

RECONSIDERING OUR HISTORY WITH RACE

THE PARISH HISTORY OF RACE AND RACISM TEAM AT GRACE CHURCH, SILVER SPRING

AGENDA

Who We Are

- EDOW and Reparations
- Parish History of Race and Racism Team

What We've Learned

- Our First Story: Origins of Grace
- Today: Myths and Truths – Grace during the Civil War
- In the Future



BECOMING BELOVED COMMUNITY IN THE DIOCESE OF WASHINGTON



A Long-term
Commitment to Racial
Healing, Reconciliation,
and Justice

BECOMING BELOVED COMMUNITY: WHERE ARE WE GOING?

Telling the Truth	Focus: What is the truth about the role of EDOW in slavery?	Phase 1: Researching Our History
Proclaiming the Dream	Focus: How can EDOW publicly acknowledge things done and left undone?	Phase 2: Sharing the Findings and Recommendations
Practicing the Way of Love	Focus: What practices and learning would transform EDOW in our growth as reconcilers, healers, and justice-bearers?	Phase 3: Embracing Spiritual Practices of Reconciliation and Repentance
Repairing the Breach	Focus: What will EDOW do to bring about repair, restoration, and healing in our Diocese?	Phase 4: Developing the Policy and Implementing the Plan



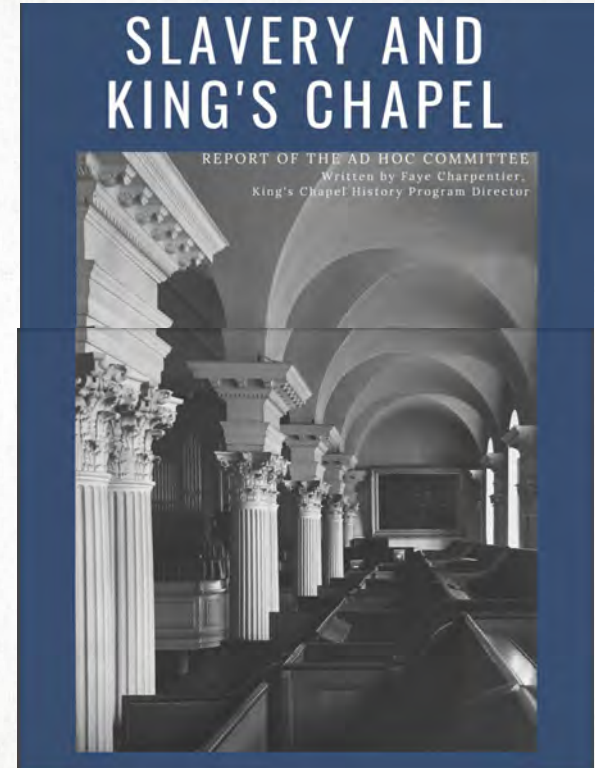
MISSION STATEMENT

- To reconsider the history of Grace Church by **identifying and centering the consequences of slavery and the contributions of black Americans** in the story we tell ourselves about who we are as a parish.



OUR FOCUS FOR 2022-23: FIRST YEARS

- Inspired by the Slavery and King's Chapel report from King's Chapel, Boston
- Start with the Origins of Grace
- Ending with 1875: Last Confederate Chaplain Tells All
- Focus: Identify African-Americans associated with Grace during this time and Grace's entanglements with slavery



OUR SECOND STORY: GRACE DURING THE CIVIL WAR: MYTHS AND TRUTH

- When – and how – was Grace founded?
- Was one of our founders a benevolent physician or a brutal enslaver?
- Where did our roof come from? And why did Jubal Early get the credit for it?

Where are African Americans in our history?

MYTHS AND TRUTHS

“When we celebrated the 250th anniversary of our church building in 1995, a building that was probably built, in part, by enslaved people, I decided I wanted to discover the truth behind these stories, these myths. **Is there really any truth in them?**”

“That’s when I started researching. And, in researching some of these myths, I found out **the truth, as is usual, was more interesting than the myths we’d been fed.**”



*Franklin Robinson, Jr., EDOW
Reparations Task Force historian
and parishioner, St. Thomas, Croom*

ANY TRUTH TO THE MYTHS?

“Like most people, Episcopalians like to imagine our forebears heroically and righteously. With regard to race, this tendency means we’ll often **downplay our communities’ history of racist practice**, while exaggerating their moments of anti-racist endeavors.”

“I cannot count the number of Episcopal congregations who I’ve heard claim to have been stops on the Underground Railroad. Only two that I’m acquainted with actually took the time to research those claims. **In both cases, they proved false.**”



*The Rev. Peter Jarrett-Schell, chair
of the EDOW Reparations Task
Force*

MYTH: GRACE WAS FOUNDED IN 1855

“Our Church had its beginnings in 1855 when a group of people went to the Rt. Rev. William Rollinson Whittingham, Bishop of Maryland, and asked that the Parish be created.”



MYTH: GRACE WAS FOUNDED IN 1855

“Dr. Josiah Harding, a prominent physician of the neighborhood; Mrs. Samuel Philips Lee, a sister of Montgomery Blair...; Oliver H. P. Clark and others, advised the Bishop Whittingham of the desire of the Episcopalians for a church half-way between Rockville and Rock Creek.

The Bishop gladly gave his consent....
And so the new Parish was born and named Labyrinth.”



TRUTH: GRACE WAS FOUNDED AS A MISSION IN 1863

The first mention of Grace Church in the Convention Journal of the Episcopal Diocese of Maryland.

MONTGOMERY.

Prince George's Parish; Christ Church, Rockville.
the Rev. Benjamin F. Brown, *Rector*.

John H. Higgins.

St. Bartholomew's Parish; St. Bartholomew's Church.
the Rev. Orlando Hutton, *Rector*.

Thos. Lansdale.

St. John's Church, Mechanicsville.
the Rev. Benjamin F. Brown, *Rector*.

A. Bowie Davis.

St. Peter's Parish; St. Peter's Church.
St. Peter's Church, Pooleville.
the Rev. Wm. H. Trapnell, *Rector*.

Fred. S. Poole.

Grace Church Mission.

the Rev. Geo. L. Mackenheimer, *officiating*.

TRUTH: EPISCOPAL BUREAUCRACY – 1863 PETITION

The Rev. Dr. Allen presented the petition of the Rev. G. L. Mackenheimer and others, members of Prince George Parish, Montgomery County, asking leave to organize as a separate parish with metes and bounds, under the name of Labyrinth Parish: and on his motion, it was

Ordered to be referred to the Committee on New Parishes and Congregations.

TRUTH: LABYRINTH PARISH GRANTED IN 1865

The Rev. Mr. Chew, from the Committee on New Parishes and Congregations, reported the following Act, which, on his motion, was passed :

An Act for the establishment of Labyrinth Parish, Montgomery County.

BE IT ENACTED, *by the Convention of the Protestant Episcopal Church in Maryland*, that the territory contained within the metes and bounds described as follows, viz :

Beginning at the point where the line of the District of Columbia crosses the turnpike leading from Georgetown, in said District, to Rockville in Montgomery County, and running with said District line southeasterly to the County road from Washington City to Montgomery County via Rock Creek Church and the old Adelphi Mill ; thence with said road to the Adelphi Mill on the North West Branch to Valdenar's Mill ; thence with the road from said mill to the Washington and Brookville turnpike road ; and

thence in a straight line to Vier's Mill, on Rock Creek Branch ; and thence with the road from said mill to the Georgetown and Rockville turnpike, and down said turnpike to the beginning—be, and the same is hereby constituted a separate Parish, by the name and style of *Labyrinth Parish, Montgomery County*, entitled to all the privileges secured to other Parishes by the acts of the General Assembly of Maryland, and the Constitution and Canons of the Church in this Diocese.



MYTH: JOSIAH HARDING WAS A KIND COUNTRY DOCTOR

“Dr. Harding headed the committee which founded our parish.

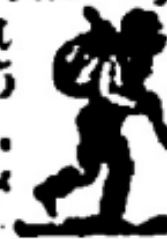
He was the country doctor for the area around his home. He served rich and poor alike. In rain or shine his horse-drawn equipage could be seen driving to the ill who needed him.

Many bills weren't collected by Dr. Harding, because he didn't want to press those in trouble.”

TRUTH: JOSIAH HARDING WAS AN ENSLAVER

LOST AND FOUND.

\$100 R E W A R D.—Ran away on Saturday night last, July 16th, my servant **MAN DAVID DIGGS**, aged about 35 years, 5 feet 16 or 17 inches high, light copper color, prominent cheek bones, sunken eyes, whiskers around his face, and under the chin, very polite and pleasant when spoken to. He was last seen at Mr. Queen's, on 7th street.



I will give the above reward if secured so I get him again.

JOSIAH HARDING.

Cottage Post Office,
Montgomery county, Md.

jr 18-41*

TRUTH: JOSIAH HARDING WAS AN ENSLAVER

DAVID, the next member of this freedom-loving band, was an intelligent man ; his manners and movements were decidedly prepossessing. He was about thirty-seven years of age, dark, tall, and rather of a slender stature, possessing very large hopes. He charged Dr. Josiah Harding of Rockville, Montgomery county, with having enslaved him contrary to his wish or will.

The Underground Rail Road Records,
William Still, 1866, page 467

TRUTH: JOSIAH HARDING WAS AN ENSLAVER

The Doctor had generously bargained with David, that he could have himself by paying \$1000; he had likewise figured up how the money might be paid, and intimated what a nice thing it would be for “Dave” to wake up some morning and find himself his own man. This was how it was to be accomplished: Dave was to pay eighty-five dollars annually, and in about

The Underground Rail Road Records,
William Still, 1866, page 467

TRUTH: JOSIAH HARDING WAS AN ENSLAVER

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THE UNDERGROUND RAIL ROAD.

twelve years he would have the thousand, and a little over, all made up. On this principle and suggestion Dave had been digging faithfully and hard, and with the aid of friends he had nearly succeeded. Just when he was within sight of the grand prize, and just as the last payment was about to be made, to Dave's utter surprise the Doctor got very angry one day about some trifling matter (all pretension) and in his pretended rage he said there were too many "free niggers" going about, and he thought that Dave would do better as a slave, etc.

The Underground Rail Road Records,
William Still, 1866, page 468

TRUTH: HARDING REQUESTED REPARATIONS FOR THE LOSS OF HIS PROPERTY, ELIZA COQUIRE

Josiah Harding

in the Washington, D.C., U.S., Slave Owner Petitions, 1862-1863



Detail

Source

Name	Josiah Harding
Case Number	522
Petition Date	28 May 1862
Status	Petitioner

Save ▾

MYTH: CONFEDERATE GENERAL JUBAL EARLY PAID FOR GRACE'S ROOF

- July 1864: “When Jubal Early marched down the turnpike on his way to attack Washington, he saw the church standing without a roof....

Upon his return to the South he sent Dr. Harding a check for \$100.00 to put on the roof.”



TRUTH: GRACE'S BUILDING WAS COMPLETED AND PAID FOR BY MAY 1864

Grace Church, in Prince George Parish, Montgomery County.

The Officiating Minister reports, that after an absence of three years, in discharge of his ministry in Virginia, under very unfavorable circumstances, produced by the existing war, he has returned to his native state, where he has spent the most of his ministerial life, and has connected himself again with the Diocese of Maryland, by accepting an invitation to his present charge, which commenced on the first day of July, 1863.

This is a new congregation of recent organization—the present minister being the first one in charge.

By the commendable and indefatigable exertions of the comparatively few families composing this growing and interesting congregation, a beautiful Gothic Church has been erected, at a cost of between three and four thousand dollars; a competent Choir, provided with all suitable Church furniture necessary for the convenience, comfort and decency of Divine worship: and what is most grati-

TRUTH: GRACE'S BUILDING WAS COMPLETED AND PAID FOR BY MAY 1864

1864.]

PAROCHIAL REPORTS.

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fyng to report is, that the whole cost of the building is paid, and it is now ready for consecration.

Baptisms, Adult 1, Children 14 = 15 ; Marriages 3 ; Funerals 4 ; Communicants 26.

Bishop's Fund \$6.00 ; Convention Fund \$6.00.

Washington, D. C.

GEO. L. MACHENHEIMER.

WHY JUBAL EARLY?

- Leading proponent of the Lost Cause of the Confederacy movement
- Outspoken defender of white supremacy which he believed to justified by his religion
- Honored in a stained glass window installed (with an image of a Confederate battle flag) at Grace in 1969



General Early, disguised as a farmer, while escaping to Mexico, 1865

MEN, WOMEN, AND CHILDREN ENSLAVED BY FOUNDERS OF GRACE CHURCH

- **Daniel Bechet**
- **Harriet Bechet**
- Lloyd Beckett
- Alice Brown
- Bazil Brown
- Charles Brown
- Eliza Brown
- Frank Brown
- Margaret Brown
- Maria Brown
- Mary Brown
- James Brown
- Joseph Brown
- Robert Brown
- Samuel Brown
- William Brown
- **Daniel Butler**
- **Elijah Butler**
- **Hanson Butler**
- **Israel Butler**
- **Teresa Butler**
- Lucy Clark
- Eliza Coquire
- Henry Coquire
- David Diggs
- **Adolphus Doy**
- **Basil Doy**
- **Emma Jan Doy**
- **John Doy**
- **Mahlon Doy**
- **William Doy**
- **Priscilla Foreman**
- **Reuben Foreman**
- James Gantt
- **Phillip Key**
- **Eliza Moore**
- Jasper Poole (Detton)
- Richard Proctor
- James Simms
- Maria Simms
- Sarah Simms
- Hanson Smith
- **Henson Smith**
- **Erasmus Smith**
- **Jane Toogood**
- **Jennie Toogood**
- Lucy Whitacre
- Moses Whitacre (Whitecan)
- Samuel Williams

MEN, WOMEN, AND CHILDREN ENSLAVED BY FOUNDERS OF GRACE CHURCH

- Unnamed man, age 63
 - Unnamed man, age 60
 - Unnamed woman, age 33
 - Unnamed woman, age 33
 - Unnamed man, age 31
 - Unnamed man, age 26
 - Unnamed woman, age 24
 - Unnamed woman, age 18
 - Unnamed boy, age 17
 - Unnamed girl, age 6
 - Unnamed boy, age 6
 - Unnamed boy, age 3 and a half
 - Unnamed girl, age 2 and a half
-

WHAT'S NEXT?

This Year

- Montgomery Blair
- Rev. James Battle Avirett and burial of Confederate Soldiers
- Continuing to identify the names and stories of African-Americans in our early history



WHAT'S NEXT?

Next Year

- Oral Histories
- Jump Ahead 100 Years: 1950s-1970s
- Collaborations with Other Parishes and Organizations
- Honoring the Enslaved



JOIN US IN OUR JOURNEY

What are your interests?

- Oral history interviews
- Historical research
- Graphic design

Do you know of others who might have interest and skills?

Do you have materials at home to share?

Faith is taking the first step, even when you don't see the whole staircase.

DR. MARTIN LUTHER KING, JR.



QUESTIONS?

- *Charlie Bogino*
- *Rachel Hardwick*
- *Karen Johnson*
- *June Moore*
- *Kevin VanLowe*
- *Laura Donnelly-Smith*
- *Lesley Rogers*
- *Susan Schulken*
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PARISH HISTORY OF RACE AND RACISM AT GRACE