched was poured back in the bucket to save water for other thirsty souls.

Mrs. Bradford also has fond memories of the bell in the belfry which was a Sunday morning delight. However, at times it was saddening when it tolled the death of a neighbor.

The older ministers who stand out most in Mrs. Bradford's mind are Preston Brown, Wixey Collins, and T. W. Caves. Charles T. Starkey was another dedicated minister after the turn of the century. He held many "union" services in the Hollywood Baptist Church before the Methodists built a separate church. The Presbyterians also attended the "union" meetings and Brother Shook preached many sermons there. Mrs. Bradford can still see the results of their labor as time marches on. She pointed out that Brothers Collins and Caves walked and rode horses all over Jackson County as they practiced what they preached and preached what they practiced.

In the early days of the Hollywood Missionary Baptist Church, meetings were held on Saturdays. The business of the Church was transacted first and then a sermon OR TWO were preached. Sacrament was often taken. Many Fifth Sunday Meetings were held in Hollywood, and this Church entertained many Tennessee River Baptist Associational meetings, always with a filled house and a bountiful dinner on the ground.

The Hollywood Missionary Baptist Church grew and a Sunday School was begun around 1905. Mr. G. Bouldin was the first Sunday School Superintendent. The church acquired its first pedal type organ about this time, and Mrs. Ethel Corn Hunter was the first church organist. As the Sunday School grew, a few Sunday School rooms were added when the church was remodeled. After many years of service, a new church was needed, and the little block church was built. The land was given by Raymond Bradford, Sr. Deacons at this time included among others, Gordon Harris, Sam Hunter, and Raymond Bradford, Sr.

Through the years the loyal, dedicated membership continued to grow. A new brick building was dedicated in 1975. This building was built under the leadership of Pastor Donald Jacobs, Sr. The present pastor of the Hollywood Baptist Church is the Reverend Jimmy Garner.

EDITOR'S NOTE: The above history is based on material written by Mrs. Charles Raymond Bradford, Sr. and an interview with Mrs. Walter Johnson. Your Editor is most grateful for their generous contribution in preserving our religious heritage.

PISGAH BAPTIST CHURCH (Courtesy of Mr. Emmett B. Wheeler. Excerpts from "History of Pisgah Baptist Church, 1851-1973", by Mr. Emmett B. Wheeler and Mr. Richard L. Wheeler.)

The Pisgah Baptist Church was an outgrowth of the Sand Mountain Baptist Church which was established as an Arm of the Friendship Baptist Church of Fackler in July, 1851. This congregation continued as an Arm of Friendship Church until August, 1861, when it was constituted as an independent church and renamed the Mount Pisgah Baptist Church of Christ.

Mount Pisgah Baptist Church took its name from the village of Pisgah which was so named by its first merchant, Samuel C. Estes. Mr. Estes established a general store in the community circa 1856 and selected the name of Pisgah because the area reminded him of Mount Pisgah mentioned in Deuteronomy where Moses was taken by the Lord to view the Promised Land.

The first church building was located just east of the old Estes Spring as were the second, third, and fourth buildings. The second building was a two-story, wooden frame structure. It was built between 1878 and 1880 during the pastorate of Charles B. Roach, Sr. on land owned by W. C. Marshall in the North half of the Southeast quarter of Section 24, Township 4, Range 7 East. Mr. Marshall also gave the adjoining land for the Pisgah Cemetery, and Mrs. Marshall was the first person buried in this cemetery, in 1881.

The first three church buildings were also used for schools. John J. Beeson was an outstanding educator as well as pastor, and he succeeded in generating a great interest in education in this area during his pastorate between 1880 and 1897. The earliest school was not a free, public school, but a school financed by subscription from the students' parents.

When the Pisgah Church became an independent church in 1861, there were only 25 members. By 1882, the membership had grown by leaps and bounds, and the following 104 members are recorded on the church roll:

Male Members of Pisgah Church in 1882

- | | |
|-----------------------|------------------------------|
| 1. William Clark, Sr. | 23. O. B. Tinker |
| 2. Ben F. Stogsdill | 24. Elisha Thomas |
| 3. William Clark, Jr. | 25. Jesse Starkey |
| 4. Samuel Rorex | 26. George W. Ambrester, Sr. |
| 5. John Starkey | 27. William H. Ambrester |
| 6. John V. Wheeler | 28. Toliver P. Patterson |
| 7. Isaac Derrick | 29. John Patterson |
| 8. James Starkey | 30. Toliver L. Patterson |
| 9. Eligia Wilson | 31. John J. Beeson |
| 10. Pleasant Stoner | 32. G. A. Beard |
| 11. William Rorex | 33. Charles Jefferson Lewis |
| 12. Allison A. Gay | 34. Mack Hass |
| 13. George Bain | 35. Charley T. Starkey |
| 14. Jones Henderson | 36. John W. Gay |
| 15. George Derrick | 37. B. F. Echols |
| 16. Jeff Derrick | 38. Richard Marshall |
| 17. William R. Dodd | 39. Willie Chambers |
| 18. Oliver C. Dodd | 40. George Stogsdill |
| 19. Andrew L. Wheeler | 41. Willie Patterson |
| 20. James McCloud | 42. James Thornhill |
| 21. John Clifton | 43. Oren Hill |
| 22. Ans McCormic | 44. George Skelton |

Female Members of Pisgah Church in 1882

- | | | |
|-----------------------|----------------------|----------------------|
| 1. Eliza Clark | 21. Josie Starkey | 41. Fannie E. Beeson |
| 2. Jane Stogsdill | 22. Hettie Beeson | 42. Nancy Beard |
| 3. Nancy Smalley | 23. Sarah Ambrester | 43. Hettie Starkey |
| 4. Almasinda Starkey | 24. Julia Smith | 44. M. B. Stagner |
| 5. Eliot Thornhill | 25. Sarah Starkey | 45. Mary Jane Lewis |
| 6. Margaret Henderson | 26. Julia Rorex | 46. J. L. Hass |
| 7. Delila Gay | 27. Alice Derrick | 47. Mattie Allen |
| 8. Angie Dodd | 28. Texas Ellis | 48. Rutha Allen |
| 9. Emily Smith | 29. Margaret Clark | 49. Sarah Hill |
| 10. Asena Surratt | 30. C. S. Ambrester | 50. Annie Gay |
| 11. Elizabeth Wheeler | 31. M. A. Ambrester | 51. Edna Marshall |
| 12. Mary Rorex | 32. Magie Patterson | 52. Ans McCloud |
| 13. T. Todd | 33. Dora Gay | 53. Sarah Hass |
| 14. Lucy Rorex | 34. Alice Wheeler | 54. R. E. Woodall |
| 15. Nancy E. Dodd | 35. Lula Steel | 55. Ida Thornhill |
| 16. Mary Skelton | 36. Sarah Fielder | 56. Rebecca Starkey |
| 17. Katy Skelton | 37. Martha Hass | 57. Cynthia Hill |
| 18. Mandy Church | 38. Mattie Starkey | 58. Ann Graves |
| 19. Diadem Chisenhall | 39. Jane Wheeler | 59. M. J. Hill |
| 20. Viola Gay | 40. Eliza J. Garland | 60. A. E. Thompson |

(PISGAH BAPTIST CHURCH - CONTINUED)

The fourth church building was constructed between 1926 and 1932, and additional Sunday School rooms were built in 1949. By 1963, it became evident the church needed even larger quarters. The present church site was purchased from Jerry Roden for the sum of \$4,000, and the following Building Committee was appointed: Jack Brewster, John W. Gant, and John L. Wheeler. A Planning Committee was also appointed as follows: Bill McGriff, John W. Gant, John L. Wheeler, T. L. Patterson, D. W. Wheeler, Mrs. L. B. Satterfield, John Fuller, Sam Wright, W. B. Wheeler, Lee H. Gamble, Mrs. M. J. Ferguson, and Brewer Roberts.

The Pisgah Baptist Church will be 129 years old shortly (July, 1980.) Your Editor is positive all members of the Pisgah Baptist Church, both past and present, would agree Mr. Samuel C. Estes chose the perfect name for Pisgah. Many have found Pisgah as their "Promised Land" and have grown and prospered here both as a church family and as individuals.

MOUNT OLIVET BAPTIST CHURCH IN JONES COVE

The following church history is a direct quote from Mr. Emmett B. and Mr. Richard L. Wheeler's "History of Pisgah Baptist Church, 1851-1973":

"Sometime before August, 1884, a congregation was formed in Jones' Cove. It was not referred to as an Arm of the Pisgah Church, but a large number of the congregation were members of the Pisgah Church. The minutes of the Conference of the Pisgah Church in August, 1884, contains a notation concerning a request of the brethren in Jones' Cove. The request was granted and Reverend J. J. Beeson and James McCloud met with the congregation in Jones' Cove and opened the doors of Mt. Pisgah Church for reception of members. Twelve members were received by experience and baptism. The minutes of the meeting, dated August, 1884, were written by A. A. Gay, Church Clerk.

The congregation in Jones' Cove continued very active and these members who attended Church in the Cove were excused from attending conferences of the Pisgah Church. As the population of Jones' Cove grew, the congregation grew into a strong, active group. About 1909 or 1910, a new building was constructed and a new Church was fully constituted and named Mount Olivet Baptist Church with the Reverend James McCloud as Pastor. A large number of members of the Pisgah Church who lived in Jones' Cove withdrew from Pisgah and joined Mount Olivet Church."

Jackson County Historical Association
P.O. Box 638
Scottsboro, Alabama 35768

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Jackson County CHRONICLES

NEWSLETTER NO. TWENTY-THREE

OCTOBER 10, 1980

PILGRIMAGE

Saturday, October 18, is the day for the fall pilgrimage of the Ala. Hist. Assn. We have been invited to Camden in Wilcox County. Camden is 31 miles below Selma. Beautiful homes will be visited after lunch. We will meet at the Camden Baptist Church at 10:45 o'clock for a program featuring early days in Camden by Historian Daniel Fate Brooks. Bring your own lunch. Drinks and coffee will be available. Come rain or shine. Kindly drop a note to James F. Sulzby, Jr., Secretary, 3121 Carlisle Road, Birmingham, 35213, giving number in your party. Names not necessary. Bring friends. Lets enjoy Camden at its best on the 18th.

J. Wayne Flynt, President

Sept. 12, 1980

PROGRAM MEETING - OCTOBER 20, 1980 - 2:30 p.m. - ANNUAL BUSINESS MEETING

The Jackson County Historical Association will meet Sunday, October 20, 1980, 2:30 p.m., at Scottsboro City Hall Auditorium. Mrs. Gene Henninger, Program Vice President, has another interesting program planned. All members are encouraged to bring a friend who enjoys learning more about the early history of our County.

PRESIDENT'S MESSAGE:

Jackson County Historical Association members have been busy! Dreams are becoming realities. The exterior preservation work on the Stevenson Depot is about completed, and the Stevenson Restoration Committee are busily working on interior restoration. We are all looking forward to celebrating opening day of the Stevenson Railroad Museum.

On September 22, 1980, members of the Jackson County Historical Association and the Scottsboro Three Arts Club appeared before the Scottsboro City Council and requested a museum commission be established in Scottsboro. A council resolution was passed, and the following were named to the Museum Commission:

Mrs. H. G. Jacobs	Mrs. John Proctor
Mrs. Herbert Kern	Mrs. Joe Chambless
Mrs. Ingram Bankston	Mr. Walter Hammer
Mrs. Clyde Butler, Jr.	Mr. Harry Campbell
Mrs. Ronald Dykes	Mr. Bill Best
Mrs. Tommy Foster	Mr. Gerald Paulk
Mrs. Dorothy C. Huffman	Dr. Charles Bradford III

In July, Mrs. John Proctor and Mrs. Joe Chambless represented the Jackson County Historical Association at the 10th Annual Meeting of the Alabama Historical Commission in Montgomery, Alabama. J.C.H.A. member Kathryn Armstrong received an Award of Merit from the Alabama Historical Commission for her total dedication to historic preservation in Stevenson and Jackson County. Congratulations, Kathryn Armstrong!

All Jackson County Historical Association members must continue to spread the word about our plans and needs for both museums. It is so important to reach the grass roots throughout Jackson County. I encourage each of you to become a preservation evangelist so we can broaden our base in both the Stevenson and Scottsboro projects.

The Scottsboro-Jackson County Chamber of Commerce Tourism Committee has just published a color tourism brochure to tell future visitors why they should "Jump Into Jackson." The U. S. Department of Interior has recently acquired 264 acres surrounding Sauta Cave. Perhaps we will soon have a Federally sponsored wildlife preserve to add to our "Jump Into Jackson" message.

WALTER HAMMER, President, Jackson County Historical Association

SAUTA CAVE

by
Ann B. Chambless

Sauta Cave was a well known landmark many years prior to Alabama statehood. The Indians found the cave easily accessible via the waterway they called Sauta Creek. When the Indians parted the dense canebrakes on the creek banks, they discovered one of nature's most intriguing phenomena tucked away near the foothills of a small mountain - a large cavern with circulating air.

The Indian word for "white cane" was Coosada.¹ Due to the superabundance of "white cane" in this area, the Cherokees aptly applied the name to the creek, the cave, and a Tennessee River island village at the mouth of the creek. By the time the white cartographers began mapping this area, the name had been shortened to Sauta Creek and Sauta Cave.

No archeological digs have been made at Sauta Cave, therefore, the extent of its use prior to the early 19th century has not been documented. As early as 1812, Richard Riley, a Cherokee chief of Coosada Town, "employed many hands in mining nitrate of potash (salt peter) in Sauta Cave."² Most likely, he found a ready market at Andrew Jackson's Fort Deposit (on the Tennessee River just west of Gunter's Landing), 1813-1814. Another likely customer was John Gunter who owned a powder mill at John Gunter's Landing as early as 1814.³

In accordance with the Cherokee Treaty of February 27, 1819, Richard Riley chose to retain his home and received a 640-acre reservation, in fee simple, covering the south end of Coosada Island (now called Goose Pond Island.)⁴ When surveyed in February, 1820, the southwest boundary began at the mouth of Sauta Creek and crossed a bend in the creek as the line continued north. The survey shows Richard Riley's dwelling house only a short distance from Sauta Creek and the Tennessee River.⁵ Possibly, Richard Riley traveled to and from work at Sauta Cave via Sauta Creek.

At the same time Richard Riley acquired his reserve on Coosada Island, the heirs of Arthur Burns received a life reservation which included their dwelling house and SAUTA CAVE.⁶ Sauta Creek almost divided the reserve in two equal parts and the Burns dwelling house was in the center of the reserve just south of Sauta Creek. Did the heirs of Arthur Burns take over the salt peter mining operation after they became the sole owners of Sauta Cave? Possibly so, as Richard Riley sold his reservation to Richard B. Clayton and David Larkin (early white settlers), and the Riley family moved to Gunter's Landing in Cherokee country by 1822.⁷

Mining operations did continue at Sauta Cave for many years.⁸ In 1860, Matthew P. Blue described "numerous little hillocks scattered about the foot of the mountain formed of the earth packed out of the cave and down the mountain on men's shoulders."⁹ (This account was written nearly two years before extensive mining operations were reactivated during the War Between the States.)

Arthur Burns married Aky Lowrey (sister of George Lowrey who married Lucy Benge), a Cherokee daughter of Nannie and George Lowrey, Sr. The Burns had two daughters:¹⁰

1. Elizabeth Burns who married Michael Hufaker
2. Mary Burns who married William Alexander Davis, the son of Revolutionary War soldier, William Davis of Maynards Cove.

Evidently the heirs of Arthur Burns were living very near Sauta Cave in 1819 when they signed for the reserve survey. Since both the cave and its surrounding area were being actively used by the Cherokees, it seems only reasonable the Jackson County Court opted to select a site "more expedient" than Sauta Cave as authorized

by the Alabama Legislature in its December, 1819 Act of Creation.¹¹ Mr. Blue stated the county court selected the village of Sauta as the first county seat, and all other written records, including 1820s newspapers, refer to the village of Sauta. Therefore, it appears SAUTA CAVE has no (documented) claim to fame as Jackson County's first temporary county seat. However, the state legislature also designated Sauta Cave as one of the first voting precincts in newly created Jackson County, Alabama.¹²

The local myth which linked Sauta Cave to Sequoyah is just that - a fanciful story. Most likely this myth originated from a misinterpretation of O. D. Street's 1901 report that "Sequoyah first made known his invention of the Cherokee Alphabet at Sauta."¹³ The error was compounded when Alabama historians like Thomas M. Owens, Marie Bankhead Owens, and Peter Brannon quoted Guntersville historian, O. D. Street, in their own historical publications.¹⁴

The village of Sauta had been a "dead town" a number of years prior to Mr. Street's 1901 report. By that time Sauta Cave was the Jackson County landmark most people associated with the word, "Sauta." Due to these circumstances, some of Mr. Street's readers must have mentally transferred Sequoyah from the village of Sauta to SAUTA CAVE. However, it is very doubtful Sequoyah actually introduced his Cherokee syllabary in Jackson County, Alabama. Georgians have also claimed this event occurred on then Cherokee soil in northwest Georgia. Sequoyah biographers completely evade the topic. Even early Cherokee historians who eulogized Sequoyah failed to give the "introduction" site.

Sauta Cave remained in the possession of a Cherokee family until 1837. Due to the pending removal west of all Cherokees in accordance with the 1835 Treaty of New Echota, William Alexander and Mary (Burns) Davis sold the Arthur Burns Reservation to Jesse French on October 19, 1837, for \$640.00, or \$1.00 per acre.¹⁵

On June 11, 1839, Jesse French entered into a Deed of Trust for the sum of \$4500 using the 640-acre Arthur Burns Reservation as part of his collateral.¹⁶ (The balance of the mortgaged property included another 80-acre tract and three Negro slaves.) This deed of trust was also secured by the signatures of three of Jesse French's neighbors. It is the size of the loan made by a branch of the Alabama State Bank which makes this deed so interesting. This was an unusually large amount of money to borrow or loan an individual in 1839. Deed books do not show Jesse French used these funds to buy more land. (He already owned approximately 800 acres of choice land.) It would be interesting to learn just how Jesse French used the \$4500. Could it have been to expand mining operations at SAUTA CAVE?

Was the two story log house still standing near Sauta Cave built by William A. and Mary Burns Davis or by Jesse French?

Sauta Cave's role in the War Between the States is documented in fragments. As soon as the smoke settled at Fort Sumter, the Confederacy immediately began searching for arsenal supplies. Gun powder could not be manufactured without salt peter. Mr. J. R. Kennamer states: "John B. Boren began mining salt peter at Sauta Cave at the onset of the War."¹⁷ It was not long before the Confederate government took charge of Sauta Cave and began to make salt peter on a large scale. W. T. Bennett made a trip to Selma, Alabama, and procured 17 large kettles for the work at the cave.¹⁸ Many men who were too old for active duty mined or furnished wagons and teams to haul at the Sauta Cave mine.

In his application for relief of Confederate Soldiers and Sailors, William Leroy Rounsavall of Woods Cove stated he "enlisted in the services of the Confederate States at Deposit, Alabama, in Gavitt's Company on December 1, 1862" (Editor's Note: Date could have been December 1, 1861. This application is dated 1906.), and he remained in such service until "we were driven from the caves." Dr. E. R. Smith and S..H. McMahan certified William L. Rounsavall's disability and stated: "This man served faithfully for the C. S. Government in the salt peter works and was under Capt. Gavitt and Black. He is as much entitled to the pension as anyone in the service."¹⁹

Soon after Major-General Ormsby McKnight Mitchel began his expeditions through North Alabama, Mitchel's troops destroyed the CSA mining operation at Sauta Cave, and the Confederates moved on to other caves in the county. According to Harry Hoover of Birmingham, Alabama, who owned Sauta Cave from 1965 until recent date when it became the property of the U. S. Department of Interior, some equipment used by 19th century miners is still housed in the cave.

Sauta Cave remained in the French family until April 26, 1882, when Martha Jane (French) Gideon sold lots 3 and 4 (being the portion she inherited at the death of her father, Jesse French) of the Burns Reservation to William J. Rorex.²⁰

Decade after decade, Sauta Cave has retained its mystic pose. Young and old alike have attempted to conquer the yet unknown circuitous routes throughout the cavern. Many have stood in awe and wonder in the cavern's large entrance. The more adventuresome have often needed the assistance of local rescue squads to exit safely. Efforts to commercialize this landmark have been made by more than one owner within the last fifty years. The cave's entry has been used periodically as a restaurant, dance hall, and picnic area. There are also stories about illegal cock fights, gambling, and "pot" smoking parties. Contemporary encroachment has resulted in heavy gates and barriers in an effort to protect both the cave and its potential intruders.

An October, 1980, Federal Court jury awarded Harry Hoover \$575,000 for Sauta Cave and its surrounding 264 acres. Fifteen years ago Mr. Hoover purchased this same property for \$50,000. Either figure is a far cry from the \$640 Jesse French paid William Alexander and Mary Burns Davis for her father's Cherokee reserve. The Burns family knew the value of Sauta Cave when they chose the area surrounding the cave for their reserve in 1819/1820. Time has marched on, and 160 years later the U. S. Department of Interior recognized the intrinsic values of this natural phenomena.

Current Federal interest does not involve Sauta Cave's unmined nitrate of potash. The Federal government's main interest today is in the future, not the past. Sauta Cave is the home of an endangered species of both gray and Indiana bats. Hopefully, the Department of Interior will soon develop a plan to not only protect the natural habitat of the endangered bats but also enlarge the scope to preserve Sauta Cave's historic past. What better way to make the past work for the future?

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2. Handwritten, unpublished manuscript of Matthew Powers Blue, not dated but written circa 1860-1861, found in Alabama Department of Archives and History
3. HISTORY OF THE CHEROKEE INDIANS AND THEIR LEGENDS AND FOLK LORE, by Emmet Starr, published 1921, page 472
4. Records of the Bureau of Indian Affairs, The National Archives, Washington, D.C.
5. Survey of Richard Riley's Reserve obtained from Cherokee Collection of Tennessee Department of Archives and History
6. Records of the Bureau of Indian Affairs, The National Archives, Washington, D.C.
7. HISTORY OF METHODISM IN ALABAMA AND WEST FLORIDA, by Marion E. Lazenby, pages 173-174
8. Handwritten, unpublished manuscript of Matthew Powers Blue, not dated but written circa 1860-1861, found in Alabama Department of Archives and History
9. IBID
10. HISTORY OF THE CHEROKEE INDIANS AND THEIR LEGENDS AND FOLK LORE, by Emmet Starr, published 1921, pages 367 and 368
11. Acts of Alabama, 1819, page 116, Court-houses and County Regulations - 1819 Section 18. "And be it further enacted, That Sauta Cave shall be, and is hereby established the temporary seat of justice for the county of Jackson: PROVIDED, that the county court shall have power, by adjournment, to select any other place THEY may DEEM MORE EXPEDIENT."
12. IBID. SECTION 30: "and all elections in the county of Jackson, at Sauta Cave, Honeycomb Spring, and Riley's on Mud Creek. EDITOR'S NOTE: Reader must remember Section 30 most likely was passed the same day as above quoted Section 18. Therefore, the voting precinct established at Sauta Cave before the County Court had opportunity to select "any other place they deemed more expedient."
13. O. D. Street statement in Alabama History Commission Report (1901), volume 1, page 420
14. HISTORY OF ALABAMA, by Thomas McAdory Owen; THE STORY OF ALABAMA, A HISTORY OF THE STATE, by Marie Bankhead Owen, 1949; and numerous historical material written by Peter Brannon including HERE AND THERE IN ALABAMA
15. Jackson County, Alabama, Deed Book A, page 127
16. Jackson County, Alabama, Deed Book A, page 128
17. HISTORY OF JACKSON COUNTY, by John Robert Kennamer, Sr., pages 48 and 49
18. IBID
19. Copy of William Leroy Rounsavall's Application for Relief of Confederate Soldiers and Sailors, dated 1906, obtained from Alabama Department of Archives and History by Ann B. Chambless.
20. Jackson County, Alabama, Deed Book 11, page 513



State of Tennessee

The undersigned Commissioner and Surveyor (and authorized) have according to the terms of a Treaty concluded at the Cherokee Agency on the eight day of July one thousand eight hundred and seventeen and a Treaty concluded at the City of Washington on the twenty seventh day of February one thousand eight hundred and nineteen between the United States and the Cherokee Nation of Indians surveyed and laid off to the heirs of Gethin Beem deceased six hundred and forty acres of land corresponding with the registers of his claims filed with the Cherokee Agent on

the first day of July one thousand eight hundred and nineteen, to the said heirs of Gethin Beem as follows (beginning at a post oak on the top of a ridge, three feet oak and a hickory marked as pointing thence East three hundred and twenty poles to a black jack bush, on the top of a large ridge a red oak marked as a pointed thence North three hundred and twenty poles to a large white oak and hickory, crossing Sauty creek at one hundred and seventy eight poles, and touching the same at one hundred and ninety eight poles, thence East three hundred and twenty poles to a beech or sourwood and hornbeam marked as pointing, crossing a branch at fifty five poles, thence South three hundred and twenty poles to the beginning crossing said creek at one hundred and forty two poles including his dwelling house as near the center thereof as practicable. Surveyed the 5th day of December 1820

Samuel Armstrong
Samuel Brown

Robert Armstrong
Surveyor

East 320 Poles

North 381 Poles

South 250 Poles

Richard Riley's
buchoera

dwelling house

State of Tennessee

The undersigned Commissioner and surveyor (duly authorized) have agreeably to the terms of the late Cherokee Treaty concluded at the city of Washington on the twenty seventh day of February one thousand eight hundred and nineteen surveyed and laid off to Richard Riley six hundred and forty acres of land on the North side of Tennessee River. Beginning at a large Spanish oak marked thus R.R. on the bank of the River a small distance above the mouth of Sawtoe creek; thence North three hundred and eighty four poles to a Hickory (crossing a bend of said creek) thence East three hundred and twenty poles to a post oak near a small branch; thence South two hundred and fifty poles to a white oak, two ash trees and an elm on the bank of the River; thence down the River as it meanders three hundred and fifty poles to the Beginning including his improvement as near the center as possible.

Surveyed the 10th day of February 1820

Drury P. Armstrong
Horace B. Houston

J. H. [Signature]
Robert Armstrong

SOME 1819 RESIDENTS OF NORTH ALABAMA INCLUDING MANY WHO LIVED IN JACKSON COUNTY

with opening comments by Editor Ann B. Chambless

Jackson County, Alabama, was created by an Act of the Alabama Legislature on December 13, 1819, one day before Alabama was admitted to the Union. Only nine (9) months prior to this the Secretary of War wrote the following letter to Cherokee Indian Agent, Return J. Meigs:

Department of War, 25th March 1819

R. J. Meigs, Esq. Indian Agent now at Washington

Sir,

Major General Andrew Jackson has been instructed to remove the intruders in the Cherokee Lands, on a requisition from you for that purpose, should it be found necessary. (Letter dated Dec. 15, 1818.) You will on your return make out a list of the intruders (Editor's note: white "squatters"), and require their departure within a fixed period and YOU WILL SELECT SOME OF THE MOST WEALTHY AND INFLUENTIAL FROM AMONG THEM FOR PROSECUTION under the Act of the 30th of March, 1802, and the supplementary Act of the 29th of April, 1816."¹

Exactly what action, if any, Return J. Meigs accomplished upon his return to the Cherokee country is not known. However, he must have issued some severe warnings and at least vocal threats as the white "squatters" evidently expended a great deal of effort in preparing the following memorial to the Secretary of War: No date, 1819:

"To the Honourable The Secretary of War,

Your petitioners viewing the calamitous situation in which many of our Citizens are placed, owing to an order recently published by the agent for Indian affairs of the Cherokee Nation ordering all Intruders on their (Cherokee) land to remove by the first day of July 1819. Your Petitioners believing the same indulgence would be extended to them, as has been the constant practice to others in similar circumstances, induced them to settle on the lands lately ceded to the United States by the Cherokees, North of Tennessee River, nor did the order ever make its formal appearance until the 19th of June of the present year (Editor's Note: "late in the month of May this year" is substituted for the June 19 date in part of the subscribers' memorial.) leaving a removal impracticable, if not impossible. Your petitioners are poor but industrious farmers, to deprive them at this season of the year of their hard earnings in the Wilderness and thus leave them destitute where will your petitioners apply for bread to support their starving families? Its notorious that all improvements made by your petitioners add real value to the land -- this Order enforced, will INVOLVE AT LEAST ONE THOUSAND FAMILIES in total ruin! Nor will the evil end here, your petitioners must subsist somewhere, they will thus become unwelcome guests to the frontier counties to beg (for they cannot buy) something for their little Children. This measure if carried into operation will produce alarming effects -- The Indians on the North of Tennessee are NOT desirous of having the settlers driven off the land, those being few in number MOST OF WHICH HAVE TAKEN RESERVATIONS and are good neighbours. Your petitioners knowing the lenity of their government and believing they will take our case into consideration will ever pray."²

Approximately 220 "inhabitants resident in the Cherokee Country" signed this Memorial and it is subscribed: Indian Office, August, 1819. There are no 1820 census records for Jackson County. Therefore, these petitioners constitute the earliest known written record of white settlers in what became Jackson County. Your Editor's entries beside many of the names give the Township, Range, and Section in Jackson County where these individuals purchased land in the early 1830s land sales. NOTE: The first sale of public land in Jackson County was held in July, 1830.

SUBSCRIBERS TO MEMORIAL TO SECRETARY OF WAR FROM RESIDENTS OF THE CHEROKEE COUNTRY,
AUGUST, 1819:

Isham Burks, Senior	Jacob Jonston
William Burks (1830 Jackson Co. census)	Joseph Crawford
John Burks (Township 1, Range 4E, Section 2)	David Crawford
John Thurman	Benjamin Corbit (1830 Jackson Co. census)
Charles Burks	Methridrid Bass
Isham Burks, Junior	Benjamin Johnson
Absolem Forbush (T1, R7E, S27 and T1, R8E, S31)	Abel Cox
Jacob Meek	Robert Morris (T2, R7E, S5)
Henery Meek	William Jenkins (T1, R7E, S34)
Robert Saxon	Joshua Jenkins (T1, R7E, S 33 and S34)
Robert Saxon, Junior	Shadrach Woodson
Lewis Cargele (Cargile) (T2, R7E, S18)	Joseph Goode
Daniel Camron (T2, R7E, S23 and S24)	Joseph Jenkins
Moses Couch	William Thornton (T3, R7E, S1 and S12)
Lindley Couch	Charles Corbit (T1, R8E, S30)
Jesse Bond	Thomas Corbit (T2, R8E, S31)
Benjamin Bond	Isaac Garrison
John Looney (Appointed Justice of Peace Abraham Woodson 8-4-1820 in Jackson Co.)	Patrick Byrd (T2, R8E, S18)
Jesse Brock	Washington Mullins
David Woodson	Robert Parker (T2, R8E, S8)
F. Doyal (Hardy Doyal T1, R8E, S33)	William B. McLaughlin
J. J. Hayter	William Brittain
Robert Gatton	William Kinningham
Joseph Taylor	Jonas Robinson
John C. Pryor	Benjamin M. Bradford
Abram B. Trigg	Robert S. Sharp
John Dougherty	John Key
M. L. Dixon	Hollis Kidder
W. S. Burrett	James Moore (1830 Jackson Co. census)
Thomas McKinney	William Street
A. Henderson	Daniel Eanes
R. Burton	William Hayes
Joseph Young, Junior	Whitfield Hareall
R. B. Clayton (David Larkin's brother-in-law)	Alexander Saxton
Powel & Klipper (John Klepper T1, R8E, S31)	Jonathan Geykee
Thomas Buttrell	John Matthews (T2, R6, S8)
Isaac Estill	Mathew R. Mann
Henderson Lewis	William McLaughlin
Samuel Suddarth	Dyer Suddarth
John S. Estill	E. K. McMillin
James M. Hill	J. Hardwicke (T2, R8E, S18)
William M. Raines	William Paschal
James Dickson	Meredith Catchings
Zacheus Wilson	Sam C. Stone
W. H. Robinson	John H. Hill
Thomas Hill	Thomas Williams (T2, R6E, S11) (His house was established as voting precinct for Raccoon Creek in 1820)
Joseph Hill	Richard Jenkins (T1, R7E, S33)
John Hill, Senior	Thomas Boze (Boase)(T2, R6E, S13)
	Jacob Johnson, Senior

(CONTINUATION OF SUBSCRIBERS TO MEMORIAL TO SECY OF WAR FROM CHEROKEE COUNTRY, AUG., 1819)

Mitchell G. Hill	Reuben Johnson
William Burress	Allen King
Denis Mahony	Edmond Walker
Ricard Farris	David Williams
Peter Shelton	James Gilliland
Thomas Hill (as written)	H. M. Davidson
Lewis B. Tully	George Davidson
William Reeves	Peter Woods (1830 Jackson Co. census)
William W. Lea	William Davidson
Joseph H. Bradford	John P. Davidson
S. W. Mardis (bought land in 1814 in Madison Co., Ala.)	Alexander Williams, Junior
Samuel Miner	Joseph Frost (T5, R3E, S4 in 1832)
Leonard Tarrant	Theoples Williams
Richard Snead	Thomas Frost (1830 Jackson census)
Enagey Price	Sam Looney
Abner Reaves	John Looney
Benjamin Russey	George Erwin
Jeremiah Barrett	Alexander Williams (as written)
Wiley S. Embrey	Elisha Belvins (Helped ordain a deacon at Mud Creek Primitive Baptist Church 1821)
John H. Branagan	John Blevins
Thomas Bacon	John Johnston (T2, R8E, S32)
J. W. Jones	John Acton
Wallis Estill	J. W. Sullivan
Thomas Howell	Adam Crafford
Samuel M. Cowan (T2, R7E, S24)	John Bird
Mark M. Harris	Johnson Freeman
Benjamin A. Rainey	George Bird
Thompson Frazier	Joseph Garrison
Jester Cock	James Garrison
J. P. Diggin	Jessee Looney (T2, R7E, S2)
Ellison Ellis	Isaac Looney
Joshua Townsend	Abslum Looney
Ozra Townsend	Benjamin Looney
Israel Blagg (Elijah Blagg T2, R6E, S34)	Allen Looney (T1, R7E, S21)
Thomas Townsend	Benjamin Looney (could this be a junior?)
John Townsend	William G. Looney
John Hutton (T1, R4E, S27)	James Gaily
William Hutton	Robert Rentfro
Swift Mullin	John Maxwell (1830 Jackson County census)
William Schrimshear	Robert Oban
Benjamin Underwood	Spencer King
John Berry (T3, R4E, S18)	William Stephns (T4, R3E, S36)
*Daniel Forbes (Absalom Forbes T1, R7E, S27 and T1, R8E, S31)	Voluntine Cage (Cagle?) (T1, R4E, S20)
*James Hall (T1, R4E, S33)	Thomas Brisco
H. W. Neeley	James Brisco
John Jones (T4, R5E, S18)	William Brisco
James Lollar (1830 Jackson Co. census)	George Bird
John Johnson (1830 Jackson Co. census)	William Dawson (T1, R8E, S32)
Bryant Williams	Moses Hawks
*Daniel Forbes and James Hall became members of Mud Creek Primitive Baptist Church in January, 1820.	William Scott (1830 Jackson Co. census)

(CONTINUATION OF SUBSCRIBERS TO MEMORIAL TO SECY OF WAR FROM CHEROKEE COUNTRY, AUG., 1819)

Wilson Allen (T2, R6E, S11)	Quale Canada (Kennedy?)
Kinchin Price (1830 Jackson Co. census)	James Retherford (T2, R8E, S20)
Joel Wimberly (T2, R8E, S17)	Oliver Charles (T2, R8E, S15)
David Martin	James Willeems (T1, R7E, S26 and S35)
Samuel Scott	William Thornton (T3, R7E, S1)
Jacob Lollar (T2, R8E, S20)	James H. Watkin
John Price (T2, R8E, S31)	Alexander Mills
Merrit Harmon	William Brown
Levi Sides	Alexander Brown
James Schrimpsker	Peter Blanchet (1830 Jackson Co. census)
Wiley Williams	David C. McQueen
Edwin Price (1830 Jackson County census)	Robert Murry
Isaac Lollar (T1, R8E, S3 in 1831)	Joseph Thornton (T2, R7E, S25)
Henry Lollar	Clark Thornton
John Lollar	Charles Corbit (T2, R8E, S30)
Benjamin Bird	Mathew Kelly (T5, R5, S21)
Voluntine Bird	Eligh Linch
John Bird, Junior	Jonathan Blevins
Alexander Williams	John Lewis (T3, R3E, S32) (One John Lewis in Madison County, Alabama Territory in 1809)
Lewis Williams	Joseph Young
Bryant Williams (same name appears twice)	Daniel Keath

The Township (T), Range (R), and Section (S) for each subscriber listed above was taken from original Jackson County Plat Book records. It is interesting to note how many of those cited by land purchase lived in Range 7 and 8 of Townships 1 and 2.

Footnote 1: TERRITORIAL PAPERS OF THE UNITED STATES, compiled and edited by Clarence Edwin Carter, VOLUME XVIII, The Territory of Alabama, 1817-1819, page 591

Footnote 2: TERRITORIAL PAPERS OF THE UNITED STATES, compiled and edited by Clarence Edwin Carter, VOLUME XVIII, The Territory of Alabama, 1817-1819, pages 613-616

PLEASE REMOVE THIS SHEET FROM THIS
JACKSON CHRONICLES EDITION

THE INFORMATION ON THE REVERSE OF THIS SHEET
SUPERCEDES THE LIKE SHEET IN THE JULY, 1980
JACKSON CHRONICLES.

PLEASE ATTACH THIS CORRECTED SHEET TO YOUR
JULY JACKSON CHRONICLES AS PAINT ROCK CHURCH
WAS INADVERTENTLY LEFT OUT OF THE SIX CHURCHES
LOCATED IN JACKSON COUNTY WHICH HELPED CONSTITUTE
THE MUD CREEK PRIMITIVE BAPTIST ASSOCIATION

EQUALIZATION OF TAXES IN JACKSON COUNTY IN 1872 - CONTINUED

DISTRICT NO. 21	John W. Parks,		
"	Adm. Ann Dillard	2000.00	3500.00
"	John Ryan	2000.00	3500.00
"	John W. Parks,	1100.00	1500.00
"	Adm. Hugh L. Parks		
"	T. D. Starnes	250.00	400.00
"	Wiley Whitfield	700.00	1000.00
"	T. B. Wood	600.00	800.00
District No.23	Martin Walker	2000.00	3000.00
District No.20	John Bryant	1100.00	1500.00
"	J. M. Bryant	1000.00	1200.00
"	Olivia Roach	500.00	700.00
"	H. L. Roach	500.00	700.00

A BRIEF INSIGHT INTO THE RELATIONSHIP OF THE MUD CREEK PRIMITIVE BAPTIST CHURCH AND THE OTHER EARLY PRIMITIVE BAPTIST CHURCHES WHICH ORGANIZED MUD CREEK ASSOCIATION OF BAPTISTS in 1821 by Ann B. Chambless

The Mud Creek Primitive Baptist Church was organized in November, 1819, one month before Alabama was admitted to the Union. Church minutes, extant from date of organization, reveal that Hopewell and Macedonia Churches assisted in organizing the Mud Creek Church. Most likely the Hopewell and Macedonia Churches were located in Tennessee.

Church history and tradition point to Mud Creek Primitive Baptist Church (hereafter referred to as Mud Creek Church) being the first Baptist church organized in Jackson County, Alabama, and, therefore, the mother church of all Primitive Baptist churches in Jackson County whose church minutes have been preserved since organization.

When the Mud Creek Church was two years old, it hosted a meeting the third Saturday in November, 1821, which resulted in the constitution of the Mud Creek Association of Baptists (hereafter referred to as Mud Creek Association,) composed of nine Primitive Baptist churches. In addition to Mud Creek, six of the nine are known to be early Jackson County churches:

1. Mount Gilead - Forks of Crow Creek near Alabama-Tennessee line (Mud Creek Church's assistance requested March, 1820 to help organized Mount Gilead.)
2. Providence - Maynard's Cove near present home of Mr. and Mrs. Jimmy Gilliam. Providence called on assistance of Mud Creek Church in Nov., 1820.
3. Blue Spring - One mile from present day Larkinsville. Blue Spring Cove called on assistance of Mud Creek to constitute them a church Aug., 1820.
4. Friendship - Fackler/Carns area. Mud Creek Church received petition from Friendship Meeting House to constitute them a church in August, 1820.
5. New Hope - Widows Creek near Bolivar. Mud Creek Church received request for elderly assistance by New Hope Church in February, 1820.
6. Paint Rock - Paint Rock Valley. Mud Creek Church received request for elderly assistance to sit with them and constitute them a church in January, 1821.

A part of the body of Mud Creek who lived on Raccoon Creek requested assistance to form a constitution on the second Saturday in May, 1820. This request may have resulted in the organization of Hopewell Church as Goen Morgan, Phillip Lockett and William Nichols were Hopewell's messengers to the Mud Creek Association in 1822, 1823, and 1824. All three of these men lived in Big Coon Valley at a very early date and patented land there in Jackson County's first public land sales of 1830. The Hopewell Church was dissolved in 1825. Therefore, it did not remain in the Association long enough for the Association Minutes to record a geographic location.

The ninth church which helped organize the Mud Creek Association in 1821 was Union Church which was located in Sweeden's Cove in Marion County, Tennessee, and is still an active church. This Union Church should NOT be confused with the Union Church which was organized near Woodville in 1835.

By October, 1822, three new churches had applied for admission, namely: Bethlehem of Marion County, Tennessee, Good Hope of Marion County, and Lebanon which was located between Stevenson and Anderson, Tennessee. In the next five years, the Association added:

1. Bethel Church in Madison County, Alabama - 1823 (still active)
2. Zion Church north of Crow Creek - 1824
3. Liberty Church near Berry's Store or Tupelo - 1826
4. Mount Pisgah in Kennamer's Cove (then in Jackson County) - 1827
5. Sardis Church in Paint Rock Valley - 1827

In 1828, three more Marion County, Tennessee churches joined the Mud Creek Association, namely, Cedar Spring, Looney's Creek, and Mountain Creek.