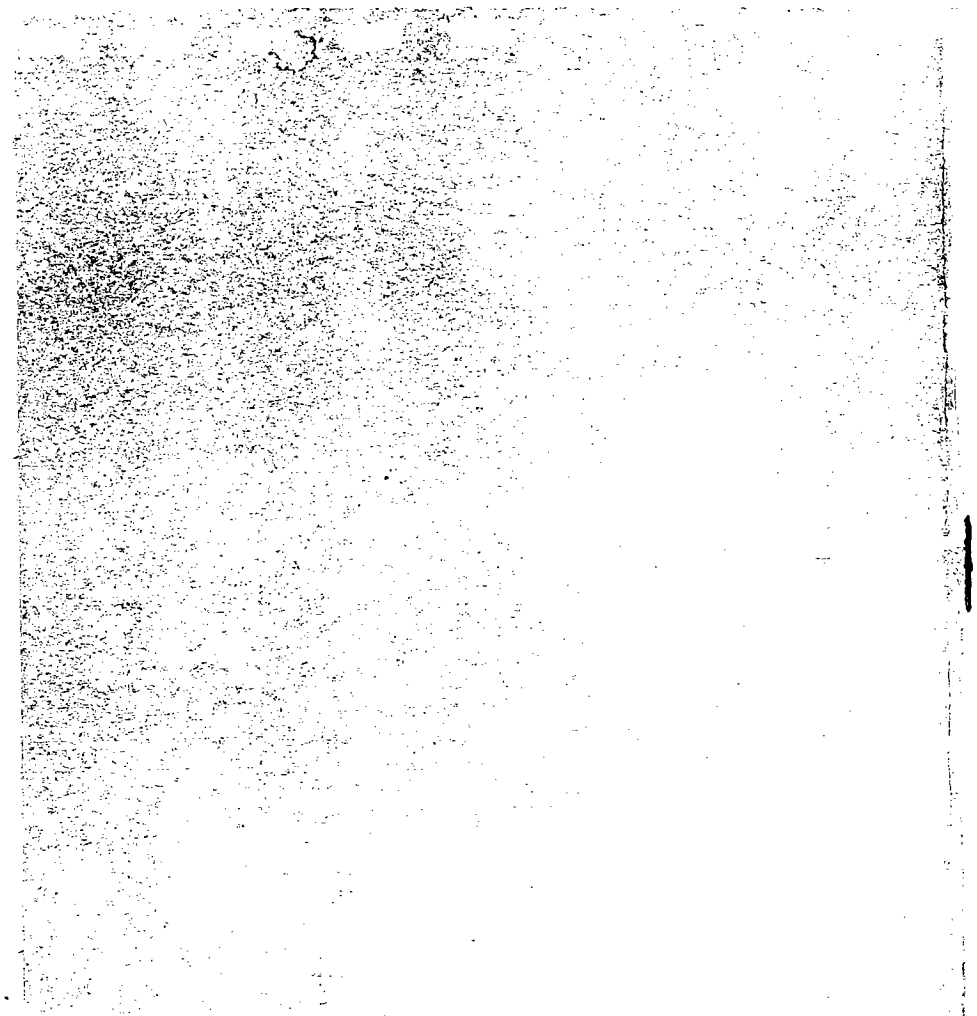

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The Story Of

SILOAM

A History Of The CHURCH

By

JUDGE WILBUR E. DEARMAN

Volume One

June, 1963

DEDICATION

This Story of Siloam, A History of the Church, is dedicated to the author's first Sunday School Teacher, Mrs. Candis Walker Holder. It can be truly said of her that "she lived in a house by the side of the road, and was a friend of man." Mrs. Candis Holder and her husband, John Holder, lived at the Cross Roads of the Black Bluff-Lauderdale Springs Road and the Livingston-Gaston Road, near Siloam Baptist Church, and they never turned a stranger from their gate. They were not rich people, except in spirit and love, but they reared three families in addition to their own. There were many children, and many friends to "arise and call her blessed."

MILESTONES OF THE CHURCH

1832 Date of Founding

1837 Split between Primitive and Missionery

1838 Date of Founding of Missionery Church

1857 Date of Building of Second Church Building

1896 Second Split in Church

1907 Date of Building of Third Church Building

1911 Date of Erection of Baptistery

1950 Date of Building First Pastorium

1962 Date of Building Fourth Church Building

THE STORY OF SILOAM

A History of the Church

In compiling a history of Siloam Baptist Church of Sumter County, Alabama, it is necessary to give a summary of the history of the county in which it is located, as the Church is older than the county in which it serves.

The earliest records of written history show that part of the State which is now Sumter County to be a part of the Choctaw Indian Nation, and this Section remained a part of the Choctaw Indian Nation until the Choctaw Treaty of 1830, which is perhaps better known as the Treaty of Dancing Rabbit Creek. The name Alabama is a Choctaw word, meaning "Thicket Clearers" or "Vegetation Gatherers." (1)

From where the Choctaws came, there is no record. Gayarre in his early writings mentions that there was a tradition among the surrounding tribes that the Choctaws had appeared among them suddenly, and over run the whole country like a whirlwind.

As early as 1682, Robert Cavalier de la Salle had claimed this Country in the name of France, and on January 20, 1699, Pierre le Moyne, Sieur d'Ibberville and his brother, Jean Baptiste le Moyne, Sieur d'Bienville, landed on a bar off Mobile Point. Shortly after the founding of Mobile, Iberville sent Henry de Toni, a follower of La Salle, on a mission into the land of the Choctaws and Chickasaws for the purpose of establishing peace among the Indians. Toni left with ten picked men, and he visited many tribes, and made many treaties. He was probably the first white man to set foot upon what is now Sumter County soil. In 1735, Bienville established a fort on the Tombigbee River at what is now Epes in Sumter County, which he named Fort Tombeckbee.

This territory was later claimed by the English, the Spanish, and again by the French, and with the Louisiana Purchase from France in 1803, it was claimed by the United States of America; but in reality, it remained a part of the Choctaw Indian Nation. It might be noted that the spot upon which Siloam Baptist Church is located has been under five flags, viz: France, England, Spain, the Confederate States, and the United States of America.

The Choctaws held on to this land until the Choctaw Treaty of 1830, and it was not until the 18th day of December, 1832, by an act of the State Legislature, that the County of Sumter was created. It was named in honor of Thomas Sumter, the "Game Cock" of Revolutionary War fame, and from its beginning it has been called "The Game Cock County of Alabama" for its namesake, the Fighting General.

Early, into this Indian Country, came the outcast, the trapper, and the pioneer preacher. Many are the legends of the old Circuit Riding Men of God.

The Choctaw Indian Nation, which once stretched from the Alabama to the Mississippi River, was governed by three Mingos, and under them were many minor Chiefs. Jesse Brashers was Chief of the Territory of the section upon which Siloam Baptist Church is located, and to the south, near Black Bluff, ruled Charles Juzan, Chief of the Okchoys, a small independent tribe from the Choctaws. Captain Thorne, the founder of Thornville, married a daughter of Chief Jesse and Delilah Brashears, and it appears that two of his other daughters married a Walker and a Shel-

1. Owen, Marie Bankhead: **History of Alabama**, vol. 1, p.1.

ton. (2) The name Jesse has passed on for generations in the Thorne family. These facts are mentioned because the Shelton, Thorne, and Walker families are to later play a great part in the Development of Siloam Church, and the blood of the Choctaws is to flow deep in the heart of the Church.

Outside of a few Catholic Priests, the Baptist were the first denomination to enter Sumter County. The third known Baptist Church in the State of Alabama was organized in 1810 in Sumter County near the Mississippi State line, and was called Oaktuppa, which is a Choctaw name. (3)

There were many pioneer Sumter County Baptist preachers, many of whom had arrived upon the scene when the county was still Indian country. Reverend Joseph McGee and Reverend Jacob Parker, who bravely labored through forrest and Indian trails, organized Oaktuppa prior to 1810. (4) Many more churches were later organized by these zealous men. After the Choctaw Treaty of 1830, other Baptist preachers moved in and began organizing churches. Reverend Asa Wright and Reverend J. H. Bird organized the Sumterville Baptist Church in 1833, and in the same year, with the aid of Reverend E. I. Davis, they also organized the Christian Valley and Antioc Churches. Reverend Nathan Slay organized the Shorts Baptist Church in 1833, and one year later Reverend Wright organized the Livingston Baptist Church. Rev. Williamson Milburn organized the Zion Baptist Church in the early 1830's, and it would appear that as early as 1837, he was pastor of the Siloam Baptist Church. (5)

In 1832, shortly before the County was organized, a Primitive Baptist Church was established at Siloam. This church was built of logs, and had a rock chimney, and was situated on a spot which is now a part of the cemetery. The first grave opened in the burial ground was that of Susan Rawlings in 1832. Her death was caused by exertion from running through fear in a thunder storm. There was no cemetery, but at that time it was customary to bury the dead in the church yard. (6) There is no known record of who organized the Church, but it would appear from the early marriage records of the County that Reverend Robert R. Shelton was one of the very earliest pastors, if not the founder. (7)

The majority of the early Baptist Churches of Sumter County were Primitive Baptist Churches, cleaving strongly to the Calvinistic doctrines. By 1837 there were large elements in most of the leading Baptist Churches favoring foreign as well as home missions. The Primitive group were strong believers in home missions, but they had little faith in foreign missions, arguing that "Christianity begins at home." This disagreement let to a split in many of the churches. The Sumterville Baptist Church split in 1837, and the Primitive group was known as the "Old Side", and the Missionery group was known as the "New Side". Among the Primitive group was young Nathan Cockrell, co-founder of Sigma Alpha Epsilon Fraternity at the University of Alabama, which is

2. Deed: Probate Office, Sumter County, Ala.: Charles Juzan to Jesse Brashers, dated: June 2, 1827, Book A, p. 3
3. Owen, Marie Bankhead: **History of Alabama**, Vol. III, p. 41
4. Killigsworth, Julia Praytor, **Early Preachers**, Ala. Baptist Cent.
5. Marriage Record: Vann to Williams, Marriage Bk. 1, p. 43, Sumter Co.
6. Bigbee Baptist Association, **100th Anniversary Edition**, p. 35.
7. Marriage Record: **Ezell to Hand**, Vol. 1, p. 23 (1835)

now the largest social fraternity in America in membership. He died in early manhood, and is buried at Old Side Cemetery. This dissention within the churches entered into the Siloam Baptist Church, and in June, 1838, the name was changed to the Siloam Missionery Baptist Church. The first pastor of the reorganized Church was Benjamin Hitt, and the first deacons were Abe Greene and Jesse Hitt. The twelve charter members were: Reverend and Mrs. Benjamin Hitt, Mr. and Mrs. Abe Greene, and mother, Mr. and Mrs. Jesse Hitt, and mother, Mr. and Mrs. Daniel Jones, and Mr. and Mrs. Joe Jones. The other members pulled away and organized a Primitive Baptist Church, and called themselves the "Pulltights". (8) It is to be noted that although Reverend Benjamin Hitt was instrumental in the organization of the Missionery Church, many of his Hitt relatives were among the "Pulltights." Also among this group were the Banes, Dearman, Stephens, and Thorne families. Reverend Banes was one of the very earliest pastors of this Church. With the passing of time, most of these families returned to Siloam, and a few others transferred their allegiance to the Presbyterian Church.

One of the greatest Baptist leaders in the missionery field was a layman, Jerremiah Brown of Sumterville, a son of a Baptist minister, the Reverend Samuel Brown. Jerremiah's father was a most unusual combination for that day, or even this, for he was a Baptist minister and a very wealthy man. Early in the 1830's, Jerre Brown moved into Sumter County, bringing many slaves with him, and his fortune grew rapidly. He became the owner of more than 11,000 acres of land and more than 1,000 slaves, being the largest slave owner in the State. He exemplified the fact that liberality to the church never made any man poorer. For many years, Mr. Brown gave $15,000.00 yearly to missionery work, and endowed a chair to Howard College with $25,000.00. He was a philanthropist of the noblest type. His gifts were made to aid young men, and Howard College through the aid of this "planter prince." (9)
carry the gospel to the heathen. Forty young men graduated from

The town of Gaston was the second largest town in the County, Gainesville being the first, and also the third largest city in the State. The town of Gaston was a center of wealth, culture, and refinement, and was noted for its schools. Like Sumterville, it was a Baptist town. Next to Jerre Brown, John Matthews of Gaston was perhaps the wealthiest man in Sumter County, and also like Brown, he was a Baptist lay leader. His daughter, Mary, married Reverend Charles Manley, a Baptist minister, who was the son of Dr. Basil Manley, the second President of the University of Alabama. Dr. Manley was also a Baptist minister. Reverend Charles Manley's son, Dr. John Matthews Manley, was long the head of the English Department of the University of Chicago, and was one of the most distinguished scholars of the world. Dr. Manley's sister married Dr. Robert G. Patrick, President of Judson College. (10)

Another man of wealth, a large slave owner, and a distinguished member of the Siloam Baptist Church, was Mr. Marcus Parker, who lived only a couple of miles from the Church. Mr. Parker's daughter, Mary, married Mr. Churchill Gibbs, and they contributed liberally to the Siloam Church, and to the community. Mr. Gibbs died in his early manhood, and the widow later married Mr. Joseph McConnell. The Baptist were to lose this fine family as Mr. McConnell was a Presbyterian, but

8. Bigbee Baptist Association: **100 Anniversary Edition (1952)**, p. 35
9. Brown Family: **History and Records of Louden**, Probate Office, Sumter County.
10. Seale, Thomas F.: **History of Shorts Church**, p. 4 & 5

what the Baptist lost, the Presbyterians gained. Captain Joseph McConnell, Mr. John McConnell, Mrs. Adair McConnell Young, Mrs. Mary McConnell Morrow, and Judge Marcus E. McConnell, long time Probate Judge of the County, were children of Mrs. Mary Parker McConnell and Mr. Joseph McConnell. The Parkers had originally settled in the northern part of the County, but due to chills and fever, Mr. Parker moved to the healthy hills around Siloam. Mr. Marcus Parker and his wife are both buried in Siloam cemetery, and his monument stands on the highest spot of the hallowed ground. The young widow, Mary Parker Gibbs (McConnell), also buried her husband, Churchill Gibbs, in Siloam Cemetery.

In the 1840's, the Dearmans (originally d'Armand) and Stallings decided to move off the Sucarnatchie and Alamuchie near old Chiles, and they too decided that the hills around Siloam were the healthiest in the County. Both of these families were old North Carolina residents, the Dearmans being from Anson County and the Stallings from Edgecomb. Burrell Stallings, whose father had held high political office in his native State, and Solomon Dearman moved into the County before it was organized, settling near where the Alamuchie Creek enters the Sucarnatchie River. Solomon Dearman's son, Elisha, married Eliza Stallings, and Burrell Stallings' sons, William and James, married Drucilla Dearman and Mary Dearman. Both Solomon Dearman and Burrell Stallings were slave owners, and men of means.

The early pioneer families of the Siloam Community were the Banes, Beavers, Cobb, Crenshaw, Cubley, Drummond, Greene, George, Hammond, Harrison, Hearne, Hitt, Jarman, Jones, Knox, McAlpine, McDonald, McMillan, Moore, Newton, Norville, Praytor, Rawlings, Stephens, Thorne, Walker and Williams families. (11)

After one hundred and twenty five years, the only ones of the old original pioneer families still living in the community are the Greene, McDonald, and Walker families. All of these families have been bulwarks in the development of the Siloam Church, and their descendents have been leaders in the religious, business, and political affairs of the County, State, and Nation. The Walker family has always been a singing family, and throughout the years, the old Siloam Church has echoed the religious hymns of the Walker generations.

Benjamin Hitt served the newly organized Siloam Missionery Baptist Church from 1838 to 1845. Reverend William W. Walker served the Church for one year, and was followed by Reverend McDonald, who served for four years. Reverend T. B. Loftin followed Reverend McDonald, and he was to serve as the Church pastor for seven years. Brother C. C. Vaughan was called in 1857 to be pastor of the Siloam Baptist Church, and he served until 1865, and was called to War. Reverend C. C. Vaughan was the father of the beloved physician, Dr. A. L. Vaughan of Cuba, Alabama, and later Dr. Vaughan donated a pulpit to the Church in memory of his father. (12)

The South was alerted to War, and the Nation was to face four years of a bloody Civil War. These years had been the prosperous and glorious years for the Church and the County. These were indeed "flush times" in every way. Sumter was the largest county in the State in population. (13) Gainesville was the third largest city in Alabama, and the county had elected John Winston Governor of the State, the first native

11. Sumter County Tract Book.
12. Bigbee Baptist Association: **100 Anniversary Edition**, p 35
13. U. S. Centenial Census: 1840

born man to hold the office. Every able bodied man, including the pastor, from the Siloam Community took part in the War Between the States, and thus ended a golden era in the long history of the Church.

The Choctaw Baptist Association was constituted in 1834, composed of 16 churches, with 9 of them located in Alabama, and the other 7 in Mississippi. The first anniversary was held at Bethany Church (now Sumterville), and 6 more churches were added at this time. (14)

With the split in the Baptist Churches over foreign missions, the Association disbanded in 1838, and from its ruins four other associations were later founded, viz: Choctaw, Friendship, Liberty, and Louisville. Of these four associations, only the Liberty Association in Mississippi is still active. (15)

In 1845, Harmony Church, now Zion, asked to be dismissed from the Liberty Association in Mississippi, and in the Spring of 1846 passed the following resolution: "April, 1846.—That we address the following churches by letter: Black Bluff, Christian Valley, Friendship, Gaston, Livingston, New Prospect, and Salem, requesting them to meet us for the purpose of forming a new association." (16) The Central Association was formed with only five churches joining at the first meeting. The churches joining the Association were Black Bluff, Friendship, Harmony, Livingston, and New Prospect. The Central Association continued for six years.

The leaders of the Bigbee River and Central Associations decided that one group could serve this whole area as trails had been turned into roads, and it would be easier to meet. This idea became an accomplished fact with a meeting at Jones Bluff, now Epes, in 1852. The association was named the Bigbee River Baptist Association, and somewhere down the line, the word river was dropped, and the Bigbee Baptist Association has been a strong and vigorous organization ever since. Reverend William Woodward was the first Moderator of the Bigbee Baptist Association. It was not until 1893 that the organization met at Siloam. Since then, the Association has had its annual meeting at Siloam in 1919, 1932, the centenial year of the Church, 1942, 1950, 1957, and its annual meeting in 1963 will be at Siloam. This meeting will be in the year of the 125th anniversary of the Siloam Missionery Baptist Church. (17)

In 1857 a new church building was erected, and Reverend C. C. Vaughan was the first pastor to serve in the new building. (18) Brother Vaughan was to be the War Pastor of the Church, and he struggled through these sad and pathetic times, encountered the problems that try men's very souls. For three long years, he was on hand to console the widows and children in their hours of sorrow and grief, upon hearing the news of the wounding and death of their loved ones. Through these years, Brother Vaughan watched the young men go to war, and then he witnessed the old men, and the mere lads enlisting for service. He bore all that a man's soul could stand, so in 1865, he too enlisted, and fought for the "Lost Cause."

Upon the resignation of Brother Vaughan, the Reverend William Woodward, an old man and the first moderator of the Bigbee Baptist Association, took over as pastor. Brother Woodward was born in South Carolina in 1792, but moved to Alabama in his early youth. He was an honored and respected citizen, and served in several sessions of the

14. Killingsworth, Julia Praytor, **History of Bigbee Baptist Association.**
15. Ibid.
16. Zion Baptist Church: **Minutes.**
17. Bigbee Baptist Association: **111 Edition**, p. 44 et seq.
18. Ibid.: **100 Anniversary Edition**, p. 35.

State Legislature as a State Senator. He was a cousin of General Thomas Woodward, who took a strong part in the Creek War of 1812. He was also the moderator of the old Central Association for several years prior to the organization of the Bigbee Baptist Association. Few men were better versed in the history and affairs of state government, and fewer still were as well read in the word of God. Reverend Woodward was tall in stature, commanding in person, social in disposition, profound in thought, wise in counsel, mature in judgement, able in argument, and powerful in the defense of his position and principles. (19)

After General Robert E. Lee had tendered his sword to General U. S. Grant at Appomatox, Brother C. C. Vaughan took the long trek home, and again took up his duties as pastor of his beloved Siloam Church. General Grant had refused the sword of the beloved Robert E. Lee, and had let his men return with their horses in order to make a crop for their hungry loved ones. It would be hard to describe the conditions in which Brother Vaughan found his flock. It would be but an utterance to say that the people were hungry. Due to the blockade, salt became as precious as gold. The women dug up the floors of their smoke houses, where salt had drifted through in the better years, and watered and strained it in order to provide this necessary commodity for their families. The returned veterans, as battered and as as worn as they were, set out in the very late Spring to plant a crop. They gathered everything that they had in order to make one last effort. The price of cotton in England was very high, due to the scarceness caused by the war. It was the feeling that they could perhaps come back, and they did make a crop. The war had been fought among gentlemen, but it was the riffraff, the "Carpetbagger" and the "scalowager", who had little if any part in the fighting, who took over the reigns of government. Reconstruction began, Federal troops were sent into the South, and these troops confiscated the precious cotton that these veterans had raised. Many of these men gave up, for they were to see something more dreadful than the war. Former slaves, not yet removed one generation from savagery, were given the right to vote, and those who had fought in the "rebellion" were disfranchised. The Negro, the "carpetbagger", and the "scalowager" had taken over the South. The people of the Siloam Community had become poor, very, very poor. Only a very few exceedingly wealthy men, such as Mr. Marcus Parker, had held on to any thing. These few did the best that they could for their neighbors, but that was very limited. As one example, Mr. Clarke Hitt returned from the war with one arm gone, and later developed tuberculosis from his exposures in the conflict. Mr. Parker's son in law, Churchill Gibbs, had also contracted this disease, and succumbed of the ailment. His young widow, upon the learning of Mr. Hitt's condition, gave him the medicines that failed to cure her husband, and Mr. Hitt recovered. Clarke Hitt had no veterans benefit, no bonus, and no reward, but he fitted a long handle to his plow, which he pitted under his arm, and earned a living from his soil. He not only did this, but he reared a fine and distinguished family. Elisha Dearman, with a lame leg, and whose father, Solomon, had previously owned eleven slaves, (20) became so poor that he lived in a log hut, with a dirt floored kitchen. There were no schools nor educators, except a few roving teachers, such as Professor Tobe Adams and Professor Frank Watson, of whom there is not too much known. They were both very able men, and taught by the rule of the "hickory stick". It was said that Professor Adams got drunk a few

19. Seale, Thomas F.: **History of Shorts Church**, p. 10
20. Orphans Record: Book 1, p. 520 (Probate Office, Sumter County, Ala.)

days before he was to graduate from a well known college, and was expelled, never receiving his degree. There were many children who learned their three "R" (Reading, Writing, and Arithmetic) from the teaching of these two men. This section, indeed, was poor, and was generally called "Sandtuck", with such places as "Poverty Point" and "Scratch Hill", which was characteristic of the people who resided there.

These people were not to be denied. The finest blood of the English, the Irish, the Scotch, the Hougenots of France, and the Choctaw had flowed through the veins of this proud people, and in the long run, "blood will tell." These people might be compared to a water lily that grew up in a stagnent pool of water. Although the environment was very bad, the water lily grew up to be a beautiful and stately flower. Even though, Elisha Dearman was probably the poorest man in "Sandtuck", two of his sons, John and Gid, were wealthy men, and his sons, William, Alonzo, and Gilbert, were men of means. The sons of the pioneer families have served as an Ambassador to a Foreign Country, as a Member of the United States Congress, as Judges, as members of the State Legislature, President of an International Service Club, as Lawyers, as Doctors, and as ministers.

For seventeen long more years after the War, Brother C. C. Vaughan nurtured his flock through the dark and trying days of Reconstruction, which era will go down in history as the most disgraceful period in the life of this Nation.

In 1882, the tired feet of the beloved pastor could trod no more, and the Reverend F. M. Pond was called as pastor of the Siloam Baptist Church. Brother Pond was born in Anson County, North Carolina in 1833, and he died April 10, 1895. He came to Alabama when he was a boy, and in early life joined the Baptist Church at Gaston. When this Church was disbanded after the War, he joined Zion Baptist Church by which he became licensed to preach. Brother Pond organized the Center and Beulah Baptist Churches, and he served as pastor to the Clear Creek, Concord, Cuba, Hopewell, and Rehoboth Baptist Churches. Reverend Pond was modest and unassuming in his life, but his work in the pulpit was brave and courageous; and where ever he preached, he gained souls for Christ. It has been said of him that "he was pure in all of his social relations, modest but genial with friends and companions, chaste in his conversation, and cheerful among men." (21) Reverend Pond had a stroke in 1885, and was out for three years. During this period, Reverend Thomas Woodward served for two years, and Reverend Al Beavers served for one year. In 1888, Brother Pond resumed his duties, and served until his death on the 10th day of April, 1895. (22)

Reverend Al Beavers was the father of Dr. James Beavers, Mr. George Beavers, Mr. Ab Beavers, Mrs. Sallie (Dennis) Stephens, Mrs. Bell (John) Stallings, and Dr. Will Beavers.

After the death of Brother Pond in 1895, Reverend A. J. (Jack) Hearn was called to become the pastor of the Church. He had been the pastor at Shorts Baptist Church, and was a strong man in many respects. Mr. Hearn was a very zealous advocate for missions and temperance, and stressed that in his work very much. (23) Brother Jack Hearn was a contriversal figure in many respects, and often took part in partisan politics. He was to serve the Church for only about eighteen months, but during this time, the membership was to witness another split in the Church. During a heated campaign for Governor of the State in 1896,

21. Seale, Thomas F.: **History of Shorts Church**, p. 7
22. Bigbee Baptist Association: **100 Anniversary Edition**, p. 35
23. Seale, Thomas F.: **History of Shorts Church**, p. 11

Reverend Hearn used his influence against the Democratic nominee for Governor, and during one hot Summer morning, he preached a political sermon. Brothers Elisha Woods, John Henry Tate, Houston Shelton, Lee McDonald, and Sam Green, who were all life long Democrats, called his hand. The congregation was very much divided, and twenty five members pulled out with these men, and organized a Church at Scratch Hill, which they named Mount Lebanon. This Church survived for about twenty years, and after the building burned, most of the members returned to Siloam. (24)

In 1897, Reverend Bascomb Woodward was called as pastor of the Siloam Church, and he served until the turn of the century. (25) Brother Woodward was a son of Reverend T. B. Woodward, and a grandson of Reverend William Woodward, who had formerly served as pastor of the Church. Brother Bascomb moved to Tennessee, and carried on a very successful work. (26)

With the beginning of the 20th Century, Reverend James E. Vaughan was selected as the new pastor of the Church, and he served the Church for more than thirty years. These years might be called the quiet years of the Church. Brother Vaughan resided at old Mount Sterling in Choctaw County. During this period, he pastored three other churches at the same time. He was a tall man, with a pleasing personality, and although he was positive in his principles, he always had time to consider the other man's viewpoint. Many of the church members today, became Christians under the leadership of this Man of God. Brother Vaughan's old horse and buggy were very familiar scenes to the members of the Church. Every third Friday of the month, regardless of the condition of the weather, Brother Vaughan would hitch up his horse to his buggy, and would head for Siloam. He would make several stops on the way, and like Elisha of old, he had favorite resting places. In 1911, his salary was raised to $125.00 per year, (27) so it is readily seen that he had to have other means of livelihood. He was also a farmer, and although he was a poor man, he educated his two sons, Hayward and Blanding, both of whom became prominent Baptist preachers. Brother Vaughan loved music, and as a young man, he had liked to dance. For eight decades, there had been no musical instruments in the Church, and he set out to correct this. In 1905, the Church purchased an organ, and Mrs. Elizabeth Walker Allison was the first organist. (28) Mr. George McDonald was elected as the chorister. From this time forward, Siloam was to have music, and it rang through the hills. With the four Walker brothers, Lewis, Charles, Oscar, and Grover, around their sister at the keys, and with such other familiar figures as Brother Frank Wolf, Sister Lucy Peters, and Brother Purvis Shelton helping out, Siloam, indeed, became a singing church. Mr. George McDonald, in his tasseled top surrey, was always on time to start the music.

The people of this generation had about forgotten how to be strict denominationalist. Preaching was held on the third Sunday of every month. but there were two nearby churches, The Chestnut Grove Methodist Church, and the Elizabeth Presbyterian Church, and many of the members of Siloam attended preaching at these churches on the off Sundays. Now, Sunday School was held every Sunday, and it was in the

24. Cameron, Lethye Woods: **Personal Interview**
25. Bigbee Baptist Association: **100 Anniversary Edition**, p. 35
26. Seale, Thomas F.: **History of Shorts Church**, p. 11
27. Siloam Church Minutes
28. Ibid.

afternoon, so that these members could attend the other churches, and in order that the other denominations might attend the Siloam Sunday School. Brother Vaughan set out to find a Sunday School Superintendent, and he found one of the best in Mr. Sam McDonald. It mattered not to Reverend Vaughan nor to the membership that Brother Sam McDonald was an Elder in the Elizabeth Presbyterian Church. It might be added that for more than twenty five years, Brother Sam McDonald, an Elder in the Presbyterian Church, was Superintendent of the Siloam Baptist Sunday School, and when he died, he was buried at Chestnut Grove in a Methodist Cemetery.

The old church building, which had been erected in 1857, was showing signs of wear and tear, and Brother Vaughan encouraged the erection of a new building. The following is recorded in the old church minutes,: "Siloam Baptist Church met in conference on Saturday before the 3rd Lord's day in December, 1904 — Opened in usual form — Call for membership — none — Call for General business — Brother Brown brought up the subject again of building a new church house, after which Brother Vaughan made a short speech on some subject dwelling mostly on the importance of a new house, and the ability to build it." On the third day of July, 1905, the building committee, which was composed of S. D. Walker, Chairman, J. A. Dearman, F. M. Brown, L. E. Walker, J. M. Stallings, L. S. Stallings, and J. P. Davis, reported that $138.60 had been collected, and $286.75 had been subscribed. (29) On the third Sunday in February, 1906, the committee reported that they did not have the means to continue with the building of the church, and on the third Sunday in July, 1907, Mr. Will Waddell of Cuba, Alabama was instructed to complete the church building. (30) On the third Sunday in March, 1908, the membership voted to fence the cemetery, and it would appear that the church building had been completed.

In the Summer of 1911, a pool was built for a baptistery, and dressing rooms were erected in connection with it. (31) The pool was of concrete, and was built at the foot of a long hill slopeing downward from the Church, and below a very fine spring. (32)

Under the leadership of Brother Vaughan the Church continued to grow, and waxed strong in every way.

In 1930, the beloved Brother Vaughan was no longer able to make the long hard trips to Siloam, and he had to turn over the reigns to a younger man. In that year, the Church called upon one of its own to become the pastor, a man whose mother and grandparents had been devoted members of the old Church. It was a happy day for Mrs. Maggie Stallings Ezell, when her son, Brother Leslie Ezell, was elected to carry on in the footsteps of Brother Vaughan. It proved to be a very wise selection, for no man ever loved Siloam more than Brother Leslie. His father, Charles F Ezell, and Maggie Stallings, his mother, were very young when they married, and this interesting note was attached to the marriage application:

Judge Deloach.

"Gaston, Sumter County, Ala., Oct. 22, 1896

Dear Sir:

Nothing will do my boy, C. F. Ezell, only to get married. So if he calls on

29. Ibid.
30. Ibid.
31. Ibid.
32. Ibid.

you for license, you can let him have them.

Your friend,
J. C. Ezell
Viola Ezell." (33)

Leslie Ezell was born on the 24th day of March, 1899, and he was yet in his teens when his father died. The young boy had not completed high school, but he decided that he would venture out on his own. He left and worked in the wheat fields of Oklahoma, and while there, he fell in love with and married a fine Christian girl, Ruby Maurine Keen. While attending a revival, young Leslie was converted, and later on was called to preach. He was married and over twenty years of age, but he knew that he did not have the education required of a present day minister. He returned home with his young bride, and succeeded in getting a job driving a school bus, and he completed high school. After graduating from high school, he went on and completed his college work at Howard College, and from there to the Baptist Seminary at Southwestern in Ft. Worth, Texas. Now, these were not easy years for this young man for he had no visiable means to attend college, and although these years were hard for him, they were much harder for his young wife. It was fortunate indeed, that his young bride was a Christian for many times they were to go hungry, but his fine wife stood by his side.

In the first year of Brother Ezell's ministery, he was instrumental in the building of an addition to the church building for Sunday school rooms. He also added something new in the purchase of a church bus to haul members to church, who were without transportation in these "depression years." During this time a baptistery was installed inside the church building, and a pump was installed to pump the water from down under the hill from the old spring. Brother Ezell nurtured his church through the "depression years", and resigned in 1943 to accept a call from another church.

Upon the resignation of Brother Ezell, Reverend Alex McGrew was called as a supply preacher, and in September, 1943, he was called as the regular pastor. Brother McGrew was a young man, and married Carrie Dame of Coatopa, Alabama. He had worked his way through Livingston State College by driving one of the County school buses. Brother Alex McGrew had a very pleasant personality, and had many very strong friends in the Church and in the Community. Brother McGrew lacked the finesse of Brother Vaughan and Brother Ezell, and there developed some dissention within the Church. In 1948, Brother McGrew received a call to another church, and resigned as pastor.

In 1949, Brother Houston Haynes was called to become the Church minister. He was a young man, and was a graduate of the Moody Bible Institute of Chicago, Illinois. Brother Haynes was, indeed, a Bible scholar, and in this respect, he was excelled by few. He was excellent with his teachings of the scripture, and in church organization. Never neglecting his church duties, Brother Haynes was a "working" preacher. Brother Vaughan had supplemented his income by farming, and like the Apostle Paul had learned and practiced tent making, Brother Haynes had learned and practiced carpentery and building. He worked at this vocation with his hands, and if you caught him on week days, he would not look the part of a preacher. This art of the preacher came in handily as Mrs. Candis Holder gave the church two acres of land upon which to build a pastorium, and through donations, and work of the community, a nice building was completed for the pastor. Throughout the ministery of Brother McGrew and Brother Haynes, although there was some bickering and murmuring, the Church grew and prospered. Electricity and water were added to the church building, and gas heat replaced the old wood burning heaters. Brother Haynes resigned as pastor of the Church, and is now the Pastor of the Bellamy Church. Brother Houston Haynes is a good man, and what more could be said of any man?

33. Ibid

On the 3rd day of May, 1952, Brother Haynes resigned as pastor of the Church, and on August 20, 1952, the beloved Leslie Ezell was called back from his charge at the Millary Baptist Church to again become the pastor. (34) The people of Siloam well knew that there was no other man better qualified to lead his flock than Brother Leslie. There was "balm in Gilead", and there was a physician present. Reverend Ezell served the Church until August of 1959. He believed in the old adage of "those who pull the oars do not have time to rock the boat." Brother Ezell set out on a building program, and planned something that many said could not be done. He set out to build a fine new brick church building. The people "had a mind to work", and he was to see his dream come true. Reverend Ezell in his years of the ministery served the York, Boligee, Isney, Liberty, and Millry Baptist Churches. It is interesting to note that in the one hundred and thirty two year history of the Church, three pastors served for almost three quarters of a century, viz: Reverend C. C. Vaughan — 1857-1865: 1867-1881, Reverend J. E. Vaughan — 1900-1930, and Reverend Leslie Ezell — 1930-1943: 1952-1959. It would be a mistake to say that Brother Leslie Ezell retired, for this could never be said of this saintly man of God. Due to deafness, he relinquished his pulpit duties, but he is ever on hand helping his beloved Siloam.

On the 2nd day of August, 1959, the Church again called a young man. On this day, Reverend Kenneth Crawford was ordained as the pastor. William Kenneth Crawford was born in Birmingham, Alabama on the 19th day of December, 1925. He is a graduate of the Southern Baptist Seminary at Louisville, Kentucky. Brother Crawford was a good pastor, and an able counselor. He was sincerely interested in people, and the causes and effects of their frustrations. During his ministry, the plans were drawn and accepted for the new church building. In 1961, Brother Crawford accepted a scholarship to study to become a minister of phychology, and attended the Saint Elizabeth Hospital School in Washington, D. C. He was the first Alabama man to receive this scholarship.

A trend had been established, and again the Siloam Church turned to a young man, and in 1961, Reverend R. G. Blackwell was called to become the pastor. The young man was born and reared in Meridian, Mississippi. He was a graduate of Clarke College of Mississippi, and of the New Orleans Baptist Seminary. Brother Blackwell was an able orator, and was strong in the pulpit. It was during his ministery that the construction of the new church building begun. In 1962, he was called to become the pastor of the Selmont Baptist Church in Selma, Alabama.

For the second time, Siloam turned westward, and Reverend Hinton V. Hardin was selected as the church pastor. Brother Hardin was called from the Hickory Baptist Church of Hickory, Mississippi. He was born in Calhoun County, Mississippi in 1913, and attended nearby Woods College. He married Renee Naron of Belzona, Mississippi, and they have five children. Reverend Hardin has served the Wildwood Baptist Church, Louise, Mississippi, the Calvary Baptist Church of Belzoni, Mississippi, the Bethel Baptist Church of States Spring, Mississippi, and the Hickory Baptist Church of Hickory, Mississippi. Brother Hardin is a sincere and

34. Ibid.

dedicated man, and loves his Church, and the people of Siloam Community. During the ministery of this man, a fine new brick two story building, with central heating and air conditioning, and with all modern conveniences has been completed.

Not only is the Siloam Baptist Church the oldest church in continious unbroken service in the County, but it is one of the very strongest of the Country churches of the Nation. (34)

34. NOTE: The Hadden Presbyterian Church of Payneville is the oldest Church in the County, being organized in Perry County, Alabama in 1827, the majority of the people of the community removing to Sumter County, and bringing their Church with them. **Hadden Church Minutes, p. 1**

MEMBERS, SILOAM BAPTIST CHURCH—1903-1963

Allen, B. S.
Allen, Mrs. B. S.
Allison, Henry
Allison, Lizzie
Altman, John
Amazon, Zula Mae
Anderson, Harold
Armstrong, Alonzo
Armstrong, Mrs. Alonzo
Armstrong, Beverly Jo
Armstrong, Ernest
Armstrong, Fletcher
Armstrong, Gertrude
Armstrong, Horace
Armstrong, Mrs. Horace
Armstrong, Katie Mae
Armstrong, Louis
Armstrong, Mrs. Louis
Armstrong, Mamie
Armstrong, Nadine
Armstrong, Rob
Armstrong, Mrs. Rob
Armstrong, Shirley Ann
Armstrong, Walter
Armstrong, Mrs. Walter
Armstrong, Willie Mae
Ashley, Bessie
Ashley, Christine
Ashley, Florine
Ashley, Irene
Ashley, Sallie
Ashley, William
Auxford, Lona
Banks, Mamie
Barrow, Lottie
Barrow, Lula
Bartlett, Emily
Bell, Ella
Benjamin, Mrs. Warren
Bennett, Edith
Bennett, Ethel
Bennett, Katherine
Bennett, Martha Ann
Bennett, Maudie Lee
Bennett, Merlee
Bennett, Mrs. Merlee
Bennett, William Henry
Bennett, Winston
Bragg, Mrs. Floyd
Bragg, Lester
Brantley, Emma
Brewer, Minnie
Brewer, Rosa Belle
Bridges, W. E.
Bridges, Mrs. W. E.
Boatman, Bob
Broom, Homer
Broom, Mrs. Homer
Brown, B. F.
Brown, Darral
Brown, Dora E.
Brown, Erma
Brown, Esther
Brown, F. B.
Brown, F. M.
Brown, Hannah
Brown, Mrs. Henry
Brown, J. B.
Brown, Martha
Brown, Mary
Brown, Melissa
Brown, Nancy
Brown, Narsis
Brown, Ouida
Brown, Patience
Brown, Sidney
Brown, S. E.
Brown, S. F.
Brown, T. E.
Brown, Thomas
Brown, Tom
Brown, Mrs. Tom
Brown, V. E.
Brown, W. J.
Brown, W. S.
Brown, Winnie
Byrd, Allen
Byrd, Mrs. Allen
Byrd, Clarence
Byrd, Edris
Byrd, Helen
Byrd, J. H.
Byrd, Jesse
Byrd, Lavinia
Byrd, Mitchel
Byrd, Herbert Allen
Byrd, Ralph
Byrd, Temple
Cameron, Celeste
Cameron, Edris
Cameron, Inda
Cameron, India
Cameron, Mrs. India
Cameron, Irma Lois
Cameron, Juanice
Cameron, Juanita

Cameron, Letha
Cameron, Melvin
Cameron, Ottis
Cameron, Preston
Cameron, Mrs. Preston
Cameron, Virginia
Cobb, Sallie
Crawford, Kenneth
Crawford, Mrs. Kenneth
Crisler, Haskel
Crisler, Mrs. Haskel
Davis, Clara
Davis, Eula
Davis, G. E.
Davis, George
Davis, J. P.
Davis, S. E.
Davis, Verna
Dearman, A.
Dearman, Alma
Dearman, Andrew
Dearman, Anie
Dearman, Annie
Dearman, Charles
Dearman, Dillion
Dearman, Ellen
Dearman, Ella
Dearman, Edwin
Dearman, Edd
Dearman, Eula
Dearman, Eva
Dearman, Evelyn Pearl
Dearman, Etta
Dearman, Elizabeth
Dearman, Everett
Dearman, Mrs. Everett
Dearman, G. J.
Dearman, Gideon
Dearman, Gladys
Dearman, Howard
Dearman, J. H.
Dearman, Mrs. J. H.
Dearman, Jessie
Dearman, Laura
Dearman, Lonnie
Dearman, Mrs. Lonnie
Dearman, Lynn
Dearman, Mitchel
Dearman, Narsis
Dearman, Nettie
Dearman, N. F.
Dearman, N. F.
Dearman, Oscar
Dearman, W. L.
Dearman, Victor
Dearman, Mrs. Victor
Dearman, Wilbur
Dial, Charlie
Dial, Mrs. Charlie
Drinkard, Hattie Lee
Ellis, Willie
Estes, Maude
Ethridge, Mrs. J. M.
Ethridge, Mrs. Jno.
Ezell, Betty Jo
Ezell, Bobby Dale
Ezelle, Charley
Ezell, David
Ezell, Jack
Ezell, Jean
Ezell, Leslie
Ezelle, Maggie
Ezelle, Marie
Ezell, Maurine
Ezell, R. D.
Ezell, Mrs. R. D.
Ezell, W. L.
Ezell, Mrs. W. L.
Fletcher, Mrs. George
Fletcher, J. W.
Fletcher, Mrs. J. W.
Flowers, J. G.
Franklin, O. N.
Franklin, Will
Free, Guy
Free, Mrs. Guy
Free, Merlean
Freeman, Mollie
Freeman, W. F.
Fluker, Ada
Grace, Dessie
Gardner, Mattie
Graham, Paralee
Green, Annie Lou
Green, Annis
Green, Bessie
Green, Bessie Maude
Green, Cecil
Green, C. A.
Green, Earline
Green, Edd
Green, Elisha
Green, Mrs. Elisha
Green, Emma
Green, E. S.
Green, Mrs. Florence
Green, Florence
Green, Frances
Green, Henry
Green, Henry Lee
Green, Mrs. Henry Lee
Green, J. H.

Green, Jim
Green, Leila Maude
Green, Patsy
Green, Preston
Green, Mrs. Preston
Green, Pearle
Green, S. C.
Green, S. F.
Green, S. P.
Green, Thad
Green, Theskla
Green, W. A.
Green, W. C.
Green, Elizabeth
Green, Mattie
Grimes, Lula
Grimes, Susie
Hammerick, Mrs. Umbia
Hammond, James
Hammond, Hiram
Hammond, Mrs. Hiram
Hammond, Joe
Hammond, Mrs. Joe
Hammond, Lee
Hammond, Sarah Mae
Hancock, Mrs. M. A.
Hardy, Dora
Hardy, E. L.
Hardy, J. D.
Hardy, M. E.
Hardy, S. C.
Hare, Mrs. T. G.
Harris, Alice
Harris, Billy
Harris, Cora
Harris, Cornelius
Harris, C. C.
Harris, Mrs. C. C.
Harris, Dan
Harris, Essie Kate
Harris, Joe Bob
Harris, Mrs. Joe Bob
Harris, Lone
Harris, Luna Mae
Harris, Mary
Harris, Pete
Harris, Robert
Harris, Ruth
Harris, Sam
Haynes, Charlanne
Haynes, Houston
Haynes, Mrs. Houston
Haynes, Noel
Hitt, Alline
Hitt, Bolean
Hitt, Daisy
Hitt, Mrs. Jim
Hitt, Mrs. Bolean
Hitt, Mrs. Marshall
Hitt, Rila
Hitt, Mrs. R. C.
Hitt, Travis
Holder, Annie
Holder, Candis
Holder, Emma
Holder, Ernest
Holder, Mrs. Ernest
Holder, Florence
Holder, Helen
Holder, Henry
Holder, J. C.
Holder, J. W.
Holder, Lorena
Holder, L. G.
Holder, Leona
Holder, Lorena
Holder, Lillian
Holder, Mamie
Holder, Newton
Holder, Olivia
Holder, Robert
Holder, Siddie
Holder, Sallie
Holder, T. J.
Holley, Vannoy
Holly, W. W.
Holly, Mrs. W. W.
Holly, Mrs. Wyn
Hughes, Mrs. Lavania
Hunter, Bettie
Hunter, C. B.
Hunter, J. C.
Hunter, Lizzie
Hunter, Oscar
Johnson, Clara
Johnson, Dan
Johnson, Earie
Johnson, Mrs. Earie
Johnson, Mrs. J. B.
Johnson, Jeanette
Johnson, Lillian
Johnson, Mary
Johnson, Rhoda
Jones, A. J.
Key, Fannie
Key, James D.
Kidd, Ben
Kidd, Dillard
Kidd, Reather
Kiker, Paul
Knight, Dolly
Lancaster, Dewey

Lancaster, Mrs. George
Lancaster, Gladys
Logan, Clara Jean
Logan, Edsil
Lowe, Carlton
Lowe, Flossie Mae
Lowe, Ethel Rose
Lowe, Mrs. Henry
Lowe, Rob
Lowe, Mrs. Rob
Lowe, Sallie
Lowe, Wayne
Luker, Mrs. Jim
Lyons, W. A.
Mallard, James Glen
Mallard, Jean Ann
Martin, Ethel
Martin, Eugene
Mathews, Ira
Miller, Buddy
Miller, Mrs. Bob
Miller, Marguerite
Mitchell, Jerry
Mitchell, Jerry
Murphy, George
Murphy, Mrs. George
Montgomery, Frances
Montgomery, Robert Earl
Montgomery, Mrs. R. L.
McAlpin, Ernest J.
McConnell, Neal
McConnell, Mrs. Neal
McConnell, Raymond Earl
McDonald, Bobbie
McDonald, Carl
McDonald, Laura
McDonald, Laura Dell
McDonald, Lee
McDonald, Lela
McDonald, Leon
McDonald, Janell
McDonald, Mattie
McDonald, Robert
McDonald, Mrs. Thomas
McGowen, Sigrad
McIlwain, Mrs. Vera
Nichols, Mavis
Owens, Marie
Panjic, Mrs. Charlie
Panjic, Lucille
Partin, Evelyn
Partin, George
Partin, Mrs. J. A.
Peaton, Luvenia
Pendergrass, Cliff
Pendergrass, Mrs. Clyde
Pendergrass, G. C.
Pendergrass, Grover
Pendergrass, Hellen
Pendergrass, Julius, Jr.
Pendergrass, Kate
Pendergrass, Katy Len
Pendergrass, Lucille
Pendergrass, Maggie
Pendergrass, Mary Elizabeth
Pendergrass, Minnie
Pendergrass, Ola
Pendergrass, Ruby
Pendergrass, Susie
Pendergrass, Velma
Peters, Alline
Peters, Auline
Peters, Beulah
Peters, C. L.
Peters, Charlie
Peters, Enola
Peters, Ethel
Peters, Mrs. Lucy
Peters, Mary E.
Peters, Myrtle
Peters, M. E.
Peters, Phillip J.
Peters, Sallie
Powell, Bobby Dell
Powell, Brenda
Powell, Carolyn
Powell, Mrs. Bryant
Powell, Jeanett
Pratt, E. P.
Rainer, Margene
Rainer, Mrs. R. L.
Rice, Eula
Roberson, Mrs. J. W.
Roberts, Ida
Rodgers, Sarah
Rogers, Mrs. Roger
Romells, Katie
Rumley, Myrtle
Runyan, Mrs. H. B.
Rushing, Alvah
Rushing, John P.
Rushing, John
Rushing, Juanita
Rushing, Lois
Rushing, Mattie
Rushing, Robert
Samples, Sallie
Schaiff, Mrs. H.
Shaw, Beulah
Shaw, Clyde
Sharp, Mrs. Roy
Shearfield, Essie Kate

Shelton, Annie
Shelton, Andrew
Shelton, Emmett
Shelton, Eliza
Shelton, John
Shelton, J. P.
Shelton, J. M.
Shelton, Lloyd
Shelton, Ollie
Shelton, Ruth
Shelton, S. P.
Shelton, Wilmer
Shelton, Mrs. Wilmer
Shelton, William
Sims, Arthur
Sims, Elizabeth
Sims, Maude
Smith, Mrs. G. W.
Smith, Ira
Smith, J. J.
Smith, Mrs. Jean
Smith, Katie Lee
Smith, Lula
Stallings, Ann
Stallings, Arthur Lee
Stallings, Burrel
Stallings, Bennie
Stallings, Mrs. B.
Stallings, Mrs. Bennie
Stallings, Beatrice
Stallings, Charlie
Stallings, Mrs. Charlie
Stallings, Cindy
Stallings, Corean
Stallings, Clariece
Stallings, Claude
Stallings, C. C.
Stallings, Daisy
Stallings, Della
Stallings, Ernest
Stallings, Mrs. Ernest
Stallings, Ella Lee
Stallings, Elizabeth
Stallings, Essie
Stallings, Florence
Stallings, Grace
Stallings, Genevieve
Stallings, Ina
Stallings, J. S.
Stallings, James
Stallings, Mrs. James
Stallings, John Leslie
Stallings, Mrs. John Leslie
Stallings, James, Jr.
Stallings, J. M.
Stallings, J. S.
Stallings, J. M., Jr.
Stallings, Lloyd
Stallings, Mrs. Lloyd
Stallings, Leon
Stallings, Lela Maude
Stallings, Lizzie
Stallings, Lucile
Stallings, Littleton
Stallings, Lafayette
Stallings, Lumon
Stallings, James Harold
Stallings, Mary Jane
Stallings, Maggie
Stallings, Manerva
Stallings, Merlean
Stallings, Minnie Lee
Stallings, Mattie Lee
Stallings, Neel
Stallings, Nita
Stallings, Nora Marine
Stallings, Nadine
Stallings, Nila
Stallings, Noel
Stallings, Naomi
Stallings, Olivia
Stallings, Pauline
Stallings, Priscilla
Stallings, Raymond
Stallings, Mrs. Raymond
Stallings, R. S.
Stallings, Mrs. R. S.
Stallings, Ralton
Stallings, Susan J.
Stallings, Susie
Stallings, Solomon
Stallings, Tecklar
Stallings, Velma
Stallings, Wayne
Stallings, Walterine
Spencer, Kittiek
Stephens, Alice
Stephens, H. R.
Stephens, J. W.
Stephens, Lizzie
Stephens, Price
Stephens, Walter
Stephens, Winfred
Stout, Mrs. Ruth
Tallant, Lee
Tate, Bettie
Tate, Etta
Tate, Eunice
Tate, Earl
Tate, Jack
Tate, John Taylor
Tate, Luther

Taylor, Flora Mae
Taylor, Rhodes
Taylor, Robt. Lee
Taylor, Mrs. Robt. Lee
Tew, Bennie L.
Tew, Etta
Tew, George
Tew, Hillery
Tew, Mrs. Hillery
Tew, Flossie Mae
Tew, James
Tew, Raymond
Tew, Vernon
Tew, Mrs. Vernon
Truelove, Elizabeth
Truelove, E. L.
Truelove, J. E.
Truelove, Katie
Truelove, Naomi
Tucker, Rittie
Vaughan, C. C., Jr.
Vaughan, Fannie
Vaughan, Jim
Vaughan, J. E.
Vaughan, Kit
Vaughan, Pauline Sims
Venson,
Underwood, Gertrude
Underwood, Horace
Walker, Ann
Walker, Allie
Walker, Ada
Walker, Altrice
Walker, Anie
Walker, Abbie
Walker, Arthur
Walker, Alva
Walker, Blann
Walker, Mrs. Blann
Walker, Bill
Walker, Bob
Walker, Bryant
Walker, Beri
Walker, Berteal
Walker, Bee Rie
Walker, Chester
Walker, Charles
Walker, Mrs. Charles
Walker, Carolyn
Walker, Carl
Walker, David
Walker, Della Pearl
Walker, Ella
Walker, Earl
Walker, Mrs. Earl
Walker, Edsil
Walker, Eugene
Walker, Elizabeth
Walker, Mrs. Floyd
Walker, Frances
Walker, George
Walker, Mrs. George
Walker, Geneva
Walker, Howard
Walker, Mrs. Howard
Walker, H. O., Jr.
Walker, Helen
Walker, J. O.
Walker, J. P.
Walker, John May
Walker, Janith
Walker, Johnny
Walker, June
Walker, Mrs. J. O.
Walker, J. A.
Walker, J. C.
Walker, J. F.
Walker, Mrs. J. H.
Walker, Jacqueline
Walker, Johnnie Mae
Walker, J. Frank
Walker, Lillie Mae
Walker, Lucy
Walker, Lona
Walker, Lillian
Walker, Louise
Walker, L. E.
Walker, Linwood
Walker, Mrs. Marion
Walker, Marjorie
Walker, Maude
Walker, Millie
Walker, Minnie
Walker, Norman
Walker, Mrs. Norman
Walker, Nellie
Walker, Mary
Walker, Phronia
Walker, Richard
Walker, Ruth
Walker, Ruth Gray
Walker, Robert
Walker, Susie
Walker, Sallie
Walker, Tom
Walker, Tibbie
Walker, Vernon
Walker, Mrs. Vernon
Walker, Walter
Walker, Mrs. Walter
Walker, Warren
Walker, Mrs. Warren

Walker, Mrs. W. V.
Walker, Vera
Watkins, Jessie
Watkins, Sister
Watts, G. Z.
Watts, Mrs. G. Z.
Welch, Charlie
Welch, Della
Welch, E. W.
Welch, Edd
Welch, Emily
Welch, Henry
Welch, Joseph
Welch, Ruby
Welch, William
Wheat, Mrs. Homer
Wideman, J. H.
Wideman, Mrs. J. H.
Wiggins, John Sharpe
Wilkerson, Agnes
Wilkerson, Katherine
Wilkerson, Patsy
Wilkerson, Peggy
Wilkerson, Shelby Jean
Williams, Mrs. Lawrence
Williams, Oma
Williams, Pearl
Williams, W. A.
Williams, Willie
Williams, Z. R.
Wood, Jerry
Wooldridge, Johnny
Wooldridge, Travis
Woolf, Allie
Woolf, Alline
Woolf, Alene
Woolf, Clemmie
Woolf, Ervin
Woolf, Mrs. Ervin
Woolf, F. F.
Woolf, Frank
Woolf, Mrs. Frank
Woolf, Felix
Woolf, Jim
Woolf, Myrtle
Woolf, Sadie
Woolf, Vaughan
Wright, Emma Jean
Wright, Grover
Wright, Grady
Wright, Mrs. Grover
Wright, Nettie
Wright, Milton
Wright, Robert
Wright, Mrs. Robert
Wright, Walter
Yates, J. T.
Yates, Mrs. J. T.

A FEW WELL KNOWN MEN AND WOMEN AND DESCENDENTS OF THE SILOAM COMMUNITY

ALTMAN, John	Attorney
ALTMAN, John A.	Attorney
ALTMAN, John W.	Attorney
ALTMAN, William A.	Member, State Legislature, Member, Constitutional Convention of 1901
BEAVERS, Al	Minister
BEAVERS, James	Dentist
BEAVERS, Will	Dentist
DEARMAN ,Andrew J.	Tax Assessor (Greene County)
DEARMAN, John Albert	Merchant and Planter
DEARMAN, Lynn Holmes	Cattleman, Church Worker, Entertainer
DEARMAN, Wilbur E.	Attorney, Solicitor, Member, State Legislature, Probate Judge
EZELL, Leslie	Minister
GREEN, Aubrey D.	State Senator, President, Lions International
GREEN, D.	Chairman, Board of County Commissioners
GREENE, Walter A.	Member, Board of Education
HAMMOND, James P.	Physician and Surgeon
HAMMOND, Sarah Mae	United States Attorney
HEARN, Charles	Attorney, Member, Board of County Commissioners
HITT, Benjamin	Minister (1st pastor of Siloam Missionary Church)
HITT, Travis	Minister
HOLMAN, Martha Drummond	Church and Educational Leader, Member, Board of Registrars
JARMAN, P. Bryant	Probate Judge, Tax Collector, Sheriff
JARMAN, Peterson B.	Ambassador to Australia, United States Congressman, Secretary of State
McCONNELL, Joseph	Attorney, Captain, World War I

McCONNELL, Marcus E.	Probate Judge, State Senator, Mayor, Town of Livingston
McCONNELL, Marcus E., Jr.	Attorney, County Solicitor, Circuit Solicitor
McDONALD, Drew	Attorney, Educator
McDONALD, James	Tax Assessor
RUMLEY, Frank	Chairman, Board of Tax Equalization
SHELTON, A. C.	State Senator (Calhoun County)
SHELTON, J. P.	Member, State Legislature (Tuscaloosa County)
STALLINGS, Edwin	Post Master, Cuba
VAUGHAN, C. C.	Minister
VAUGHAN, A. L.	Doctor and Physician
VAUGHAN, Carlton E.	County Treasurer
VAUGHAN, Thomas	Tax Assessor
WALKER, William W.	Minister
WALKER, Grover	Minister
WALKER, Julian E.	Church Leader and Vice President, Bank of York
WALTON, Johnny Ruth	Doctor and Physician
WINNINGHAM, Maggie	Post Master, York
WILLIAMS, A. R. B.	Doctor and Physician (Siloam Community's first doctor, married Juanita Dearman, 12/19/1839)

INDEX

Adams, Prof. Tobe 6
Alabama 1
Allison, Elizabeth Walker 8
Antioc Baptist Church 2
Baptistery 9
Beavers, Rev. Al 7
Beavers, Ab 7
Beavers, Bell 7
Beavers, Dr. James 7
Beavers, Sallie 7
Beavers, Dr. Will 7
Beulah Baptist Church 7
Bienville 1
Bigbee Baptist Association 5
Bigbee River Baptist Assn. 5
Bird, Rev. J. H. 2
Black Bluff 5
Blackwell, Rev. R. G. 11
Boligee Baptist Church 11
Brashears, Jesse 1
Brown, F. M. 9
Brown, Jeremiah 3
Catholics 2
Cemetery 2
Central Baptist Association 2
Chestnut Grove Metho. Church 8
Chickasaws 1
Choctaw Baptist Association 5
Choctaw Indian Nation 1
Church Split 3
Church Split 7
Clear Creek Baptist Church 7
Christian Valley Baptist Church 2
Christian Valley Baptist Church 5
Cockrell, Nathan 2
Civil War 4
Confederate States 1
County Organization 1
Crawford, Rev. Kenneth 11
Clarke College 11
Cuba Baptist Church 7
Dancing Rabbit Creek 1
Davis, Rev. E. I. 2
Davis, J. P. 9
Dame, Carrie 10
Dearman, Solomon 4
Dearman, Elisha ..... 4 & 7
Dearman, Alonzo 7
Dearman, Drucilla 4
Dearman, Gid 7
Dearman, Gilbert 7
Dearman, John 7
Dearman, Mary 4
Early Families 4
Elizabeth Presbyterian Church 8
England 1
Epes 5
Ezell, J. C. 9
Ezell, Rev. Leslie 9, 10, 11
Ezell, Maggie 9
Ezell, Viola 9
Flush Times 4
Fort Tombeckbee 1
France 1
Friendship Baptist Church 5
Game Cock County 1
Gaston Baptist Church 5
Gaston, Town of 3
Gaston, Town of 7
Gainesville, Town of 3
Gibbs, Churchill ..... 3 & 6
Greene, Abe 3
Harmony Baptist Church 5
Hadden Presbyterian Church 12
Hardin, Rev. Hinton V. 12
Haynes, Rev. Houston 10
Hearn, Rev. A. J. 7
Hickory Baptist Church 12
Hickory Hill Baptist Church 7
Hitt, Rev. Benjamin ..... 3 & 4
Hitt, Clarke 6
Hitt, Jesse 3
Holder, Candis Walker 10
Hopewell Baptist Church 7
Iberville 1
Isney Baptist Church 11
Jones, Daniel 3
Jones, Joe 3
Jones Bluff 5
Juzan, Charles 1
Keen, Ruby Maurine 10
La Salle 1
Liberty Baptist Association 5
Liberty Baptist Church 11
Livingston Baptist Church 5
Loftin, Rev. T. B. 4
Louisville Baptist Assn. 5
McGrew, Alex 10
McConnell, Adair 3
McConnell, John 3
McConnell, Joseph, Sr. 3
McConnell, Joseph, Jr. 3
McConnell, Marcus 3
McConnell, Mary 3

McDonald, George 8
McDonald, Reverend 4
McDonald, Sam 9
McGee, Joseph 1
Manley, Dr. Basil 3
Manley, Dr. John Matthews 3
Matthews, John 3
Milburn, Rev. Williamson 1
Missionary Baptist 3
Mount Lebanon 8
Music 8
Naron, Renee 10
New Church Buildings 5, 9, 12
New Orleans Baptist Seminary 11
New Prospect Baptist Church 5
Oaktuppa Baptist Church 2
Okchos 1
Oldest Church 12
Parker, Rev. Jacob 2
Parker, Marcus ..... 3 & 6
Parker, Mary 3
Patrick, Dr. Robert 3
Peters, Mrs. Lucy 8
Pond, Rev. F. M. 7
Poverty Point 7
Primitive Baptist 2
Pulltights 3
Rawlings, Susan 2
Reconstruction 6
Rehoboth Baptist Church 7
Sigma Alpha Epsilon 2
Sandtuck 7
Scratch Hill 7
Selmont Baptist Church 14
Shelton, ... 2
Shelton, Houston 8
Shelton, Purvis 8
Shelton, Rev. Robert R. 2
Shorts Baptist Church 2
Slay, Rev. Nathan 2
Southern Baptist Seminary 11
Southwestern Baptist Seminary 10
Spain 1
Stallings, Burrell 4
Stallings, Eliza 4
Stallings, James 4
Stallings, J. M. 9
Stallings, L. S. 9
Stallings, William 4
Sumter, Gen. Thomas 1
Tate, John Henry 8
Thorne, Jesse 1
United States 1
Vaughan, A. L. 4
Vaughan, Rev. C. C. 4, 5, 6, 7, 11
Vaughan, Rev. James 8, 9, 11
Wadell, Will 9
Walker 1
Walker, Charles 8
Walker, Grover 8
Walker, Lewis 8
Walker, Oscar 8
Walker, L. E. 8
Walker, S. D. 8
Walker, Rev. William M. 4
Watson, Prof. Frank 6
Winston, John 4
Woodward, Rev. Bascomb 8
Woodward, Rev. T. B. 8
Woodward, General Thomas 6
Woodward, Rev. William ..... 5 & 6
Woolf, Frank 8
Woods, Elisha 8
Wright, Rev. Asa 2
York Baptist Church 11
Zion Baptist Church 11