

BAPTIST PERIODICALS IN ALABAMA,
1835-1873
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The published sources of denominational news, as well as the discussion of theological and moral issues, which were available to Alabama Baptists in the pioneer period and until the middle of the 1830's were in the Baptist newspapers in the older states from whence the people had migrated to the new country. Georgia, South Carolina, North Carolina and Virginia all had Baptist periodicals which were known to the Baptists who moved to Alabama.

The rising controversy over the missionary question was a contributing cause for the establishment of at least two anti-missionary (Old School, or Primitive) Baptist publications which also had some Alabama contacts. *Signs of the Times*, begun in 1832 by Gilbert Beebe in New-Vernon, N. Y., moved to Alexandria, Va., and back again to New York, was highly critical of the missionary movement and of the periodicals published by the missionary brethren. In 1835 and 1837, Beebe published letters from Alabama Baptists of the Primitive persuasion which reported on the situation in the state. It is quite likely that similar communications from Alabama correspondents were published in the *Primitive Baptist*, which was issued at Tarboro, N. C., beginning in 1835 under the editorship first of Elder Burwell Temples and the soon Elder Mark Bennett.¹

It was not until 1835 that the first known Baptist periodical was begun in Alabama, when Rev. William Wood established the *Jacksonville Register* at Jacksonville, Alabama. It ceased publication in 1836, being the first in a succession of Alabama Baptist periodicals which struggled only briefly and then succumbed because of inadequate support. There is adequate evidence that it actually was issued, although no extant copy of this pioneer newspaper is known to the present writer.²

At the 1835 meeting of the Alabama Baptist State Convention, the delegates took notice of a projected Baptist publication in Alabama: "Resolved, that we recommend our brethren generally, to encourage the circulation of the *Southern Religious Intelligencer*, about to be published in Tuscaloosa."³ John G. Davenport inserted a prospectus for this religious paper in a November, 1835 issue of the *Alabama Intelligencer* and *States Rights Expositor* of which he was joint promoter.⁴ No extant copy nor any corroborating reference to a published issue of the proposed *Southern Religious Intelligencer* has been located. If it actually was issued, it would be the second known Baptist periodical to appear in frontier Alabama.

A year later the 1836 convention took a forward step for Alabama Baptists by favoring plans to establish a denominational paper in the state. The convention, having "pledged its individual and collective influence" in support of the establishment of a state Baptist paper, approved Rev. George Felix Heard of Mobile "as a suitable person to publish such a paper."⁵ It was understood that Mr. Heard would begin publishing the paper as soon as a sufficient number of subscriptions were received to pay the cost. The paper was begun probably in April or early May 1837 as the *Mobile Monitor*. It later absorbed the *Southwestern Religious Luminary* (which had begun under the editorship of Ashley Vaughn at Natchez, Mississippi, in 1836) to form a combined journal with the title, *Southern Monitor* and *Religious Luminary*, early in 1838. It ceased publication in about 1840, perhaps when Heard moved to Harrison County, Texas.⁶

A long-standing yet erroneous story has been repeatedly published in regard to a paper known as the *Family Visiter* [sic] and its supposed connection with the establishment of a permanent journal for Alabama Baptists. The story in essence claims that John D. Williams established the *Family Visiter* [sic] as a state-convention approved journal in Wetumpka in 1836 or even 1835. In recent years the front-page masthead of *The Alabama Baptist* has included the statement, "Established 1835." The story alleges that when the *Family Visiter* ceased publication the subscription list was purchased by Edwin D. King of Marion and that the publication was continued or revived as *The Alabama Baptist* in 1840.⁷ This interesting tale is plausible and fills some historical gaps neatly, but unfortunately much of this information is false. The assured facts of the matter are these:

It is certain that the *Family Visiter* [sic] actually began in 1838 and was a *non-denominational* paper. There are specific statements of its non-sectarian character in the prospectus by Elder John D. Williams which appeared in the *Religious Herald* of Richmond, Virginia, on August 10, 1838, and the first and second numbers of the *Family Visiter* were received and noted in the same paper of September 28, 1838. There can be no doubt of the fact that the

Wetumpka paper actually began in 1838. It was *not* a denominational journal, even though its editor was a Baptist minister.⁸

The *Family Visiter* was faced with a crisis a few months later on December 29, 1838, when the printing office from which it was issued was destroyed by fire. The paper may have continued for a brief while longer, but in any case it ceased publication some time before the next June, 1839, when Williams appealed in the pages of the *Wetumpka Argus* for payment of unpaid subscriptions to the by-then defunct *Family Visiter*.⁹

The non-sectarian character of the *Family Visiter*, as noted above and in the accompanying notes, would discount the allegation that it was connected with the establishment of *The Alabama Baptist*. Further, when volume 1, number 1, of the venerable periodical, *The Alabama Baptist*, appeared on February 4, 1843 (N.B.), it made no reference whatever to any earlier publication of any title or location. The statements of the publishers appearing in the first issue are distinctly from the standpoint of an independent and self-initiating venture.¹⁰

Furthermore, an agreement dated October 8, 1844, between the promoters of *The Alabama Baptist* and a printing firm in Marion which contracted for the printing of the newspaper in the following year (1845), specifically referred to it as being for the *third* volume, "counting from the time *at which it commenced* [my italics] at the office of the *Marion Herald*. "¹¹ *More evidence appears in the issue of May 22, 1856, in which the editors state specifically that the paper had at that time its third name . . . Alabama Baptist, Alabama Baptist Advocate, South Western Baptist.* It is notable that no reference is made to the *Family Visiter*, although the current activities of Rev. John D. Williams (who had previously published the Wetumpka journal) are reported frequently.¹²

So the historical sources reveal the fact that *The Alabama Baptist* was issued as a new endeavor, beginning February 4, 1843, at Marion. Its long service to the denomination and, indeed, to the state and region generally, is to be counted from that time. Three names are vitally connected with its early years: Milo P. Jewett, James H. DeVotie, and Julia A. Barron.¹³ Jewett was then the President of Judson Institute (later Judson College), DeVotie was then the pastor of Siloam Baptist Church, Marion, and Mrs. Barron was a wealthy and public-spirited widow residing in the flourishing antebellum town of Marion. Marion was at that time the center of Baptist activity in Alabama, and a few years later became the headquarters of the Domestic Mission Board of the Southern Baptist Convention.

While the Alabama newspaper does not specifically state the name(s) of the editor(s) during the first months of its issuance, Jewett actually served in that capacity. In the issue of September 2, 1843, a communication designated "From the Senior Editor" is signed, Milo P. Jewett. Except for a six-month interval in 1845 when James W. Hoskins was editor, Jewett apparently directed the editorial affairs until June, 1848. He was assisted by such stalwart Baptist leaders of Alabama as Jessie Hartwell,¹⁴ James H. DeVotie,¹⁵ Solon P. Lindsley,¹⁶ and Russell Holman.¹⁷ On June 23, 1848, C. M. Breaker took up the responsibilities as editor and proprietor.¹⁸

It was the custom in those days when a newspaper changed ownership to also change the name, either slightly or radically as the new owner might choose. When the newspaper began its seventh year on February 23, 1849, it became the *Alabama Baptist Advocate*, with A. W. Chambliss becoming the editor and publisher at that time. Then on June 5, 1850, he announced that the list of subscribers to the *South Western Baptist Chronicle*, formerly published at New Orleans and by then defunct, had been transferred to the Alabama paper.¹⁹ With this broadening of the geographical coverage of the subscription list, the newspaper became actually a regional Baptist journal and with the issue of July 31, 1850, the paper bore the title, *South Western Baptist*, a name which survived without change for fifteen years.

The population growth in and increasing influence of the eastern Black Belt of Alabama in the 1840's, following the Indian removal in 1836, is reflected in the first relocation of the newspaper. Chambliss relinquished his connection with the paper late in 1852, stating that he would be succeeded by Albert Williams and Samuel Henderson.²⁰ The paper moved from Marion to Tuskegee, with a very temporary stay in Montgomery.²¹ With the coming of Samuel Henderson, outstanding and influential pastor of the Tuskegee Baptist Church, to the editorial columns of the paper, it took on a more militant and controversial tone. Then in January, 1856 another significant change brought Hardin E. Taliaferro into joint editorship with Henderson.²²

The newspaper not only had exciting words in its columns those days, but it also experienced some excitement in its production. On October 10, 1856, it was threatened with destruction by a serious fire which razed some of the

business places in Tuskegee. The *South Western Baptist* was housed in a brick building and managed to avoid the catastrophe.²³

The increasing economic strength in Alabama and the South generally in the late 1850's seems to be reflected in the acquisition of fine new printing equipment for the publication. The actual operation of a new "steam press" was announced and utilized in the issue of May 5, 1859. The press was described as "the last [latest] and most improved Steam Power Press of Isaac Adams, Boston."

Taliaferro and Henderson continued to, share the editorial responsibilities until July, 1859 when Samuel Henderson was replaced as joint editor by John E. Dawson with the issue of July 14, 1859. Henderson had served nearly six years as an editor of the paper, and during that time and for six years previously, he had also served as pastor of the Tuskegee Baptist Church. He stated in his "Valedictory" that he desired to devote this time to the active duties of the pastoral ministry.²⁴

Meanwhile John D. Williams, whose activities in Virginia and Alabama have been noted in the earlier portion of this account, again comes into the story of Alabama Baptist journalism in 1857. In November of that year he issued the first number of a pro-slavery journal, *Southern Dial*. It was issued from Montgomery and was edited by William F. Samford.²⁵ One year later the publication was suspended and apparently never again revived:

Elder J. D. Williams, the proprietor of the [*Southern*] *Dial* having concluded to suspend its publication for a few months, has issued the first number of a monthly journal, with the above title [*The Primitive Churchman*], to be published at Wetumpka, Alabama, at \$1 per annum. This periodical is offered to Baptists and those who favor their peculiar tenets, or who wish to investigate Christianity for themselves as a New Testament Christian and Church Manual.²⁶

It is quite apparent that this subsequent journalistic effort of Williams was intended for a truly denominational audience in contrast to his previous endeavors. No copy of this publication is presently known to me and it is not reported in the existing bibliographies of Alabama imprints or of Baptist periodicals. It is not known how long this periodical survived but it would be likely that it ceased publication within one or two years at best.

Another former Baptist editor moved into Alabama in this decade and began a rival newspaper to the *South Western Baptist*. In May, 1857, William Calmes Buck had become pastor at Greensboro and in 1858 at Selma. Buck had been the editor of the *Baptist Banner and Western Pioneer*, published at **Louisville, Kentucky, 1839-1850**. He apparently could not resist his journalistic bent and in 1859 at Marion he established *The Baptist Correspondent*. It survived for two years, after which Buck became a missionary evangelist during the Civil War and later settled in Texas. He taught at Waco University and preached in Baptist churches until his death.²⁷

The *South Western Baptist* continued to issue forth from its offices in Tuskegee, and on April 3, 1862, Samuel Henderson resumed his editorship of the publication, reporting secular as well as religious news. On April 18, 1865, the Federal officers placed Henderson under a \$20,000 bond not to publish it again. Although he was released from the bond within a few months, the newspaper was not resumed. Instead a column of Alabama news was contributed to the *Christian Index* of Atlanta, Georgia, from 1866 to 1873, and some Alabama news was published in the pages of Tennessee Baptist papers.²⁸

This lack of an Alabama paper was keenly felt and the needs of the state were grasped by the leadership of a North Alabama Baptist. Josephus Shackelford, a Baptist minister and teacher, commenced the publication on July 21, 1865, at Moulton, of the *Christian Herald*. In 1867 the paper was moved to Tuscumbia at the beginning of his pastorate there. Then about 1872 the paper was moved to Nashville, Tennessee, and in 1872 it was merged with the *Christian Index* of Atlanta. Shackelford became the publisher of *The North Alabamian*, and some Baptist material was included in this secular publication.²⁹

Once again Alabama was without its own Baptist newspaper for a period of several years. But Alabama Baptists received a most welcome Christmas present in 1873. On Tuesday morning, December 23, 1873, the re-establishment of a state denominational journal was accomplished with a new series of the state periodical bearing the original title,

The Alabama Baptist, was begun with the familiar dateline Marion, Alabama. E. T. Winkler was listed as Editor, and E. B. Teague and J. J. D. Renfroe as Associates.

Edwin Theodore Winkler, a native of Georgia, had been the corresponding secretary of the Southern Baptist Publication Society, and in 1872 had become the pastor at Marion. He wielded a strong influence throughout the South and North, having been reared in the South and educated in the North. His editorship of *The Alabama Baptist* was outstanding.³⁰

Eldred Burder Teague, a native of South Carolina, was a graduate with second honor from the University of Alabama. After teaching school for a few years, he was ordained to the ministry and served pastorates in Alabama for ten years, and then the Baptist church at La Grange, Georgia, ten years. He was elected president of East Alabama Female College, Tuskegee, and served three years. He then returned to the active ministry as pastor of the Baptist church at Selma where he remained eight years. Besides his editorship he was a frequent contributor to the religious press.³¹

John Jefferson DeYampert Renfroe, an Alabama native, served various churches in Calhoun and Cherokee counties and concluded his influential ministry as the pastor of the Talladega Baptist Church from 1858 to 1887. He was pastor of Southside Baptist Church, Birmingham, just prior to his death in 1888.³²

The Alabama Baptist thus became re-established in good order and has continued publication down to the present time. Its subsequent history is suitably recorded and need not be elaborated here. Suffice it to say that this venerable and influential publication has exercised a substantial role in the growth and ministry of Baptist witness in not only Alabama but throughout much of the Southern Baptist Convention.

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¹ Burwell Holbrook in Greene County wrote a letter published in *Signs of the Times*, Dec. 9, 1835, p. 399 (hereinafter cited as *Signs*); Isaac N. Joiner at Ashville instructed the editor to discontinue the paper with which he disagreed, the editor caustically commenting that the Alabamian had not paid his subscription anyway, *Signs*, Mar. 10, 1837, p. 47; the 1836 state convention meeting was extensively discussed and excoriated, *Signs*, Mar. 10, 1837, p. 47; Henry Harrison in Greene County wrote an account of the formation of the Union Baptist Association (later Pickens) out of some churches in the Buttahatchie Association, *Signs*, Oct. 20, 1837, pp. 171-173.

² William Cathcart, *The Baptist Encyclopedia* (Philadelphia: Louis H. Everts, 1881), p. 17; *Encyclopedia of Southern Baptists* (Nashville: Broadman Press, 1958), p. 1275 (hereinafter cited as *ESB*). The Jacksonville Register was actually a successor to *The Western Baptist Monitor*, published at Madisonville, Tenn. (*ESB*, p. 1485).

³ *Annual of the Alabama Baptist State Convention*, 1835, p. 8 (hereinafter cited as *Annual*).

⁴ *ESB*, p. 1273; Rhoda Coleman Ellison, *A Check List of Alabama Imprints, 1807-1870* (university: University of Alabama Press, 1946), p. 23 (hereinafter cited as Ellison, *Check List*); the prospectus was also noted in the *Religious Herald* (Richmond, Va.), Nov. 20, 1835, p. 193. The *Union List of Baptist Serials* (Fort Worth, 1960) and Ellison, *Check List*, record this publication with a fuller title: *Southern Religious Intelligencer* and Baptist Repository, but neither locates any extant issues.

⁵ Hosea Holcombe, *A History of the Rise and Progress of the Baptists in Alabama* (Philadelphia: King & Baird, 1840), p. 300; Cathcart, p. 515; *Annual*, 1836, p. 10-11.

⁶ *Annual*, 1837, p. 9; *ESB*, p. 1285. A prospectus of the Mobile Monitor to be a weekly Baptist paper was noted in the *Religious Herald*, Feb. 10, 1837, p. 23; the receipt of the first number was reported therein, May 19, 1837, p. 79; a temporary suspension and subsequent resumption recorded, Jan. 19, 1838, p. 10; and the absorption of the subscription list from the Natchez publication noted, March 9, 1838, p. 38. The merger to produce the combined journal is noted in *ESB*, p. 921; and in the *South Western Religious Luminary, Natchez*, Feb. 1838, p. 28. The cessation of the combined publication is suitably deduced also from its absence in a comprehensive list of "Baptist Periodicals circulated in the South and South-West" which appeared in *The Baptist Chronicle* and *Monthly Monitor* (Columbus, Ga.) Dec. 1840, pp. 102-104.

Rev. William Carey Crane of Montgomery appears to have undertaken to fill the gap left by the demise of the Mobile publication by writing a "department" (column) in *The Baptist Banner and Pioneer*, published at Louisville, Kentucky, beginning in 1840. This, too, is evidence that there was no publication then being issued by Alabama Baptists.

⁷ B. F. Riley, *History of the Baptists of Alabama* (Birmingham: Rbberts & Son, 1895), pp. 115-116; Henry B. Foster, *History of Tuscaloosa County Baptist Association, 1834-1934* (Tuscaloosa, 1934), pp. 29-32; J. Albert Hill and Barbara Crawford, *Send Out Thy Light and Thy Truth* (mimeographed, 1961), pp. [7-8]; J. Renfroe Curry, "A History of The Wetumpka Baptist Church, 1821-1921," in *Centennial Celebration, First*

Baptist Church, Wetumpka, Ala., *Sunday, July 13, 1952* (Wetumpka, 1952), pp. 13-14; *The Alabama Baptist*, Jan. 18, 1923; George E. Brewer, *A History of The Central Association of Alabama: From its Organization in 1845 to 1895* (Opelika, Alabama: Post Publishing Company, 1895), p. 9.

A son of John D. Williams is mentioned variously in the several accounts which deal with the alleged connection between the *Family Visiter* and *The Alabama Baptist*. Dr. Robert S. Williams is credited by Riley with being the first publisher [!] after the removal of the paper to Marion (Riley, p. 116). In the *Memorial Record of Alabama* (Madison, Wis.: Brant & Fuller, 1893, p. 774), an interesting story is related that "Dr. Williams was educated at Wetumpka until he was about twelve years old. He then learned the art of printing, in the office of his father, and soon afterward decided to go to Marion and work on *The Alabama Baptist*, but his father opposed his going. His mother, however, consented, and he ran away, took the boat to Selma, and walked the rest of the way. His mother gave him \$5.00 when he left home. When he reached Marion he learned that the office had been closed under mortgage, and the press and other material were soon [to be?] sold. He was urged by Gen. King to buy it, and although he had only \$2.50 left, the outfit was purchased, and he published the paper about two years. He then returned to Wetumpka and read medicine pursuing his studies until the Mexican War broke out. That story is telescoped and altered in Thomas M. Owen, *History of Alabama and Dictionary of Alabama Biography* (Chicago: The S. J. Clarke Publishing Company, 1921, Vol. IV, p. 1776) to imply that the youthful printer bought the outfit for \$2.50, quite a bargain even for those days, to say the least.

Actually, the records from the newspapers themselves reveal the fact that Robert S. Williams became one of the co-publishers of *The Alabama Baptist*, beginning with the issue of March 29, 1845, two years after it was started. On that date "Upson & Williams" replaced "Upson & Maples" as the copublishers of the paper. On May 24, 1845, "Mr. Robert S. Williams, one of our Publishers" is reported about to undertake a grip about the state as a traveling agent for the paper. Then in the issue of Sep. 6, 1845, Williams advertises his withdrawal from the enterprise: "I have sold my entire interest in the firm of Upson & Williams, Publishers of the *Alabama Baptist* and *River State Review* "

⁸ *Religious Herald*, Aug. 10, 1838, p. 127; Sep. 28, 1838, p. 154; first issue was noted also in the *Cahawba Southern Democrat*, Sep. 8, 1838, as a non sectarian paper (Ellison, *Check List*, p. 23). The annuals of the state convention do not support the claim that the *Family Visiter* was a denominationally approved journal, for they do not mention the paper although they include references to other Alabama Baptist journals during this same period. Hosea Holcombe does not refer to or hint that Williams published a paper although Williams and he were contemporaries.

⁹ An "extra" of the *Family Visiter* was reported in the *Religious Herald*, Jan. 18, 1839, p. 10, "stating that the Sentinel office, at which the Visiter was printed, was destroyed by fire, on the 29th ult. Arrangements have been made to print the paper at another office" [presumably the Wetumpka *Argus*,] both because of Williams' appeal regarding the defunct paper in the *Argus* and because the editor of the *Argus* (either W. L. or B. C. Yancey) stated in his salutatory in May 15, 1839, that the *Sentinel* and *Family Visiter* had earlier been amalgamated with the *Argus* [Rhoda Coleman Ellison, *History and Bibliography of Alabama Newspapers in the Nineteenth Century* (University: University of Alabama Press, 1954, pp. 199, 196] (hereinafter cited as Ellison, *Alabama Newspapers*).

¹⁰ When the first issue of *The Alabama Baptist* was received in the offices of the *Religious Herald* in Richmond, the knowledgeable editor of that paper stated that "Two attempts have been previously made to sustain a Baptist periodical in this state [Alabama], but . . . they proved unsuccessful." The editor had specifically reported that the *Southern Religious Intelligencer* and the *Mobile Monitor* each had had the approval of the Alabama Baptist Convention. (*Religious Herald*, Feb. 23, 1843 p. 30); cf. notes 4, 6, and 8 above. I am indebted to Dr. Woodford B. Hackley of the Virginia Baptist Historical Society, Richmond, for generously granting access to numerous volumes of various journals, indexes and catalogs in the Society's collections.

¹¹ Memorandum of agreement, Ms., Shaffer Farris & Maples with Jewett, DeVotie & Barron, Oct. 8, 1844, in James H. DeVotie Papers, Special Collection, Samford University Library.

¹² Rev. John D. Williams was indeed an energetic and remarkable man. He had labored extensively in Virginia before coming to Alabama (*Religious Herald*, Aug. 10, 1838, p. 127). He was very active in Coosa County churches, established a church near Wetumpka in 1844, held revivals in Coosa County in 1849, promoted the Bible Society and its interests, wrote numerous letters and articles for the state paper, traveled extensively within the state, served as (financial?) agent for the Foreign Mission Board, established a pro-slavery journal (*African Advocate and Expositor*, 1857; name changed same year, perhaps even before issuance to *Southern Dial*; superseded by *Primitive Churchman*, 1859) and wrote historical sketches of Good Hope Baptist Church (now First Baptist Church, Talladega) and Central Baptist Association.

¹³ See mss., James H. DeVotie Papers, 1844-45, *passim*., in Special Collection, Samford University Library.

¹⁴ Jesse Hartwell was born in Massachusetts. In 1836 he came to Alabama, was pastor at Carlowville, president of the Alabama Baptist State Convention for five sessions, professor of theology at Howard College, and president of the Domestic Mission Board of the Southern Baptist Convention, then with headquarters at Marion. In 1847 he moved to Arkansas and founded Camden Female Institute. In 1857 he went to Louisiana where he served as president and professor of theology at Mount Lebanon University until his death, September 16, 1859. (Cathcart, p. 16, 506, 820); cf. William Carey Crane, *Address on the Life and Character of Jesse Hartwell* (New York: Sheldon & Co., 1860).

¹⁵ James Harvey DeVotie was pastor of Siloam Baptist Church, Marion, and very active in the promotion of Howard College and in the fostering of *The Alabama Baptist*. An important, though incomplete, collection of his manuscript papers and sermons is in the Special Collection, Samford University Library. (cf. *ESB*, p. 361).

¹⁶ Solon P. Lindsley was a professor at Howard College in its early years (Riley, p. 135), and the first pastor of Second (St. Francis Street) Baptist Church, Mobile. (*A Concise Statement of Facts Concerning The Baptist Churches of Mobile . . . Mobile*: Shields & Co., 1879, p. 29).

¹⁷ Russell Holman was corresponding secretary from November, 1845 to 1851 of the Domestic Mission Board, whose headquarters were at Marion. (Cathcart, p. 1083).

¹⁸ C. M. Breaker became pastor of Selma Baptist Church about April, 1850, and of Antioch Baptist Church, Mt. Meigs, in Montgomery County in 1859. (*Alabama Baptist Advocate*, May 15, 1850, p. 1; *South Western Baptist*, Oct. 13, 1859, p. 1).

¹⁹ Contrary to the statement in *Union List of Baptist Serials*, p. 271, that the New Orleans paper was picked up by the *Christian Index* of Georgia.

²⁰ *South Western Baptist*, Nov. 10, 1852, p. 2. Henderson, a native of Tennessee, had been "reared to the business of a practical printer . . . and established one of the first political newspapers of Talladega, which he published and edited for several years." Cathcart, p. 517; Ellison, *Alabama Newspapers*, p. 173.

²¹ Williams, Chilton, and Echols were proprietors by December 15, 1852, if not a little earlier, and Williams and Henderson were editors. A month later, January 14, 1853, the paper bore a Montgomery dateline with the same proprietors and editors. But by January 12, 1854, it had removed again to Tuskegee.

²² On November 22, 1855, W. P. Chilton announced that he had disposed of his entire interest in the *South Western Baptist* establishment to elders Willis (?) B. Jones, Hardin E. Taliaferro and Samuel Henderson. It was further noted that "Elder H. E. Taliaferro will not be connected with the editorial department of the paper until after the first of January next." Beginning in January, S. Henderson & H. E. Taliaferro are listed as editors.

²³ *South Western Baptist*, Oct. 16, 1856, p. 2.

²⁴ *South Western Baptist*, July 14, 1859, p. 2.

²⁵ Ellison, *Check List*, p. 25. Samford was a lawyer, planter, and political writer, the son of Rev. Thomas and Jane (Burleson) Samford. He had begun a newspaper, *True Union*, at Tuskegee in 1856, and apparently left the editorship to take up the work on the *Southern Dial* with John D. Williams. cf. Thomas McAdory Owens, *History of Alabama and Dictionary of Alabama Biography* (Chicago: The S. J. Clarke Publishing Company, 1921), Vol. IV, p. 1492, Ellison, *Alabama Newspapers*, p. 191.

²⁶ *Religious Herald*, Jan. 20, 1859, p. 10.

²⁷ ESB, pp. 114, 204; Cathcart, pp. 156-157.

²⁸ Cathcart, p. 17; *The Christian Index*, Jan. 6, 1866, p. 7.

²⁹ ESB, pp. 259, 1198; Ellison, *Alabama Newspapers*, pp. 145, 188. Owen, IV, 1532-1533.

³⁰ ESB, p. 1505.

³¹ Owen, IV, 1654.

³² Owen, IV, 1424-1427.