

## 7. George Forest Ingram Family

### A. Descendants of George Forest Ingram

**George Forest Ingram** was born in 1863. He married **Permelia Frances Smith**, daughter of **Presley Smith** and **Elizabeth Ross**. They were married on December 20, 1883. George and Permelia are buried in Delta Cemetery. Exhibit 7-1 provides information about their descendants. The family originally lived near George Washington Ingram in the Mt. Moriah community. George Forest became post master in Delta in the 1900's and moved his family to a site just east of Delta on what is now Lee Bridge Road. According to Ester Mae Sims, granddaughter of George Washington and life-long resident of Delta, the house burned about 1920 and was rebuilt in the same location. Several of the Ingrams were members of the Masonic Order. According to Garrett (2003, p. 168-182), the Primitive Baptist Church did not admit members of the Masons. Unlike the Shilo Church, the Delta Baptist Church was not Primitive Baptist and, at one time, shared a building with the Masonic Lodge.

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#### Exhibit 7-1. Descendants of George Forest Ingram

- George Forest Ingram (Feb 4, 1863-Apr 9, 1933) + Permelia Frances (Fannie) Smith (Dec 1, 1866-Nov 11, 1936) from Presley Marion Smith (Oct 29, 1834-Jan 3, 1885) and Elizabeth Ross (Dec 30, 1836-Mar 24, 1878) Mt. Moriah Cemetery, Presley served in Smith's Co AL Res CSA
- (1) George Cleveland (Oct. 9, 1884-June 17, 1885) Mt Moriah Cemetery
  - (2) William Robert (Dec 22, 1885-Apr 17, 1972) + Alice (Sallie) Reagan (1887-1964)  
Lineville City Cemetery
    - (a) Clifford Elmore (1908-1968) + Doretha A. King (?-?) Lineville Cemetery
    - (b) Gilford William (1910-2001) + Clanda F. Garrett (?-?) Lineville Cemetery
    - (c) Thelma Irene (1912-1914) Mt Moriah Cemetery
    - (d) Forrest Hilt (1915-?) + Ruby Townsend (?-?)
    - (e) Alma Elizabeth [Malone & Leavell] (1916-1959) Lineville, AL
    - (f) George Reagan (1918-?) + Monta Jones (?-?)
    - (g) Robert Slaughter (1922-1985) died Millerville, AL + Jean Harben (?-?)
    - (h) Mary Eunice [Oliver] (1926-?)
  - (3) Elizabeth (Lizzie) Paralee [Compton] (March 15, 1887-?) + John T. Compton (1887-?)
    - (a) John Milton Compton
    - (b) Thomas Edison Compton
    - (c) Elizabeth Frances Compton [Ratcliff]
    - (d) Benjamin Franklin Compton
    - (e) William Compton
  - (4) Albert A. (March 16, 1889-Nov 1958) died in Florida + Lucile Young (?-?)
    - (a) Woodrow (?-?)
  - (5) Charles Presley (Oct 26, 1890-Jan 21, 1983) + Elza Lula Currie (May 26, 1893-Mar 17, 1972) from William E. A. Currie (1866-1935) and Lula Young (1867-1951)  
Her parents were originally from Delta and later moved to Oxford, AL. Delta Cemetery, Clay Co, AL
    - (a) Eva Gay (Dec 24, 1912-Aug 2, 1996) + Milton Lee Benefield (May 27, 1913-

- Dec 7, 1996) Oxford, AL, Married Oct 20, 1936
- (i) Brenda Joyce Benefield (1944- ) + James Carl Oliver (1941- )  
Oxford, AL, married April 27, 1962  
(a) James Carl Oliver, Jr., Oxford, AL  
(b) Shannon Lee Oliver , Oxford, AL
- (b) Braxton Wilson (Jan 6, 1916-May 30, 1972) + Annie Jo Young (May 14, 1917-Feb 15, 2006) from Joseph Taylor Young (Feb 9, 1885 to Jul 9, 1945) and Evie Foley Young (Sep 1, 1889-Dec 29, 1978), all buried Evergreen Cemetery, Elba, AL
- (i) Robert Wilson (1948- ) born Enterprise, AL  
+ Christine Mary Reid (1947- ) born Nashville, AR  
(a) Evan Shea (1977- ) born Lubbock, TX  
(b) Erin Lynn (1979- ) born Columbia, SC
- (c) Elza Flora (June 16, 1922-Dec 2, 1995) + John Evans (1916-1981) Atlanta, GA, no children
- (d) Maxzell (May 7, 1927-Aug 14, 1994) Delta Cemetery, Clay Co, AL + Robert Cooke (?-?) Birmingham, AL, no children
- (e) Charles Currie (Apr 28, 1933-Dec 23, 2008) + Brenda Gates (1942- ) Bon Secour, Baldwin Co, AL, no children, first wife: Lunette F. Tindal  
Children of Brenda Gates:  
(i) Donna Jacquelyn Harrison Stejskal (1959-)  
(ii) Charles Rush Harrison (1964-)  
(iii) Roy Earl Harrison (1969-)
- (6) Henry Grady (May 25, 1893-Apr 25, 1895) Mt Moriah Cemetery
- (7) John Bryan (April 11, 1896-Jan 1, 1981) + Iva Rascoe (Feb 21, 1897-Jan 22, 1988)  
1920 Census lists John B., age 23, Iva, age 22, and Hilt, age 4; 1930 Census lists children, living in Anniston, AL. Middleton Cumberland Presbyterian Cemetery, Calhoun Co, AL. Grave lists wife as Estelle Davis (1906-1985); Iva Mae Rascoe Ingram is buried at Hepsabah Cemetery in Randolph County.  
(a) Hilt W. (1918-?)  
(b) John B. (1921-?)
- (8) Frances (Mar 6, 1898-Mar 6, 1898) Mt. Moriah Cemetery
- (9) Elvy Leola [Folmar] (Aug 13, 1899-1978) Troy, AL + Grady Folmar  
No children
- (10) Shelton Bentley (Mar 20, 1901-Feb 8, 1960) Delta Cemetery + Lera S. (1902-?)  
No known children, member of Masons
- (11) R. D. (Apr 18, 1903-Mar 16, 1978) + Annie Mae King (1904-?)  
(a) Betty Jean [Pugh] (1927-?)  
(b) Robert Kenneth (1930-?) + Mary Ann Braesfield (?-?)
- (12) Damon Brunk (May 12, 1905-1996) + Melda Hudson (1907-?) Fort Pierce, FL  
(a) Martha Elizabeth [Wright] (1931-?)
- (13) Simeon Arel (Apr 28, 1907-Mar 1987) + Luna Viola Mitchell (1907-?)  
(a) Harold Vann (1935-?) + Laura Ann Watts (?-?)  
(b) Terry Lamar (1938-?) + Earneste Gilmore (?-?)
- (14) Francis Winford (Jan 17, 1910-Apr 1985) + Eula Mae Robertson (May 3, 1910-?)  
(a) James Winford (Dec 1, 1930-?) + Joyce Sheehan (?-?)  
(b) Crolin George (Nov 5, 1932-?) + Jacqueline Elizabeth Chastain (?-?)  
(c) Robert Wayne (Mar 1, 1935-?) + Jackie Brown (?-?)

The 1880 Census contains information for the Presley Smith family:

name:	Press Smith		
residence:	Delta, Clay, Alabama		
birthdate:	1840		
birthplace:	Georgia, United States		
father's birthplace:	South Carolina, United States		
mother's birthplace:	South Carolina, United States		
marital status:	Widowed		
age (expanded):	40 years		
occupation:	Farming		
	Press Smith	M	40
	Lisie Smith	F	24
	Jane Smith	F	20
	Jeff Smith	M	18
	William Smith	M	16
	Francis Smith	M	14
	Delania Smith	F	12
	James Smith	M	8
	Lovy Smith	F	6
	Eleasy Smith	F	2

According to the *Heritage of Randolph County, Alabama* (1998, p. 252-253) Presley Smith was the son of Archibald Smith (1791-1870) from Spartanburg, SC, who married Sarah Tollerson. Archibald had a brother named Presley Smith (1784-1866) in Monroe Co, GA. Archibald appears in the 1830, 1840, and 1850 Census in Monroe County. He moved to Randolph County, AL by 1858

The 1910 Census for Clay County includes **George F. Ingram**, occupation farmer, living near Delta. His mother was living with the family: George F. (age 46), Permelia (43), Lizzie (23), Albert (21), Pressley (18), Bryon (14), Leola (10), Shelton (9), R. D. (7), Damon (5), Arel (3), Winfred (3m), and Alphaline (70).

The 1920 Census provides the following information: George F. (age 56), Permelia F. (53), Leola (20), Shelton (19), R. D. (16), Dayman (14), Arel (13), and Winfred (10).

## B. Life in the George F. Ingram Family

The following description of **George Forest** and his family comes from *The Ingram Family* compiled by some of his children and grandchildren.

George was born during the Civil War when the war time demands did not allow resources to pamper the children. Talladega was the Confederate Military center for the area. Here his father, George Washington Ingram, and several of his relatives served in the Confederate Army. The women took food and clothing to Talladega with only the children along for security. The journey required sometimes a week by horse and buggy or wagon.

The children, facing the daily problem of survival, received in return a special temper (like the hardening of steel in the furnace). This tempering, by living through a

war and battling the hostile environment no doubt contributed to George's steady rock-like character. His childhood revolved around a new fear in the land—Yankees! It was as if a new demon had invaded their home and taken their father away. However, his mother loaded their wagon and took food and clothing to the Talladega camp. Yet, none of George's grandchildren heard him criticize the nation or its leaders.

The George Forest Ingram home was established in 1883 when George married Frances Permelia Smith. Their first house was located in the Mt. Moriah Community, about five miles southeast of Delta. There were eleven children born at the Mt. Moriah house, of which three died in infancy: George Cleveland, Henry Grady, and an infant daughter [Frances]. The family moved to Delta in December 1903. The building at Delta was a typical house of the period with bedrooms and kitchen grouped to each end and with an open hallway through the center. Soon front rooms were added to provide for the burgeoning family. [In total, George and Frances had 14 children, three of whom died in infancy. Of the 14, 11 were boys, two of whom died in infancy. The last two boys were born after the family moved to Delta.]

George Forest Ingram was a man of grave appearance and quite calm. He was larger than average in physical build. His grandchildren held him in awe, something like that of being in the presence of Nobility. His family and acquaintances recognized his princely deportment. He did not raise his voice when addressing any of his children. The family plans were usually made in a family council, and when George made the final decision, it was stated clearly and was not to be questioned thereafter, but was to be executed.

Good organization was evident in the George F. Ingram household; indeed, it was a necessity for managing this large group. Early each morning, Mr. Ingram reviewed with the boys the plans for the day; assignments were agreed on for individual tasks. After breakfast, Mr. George went to his job as Postmaster at the Delta Post Office. During the day, the boys plowed, planted, harvested and fabricated all the chores on the large farm.

Meanwhile, at home, the hundreds of household chores were superintended by the mother, Frances Smith Ingram. "Aunt Fannie" as she was known by her many relatives, was the strict disciplinarian of the family. Immediate response to directions was expected. No back-talk was permitted or the penalty of a "reckoning" came at the end of the day. Women in the Ingram Family were "very special." With nine boys in the family, the two girls were a rarity and treated as very special members. George seemed to place women on a pedestal.

Sociologists attached the label "flight from the soil" to the phenomenon of large numbers of people leaving the agrarian society in the U. S. and moving to cities. The Ingram family was no exception. Of the 11 surviving children, only two sons, Robert and Charles Presley, remained on or near the soil.

Robert was best known as a minister and as a teacher, but he always lived on a farm. Therefore, he dedicated a portion of his time to agriculture, principally in the Delta, Millerville, and Barfield areas.

Elizabeth and her family resided about eight years in Lineville before moving to Montgomery, where her husband, John T. Compton, was a machinist with the Western Railroad.

Albert spent several years in the teaching profession in Wilsonville, AL before moving to Sarasota, FL, during the great land boom of the 1920's, where he spent the remainder of his life in business.

Charles Presley, who owned a farm about midway between the Shiloh and Mt.

Moriah communities, moved to the “home place” at Delta. He is the only member of the family who directed his entire time to agriculture. [The home place was the house rebuilt by George Forest after the original house burned. Presely moved to the house about the time of George Forest's death, and his mother lived with his family.]

John Bryan and Shelton spent their working lives in Anniston. Bryan was in the furniture business, and Shelton was a bookkeeper.

Leola began her career as a teacher in the Delta school before moving to Montgomery to attend a business college. The college placement office was instrumental in her securing a position at the Troy Normal School. Here she worked as the registrar and accountant for forty years before retiring in 1970. That institution became Troy State University [now Troy University] during her tenure of service. She married Emory Folmar of Troy.

R. D. migrated as a young man to Birmingham and spent his life working for Standard Oil and TCI [Tennessee Coal, Iron and Railroad Co.].

Damon Brunk moved to Montgomery where he attended Massey Business College. He secured a bank position in Ft. Pierce, FL, where he worked for several years. Following the Depression, he entered the appliance business and owned his own company in Ft. Pierce.

Areal spent several years on farms in the Delta area before moving to Lineville, then Talladega and eventually Birmingham, participating in the construction business.

Winford moved to Talladega and entered the foundry business. He was promoted to the sales force of his firm and spent many years traveling the Southeast.

In the days of horse and buggy, a bright new car and fashionable clothes really attracted the attention of Clay County youth. Older brothers and sisters seemed to enjoy returning to the home place and showing off how well they had done in the city. Therefore, at the first possible opportunity, many of the rural youth left the farm for city life. Clay County boasted of 25,000 citizens in the early 1900's. This number declined to 9,900 in 1970.

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Exhibit 7-2 provides a description of life in the George F. Ingram family in the early 1900s. This information also is from *The Ingram Family*. The original text has been maintained except for some minor typographical corrections.

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### **Exhibit 7-2. A Typical Week in the Ingram Home**

#### **Monday**

Weather permitting, Monday was “Wash Day”, one of the heaviest chores in the Ingram household. All the dirty clothes of this large family from the previous week, including Sunday, were put through the washing process. The “laundry” equipment included two oar-like paddles, two scrub boards, three galvanized sheet metal tubs (two #2 and one #3 sizes) and a large cast iron “wash pot”, along with the appropriate benches and clothes lines. The wash pot was the center of the operation. It resembled a large cast iron balloon from which an opening had been prepared at the top. It stood on three short, stubby legs. To a young boy it seemed to hold an enormous amount of water. It was mounted on a concrete pedestal to hold the weight and allow

clearance for a hot fire underneath.

Water was drawn from the well via a windlass and pulley, lifting a bucket of water at the end of a ninety foot rope. Each bucket was poured into the pot until it was filled nearly to the brim. Then a hot fire was kindled underneath. Meanwhile, two of the tubs were filled with water from the well. As soon as the water in the pot boiled, some was drawn out and placed in a #2 tub for the first wash. Dirty clothes were introduced into this warm tub along with a generous amount of lye soap and a brisk rub down on the "scrub board". From the first wash, the clothes were then introduced to the wash pot for real boiling. The hot water seemed to loosen any stray dirt and at the same time provided some sterilization of germs.

The highlight of the "pot" operation was the "batting" of the clothes. This was accomplished by lifting the garments with a long handle from the boiling pot onto a sturdy table and swatting them with a long-handled flat hickory paddle, similar to a boat oar. This operation probably loosened any stubborn dirt. When the clothes were promptly re-immersed in the pot and given a few hefty dunkings, they were ready for another batting operation to prepare them for the first rinse. After this rinse, the soiled water was wrung out in preparation for the final rinse. The final rinse consisted of vigorous dunking and a final hand wringing out of all the water possible to prepare them for the clothes line. After all the clothes were strung out, frequently the overrun was hung along the garden fence. It gave the passerby the distinct impression that a "small army" was garrisoned at the Ingrams.

### **Tuesday**

After washing the clothes, the finishing process (Ironing and Storage) followed. This phase of the work usually consumed the entire day Tuesday. The ladies took great pride in turning out spotless shirts, sheets and other clothes and storing them in their proper place, without a wrinkle. The main instrument in the ironing process was the Flat Iron. Usually two irons were used simultaneously, one was in use while the other was being heated. This was a physically demanding task that was further complicated by the necessity of firing the wood stove which heated the house at the same time it was used to heat the irons. This process is explained in more detail on "Saturday".

There was another appliance in use at the Ingram household, it was the "Steam Iron." This instrument was internally fired by a fuel (white gas). It worked on the blow-torch principle and generated steam that exited through ports in the bottom. It appeared to have been developed for use on shirts and since it did not require the firing-up of wood stoves for heating, must have been the preferred instrument during the summer months.

### **Wednesday**

If everything went well, and there had been no heavy rains, the biggest chores (that of washing and ironing) would be finished in the Ingram household by Wednesday. A heavy down pour or a two-day storm, however, could play havoc with the established routine. There was at one time a shelter over the washing area which afforded some protection from the elements. But a driving storm would disrupt the routine. Thus Thursday may turn out to be wash day and Friday an ironing day. The routine would then be switched so that every day would be fully utilized.

During the Planting and Cultivating season and again in the Harvest season the men were occupied, full-time in the fields. The crops were usually "laid by" in July, allowing unmolested growth until Harvest time. During the month or so when the field work was not as demanding, other necessities were attended to: cutting wood for the coming winter; repairing fences, barns

and other buildings; blacksmithing, horse (mule) shoeing; repairing the wagons and other implements.

The cold weather brought on another chore that demanded the full effort of the whole household, this was the hog-killing time. Since there were no refrigerators in the 20's in the Ingram household, the preservation of meats was attempted through the use of the smoke house and the liberal use of salt. Beef was rare, but a generous supply of pork was maintained. Several piglets were either bred from existing stock or purchased annually to keep the pork supply growing, year 'round. At the onset of cold weather, the first pig was "sacrificed" via the following ritual.

A member of the family, experienced in this operation positioned himself above the chute at the barnyard gate which allowed the passage of only one animal. When the pig so selected was driven through the chute, the "expert" administered the needed "anesthesia" through a sharp blow to the pig's head with a sledge hammer. It was very important that he hit the exact spot that knocked the animal out without killing it outright because the next move by a second person made an incision in the base of the neck. This move was designed to drain all the blood from the carcass, but not damage the shoulder ham. The third step called for skidding the animal to an "A" frame, close by, and hanging it on a cross bar. By this time, each hind leg had been pierced behind the knee to provide a hole for the hooks on the cross bar. Thus, in just a short time the animal was hanging, head down, to drain the carcass completely.

There was a large wooden barrel standing at a tilt angle next to the "A" frame, filled with hot water (not too hot or too cold to do the job just right). As soon as the draining was sufficient, the animal was dunked into the hot water and swished around. Then it was popped onto a strong table where two men with long, curved knives, scraped off all the hair. It was amazing how the strong wiry hair literally rolled off the pig.

After special care was taken to see that all the hair was removed, the animal was again dunked in the barrel and put back on the table and thoroughly cleaned. It was then hung on the rack and the viscera opened. All the contents were received into a large tub. The heart, liver and "lites" were removed for special uses, and the intestines saved for another purpose—which will be explained later. Very little was wasted. The head was removed. With the use of a meat saw, working down the spine, the carcass was split in half. One half was placed on the table. First, the hams (shoulder and hind leg) and other cuts that could be cured by hanging in the smoke house were removed. The sides from which bacon and "white meat" come, were removed and heavily salted.

There were lots of trimmings and these were put through a grinder, mixed with spices and stuffed into sausage. Through the use of a special stick, the intestines were turned inside out, thoroughly cleaned and boiled to disinfect them. This was now the "package" into which the sausage was stuffed. It was then hung in "ropes" in the smoke house. The same operations were completed on the second half. At the end of this busy day, several hundred pounds of protein had been added to the Ingram food-stocks.

### **Thursday and Friday**

Everyone in the Ingram Family realized the importance of producing a sufficient supply of food. To solve this need, a large garden plot, between the house and the barn, was carefully tended. It provided a wide variety of vegetables for the winter months, when the growing season was past. On other plots, sizable quantities of field peas, limas (butter beans), peanuts, and English peas were grown. Since we are reviewing an age before the canning process had reached Clay County, the expression "Preserving" was used rather than "Canning" the food for the winter

months. Great care was taken to save all the bountiful harvests—no food was wasted.

Four distinct methods were used for “Preserving” food. One was the Drying Process, another was Preserving in Fruit Jars, third the Smoke House Process (described above), and Syrup Making into Metal Buckets.

Drying foods included fruits as well as vegetables. Certain vegetables were very easily dried. “Crowder” and Black-eye peas were simply allowed to mature on the stalk, then shelled and placed in the sun. There were safeguards to prevent weevils from getting into them. Lima beans, English peas, and peanuts were handled in the same way, except that peanuts were Tubers growing below the ground. The most prominent drying equipment consisted of sheet-metal roof panels (about 4 X 8 feet size) that were placed on racks in the bright sunlight. Sometimes these drying panels were placed on the roof of the home and roofs of some of the lower buildings when the season peak was at it's highest and space at a premium.

Large crops of regular corn, and a less of popcorn, were allowed to mature on the stalk in the field. However, these items had to be harvested into barns or decay would follow if the Fall or Winter rains saturated the ears. At intervals throughout the year, corn was processed through a hand cranked sheller, that separated the grains from the cob, and placed in “peck” sacks (each sack held one peck). The shelled corn was then taken to the Jack Smith's mill pond where water powered stone wheels ground the corn into meal. A share of the corn presented was given to Mr. Smith as payment for this service. In this way, corn bread was always available.

Drying fruits was a more complicated process. Apples were cored, peeled, and sliced into thin portions and placed on panels to dry. Two hand-powered machines were available; one for coring and the other for peeling. At one time, there was a machine that did both jobs in one operation. Apples seemed to be in abundance and it was typical to see many racks filled with apple slices, drying in the bright sun.

Peaches were handled differently. Peaches were simply split in half, the pit removed, and the halves placed in the sun to dry with the slice facing the sun. Two or three people, working together really could “mass produce” food stocks in the manner described.

Preserving food through the use of glass fruit jars was probably the most complicated method used. Both fruits and vegetables were preserved in this way. The process began with a thorough washing and preparation of the item to be preserved. Any sign of decay or worm spots was removed so that no known bacteria would be left to spoil the food. The next step was a blanching, or initial cooking operation. The vegetables were packed in a manner that utilized all the space within the jars, while making the appearance of the contents very attractive. Next, a new rubber seal ring was placed on the collar of the pre-sterilized jar, and a glass top was “popped” on.

Most of the fruit jars had a wire harness, which, when pressed down into place, exerted a spring tension to keep the tops seated and locked tightly. As fast as the jars were packed, they were placed in a large tub of hot water on top of the stove and the temperature raised to a literal “boil.” After a prescribed time, at prescribed temperature, the tub was removed and placed on a table to cool. As the cooling progressed, contraction within the jars caused the seal to be tightened all the more. Thus the food was preserved for some future use.

There were differences in the methods between preserving fruits and vegetables. The fruits were cooked more thoroughly on the initial operation, sugar was usually added to the contents, and the jar was sealed with melted wax before the lid was affixed. Probably the sugar content contributed to more fruit spoilage than vegetables. After this preservation process was completed all the fruit jars were carefully arranged by type of item. Frequent inspections were made to detect any signs of spoilage. No chance was taken with contaminated food.

Syrup-making-time came late in the fall of the year, after most of the other crops were

harvested. Syrup was made from cane of which two types were grown: the most popular was ribbon cane, sometimes called “ribbin” cane, and sorghum. The process called for: crushing the cane to extract the juice, cooking the juice through two or three stages, and finally “running off” the finished product into bright tin pails. One-half gallon and one gallon sizes were the most popular. The sale of entire wagon loads of our syrup in Anniston and other towns contributed to the cash income of the Ingram family.

### **Saturday**

The last day of the old week (Saturday) was dedicated to getting ready for the first day of the new week (Sunday). Unless it was the Planting or the Harvest season, the field work was usually finished by noon on Saturday and the rest of the day was spent with such necessities as getting a hair cut, pressing and touching up Sunday clothes, sweeping the yard, studying the Sunday school lesson, and the Saturday bath.

One or two people in the family specialized in providing hair cuts for the children. This responsibility usually fell to Uncle Presley (Charles Presley) Ingram, who seemed to have been suited by temperament as well as experience for this task. The tools to administer this weekly ritual were a pair of manual “hand” clippers, a pair of scissors and a comb. The scissors and comb did not pose much of a problem to the young folks, but the clippers were another story. This instrument was made to operate by a hand squeezing action of the fingers, which caused the cutter bar to shuttle back and forth across the base cutting bar in a left to right and return again fashion. The process seemed to go fine as long as the cutter bar was moving, but there was a real problem when it stopped, which it did at the end of each stroke. Because the operator was continually sliding the clippers up through the trimming path, sometimes uncut hairs became caught at the dead end of this shuttle cycle and pulled out rather than hair being cut. This created a real sensation for the “cuttee”. However, a sharp reprimand usually quieted the teenager down until the next sensation occurred. This operation was sometimes an ordeal mostly for the barber, but everyone was happy when it was completed. Each one was proud that their appearance was improved so they would look good for church services. What with the grandchildren, four teenage boys and several girls during summer months, getting a hair cut was a rather courageous undertaking for all concerned.

While the hair cutting was in process some of the ladies were usually making the final inspection of all the family clothes. If a final pressing or touch up was needed it was administered by the use of a “flat-iron”. This instrument was boat-shaped, made of cast iron, about six inches long, three inches wide—very smooth on the bottom and equipped with a heavy handle. It was heated on the wood stove and used while it was hot. As soon as it cooled, it was heated again. To save time two irons were used simultaneously, one in the current ironing process while the other was being heated up for replacement.

Sweeping the yard was a weekly chore that usually fell to grandsons. The “broom” was either a bundle of very small tree branches or a bundle of “broom-sage” straw about three feet long. The twigs and straws were tied together in a tight bundle to make an instrument that worked very well for the sweeping operation. After the yard was swept, it was amazing how it improved the overall appearance of the home; and it was necessary, especially if chickens had been allowed to run loose during the week.

By mid-afternoon on Saturday, Granddad (George Forest Ingram) would be home from the Post Office. On many occasions he sat in the swing on the front porch, with several members of the family gathered around him, and read scriptures from the Bible. The verses selected would be those that would be studied in class the next day. This was an open forum type of experience

where the thoughts of everyone could be expressed. Granddad did not receive much enlightenment from the teenage boys but he did set an example for an attempt at some scholarship and training. At least it served to impress the young ones of the importance he placed on the Bible.

The proverbial Saturday night bath was a real necessity. There were no “bath rooms” in the 20's in the Ingram home, so the back bedroom was used for this purpose. A number 3 washtub was filled to the required depth with well-water and carried to the bedroom. Cranking up several buckets of water from a well that was ninety feet deep was no small chore in itself. The scrubbing operation now took place which did not last long because the water from the deep well was chilly, even in the heat of summer. After the scrubbing, there was the rinse from the same water and a quick dry-off.

If Grandmother was not watching too closely, some of three boys would be run through one tub of water. This greatly reduced the drawing effort and saved time. Since there was no drain on the wash tub, two or more boys had to lug the tub of used bath water out to the garden where it was poured to irrigate a few thirsty plants. The Saturday bath was probably the most important operation of all toward making the subject acceptable and a good appearance at church, especially after the boys had worked and played hard all week long under a hot sun.

## **Sunday**

The original Delta Baptist Church building, in the 1920's, was a tall wooden structure that belonged to the Masonic order which sort of made the Baptists guests. The building was a large two-story wooden box, with the Masons occupying the upper floor and the Church the lower. Since the ceilings were high, the two stories have an outward appearance of height more than two stories. It was constructed of wood; the exterior was “weatherboard” which was typical. Since it stood on top of the highest hill around it appeared even to be more imposing; it could be seen for a great distance in any direction. There was a belfry on top containing a single, evidently large, bell because when it was rung on Sunday morning it was heard for miles around.

The arrival of Sunday morning triggered more activity in the Ingram household than probably any other day in the week. The daily chores had to be taken care of, such as feeding the stock (mules, cows and pigs), milking the cows, getting breakfast, washing up and dressing for church.

Since George F. Ingram was Superintendent of the Sunday School, he and another (usually a grandson) went to the church early to get the building ready. After the building was opened, it was swept and aired out, then someone rang the bell, well in advance of Sunday school time. This operation was done by pulling a rope that extended all the way from the belfry down through the two floors to the hallway below. Since the church building was a tall structure built on the highest hill around, this bell could be heard for miles in any direction. There was hardly an excuse for anyone in that area not knowing that Sunday school was about to “take in.” At the appointed time people began to appear.

The A-a-a-dult Sunday School Class (pronounced with a long A) was taught by Mr. Ragan. During the hot weather the members would sometimes assemble in a semi-circle outside the building under a large tree. Mr. Ragan would set the stage for the study by outlining the scripture along with any other appropriate remarks. Then he would begin the discussions by going from one member to the other with questions and comments. Each member usually had his idea from reading the selected scripture and willingly expressed himself.

When everyone had expressed himself Mr. Ragan then summarized the entire lesson by restating their decisions made that morning. Mr. Ragan was a short man but quite expressive, out-

going and possessing a powerful voice, which he now used. After he emphatically restated the Sunday school lesson it was indelibly impressed on all the members, and maybe a few leaves were shaken from the surrounding trees. It surely impressed the small boys looking on, that this group of older men were very serious in learning the message from the Bible.

### **All Day Singing with Preaching and Dinner on the Ground**

From Frontier times until the outbreak of World War II the social activity in the Delta area centered around the Church. And the high moment of the year for everyone in the community was the Sunday when the home Church was the host for an All-Day-Singing. It was something akin to a festival period. The Ingram household was typical of the other families in the community, where the women planned the menus for this great day weeks ahead of the big event. On Wednesday before the big day, after the necessary chores (such as washing and ironing clothes) were gotten out of the way, the baking for the Big Sunday would be started. Other items would be started each successive day. By the time "Singing" Sunday morning dawned, an unbelievable array of food had been prepared at every household in the community.

This was an event that every family seemed to take joy in participating. The air seemed to be charged with excitement. Early on the Sunday morning the food was loaded onto wagons or in later years into cars (first and most prominent were the Model T Fords) and transported to the Church grounds while the men folks and some of the ladies were holding Sunday school classes. The other ladies were setting up food tables constituted of rough sawn oak 1 x 4's. The tables were a permanent part of the Church. Sometimes they were 100 yards long it seemed, laden from end to end with the very choice dishes of the women of that part of the country. It was amazing how each lady, specializing in her choice dish, did not duplicate the other resulting in a well balanced offering. For instance Aunt Elza Currie Ingram specialized in Chicken Pie. There were those that claimed they could spot the special flavor of her pies even when they were blind-folded.

The preaching service was dismissed in just the right time for everyone to move to the dinner table. A lengthy blessing was usually said by the guest of honor for the day. Then everyone proceeded to partake of one of the really sumptuous meals of a lifetime. The men took great pains to single out and compliment the lady who had prepared the delightful plate he happened to select. There was no way for any one person to have sampled everything on the table. The ladies enjoyed the compliments, basked in the light of the attention they received, and felt complimented when their dish was entirely consumed. This was proof of her success as a good cook. Usually the dinner was consumed by 1:00 p.m. and then it was time for the singing to start.

There were local singers and piano players who would start this phase of the festivities. The guest "artists" from surrounding communities would appear—the singers and accompanists would rotate for several hours. Occasionally, quartets, duets and soloists would appear and this would be an additional treat. When out-of-state groups (from nearby Georgia or other states) came, this would be a real attraction.

These singings were held during the summer months when the heat was at its height. Since there was no air conditioning in those days the hand-held fan was the best cooling method available. Usually these fans were furnished by Blair Furniture and Funeral Home in Lineville or another firm in Anniston or Ashland.

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Religion was central to the Ingram family throughout its history in America. That is not to say that all members of the family were religious or even virtuous, but they were influenced by a religious faith heavily ingrained in their culture. The Ulster Scots who arrived in America were Presbyterians by heritage. At some point early in the history of the family in America, they became Baptists. Most of the known religious affiliations for the family in Georgia and Alabama were with Baptist Churches. It is likely that the Ingram's in Georgia were swept up in the religious fervor known as the Second Great Awakening.

The Second Great Awakening was a Christian religious revival movement during the early 19th century. In the newly settled frontier regions, the revival was implemented through camp meetings, which often was the first contact the settlers had with organized religion. The camp meeting was a religious service of several days' length with multiple preachers. The revivals followed an arc of great emotional power, with an emphasis of the individual's sins and need to turn to Christ, restored by a sense of personal salvation. Upon their return home, most converts joined or created small local churches, which grew rapidly.

Long (2002) notes that since the 1980s, scholars have connected American religious camp meetings to Scottish holy fairs of the 17th–18th centuries. Formerly they were thought to have originated in the unique conditions of the American frontier experience. The great wave of Scots-Irish immigrants to the colonies before the American Revolution brought such traditions with them.

One of the early camp meetings took place in July 1800 at Gasper River Church in southwestern Kentucky. A much larger gathering was held at Cane Ridge, Kentucky, in 1801, attracting perhaps as many as 20,000 people. Numerous Presbyterian, Baptist and Methodist ministers participated in the services. The camp meeting revival became a major mode of church expansion for denominations such as the Methodists and Baptists. A theological focus of these churches was a personal relationship with Christ.

The idea of restoring a "primitive" form of Christianity grew in popularity in the U.S. after the American Revolution. This desire to restore a purer form of Christianity played a role in the development of many groups during the Second Great Awakening, including the Baptists. Several factors made the restoration sentiment particularly appealing during this time period.

To immigrants in the early 19th century, the land in America seemed pristine, edenic and undefiled – "the perfect place to recover pure, uncorrupted and original Christianity" – and the tradition-bound European churches seemed out of place in this new setting.

A primitive faith based on the Bible alone promised a way to sidestep the competing claims of all the many denominations available and find assurance of being right without the security of an established national church.

(adapted from [en.wikipedia.org/wiki/Second\\_Great\\_Awakening](http://en.wikipedia.org/wiki/Second_Great_Awakening))

Edmund's family presumably was part of the Shiloh Primitive Baptist Church after arriving in Clay County. Members of the family were involved with Mt. Moriah Primitive Baptist Church, while others were part of other Baptist Churches, not all of which were Primitive. However, most of these churches professed a theology of salvation by grace, an election to salvation similar to Calvinistic predestination, congregational autonomy, a priesthood of believers, a central role of the Bible as a source of instruction, and a focus on individual responsibility for interpretation and understanding of scripture. The Primitive Baptists are noted for simple services without musical instruments led by unpaid ministers without formal seminary training and for not having Sunday Schools or engaging in formal missionary efforts. There is a strong belief that the elect will be called by God. Virtue, soberness, and integrity are evidence of

one's election, not a basis for salvation.

Several members of the Ingram family served as pastors of Baptist Churches. Exhibit 7-3 provides a list of affiliations and years of service.

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**Exhibit 7-3. Clay County Baptist Preachers 1838-1946**

Compiled by Reverend Secelar Claxton Ray in 1943-1946.  
Secretary, Carey Baptist Association of Churches.

F.J. (Frank Jefferson), J.L. (unknown), S.J. (Simeon Jackson), W.R. (William Robert)  
Alder Springs Baptist Church: F.J. Ingram, 1925; W.R. Ingram, 1928;  
Bethlehem Baptist Church (later Lystra Baptist Church): F.J. Ingram, 1911; S.J. Ingram, 1917;  
J.L. Ingram, 1919; S.J. Ingram, 1925; F.J. Ingram, 1936  
Bethyl Baptist Church (dissolved): H. Ingram, 1897  
Bethyl Baptist Church: J.L. Ingram, 1914; W.R. Ingram, 1931; W.R. Ingram, 1946  
Big Spring Baptist Church: J.L. Ingram, 1936  
Bowden Grove Baptist Church: S.J. Ingram, 1929; J.L. Ingram, 1936  
Concord Baptist Church: F.J. Ingram, 1903; S.J. Ingram, 1908; S.J. Ingram, 1913; F.J. Ingram,  
1922; S.J. Ingram, 1926; W.R. Ingram, 1928; F.J. Ingram, 1935-(death in) 1940; J.L.  
Ingram, 1940-(retirement at 84) 1943  
Delta Baptist Church, (formerly Ramah Baptist Church 1863-1926): Pastors at Ramah (no dates):  
John H. Ingram Sr., F.J. Ingram. Pastors at Delta: F.J. Ingram, 1926; F.J. Ingram, 1939  
Friendship Baptist Church (later Clairmont Springs Baptist Church): F.J. Ingram, 1926  
Good Hope Baptist Church: S.J. Ingram, 1904; J.L. Ingram, 1936;  
Hackneyville Baptist Church: J.L. Ingram, 1912  
Hatchett Creek Baptist Church: J.L. Ingram, 1908; J.L. Ingram, 1918; W.R. Ingram, 1920; W.R.  
Ingram, 1931; W.R. Ingram, 1941  
Liberty Baptist Church: F.J. Ingram, 1916; S.J. Ingram, 1920; S.J. Ingram, 1930  
Mellow Valley Baptist Church: F.J. Ingram, 1911; S.J. Ingram, 1917; S.J. Ingram, 1921; W.R.  
Ingram, 1926  
Mt. Olive Baptist Church: W.R. Ingram, 1944  
Olive Branch Baptist Church: S.J. Ingram, 1925; S.J. Ingram, 1929; F.J. Ingram, 1933; J.L.  
Ingram, 1938  
Pleasant Grove Baptist Church: W.R. Ingram, 1928  
Pleasant Hill Baptist Church, (later Millerville Church): F.J. Ingram, 1913; S.J. Ingram, 1914;  
W.R. Ingram, 1921; F.J. Ingram, 1937; W.R. Ingram, 1941  
Providence Baptist Church: J.L. Ingram, 1910  
Rechab Baptist Church, now Sardis Baptist Church: F.J. Ingram 1910; S.J. Ingram 1913  
Rock Springs Baptist Church: S.J. Ingram, 1897; J.L. Ingram, 1913; S.J. Ingram, 1914; F.J.  
Ingram, 1916; W.R. Ingram, 1921; S.J. Ingram, 1929  
Salem Baptist Church: J.L. Ingram, 1940  
Shiloh Baptist Church: S.J. Ingram, 1898; S.J. Ingram, 1900; J.L. Ingram, 1914  
Spring Hill Baptist Church: F.J. Ingram, 1905; F.J. Ingram, 1914; S.J. Ingram, 1916; J.L. Ingram,  
1923; S.J. Ingram, 1931; F.J. Ingram, 1934  
Union Baptist Church, later Ashland Baptist Church: F.J. Ingram, 1905

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Exhibit 7-4 provides a story about the Ingram family from *The Ingram Family*. It is also in its original form except for minor editing.

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#### Exhibit 7-4. Slippin' Around

There were no more than two years difference in the ages of four of George F. Ingram's grandsons: Woodrow (son of Albert), Braxton (son of Charles Presley), and Thomas and Milton Compton (sons of Elizabeth Ingram Compton). When this quartet visited Granddad or Uncle Presley things were bound to happen. When time weighed heavy on their hands, one of their fertile minds always seemed to come up with a sure cure for monotony and boredom. Such activities included going swimming in "nature's bathing suit", visiting a neighbor's watermelon patch, smoking rabbit tobacco, and mule racing.

Now Granddad Ingram, being a respected member of the community and superintendent of the Sunday School set the example. His grandsons knew that he was strict in his own behavior and expected the same conduct from all the family. They knew that he would frown on such things as smoking, drinking, and snitching watermelons. A frown from granddad was a great prohibition. Those things were no-no's! But then Satan has a way of working—even in paradise. So it was on a bright summer day that one of the four noticed how the wild cherry tree just beyond the ditch on the road below Delta was literally loaded. Immediately on the heels of this observation came the intriguing thought—wouldn't it be high adventure to make some wine out of those cherries.

An undertaking of this sort required some real skill beyond what they knew. Finding out from the older folk just what process to follow and then get the tools to do the job required a lot of tact. It was soon evident that the job was simple, just crush the cherries in a large jar, add some water and sugar and let nature do the job through fermentation.

As luck would have it, someone found that Grandmother had an extra ceramic churn under the shelf in the pantry—this item was just the instrument they needed. While the finder was back there he also "borrowed" a small syrup-bucket full of sugar.

The cherries were then gathered (with four excited pickers, this was the easiest job). Then, according to the best information they had received, the cherries were thoroughly crushed and all the contents along with the sugar and water were placed in the churn. It was now evident that odor would come from the fermentation, so the churn had to be taken out of the house. The [corn] crib was selected as the best place to hide it. For several days the boys went their own way, letting nature take its course. At the appointed time, they were back to complete the job by pouring the "mash" through a cloth to strain out the pulp—letting the liquid go into a gallon jug.

At this stage they had been instructed to let the wine "set" for a couple of weeks to age. So the jug was now tucked away behind the cotton-seed meal in the feed crib to finish the last stage. About this time three of the boys enrolled in a "Sanging" school, leaving the fourth stranded.

A traveling "music teacher" managed to appear during the summer months in Delta for a two-week school purportedly to teach the children how to sing. He made arrangements to live in the home of a local citizen, schedule the local church for his classes, and teach music Monday through Friday. The second Friday, at the end of his tour, the "Perfesser" gave a concert to display to the community how much he had accomplished in teaching music to the younger generations. Whether it was to give the parents some relief or it was seriously their aim to better the children's musical education is debatable. At any rate, these schools were well attended.

Three of these boys enrolled in one such school, the fourth being already a member of a

high school band and believing that he already knew the rudiments of music. But glory be! He woke one morning to find that the other three and all the girls in the Community had gone to singing school. It was at that point that it became very clear to the fourth that he needed to further his musical education.

The perfesser was conscientious and polite enough—he made a sincere effort to teach what he knew of music clefs, timing, and notes. Now came the application when the perfesser put the notes on the staff and gave the tone pitch, the class began to do its first singing. Do-Re-Me-Fa-Sol, etc. were the pitches up the staff. The perfesser directed as everyone sung in unison. This was fun because the boys and girls got together—all except Woodrow. When the perfesser noticed that Woodrow was not singing he singled him out for special exhortation, which was even more embarrassing. It soon became obvious that Woodrow was singing Fa for Do and a lot of other pitches in between. This became obvious to Woodrow, more than any other, so he just kept quiet. For the rest of the week he just listened; no amount of coaxing by the teacher brought any singing out of him.

When Friday, the last day, rolled round, everyone got dressed to go to the concert. About that time someone remembered the home-made wine tucked away in the cotton seed meal, and allowed it was about time to sample their handiwork. The four boys went out to the crib, dug the jug out and passed it around. After a few minutes the four had “done away” with most of the gallon of contents. Then they proceeded on to the big concert.

From the moment the perfesser gave the downbeat, starting the concert, he knew that one of his students had really blossomed. Woodrow sang with all the gusto the teacher had been calling for, and then some! The pitches were something else. Shock and amazement was registered on the teacher's face, for it was obvious that all those days in singing school had not improved Woodrow's ability to carry a tune. Whereas the perfesser had had trouble getting Woodrow to sing, now he had the opposite problem, he couldn't quiet him down. After the concert was over, the perfesser told several people that this was, by far, the liveliest concert he had ever directed.

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### C. Charles Presley Ingram Family

The 1930 Census for Clay County provides information about **Charles Presley Ingram** and his family: Charles P. (age 38), Elzie L. (36), Eva G. (17), Braxton W. (14), Flora E. (7), and Maxzell (3). The youngest son, Charles Currie, was born in 1933.

Presley, as he was known to family and friends, was a small, wiry man. He was known for his hard work and sense of humor. In addition to farming, he worked at various times building roads with the State Highway Department and as a timber spotter with Kimberly-Clark. He attended the Delta Baptist Church and taught Sunday School there until the week before his death. He also believed in the importance of education, and all of his children graduated from high school.

**Eva Gay** married **Milton Benefield** of Randolph County. They lived near Oxford in Calhoun County. He served on the Anniston police force and later worked for Lee Brass Company. Eva Gay worked with the Anniston public school system. Their daughter, **Brenda**, married **Carl Oliver** from Anniston. After serving in the Navy, he worked at Fort McClellan. She worked with the Anniston school system.

**Braxton Wilson** was named for a former Governor of Alabama, Braxton Bragg Comer, and for Woodrow Wilson, President at the time of his birth. After high school, he lived with his Aunt Leola in Troy, where he attended college. He worked for National Biscuit Company, later

Nabisco, supplying stores in south Alabama. It was there that he met **Annie Jo Young**. They lived in Coffee County, Alabama, where he owned a series of small businesses: auto parts, auto sales, feed and seed store, movie theater, and tire sales. Their son **Robert** was a professor of business administration and retired from the University of Alabama in 2009.

**Flora** moved to Atlanta after high school. She worked in administration in the headquarters of Sears, Roebuck & Co. She married **John Evans**, who, along with two brothers, owned restaurants in Atlanta. They did not have children.

**Maxzell** moved to Birmingham after high school and worked for the phone company. She married **Bob Cooke** from Birmingham, who died tragically after they had been married for 16 months. Bob worked with an architectural firm. After his death, Maxzell moved to New York and spent her career in the fashion industry. She did not have children.

After serving in the Navy, **Charles** moved to Baldwin County, AL. He did not have children, but the children of his wife, Brenda, considered him their father. He operated a grocery store and later worked in real estate and auto sales.

C. P. was close to the land his entire life. Exhibit 7-5 identifies land acquired by C. P. Ingram based on deed records in the Probate Judge's Office of the Clay County Courthouse. These records show that from 1915 to 1946 he purchased approximately 288 acres of land. As shown in Exhibit 7-5, most of this property was located along the Shiloh Church Road and near the Little Ketchepedrakee Creek. The property was just west of land originally acquired by Edmund Ingram in 1848, 1859 and 1860 (X, Y, and Z in the map).

The property where C. P. lived during the latter part of his life was acquired from the estate of his father George F. Ingram, who died in April of 1933. I don't know specifically when that property was acquired by George F., though there is a record of his purchasing land in the vicinity of the house in 1923, when he purchased 9 acres from W. O. Dial in the SW 1/4 of the SE 1/4 of Section 22. George F. also acquired property in 1906 in the SW 1/4 of NE 1/4 of Section 22. He also acquired land in 1908 and 1925 (location unknown) and in 1917 in the N 1/2 of the SW 1/4 of Section 26. In 1928, he acquired the S 1/2 of the SW 1/4 of the NE 1/4 and the N 1/2 of the NW 1/4 of the SE 1/4 of Section 34 (immediately south of Section 26). George F. Ingram's father, George W. Ingram, acquired land in Section 34 in 1860. George F. served as postmaster in Delta from 1918 to 1932. It appears that he moved from a home south of Delta to the Delta vicinity soon after he became postmaster. The original home near Delta burned and was rebuilt. It was this property that was acquired by C. P. after George F. died.

The property C. P. acquired from the estate of his father included the household and kitchen furniture, one pair of mules, one wagon, all farming tools, two cows, one set of blacksmith tools, and all other implements belonging to the place. C. P. purchased the property from his sister Leola in September of 1934 shortly after she acquired the property from the other heirs of the estate in December of 1933. The exact circumstances of these sales are unknown, though Leola moved to Montgomery and studied business before later moving to Troy. It is likely that she decided to leave Clay County. C. P. was the only child of George F. remaining on the family property after Leola left.

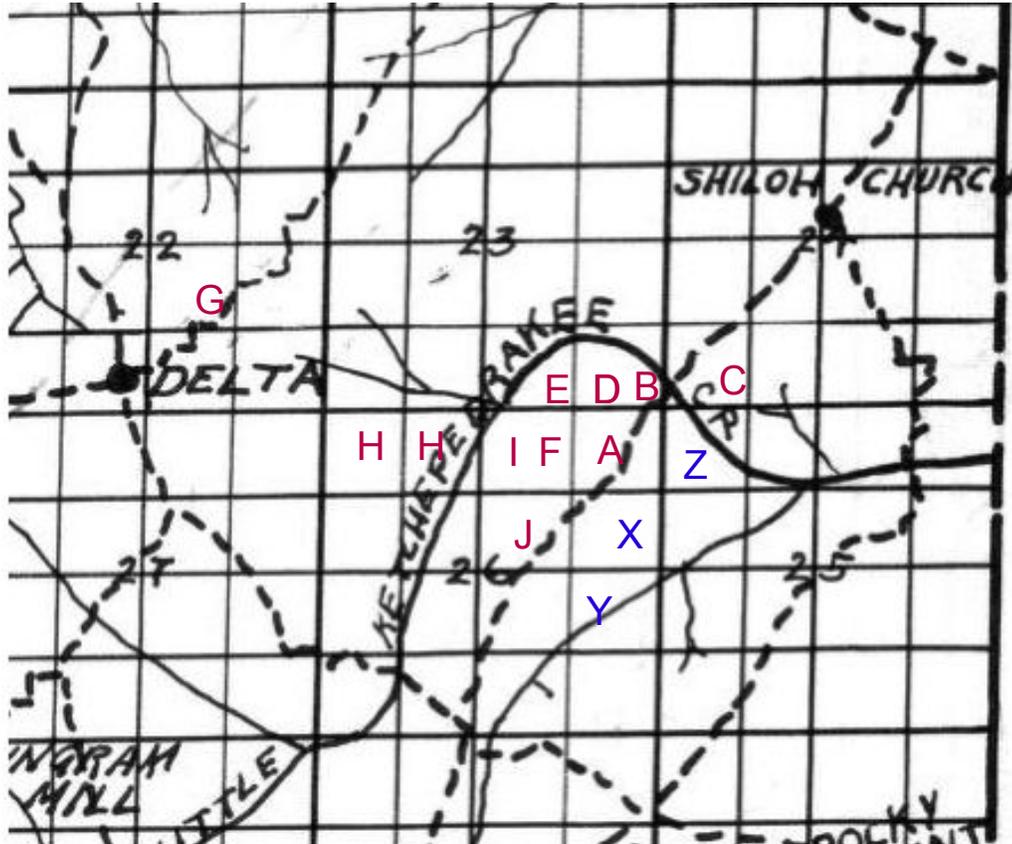
**Exhibit 7-5. Land Purchased by C. P. Ingram**  
All references are to Township 18, Section 9 in Clay County

Ref	Year	Location	Acreage	Grantor
A	1915	NE 1/4 of NE 1/4 Section 26	65 acres	J. C. Kennedy
B	1915	E 1/2 of SE 1/4 of SE 1/4 Section 23	part of 65 acres	J. C. Kennedy
C	1915	SW 1/4 of SW 1/4 Section 24	part of 65 acres	J. C. Kennedy
D	1919	W 1/2 of SE 1/4 of SE 1/4 Section 23	20 acres	J. C. Kennedy
E	1919	SW 1/4 of SE 1/4 Section 23	10 acres	J. C. Kennedy
F	1926	NW 1/4 of NE 1/4 Section 26	22 acres	G. F. Ingram
G	1934	NW 1/4 of SE 1/4 Section 22	33 1/3 acres	Leola Ingram
H	1934	N 1/2 of NW 1/4 Section 26	98 acres	Leola Ingram
I	1934	NW 1/4 of NE 1/4 Section 26	part of 98 acres	Leola Ingram
J	1946	SW 1/4 of NE 1/4 Section 26	40 acres	S. A. I. Mitchell

The map in Exhibit 7-6 was prepared in 1930 and shows roads and creek locations at that time. It is helpful in understanding the reasons for the land acquisitions. Most land purchased by C. P. was bottom land near the Little Ketchepedrekee Creek and near Shiloh Church Road. That road is still largely a narrow dirt road but was one of the few roads in the area at the time. Much of the bottom land and Creek are now part of Lake Gerald.

It is possible that C. P. purchased other property for which records have not been found. Much of the property he acquired was sold during the 1970's when his wife, Elzie, became ill and he needed money for medical bills. The house and surrounding property passed to his heirs when C. P. died in 1983 and was sold by them soon after his death.

Exhibit 7-6. Map of Land Purchased by C. P. Ingram



#### D. Elza Currie Family

**Charles Presley Ingram** married **Elza Currie**. Information about the Currie family is provided in this section. Sources for this information are: [files.usgwarchives.net/al/cleburne/cemeteries/](http://files.usgwarchives.net/al/cleburne/cemeteries/), [www.ancestry.com](http://www.ancestry.com) Higgins Family Tree, and Census records 1860 to 1920.

The Higgins Family Tree traces Elza Currie's family to Charles Curry (Currie) (1742-1816) who married Margaret McConnell (1745-1793). He was born and died in York Co, SC. She was born in Ireland. His son was William (1780-1821) who married Catherine Quattlebaum (1789-?). He was born in Marion Co, SC and died in Cleburne Co, AL. [I have no verification for the early family.] Cleburne County was established on December 6, 1866, by an act of the state legislature. The county was made from territory in Benton (now Calhoun), Randolph, and Talladega counties. Children of William and Catherine were:

- (1) Artemissa (1806-?) + Sampson Christie (1811-1860) born SC, died Cherokee Co, TX  
Children in TX and OK

- (2) Joseph (1809-1894) + Martha Jane Humphries (1840-1921) born SC, died Cleburne Co, AL  
 wife born Clarke Co, GA, died Randolph Co, AL,  
 both buried in Hephsebah Cemetery, Cleburne County, Alabama  
 (a) Catherine Jane Virginia (1864-1939) + Charles T. Cruse (1866-1935)  
 Hephsebah Cemetery, Cleburne County, Alabama  
 (b) William Erwin Alexander (Mar 4, 1866-June 28, 1935) + Lula Catherine Young (July  
 1, 1866-Mar 20, 1951) died Oxford, Calhoun Co, AL  
 (c) Sarah Elizabeth Artemisia [Blake] (1868-1955) died Randolph Co AL, buried Corinth  
 Cemetery with some of her children  
 (d) Martha Adeline Carolina [Rasco] (1870-1968) died Cleburne Co AL, Hephsebah Cem  
 (e) Ida Melvian Ellen [Rasco] (1873-1919) died Clay Co AL, Hephsebah Cemetery  
 (f) John Presley Aplin (1874-1952) + Minnie Lee York (1883-1971) died Los Angeles  
 (g) Joseph Olin (1878-?) + Mary Lou King (1885-?) born Cleburne Co  
 died in Texas?
- (3) William Belton (1815-1884) + Martha Patsy Glymph (1828-1905) born SC,  
 died Cleburne Co, AL, Hephsebah Cemetery  
 (a) Milledge Emory Bonam (1861-1937) + Iona Taylor (1893-1972) Hephsebah Cemetery  
 (b) Joseph Pinkney Washington (1863-1937) + Dorcus Miller (1872-?)  
 (c) Sarah Tallulah (1864-1870)  
 [Several grandchildren and some of their wives are buried at Hephsebah: Joseph Pink  
 Currie (1919-1975), Milledge Emery Currie, Jr. (1915-1992), Sarah (1921), Iona (1893-  
 1972), Nancy M. (1881-1935), Jabe Clifford (1911-1989), Mattie (1913-1995)]
- (4) John Wilson (1818-1903) + Sarah Reynolds (1825-1917) born SC, died Cleburne Co, AL  
 buried Hephsebah Cemetery, Cleburne County, Alabama  
 (a) Artemissia [Dodd] (1844-1916) died in Texas  
 (b) Joseph Mitchell (1846-1906) + Mary E. Riddle (1846-?) died in Washington  
 (c) Arminta Elizabeth [Morrison] (1848-?) moved to Texas  
 (d) Sarah Catherine (1850-?)  
 (e) John William (1852-1911) + Elizabeth Ann Hingson (1855-1931)  
 died Winston Co, AL  
 (f) Nancy Newberry Angeline (1855-1938) + William Jackson Thrash (1850-1923)  
 some children buried Hephsebah Cemetery  
 (g) Martha Eugenia [Ayers] (1858-1948) died Calhoun Co, AL  
 (h) Jabez (1861- 1911) + Lula Dialtha Prestridge (1872-1910) Hephsebah Cemetery  
 (i) Zachariah Wilson (1865-1943) + Elizabeth Lavora Higginbothom (1872-1912)  
 died Tuscaloosa, AL, buried Boozer Cemetery, Calhoun Co, AL  
 (j) Percy Frederick (1869-1953) + Leona Ann Little (1876-1960) Randolph County,  
 buried Hephsebah Cemetery, some children buried at Corinth Cemetery
- (5) Elizabeth S. (1820-?) born Cleburne Co, AL moved to Texas with Artemissa Christie

Joseph's son, **William Erwin Alexander Currie** (1866-1935), married **Lula Catherine Young** (July 1, 1866-1951). She was the daughter of Arch Young. Their children were:

- (1) Martha Jane Charon (1886-1973) born Randolph Co AL, died Anniston AL,  
 no spouse or children  
 (2) Cora Vastie (1888-1952) + Isaac Jefferson Miller (1882-1964) born Randolph Co AL  
 (3) Senoria Pearl (1891-1967) + Asa Virgle Barker (1890-1981) Randolph Co, buried Corinth  
 Cemetery  
 (4) Elza Lula (1893- 1972) + Charles Presley Ingram

- (5) Lodric Stephen (1895-1965) + Nettie Jane Garrett (1899-1982)  
born Randolph Co, died Birmingham, AL
- (6) Ida Neal (1898-?) + William Harold Houston (1907-?) born Randolph Co, died Calhoun Co?
- (7) James Hardee (1900-1976) + Vina Anne Cochrell (1901-1946) born Randolph Co,  
died Calhoun Co.
- (8) Arch Young (1902-1984) + Willie Fay Whitley (1907-2002) born Randolph Co  
died Calhoun Co, wife born Delta, Clay Co
- (9) Joseph Walter (1905-1972) + Cleo Gwendola Teague (1914-1974) born Randolph Co  
died Calhoun Co
- (10) Willie Mae (1907-1981) + Alfred Paul Houston (1915-1979) died Anniston
- (11) Sutton Hamilton (1911-1982) + Maud Arnold (?-?) died Anniston

Barefield (1985) notes that **Joseph Curry** was County Surveyor from 1849-1854 (p. 24) and was elected Probate Judge May 20, 1856 (p. 21). The following information is provided (p. 30):

Judge Curry was a farmer, County Surveyor and a bachelor. He was temperate and moral, but did not belong to any Christian denomination. He was a Democrat, stood well and made a good official. He married shortly after his term expired and lived near the northern boundary county line four or five miles southeast from Oakfushee, where he died.

The 1850 Census of Randolph County, Alabama shows **Joseph Curry** living with the family of his sister Artemesia. He was 40 at that time. The 1880 Census records **Joseph Currie** as being married with seven children: Joseph (age 71), M. J. (40), C. J. V. (16), W. E. A. (14), S. E. A. (11), M. A. C. (9), I. M. E. (7), J. P. A. (5), and J. O. Q. (2). The family was living at Pine Knot in Cleburne, Alabama.

The 1870 Census provides information for **John W. Currie**, who was living in Cleburne County: John W. (age 51), Sarah (45), Arenugee (25), Aranata (21), John W. (17), Nancy Nor (15), Martha G. (12), Jabers (9), Zacka (4), Peggy F. (1).

The 1910 Census records **William Currie** living in Delta with his family: William E. A. (age 44), Lula (43), Charon (23), Cora (21), Elsie (16), Lodric (14), Ider Neal (12), Hardy (10), Arch (8), Joseph (5), and Willie May (3).

By the 1930 Census, **William** was living in Oxford, AL with several family members: W. E. A. (age 64), Lula C. (63), Charon (42), Ida N. (31), Joseph W. (23), Willie M. (21), Sutton H. (19).

**Charon** taught school in Anniston. She never married. Her mother was living with her at the time of her mother's death.

**Cora** moved to Anniston. She had a son named Ollie.

**Pearl** and her husband remained in Randolph County, where they farmed. They had a son named Edwin.

**Elza** and her husband, Presley, farmed near Delta in Clay County.

**Ida Neal** married William Houston who was a brother to Alfred Houston, who married Ida's sister Willie Mae. Ida and William had no children.

**Hardee** was in the auto parts business in Anniston.

**Joseph** was a mechanic in Oxford.

**Willie Mae's** husband worked for a pipe foundry in Anniston. They adopted children.

**Sutton** worked at Fort McClellan, where he was a supervisor in a mechanical repair shop.

**Joseph and John Currie** purchased land in Randolph County during the 1800's:

Names	Date	Doc #	Twp - Rng	Aliquots	Sec.	County
CURRIE, JOHN W	10/01/60	22172	018S - 010E	S½SW¼	9	Randolph
			018S - 010E	NW¼SW¼	9	Randolph
			018S - 010E	E	8	Randolph
			018S - 010E	F	17	Randolph
CURRIE, JOHN W	06/01/61	22777	018S - 010E	NW¼NE¼	4	Randolph
			018S - 010E	NE¼NE¼	4	Randolph
CURRIE, JOSEPH, RADNEY, MINUS H	05/21/61	94073	018S - 010E	E½SW¼	3	Randolph
			018S - 010E	SW¼SW¼	3	Randolph
			018S - 010E	SE¼SE¼	4	Randolph
CURRIE, JOSEPH, BARTLETT, SYBIL, BARTLETT, ISAAC W	05/05/83	33570	018S - 010E	N½SW¼	11	Randolph
			018S - 010E	E½NW¼	11	Randolph
CURRIE, JOSEPH, RADNEY, MINUS H	04/02/08	94073	018S - 010E	E½SW¼	3	Randolph
			018S - 010E	SW¼SW¼	3	Randolph
			018S - 010E	SE¼SE¼	4	Randolph
CURRIE, JOSEPH	01/01/59	18897	018S - 010E	S½NE¼	11	Randolph
			018S - 010E	NW¼NE¼	11	Randolph
CURRIE, JOSEPH	01/01/59	19094	018S - 010E	SW¼SE¼	2	Randolph
CURRIE, JOSEPH	10/01/60	22873	018S - 010E	SE¼NW¼	10	Randolph
			018S - 010E	NE¼NE¼	9	Randolph
CURRIE, JOSEPH	10/01/60	0	018S - 010E	N½SW¼	11	Randolph
			018S - 010E	E½NW¼	11	Randolph

**E. Summary**

Four generations of my Ingram ancestors lived, farmed, died and were buried in Clay County, Alabama. Some from my grandfather's generation were the first to leave Clay County and most settled nearby where many descendants still live. Later generations have spread across the country and have moved into professions and occupations that are far removed from the farms of east Alabama. We should not forget how much we owe those who faced the risks and hardships of moving to America, those who settled on its rugged frontier, and those who earned their living from tilling its soil.