

THE SANDYLAND CHRONICLE

JERRY McKELVY, EDITOR

October, 2003

Vol 3- No. 10

HUNDRED YEAR OLD CHURCH RECORDS DISCOVERED

Imagine living in the Nevada-Ouachita County area about 100 years ago. Life in those days was much different from the way it is today. The days were filled with hard work for all members of the family. Most of the people who settled this area were farm families trying to make a living by working with their hands, raising food for the family, and maybe have some surplus to sell. Of course there were other occupations— merchants, blacksmiths, doctors, lawyers, preachers, and others, but the majority of the people were farmers.

These farm families worked long hours without the modern conveniences we take for granted today. Sundays were a day of rest for most folks as they took time out to worship, even though it usually meant a long walk or wagon ride to get to the church. These country churches were usually started by the early settlers of a particular area. Some communities had more than one church depending of the religious views of the settlers.

One of these small country churches was the Pleasant Hill Missionary Baptist Church in the old community of Zama, a few miles south of Bluff City. The church was organized in 1889 and was dissolved in 1911. The church was located on the old Jasper Kirk place. Jasper and his wife Nancy (my great grandparents) were charter members back in 1889.

In some of the records, the church is called Missionary Baptist Church of Christ worshipping at Pleasant Hill No. 1, the Church of Christ at Pleasant Hill, and the Pleasant Hill Baptist Church of Christ. It was also known as Kirk's Chapel at one time.

Old church records can be valuable for folks interested in their family history, but many of these records have been lost. We are fortunate that the church records of Pleasant Hill Baptist Church have been preserved. Mrs. Goldie Meador (deceased) kept these handwritten records in her home for many years. Her father, John C. Barksdale, was the church secretary when the church was dissolved which probably explains why the records were in her possession. Mrs. Meador's daughter, Linda Carman, is now in possession of these records.

The book is just an old ledger book containing about 150 handwritten pages and is in fragile condition. Some pages are easily read and others are very faint, depending on what type pen or pencil was used and who the person was doing the writing.

By reading these records, we can find who the preachers were at various times and there are lists of members for various years. I have been able to find the names of some of my relatives in the membership lists. Other normal church business is recorded and some of this makes interesting reading.

The first record (or conference) was dated August 21, 1889. W. R. Barham was the preacher and some of the first members were mentioned in the record.

THE SANDYLAND CHRONICLE

In 1890 we find where a committee had been appointed to confer with one of the members regarding “un-Christian conduct”. The committee later requested more time. In 1891 we find that the committee’s report was heard and all male members of the church would confer with the wayward member and “insist on his coming to the church on Saturday before the second Sabbath or give satisfactory evidence of his future course or intentions”.

In July of 1891, the case came up again. The charges are listed—drinking too much intoxicating spirits and dancing. The records states, “He not coming forward and making the necessary acknowledgements, we declare non-fellowship for him and dismiss him from the church.”

In another case, a motion was made to prefer charges against one of the sisters for heresy. The charges were sustained and fellowship was withdrawn.

Most of the conferences or business meetings concerned normal church business. These two cases were the only ones mentioned that involved discipline of a member, although there was one page with a list of seven members “dismissed by exclusion”. The names of these disciplined church members are included in the records.

This church continued on until the business meeting of September 24, 1911. In that meeting we find this statement—“This church thinking it best as they was such few of us and so badly scattered to dissolve. Motion was carried to dissolve and the clerk was to write letters for all those who were in good standing and the church said for the clerk to sell the organ and stove and give the money to our preacher, Bro. Dock Barham.” This page is signed by Bro. Dock Barham, Moderator and J. C. Barksdale, Church Clerk.

Listed below are some of the names of members of this church (the ones I can read). Some were members for all the years the church was in existence and others were only there for a year or two. From reading these records it appears that many families were moving in or out of the community during the time this church existed.

C. P. Moore
A. M. Moore
D. Matthews
J. L. Daniel
R. E. Purifoy
W. O. Godley
Jasper N. Kirk
Nancy A. Kirk
W. A. Purifoy
Mattie L. Hannah
Lizzie Purifoy
J. S. McDaniel
D. E. Ammons
L. N. Ammons
W. L. Green
Sister Green
T. L. Gulley

Sis. Felix Purifoy
Eliza Barksdale
Sis. Willie Darby
Luther Creech (?)
Sis. A. L. Ammons
Sis. M. E. Barksdale
J. H. Kirk
J. O. Thompson
C. B. Jetton
H. L. Moore (?)
J. C. Barksdale
O. L. Smith
Monroe Kirk
Sis. Bennie Malone
Sis. Pearl May Barksdale
Lizzie Sarrett
Edna Schooley

Ella Schooley
Louise Schooley
Jasper Sarrett
Sis. Jannie May
Sis. Jewel Jetton
???? Kirk
Laura Kirk
May Kirk
J. R. Smith
Tom Shirel
Bessie Kirk
Sadie Purifoy
N. C. (?) Powell
Callie Powell
Ed Sanders
John Powell
J. B. Hannah

THE SANDYLAND CHRONICLE

Dorah Hannah	John L. Purifoy	W. W. Hytton
John (?) Gulley	W. S. Whaley	Sis. Hytton
E. G. Robinson	???? Purifoy	Sis. Georgia Hendrix
M. E. Ammons	John H. Ammons	Walter Mitchell
Larkin Crenshaw	Bro. ???? Steed	M. B. Sanderson
Sherman Nelson	Sis. Net Steed	Deley (?) Sanderson
Effie Nelson	Sis. ?illa Steed	Bettie Sarrett
John Schooley	Luther Steed	Marvin Kirk
Agnes Schooley	Arthur Steed	Sis. Jewel Jetton
B. G. Darby	Georgia Darby	L. R. Plyler
Mattie Darby	Lori (?) Johnson	Llvie (?) Plyler
R. A. Moore	Willie Foster	Letsie L. Purifoy
Keron Gill	Mary Foster	
Thomas Green	Harriett Jane Purifoy	
Magie Green	Samuel L. Gulley	
Nettie McDaniel	J. E. Sanderson	
E???? E. Godley	H. E. Sanderson	

“A LITTLE TOAST TO TWO BRAVE LITTLE SOLDIERS”

That was the title of a news article printed in the Nevada News on July 7, 1939. The article was long, but here are the basic facts: Roy Duke at age 10 was critically ill with pneumonia for several months and almost died. His spine began to curve abnormally and he was sent to the Campbell Clinic in Memphis. He was placed in a cast from his neck to his knees. A bone was taken from his leg to be grafted to his spine, but this operation was not successful. His younger brother, James Edward, age 8 was taken to Memphis and a bone was taken from his leg to be grafted to his brother's spine. The two brothers were in the operating room at the same time and this operation was successful. Dr. Campbell told a California surgeon that this was the most interesting case in his medical career. Both boys remained cheerful throughout the ordeal and recovery. Roy was in a cast for 154 days and had three major operations. He said, "What's one year of my life in a cast to what the future might bring." The younger brother was said to be "tickled to death" to be able to give his brother the bone needed for the operation.

Obituary--Roy Leonard Duke, Jr. age 21 died October 30, 1949 at his home. He is survived by his parents, Mr. and Mrs. Roy L. Duke and a brother, James Edward Duke, a student at Henderson State Teachers College in Arkadelphia. His grandmother, Mrs. James M. Duke, Sr. is a resident of Prescott. Burial was at De Ann Cemetery.

He was born in Prescott and lived here all his life. He was a Methodist and a graduate of Prescott High School. For several years he was business manager of the Prescott High School football team and at the time of his death was a bookkeeper at the 102 Service Station in Prescott. He suffered from a physical handicap for over half of his life.

THE SANDYLAND CHRONICLE

MURDERED BY A BUSHWHACKER

This is the tombstone of Wiley Brigham at Round Oak Cemetery in eastern Nevada County. His grave is not actually in the cemetery but in the woods about fifty feet from the back of the cemetery.

From the stories I have heard (which may not be correct), this fellow was not what you would call an upstanding citizen and he was involved in some way with a local girl in 1891. I don't know the details, but from what I have been told, he was not the type person that was considered proper for the girl to be involved with. Someone laid in wait for him and murdered him in February, 1891.

The story goes that some folks did not want him buried in the cemetery, which is the reason for his grave being separated from the rest of the cemetery. A little trail leads to his grave.

I was also told that his grave marker was made by a black man who lived nearby. He felt that all men--good or bad needed to have a marker so folks would know where they are buried. He was the one who added the phrase "murdered by a bushwhacker".



From the Prescott Daily News in 1907--

The fashion of the short sleeve has brought about many articles on how to make the elbow pretty, just as if the elbow could be made pretty.

Dr. Tichenor's Antiseptic

I'm sure most of you who read this paper have heard of or used Dr. Tichenor's antiseptic. Here are a few things about this elixir that you might not know.

Dr. George Humphrey Tichenor (1837-1923) was a surgeon and pioneer in the use of antiseptics. He was born in Ohio County, Kentucky in 1837 and was a surgeon for the military of the Confederate States of America where he experimented with the use of alcohol as an antiseptic for wounds. He was badly wounded in the leg in 1863 and it was recommended that his leg be amputated, but he insisted on treating his wounds with his alcohol based solution. His wound healed and he regained use of his leg.

Dr. Tichenor was very loyal to the Southern cause and he insisted that his techniques be used only on injured Confederate soldiers and never on Yankee prisoners. His techniques saved the lives and limbs of many southern soldiers.

After the war he started bottling Dr. Tichenor's Patent Medicine in New Orleans. The formula consisted of alcohol, oil of peppermint, and arnica and was originally marketed as useful for a wide variety of complaints, to be used both internally and externally on man or beast. Early labels said it was for "wounds, burns, bruises, scalds, colic, cramps, cholera morbus, flux, and foot evil in horses and mules".

The label instructs the customer to dilute the antiseptic with five parts water for internal use such as for a mouthwash, but some people will occasionally take a sip of it full strength. If you check the label you will see that it is 70 percent alcohol.

The company was incorporated in 1905 and is still in existence, although it is now only recommended as a mouthwash (diluted) and topical antiseptic (full strength).

One of the old jingles used in advertising the product went like this: "Dat good ol' Dr. Tichenor's; best antiseptic in town; Just rinse your mouth wit Tichenor's; and those little germs go down"

Dr. Tichenor lived to the age of 85, long enough to see the antiseptic that carried his name used by thousands of households across the land. More than 425 million bottles of his antiseptic have been sold and the number continues to grow.

See page 6 for answers:

BRAIN TEASER: A woman had ten children. She had six potatoes to feed them with. How did she manage to feed them so each child would have an equal amount?

LEARN A NEW WORD: You suffer from misopedia. Do you have an abnormal aversion to (1) very large books, (2) children, (3) people who won't spend their money?

INTERESTING FACT: It is impossible to lick your elbow

THE SANDYLAND CHRONICLE

THE LAND OF “PRETTY SOON” Camden Evening News 2-11-1926

I know of a land where the streets are paved
With the things we meant to achieve.
It is walled with the money we meant to have saved,
And the pleasures for which we grieve.

The kind words unspoken, the promise broken,
And many a coveted boom
Are stowed away in that land somewhere—
The land of “Pretty Soon”.

There are uncut jewels of possible fame
Lying about in the dust,
And many a noble and lofty aim
Covered with mold and rust.

And oh! this place, while it seems so near,
Is farther away than the moon,
Though our purpose is fair, yet we never get there—
To the land of “Pretty Soon”.

Answers to questions on page 5: Brain Teaser—she made mashed potatoes and used a spoon; New Word—Misopedia is a hatred of children; Fact—75% of people who read this tried to lick their elbow.

CORN CASSEROLE

1 box Jiffy corn muffin mix
3 eggs
1 stick butter
1 cup milk
1/2 teaspoon salt
2 cans creamed corn
1 small onion cut into rings and then chopped into smaller pieces
3/4 teaspoon black pepper

Preheat oven to 350 degrees. Beat eggs in a small bowl. In a larger bowl, mix together the muffin mix, salt, milk, corn, beaten eggs, and butter. Pour into a 9 X 13 casserole dish (greased). Sprinkle top with black pepper. Then toss onions on top. They should sink into the casserole. Bake for one hour until top is browned like corn bread.

The Sandyland Chronicle is available on the Internet—<http://www.pcfa.org/sandyland/>