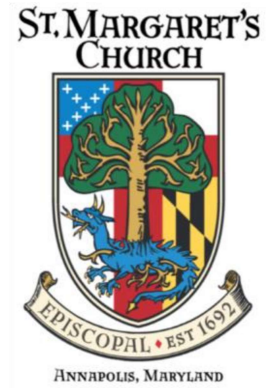


2021 TRUST RECONCILIATION and REPARATIONS



Historical and Present Practices and Policies 1692 – 2021

August 2021



*History is not merely something to be read.
And it does not refer merely or even principally to the past.
On the contrary, the great force of history comes from the fact that we carry it within us,
are unconsciously controlled by it in many ways, and history is literally
present in all we do.*

*It could scarcely be otherwise since it is to history that we owe our frames of reference, our
identities, and our aspirations,*

And it is with great pain and terror that one begins to realize this.

James Baldwin, *White Man's Guilt*, August 1965 

2021 TRUST RECONCILIATION and REPARATIONS



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Foreword

St. Margaret's Parish History, 1692 – 2021 was initiated as part of the St. Margaret's Church Truth, Reconciliation and Reparations Task Force or TRR. The task to investigate, document, and understand the historical actions and circumstances of the SMC Parish from its formation to the present was assigned to the Historical and Present Practices subgroup of TRR.

This History focuses on the SMC Parish's role and relationship with the African American people of the Broadneck Peninsula area of Anne Arundel County, first as chattel slaves, and continues with their descendants as freed persons after passage of the U.S. Constitution 13th and 14th Amendments. The combined history of both parties continues through the post-Civil War reconstruction period, the implementation of segregation and the enactment of Jim Crow Laws within Maryland, passage of the 20th Century Civil Rights Act legislation, and life today with present day racial discrimination and daily encounters with systematic and structural strictures within a culture of White privilege.

Information from available records of SMC and Anne Arundel Country has been organized around specific topics, see Table of Contents. A distinction is drawn about what is known and unknown, as with many historical searches there are time periods where facts are not available.

The Historical and Present Practices & Policies team members who prepared this history have also included their opinions about what follow-on actions need to be taken. It is responsibility of the larger TRR Task Force to consider these recommendations along with other recommended TRR actions then determine what proposed reconciliation and reparations actions will be presented to the SMC Vestry for approval. After vestry approval, actions will be shared with the parish community and implemented.

This document prepared by the Historical and Present Practices & Policies Sub-Group is intended for use by the entire Task Force and SMC Parish to provide a foundation for education and formation actions as we strive to "Become a Beloved Community". Historical documents such as this are living and dynamic, the search to record an accurate history of our parish and the surrounding community continues. The TRR Task Force's goal is to further communication, develop relationships and partnerships with all who reside within our region. Figure 1 illustrates how the three subgroups of the TRR Task Force (Historical, Education & Formation and Community Outreach) will integrate the information within this History.

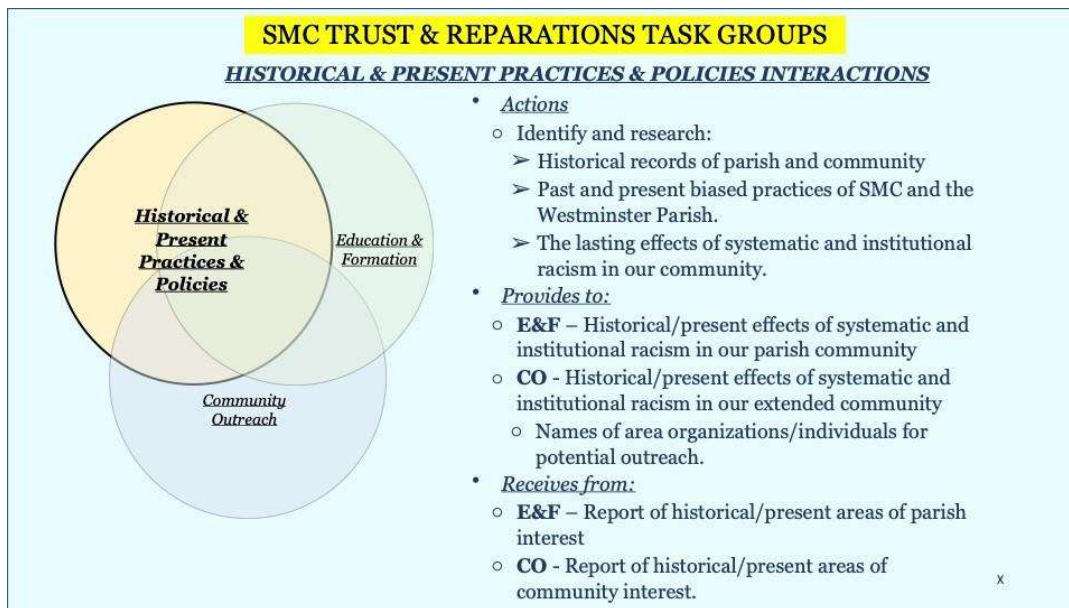


Figure 1, T, R & R Task Force Groups Historical & Present Practices Interactions

T RUST

They trusted my voice! - Harriet Tubman



R ECONCILIATION

Dressed in a black T-shirt marked with the words “So Sorry”, London, England citizen David Pott dropped to his knees and apologized for his ancestors’ role in transporting slaves to America. “I confess the greed of my city and that I was made rich at the expense of Africans,” said the tall white man near a bronze statue of author Alex Haley that marks the landing point of Kunta Kinte, Haley’s slave ancestor made famous through the book and movie Roots. “I ask forgiveness of African-Americans here today for the horrors endured by your ancestors on London slave ships.” On Wednesday 29 September 2004, Pott and a dozen other people led Annapolis residents on a reconciliation walk on the 237th anniversary of the landing of the Lord Ligonier ship that brought Kunta Kinte to Annapolis. The Lifeline Expedition, Pott’s London-based Christian organization, has visited European countries with links to the slave trade and continues its reconciliation effort with a tour of the eastern United States that began in Annapolis. The tour marks the latest attempt to foster improved relations between blacks and whites by recalling slave times of yesterday and racism of today.

1 Oct 2004 Religion News Service

R EPARATIONS

A letter written 24 August 1774 by the Rev. Joseph Messenger is the oldest artifact held in the archives of SMC. Mr. Messenger, the newly appointed rector (1774—1775) wrote to his father in England immediately upon taking up residence on glebe land appended to the Severn Heights church (second church, second location, 1731-1803). The Rev. Mr. Messenger wrote . . . *Thank God I have now obtained a comfortable subsistence with a dwelling house and perquisites which if properly managed would be worth a great deal indeed. I would like to purchase many slaves so as to work the whole of it, in order that I might return to my native country [England] sooner than I first intended . . .*

I am no longer accepting the things I cannot change.

I am changing the things I cannot accept.

— Angela Davis





The West African word *Sankofa* can be translated to mean, “ go back to the past and bring forward that which is useful.”

The Sankofa Bird has been adopted as a symbol of what the study of history strives to do.

The Sankofa Bird is rendered as twisting its beak behind itself to bring forth an egg from its back.

St. Margaret’s Church

Saint Margaret’s Church, originally established in 1692 as the “Broad Necke Parish” by legislative action of the first colonial governor of the Maryland Colony, Sir Lionel Copley, was one of 30 Anglican parishes established within the colony. Saint Margaret’s Church (SMC) remains one of the 29 original colonial parishes still present within the Maryland, Washington D.C., and Eastern Shore Episcopal Dioceses.

The parish has been known by several names through the past 329 years and has seen its original status as a glebe parish change to one no longer dependent upon local agriculture for its support within the Broadneck Peninsula area of Anne Arundel County, Maryland. SMC has become regularly recognized as the Episcopal Church parish that became known under its current name around 1697.

SMC was established and was in existence within the larger history of Maryland, first as an English Colony, then as a state within the newly established United States of America when the American colonies gained their independence from England. At that point in time the former colonial Anglican churches became part of the *Protestant Episcopal Church of the United States*. Today SMC is one of the oldest existing Episcopal parishes within the Episcopal Diocese of Maryland. SMC characteristics have changed from that of a small country church to one that exists within a largely suburban culture with few remaining links to the agriculture past of its origination.

Today this community consists of people brought together through a journey of over four centuries of worshipping together. In the past, SMC has been in four, perhaps five different locations within the Broadneck Peninsula and Anne Arundel County. The parish has welcomed meager farmers, plantation owners, reluctant rebels, agents of the crown, enslaved persons of chattel, chattel slave owners, waterman, weekend boaters, urban refugees, devotees of the suburban lifestyle, and those seeking to continue a type of country lifestyle.

The congregation of SMC welcome persons from all financial, cultural, racial, and ethnic backgrounds regardless of their gender identifications and sexual orientations.

Although SMC’s location within the Broadneck Peninsula is within proximity to historically African American communities, our parish and associated school is not racially diverse even though it is our goal to reflect that welcoming value. Nor are there any ongoing partnerships or organized relationships in place with people of color and the congregation of SMC. Systemic and structural discrimination predominates within America; often without clear recognition as such due to it being “background noise” for most Americans who are not “of color”. SMC’s congregants reflect the predominant American culture of White Privilege.



This History and the other intentional actions now being undertaken by SMC through the TRR Task Force are part of SMC's intended path of *Becoming the Beloved Community*. We are called to be truly welcoming to all in love, friendship, and community. To meet this call, we will foster Reconciliation with our parish's history and present practices that persist divisions within our community and seek Reparations to repair the damages caused by those divisions. Our actions are yet to be implemented. Our commitment is making that happen.





DALYN HUNTLEY

The Peculiar Institution of Enslavement

August 2021

Friends

It is no small feat that St. Margaret's Church (SMC) in 2021 still exists well into its 4th Century. This parish, this church, was established, formed, and persevered as our country developed into something beyond the wildest dreams of the colonizers that were its founders.

Previous generations of SMC were openly committed to the process of seeking life with Christ at its center. Their perspective regarding the "peculiar institution" of enslavement in the new world shaped how we see the world.

Prior to the 2014 Trail of Souls Pilgrimage at SMC and in the Diocese of Maryland, that communal version of our history seemed uplifting and inspiring. That perspective narrowed how we viewed ourselves and our community. Hundreds of years of Vestry records, financial reports, and parish ledgers led to revelations that at times have made us weep.

One could ask, where was God?

The past has revealed more deep disappointments and lingering hurts than most of us ever realized. These behaviors, actions, and thoughts represent the imperfect process of becoming.

Our twenty-first century mindset and seemingly broadened view have been built on foundational structures of our past. Healing is in the commitment to the journey, our own personal psalm, wishing for an end to our lament. The discomfort and the lingering hurt must lead us to trust that in our making room for prayer and practice we will be closer, not to an end, but a new beginning.

When we embody Christ, we are commanded to actively love, listen, lament, and learn. The Rev. Kelly Brown-Douglass in the article *The Challenge to the Church during COVID* reminds us to remember this nonpassive sacrifice. "For at the center of Holy Communion itself is Jesus' call for anamnesis, that is memorial sacrifice - 'Do this in memory of me.'" (Luke 22:19). To act intentionally in concert with others to change lives.



Beginning with SMC, the first steps are not only outward but inward. Let us seek to listen to the stories that time has made invisible within our community. Listening as part of the process of healing will bring about new ministry and creative worship.

This offers us the opportunity to continuously expand and deepen. Those imperfect steps will open doors for more conversation and critical action that change and expand our perspective of the communities we create.

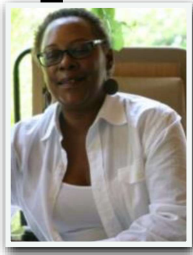
The question is not "how can we help?". Rather, the question is how past atrocities and present-day events shape can how we help ourselves to understand the issues facing our community. Because of this "peculiar institution" and its similitude to present day structures, well-meaning people will continue to repeat those behaviors, actions, and thoughts.

In our own becoming, will SMC simply be satisfied with whom we claim to be? Will we simply be satisfied with just a welcome sign and a reportedly open door?

With love,

Dalyn





A. BERNADETTE PULLEY-PRUITT

Whitehall Walk: Path to Repentance, Forgiveness, and Reconciliation

August 2021

Dear Friends,

As a young girl riding my bike on the access road (now Skidmore Road), I would often pass Whitehall Road. The entrance to Whitehall Road looked like a road to a special place. The road appeared unbelievably long and the few times that I attempted to ride my bike down it, I felt somewhat spooked. I now realize this feeling may have been due to the spirits of those who died long ago.

At the time, never would I have imagined that going down that road would one day lead me to learning about many of my enslaved ancestors. Today, I have traveled this road at least a dozen times, but the first time was after initially meeting Mr. Ridout [Orlando (Lanny) Ridout IV] around 1993.

Subsequently, in 1996, we had a conversation during which he extended an invitation for me to visit Whitehall. At that time, I was guided to the Ridout family cemetery, where my great-great grandfather Timothy Harris was buried. Timothy was born in 1834 and died in 1905. A slave of the Ridout family, he became their carriage driver.

When we arrived there, I read the epitaph on his tombstone "With the upright man, thou must show himself upright." I thought to myself how greatly admired and respected he must have been, despite of being enslaved. While at Whitehall, we also visited a cemetery where other enslaved people were buried.

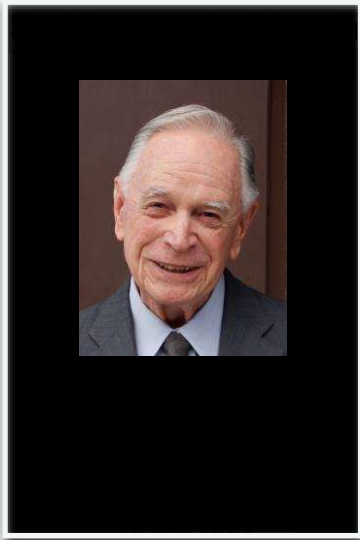
Ironically, the last tombstone there was that of my great aunt, Amelia Martin, with whom I share the family name, Amelia.

This introduction leads us to my words below that I was honored to share at SMC, Annapolis, September 9, 2017, for the service in celebration of the life of Orlando Ridout IV (August 13, 1922 - August 25, 2017).





This is the eulogy I shared that morning . . . It is with gratitude beyond measure that I acknowledge and remember a great family friend and beautiful, peaceful spirit.



This is the only appropriate place for me to be at this very moment to celebrate the long and well-lived life of a very special person, Mr. Orlando Ridout IV.

Most of us are aware of Mr. Ridout's major accomplishments; after all, his work has been very well documented. Much has been spoken and written about his life, both before and after his transition.

However, I would like to take a little time to acknowledge and mention why I adored and appreciated this man so much. Out of respect for my elders, I always referred to him as "Mr. Ridout."

As a child I had heard the name Ridout because my grandparents lived a road over from Whitehall and my elder cousin, Laney Colbert, had worked with them for many, many years, into his 90's.

However, I personally first spoke and then met Mr. Ridout around 1993 while working at the Maryland Historical Trust, with his son Orlando. We had a wonderful relationship for more than 20 years. Over time I learned a tremendous amount about the Harris and Calvert/Colbert families, as well as other African American families who lived on the Broadneck Peninsula, exploring their connections with the Ridout family and Whitehall.

Over the years, I felt as though we had become kindred spirits. It was if we had known one another ever since my great grandparents, Mary Calvert & Timothy Harris, had been enslaved at Whitehall. Every time I saw him, he brought my heart a unique level of delight. I always looked forward to sitting down to talk to him and learn something from him, often the history of our families.



Our conversations never missed a beat, and we always seemed to pick up as if we had just spoken a few days before.

In 2004, I was present when he publicly asked for forgiveness from me and from the descendants of others who were enslaved by the Ridout family. To me, this was just another indication that this man was ahead of his time. Despite his years, he always managed to show up and be present in the here and now of each occasion.

I will always remember and be moved by the special relationship that we shared. For me it was amazingly timely, necessary, and now one that is a priceless treasure. So, with that said, "Until We Meet Again, Rest in Perfect Peace, Mr. Ridout, and please know that you will forever hold a unique place in my heart!"

Today, I still find solace in the reading of Revelation 21-4 "He will wipe away every tear from their eyes, and there will be no more death or mourning or crying or pain, for the former things have passed away."

Fondly,

Bernadette

The Roots of Reconciliation

400 March in Annapolis to Help Heal Slavery's Wounds

By *Christian Davenport*

Washington Post Staff Writer

Thursday, September 30, 2004; Page B01

Whites wore T-shirts that said "So Sorry" and armbands labeled "Penitent." Blacks displayed bands that said "Forgiver." They converged yesterday on what is now the Annapolis City Dock, a spot where slaves were once bought and sold.

About 400 people joined what organizers described as a "reconciliation march" through downtown Annapolis, ending at the Maryland State House, where descendants of the slave Kunta Kinte and of auctioneer John Ridout, the man who sold him into bondage in 1767, embraced.



Orlando Ridout IV, left, a descendant of a slave auctioneer, embraces Chris Haley, right, a descendant of Kunta Kinte's, and Kunta Kinte foundation official Leonard Blackshear. (Mark Gail — The Washington Post)

Gatherers broke into applause when Chris Haley, 45, and Orlando Ridout IV, 82, embraced each other -- a moment bringing together two men whose families' connection dates to the 18th century, when slave ships were a regular sight in the seaport.

Haley, a descendant of the slave Kunta Kinte, and Ridout, a member of the family that sold Kinte into slavery, have been friends for years.

Haley, echoing his late uncle, Alex, said yesterday that people on both sides of the racial divide tend to be defensive in discussing slavery.

"We've got to get past that and root out racism," said Haley, a state archivist who wrote yesterday's narrative.

Said Leonard A. Blackshear, head of the Kinté-Haley Foundation: "By golly, if they can do it, then who can't?"



Trail of Souls: A Pilgrimage Toward Truth & Reconciliation

In 2013, the Right Reverend Eugene Sutton, bishop of the Diocese of Maryland, invited SMC, Annapolis to become one site on the diocesan-wide 2014 TRAIL OF SOULS: A Pilgrimage Toward Truth & Reconciliation, marking 150 years since the end of legal chattel slavery in the state of Maryland

This diocesan request followed the resolution from the 2006 General Convention asking each diocese to gather information in its community on:

- the complicity of the Episcopal Church in the institution of slavery and subsequent history of segregation and discrimination
- examples of resistance to slavery and discrimination
- economic benefits of derived by the Episcopal Church from the transatlantic slave trade and the institution of slavery.”

Maryland’s Day of Repentance was 1 November 2014 and has continued each year since. SMC prepared its history, pilgrimage, and video production, digging deep into its heritage and its past. These are available at SMC’s History & Archives Project web site www.stmargaretsarchives.org/trail-of-souls-intro/

Diocesan Resolution 2020-06: Racial Restitution and Reconciliation

In 2020, the Diocese of Maryland at its annual convention on 12 September adopted Resolution 2020-06 Racial Restitution and Reconciliation.

The resolution

- Encourages and affirms the creation of a reparations fund by the diocese with an initial seed investment of \$1,000,000 from diocesan resources to the work of reparations.
- Urged all congregations in the diocese to prayerfully consider committing a percentage of their endowments or other resources to this fund
- Urged the Diocesan Council to intentionally foster opportunities to engage in racial, reconciliation, restitution and restoration arising from the Diocese of Maryland’s complicity in supporting the practice of chattel slavery and the legacy of immense harm caused by systemic and institutional racism which continues today.

Trust, Reconciliation, and Reparations Task Force

SMC in 2021 formed its “Truth, Reconciliation and Reparations Task Force” in response to Diocesan Resolution 2020-06: *Racial Restitution and Reconciliation*.



The Years at SMC Before, During, After Chattel Slavery

The SMC was born into slavery, grew up in slavery, and until 1864 lived its first 172 years under slavery. Not until the year 2036 will SMC have been around 172 years after slavery was abolished in Maryland.

In 1649, just 15 years after the 1634 establishment of St. Mary's City as the first English settlement in what became Maryland, a small company of Virginia Puritans, bringing enslaved persons with them, settled on the fertile land of the Broadneck Peninsula.

A small group of Anglican settlers followed the Virginia Puritans onto the Broadneck Peninsula along with Puritans who had joined the Church of England after restoration of the English Crown. Together they became the first members of Broade Necke Parish, reportedly worshipping in a community meeting house built by Puritans.

SMC traces its official start to June 9, 1692. On that date nearly 330 years ago, Sir Lionel Copley, Maryland's first colonial governor signed The Act. The Act made the Church of England the official church of colonial Maryland, and established 30 Anglican parishes in Maryland, including Broade Necke Parish.


Episcopal churches continue in 29 of these first 30 parishes now within the Episcopal dioceses of Maryland, Washington DC, and Easton MD.

In 1664, Maryland had legalized slavery throughout the colony — imported Africans were given the status slaves for life. In 1692, fewer than 1,000 persons of African descent were enslaved in Maryland. Likely several hundred enslaved persons were on the Broadneck Peninsula and held by the first colonial members of what became SMC.

Typical Small Farm

Note: By 1760, more than half of the households in Maryland were tenant farmers or small farmers/planters who owned no labor outside their family members.

Tobacco Planter	Wheat Farmer
3-4 acres planted in tobacco 7-8 acres planted in corn	15-20 acres planted in wheat 7-8 acres planted in corn
10-12 acres total plus garden	22-28 acres total plus garden
Yield: 1,000 pounds tobacco = £4-£6 p/a	Yield: 175-200 bu. wheat = £8-£20 p/a



Jump one hundred years to 1790 and the first United States census: Anne Arundel County's population had reached nearly 23,000 persons, and more than 10,000 persons were enslaved persons of African descent. Forty five per cent of the county's population in 1790 was made up of enslaved persons. On the Broadneck Peninsula, 80 white families-maintained farms or plantations; 31 of these 80 families, including SMC families, held enslaved persons.

Life for enslaved persons was brutal, particularly knowing they would serve a lifetime in bondage. Enslaved persons lived with minimal amounts of food, clothing, rest, and shelter. Masters might be considered good persons simply if enslaved persons could congregate after work, attend church services on Sunday, enjoy the same holidays whites celebrated, hunt, fish, and not be afraid of being sold.

By the start of the 1800s, slavery's hold on the Broadneck Peninsula was lessening, due more to economic conditions than to any moral uprising against slavery. White land-owning families



grew larger. Whites raised and sold farm crops including wheat, corn, vegetables, and fruits. They relied less on tobacco. The number of enslaved persons required to raise farm crops was less than the number required to raise tobacco.

Still, census records from the mid-1800s show Henry Aisquith+ while rector held two male and two female enslaved persons. Samuel Ridout+ while rector held one male and three female enslaved persons.

Broadneck Peninsula would not again successfully grow tobacco until the end of the 19th century, decades after the end of chattel slavery when new growing methods were introduced to go along with what was a strawberry farm. Perhaps several generations of free blacks still living nearby worked the tobacco and the strawberries In Maryland by 1860, at least 50,000 formerly enslaved persons had received freedom, making Maryland the state with the largest population of free blacks among all states at the start of the Civil War. On November 1, 1864, after 200 years, legalized slavery ended in Maryland.

Broade Necke Parish in 1695 had started functioning as a wilderness parish and by 1697 likely completed its first church building (1697-1731). At least three of the first six vestry men were slaveholders. By 1697 *Broade Necke* Parish had become Westminster Parish and the Bishop of London sent the Rev. Edward Topp, Jr. to serve as rector. On land of about 400 feet square (a little less than an acre) donated by Colonel John Hammond, the Rev. Mr. Topp would arrive at a church, a vestry house, and some glebe land all situated in a place known today as Cape St. Claire.

About the same time the name *St. Margaret's Church* was appended to Westminster Parish and the original boundaries of the parish were extended

- North of the northern bank of Severn River
- East to the Chesapeake Bay
- South of the southern bank of the Patapsco River,
- West to Anne Arundel County's western boundary

These boundaries, except perhaps the western boundary, would remain in place until the 20th century. The English and Virginia parish administration and enforcement system would gain little traction in Westminster Parish.

Unlike Virginia, the colonial vestry in Westminster parish apparently had little interest in punishing sins forbade by the ten commandments, and significant interest in collecting taxes to support the parish and its minister. Chattel slavery, of course, was accepted and the fact that persons of African descent were held as property and were considered to be property was normal.

In 1731, the colonial Assembly of Maryland gave to the vestry of Westminster



Parish permission to abandon the first church and to build the second SMC (reportedly brick) on two acres of land at Severn Heights (now Winchester) and to construct a chapel of ease — Marley Chapel — on Curtis Creek in northern Anne Arundel County (today's Glen Burnie).

Construction of this new church and the chapel of ease within the confines of Westminster Parish occurred at the same time and would be financed by a colonial lottery. The second church building and the cemetery were abandoned in 1803 after the church building burned. The church building and the cemetery have since been buried beneath the Route 2/Route 450/Route 50 interchange.

In 1824, after 22 years with no church building except for the inconveniently located Marley Chapel, Westminster Parish acquired one acre of land at today's Pleasant Plains Road location. In 1825 construction started on what would be the first of three church buildings completed at this site. The wooden frame structure burned before completion. While tradition reported that a brick church building was completed and dedicated in 1827, research shows that the 1827 church building was wooden framework. The second church building on the present-day site — the 1852 church building — was re-built in less than one year after a fire in 1851 destroyed the 1827 church building.

The third church building on the present-day site was completed in 1895, three years after some of the crumbling 1852 church was destroyed by fire. The 1895 church was built at a cost of \$1,200.00 and was supposedly sited in some small part just south of the two earlier church buildings. Inside the church we know today are some charred remains from the 1852 and 1827 churches.

The bell and bell tower were dedicated in 1908. Stained glass windows would come later. The first stained glass window sits high on the west wall of the sanctuary. Ten of the stained-glass windows were dedicated March 1929. In 1958, the Sunday School Building was added along the southern exterior of the church building. By 1986, the parish completed its enhanced restoration that significantly enlarged, changed, and completely renovated the church building. Interior and exterior renovations have been made since 1986, and loving care of the church continues.

In 1884, eight acres of land passed to SMC. The deed prohibited use of the land for burials. Still, burials began upon this land and in 1951 the deed would be changed, legalizing past and future burials. The columbarium was dedicated in 2003.

Since 1900, four parish halls have been built on the campus, including the existing parish hall constructed in 1970, and significantly upgraded during succeeding years. Two rectories have been built on the campus and the surviving 1960 rectory has become administrative offices. The parish completed a \$4 million formation and pre-school building in 2015.

After slavery was abolished in Maryland in 1864 some changes would come to the Broadneck Peninsula. Changes also came to SMC: eight acres of additional land in 1884, a reconstructed church by 1895; and new generations attending church — albeit coming from the families who



had lived with slavery as normal. Broadneck Peninsula families had held enslaved persons for as long as 200 years.

Before the end of the nineteenth century Marley Chapel would slip away, St. Alban's Church would open, and *Westminster Parish* would become anachronistic — though the term would remain in use at SMC until 2017.

At its core SMC would experience little change from 1864 until 1982. There was little change following the end of chattel slavery! Little change during the Jim Crow years! Little change during the years legal and illegal segregation! Little change as the waves of desegregation, civil rights, voting rights, and open housing swept over the land!

There was little change as whites moved to the Broadneck Peninsula, seeking escape from persons in Baltimore City, Baltimore County, and Prince Georges County who were moving into their former neighborhoods and who did not look like themselves.



This brass reading lectern was passed to SMC in 1900 and has remained in use ever since. The lectern was given by Hester Chase Ridout to St. Anne's Parish to use at East Street Chapel. St. Anne's Parish may have been closing the East Street Chapel about the same time as the launching of the St. Philips Colored Mission that would precede St. Philips Church, first on Northwest Street and now located on Bestgate Road. This forming *colored* mission church requested the lectern and instead, it was sent to SMC on permanent loan.

1948 – Houses on Pleasant Plains Road



In 1946, William H. Labrot gave 1,000 shares of stock in Standard Oil Company of NY, sold in 1948 to build two simple houses across from St. Margaret's Church. These houses were not to be sold nor used for clergy housing, providing forever a steady stream of rental income. Sale of both houses in 1961 built a new rectory, by 1997 the administration building. No structure on this church-owned property acquired in 1938 was to be used for consumption of alcohol, and selling alcoholic beverages was forbidden. No person of color was to ever live in any house built on this property.

And there was little change with the 1966 desegregation of Anne Arundel County Schools! Little change as the Viet Nam war tore at the core of America's soul! Little change when for the first time in 1968 voting tallies in Anne Arundel County did not report separate vote counts for *Colored* and White.

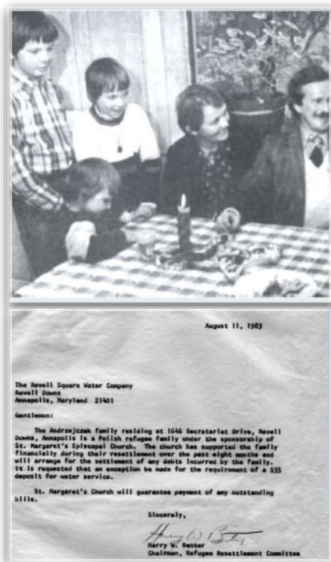


In 1982, things did begin to change — a little — when SMC resettled a Polish family then living in Chile onto the Broadneck Peninsula as part of an international effort to sponsor Christian families who had fled communism.

Generations of systematic racism would still seep forward when the leader of this effort, vestry member Capt. Harry Benter (USN Ret) was encouraged to resettle the white family when the parish was offered three families and only one of the families was white.

1990 saw the flourishing of our companion parish relationship with St. Gabriel's Nerima (Tokyo, Japan) and membership in Annapolis Area Ministries (precursor of The Light House) following the retirement of the Rev. Forrest Ferris after 21 years as rector. 1992 brought the year-long 300th anniversary celebration and launch of a new ministry starting March 1, under the leadership of the Rev. Mary Douglas Glasspool (rector 1992-2001) and now a bishop in the Episcopal Diocese of New York.

Mack Ridout would return from 25 years of separation and bring back the joust with its stories and its crowds. Mack was senior warden when the parish received the multi-million dollar gift permitting the parish to finally escape from debt and launch its endowment grants program serving the world. SMC began its now 30-year run of servant ministry, continuing through three rectors, committed to taking the work and the resources of SMC into the world.



SMC's commitment being a "Mission Church" that serves many both within and away from the Broadneck Peninsula is imbedded within the St. Margaret's Grants Program (See Figure 2) through which people of all colors have received support. Please see Appendix 1 for the grants awarded over the past years that includes the identification of those assisting people of color.



Figure 2, 2021 St. Margaret's Grants Program Awards

2021 *Endowment Funds Grants*

From St. Margaret's Church into the World

Dageno Girls - \$15,000
Drip irrigation system, greenhouse, milling machine and grain storage silos for its agribusiness program that teaches Tanzanian girls sustainable farming techniques.

American Friends of the Episcopal Church of the Sudans - \$12,500
Expansion of a school for refugee children in South Sudan.

Siempre Unidos- \$10,900
Provide 10 HIV-positive patients and their families with two month's worth of food, a stove, bed and bedding and roof repair materials/labor to address multiple hurricane damage in Honduras.

Joel Nafuma Refugee Center- \$10,000
Daily breakfasts, essential supplies and an emergency fund for urgent needs of refugees in Rome.

Anne Arundel County Food Bank - \$10,000
Food purchase program that distributes to nearly 80 food pantries, soup kitchens and other programs.

Franciscan Center - \$10,000
Healthy and good tasting food to the homeless in Baltimore City.

Next One Up - \$6,600
Develop and implement meaningful remote learning engagement strategies for at risk youth in Baltimore City.

Kenya Connect- \$5,000
Renovations for the organization's learning resource center to create a makerspace.

Center of Help - \$5,000
Support of their adult academy which offers a range of courses and workshops that provide educational opportunities for adult immigrants in Annapolis and surrounding areas.

Seeds for Success - \$5,000
Support for their Foster Grandparent program that pairs low-income seniors with low-income youth in the public school system in Anne Arundel County.

Clothing Depot - \$5,000
Provide clothing and shoes to children and families in Anne Arundel County.



The 2014 Trail of Souls Pilgrimage Prepared SMC for 2021 Trust, Reconciliation, and Reparations

The 2014 Trail of Souls Pilgrimage prepared the way for the 2021 efforts of Trust, Reconciliation and Reparations. The actual Trail of Souls pilgrimage was along five handcrafted historical markers recalling its 172-year history during the period of legal chattel slavery in Maryland. SMC offers guided and directed pilgrimage visits for individuals and groups requesting to follow the Trail of Souls pilgrimage at SMC.

Historical Marker One Located inside the church, along the north wall near the historic bell tower door recalls baptisms, weddings, and burial services conducted by SMC clergy for enslaved and free persons of African descent. Services would likely be at the rectory or at then Asbury Broadneck AME Church.

Research and 2014 has taught us so much about the people and the services



Historical Marker Two Located inside the church immediately below Marker One recalls Sunday afternoon worship services for persons of African descent — free and enslaved — held at SMC in the mid-1800s. Apparently this Sunday-afternoon worship ended when the church burned in 1851 and the

opening at the same time of Asbury Broadneck AME Church and Asbury Methodist Church. Research since 2014 has taught us that persons of African descent could attend Sunday morning worship at SMC and at Marley Chapel. At Marley it was necessary to stand in the back; at the church it was necessary to remain in the back of the church (capacity about 75-100 at the time) though whether it was necessary to stand is not known.

Historical Marker Three Located outside, along the north side of the church. Recalls that at least 33 and perhaps as many as 100 persons were enslaved at and worked at White Hall when SMC owned this Maryland tidewater farm/plantation from 1749 to 1764. It is likely that descendants of these enslaved persons who worked for and were not directly held by SMC were freed in 1800 with execution of the will of John Ridout. John Ridout was the second owner of White Hall following forced sale by SMC to colonial governor Horatio Sharpe in 1764.





Historical Marker Four Located outside, along the north side of the church. The marker acknowledges that enslaved persons likely served as unskilled laborers for SMC in the construction of three or four church buildings and the chapel of ease. These were erected at four different locations from 1697 through 1852.

Historical Marker Five Located at the western edge of the churchyard, in front of a cemetery marker placed in 1972, and a plain stone placed in the nineteenth century. The marker acknowledges that most burials of enslaved and free persons of African descent took place on private property at the farms and plantations where they were held, where they lived, and where they died. At death they were oftentimes buried unceremoniously with perhaps a fieldstone or wooden post to designate where burial occurred. More than likely there were no markings. At Walnut Hill located one-half mile away from the church along St. Margaret's Road, many unidentified formerly enslaved persons are reportedly buried near the barn. There are no markings. Only five formerly enslaved persons who were freed in 1788 are known in records by their first names but without any other marking.



Also, nearby SMC is Asbury Broadneck Methodist Church (started in 1851 or earlier as Asbury Broadneck African Methodist Episcopal Church) with a churchyard where there are many more buried than the 300 persons for whom the burying grounds were intended. Asbury Broadneck has done extensive work to identify all buried therein.



Trust, Reconciliation and Reparations — Recommended Focus Areas

The Historical and Present Practices sub task group charged with preparing this report, after examining the past and placing appropriate focus upon the future, recommends four focus areas to SMC as the parish begins its work in 2021.

Focus Area 1

Recognition & *Invisibilia*

Focus 2

Identifying and Marking Unmarked Graves

Focus Area 3

Education of Children of African Descent and Historic Rosenwald Schools

Focus area 4

Liturgical Services by Clergy of SMC for Persons of African Descent^[SEP]

Reconciliation will demand trust in God, trust in a process that may not be well understood nor well described. Reconciliation will require reparations of some type. Reparations will take work and will require parish leadership. Reconciliation will require leadership from those who are in positions of leadership. Leaders in name only and titular leaders cannot take the parish forward. Reparations will not necessarily be monetary. Non-monetary reparations may be more difficult than monetary; the reparations and reconciliation processes may be unfamiliar, uncomfortable, and require changing the way things have always been done.

Recommended reconciliation actions and proposed reparations will be discussed in the TRR Task Force whole group to determine suitability for our growth towards becoming the beloved community. Next, recommendations go to SMC Vestry for approval and finally to the congregation to seek participation. The recommended focus areas identified within this Report will be given full consideration by the Task Force in making those determinations.



ERNIE TUCKER

Recognition & *Invisibilia* – Brown's Woods & Skidmore

August 2021

Dear Friends,

I have recently learned about parts of the Broadneck Peninsula that are very near to SMC and apparently have not been visible to SMC for well over 100 years. The stories of the people who live and once lived there are shrouded in the mists of our forgotten histories. The several communities in fact still exist and thrive amidst a whole superstructure of new housing developments, commercial projects, and transportation links.

Commercial and residential development have continued without interruption in these areas over the decades since World War II, especially after the opening of the first Chesapeake Bay Bridge in 1952.

This bridge, the world's largest continuous over-water steel structure at the time it was built, transformed the Broadneck Peninsula into a major east-west transportation artery. This affected both Browns Woods and Skidmore, but Skidmore much more directly since it was right next to Route 50. As with other communities of people of color, the rules of eminent domain in constructing public thoroughfares caused properties to be sold in ways that adversely affected the structure and coherence of the community in lasting ways.

The Cold War also brought NIKE missile sites that were located in and nearby Skidmore, further impacting development in the area.

Current perceptions of the Broadneck Peninsula have been largely shaped by these recent periods of economic development. Part of seeking the truth of this land will be to discern the outlines of how these early Black communities came to be and what they meant for the people who lived there and for the people who live there now.

Two communities are Browns Woods and Skidmore, (see Figure 2) because they constituted among the most significant free-standing Black settlements that became communities and are very near to SMC.

Both emerged in their very beginnings with free Blacks living in



the Broadneck Peninsula, but really expanded after Maryland declared emancipation of its enslaved slave population on November 1, 1864.

The hubs of Browns Woods and Skidmore eventually became their Rosenwald schools. These were educational institutions created in the 1920s through a partnership between local Black communities, local governments, and Julius Rosenwald, one of the owners of Sears, Roebuck & Company, and a prominent philanthropist.

Land for the Skidmore Rosenwald School was donated by Timothy and Mary Harris. The HARRISES had acquired land for the purposes of education as early as the 1880s. Timothy was born a slave of the Whitehall Plantation and many of the school's students were descendants of people formerly enslaved at the Whitehall Plantation.

The Browns Woods school still stands but is now a private dwelling amid other houses in this neighborhood. The Skidmore school, together with the Skidmore community, has been overtaken by development alongside US Route 50.

Some descendants of their founders still live in these communities today. One of the ways that these communities stayed intact at all was through the functioning of mutual aid and benefit societies connected to local churches, particularly the Asbury Broadneck United Methodist Church (see Figure 3). Much remains to be investigated and uncovered about these communities to be able to tell their stories more completely amid the extraordinary amount of community growth and activity constantly going on around them over the past century. The communities today are still populated by descendants of their founders in some cases. Much remains to be investigated and uncovered about these communities to be able to tell their stories more completely amid the extraordinary amount of community growth and activity constantly going on around them and near them over the past century.

Gratefully,

Ernie

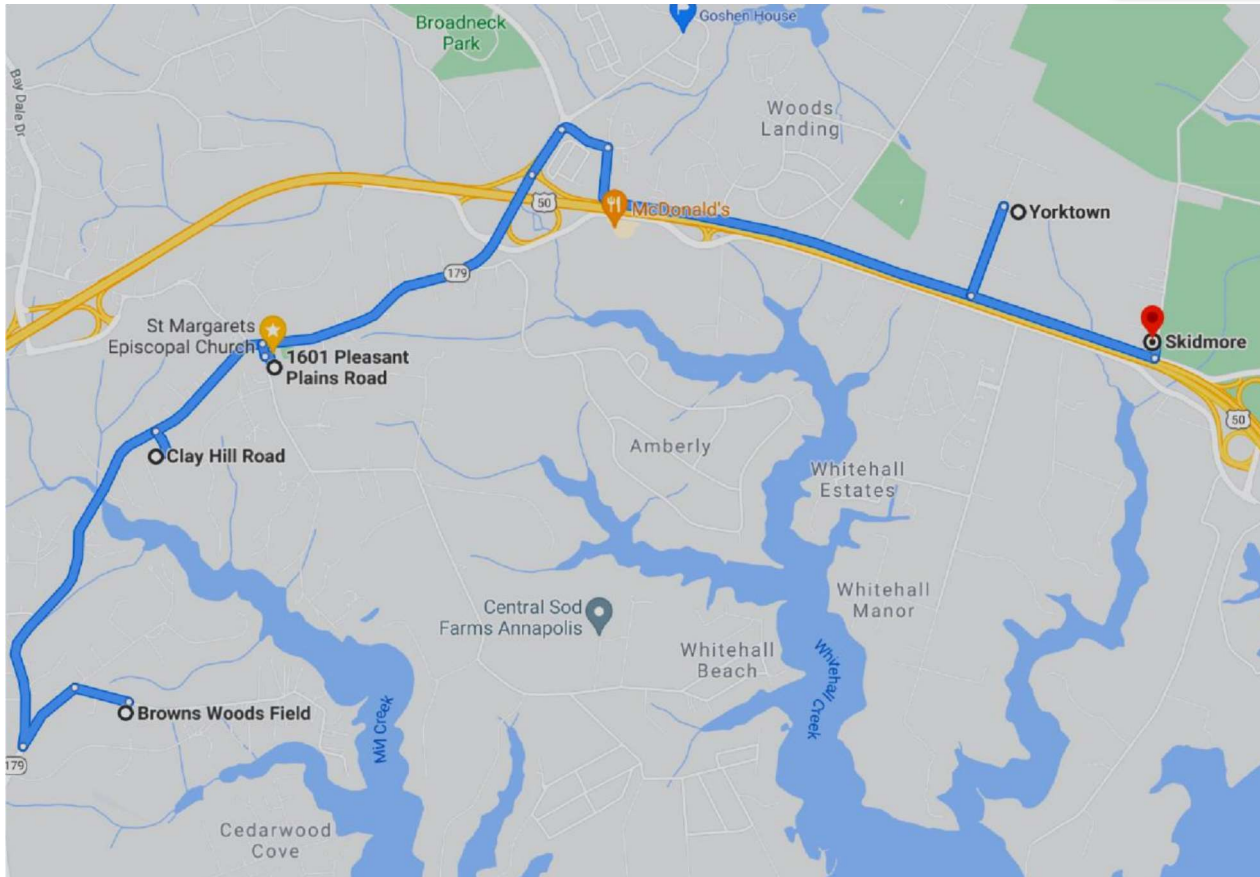


Figure 2, Location of Brown's Woods & Skidmore

SEP



Asbury Broadneck United Methodist Church

Figure 3,
Asbury
Broadneck
United
Methodist
Church



An historic African American church dating perhaps to 1838 with documented start by 1851. First established by enslaved men of African descent meeting at Old School House Hill before the worshipping community could afford a church. The pasts of Asbury Broadneck Church & St. Margaret's Church are both intertwined, and separate



SKIDMORE ROSENWALD SCHOOL



Year 1930
385 FOREST BEACH ROAD

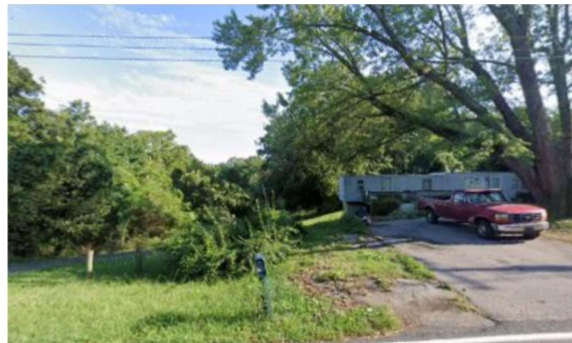


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BROWNS' WOODS ROSENWALD SCHOOL



Year 2021
385 FOREST BEACH ROAD





Nike Missile Command & Control Site



Nike Missile Launch Site





Focus Area 1: Recognition & Invisibilia

What's Next ?

Until 2014 parish histories omitted and at best misrepresented records and stories of enslaved and other marginalized persons. For example, parishioners did not carry guns that they carefully placed under pews while attending services in the second church at Severn Heights (1731-1803).

A much studied and highly authoritative eight-part Maryland History covering 1632-1789 developed by a highly respected contemporary Annapolis-area historian only names three blacks during that entire 157-year period— citing a plaque at Banneker-Douglas Museum in Annapolis

Consistent with its history of ignoring those persons of color living in our neighborhood, SMC has since 1800 overlooked the nearby historically Black communities including Browns Woods and Skidmore, along with Yorktown and others. Instead of practicing hospitality, instead of being opening and welcoming, SMC has found possible to ignore its neighbors and its neighborhood for hundreds of years.

In 2021 and going forward, SMC can make efforts to get to know our neighbors, especially our neighbors in Browns Woods and Skidmore, along with our neighbors at Asbury Broadneck Methodist Church.

We must get to know our Asbury neighbors. We know from recent efforts on the part of SMC youth that we can work with Asbury. We know from recent opportunities to join with Asbury for a meal, for a celebration, that we are welcome. We must make this happen on a recurring basis. A new normal.

We must not expect our neighbors to come to us, rather we must go humbly to them. We need to be aware of and respectful of our neighbors' history and heritage. We need be aware that they may not have any interest in SMC. We must be aware that what our neighbors may want. We need to know what SMC may or may not be willing, capable, and prepared to provide.

Mathias de Sousa – And those other First Black Colonists

Plaque at the Banneker-Douglass Museum in Annapolis lists three blacks among the first Maryland settlers:

- *Mimus* – Not on passenger lists or in any known Maryland records.
- *“Black” John Price* – Probably a Welshman; Celts often termed “black” because of their darker complexion. Term used to distinguish him from another John Price on the *Ark*.
- *Mathias de Sousa* – Came as a servant to Fr. Andrew White; probably from Portugal or Spain; called a “mulatto” in one—and only one—Maryland record; perhaps a “Moor.”



name
Browns Woods Schoolhouse

description
Adetola Ajayi describes the school in Browns Woods village that his grandfather attended in 1938.

it

Our look at the world, our processes, and our ways of doing things have kept a shroud over our neighbors. Maybe our ways have not worked and need to change. Or we can just keep our reputation as the wealthy white church on the corner. Whatever this Focus Area costs, SMC can afford it!



STEPHANIE CERUOLO

GRAVE IMPORTANCE

August 2021

Dear Friends

I am writing to you about some truths I found out regarding where I live and where I worship. The proximity, the intimate relationship between Broadneck Peninsula and SMC to the “peculiar institution” called chattel slavery is not new to many persons. It was new to me.

SMC documented a wealth of history regarding legal slavery as part of the 2014 Trail of Souls Pilgrimage and even permanently installed markers in our church and on our grounds acknowledging our participation in a society that benefitted from enslaved labor.

But 20 years ago, when I moved to Annapolis from Boston, I thought slavery had nothing to do with me. The ongoing fight for civil rights, yes. But the workings of plantations and the reliance of slavery in an agrarian economy? Nope. But Annapolis is my children’s home and I feel differently now.

One of the things that I first noticed about Annapolis as a resident was all the random cemeteries. Obviously, their placement made perfect sense when people were originally buried there, but time and development have rendered them remnant. The respect with which the development has grown up around them, though, also makes them a stark reminder of our cultural devotion to memorials of the deceased.

Unfortunately, the Broadneck Peninsula is home to many memorials that did not stand the test of time because the deceased laid to rest were enslaved persons.

The 2014 Trail of Souls report sums up why these graves became so invisible over time. The description of the fifth station in our historical marker trail “acknowledges that enslaved




persons were typically buried outside white-only portions of graveyards and church yards, and their first-name-only markers soon disintegrated.”

Through the work of the Annapolis Genealogical Society to document the Anne Arundel County burial sites of enslaved persons, I learned that I pass one such site every time I drive St. Margaret’s Road on my way to church. If you have noticed the Walnut Hill sign on the east side, you have driven past it, too.

An unknown number of enslaved persons - and possibly some formerly/freed enslaved persons - were buried there, but the exact location is a mystery. I walked the grounds looking for a sign, but of course there was none. It was a bit haunting and also sad to know that as the business on that site was clearing land for another entrance to their property off Whitehall Road, they had no reason to be respectful of the land’s prior use.

8. John Small House/Walnut Hill

1563 St. Margaret’s Road



Walnut Hill, located on the hill west of the entrance to Amberly, was built in 1770 by John Small, Sr., on land that was part of Felicity Plains. It was a small two-story frame house. The kitchen became part of the house after 1940. When Dr. Oliver Tilghman Brice owned this house in the 1930s, it was much as it had been originally, including quarters for enslaved persons and a barn. There was a very small graveyard behind the house.

The Annapolis Genealogical Society is not alone in their efforts to research and honor these historical graves. Recent media coverage talks of efforts in Richmond and Georgetown. Even more locally, the Broadneck African American Heritage Project, Inc. is a group comprised of congregants from Asbury Broadneck United Methodist Church focused on the 4-acre cemetery to the side of their church building. The oldest areas of the cemetery have been overtaken by woods and are simply marked with white crosses. I can only imagine how much work it took to figure out the sites of the graves and mark them. The markers are plain as the actual individuals are still obscured by time.

What really struck me during my visit were the two large signs explaining environmental restoration efforts involving a small stream that ran through the property. The signage for those efforts far surpassed any addressing the graves. Not that environmental restoration is



not important, but it is another reminder of how important it is to “mark” what we deem worthy of acknowledgment.

I am guided by the words of Margaret Huang, President and CEO of the Southern Poverty Law Center, a decades-old nonprofit organization that started as a “catalyst for racial justice in the South and beyond” but has evolved its mission to include “advance the human rights of all people.” She said, “agreeing on a shared history together is always one of the first steps to figuring out how we make the future better.” We do not need to look any further than SMC and its long and storied past in our community to have the perfect opportunity to embrace our past and aid in efforts to chronicle and honor its history to improve our collective experience. The hope is that with these efforts our church community will soon reflect the inclusivity we espouse each Sunday morning as we take our place at God’s table.

With respect,

Stephanie



Focus Area 2: Identifying and Marking Unmarked Graves

What's Next?

In the process of researching slave graves and the graves of free persons of African descent, most burial locations were not recorded and had no lasting markings and names. If enslaved persons were buried in the churchyard of the Severn Heights church (1731-1803) they would have been buried with no markings or perhaps a wooden post that quickly decayed. Likely those graves were never relocated.

Near SMC is Walnut Hill where at least 50 enslaved persons are buried near the barn with no markings or names. There is the slave graveyard at Whitehall Plantation, the churchyard at Asbury Broadneck Methodist Church, and the graveyards at other area private and public sites. The cost of this focus area should be minimal.



MICHAEL WINN

Education for Children of African Descent & Rosenwald Schools

August 2021

Friends,

I expect that only a few of us know that in the troubled week following the 6 January mob attack upon the United States Capitol, the Rosenwald Schools Study Act was signed into law. The bill authorizes research of the sites associated with the life and legacy of Julius Rosenwald and Rosenwald Schools.

The National Trust of Historic Places going back to 2002 sought to establish a national historical park marking the legacy of Julius Rosenwald and Booker T. Washington, who together established Rosenwald Schools throughout the segregated South — including Maryland, Anne Arundel County, with five schools within the historic boundaries of Westminster Parish.

We became aware of Rosenwald schools while working on the Trail of Souls. It was suggested that we make one or more memorial quilts — for the pilgrimage and for the upcoming 325th anniversary celebration of SMC in 2017, three years following.

We visited The Banneker-Douglass Museum in Annapolis to view the quilt exhibition mounted on the upper level.

Courtesy Photo Common Threads: Stories of the African American Community in Anne Arundel County, Banneker-Douglass Museum, Annapolis, MD June 2-August 31, 2012.

The exhibition was a project completed by Anne Arundel County high school students who studied seven Rosenwald Schools in the county including three of the five within historic Westminster Parish (Freetown, Marley Neck, and Queenstown), and presented their findings with documentary quilts.



Nat Turner

Discovery of Nat Turner

Discovery of Nat Turner (c. 1831–1876)

Born	October 2, 1800 ^[7] Southampton County, Virginia, U.S.
Died	November 11, 1831 (aged 31) Jerusalem, Virginia, U.S.
Cause of death	Execution by hanging
Nationality	American

In the Trail of Souls writeup we just barely touched upon the education of children of African descent before 1864. We reported that the August 1831 Nat Turner rebellion in Southampton, VA resulted in state legislatures throughout southern slave states, including Maryland, prohibiting education of enslaved and free persons of

African descent. This included restricting rights of assembly and other civil liberties, and required white ministers be present at all colored worship services.

Our Common Threads Stories of the African American Community in Anne Arundel County

Studying history without a textbook can be very difficult. But what happens when the subject you are studying is not even in your textbook? During the spring of 2012, over 325 Anne Arundel County Public Schools students took on the role of historian, researching people and places many people have never heard of in an effort to better understand the communities they live in.



Students learning from the community.

Working with the Bancker-Douglass Museum, Historic Annapolis, and Historic London Town and Gardens, Anne Arundel County Public Schools students studied African American history in Anne Arundel County. Focusing on the 19th and 20th century, students learned about Rosenwald Schools, race relations at the Anne Arundel County Almshouse in London Town, and integration in Anne Arundel County schools. Classes worked with photographs and documents as well as interviewed community members about their experiences and stories through oral history interviews, giving the students a firsthand glimpse into history.

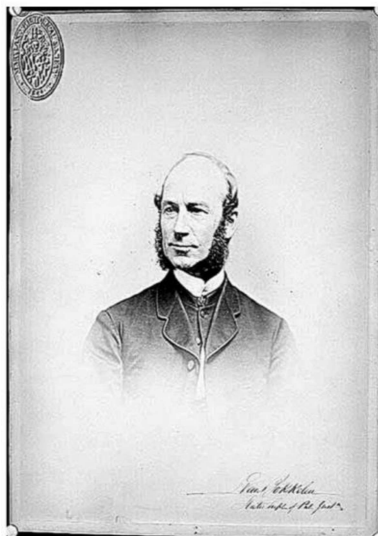
Following the idea that knowledge is only powerful when used, the students worked with



Dr. Joan M.E. Gaither and Southern High School students using photographs to create the story of the Lothian Rosenwald School.

documentary story quilter Dr. Joan M.E. Gaither and several volunteers to tell the stories they gathered. By using quilts to interpret their research, the students were able to participate in a collaborative art making experience while telling the history of their communities. Each quilt shares a different story of the African American experience through images, symbols, and text, offering a way to learn about the world beyond textbooks. You are invited to share in this communal learning experience and discover the history around you.

The Rev. Libertus Van Bokkelen, a Protestant Episcopal priest who was appointed as the first state superintendent of public instruction in November 1864, days after Maryland's new state constitution outlawed slavery.



The Rev. Libertus Van Bokkelen is Maryland's first School Superintendent. (XX)

As historian Janice Hayes Williams wrote in 2005, he was a leading proponent of education for children of newly freed Black Marylanders.

"The colored population in this state have shown their interest in building up schools for their children; however, there is not at present a willingness to educate colored children at public expense. This I do not understand. Why are there skeptics?" he said in his first report to the General Assembly.

It did not go over well. Local opposition from whites resulted in the Maryland Constitutional Convention of 1867, which eliminated the position and ousted Van Bokkelen.

Legislation barred education for all persons of African descent and remained in effect until 1 November 1864. It was illegal to educate all enslaved and free Black persons. This was Maryland law until 1864. And three years later, by 1867, any commitment to provide education to Black Marylanders was gone. By 1869, there was no money for and no system of public education for Black children in Maryland until the arrival of Rosenwald schools.

From 1913 to 1932, numerous Rosenwald schools were built in Maryland including five within historic Westminster Parish.

Out of office, Van Bokkelen encouraged a growing number of schools for Black children to seek funding from private sources. Between 1866 and 1869, Anne Arundel County "colored schools" received funds and teachers from a variety of groups, including the Baltimore Association for the Moral and Educational Improvement of the Colored People. Van Bokkelen was a member.



These schools were to educate Black children and by 1928 one in three rural southern Black schoolchildren attended a Rosenwald school. The history of Rosenwald Schools is being re-captured and the heritage of the remaining school buildings is being reclaimed and preserved.

Rosenwald Schools began their demise after the Brown v. Board of decision in 1954. Still, Annapolis public schools remained segregated and unequal for years. There is no evidence before 1954 and from 1954 to 1966 that SMC showed any interest in the schools of Anne Arundel County. SMC remained hands off when it came to public education and desegregation.

In Anne Arundel County school desegregation was reportedly not complete until 1966. The people of SMC and its clergy maintained their distance from what happened with the schools just as SMC at that same point in history kept its distance from the civil rights movement, voting rights, and the expanding Viet Nam war.

As the rector of SMC in the 1960s told us 40 years later in a recorded oral history conducted by the SMC History & Archives Project, he did not have time with his liturgical, pastoral, and family demands to address the moral issues of the day. He had to serve in a pastoral role and not a prophetic role as rector. Besides, the parish was not yet ready.

As the minutes reported from his interview with the vestry before being hired in 1963, he agreed that he would abide by diocesan proscriptions regarding race though his personal feelings were mixed as regards to the "Negro".

Along with pictures, I have attached some information used by the quilters at the Banneker-Douglas Museum to tell the story of Rosenwald Schools. Of the five Rosenwald schools that were built within historic Westminster parish, two are less than one mile distance from the SMC campus — Browns Woods and Skidmore. We could walk there together.

Two in Glen Burnie are nearby St. Alban's Episcopal Church, now difficult to reach from both St. Alban's and the former site of SMC's historic chapel of ease because of new roads and residential construction. The fifth school is in Severn.



My wife and I took our own pilgrimage to Freetown, Marley Neck, and St. Alban's Church on Juneteenth 2021. We met 85-year-old George Crawford at Freetown who proudly showed off the Freetown Community.



George attended this Rosenwald school instead of traveling north into Baltimore City to attend a colored elementary school. Later he would travel into Annapolis for junior and senior high school at all Black segregated Wiley Bates Junior & Senior High School.

I hope we can get to know the Freetown community; the church a short distance from Freetown that

holds the Marley Neck Rosenwald School; St. Alban's Episcopal Church; and the National Trust for Historic

Places. I hope we can pursue a relationship with Fisk University in Nashville, TN where an historical and archival center exists for the study of Rosenwald Schools.



I will close my writing to you with lots of expressions of hope. Hope that we can become a church that learns from its history, tells the truth about its history, and works to achieve reconciliation and reparations. Fortunately, so many opportunities exist for us to explore. We cannot let the past just pass us by and the future simply bring more of the same.

Respectfully,

Mike



2021 *Endowment Funds Grants*

From St. Margaret's Church into the World



Dageno Girls - \$15,000

Drip irrigation system, greenhouse, milling machine and grain storage silos for its agrribusiness program that teaches Tanzanian girls sustainable farming techniques.

American Friends of the Episcopal Church of the Sudans- \$12,500
Expansion of a school for refugee children in South Sudan.

Siempre Unidos- \$10,900

Provide 10 HIV-positive patients and their families with two month's worth of food, a stove, bed and bedding and roof repair materials/labor to address multiple hurricane damage in Honduras.

Joel Nafuma Refugee Center- \$10,000

Daily breakfasts, essential supplies and an emergency fund for urgent needs of refugees in Rome.

Anne Arundel County Food Bank - \$10,000

Food purchase program that distributes to nearly 80 food pantries, soup kitchens and other programs.

Franciscan Center - \$10,000

Healthy and good tasting food to the homeless in Baltimore City.

Next One Up - \$6,600

Develop and implement meaningful remote learning engagement strategies for at risk youth in Baltimore City.

Kenya Connect- \$5,000

Renovations for the organization's learning resource center to create a makerspace.

Center of Help - \$5,000

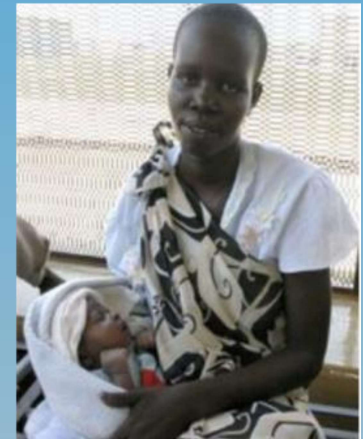
Support of their adult academy which offers a range of courses and workshops that provide educational opportunities for adult immigrants in Annapolis and surrounding areas.

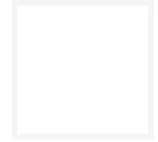
Seeds for Success - \$5,000

Support for their Foster Grandparent program that pairs low-income seniors with low-income youth in the public school system in Anne Arundel County.

Clothing Depot - \$5,000

Provide clothing and shoes to children and families in Anne Arundel County.





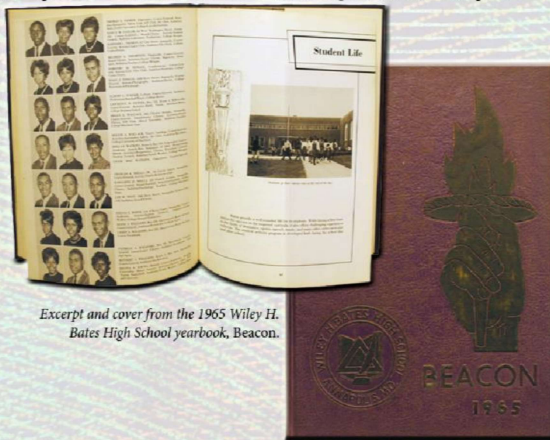
Integration of Annapolis's High Schools

Wiley H. Bates High School was dedicated on November 27, 1932 as the only high school in Anne Arundel County for African American students. It opened its doors to the student body on January 1, 1933. Annapolis High School opened in the fall of 1932. Although the two high schools were only several hundred yards from each other on either side of Spa Road, they would remain segregated until the fall of 1966.

In 1954, the U.S. Supreme Court's *Brown v. Board of Education* mandated that schools be integrated "with all deliberate speed." However, school integration in Anne Arundel County was slow to take place. The first action toward integration was to announce that, in September 1956, students in the first three grades of all public elementary schools could choose which school to attend—whether traditionally black or white. School integration crept slowly forward from that ruling and by 1964, all of the city's traditionally white public elementary schools had a few African American students, but no traditionally black schools had white students. Neither Bates High School nor Annapolis High School had integrated by 1965.

It was not until a ruling in January 1966 by the United States Office of Education that Anne Arundel County schools must fully desegregate that action really took place. This ruling was most apparent at the high school level. In the fall of 1966, Bates High School and Annapolis High School

were combined with the ninth and tenth graders attending Bates, which had been renamed Annapolis Middle High School, and the eleventh and twelfth graders going to Annapolis High School.



Excerpt and cover from the 1965 Wiley H. Bates High School yearbook, Beacon.

45th Anniversary of the Desegregation of Bates and Annapolis High Schools

Historic Annapolis and Bates Middle School partnered to commemorate the 45th anniversary of the desegregation of Bates High School and Annapolis High School. The entire Bates Middle School 6th grade learned about the history of Bates High School by watching the video, *Bringing Back Bates*. They analyzed period photographs of civil rights activities in Maryland to understand the regional history and then interviewed community members, who were students during desegregation or witnessed the 1960s in Annapolis to get the very personal stories and local experiences.

The sixth graders then thought about all they had learned and heard about Annapolis, Maryland, and the nation in the 1960s and selected one idea, theme, or event that resonated with them to design a quilt square. The students worked with Dr. Joan M.E. Gaither and community volunteers during a two-hour workshop to create their quilt squares, which were sewn together by community members and school administrators, teachers, and students.

The *Our Common Threads* project team would like to thank Bates Middle School principal, Ms. Diane Bragdon, and the teachers and students in the 6th grade class for their participation.



Bates Middle School students learning how to quilt from Dr. Joan M.E. Gaither.

Courtesy Photo



Browns Woods Rosenwald School

About a mile from SMC and on the other side of Mill Creek within this historically Black community a school building still stands and independent research has been started and reported by Gwen Manseau from nearby Hollywood Farm. The community would likely welcome SMC help to convert current the site into an active community center similar to Freetown in Glen Burnie.



Skidmore Rosenwald School

Within this historically Black community less than a mile from SMC and located on land SMC may have owned from 1746-1764, and first populated by formerly enslaved persons who gained their freedom with the 1800 execution of the will of John Ridout.

The school is gone and the exact school

location uncertain.



Freetown Rosenwald School (Glen Burnie)

The building (shown here without the 21st century addition) is a lively community center not far from historic Marley Chapel. This could be a wonderful location for SMC to meet the community and learn how to possibly aid Browns Wood's efforts to establish a similar community center



Marley Neck Rosenwald School (Glen Burnie)

At/nearby the site of historic Marley Chapel on Curtis Creek, this former Rosenwald school building exists as a community building and is listed on Maryland's

National Register of Historic Places.



Queenstown/Sunnyside Rosenwald School

The school building in Severn remains and is listed on Maryland's national register of historic places. There is no record of any link to SMC except for its location within Westminster Parish.



Focus Area 3: Education for Children of African Descent and Rosenwald Schools

What's Next ?

- Aligning SMC in some ways with the communities where at least three of the Rosenwald Schools listed are located — Browns Woods, Freetown, and Skidmore
- Aligning with local and national Rosenwald School historic preservation efforts and with Fisk University, an HBCU in Nashville TN, where research and preservation efforts continue on behalf of the heritage of Rosenwald Schools
- Continuing to develop and maintain relationships with nearby schools on the Broadneck Peninsula as possible
- Exploring a relationship with St. Alban's Episcopal Church, Glen Burnie. SMC helped to launch this parish in 1900, a successor to SMC's Marley Chapel and the only parish start SMC ever achieved.

When building relationships in Browns Woods, Skidmore, and other historical Black communities we need also consider SMC's relationships with Asbury Broadneck Methodist Church.

Focus Area 4: Services for Persons of African Descent by SMC Clergy

What's Next ?

The fourth focus area comes straight out of research that started with the 2014 Trail of Souls Pilgrimage and the continuing research completed by the time of the 325th anniversary of SMC in 2017.

It comes with recommendations, and we look forward to the entire parish discussing how to further incorporate these findings into the work of the Task Force.

As we wrote in the 2014 Trail of Souls report . . . Historical Marker I inside SMC is a reminder that SMC clergy conducted many baptisms, marriages, and burials for enslaved and free persons of African descent for more than 40 years during the 1800s.

We did not know that there were many more services that we could report, even with the rise of Asbury Broadneck AME (now Asbury Broadneck UMC) by 1852 and the end of chattel slavery in 1864.

In 2014, we reported there were no records of enslaved persons appearing in the histories of SMC until the 1800s. It is nearly impossible to report what may have occurred before 1827.

This parish lost most records in the 1803 fire that destroyed the second church and left SMC without a church building except the chapel of ease until 1827.

We reported using the parochial report for 1825 that there were five colored baptisms (the first such reporting). The accuracy of this report is highly questionable. The parish reported no other baptisms, marriages, and confirmations in 1825 — a year when the parish had no rector and no church building other than Marley Chapel on Curtis Creek more than 10 mile north in today's Glen Burnie..

According to the Rev. Orlando Hutton, rector, SMC, clergy performed 16 colored baptisms, and five colored marriages in 1844. There is no information about where these services were held.



Extending sacraments and pastoral care to persons of African descent would continue in 1846 when the homegrown, Whitehall Plantation living, slave holder, the Rev. Samuel Ridout, M.D. became rector, serving as rector until the close of 1860 when he would move with wife Hester Chase Ridout to Scottsville, VA, south of Charlottesville, where he would serve as rector of St. Anne's Scottsville and a surgeon for CSA military forces.

According to annual parochial reports submitted by Dr. Ridout to the (Episcopal) Diocese of Maryland before 1860, he conducted these colored services at unknown locations (likely private services and not inside the church building)

- three baptisms
- seven baptisms, one marriage
- 12 baptisms
- nine baptisms, one burial
- seven baptisms
- nine baptisms, two burials
- 20 baptisms, four burials
- 19 baptisms, two marriages
- 13 baptisms, six marriages
- nine baptisms three marriages
- 16 baptisms, two marriages

A listing of the services conducted for people of color by Dr. Ridout is provided in Appendix 3 of this document.

With the Civil War still raging and Dr. Ridout still in Virginia, in 1864, SMC clergy apparently conducted colored services that included 10 baptisms, four marriages, and two burials. Little information is available about who conducted these services and where they were held. No dates are available, consequently we cannot know whether they occurred before or after November 1, 1864.

After 1864 only three baptisms and four marriages of persons of African descent appear until Dr. Ridout returned to SMC as rector in 1870.

SMC's register shows Dr. Ridout conducted services for persons of African descent who were not members of St. Margaret from 1870 until just before his death in 1885, at age 63. Services included two baptisms at the then Asbury Broadneck AME Church and two weddings at the rectory — his Whitehall Plantation home.

In the Trail of Souls report we included the period beyond 1864 through the death of Dr. Ridout because we could. The sources we found for the data from 1870 through 1874 led us to other sources, and from those sources we have been able to include with this report more than 260 records with names, dates, and families for services provided for persons of color by clergyman at SMC.

We welcome discussions, corrections, astonishment. We have looked at the data and have tried to visualize each individual. In the name we have sought the person.

While SMC clergymen baptized, married, and buried persons of color — few if any services were within the church building itself, and no burials on church property. SMC apparently put forward no person of



color for Confirmation. Confirmation before 1979 brought with it membership in the church, the right to worship within the church, the right to share the bread and wine with the other (white) members of the worshipping congregation.

We wonder what SMC could have become if persons of color had become full participating members starting in the 1800s. If all persons could walk in the front door and become welcomed, encouraged to become members, establishing a diverse worshipping community.

There is grave sadness at this opportunity lost to the past and an urgency that the future find this parish moving beyond a welcoming parish to an inviting parish. Persons who were not members, who could not become members, who did not look like members of the past, who were uninvited, found their way to SMC. They and their descendants are now elsewhere. Who will come our way as SMC lives through its process of reconciliation and reparations?

We recommend that persons of African descent whom we can only enumerate and those we can name, who before and after the abolition of chattel slavery, were not allowed to walk into the front door of SMC and Marley Chapel, who could not select pews of their choosing, who were denied the sacraments made available to white members, who were baptized and married outside church services and the church building . . . who were never permitted to become members . . . that starting in 2021 and going forward be remembered regularly in an appropriate manner.

That the congregation is told at appropriate remembrances about these persons and that nonmonetary reparations are made because of what the parish was, what the parish did in the past, and what SMC must become. We will be honoring those enslaved and freed persons of African descent who worked to build parish structures and were connected to our community through baptism, marriages, and burials conducted by SMC Clergy.

Honor and Reconciliation can be done liturgically with a service that details known family surnames that may have become lost. A shorter version can be recorded for those that no longer reside locally. A larger one-time event would be primarily focused on those families.

Honor and Reconciliation can be done annually. For example, modifying an All Saints/All Souls or other feast day service to include identification of these persons so that annually we identify with the struggle of atrocities recorded in our history. Allowing existing and new parishioners to heal in a gradual manner, just as we annually hear of Jesus' birth, life, death and resurrection. An ongoing process of understanding.

Outside participation is welcome but not expected. The realities of so much time passing, there may be no interest from the generations of families still connected to our area.



Appendix 1 – St. Margaret's Church – Endowment Grants History 1998-2021

St. Margaret's Church Annapolis MD — Endowment Grants History 1998 - 2021

Year	Order	Recipient	Program/Project	Service Area	\$ Endowment Grant	Western Hemisphere Reparatons	Africa Reparatons
2021	1				\$95,000	\$11,600	\$32,500
2020	2				\$113,000	\$51,000	\$0
2019	3				\$91,000	\$17,000	\$16,700
2018	4				\$95,000	\$64,100	\$5,000
2017	5				\$90,000	\$0	\$35,340
2016	6				\$85,000	\$0	\$22,500
2015	7				\$90,000	\$12,000	\$32,900
2014	8				\$135,000	\$19,950	\$28,400
2013	9				\$130,000	\$37,000	\$32,000
2012	10				\$125,000	\$13,300	\$36,500
2011	11				\$115,000	\$39,000	\$13,000
2010	12				\$105,100	\$32,500	\$24,000
2009	13				\$125,000	\$39,500	\$10,000
2008	14				\$100,000	\$18,380	\$22,500
2006	15				\$105,000	\$22,500	\$15,000
2005	16				\$145,000	\$15,000	\$5,000
2004	17				\$74,342	\$25,800	\$0
2003	18				\$101,556	\$38,000	\$7,000
2002	19				\$145,000	\$32,650	\$0
2001	20				\$145,000	\$46,825	\$8,825
2000	21				\$134,855	\$52,000	\$12,350
1999	22				\$130,000	\$9,600	\$0
1998	23				\$109,072	\$2,880	\$3,000
All Yrs.	24			\$\$\$ WESTERN HEMISPHERE & AFRICA	\$2,583,925	\$600,585	\$362,515
ALL Yrs.	25			% WESTERN HEMISPHERE & AFRICA	100%	23%	14%
2019	26	Acts 4 Youth Inc.	Strengthening Program	Baltimore City MD	\$5,000	\$5,000	
2018	27	Acts 4 Youth Inc.	Expansion	Baltimore City MD		\$17,000	
2021	28	Agape Restoration Ministry	Restoring One in Meekness	Prince George's County MD	\$10,000	\$10,000	
2004	29	All God's Children	Camp	Baltimore City MD		\$2,300	
2002	30	All God's Children	Camp	Baltimore City MD	\$4,520	\$4,250	
2020	31	Anne Arundel County CASA, Inc.	Court Appointed Advocates	Anne Arundel County MD		\$15,000	
2004	32	Arundel Habitat for Humanity, Inc.	Clay Street Revitalization	Annapolis MD	\$7,000	\$7,000	
2002	33	Arundel Habitat for Humanity, Inc.	Clay Street Revitalization	Annapolis MD		\$5,000	
2018	34	Box of Rain Foundation	High School Program	Annapolis MD	\$6,000	\$6,000	
2001	35	Christ Creative Baptist Church	Feed the Hungry	Prince George's County MD District of Columbia		\$10,000	
2006	36	Church of Guardian Angel	Remington Homework Club	Baltimore City MD	\$3,000	\$3,000	
2019	37	Civic Works, Inc.	Real Food Farm	Baltimore City MD		\$2,000	
2005	38	Clay Street Computer Learning Center	Afterschool Program	Annapolis MD	\$10,000	\$10,000	
1999	39	Delta Sigma Theta Sorority	Adopt-A-School Tyler Heights Elementary	Annapolis MD		\$4,600	
2003	40	DevelopmentGems & Jewels Mentoring Institute	Restoration Community	Annapolis MD	\$10,000	\$10,000	
2012	41	Eastport Girl's Club	Smart Start Tutoring (SST) Program	Annapolis MD		\$10,000	



Year	Order	Recipient	Program/Project	Service Area	\$ Endowment Grant	Western Hemisphere Reparations	Africa Reparations
2013	42	Episcopal Community Services	Club at Collington Square	Baltimore City MD	\$7,000	\$7,000	
2011	43	Episcopal Community Services	Ark Preschool	Baltimore City MD		\$10,000	
2009	44	Episcopal Community Services	Jericho Prisoner Reentry Initiative	Baltimore City MD	\$12,000	\$12,000	
2008	45	Episcopal Community Services	Club at Collington Square	Baltimore City MD		\$8,380	
2003	46	Episcopal Community Services	GIFTS	Baltimore MD	\$10,000	\$10,000	
2006	47	Episcopal Community Services	Club at Collington Square	Baltimore MD		\$3,000	
2009	48	Episcopal Diocese of Haiti	Missioner — Capacity Building	Haiti	\$10,000	\$10,000	
2018	49	Episcopal Diocese of Milwaukee	Haiti Project	Haiti		\$5,100	
2000	50	Episcopal Social Ministries	Collington Square Caroline Academy	East Baltimore MD	\$13,000	\$13,000	
1998	51	Harvest Time Ministries	Bread Ovens for Haiti	Haiti		\$2,880	
2005	52	HNSJDC	Pimlico Arts and Community Center	Baltimore MD	\$5,000	\$5,000	
2018	53	Intersection of Change, Inc.	Strength to Love II (S2L2) Farm	West Baltimore City MD		\$10,000	
2011	54	Kyle Evans	Formation de Formateurs Phase II	Haiti	\$9,000	\$9,000	
2018	55	Middleham and St. Peter's Parish	Haiti School Nurse Team	Haiti		\$6,000	
2021	56	Next One Up	Remote Learning	Baltimore City MD		\$6,600	
2012	57	Nick's Place	Relapse Prevention Education	Maryland/DC/VA		\$3,300	
2004	58	Opportunities Industrialization Center	Help Low Income African-Americans	Annapolis MD	\$16,500	\$16,500	
2000	59	Parole Health Center	Renovation & Expansion	Annapolis MD		\$8,000	
1999	60	Pennsylvania A.M.E. Zion Church	New Program	Baltimore City MD	\$5,000	\$5,000	
2001	61	Pine Valley Baptist Church		Point Blank TX		\$5,000	
2006	62	Prison Ministry Task Force Episcopal Diocese of Maryland	Camp Amazing Grace	Maryland	\$5,000	\$5,000	
2008	63	Prison Ministry Task Force Episcopal Diocese of Maryland	Camp Amazing Grace	Maryland		\$10,000	
2020	64	RISE	Refuge Assistance	Baltimore County MD	\$10,000	\$10,000	
2001	65	Saint Augustine Ministries	After School Program	Inner City Boston MA		\$11,500	
2010	66	Samaritan Community	Food Pantry and Emergency Assistance	Baltimore City MD	\$10,000	\$10,000	
2021	67	Seeds for Success	Foster Grandparents	Anne Arundel County MD	\$6,600	\$5,000	
2018	68	Seeds for Success	Eastport Boys Club	Annapolis MD	\$10,000	\$10,000	
2020	69	Seeds for Success	Volunteer Managet	Anne Arundel County MD		\$12,500	
2015	70	Serenity Sistas'	Recovery Homes for Women	Annapolis MD	\$12,000	\$12,000	
2013	71	Serenity Sistas'	Recovery House for Women	Anne Arundel County & Surrounding Areas		\$10,000	
2018	72	Somos Amigos Medical Missions	Patient Referral	Dominican Republic	\$10,000	\$10,000	
2003	73	St. Bartholomew's Episcopal Church	Lost Boys Education	Richmond VA		\$5,000	
2001	74	St. James Church, Irvington	Youth Minister	Baltimore MD	\$10,325	\$10,325	
2014	75	St. James High School	Placement and Graduate Support	Philadelphia PA		\$10,000	
2013	76	St. James High School	School	Philadelphia PA	\$20,000	\$20,000	
2003	77	St. James' Academy, Inc.	Cultural & Technology Enrichment	West Baltimore MD		\$8,000	
2011	78	St. John's Church Glyndon MD	St. Etienne Mission	Haiti	\$10,000	\$10,000	
2010	79	St. Luke's Church, Eastport	Food Pantry	Annapolis MD		\$10,000	
2009	80	St. Luke's Episcopal Church	Food Pantry	Annapolis MD	\$17,500	\$17,500	
2011	81	St. Martin's-in-the-Field Church	Construction La Resurrection School	Gros Morne, Haiti		\$10,000	
2000	82	St. Martins-in-the-Field Church	New Roof, La Resurrection School	Gros Morne, Haiti	\$15,000	\$15,000	
2006	83	St. Michael & All Angels Church	After School Program	Baltimore City MD		\$11,500	
2003	84	St. Peter's & St. Anne's Parishes	Save Our Community	Bahamas	\$5,000	\$5,000	
2002	85	St. Philip's Family Life Center	Capacity Building	Anne Arundel County MD		\$15,400	
2014	86	St. Philip's Family Life Center	Strengthening Families	Anne Arundel County MD	\$9,590	\$9,590	
2020	87	Stair	Reading Intervention	Anne Arundel County MD		\$10,000	
2019	88	Strong City Baltimore	Club at Collington Square	Baltimore City MD	\$10,000	\$10,000	
2000	89	Touchstones Discussion Project	Prison Ministry	Maryland		\$16,000	
2010	90	United Ministries, Inc.	Earl's Place Transitional Housing	Baltimore City MD	\$12,500	\$12,500	
	91						
2017	92	Abu Kats Medical Clinic	Inpatient Ward & Maternity Expansion	Uganda	\$2,840		\$2,840
2021	93	American Friends Episcopal Church of Sudan	Refugees School	Sudan			\$12,500



Year	Order	Recipient	Program/Project	Service Area	\$ Endowment Grant	Western Hemisphere Reparations	Africa Reparations
2001	94	Anglican Diocese of Accra	Ministerial Training School	Accra Ghana	\$8,825		\$8,825
2012	95	Anglican Diocese of Dar es Salaam	St. James Anglican Hospital	Dar es Salaam Tanzania			\$16,500
2000	96	Brotherhood of St. Andrew	Living Waters to Ugandan Orphans	Bbaal, Uganda	\$12,350		\$12,350
1998	97	Brotherhood of St. Andrew	Orphanage Grain Mill	Bbaale Uganda			\$3,000
2019	98	Connect Rwanda	Expanding the Connections	Kigali, Rwanda	\$7,000		\$7,000
2016	99	CRCA of Liberia	The Educational component/Community development and sustainable projects	Liberia			\$2,000
2021	100	Dageno Girls Center	Sustainable Agriculture Education	Tanzania	\$15,000		\$15,000
2017	101	Dageno Girls Center	WASH	Tanzania			\$11,700
2016	102	Dageno Girls Center	Sustainable Agriculture Education	Tanzania	\$6,000		\$6,000
2015	103	Dageno Girls Center	Holistic Care	Tanzania			\$15,900
2014	104	Dageno Girls Center	Girls Center	Karatu Tanzania	\$8,000		\$8,000
2003	105	Diocese of West Texas	Grist Mill and Building	Uganda			\$7,000
2015	106	Engineers Without Borders University of Maryland College Park	Sumaman Senior High Energy Project	Ghana	\$11,000		\$11,000
2016	107	Five Talents USA	Mothers' Union Burundi	Burundi			\$4,500
2015	108	Five Talents USA	Mother's Union Burundi	Burundi	\$6,000		\$6,000
2014	109	Five Talents USA	Mother's Union Burundi	Burundi			\$5,000
2013	110	Ghanaian Mothers' Hope	Akwaaba Preschool/Kindergarten	Ghana	\$10,000		\$10,000
2010	111	Ghanaian Mothers' Hope	Women's Health	Ghana			\$9,000
2008	112	Ghanaian Mothers' Hope	Akraman Health Post	Ghana	\$12,500		\$12,500
2014	113	Global AIDS Interfaith Alliance	HIV Gender Gap	Malawi			\$10,400
2012	114	Global AIDS Interfaith Alliance	GAIA Villages	Malawi, Africa	\$10,000		\$10,000
2011	115	Global AIDS Interfaith Alliance	Village Women's Microfinance	Malawi			\$5,000
2009	116	Global AIDS Interfaith Alliance	Village Women's Microfinance	Malawi	\$10,000		\$10,000
2008	117	Global AIDS Interfaith Alliance	Village Project	Malawi			\$10,000
2021	118	Kenya Connect	Learning Resource Center	Kenya	\$5,000		\$5,000
2019	119	Kenya Connect	The Village That Reads!	Kenya			\$9,700
2017	120	Kenya Connect	Computers, Books - Innovative Strategies	Kenya	\$8,000		\$8,000
2014	121	Mother's Union Shyira Diocese Anglican Church of Rwanda	Cattle Breeding and Reconciliation	Rwanda			\$5,000
2018	122	Muhabura Integrated Polytechnic Anglican Diocese of Rwanda	Environmental and Economic Initiative	Rwanda	\$5,000		\$5,000
2012	123	OCHAN	Women and Babies	Uganda			\$10,000
2011	124	OCHAN	Maternal and Child Healthcare	Uganda	\$8,000		\$8,000
2010	125	OCHAN	Resettlement Shelter Displaced Women	Uganda			\$15,000
2005	126	Osu Children's Library Fund	Resource and Research Material Nima Community Learning Center	Accra Ghana	\$5,000		\$5,000
2016	127	SEED Fund, Inc.	Solar Electricity for Nurses Residence	Ghana			\$10,000
2013	128	Shyira Diocese Anglican Church of Rwanda	Preprimary Centers	Rwanda	\$10,000		\$10,000
2017	129	SPOUTS of Water	Filters for Refugees	Uganda			\$12,800
2013	130	SPOUTS of Water	Ceramic Water Filter Production	Uganda	\$12,000		\$12,000
2006	131	Wosornu Foundation	Irrigation & Drinking Water	Ghana			\$15,000



Appendix 2 - African Descent Family Names of the Broadneck Peninsula





Appendix 3 - Colored Services Conducted by Clergy of St. Margaret's Church 1867-1938

1001	Baptism	1870	June 12	Ennis, Victoria
1002	Baptism	1871	January 18	Green, Charles Thomas
1003	Baptism	1871	January 18	Little, Emma Cecelia
1004	Baptism	1871	February 10	Smith, Milliard Filmore
1005	Baptism	1871	May 7	Green, William George Page Gray
1006	Baptism	1872	July 29	Hindsman, Harriett Ann
1007	Baptism	1873	June 6	Calvert, Gilbert Thomas
1008	Baptism	1873	November 9	Thomas, Charles
1009	Baptism	1873	November 14	Honey, Richard
1010	Baptism	1874	January 23	Chambers, John Alexander
1011	Baptism	1874	February 20	Barnes, John Henry
1012	Baptism	1874	February 22	Hayman, Alexina
1013	Baptism	1874	March 8	Harris, James Daniel Wheeler
1014	Baptism	1874	March 25	Hays, John Williams
1015	Baptism	1874	August 20	Insay, William
1016	Baptism	1874	October 6	Harrod, Philip Moses
1017	Baptism	1876	January 7	Honey, Lydia
1018	Baptism	1876	July 24	Hindsman, Lucy Elizibeth
1019	Baptism	1876	July 24	Hindsman, Martha Ann
1020	Baptism	1876	July 24	Levin, Daniel
1022	Baptism	1877	April 9	Nash, Harriett D.
1023	Baptism	1877	September 27	Spencer, Howard
1024	Baptism	1877	December 2	Calvert, George Henry
1025	Baptism	1877	December 2	Johnson, Charles Emory
1026	Baptism	1878	February 24	Butler, James Andrew
1027	Baptism	1878	February 24	Butler, John Franklin
1028	Baptism	1878	March 9	Hindsman, Julianna
1029	Baptism	1878	March 9	Murray, Alice
1030	Baptism	1878	March 9	Murray, Joshua
1031	Baptism	1878	March 9	Stepney, Sarah Eliza
1032	Baptism	1878	March 9	White, Harriett Elizabeth Thomas
1033	Baptism	1878	April 17	Murray, Hayward Octavius
1034	Baptism	1878	June 30	Carr, Arminta Nellie Ridout
1035	Baptism	1879	April 27	Dykes, David Spencer
1036	Baptism	1879	May 25	Johnson, Carrie Virginia
1037	Baptism	1880	June 27	Hill, George William
1038	Baptism	1880	October 2	Anderson, Levi
1039	Baptism	1880	October 2	Carr, Mary Pamela Alice
1040	Baptism	1880	October 2	Murray, Caleb Martin
1041	Baptism	1880	October 2	Stepney, Thomas Benj. Pinkney
1042	Baptism	1881	October 16	Gardner, John Wesley
1043	Baptism	1882	February 12	Anderson, John Henry
1044	Baptism	1882	February 12	Cephas, Frances Isabella
1045	Baptism	1882	February 12	Murray, Hannah Irene
1046	Baptism	1882	February 12	Smith, George Edward
1047	Baptism	1882	June 25	Maynard, Margaret Julietta
1048	Baptism	1882	July 14	Calvert, Leon DeFord
1049	Baptism	1882	August 27	Fleetwood, Carrie
1050	Baptism	1882	August 30	Larkins, William Thomas
1051	Baptism	1882	October 4	Honey, Thomas
1052	Baptism	1883	September 22	Henson, Angenetta
1053	Baptism	1883	September 22	Stephens, Phoebe Ann Eliza Virginia
1054	Baptism	1884	September 14	Smith, Carrie Lee
1055	Baptism	1886	August 3	Colbert, John William



1056	Baptism	1886	August 4	Tucker, John William
1057	Baptism	1886	December 19	Hinson, Jacob Waddell
1058	Baptism	1886	June 3,	Hanson, John Edgar
1059	Baptism	1889	April 9	Cesca, Daisy Evaline
1060	Baptism	1889	April 22	Harris-Wright, Jemima Daisy
1061	Baptism	1889	August 18	Thomas, William Henry
1062	Baptism	1889	September 3	Nash, Dorothy
1063	Baptism	1889	November 4	Tucker, David
1064	Baptism	1890	July 9	Fleetwood, Mary Ellen
1065	Baptism	1891	April 15	Stevens, Sarah Eliza Rebecca
1066	Baptism	1891	July 13	Smith, Stephen Asbury
1067	Baptism	1891	October 29	Honey, Margaret Anne Frances
1068	Baptism	1892	August 15	Smith, James William Burton
1069	Baptism	1892	December 13	Honey, Mary Elizabeth Catharine
1070	Baptism	1898	May 9	Tucker, Frances Viola
1071	Baptism	1900	July 17	Tucker, Sarah Jessie
1072	Baptism	1900	October 4	Sprigg, Harry James
1073	Baptism	1901	June 27	Thomas, Henry Goding
1074	Baptism	1901	July 18	Cromwell, Chas. Daniel
1075	Baptism	1901	July 18	Cromwell, Rachel Magdalin
1076	Baptism	1901	July 23	Day-Maynard, Wm. Henry Harrison
1077	Baptism	1901	August 2	Fleetwood, Chas. Wm. Tucker
1078	Baptism	1901	August 13	Hall, Rachel Marietta
1079	Baptism	1901	September 2	Johnson, Geo. Melvin
1080	Baptism	1902	May 30	Little, Willis Augustine
1081	Baptism	1902	May 31	Fleetwood, Jn. Wm. Washington
1082	Baptism	1902	June 9	Harrison, Ida Augusta
1083	Baptism	1902	June 9	Harrison, Irene Augusta
1084	Baptism	1902	June 9	Harrison, Martha Augusta
1085	Baptism	1902	June 19	Henson, Annie Beatrice
1086	Baptism	1902	June 19	Tucker, Bessie Gertie
1087	Baptism	1902	August 27	Maynard, Mary Elizabeth
1088	Baptism	1902	August 27	Maynard, Vernon Asbury
1089	Baptism	1902	September 3	Smith, Cathy Geneva
1090	Baptism	1902	September 3	Smith, Mary Magdalene
1091	Baptism	1902	September 26	Sprigg, Lillie Isabel
1092	Baptism	1902	October 3	Martin, Mintie Amelia
1093	Baptism	1903	July 28	Johnson, Alberta
1094	Baptism	1904	January 27	Harris, Rachel Irene
1095	Baptism	1904	July 1	Stepney, Jos. Alexander
1096	Baptism	1904	July 2	Colbert, Charles Hampton
1097	Baptism	1904	July 30	Cook, Edw. Mayfield
1098	Baptism	1904	September 17	Green-Cary, Chas. Alexander
1099	Baptism	1904	September 23	Tucker, Frank Edward
1100	Baptism	1904	September 25	Fleetwood, John Vermont
1101	Baptism	1904	September 25	Henson, Daisy Asbury
1102	Baptism	1906	November 2	Sprigg, Queen Arena
1103	Baptism	1907	March 28	Fleetwood, Charles Asbury
1104	Baptism	1907	July 9	Carey, Edward Alexander
1105	Baptism	1907	July 15	Hall, Hattie Louise
1106	Baptism	1907	July 31	Mose, Edna Margaret
1107	Baptism	1909	May 20	Fleetwood, Nola Peasline
1108	Baptism	1909	May 20	Sprigg, Clarence Asbury
1109	Baptism	1909	June 10	Cook, Geo. Henry
1110	Baptism	1909	June 16	Chambers, Gladis Marguerite
1111	Baptism	1909	June 16	Harris-Hopkins, Ernest Randolph



1112	Baptism	1909	June 16	Harris, Alice Biddison
1113	Baptism	1909	June 16	Hopkins, John Henry
1114	Baptism	1909	June 16	Matthews, John Eskie
1115	Baptism	1909	June 16	Porter, Chas. Edward
1116	Baptism	1909	July 2	Henson, Hinkel Annolino
1117	Baptism	1909	July 10	Carr, David Thomas
1118	Baptism	1909	July 14	Green, Frank Wm. Neals
1119	Baptism	1909	August 11	Scroggins, Morsie Acton
1120	Baptism	1909	September 1	Carey, James Sylvester
1121	Baptism	1909	September 1	Colbert, Raymond Ridgely Smith
1122	Baptism	1909	October 30	Tucker, Wardel Ashby
1123	Baptism	1910	February 27	Johnson, Rosa Viola
1124	Baptism	1910	March 1	Jones, Elbert Alexander
1125	Baptism	1910	June 16	Harris, Edith Elinora
1126	Baptism	1910	July 4	Smith, Vinton Alexander
1127	Baptism	1910	July 7	Stepney, Allen Randolph
1128	Baptism	1911	July 21	Scroggins, Norman Henry
1129	Baptism	1911	July 21	Sprigg, Clara Alverta
1130	Baptism	1911	August 10	Henson, Thos. Edward
1131	Baptism	1911	August 14	Harris, Elsie Marie
1132	Baptism	1912	March 26	Fleetwood, Maria Louisa
1133	Baptism	1912	March 26	Stevens, Colonel Asbury
1134	Baptism	1912	July 30	Harris,
1135	Baptism	1912	August 5	Insey, Nona Lucille
1136	Baptism	1912	August 6	Green, Ernest Earle
1137	Baptism	1912	August 6	Green, Sterling Isaiah
1138	Baptism	1912	August 29	Tucker, Charlotte Eleanora
1139	Baptism	1912	October 11	Insey, Virginia
1140	Baptism	1913	May 28	Gantt, Annie Rebecca
1141	Baptism	1913	July 16	Hays, Lilly Evalin
1142	Baptism	1913	September 27	Cook, Wm. Sylvester Colbert
1143	Baptism	1913	September 27	Sprigg, Louis Herbert
1144	Baptism	1913	September 29	Cromwell, Alverda
1145	Baptism	1919	May 15	Chambers (Scroggins), Lola Magnolia
1146	Baptism	1920	November 1	Johnson, Oscar Wingfield
1147	Baptism	1920		Colbert, Pearlina Louise
1148	Baptism	1921	March 11	Harris, Charles Fernan
1149	Baptism	1921	March 11	Harris, Franklin Webster
1150	Baptism	1921	April 13	Maynard, Mauntry Idella
1151	Baptism	1924	May 20	Cromwell, Harry Rudolph
1152	Baptism	1924	May 20	Johnson, Bessie Isabel
1153	Baptism	1925	August 4	Cromwell, Clarence Sylvester
1154	Baptism	1925	August 4	Johnson, Preston Randolph
1155	Baptism	1926	November 7	Scroggins, Thanksgiving McKinley
1156	Baptism	1933	September 25	Cromwell, Clara Louise
1157	Baptism	1933	November 19	Turner, Lorita Mabel
1158	Baptism	1935	July 18	Allen, Joseph Irving
1159	Baptism	1937	September 1	Allen, Patsy Loretta
1160	Baptism	1937	September 1	Harris, Audrey Beatrice
1161	Baptism	1937	September 1	Hayes, James Melvin
1162	Baptism	1938	April 3	Carr, Villa
1163	Baptism	1938	April 3	Smith, Mary Katherine
1164	Baptism	1938	April 13	Colbert, Raymond Thomas
1165	Baptism	1938	April 13	Cromwell, Lola Burnetta
1166	Baptism	1944	March 21	Johnson, Helen Marie
1167	Baptism	1944	March 21	Johnson, Marshall Edward
1168	Baptism			Chambers,
1169	Baptism			



2001	Marriage	1867	April 13	Heinsman, Charles	Wright, Elizabeth
2002	Marriage	1870	April 17	Stansbury, William	Hurst, Anna
2003	Marriage	1870	December 11	Carr, William	Thomas, Harriet
2004	Marriage	1874	January 13	Pully, Philip	Fleetwood, Victoria
2005	Marriage	1874	September 21	Allen, Joseph	Carr, Jan
2006	Marriage	1874	October 24	Stephens, Nelson	Stepney, Louisa
2007	Marriage	1874	November 22	Cook, Henry	Stansbury, Harriett Jane
2008	Marriage	1874	December 13	Stansbury, Job	Cooke, Cordelia
2009	Marriage	1875	October 13	Barnett, James	Wright, Susan
2010	Marriage	1876	July 30	Cary, Alexander	Adams, Louisa
2011	Marriage	1876	September 14	Meyers, Pere	Johnson, Harriett
2012	Marriage	1876	September 21	Henson, George	Fleetwood, Mary Elizabeth
2013	Marriage	1876	December 28	Johnson, Ignatius	Henson, Anna
2014	Marriage	1876	December 31	Stepney, James William	Hunt, Susan
2015	Marriage	1877	September 30	Hunt, John	Green, Phoebe
2016	Marriage	1877	November 22	Fleetwood, Charles	Wilson, Elsie
2017	Marriage	1877	December 2	Harman, Harrison	Blake, Mary Jane
2018	Marriage	1878	January 3	Wright, Perre	Pulley, Mary
2019	Marriage	1878	March 21	Calvert, Thomas	Henson, Elizabeth
2020	Marriage	1878	June 30	Smith, Philip	Nash, Julia
2021	Marriage	1878	August 11	Anderson, Issac	Thomas, Maria
2022	Marriage	1879	March 13	Jones, Theodore	Adams, Anna
2023	Marriage	1879	November 9	Hill, Wilson	Fleetwood, Lola
2024	Marriage	1879	November 11	Thomas, William Henry	Hunt, Adeline
2025	Marriage	1880	October 7	Barnes, Ceasar	Thomas, Melinda
2026	Marriage	1880	October 24	Blake, Henry	Wright, Elizabeth
2027	Marriage	1882	January 1	Hazleton, Robert	Lindsey, Susan
2028	Marriage	1882	February 5	Thomas, Horace	Johnson, Julia
2029	Marriage	1882	April 13	Cooke (or Cooper), George	Wright, Emma
2030	Marriage	1882	October 8	Hazleton Jr., Robert	Thomas, Mary
2031	Marriage	1883	January 3	Johnson, Charles H.	Gladden, Sarah
2032	Marriage	1883	April 10	Cromwell, Charles	Colbert, Fannie Chase
2033	Marriage	1884	September 7	Johnson, Samuel	Serricks, Annie
2034	Marriage	1886	August 17	Thomas, William Henry	Dennis, Annie
2035	Marriage	1887	January 23	Curry, Frank	Gantt, Mary
2036	Marriage	1887	March 6	Harris, Alfred	Barnes, Annie Maria
2037	Marriage	1888	May 20	Walker, James	Chambers, Mary
2038	Marriage	1888	June 19	Colbert, James	Barnes, Lizzie
2039	Marriage	1888	September 27	Harris, Charles	Carr, Mary E.
2040	Marriage	1889	September 29	Smith, Philip	Hampton, Margaret
2041	Marriage	1890	October 23	Fleetwood, Charles	Brashears, Lizzie
2042	Marriage	1890	November 2	Peck, James H.	Parkinson, Jane
2043	Marriage	1890	November 27	Honey, James	Stevens, Mary Anne
2044	Marriage	1890	December 28	Green, Oliver Leslie	Day, Mary
2045	Marriage	1892	August 10	Murray, John	Matthews, Annie
2046	Marriage	1892	December 6	Griffin, Eli	Day, Rosie



2047	Marriage	1892	December 13	Green, Robert	Fletcher, Elizabeth
2048	Marriage	1892	December 14	Wright, William	Insley, Mary Elizabeth
2049	Marriage	1901	July 24	Martin, George	Johnson, Mary Alice
2050	Marriage	1902	January 23	Hopkins, John	Green, Georgie
2051	Marriage	1902	May 23	Henry, George	Harding, Maggie
2052	Marriage	1902	July 12	Green, Albert	Carey, Susan
2053	Marriage	1903	April 30	Cook, George	Fleetwood, Carrie
2054	Marriage	1903	May 13	Fleetwood, John	Stephens, Nettie
2055	Marriage	1903	December 8	Honey, Isaac	Kelley, Phebe
2056	Marriage	1908	April 16	Woodwan, John	Giles, Margaret Ann
2057	Marriage	1908	October 26	Henson, Wadell	
2058	Marriage	1909	August 1	Henson, Irvin A.	Carr, Lillie
2059	Marriage	1909	August 5	Jones, Hezekiah	Johnson, Annie
2060	Marriage	1909	November 18	Johnson, George	Harris, Cora
2061	Marriage	1909	November 28	Smith, Phil. Edw.	Williams, Rosa
2062	Marriage	1909	November 30	Murray, George	Curry, Ida
2063	Marriage	1909	December 22	Harris, Julius T.	Hopkins, Ida
2064	Marriage	1910	March 27	Green, Jno. Thos.	Colbert, Elizabeth
2065	Marriage	1910	November 29	Hopkins, John	Green, Dolly
2066	Marriage	1911	August 29	Harris, Orlando	Carr, Jamie
2067	Marriage	1925	December 13	Colbert, Richard	Green, Lilly
2068	Marriage	1928	September 2	Cromwell, Claude	Colbert, Marie
2069	Marriage	1930	July 15	Smith, Edward	Cromwell, Alverta
2070	Marriage	1932	September 7	Jackson, William H.	Smith, Audrey S.
2071	Marriage	1933	November 19	Smith, Randolph G.	Colbert, Gearline Alice
2072	Marriage	1939	July 11		



3001	Burial	1871	August 27	Calvert, Anne
3002	Burial	1871	September 3	Pack, Horace
3003	Burial	1871	September 3	Smith, Alex.
3004	Burial	1871	August 20	Harris, Frank
3005	Burial	1871	August 20	Harris, Julia
3006	Burial	1874	February 23	Carr, Mintie
3007	Burial	1878	January 30	Heath, Samuel
3008	Burial	1878	January 30	Unknown
3009	Burial	1878	March 27	Unknown
3010	Burial	1879	February 20	Ireland, Edward
3011	Burial	1879	June 10	Anderson, Maria
3012	Burial	1879	October 12	Chambers, Caroline
3013	Burial	1880	January 1	Evans, Andrew
3014	Burial	1882	November 25	Anderson, Jane
3015	Burial	1887	October 14	Cook, George
3016	Burial	1888	August 5	Colbert, Annie R.
3017	Burial	1888	October 14	Harris, Matilda
3018	Burial	1889	January 11	Ireland, William
3019	Burial	1889	August 3	Emory,
3020	Burial	1889	August 26	Barnes, Isaac
3021	Burial	1890	March 13	Hall, Paul
3022	Burial	1890	March 18	Hall, George
3023	Burial	1891	March 13	Calvert, John
3024	Burial	1891	March 18	Hammond, Josephine



Task Group for Historical & Present Practices & Policies

Stephanie Ceruolo
Mary Holstine
Dalyn Huntley
Viki Layman
Ernie Tucker
Michael Winn

Contributors

Barbara Breeden Jean Clark
Christine Feldman
Schillica Howard
Bernadette Pulley -Pruitt

Foreword Editors

Maggie Beth Arruda
Jim Barnette
Mary Holstine
Kathy Polk
Susan Roberts
Morgan Van Arsdall
Peter Wienecke

Report Editors

Elizabeth Kopack
Dan Tootle