

# **ECW SLAVERY REPORT**

A report on Resolution 2006-A123: study economic benefits derived from slavery, St. Michaels Parish, St. Michaels, Maryland

The following is not a study, but includes a bibliography of items (some attached) seen at Bray House (Diocese of Easton), Christ Church, St. Michaels, Maryland Hall of Records, the Talbot County Court House, the Nabb Research Center, Salisbury University Foundation, Inc., the Historical Society of Talbot County, the Maryland Room at the Talbot County Free Library, various books from the compiler's library and articles from the Internet, etc. Many people have been generous in giving their ideas and opinions, as well.

With over 600 miles of tidal shoreline, early Talbot life centered around tidewater and tobacco, which served as money and was traded for English manufactured goods. Early workers on the plantations were indentured persons and slaves, which later gave way to slaves alone. The 1790 census, compared with the Christ Church founders/members in the History of St. Michaels Parish by Anna Ellis Harper, shows a total of 1213 slaves belonging to church members, which were needed to work the plantations. St. Michaels became a shipbuilding center where the sailing craft, the "Baltimore Clipper", famous in the War of 1812, was created. Frederick Douglas (1817?-1895), a Maryland slave, born in the Miles River Neck district of Talbot County, later used his "caulking" skills on ships after having been sent to Baltimore.

St. Michaels, Maryland is located in Talbot County (established in 1661) on the Eastern Shore of Maryland on the Miles River (formerly the St. Michaels River). In a Deed of Gift dated Jan. 21, 1672, the patentee, Andrew Skinner gave 50 acres of land to James Clayland for "maintaining a preaching ministry ... It shall be called an esteemed glebe land belonging to the Church of Christ there congregated or to be congregated forever." An early church was built of logs. A surviving parish record lists births and baptisms dating from February 1672 through June 1705. A group of planters and others gathered to plan the construction of the second church. It was built between 1696 and 1698 on a cove flowing from the St. Michaels River. It was constructed with wooden clapboard siding and sturdy foundation beams. In August of 1810 the Vestry voted to pull down the old structure (in a ruinous state) and build a sturdier brick church on the same site. Following the War of 1812, the new brick church was completed in 1814. Poorly constructed, it was replaced in 1878 by a handsome Gothic structure of granite, brick and wood, still in use today.

There are still older African-Americans with stories to tell of their families and slavery. One, Rosella Brooks Camper (1923- ) former Council member and treasurer, of the Union United Methodist Church in St. Michaels was described as writer, story and photographic collector, organizer, encourager and inspiration for the whole project (Lift every voice). She knew the family of Joseph Sutton (1885-1980, see Praise the bridge that carries you over); her grandfather was stolen into slavery and later showed her brother and sister the irons that kept him from fleeing at night. He was kept a slave two

years after the slaves were freed. There must be many more such stories to find and write.

Note: Dates and numbers from different sources may vary.

Peggy R. Rogers, comp.  
Sept. 2010

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Resolution A142. To recommit to being anti-racists for the next three triennia (until 2018)

Bibliography of report

History of St. Michaels Parish by Anna Ellis Harper (Xerox copy)

Christ Church beginnings, possible founders/members from A. E. Harper's History ...

Maryland Eastern Shore Vital Records, 1648-1725, F. Edward Wright, comp. St. Michaels Parish, Talbot County

1776 Census of Maryland

1790 Census (U.S.) Talbot County

1790 Census, Christ Church members/founders compared as to slaves owned

1798 (Federal Direct Act) only Bay Hundred copied

Talbot County history, by Historical Society of Talbot County

St. Michaels Parish, The Eastern Shore Churchman, June 1925.

Maryland State Archives Guide to Special Collections

Preliminary to Report of the Dioceses of Maryland, Easton and Washington, by Arthur Leiby.

Report of the Dioceses of Maryland, Easton and Washington to the 76<sup>th</sup> General Convention ... in response to Resolutions A123 and A127.

e-mail from Arthur Leiby re Slavery and racism.

1954 Journal of Convention, info re St. Margaret's Mission, Cambridge, MD

e-mail re Auld Farm near St. Michaels and Frederick Douglas

Abolitionistas, free blacks, and runaway slaves: surviving slavery on Maryland's Eastern Shore, by Clara L. Small.

College Park's links to slavery on syllabus. (Univ. of Maryland)

Traces of the trade: about the film

Maryland issues apology for its role in slavery.

Philadelphia owns up to more of its history of slavery.

e-mail from John Wanderstar, Executive Council re resources to check for dioceses and their work slavery

Two documents from Diane Reid, Historian of the Church of the Holy Trinity, Middletown, Conn., ; one a homily and the other a paper prepared for the Diocese for the day of repentance

Review of Men of color, to arms: Manumitted slaves and freed blacks from the Lower Eastern Shores of Maryland by the Rev. David Briddell and Dr. Clara L. Small

Review of Slavery by another name: The re-enslavement of Black Americans from the Civil War to World War II, by Douglas A. Blackmon.

# ECW SLAVERY REPORT

Section 1



**Resolution Number:** 2006-A123  
**Title:** Study Economic Benefits Derived from Slavery  
**Legislative Action Taken:** Concurred as Amended  
**Final Text:**

*Resolved, That the 75th General Convention of The Episcopal Church declare unequivocally that the institution of slavery in the United States and anywhere else in the world, based as it is on “ownership” of some persons by other persons, was and is a sin and a fundamental betrayal of the humanity of all persons who were involved, a sin that continues to plague our common life in the Church and our culture; and be it further*

*Resolved, That The Episcopal Church acknowledge its history of participation in this sin and the deep and lasting injury which the institution of slavery and its aftermath have inflicted on society and on the Church; and be it further*

*Resolved, That we express our most profound regret that (a) The Episcopal Church lent the institution of slavery its support and justification based on Scripture, and (b) after slavery was formally abolished, The Episcopal Church continued for at least a century to support de jure and de facto segregation and discrimination; and be it further*

*Resolved, That The Episcopal Church apologize for its complicity in and the injury done by the institution of slavery and its aftermath; we repent of this sin and ask God’s grace and forgiveness; and be it further*

*Resolved, That the 75th General Convention of The Episcopal Church through the Executive Council urgently initiate a comprehensive program and urge every Diocese to collect and document during the next triennium detailed information in its community on (a) the complicity of The Episcopal Church in the institution of slavery and in the subsequent history of segregation and discrimination and (b) the economic benefits The Episcopal Church derived from the institution of slavery; and direct the Committee on Anti-Racism to monitor this program and report to Executive Council each year by March 31 on the progress in each Diocese; and be it further*

*Resolved, That to enable us as people of God to make a full, faithful and informed accounting of our history, the 75th General Convention of The Episcopal Church direct the Committee on Anti-Racism to study and report to Executive Council by March 31, 2008, which in turn will report to the 76th General Convention, on how the Church can be “the repairer of the breach” (Isaiah 58:12), both materially and relationally, and achieve the spiritual healing and reconciliation that will lead us to a new life in Christ; and be it further*

*Resolved, That to mark the commencement of this program the Presiding Bishop is requested to name a Day of Repentance and on that day to hold a Service of Repentance at the National Cathedral, and each Diocese is requested to hold a similar service.*

**Citation:** General Convention, *Journal of the General Convention of...The Episcopal Church, Columbus, 2006* (New York: General Convention, 2007), pp. 664-665.

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**Final Text:**

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*Resolved.* That The Episcopal Church acknowledge its history of participation in this sin and the deep and lasting injury which the institution of slavery and its aftermath have inflicted on society and on the Church; and be it further

*Resolved.* That we express our most profound regret that (a) The Episcopal Church lent the institution of slavery its support and justification based on Scripture, and (b) after slavery was formally abolished, The Episcopal Church continued for at least a century to support de jure and de facto segregation and discrimination; and be it further

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*Resolved.* That the 75th General Convention of The Episcopal Church through the Executive Council urgently initiate a comprehensive program and urge every Diocese to collect and document during the next triennium detailed information in its community on (a) the complicity of The Episcopal Church in the institution of slavery and in the subsequent history of segregation and discrimination and (b) the economic benefits The Episcopal Church derived from the institution of slavery; and direct the Committee on Anti-Racism to monitor this program and report to Executive Council each year by March 31 on the progress in each Diocese; and be it further

*Resolved.* That to enable us as people of God to make a full, faithful and informed accounting of our history, the 75th General Convention of The Episcopal Church direct the Committee on Anti-Racism to study and report to Executive Council by March 31, 2008, which in turn will report to the 76th General Convention, on how the Church can be "the repairer of the breach" (Isaiah 58:12), both materially and relationally, and achieve the spiritual healing and reconciliation that will lead us to a new life in Christ; and be it further

*Resolved.* That to mark the commencement of this program the Presiding Bishop is requested to name a Day of Repentance and on that day to hold a Service of Repentance at the National Cathedral, and each Diocese is requested to hold a similar service.

**Citation:** General Convention. *Journal of the General Convention of...The Episcopal Church, Columbus, 2006* (New York: General Convention, 2007), pp. 664-665.

**LEGISLATIVE HISTORY**

**Author:** The Executive Council  
**Originating House:** House of Bishops  
**Originating Committee:** Committee on Social and Urban Affairs

**House of Bishops**

The House of Bishops Committee on Social and Urban Affairs presented its Report #8 on Resolution A123 (Slavery and Racial Reconciliation) and moved adoption with amendment.



**Original Text of Resolution:**  
(A123)

*Resolved*, the House of Deputies concurring, That the 75th General Convention of The Episcopal Church declare unequivocally that the institution of slavery in the United States and anywhere else in the world, based as it is on "ownership" of some persons by other persons, was and is a sin and a fundamental betrayal of the humanity of all persons who were involved; and be it further

*Resolved*, That The Episcopal Church acknowledge its history and the deep and lasting injury which the institution of slavery and its aftermath have inflicted on society and on the Church; and be it further

*Resolved*, That we express our most profound regret that (a) The Episcopal Church lent the institution of slavery its support and justification based on Scripture, and (b) after slavery was formally abolished, The Episcopal Church continued for at least a century to support de jure and de facto segregation and discrimination; and be it further

*Resolved*, That The Episcopal Church apologize for its complicity in and the injury done by the institution of slavery and its aftermath and ask the Presiding Bishop to call for a "Day of Repentance and Reconciliation" and to organize a Day of Repentance and Reconciliation service to be held at the National Cathedral.

**Committee Amendment:**

*Resolved*, the House of Deputies concurring, That the 75th General Convention of The Episcopal Church declare unequivocally that the institution of slavery in the United States and anywhere else in the world, based as it is on "ownership" of some persons by other persons, was and is a sin and a fundamental betrayal of the humanity of all persons who were involved, *a sin that continues to plague our common life in the Church and our culture*; and be it further

*Resolved*, That The Episcopal Church acknowledge its history *of participation in this sin* and the deep and lasting injury which the institution of slavery and its aftermath have inflicted on society and on the Church; and be it further

*Resolved*, That we express our most profound regret that (a) The Episcopal Church lent the institution of slavery its support and justification based on Scripture, and (b) after slavery was formally abolished, The Episcopal Church continued for at least a century to support de jure and de facto segregation and discrimination; and be it further

*Resolved*, That The Episcopal Church apologize for its complicity in and the injury done by the institution of slavery and its aftermath; *we repent of this sin and ask God's grace and forgiveness; and be it further* ~~and ask the Presiding Bishop to call for a "Day of Repentance and Reconciliation" and to organize a Day of Repentance and Reconciliation service to be held at the National Cathedral.~~

*Resolved*, That the 75th General Convention of The Episcopal Church urgently initiate a comprehensive program in each and every Diocese to collect and document during the next triennium detailed information in its community on (a) the complicity of The Episcopal Church in the institution of slavery and in the subsequent history of segregation and discrimination and (b) the economic benefits The Episcopal Church derived from the institution of slavery; and direct the Committee on Anti-Racism to monitor this program and report to Executive Council each year by March 31 on the progress in each Diocese; and be it further

*Resolved*, That to enable us as people of God to make a full, faithful and informed accounting of our history, the 75th General Convention of The Episcopal Church direct the Committee on Anti-Racism to study and report to Executive Council by March 31, 2008, which in turn will report to the 76th General Convention, on how the Church can be "the repairer of the breach" (Isaiah 58:12), both materially and relationally, and achieve the spiritual healing and reconciliation that will lead us to a new life in Christ; and be it further

*Resolved*, That to mark the commencement of this program the Presiding Bishop is requested to name a Day of Repentance and on that day to hold a Service of Repentance at the National Cathedral, and each Diocese is requested to hold a similar service.

The Bishop of Central New York moved an amendment.

**Proposed Amendment:**

In the fifth resolve clause, after the words "The Episcopal Church" add the words "through the Executive Council." after the words "a comprehensive program," delete the words "in each." and after the word "and" add the word "urge."

**Motion carried**  
**Amendment adopted**

A vote was taken on Resolution A123 as amended.

**Motion carried**  
**Resolution adopted with amendment**  
(Communicated to the House of Deputies in HB Message #134)

**House of Deputies**

The House of Deputies Committee on Social and Urban Affairs presented its Report #11 on HB Message #134 on Resolution A123 (Slavery and Racial Reconciliation) and moved concurrence.

Deputy King of Western New York moved the previous question.

A vote was taken to terminate debate.

**Motion carried  
Debate terminated**

A vote was taken on Resolution A123.

**The House concurred**  
(Communicated to the House of Bishops in HD Message #203)

Resolution Concurred by Both Houses, June 21.

**Reference:** *Reports to the 75th General Convention, 2006*, p. 321.

**Abstract:** The 75th General Convention acknowledges and apologizes for slavery and its aftermath. It directs the Executive Council to initiate a study of the Episcopal Church's involvement and derived benefits from slavery with a view toward reconciliation.

**Notes:** Resolution A123 was reported to the House in place on resolutions A093, A124, and C005, which were discharged.

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**Peggy Rogers**

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**From:** "Lelanda Lee" <LelandaLee@aol.com>  
**To:** <bishopsdeputies@hobd.org>  
**Sent:** Friday, March 07, 2008 9:02 PM  
**Subject:** Re: [HoB/D] The draft official calendar for General Convention; my calendar of unofficial events

As requested on Fri, Mar 7, 2008 at 3:37 PM, Paula M Jackson <[mtr.paula@gmail.com](mailto:mtr.paula@gmail.com)>, here it is again:

In accordance with Resolution 123A passed by the 75th General Convention in Columbus, Ohio, in 2006, dioceses are directed to document instances where the diocese has been complicit in and has benefited from the institution of Trans-Atlantic Slavery. Resolution 123A was proposed by Executive Council to the House of Bishops through its Social and Urban Affairs Committee. The Rev. Jayne Oasin, Social Justice Officer, says "We realize that the actions requested in this resolution are complex and may be difficult for you to visualize." See Responding to General Convention Resolution 123A<[http://www.episcopalchurch.org/social-justice\\_57347\\_ENG\\_HTM.htm?menupage=90960](http://www.episcopalchurch.org/social-justice_57347_ENG_HTM.htm?menupage=90960)>on TEC's Web site for more on the charge and its background and current progress by the Dioceses of Maryland, New York and Pennsylvania.

Here is a new resource at the University of Maryland -- a year-long two-semester course that will teach students how to do historical research on slavery on the College Park campus. Today's Washington Post article may be found at College Park's Links To Slavery on Syllabus - [washingtonpost.com<http://www.washingtonpost.com/wp-dyn/content/article/2008/02/17/AR2008021701885.html>](http://www.washingtonpost.com/wp-dyn/content/article/2008/02/17/AR2008021701885.html)

Lelanda Lee, Lay 5, Colorado, 2009

**\* FINAL VERSION - Concurred**

*Resolution:* **A143**  
*Title:* **Extension of General Convention Resolution A123 to General Convention 2012**  
*Topic:* **Reconciliation**  
*Committee:* **10 - Social and Urban Affairs**  
*House of Initial Action:* **Bishops**  
*Proposer:* **Executive Council Committee on Anti-Racism**

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*Resolved*, the House of Deputies concurring, That the 76th General Convention of The Episcopal Church agree to extend Resolution A123, which was passed at the 75th General Convention, through the 2013-2015 triennium; and be it further

*Resolved*, That, as directed by Resolution 2006-A123, the General Convention **encourage each diocese to continue** over the next six years a process to gather information in its community on (1) the complicity of The Episcopal Church in the institution of slavery and in the subsequent history of segregation and discrimination, (2) examples of resistance to slavery and discrimination and (3) the economic benefits derived by the Episcopal Church from the transatlantic slave trade and the institution of slavery; and be it further

*Resolved*, That dioceses consult with the anti-racism officer of The Episcopal Church for resources to aid them in doing this work; and be it further

*Resolved*, That the information gathering be used as the foundation for truth-telling, confession, apology, forgiveness, repentance and reconciliation; and be it further

*Resolved*, That each diocese, as requested by Resolution 2006-A123, name a Day of Repentance and on that day hold a Service of Repentance; and be it further

*Resolved*, That the General Convention require all dioceses to report their results to the 77th and 78th General Conventions.

**EXPLANATION**

The passage of Resolution A123, which urged dioceses to research those instances where "they were complicit in or profited from the institution of Transatlantic Slavery," has inspired eight dioceses to respond to this call to action and has affirmed two dioceses who had already begun this work. As of the publication of this document, the Presiding Bishop and the President of the House of Deputies will have apologized on behalf of The Episcopal Church for its part in the maintenance of that heinous institution. The work that was requested in this Resolution has not been completed and we, therefore, resubmit it and ask that dioceses that have begun their research will continue with that worthwhile task and those who have not responded will be moved to do so. The Office of Anti-Racism will facilitate this ongoing work by asking dioceses that have begun this work to assist and mentor dioceses that have not begun to respond to the Resolution.

It is further our hope that dioceses will include in their liturgies, Christian educational material for all

ages, information that they have discovered about historic oppression of African Americans and stories of resistance and survival.

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*\* Note: The final language, as well as the final status of each resolution, is being reviewed by the General Convention office. The Journal of the 76th General Convention and the Constitution and Canons will be published once the review process has been completed.*

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## \* FINAL VERSION - Concurred

*Resolution:* **A142**  
*Title:* **To Recommit to Being Anti-Racists for the Next Three Triennia (Until 2018)**  
*Topic:* **Racism**  
*Committee:* **10 - Social and Urban Affairs**  
*House of Initial Action:* **Bishops**  
*Proposer:* **Executive Council Committee on Anti-Racism**

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*Resolved,* The House of Deputies concurring, That The Episcopal Church recommit and declare itself to be dedicated to continuing to work against the sin of racism and be it further

*Resolved,* That the Office of Anti-Racism and Gender Equality continue to design and deliver anti-racism, classism and ethnic discrimination training that examines factors and circumstances which maintain racism, classism and ethnic discrimination in the Church and in civil society; and be it further

*Resolved,* That all dioceses and provinces receive anti-racism training if they have not already done so or renew training that has been previously taken; and be it further

*Resolved,* That dioceses and provinces develop programs and ministries to dismantle and eradicate structures of racism, both internally and externally, and integrate the practices of anti-racism into their ongoing life and be it further

*Resolved,* That the Anti-Racism Committee of Executive Council develop a monitoring and reporting process for the dioceses, and that dioceses make annual reports to the Anti-Racism Committee of Executive Council.

### EXPLANATION

We would lift up to this convention the principles of an ecumenical organization of which The Episcopal Church is a member, Churches Uniting in Christ (CUIC). This organization, which consists of nine Protestant denominations working in the spirit of collaboration and cooperation, has identified the sin of racism as the chief impediment to Christian collaboration and unity. CUIC has asked that we hold ourselves and each other accountable for eliminating racism in our churches and in civil society. We think that it is essential to continue to lift up these two key points if we are to create the "beloved community" of which Dr. Martin Luther King, Jr. spoke:

" We are to name racism as a sin; and

" We are to hold each other accountable for its elimination.

Therefore, we want to pledge ourselves to continue to name and shine the light of Christ on all of those places where racism and other forms of oppression still exist and to hold ourselves and our sisters and brothers in Christ and all of the faith and secular communities accountable for our individual, collective, and institutional acts of both courage and cowardice, acknowledging that our faintheartedness and our refusal to confront evil and, wherever and whenever it exists, denigrates our professed love for Jesus and the imperative of the Gospel.

# ECW SLAVERY REPORT

Section 2

Report on Resolution 2006-A123, Study economic benefits derived from slavery, St. Michaels Parish, St. Michaels, MD.

BOOKS, including some for background

History of St. Michaels Parish by Anna Ellis Harper. c1956.

In the beginning, 1672-1800; Christ Church, St. Michaels Parish, St. Michaels, Maryland., by Alice Cohee. ca. 2000.

The Church of the Holy Trinity, Oxford, Maryland; the first 150 years (1851-2001)  
Compiled by the Holy Trinity History Committee.

A guide to the history of slavery in Maryland. The Maryland State Archives, Annapolis, Maryland and the University of Maryland College Park, Maryland. c2007.

Song yet sung, a novel by James McBride. 2008. (March 1850, slave breakout on the Eastern Shore)

The color of water, a black man's tribute to his white mother, by James McBride. c1996.

Sons of Providence; the Brown brothers, the slave trade, and the American Revolution, by Charles Rappleye. c2006.

Inheriting the trade, a northern family confronts its legacy as the largest slave-trading dynasty in U.S. history., by Thomas Norman DeWolf. c2008.

Slavery by another name; the re-enslavement of black people in America from the Civil War to World War II. Douglas A. Blackmon. c2008.

Maryland ... at the beginning, by Lois Green Carr, Russell R. Menard, Louis Peddicord. Hall of Records Commission, Annapolis, MD. c1984.

Praise the bridge that carries you over, the life of Joseph Sutton, by Shepard Krech, III. c1981.

Eastern Shore of Maryland, the guidebook, by Katie Moose. c1999.

Young Frederick Douglass, the Maryland years, by Dickson J. Preston. Foreword by James A. Michener. c1980.

St. Michaels: the town that fooled the British, attacks on St. Michaels during the War of 1812, by Gilbert Byron. 3<sup>rd</sup> ed. 1986.

Life in Maryland in the seventeenth century, by Louise Turner. 1988.



CR 78566: Guide to government records, Talbot. On box, Land records 1691. incl some inventories. Unable to read microfilm

1831 Census of Negroes. Total 1904 names. A list of free negroes residing in Talbot County, Md. As returned by the sheriff in 1832.

Certificates of freedom 1807-1815; 1815-1828, Alphabet to land records for Talbot County commencing – Record of negroes certificates

2. Partial index to Talbot County list of conveyances 1662-1740

3. Index to unknown record of negroes

4. Verso form book c1790.

Description of negro: born free, also “manumitted”, physical description; on spine: Record of negro certs. Same box: Certificates of freedom 1815-1823; minutes 1801-1809

Maryland State Archives, Special Collections MSA SC 2635

M941 Vestry minutes 1731-1801; vestryman expenses, nothing about slavery

M1158 Register of baptisms, marriages, and funerals performed by Rev. Joseph Spencer, 1835-1853; 1835 included colored children

M1228 St. Michaels Parish registers 1825-1847, 1847-1888;

M2616 St. Michaels Parish supplemental records; Ledger “B” 1747-1805; vestry minutes 1802-1851; 1852-1929

M11310 MSA SC 2635 Special collections, Christ Church St. Michaels Parish 1978-1985; 1979-1993 Parish register indexed; rectors 1963-1993; ...burials 1980-1993

NABB CENTER, SALISBURY UNIVERSITY

Carothers, Bettie Stirling. 1776 Census of Maryland. rev. 1989. Census of Bay Hundred, Talbot County, compared with names in Harper’s History of St. Michaels, Parish. No. of Blacks in parentheses: Richard Harrington, John Johnnings Hopkins (5), William Hopkins, John Rolle (13), Joseph Porter (2), Joseph Spencer (3), James Wrightson, Jr. (4), Joseph Hopkins (9), Joseph Harrison (13), Joseph Harrington (6), William Hambleton (8), Daniel Bridges, Thomas Harrison (8), Joseph Denny (5), James Low (7), William Webb Haddaway (9), Mathew Tilghman (93)

Talbot County 1798 (Federal Direct Act) 1-9 MSA M3478. (only pages with Bay Hundred entries copied. Columns headed: whole no. of slaves of all ages; no. of slaves exempted from taxation; no. of slaves above age 12 and under 50 yrs subject to taxation.

The Eastern Shore Churchman, June 1925. St. Michaels Parish (2 p.)

Auld Farm. Sankofa's slavery data collection. Frederick Douglas (Frederick Baily)

Slavery and how the Episcopal Church benefitted, homily and other paper prepared for the Diocese for the day of repentance Diane Reid, Church of the Holy Trinity, Middleton, CT

Philadelphia owns up to more of its history of slavery, by Kathy Matheson.. Christ Church: <http://www.christchurchphila.org>

Obama delivers a major speech on racism in this country.  
[www.msnbc.msn/id21134540/vp/23691239#23691239](http://www.msnbc.msn/id21134540/vp/23691239#23691239); Mar. 2008

Talbot County history. Historical Society of Talbot County. c2002.

Journal of Convention, 1954. the beginning of our negro work...On Sunday, 1953, the first Episcopal service for negro people, of which there is any historical record, was held at Cambridge, Maryland. On this day St. Margaret's Mission was informally organized and the Reverend Eugene Stedson Smith, the first negro priest ever to be canonically resident in the Diocese, was appointed vicar.

VIDEO CASSETTES from Channel 15, 410-770-5238 (Easton) in Christ Church Library

Chesapeake slavery in the 18<sup>th</sup> cent, by Ralph D. Morgan, prof. of the American Revolution era, Princeton Univ. Introd. By Peter Lescher of the Chesapeake Bay Maritime Museum.

Frederick Douglas and Harriet Tubman

Hist. of African Americans in Talbot Co., by Bernard Demczuk of George Washington Univ., Washington, D.C. Presented by the Hist. Soc. of Talbot Co. and John Proctor of the Oxford Museum.

Talbot African Americans then and now, by Joanna Asparagus, with an introd. By Carla Cronin. Produced by the Friends of the Talbot County Free Library.

The crowning crime of Christendom: the international slave trade. By Glenn F. Williams, military historian at Fort McNair, Washington, D.C. Presented by the CBMM, Academy for Life Long Learning.

Wade in the water, the underground railroad, by Bradley Skelcher of Delaware State Univ. Presented by the CBMM.

Talbot African Americans then and now.

HALL OF RECORDS

Ghost towns of Talbot County, by James C. Mullikin. 1961.  
ARTICLES

Resolution no. 2006-A123, study economic benefits derived from slavery. Archives  
Research Report 2006-A123

A143, extension of ...A123.

A142, To recommit to being anti-racists for the next three triennia (until 2018)

Report of the dioceses of Maryland, Easton and Washington to the 76<sup>th</sup> General  
Convention of the Episcopal Church in response to Resolutions A123 and A127 of the  
75<sup>th</sup> General Convention August 27 2008 (June 2006). Maryland: Mary Klein, archivist  
and Kingsley Smith, historiographer; Easton: Arthur Leiby, archivist; Washington: Susan  
Stonesifer, historiographer.

Preliminary to Report of the dioceses of Maryland, Easton and Washington, by Arthur  
Leiby, archivist.

Christ Church beginnings, possible founders/members taken from Anna Ellis Harper's  
History of St. Michaels Parish.

Maryland Eastern Shore vital records, 1648-1725, F. Edward Wright, comp. c1982. St.  
Michaels Parish, Talbot County.

- 1790 Census (First census of the U.S.) Maryland...Talbot County founders/members  
of Christ Church, St. Michaels (see A. E. Harper) compared. No. of slaves in  
parentheses. Rev. John Bowie (25), John Bozman/Bosman (3), Hugh Auld Cooper  
(4), John Hardcastle (22), Henry Nicolls (30), Joseph Porter (0), Mary Sherwood  
(10), Young (1) , Benson (2), Barnet (7) Hopkins (7), James Lloyd (18), James  
Goldsborough (17), Robert Nicolls (24), Auld (14) Bracco (30), Blades (1),  
Calk/Caulk (14), Dawson, (31), Denny/Denney (7), Ellicott (3), Fiddeman/Feddeman  
(11), Goldsborough 135, Hunt (3), Hopkins (1), Hambleton (37), Harrison (1),  
Hadaway (9), Hopkins (3), Edward Lloyd (305), Foster Maynard (6), Robert  
Newcome (16), Porter (19), Rolle (29), Christian Skinner (14), Thomas Sherwood  
(23), Spencer (3), Tilghman (265), Tennant (1) Total 1213 Note: matching may  
not be 100% correct.
- 

Abolitionists, free blacks, and runaway slaves: surviving slavery on Maryland's Eastern  
Shore, by Clara L.Small, Salisbury Sate University.

[www.udel/BlackHistory/abolitionists.html](http://www.udel/BlackHistory/abolitionists.html)

Maryland issues apology for its role in slavery. c2008 MSNBC.com

# **ECW SLAVERY REPORT**

*Section 3 A*

To  
the late Ethel Armes  
author of  
Stratford Hall  
The Great House of the Lees

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by Anna Ellis Harper

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*History of St. Michael's Parish.*

Christ (Episcopal) Church  
St. Michael's Parish  
St. Michaels, MD 21663

## FOREWORD

The Old Testament story of the crossing of the Red Sea by the Hebrews fleeing from slavery in Egypt concludes with the building of an Altar of twelve stones; and Joshua, the leader, asks this significant question, "What do you mean by these stones?" Mrs. Crittenden Harper by her diligent research through the early Vestry minutes of St. Michael's Parish, the Talbot County Court House records of wills and property deeds, has given new meaning and life to "these stones" which tell the story of a commonplace parish church in a small out of the way village on the Eastern Shore of Maryland.

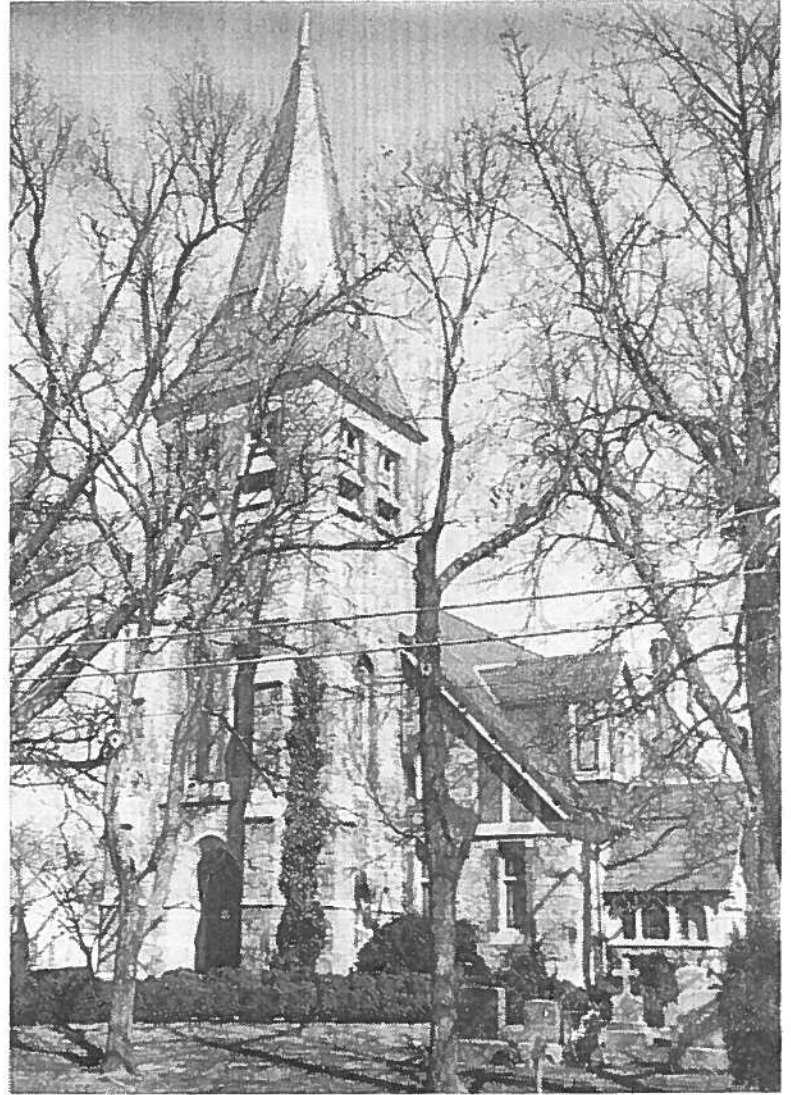
Here, in this village parish that dates back into the third quarter of the 17th century, are some small incidents that had wide effect upon the affairs of state and church. Within the boundaries of this parish lived the Lloyd and Goldsborough families, whose names and fame are classics in the life of the nation. In this village were built a number of the Baltimore Clipper sailing vessels that changed the ways of commerce upon the high seas, especially in the China trade, for the young United States. Matthew Tilghman of Rich Neck Manor, a Vestryman, was one of the laymen attending a Council of the Church that met in Emmanuel Church, Chestertown, where the name Protestant Episcopal Church was first mentioned, and later represented the Church of Maryland at the organizing meetings of the First General Convention of the Protestant Episcopal Church, in Philadelphia. Other men of consequence, military and naval, went forth from this village parish to leave their names and deeds upon history's records.

'Tis a small parish, indeed; but its stones set up these past ages, tell a story well worth our reading.

Paul F. Williams, Rector

St. Michaels Parish

St. Michaels, Md.



Christ Church, St. Michael's Parish, built 1878.

The porch at the south entrance is a memorial to its builder, Captain Daniel Feddeman. His remains rest close beside it.

## CHAPTER ONE

### THE RECORD OF THE FIRST CHURCH AND THE BUILDER

In the early years of the Maryland Province when the first settlers were laying out their grants of land, a Protestant Church was established on St. Michaels river. After nearly three centuries of continuous use, a fourth Church edifice stands upon the hallowed site, Christ Protestant Episcopal Church of Saint Michael's Parish. Its beginning is so closely associated with the early patentees and their land holdings that no record of the Church would be complete without a description of the characters of the men and women whose names appear upon the first Vestry records. Their lives, ambitions and religious faith were the foundations upon which the early Church was built.

Maryland was not a Royal Province, as Virginia was, under the jurisdiction of the King of England, but the land, extending from the south shore of the Potomac River to the 40th parallel, was granted to the first Lord Baltimore, George Calvert. He died before the Charter passed the seal. It was then issued to Cecilius, his son and heir, who became the founder of Maryland. In a little more than a decade after the first settlement was made at St. Mary's, 1634, Cecilius Calvert turned his attention to the Eastern Shore of the Chesapeake Bay.

At that early date the harbor at St. Michaels was referred to in old record as "Shipping Creek." It is evident that, even then, there was trading with Indians in furs, tobacco and staves (lum-



ber). One of the first adventurers must have appreciated the advantages and beauty of "Shipping Creek," its high points and deep coves and he, John Hollingsworth, patented, 1664, fifty acres of land close around its shore.<sup>1</sup> This he appropriately named "The Beach" for at that time there was a sandy beach at the edge of the water. "The Beach" had an important bearing upon the location and erection of the first church. This fair piece of wild land, perhaps thickly wooded, enclosing a deep harbor, knew several owners within a few years. From Hollingsworth it was conveyed to William Hambleton of "Martingham," 1668, "with the consent of my wife Jane and with these presents (I) do warrant the peaceable and quiet possession of the land."<sup>2</sup> A certain William Vincent then owned it and he conveyed "The Beach" to Humphrey Davenport who traded extensively in both land and tobacco.

From Scotland, 1667, there came to Talbot County an adventurer and trader whose name was destined to go down through the years with honor. He was Edward Elliott. From fragmentary records, it appears that he and his son-in-law, James Auld,<sup>3</sup> were the first patentees of land bordering both shores of "Deep Water Creek" (Long Haul) and named by them "Elliott's Folly." Later Auld was granted "Dover Point" (Deep Water Point) and he came into possession of part of "Elliott's Folly" which he renamed "New Port Glasgow."<sup>4</sup>

In 1677, Elliott acquired from Humphrey Davenport, Doctor of phisick, for 8000 pounds of tobacco land known as the "Beach" 50 A. He also bought at this time "Davenport" 200 A. "running down the river 180 perches for 40,000 pounds."

"Davenport" is the Perry Cabin Farm of the present.<sup>5</sup>

Elliott was now 27 years old. Though he could not read or

1. Patents, Land Records Annapolis

2. Land Records, Easton L. 1, f. 72

3. Early Settlers, L. 15, f. 396, Annapolis

4. Rent Roll, Annapolis

5. Land Records, L. 3, f. 98, Easton

write, using two printed E's (E E) as his mark or signature, he soon became a man of influence, serving as Deputy High Sheriff of Talbot County. According to the custom of his time he was a planter and trader and, in legal documents, he styled himself a carpenter.

Within a decade after his arrival, probably when he purchased the land, he selected a site for a church, since the shores of both the Choptank and St. Michaels rivers were being settled during these first years of the Restoration in England. At the head of a deep narrow cove, making in from "Shipping Creek," with the aid of a man, in all likelihood an indentured servant, he built the first Church edifice on "The Beach." This cove is mentioned in later land conveyances as "Church Cove." It is regrettable that it was used during 1800's as a place for debris until it became an undesirable anchorage for ships. After having been filled in this historic cove is now the location of a town office building, a modern fire-house with parking lot and a beautiful park bordering on the Harbor. The park has been called "Church Cove Park," thus perpetuating the name.

According to tradition large ships anchored in Church Cove for the water then was deep. Worshippers came to church in their boats from their homes along the river and landed on the Church yard. Residents of the present time remember only a narrow path behind the Church at high tide. That the Church yard extended to the water is indicated by the minutes of a Vestry meeting Apr. 5th, 1731:

"The Vestry this day agreed to allow James Spencer 10 pounds sterling for paling three sides of the Church yard and making a gate at the south side."

The exact date of the erection of the first edifice cannot be ascertained as the earliest Vestry record is dated Tuesday, March 5, 1731. Elliott acquired the land in 1677 and no doubt built the church soon after its purchase. It was most likely of log construction and was used no longer than fifty years, since in 1736

in depositions made in Court, it was referred to as the old Church. <sup>6</sup>

Though other planters, religiously inclined, might have assisted in the establishment of a place of worship, it is interesting to follow the activities of Elliott, the first builder, through documents preserved among the Talbot land records. To his "Beach" and "Davenport," he added part of "Elliott's Folly," 1685, "lying south of a west line drawn from the head of Deep Water Creek." "Elliott's Addition" was then resurveyed: "Thomas Smithson, surveyor, does certify that he surveyed the ancient tract of 200 A. for Edward Elliott, 1687." Incidentally this is the Thomas Smithson who by his last will and testament, 1713, bequeathed to St. Michael's Parish the glebe lands through which passes the Glebe road, the original road to Talbot Court House, from Bay Hundred. <sup>7</sup>

Elliott's land now was adjacent to "Rolle's Range," "Crooked Intention" and after "Harley" (Parrott's Point) was transferred to him, 1691, by George Blades, the Hattons were his neighbors on the south. From his vast acres he had a wide view of St. Michaels river and its enchanting beauty. Strange, indeed, it is that the Indian name of this wide river, abounding in food has never been discovered by local historians. It is evident that it received its name from the charter of the early patents in respect to the day on which the rent was to be paid: "To be holden of Us and Our heirs as of Our Mannour of Baltimore . . . and paying therefore yearley unto to Us and Our heirs at Our Receipt at St. Maries at the two most usual feasts in the year Viz't at the feast of the Annunciation of the blessed Virgin Mary and the feast of St. Michael, the Archangell." During the 1660's and 1670's, both shores of the river were granted to new settlers. Among them were William Hambleton, James Auld, Humphrey Davenport and Edward Elliott. Others were Charles Hollingsworth of "Maiden Point," James Benson and Robert Newcomb on "Harbor Rouse" (Oak Creek) and across the river were Henry Morgan and

6. Land Records Easton, L. 14, f. 173

7. Talbot Rent Roll

Henry Hawkins patenting "Morgan's Hope" and "Hope." All of these were required to pay their rents to Cecilius Calvert, Sept. 29th, the feast of St. Michael. <sup>8</sup>

When, upon the accession of William and Mary to the throne of England, the authority of the Proprietary was again overthrown, an Act was passed for the establishment of the Protestant Religion in the Province and an order was issued to lay out parishes in the various Counties of Maryland. The western part of Talbot, from the Court House to Skipton Creek, embracing the St. Michaels and part of Wye Rivers constituted St. Michael's Parish. The Parish evidently was named for the river. A hundred years later a village clustered about the Church and its name was taken from the Parish. <sup>9</sup>

A document marked "Bonds, 1664-1709" and kept among the records of the Register of Wills, Talbot County, yielded two important pieces of information concerning Edward Elliott, that Elizabeth, his wife was the widow of Henry Frith, (or Firth) and that he and Elizabeth owed the Proprietary 64000 lb. of good, sound tobacco in caske. Thus he appears to have been a man of unusual business ability, for he not only built up a large plantation, but engaged in trading as well. Facts gleaned from the records disclose a man of influence in the new settlement in the newly erected County.

Elliott's children were Sarah, the wife of James Auld; Mary who married Nicholas Lurkey; Susannah who first married William Hopkins and secondly Thomas Ashcroft of Virginia; Elizabeth, wife of Richard Feddeman, and Edward, who married Mary Haddaway (nee Bridges), widow of Peter Haddaway. Through these marriages his descendants are numerous and among them are many prominent men and women, some of whom are active in the Church at the present time.

For some unknown reason, or presumably for no other motive than his devotion to his daughter, Edward Elliott transferred

8. Early Land Patents, Annapolis

9. Arch. L.H.D. f. 21

by deed to Susannah and her husband, William Hopkins, 1704, all his holdings in land on St. Michaels river. The indenture of this deed of gift is written in quaint English and throws light upon his plantation in the early years of 1700. The improvements are listed and it is surprising that so much had been accomplished within twenty-five years: <sup>10</sup>

“Know yee that I, Edward Elliott of Talbot County in ye Province of Maryland for and in consideration of ye paternal love and affecon that I have and doe bear toward my well beloved son-in-law and daughter, William Hopkins and Susannah his wife hath given and granted and by these presents doe give and grant, enfeoff release and confirm unto them the said William Hopkins and Susannah his wife my now dwelling plantation situate lying and being on the south side of St. Michaels river containing by estimacon 476 A. being the same more or less. Together with all and singular dwelling houses, out houses, tobacco houses, orchards, gardens, fences and all and singular woods and wood grounds trees and timber in or upon said land . . . To have and to hold to them the said William Hopkins and Susannah, his wife forever. And I ye Donor doe further covenant and agree with the Donees by these presents in manner and form following that is to say that if the said William Hopkins shall die before the said Susannah that it shall be lawful for the said Susannah to dispose of the said land and premises to any son or sons whatsoever without the Lot Suite trouble molestation or hindrance of any of the heirs of the said William Hopkins.”

He added that he and Elizabeth (his wife) were to have use of the plantation house. Susannah Hopkins was now one of the largest land holders in Talbot County and she, like her father, was active in affairs of church and property.

Six years later, 1710, William Hopkins died, survived by two

10. Talbot Land Records, L. 9, f. 262

sons, John and Edward and a daughter, Anne. To them he bequeathed his plantation on Third Haven Creek, which was located in the Neck or Peninsula still known as Hopkins Neck. Very soon Susannah married a second husband, Thomas Ashcroft, of Virginia. One daughter, Elizabeth, was born to them who married Joseph Harrison, son of Robert of “Crooked Intention.” She is the ancestress of the Harrisons of that line. <sup>11</sup>

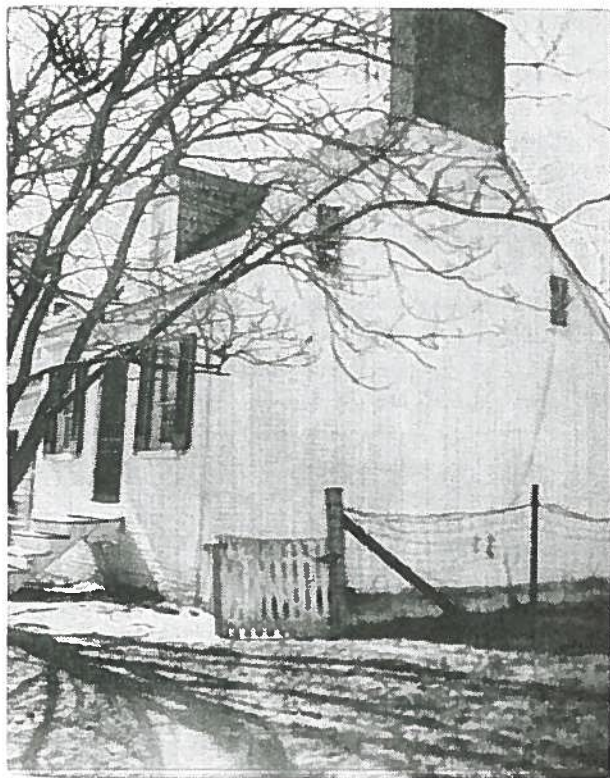
When John and Edward Hopkins reached their majority, Susannah and their step-father, Thomas Ashcroft, conveyed to them a large part of the lands of their grandfather. A series of transactions took place which make fascinating reading, for they give a glimpse of the land on which some of the earliest plantation houses then stood and which was to be the site of the future town. The cove at the east end of Cherry Street, reaching as far as the Bayside road was an important dividing line separating “Davenport” and the “Beach” on later plats. To John Johning Hopkins they gave land north and west of the cove, 1735. Thirty years later, after the death of his mother, he seemed to have been required to pay £ 100 current money to his step-father for his claim against it by inheritance, “Ashcroft being seizen in fee tail part of four tracts, 119 acres.” <sup>12</sup>

This is the “Perry Cabin” farm owned at present by Edward B. Watkins. During the 1700’s it was known as “Ashcroft’s Old Plantation,” since Susannah and her second husband had a mill there for grinding grain with a miller’s house on the river shore. It seems probable that they lived on “House Cove” in a house of clapboard which is believed to have been incorporated in the present one by a later owner, Purser S. Hambleton.

To Edward Hopkins, 1735, they gave “for love, good will and affecon part of ‘The Beach,’ ‘Elliott’s Lott’ and ‘Stopper’ beginning at a locust stake standing at the north side of a small gutt and on the south side of the old orchard the said stake stand-

11. Wills, 1666-1713, Easton f. 270

12. Talbot Land Records, L. 19, f. 387



The Plantation Home of Edward Elliott,  
built ca. 1680.

ing at the bottom side of the valley that leads from the old house and running from the afsd locust stake west and by north till it intersects the south west line of 'Elliott's Lott'." 13

The "small gutt" where the locust stake was set is the street between St. Michaels Bank and the Church, though part of this street was taken from the churchyard and used for a hitching place for the horses of those attending Church services. Residents of St. Michaels, living during the late nineteenth century remembered a tidal stream there. The street has been named Willow Street and on the early plats it was Mill Street, but for many years it was known as "The Thoroughfare" as it was a direct way to the mill on the Point.

The old house, referred to in Susannah Ashcroft's deed of gift 14 to John and Edward Hopkins, is now owned by George Tarr and is his home. There is some evidence, however, that it has been repaired and altered. Built of bricks made in large molds and laid partly in Flemish bond and partly in common bond, its plan is like that in other houses in the new settlement at that time. The facade measures 16 ft. while the gable end is 24 ft., thus making it two rooms deep. It rests upon a foundation 4 ft. high. This provides a basement kitchen where pot hooks still hang in the great fireplace.

Ninety years ago, during the 1860's, Benjamin Blades a skillful carpenter of St. Michaels built the present frame wing for a Captain Thomas who was the owner then. A corner chimney with fireplaces was covered by boards. The chimney is still there with pot hooks for cooking and this shows there was always a dependent wing, which could have been the first early house.

Edward Elliott's plantation dwelling could have been none other than this old brick house, overlooking Shipping Creek and Church Cove where ships from many distant ports lay at anchor. The Church, which he and Darby Coghorn had built, was stand-

13. Land Records, L. 14, f. 137

14. Land Records, Talbot County, L. 14, f. 137

ing in a grove of trees, on a knoll, across a small stream and marsh not far away.

During the years immediately preceding the War of the Revolution, St. Michaels had become an active, thriving village. Shipyards were everywhere around it. Many ships were built and sailing craft of every design and class called at landing places, laden with manufactured articles to receive in exchange tobacco, ground grain and lumber. Thomas Harrison of "Crooked Intention" (Canton) was noted as the leading merchant. The wharves or trading places were called exchanges. On an early plat there is "Warrilowe's Exchange," located just south of Parrott's Point on the river shore.

Probably, about the year 1770, a Liverpool firm, Messrs. Kildart and John Gawith & Company, sent to St. Michaels James Braddock to be their agent or factor. He promoted their trade and seemed to have prospered. It was he who first envisioned a town, surveyed and laid out in streets and lots. With that idea in mind he purchased from John (Johning) Hopkins two tracts of land, one in 1777 containing  $21\frac{3}{4}$  acres and the other,  $44\frac{3}{4}$  acres, in 1778. This is the land which had belonged to his grandfather and was given to him and Edward by their mother, Susannah Ashcroft. From the two sales he, John (Johning) Hopkins, realized nearly 500 pounds sterling.<sup>15</sup> In addition to these tracts, Braddock acquired land from Jeremiah Banning which is West Chestnut Street and also land from John Dorgan, laying out East Chestnut and St. Mary's Square.

The survey began with the oldest part of the village and the lots on Mill Street or "The Thoroughfare" were numbered from one to seven. Joseph Harrison, son of Thomas, bought Lot No. 2, facing Church Cove, price being 60 pounds sterling. John Bruff in 1779 bought Lot No. 3 for 60 pounds. Each of these was improved by a house as shown by the consideration.<sup>16</sup> Joseph Harrison and his wife Elizabeth in 1780 bought Lot No. 4 on which was built the historic house once the home of Elizabeth's grandfather, Edw-

15. Talbot County Land Records. L. 14, f. 137

ard Elliott. They also bought two other lots, "distinguished on the platt as No. 5 and No. 6, containing one acre and running to St. Michael's Parish Church, consideration 180 pounds sterling."

That Elizabeth Ashcroft Harrison should have owned Lot No. 5 is prophetic, since upon it 171 years hence there was to be erected a Parish House dedicated to Christ Church.

16. L. 21, f. 145

## CHAPTER TWO

### THE HATTONS CLAIM THE LAND ON WHICH THE CHURCH WAS BUILT

Twenty years after Edward Elliott had established himself in the Maryland Province, John Hatton and his wife, Jane, came from St. Mary's, 1680, to settle in Talbot County. They selected for their plantation a tract of land extending along the northeast branch of Broad Creek. Wooded points there were, wide water and quiet coves; they chose a site on an inland sea, as it were, and called their home "Hatton's Garden."<sup>1</sup>

The Hattons were active in the affairs of the Province. Thomas Hatton, John's Uncle, was Lord Baltimore's secretary and he was for a short time Governor of the Maryland Province.

John and Jane Hatton also received a patent for "Bentley Hay." Through the record runs the story of their dealings, and their attitude toward others. By this, though centuries have elapsed, their characters can be correctly judged. Jane, with her kinsman, George Taylor, in 1695, patented "Chance," the Trice farm and the land which now comprises the southwest part of the town. This they named "Taylor's and Jane's Discovery." It is evident that Jane Hatton aspired to be a large land holder. From subsequent conveyances of land, there is a suggestion that she was the widow of John Hollingsworth for, when he conveyed

1. Talbot Land Patent Book

"The Beach" to William Hambleton, it was "with the consent of my wife, Jane."

Finally she discovered a strip of vacant land between "Bentley Hay" and "Hatton's Garden." Beginning a half mile south of the Church, it seemed to extend as far as "Shipping Creek" (Harbor) overlapping "The Beach." This Jane called "Jane's Progress" and because of it, there arose a bitter controversy "as to whose land the Church was built on."

It was in the early years of 1700, when the first church had been replaced by the second one of clapboard, or hewn timbers, that the misunderstanding began. The first builder was no longer living. Doubtless the boundaries of the original land grants were the subject of discussion, the location and extent of "The Beach," bordering the shore of "Shipping Creek" and Church Cove; "Elliott's Lott," all the land north of the Church, and "Jane's Progress" south of the Church. The Hattons were now claiming the land on which the church was built. How dismayed the children of Edward Elliott must have been when they considered their father's religious turn of mind and his thought for the spiritual welfare of his neighbors!

At length depositions were made and filed in Court. Preserved among the Court Records of Talbot County, they throw light upon the Church in its beginning:

Talbot County, August 3rd, 1736

Then came the gentlemen of the Vestry of St. Michaels Parish and brought these three depositions of Edward Elliott, (Jr.), Susannah Ashcroft and Richard Harrington and prayed the same to be enrolled amongst the records of Talbot County and they are enrolled in these words to wit:

The deposition of Edward Elliott, Jr., concerning the land whereon the Parish Church now stands, "As to the old church I remember was built by my father and one Darby Coghon and that time it was unknown whose land it was built

upon but several years after it seemed to be in dispute between my father and John Hatton to the best of my remembrance I have heard my father say that if it proved to be on his land he would freely give it and further saith not."

The deposition of Mrs. Susannah Ashcroft concerning the land whereon the Parish Church stands viz't, that her father, Mr. Edward Elliott deceased being asked what he would take for two acres of land for the church use, replied that he would freely give it for the use of the Church.

Richard Harrington testified for John Hatton, whose daughter was the wife of John Harrington, Richard's brother: Richard Harrington said, "one day being at work at the church he asked the said Hatton whether he was come to forewarn him working there the said Hatton said that he had given the land he could give a few trees also and further saith not."<sup>2</sup>

An interesting notation is to be found in the Vestry records a year later:

"At the Parish Church, Oct. 31st, 1737 met Mr. Daniel Sherwood, Mr. Richard Skinner and Mr. Thomas Spry. An order that Mrs. Susannah Ashcroft be paid twenty shillings current money out of the oblation money deposited in the hands of Joseph Hopkins full satisfaction for her attendance nine days on the County Court to give evidence on behalf of the Parish in relation to church land and that the order be made on the said Joseph to pay her."

Eight years after the depositions were recorded, the long dispute was ended. Jane Hatton's daughter Mary, had married David Hughes. Their son, John, inherited one-half of "Jane's Progress" near the Church. On October 2nd, 1744, John Hews (Hughes) and Sarah his wife conveyed to St. Michael's Parish

2. Land Records, Easton, L. 14, f. 173

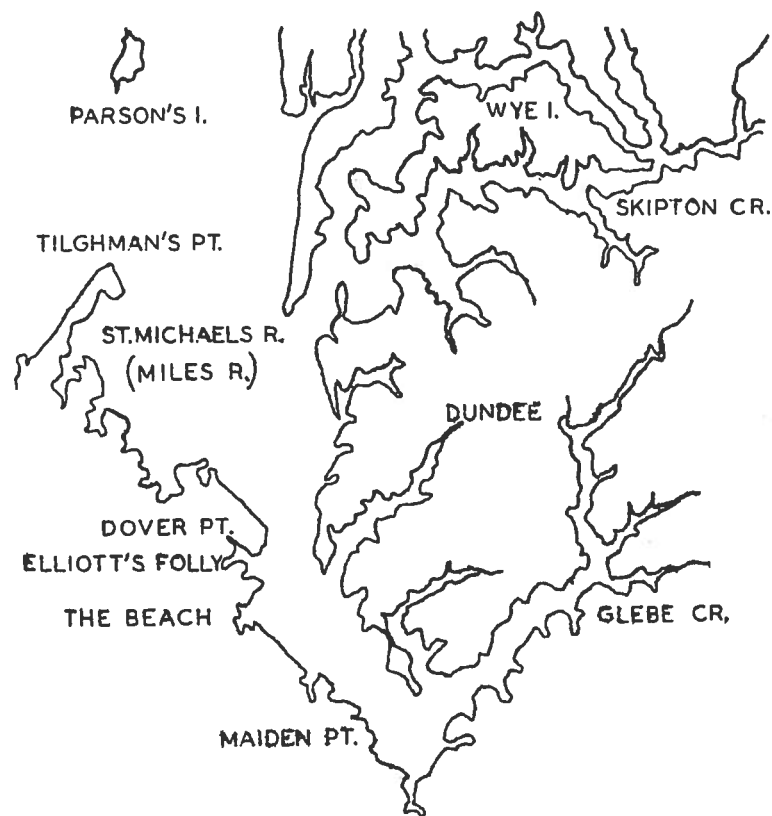
Church "part of a tract called 'Jane's Progress,' the part whereon stands the Parish Church, beginning at a marked cedar with 12 notches thereon standing by the main road and running north 86 degrees east 14 P. then south 4 degrees east 22 P. then south 86 degrees west 14 P. then with a straight line to the beginning."

Most impressive is the vestry record of that generous gift: "Oct. 1744. It is ordered that the Register draw on the sheriff's account of Talbot County for 100 pounds of tobacco payable to John Hews for certain services of him the said John Hews this day done at the request of the Vestry."

The title was now secure through the gracious gift of John Hews (Hughes) now unknown and forgotten. John was at that time the sexton of the church.<sup>3</sup>

The name Hatton does not appear anywhere in the Vestry records. Since the Calverts were Roman Catholics and the Hattons were intimately associated with them, it is quite probable that they were of the same faith. This may have been one of the causes of the dissention concerning the land.

3. Vestry Records



Map of St. Michael's Parish

## CHAPTER THREE

### THE CHURCH UNDER THE SWAY OF THE ROYAL GOVERNORS

Through the 1700's, in the Vestry records there is found many times the phrase, "An order be drawn on the Sheriff." In 1689 when William III was crowned King of England, Maryland became a Royal Province. The Barons of Baltimore were no longer Absolute Lords, but were reduced to Lords of the soil. Lionel Copley was appointed the first Royal Governor. At his first Assembly an Act was passed for the establishment of the Church of England.<sup>1</sup>

On June 20 1693, so runs the Court record, "the Court proceeds to lay out the parishes for the County and appoint the vestrymen." The three parishes of Talbot County were St. Paul's, St. Peter's and St. Michael's.

Cecilius, the second Lord Baltimore and founder, died in 1675. Contrary to his desire and plan that religious toleration be practised in his Maryland Palatinate, all Church business from 1693 to the time of the Revolution was conducted by the Court and money paid by the Sheriff. A typical entry in the minutes of a Vestry meeting is, "Sept. 17th, 1736. Vestry met. Ordered that the Register draw off the Sheriff's account and go to Court and settle with him. Resolved that an order be drawn on the Sheriff in favor of Joseph Harrison for seventy pounds of tobacco for mending the Bible and Prayer Book."

1. Court Records



The Church in St. Michael's Parish, during its first twenty-five years, was in the care of two ministers, the Rev. James Clayland and the Rev. Richard Marsden. In 1708 the Rev. Henry Nicols of Jesus College, Oxford, was sent from England to accept the duties of Rector. As was then the custom, under the jurisdiction of Royal Governors, he purchased his plantation home and lived there. This was "Maiden Point" which was conveyed to him by Edmund, Ann and Perry Benson in 1712. The low story and half wing of the house, now the home of General and Mrs. Arms, was his home and the Rectory. He died Feb. 12th, 1748 and was buried, as he directed in his will, "in my Parish Church near my late wife, Elizabeth." <sup>2</sup> His tomb is in the basement of the present edifice and his lineal descendants, Mr. Nicols Hardcastle, Senior Warden, and Miss Sarah H. Hardcastle are communicants of Christ Church.

The Rev. John Gordon was then called and assumed the rectorship Mar. 12th, 1748. His name disappears from the record after Aug. 1st, 1784, having been Rector 36 years. According to the records of St. Michael's Parish, the Rev. Mr. Gordon died in 1789. A fire partially destroyed his home at St. Michaels River Ferry and it is believed valuable Church records were lost. His widow, Mary Gordon (nee Tilghman) claimed a dower right in the glebe lands under the will of Thomas Smithson. It was this provision in his will that caused much misunderstanding with rectors in later years.

Although there is no record of the date of the construction of the second church, it was in use more than a hundred years, from the early 1700's to 1814. That it was a frame structure is evident for there was an order for tarring the weatherboard and also for shingling the north end. Joseph and Thomas Harrison agreed "to underpin the Parish Church with good hard brick." This record also mentioned the gallery in the new addition.

The following minute lists the subscribers:

<sup>2</sup> Wills L.D.D. No. 4, 1746-1748, Annapolis

"At a special meeting of the Vestry, 1762 the several subscribers for the new addition to the Parish Church met at the said Church and drew Lotts for the Pews in the said addition and those that had pews removed also had others assigned to them in their stead:

Viz't

- 1 Mr. Feddeman Rolle
  - 2 Allice Grace
  - 3 Mr. Feddeman Rolle
  - 4 Mr. Francis Marting
  - 5 Rev. John Gordon
  - 6 John Ross
  - 7 Jacob Hindman
  - 8 Christopher Spry
  - 9 James Benson (by him sold to Elizabeth Aldern)
  - 10 James Denny
  - 11 Mrs. Elizabeth Aldern
  - 12 Daniel Sherwood
  - 13 Capt. Will Webb Haddaway
  - 14 James Lowe
  - 15 Thomas Harrison
  - 16 Daniel Bridges
  - 17 Edward Haddaway
  - 18 Mr. Peter Hunt
  - 19 Joseph Porter
  - 20 Mr. Foster Maynard
- In the Galary
- 1 Mr. John Hopkins
  - 2 Mrs. Mary Haddaway
  - 3 Mr. James Wrightson, Jun.
  - 4 James Calk
  - 5 Mr. Joseph Denny
  - 6 Mr. James Hews
  - 7 Joseph Denny
  - 8 Peter Hunt, the younger"

While the Established Church was under the jurisdiction of

the Crown, its religious interest and usefulness declined and there was little incentive for churchmen to give freely of their wealth and services. Therefore charges were made on the Sheriff's account and payment required for performing the smallest tasks, such as cleaning the plate and washing the linen.

Charles, the fifth Baron, succeeded his father, Benedict Leonard Calvert in 1715. As his father had done, he renounced the Roman Catholic faith and attached himself to the Church of England. The Assembly of 1716 then passed stringent laws concerning oath of allegiance to the King, abhorrence against the Pope and abjuration of the claims of the Pretender. After 1717 drastic legislation was enacted against Roman Catholics though the laws were never carried out to the letter.

In order that Joseph Hopkins might qualify as a Vestryman, May 3rd, 1747, so the record states, "Rev. Henry Nicols administered the oath of allegiance, abhorrence and abjuration as they are appointed to be taken by an Act of Assembly of this Province and also the oath of Vestrymen to Joseph Hopkins which same Joseph Hopkins doth make the declaration called the Test."

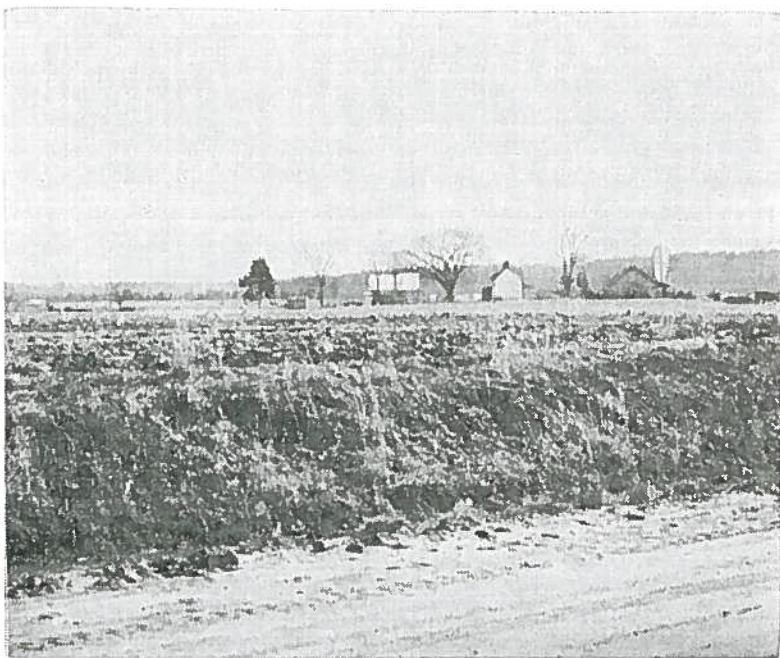
Whether political expediency or a sincere change of faith motivated the fifth Lord Baltimore, can not now be determined. At any rate King George I, May, 1715, restored palatinate authority to him under the terms of the original charter.

Vestry records refer repeatedly to the appointment of tobacco inspectors. An Act, concerning religion was passed in 1702 which contained a very unpopular feature, the tax of forty pounds of tobacco per poll upon all taxables for the support of the clergy. Those who objected most earnestly sought to avoid the tax by filling the hogsheads with weeds. Vestries were given power to appoint inspectors and the right to collect the tobacco.

It is noted that inspectors for the year 1755, were John Calk, Edward Trippe, Thomas Harrison, Daniel Feddeman from Broad Creek and James Benson, John Young, Thomas Barron and Thomas Ray on "Miles" River.

During the eighteenth century, the pages of Church history are replete with the names of the faithful. Some of them were eminent men and some of their names are familiar ones at the present time: Thomas Sherwood of "Sherwood Forest;" Joseph Harrington, "Hatton's Garden;" Thomas Harrison, "Crooked Intention;" James Lowe and William Haddaway, Bayside; Daniel Bridges, Broad Creek; Matthew Tilghman, "Rich Neck," President of the Provincial Assembly; Joseph Hopkins, Tred Avon; John Rolle, "Rolle's Range;" Col. Jeremiah Banning; Honorable Robert Goldsborough, "Myrtle Grove," member of the continental Congress.

They came long distance on foot, on horse back or in boats to worship here on St. Michaels river. The ancient Church of hewn timbers, silvered with age, stood serene in a grove of stately trees. By its door and through the church yard passed the trail that led to Bayside.



Site of the Chapel of Ease, Dundee.

## CHAPTER FOUR

### CHAPELS OF EASE

Situated in remote sections of the Parish there were Chapels of Ease for the convenience of parishoners living far from the Mother Church. Some of them were in use only a few years while others were kept longer and became well known throughout the County during the 1700's. Planters living on Wye, on the upper reaches of St. Michaels river, or on the tributaries of the Chop-tank often traveled by water, but there was always the question of religious instruction for indentured servants and slaves in whom masters were usually interested.

The Vestry minutes, 1765, mention "a house rented on Pickering Creek from Robert Pickering for divine worship." By far the most important Chapel of Ease was the one called "Dundee," located on St. Michaels river on the plantation now known as "Little Dundee." Frequent references to it are found in the minutes in regard to repairs, and services. As early as Aug. 15th, 1733 there is the following entry which indicates it had been in use, then, many years: "The Vestry agreed with William Edwards, Church Warden, to endeavor to procure glass for mending ye windows of ye Chappell at Dundee and to make such repairs of said Chappell as shall be found necessary."

Again it is recorded: "Ordered that an order be drawn on John Bozman, Esq., for two pounds, two shillings payable to Mrs. Elizabeth Kinimont for wine at Dundee." "1741, Mr. Richard Bruff brought in an account of sundry services done at Dundee."

The following notation from the minutes reveals how little was paid for the services of the sexton: "Order be drawn on Mr. John Bracco in favor of Alice Kinimont for 26 pounds of tobacco at 6 shillings 6 pence per 100 for five month's salary for taking care of the chapel at Dundee, 8th Sept. 1774."

This historic Chapel was located near the Lloyd plantations and a few miles distant from Bruff's Island, the home of the Bruffs. The lands of the Goldsboroughs, "Ashby" and "Myrtle Grove" lay across St. Michaels river, narrow here near its source. The hallowed site can now be found only by bricks and rubble in the soil and by the name of a cove on one side which is called "Church Cove." Every vestige of the building, the paling fence and the grove of trees have disappeared. A County road, leading past it toward Longwoods, has been cut deep into the soil exposing brick foundations.

In 1781, according to the Parish Record, "Dundee" was found to be in a ruinous state. The sacred vessels were brought to the Rev. John Gordon's house and subscriptions taken for a Chapel of Ease at Miles River Ferry. The plantation "Dundee" was first patented to John Kinnymont (Kinnemont) by a warrant dated 4th of August, 1659, consisting of 400 A. It was owned by the Kinnamons about a hundred years, when in 1765 it was conveyed to Edward Lloyd.

From the Parish records, kept in the Talbot County Library, it appears that fifty-seven years elapsed before a church was built to replace the Chapel at Dundee. Dr. Joseph Spencer made the following Parochial Report May 29, 1839:

"The site for the Miles River Ferry Church was presented by Charles Lowndes. \$600 has been raised toward it by subscription, \$800 by the ladies. The Church at Miles River Ferry, begun in 1835, was finished in December last (1838), consecrated by Bishop Doane in Apr. 1839."<sup>1</sup>

1. Parochial Report of Dr. Spencer

On the Tuckahoe river at the bridge, there was St. John's Chapel of Ease. A few loose pages concerning it are in St. Michael's Parish records, though it was, no doubt, in St. Peter's Parish, the line between the two parishes being undetermined. Among those who attended divine service there in the late eighteenth century were John Fisher, Richard Mason, David Robinson, Thomas Hughlett, Jacob Winchester and Thomas Goldsborough, several of whom lived across the Tuckahoe river in Caroline County. Caroline was formed of parts of Queen Anne's and Dorchester in 1773. This chapel is probably the beginning of St. John's Episcopal Church at Hillsborough.

Holy Innocents Chapel at Claiborne was the outgrowth of a church school established by Mrs. Joseph P. Tunis (nee Helen Kemp) on Claiborne Hall farm for children living far from Christ Church, St. Michaels. The school was at first held in an outbuilding on the place. Later Mr. Tunis built a chapel and afterwards this was moved to the village. The Rev. Erastus F. Dashiell established the Chapel of Ease, named in memory of the children who attended the church school. With the coming of the automobile and better means of travel, services were discontinued during the ministry of the Rev. Henry V. Saunders in 1926.

The Altar, the Altar Cross in memory of Joseph P. Tunis, the window, a memorial of John Kemp and the communion silver, chalice and paten, inscribed to the memory of Dr. Dashiell, were placed in Christ Church. This hallowed building was sold to the Methodist Church of Claiborne and they used it as a Parish House. It was burned in 1944.

On Ferry Neck road in the vicinity of Royal Oak, there was a Chapel of Ease used in the late 1800's and during the first years of 1900. It was built and established by Mrs. E. L. F. Hardcastle in memory of her two little boys who met a tragic death. Her granddaughter and namesake, Miss Sarah Hughlett Hardcastle has written the following paragraph:

"In 1856 Capt. E. L. F. Hardcastle completed his new house,

built on Plain Dealing Farm, which farm he had purchased from a Mr. Lockerman. Between the birth in June of 1856 of his eldest son Richard Lockwood Hardcastle and the birth in November 1865 of his last son Hughlett Hardcastle, there were four other little boys. Two died very suddenly and tragically. In memory of those babies, the mother had a small Chapel built on the far corner of the farm. The Rectors from St. Michaels Christ Church held occasional services in this Chapel. It continued in use until possibly 1910. In the days of poor roads; it was a great convenience for people and their little children to be able to attend Church Services."

Maria Martin who was a very faithful and able worker in St. Paul's Chapel, is still (1955) in church work as a Deaconess.

## CHAPTER FIVE

### THE PROTESTANT EPISCOPAL CHURCH

#### IN THE UNITED STATES

After the War of the Revolution the condition of the Anglican Church in America was deplorable. Rectors had been recalled to England and a complete re-organization was necessary. Conventions were called in Philadelphia, Annapolis and Baltimore to which St. Michael's Parish sent men, as delegates, who were well known in State and National affairs. Robert H. Goldsborough, later United States Senator (Hanson's Old Kent), attended conventions in Baltimore and Annapolis. Coincident with the founding of a new Republic, United States of America, was the re-establishment of the Anglican Church and in a convention, called at Chestertown, 1781, a name was adopted, the Protestant Episcopal Church. It was notable that this convention was composed entirely of clergy and laymen of the Eastern Shore. <sup>1</sup>

The Vestry at this time found it necessary to dispose of some of the Church land. Accordingly Samuel Tennant and others of the Vestry, 1802, "conveyed to William Sears one lot of land, consideration \$295, part of a tract conveyed to the Church by John Hewes." Upon this land now stand the houses of the late Dr. S. D. Willson and Mrs. J. H. Wales. <sup>2</sup> To John Merchant, May 5th,

1. The Rev. William Wyllie, History of the Diocese of Easton, Star-Democrat, Jan. 1944  
2. Land Records, L. 29, f, 500

1800, they sold for \$78.12 part of that tract conveyed to them by John Hughes 175 ft. long and 22 ft. wide. To Samuel Harrison they sold a strip 190 ft. long and 26 ft. wide consideration \$97.<sup>3</sup> These two long narrow strips of land are across Talbot Street from the Church and the sales are significant for they show plainly that the main street of the town was cut through Church land.

The Vestry met on Champ's Creek and agreed to take \$800 for a part of that area. It is written in the Church minutes, "The Vestry executed a deed to Edward Lloyd for a tract of land called 'Forked Neck,' Maj. Sherwood to receive the money."<sup>4</sup> All of the above transactions indicate clearly the need of funds in the first years of the newly re-organized Church in America.

Upon the death of the Rev. John Gordon, the Vestry called the Rev. John Bowie, known as a Loyalist or Tory. He was born near Marlboro, Prince George's County and was educated in Scotland for the ministry and before returning to America married there Miss Margaret Dallas. His call to St. Michael's Parish was both fortunate and advantageous for him since the Parish had large holdings in glebe lands which had been bequeathed to it by Col. Thomas Smithson. Dr. Bowie's family, consisting of thirty-two persons, his wife, five children and twenty-five slaves, could well use the profits and benefices arising from the Glebe.

However, Dr. Bowie could not occupy the Glebe plantation because Mrs. Mary Gordon, widow of the late Rector, claimed dower rights in it according to the terms of Thomas Smithson's will. He then rented "Fausley," the home of Col. Tench Tilghman's mother which was adjacent to the Glebe. He conducted there a private school for young men, many of whom afterwards became prominent in state and national affairs. Among them were John Leeds Kerr, United States Senator; Edward Lloyd and Samuel Stevens, Governors of Maryland.

3. Land Records, L. 38, f. 229

4. Skirven, The First Parishes of Maryland

Dr. Bowie lived at "Fausley" until his death Sept. 3rd, 1801, having been Rector of St. Michael's Parish eleven years.<sup>5</sup>

Contrary to the intention of the Act of 1702, that Rectors preside at Vestry meetings, Dr. Bowie's name seldom appears in the minutes during his incumbency. The Act provides "Always that in every Parish where any minister or incumbent is or shall be Lawfully to the Laws and usages of the Province appointed; and in possession of any Liveing invested in the 40 p. poll (tax) and resideing therein he shall during the continuance afors'd, and noe longer be one of the Vestry of such Parish and Principall of such Vestry."<sup>6</sup>

Dr. Bowie, like other clergymen in the Province during the Revolution was a Royalist and he refused to subscribe to the oath of Allegiance to Maryland maintaining that it was inconsistent with his ordination vows. For his uncompromising position he merits profound respect, even though he was a Tory.

The separation of the Province from England left the Established Church without organization. In the Assembly of 1779 An Act was passed which was the first step toward its re-organization and continuance:

"Be it remembered that agreeable to the Directors of an Act of Assembly made at a session of Assembly held at the City of Annapolis on Tuesday ninth of March, 1779 entitled An Act for the establishment of select Vestries, sundry of the inhabitants of St. Michael's Parish x x x x x x x met June 7th, 1779 and elected the Vestry of select men: Viz. Mr. Matthew Tilghman, Mr. Wm. Hindman, Mr. John Bracco, Mr. Jeremiah Banning, Mr. Robert Goldsborough, Jr., Mr. Peregrine Tilghman and Mr. William Dawson and also the following persons for Church Wardens, Mr. Thomas Ray and Mr. Roger Horace Pratt.

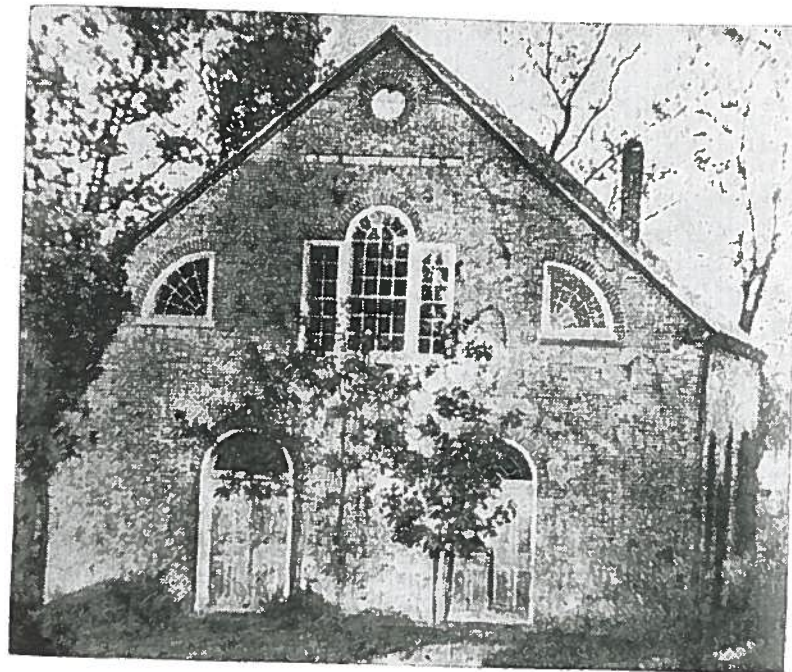
The Act required the Oath of Fidelity: "I \_\_\_\_\_

5. Lucy Leigh Bowie, Md. Hist. Magazine, Vol. XXXVIII, No. 2

6. Skirven, First Parishes in the Province of Maryland

do swear that I do not hold myself bound to yield my allegiance or obedience to the King of Great Britain his heirs or successors. And that I will be faithful and bear true allegiance to the State of Maryland." On the faded pages of the second Vestry register are the signatures of the Vestrymen and other responsible Churchmen who dared to subscribe to the oath. Written in bold, legible hand, their names evidence courage and deep religious conviction for no one knew then (1779) the outcome of the War. The treaty of peace was signed four years later at Paris, Sept. 3, 1783.

After the death of Dr. Bowie in 1801 the Vestry met Easter Monday, April 19th, 1802 and called the Rev. John Price, "and engaged to give him all the prefects arising from the Glebe lands for his services as Rector." He resigned in 1808, after some disagreement with the Vestry, refusing to pass to them a bond "which would preclude his widow, should he leave a widow, from claiming dower in any part of the glebe lands under the will of Thomas Smithson."



The Third Church, 1814 - 1878.

## CHAPTER SIX

### THE THIRD CHURCH

The Vestry met Aug. 6th, 1810 and elected Nathan Harrington and Perry Spencer to examine the condition of the Church. In September they reported it in a ruinous state and "agreed to pull down the old structure." Then plans were made immediately for building a new and third Church. One can well imagine the old clapboard building becoming worn and delapidated since it had stood through the hard pre-Revolutionary years. The new one was to be built of brick and was constructed under the supervision of Perry Spencer of Spncer Hall and his neighbor, Samuel Tennant. Rectangular and plain in design, with steep sloping roof, it suited well its location in the center of the fast growing town. But it was not soundly constructed and was destined to last only sixty-four years.

After the completion of the third Church in 1814, Robert Goldsborough was requested to address a letter to the Bishop "that the Church is now in a state of forwardness as to receive proposals for a minister. In 1815 the Rev. John Foreman was received as Rector. Then followed the Rev. John Foreman (1819-1822), the Rev. Mr. Shroeder, 1823, and the Rev. Mr. Hotchkiss, 1823-1827.

The years immediately following the War for Independence were the darkest years of the Protestant Church in America and it is not to be marvelled at that there were intervals of time when the Church had no Rector, since at the time of the Convention,

1780, there were numerous Parishes in Maryland and only six clergymen.

But the Church now began to see the dawn of a new day. The Vestry in May, 1829, resolved to call Dr. Joseph Spencer. He accepted the call and attended his first Vestry meeting May 10th, 1830.

Who, upon entering Christ Church, is not deeply impressed and inspired by the window in the Sanctuary above the Altar dedicated to the memory of the Rev. Dr. Joseph Spencer. He was Rector thirty years. The son of Richard Spencer and Elinor (Hopkins) Spencer, he was born at "Beverly" where he grew to manhood with a large family of brothers and sisters. His ancestors came from Kent County and settled at "Spencer Hall" where his father's brother, Col. Perry Spencer, lived.

While he was Rector of St. Michael's Parish, he lived at Solitude, known recently as the home of the Hammonds. He was given all the benefits arising from tilling the soil and he was permitted to conduct there a private school for boys. This farm has a long and interesting history. First patented to James Benson who owned adjacent land, it passed to the Dodsons, Elliotts, Shanahans and then to Richard Spencer, father of Dr. Joseph Spencer. He conveyed it to the Vestry, 1825, in payment of a bond of \$4500 which he owed the Vestry.

To describe Dr. Spencer best, one may quote a paragraph written by Miss Julia Harrington years ago describing Christmas morning worship in the late 1840's: "The old church at St. Michaels, every pillar and arch, cedar and holly wreathed, in the square box-like pews a congregation of fathers and mothers with their children. In the pulpit the aged Dr. Spencer, his fine face standing out between the tall green-twined candleabra. He reads the hymn. No organ resounds but he reverently raises the hymn. A lady's sweet voice takes it up and the congregation joins in until the anthem becomes a volume of praise rolling along the wide galleries where the servants sit and may join in if they wish."



It is well to pause here to pay tribute to a faithful registrar whose name appears after the minutes many times: "Dan Fedde-man, register." Writing is a clear, legible hand, in concise English and perfect spelling, he kept the Vestry records thirty-two years, from 1800 to 1832.

## CHAPTER SEVEN

### THE GLEBE

Among the men who first landed on Maryland soil, from Lord Baltimore's ships, none was more important than the surveyor. On him adventurers and settlers depended to lay out their tracts of land. Tramping through swamps and threading his way among great forest trees, with his crude instruments, he had to be a venturesome, courageous man. One of those surveyors Thomas Smithson, who explored the river shores of Talbot and Dorchester Counties, is remembered for his generous gift of land to St. Michael's Parish on Glebe Creek .

Although he reassigned to planters many of his warrants for land, which he acquired by survey, the record shows he kept for himself large areas both in Talbot and Dorchester Counties. Evidently the venture proved to be profitable, for as deputy surveyor in the service of Cecilius Calvert he became one of the very wealthy men in the Province during the early 1700's. Thomas Smithson's will, executed in 1713, is unusual and full of interest, in that it cites his possessions and reveals what wealth consisted of them: land and negroes (regardant to the land) buildings and improvements, besides a large quantity of silver plate and coins called Dollars. Dollars in 1713!

Thus run the lines of his will:

"My will is that my just debts be paid which I hope my own book will acknowledge the public is in my debt, the public free school is my greatest creditor but in cash and in Naval Officers hands there is enough I think to discharge all."

"My land at Chester, called 'Reviving Springs,' I give to my Kinswoman, Mary, the wife of John Wrightson and my land

called 'Surveyor's Forest' in Dorchester County I give to my sister Dorothy the wife of Michael Fletcher of Richmond in Yorkshire, Great Britain . . . to her or her husband as soon as she arrives within the Capes of the Chesapeake Bay."

Following the bequest of "Surveyor's Forest" in Dorchester County to his sister Dorothy there is the following provision:

"Provided always that if the Proctor and visitors of free schools discharge me or my executrix of five hundred Dollars part of this money I have in my hands in specie or bills of Exchange to be discounted."

How far Smithson had traveled or to what extent he had traded with the bold men who sailed the Spanish Main can not be learned from the records, but the fact that his treasure consisted partly of Dollars indicated he was actively engaged in foreign trade.

Perhaps the Dollars, mentioned several times in his will, were pieces of eight, minted in Spain. They were used by Spanish sailors who carried them in their pockets all over the world. That he had so much money in "Naval Officers hands" suggests privateering as privately-owned ships at that time were given letters of marque and allowed to prey upon cargo ships of belligerent nations.

The annals of Talbot County contain scant information concerning Thomas Smithson. Looking back two and one-half centuries into the dim past, there emerges the figure of a man with deep religious conviction, with love and charity for others and with here and there a suggestion of a life fraught with romantic and colorful experiences.

The will, filed with the Register of Wills of Talbot County Vol. E. M. 1.f.294, cites in its very beginning his noblest deed, his gift of land and silver to St. Michaels Parish:

"Item. My lands I devise as follows, viz. my dwelling Plantation and adjacent Lands that is 'Holden,' part of 'Holden's Addition,' 'Bright,' 'Holden's Range' and part of 'Mill Road' to Mary

my wife for her life and after her death to remain to the Vestry of the Parish where I live with all the Buildings and Improvements thereon to be for a Glebe for the Church and a dwelling place for the Proctor Rector or Minister of the Parish and his possession forever."

Never, perhaps, had any early settler in the Province of Maryland owned more silver plate than did Thomas Smithson and in his bequest of silver he also remembered the Parish:

"Item. My personal estate I thus bequeath, Viz. to my wife I give two silver porringers and twelve silver spoons, one silver salt and cup forever. The rest of my plate, viz. one silver tankard marked G R (Geo. king) three pieces of fine plate one of which is commonly intended for mustard one other for pepper and one other for sugar commonly called a sugar pot. My will is that she shall have the use of these for her life and after her death the said tankard and three pieces of plate be converted to useful plate for the Communion Table of the Parish Church."

Finally, as an after-thought and as though there were other benefits which would accrue to the good of his beloved Church and insure its permanent existence, he added this last provision:

"This condition I do annex to my devise of my land to the Church viz. that whensoever any Clerk (Rector) dies seized of this devised land in right of his Church leaves a widow she shall have her thirds of all the negroes and land as if it and they were her Husband's inheritance whilst she remains a widow but the widow of a second Clerk or Rector shall not be endorser while the first widow lives."

This last provision caused much misunderstanding between Rectors and the Vestry in subsequent years. When the Rev. John Bowie was called to succeed the Rev. John Gordon who died in 1789, his widow, Mary Gordon, refused to give up the Glebe because of her dower rights.

Situated on the south side of Glebe Creek and on the early road leading from Bayside to Talbot Court House the Glebe farms were almost in the center of the Parish. During the first years of

1800, its management became increasingly difficult and Vestry records abound in references to tenants selling wood unauthorized, failing to pay rent and other irregularities. Perhaps influenced by the idea of receiving a regular annual income of five hundred dollars for the next fifteen years the Vestry decided sell.

The following indenture in the Land Records of Talbot County states that on October 28, 1825 six wardens of St. Michael's Parish sold the Glebe lands to Richard Spencer, consideration \$9000. Thus passed from the ownership of St. Michael's Parish the Glebe lands which had supplied security and financial assistance during 112 years. <sup>1</sup>

In defense of the six wardens who made this decision it is fair to note that their predecessors as Vestrymen, no doubt, had been neglectful of their duty in keeping the Glebe buildings in repair. A letter written by the Rev. Reuben Hubbard, 1822, complained bitterly of the house in which he lived. He said the rain poured through the roof and wind blew, whistled through the cracks in the walls.

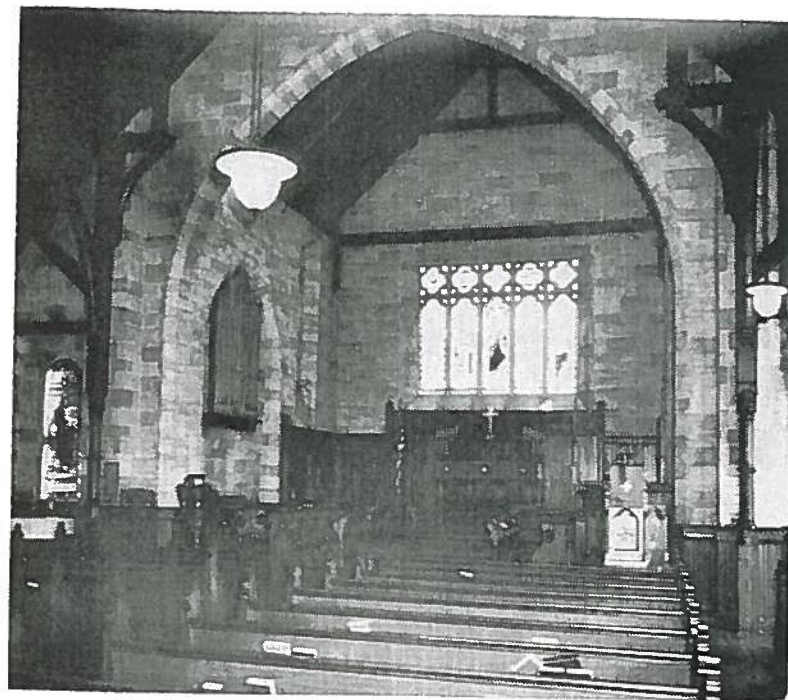
Richard Spencer conveyed to the Vestry at this time, 1825, Solitude. A rectory was built there in which his son, the Rev. Joseph Spencer, D. D. lived while he was Rector of St. Michael's Parish.

Solitude was sold to Ormond Hammond in 1848. Dr. Spencer bought the property where Miss Annie Williams lives and probably lived there until the present Rectory was bought. In his declining years he was assisted by the Rev. Meyer Lewin.

The Rectory was conveyed to the Vestry, Dec. 5th, 1857. The deed of transfer is interesting because the names of those to whom it was assigned are listed: "Daniel Hope, Jr., and Lydia his wife do grant unto John Harrington, Charles Lowndes, William Goldsborough, Robert Banning, Jonathan Harrison, Thomas Tennant, William Harrison, and George Goldsborough two lots or parcels of land on West Chestnut St., consideration \$2000. <sup>2</sup>

1. L. 46, f. 211

2. Talbot Land Records, L 67, f. 543



Interior of Christ Church, showing the Sanctuary window, a memorial to The Rev. Joseph Spencer, D. D.

# ECW SLAVERY REPORT

Section 3B

## CHAPTER EIGHT

### THE FOURTH CHURCH

The Rev. Erastus F. Dashiell, D. D. came to St. Michael's Parish in 1867. He was appointed, 1868, to collect funds for the Episcopal Endowment Fund of the Diocese of Easton. During his ministry and under his direction the present imposing edifice was built, 1878, the Fourth Church upon the same site. Built of massive stone, Gothic in design, with high vaulted ceiling, perfect symmetry, it symbolizes the courage, faith and charity of Edward Elliott who selected this site and built the first Church.

The Diocesan Convention of 1881 resolved to divide the large area comprising St. Michael's Parish into three smaller parishes, St. Michael's, Miles River and All Saints. In the beginning, when the Court laid out the parishes of Talbot County, June 20th, 1693, it extended over the western part of the County, bounded by the waters of the St. Michael's, Wye and Choptank Rivers. The County was then a vast wilderness with its population centered on plantations along the water-ways.<sup>1</sup> Two hundred years later the scene had changed as the land was cleared and settled.

Percy G. Skirven in his valuable book, "The First Parishes of the Province of Maryland," quotes the following record:

"St. Michael's Parish (1693) consists of Mill and Bay Hundred and part of Island Hundred that is to say from the Court House downward." The Court House then was on Skipton Creek.

1. Arch. Vol. 23, p 21 and 22

"The Parish is bounded on the east by a road leading from Wye Mills to Talbot Town and by the Tred Avon River, on the south by the Choptank River. Both the Chesapeake and Eastern Bays bound it on the West. The Wye river and Skipton creek, formerly known as Brewer's Branch, are its northern bounds."

In the new division of 1881, Miles River Parish bounds were the following:

Beginning at a point near "Perry Hall" farm residence, then running east to Col. Bartlett's estate on Tred Avon River, then with this river to Lee Haven, thence to the mouth of Glebe Creek, thence up Miles River to Wye River, the Eastern Bay to the beginning.

Bounds of St. Michael's Parish: Beginning at Benoni Point at the mouth of Tread Avon River, thence with said river to the point where its banks are intersected by the line of Miles River Parish, thence to the banks of St. Michaels River at a point just west of Perry Hall residence, thence with St. Michaels River to Tilghman Point, and thence with the shore line of Talbot County to the beginning.

The Goldsboroughs of "Myrtle Grove" in 1870 donated the glebe, "Old Mill Farm" and a church was built close to the highway leading from Longwoods to Easton. The church is All Saints and the country in that part of Talbot County became All Saints Parish. It included the large inland area between the St. Michaels, Wye, Tuckahoe and Choptank Rivers. Beginning at the mouth of Glebe Creek, it embraced the land east of upper St. Michaels River and the King's Creek district, bounded on the south by King's Creek and Wootenau Branch.

The Rev. Dr. Dashiell was retained as Rector of Christ Church, the Mother Church of the original St. Michael's Parish. He lived in the rectory until his death in 1886. A plaque in Christ Church on the wall near the pulpit honors his memory.

## CHAPTER NINE

### LAYING THE CORNERSTONE OF THE FOURTH CHURCH

#### AND THE

#### DEDICATION OF THE PARISH HOUSE

Among some miscellaneous Church papers in the Rectory, there was found an account of laying the corner stone of Christ Church. Written by Miss Helen Goodsell, one of the two sisters who later donated their home for a Parish House, it describes vividly and in detail that important event:

“Laying the cornerstone of our new Church edifice, which event occurred on the 14th of August in the year 1878 at 5 P. M.

Our little congregation were seated on benches placed under the trees on the south side of the new Church site, nearest the south west corner where the corner stone was to be placed, the choir and small organ in front. There was a goodly number of citizens present besides our own congregation, the ladies all being seated, the gentlemen with uncovered heads, standing in the shade of the trees. At five o'clock the bell was rung when four clergymen in their surplices walked past where we were seated and up onto the platform near the stone, Dr. Dashiell leading and Bishop Lay coming last. A hymn was sung by the choir. The Rector, Dr. E. F. Dashiell, then gave out a hymn the 202nd of the hymnal, 'The Church's one Foundation' which was sung all standing. The 102nd Psalm was then read and responses made, after

this a short prayer by the Bishop. The Rector then read a list of the articles to be placed in the stone, also reading a record prepared by Dr. Samuel Harrison of Easton of the names and dates of ministry of the twelve incumbents of Christ Church since its foundation including a period of two hundred years commencing with the Reverend James Clayland in the year 1672. Next the master mason came forward and put the stone in its place, testing it with square, level and plumb and then retiring. Bishop Lay stepped to the side of the stone and with a mason's hammer, he struck the stone three times and with the words, 'I lay this corner stone in the name of the Father and of the Son and of the Holy Ghost, Amen,' striking the stone at each name of the Trinity.

This part of the ceremony ended, the Clergy came down under the trees while the Choir sang the 275th hymn, 'This Stone to Thee in Faith we Lay.' The Bishop's chair was placed under the beautiful linden tree and from there he preached an eloquent sermon, his text being, 'The Church of the Living God, the pillar and ground of the truth.' The benediction closed the interesting service.”<sup>1</sup>

List of articles placed within the stone:

Copy of the Holy Bible. Prayer Book and Hymnal

Photograph of the old church of 1812

Copy of a sermon by Bishop Lay, L. L. D.

Journals of three Conventions

Copy of Churchman and Church Almanac

A copy each of the Baltimore American Sun and Gazette

A copy of Easton Ledger, Gazette and Star

A copy of St. Michaels Comet

Names of present Rector, Wardens and Vestrymen

Names of finance and building Committee

Names of architect and builder

Also a sketch (read by the Rector) of names of all

Rectors from the foundation of the Church

Mrs. Cornelia R. Smith and her sister, Miss Helen Goodsell,

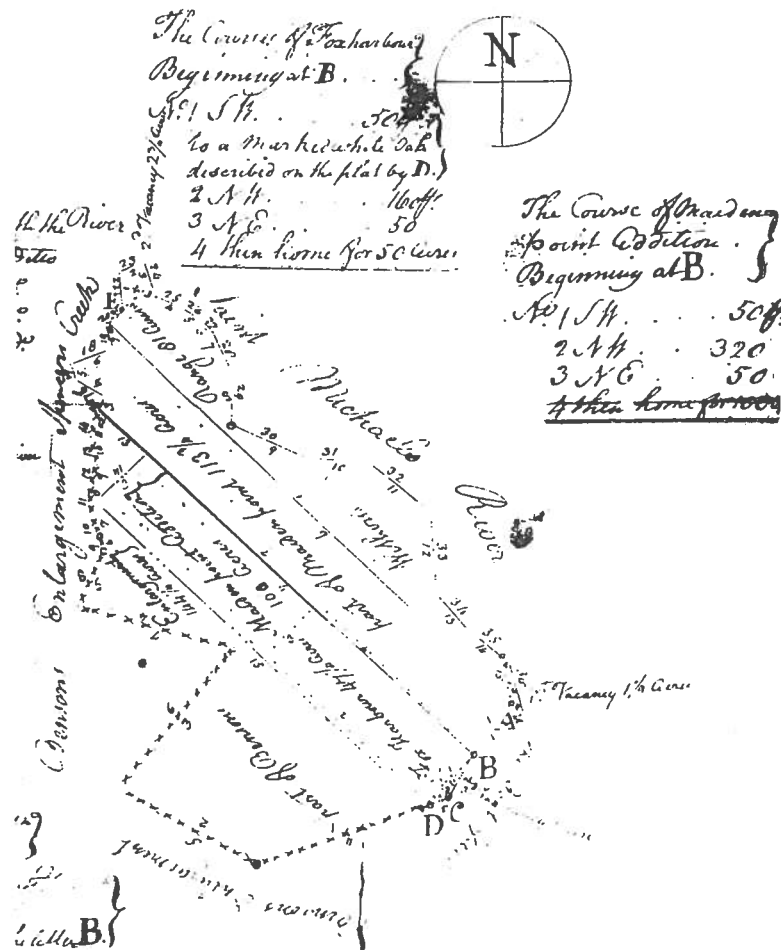
1. Helen Goodsell's Notes

bequeathed to Christ Church, 1916, their home to be used as a Parish House. As it was not suitable for that purpose it was sold and the money was used toward building another one in a more convenient location and more modern in design.

The new Parish House was formally opened and dedicated, June 21st, 1951, by the Bishop of the Diocese of Easton, the Rt. Rev. Allen J. Miller, Ph. D., assisted by two former Rectors, the Rev. Robert W. Lewis and the Rev. Christoph Keller and the present Rector, the Rev. Paul F. Williams under whose supervision it was built.

Since the death of the Rev. Dr. E. F. Dashiell, 1886, twelve clergymen have been ministers of Christ Church. Among them were men of outstanding ability and blessed with a sincere sense of devotion to their work: the Rev. Henry V. Saunders, who, with the assistance of his wife, improved the Rectory; the Rev. R. W. Lewis and the Rev. Christoph Keller, who were loved and esteemed by the entire community; and the present Rector, the Rev. Paul F. Williams, who in a scholarly and impressive manner brings to his people each Sunday a message of reassurance and spiritual guidance.

In a sheltered cove, along a wide, beautiful river, on a little knoll stands Christ Protestant Episcopal Church, a sacred memorial to those first early settlers who established a church on "The Beach" where their descendants, and others, of successive generations have worshipped through the years.



## CHAPTER TEN

### MAIDEN POINT

The tract of land, extending from the Heikes farm to Spencer's Creek, is known as "Maiden Point," though in its earliest years, other names were associated with it. To those persons who are familiar with the area at present it is a surprise to learn that in its beginning it was surveyed and laid out in long, narrow strips parallel to the river shore.

Prominent among the early explorers along St. Michaels river were John and Charles Hollingsworth. While John was exploring in "Shipping Creek," afterwards to become St. Michaels harbor, Charles slipped farther up the river and selected a beautiful point and shore between two creeks. Here he had surveyed, Aug. 3rd, 1664, a long, rectangular tract reaching from the mouth of the creek to the Barnett land, containing  $113\frac{3}{4}$  acres. He named his land "Maiden Point," though often in early documents, it was referred to as "Little Neck."

Three years later, 1667, John Reynolds with the south shore of the Creek, (later Spencer's Creek) as his beginning, patented a piece of land bordering on Charles Hollingsworth's "Maiden Point." The patent states "at the uppermost bounded tree." This Reynolds called "Fox Harbour," a name in all likelihood derived from his own.

Another adventurer is identified with this region. He was Humphrey Davenport. He styled himself a "Docktor of Phisick" but he is known to have traded extensively in land and tobacco since he had a warrant for "Davenport," the "Perry Cabin Farm"

and had sold it to Edward Elliott for 40,000 pounds of tobacco. In 1675 Humphrey Davenport patented "Maiden Point Addition," 100 A. next to "Fox Harbour." (Talbot County Land Patent Books, Annapolis.)

During the years 1658 and 1659, a surveyor, Thomas Smithson, surveyed a large area of land in this County and obtained a warrant for 3500 acres. These he sold in parcels to prospective planters. In 1689, he assigned to Dr. (Capt.) James Benson 90 acres bordering on "Harbour Rouse" creek (Oak Creek) and St. Michaels River. In the rent roll it is called "Benson's Choice." Adjoining this "at the head of a branch of Second Creek, was 'Bogg's Hole,' which also became the land of James Benson. His land was now accessible to both rivers, the Choptank and St. Michaels. These two tracts are important because James Benson later owned the entire area. "Maiden Point," "Fox Harbour," "Benson's Enlargement" (Solitude) and part of "Spencer Hall."

Strange as it may seem, there is no record of a warrant for the land on the river shore of "Maiden Point" until the late 1600's. Then there is recorded "Wither's Range" surveyed for Samuel Wither, 26th Oct. 1694, on the south side of St. Michaels river adjoining "Maiden Point." Samuel Wither's daughter, Margaret, married Dr. (Capt.) James Benson and, through this marriage and subsequent purchases, much of the land passed to the Benson family. It remained in their possession during the first years of 1700. (Calvert Rent Roll, Maryland Historical Society)

These first settlers on "Maiden Point" seemed to have been more interested in land south of the Chester River and the Isle of Kent than in Talbot. Eventually they disposed of their holdings here and went there to live.

John Reynolds, planter, conveyed to James Benson, Chyrurgion in the seventh year of Charles, the third Lord Baltimore, (1682), "for 7000 pounds of tobacco, all that tract of land 'Fox's Harbour' 50 acres." James Benson devised this to his daughter,



Anne, who married James Spencer of Kent. These are the forebears of the Spencers in Talbot County who founded "Spencer Hall."

"Charles Hollingsworth, 1671, came to Court and acknowledged to Humphrey Davenport for 8000 pounds of tobacco land lying in St. Michaels river on the south side beginning at the mouth of a creek and running for breadth toward the head of a cove, PART of a tract called 'Maiden Point'."

Because of this transaction, there arose much misunderstanding in later years. It appears he had previously executed a deed of gift:

"Be it known that I, Charles Hollingsworth, in the Province of Maryland County of Talbot for divers good causes and reasonable considerations by me in hand already provided doo alienate and convey to John Elis of the Isle of Kent a parcel of land of a patent called 'Maiden Point' running by a house called 'Foxes Harbour' with full consent of my wife Damvis (?)." (Talbot County Land Records, Liber 1, folio 333).

"Maiden Point" commanded a wide view of the river from its mouth at Tilghman's Point to the bend at Hunting Creek. During the late 1600's these hardy, venturesome traders and planters must have had interesting experiences scanning the water for the ships sailing in with their strange cargoes. There were the shallops, small boats used on the rivers of the Eastern Shore and the Bay. No doubt these were the boats trading between Kent and Talbot. Then, too, there were the sloops and brigantines engaged in coast-wide trade, and manned by seafaring men from many distant lands. In their pockets were curious foreign coins, doubloons and pieces of eight. Some of these occasionally are found in old buildings. Maryland's medium of exchange was tobacco, — tobacco for land and commodities. A shallop at that time "together with the saile riggin and oars was well worth fourteen hundred weight of tobacco and cask."

"Maiden Point" in the early 1700's was soon to be affected by the trend of events in the Province and in England. When William and Mary ascended the throne, the authority of Charles Calvert, the third Lord Baltimore, was overthrown. Maryland became a Royal Province and a Royal Governor was appointed. At the first Assembly an Act pertaining to Religion was passed and the Anglican Church was established, "for the service of Almighty God and Establishment of the Protestant religion within this Province." Gov. Copley then appointed the ministers from a list of nominees made by the Bishop of London. In 1708 the Rev. Henry Nichols of Jesus College, Oxford, became the Rector of St. Michael's Parish by appointment of the Bishop of London.

Dr. James Benson died in 1709. By his will he devised the several parts of "Maiden Point" to two sons and a daughter. The lines in the surveys were indefinite and descriptions of metes and bounds were often expressed by "through the woods" or "into the swamp." It is a question if anyone at that time really knew the extent of his land holdings. At any rate three years after their father's death three of the children disposed of the land. The document records the following:

"1712. Between Edmund Benson, Ann Benson, and Perry Benson and Henry Nicols, Clerk, for 25000 pounds of tobacco Whereas Samuel Withers late of Talbot County, Gentlemen deceased was possessed of singular and sundry tracts of land did by his will devise them unto Edmund, Anne and Perry do convey them to Henry Nicols and heires 330 acres." (Land Records, L. 13, f. 645)

But the sale was not final until 1731. Mary Hines, daughter of Robert Elis persisted in pushing her claim. The following indenture, though somewhat vague, seems to make the Rev. Henry Nichols the rightful owner:

"June 10, 1731. Between Perry Benson, carpenter, of one part and Henry Nicols, Clerk of the other part, Whereas Edmund, Anne and Perry Benson did bargain, sell and convey to Henry Nicols a parcel of land now in the possession of

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Henry Nicols a certain Mary Hines of Queen Anne's county, daughter of John Ellis did claim part of the land by virtue of a conveyance by Charles Hollingsworth, to John Elis, Apr. 9, 1668, which claim and right was purchased by Perry Benson 1720. This indenture witnesseth that Perry Benson in consideration of 25000 pounds of tobacco sold to Henry Nicols a tract of land known as "Maiden Point," "Maiden Point Addition," "Little Neck" and "Withers' Range." (Ibid, Liber 13, folio 645)

The Rev. Henry Nicols made this his plantation home and the Rectory. The dwelling house site, now the home of Gen. Arms, most likely was always where it is now. The low story and a half part of the house is typical of the style of architecture in the first years of 1700 and was, no doubt, built under the direction of the Rector. The well-preserved old house in the yard may have been the home of Samuel Withers.

The Rev. Henry Nicols died in 1748, but "Maiden Point" remained in possession of his descendants until 1812, so that it was owned by the Nicols family exactly one hundred years. His will executed 1747 is in part:

"I desire to be buried in my Parish Church. To eldest son, Henry, my prayer book; to Charles, 'Partnership,' in Tuckahoe; to James plantation where I now reside and a moiety to Jonathon; to wife Dorothy, plantation called 'Gal-loway;' to William, Small plantation on the Thread Avon." (Wills, Hall of Records, Annapolis)

The will reveals how extensive were his land holdings. He was rector 40 years, 1708 to 1748.

The various Religious Acts, passed after the Church was under the jurisdiction of the Crown, all had one undesirable feature in regard to revenue, the tax of forty pounds of tobacco per poll for the support of the clergyman. This naturally met much opposition from Catholics, Quakers and dissenters of every class. Members of the clergy became wealthy and often lived extravagantly.

One of the two sons, James or Jonathon, to whom "Maiden Point" was bequeathed, had one son, Henry and two daughters, Elizabeth and Sarah. One daughter married a Troup. Sarah (Nicols) Troup had four children, namely John Irvine Troup, Henry Troup, Mary Troup and Rebecca Troup.

James or Jonathan Nicols

Elizabeth		Sarah Nicols Toup		
Henry of Balto. Resurvey "Maiden Point" in 1873	John Irvine	Henry	Mary Troup m. Levin Hicks Campbell	Rebecca Troup m. Josiah Polk

The great granddaughter of Rev. Henry Nicols, Mary Troup, married Levin Hicks Campbell of Dorchester County. After her death her husband filed a petition in the Land Office requesting that he be issued a patent for "Maiden Point" and setting forth his claims:

"To the honorable William Kilty, Chancellor of Maryland and Judge of the Western Shore Land Office: Your petitioner Levin Hicks Campbell respectfully represents

That a certain Henry Nicols resurveyed a certain tract of land, 1783, and that afterwards he and his two sisters, Elizabeth and Sarah, executed a deed to Henry Troup, son of Sarah."

Henry, Mary and Rebecca departed this life intestate and without issue.

"Your petitioner states to your Honor that on the 25th day of September, 1811, the aforesaid John Irvine Troup conveyed by deed all his individual part of said lands in fee to your petitioner and so also did Josiah Polk and Rebecca Polk."

"Your petitioner states that no patent has ever been issued on the said certificate of resurvey. — He prays your

Honor to grant him a patent thereon and to pass and issue an order that the same shall forthwith issue."

Thomas H. Bowie

(Hall of Records, Annapolis)

Levin Campbell received the patent Oct. 24, 1812. Within a few weeks he found a purchaser. John Barnett lived on the adjoining farm and he bought it for his son, Alexander.

"Be it remembered that on the 21st day of November 1812 the following deed was received and enrolled as follows to wit: Between Levin Campbell of Dorchester Co. in the State of Maryland Councillor at Law of the one part and John Barnett of the other, consideration \$6667.50 a tract of land on Miles River consisting of 400 A."

Signed Levin Campbell

(Land Records, Easton, Liber 35, f. 323)

The Barnetts, John Barnett, the father of Alexander, the son owned the plantation until 1860. Skirting the river shore and reaching deep into the woods it was indeed a plantation with its row of quarters for servants. As the consideration, when purchased by them, was less than \$7000, it is reasonable to suppose that John Barnett built the large part of the house. This is a good example of the Talbot type of architecture in the early 1800's. The original or lower part of the house was no doubt built a hundred years earlier.

In 1860 Alexander Barnett conveyed to Hugh A. Cooper of Baltimore 290 A. The record runs "Beginning at the seventeenth line of the farm devised to Maria Barnett, daughter of John Barnett, sister of Alexander to Hammond's land and to line of James Spencer (J. W. Everest) consideration \$16000. By this transaction 110 acres were taken from the original "Maiden Point."

Capt. Hugh A. Cooper was, at that time, promotor and president of the Eastern Shore Steamboat Company. The Company had wharves at Annapolis and Baltimore and owned small packet steamboats. The venture did not succeed and he became insolvent. Many stockholders of Talbot County as well as Capt. Cooper lost money.

An energetic businessman and prominent in Baltimore public affairs, Hugh Auld Cooper was the son of Rosanna Auld and the grandson of Col. Hugh Auld of Deep Water Point.

"Maiden Point" once the home of the Rector and the meeting place of the Vestry, during the occupancy of the Coopers, became the scene of social entertainment. The Hammonds of "Solitude," the John Harpers of "Beverly" and other neighbors were frequent dinner guests.

After first disposing of 99 acres of his land, Hugh A. Cooper, gave a mortgage to James Benson of St. Michaels, for \$15000. Two years later, 1869, the farm was conveyed to the mortgage, and Capt. Cooper returned to Baltimore. In 1878 James Benson sold to Samuel J. Slater 125 acres, reserving the woodland which he afterwards sold to James Harrison. The Slaters lived in the plantation dwelling house more than forty years and the farm became known as the "Slater Farm."

In 1866 to Richard S. Dodson of Baltimore, Capt. Hugh A. Cooper sold 80 acres of clear land plus woodland 19 acres, consideration \$6600. This is the present "Maiden Point." There were no improvements on this part of the tract except a small tenant house on the shore.

Richard Dodson, son of Robert Auld Dodson and Hester Ann (Keithly) Dodson was born and reared in St. Michaels, on the land where Mrs. Norman Shannahan now lives. At the early age of seventeen he was captain of his father's schooner which made regular trips to Baltimore. While in Baltimore he met a famous hotel proprietor and, through his influence, became interested in hotel management. Success followed him and he returned to his

home town often and invested extensively in land and property. He made a home at "Maiden Point" for his father and mother and in later years, his wife and family spent their summers there.

No native son, who left St. Michaels and achieved prosperity, ever remembered so well and helped so much his friends in the town of his boyhood days. When a serious illness or a great misfortune came upon them, he often returned to lend assistance.

The 400 acres which composed the original tract, laid out in long narrow strips, parallel to the river shore, are now three farms, "Rollyston," "Armsley," and "Maiden Point," each sharing a view of St. Michaels River.

Christ Church beginnings, possible founders/members taken from Anna Ellis  
Harper's History of St. Michael's Parish

c 1956

62 p.

- Ashcroft, Susannah Elliott Hopkins
- Auld, James
- Auld, Sarah Elliott
- Banning, Col. Jeremiah
- Banning, Jeremiah (sold land to Braddock, now West Chestnut St.)
- Banning, Robert
- Barnett, Alexander
- Barnett, John
- Barron, Thomas
- ✓ Benson, James
- ✓ Benson, James
- ✓ Benson, James (by him sold to Elizabeth Aldern)
- ✓ Blades, George
- Bowie, Rev. John d. 1801 (twenty five slaves)
- Bozman, John
- Bracco, John
- Braddock, James (abt 1770 from Liverpool)
- Bridges, Daniel
- Bridges, Daniel
- Bruff, John
- Bruff, Richard
- Calk, James
- Calk, John
- Christ Church beginnings, possible founders/members, taken from Anna Ellis Harper's History of St. Michael's parish
- Clayland, Rev. James
- Coghorn, Darby (built Church with Edward Elliott)
- Cooper, Hugh Auld
- Dashiell, Rev. Erastus F.
- Davenport, Humphrey
- Dawson, William
- Denny, James
- Denny, Joseph
- Dorgan, John (sold land to Braddock, laying out East Chestnut and St. Mary's Square)
- Elliott, Edward
- Elliott, Edward
- Elliott, Elizabeth Frith (or Firth)
- Elliott, Mary Haddaway (nee Bridges)
- Feddeman, Dan
- Feddeman, Daniel
- Feddeman, Richard
- Goldsborough
- ✓ Goldsborough, Robert
- Goldsborough, William

Goldsborough, George  
Gordon, Mary (nee Tilghman)  
Gordon, Rev. John  
Grace, Allice  
Haddaway, Capt. Will Webb  
Haddaway, Edward  
Haddaway, Mary  
Hambleton, William  
Hardcastle, Nicols  
Hardcastle, Sarah H.  
Harrington, John  
Harrington, Joseph  
Harrington, Julia  
Harrington, Nathan  
✓✓ Harrington, Richard  
Harrison, Elizabeth Ashcroft  
Harrison, Jonathan  
Harrison, Joseph  
Harrison, Samuel  
Harrison, Thomas  
Harrison, Thomas (Crooked Intention)  
✓ Harrison, William  
Hatton, Jane (widow of John Hollingsworth?)  
Hatton, John (1680) Hatton's Garden, Bentley Hay (not in church records; Catholic?)  
Hawkins, Henry  
Hewes, John  
Hews, James  
Hindman, Jacob  
Hindman, Wm.  
Hollingsworth, Charles  
Hollingsworth, Charles  
Hollingsworth, John  
Hollingsworth, John  
Hope, Daniel, Jr.  
Hopkins, Susannah Elliott  
Hopkins, Anne  
Hopkins, Edward  
Hopkins, John  
Hopkins, John  
Hopkins, Joseph  
Hopkins, Joseph  
✓ Hopkins, William  
Hubbard, Rev. Reuben  
Hunt, Peter  
Hunt, Peter, the younger  
Joseph Harrison

Kinimont, Elizabeth  
Kinnymont, John  
Lloyd  
Lloyd, Edward  
Lowe, James  
Lowndes, Charles  
Lowndes, Charles,  
Lurkey, Mary Elliott  
Lurkey, Nicholas  
✓ Marsden, Rev. Richard  
Marting, Francis  
Maynard, Foster  
Morgan, Hnery  
Newcomb, Robert  
• Nicols, Rev. Henry  
Porter, Joseph,  
Pratt, Roger Horace  
Price, Rev. John  
Ray, Thomas  
Ray, Thomas  
Reynolds, John  
Rolle, Feddeman  
Rolle, John  
Ross, John  
Sears, William  
Sherwood, Daniel  
✓✓ Sherwood, Daniel  
Sherwood, Thomas  
Skinner, Richard  
Smithson, James (surveyor)  
Spencer, Dr. Joseph  
Spencer, Elinor (Hopkins)  
✓ Spencer, James  
Spencer, Perry  
Spencer, Rev.. Joseph  
Spencer, Richard  
✓ Spry, Christopher  
✓✓ Spry, Thomas  
✓ Taylor, George  
Tennant, Samuel  
Tennant, Samuel  
Tennant, Thomas  
Tilghman, Jeremiah  
Tilghman, Matthew  
Tilghman, Matthew  
Trippe, Edward

Tunis, Joseph P.  
Tunis, Mrs. Joseph P. (nee Helen Kemp)  
Vincent, William  
Withers, Samuel  
Wrightson Jun., James  
Wrightson, John  
Young, John



Christ Church beginnings, possible founders/members, taken from Anna Ellis Harper's  
History of St. Michaels parish

Lloyd  
Goldsborough  
Tilghman, Matthew  
Hollingsworth, John  
Hambleton, William  
Vincent, William  
Davenport , Humphrey  
Elliott, Edward  
Elliott, Elizabeth Frith (or Firth)  
Auld, James  
Auld, Sarah Elliott  
Lurkey, Nicholas  
Lurkey, Mary Elliott  
Hopkins, William  
Hopkins, Susannah Elliott  
Hopkins, John  
Hopkins, Edward  
Hopkins, Anne  
Ashcroft, Susannah Elliott Hopkins  
Joseph Harrison  
Harrison, Elizabeth Ashcroft  
Feddeman, Richard  
Elliott, Edward  
Elliott, Mary Haddaway (nee Bridges)  
Spencer, James  
Smithson, James (surveyor)  
Blades, George  
Hollingsworth, Charles  
Benson, James  
Newcomb, Robert  
Morgan, Hnery  
Hawkins, Henry  
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Braddock, James (abt 1770 from Liverpool)  
Banning, Jeremiah (sold land to Braddock, now West Chestnut St.)  
Dorgan, John (sold land to Braddock, laying out East Chestnut and St. Mary's Square)  
Bruff, John  
Hatton, John (1680) Hatton's Garden, Bentley Hay (not in church records; Catholic?)  
Hatton, Jane (widow of John Hollingsworth?)  
Taylor, George  
Harrington, Richard

Sherwood, Daniel  
Skinner, Richard  
Spry, Thomas  
Clayland, Rev. James  
Marsden, Rev. Richard  
Nicols, Rev. Henry  
Hardcastle, Nicols  
Hardcastle, Sarah H.  
Gordon, Rev. John  
Gordon, Mary (nee Tilghman)  
Harrison, Joseph  
Rolle, Feddeman  
Grace, Aalice  
Marting, Francis  
Ross, John  
Hindman, Jacob  
Spry, Christopher  
Benson, James (by him sold to Elizabeth Aldern)  
Denny, James  
Sherwood, Daniel  
Haddaway, Capt. Will Webb  
Lowe, James  
Bridges, Daniel  
Haddaway, Edward  
Hunt, Peter  
Porter, Joseph,  
Maynard, Foster  
Hopkins, John  
Haddaway, Mary  
Wrightson Jun., James  
Calk, James  
Denny, Joseph  
Hews, James  
Hunt, Peter, the younger  
Hopkins, Joseph  
Calk, John  
Trippe, Edward  
Harrison, Thomas  
Feddeman, Daniel  
Benson, James  
Young, John  
Barron, Thomas  
Ray, Thomas  
Sherwood, Thomas  
Harrington, Joseph  
Bridges, Daniel

Tilghman, Matthew  
Hopkins, Joseph  
Rolle, John  
Banning, Col. Jeremiah  
Goldsborough, Robert  
Bozman, John  
Kinimont, Elizabeth  
Bruff, Richard  
Bracco, John  
Kinnymont, John  
Lloyd, Edward  
Spencer, Dr. Joseph  
Lowndes, Charles  
Tunis, Joseph P.  
Tunis, Mrs. Joseph P. (nee Helen Kemp)  
Dashiell, Rev. Erastus F.  
Tennant, Samuel  
Sears, William  
Hewes, John  
Harrison, Samuel  
Bowie, Rev. John d. 1801 (twenty five slaves)  
Hindman, Wm.  
Tilghman, Jeremiah  
Dawson, William  
Ray, Thomas  
Pratt, Roger Horace  
Price, Rev. John  
Harrington, Nathan  
Spencer, Perry  
Tennant, Samuel  
Spencer, Rev.. Joseph  
Spencer, Richard  
Spencer, Elinor (Hopkins)  
Harrington, Julia  
Feddeman, Dan  
Wrightson, John  
Hubbard, Rev. Reuben  
Hope, Daniel, Jr.  
Harrington, John  
Lowndes, Charles,  
Goldsborough, William  
Banning, Robert  
Harrison, Jonathan  
Tennant, Thomas  
Harrison, William  
Goldsborough. George

Hollingsworth, John  
Hollingsworth, Charles  
Reynolds, John  
Withers, Samuel  
Barnett, John  
Barnett, Alexander  
Cooper, Hugh Auld

Maryland Eastern Shore Vital Records, 1648-1725 , F. Edward Wright, comp. c1982. St. Michaels Parish, Talbot County

- (John) Ro\_\_ of third haven creek (children follow)  
William Harris of Great (Choptank)...  
Robert David of Third Heaven Creek had...  
Francis Morlen of St. Michaels river had...  
Elizabeth Whitfield...  
Richard Whitfield of Anderbie Creek had...  
John Nuttall of Third heaven Creek grandson...John Bradshaw of Anderbies creek...  
Thomas Garrand of Second Creek...  
John Griffith...2 servants unnamed fathers  
Ralph Dawson, Jr...  
John Dawson of St. Michaels river ...  
Job Corner of Third heaven Creek ...  
William Johnson of third heaven creek...Thomas Garrand of 2<sup>nd</sup> creek...  
Robert Hall of Third Haven creek...  
John Bradshaw of Anderbie Creek  
James Arnold of St. Michaels...  
John Lurting? of second creek...  
William Jones of St. Michael river...  
✓ Richard Harrington of Second Creek...  
Ralph Dawson of (Saint) Michaels river...  
William (Rebb)? Of Second Creek...  
William Fowler of Second Creek...  
Denis (White)? Of Second Creek...  
✓ Capt. James Benson of St. Michaels river...  
Alexander Larramore Second Creek...  
✓ George Taylor of Second Creek ...  
William Jones of St. Michaels river  
Peter Cash of Second Creek...  
Ffrancis Porter of St. Michaels river  
Samuell Jackson of second creek...  
Wiulliam (Ferrall) of third heaven creek...  
Robert Harrison of second creek...  
William Arnett of third heaven creek...  
Thomas Mason of Second Creek...  
John Merrick of St. Michaels river..  
Robert Gott/Goff of head of third Heaven Creek...  
Ralph Dawson of St. Michaels river...  
John Dawson of St. Michaels river...  
Thomas Hall of Third heaven Creek...  
William Arnett of Third heavaen Creek...  
Samuel Bradshaw...  
✓ James Spencer of St. Michaels river...  
William Camper of St. Michaels river...

Mathew Tillman Ward of St. Michaels river...  
 William Snelling of (St. Michaels) river...  
 Thomas Ffawkner/Hawkner? Of St. Michaels river  
 Richard Price of St. Michaels river...  
 Charles Mattock of Miles River...  
 Edward Cassel(?) of Campingham, Capt....  
 William Dixon of St. Michaels river...  
 Edward Banning of Third Haven Creek...  
 George Merchant of Third Heaven Creek...  
 William Cooper of Bayside...  
 Henry (Smith) of Second Creek  
 (Mordarigh)/Mortough? (Horny) /Henry of St. Michaels river  
 Thomas Hopkins of St. Michaels (river)...  
 William Morgan (Worgan?) of Third heaven Creek...  
 ✓ Daniel Sherwood Second Creek...  
 Jacob Gibson of St. Michaels river...  
 Thomas Turner of Third heaven Creek...  
 Robert Harrison of Second Creek...  
 Richard Hughes of Wie river...  
 Richard Ro(berts) of third heaven creek  
 Thomas Needles of Third heaven Creek...  
 Thomas Bennett of Third heaven Creek...  
 Ffrancis Stanton of St. Michaels river...  
 Henry Wharton of Second Creek...  
 William Arnett of Third heaven Creek  
 ✓ Daniell Sherwood of Second Creek...  
 John Porter of (St. Michaels) river...  
 John Dawson of St. Michaels river''''  
 John C\_\_ack(?) servant to (Thomas Coward?)...  
 William Skinner of broad Creek..  
 Thomas Studdam(?) of (broad) Creek...  
 James Cro.t.y (Crolly?) of St. Michaels river...  
 John Camper of Second Creek...  
 John Valliant of third heaven Creek...  
 ✓ George Blades of St. Michaels river...  
 William Harvy of Bayside...  
 William Ridgway of third heaven Creek...  
 Robert Bows of St. Michaels river  
 Richard Williams of St. Michaels river...  
 Robert Camper of Second Creek...  
 John Hart of St. Michaels river...  
 ✓ Thomas Spry of St. Michaels river...  
 James Higgins of St. Michaels river...  
 ✓ Richard Marshden minister of St. Michaels...  
 Robert Keddy of Charleston...  
 John Bradashawe of An(namassex)/Anderbie?...

- ✓ Richard Harrington of (Second) Creek
- Ralph Dawson Junr of Harriss Creek...
- Thomas Hall of third heaven Creek...
- John Victor of third heaven Creek...
- John Newnam of St. Michaels river...
- James Steward of St. Michaels river...
- Abraham Hurlock of St. Michaels river...
- James Hopkins of third heaven creek...
- Robert Kemp of Bayside...
- Robert Camper of Second Creek...
- Job Corner of Third heaven Creek...
- Charles Bridges of Harris(/) Creek...
- Robert Croft of Second Creek...
- Robert Croft of third heaven Creek...
- Thomas Bennett of third heaven Creek...
- John Blasse of baysde..
- William Bell of Tucaho Creek...
- John Sprignall of third heaven Creek...
- (John Colhor) (Joan Collier Bayside...
- ✓ William Hopkins third heaven CCCcreek...
- Mary Brooklebanck Anderbie Creek...
- ✓ Christopher Spry of third heaven Creek
- George Collison of Harria? Creek...
- ✓ James Benson, Capt. of St. Michaels river
- ✓ Robert Gouldsborough of St. Michaels river...
- Benjamin Rule(?) of St. Michaels \_\_\_\_
- Thomas a negro belonging to Robert Gouldsborough of St. Michaels river
- Sarah, a negro belonging to Robert Gouldsborough of St. Michaels river
- James Arnold of St. Michaels river...
- William Arnett of third heaven Creek....
- Francis Porter of St. Michaels river...
- Peter Calk (Cask) of Second Creek...
- Arthor Rigbey of third Heaven Creek...
- William Purse (?) of St. Michaels river...
- Thomas Hopkins of St. Michaels river...
- Robert Booker of third heaven Creek...
- Henry Wharton of Second Creek...
- William Lee of Great Choptank river...
- Christopher (Sprignall?) of third heavaen Creek...
- William Henry of third heaven Creek...
- Thomas Corsse of Third Heaven Creek...
- Richard Williams of St. Michaels River...
- Ffrancis Hanson of St. Michaels river...
- Robert Gordon of St. Michaels river...
- ✓ William Harrison of the Island at the mouth of Great Choptank river...
- Charles Harbert (?) \_\_\_\_ river...

Charles Mahoek Sp.  
John Merric of St. Michaels river...  
John Ward of St. Michaels river...  
Jacob Gibson of St. Michaels river...  
Elisabeth Jones at William Ridgways in the third heaven  
Charles Bridges...  
John Sandbury of Second Creek...  
Mary Blease, Second Creek...  
Robert Pearson of Second Creek...  
Robert Hall of third heaven Creek...  
William Cooper of Bayside...  
William Roberts of third heavaen Creek...  
Elisabeth Bias (Dorias) widow Second Creek...  
Laurance Porter of Bayside...  
William Jones Second (?) Creek...  
John Bradshaw of \_\_\_\_ Creek...  
Nicholas L \_\_\_\_ Mar \_\_\_\_  
John Mack...  
William Snelling of St. Michaels river...  
✓ Thomas Spry of St. Michaels river...  
Andrew (Kinnimont?) of St. Michaels river  
James Crowl of St. Michaels river



St. Peters Parish, Talbot County

- Mary Tannard d 16 Mar 1721
- John Merry d 20 Mar at H Sar(?) 1721
- Edward Murrey servant to Mr. Taylor d 22 Mar 1721
- Robert Briney d 10 May 1722
- Alce Foster d 10 May 1722
- James Tucker d 11 May 1722
- William Robinson d 14 May 1722
- Machael Fisher d 23 May 1722
- Ralph Richard Markland son of Charles and Mary Markland b 10 May 1723
- William Larkins d 13 Feb 1722
- Thomas Bowdle son of Henry and Mary Bowdle d 3 Mar 1722
- Elizabeth Bowdle dau of Henry and Mary Bowdle d 4 Mar 1722
- Mary Eason d 10 Jan 1722
- William Pierce d 7 Oct 1722
- Richard James d 8 Oct 1722
- Joshua Atkins d 14 Jun 1723
- Hezekiah Mackey d 22 1723
- Jeremiah Matthewson d 2 Jul 1723
- Constance Tucker dau of Grace Tucker d 3 Oct 1723
- Mary Shannahane d 27 Aug 1723
- Isabell Sprignall dau of Caleb and Elizabeth Sprignal d 4 Jul 1723
- Judith Morre d 1 Oct 1723
- Elizabeth Sailes d 21 Oct 1723
- Elizabeth Clift d 9 Nov 1723
- Ann Manaydier dau of Rev Daniel and Hannah Manaydier d 11 Nov 1723
- John Clift d 19 Nov 1723
- Francis Pepper d 8 Jan 1723
- Penelope dau of Francis Armstrong and Mary d 9 Jan 1723
- Loftus Bowdle d 26 Dec 1723
- Capt John Needells d 8 Aug 1723
- Anne Dobson dau of William and Anne Dobson d 24 Nov 1723
- Thomas Lockwell d 20 Mar 1723
- Daniell Murphey d 11 Mar 1723
- John Henricks d 5 Apr 1724 and a servant man \_\_\_\_\_
- Sarah Bowdle d 12 May 1724
- Robert Lowder d 15 May 1724
- Michael Kirby d 18 May 1724
- George Nicks(?) d 6 Jun 1724
- Samuel Neale d 16 Jun 1724
- Sarah Sulager d 6 Aug 1724
- Peter Sanders d 12 Aug 1724
- William Bush son of John Bush d 15 Aug 1724
- Mary Needells dau of William and Elizabeth Needells d 13 Jan 1723
- Daniel Walker d Aug 28 1724
- Joseph Barrons d May 15 1725

St. Michael's Parish, Talbot County

- Taken from a transcript held by the Maryland Hall of Records  
 (John) Ro\_\_ of third haven Creek had these children born:  
 John b Jan 5(?) 1681/2, bap  
 Thomas b Sep 11 168\_, bap  
 Martha b (Dec 18 1689) There are three more entries for this family but obscured.  
 New family entries begin with 2 sons and 1 dau, all obscured.

St. Michael's Parish, Talbot County

William Harris of Great (Choptank) had these (children born)

Elizabeth

William

1689 daughter

1691 son

1693 Edward

son

John son of Elizabeth

\_\_\_\_\_ of third heaven creek had these children born

\_\_\_\_\_ son b Jan 4 1693/5(?)

Stephen son b May 1696, bapt

\_\_\_\_\_ Jr had these children born

Robert David of Third Heaven Creek had these children born

1689 Anthony his son Jul 11 1689 bapt

1691 Thomas his son Oct 18 1691 bapt

1691 Sarah his dau Oct 18 1691 bapt

1694/5 Elizabeth his dau Jan 29 1694/5 bapt

Francis Morlen of St Michaels river had these children born

1672 Sarah his dau b Feb 4 1672

1678 Francis his son b Nov 5 1678

1681 John his son Mar 30 1681

1683 Abraham his son b Nov 22 1683

Edward(?) his son b May 17 1686(?)

Jacob his son b Apr 13 1689

Charles his son b Sep 1 1691

Elizabeth Whitfield b Jun 10 1670(?)

Ff \_\_\_\_\_ Whitfield b Nov 6 1676(?)

Richard Ratcliff of Anderbie Creek had these children born

Richard his son b Mar 1691/2 bapt

James(?) b May 1693 bapt

\_\_\_\_\_ his son b Sep 15 1694 bapt

Thomas(?) his son b Oct 15 1690

\_\_\_\_\_ his dau b Mar 7 1697/8

Samuel his son b Mar 13(?) 1700

Richard to son of John Nuttall of Third heaven Creek born Jun 19 1/2 1690 bapt

Elisabeth dau of John Bradshaw of Anderbies l creek b Mar 31 1696 bapt

\_\_\_\_\_ dau of Thomas Garrand of Second Creek b Aug 10 1696

James the servant of John Griffith and son of \_\_\_\_\_ b Nov 15 1699(?)

John the servant of John Griffith the son of \_\_\_\_\_ b Sep 1697

\_\_\_\_\_ dau of Ralph Dawson Jr

\_\_\_\_\_ son of John \_\_\_\_\_

1697/8 John the son of John Dawson of St Michaels river b Feb 21 1697/8 bapt  
Feb 22

1698 Gilbert the son of Job Corner of Third heaven Creek b Aug 18 1698 bapt  
Feb 21(?) 1698/9

1698 Elizabeth dau of William Johnson of third heaven creek b Nov 11 1698 bapt  
Feb 21 1698/9

1698 Mathew son of Thomàs Garrand of 2nd creek b Aug 23 1698 bapt  
Robert son of Robert Hall of Third Haven creek b Jan 12 1698/9 bapt

St. Michael's Parish, Talbot County

1698/9 Elizabeth dau of John Bradshaw of Anderbie Creek b Apr 21 169\_\_  
t one son of Henry bapt  
(Whit)? feild of \_\_\_ Creek b Jan 11 1698/9 bapt Feb 21 1698/9  
(James) son of James and A(rno)ld of St Michaels b Apr 21 1699 bapt \_\_\_  
Nicholas son of John Lu(rting)? of second Creek b Apr 15 1699 bapt May 14 1699  
Nathaniel son of Benjamin C\_b\_\_ of \_\_\_creek b Apr 18 1699 bapt Aug \_\_1701  
Mary dau of William (Jones) of St Michael river b Mar 30 1699 bapt  
1699Thomas son of Richard Harrington of Second Creek b Nov 29 1699 bapt Feb  
21(?) 1699/1700  
1699 Mary dau of Ralph Dawson Jr (Saint) Michaels river b Sep 24 1699 bapt \_\_\_  
1699 James son of William (Rebb)? of Second Creek b Nov 30 1699 bapt  
1699 Elizabeth dau of William \_\_\_ of Harris Creek b Aug 29 1699 bapt(?) Oct  
9 1699  
1699 Robert son of William Ff(Fowler) of Second Creek b Jan 6 1699 bapt  
1699 Dennis son of Dennis (White)? of Second Creek b May 11 1699 bapt 1700  
1699 Alice dau of \_\_\_third Haven Creek b Aug 19 1699 bapt \_\_\_27 1700  
Henry son of Mary Ann servant \_\_\_  
Capt James Benson of St. Michaels river had these children born  
1682/3 Margaret his dau b Feb 21 1682/3  
1684/5 James his son b Feb 21 1684/5  
1687 Edward his son b Jun 4 1687 bapt  
1689 Anne his dau b Sep 10 1689 bapt  
1694 Perry his son b Apr 1 1694 bapt  
1699 Nicholas his son b Mar 1 1699 bapt  
1670/99 Robert son of Alexander Larramore Second Creek b Mar 17 1670/99 bapt  
Dec 27 1700  
1680/79 Samuell son of George Taylor of Second Creek b Feb 4 1680/79  
1700 William son of William Jones of St. Michaelles river b Oct 5 1700 bapt  
Dec 25 1700  
1700 Peter son of Peter Cash of Second Creek b Sep 15 1700 bapt Dec 27 1700  
1700 John the son of Ffrancis Porter of St. Michaels river b Jun 15 1700 bapt  
Dec 27 1700  
1700 Elizabeth dau of Samuell Jackson of second Creek b Aug 8 1700 bapt Dec  
bapt Ffebb 23 1701/00  
1700 Elizabeth dau of William (Ferrall) of third heaven creek b Oct 1 1700  
bapt Mar 16 \_\_\_  
Joseph the son of Robert Harrison of second Creek b Oct 29 1698 bapt \_\_\_  
1698 John son of William Arnett of third heaven creek b Aug 11 1699 bapt  
1697 Mary dau of Thomas Mason of Second Creek b Jun 12 1692 bapt  
John Merrick of St. Michaels river had these children born  
James his son born Aug 1 1692/3 bapt  
1691/2 John his son born Ffebb 1 1692/3 bapt  
1695/4 Daniel his son born Nov 3 1695 bapt  
1698/9 Abraham his son born Jan 29 1698/9 bapt May 4 170\_\_

St. Michael's Parish, Talbot County

Robert Gott/Goff of head of third Heaven Creek has these children born

1680 Robert his son b Oct 15 1680 bapt

1685 Joseph his son b Nov 27 1685 bapt

1688/7 William his son b Ffeb 14 1688/9 bapt

1690 John his son b Apr 15 1690 bapt

1693 Richard his son b Sep 14 1693 bapt

1699 Mary dau of Ralph Dawson of St. Michaels's river Seniro Gentl<sup>m</sup>  
born Sep 24 1699 bapt Apr 27 1701

1700 Susanna dau of John Dawson of St. Michaels river Gentm b Apr 11 1700  
bapt Apr 27 1701

1699 John son of Thomas Hall of Third heaven Creek b Jan 17 1700/99 bapt Apr  
27 1701

1699 William son of William Arnett of Third heaven Creek b Ffeb 14 1700/1699  
bapt Apr 2 1701

1700 Samuel son of Samuel Bradshaw/Brothers? of \_\_\_ Creek b Oct 9 1700; bapt  
Mar 20 1701

1701/00 Mary dau of James Spencer of St. Michaels river b Ffeb 23 1700 bapt Apr

Elisabeth dau of William Camper of St. michaels's river b Aug 29 1700 bapt  
Apr 13 1701

1701 Mary dau of Mathew Tillman Ward of St. Michaels river Gentm b Ffeb 22  
1701

Elizabeth dau of Thomas s\_\_\_ of St Michaels river b Aug 3 1699 bapt May 1701

William son of William Snelling of (St. Michaels) river b Mar 22 1697/6 bapt  
May 1701

Margaret dau of William Snelling of St. Michael's river b Mar 11 1699/8 bapt  
May 4 1701

Charles son of Thomas Ffawkner/Hawkner? of St. Michaels river b Dec 22 1700  
bapt Apr\_\_\_

Richard son of Richard Price of St. Michaels river b Jan 12 1701/0 bapt May  
4 1701

Sarah dau of Charles Mattock of Miles River (?) b Oct 20 1700 bapt May 4 1701

Edward son of Edward Cassel(?) of Campingham, Capt, b Oct 25 1700 bapt May  
4 1701

(Mary) dau of William Dixon of St. Michaels river b Dec 21 1679 bapt Apr 7  
1701

William son of William Dixon of St. Michaels river b Sep 10(?) 1683 bapt Apr  
17 1701

Charles son of Edward Banning of Third Haven Creek b Aug 1 1700 bapt May 1701

Joseph son of George Merchant of Third Heaven Creek b Dec 1 1700 bapt May 11  
1701

Sarah (Diana) dau of William Cooper of Bayside b Oct 10 1700 bapt May 11 1701

\_\_\_ son of Henry (Smith) of Second Creek b Jan 31 1701/00 bapt May 11 1701

\_\_\_ son of Henry (Smith) of Second Creek b Jan 31 1701/00 bapt May 11 1701

\_\_\_ P dau of (Mordarigh)/Mortough? (Horny)/Henry of St. Michaels river b Aug 15  
1690 bapt May 18 1701

St. Michael's Parish, Talbot County

\_\_\_ dau of Thomas Hopkins of St. Michaels (river) b Feb 18/28 1700/1699  
\_\_\_ dau of William Morgan (Worgan?) of Third heaven Creek b Nov 7 1700 bap  
Aug 3 1701  
\_\_\_ dau of William Morgan(Worgan?) of Third heaven Creek b Nov 7 1700 bap  
Aug 3 1701  
\_\_\_ son of Daniell Sherwood Second Creek b Apr 8 1699 bap  
Jacob son of Jacob Gibson of St. Michaels river b \_\_\_ 13 1698 bap Aug 10 1701  
Sarah dau of Thomas Turner of Third heaven Creek b \_\_\_ 1690 bap 1701  
Alice dau of Robert Harrison of Second Creek b Mar 19 1701/0 bap Sep 14 1701  
Margarett dau of Richard Hughes of Wie river b Aug 25 1701 bap Mar 1 1701/2  
Bartholmew son of Richard Ro(berts) of third heaven Creek b Aug 24 1701  
Thomas son of Thomas Needles of Third heaven Creek b Aug 21 1701 bap Nov 1701  
William son of Thomas Bennett of Third heaven Creek b Nov 13 1701 bap Nov 13  
Ffrancis Stanton of St. Michaells river had these children born  
Thomas his son b Sep 18 1694 bap  
Ffrancis his son b Mar 3 1697/6 bap  
John his son b Jul 30 1698 bap  
Samuell his son b Oct 23 1701 bap Nov 10 1701  
Henry son of Henry Wharton of Second Creek b Nov 18 bap Nov 27 1701  
Thomas son of William Arnett of Third heaven Creek b Dec 1701  
Catherine dau of William Arnett of third heaven Creek b Dec 4 1701 both bap  
Dec 10 1701  
Margarett dau of Daniell Sherwood of Second Creek b Jan 14 1701/2 bap \_\_\_ 1702  
Katherine dau of William \_\_\_ of St. Michaels river b Dec 17(?) 1701 bap Mar  
29 1702  
Mary dau of John Porter of (St Michaels) river b Nov 11 1701 bap \_\_\_  
James son of John Dawson of St. Michaels river b Apr 12 (?) 1702 bap Apr 20(?)  
17 \_\_\_  
James son of John C \_\_\_ack(?) servant to (Thomas Coward?) b Feb \_\_\_ 1701/2 bap  
Apr 20 1702  
William son William \_\_\_ of Broad Creek b Jun 10 1698 bap  
Phillemon son of William Skinner of broad Creek b Dec 2 1701 bap May 3 1702  
Thomas son of Thomas Studdam(?) of (broad) Creek b Apr 13 1702 bap May 3 1702  
Catherine dau of James Cro.t.y (Crolly?) of St. Michaels river b Feb 26 1701  
bap May 4 1702  
Mercy dau of John Camper of Second Creek b Dec 29 1701 bap May 31 1702  
Dorothy dau of John Valliant of third heaven Creek b Jun 1 1702 bap Jun 23  
Susanna dau of George Blades of St. Michaels river b \_\_\_ bap Jun 28 1702  
Anne dau of William Harvy of Bayside b Dec 13 1701 bap Jun (?) 10 1702  
Sarah dau of William Ridgway of third heaven Creek b Mar 14 1702/1 bap Jun  
10 1702

St. Michael's Parish, Talbot County

Ffrancis son of Robert Bows of St. Michaels river b Nov 9 1700 bapt Jun 21 1702

John son of Richard Williams of St. Michaels river b Apr 6 1702 bapt Jun 21 1702

Rebecca dau of Robert Camper of Second Creek b Jan 23 1698/9 bapt

John son of John Hart of St. Michaels river b Mar 4 1701/2 bapt Jul 5 1702

Thomas son of Thomas Spry of St. Michaels river b Mar 27 1701/2 bapt Jul 5 1702

Mary dau of James Higgins of St. Michaels river b Jun 28 1702 bapt Aug 16 1702

Anne dau of Richard Marshden minister of St. Michaels b Jul 30 1702 bapt 1702

Robert Keddy son of Robert Keddy of Charleston b Mar 4 1673/4 bapt at St. Michaels Church Aug 23 1702

William son of John Bradshawe of An(namassex)/Anderbie? Creek b Jul 4 1702

John son of Richard Harrington of (Second) Creek b Dec 11 1701 bapt Aug 9 1702

Ellinor dau of Ralph Dawson Junr of Harriss Creek b Jun 22 1702 bapt Aug 9 1702

Rachell dau of Thomas Hall of third heaven Creek b Jul 6 1702 bapt Aug 9 1702(?)

Elizabeth dau of John Victor of third heaven Creek b Oct 10 1701 bapt Aug 23 1702

Daniell son of John Newnam of St. Michaels river b \_\_\_ bapt (Aug 2 1702?)

Elizabeth dau of James Steward of St. Michaels river b Oct 19 1701 bapt Sep 13 1702

Mary dau of James Steward of St. Michaels river b Oct 19 1701 bapt Sep 13 1702

Abraham son of Abraham Hurlock of St. Michaels river b Jan 29 170(1/2) bapt Sep 18 1702

1702 James son of James Hopkins of third heaven Creek

Elizabeth dau of Robert Kemp of Bayside b May 20 1683 bapt (1702)

John son of Robert Camper of Second Creek b Sep 2 bapt Oct 8 1702

Job son of Job Corner of Third heaven Creek b Mar 28 1696 bapt Oct 22 1702

Jane? dau of Charles Bridges of Harris(?) Creek b Mar 2 1701/2 bapt Nov 17 1702

Robert son of Robert Croft of Second Creek b Dec 20 1686 bapt

Mary dau of Robert Croft of third heaven Creek b Oct 5 1688 bapt

Ellinor dau of Job Corner of third heaven Creek b Sep 29 1691 bapt

Susanna dau of Job Corner of third heaven Creek b May 29 1693 bapt

Judith dau of Thomas Bennett of third heaven Creek b Oct 15 1702 bapt Nov 16 1702

John son of John Blasse of bayside b Jan 15 1701/0 bapt Nov 29(4) 1702

Mary dau of William Bell of Tucaho Creek b Jul 2 1702 bapt Nov 29 1702

John son of John K\_\_\_ of St. Michaels river b Feb 10 1699 bapt Oct 11 1701

Abigail dau of John Sprignall of third heaven Creek b Apr 20 1702 bapt Aug 18

St. Michael's Parish, Talbot County

John son of (John Colhor) (Joan Collier) b at widow (Iklessey's) Bayside Jan 7 1691/0 bap  
Anne dau of William Hopkins third heaven Creek b Nov 22 1702 bap Oct 1699(?)  
Seward/Gerard(?) son of Mary Brooklebanck b in Anderbie Creek Nov 22 1702 bap  
Nov 30 1702  
William son of Christopher Spry of third heaven Creek b Feb 2 1702/1 bap Jan  
13 1703/2  
Susanna dau of George Collison of (Harris?) Creek b Sep 24 1693 bap  
Mary dau of Capt James Benson of St. Michaels river b Jan 22 1702/3 bap Feb  
1 1702/3  
Mary dau of Robert Gouldsborough of St. Michaels river esq b Dec 14 1702 bap  
Feb 1702/3  
Benjamin son of Benjamin Rule(?) of St. Michaels \_\_\_\_ 1702/3  
Ma\_\_\_\_ 1704/3  
Thomas a negro belonging to Robert Gouldsborough of St. Michaels river Esq  
bap Feb 2 1703/2  
Sarah a negro belonging to Robert Gouldsborough of St. Michaels river Esq bap  
Feb 2 1703/2  
John son of James Arnold of St. Michaels river b Jan 9 bap Feb 4 1703/2  
Daniell son of William Arnett of third heaven Creek b Dec 10 1702 bap Mar 7  
1703/4  
Joseph son of Ffrancis Porter of St. Michaels river b Apr (Sep?) 30 1702 bap  
Mar 7 1702/3  
Mary dau of Peter Calk(Cask) of Second Creek b Ffeb 22 1698/7 bap  
Arthor the son of Arthor Rigbey of third Heaven Creek b Mar 15 1702/3 \_\_\_\_and  
two o'clock in the morning bap Nov 20 1701/8(?)  
Anne dau of William Purse (?) of St. Michaels river b Dec 16 1702 bap Mar 14  
1703/2  
Rebecca dau of Thomas Hopkins of St. Michaels river b Oct (5?) 1702 bap  
Robert son of Robert Booker of third heaven Creek b \_\_\_\_bap Feb 2 1703/2  
Mary dau of Henry Wharton of Second Creek b Dec 13 1702 bap Feb 17 1702/3  
Elizabeth dau of William Lee of Great Choptank river b Feb 14 1703 bap Apr 4  
1703  
Elisabeth dau of Christopher (Sprignall?) of third heaven Creek b Sep 12 1702  
bap Feb 9 170(2/3?)  
Susanna dau of \_\_\_\_of third heaven creek b Oct 11 1703 bap May 28 1703  
\_\_\_\_ son of William Henry of third heaven creek \_\_\_\_  
Jane dau of Thomas Corsse of Third Heaven Creek b Aug 3 1699 bap Jun 23 1703  
Richard son of Richard Williams of St. Michaels River b Aug 3 1699 bap Jun  
23 1703  
Susanna dau of Ffrancis Hanson of St. Michaels river b Jun 22 1702

St. Michael's Parish, Talbot County

Elizabeth dau of Robert Gordon of St. Michaels river b Ffeb 13 1702  
William son of William Harrison of the Island at the mouth of Great Choptank river b Feb 13 1696/5 bapt \_\_\_\_  
Christa dau of Charles Harbert(?) river b May \_\_\_\_  
Elizabeth dau of Charles Mahoek Sp. b May 1 1703 bapt Sep \_\_\_\_  
Hugh son of Hugh \_\_\_\_ of third heaven Creek b Aug 5 1703 bapt S(ept)  
\_\_\_\_ son of John Merric of St. Michaels river b Jul 3 1703 bapt Aug 27 1703  
\_\_\_\_ son of John Ward of St. Michaels river b Jul 24 170\_\_ bapt  
Anne (?) dau of Jacob Gibson \_\_\_\_ b Nov 15 1692 bapt  
Sophia dau of Jacob Gibson b Nov 11 1692 bapt  
\_\_\_\_ man son of Jacob Gibson of St. Michaels river b 1694  
Elizabeth dau of Elisabeth Jones at William Ridgway's in the third heaven Sep 29 1703 bapt Jan 4 \_\_\_\_  
James of John(?) Bridges son of Charles Bridges b Jun 26 1695/1698?  
John son of John Sandbury of Second Creek b Jun 26 1698 bapt  
John son of Mary Blease b Second Creek Oct 14 1689 bapt  
Susanna dau of Robert Pearson of Second Creek b Dec 18 1691 bapt  
Edward son of Robert Hall of third heaven creek b Nov 26 1703 bapt Aug 19 1704  
John son of William Cooper of Bayside b Dec 10 1703 bapt Apr 23 170\_\_  
Mary dau of William Roberts of third heaven Creek b Jan 6 1704/3 bapt Apr 3 1704  
Robert son of Elisabeth Bias (Dorias?) widdow b Second Creek Jan 6 1703/4 bapt Apr 14 1704  
Sarah dau of Laurance Porter of Bayside b Mar 13 1704/3 bapt Apr \_\_\_\_  
Mary dau of William Jones Seound(?) Creek Apr 15 1704 bapt 17 \_\_\_\_  
Elisabeth dau of William \_\_\_\_ of Bayside b Sep 12 1703 bapt  
Jane dau of John Bradshaw of \_\_\_\_ Creek b Apr 12 bapt  
Elisabeth dau of Nicholas L \_\_\_\_ Mar \_\_\_\_ bapt Jun  
Sarah dau of Gerard \_\_\_\_  
\_\_\_\_ son of John Mack bapt May 21 1704  
Thomas son of William Snelling of St. Michaels river b Nov 5 1703 bapt  
Laurence son of William Snelling of St. Michaels river b Nov 5 1703 bapt Jun  
(Judith) dau of Thomas Spry of St. Michaels river b Mar 11 bapt Jun 11 1705(?)  
Benjamin son of Andrew (Kinnimont?) of St. Michaels river b Mar 11 \_\_\_\_  
\_\_\_\_ dau of James Crowl of St. Michaels river \_\_\_\_

Additional entries for St. Peters Parish:  
Samuell Cheesman and Anne Buckingham m Jan 12 1725  
Richard Gibson and Margret Dawson m Feb 19 1725/6  
Edmon Mack and Sarah Flin m Feb 21 1725/6  
Robert Johnson and Sarah Fish m Feb 15 1725/6



1776 Census of BAY HUNDRED, TALBOT COUNTY, MARYLAND  
Taken by James Earl Denny, August 1776

	MALES			FEMALES			Blacks
	over 50	16 to 50	under 16	over 50	16 to 50	under 16	
Head of the Household							
James Woulds		1			1		
Thomas Dodson		1	4		1	3	
Nathaniel Grace		2	3		1	1	
Perry Benson		1	7		1	3	1
Nicholas Benson		1	1		2	2	
Daniel Chezum		1			1		
James Keithley		1	1		1	1	1
Richard Harrington		1	1		1	1	
Thomas Thomlinson		2			3	2	
Mary Nuols					4		
Thomas Towsend		2	5		2	1	3
Solomon Vinton		2	1	1	2	1	
Thomas Love	1	1		1	2	1	
Thomas Ashcraft		1	2		1	3	
James Harrison		1	2		1	1	
Mable Tenant			3		1		
Mary Bromwell		1		1	1		
John Blades		2	6		1		1
George Grieve		2		1	1		1
John Johnnings Hopkins		2	4		2	1	5
Joseph Royal	1	1			1		
Peter Brown	1	2		1	2		
James Howes		1	2		2		
Robert Wales		1	3		1	3	
John Bouff		1	3		1	1	1
Jonathan Lenard		1	2		1	1	
William Hopkins		1	2		1	1	
John Rolle		1	1	1	2	4	13
Daniel Richardson		1	1		1	4	1
William Hableton Jr.		1	1		1	1	13
Charles Vickers		1			1	2	
Albert Applegirth		1	5		2	2	
Nathaniel Ledenham		2	1		2		
James Barrow		2		2	1	1	3
Elizabeth Greenfield		2	4		1	1	2
Joseph Porter		2	4		1	1	2
John Porter		2	6	1	2	1	
John Hall	1	1		1	1	1	
Phillimon Sherwood	1			2	1		6
Phillimon Spencer		2	3		3	1	3
James Caultz	1	2	1	1	1	1	
James Rimmer	1	2	2	1	2	4	
Jane Porter	1	1			2	1	
Mary Cummings			1		3	3	
Aaron Ringrose		1	2		1	1	
Sawney Sinclare	1	3	2		1	3	

Compared with Harper

	MALES			FEMALES			Blacks
	over 50	16 to 50	under 16	over 50	16 to 50	under 16	
Head of the Household							
Jonathan Winters		1	1		1		2
John Horney	1	2	3		1	2	
Hewes Porter		1			1	2	
Wrightson Lambden		1			1		7
Joseph Spencer		1	2		1		3
Adam Edgar	1	2	2		1	2	
Elizabeth Hills			2		1	3	
William Davis		1	1		3		1
Charles Daffin		1			3		26
George Dawson		1					6
James Morsal	1				3		11
James Wrightson Jr.		1	1		1	2	4
John Haddaway		1	1		1	1	
Thomas Cummings Jr.		2			1	1	
Thomas Cummings	1	2	1		2	1	
John Kersey		2	1		2	2	11
Elizabeth Cummings		3		1	1		
Sussanah Haddaway		1			2		
George Haddaway	1		6		1	1	1
John Porter		1	3		2	2	
Benjamin Sands		2			4	2	2
Thomas Horney		1	2		1		1
William Haddaway		1			1		3
Benjamin Cooper	1	1	3	1	2		
John Kemp		1	3		1	2	3
Benjamin Kemp	1	1	2		2	5	10
Magdalin Kemp	1	1	1	1	2		9
Captain Haddaway		2	1		3	4	4
Robert Lambson		7	3		3	2	
John Haddaway		2	1		1	2	7
Thomas Sherwood		2			2		12
Ann Fiddaman			1		1	2	9
Joseph Hopkins		4	4		3	5	9
Moses Stains		1	3		2		
Joseph Harrison	1	3	1	1	1		13
Robert Harrison		1			1		1
Elizabeth Steddum			4		1		
John Shanshan		2	3?	1	1	2	5
William Tuttle		2			2	1	
John Mather		2	3		2		3
Richard Marshall	1	1	1	2	1	1	
Thomas Kemp		1	1		1	4	2
Norwood, Ann			1		1	2	
Sarah Lenard			2		1	1	
Daniel Vinton	1	1		1			
Phillimon Skinner		3	2		2	1	1
James Hopkins		1					
Thomas Hopkins	1	4	1		1		8
Joseph Harrington	1	1			2		6
Alice Harrington		1		1	2		6

1776 Census of Maryland

	MALES			FEMALES			Blacks
	over 50	16 to 50	under 16	over 50	16 to 50	under 16	
Head of the Household	50						
Mary Harrington		1	3		1	1	
Daniel Hull	1						
James Harrison BC	1	2	2?	1	3		
William Hambleton		4	1		2	2	8
Phillip Hambleton		1	3		2		6
William Barney		1	2?		1	6	
Impey Dawson	1	1			2		17
Robert Dawson		1	2		1	1	2
James Tripp		1			1		13
Phillemon Fairbanks	1	1	1	2	2		1
Thomas Wayman	1	2	1		2	3	9
Hugh Dawson		1	3		1		6
David Fairbanks		1	5		1	2	
George Applegirth		1	1		1	1	1
Daniel Bridges		2	1		1	4	
Hugh Auld		1		1	1		6
John Auld	1	3		1		2	
James Sewell		1	1		1	2	
James Braddsetz		2	1				2
David Sherwood		2					1
John Caulty		3	4		2	1	9
William Haddaway	1	2		1	1		8
George Applegirth	1	2	1		3	2	
Thomas Harrison		3	2		1	3	8
Denny Carrol		1	1		1	2	10
Robert Richardson		2	1		1	2	10
James Haddaway		1			1		
Thomas Ball		1			1	3	1
James Carrol		1	3				
Robert Haddaway		1	3		2	2	
James Wrightson		1	3		1	3	
James Harrison		1	2	1	1	3	
William Grace		1	2		3	3	
Peter Richardson		3	6		2	2	
Daniel Auld		2	2		3	2	5
James Ball		1	2		3	2	1
Joseph Denny	1			1			5
Joseph Denny Jr.		1	1		1		1
Joseph Reddish	1		2	1		2	
Sarah Porter			2	1	2		
Mary Lawrence			2		2	2	
Anna Fairbanks	1	1	2		1		
Marty Sewell		2	5	1	2	2	
Rebecca Fitzjerrel		1		1	1		
Patrick McQuay	1	1	1	1	3	1	5
Thomas Grove		2			2		
Elizabeth Fooss				1			
James Barnes		1	3		2		5
Thomas Jefferson		1			1	1	
William Camper		2	2		1	2	1

	MALES			FEMALES			Blacks
	over 50	16 to 50	under 16	over 50	16 to 50	under 16	
Head of the Household							
Thomas Haddaway	1	2	1	1		3	
Thomas Lowry		2	2		1	4	2
John Winterbottom	1	2	1	1			
Robert Winterbottom		1	1		1	1	
Joseph Lowry		2	3		1	4	
Robert Cardeff	1	1	1	1	1		
Harrison		2					
Richard Gardner		1					
Mary Fairbanks		1	3	1	2	4	
Peter Hunt	1	2	1		4	4	
John Cooper	1	2	3	1	1	1	
Sarah Dawson		2		1	1		2
Margaret Dawson		1	1		1		5
Richard Linkon		1	1		1	1	
William Dawson		1	1		2		
Philip Auld		2	2		1	3	1
George Jefferson		3	4		1	2	
Robert Jones	1	1	3		1	2	
William Haddaway		1	2		1	3	
Mary Larramore		2	1	1	1	2	
Richard Batsey		1	1		1	1	
Francis Jefferson			3		1	1	
Robert Harrison		1	1		1	1	
Jenney Larramore		2	1		2		
Edward Leadnenham		1	2		1	2	
Cathrine Larramore			1		2	4	
Richard Mansfield		3	1	1	2	2	
Thomas Camper		2	2		2		
Daniel Fairbanks		3	2		4	2	
Joseph Harrison		1	2		1	3	
Jonathan Harrison		1	3		1	4	
George Colleson		1	4		1		4
James Low		2	3		2	4	7
John Reaugh ?		1			2		1
William Bridges		1	1	1	1	1	
Thomas Smith		1	5		2		4
Ralph Dawson	1		3		2	1	6
John McNulty		2	1		1	1	
John Ploughman		2	5		2	2	
Cathrine McQuay		1		1			
Nathaniel? Sherwood		2	1		2	3	1
Elizabeth Landen		1	2		2	1	9
William Webb Haddaway	1	1		1	1	2	9
Lurinah Jones				1	1		
John Leeds	1						21
Mathew Tilghman	2	2		1	2		93
Anthony Mahony	1	1		1	2		
William West		1	3		2	3	
William Sears		1	1		3	2	30

	MALES			FEMALES			Blacks
	over 50	16 to 50	under 16	over 50	16 to 50	under 16	
Head of the Household	50	50	16	50	50	16	
Thomas Nash		1	2	1	1		
Charles Gossage		1	5	1	1	2	
John Cryer?		2		1			
Martin Collwell (free Mullotes)			1			1	2
Thomas Auldery	1	2	3			1	
Rebec Cornesh			1			1	1

MILL HUNDRED, TALBOT COUNTY, MARYLAND  
Taken by Thomas Tibbels in 1776

William Levell		2	1		1	1	3
Thomas Spery Morgan		1	1		2	1	36
Sarah Snelling		1	1		1	1	
Mary Comberford			1		1	1	
William Torresh		1	1		1	2	1
Joseph Nobs		1	1		1	2	
John Carrel		1	1		1		1
Johanna Nussey		1	1		2	1	3
Daniel McCarnon	1		3	1	3	2	1
Henry Low	1		7		3	2	1
James Jackson		1	1		1	3	2
Thomas Faulkner		1	2	1	1	3	
Abram Faulkner	1		4		2	3	
Jean Davis		1	1	1			
— Davis		1	4		1	1	
— Worner		1	1		1	1	
— Greenhout	1		1	1		1	2
— Stewart	1		4	4			
— Austin		1	1		2	1	
— Matthews		2			1	2	
— Chapman		1	5		1	2	
— Wilson (free mulatto)							1
Isaac Faulkner		2	5		2	2	
Elizabeth Fouthner				1	2	2	4
John Dixon	1		3		2	3	4
Elizabeth Barrett			1		1	1	1
William Burgess	1				2		
Vincent Trice		1	1		1	1	1
John Chrisp		1	2		1	1	
Aaron Atkinson		4	3		3	2	13
Samuel Short		1			1	1	1
Mrs. Henney Nichols		1	2		1	2	35
Mathias Woolcott		1			1	3	
William Dowling		1	2		1	1	
Thomas Matthews		1	2		1	1	
William Austin		1			1	2	
Ann Austin			1	1		1	
Denisha Terry		1	1		2	2	
Thomas Acorn		1			1		
Joseph Dowling	1	1	1	1	1	1	

	MALES			FEMALES			Blacks
	over 50	16 to 50	under 16	over 50	16 to 50	under 16	
<u>Head of the Household</u>		50	16		50	16	
William Ferrel		2	2		1	1	5
Ann Durkins			3		1	3	
Isaac Jackson	1		2		1	1	
William Snelling	1		n		2		
Richard Walker		1	1		1		
John Eubanks		1			1	2	
Rebecca Eubanks				1		2	
Robert Norwood 3rd		3				2	
Prudence Sherwood			2	1	2	2	
Susannah Humes					1	2	
James Barrow	1	2	4		3	1	4
Thomas Barrow	1	4	3		2		2
William Warner	1		1		1	1	1
John Neithsmith	1	1	2				1
David Fleming		1	3		2	2	
Ann Coborn					1	2	
Mary Evens		3	2		1	3	9
Henry Holladay	2	1	1		5	3	55
William Bowdel		2	3		1	1	3
Edward Caslick		1	1	1	1	1	1
William Milwood		1			1	1	
Henry Buckley		1	2		1	2	3
Adam Corner	1	1		1	1	1	9
Robert Harwood	1	1	4		2	1	21
Lambath Hopkins		1	2		3	4	
John Tibbels		2	1		1	3	
Archibald Smith		3	2		1		
William Hambleton	1	2			2		1
Zadock Botfield		1			2	1	1
Joseph Hopkins		2	1				
Dennis Hopkins		1			2	2	2
Francis Hopkins	1	1	3		4	2	5
Thomas Iagte	1	1	3		1	1	3
William Dixson		1	1		2	2	1
Samuel Harwood	1			1	3	2	9
Joseph Atkinson	1	1			1	2	13
Mary Harwood		2	2		1	2	
Robert Harwood		1	1		1	2	
Ann Harwood					1		6
Rachel Low					1	4	
Christopher Hews		1	1		1	2	
Elizabeth Stanton				1	3	1	1
Mary Summers			1	1	1	3	
Robert Goldsborough		2	2		2		24
Robert Goldsborough	1	1		1	2		46
James Condon		1	1		1	1	
John Meggs		1	1		1		
Hoves Goldsborough		1	1		2	1	23
William Condon	1	1		1	1	1	
Thomas Neighbours	1	1	2		2	2	1

# ECW SLAVERY REPORT

Section 3C

ST. MARYS COUNTY—Continued.

Main census table for St. Marys County. Columns include: NAME OF HEAD OF FAMILY, Free white males of 16 years and upward including heads of families, Free white males under 16 years, Free white females including heads of families, All other free persons, Slaves. The table lists numerous families with their respective counts across these categories.

SOMERSETT COUNTY.

[Schedules destroyed.]

TALBOT COUNTY.

Census table for Talbot County. Columns include: NAME OF HEAD OF FAMILY, Free white males of 16 years and upward including heads of families, Free white males under 16 years, Free white females including heads of families, All other free persons, Slaves. The table lists families such as Austin, Cloudberry, Bullen, James, and others with their respective counts.













1790 census:. Christ Church, St. Michaels Parish, founders/members compared as to slaves

Bowie, Rev. John	25
Bozman/Bosman	3
Cooper	7
Hardcastle	22
Nicolls, Rev.Henry	30
Porter	34
Sherwood	10
Young	1
Benson	2
Barnet	7
Hopkins	7
Lloyd	18
Goldsborough	14
Sears	28
Nicolls, Robert	24
Auld	14
Bracco	30
Blades	1
Calk/Caulk	14
Dawson	31
Denny/Denney	7
Elliott	3
Fiddeman/Feddeman	11
Goldsborough	135
Hunt	3
Hopkins	1
Hambleton	37
Harrison	1
Hadaway	9
Hopkins	3
Lloyd	305
Maynard	6
Newcomb/Newcome	16
Porter	19
Roll/Rolle	29
Skinner	14
Sherwood	23
Spencer	3
Tilghman	265
Tennant	1
TOTAL	1,213

General List of Slaves owned or superintended on the first Day of October one thousand seven hundred and ninety eight within the Eighteenth Appointment District in the State of Maryland.

No. of Particular Lists

No. of Particular Lists	Names of Superintendants	Names of Owners	In what County Living	White Males of full Age	No. of Slaves exempted above the age of 12 & born under 50 years	No. of Slaves Subject to Taxation
<b>A</b>						
1	August Suld	Anthony Soren	Bay	1	1	7
2	August Suld	August Suld	Bay	5	4	8
3	Samuel Suld	Samuel Suld	Bay	2	1	9
4	John Suld	John Suld	Bay	2	2	10
1	Moses Allen	Moses Allen	Mill	15	9	11
2	James Austin	James Austin	Mill	1	1	12
3	Thomas Austin	Thomas Austin	Mill	3	2	3
1	Robert Ellis	Robert Ellis		1	1	4
2	Oron Anthony	Oron Anthony		7	3	5
1	Alexander Anderson	Alexander Anderson		10	4	5
1	William Arrington	William Arrington	Thurchover	2	1	7
2	Thomas Applegarth	Thomas Applegarth	Thurchover	7	3	8
3	Phil <sup>l</sup> Able	Philimon Able	Thurchover	4	1	9
1	Samuel Abbel	Samuel Abbel	Dullenbrook	9	3	10
2	William Akers	William Akers	Dullenbrook	2	2	11
3	Daniel Akers	Daniel Akers	Dullenbrook	3	2	12
4	W <sup>m</sup> Applegarth	William Applegarth	Dullenbrook	9	2	12
<b>B</b>						
5	James Ball	James Ball	Bay	2	2	10
6	James Barnes	James Barnes	Bay	6	4	17
19				89	48	28

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18

the first  
eight  
etc of

of 40 of slaves  
and about the  
aged age of 124  
and under 50 years  
and subject to  
taxation

1  
4  
11  
2  
9  
1  
2  
1  
3  
4  
1  
3  
1  
3  
2  
2  
2  
2  
2  
4  
118

No. of Particular Lists	Name of Superintendent	Name of Owners	In what Hundred Living	No. of Slaves or other Persons	No. of Slaves exempted from Taxation	No. of Slaves above the age of 124 and 50 years subject to Taxation
7	John L. Bozman	Bozman John L.	Bay	2		1
6	Same	Same	Windsor	17	1	10
8	John Blades	Blades John	Bay	3		3
9	John Druff	Druff John	Bay	1		1
4	William Benny	Benny William	Mill	2		1
5	Rev. John Bowie	Bowie John Rev.	Mill	21	1	12
6	Abednego Betfield	Betfield Abednego	Mill	1		1
7	Thomas Barrow	Barrow Thomas	Mill	2		2
8	Henry Manning	Manning Henry	Mill	3		1
9	Henry Manning	Manning Thomas	Mill	3		1
10	Rich. Denny	Denny Caleb	Mill	1		1
11	Elizabeth Bartlett	Bartlett Elizabeth	Mill	1		1
12	Jeremiah Manning	Manning Jeremiah	Mill	30	2	15
3	Charles M. Penny	Penny Charles M.		2		0
4	Richard Beswicks	Beswicks Richard		3		2
5	James Bealy	Bealy James		1		1
6	Richard Bentley	Bentley Richard		7		5
7	Peter Blake	Blake Peter		5		2
8	James Bradley	Bradley James		23	1	12
9	Sarah Bentley	Bentley Sarah		8		5
10	Arthur Bryer	Bryer Arthur		47	2	22
11	Solomon Barrott	Barrott Solomon		1		1
12	Fanny Bowman	Bowman Fanny		1		1
13	Nathan Beswicks	Beswicks Nathan		5		3
14	James Barrow	Barrow James		3		1
15	Rev. John Dutton	Dutton John Rev.		11		9
16	Henry Dutton	Dutton Henry		5		3
17	William Blake	Blake William		5		4
28				218	7	121

No. of Slaves above the age of 12 and under 50 Years Subject to Taxation	No. of particular Lists	Names of Superintendants	Names of Owners	In what hundred Living	No. of Slaves of all Ages	No. of Slaves exempted from Taxation	No. of Slaves the age of 12 and under 50 Years subject to Taxation
2	18	James Bowdler	Bowdler James	Thirdhaven	1		1
6	19	Henry Bowdler	Bowdler Henry Junr	Thirdhaven	2		1
1	3	John Bush	Bush John	Dollenbrook	1		1
0	6	Christ. Druff	Druff Christopher	Dollenbrook	2		2
6	8	John Dymont	Dymont James	Dollenbrook	1		1
0	7	Thomas Dullen	Dullen Thomas	Dullen <sup>h</sup>	10		3
2	9	Tristram Bowdler	Bowdler Tristram	Dullen <sup>h</sup>	25	1	12
6	10	Peter Warrneth	Warrneth Peter	Dullen <sup>h</sup>	3		2
2	11	Christ. Wirthhead	Wirthhead Christop	Dullen <sup>h</sup>	2		1
	12	Same	Same for Kevin	Dullen <sup>h</sup>	6	2	
2	C						
1	10	Wm. Cault	Cault William	Day	17	1	9
1	11	Lucy Cault	Cault Lucy	Day	4		1
3	12	Geo. Collinson	Collinson George	Day	1		1
0	13	Robert Collinson	Collinson Robert	Day	2		2
8	14	Francis Collinson	Collinson Francis	Day	3		1
3	15	William Carr	Carr Chas <sup>o</sup> stantly	Day	38	1	20
1	16	Nich. Mansfield	Campes John	Day	2		2
1	13	Wm. Cathrop	Cathrop William M	Mill	11		4
0	10	Same	Same	Dollenbrook	7		4
	14	Thomas Coward	Coward Thomas	Mill	5		2
3	15	Sam. Chamberlain	Chamberlain Saml	Mill	5	1	1
5	23	Same	Same	Thirdhaven	04	2	34
2	16	James Colston	Colston James	Mill	5		1
1	17	Henry Colston	Colston Henry	Mill	1		1
1	18	James Colston	Caults William	Mill	1		1
5	19	William Coats	Coats John	Mill	1		1
3	24	Wm Coats	Same		11		8
63	27				233	8	177

No. of Slaves above the age of 12 & under 50 Subjct to regulation	No. of Slaves above the age of 12 & under 50 Subjct to regulation	No. of Slaves above the age of 12 & under 50 Subjct to regulation	No. of Slaves above the age of 12 & under 50 Subjct to regulation	No. of Slaves above the age of 12 & under 50 Subjct to regulation	
1	15	M <sup>r</sup> Chaplain	Chaplain William Bullen <sup>th</sup>	9	2
2	17	John Connolly	Connolly John Bullen <sup>th</sup>	2	1
1	18	John Clayland	Clayland John Bullen <sup>th</sup>	9	0
3					
1					
1					
1	17	Robert Dawson	Dawson Robert Bay	5	5
1	18	Hugh Dawson	Dawson Hugh Bay	7	5
1	19	Geo. J Dawson	Dawson Geo. J. Bay	10	10
1	20	Nicholas Dawson	Dawson Nicholas Bay	5	2
1	21	Impey Dawson	Dawson Impey Bay	3	1
2	22	Robert Dodson	Dodson Robert Bay	1	1
1	23	Ralph Dawson	Dawson Ralph Bay	3	3
1	24	John Daugherty	Daugherty John Mill	2	1
	25	James E Denny	Denny James E. Mill	18	12
	26	John Dawson	Dawson John Mill	7	4
1	27	Joseph Denny	Denny Joseph Mill	2	1
2	28	Robert Dawson	Dawson Robert Mill	3	3
2	29	Tho <sup>s</sup> G. Denny	Denny Tho <sup>s</sup> G. Mill	11	8
1	30	Richard Denny	Denny Richard Mill	6	5
9	31	Wm <sup>m</sup> Droachbunn	Droachbunn William	5	2
3	32	William Dawson	Dawson William	13	8
5	33	Parrell Rowe	Rowe Char <sup>s</sup> P. R. Guar.	1	1
1	34	Richard Dudley	Dudley Richard	4	2
3	35	Mary Dudley	Dudley Mary	8	5
2	36	James Dudley	Dudley James	4	2
1	37	Stephen Dudley	Dudley Stephen	2	2
3	38	Ennalls Martin	Dickinson Deborah	0	4
2	39	Henry Dickinson	Dickinson Henry	1	1
511	26			160	95

**D**

No. of Particular Lists	Names of Superintendants	Names of Owners	In what Hundred of Living	No. of Slaves of all Ages	No. of Slaves exempted from Taxation	No. of Slaves Subject to Taxation	No. of Particular Lists	
25	Francis Davis	Davis Francis		1		1	26	Gr
26	Sarah Dawson	Dawson Sarah		0		1	27	Gr
27	Mary Dawson	Dawson Mary		8		4	28	Gr
27	Peter Jemmy	Jemmy Peter	Mirdhaver	3		2	29	Gr
28	John Delehay Junr	Delehay Junr John	Mirdhaver	1		1	30	Gr
29	Elizabeth Darden	Darden Elizabeth	Mirdhaver	6		3	27	Gr
19	John Dickenson	Dickenson John	Pullant	23	1	6	28	Gr
20	Stephen Darden	Darden Stephen	Pullant	18		8	30	Gr
21	Samuel Dickenson	Dickenson Samuel	Pullant	17	1	12	31	Gr
22	John M. Duling	Duling Rebecca	Pullant	1		1	32	Gr
23	Henry Delehay	Delehay Henry Junr	Pullant	9		3	33	Gr
<b>E</b>								
24	Sarah Ellick	Ellick Sarah	Bay	1		1	43	Gr
25	Greenbury Emory	Emory Mary	Bay	1		1	44	Gr
38	Robert Ewing	Ewing Robert		11		6	45	Gr
39	Peter Edmondson	Edmondson Peter		10	1	13		
40	Samuel Elbert	Elbert Henry		2		1		
41	James Earle Junr	Earle James Junr		12		8	31	Gr
30	Samuel Eason	Eason Samuel	Mirdhaver	2		1	32	Gr
31	Henric Edmondson	Edmondson Henric	Mirdhaver	15		10	33	Gr
32	John Edmondson	Edmondson John	Mirdhaver	8		3	29	Gr
33	Charles Emory	Emory Charles	Mirdhaver	3		2	30	Gr
24	Eliza Eumalls	Eumalls Elizabeth	Pullant	1		1	31	Ma
25	James Edmondson	Edmondson James	Pullant	12		6	32	Ma
26	Henry D. Elbert	Elbert Henry D.	Pullant	10		5	33	Gr
							34	Gr
							35	Gr
24				180	3	100	20	



No. of males	No. of Slaves	No. of Particular Lots	Names of Superintendants	Names of Owners	In what Hundred Living	No. of Slaves of all Ages	No. of Slaves sumpted from Inpation	No. of Slaves Subject to Taxation
			<b>F</b>					
	1	26	George Jefferson	Thackeray Sarah	Bay	1		1
	1	27	Joseph Harland	Harland Joseph	Bay	8		3
	4	28	Joseph Harbants	Harbants Joseph	Bay	3		1
	2	29	Mary Hiddeman	Hiddeman Mary	Bay	7		3
	1	30	Daniel Hiddeman	Hiddeman Daniel	Bay	8		3
	5	31	Jeth Saultner	Saultner Jeth	Mill	1		3
1	6	32	James Saultner	Saultner James	Mill	1		
	8	33	Sophia Saultner	Saultner Sophia		1		
1	12	34	Nathan Strampton	Strampton Nathan		2		1
	1	35	John Sursow	Sursow John		6		5
	3	36	John Fisher	Fisher John		21	1	12
		37	Hugh Sheward	Sheward of M. Hiddeman Mary		2		1
		38	Thomas Freeman	Freeman Thomas		1		1
	1	39	John Freeman	Freeman John		2		2
	1	40	William Fountain	Fountain William		5		2
	6	41	John Flemming	Flemming John		3		3
1	13		<b>G</b>					
	1	42	Catherine Goldsborough	Goldsborough Cath <sup>n</sup>	Bay	7		3
	1	43	Sarah Goldsborough	Goldsborough Sarah	Bay	2		1
	10	44	Greenburg Griffen	Griffen Greenbury	Bay	1		1
	5	45	Robert Goldsborough	Goldsborough Robert	Mill	10	2	20
	2	46	W <sup>m</sup> Goldsborough	Goldsborough William	Mill	18	1	6
	1	47	Mary E. Goldsborough	Goldsborough Mary E.	Mill	13		13
	6	48	Mary A. Goldsborough	Goldsborough Mary A.	Mill	18		10
	5	49	Robt. H. Goldsborough	Goldsborough Robt. H.	Mill	28	1	11
		50	Chas. Goldsborough	Goldsborough Chas. Jun <sup>r</sup> for daughter Eliza	Mill	0	1	
		51	Jacob Gibson	Gibson Jacob Jun <sup>r</sup>	Mill	0		4
3	106	20				225	6	111

No. of cuis shpt	No. of Slaves Subject to Taxation	No. of particular cists.	Names of Superintendants	Names of Owners	In what detailed living	No. of Slaves of all ages	No. of Slaves exempted from Taxation	No. of Slaves subject to Taxation
				<b>H</b>				
		34	W <sup>m</sup> Harrison of S <sup>t</sup> Harrison	William of S <sup>t</sup> Bay	Bay	1		1
		35	W <sup>m</sup> Haddaway Jun <sup>r</sup>	W <sup>m</sup> Haddaway Jun <sup>r</sup>	Bay	2		2
	3	36	W <sup>m</sup> Haddaway Jun <sup>r</sup>	W <sup>m</sup> Haddaway Jun <sup>r</sup>	Bay	9		7
	6	37	Lucy Haddaway	Lucy	Bay	4		2
	1	38	Phil <sup>l</sup> Hambleton Jun <sup>r</sup>	Phil <sup>l</sup> Hambleton Jun <sup>r</sup>	Bay	1		1
2	12	39	Phil <sup>l</sup> Hambleton	Phil <sup>l</sup> Hambleton	Bay	10		3
	4	40	W <sup>m</sup> Harrison of S <sup>t</sup> Harrison	W <sup>m</sup> of S <sup>t</sup> Bay	Bay	2		2
	1	41	Thos Harrison Jun <sup>r</sup>	Thos Harrison Jun <sup>r</sup>	Bay	2		2
1	16	42	Robert Bay	Robert Bay	Bay	1		
	3	43	Robert Haddaway	Robert Haddaway	Bay	2		1
	2	44	Joseph Harrison	Joseph Harrison	Bay	10	1	10
	1	45	Joseph Harrington	Joseph Harrington	Bay	2		2
	3	46	Joseph Hopkins	Joseph Hopkins	Bay	7		3
	2	47	Joseph Hopkins Jun <sup>r</sup>	Joseph Hopkins Jun <sup>r</sup>	Bay	2		1
	1	48	Thomas Harrison Jun <sup>r</sup>	Thomas Harrison Jun <sup>r</sup>	Bay	9		0
	6	49	W <sup>m</sup> Hambleton	W <sup>m</sup> Hambleton	Bay	13		7
	2	50	Rebecca Hambleton	Rebecca Hambleton	Bay	4		3
		51	Mary Hambleton	Mary Hambleton	Bay	11		2
	7	52	W <sup>m</sup> Haddaway Jun <sup>r</sup>	W <sup>m</sup> Haddaway Jun <sup>r</sup>	Bay	11		1
	3	53	Daniel Haddaway	Daniel Haddaway	Bay	7		3
	11	54	John Hughes	John Hughes	Bay	1		1
	7	55	Thos L. Haddaway	Thos L. Haddaway	Bay	2		
	6	56	Thomas Harwood	Thomas Harwood	Mill	11		1
	7	57	Anna M. Hollyday	Anna M. Hollyday	Mill	68	3	38
	11	58	Henry Hollyday	Henry Hollyday	Mill	9		11
	1	59	Peter Hopkins	Peter Hopkins	Mill	1		1
		60	Jonathan Harrijs	Jonathan Harrijs	Mill	1		
		61	William Hubbard	William Hubbard	Mill	5		2
	107	28				197	4	106

No. of Particular Lists	Name of Superintendent	Name of Quarry	In what Hundred Living	No. of Slaves of all Ages	No. of Slaves exempt from Taxation	No. of Slaves above 12 Subject to Taxation	No. of Particular Lists	S
39	Geo. Higgins	Higgins George	Dullent <sup>th</sup>	1	.	1	00	Mr.
40	The <sup>s</sup> . Higgins	Higgins Thomas	Dullent <sup>th</sup>	2	.	1	01	Mr.
41	Thomas Helsby	Helsby Thomas	Dullent <sup>th</sup>	7	.	4	02	Mr.
42	Wm. Harrington	Harrington William	Dullent <sup>th</sup>	8	.	4	03	Mr.
43	James Hapkins	Hapkins James	Dullent <sup>th</sup>	1	.	1	04	Mr.
44	Ely <sup>a</sup> . Herson	Herson Elizabeth	Dullent <sup>th</sup>	7	.	5	05	Ed.
45	Ann Helsby	Helsby Ann	Dullent <sup>th</sup>	2	.	1	06	Ed.
46	John Hull	Hull John	Dullent <sup>th</sup>	1	.	1	07	Mr.
47	James Holms	Holms James	Dullent <sup>th</sup>	1	.	.	08	Mr.

# K

36.	Ann Kemp	Kemp Ann	Bay	2	.	2	09	Mr.
37	Francis Kersey	Kersey Francis	Bay	4	.	1	12	Mr.
38	John Kersey	Kersey John	Bay	4	.	5	19	Mr.
39.	Jacob Kubler	Kubler Jacob	Bay	7	.	1	21	Ed.
40	Richard Kimmont	Kimmont Richard	Hill	1	.	1	20	Mr.
47	Mary Kirby	Kirby Mary	Hill	7	.	4	21	Mr.
48	William Kalls King	King Jane	Hill	3	.	2	22	Mr.
56.	Thomas Keets	Keets Thomas	.	5	.	2	33	Mr.
57	Myron Kirby	Kirby Myron	.	5	.	1	54	Ed.
58	Aquila Kirby	Kirby Aquila	.	1	.	1	52	Mr.
59.	Thomas Kirby	Kirby Thomas	.	1	.	1	53	Mr.
60	Jesse Kirby	Kirby Jesse	.	1	.	1	54	Mr.
60.	James Chambers	Same	.	2	.	1		
67	Rebecca King	King Rebecca	.	9	.	2		
68	David Kerr	Kerr David	.	40	2	22	73	Mr.
69	Jane King	King Jane	.	1	.	1	74	Mr.
52	Queen Kennard	Kennard Queen	Widdiam	7	.	3	75	Ed.
26.				142.	2	70	20	



No. of Slaves above 12 & under 50 years subject to taxation	No. of Particular Lists	Names of Superintendants	Names of Owners	In what Hundred living	No. of Slaves of all Ages	No. of Slaves exempted from taxation	No. of Slaves above 12 & under 50 years Subject to taxation
			<b>R</b>				
1	70	Robert Richardson	Richardson Robert	Bay	9		8
1	71	John Rolfe	Rolfe John	Bay	24		12
1	66	James Ratcliffe	Ratcliffe James	Mill	1		1
22	67	Andrew Robinson	Robinson Andrew	Mill	2		
2	68	Jonathan Rigby	Rigby Jonathan	Mill	1		1
3	69	James Rieganway	Rieganway James	Mill	1		1
1	70	Philip Rigby	Rigby Philip	Mill	9		4
1	71	Thomas Robinson	Robinson Thomas	Mill	1		
3	72	Thomas Rigby	Rigby Thomas	Mill	2		1
1	73	John Robinson Junr	Robinson John Junr	Mill	8		2
1	74	Ignatius Rhoads	Rhoads Ignatius	Mill	1		
7	75	John Ray	Ray John		3		2
2	74	Richard Ray	Ray Richard		2		2
1	75	Edward Rhoads	Rhoads Edward		1		1
2	70	Capt Stanley Robinson	Robinson Stanley Capt		2		2
2	77	Parrot Rathell	Rathell Parrot		2		
1	78	Edward Roberts	Roberts Edward		10		0
1	79	John Roberts	Roberts John		20		13
12	80	Benjamin Roberts	Roberts Benjamin		8		2
3	89	Joseph Rathell	Rathell Joseph		5		4
1	90	William Rose	Rose William		15		7
2	91	Parrot Rowe	Rowe Parrot		5		4
2	79	David Robinson	Robinson David	Thirskwaer	4		2
2	80	Amasa Robinson	Robinson Amasa	Thirskwaer	12		5
2							
81	24				148		77


81	No. of Particulars	Names of Superintendants	Names of Slaves	In what Gender Living	No. of Slaves of all Ages	No. of Slaves exempted from taxation	No. of Slaves above 12 & under 50 of age subject to Taxation	No. of Particulars
			<b>S</b>					82
78	Charles Smith	Smith	Charles	Boy	5		3	83
79	Benj Spencer	Spencer	Benj	Boy	0		3	84
80	Richard Spencer	Spencer	Richard	Boy	3		3	85
81	John Stennis	Stennis	John	Boy	3		2	86
82	John Shanahan	Shanahan	John	Boy	17		8	87
83	Hugh Sherwood	Sherwood	Hugh	Boy	22		13	88
84	William Shields	Shields	William	Boy	2		1	89
85	Bazill Sewell	Sewell	Bazill	Boy	11		5	90
75	Mordecai Skinner	Skinner	Mordecai	Widow	8		4	91
76	William Jordan	Jordan	William	Widow	1		1	92
81	Geo. W. Selt	Selt	George W.		2			93
82	William E. Selt	Selt	William E.		13		11	94
83	William Selt	Selt	William		7		4	95
84	Ann Sherwin	Sherwin	Ann		4		1	96
85	James Staughton	Staughton	James		10		5	97
86	Simon Smith	Smith	Simon		4		1	98
87	Richard Stanfield	Stanfield	Richard		9		7	99
88	Mary Sney	Sney	Mary		5		3	100
89	Hugh Sherwood	Sherwood	Hugh		7		4	101
90	Christiana Skinner	Skinner	Christiana		2		2	102
91	Andrew Skinner	Skinner	Andrew		18		7	103
92	Jacob Selt	Selt	Jacob		9		3	104
93	William Selt	Selt	William		5		3	105
94	James Selt	Selt	James		1		1	106
95	John Shanahan	Shanahan	John		9		4	107
96	Samuel Swan	Swan	Samuel		2		2	108
97	Samuel Sherwood	Sherwood	Samuel	Widow	14		7	109
21					199		109	26

No of slaves exempted of age or infirmity	No of slaves above 12 & under 50 of age Subject to taxation	No of families	Name of Superintendent	Name of Owner	In what County Living	No of Slaves of all Ages	No of Slaves exempted from taxation	No of slaves above the age of 12 & under 50 years Subject to taxation
		82	Mable Smith	Smith Mable	Thurshaven	11		11
3		83	Robert Spudden	Spudden Robert	Thurshaven	311	1	11
3		84	James Sherwood	Sherwood James	Thurshaven	11		8
3		85	John Singleton	Singleton John	Thurshaven	20		11
2		86	John Stevens	Stevens John	Thurshaven	7		3
8		87	Edward Stevens	Stevens Edward	Thurshaven	3		3
13		88	Richard Street	Street Rich <sup>d</sup>	Thurshaven	2		1
1		89	Fanny Sherwood	Sherwood Fanny	Thurshaven	3		2
5		90	Phil <sup>d</sup> Sherwood	Sherwood Phil <sup>d</sup>	Thurshaven	2		2
4		91	Elizabeth Stevens	Stevens Elizabeth	Thurshaven	2		
1		90	Thomas Stevens	Stevens Thomas	Dullent <sup>h</sup>	12		7
		97	William Stevens	Stevens William	Dullent <sup>h</sup>	7		4
11		98	Isack Martin	Stevens Samuel	Dullent <sup>h</sup>	3		2
4		99	Same	Stevens Elizabeth	Dullent <sup>h</sup>	4		2
1		70	William Sharp	Sharp William	Dullent <sup>h</sup>	10		5
5		71	Rich <sup>d</sup> Sherwood	Sherwood Rich <sup>d</sup>	Dullent <sup>h</sup>	2		1
1		72	Same	Same Guard to P.P.	Dullent <sup>h</sup>	1		1
7								
3								
4		86	James Sears	Thomas Philomen	Bay	10		4
2		87	Samuel Tenant	Tenant Samuel	Bay	11		3
7		88	Loyd Tilghman	Tilghman Loyd	Bay	103	4	51
3		89	Rachel Thomas	Thomas Rachel	Bay	1		1
3		77	William Watts	Tilghman Anna M	Hill	1		7
1		78	Anna M Tilghman	Tilghman Anna M	Hill	9		3
4		101	Widow Stocker	Same		1		1
2		101	Anna M Tilghman	Same	Thurshaven	54	2	30
7		92	John Roberts	Turner John Ginn		311	1	17
109		26				351	8	189

# ECW SLAVERY REPORT

Section 4





THE HISTORICAL  
SOCIETY OF  
TALBOT  
COUNTY

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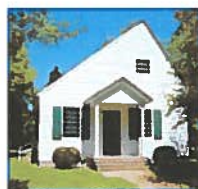
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## Talbot County History

Talbot County, Maryland is one of the oldest centers of European settlement in the New World. Talbot County's long history has always been linked to the water that surrounds it. With over 600 miles of tidal shoreline, the most of any county in the United States, it retains a maritime flavor to an unusual degree. Like the Native Americans who moved through this area many centuries ago, European settlers were drawn to Talbot County's wealth of natural resources and profusion of waterways for ease in travel. Its first English settlers, arriving by boat in the 1630s, established tobacco plantations along the shores of the Choptank, Wye, Tred Avon, and St. Michaels, (now Miles) rivers, on the long stretch of Chesapeake Bay coast known as Bayside, and on its countless creeks and coves. By 1662, these settlers had formally created Talbot County. Boundary adjustments were made in 1706 with the establishment of Queen Anne's County to the north and again in 1773 with the creation of Caroline County to the east, resulting in the Talbot County of today.

For a century Talbot life centered around tidewater and tobacco, which served as money and was traded for English manufactured goods with ships which anchored directly off the plantation wharves. Its first town, Oxford, laid out in 1683, served as a port of call for vessels from all over the world. Its early shipbuilding center, St. Michaels, created the swift, sharp-hulled sailing craft later known as the "Baltimore Clipper" famous in the War of 1812.

Established in 1661 and named for Lady Grace Talbot, sister of the second Lord Baltimore, the county soon became the geographical and spiritual heartland of the Eastern Shore. Here the great families, which dominated the Eastern Shore social, political, and economic history-the Tilghmans, Lloyds, Goldsboroughs, Hollydays and their kinfolk-had their principal seats of residence, many of which are still standing today. The county town, first known as Talbot Courthouse and later as Easton, was known as the "East Capital" of Maryland because the Eastern Shore's courts and governmental offices were located there. Easton had the Shore's finest bank, its first newspaper, its first Federal offices, its first brick hotel.



Many of Talbot's early settlers were Quakers, seeking a haven from persecution; their Third Haven Meeting House, completed in 1684, is still in active service as a house of worship. Others were Puritans driven from Cavalier Virginia in the Cromwell era, or Irish and Scottish rebels transported to the colony as indentured servants. The county's African-Americans, both slave and free (Talbot County had one of the highest percentages of free blacks in the country), produced in [Frederick Douglass](#) the nation's



greatest 19th century advocate of black freedom and justice.

In the Revolution, Talbot Countians played key roles. Mathew Tilghman was Maryland's acknowledged leader in the events leading to independence, and his son-in-law, Tench Tilghman, was General Washington's aide, famous for his ride to carry the news of Cornwallis' surrender to the Continental Congress in Philadelphia. Young Perry Benson was a Revolutionary War hero and later as Brigadier General, he headed a citizen army which repulsed a British attack on St. Michaels in 1813.



The Civil War found the county deeply divided, with scores of fighting men on both sides. Unionville, a Talbot County town, was settled by Union soldiers who were freed slaves returning to their homes. In post Civil War times, the county gained national note as a site of summer homes for wealthy Northerners and a vacation resort for summer boarders from nearby cities.

From its very beginning as an English colony, agriculture and products of the Bay have always provided Talbot County's chief sources of income. Talbot County originally had an economy based on tobacco agriculture, but "King Tobacco" died with the Revolution, replaced by wheat to feed Washington's Continental Army. In more recent years tomatoes, fruit, and dairy products, and today corn, soybeans and poultry, have sustained the county's basic population of sturdy family farmers.



Equally as important have been the maritime industries of shipbuilding, seafood harvesting and processing, and today, water-related tourism such as sailing and sport fishing. Several vibrant small towns have supported both the farming and maritime industries by providing centers for trade, craftsmen, and moderate manufacturing concerns.

Completion of the Bay Bridge in 1951 brought increasing population pressure and ended the county's isolation. Also with the bridge, U.S. Route 50 and other major signs of "progress" have come the benefits of travel and tourism but also concerns over preservation of the past. The history of Talbot County is still being written and the landscape is ever-changing.



Square Miles	269 (the county has been "resized" twice, losing land to both Kent and Queen Anne's counties)
Population	- approximately 1200 (in 1662) - almost 3000 (in 1672) - 33,812 (in 2000)
Major Industries	- Agriculture (80% of Talbot County's land is farmland) - Education and Health Services (Easton Memorial Hospital is the county's largest employer) - Tourism (thousands of people visit the county each year)
Major Crops	Through the years, Talbot County has produced tobacco, tomatoes, peaches, wheat, corn, soybeans, chickens, oysters, crabs, rockfish, and other assorted crops.
Famous Talbot Countians	- Frederick Douglass (see story above or click below) - Colonel Tench Tilghman (see story above) - Harold Baines

### More Information on [Frederick Douglass](#)

Did you know... *all of this history and more can be found by visiting the Historical Society of Talbot County?*



(top of page)

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Historical Society of Talbot County  
25 South Washington Street  
Easton, MD 21601  
Telephone Number: 410-822-0773

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### MSA SC 2635 Collection Microfilm ▶ Return to Collection Description

Dates	Description	Restrictions	Film No.
1731-1801	Vestry minutes 1731-1801		M 941
1747-1851	Vestry book Ledger B, 1747-1805; vestry minutes 1802-1851		M 1159-01
1747-1929	Vestry book ledger B 1747-1805 Vestry minutes 1802-1851, 1852-1929		M 2616
1779-1950	<ol style="list-style-type: none"> <li>1. Parish register 1886-1916: baptisms 1886-1916; marriages 1886-1909; burials 1886-1910</li> <li>2. Parish register 1911-1916; 1914-1915; marriages 1911-1915; burials 1911-1916</li> <li>3. Parish register 1918-1933: baptisms 1918-1929; marriages 1919-1931; burials 1918-1929, 1933</li> <li>4. Vestry minutes 1852-1929</li> <li>5. Roll book 1857-1898</li> <li>6. Original papers 1779-1950</li> </ol>		M 279
1823-1887	Parish register 1823-1847: baptisms 1823-1827, 1831-1847; marriages 1825-1826, 1831-1847; funerals 1823-1827, 1831-1847 Parish register 1848-1887: baptisms 1848-1887; marriages 1848-1885; funerals 1848-1886		M 1228
1835-1853	Register of baptisms, marriages and funerals		M 1158-03

	performed by Rev. Joseph Spencer, 1835-1853		
1975-1993	Parish register 1979-1993, indexed (pp. 5-43 index; p. 45 rectors 1963-1993; p. 46 assistant ministers 1987-1993; p. 47 historical data 1987-1993; pp. 49-91 baptisms 1979-1993; p. 94 baptized persons; pp. 137-149 confirmations 1983-1993; pp. 157-175 communicants 1983-1993; pp. 193-256 marriages 1980-1986; pp. 257-269 burials, including cause of death, 1980-1993) Vestry minutes 1975-1981, 1982-1985 Annual reports 1976, 1978-1985		M 11310

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### Christ Church, St. Michael's Parish Collection MSA SC 2635

**Collection****Dates:** 1731-1993

**Collection** Christ Church, St. Michael's Parish, Protestant  
**Description:** Episcopal, Talbot County, St. Michael's: parish registers 1823-1916, 1918-1933, 1983-1993; vestry minutes 1731-1929, 1975-1985; roll book 1857-1898; vestry papers 1779-1950; vestry book ledger B 1747-1805; loose papers 1897-1914; annual reports 1976, 1978-1985; register of baptisms, marriages, and funerals performed by Rev. Joseph Spencer 1835-1853. Parish registers, 1823-1887, included in MARYLAND INDEXES (Church Records, Birth and Baptisms Index) S1401, MARYLAND INDEXES (Church Records, Death and Burial Index) S 1402, and MARYLAND INDEXES (Church Records, Marriage Index) S1400.

**Medium:** Original, microfilm**Restrictions:** RESTRICTED: Primary access to collection is through microfilm. Do not circulate originals without the permission of the primary search room archivist**Storage:** Contact the Department of Special Collections for location.**Film No.:** M 279, M 941, M 1158 - M 1159, M 1228, M 2616, M 11310**Inventories:** Microfilm Inventory    Collection Inventory

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Information on CM1348 - (Chattel Records)

Date	Book Name	Film Reels	MSA Citation
1689-1692	NN 6	CR 78566	MSA CM1348-1

*On page Land records 1692  
and some inventories  
see hls to reel microfilm*

# ECW SLAVERY REPORT

Section 5 A



Preliminary to Report of the Dioceses of Maryland, Easton and Washington

Because Maryland was an English colony, Anglican worship seems to have been part of its history since the time of exploration in the Chesapeake region and the first settlement in the colony. In the Diocese of Easton, Christ Church, Kent Island Parish, claims to be the oldest Christian congregation in the state, tracing its roots to Captain William Claiborne's fort on Kent Island in 1631 and Anglican worship held there in August of that year by the Revd Richard James, Claiborne's chaplain from the Jamestown, Virginia colony. Recent research has uncovered reference to Captain John Smith's exploration of the upper Chesapeake region and a prayer service he held for his English crew, before Indian spectators, at a point where the Sassafras River empties into the Chesapeake Bay in 1607.

When the Church of England was established by the Act of 1692, 16 of the Thirty Original Parishes in Maryland were created or formally recognized on lands that are in the nine counties of the Eastern Shore. Many of these parishes were centered at governmentally established court house sites or ports of entry, or they were at wharves or commercial loading docks along the rivers of the Eastern Shore. During the very earliest history of Maryland, the rivers of the Eastern Shore were its superhighway system. Accordingly, as settlement in the counties expanded, Chapels of Ease were erected in the various parishes "for the convenience" of the colonists and the "edification and education" of its citizens in religious and moral matters. In the Diocese of Easton to this day, many of the 18<sup>th</sup> century chapels are still in use. Life on the Eastern Shore of Maryland was, and has remained so until very recently in the late 20<sup>th</sup> century, agrarian and maritime in its nature. With the establishment of the Church of England as the "state church" and since there were no county governments similar to today's structures, the colonists re-created the parochial system---the typical Church of England Parish---with which they were most familiar. And the Church through its clergy, vestry and wardens operated as the local government in varying degrees and in the various jurisdictions until after the end of the American Revolution. If public institutions, such as the courts, were operated and built by means of a classed society and slaves, without doubt, the Church was built up in the same way because the Church was part of the governmental structure. Ancient parish records show that some of the parishes themselves owned slaves.

Christian ministry to slaves, and maybe also to free Blacks and indentured servants, was carried on. Sprinkled across ancient parish vestry minutes and parish registers are entries that record the burials and marriages of slaves and other Blacks. Eastern Shore Jesuit records hold the earliest recorded slave baptisms, but baptisms of slaves (or other Blacks) are also recorded in parish records of the established Church, too, but of a slightly later date. There do not seem to be any early records of "communicants" among slaves and other Blacks. In the Diocese of Easton only two parishes show "ancient" early ties to slaves and other Blacks---Great Choptank Parish in Dorchester County and Somerset Parish in Somerset County. And slave or Black participation in both of the parishes is nominal at best.

After the American Revolution, religious fervor and enthusiasm spread across the United States in the movement recognized as the Second Great Awakening. The Great Awakening had occurred in Great Britain in the 1740s, and resulted in the rise of Quakerism, Methodism, and the Free Church Movement. Forty years later the same enthusiasms were experienced in North America and on the Eastern Shore this resulted in the spread of Presbyterianism in the lower Eastern Shore and Methodism in all its forms

2008?  
Source?

Arthur Libby

across the whole Eastern Shore to such an extent that almost all students of religious history in America concede that the Eastern Shore is, as Methodist Episcopal Bishop Francis Asbury declared in the late 18th century, "My Garden of [Methodist] Preachers." Frequently the Eastern Shore is referred to as "the garden of American Methodism." Early on the Methodist revival claimed---and has held ever since---the vast majority of Black Christians on the Eastern Shore. Independent, evangelical, and pentecostal churches and sects also claim large numbers of Eastern Shore Black Christians. The Episcopal Church "lost out" for various reasons, but chiefly, it seems because Methodism "appealed" more to Blacks than our church did. A secondary reason Blacks have not increased in Diocese of Easton parishes may be the parochial system itself and the local governance it affords and fosters. There is no historically Black Episcopal congregation in the Diocese of Easton. According to the demographic criterion used earlier, Diocese of Easton parishes are segregated. Until very recently Black Christians and white Christians on the Eastern Shore not only live in separate communities, they surely worship in separate communities of faith.

The Diocese of Easton did, however, make one attempt to minister to Blacks. Under Bishop William McClelland, (IV Bishop of Easton and prior to election as our bishop, the diocesan missionary) and with the support of the diocesan Dept of Missions, St James' congregation was founded and established in Cambridge in Dorchester County, in the heart of---and separate from---Great Choptank Parish. This was in the late 1940s or early 1950s. A Black priest, a graduate of Howard University and Bishop Payne Divinity School, was hired by Bishop McClelland and brought to Cambridge to raise up a Black Episcopal Church. Huge efforts and many prayers were expended by the priest and the diocese, but there was minimal success. The priest and his family left after two years and after his and their safety and lives had been threatened. Sadly, this same area of Cambridge later was the site of race riots after visits by H. Rap Brown and the Freedom Riders and was burned to the ground following the assassination of Dr. Martin Luther King. The Church's most successful outreach to Blacks has been through the ministry of St Andrew's Church, Somerset Parish in Princess Anne, Maryland, the home of the University of Maryland, Eastern Shore (UMES), an historically Black university (originally founded as a Methodist academy, and now part of the University System of Maryland). There are individuals and small numbers of individuals who are members of Episcopal Churches throughout the diocese today.

To follow the mandate of the General Convention resolutions it would seem most appropriate for the Diocese of Easton to commit ourselves to furthering the ministry of Camp Wright, with its established and successful and hopeful outreach to children of all races and creeds in a definitely Christian setting and form; to commit ourselves more to the expansion and increase of Camp Agape with its specific ministry to children (of whom the majority are inner city Black children) of incarcerated parents; and to consider partnering ourselves with the work and mission of the Harriet Ross Tubman and Underground Railroad Museum that has been created and is growing in Cambridge, in Dorchester County. The Museum began as the dream of descendants of Harriet Tubman, a slave who was owned by members of Great Choptank Parish, as the way to discover and preserve their history. It has grown and expanded and much help has come from UMES in efforts to document and discover in recognized ways the history of what happened and why during a time in American history that we are not comfortable talking

about. The Museum is becoming recognized for its efforts and is deserving of support in its mission to find, show, teach, and cultivate more acceptable behaviors among people--- to love each other as Christ has loved us.

Report of the dioceses of Maryland, Easton and Washington to the 76th General Convention of the Episcopal Church In response to Resolutions A123 and A127 of the 75th General Convention August 27 2008 I.

THE CHURCH IN MARYLAND These resolutions, on "Slavery and Racial Reconciliation" and on "Restorative Justice," call for "every diocese to collect and document...detailed information in its community on (a) the complicity of The Episcopal Church in the institution of slavery and in the subsequent history of segregation and discrimination and (b) the economic benefits The Episcopal Church derived from the institution of .slavery.

In 1776 the Proprietary Colony, granted to the Calvert family in 1632 and directly under their control for most of the next 144 years, became the State of Maryland. In 1780 a group of clergy and laymen met to form a church independent of the Church of England, and adopted a constitution as a diocese in 1784. Our first bishop, Thomas John Claggett, was consecrated in 1792. The District of Columbia was separated from the state in 1791 but remained in the diocese. In 1869 the Eastern Shore was separated as the Diocese of Easton for both geographical and demographic reasons. In 1895 the Diocese of Washington was formed from the District and four surrounding counties because the number of churches had grown beyond reasonable size.

II. THE COLONIAL AND ANTE-BELLUM PERIODS The colony lived by farming, above all by cultivating tobacco, a labor-intensive crop. There were not enough colonists or white indentured servants, so the planters copied the Spanish and Portuguese and, more recently, the Virginia settlers by importing a large number of Africans. At first some were indentured, but by 1638 the law assumed that only blacks were slaves, and that all blacks were slaves unless they had clear written documents of manumission or emancipation.

As the Rev. Thomas Bray, the Bishop of London's commissary who organized the established church in 1701, had urged, some Christian ministry to slaves and free blacks did occur. Sprinkled across vestry minutes and parish registers are entries that record the burials and marriages of slaves and other Blacks. Eastern Shore Jesuit records hold the earliest recorded slave baptisms, but baptisms of slaves and free blacks are recorded in the registers of the established Church, a little later. Calvert's original charter provided for a remarkable degree of freedom for "all Trinitarian Christians." Some Anglican clergy, from Britain or Virginia, began Prayer Book services, forming about 12 congregations before 1692, but other denominations built churches too — Roman Catholics, Presbyterians, Independents and Quakers. The crisis of 1688 and its "Glorious Revolution" led to the establishment of the Church of England as an agency of the government in Maryland, as it was in England, Ireland, Virginia and the Caribbean colonies. Its functions were to resist Roman Catholicism and dissenters, to promote loyalty to the crown, and to enforce moral behavior. In return, a tithe of 40 pounds of tobacco from every male landowner per year was to be given to the vestries of the 30 parishes to build and maintain churches and to pay and house the clergy. (By 1776 15 more parishes were chartered.) Thus tobacco raised mostly by slaves became the life-blood of the Church. Indeed, the 40 pounds tithe was also to be paid for each male and

female slave by their owners. It is no surprise that almost all the vestrymen and a majority of the clergy (including Thomas Claggett) were slave owners, a situation that did not change much after Independence. Central and western Maryland came to have more free labor, but both Washington and Baltimore had slave markets.

The only record of any Episcopalians taking part in the Underground Railroad is at Emmanuel Church, Cumberland. No Episcopalian has been identified as supporting the abolition of slavery. Many, like Francis Scott Key, promoted the colonization scheme for Liberia as a way of resettling free blacks. St. James' First African Church, founded in Baltimore in 1824, was the only black Episcopal congregation in the state before emancipation.

Many churches allowed slaves and freemen to worship but almost always in segregated areas, usually balconies. The next black congregations in the diocese were St. Mary's, Washington, D.C. in 1867 and St Philip's, Annapolis in 1871. Like most of the later "chapels for Colored Work," it was a parochial mission and therefore had no lay delegates to Diocesan Conventions until well into the 20th Century. With the failure of reconstruction and the rejection of reparations for the freed slaves, Maryland followed the nation in enacting Jim Crow laws which guaranteed the inferior status of blacks in jobs, schools, social services, housing, politics and religion. The Episcopal Church had been legally disestablished in 1776 but it remained identified with and dependent on the white middle and upper middle class. The blacks who formerly had been put into church balconies found other congregations—usually in other denominations—to call home.

III. THE CONTINUING DIOCESE OF MARYLAND In the Diocese of Maryland, eleven black churches were founded after Emancipation. Added to the still-flourishing St. James' in Baltimore, those that still exist are: in Annapolis, St. Philip's; in Baltimore, St. James', Holy Covenant, St. Katherine's, Holy Trinity and St. Mary the Virgin, all of them predominantly or entirely black. Some others which had been entirely white are now mostly black e.g., St. Michael & All Angels' and St. Andrew's, Baltimore. Using the demographic criterion that "integration" means at least a 20% minority, most of the other congregations are also segregated. The exceptions are St. Mark's, Pikesville; Epiphany, Odenton; and St. Bartholomew's, St. Andrew's, Holy Nativity and the Cathedral, Baltimore.

A former diocesan institution, the Church Home and Hospital, began to accept black patients and staff in 1955 after much resistance. But the Bishop Claggett Conference Center, opened in 1954, had desegregated programs from the beginning; indeed, many Episcopalians had their first experience in racial integration there, long before schools and public facilities were integrated. In spite of the poor record in the past, many in the Diocese showed concern and courage in supporting the civil rights movement of the 1950s and '60s, thanks in large part to the leadership of Bishop Harry Lee Doll, a close friend of Presiding Bishop John Hines.

The diocesan Anti-Racism Commission (formed in 2004) and its affiliate the Reparations Commission (since 2005) have done pioneer work in research and training and by challenging the Diocese, parishes and regional councils. Their Resolution 2007-5, an apology for racism and a pledge to act, was adopted by a strong (though not unanimous) vote by our 2007 Convention—one of the dioceses' actions which prepared the way for

General Convention Resolutions A 123 and A 127. We can identify many church agencies, such as the Pimlico Community Center, St. Michael & All Angels' Camp Success, and the Episcopal Community Services' Prisoner Re-entry Initiative, Jericho program and Robert Davis House, which follow the Resolution's mandate to be, like Isaiah, "the repairer of the breach," not only to restore what is broken but to create what has never existed — security, freedom and justice for all.

IV. THE DIOCESE OF EASTON Frequently the Eastern Shore is referred to as "the garden of American Methodism." Early on the Methodist revival claimed—and has held ever since—the majority of black Christians on the Eastern Shore. Independent, evangelical, and Pentecostal churches and sects also claim large numbers of Eastern Shore blacks. The Episcopal Church lost them for various reasons, but chiefly, it seems, because Methodism appealed more to blacks.

Another reason blacks have not increased in the Diocese is the parochial system itself. There is no historically Black Episcopal congregation in the Diocese of Easton. According to the demographic criterion used earlier, Diocese of Easton parishes are segregated. Until very recently Black Christians and white Christians on the Eastern Shore lived in separate communities and worshiped in separate congregations. The Diocese of Easton did make one attempt to minister to blacks. In 1953 St. Margaret's Mission was organized by Bishop Allen Miller and the Department of Mission within (but not part of) Greater Choptank Parish, Cambridge. Its vicar was the Rev. Eugene Stedson Smith, the first black priest to be canonically resident in the Diocese, but he remained only from Feb. 20, 1954, coming from St. Philip's, Charles Town, West Virginia. and then being transferred to the Diocese of New York on Oct. 15, 1954; Smith and his family left after their safety had been threatened. Sadly, Cambridge became the site of racial unrest after a visit by H. Rap Brown and the Freedom Riders, and again in 1968 when the Rev. Martin Luther King was assassinated in Memphis. St. Margaret's Mission failed shortly thereafter. The Department of Mission reported that in 1954 "A main subject of discussion and exploration has been the matter of work among the Negro population of the Eastern Shore. St. Margaret's Mission, wholly supported by special funds, is having regular services maintained...[However] there is no sign of growth in numbers not any prospect thereof. The fewness of our communicants and their exclusion from the altars of almost all our Eastern Shore churches complicates the problem." The Church's most successful outreach to blacks has been through the ministry of St Andrew's, Somerset Parish, in Princess Anne, the home of the University of Maryland, Eastern Shore (UMES), a historically black university (originally founded as a Methodist academy). Some black families and individuals are members of churches throughout the Diocese,

Following the mandate of the General Convention resolutions, the Diocese is building on its ministries at Camp Wright, with its established and successful outreach to children of all races and creeds in a Christian setting; on Camp Agape, now in its second year of ministry to about 40 children of incarcerated parents, most of whom are black; and developing a partnership with the Harriet Ross Tubman Underground Railroad Museum in Cambridge. The Museum began as the dream of descendants of Harriet Tubman, a slave who was owned by members of Great Choptank Parish, as the way to discover and

preserve their history. Much help has come from UMES in documenting what was then an illegal and dangerous activity. In short, Easton's mission is to find, show, teach, and cultivate more acceptable behaviors among people---to love others as Christ has loved us.

V THE DIOCESE OF WASHINGTON After the Civil War and before the founding of the Diocese of Washington in 1895, several African American Episcopal churches were organized. St. Mary's, Washington, was begun as a mission of St. John's, Lafayette Square. Six years later a group from St. Mary's, led by the Rev. Alexander Crummel, began St. Luke's, Washington. St. Luke's was Washington's first independent black church, becoming a separate congregation in 1919. Four other missions "for Negro work" had been founded by parishes before the Diocese's inauguration. When Henry Yates Satterlee became the Diocese's first bishop, he changed the status of most of the black parochial missions to Diocesan missions, which gave those churches both a voice and vote in Convention.

Bishop Satterlee, upset after the closing of King Hall Seminary on the campus of Howard University in 1906, worked also to support training for the "Colored Candidates for our ministry." In the 1940s and '50s there were steps forward and backwards. Six weeks after his consecration in 1944, Bishop Angus Dun decided that black clergy and laity should sit with the white delegates at the annual convention lunch. In 1951, through the influence of his mentor, the Rev. John Burgess was created the first black canon of Washington National Cathedral and in the Episcopal Church. These were both major steps forward. However, it was also Bishop Dun who, when asked permission for St. Luke's to raise funds for a parish hall enlargement, said, "This is too ambitious a project for a colored congregation." And, responding to a query from the Ford Foundation, Bishop Dun said, "Our diocesan connected social service institutions present a varying picture. Our Episcopal Hospital serves both races, but with some residual discrimination in private service. Our Home for Children is, by its Charter, limited to a service for white children. Our home for unmarried mothers is wrestling with the issue as to whether we shall accept for temporary care Negro babies born of unmarried mothers and, this far, I have been defeated in my attempts to establish this policy."

In 1956 the Cathedral schools of St. Alban's, National Cathedral School, and Beauvoir adopted a resolution that all three schools would set up "a progressive time schedule for the admission of applicants ...without regard to race, color or creed." However, even the Diocesan schools were slow to integrate. Bishop William Creighton's association with the Diocese, first as coadjutor from 1959 to 1962 and then as diocesan Bishop from 1962 to 1977, came during a tumultuous time for the Diocese, the city, and the country. The physical migration of parishioners from city to suburb, within the city, and from county to city was also reflected in the racial makeup of parishes. Often, as membership in a parish became more black, the older white members would leave and start a new mission in the suburbs. In recognition of this growing separateness, a report prepared for the Clericus of the Diocese in 1958 declared "that in none of the parishes and missions or other organizations or institutions under its patronage is segregation to be tolerated in any form."

Many of the Diocese's clergy and parishioners supported the Civil Rights movement. Seventeen parishes were represented in the March on Washington for Jobs and Freedom

on August 28, 1963. In 1964 Bishop Creighton and Suffragan Bishop Paul Moore sent out a letter to be read in each one parish, discussing Governor George Wallace's entry into the Maryland Primary campaign, saying that it "has fundamental and religious moral implications that are deeper than those that are purely political. We feel it is our duty, therefore, to urge you to do all you can to oppose his campaign." Later that year Bishop Creighton initiated a study which led to a "Diocese-wide Race Relations program which aims to end our ignorance and to make easier our conciliatory steps." Several clergy from the Cathedral went to Selma, Alabama, to march in Civil Rights demonstrations there in 1965. After Bishop Creighton specially called for a black Bishop Suffragan, the Rev. John T. Walker was elected in 1971, Creighton authorized Walker to visit every congregation in the Diocese to heighten awareness of racism. In the 1970s and '80s during John Walker's episcopate, more black leaders from the Diocese, such as the Rev. Dr. Harold Lewis and the renowned lay theologian Verna Dozier, come to the national stage.

For many years the Diocese's Task Force on Racial Reconciliation has been working on developing and offering workshops that profile the deep historic roots of racism and their continuing influence on all people and institutions. In January 2006 at the Diocesan Convention, Bishop John Chane called for the "writing of a history of this Diocese as it relates to its African American heritage" and a committee has been working to support the project. This fall the new Bishop John T. Walker School at St. Philip the Evangelist will open and offer a faith-based, academically rigorous and family-oriented education to young males living in troubled urban areas, all or most of them blacks..

VI. CONCLUSION The Maryland dioceses, being in the state where "the Protestant Episcopal Church in the United States of America" was first organized, have a special responsibility and a God-given opportunity to heed this mandate by no longer denying how much and in what ways we have been deeply embedded in racism from the beginning and to show how we are leading Maryland and the nation toward reconciliation and justice.

Maryland: Mary Klein, archivist, and Kingsley Smith, historiographer, [archives@ang-md.org](mailto:archives@ang-md.org) Easton: Arthur Leiby archivist, [ALeiby@dhr.state.md.us](mailto:ALeiby@dhr.state.md.us) Washington: Susan Stonesifer, historiographer, [diocesanarchives@gmail.com](mailto:diocesanarchives@gmail.com)



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**Peggy R. Rogaers**

**From:** "Arthur Leiby" <ALeiby@dhr.state.md.us>  
**To:** <progers@goeaston.net>  
**Cc:** <bishopshand@dioceseofeaston.org>  
**Sent:** Monday, July 12, 2010 10:13 AM  
**Subject:** 07/08/10 e-mail Re: slavery & racism

I rec'd your (Peggy's) e-mail on Thursday & wanted to take a couple of days to think about how to respond. I also am following up with this, the phone call she made to me on Saturday, 07/09/10.

1. I agree that probably a bibliography of sources and resources would begin to answer the situation (as called for in responding to General Convention Resolution 2006-A123) at this time, and that it might be the best we can do at this time given our various personal time restraints and the general disinterest and disconnect between the topic of slavery and racism on the Eastern Shore among Eastern Shore people. ("You can lead a horse to water, but you can't make him drink....").

2.Regarding "episcopal letters:" Besides published things (diocesan convention Journals and reports, various published special occasion sermons and pamphlets) the earliest bishops' letters in our archives that I am aware of are some by and from Bp Davenport and then a few more by Bp McClelland. Then a total void until the very last of Bp Moore's time (which I managed to save). Like Bess Truman after President Truman's terms in office, someone DID think of history and all the letters and ephemera was removed, and burned or shredded or otherwise destroyed. So there are no bishops letters about slavery or racism that I am aware of in our archives EXCEPT the letters to St Paul's, Centreville's Mr. Donaldson when a Black Episcopalian school teacher was hired for Kennard High School and they (the teacher, the Bishop, the rector and St Paul's Parish) tried to figure out how to deal with that. That situation was cited in my previous papers that you already have. (the result briefly: Bp Miller advised Mr Donaldson to tell the teacher to find some place else to worship. And the teacher did not stay in Centreville more than 1 school year anyway).

3. I don't know what is in the Maryland Hall of Records that has not already be cited, but with their extensive cataloguing processes you (Peggy) can find out what's there that may have been missed or that may be relevant. (You said on Saturday that you had already been to Annapolis, so this might mean another trip?)

4. By all means, get in touch with Mary Klein in the Maryland Diocesan Archives. Mary and Susan and Revd Kingsley Smith and I worked on this topic from the beginning, but Mary can go into to detail with you to show you what's in the Maryland Diocese Archives that pertains to the Eastern Shore parishes. And those archives are relatively thoroughly catalogued, too.

5. Try to make contact with Dr. Thompson at the Nabb Research Center at Salisbury University. It is a secular archives repository, but it also DOES contain some church records that were put there simply because the "putters" didn't know where else "to put" the records & Nabb was willing to take them. The Nabb Center is part to the university's library, so I assume it is well catalogued, too.

6.The only other thing I can think of (and we haven't mentioned this before) is to check the published local histories of the various counties for citations. I have never used the "purple book" for Talbot County. I know Frederic Emory's Queen Anne's County, Maryland DOES have various things that can be cited about slavery. And I also know that Old Kent On Maryland's

Eastern Shore and Johnston's Cecil County, Maryland likewise have things that could be cited. The "problem" with Emory, Old Kent and Johnston is that those 3 histories were written in the early 20th century or late 19th century and are not indexed as well as books are nowadays.

I'm not sure if this helps, but it is what I know or "sense" for now. I am willing to work with you more if we can do it. A.

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endix I

THE BISHOP

1 —

THE BISHOP'S ADDRESS

hop. Time, instead of marching, seems to be  
 f activity, of joy and of some progress. We  
 any things which we felt the Diocese needed.  
 directions. Some results have already been  
 related to the future. The important factor  
 of the Diocese have not hesitated to respond  
 be constructive. And this attitude of ready  
 programs spiritual as well as in programs  
 id encouraging base upon which to build for  
 hrist and for His Church has been a joyous  
 , have discovered that working for Christ's  
 realize that they have been introduced to a  
 l more satisfying than the so-called joys of  
 at they have discovered, of course, is that  
 l which gives himself to Him and His work  
 ere is evidence of this joy.

mention all parishes in this address, together  
 out I shall, of necessity, have to confine my  
 accomplishments either I have seen or which

ceived the gift of a new Baldwin electronic  
 ant of the Parish House so as to add two  
 too, added one and one-third acres to the

rlin, has doubled within the past few months.  
 en formed with an initial membership of 30.  
 d. And I must mention that Mr. and Mrs.  
 in this project. Attendance at Christ Church,  
 ss windows have been dedicated and four  
 her memorial gifts have been received  
 en room is in progress and a new heating  
 new and very thriving organization called  
 life of the Parish. A parish chapter of the  
 has been formed. I should like to add here,  
 Rector, that St. John's Chapel, Cornersville,  
 dance. The congregation of St. Paul's Church,  
 ive project of building and raising funds for  
 se will meet a growing need as the parish  
 g.

of St. Luke's Church, Church Hill, was the  
 18 at which time St. Luke's historic and  
 it was announced at this anniversary service  
 from the date of organization, were placed  
 se were laminated and rebound. A microfilm  
 at Centreville and a photostatic copy was  
 Mrs. John Robert Grove, to be kept at the  
 s Church, Massey, has bought and paid for  
 n to St. Clement's a class of thirteen was  
 is to the Bishop for Confirmation, bringing  
 wo years ago St. Clement's was closed and  
 ly Cross Chapel at Millington opened a  
 ch, Sudlersville, received a legacy from the

Gadd family in the amount of \$1,000. The congregation at Trinity Cathedral has pur-  
 chased a new Deanery and has a resident priest for the first time in a great many  
 years. After some 25 years of irregular services, regular eight and eleven o'clock services  
 are again being held in the Cathedral.

During the year, Trinity Church, Elkton, conducted a campaign to raise funds  
 to enlarge its Parish House and to build a new Rectory. \$45,000 was raised through  
 this effort in cash and in subscriptions. This venture began as an act of faith on  
 the part of priest and people and has eventuated not only in the accomplishment of its  
 objective, but also in a deep spiritual experience for the whole Parish. The attendance  
 at church services has been practically doubled, two large Confirmation Classes  
 have been presented and the annual Every-Member Canvass showed an increase of \$4,000.

St. Paul's Church, Marion, has installed electric lights, making evening services  
 possible; it has also purchased a much-needed gas operated furnace. The original stained  
 glass windows, now over 104 years old, have been repaired and made memorials to  
 the restorers. New altar frontals have also been provided. Under the guidance of Mr.  
 George Dickson, Church School Superintendent, bus service has been provided to  
 transport 33 children to Church School. A Bible Class of seven adults is taught by  
 Mrs. Macdonald-Millar.

The Church of St. Mary the Virgin, Pocomoke City, has renovated its Rectory  
 and has raised a budget sufficient to provide for all parochial expenses including an  
 increased Rector's salary without being dependent upon any other parish for assistance.  
 St. Andrew's Church, Princess Anne, has painted and redecorated the interior of the  
 church building. The Congregation is being built around a teaching program which  
 makes ample allowance for adult education. There is an adult Bible study group of  
 16 members. It would be interesting and helpful to know how many congregations  
 other than those of Marion and Princess Anne have similar adult study groups. The  
 people of Shrewsbury Parish, Kennedyville, have obtained and moved a building (to  
 the Church grounds) and have converted it into a Parish House. The people of the  
 parish have, themselves, done the work of painting and repairing the building. I have  
 just been informed that the Parish House is now in use. Christ Church, Stevensville,  
 has completed its payment for the very extensive repairs to the Rectory and has  
 also paid in full a \$12,000 program for the improvement of its two farm properties.  
 The management of these farms is in the very capable hands of Mrs. Theodore  
 Sattelmair. Through the generosity and devotion of Mr. and Mrs. Edgar Garbisch,  
 Old Trinity Church at Church Creek is being restored as a memorial to Mrs. Garbisch's  
 parents, Mr. and Mrs. Walter P. Chrysler. I know that Convention joins me in  
 expressing gratitude to Mr. and Mrs. Garbisch for this magnificent and most generous  
 contribution to the historic and spiritual life of our Diocese.

Several changes in our clerical family have taken place since my address of  
 last year. The Reverend Hugh Clary has resigned as Rector of St. Mary the Virgin's  
 Church, Pocomoke City, and has accepted the Rectorship of Christ Church, Stevensville;  
 the Reverend Allen R. Day has resigned as Rector of All Hallows Parish, Snow Hill,  
 and has become Rector of Mt. Calvary Church, Camp Hill, Pennsylvania.

Four new men have become canonically resident: The Reverend J. Powell Eaton  
 from the Western Mecklenberg Episcopal Churches of Virginia has become Rector of  
 Pocomoke Parish, Pocomoke City; the Reverend Edwin M. Fisher, formerly of St.  
 John's Church, Preemption, Illinois, has accepted the Rectorship of North Elk Parish,  
 North East and of Augustine Parish, Chesapeake City; the Reverend James T. Marshall,  
 III, resigned his Rectorship of Grace and St. John's Parish, Petersburg, Virginia, to become  
 Rector of Worcester Parish, Berlin; and the Reverend Eugene Stedson Smith  
 resigned his cure as Rector of St. Philip's Church, Charles Town, West Virginia, to  
 become vicar of St. Margaret's Mission, Cambridge, and Diocesan Missionary to the  
 negro people of the Diocese.

Perhaps here would be a good time to mention the beginning of our negro work.  
 On Sunday, November, 1953, the first Episcopal service for negro people, of which  
 there is any historical record, was held at Cambridge, Maryland. On this day St.  
 Margaret's Mission was informally organized and the Reverend Eugene Stedson Smith,  
 the first negro priest ever to be canonically resident in the Diocese, was appointed  
 Vicar. The work of the mission is promising. There are now some 15 people in regular  
 attendance, and I have been informed that instructions are being given in preparation

for St. Margaret's first Confirmation Class. A Chalice and Paten and an Alms Basin are among some of the gifts recently received. Your prayers are most earnestly sought on behalf of this new venture for Christ.

Mr. C. W. Kellogg, Chairman of our Committee on Special Endowments, will have a most encouraging report to make to Convention regarding the present status and growing nature of our Diocesan Endowment Fund. Mr. Kellogg is a man of great faith and is indefatigable where the work of the Kingdom is concerned. We are grateful to him for his devotion and leadership in this matter of special endowments.

I want also, to thank the members of our other Diocesan organizations for their most loyal co-operation and for the energetic programs which they are sponsoring. In particular, I should like to convey our gratitude to Mr. John H. Chapman of the Bishop's Committee of Episcopal Laymen, Mrs. Stephen Collins of the Woman's Auxiliary, Mrs. Owen Selby of the Bishop's Guild, and Mr. William Hambler of the Young People's Fellowship. I am grateful, too, to all who have assisted them in any way towards the furtherance and work of their programs.

On July 15, 1953, the unorganized Epiphany Mission of Preston was, by official action, advanced to the status of a full organized mission. The Mission was constituted and thereafter to be known as the Chapel of the Epiphany. The Reverend C. Robert Sutton, who has been serving as Priest-in-Charge for the past two years, was appointed Vicar. The following were named by the Bishop as Trustees: Mr. S. Elbert Douglas, Mr. A. Raymond Poole, and Mr. John F. Engerman. The present church building was purchased by Mr. S. Elbert Douglas and deeded to the Diocese, it was renovated at a cost of \$3,000 through the efforts of Mr. Douglas, the Epiphany Guild and by members and friends of the mission. It was consecrated by the Bishop on October 4, 1953.

The Diocese of Easton has taken its place with all the other Dioceses of our Church in attempting to raise sufficient capital to meet part of the many urgent missionary and seminary needs of our growing Church. The Campaign is known as the Builders for Christ Campaign. The quota of the Diocese of Easton is \$10,200.00; the Chairmanship of our Diocesan effort is in the very capable hands of Mr. Roger Kingsland. I am confident that each parish and mission realizes the importance of meeting this challenge and will strive earnestly to meet its particular quota.

There is a matter of some concern to which I have given several years of study, and which I wish now to present to this Convention. I bring this problem before you with the hope that you will give it your most thoughtful consideration, and take some official action before the Eighty-Sixth Convention is adjourned. I refer to the separation of the Diocesan House from the Bishop's dwelling. The Bishop's work ought to be separated from his home.

I believe we should, also, in relation to the above problem consider the employment of an administrative assistant. As the programs and activities of the Diocese increase, so, in proportion, do the administrative responsibilities of the Diocese. We ought, therefore, to be thinking of means whereby we can provide the Diocese with some additional and much needed administrative assistance. At present, we are attempting to run the Diocese with but twelve hours secretarial aid a week. A full-time administrative assistant at this juncture would not be necessary nor prudent. But if we could find someone accustomed to administration who could devote two or three mornings a week to the Diocese, it would be of considerable help. Possibly, we could find some person retired from business, who at a moderate consideration, would be glad to be of service to his Church. Another possible arrangement would be the part-time employment of a priest who is in charge of one of our smaller aided parishes. This arrangement could have the double advantage of assisting the Diocese and, at the same time, of aiding a parish to maintain a rector. I would appreciate any suggestion in this direction which Convention might have to offer.

As many of you recall, Convention last year authorized and instructed the Executive Council to prepare a revision of the Vestry Act, and to petition the Maryland State Legislature for its consideration. Due to the shortness of time and to the pressure of other legislation, the State Legislature was unable to secure its passage. The interim between the 1953 meeting of the Legislature and this Convention has not been wasted. On the contrary, we have used this time most profitably. Certain minor changes have been made which have improved our revision of the Vestry Act. We have, furthermore, used this time to prepare a revision of our Diocesan Canons so that our Diocesan Canons might be in conformity to the substance of the new Vestry Act.

It is my earnest hope that both the revision will be favorably considered at this Convention.

On October 20, 21, and 22 of last year we were host to the Twenty-fourth Synod of the Diocese of Easton. Under the most able leadership of the Committee on Arrangements, Mrs. Barclay were guided to outstanding success. We owe much to our energetic assistants for the time and effort they have given, and on behalf of the Diocese I want personally, and on behalf of the people of our Diocese and we shall be glad to have a future opportunity to entertain again.

God has truly blessed us during the past year. There have been, of course, many difficulties, but they have been but marks of progress on our journey assigned us in the Kingdom of God. We have not of our own liking. Sometimes, rather than rebel against discipline, especially in matters of will and desire. This tendency and attitude of rebellion to sway him in such matters spiritual. The Christian, therefore, attitude of rebellion to sway him in such matters spiritual. The Christian, therefore, attitude of rebellion to sway him in such matters spiritual.

This matter becomes of primary importance in the age in which he lives is one of full freedom, neither to be endorsed nor tolerated. It is a limit and without restriction. Such a course would accelerate expressions of delinquency, conduct.

This tide of social destruction carries with it people who see the problem clearly and wish to its achievement. What is needed primarily is a complete reversal of one's way of living. Habits which have been removed from one's way of living. Such people will be looking for a source of inspiration and moral stamina. Society has but little hope. I refer to the faith of the Christian, the whole world anxiously looks at this moment will make man resolute so to discipline himself in which he lives will feel the impact of

The Christian's responsibility in this age is to cause much thought and much concern. The restoration of discipline to the immediate and major concern for our age is to share in this, His work, should fill the world with joy. Christians are, therefore, a people restoring stability and direction to society and disciplined homes. Great is our reward. "Take my yoke upon you," says Jesus, and lowly in heart: and ye shall find rest.

## STATISTI

There are 23 Priests at the present time resident in the Diocese as of May 1st, 1953, and 1 Candidate. Lay Reader's licenses have been granted to 100. During the year 1953, there were 100 of this number were sailors at Bainbridge N

**Peggy R. Rogaers**

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**From:** "Fr. Mike" <rectorchristchurch@verizon.net>  
**To:** <progers@goeaston.net>  
**Sent:** Monday, July 12, 2010 11:54 AM  
**Subject:** Slavery, etc.

Peggy: I've put your question to a number of my people here, including Melanie and Kathy Wise-Ridley (and will still ask some more who have been here longer) and no one has any knowledge of this St. Margaret's Mission. See Melanie's response below. Mike

I can find no reference to a St. Margaret's Mission in our records. Also, it is not listed in the history of our parish (the black book) which was compiled after that date.

In the *Archives of the Episcopal Church Diocese of Easton Diocesan Archives Instructional Guide, Holdings Listing and Archivist Annual Report* there are two pages which list Anglican/Episcopal Churches which have served the Eastern Shore of Maryland (which was the Diocese of Maryland, and which became the Diocese of Easton), there is no mention of a St. Margaret's Mission anywhere in the diocese. For Dorchester County it lists St. Andrew's Chapel, St. Stephen's Church, Christ Church, St. John's Chapel, St. James [colored] Mission in Cornersville, Old Trinity Church, Grace Chapel and St. Paul's Church.

The Rev. Michael D. Reddig  
Rector  
Christ Episcopal Church  
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Cambridge, Maryland 21613  
Ph: 410-228-3161  
rectorchristchurch@verizon.net

Search billions of records on Ancestry.com

First Name

Last Name

Search

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## SANKOFA'S SLAVERY DATA COLLECTION

### Auld Farm

Location: Near St. Michaels, Talbot Co., MD

History:

#### **Frederick Douglas** (Frederick Baily)

Frederick Washington Bailey, the son of a white man and a black slave, was born on Holmes Hill Plantation near Easton, Maryland, on February 7, 1818. Frederick's mother, Harriet Baily, worked the cornfields surrounding Holmes Hill. As a child, he had heard rumors that the master, Aaron Anthony, was his father. At age six, Frederick was sent to live and work at the Lloyd Plantation. After the deaths of Aaron Anthony and Lucretia Anthony Auld, his ownership went to Lucretia's husband Thomas Auld. In March of 1833, the 15 year old Frederick was sent to live at Thomas Auld's new farm near the town of Saint Michaels, a few miles from the Lloyd plantation.

Frederick was again put to work as a field hand. Thomas Auld starved his slaves, who stole food from neighboring farms to survive. Frederick received many beatings and saw worse ones given to others. As a result, he organized a Sunday religious service for the slaves in nearby Saint Michaels. A mod led by Thoas Auld had stopped the meetings. In a final attempt to subdue the willful Frederick, Auld arranged for the infamous slave breaker Edward Covey tame him (1834). After working for Covey for a year, Frederick was sent to work for a farmer named William Freeland, a relatively kind master. Preferring freedom to any kind of slavery, Frederick planned an escape North with five other slaves. The plot was exposed and an armed mob jailed the conspirators. Thomas Auld released Frederick, then sent him to Hugh Auld in back Baltimore to work as a ship caulker. Due to unfair treatment by his owner Hugh Auld, Frederick decided to escape North and finally succeeded. Upon his arrival in New York City, he changed his name from Frederick Bailey to Frederick Douglas.

Associated Surnames: **Auld, Baily, Covey, Freeland**

Associated Plantations: Lloyd Plantation (Talbot Co., MD)

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#### Associated Free White Names

- **Thomas Auld**: owner
- **Lucretia Anthony Auld**: wife of Thomas Auld; daughter of Aaron Anthony of Lloyd Plantation
- **Edward Covey**: nearby farmer and slave breaker
- **William Freeland**: nearby farmer

#### Associated Black Slave Names

- **Frederick Baily (Douglas)**: son of Harriet baily; famous abolitionist and editor; born 1818,

died 1895

### Agriculture

- ----

### Description of Associated Architecture

- ----
- 

### Other People Researching This Farm

- ----
- 

## RESOURCES

- *Frederick Douglass "Abolitionist/Editor"*: A biography of the life of Frederick Douglass, The Slave Years. by Sandra Thomas <http://www.history.rochester.edu/class/douglass/part1.html>



## **ABOLITIONISTS, FREE BLACKS, AND RUNAWAY SLAVES: SURVIVING SLAVERY ON MARYLAND'S EASTERN SHORE**

Clara L. Small  
Salisbury State University

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"The peculiar institution" known as slavery varied according to time and place, and its intensity was dependent upon regionalism, political, and religious factors. Social factors such as the temperament of overseers, slaves, and owners--those "gentlemen of property and standing"--were also important. Slavery was not consistent nationally, regionally, or even on a statewide basis. Maryland, a border state, known as "the middle temperament" and "the middle ground," was no exception. The Eastern Shore in the 1840s and 1850s, just prior to the Civil War, is the classic example of inconsistencies in policies regarding slaves and the institution of slavery.

Maryland's Eastern Shore has been at odds with the remainder of the state since its inception. Historically, there have been numerous proposals for it to secede. But, it was not until the 1850s that it became apparent that "there were, in effect, two Marylands: one founded upon slavery and the other upon free labor." Most of the counties on the Eastern Shore occupied an intermediate position, of slave and free, much like that of Maryland within the Union. The Eastern Shore was "neither as slave and black as southern Maryland nor as free and white as northern Maryland." Just over 20 percent of its people were slaves and just under 40 percent were black.

In this paper, I examine representatives from three groups of people who lived on the Eastern Shore and fought against slavery: Quakers or members of the Society of Friends, a religious group, free blacks and fugitive slaves. Each in different ways struggled to dismantle the peculiar institution in an area where there were as many anti-slavery residents as there were pro-slavery supporters.

The influence of Quakers was quite evident in the area. Visibly active the anti-slavery movement, they abhorred the institution, openly professed their belief in its abolition, and actively worked to achieve that end despite danger to themselves and their families. Evidence indicates that some Quakers were active in the Underground Railroad movement.

There are, for example, hundreds of substantiated instances in which Quakers assisted in slave escapes. One particular instance involved Arthur Leverton, the son of the late Jacob Leverton, and a suspected abolitionist from Dorchester County, who had attempted to help a husband, wife, and their four children escape. The fugitives were betrayed, the children returned to the owner, and the parents sold. Leverton, who had been implicated in the escape attempts was given "a warning to leave the state, or lynching would be his portion." He took the hint, and when the mob assembled, he was out of their reach. His property was sold, and his wife and 8 or 10 children made to follow him.

The presence of a large anti-slavery constituency should have hastened the institution's demise, but the influence of Quakers rapidly waned from 1840 to the 1860s. This loss of influence was due to: (1) the emigration of members to the city and the west; (2) prohibition of slave owning by members; (3) the rigid code of behavior demanded of Friends; and (4) the widespread appeal of Methodism to the people of the Eastern Shore. On the surface, these factors appear isolated, but the reality is that they are interrelated.

When Maryland Quakers emigrated to the city or moved west, they abandoned many of their former beliefs and ideas, the prohibition against slaveholding and their abhorrence of the institution. Records also show that even some people who were brought up within the Society of Friends slipped into the practice of holding slaves in bondage. A disproportionate number, it is revealed, had their membership taken away for slaveholding. For others, the existence of slavery around them was the impetus to move out of their communities and into non-slaveholding areas like Ohio, Indiana, and further westward. Unrelated to the slavery question, others were disowned for various practices, such as for marrying non-Quakers, for swearing, disorderly company, gambling, neglect of meeting, drinking, and for selling whiskey. These membership losses further lessened the group's influence. Finally, many other Friends voluntarily asked to have their membership dropped as they accepted "Methodism when it swept through the Delmarva Peninsula."

### Free Blacks

There was a sizeable free black population which resided on the Eastern Shore, a population that included both ex-slaves and free born. Their situation was precarious by the presence of slave catchers like Patty Cannon. Free blacks lived with constant fear of being re-enslaved. The horrors of separation were always present because as many as 80 (slave) traders, full or part-time, operated on the Eastern Shore during the last years of the (slave) market. Local "newspaper editors (even) assured their readers editorially that no stigma would be attached to out of state sales." Free blacks also lived in fear of being suspected of having rendered assistance to fugitives.

The classic example of this kind of treatment is that of Daniel Hubbard, who was a victim of mob violence following the Leverton incident. A free black, Hubbard was described as

. . . an industrious and peaceable resident of (Dorchester) the county, who for thirty-two years, has paid annually for his wife, and also for his children as they grew old enough to work, they being slaves for life. He (Hubbard) received a message that they (the members of the city and also the mob) had authority from the Governor, to do what they pleased with any concerned in the escape or harboring of runaways, and there was a party of fifty, which could be increased to five hundred, who were ready to carry him to Cambridge, and hang him merely on suspicion.

Daniel Hubbard was forced to escape to Philadelphia to save his life, but he always stated he knew nothing of the fugitives

. . . and never desired to, as it has been his aim, through life, to avoid interfering in such cases, which may be inferred from his never having tried to effect the escape of any of his own family. . . . He was nicely fixed on a farm in Dorchester County and had a family, besides being a carpenter and millwright. He valued his property at about \$1,300, but it would all be insufficient to pay for his poor wife, three grown children, and one grandson, seven years of age; if their owner will be willing to sell them.

This was a clear instance of a man trying to keep his family intact who was forced to flee the county to save himself. There may have been other forces operating in his case that encouraged the mob to attack him, despite the fact he had been a peaceful resident of Dorchester County all his life. Some of those factors may have included the jealousy and envy of a successful black man operating profitable businesses in the county, or the desire to take his valuable land or assume control of the businesses.

The trial and imprisonment of the Reverend Samuel Green is another example of injustice suffered by

free blacks. The circumstances surrounding Green's life give indication of the manner in which Maryland slaveholders dealt with anyone who threatened the future of slavery.

Samuel Green lived in Dorchester County, and was enslaved for 30 years. A religious man, he was manumitted five years after his master's death in 1831. Similar to Frederick Douglass, Green, while enslaved, learned to read and write. A blacksmith by trade and also a Methodist preacher, Green purchased his wife Kitty and freed her immediately. Even though he could not free his children, "He passed on to them his love of freedom." Reverend Green's son, Samuel Jr., also a blacksmith, was influenced by Harriet Tubman to escape to Canada in 1854. Married and the mother of two children, Reverend Green's daughter was sold to a slaveholder in Missouri and was never heard of again.

Reverend Green visited his son in Canada in 1856 and was suspected of having helped his son and other slaves to escape. Upon his return in April 1857, Reverend Green "was arrested and taken from his home." He was charged with

. . . possessing a volume of Uncle Tom's Cabin, a map of Canada, several schedules of routes to the North, a railroad schedule, and a letter from his son in Canada, detailing the pleasant trip he had, the number of friends he met with on the way, . . . and concludes with a request to his father, that he shall tell certain other slaves, naming them, to come on, which slaves, it is well known, did leave shortly afterwards, and have reached Canada.

The mere possession of these items put him in violation of the Act of 1841, Chapter 272 of the laws of Maryland, which stated that

. . . if any free Negroes or mulatto knowingly have in his or her possession any abolition handbill, pamphlet, newspaper, pictorial representation or other paper of an inflammatory character, having a tendency to create discontent amongst or stir up to insurrection the people of color in this state, he or she shall be deemed guilty of felony, and upon conviction shall be sentenced to undergo a confinement in the Penitentiary of this State for a period of not less than ten nor more than twenty years.

After two weeks, Reverend Green was found guilty of the charges against him and was confined to 10 years in the Maryland State Penitentiary (located in Baltimore). Due to the character of Reverend Green, some whites wrote to the Governor of Maryland requesting a pardon. However, many slaveholders residing in Green's community wrote to the Governor stating that slaves were leaving in numbers prior to Green's arrest, and that blacks were scarce. Before that letter was delivered, a large number of slaves escaped from Cambridge. Apparently, fear of reprisals against them did not deter many slaves from escaping.

Local slaveholders suspected Samuel Green, even while imprisoned, to have taken part in the escapes, especially because they believed all fugitives had passed immediately by Green's home, which stood near the road leading from Cambridge to Delaware. Planters of Dorchester County, fearful of this intelligent, articulate, and free black, sought his removal from the community. The slaveholders needed a scapegoat because they viewed themselves as benevolent owners whose slaves would be foolish to flee. They could not accept the idea that slaves disliked their situation and sought freedom without some push from an outside agency. In the final analysis, they had no case against Green. In effect, "They imprisoned a man for a decade for having in his possession a book that most people in the nation had read with sympathy\_something no one (really) considered an offense."

Having served five years of his sentence, Green was "released from prison in April 1862, and was pardoned on condition that he leave the State within sixty days."

## Fugitives

If the plight of free blacks was tenuous, the fate of slaves was unimaginable. The presence of Quakers and abolitionists led to the perception that slavery was very mild in Maryland. As Frederick Douglass stated in his autobiography, *My Bondage and My Freedom*, "It is generally supposed that slavery, in the State of Maryland, exists in its mildest form, and that it is totally divested of those harsh and terrible peculiarities, which mark and characterize the slave system, in the southern and south-western states." Yet Douglass points out, even here

there are certain secluded and out-of-the-way places . . . seldom visited by a single ray of healthy public sentiment,--where slavery, wrapt in its own congenial, midnight darkness, can, and does develop all its malign and shocking characteristics, where it can be indecent without shame, cruel without shuddering, and murderous without apprehension or fear of exposure.

We are left to ask if slavery was mild in Maryland--especially on the Eastern Shore--why was this area the location of some of the most famous slave escapes and rescues? In this section, I will explore the lives of three who stole their way to freedom. Two of the most famous who stole themselves were Harriet Ross Tubman and Frederick Douglass, from Dorchester and Talbot Counties, respectively. Harriet Ross Tubman was born in 1821 in the area of Bucktown and at an early age experienced the forced separation of family members and the brutality of slavery. She was not a particularly capable house slave, and as a child, she was injured while trying to prevent the capture of another slave, which caused her to suffer from narcoplexy for the remainder of her life.

At the age of 28, Tubman learned that she and other members of her family were to be sold and transported to the Deep South. At this time, Harriet had been married for five years to John Tubman, who was a "free black." Harriet had a tender heart and loved John Tubman, but the thought of being sold led her to thoughts of escape.

She was not the typical slave, as she had been fortunate enough to have known both her parents, Ben Ross and Henrietta Green, and to have been in their presence throughout most of her life. It was that time with her parents that gave her knowledge of the swamps and the wisdom of various treatments and cures for certain diseases. Therefore, when she heard of her impending sale to the Deep South, she decided to leave.

She wanted her brothers to accompany her, but they were so frightened of the consequences of being caught they turned back. Harriet returned with them. However, the return was only temporary until another opportunity to escape presented itself. In attempting to escape, she was fully aware of the possibility of not seeing her parents, siblings, friends, and even her husband.

Tubman had worked in the fields and even in the lumber mill with her father. Though she was small in stature, she was stronger than any man. Upon escaping, she utilized the knowledge and skills she had acquired while working outside in the lumber mill, planting and plowing the fields, working in the woods, swamps and marshlands, and in the trapping of small animals for food and sustenance. She also had the benefit of the medicinal cures that had become second nature to her.

Even though she had been successful in escaping to the North, she was still not completely free as long as her relatives were still in bondage. She was also insecure because of the passage of the Fugitive Slave Act of 1850 which gave all fugitives and free blacks a great degree of apprehension. With this new law, slave catchers operated openly, not just in the South, but in the North where fugitive slaves, and free blacks, considered to be suspect or who fit a certain description, were retrieved. The Fugitive Slave Law

strengthened a previous law by adding provisions that placed cases under Federal supervision, gave \$10 for each arrest that sent a slave back to his or her owner and imposed fines on those who aided fugitives.

Even more importantly under this law, "Blacks were no longer safe anywhere in the United States, not even in the North, because they could be arrested as suspected runaways by the accusation of any white person." Therefore, the recapture of fugitives and the selling of family members in the South were important concerns for Harriet. She was also concerned because a Maryland state wide convention in the mid-summer of 1850 called for, among other things, the re-enslavement of free Negroes. These practices were a clear indication that slavery was not declining in the area.

Repeatedly risking capture, Tubman returned to the South to liberate over 300 slaves. She worked to relieve the suffering of others and spoke out against injustices. After 1857, she began addressing anti-slavery conventions and developed her association with John Brown. She was privy to Brown's plans for Harpers Ferry, as Brown hoped Harriet would be chief guide to the North for the slaves he freed. A bright spot for her, in June of 1857, was that she was finally able to free her parents.

Tubman risked her life to carry out her goals, determined to help others to "Live free or die." Throughout the course of the Civil War, she served as a Union spy, nurse, cook, and the liberator of over 756 slaves on a military campaign in Cumbohee, South Carolina, without losing a person. Even after the conclusion of the war, she continued her crusade to improve the lives of others and to fight against injustice. She understood that the real battle for freedom had not yet been won.

A second Eastern Shore slave of significance was Frederick Augustus Bailey Douglass. Born in Tuckahoe, Maryland, in Dorchester County, he experienced forced separation from family members and the horrors of slavery at an early age. One of his first recollections was witnessing "Old Master" whipping Aunt Hester. Despite these cruelties, Frederick Douglass was, "not mistreated by Aaron Anthony," his first master. But, he experienced the harshness of slavery from the hands of overseers and others who worked for Anthony and Frederick's other masters, or slave breakers, such as Edward Covey.

The Lloyd Plantation, the "home plantation" of Colonel Edward Lloyd, on the Eastern Shore was one of those "secluded, dark, out-of-the-way places" Douglass mentioned in his autobiography. It was the site where Douglass witnessed, "The cruelty and barbarity of master, overseers, and slave drivers," despite the claims of slaveholders in the local newspaper that

. . . there was no portion of the entire South where slaves met with more humane treatment than upon the Eastern Shore of Maryland, and there existed between master and slave that feeling of mutual confidence which is always to be found in those communities where the evil influence of abolition or its emissaries does not make itself felt.

Unlike Harriet Tubman, Douglass was without the benefit of a family structure to encourage him and sustain his spirit. He experienced the hardships of being appraised upon the death of his master, in the same manner, but with lesser value and even lesser regard than the livestock and cattle. Douglass was, however, fortunate by having been selected to accompany his second master's child to Baltimore as a playmate and servant. This move opened up an entirely different world to him. It was the first time Frederick slept in a bed and ate a proper supper at a table. Frederick also had the opportunity to achieve the unthinkable for a slave--to learn to read and write, which was prohibited by law. The mere rudiments were all that Douglass needed, and he took those opportunities to learn. He understood that knowledge was power, and he used that knowledge to help himself and others. Unlike Harriet Tubman, Douglass had the benefit of being literate, so he could much more easily survive in unfamiliar surroundings.

Douglass was also fortunate to have the benefit of a trade, as a caulker, giving him a source of income in

the Baltimore. As a caulker, he could hire himself out, although the proceeds went to his owner. Therefore, it was not surprising that his owner, Thomas Auld, wished him to learn a trade and emphasized that if Frederick behaved himself, "He would be emancipated at the age of 25." Learning a trade provided an opportunity for him to meet free blacks and other slaves in similar circumstances, which convinced him he should free himself. It was that strong resolve that helped to sustain him, when he chose to escape from his owners. The desire for freedom was not new to Douglass. He was acutely aware of other slaves who had stolen themselves from the plantation--such as "His Aunt Jenny and Uncle Noah, his mother's sister and Aunt Katy's brother, who had run away and reached freedom in the North."

Once Douglass gained his freedom, he could not remain free and not think of the plight of others. Fortunately, his gift of oration was recognized, and he became a lecturer for an abolitionist society and worked diligently to make the world aware of the conditions of slavery. Many audiences did not believe him, so he was forced to reveal his true identity and the location of his enslavement. This revelation was a potential danger to his continued freedom. Thomas Auld made no effort to recapture him, but the threat was always there. While touring Europe on the anti-slavery circuit in 1846, friends and admirers collected the sum of \$711.66, made the necessary arrangements, and Frederick Douglass officially became a free human being in the eyes of the law.

Upon his return to the United States, he again wrote about his life and the horrors of slavery. He became an advisor to Presidents; was a friend to Harriet Tubman, John Brown, and many prominent others; the major recruiter for the famed 54th Massachusetts; a newspaper publisher; the Register of Deeds for the District of Columbia; President of the Freedmen's Bank; and minister to Haiti. But, of all of his triumphs, the memories of his enslavement on the Eastern Shore made an indelible impression on his life. Douglass was so influenced by slavery that he spent the remainder of his life trying to eradicate it and any other form of injustice.

The third Eastern Shore slave was the Reverend Henry Highland Garnet, an American Presbyterian minister and abolitionist who proved to be much more radical than Tubman and Douglass. Garnet was "Born a slave at (East) New Market, Maryland (in Dorchester County) and escaped to the North in 1824." Very little is known about his early years, except that he was the grandson of a Mandingo chieftain. When he was 10, Garnet was reportedly taken to freedom by his father under the pretense of "driving his covered wagon to a funeral and succeeded in carrying his family and a few friends to Wilmington, Delaware, and freedom." The family eventually settled in New York.

Garnet entered a New York African School--one of the first public schools for blacks in the United States. He received the early sting of racism at the age of 19 (when), he journeyed to Canaan, New Hampshire, to study at a summer session of the Canaan Academy. He had been invited by the principal to attend the school, but his studies were cut short by the violent reaction of the Canaan townspeople, who destroyed the school. Garnet was also educated at Oneida Institute where he established a reputation as a good debater and was known as an eloquent, but fiery orator. This transplant from the Eastern Shore became a school teacher who taught at the first public school for blacks in Troy, New York. He simultaneously served as "the minister of a white Presbyterian congregation in Troy."

As a minister of the gospel and as a private citizen, Garnet openly protested the institution of slavery and the injustices associated with it. In 1837, Garnet, other abolitionists, and a massive meeting of young Negro men met in New York and protested against a stipulation passed by a state constitutional convention decreeing that before a Negro could vote he had to own \$250.00 worth of landed property. In 1840, he "Attended a statewide convention in Albany, where he served as one of the secretaries of the Convention (which) drew up an address to the colored people at the commonwealth calling upon them to press for the ballot." By 1840, he had become a militant and wore a pistol. At the same time, he had

become one of the foremost ministers in New York City. In 1840, at the age of 25, this young "fire brand," along with William G. Allen, edited the *National Watchman*, an abolitionist newspaper. He also gained prominence for a hard-hitting anti-slavery address delivered before the American Anti-Slavery Convention.

His speech attacked slavery to such an extent that he attracted the attention of all other abolitionist societies. He became one of the prominent Negroes in the movement and a speaker for several of the societies. By 1840, Garnet was one of eight Negro clergymen numbered among the founders of the American and Foreign Anti-Slavery Society. Occasionally, Garnet, Frederick Douglass, James W. C. Pennington, Martin R. Delaney, and other "black abolitionists, all fugitive slaves from Maryland, journeyed to England, Scotland, France and Germany . . . where they were instrumental in linking up the humanitarian movement in Europe with movements in America."

Garnet also delved into politics, with the hope of improving the lot of the slave and free black, but by 1843 Garnet denounced anyone, black or white, who did not share his antislavery sentiments. In August 1843, "at a national convention for black men in Buffalo, Garnet delivered the most forthright call for a slave uprising ever heard in antebellum America." In his speech, "An Address to the Slaves of the United States," he stated

. . . that there was little hope of obtaining freedom without some shedding of blood. . . .  
Brethren, arise, arise. Strike for your lives and liberties. Now is the day and hour. Let every slave throughout the land do this and the days of slavery are numbers. Rather die free men than live to be slaves. Remember that you are four million. Let "our" motto be: Resistance! Resistance! RESISTANCE!

After the passage of the Fugitive Slave Law of 1850, Garnet, and many other fugitive blacks and abolitionists, felt it was unsafe to remain in America, so in 1850 he, along with many of his compatriots in similar circumstances, returned to England.

In 1858, with the demise of the National Emigration Convention, Garnet became the founder and president of the African Colonization Society. In that year, he embraced emigration as a possible solution to the problem of race in America. His rationale was that he saw no future for blacks in the United States. He believed that he, "would rather see a man free in Liberia than a slave in the United States, . . . and favored colonization to any country that promised freedom and enfranchisement to the Negro."

Despite the ardent efforts of abolitionists (black and white), within and without the state, the increasing number of free blacks who worked to abolish the system, and the large number of slaves "who stole themselves," slavery in Maryland just prior to the Civil War, showed little or no signs of decline. Slaveholders and their supporters continued to exert a great deal of money and effort to punish those who interfered with their property, no matter how slight the purported infraction may have been. Even into the year 1865, many Eastern Shore slaveholders still retained their slaves and took extra precautions to prevent their escape. Maryland was not covered by the Emancipation Proclamation, since it was not a state in rebellion, and slaveholders were not required to free their slaves. It was not until passage of the 13th Amendment in 1865 that slavery would end. This substantiates the fact that slaveowners in Worcester, the easternmost county in the State, were still adamant about the retention of their slaves and the preservation of the institution. If the descriptions presented above are characteristics of slavery that is temperate, or mild, then just how cruel and inhumane was slavery in the other states?



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# The Washington Post

## College Park's Links To Slavery on Syllabus

Monday, February 18, 2008

Next fall, 30 students at the University of Maryland at College Park will begin a year-long effort to research the history of slavery on the campus.

Prof. Ira Berlin, an award-winning researcher and author on U.S. history and slavery, has designed a two-semester course that will teach students how to do historical research and then send them out to learn what they can.

The course was developed as a way for the university to address its past, Berlin said.

Maryland lawmakers approved a measure last year that expressed "profound regret" for the state's role in the slave trade. Some professors have criticized university administrators for not acting more decisively to investigate the school's history.

"This question is alive in our society and alive on our campus," said Berlin, adding that the issue has been discussed since the school's 150th anniversary in 2006, when a documentary film produced as part of the celebrations discussed Charles Benedict Calvert, the school's founder.

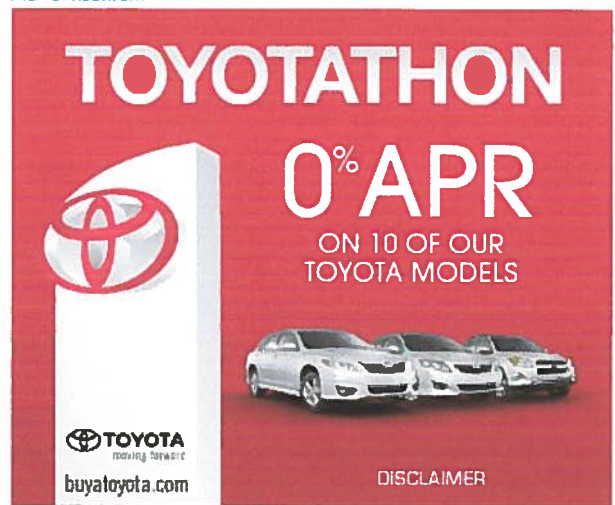
"Like everybody else, we celebrated all the things we wanted to celebrate, and like everybody else, there were things that came up which probably we weren't quite as happy about, such as the fact that our founder was a slaveholder and that the land he donated to create this campus was part of his estate," said Berlin, who will be assisted in teaching the class by a doctoral student.

The university's archivist has collected material on the issue, he said, but much remains unexplored. The students will assemble their findings in a report to President C.D. Mote Jr. and provide recommendations on further steps.

-- Valerie Strauss

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College Park's Links To Slavery on Syllabus

Monday, February 18, 2008; Page B02

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- Valerie Strauss

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**TRACES OF THE TRADE**  
A STORY FROM THE DEEP NORTH

By Katrina Browne with Alla Kovgan, Jude Ray, Elizabeth Delude-Dix and Juanita Brown

Premiere: June 24, 2008 at 10PM | Check Local Listings



Watch the Trailer

# About the Film

## FILM SYNOPSIS

*Traces of the Trade: A Story from the Deep North* is a unique and disturbing journey of discovery into the history and "living consequences" of one of the United States' most shameful episodes — slavery. In this bicentennial year of the U.S. abolition of the slave trade, one might think the tragedy of African slavery in the Americas has been exhaustively told. Katrina Browne thought the same, until she discovered that her slave-trading ancestors from Rhode Island were not an aberration. Rather, they were just the most prominent actors in the North's vast complicity in slavery, buried in myths of Northern innocence.

Browne — a direct descendant of Mark Anthony DeWolf, the first slaver in the family — took the unusual step of writing to 200 descendants, inviting them to journey with her from Rhode Island to Ghana to Cuba and back, recapitulating the Triangle Trade that made the DeWolfs the largest slave-trading family in U.S. history. Nine relatives signed up. *Traces of the Trade: A Story from the Deep North* is Browne's spellbinding account of the journey that resulted.

As the film recounts, the DeWolf name has been honored through generations, both in the family's hometown of Bristol, R.I., and on the national stage. Family members have been prominent citizens: professors, writers, legislators, philanthropists, Episcopal priests and bishops. If the DeWolfs' slave trading was mentioned at all, it was in an offhand way, with reference to scoundrels and rascallions.

Then Browne's grandmother opened the door a crack. She wrote a DeWolf history booklet with a brief but pointed reference to the slave trade, which caused Browne to look deeper. What Browne learned in her research, coupled with the journey she undertook with other DeWolf descendants to retrace early America's infamous trade in rum, slaves and sugar, revealed secrets hidden in plain sight. Archival documents — from logs and diaries to detailed business correspondence, cancelled checks and sales records detailing a global economy — unsettle not just a family, but also a nation's assumptions about its not-so-distant history.

Most of the relatives Browne invited to join her never responded. Some were against the effort, including one who felt he had never done anything to anyone and saw no reason why he should be implicated in the DeWolf history. But when the 10 DeWolf descendants, ranging from siblings to seventh cousins, came together, they found they formed an answer to their relative's objection. Several in the group — and everyone's father — with one exception, are Ivy League graduates. The exception is Tom DeWolf's father, who went to night school (Tom's book about the trip, *Inheriting the Trade*, is published by Beacon Press, and excerpted on this website.) The family's preponderance of elite alma maters showed that its privilege endures. The DeWolf slave fortunes were plowed into other, legitimate businesses, a pattern matched in the larger U.S. economy.

From this extraordinary family angle, *Traces of the Trade* sets out to plumb contentious questions: What is the full story of the Northern slave trade? What

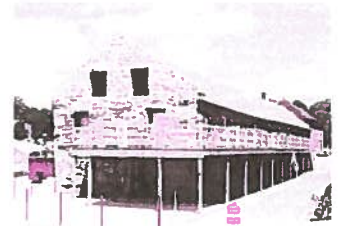
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Mark DeWolf's descendants in the Bristol neighborhood built in 1870. See or listen to the audio tour here. Credit: Tom DeWolf



responsibility does white America bear for the past wrongs and contemporary legacy of slavery? Why is it so difficult for black and white Americans to have this conversation with each other? Intrepid, candid, intellectually engaged and, for better or for worse, "unflinchingly Protestant and polite." Browne and her relatives set out to face the facts — and themselves.

The family gathers in Bristol, where the DeWolf name is writ large as traders and rum distillers whose entrepreneurship built the city. Traces of the slave trade are few, but include the gravestone of Adju, an African woman who had been enslaved as girl. In 1803, she and a young boy, Paulemore, had been "given" as Christmas gifts by James DeWolf (the spelling at that time) to his wife. They are hauntingly remembered in a family nursery rhyme.

Browne and her relatives fly to Ghana, where the old slave forts bring home crushing realities. They receive discomfiting lessons in the vividness of slavery's cruelty and injustice from contemporary Africans and African Americans on their own homecoming pilgrimages. They also learn that Adju, whose grave they had visited, might have been born on a Monday, according to the West African tribes' tradition of naming children for their day of birth.

In Havana, where the DeWolfs either farmed out enslaved Africans to the sugar plantations they owned (which supplied their Bristol distilleries) or sold the slaves for large profits on the open market, Browne's group is nearly overcome by frustration and a sense of helplessness. Worn down by travel, tension and the accumulating weight of slavery's detailed brutality — and also more antagonism than their good intentions led them to expect — they confront the questions that have been haunting them: How has their experience affected their views of the black-white divide in America? If they accept some responsibility for the "living consequences" of their ancestors' crimes, what can they do to make amends?

One so-called secret excavated by *Traces of the Trade* is that the DeWolfs were not just participants in the slave trade — they were the largest slave traders in American history. This one family, whose name adorns the stained glass windows they donated to Bristol's St. Michael's Episcopal Church, brought more than 10,000 African slaves to the Americas. Up to half a million of these Africans' descendants are alive today. Moreover, the DeWolfs conducted the trade over three generations, beginning in 1769, and continuing well after its ban in the United States in 1808.

Another fact obscured by post-Civil War mythologies is that the entire Northeastern seaboard was deeply implicated in the trade right up to the war. The DeWolfs may have been the biggest slavers in U.S. history, but there were many others involved. The Triangle Trade sustained the growing economies of Northern seaports like Bristol. Locals may have thought of the DeWolfs as distillers and traders that supported ship-building, warehousing, insurance and other trades and businesses, but it was common knowledge that the basis for all this was the cheap labor and huge profits reaped from trafficking in human beings.

The efforts of group members to answer these questions with action form the film's dramatic denouement — while landing the questions right back in the laps of all Americans. The family comes home and dives head-on into the debate about reparations for slavery, interviewing leading spokespeople who are for and against this remedy and inviting viewers into the question of how to create "repair." The film asks us to consider this from political, economic and internal viewpoints. What would it take to repair our relationships and to move beyond the guilt, defensiveness, anger and fear that can trip us up?

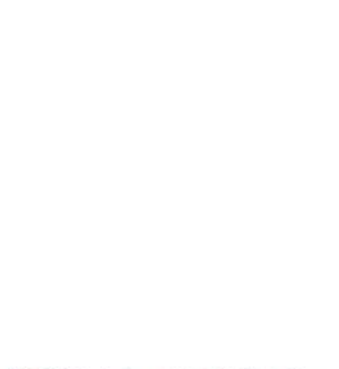
**"In *Traces of the Trade*, we wanted to ask this question: What is our responsibility?" says Browne. "I'm less concerned with understanding the extreme inhumanity of my ancestors than with understanding the mundane, ordinary complicity of the majority of New Englanders who participated in a slave-based economy. That has more parallels to me and my family today: well-intentioned white folks who are still part of systems that do harm. It's important to roll up our sleeves to deal with what we all inherited from our country's history."**

*Traces of the Trade* is an important historical corrective to America's view of slavery and its consequences, and a probing essay into divergent versions of a history that continues to divide black and white in America, in both the North and South.

DeWolf descendents walking to Narragansett  
Riv. (1800s) © PJ



Remains of Cape Cod Castle slave fort



Dani, Jim and Jane Perry at James DeWolf's family cemetery in Bristol

#### Behind the Lens:

Read an interview with the filmmakers and submit a question of your own.

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*Inheriting the Trade*

*Inheriting the Trade* is Tom DeWolf's powerful and disarmingly honest memoir of the journey in which 10 family members retraced the steps of their ancestors and uncovered the hidden history of New England. Read along as the family takes this powerful journey of discovery and reconciliation. | GO »



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After the broadcast, we encourage you to share your reactions to *Traces of the Trade* with us. To be included, you will need to add the film title as a question on the P.O.V. blog.

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Posted June 23, 2008

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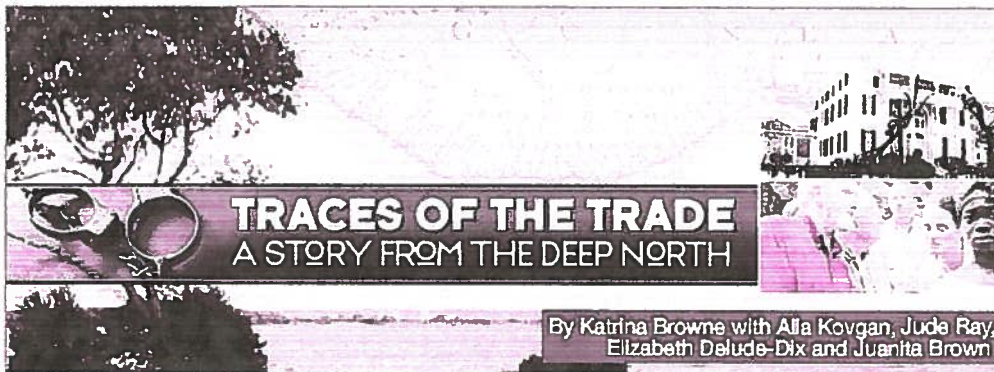
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## TRACES OF THE TRADE A STORY FROM THE DEEP NORTH

By Katrina Browne with Alla Kovgan, Jude Ray, Elizabeth Delude-Dix and Juanita Brown

At 17, Tom DeWolf made a life-changing decision to leave his hometown for a year to work on a slave plantation in Cuba. Six decades later, his descendants set out to retraced the transatlantic trade from their old hometown in Rhode Island to slave forts in Ghana to sugar plantation ruins in Cuba. [Read the synopsis.](#)

Premiere: June 24, 2008 at 10PM (ET/PT) Local Listings



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#### MAKING AMENDS FOR SLAVERY

Seven states have recently passed resolutions acknowledging and regretting their participation in the slave trade. Learn more about these resolutions, the on-going debate surrounding reparations in the U.S., and compare these remedies with what other countries with similar legacies have done to make amends. »



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*Inheriting the Trade* is Tom DeWolf's powerful and disarmingly honest memoir of the journey documented in *Traces of the Trade*. Read along as Tom shares his perspective on the events in *Traces of the Trade* and send in your questions for Tom. 25 lucky questioners will receive a free copy of his book! »



#### Behind the Lens

"The need to go on the journey was a deeply personal calling, and something I needed to deal with, but I probably wouldn't have made *Traces of the Trade* if I had felt like it was purely a personal issue."  
—Katrina Browne

Read more in the [Filmmaker Interview](#).



### in RESOURCES

### LINKS FROM THE BROADCAST



POV - Traces of the Trade: Tom DeWolf's Journey to Slavery's Past | PBS.org

Traces of the Trade: A Story from the Deep North

Posted June 23, 2008

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Tuesday, June 24, 2008

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## "Traces of the Trade" to members June 24 on PBS

Documentary depicts an Episcopal Church family's role in the slave trade

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Episcopal Life Online

Documentary Series: Public Broadcasting System's (PBS) Point of View (POV) documentary show begins its 21st season on June 24 with the national broadcast premiere of "

"Traces," one of three documentaries bought by POV at the [POV Marketplace](#), tells the story of the DeWolf family, the largest slave-trading family in U.S. history and also a prominent part of the Episcopal Church in Rhode Island. James DeWolf Perry was the 18th Presiding Bishop.

POV is set to air at 10 p.m. EDT. Local times (via ZIP code or state) may be searched [here](#).

The film's release comes during the year that marks the bicentennial anniversary of the United States' [abolition](#) of the slave trade.

In the film, Katrina Browne, a DeWolf descendant and the documentary's producer and director, narrates while cameras follow her and nine other family members as they retrace the route of the "Triangle Trade" in slaves, rum, sugar and other goods between Rhode Island, Ghana, and Cuba. Browne and the others address issues of atonement and reconciliation during their journey.

"In 'Traces of the Trade,' we wanted to ask this question: What is our responsibility?" said Browne. "I'm less concerned with understanding the extreme inhumanity of my ancestors than with understanding the mundane, ordinary complicity of the majority of New Englanders who participated in a slave-based economy. That had more parallels to me and my family today: well-intentioned white folks who are still part of systems that do harm. It's important to roll up our sleeves to deal with what we all inherited from our country's history."

[Traces of the Trade](#) was one of the rough cut of "Traces of the Trade" at the Episcopal Church's 75th General Convention in June 2006 were influential in creating the atmosphere in which the convention passed a number of resolutions about the church and racism. These included [resolutions](#) in which the Episcopal Church apologized for "its complicity in and the injury done by the institution of slavery and its aftermath" and called on dioceses to document and study that complicity and its implications.

The film ends with footage from the 75th General Convention about the anti-racism resolutions and Browne's testimony to the committees that considered the resolutions. Browne has said she is excited about the POV purchase of "Traces" in part because "the work of the Episcopal Church is now going to be taken to the nation."

More information about POV's premiere of "Traces" is available [here](#).

A [documentary](#) and [transcript](#) are available from POV.

The "Traces" website also has resources for discussions [here](#).

The PBS show "Bill Moyer's Journal" previewed the premiere of "Traces" on June 20. To view the segment or read its transcript, click [here](#).

For more information about the film, including a list of participating churches, visit [Traces of the Trade](#) on the PBS website. For more information about the film, including a list of participating churches, visit [Traces of the Trade](#) on the PBS website.

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**Peggy Rogers**

---

**From:** "Christopher Whyman" <chris@cheeseandport.com>  
**To:** "Peggy Rogers" <progers@goeaston.net>  
**Sent:** Wednesday, July 16, 2008 11:13 AM  
**Subject:** Message from Paul Winters

----- Forwarded message -----

**From:** pd w <wodaj@hotmail.com>  
**Date:** Jul 16, 2008 11:07 AM  
**Subject:** RE:  
**To:** Christopher Whyman <chris@cheeseandport.com>

Hi Chris,

I am in Ft Lauderdale until Friday!!! It is rainy, but we are having a great time. Just a note: I believe that Tish Brown was in on the research of the archives, which are in Baltimore if I remember correctly.

Paul

---

**Date:** Tue, 15 Jul 2008 17:05:13 -0400  
**From:** chris@cheeseandport.com  
**To:** progers@goeaston.net  
**Subject:** Re: Fw: Re:  
**CC:** wodaj@hotmail.com

Yes it is!

Let's do a little more digging first before we decide on this. If we were to go ahead we would be showing this to the congregation in the Spring of next year.

I spoke with Mark about the records today. He says that he thinks they are in Annapolis but then he wondered if the 1800's were in our archives at the church. He said that we should talk to Alice Cohee who should know where the records are or if she doesn't then we should go to Mary Thomas. You presumably see Alice each day so could you please start by talking to her again?

Thanks,

Chris

On 7/15/08, **Peggy Rogers** <progers@goeaston.net> wrote:

Pricey!

8/5/2008

----- Original Message -----

From: Elizabeth Green

To: Peggy Rogers

Sent: Monday, July 14, 2008 4:28 PM

Subject: Re:

Thanks for your interest in Traces of the Trade. I'm happy to let you know that it's now available for sale to faith-based organizations and congregations - [click here](#) to order a copy.

Links to additional resources and discussion guide are available [at our website](#).

There are 3 options for purchase:

- Home use
- Small congregations/faith-based groups
- Large congregations/denominations or regional bodies/large faith-based groups

Please choose the size (and cost) that's appropriate for your group. Thanks again for your support, and blessings as you host discussions and share this film with others.

Blessings,  
Elizabeth

Elizabeth Green

Coordinator for Faith-Based Outreach

[www.tracesofthetrade.org](http://www.tracesofthetrade.org)

On Sat, Jun 21, 2008 at 5:06 PM, Elizabeth Green <[greenelizabeth@gmail.com](mailto:greenelizabeth@gmail.com)> wrote:

Thanks for your email. We are waiting to hear from the production company when the dvd is coming out, and we'll let you know as soon as we hear anything - possibly in the next couple of days.

Blessings,  
Elizabeth

Elizabeth Green

Coordinator for Faith-Based Outreach

[www.tracesofthetrade.org](http://www.tracesofthetrade.org)

On Sat, Jun 21, 2008 at 1:48 PM, Peggy Rogers <[progers@goeaston.net](mailto:progers@goeaston.net)> wrote:

Please notify when DVD of Traces of the Trade will be available for use in our church. We are working on how slavery supported our church, Christ Episcopal Church, St. Michaels, MD. I saw a preliminary version at the Episcopal Church's General Convention in 2006 and own a copy of the book on which the DVD is based.

Thank you,

8/5/2008

Peggy R. Rogers  
700 Port St. #4111  
Easton, MD 21601

---

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**Peggy Rogers**

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**From:** "Christopher Whyman" <chris@cheeseandport.com>  
**To:** "Peggy Rogers" <progers@goeaston.net>  
**Cc:** "Winters, Paul" <wodaj@hotmail.com>  
**Sent:** Tuesday, July 15, 2008 5:05 PM  
**Subject:** Re: Fw: Re:

Yes it is!

Let's do a little more digging first before we decide on this. If we were to go ahead we would be showing this to the congregation in the Spring of next year.

I spoke with Mark about the records today. He says that he thinks they are in Annapolis but then he wondered if the 1800's were in our archives at the church. He said that we should talk to Alice Cohee who should know where the records are or if she doesn't then we should go to Mary Thomas. You presumably see Alice each day so could you please start by talking to her again?

Thanks,

Chris

On 7/15/08, **Peggy Rogers** <progers@goeaston.net> wrote:

Pricey!

----- Original Message -----

**From:** Elizabeth Green

**To:** Peggy Rogers

**Sent:** Monday, July 14, 2008 4:28 PM

**Subject:** Re:

Thanks for your interest in Traces of the Trade. I'm happy to let you know that it's now available for sale to faith-based organizations and congregations - [click here](#) to order a copy. Links to additional resources and discussion guide are available [at our website](#).

There are 3 options for purchase:

- Home use
- Small congregations/faith-based groups
- Large congregations/denominations or regional bodies/large faith-based groups

Please choose the size (and cost) that's appropriate for your group. Thanks again for your support, and blessings as you host discussions and share this film with others.

Blessings,  
Elizabeth

Elizabeth Green

Coordinator for Faith-Based Outreach  
[www.tracesofthetrade.org](http://www.tracesofthetrade.org)

On Sat, Jun 21, 2008 at 5:06 PM, Elizabeth Green <greenelizabeth@gmail.com> wrote:

7/26/2008

Thanks for your email. We are waiting to hear from the production company when the dvd is coming out, and we'll let you know as soon as we hear anything - possibly in the next couple of days.

Blessings,  
Elizabeth

Elizabeth Green  
Coordinator for Faith-Based Outreach  
[www.tracesofthetrade.org](http://www.tracesofthetrade.org)

On Sat, Jun 21, 2008 at 1:48 PM, Peggy Rogers <[progers@goeaston.net](mailto:progers@goeaston.net)> wrote:

Please notify when DVD of Traces of the Trade will be available for use in our church. We are working on how slavery supported our church, Christ Episcopal Church, St. Michaels, MD. I saw a preliminary version at the Episcopal Church's General Convention in 2006 and own a copy of the book on which the DVD is based.

Thank you,

Peggy R. Rogers  
700 Port St. #4111  
Easton, MD 21601

7/26/2008



## Maryland issues apology for its role in slavery

Lawmakers make state the second to express 'profound regret' for practice

The Associated Press

updated 10:45 a.m. ET, Tues., March, 27, 2007

ANNAPOLIS, Md. - Maryland lawmakers approved an apology Monday for the state's role in the slave trade, expressing "profound regret" that it once "trafficked in human flesh."

Maryland follows Virginia in issuing a formal apology.

The vote in the House of Delegates makes the apology official, because a resolution doesn't require the governor's signature. The state Senate already approved it.

The resolution notes that slavery "fostered a climate of oppression not only for slaves and their descendants but also for people of color who moved to Maryland subsequent to slavery's abolition."

Co-sponsor Sen. Nathaniel Exum, a Democrat, said he was exhilarated that Maryland lawmakers decided to finally recognize the painful role the state played in slavery.

"Once we come to that recognition, maybe we will also recognize steps we need to do to get rid of the lingering effects of it on the people," Exum said.

In the 1700s, slave ships docked blocks away from the Maryland State House, and thousands of enslaved men and women arrived in the town. Slavery officially ended in Maryland with the adoption of a new state constitution in 1864.

Author Alex Haley was doing research about his ancestors when he discovered that a slave ship had arrived in Annapolis in 1767 carrying one of his ancestors, Kunta Kinte.

The author's discovery led to his groundbreaking book "Roots."

A resolution to apologize for slavery passed the Maryland Senate last year, but the House of Delegates took no action.

Virginia's legislature passed a resolution last month also expressing "profound regret" for that state's role in slavery. Congress and lawmakers in Missouri and Georgia are also considering an apology.

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 Associated Press


Actress Diane Johnson portrays "Sarah," a fictional slave during tour group's visit to Christ Church's cemetery in Philadelphia, Thursday, June 5, 2008. Philadelphia's most famous Colonial-era church is opening the eyes of visitors with the revelation: Slaves worshipped alongside parishioners like Washington, Benjamin Franklin and Betsy Ross. (AP Photo/Matt Rourke)



## Philadelphia owns up to more of its history of slavery

By Matt Rourke 6 days ago

PHILADELPHIA (AP) — Thousands of tourists watched last summer as archaeologists, working in the shadow of Independence Hall, unearthed remnants of the home where George Washington lived with his wife and several slaves.

Now, the city's best-known Colonial-era church is dramatically bringing to light how slaves worshipped alongside parishioners like Washington, Benjamin Franklin and Betsy Ross.

Historians have long known that slaves attended Christ Church — and were baptized, married and buried there. But it has not been publicized much in Philadelphia, where all men were declared to be created equal.

"I think it's the right time in our city's history, it's the right time in our nation's history," said Neil Ronk, a church historian and senior guide. "Maybe it can spark a discussion."

Or continue one.

The city's ties to slavery emerged in 2007 as an estimated 250,000 people witnessed the excavation of a slave passageway in the President's House, where Washington lived while Philadelphia was the nation's capital.

Then in March, Democratic presidential hopeful Barack Obama gave a stirring speech on race relations at the National Constitution Center, just blocks from Independence Hall and the Christ Church burial ground.

The recent decision by church officials to spotlight the congregation's slave past was spurred in part by the Episcopal Church's 2006 Conference, which mandated "a full, faithful and informed" accounting of its history, Ronk said.

Founded in 1695, Christ Church was the first parish of the Church of England in Pennsylvania and the birthplace of the U.S. Episcopal Church. Tours are given daily, but special presentations on Tuesday and Thursday afternoons offer slavery-related narratives.

Actress Diane Johnson portrays "Sarah," a fictional slave who puts a human face on the grim statistics: In 1760, Philadelphia's population was 11,000; about 1,100 were black, and nearly 900 of them were slaves.

Johnson's monologues, based on historical research, tell of her life as slave cook and maid for a merchant's family.

"When I read the script, I fell in love with it," said Johnson, who hopes the performances "will make people think, reflect and maybe change some of our archaic thoughts."

Though the church has been aware of its slave congregants, it is still researching actual practices. For instance, Ronk said church officials are still trying to determine where slaves sat — with their masters, or separate from the rest of the congregation.

Previous church tours have referred to slavery, notably mentioning parishioner Absalom Jones, a one-time slave who bought his freedom and became the first black priest of the Episcopal Church. Yet it was never a guiding theme until now.

"Sarah" appears in costume at both the church and the burial ground a few blocks away, discussing snippets of daily life, her family's history, how she came to be owned by her master and the role of slaves during Philadelphia's yellow fever epidemic.

Christ Church's cemetery has always been a popular tourist attraction because it is where Franklin is buried. Slaves, slave traders and slave owners are interred there as well, said John Hopkins, burial ground coordinator.

The slaves are listed in the church's burial register by first name only, along with their owners: Violet, slave of the widow Plumstead; Charles, belonged to Mr. Taylor; William, belonged to Jos. Rich; and an unnamed child slave.

Among the slave owners are Franklin, who had at least seven; Benjamin Rush, a prominent physician

and signer of the Declaration of Independence who owned one; and John Kearsley, one of the main financiers of Christ Church, who owned four.

"It hurts me to know that they did that, especially Franklin," Hopkins said.

College student Diana Hill, 37, recently toured the church and burial ground with her African-American history class. Born and raised in Philadelphia, Hill said she had no idea of the city's slave ties until seeing a TV story last year about the memorial planned for the site of the President's House.

"That's when I realized that I needed to take a class," she said. "This is just ... kind of astounding."

On the Net:

- Christ Church: <http://www.christchurchphila.org>

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**Peggy Rogers**

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**From:** "John Vanderstar" <[vanderstar@msn.com](mailto:vanderstar@msn.com)>  
**To:** <[bishopsdeputies@hobd.org](mailto:bishopsdeputies@hobd.org)>  
**Sent:** Saturday, March 08, 2008 11:13 AM  
**Subject:** RE: [HoB/D] The draft official calendar for General Convention; my calendar of unofficial events

If you go to [episcopalarchives.org](http://episcopalarchives.org), General Convention 2006, you can find Resolutions A123 and A127 as passed by GC. For earlier versions and related material, see the Executive Council section of the 2006 Blue Book (which is green!) pp. 321-22. Also, on [episcopalchurch.org](http://episcopalchurch.org) you can find information about dioceses that have begun work on unearthing information in their area about the church's involvement in and benefits derived from slavery. The Diocese of New York held a splendid service in January, and the statement of apology by Bishop Cathy Roskam is a jewel; it is available in the web site of that diocese. On October 4 2008 there will be a Service of Repentance at the Washington National Cathedral (the Presiding Bishop will preside), and the afternoon before there will be workshops under the theme: "Confronting the Past; Changing the Future."

I would be glad to answer any questions about all this, as I remain heavily involved.

John Vanderstar

Executive Council> Date: Fri, 7 Mar 2008 17:37:36 -0500> From: [mtr.paula@gmail.com](mailto:mtr.paula@gmail.com)> To: [bishopsdeputies@hobd.org](mailto:bishopsdeputies@hobd.org)> Subject: Re: [HoB/D] The draft official calendar for General Convention; my calendar of unofficial events> > Someone posted to this list, a couple weeks ago, a url pertaining to research on church ties to slavery. I've lost it. If the person who> provided that information would be so kind as to send it again, I would be> very grateful.> >

3/8/2008

**Peggy Rogers**

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**From:** "Steve Hutchinson" <SHutchinson@episcopal-ut.org>  
**To:** <bishopsdeputies@hobd.org>  
**Sent:** Thursday, April 27, 2006 11:44 AM  
**Subject:** RE: [HoB/D] reparations

As someone who was busy with college and not paying much attention to church matters in the 1960's, I nevertheless have a vague recollection of our Church having addressed the reparations issue. As I recall the effort was somewhat controversial, but I confess that I do not know of the action taken by the General Convention. I do not suggest that this is a "been there, done that" consideration, but I was struck by the complete omission of any reference in this article to actions taken or considered in the past. Perhaps someone could add some historical context.

Steve Hutchinson, L-1, Utah

-----Original Message-----

**From:** Ann Fontaine [mailto:annfontaine@mac.com]  
**Sent:** Wednesday, April 26, 2006 3:23 PM  
**To:** [bishopsdeputies@hobd.org](mailto:bishopsdeputies@hobd.org)  
**Subject:** [HoB/D] reparations

What are we to say to this sort of critique --- I would like to hear more from those supporting reparations. And Province VI is wondering about the Native American reparations? ANN

The Church of Reparations

By Mark D. Tooley

FrontPageMagazine.com |

April 26, 2006

<http://www.frontpagemag.com/Articles/Printable.asp?ID=22208>

The Episcopal Church, at its upcoming General Convention in June, will consider whether to endorse reparations for 250 years of American slavery.

The two-million member Episcopal Church is the embodiment of the declining and aging Protestant denominations whose elites prioritize left-wing politics. And, like the other "mainline" denominations, it is largely white and upper-middle class. To compensate for their failure to attract racial minorities, Religious Left prelates often adopt radical race-related causes. It is the perfect issue for anti-American religious elites. Obsess over a social sin of past centuries that will portray the United States and Western Civilization in the most sinister light. Meanwhile, ignore or minimize the personal sins and spiritual needs of leftists. Mainline prelates feel "prophetic" and "relevant" when they adopt causes such as reparations for slavery.

Proposed Episcopal Church Resolution A124 would admit to the the complicity of the Episcopal Church in slavery and the church's economic benefits from it. It asks for a study as to how, as a matter of justice, the church can share those benefits with African American Episcopalians.

Another proposed Episcopal resolution offers a blanket apology for the church's complicity in slavery and suggests a Day of Repentance and Reconciliation service to be held at the National Cathedral in Washington, D.C.

5/8/2006

The proposed Episcopal resolutions come in the wake of the Church of England's having apologized earlier this year for complicity in the slave trade. Archbishop of Canterbury Rowan Williams, according to the BBC, said the "body of Christ is not just a body that exists at any one time, it exists across history and we therefore share the shame and the sinfulness of our predecessors and part of what we can do, with them and for them in the body of Christ, is prayer for acknowledgement of the failure that is part of us not just of some distant 'them.'"

The archbishop is lightyears ahead of his American counterparts; he offered a coherent theological argument. And the Church of England's statement offered an apology, centered on the church's direct involvement in slavery. Unlike the U.S. churches, it did not endorse reparations. Most of the U.S. mainline church elites have relied on a superficial sense of guilt about the distant past in order to justify the Religious Left's latest causes.

At least the Episcopal proposal seems to focus on church reparations to the descendants of slaves. Other mainline denominations have endorsed government reparations for slavery.

A policy statement of the 8 million member United Methodist Church specifically endorses U.S. House of Representatives bill 40 from Congressman by Michigan Democratic Congressman John Conyers, which advocates slavery reparations.

Conyers H.R. 40 has been sitting on the table for 17 years. It would create a Commission to Study Reparation Proposals for African Americans, which would acknowledge the fundamental injustice, cruelty, brutality and inhumanity of slavery in the United States from 1619 to the present day. □ The commission would report to Congress on what further action is needed with respect to slavery's effects on African American lives, economics, and politics. □

According to the United Methodist official statement, unabated narcotics trafficking and gang killings as a result of these economic realities can be traced to the broken promise that each slave would receive forty acres, fifty dollars, and a mule. □ The church's resolution also faults the current Supreme Court and the U.S. House of Representatives for their attack on affirmative action. □ Besides supporting the Conyers legislation, the church is developing a strategy for interpreting and promoting the issue of economic reparations for African Americans. □

The 3 million member Presbyterian Church (U.S.A.), in a more organized fashion, maintains a website dedicated to supporting slavery reparations. Officially, the denomination supports the Conyers bill and cites the need for recompense for other victims groups, including Native Americans, Alaskan Americans, Mexican Americans, Asian Americans and Puerto Ricans. But the website admits that a 2003 poll of Presbyterians revealed that 85 percent of church members and 68 percent of pastors oppose federal government reparations for the descendants of slaves. Seven percent supported reparations for descendants of African slaves, while 4 percent supported reparations for the other victim groups.

In June, the Presbyterian General Assembly will hear reports from its Washington, D.C. and United Nations lobby offices on how the church's campaign for reparations is progressing. Almost needless to point out, the far-Left, one-million member United Church of Christ has also endorsed slavery reparations.

The Religious Left, on slavery reparations, as on most issues, misses the point. Slavery was endemic to

every culture at some point. The universalization of the Jewish God through the Christian Church fueled to the slow but inexorable demise of slavery. Human equality before a sovereign and loving deity made slavery morally impossible.

But the Religious Left, for its own ideological reasons, inverts history. Native□ cultures everywhere were innocent. It was Christianity, through Western Civilization, that corrupted and persecuted. For that, the West, especially the United States, must now atone and provide recompense.

The Jewish and Christian Scriptures celebrate God's deliverance of the ancient Hebrews from Egyptian slavery. The post-slavery black church in America also traditionally sees the Hand of Providence in its emancipation. The Religious Left would like to divert their attention to the federal government.

\*\*\*\*\*

Ann K. Fontaine  
Lander, Wyoming c  
<http://www.seashellseller.blogspot.com>

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# ECW SLAVERY REPORT

Section 6

**Peggy Rogers**

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**From:** "RON and DIANE REID" <ronald.reid@snet.net>  
**To:** "Peggy Rogers" <progers@goeaston.net>  
**Sent:** Sunday, November 22, 2009 1:45 PM  
**Subject:** Re: Slavery and How the Episcopal Church Benefited  
 That would be Steve Horst. A good friend and a good person.

If you need any help, let me know.

Diane

--- On Sat, 11/21/09, Peggy Rogers <progers@goeaston.net> wrote:

From: Peggy Rogers <progers@goeaston.net>  
 Subject: Re: Slavery and How the Episcopal Church Benefited  
 To: "RON and DIANE REID" <ronald.reid@snet.net>  
 Date: Saturday, November 21, 2009, 7:33 PM

I showed your materials to the group today, and all were very interested. Sadly, the page from HO/BD went home with someone and that's where I found about you and your church in a message from Horst (?) who wrote he was sad to miss your sermon. We all have benefitted from your work. Many thanks. Faithfully, Peggy

----- Original Message -----

**From:** [RON and DIANE REID](#)  
**To:** [progers@goeaston.net](mailto:progers@goeaston.net)  
**Sent:** Monday, November 16, 2009 7:21 PM  
**Subject:** Slavery and How the Episcopal Church Benefited

Dear Peggy,

I have enclosed two documents. One is the homily I gave on 8 Nov. at our church in Middletown. The other is the paper I prepared for the Diocese for the day of repentance.

I also did a display board with maps and pictures -sort of felt like I was back in school.

I found it easier to do the long paper first and then cut out the extra information to get the homily to 15 minutes.

I started with the parish register and pulled out the names of the "negro servants" as they were called here. I also used the 1790 census to determine which parishioners owned slaves. I focused on the larger donors, and of course I was lucky to have the Prince Mortimer story. A parishioner had published an excellent history of the parish in 1965 which helped enormously, although of course the word "slave" was not mentioned.

If I can be of any help, let me know. Also, who gave you my name? I don't mind in the least, just curious.

Good luck, and God Bless you.

Diane

11/22/2009



**Peggy Rogers**

---

**From:** "RON and DIANE REID" <ronald.reid@snet.net>  
**To:** <progers@goeaston.net>  
**Sent:** Monday, November 16, 2009 7:21 PM  
**Attach:** Sermon-Slavery.doc; How the Church of The Holy Trinit1.doc  
**Subject:** Slavery and How the Episcopal Church Benefited

Dear Peggy,

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If I can be of any help, let me know. Also, who gave you my name? I don't mind in the least, just curious.

Good luck, and God Bless you.

Diane

*Dr. Steven Harst Ph.D. - at Middletown CT*  
*Harst? prof. philosophy*  
*860-347-2591*  
*office@holytrinityet.org*  
*06457*  
*Middletown CT*  
*11/21/2009*

## **How the Church of The Holy Trinity benefited from Slavery**

By Diane Reid

Historian, Church of the Holy Trinity, Middletown

November 2009

In 1646, the General Court of Connecticut appointed a committee to draw up plans for establishing a settlement on the Connecticut River at Mattabesett, a Wangonk word meaning "at a great river". The new community officially became a town in 1650, and adopted the name "Middletown" in 1653, a reference to its distance halfway between the mouth of the Connecticut River and Windsor. Sowheag, chief of the Wangonks, agreed to the settlement, hoping that the settlers might help defend the Wangonks against Pequot attacks.

Middletown is located at a great bend of the Connecticut River and was blessed with a natural harbor, which was easily defended. The settlement soon became a thriving port, and by time of the American Revolution, Middletown was the largest and most prosperous settlement in the Connecticut colony, comparable to Boston and New York in importance, with approximately one-third of its citizens involved in merchant and maritime activities.

The first Africans were brought via Barbados to Middletown as slaves in 1661. Slavery was part of the early economy of Middletown; by 1756 Middletown had the third largest African slave population in the state of Connecticut with 218 "black servants".

Probably because most Middletown merchants and ship's captains were involved in the Triangle Trade, slavery remained a part of Middletown life throughout the seventeenth and early eighteenth centuries. The merchants marketed the slaves and there were two slave dealers, Captain Gleason and Dr. Walker, who had offices on Main St. in 1775. A third slave dealer was Captain Samuel Willis. He was a member of our early parish. He was a sea captain and owned a wharf and a store at Middletown. He advertised in 1761 "several likely Negro boys and girls: arrived from the coast of Africa." Samuel Willis married Sarah Joyce, widow of William Joyce, in Barbados. Her son, William Joyce Jr., was clerk of our parish for a number of years. Few families in Middletown owned more than two slaves, who were used primarily as farm laborers and domestics. Slave owners in Middletown were generally the larger landowners, merchants, and well-to-do ministers.

The official position of the Congregational and the Anglican churches in 18th century Connecticut encouraged the education of slaves in order to teach them to read the Bible and prepare for conversion to Christianity. This mission, understood as a religious duty for members of the church, applied to the education and conversion of "Indians and Negroes", enslaved and free, particularly after it was agreed in 1729 that religious conversion did not make slaves free. The Church of England, for example, sent out 10,000 circulars on the religious importance of teaching and converting slaves, along with teachers and Bibles for that purpose. In 1738, the General Assembly in Connecticut authorized the baptism of infant slaves.

There was an Anglican presence in Middletown as early as 1730 when services were occasionally held at the Ichabod Wetmore home on Washington Street, when his uncle, the Reverend James Wetmore visited from New York.

Twenty years later, on Easter Monday, April 16, 1750, the Society of Christ Church Parish was organized in Middletown, and wardens and vestrymen elected. Services were held regularly from that time by visiting ordained clergy or by a layman. The Rev. Ichabod Camp became the first rector in 1752, and it was largely through his efforts that our first church building was erected on a swampy piece of land given by the town at what is now the South Green.

In 1754, a committee consisting of Senior Warden Captain Philip Mortimer, Junior Warden Captain Caleb Wetmore, Joseph Wright, John Thompson, Captain Richard Alsop, and John Stocker was established to employ workmen to build the church. We don't know whom they employed, but the early baptismal records show that all these men, with the exception of Caleb Wetmore had slaves baptized in the church at Middletown. Caleb Wetmore probably owned slaves, as he was involved in the West Indies trade. It is reasonable to assume that their slaves were employed in the building of that first church.

The records of our church begin in 1752 and the first recorded baptism of a negro servant took place that year when Silvia, an adult, owned by Captain Mortimer, received the sacrament of Holy Baptism. There follow 71 recorded baptisms through the year 1813, when Thomas, an adult, owned by a Mrs. Hautebeau received the baptismal sacrament.

The first census of the United States, taken in 1790, shows that there were 942 homes in Middletown, and 108 slaves. I was able to identify 17 Episcopalian families who owned a total of 40 slaves in that year. The majority of church members did not have enslaved servants. Whether because they did not believe in slavery, or did not have the need of such, we don't know. There were six parish members who had free black servants listed as members of their households.

The 1820 census shows the last slave in Middletown was a woman over 45 years of age, owned by Ebenezer Gilbert, a local gentleman, a member of the Episcopal church, who married a young lady from the French island of Martinique, Desiree Boutin. There were also two free blacks in the household, presumably emancipated. The Gilbert family apparently retained their belief in the institution of slavery, as Ebenezer's son, Joseph, and his family removed themselves to North Carolina before the Civil War. Ebenezer Gilbert's granddaughter, Sarah Gilbert Slater, became involved with the family of Mary Surratt who was convicted of taking part in the conspiracy to assassinate Abraham Lincoln. Sarah was known as the French Lady, or the Lady in the Veil, and served as a Confederate spy and courier.

By 1830, there were no enslaved persons living in Middletown.

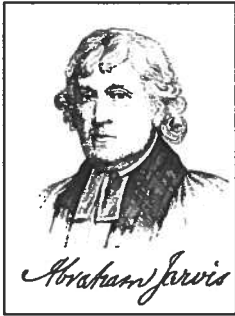
I'd like to tell you about some of those slave owners whom we know gave generously to our church.



Captain Stephen Clay was a Sea Captain involved in the West Indies trade. The 1790 census lists him as the owner of one slave. When Captain Clay died in 1806, he left his entire estate to his wife to use the "improvements" as long as she remained his widow. After her death, 2/3 of the estate was to go to his three sisters. Of the remaining third part, \$1100 went to two individuals, and the remainder to Christ Church in Middletown in the amount of \$11,000. His will stated, "it is always to be understood and my meaning is that the lawful interest only of the bequest is to be used by the church to be given annually to the church. In 1834, \$9000 of the Clay Fund was used to pay off the debt on the new church building on Broad Street before June 12 of that year, when the

building was consecrated by the Right Rev. Thomas Church Brownell. Church minutes state that the amount would have to be paid back to the Clay Fund "someday". It was repaid before 1876, when the value of the fund stood at \$9200.

The Reverend Abraham Jarvis was born into a prominent Church of England family in Norwalk.



Church records list the baptism of Dover, infant servant of the Reverend Abraham Jarvis in 1778. He apparently owned at least one adult slave at that time, and probably two. The 1790 census shows two adult slaves in his household. Abraham Jarvis was consecrated as the second Bishop of Connecticut in 1797. Although no slaves are listed in any further census records, he apparently did not free them before his death in New Haven in 1813, being admonished by persons there for his continued ownership of slaves. Abraham Jarvis was a Tory and was known in Middletown as the Tory Parson Jarvis. It was Captain Richard Alsop's patriotism that helped shield Reverend Jarvis and the Middletown parish during

the tumultuous times just before the American Revolution.

Richard Alsop is said to have been the most successful of the West Indies traders. He came to Middletown about 1750 as a merchant. He was known as a man of integrity, generosity and public spirit. He died in the early days of the American Revolution as a very wealthy man. Ten of the infant, child, and adult slaves baptized in our church belonged to the Alsop family. He gave the first known gift to Christ Church - an organ. In 1786, a bell was donated by his brother, John Alsop of New York. The bell rang out joyously in September of 1786 when 127 persons received the sacrament of Confirmation by the Right Reverend Samuel Seabury. It is said that the honor of ringing the bell was one that Christian slaves sought. This bell is still in use today and serves as part of our ring of chimes at our church on Main Street.

Richard Alsop was a subscriber for the Glebe Purchase in Middletown in 1768. In 1785, when money was in very short supply, the widow Alsop, along with Philip Mortimer, paid off the debt and gave the deed to the land and dwelling house occupied by the Reverend Abraham Jarvis, free and clear, to the church in Middletown. The Alsop family is memorialized by a large rose window and two windows depicting the Annunciation and Proclamation of Christ's resurrection.

Several of our stained glass windows are dedicated to slave holders. Jacob Sebor was a merchant and a warden of our parish. In 1790, he reported the ownership of one slave. He died in 1793. Later census records show that his children continued the practice. In 1963, the Sebor bequests had a value of over \$18,000.

We know very little about the slaves themselves. Most lived their lives in the circumstances in which they found themselves, much as people today live within the parameters of their circumstances. They were fed and clothed by their owners, and the law required that former owners and their heirs provide for them the rest of their lives.

Thanks to Denis Caron, author of the book *A Century in Captivity*, we are able to know quite a bit about slavery in Middletown through a slave by the name of Prince. Prince was born about 1724 and was sold into slavery in Guinea about the age of six. He contracted yaws aboard ship and was plagued by this virus his entire life. Who his initial purchaser was is unknown, but by the late 1750's he was acquired by Captain Philip Mortimer, to work at his ropewalk in Middletown. When Philip Mortimer died in 1794, Prince and the approximately 17 slaves owned by Captain Mortimer were to gain their freedom under the terms of Mortimer's will. He had provided for them with monetary bequests and property.

He left his home and his late wife's jewelry to his adopted daughter, Ann Carnell Starr, for her natural life. After her death, the house would go to her son Philip Mortimer Starr and the jewelry to her daughter, Martha Mortimer Starr. He made additional generous bequests to young Philip, with the understanding that Philip would drop the Starr name and be known as Philip Mortimer. This must have infuriated Ann's husband, who had only this one son to continue his name, and who had probably been counting on controlling this large fortune, which had now been taken out of his reach.

George Starr challenged the will on the basis that the witnesses to the will, being residents of Middletown, might benefit from the will as Captain Mortimer had left funds to build and supply a granary to feed the poor of the city. The will was overturned in court and George Starr effectively gained control of the entire estate through probate. He did free the slaves before 1800, with one exception. Prince remained under the control of George Starr. George Starr may have kept him as a slave as Prince was now 87 years old and it would have been cruel to turn him out at that age. If they obtained their freedom, their former owners and their heirs were required by law to provide for the freed person's upkeep. It was probably easier for George Starr to keep Prince in his home.

Prince became a household servant at the Starr residence on Main Street. One morning in 1811, Prince served George Starr his breakfast chocolate, which had been laced with arsenic. Whether Prince meant to kill George Starr or help him, we don't know. Arsenic was used as a poison and also for medicinal purposes, mainly to treat headache. We don't know if Prince ever defended himself in court - no records survive. He was found guilty of attempted murder and sentenced to life in Newgate Prison. The only statement ever attributed to Prince is recorded when the prisoners at Newgate were transferred to the new Wethersfield Prison. When asked his age, he replied "Old enough to have known better". He died at the Wethersfield State Prison in 1834 at the age of 110. He is buried there in an unmarked grave.

Upon the deaths of George and Ann Starr, their children inherited the Mortimer estate. Martha Mortimer Starr lived in the family home on Main Street, and in her will left the property and some funds to Christ Church to use the house for a rectory and to build on that property a new church or chapel when needed, provided the name of our parish was changed to the Church of the Holy Trinity, by which name it has been known since 1857.

There is one more story to relate. It is about the child of freed slaves named Ishmael and Ginny. Her name was Rachel Freeman, born about 1794, and baptized on June 10, 1803, along with her six siblings. She married George Penny about 1814. He was a barber. After George's death in 1848, Rachel raised her family on Bridge Street in Middletown. Sadly, all her children died before her, leaving her with no family. She was a life-long faithful member of our parish. In her will, she left all she owned to the church, and asked only that the church maintain her grave and the graves of her family. She died in 1882. I am happy to report that the Penny lot at Mortimer Cemetery is in fine condition.

**In the name of the Father, the Son, and the Holy Spirit, Amen.**

**Yesterday, an observance was held at the Cathedral in Hartford, when our Diocese took a monumental step and publicly recognized and offered repentance for its involvement in the institution of transatlantic slavery. Historians from many parishes shared what we had discovered about how our parishes benefited from slavery. You might be surprised to find just how the Episcopal Society here benefited economically from this sinful practice.**

**There is a set of sign boards located on Riverview Plaza which tell a brief history of Middletown. They do not mention that, by 1756, Middletown had the third largest African slave population in the colony of Connecticut with 218 “black servants”. Slavery was part of the economy of Middletown as early as 1661, when the first Africans were brought here via Barbados.**

**The settlement at Middletown, begun in 1650 was a thriving port by the time of the American Revolution. This was the largest and most prosperous settlement in the Connecticut colony, comparable to Boston and New York in importance, with approximately one-third of its citizens involved in merchant and maritime activities.**

**Most Middletown merchants and ship’s captains were involved in the West Indies trade and slavery remained a part of Middletown life throughout the seventeenth and early eighteenth centuries. In 1775, there were two slave dealers located on Main St - Captain Gleason and Dr. Walker. A third slave dealer was a**

**member of Christ Church parish - Captain Samuel Willis. He was a sea captain and owned a wharf and a store at Middletown. He advertised in 1761 “several likely Negro boys and girls: arrived from the coast of Africa.”**

**Although there had been an Anglican presence here since 1730, it wasn't until Easter Monday, April 16, 1750, that the Society of Christ Church Parish was organized and wardens and vestrymen elected., Our first church building was erected in 1754 on a swampy piece of land given by the town at what is now South Green.**

**A committee consisting of Senior Warden Captain Philip Mortimer, Junior Warden Captain Caleb Wetmore, Joseph Wright, John Thompson, Captain Richard Alsop, and John Stocker was established to employ workers to build the church. We don't know whom they employed, but the early baptismal records show that all these men, with the exception of Caleb Wetmore had slaves baptized in our Church. Caleb Wetmore probably owned slaves, as he was involved in the West Indies trade. It is reasonable to assume that their slaves were employed in the building of that first church.**

**The first baptism of a negro slave took place in 1752 when Silvia, an adult, owned by Captain Mortimer, received the sacrament of Holy Baptism. There follow 71 recorded baptisms through the year 1813, when Thomas, an adult, owned by a Mrs. Hautebeau received the sacrament.**

**The first census of the United States, taken in 1790, shows that there were 942 homes in Middletown, and 108 slaves. I was able to identify 17 Episcopal families**

**who owned a total of 40 slaves in that year. Those 17 families totaled 2% of the population of Middletown, and owned 60% of the slaves reported.**

**The majority of church members did not have enslaved servants. Whether because they did not believe in slavery, or did not have the need of such, we don't know. There were six parish members who had free black servants listed as members of their households.**

**The 1820 census reported the last slave in Middletown. She was a woman over 45 years of age, owned by Ebenezer Gilbert, a member of our parish, who married a young lady from the French island of Martinique. There were also two free blacks in the household, presumably emancipated. The Gilbert family apparently retained their belief in the institution of slavery, as Ebenezer's son, Joseph, and his family removed themselves to North Carolina before the Civil War. Ebenezer Gilbert's granddaughter, Sarah Gilbert Slater, confirmed in our parish, was politically involved with Mary Surratt who was hanged for taking part in the conspiracy to assassinate Abraham Lincoln. Sarah was known as the French Lady, or the Lady in the Veil, and served as a Confederate spy and courier.**

**I'd like to tell you about some of those slave owners whom we know gave generously to our church.**

**Captain Stephen Clay was a Sea Captain involved in the West Indies trade. The 1790 census lists him as the owner of one slave. Captain Clay died in 1806, and left 1/3 of his estate to Christ Church. It's value was \$11,000. In 1834, \$9000 of the**



**Clay Fund was used to pay off the debt on the new church building on Broad Street. It was repaid before 1876, when the value of the fund stood at \$9200.**

**The Reverend Abraham Jarvis was our second rector and served from 1764 to 1799. The baptism of Dover, infant servant of the Reverend Abraham Jarvis was recorded in 1778. He apparently owned at least one adult slave at that time, and probably two. Abraham Jarvis was consecrated as the second Bishop of Connecticut in 1797. He continued to own slaves until his death in New Haven in 1813. It is reported he was admonished by persons there for his continued ownership of slaves.**

**Richard Alsop is said to have been the most successful of the West Indies traders. He was known as a man of integrity, generosity and public spirit. He died in the early days of the American Revolution as a very wealthy man. Ten of the infant, child, and adult slaves baptized in our church belonged to the Alsop family. An organ, the first known gift to Christ Church was given by Richard Alsop. In 1786, a bell was donated by his brother, John. It is said that the honor of ringing the bell was one that Christian slaves sought. This bell is still in use today and serves as part of our ring of chimes.**

**In 1785, when hard money was in very short supply, Richard Alsop's widow, along with Philip Mortimer, paid off the debt from the earlier purchase of a rectory, and gave the deed to the land and dwelling house, free and clear, to our church. The stained glass windows on the east wall at the rear of the church were given by the Alsop family.**

**Three stained glass windows on the north wall are dedicated to the Jacob Sebor family. Jacob Sebor was a merchant and a warden of our parish who died in 1793. In 1790, he reported the ownership of one slave. Later census records show that his children continued the practice. In 1963, the Sebor bequests had a value of over \$18,000.**

**In his book, *A Century in Captivity*, Denis Caron has given us a glimpse into the life of a slave in Middletown named Prince. Prince was born about 1724 and was sold into slavery in Guinea about the age of six. He contracted yaws aboard ship. Yaws was, at that time, a painful, life-long infection that mainly affected the skin, bones, and joints. Today it is curable by a single dose of penicillin.**

**In the late 1750s he was acquired by Philip Mortimer, our first Senior Warden, to work at his ropewalk in Middletown. When Philip Mortimer died in 1794, Prince and the approximately 17 slaves owned by Captain Mortimer were to gain their freedom under the terms of his will. He had provided for them with monetary bequests and property. His will also provided for the poor of the city. Captain Mortimer was a kind and generous man and a generous benefactor to our parish during his lifetime. He left the bulk of his estate to his niece, Ann Carnell Starr.**

**Her husband, George Starr challenged the will, probably in order to gain control of this fortune. The will was overturned in court on a technicality and George Starr effectively gained control of the entire estate through probate. He freed all the Mortimer slaves before 1800 with one exception. Prince remained under the**

**control of George Starr. George Starr may have kept him as a slave as Prince was now 76 years old and it would have been cruel to turn him out at that age.**

**Prince became a household servant at the Starr residence on Main Street, here, where we are gathered today. One morning in 1811, Prince served George Starr his breakfast chocolate, which had been laced with arsenic. Whether Prince meant to kill George Starr or help him, we don't know. Arsenic was used as a poison and also for medicinal purposes. We don't know if Prince ever defended himself in court - no records survive. He was found guilty of attempted murder and sentenced to life in Newgate Prison at the age of 87. The only statement ever attributed to Prince is recorded when the prisoners at Newgate were transferred to the new Wethersfield Prison. When asked his age, he replied "Old enough to have known better". He died at the Wethersfield State Prison in 1834 at the age of 110. He is buried there in an unmarked grave.**

**Upon the deaths of George and Ann Starr, their children inherited the Mortimer estate. Martha Mortimer Starr lived in the family home on this property, and in her will left this property and some funds to our church to use the house for a rectory and to build a new church or chapel here when needed, provided the name of our parish was changed to the Church of the Holy Trinity, by which name it has been known since 1857. Thus we, as a parish, have a direct economic link to that very institution of slavery which we rightly condemn.**

**Today let us remember those 71 black servants - adults, children, and infants - who were baptized here. They are known to us only by the names given them by**

**their owners - Dover Newport, Peter, Amoina, 3 named Cuff, James, Prince, 3 Cesar's, Thomas, 2 Floras, 3 called Jenny, Boston, 2 named Agur. There were Rhoda, Caster, Catherine, Jude, Cyrus, and Silvia. Four were named Rachel, 2 named Dick. There were Juba, Amaryllis, Will, Peggy, 2 Lesters, David, Violet, Silo, Silas, Sill, Samuel, Ashu, Fanny, Nero. There were men, women, and children named Dover, Orange, Rose, Joseph, Kate, Phebe and two who were called John. There were nine child slaves owned by the Alsop family whose names are not recorded. All baptized in our church, all members of our family. All part of the Body of Christ. As important in the eyes of God as the most generous benefactors whose names appear in our records.**

**I have one more story. It is about Rachel Freeman, born about 1794 to freed slaves named Ishmael and Ginny. Rachel married George Penny. After George's death in 1848, Rachel continued to raise her family on Bridge Street in Middletown. All her children died before her, leaving her with no family to care for her in her later years. She was a life-long, faithful, supporting member of our parish, baptized in 1803 in our first church building at South Green, burying her husband and children from our building on Broad Street. The last ten years of her life, she worshipped here in our building on Main Street. She left her small home and some money, all she had, to our church. An item in the Middletown Sentinel and Witness newspaper on June 3, 1882 reported - Mrs. George Penny, who died at the age of 86, leaves a good name.**

**Jesus sat opposite the temple treasury and watched the people dropping their money into the chest. Many rich people were putting in large amounts. Presently there came a poor widow who dropped in two tiny coins, together worth a penny. He called his disciples to him and said, Truly I tell you: this poor widow has given more than all those giving to the treasury. For the others who have given, had more than enough, but she, with less than enough, has given all that she had, her whole living.**

**None of us can give more than did this poor black woman, daughter of slaves. A person who loved God, loved the people of this church, and gave us all she had. We thank her, we thank all those others who gave of themselves to our Lord, and we thank God for these good people who went before us. AMEN**

**Given by Diane Day Reid,  
Historian, Church of the Holy Trinity  
8 November 2009**

# **ECW SLAVERY REPORT**

Section 7



Photo: Brice Stump

Author Rev. David Briddell never imagined he would spend the first years of his retirement searching through mountains of dusty government records to profile some 1300 of Maryland's forgotten black Civil War heroes. But that's exactly what he did.

Last month the former executive of the Council of Churches, together with academic Dr. Clara L. Small (pictured above), released a book titled, 'Men of Color, To Arms: Manumitted Slaves and Freed Blacks from the Lower Eastern Shores of Maryland.'

It traces the lives and demographic information of 1300 freemen who volunteered or former slaves who were sold by their owners to participate in the Civil War.

Rev. Briddell said the the data he discovered supported what a small number of historians had previously believed but had not pursued in their research.

"The book brings to the surface what only few scholars knew," he said. "But nothing has come out that we know profiles these soldiers."

Now a New Jersey retiree, Rev. Briddell said it was crucial to the legacy of those fought to discover more about black Civil War heroes.

"The role of African Americans in the War has almost perished," he said. "And even now if you go to a Memorial Day Service, our attention would be on World War I or World War II."

He suggested there was also a need to inform the black community about these men so that their role in the triumphs of the Civil War would not be underestimated.

"I'm beginning to say that had it not been for these soldiers the Union would not have achieved what it did," he said.

A few years ago, a series of events led Rev. Briddell to discover that his great, great uncle, Isaiah Fassett, had been enlisted to fight in the Civil War.

A local Maryland newspaper profiled his great grandfather and expressed how encouraged they were that a black man had happily fought in the War.

But Rev. Briddell corrected them, indicating that Fassett had no choice.

"He lived to be 102 so there was some consciousness of him being in the Civil War," Rev. Briddell said. "But it was not his decision to go. He was sold by his owner for a bounty."

Along with Isaiah Fassett, the book also features background information about some of Maryland's most forgotten black Civil War heroes.

Rev. Briddell and Dr. Small together used as many as 5 sources to unveil the names, places of origin, ranks, regiments, entry and exit dates, transfer dates, and bounty information of a total of 1300 black men.

These sources included the Formal Roster of the Civil War, muster rolls, bounty rolls, land records and the deeds that set the men free after the war.

The book also relied on data from the 1890 Census to discover information about pensions, injuries and the future prospects of Civil War veterans.

Rev. Briddell noted that upon discharge the lives of some black Civil War heroes were marred with struggle.

"It would be a difficult task given that you had just been given a life," he said. "You didn't have a profession, a job and there was no equity for you."

In order to fully pay homage to their contribution to freedom in America, Rev. Briddell hopes the book will give a name to the nameless.

Along with others scholars, he estimates that around 150,000 unknown soldiers were killed in the Civil War, never to be recognized by their names or background information.

Rev. David Briddell and Dr. Clara L. Small's book is available for \$25 online at publisher Arcadia's website or at the Salisbury State University Book Store in Maryland.

Click here to find the book at [BuyArcadia.com](http://BuyArcadia.com).

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# Slavehouse to the White House



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# News One



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## Author Pays Homage To Former Slaves Who Fought For Freedom

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# The Eastern Shore Churchman

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No. 8



## ST. MICHAELS PARISH



ACCORDING to the Coast Survey, the Protestant Episcopal Church, which stands near the center of the town of St. Michaels, is in latitude 38 degrees 46 minutes 58 seconds, and longitude 78 degrees 16 minutes and 10 seconds west of Greenwich, and is 11 miles and 507 yards from the Court House at Easton, Md.

The date of the building of the first church edifice on this site, continuously used since for religious purposes, has not been preserved, but it is recorded in the proceedings of the vestry that in the year 1736 it had gone to decay, and been replaced by a new structure, and none but very aged persons had any knowledge of the time when it was built. From depositions taken in the year 1736 by authority of the vestry, it appears the land had originally been given either by Mr. John Hatton or Mr. Edward Elliott, probably the former. It is near certain that this donation was made as early at least as 1672, when the Rev. James Clayland was a minister of the Reformed Church, and before the Church of England had become the established church of the province.

A "Registry of Baptisms for St. Michaels Parish" from 1672 to 1704, written on sheepskin, which is still in the possession of the registrar, in its first entry mentions St. Michaels River. With the exception of an unrecorded period, presumably a lost volume, from 1704 to 1720, the records are in fairly good condition down to the present time; and not infrequently they are referred to by historical societies, by persons interested in genealogies, and for legal purposes.

The place selected for the site of the Church is just where the waters of Miles River and Broad Creek, a branch of the Choptank River, ap-

proach very near to each other, so that boats from all that country side drained by the Miles, Wye and Choptank Rivers could land within a few yards of the church. Indeed there is an old tradition that vessels of hundreds of tons burden landed their cargoes at the head of the cove right back of the church, where now it is

town is supposed to be traceable to the building of the church. The first record however, of the town proper, is mentioned in connection with a horse race which came off at St. Michaels in 1680.

### Division of Talbot County Into Parishes.

In 1694 an Act of the Assembly was passed, one of whose provisions was that the counties should be divided into parishes. Talbot was divided into three parishes—St. Michael's, St. Peter's, and St. Paul's—and taxes were levied without distinctions for the support of the ministers of the three. This same year, according to the records of the Provincial Council, the people of St. Michael's resisted the project to build another church. No reason is assigned. The plausible reason is that one church being provided according to the ritual other churches were uncalled for.

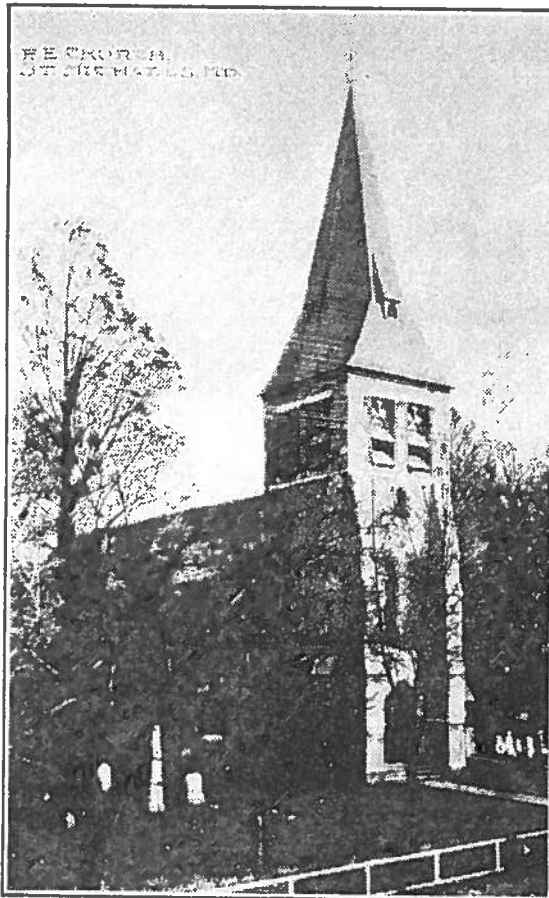
In his testimony Mr. Edward Elliott speaks of the building standing in the year 1734 as the "new church," and also refers to the old one specifically. There is also mention of the "new" and "old" church in a vestry record dated July 4, 1749.

When the second church was built is not exactly known, but according to vestry record it was some time before 1737, and during the incumbency of the Rev. Henry Nichols, whose tomb is in the basement of the present building, and whose lineal descendants now worship there. He died February 12, 1748. Among other stones

within the church is a marble slab, which recites, "Underneath lyeth the bodye of John Chamberlain, who departed this life June 1, 1721, in the 31st year of his age."

### The Second Church.

This building was considerably larger than the first and had an oval win-



CHRIST CHURCH, ST. MICHAELS

solid ground. The only road leading to all the country below St. Michaels passes immediately before the church door. The place of worship also was used in part as the place of business. For here were posted the advertisements of the ships trading in the nearby waters from London, Liverpool, and other foreign ports. The origin of the

dow and another large window in the south end. In the north end were two large windows. There was a porch at the entrance, and within the church a gallery, and those curious structures called hanging pews. It was the custom at the time for each pew-holder to build his own pew. It was a frame building, as there is an order of the vestry that the weather-boarding be tarred. The same record has something to say about the under-pinning. There are several records concerning repairs to the building, especially in 1761-2, the Rev. John Gordon being rector. A vestry record, dated Sept. 10th., 1760, says: "The following persons desire to have their names entered in the vestry records, with the several sums of tobacco annexed to them as the quotas they are willing to contribute towards making an addition to the parish church: The Rev. John Gordon, 2,500 pounds of tobacco; Mr. John Hindman, 2000 pounds; Mr. James Benson, 200 pounds; Mr. Fiddiman Rolle, 2000 pounds; Mr. Daniel Sherwood, 1500 pounds; Mr. Thomas Harrison, 1,500 pounds; Mr. Christopher Spry, 1500 pounds; Mrs. Aldern, 1500 pounds; Captain W. W. Haddaway, 1500 pounds; Mr. John Ross, 1500 pounds; Mr. James Denny, 1200 opunds; Mr. Edward Haddaway, 1000 pounds; Mr. Peter Hunt, 1000 pounds; Mr. Joseph Porter, 1,000 pounds; Mr. Daniel Bridges, 1000 pounds; Mr. John Hopkins, 1,000 pounds; Mr. Joseph Denny, 1,000 pounds; Mr. John Hewes, 500 pounds. "Many descendents of these persons are still contributors to S. Michaels Parish.

When the addition to the building was completed, a room was provided for the parish library, which embraced rare old volumes, some printed as early as 1529, 1577, 1584, and 1594, a list of which is all that now remains.

#### Tax On Bachelors.

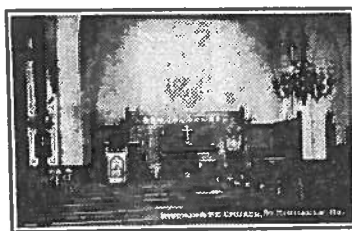
A curious law, which would meet resistance now as a grave imposition, is recorded as follows; "At a meeting of the vestry Tuesday, November 12th, 1757, after taking the oath of office, the vestry proceeded, under instructions of an Act of the Assembly, to tax the bachelors of the parish, a list of which follows: The Rev. John Gordon, D. D., 300 pounds of tobacco; Col. Thomas Chamberlain, 300 pounds; Mr. Clement Sewell, 300 pounds; Mr. Andrew Skinner, 300 pounds; Mr. James Lowe, 300; Mr. Samuel Atwei, 300; Mr. Francis Morling, 300; Mr. George Dawson, 300; Mr. Michael Fletcher, 300; Mr. Jacob Gibson, 300; Mr. William James, 300; Mr. Vinton Barwood, 100; Mrs. Charles Spencer, 100; Mr. Lawrence Porter, 100; Mr. Ralph Dawson, 100; Mr. George Temple, 100; Mr. William Radcliffe, 100; Mr. Wm. Kersey, 100."

The Rev. Dr. Gordon and several

others later escaped this tax by marrying, and their descendents of the sixth and seventh generations will read the above extract with interest.

In the records a little later we find a long list of names, some of them distinguished in state and national affairs, signed with a wide quill pen, and promising fealty to the colonial government. Prominent among them is the name of Gov. William Paca, who was also one of the signers of the National Declaration of Independence.

In the year 1811 the third church was begun. The date, 1812, was placed on the front in iron letters above the large windows. Mr. Samuel Tenant and Mr. Perry Spencer, two vestrymen, were commissioned to employ bricklayers and joiners to build the



new church. The bricks were burned on a near-by farm, then owned by Mr. G. T. Graham. It was completed in 1814. The pews, chancel and pulpit were replaced in the new building. The pulpit was perched high up and reached by a long flight of very steep stairs, above was suspended a sounding board.

#### Occupied by the Militia.

During the war 1812-14, when the British fleet under Admiral Cockburn was in the Chesapeake, and General Sir Sidney Beckwith, who was in command of the land forces, made his headquarters at Mr. Jonathan Harrison's, near the bay shore five miles from S. Michaels, the incomplete new church was occupied by the militia, which from time to time was ordered to St. Michaels to repel the invaders. The town was attacked by water about four o'clock on the morning of Tuesday, August 10th, 1813. The citizens, it is said, placed lights in upper rooms and in tops of trees, thus causing the enemy to overshoot the town.

The present church, the fourth upon the same site, was built in 1878. It is of massive blue stone, trimmed with red brick. The building is an architectural gem, with its broad-based and highly buttressed square tower, symbolizing the rocklike faith of those who built it, surmounted with a graceful lofty spire, bearing witness to their high hope and aspiration. Within as without it is a very handsome edifice, and is justly the pride of the town. It is equipped with a pipe organ and some beautiful furniture; the chancel

is one of the largest and most highly arched on the Eastern Shore. In addition to the main entrance through the tower, there is also a south side entrance through a porch, and a sacristy entrance.

After the Rev. James Clayland, the first regular incumbent of the parish, was the Rev. Richard Marsden, whose name disappears after 1707. In 1708, the Rev. Henry Nichols, of Jesus College, Oxford, assumed the rectorship. He probably brought the baptismal font, now used in the Chapel at Claiborne, which was donated by Queen Anne of England, famous for her gifts of ecclesiastical furniture to the colonies. Mr. Nichols, who died in 1748, was succeeded by the Rev. John Gordon, D. D., who, it is said, was preceptor to Lieutenant Colonel Tench Tilghman, the personal friend and aide-de-camp of General Washington. It was Colonel Tilghman who bore to Philadelphia the glad news of the surrender of Cornwallis. For his distinguished services in the War, Congress gave him a vote of thanks and presented him with a sword. Colonel Oswald Tilghman, now a resident in Easton, has splendidly carried on the tradition of his illustrious great-grandfather as a devoted and loyal Churchman, citizen and friend.

Standing in the old church yard today, where, during the Revolutionary War, the parishioners placed themselves on record for their country with their pens, and again in 1813 with their swords, it is easy to imagine that we see the fleet of great boats in the cove at the back of the church, and in front to see the old-fashioned chariot drive up, mudstained from the journey; the colored driver and out-riider; the master, in powdered hair and queue, knee-breeches, silk stockings, and silver buckled slippers; the mistress, in farthingale and ruff; the daughters, in high bonnets, short-waists and long skirts; the young gallants, at the chariot step eager to assist the ladies in alighting, and as escorts to the church door—Quaint pictures all, living now only in romantic memory. As we now stand where they have stood and sung and prayed, and brought their joys and sorrows, vision after vision comes thronging up. of marriage scene, of christening, and of the sad funeral train. They all have long since gone the way of all flesh, but not without leaving a memorial, and that, not only in the site they carved out of the wilderness to be hallowed by the House of God, but also in the more enduring memorial of the wholesome and happy influences that have ever radiated from this sacred centre to the whole countryside.

The history of Holy Innocents, Claiborne, will appear as a separate sketch in a later issue of the Eastern Shore Churchman.

Tags: [Civil War](#), [History](#), [Slavery](#)

## Jayson McNamara

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[MR\\_NANASTROKER](#) Jul. 3rd, 2010  
at 12:38 pm

being that SFlarez said a MOUTHFUL!!!

I need not comment



[CaliFemme23](#) Jul. 1st, 2010  
at 12:09 am

Brownsugah331, I think its' ignorant for a black person to ONLY want to hear about slavery...

I personally teach my children about the times BEFORE slavery to give them a positive image, understanding and COMPLETE history of our origins, and sorry but we didn't sprout up from slavery.

Like the great SoularFlarez stated, we have left our prints all over this world so why wouldn't we want to hear or learn more about that to give our people a sense of pride? Slavery is very important to us as black people, BUT we started 'THIS' and more of us should know it.



[SoularFlarez](#) Jun. 30th, 2010  
at 9:14 pm

Brownsugah331 @ nawwww Im not sayin to FORGET what happened cuz the Jews n Indians damn sure dont. we NEED to remember the bad s\*\*t cuz alot of us walking round in la-la-lan right now like its all good.

but slav`ery is ALL WE HEAR !!!

as if our history BEGAN with slav`ery

we are the OLDEST people and built civilizations ALL OVER THE PLANET, but all we ever hear about is 1500s-1960s ??? thats what Im not feelin

ONLY hearing about slav`ery can breed a victim mentality of just being angry and bitter. like we are destined to be losers. Im NOT feeling that

show a BALANCE of our history !!!!!



[infinite\\_question](#) Jun. 30th, 2010  
at 9:00 pm

i think we dont talk about it enough. a few of my friends havent even seen roots, yet (but have seen every disc full of coonery that has ever been filmed)!

my father MADE me watch it when i was like 7, and i never looked at white people the same again. the worst part is that with movies like the mummy, cleopatra, and games like red dead redemption (completely taking the slavery system out of the game), we are being written out of recorded history.

also we must remember that if we dont know our history, we are bound to repeat it.

i dont know if it would have been politically correct to have slaves in the game, but if we avoid every part of history that makes the oppressor feel "guilty", we wouldnt even discuss current events.



[Brownsugah331](#) Jun. 30th, 2010  
at 4:25 pm

I think that is ignorant to say that you are tired of hearing about slavery! Do you hear Jews saying I am tired of hearing about the Holocaust or people from the country of India saying

they are tired of hearing about Ghandi and the Salt March and their struggle for independence! Slavery is apart of our heritage and it needs to be remembered. Men who fought in the war need to be remembered and homage needs to be paid to them, they are some of the reason we have progressed as a people.

I commend efforts such as this book and I am tired of ignorant Black people not wanting a part of their history highlighted! Smh



[CaliFemme23](#) Jun. 30th, 2010  
at 2:59 pm

Ok I can always appreciate when some of our history is uncovered or brought to light so to speak... We should know about the sacrifices and bravery, but we should know as well of the strength, power and leadership...

I would much rather see, learn and hear about the PRE-SLAVERY history of our people. Black men, women and children need to know who we were, the intelligence, innovation, creativity and knowledge we brought to this world before we were forced into white life and then later embraced it...

(Im sorry, but integration still pi\*sses me off everytime I think about it..)



[SoularFlarez](#) Jun. 30th, 2010  
at 2:55 pm

not taking nothing away from them who suffered thru the madness but IM TIRED OF HEARING BOUT SLAV'ery.

slav'ery as in the slavic european peoples

WE had 'white' slaves BEFORE they had 'black' slaves. but they wont tell you that !!!

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## Peggy Rogers

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**From:** "Robert Barrett" <rbarrett5@verizon.net>  
**To:** "peggy rogers" <progers@goeaston.net>  
**Sent:** Sunday, August 23, 2009 2:16 PM

Peggy, This is the book I mentioned today. My review of it was published in the October 2008 issue of the monthly newsletter.(see below) I sure that many people, particularly in the south, would reject Blackmon's recounting, but after all it went back to ante bellum practices which were desirable because they enriched the region so recently impoverished by the war. Even after World War II southerners were slow to accept social changes which aimed at alleviating the misery of the black population. Robert

### BOOK OF THE MONTH -- Robert K. Barrett

Blackmon, Douglas A., *Slavery by another Name: The Re-enslavement of Black Americans from the Civil War to World War II*, Doubleday, New York, 2008, 468pp, 305.896BLA

This book is not about the responses of religion to the practice of slavery; it is rather about a massive abuse of justice which was an accepted part of the American nation beginning with the foundation of our country in 1781 and virtually continuing until the 1940s.

The Book; This book attempts to reconstruct how African Americans in the South were drawn into a system of forced labor, beginning in Alabama around 1870 and from there spreading throughout the former Confederacy. African Americans were often accosted on the street, and if they had no money or could not claim legitimate employment were arrested and convicted of vagrancy. This was a new law invented in the South for harassment of Negroes. They could not pay the fines imposed and so they were 'sold' to individuals or institutions such as plantations, mines, iron works, brickyards, railroads, lumber camps and quarries and kept in peonage (perpetual servitude), their debts ever increasing through purchases at company stores. Thousands upon thousands of blacks were thus incarcerated and kept at slave labor without wages or other compensation. They were half-starved and frequently beaten with whips; they worked from dawn to sundown. Most often their families had no idea where they were, only that they had disappeared. They could not escape because they were chained together, particularly at night. This system of slavery was not ended until the end of World War II in 1945. The bulk of the book deals with forced labor practiced both on farms and in industries around Birmingham, Alabama. Prominent men who had owned slaves in the Ante Bellum South resumed the practice after the Civil War using coerced labor. The advantages over the pre-war South were several: the system of re-enslavement had none of the responsibility and self-interest that had attached to the slave owner; slaves could be starved, mistreated, overworked, and beaten with negligible monetary loss to the putative owner. Further, upon death bodies were simply

buried in common graves or, in foundries, sometimes cast into cauldrons of molten metal. Those who worked in coal mines or any other industry were compelled to accomplish daily quotas of work or face excruciating punishment much like the lot of prisoners in Soviet Gulags. Many attempts were made by Federal law enforcement to bring to justice perpetrators of buying and selling of forced labor, i.e. slaves. Only one conviction was obtained. In fact, the legal system in the South for decades balked at trying to convict perpetrators in court because there were no legal precedents and no laws on the books of Federal Government which pertained to forced labor. So the system persisted. Furthermore, Southerners in large numbers refused to believe that such brutalization was going on and was sanctioned by Southern justice. In addition to providing free labor and thereby adding to the wealth of business, industry and farming in the South, the system satisfied another aim of Southern whites which was to prevent the Negro from acquiring the means of self-improvement such as education and ownership of land - the means later immigrants used to escape poverty and eventually join the middle class. The yoke under which blacks suffered was intensified and extended by pervasive dehumanizing of negroes by most whites, which occasionally erupted in lynchings and in threats from the Ku Klux Klan. This period of brutalization of the black population was named after the portrayal of the Negro in a caricature called 'Jim Crow.' Imagine if the first years of the holocaust were known by the name of Germany's most famous anti-semitic comedian of the 1930s. The Jim Crow South should more properly be called the 'Age of Neoslavery.' The author concludes with his rationale for telling the story, "Only by acknowledging the full extent of slavery's grip on US society -- the intimate connections to present-day wealth and power, the depth of it's injury to millions of black Americans, and the shocking nearness in time of it's true end -- can we reconcile the paradoxes of current American life."

The Author: .Douglas Blackmon is himself a Southerner, born and raised in Mississippi and educated in the South. He is the bureau chief of the Wall Street Journal in Atlanta. The author acknowledges the assistance he received from many people throughout the South who were glad to see this system exposed and ended, including officials of businesses which had recently acquired firms that were deeply implicated in the practice of 'neo-slavery,' and who abhorred the practice and were not in any way associated with it.