SLAVERY AND KING'S CHAPEL

REPORT OF THE AD HOC COMMITTEE Written by Faye Charpentier, King's Chapel History Program Director

PREFACE: AD HOC COMMITTEE ON SLAVERY & KING'S CHAPEL

Dean Denniston, Committee Chair Cliff Allen Faye Charpentier Reverend Joy Fallon Kathe German Miguel Gomez-Ibanez Betsy Peterson Amanda Pickett Kent Wittenburg Levina Wong

> Pews in King's Chapel's north gallery, historically occupied by free and enslaved people of color

The King's Chapel Covenant states why its congregation gathers: "In the love of truth, and in the spirit of Jesus Christ, we unite for the worship of God and service of all." Driven by this love and faith, King's Chapel has embarked on a mission to tell the truth about its history with slavery within the larger context of slavery in colonial churches and in New England.

While the institution of slavery ended in 1865 with the ratification of the 13th Amendment, the shadows cast by slavery on the United States, and at King's Chapel, are still visible today.

In the summer of 2018, Senior Minister Joy Fallon asked lay leaders to form an Ad Hoc committee to grapple with important issues: King's Chapel's long history with slavery, how the church has benefited from slavery, and how to acknowledge and memorialize this history of enslavement and the enslaved people connected to the church. The committee's members were the Wardens and recent Senior Wardens; the Chairs of Parish Council, Adult Religious Education Committee, and the Community Action Committee; and the liaison with the History Program.

Professor Hasan Kwame Jeffries, whom committee members heard speak at the Royall House and Slave Quarters, writes that:

"Understanding American slavery is vital to understanding racial inequality today. The formal and informal barriers to equal rights erected after emancipation, which defined the parameters of the color line for more than a century, were built on a foundation constructed during slavery. Our narrow understanding of this institution, however, prevents us from seeing this long legacy and leads policymakers to try to fix people instead of addressing the historically rooted causes of their problems."

King's Chapel's place in Boston's community today is historically rooted, and in many ways interwoven with its ties to slavery in the church's early centuries. The Ad Hoc Committee on Slavery has worked to educate itself on the church's ties with slavery and how these historical actions and inactions have shaped the church into the present day. The existence of our beautiful building, for instance, would not have been possible without money derived from the international slave trade. In the broader American context, the scars of American chattel slavery still run through our society, taking many forms ranging from microaggressions to continued white supremacy to housing inequity to mass incarceration.

King's Chapel is just one of many institutions grappling with its history with slavery. But in doing so, we can begin to better understand our past and learn from it to create an equitable and just future.

INTRODUCTION TO HISTORY REPORT

Pews in King's Chapel's north gallery, historically occupied by free and enslaved people of color



In 1783, Massachusetts was the first state to abolish slavery -- but in 1641 it had been the first English colony to legalize the brutal institution. The Massachusetts Bay Colony, founded by Puritan John Winthrop and others as a site of religious refuge, created the first set of European legal code in New England. This 1641 Body of Liberties states:

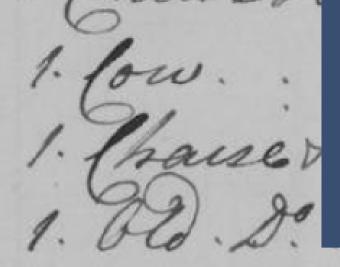
> "There shall never be any bond slavery, villeinage, or captivity amongst us unless it be lawful captives taken in just wars, and such strangers as willingly sell themselves or are sold to us."

As John Winthrop wished, Boston did become "as a city upon a hill, the eyes of all people are upon us;" the Body of Liberties legalized slavery in colonial Massachusetts and established the first of many laws that justified over 200 years of legal enslavement in the American colonies and the United States.

This booklet explores the history and legacy of slavery at King's Chapel. It is a difficult history, but a crucial one.

As put by historian David W. Blight, "The point is not to teach American history as a chronicle of shame and oppression. Far from it. The point is to tell American history as a story of real human beings, of power, of vast economic and geographical expression, of great achievements as well as great dispossession, of human brutality and human reform."

The story of slavery at King's Chapel is one of power and wealth, pain and oppression, strength and resilience, and more. It is an honest story of the real people who shaped this church's history over the past 333 years.



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SLAVERY AND KING'S CHAPEL: BY THE NUMBERS

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AT LEAST 71 ENSLAVERS WERE DIRECTLY CONNECTED TO KING'S CHAPEL PRIOR TO THE AMERICAN REVOLUTION.

This list includes:

- 4 King's Chapel ministers.
- The architect of our current building.
- At least 55 church members, occupying between 48% and 67% of the pews in the first half of the 18th century.

MUCH OF THE STONE CHAPEL'S ORIGINAL FUNDING IS LINKED TO SLAVERY.

- At least 32% of the funding that built the chapel came from known enslavers.
- At least 68% of the money raised in 1747 to build the stone chapel came from enslavers and people who worked in trades directly linked to slave labor.
- Nearly 10% of the funding came from known slave traders.

AT LEAST 219 ENSLAVED MEN, WOMEN, AND CHILDREN WERE DIRECTLY CONNECTED TO KING'S CHAPEL OR ENSLAVED BY A CHURCH MEMBER, THOUGH THE TRUE NUMBER IS LIKELY HIGHER.

- 182 of these 219 people were identified by name.
- Only one of these individuals appears with a last name.
- 54 enslaved people were baptized at King's Chapel between 1720 and 1774.
- 26 enslaved people were buried by King's Chapel over a 50-year period, though the locations of their graves are unknown.

AT LEAST 2 OF THE ENSLAVED PEOPLE CONNECTED TO KING'S CHAPEL WERE NATIVE AMERICAN.

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In 1619 -- four hundred years ago -- the first enslaved Africans were brought to North America by English settler colonists. Just as American chattel slavery, under which enslaved people were treated as commodities in the same manner as livestock, dates back to that early English settlement at Jamestown, colonists in Boston enslaved people since the colony's earliest years.

One of the first documented vessels carrying enslaved Africans to Boston, the Desire, arrived in 1638, less than a decade after the Puritans colonized the area. Over the next several centuries, about 13 million Africans and between 2 and 4 million Native Americans were enslaved and traded by European settler colonists in the Americas. Many major ports in the slave trade and trade of goods produced by enslaved labor were in New England, and enabled the colonies to grow wealthy and expand.

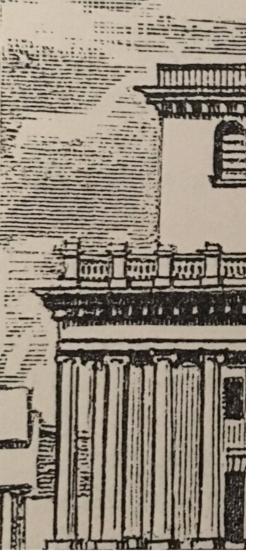
By 1686, the year King's Chapel was founded, about 80% of tonnage traded in the West Indies was registered in New England, with over a third of those ships hailing from Boston. By the 1740s, the transatlantic slave trade had reached its peak in Boston. This was the same decade when King's Chapel members were raising funds to construct the present stone chapel. Enslaved people made up about 10% of Boston's population, and one in five white families in the city were enslavers at the time this church was built. The trade of enslaved people and goods produced by enslaved labor -- rum, sugar, cocoa, mahogany, and more -- fueled the colonial American economy. The wealth of the colonies blossomed into the wealth of the United States. Though times changed and industry evolved in the early years of our country, slavery continued to fuel its territorial expansion and wealth. This wealth, in turn, built many of the historic institutions that call Boston home to this day; King's Chapel is among those places.

We are not unique in this history, but are endeavoring to face our history and understand its implications.

FUNDING THE STONE CHAPEL



Peter Faneuil (left) and Charles Apthorp (right). Both men were funders of the church,and involved in the slave trade. Each portrait depicts their maritime ties with a ship in the background.



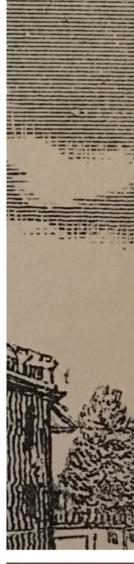


In 1741, the King's Chapel's community began fundraising to construct the current building. A significant amount of funding was derived from slavery.

Wealthy Bostonian Peter Faneuil was selected as treasurer for collecting money towards a new building in 1741. As has become widely known through current debates in the city about renaming Faneuil Hall, its namesake Peter Faneuil was both an enslaver and derived his wealth from the slave trade. At the time of his death in 1743, he enslaved five people of color. Fundraising stalled until 1747, and his brother Benjamin who initially refused to contribute the £200 sterling Peter had pledged, eventually passed on the family wealth in support of building our chapel.

The Faneuils were not the only enslavers and slave traders who funded King's Chapel. Colonial Governor William Shirley, the largest single contributor towards construction, enslaved several people in his home. Charles Apthorp, one of the largest slave traders in Massachusetts, and Isaac Royall, Jr., the largest enslaver in Massachusetts, both contributed to the chapel's construction and worshipped in its pews. At least 40% of the chapel's funding can be directly linked to enslavers and slave traders, and at least 68% of funding for this building came from people whose livelihood depended on slavery -- including merchants who sold goods produced by enslaved people, rum distillers who depended on sugar harvested by enslaved men and women on plantations in the Caribbean, and those who worked in the shipping industry itself.

Even after the end of slavery in Massachusetts in 1783, donations and membership continued to come in from people profiting from slavery -- the mill owners and textile industry magnates of 19th century New England relied on cotton produced on southern plantations to fuel their mills, and cotton production increased due to this demand.





Mr Sam Miles - -East ap thorpe. SLAVERY AT The Newton . John Bridger. KING'S CHAPEL Fored That Clerke Hill shall was h y Church one month during the Summers; Sweep it twice in overy weeks, the bell, Open the Doors & Windows & Shut them as former & take Care of the books & to month 1703 and 1736 Wardens and Vestry Votes mar regarding "negros" in the church 0 My Jones Howroh mo John Cullor MM Gco Strat mo Wm Simbod W Eliahim Hubcheson Robert anch mooty Es Mr Geo Gradooch Mr Charles Puston W.Som Wentworth Voted That Powers Married be Glerk for y Ycour ensnemy Vola Shad Siephen Dublois be Oregunist for y year (10 Votes That William Pinlian be Sextron for year Voted Steph en Rulcan be Continued to baho cutes to keep Boys & negrocs in Good Order & intime of Divine Series Jober That y Rev Mr Royer Prices have Eleven founds for him whi is Computed equale to Onchandied & tenform Alunnu Voted Capr: 014.1736 according as Exision

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At least 71 enslavers were directly connected to King's Chapel prior to the American Revolution, including four of the church's ministers, its architect, and at least 55 church members. Some of these members enslaved one person, while others held tens or dozens in bondage.

Reverend Henry Caner, minister of King's Chapel from 1747-1776, enslaved at least three children: two boys named Pompey and a boy named Anville. He also conducted the baptisms and burials of at least 56 enslaved people at the church. During the colonial period when King's Chapel was an Anglican Church, the Church of England had special baptismal phrasing for enslaved people, ensuring that they would not be freed through baptism:

> "I declare in the presence of God and before this congregation that I do not ask for Holy Baptism out of any design to free myself from the duty and obedience I owe to my master while I live, but merely for the good of my soul and partake of the grace and the blessings promised to the members of the Church of Christ."

The majority of colonial churches in Boston, across Protestant sects, baptized enslaved people.

As a minister and a slaveholder, Caner was not alone. At least three other of the church's ministers also enslaved

While Charles Apthorp and Isaac Royall, Jr. are examples of Boston's wealthiest elite, even King's Chapel's members of more modest means owned slaves, including Ambrose Vincent, a fabric dyer, and John Box, who owned a ropewalk.

These enslavers often required the people they enslaved to attend worship. As early as 1701, King's Chapel had introduced rules for regulating the presence and behavior of enslaved and free people of color within the church. The Wardens and Vestry's first vote after opening the stone chapel in August 1754 enforced the segregation of the church: "Voted [August 21, 1754] That no Negroes be Admitted to Sitt or Stand in any of the isles dureing the time of Divine Service, but that the Sexton be directed to order them up into the Gallery." In 1844, the church voted to remove the "seats intended for blacks," but stories suggest that church seating remained segregated through the 1920s.

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ENSLAVED PEOPLE CONNECTED TO KING'S CHAPEL

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Page from the King's Chapel Register of Baptisms, showing the baptism of Pompey in 1749, who was enslaved by Reverend Henry Caner

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At least 219 enslaved men, women, and children have been identified as linked to King's Chapel. Through scouring the church's baptismal, marriage, and burial registers, along with the personal papers of white churchgoers, including wills and probate inventories, we now know the names of 182 of these enslaved people, and the existence of an additional 37 people who were deprived of their names in historical records.

Throughout the 18th and early 19th centuries, the ethnicity of people who were not white were explicitly listed in the church's vital records as "negro," "molatto," "Indian," or "colored." In 18th century records, enslaved people were listed as "Negro Servant," the common terminology of the time.

The known 80 enslaved people who were baptized or buried at King's Chapel in the 1700s include an infant girl named Flora in 1753, infant boys named Anville and Pompey who were enslaved by Reverend Henry Caner, a "molatto" boy named Henry, and a 63-year-old man named Caesar. While a few of the people enslaved by members were freed through their enslaver's will, most were not so fortunate. Church member Peter Roe wrote in his will, "I will that my Negroes Quaco Nancy & Waterford remain & continue in the family for the use of my wife son daughter & their children & shall not either of them be sold or disposed of unless they at any time misbehave themselves or grow of a turbulent spirit."

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RESISTANCE AND THE FIGHT TO END SLAVERY

That your Petitioners apprehend that they have, in common

with all other Men, a natural & unalignable right to that freedom, which

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which they have never forfieles by any compact or agreement

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"Petition of a Great Many Negros" to the Massachusetts Legislature, January 1777

This "turbulent spirit" that enslavers like Peter Roe feared was a source of strength and resistance for enslaved Africans and Native Americans in colonial Boston. The enslaved people linked to King's Chapel demonstrated their strength in adversity and agency over their fates as they resisted their enslavement and fought for the freedom and rights of all Americans.

At least 14 of these enslaved men and women escaped their enslavers, including Toby, a 20-year-old "Carolina Indian" enslaved by King's Chapel minister Reverend Samuel Myles. Toby, along with four other enslaved indigenous men and women, escaped. Rev. Myles placed the following advertisement in a local paper:

"Ran away from their Masters at Boston on Friday last, the 14th of this instant September, the following Indians, viz. : From the Reverend Mr. Samuel Myles, a Caroline Indian man nam'd Toby, Aged about 20 years, of a middle stature; hath with him a light colour'd Suite edg'd with black, a dark homespun Suite, edg'd and fac'd with black, a Hat edg'd with Silver lace, several Shirts and other cloathing... "

Toby's story reminds us that slavery in the United States was not limited to people of African heritage and that colonial Americans captured and traded Native Americans in their own indigenous homelands.

During the time of the American Revolution, African Americans throughout the colonies fought for freedom and called out the hypocrisy of America's founding documents that falsely promised freedom and equality to all people. Connected to King's Chapel was Lancaster Hill, a free black man involved in several petitions in Massachusetts calling for the end of slavery. Lancaster married an enslaved woman named Margaret at King's Chapel in 1755. The man who enslaved Margaret was a member of King's Chapel and later a member of Trinity Church.

In January 1777, just months after the signing of the Declaration of Independence, Hill's name appeared first among the signers of a petition urging Massachusetts to end slavery. The petition was not answered. Men like Lancaster Hill and famous black activist Prince Hall did not shy away from pointing out the hypocrisy of the language of the Declaration of Independence. In fact, anti-slavery petitions from Boston's black community were using similar language to make their case several years before the Declaration was penned by white Americans. This 1777 petition, showing this language, is excerpted

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"Your Petitioners apprehend that [they] have in Common with all other men a Natural and [inalienable] Right to that freedom which the [Great] Parent of the [Universe] hath Bestowed [equally] on all [mankind] and which they have Never [forfeited] by any Compact or agreement whatever—but [they were] Unjustly Dragged by the hand of cruel Power from their [Dearest] friends and [some] of them Even torn from the Embraces of their tender Parents."

6. Gertrude of al FREE BLACK Gl COMMUNITY AT 5. Thomas Noc KING'S CHAPEL 8. Anne of Aaron & Rebecca Death 21. of Frederick & Jane Grains 31. Mary Hall 26. Canterbury Cheever, Black ma 8. Cesar Lavoire, Black man 6. Israel Porter, Jailor 13. Robert, Moodson of Newport & Ja 31. John Danson, Dabourer 3. Michael of Michael & Elizabet 26. John Molineux, Merchant Page from the Register of Burials, showing several black men 29. 14. James of Boston & Nancy Fad

Thomas 21 Canterin Cesar Israel Robert 13.

A small community of free blacks attended the church prior to the end of slavery and into the early 19th century.

Couples and families including the Allens attended King's Chapel in the late 18th and early 19th centuries. Hannibal Allen and his wife Rhoda Hall were married at and buried by King's Chapel. The couple, unfortunately, died young. Rhoda Hall was buried on May 19, 1793 at 28 years old, while Hannibal Allen was buried on August 13, 1800 at 38 years old. Shortly before his death, Allen purchased property in Beacon Hill, whose north slope was an historically black neighborhood.

Allen's involvement in the African Society is notable. Established in 1796, the African Society was "a group of African Americans organized to provide a form of health insurance and funeral benefits, as well as spiritual brotherhood, to its members." A document of "Laws of the African Society" held at the Massachusetts Historical Society outlines membership fees, benefits, and requirements for participation in the society. Much emphasis is placed on helping support families after the death of a loved one. The final page of the document lists the forty-four charter members of the African Society, including Hannibal Allen and Cato Morey, who also had ties to King's Chapel.

In 1805, Boston's first church established by and for African Americans opened, and many followed in the next decades. During this period, African American worshippers became less common at King's Chapel. By 1844, the church vestry voted to remove "the pews intended for blacks." As previously mentioned, however, the church seating remained segregated. 07

SLAVERY AND KING'S CHAPEL IN THE 19TH CENTURY

Although Massachusetts had abolished slavery in 1783, many of King's Chapel's elite in the early 19th century still benefited from it by being deeply involved in the booming New England textile industry. Familiar names of textile magnate families like Lowell, Jackson, Boott, and Appleton also appeared in the pew records and rosters of lay leadership at King's Chapel. Their wealth, derived from the rise of the textile industry, can be directly linked to slavery -without slave-produced cotton, the textile industry would not have grown to the level that it did. And without the rise of textile production, slavery may not have expanded to the extent that it did in the early 19th century.

At a time when Boston became known as a hotbed for abolitionist activity, King's Chapel was largely silent. In 1837, King's Chapel declined an offer to host the New England Anti-Slavery Society. From the pulpit, King's Chapel remained silent on the issue of slavery leading up to the Civil War. Reverend Ephraim Peabody, its minister in the 1840s and 1850s, intentionally avoided discussing politics from the pulpit. While Peabody did write an extensive article in 1851 about the "evils of slavery," his conclusions included that slavery had "many counterbalancing advantages" and that Africans and African Americans were "still a brute, bowing before a stone, offering human sacrifice, without arts or industry, with scarcely a notion of right or wrong, a mere savage, and of the most degraded kind."

Peabody's Unitarian contemporaries overwhelmingly opposed slavery. Six years earlier, in 1845, Peabody was one of few Unitarian ministers who did not sign a "Protest Against American Slavery by One Hundred and Seventy Unitarian Ministers" that was published in the abolitionist newspaper the Liberator. The petition was signed by Thomas Hill and Andrew P. Peabody, who later preached as interim ministers at King's Chapel after Ephraim Peabody's death in 1856. During the Peabody era, King's Chapel garnered criticism from abolitionists and ministers, including Unitarians Theodore Parker, Samuel Joseph May, and Wendell Phillips.

Several members of King's Chapel worked to uphold the Fugitive Slave Act of 1850, which allowed enslavers to capture and return escaped slaves to the South. Members Benjamin Robbins Curtis, George Ticknor Curtis, and Edward Greely Loring all participated in repatriating men back to slavery under this act. Benjamin Robbins Curtis, though he later wrote the dissent in the Dred Scott case, gave an impassioned speech at Faneuil Hall urging Bostonians to aid in upholding the Fugitive Slave Act by turning over former slaves and people harboring them to the authorities.

ABOLITIONISTS & KING'S CHAPEL

Samuel Gridley Howe

Charles Sumner

At a time in American history when King's Chapel as an institution avoided comment on the matters of the day, two well-known abolitionists did retain ties to the church.

Massachusetts Senator Charles Sumner began worshipping at King's Chapel with his parents in the 1820s. Although Sumner did not regularly attend worship, he retained a relationship with the church throughout adulthood. As an outspoken abolitionist, Sumner was nearly killed for his politics. In 1856 after delivering an impassioned speech, "Crime Against Kansas," Sumner was brutally attacked in the senate chambers by South Carolina Congressman Preston Brooks, who nearly beat Sumner to death with a cane. After a lengthy recovery, Sumner returned to politics and continued fighting for justice and equality. Following his death in 1874, Sumner was the second senator to lie in state at the U.S. Capitol. His funeral was held here at King's Chapel on March 16, 1874.

Samuel Gridley Howe worshiped at King's Chapel in the mid-19th century. Howe and wife Julia Ward Howe had a tumultuous marriage but shared a passion for societal issues of their times. Among other work, including serving as the first director of the Perkins School for the Blind, Samuel Gridley Howe was deeply entrenched in abolitionism. Julia Ward Howe is best known as an abolitionist, suffragist, and writer of "Battle Hymn of the Republic." She did not, however, attend King's Chapel with her husband, preferring the ministries of Unitarian abolitionists Theodore Parker and James Freeman Clarke. The couple worked together towards abolitionist goals, founding an anti-slavery newspaper called the Daily Commonwealth. He was also involved in forming the Boston Vigilance Committee, a group that worked to protect former slaves after the Fugitive Slave Act. Howe was vehemently opposed to this law, and participated in protests in Boston after Anthony Burns was captured under it in 1854.

One of Howe's biggest contributions as an abolitionist was from his connections to John Brown and Harper's Ferry. He did not condone Brown's attack on Harper's Ferry in 1859, but he was a supporter of Brown and one of the "Secret Six" who funded Brown's radical abolitionism. Four others of the Secret Six were from Boston, including Theodore Parker, whose church Julia Ward Howe attended. After John Brown's arrest, both Parker and Howe left the country, possibly fearing they would also be arrested. While Parker headed to Italy, where he spent the remainder of his life, Howe went to Canada and eventually returned to Boston. THE CHA

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THE KING'S CHAPEL COMMITTEE ON SOUTHERN WORK

as great as ever it has been. The dense ignorance of the black race is a serious threat of disorder and disaster. Our nation is no safer than other nations have been in the past, standing over such a mass of debased and explosive material in the mind of its laboring class. Southern Schools for negroes are few and far between, as compared with the work that needs to be done. But at least they are making a demonstration that a literate is better than an illiterate working class, and that education can make of the negro a useful and dependable citizen.

King's Chapel contributions have been mostly used, in recent years, to help support some of the struggling secondary schools, through which the influence of such institutions as Hampton, and Tuskegee, is made to connect with the life of the common people.

Last year the sum of \$530.00 was given and applied in this way. Members of the congregation who are willing to subscribe to this fund are asked to make their checks payable to the King's Chapel Committee on Charities, and send them in the enclosed envelope to the Parish House.

Katharing A. Homans,

Chairman of the committee; Howard N. Brown, Minister of King's Chapel

April 27, 1921.

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For many annual contrib ucation; and . as great as en norance of the of disorder an safer than oth past. standing explosive mat class. South and far betwee that needs to making a demon ter than an i education can dependable ci King's Cl mostly used, some of the s through which tions as Hamp connect with Last year and applied in gregation who fund are asked to the King's and send them Parish House.

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King's Chapel does not have detailed records pertaining to the church's stances during the Civil War-era. After Reverend Peabody's death in 1856, the church supplied the pulpit with a series of interim ministers before the Reverend Henry Wilder Foote was hired in late 1861. The church's Civil War memorial, installed in 1870, attests to the service of many of the Chapel's young men in the Union Army. Records indicate Foote offered special prayers during worship throughout the war for these members on the church's Roll of Honor.

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After the war, members of King's Chapel became involved in what they saw as beneficial work in the southern United States. The King's Chapel Committee on Southern Work, formed after Reconstruction ended, raised and contributed money to schools in the South that educated people of color. Records from this Committee from 1897 through 1924 survive at the Massachusetts Historical Society. While its aims seem admirable, the committee's reports reveal underlying racist views present in the church during that era: "The Committee...are at pains to assure themselves that every dollar instructed to them is placed where it can work out its full worth toward the redemption of the Black race in the South from hopeless ignorance and vice." The Committee on Southern Work was viewed as a vehicle for "mak[ing] of the negro a useful and dependable citizen," rather than "a serious threat of disorder and disaster."

The education at many of the schools the Committee supported taught students basic education and prepared them for work as tradespeople. This model was controversial. Although it aimed to advance the needs of students in finding work, critics including W.E.B. DuBois stressed that the schools limited opportunities for students to advance their standing in society. While many of these institutions closed, some became what are now historic black colleges, including Hampton University and Tuskegee University.

WHERE DO WE GO FROM HERE?



King's Chapel's institutional history with slavery is long and complex, but it is not over.

King's Chapel, our city, and our country are still living with the legacies of enslavement and the systemic inequality that continues long after slavery itself was abolished.

In our city, for instance, the 2017 Boston Globe Spotlight series Boston. Racism. Image. Reality, which was a finalist for the 2018 Pulitzer Prize in Local Reporting, revealed that Boston was voted the least welcoming to people of color out of 8 major cities throughout the United States. The series noted that our city is also home to a median household net worth of \$8 for African Americans vs \$247,500 for white households.

What can King's Chapel do? We are an institution and building that was constructed with money from the slave trade, whose members and clergy enslaved at least 219 people, that would not allow a black man to take communion at the same time as white worshipers, and that segregated seating at least through the 1920s. How can we address the legacies of these historically rooted problems? These are the questions the Committee is grappling with by examining the church's history with slavery and working towards the acknowledgement and memorialization of the enslaved people connected to the church.

King's Chapel is just one of many institutions grappling with their ties to slavery. In doing so, we can better understand our past and learn from it to create a better future.

TIMELINE: SLAVERY, NEW ENGLAND, AND KING'S CHAPEL

Adapted from "Timeline of Events Relating to the End of SLavery," Massachusetts Historical Society | www.masshist.org

1619 The first enslaved Africans in North America arrive in Jamestown, Virginia.

1634 Africans were imported into colony as slaves.

1641 Massachusetts becomes the first colony to legalize slavery, in a document named the Body of Liberties.

1680 The General Court of Massachusetts seeks to circumvent the Royal African Company's monopoly on the import slaves into Massachusetts so locals can also trade in enslaved persons.

1686 King's Chapel is founded as New England's first Anglican church.

1701 The King's Chapel Vestry and Wardens pass their first vote regulating the behavior of people of color within the church: "Ordered That Clarke Hill...Shall go and appease the Boys & Negroes & any disorderly Persons."

1714 A baby girl named Martha is the first "negro" baptized at King's Chapel. It is unknown if she is free or enslaved. She is presented for baptism by her parents, Teresa and Joseph.

1720 Richard, a man enslaved by a "Mr. Faneuil" is the first enslaved person who appears in the church baptismal register. Four years later, a man named William is the first enslaved person buried by the church.

1740s The transatlantic slave trade in Boston reaches its peak.

1741 Peter Faneuil and others begin raising funds to build the larger stone chapel in the site of its original wooden structure.

1754 The new Stone Chapel opens for worship. The same month, in August 1754, the Wardens and Vestry vote "that no Negros be Admitted to Sitt or Stand in any of the Isles dureing the time of Divine Service, but that the Sexton be directed to order them up into the Gallery."

1769 James, a man enslaved by King's Chapel member Richard Lechmere, successfully sues his enslaver and secures his freedom through the courts.

1771 The Massachusetts Colonial assembly passes a resolution calling for the end of the importation of African slaves into the colony. British Colonial Governor Thomas Hutchinson refuses the measure.

1781 On August 22, a court in Great Barrington issues its ruling in the case of Brom and Bett v. Ashley. Brom and Bett are two slaves of John Ashley who sue for their freedom in the spring of 1781. Their attorney, Theodore Sedgwick argues that slavery is illegal under the new Massachusetts Constitution of 1780, which includes a Declaration of Rights; "All men are born free and equal, and have certain natural, essential, and unalienable rights; among which may be reckoned the right of enjoying and defending their lives and liberties; that of acquiring, possessing, and protecting property; in fine, that of seeking and obtaining their safety and happiness." The jury agrees with this argument and Brom and Bett are issued their freedom.

1783 On July 8, slavery is effectively abolished in Massachusetts, with the ruling by the Massachusetts Supreme Judicial Court in Commonwealth v. Jennison. A slave named Quock Walker sues his owner for his freedom. The court uses the Massachusetts Declaration of Rights as the basis for saying that slavery is abolished.

1788 Massachusetts declares the slave trade illegal, after an incident in which 6 freed blacks were kidnapped and sent to Martinique.

1806 Boston's African Meeting House, located on Beacon Hill, is built as the city's first church for its black community.

1833 The American Anti-Slavery Society is founded in Boston by William Lloyd Garrison.

1835 Garrison is attacked by a mob at Faneuil Hall. The Massachusetts Anti-Slavery Society is founded. Boston Unitarian minister William Ellery Channing publishes his book Slavery.

1836 In the case of Commonwealth v Aves, the court rules that any slave brought into Massachusetts state boundaries is legally freed.

1837 King's Chapel's Wardens and Vestry deny a request to host an American Anti-Slavery Society event.

1844 King's Chapel Wardens & Vestry vote to remove "seats intended for blacks."

1850 The Compromise of 1850 is passed by Congress, including a stronger Fugitive Slave law, allowing Southerners to recapture runaway slaves in the North, and requiring Northerners to help in their capture. This Compromise effectively extends laws protecting slavery to the whole nation, eliminating free states in which refuge could be sought. Several King's Chapel members are strong supporters of the Fugitive Slave Act.

1851 King's Chapel minister Reverend Ephraim Peabody publishes a highly-criticized essay, "Slavery: Its Evils, Alleviations, and Remedies." In it, he takes a stance in support of gradual emancipation and recolonization of Africa, arguing that there are many evils worse than slavery and claiming the inferiority of all people of African descent.

1854 Anthony Burns, a man who escaped slavery by reaching Boston, is sent back to his enslaver in Virginia. Edward Greely Loring, the judge at Burns' trial, was a member of King's Chapel. Burns' freedom is later purchased by abolitionists in Boston, led by the Reverend Leonard Grimes at Twelfth Baptist Church.

1856 Senator Charles Sumner, a strong abolitionist, is attacked and beaten with a cane by South Carolina congressman Preston Brooks on the floor of the U.S. Senate.

1860 On November 6, Abraham Lincoln is elected 16th President of the United States.

1861 On April 12, the Civil War starts. Confederate forces bombard Fort Sumter in Charlestown harbor, South Carolina.

1863 The Emancipation Proclamation, declares "that all persons held as slaves" within the rebellious states "are, and henceforward shall be free."

1865 The 13th Amendment is ratified, abolishing slavery under the U.S. Constitution.

The 13th Amendment, however, allows for forced labor as punishment for crime: "Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction." This statement leads to forced labor in American prisons, still present today.

1890s King's Chapel established its Committee on Southern Work, raising money to fund schools in the South for educating people of color.

The timeline of the history of slavery and racial injustice and inequity in the United States continues through the 20th century and into the present day.

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THE FOLLOWING MEN, WOMEN, AND CHILDREN WERE ENSLAVED BY MEMBERS OF KING'S CHAPEL OR BROUGHT TO THE CHURCH BY THE PERSON WHO ENSLAVED THEM.

These men, women, and children suffered under the institution of chattel slavery. We invite you to read the names of the enslaved individuals present at King's Chapel in the 1700s and honor their lives.

Abba	Cuff	Lancashire	Peggy	Scipio Sarahson	Unnamed Woman
Abraham	Cuffee	Lancaster	Pero	Sheelah	Unnamed Elderly Woman
Aby	Cuffy	Lancaster	Peter	Simon	Unnamed Man
Affey	Cumby	Lanchashire	Peter	Sinah	Unnamed Man
Amboy	Diana	Leith	Peter	Smith	Unnamed Man
Anthony	Dinah	Lester	Peter June	Stephen	Unnamed Man
Antony	Dinah	Letitia	Pharaoh	Stepney	Unnamed Man
Anville	Dinah	London	Phebe	Titus	Unnamed Man
Austin	Dinah	Lucy	Phillip	Tobey	Unnamed Man
Barsheba	Essex	Lys	Phillis	Toby	Unnamed Man
Belinda	Esther	Mareen	Phillis	Tom	Unnamed Man
Ben	Exeter	Margaret	Plato	Tom	Unnamed Man
Benjamin	Flora	Margaret	Pleasant	Tom Scipio	Unnamed Man
Benjamin	Flora	Mary	Pompey	Tony	Unnamed Elderly Man
Bess	Fortune	Mary	Pompey	Trace	Unnamed Elderly Man
Betsey	George	Marybina	Pompey	Ulysses	Unnamed Person
Betty	George	Мау	Pompey	Walker	Unnamed Person
Bob	George	Mimbo	Pompey	Waterford	Unnamed Person
Boston	Guy	Mingo	Present	Will	Unnamed Person
Bristow	Hagar	Mingo	Prince	William	Unnamed Person
Caesar	Hamilton	Mira	Prince	William	Unnamed Person
Caesar	Hannah	Nan	Prince	York	Unnamed Person
Caesar	Harry	Nancy	Prine	Unnamed Infant Girl	Unnamed Person
Caesar	Hazzard	Nancy	Priscilla	Unnamed 2 Year-Old G	irl
Caesar	Henry	Nanny	Quaco	Unnamed 6 Year-Old Girl	
Carr	Hercules	Nanny	Quacoe	Unnamed Girl	
Cato	House Peter	Nanny	Quamino	Unnamed Girl	
Cesar	James	Ned	Richard	Unnamed 7 Year-Old Boy	
Cesar	Jane	Neptune	Robert	Unnamed Boy	
Cesar	Jane	Newham	Robin	Unnamed Boy	
Chester	Jemmy	Nuba	Rose	Unnamed Boy	
Chester	John	Old Cook	Ruth	Unnamed Child	
Chloe	Jonto	Ovid	Sall	Unnamed 40 Year-Old	Woman
Cuba	Joseph	Oxford	Sambo	Unnamed Woman	
Constant	Joseph	Paris	Samson	Unnamed Woman	
Cooper	Joseph	Parthenia	Santo	Unnamed Woman	
Cornwall	Joseph	Patience	Sarah	Unnamed Woman	
Crispin	Joseph	Patience	Scipio	Unnamed Woman	

Most of the names above, with the exception of a few African names, were not chosen by the individuals and their families, but assigned to them by the enslavers. At this time, these given names are what we have available to identify and acknowledge these men, women, and childrens' existences.