

Chalkboard Talk

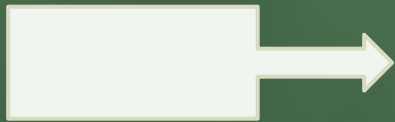
Larry Hunt

All Saints Parish, Sunderland, MD

SLAVERY
AND THE
BUILDING OF THE BRICK CHURCH

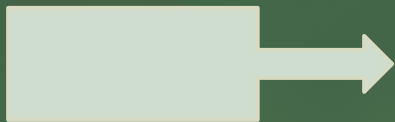
• From the Log Church to the Brick Church

Social Concepts in Colonial Maryland—1640's to 1777

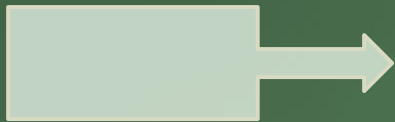


BEFORE RACE---

BEFORE THINGS WERE BLACK AND WHITE



FROM SERVITUDE TO SLAVERY



CONFLICT WITHIN THE ESTABLISHED PARISH



CALVERT COUNTY PARISHES



BLASPHEMY

• From the Log Church to the Brick Church

Social Concepts in Colonial Maryland—1640's to 1777



MULATTOS AND INTERRACIAL SEX



THE LOG CHURCH



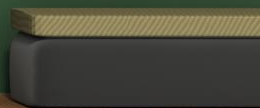
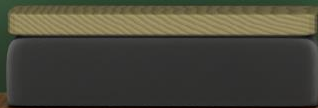
DID SLAVES HELP BUILD THE BRICK CHURCH?



BRICKS, CHURCH SIZE, AND BALCONIES



BLACK FAMILIES AND THE CHURCH





Province of Maryland 1632-1776



Colonial Maryland Shilling

•BEFORE RACE

BEFORE RACE—BEFORE THINGS WERE BLACK AND WHITE

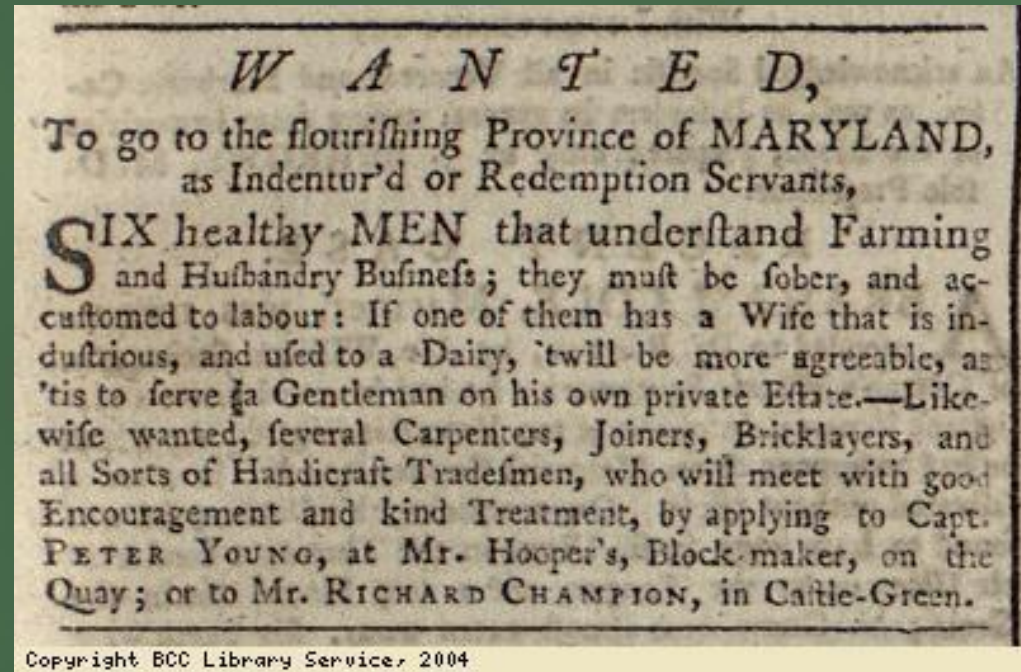
Race as a social concept was an invention of a powerful planter class and their political representatives.



Tobacco Plantation

• FROM SERVITUDE TO SLAVERY

During the early history of the Colony, most common laborers, black and white, were indentured servants. What was owned was not a person but a contract or indenture, and the working person became free when the obligations of the contract were fulfilled.



Most laborers, black and white, were indentured servants who were not owned and not legally bound to lifelong service.

Indentured Servants in the American Colonies



• Indentured Servitude

- A master with his indentured servant



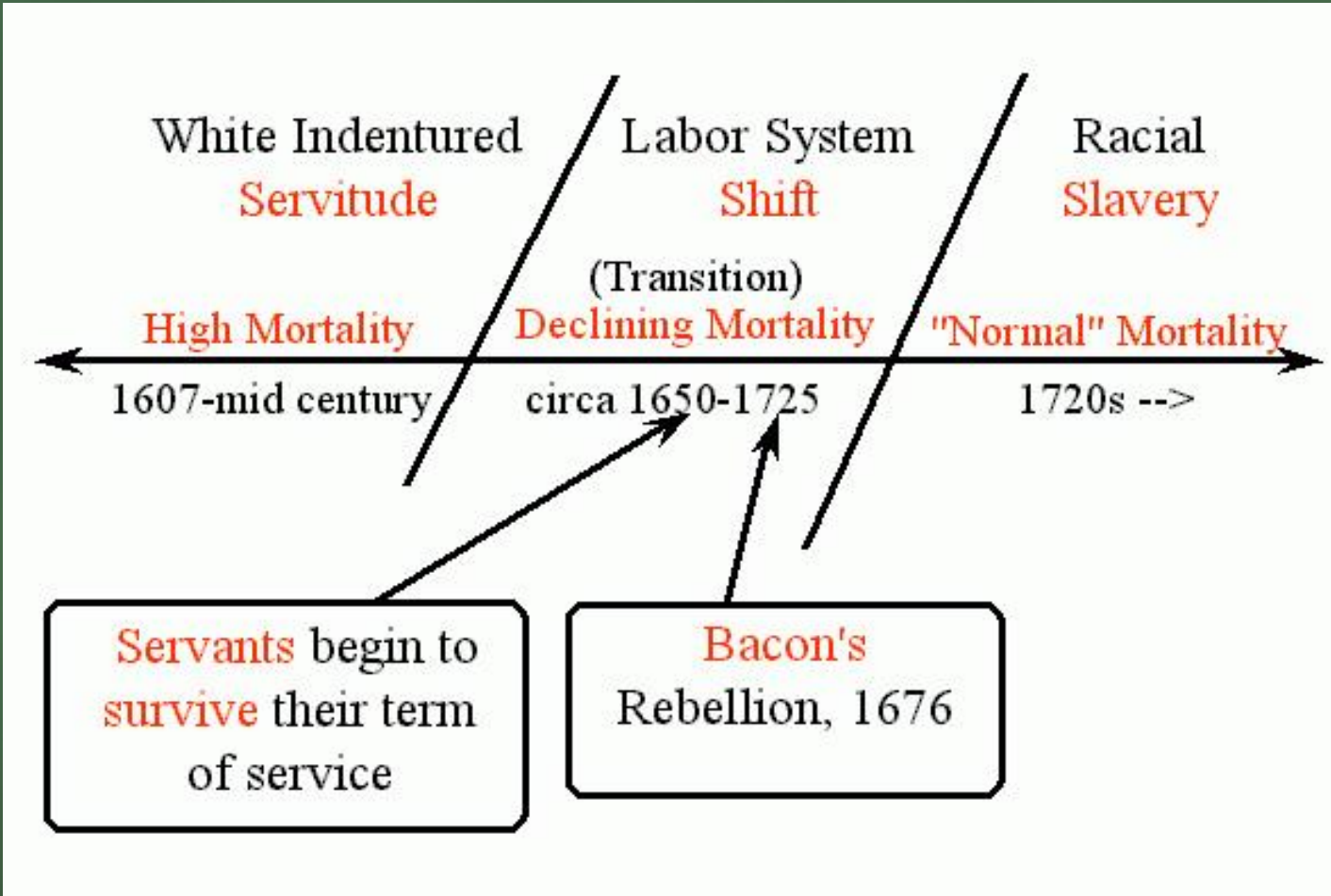
- Masters overseeing indentured servants



- A typical indentured servant cabin (reconstruction)

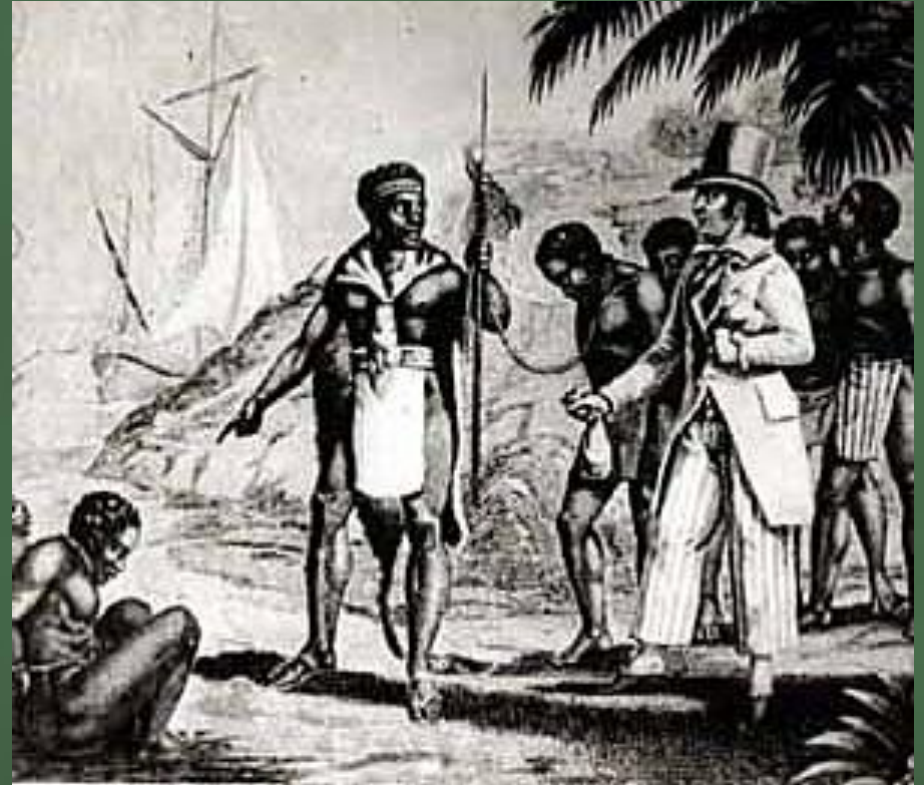
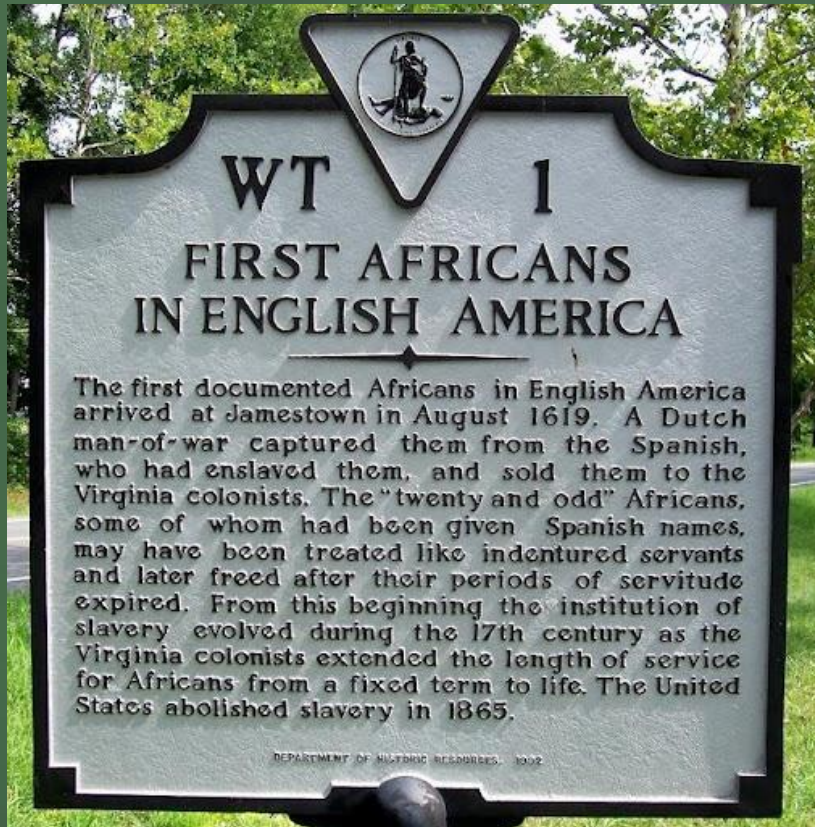


• Servitude to Slavery Shift



•Slavery

First Africans arrived at Jamestown in 1619. Slavery as lifelong service became legally defined in 1664 to apply to Negroes and other slaves.



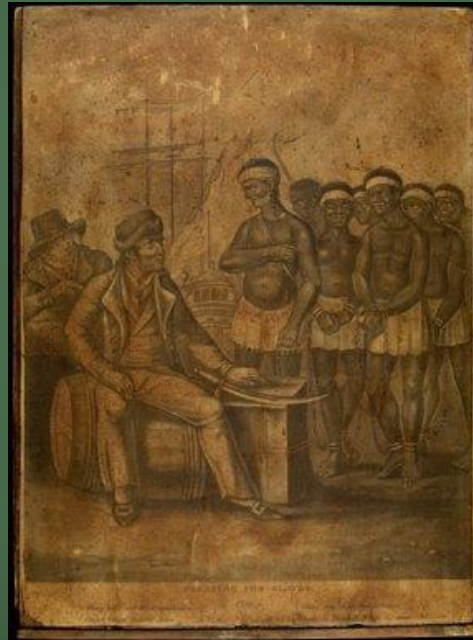
•Slavery

Images from Colonial Times

- Typical slave cabin (reconstruction)



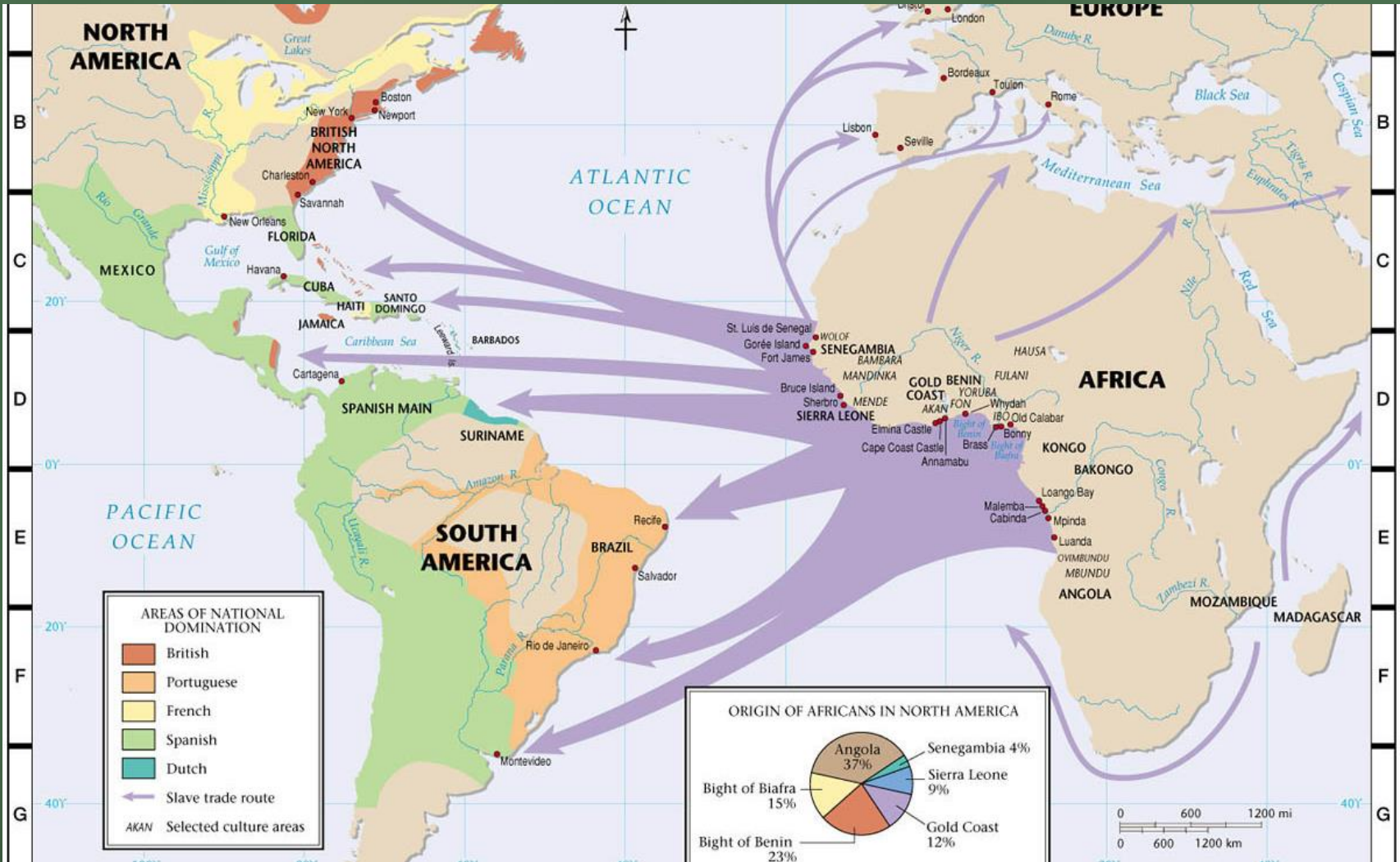
• Slave trading



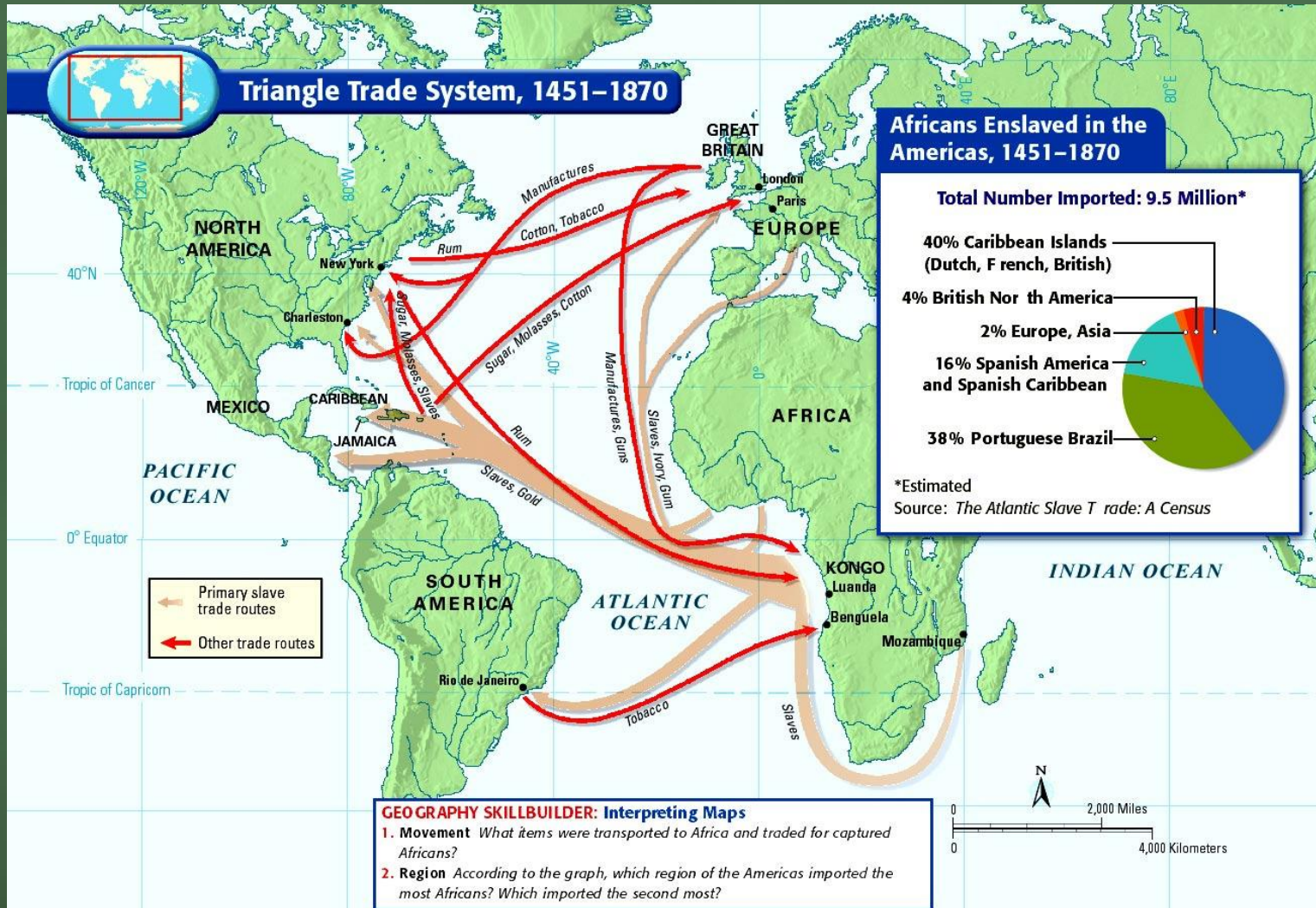
- Slaves on a Plantation



•Slave Trade



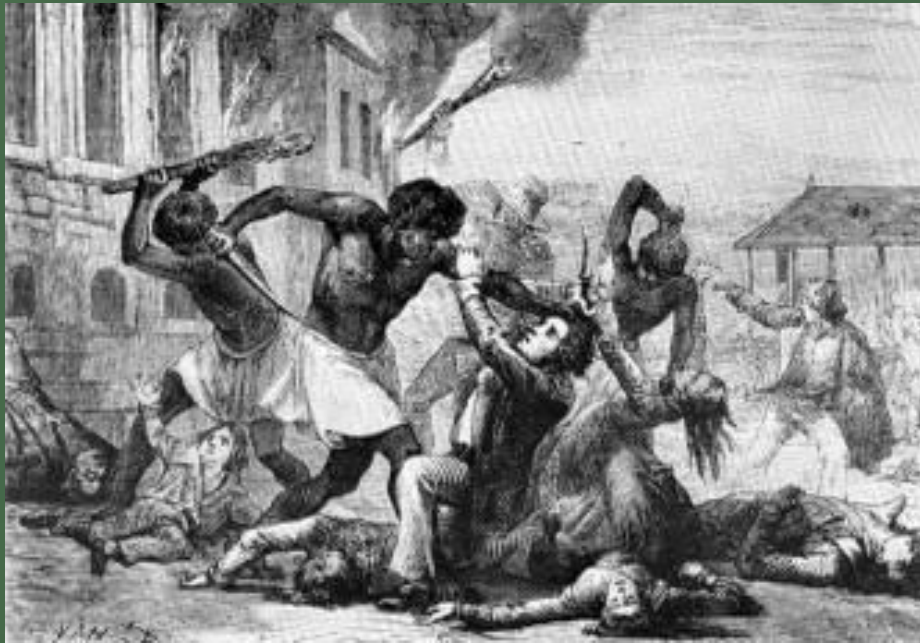
•Slave Trade



There were no major slave revolts in Maryland, although fear on the part of whites was a constant feature of daily life. There were instances of violence against slave transgressions which challenged white domination. The violence served to intimidate and control the slave population.

- Slave Revolt

- Control of the Slaves



•Slaves in England

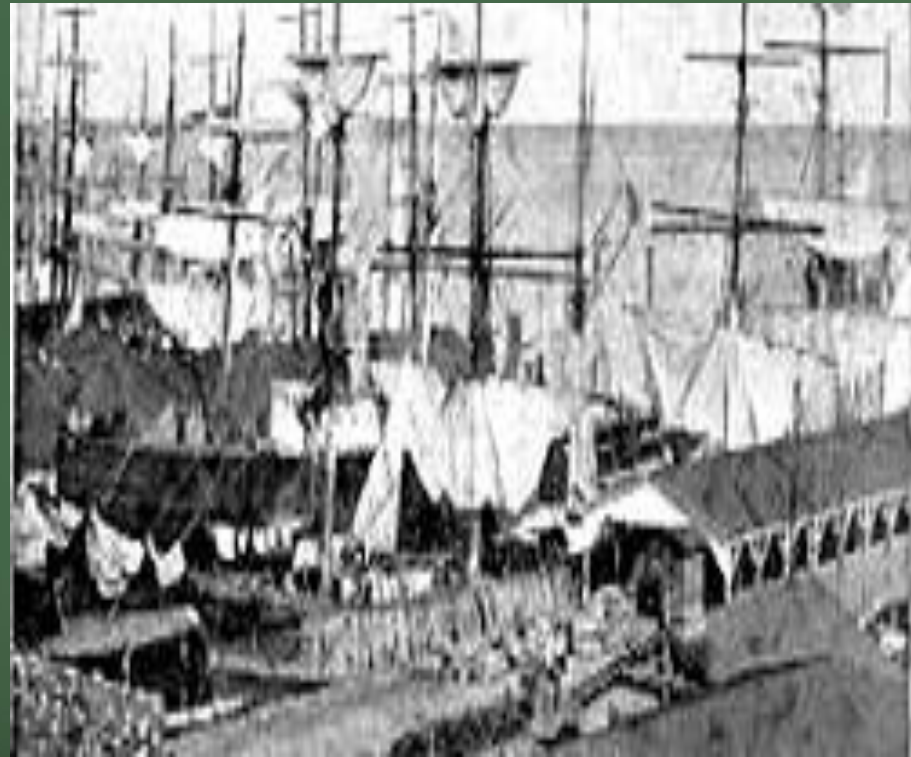
England fantasized itself as a special place not unlike Camelot, a special place with air so pure that, as a classic refrain goes....

Slaves cannot breathe in England; if their lungs

Receive our air, that moment they are free;

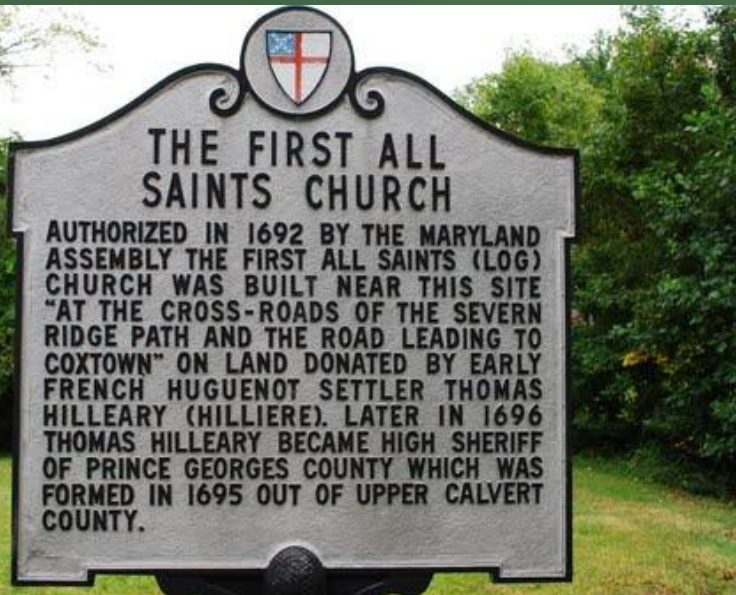
They touch our country, and their shackles fall.

The Task (1785), Book II, line 40, *The Timepiece*.



• Establishment of the Parish System

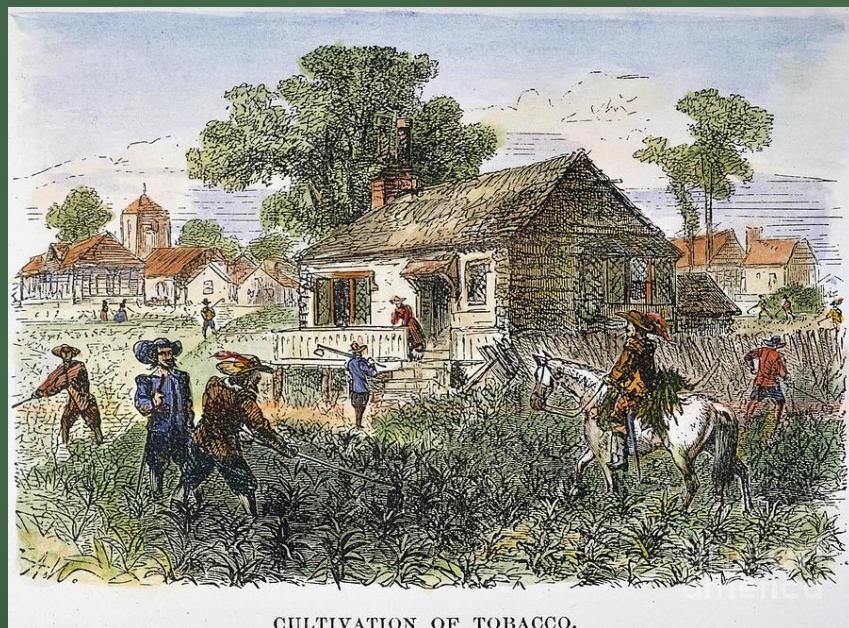
The parish system was created in 1692 when the general assembly provided a tax of 40 pounds of tobacco annually for the support of the Church of England, to pay for the building of churches, such as All Saints, and support for its minister.



- How the log church might have appeared.

In the 1720's and 1730's there were efforts to undermine the Anglican establishment by attempting to reduce the tax paid to support the church and by dividing some large parishes to reduce their political influence. These years saw numerous tax revolts in the Maryland colony.

Resistance to Colonial Authority

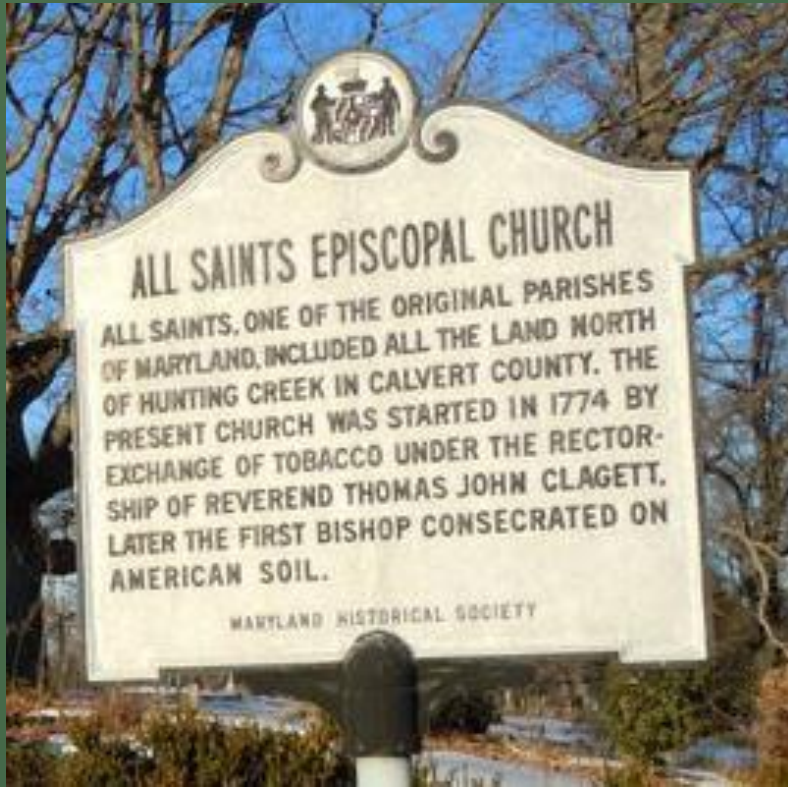


• Christ Church Parish



- Colonial Christ Church Parish

• All Saints Parish



• Colonial All Saints Parish

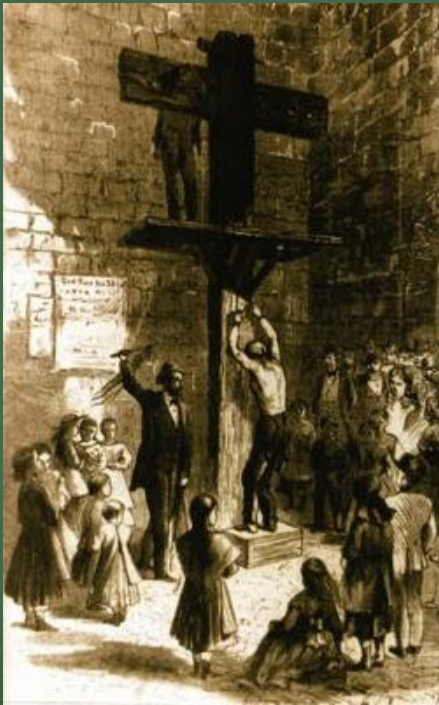
• No Separation of Church and State

The parish vestry and its rector were important components of regulation of community life.

• Whipping Post

• The Pillory

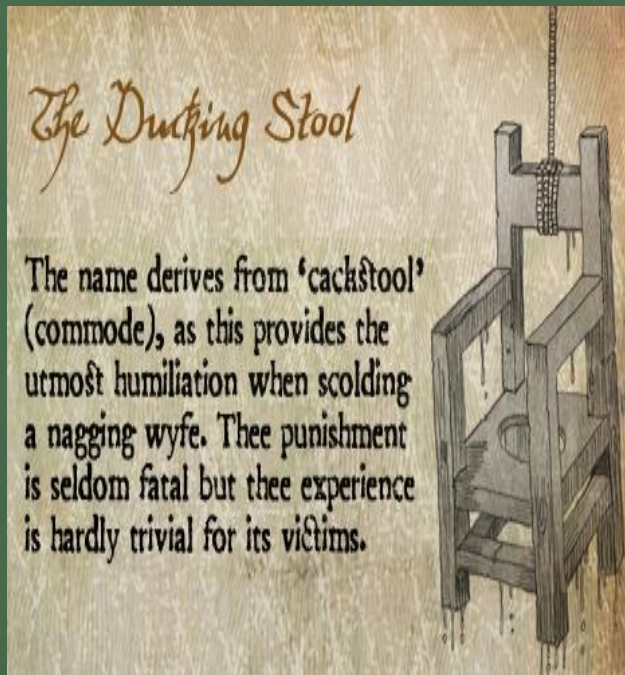
• The Stocks



• No Separation of Church and State

The parish vestry and its rector were important components of regulation of community life.

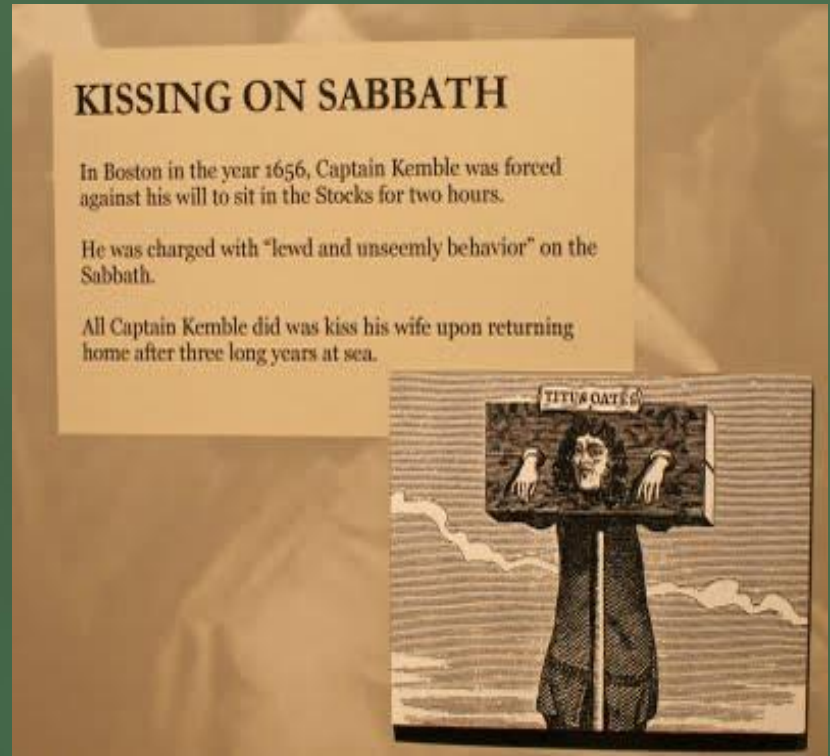
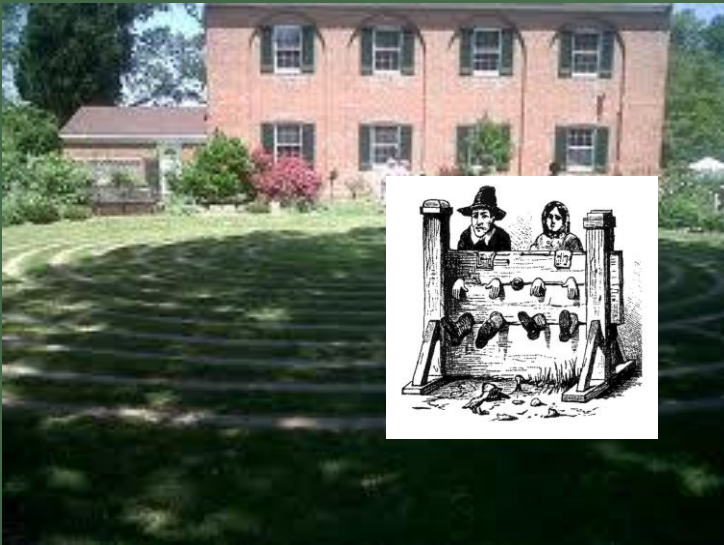
• The Ducking Stool



• No Separation of Church and State

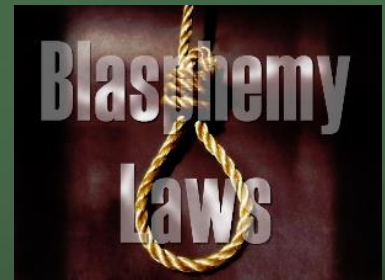
The parish vestry and its rector were important components of regulation of community life.

Some of these punishment devices may have been present on church grounds, perhaps where the labyrinth resides today.



Blasphemy

B



•Interracial Sex

There was little or no attempt to legally regulate interracial sex prior to 1660. Why it became an issue that prompted attempts at legal control is interwoven with attempts to make race a salient factor in colonial life. Early on, the issue of sex between a white and black person was constructed around religious differences, not race differences.



• Mulattos and Interracial Sex

It is instructive to note that there was a considerable amount of interracial sex in the Colony and, probably, All Saints Parish as well. While our conventional image is one of white slave owners coercively taking advantage of black slave women, a common theme depicted in the movies such as *ROOTS*, there was probably as much or more consensual sex between white women and black men. Indeed, the regulation of the behavior of white women, because they were contributing greatly to the increasing number of mulatto births, was a major concern of the General Assembly.

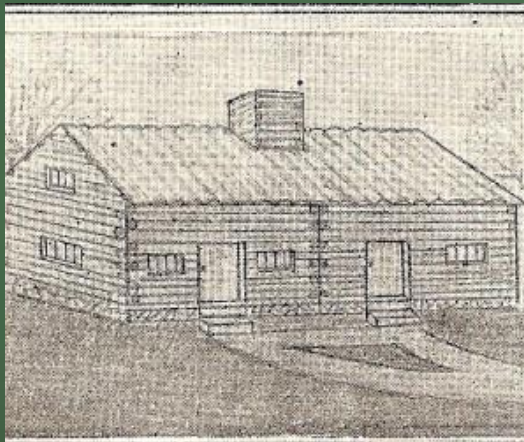


•The Log Church

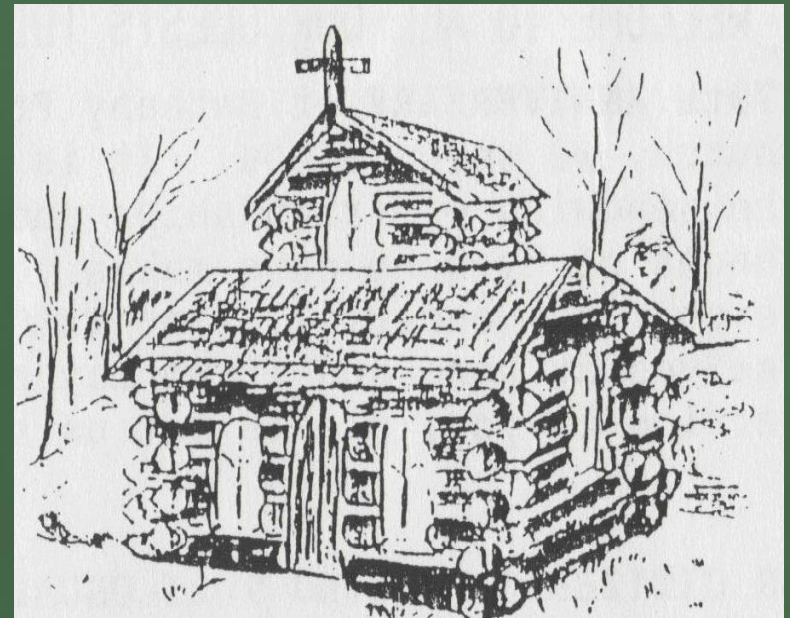
Some possibilities



- An early Colonial Period church



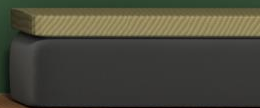
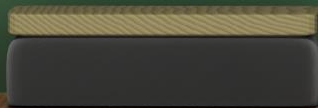
A log church



A log church

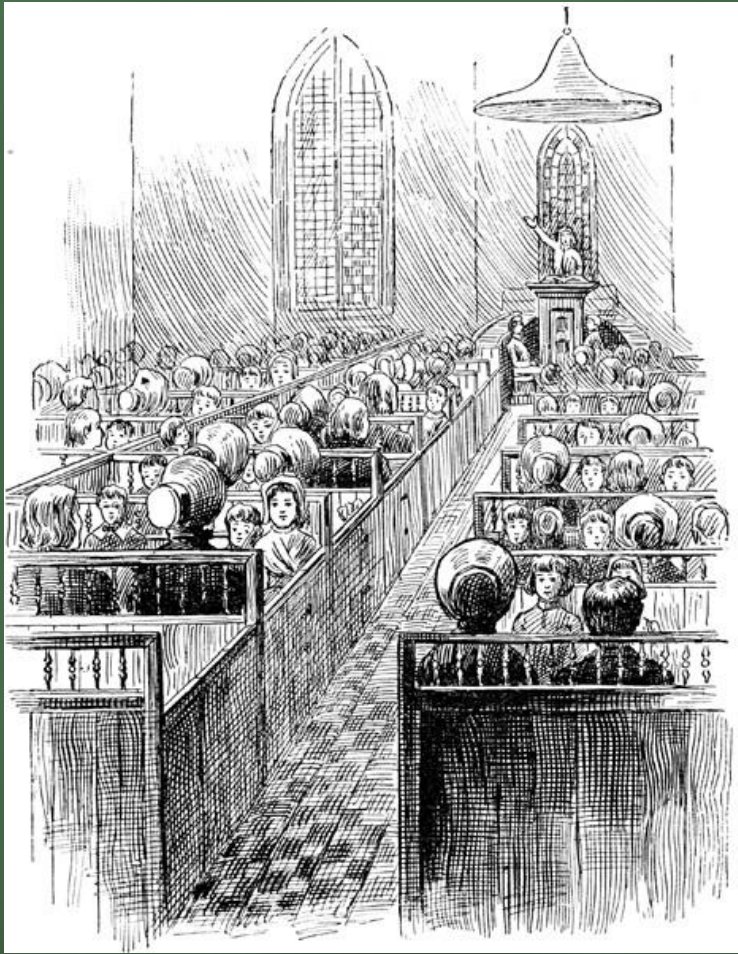
• Building the Brick Church

Slaves played a role in the construction of All Saints; working the tobacco fields that paid for the structure; making the bricks; providing the labor



•Pew Configurations

Typical Colonial Box Pews



Today at All Saints



•The Balconies

Created to segregate congregants by race and class.



•Population Estimates

All Saints Parish 1692-1776

	White	Mulatto	Black	Total
1692 Parish Founded	930 78%	50 4%	220 18%	1200
1755 Colonial Census	1568 55%	74 3%	1208 42%	2840
1776 Completion of Brick Church	1695 49%	103 3%	1660 48%	3460

	White Male	White Female	Mulatto Male	Mulatto Female	Black Male	Black Female
Adults						
Free	310	320	13	4	1	3
Indentured	60	40	0	0	0	0
Slave	0	0	0	12	286	270
Children						
Free	430	370	15	15	0	0
Indentured	24	14	0	0	0	0
Slave	0	0	7	8	330	320
TOTALS	824	744	35	39	616	593
Combined Totals	1568		74		1208	
% of Total	55		3		42	

Source: "An Account of the Number of Souls in the Province of Maryland in the Year 1755"

• Plantation Growth

Larger more prosperous manors generated an increased demand for female slaves, both to assist in the expanding amount of domestic work critical in running a large manor household, but also as a means of generating a new generation of slaves by their reproductive work. This greater female presence in the black community meant more family formation and more children, who, by matter of law were destined to be slaves as well. It may be that colonial white women were behind the push towards the inclusion of slaves in the church. White women and black women were in daily interaction around the household. This greater daily proximity and increased frequency of interaction, and also the shared experience of birthing and raising children, likely led to closer inter-race relationships among the women of the plantation.



• Images of All Saints Sunderland, MD

