

TRAILS IN HISTORY

Official Newsletter of the Lee County Historical Society

Volume 41, Number 3

July 2008

Published Quarterly

LCHS Summer Meeting
Sunday, July 13, 2008, 2:30 pm
Auburn City Hall Annex
130 Tichenor Avenue, Auburn, Alabama

Middle Class and Southern: Manufacturers and Merchants in Antebellum Alabama



Speaker: Angela Lakwete

Angela Lakwete received her PhD from the Hagley Program in Industrialization at the University of Delaware. She joined the Department of History at Auburn University in 1999 and teaches undergraduate and graduate courses in the history of technology and southern industrialization.

Dr. Lakwete's book, *Inventing the Cotton Gin: Machine and Myth in Antebellum America* (2003) won the prestigious Edelstein Prize from the Society for the History of Technology in 2004.

She also an accomplished spinner and weaver. She frequently demonstrates spinning on the great wheel during the LCHS's Historical Fair in October.

At the LCHS July meeting she will discuss the antebellum southern middle class with particular attention paid to manufacturers and merchants.

**LEE COUNTY HISTORICAL
SOCIETY**

P. O. BOX 206
LOACHAPOKA, AL 36865

Organized October 25, 1968, chartered as a non-commercial, non-profit corporation under the laws of the State of Alabama, Charter filed with Probate Court, Lee county, Alabama, November 8, 1968.

OFFICERS

President: Carl Summers, Jr.
Vice-President: Charles C. Mitchell
Treasurer: Nancy Jones
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HCC Delegate: Carl Summers, Jr.
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Term expires December 31, 2010
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John Ross
William Wilson
Jim Witte
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Charles H. Mitchell
Betty Patterson
Janet Sugg
Peggie Webster
Barbara Gosser
Term expires December 31, 2008
Ruth Ann Bond
Kay Campbell
Pat Conover
John Sugg
Zack Sprayberry
Marty Hoerr

MUSEUM CALENDAR

July 12 - Second Saturday, living history, 10am -5pm at the Museum. View growing gardens and sample some homemade icecream.

July 13 - LCHS Meeting, Speaker: Angela Lakwete, 2:30 p.m., City Hall meeting room behind Olde Auburn Ale House on Tichenor.

July 24 - Teacher Training, LCHS Museum

July - Unveiling of the Historical Marker to Honor Dr. Alexander Nunn and the Founders of LCHS. Date and time to be announced. (see page 14)

August 9 - Second Saturday, living history, 10am -5pm at the Museum. Enjoy watermelons and dulcimer music under the trees.

Sept. 13 - Second Saturday, living history, 10am -5pm at the Museum. Make your own broom.

Sept. 14 - Board meeting, 2:00 p.m., Museum

Oct. 11 - Second Saturday, preparing for Historical Fair, 10am -5pm at the Museum

October 25 -LCHS Meeting - 37th Lee County Historical Fair and Syrup Soppin' Day in Loachapoka

November 8 - Second Saturday, living history, 10am -5pm at the Museum

December 13 - Second Saturday, living history, Christmas in Lee County, 10am -5pm at the Museum First annual LCHS Christmas Party

December 14 - Board meeting, 2:00 p.m., Museum

Vice President's Report

Charles C. Mitchell, LCHS Vice President

Our president, Carl Summers, is steadily improving at home was able to participate in the June Board meeting at the museum. He has remained active in soliciting support for the repairs necessary to maintain and improve the Trade Center building, the main museum building in Loachapoka. I think we are safe in stating that this is the oldest, commercial building in Lee County (circa 1845). It is worth saving even if it wasn't our main museum building. As a museum, our exhibits must be protected from the ravages of heat, cold, and especially humidity. Estimates are that it will cost over \$200,000 to repair and insulate the building and install a central heating and cooling system suitable to protect our exhibits and our investment. This is well below the cost of comparable space if we had to build it from scratch. The first step is to repair the walls that are crum-

bling in places and to replace the stucco on the exterior walls. President Carl has an estimate of over \$100,000 for this alone. Once this is done, we can proceed with the other repairs. **Deborah McCord** has prepared a grant application to Alabama Power Company seeking support for this project which will be the most costly in the history of the Society.

Deborah McCord has also put together a teacher training workshop at the museum and grounds for Thursday, July 24. She will be asking for volunteers to help with this workshop.

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Scouts from Boy Scout Troop 11 and their leaders worked hard during the Second Saturday in May to help establish planting beds for the new McLain Garden (right, top and bottom) and helped plant sweet potatoes in the crops garden during the Second Saturday in May (below).



Vice President's Report

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from Lee and Chambers will be learning ways to teach Alabama history through hands-on experiences.

Bill Wilson, Allen McCord, and Jim Webster and their crew of volunteer carpenters have built the foundation and flooring for the new/old Loachapoka calaboose (Back home in West Alabama, we called a small town jailhouse a "calaboose"; **Jim Witte** says this comes from the Spanish word for jail.). The original structure was found growing under a mass of vines and privet behind where the McClain building is today. The 2-cell wooden jail collapsed when the vegetation was removed. It is being rebuilt near the Gin Office and scales. Charles H. Mitchell saved some of the doors and metal and our local blacksmiths have offered to help rebuild the bars.

Thanks to Boy Scout Troop 11 and their parents and scoutmasters, **John Rice, Tom Petee, John Tidwell, and Matt Schultz**, the new McLain Garden is just about completed. The troop camped out at the museum the night of May 9. On Saturday morning, they went to work with shovels, picks and hoes. **Charles H. Mitchell** brought his tractor and front-end loader to move pine bark mulch. And by lunchtime, we had 12 beds ready to plant plus another bed for us to grow miscellaneous perennials e.g., heirloom daffodils, to sell. Three of the Scouts planted sweet potatoes in the Crop Garden. The new McLain Garden will be used primarily as a site to grow herbs, medicinal plants, and a few kitchen plants much like Dr. and Mrs. McLain may have grown in their garden in Salem. Right now, we have a mixture of herbs and

vegetables planted until we can collect the plants we need for the garden. Recently, **Dr. Teresa Morrison** who works with medicinal plants at Auburn University donated about 6 different types of medicinal plants for the garden. These will be planted later. Eventually, the McLain Garden will have a nice fence around it and perhaps a nearby orchard with perennial flowers.

This summer's Crops Garden is bigger than ever. We have planted more sweet potatoes than last year because digging them was so popular during the Historical Fair. New this year are sweet sorghum for syrup and broom corn for broom making demonstrations. We also have the traditional sugarcane, Indian corn, peanuts, cotton, cowpeas and gourds.

Don't forget to visit and/or help out during the Second Saturdays at the Museum. The museum and grounds are open to the public, free of charge. Second Saturdays have been enjoyed by a small group of re-enactors, blacksmiths, and demonstrators but visitors have been few. If you haven't been out, mark you calendar for the next Second Saturday and stop by for a visit to your LCHS Museum. Something different is happening each month.

LCHS MEMBERSHIP

Due: January 1 of each year

Individual: \$20 per individual

Family: \$30 (spouse and children)

All memberships and donations to LCHS are tax deductible. Please send your check (payable to LCHS), your mailing address (and e-mail address if applicable), to P. O. Box 206, Loachapoka, AL 36865.

Second Saturdays at the Museum

On the second Saturday of every month, LCHS volunteers gather at the LCHS Museum in period attire to demonstrate their arts and crafts. Blacksmiths are usually working at the forge, spinners and weavers are in the log cabin, and someone is always cooking up a meal in the fireplace or outdoors. What a great opportunity for LCHS members and visitors to visit the museum! If you have a skill to demonstrate or just would like to help out on Second Saturdays, just dress up in 19th Century attire and join the fun. It's kind of like a mini-Historical Fair throughout the year!

Upcoming Events on Second Saturdays

July 12, 2008. As the weather heats up, things slow down in the South. Most 19th Century Alabamians focused on growing crops. Come see the cotton, corn, sweet potatoes, sweet sorghum, sugarcane, peanuts, broomcorn, and squash growing in the Crops Garden, and gather under the shade of the pecans for corn-on-the-cob, watermelons and homemade ice cream.

August 9, 2008. The crops are laid by and the "livin' is easy." It's too warm to do anymore than necessary to keep the homestead going. The watermelon crop is in and it is a perfect time to have

a watermelon cuttin'. Dulcimer music under the trees is very relaxin'.

September 13, 2008. Make your own broom! We'll harvest the broom corn and attempt to make brooms from the "straw". There will also be outdoor cooking, spinning, weaving, carving, blacksmithing, and dulcimer playing.

Dulcimer Players. The dulcimer players practice at the museum from 2-4 p.m. on every Second Saturday. If you've ever wanted to learn to play this authentic American instrument, come join the group. Contact Deborah and Allen McCord (334-821-1301).



Dulcimer players practice their skills and create some old time music in the afternoons during each Second Saturday.

Poor but Proud in Alabama

by Dr. Wayne Flynt

*This delightful excerpt from Dr. Wayne Flynt's book, **Poor But Proud: Alabama's Poor Whites**, gives us a look at a portion of the of cultural differences of the people of Alabama before the War Between The States. Used by permission of the author.*

Even religion was not beyond class connotations. Although disputes over theology and decorum were not exclusively related to class, many Christians of lowly estate identified riches with corruption and poverty with godliness. No sooner had Alabamians established their first territorial capital at St. Stephens, on the banks of the Tombigbee River, than an itinerant preacher troubled their ease in Zion. Feeling rather proud of the sophistication and prosperity of their community, townspeople did not welcome the religious provocateur. But he persisted in his emotional and condemnatory preaching, ignoring a ban against such activities passed by the town leaders expressly to silence him. Finally fed up, citizens set him adrift on the river. As he floated downstream, he looked back toward town and shouted one last defiant word: "St. Stephens be damned. I came unto you and you received me not. I now confine this den of iniquity to the snakes, bats and owls."

Not all early ministers challenged polite society. Many in fact perceived themselves as the agents of salvation and

culture among a primitive and wicked people. An early Methodist leader depicted Washington County settlers as "grossly worldly and extremely wicked" who "could no more be impressed with the obligations and benefits of the Christian religion than could the beasts of the

forest in which they lived." A Presbyterian reported from the Tennessee Valley in the 1820s that "no part of our country is more destitute of spiritual instruction."

Religion was far more this-worldly than many observers have realized. Because they were an agrarian people reliant upon

natural forces over which they exercised no control, Alabamians, like ancient Hebrews, relied upon primary causes to restrain the rains or to empty the clouds, to stay the winds or make fertile their crops. One impetuous Methodist layman, Billy Grizzard, came right to the point in an 1830s prayer for relief from a prolonged drought: "Good Lord, send us a root-soaker and a gully-washer."

The religion might be fundamental but it was also reasonable. According to one piece of religious folklore, a poor north Alabama mountain family believed

*... a Methodist was a
Baptist who wore shoes;
a Presbyterian was a
Methodist with a
bank account;
an Episcopalian was a
Presbyterian
who lived off his
investments...*

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Poor but Proud in Alabama

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that its precious oxen team could be properly managed only through frequent bursts of profanity. When a protracted camp meeting began in a nearby hollow, the entire family was saved except one boy. Neighbors anxiously pressed upon him the urgency of salvation until finally he put religion into its limited human context: “Dad went down there and got religion; Mom she went down there and got religion; John went down there and got religion. If I went, who’d drive the oxen?”

Within the broadly shared common religious faith of Alabamians, differences existed based largely on class.

One persistent element of southern religious folklore sought to explain the variations in denominations: a Methodist was a Baptist who wore shoes; a Presbyterian was a Methodist with a bank account; an Episcopalian was a Presbyterian who lived off his investments. Though obviously an oversimplification, it is true that Methodists and Baptists enjoyed a near monopoly among Alabama plain folk, partly because Presbyterians and Episcopalians worried too much about an educated and theologically trained clergy. Bivocational Methodist and Baptist preachers worked their fields during the week and proclaimed the gospel to whoever would listen on Sunday.

Uniforms from the LCHS Collection on Display at Columbus Museum of Art



Recently the Columbus Museum of Art honored our Society by including several pieces from our military uniform collection in their exhibit, *Objects of Desire: Collector and Collections in the Chattahoochee Valley*. It was a beautiful and fascinating exhibit. From January 27 through May 4 their many visitors learned about one of the activities of the Lee County Historical Society. We thank the Columbus Museum of Art!

OPELIKA

Indian Town to Industrial Center

By Wilbur L. "Wink" Blackmon

Wink Blackmon was editor of the Opelika Auburn News from 1959 until 1973, and a columnist many more years. He was appointed Lee County Historian in after LCHS founder Alexander Nunn.

This article appears in Lee County and Her Forebears.

Opelika. Opillako? Big Swamp? Owl in the Bush? Owl's Roost? Red Mud?

Most students of Creek Indian language agree that the name Opelika stems from the Indian word Opillako (opilu-swamp, lako-large).

Others, however, have come up with translations including Owl in the Bush, Owl's Roost and Red Mud. But it is Big Swamp that has been accepted and included in historical accounts about the city.

But the Big Swamp designation is bothersome to some for a location which from the beginning has boasted about its elevation (812 feet above sea level in the city and 847 feet a couple of miles away). Early descriptions of the town claimed it to be the highest point on railroad lines running from Savannah to Vicksburg and also from Atlanta to New Orleans. Hence some of the bother about the name signifying "big swamp."

Other translations noted above are credited to the theory that the name comes from a local Indian chief meaning Owl in the Bush or Owl's Roost. Another translation we have noted but is

minus any substantiation except early citizens could perhaps relate to it easily, is that of Red Mud.

All the evidence, however, goes to Big Swamp. Noted Alabama historian Peter A. Brannon comes closest to solving the location-name problem for us. Opelika, he concludes, is one of many Indian-name towns of today located far away

from the original site of the Indian town whose name it bears.

Indians often carried the name of their settlement with them when they moved from one site to another. Brannon's account concerning

Opelika says that there are several references to the location of the Indian town of Opil-lako which was on a stream of the same name which entered Puccantallahassee Creek "on the left side." Opil-lako was 20 miles "up the creek from Coosa River." There is a stream in the southern part of Coosa County which "heads" a short distance west of Nixburg and flows into Hatchet Creek about two and a half miles west of the onetime settlement called Salter. This is undoubtedly, Brannon writes, the Puccantallahassee Creek of Indian

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days and one of the small streams which enter it on the south or left side is the Opilh-laka Creek. At the "spring or source of this stream," Brannan declares, "you will find the original Opelika."

One account of the naming of Opelika is given by Berrien T. Phillips, an attorney and history buff who moved to Opelika in 1881. In an article written for the Opelika Daily News in 1939 Mr. Phillips stated: "Originally Opelika was called Geneva and was situated at what is now known as Gentry Hill. The name was changed and Daniel Bullard, an early pioneer, suggested the name of Opelika. This name was adopted by the federal government."

This same Daniel Bullard, who came to Russell County in the early 1830's, also is credited with the building of Lebanon Methodist Church in 1837 some two miles from Opelika. This church membership moved to Opelika in 1857, becoming what we know today as the First Methodist Church. Its membership made up the nucleus "around which grew up Opelika," according to the historic marker at the old Lebanon church site.

Opillaka is shown on a 1733 map (De Cranay's) and in the French census of 1750 had ten men (ten families averaging five to the family), according to Brannon's account. He states that ethnologists thought the village one of the oldest of the "off-shoot" towns. In 1760 it had 200 people. Spelling of the name of the Indian town varied according to the way the recorder heard or understood the pronunciation.

The Indian town of Opillako had disappeared by the time the 1833 census and map of the Indian population was accomplished by the federal government. Whether any members of that original settlement had resettled and brought the name of their settlement with them in the vicinity of what is now Opelika is another unanswered question.

What we do know is that under the 1832 treaty (Treaty of Cusseta), the Creek Indians ceded their remaining lands east

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of the Mississippi to the United States. And in the southern part of this ceded area is the site of what is now Opelika. Alabama created nine counties out of the former Indian territory in 1832 including Russell (in which

Opelika was located), Macon, Tallapoosa and Chambers. Lee County was to be carved from these four counties in 1866.

Under terms of this treaty of 1832, the Indians were not compelled to emigrate. It stated the United States was "desirous that the Creeks should remove to the country west of the Mississippi and join their countrymen there. . . "It further stated, however, that "this article shall not be construed so as to compel any Creek Indian to emigrate, but they shall be free to go or stay as they please."

Each of the 90 prominent chiefs was allowed to choose a section of the land (640 acres) with each head of a Creek family getting a half section (320 acres). These selected tracts would be reserved from sale for their use for a period of five years unless sooner disposed of by them. These tracts could be sold by

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Opelika

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the Indians selecting them to another person and a title was to be given by the United States on completion of payment. At the end of five years, Creeks entitled to these selections and desirous of remaining were promised patents in fee simple by the United States. The United States was to make a survey of all the ceded land and take a census of the Indian population so the treaty could be implemented.

The crucial article in the treaty stated that “all intruders upon the country hereby ceded shall be removed therefrom” until the country is surveyed and selections made. Whites who had made some improvements without expelling the Creeks from their property were to be allowed to gather their crops before being removed. Intruders were to be removed from all lands selected by the Indians for five years from the ratification of the treaty or until the land was sold to white persons.

Settlers did not wait as the treaty specified, however. Many had already intruded on the lands of the Indians long before the five-year period expired. And Alabama immediately carved nine counties out of the ceded Indian lands and sought to establish state control over the area.

This led to serious confrontation with the United States since the federal government was called on by the Indians to enforce removal of intruders as called for in the treaty.

President Andrew Jackson sent Francis Scott Key, author of our national anthem, to Alabama in an effort to effect a compromise. Alabama Gov. Gayle, who had been elected with an anti-nullification stand in South Carolina’s battle over states’ rights, now stood firmly on the right of Alabama to have control of the area in question. Alabama eventually prevailed in the controversy despite hard stands and harsh words from both sides. The Creeks were

to be removed to lands west of the Mississippi whether they wanted to or not despite the plain wording of the treaty signed in 1832. Several incidents of violence and rumors of violence between Indians and whites led to the removal decision.

The years 1836-37 saw the exodus of the Indians and the influx of white settlers into the

former Creek Indian lands. Many small villages sprang up quickly—including the hamlet later to be known as Opelika.

First white settlers of the Opelika area are listed as Amos Mizell, Rev. Luke Mizell, William Mangrum, David Lockhart and Abigah Bennett and their families.

Other early families settling nearby and many becoming residents of Opelika later included Daniel Bullard, J.C.W. Rogers, Nathaniel Sledge, JR. Greene, Charles Byrd, Elisha Thomas, Peter Bogia, Wash Bedell, Thomas Robertson, John Haley, James B. Reese, Daniel Gentry, Brady Preston, Nelson Clayton, Wesley Williams, Loxla Edwards and Felix Hubbard.

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Rev. FL. Cherry's History of Opelika, written for the Opelika Times in the 1880's, lists many other pioneer families who settled in Russell County and are identified with the early history of the area later to become Lee County and Opelika. Many descendants of these early settlers in nearby communities and rural areas became residents of Opelika as the town grew in importance and affluence as the county seat and as a railroad center.

Lee County and Her Forebears, edited by Dr. Alexander Nunn, is available at the LCHS Museum or by mail for \$25 (plus \$5 for shipping). Please make checks payable to Lee County Historical Society. Mail your payment and your delivery address to
LCHS
P. O. Box 206
Loachapoka, AL 36865

One hundred years ago...

OPELIKA CELEBRATES Birthday of the Nation Observed with Thousands as City's Guests

*Excerpt from the Saturday, July 4th, 1908 and Monday, July 6th, 1908
edition of the Opelika Daily News.*

That Opelika's invitation to the people of Lee and adjoining counties accepted the invitation to celebrate the nation's natal day here was proven when the hundreds who filled the court room this morning rose and joined in the first hymn announced by Musical Director J. N. Hutchinson.

Hon. Reid Be Barnes was then introduced and in an eloquent manner delivered a cordial address fo welcome on behalf of the officials and citizens of Opelika.

After the address of Mr. Barnes an hour was devoted to singing, following which Hon. Lum Duke in an appropriate and happy manner introduced the

orator of the day, Hon. C. C. Whitson, of Talladega.

Mr. Whitson, the orator of the day, made an address that was both educational and entertaining, an intellectual treat.

The speaker covered the history of this country from the revolution, the causes leading thereto, its broad and beneficial results,

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*Congregational Singing
Political Speeches
Barbeque
Baseball*

*Horse Racing and Exhibition
Fiddling Convention
and Quartet Singing*

Opelika Celebrates 4th of July

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the place of the southland in the history of our country, the rise and fall of slavery, the causes of the war between the states and its results upon this section, with the consequent "negro question" and the evil effects of what it entailed. Tracing history by natural states down through all the years Mr.

Whitson gave attention to each of the great questions of politics and policies on which the people have been divided. He discussed in detail interstate commerce, the tariff and its relation to and effect on all lines of business; the great problem of the trusts and combines and transportation of farm products

and the output of mines and mills; the railroad regulation question, both state and interstate and, as the speaker viewed it, the danger of local legislation endeavoring to provide protection to the people from imposition and overcharges by transportation corporations.

As this is the real live question before the people of this day, we quote the following from Mr. Whitson's remarks on this line:

"There is still another question, with which we must deal, which has been converted of late into the chief political question in our states—what to do with the railroads? I mention this question with due deference and the utmost diffidence. I shall not on this occasion discuss its political phases. Far be it from me to undertake to discuss rail-

road rate regulation and reform. I am neither a regulator nor reformer, but I venture to suggest a few undisputed facts for your consideration: Railroads are the great arteries of commerce, the highways of traffic, and without them we cannot keep pace with the material progress and prosperity of those sections of the country which possess transportation facilities, chiefly engaged in interstate commerce.

"We must remember that state control is bounded within narrow limits and dependent upon the determination of the courts of final resort as to such regulations being just, reasonable and fair, under the circumstances and conditions of each particu-

lar case. That the manufacturing interest of the south is the product of the last fifty years; that in industrial development we are, in point of time, three-quarters of a century behind the north and east, although our natural resources are infinitely greater. That in this age and without transportation by water, there can be no development without railroads, and the south needs railroads more than any other section of our country. That it costs far more to build railroads through the mountains of Alabama than over the plains of the west. That watered stock and inflated bonds are of small interest to us since we own none of it, and the value of railroad property, upon which its owners are entitled to earn a reasonable income for the use and such

"...the manufacturing interest of the south is the product of the last fifty years; that in industrial development we are, in point of time, three-quarters of a century behind the north and east, although our natural resources are infinitely greater...."

property and for service rendered, as a constitutional right, as declared by the supreme court of the United States, is not fixed or determined by the watered stock or inflated bonds issued on it.

That the regulation of interstate rates throughout a country as vast as ours, and under conditions so complicated, present problems of the utmost difficulty. And, is it not well to consider, as to whether or not too much interstate regulation might result in the restriction of railroad construction instead of expansion, while our industrial progress demands and requires such expansion.

That the real interest of the railroads in the south, of necessity, lies in the upbuilding and development of our section; and that there is danger that such interstate rates may be so regulated and moulded as to give other sections of the country an advantage over ours. The increase of freight rates to the southeastern states from points

without, of an average of from \$12 to \$18 per car load lots, upon flour, corn, wheat, hay and the like, to become effective August 1st, next, at least suggest the possibility of such a danger. We have been none too potent in the government of this county of late years. Certain it is, that the regulation of our intrastate traffic, by whatever means adopted, whether through a commission or by a legislative rate, should be done in a spirit of fairness, justice and equity, as between the people and common carriers, and within the limits of the powers of the state, since to go beyond such powers in the excess of our zeal, is to render such regulation vain and nugatory, and worse than useless."

The courts, judges and juries, the crime of lynching, public roads and the child labor question were the themes of the latter portion of Mr. Whitson's

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FILTERED WATER

Has all the germs and impurities removed and is not likely to cause sickness.

We use only filtered water and the best syrup the market affords in our soda water.

25 CHECKS FOR \$1.00

J. K. HAYNIE,
The Druggist.

Advertisement from the Opelika Daily News, Wednesday, July 1, 1908.

The text reads "Has all the germs and impurities removed and is not likely to cause sickness. We use only filtered water and the best syrup the market affords in our soda water."

Opelika Celebrates 4th of July

Continued from page 13

address, and all those who heard him today were treated to a very complete resume of each and all the political matters of interest to the people of the south and the nation.

The Fourth was Finished with an Entertaining Program

[The evening festivities of July 4 were reported the following Monday, July 6]

The 4th of July celebration was reported up to noon Saturday in the Daily News, the forms closing that early in order to give the employees a chance for some holiday.

Shortly after 12, after a serenade by the Opelika band which was greatly enjoyed, the hungry thousands gathered around the loaded tables on the court house lawn and were served with the biggest and best barbecue ever enjoyed in this county. After dinner those prone to singing again gathered in the court room, where, until 4p.m., under accomplished leaders, the old time songs and hums were delightfully rendered.

The outdoor sports began with the base ball game at the fair grounds between Opelika and Alexander City, the locals winning by a score of 8 to 3.

The game was called in the last half of the sixth inning for rain.

The noon showers put the track in fine condition, and the half mile heats brought out fine speed. Just before the second heat in the class C race, there was an exhibition drive of one of the fastest horses ever seen on the Opelika track, "Jim Works," pacer, owned by J. D. Roquemore, of Montgomery. The half mile was made in 1:10 by "Jim Works," the remarkable speed eliciting

great enthusiasm. Although just after the start, while rounding the first curve, one of the tires was punctured, the noising sounding like a pistol shot. "Jim Works" held the speed and seemingly one tire being flat was no handicap for this pacer.

At the court house Saturday night, the "Fiddler's Convention was largely attended, and continued applause greeted each contestant as the "good old familiar tunes" were heard. A third of the proceeds go for the public school flag pole.

The prizes were won as follows:

First prize, one barrel of flour: G. W. Walker. Second prize, half barrel of flour: C. S. McKee. Third prize, a ham: E. A. Torbert. Fourth prize, box of cigars: E. Prather.

The Opelika male quartette, comprising G. A. Taylor, Walton Crossley, Walter Samford, and Roy Torbert, made a hit with several popular selections, they being frequently encored.

Historic Marker to Honor Dr. Alexander Nunn and the Founders of LCHS

The LCHS will erect a Historic Marker honoring the founders of the LCHS and Dr. Alexander Nunn. Near the end of July there will be a special ceremony for the unveiling. The date and time was not available when this publication went to press.

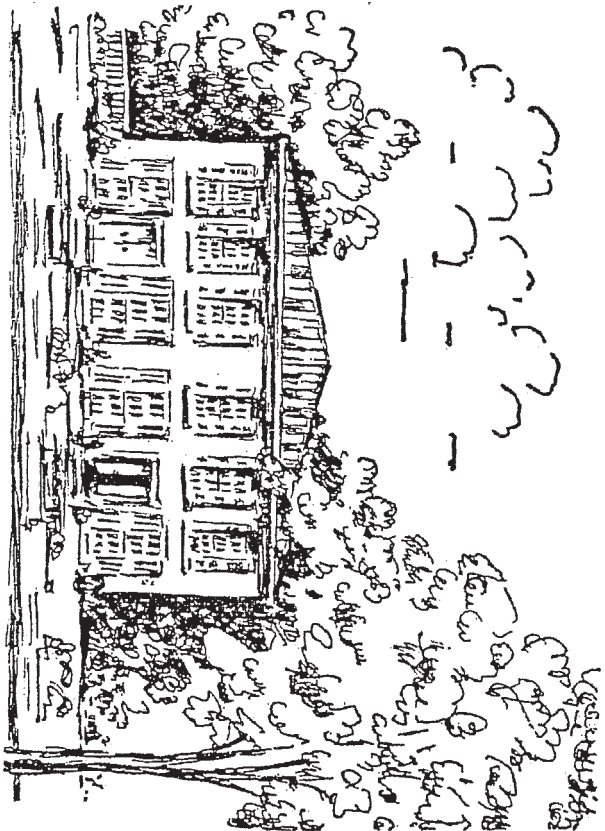
More details will be available via the LCHS e-mail list and the web at www.leecountyhistoricalsociety.org.

A Note of Thanks

On Monday, May 19, fourth graders from Loachapoka Elementary visited the LCHS museum for their spring field trip. Below are excerpts from thank you letters from the children. 'Tis easy to see why we love to have the children come!

- *I had a great time and thank you for your support, and I want to come back. But, when I come back I'm going to bring me a car to sit in when my legs get tired.*
 - *I had so much fun. It was the best time. I love the blacksmith shop. I like the food too. It was the best time of my life.*
 - *Thank you so much for all you did for us. I learned so much! I learned how a blacksmith works. I also learned how they used to cook and make dolls.*
 - *What I liked was the dolls and the biscuits. The biscuits were the best. I loved the music. I also loved the doctor's office. The Taylor Whatley building was great too. I liked the spinning and weaving. I loved looking at the crops and pulling up the weeds.*
 - *I liked wash day. I was so happy when I learned how to wash clothes the old fashioned way. My mom even wanted me to wash her clothes that way. I liked the well too. Once again thank you! I think we all appreciated what you all did. There wasn't anything I didn't like.*
 - *The stuff I learned Monday was that blacksmiths made different kitchen utensils to eat their food.*
- They made their own clothes and dolls. The fun part was the games.*
 - *I told my family about the trip. They want to come. I taught my brother how to play marbles.*
 - *I learned how to make quilts and how to cook. I liked when we played games.*
 - *I loved to dance the waltz.*
 - *First I would like to tell you that you and the others dress beautiful. I'm surprised at everything I liked. The doctor who was in the doctor's office, I learned so much from her. I really enjoyed it. In the barn we saw a wagon, a tub (the 1st one in Lee County) saws and nets.*
 - *It was lots of fun learning how to waltz. It was kind of hard learning how to make the dolls but it was fun.*
 - *Thank you for all you have prepared for us. I learned how to cook on the fireplace and how to wash clothes from the old days.*
 - *The blacksmith said he was going to make a leaf and he did. I liked to see the pictures through the stereoscope. I learned about the man [Dr. McLain] who had the patience to help people.*

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