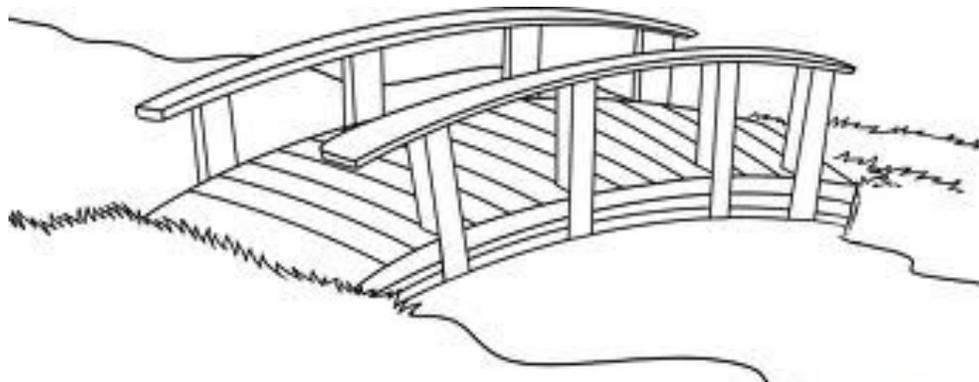


# Repairing the Breach

A resource for exploring  
our history with Racism  
in the Diocese of Southern Virginia



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## Repairers of the Breach Anti-Racism Task Force:

Canon Caroline Black, Diocese of Southern Virginia  
The Rev. Dale Custer, St. John's, Chester  
The Rev. Willis Foster, St. Stephen's, Petersburg  
Ms. Veronica Fountain, St. Stephen's Petersburg  
Mr. Satoshi Ito, St. Martin's, Williamsburg  
The Rev. Cameron Randle, St. George's, Pungoteague; St. James', Accomac  
The Very Rev. Charles Robinson, Bruton Parish, Williamsburg  
Ms. Anne Willis, Bruton Parish, Williamsburg

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Ms. Diana Bowen, Washington, DC, videographer

Ms. Angelica Garcia, Accomac, VA, musician

St. Andrew's Church, Norfolk

St. Stephen's Church, Norfolk

St. Stephen's Church, Petersburg

Mission of the Holy Spirit

The faithful members of our diocese who shared their stories for this project.

"Ezekiel (Dry Bones)" written and performed by Angelica Garcia. Copyright 2012,  
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## Overview

The sin of slavery thrived in Virginia and the sin of racism continues to infect and hamper the people and parishes of the Diocese of Southern Virginia.

We acknowledge complicity and involvement in the institution of slavery and its aftermath; its influence on the church and society; and our support of de jure and de facto segregation and discrimination for at least a century after slavery was formally abolished in this country.

We declare that human slavery is a fundamental betrayal of the humanity of all persons involved.

We condemn human slavery in its past and present practices.

We express regret and apologize for any support, justification, and participation in the racist, injurious, and discriminatory practices that still continue.

But, how do we reach a place of material and relational reconciliation and spiritual healing that will lead us to new life in Christ?

This study guide, together with the accompanying video, is prepared for use in its entirety in parish communities. We, the Repairers of the Breach Task Force, trust that it provides a structure and resources to understand the past and present influence of slavery and racism upon us as individuals, congregations, and a broader community of faith across the Diocese.

The process involves sharing individual members' stories, emphasizing how and where individual views and beliefs concerning racism were forged, challenged and/or repudiated by family, friends and culture. We hope this method will prove invaluable in identifying and understanding how personal and institutional racism harmed each of us in the past and has served to maintain the breach.

The Repairers of the Breach Task Force will offer trained facilitators to assist parishes and/or convocations in using this material. Contact the diocesan office if you wish to avail yourself of this service. ([cblack@diosova.org](mailto:cblack@diosova.org))

We present this study guide for use by the convocations and parishes of the Diocese of Southern Virginia, as well as the broader Episcopal Church in the name of our Lord Jesus Christ and for the glory of God.

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## The Questions

The follow sets of questions are formatted to begin with historic information and lead to more current and specific. It is our hope that we can learn about our past and tell the truth in stories that acknowledge a variety of perspectives and determine appropriate action in response to these stories. Our goal is to take action for restorative justice and repair the breach in our diocesan community.

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## Questions: Part I

### **The Founding of Your Congregation**

What were the major social and political events that occurred during the time your parish was founded?

What were the stated reasons for the founding of the parish? Were there other reasons, unstated, that you think might have been a part of that decision?

What was the racial climate of the time?

What ways do you think race influenced decisions that were made, such as location, and leadership?

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# Notes: Part 1

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## Questions: Part 2

### **Major Events in the Life of the Congregation**

What major events or decisions have influenced the life and history of your congregation?

Were any of these events influenced by race?

Did members of the congregation as a whole participate or take a particular position on these events?

What actions or decisions on the part of your congregation are you most proud?

What do you wish had been done differently?

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## Notes: Part 2

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## Questions: Part 3

### **Racial Events in the Life of Your Congregation**

Please name any of the following racial issues that may have occurred during the life and history of your congregation. Add other issues that may be brought up.

- Slavery and the church's complicity
- Segregation and the church's complicity
- Civil rights movements and activism
- School desegregation
- Demographic changes such as "white flight."
- Racial unrest, conflicts or riots
- Urban renewal
- Housing or neighborhood redevelopment
- Mission response of the church to the African American culture and community

How did members of your parish respond to these events? Did members take a position or participate in these events?

How was the larger Episcopal Church throughout the USA involved in these events?

How do you respond to the proposition that segregationist behavior was (is) voluntary, natural and preferable to diversity and multiculturalism?

Of what actions/ decisions are you most proud?

What do you wish had been done differently?

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## Notes: Part 3

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## Questions: Part 4

### **Current Issues**

What are the demographics of your community? (check Mission Insite – you might be surprised)

Do the demographics of your community match the demographics of your congregation?

Why do you think that our churches are largely segregated today, when other institutions are visibly integrated and multicultural?

How do we change the status quo in light of our history?

What is the racial climate in your community today?

Some suggest that racial prejudice is a relic of the past, addressed once and for all during the Civil Rights era. How do you respond to this statement?

What actions are you already taking in the area of racial justice, or to deepen your understanding of racial prejudice and racial justice?

How widespread is the knowledge of racial justice work in your congregation and community?

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## Notes: Part 4

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## Questions: Part 5

What personal histories toward race do we inherit from our birth families?

What stories will you share inside and outside your congregation concerning your personal history with race relations?

In what ways does your history enable your racial justice work?

Do you believe that racism is generational? Explain.

How will you use your time, talent, and treasure to promote racial justice?

How does your church contribute to repairing the breach through its teachings, preaching and practice?

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## Notes: Part 5

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## Questions: Part 6

### **Steps toward Reconciliation**

What feelings emerge within your congregation when issues of racial justice are discussed?

How do you address those feelings?

In what way do you engage people of other races inside or outside of your church?

How do you minister to people of other races in your community? How do these ministries affect how you see people of other races? How do these ministries affect your relationship with Jesus?

What is your part, individually, in the mission?

What are you doing individually to carry out or continue to carry out this mission “to restore all people to unity with God and each other with Christ?”

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## Notes: Part 6

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# Resources

## CHRONOLOGY OF SLAVERY IN THE BRITISH COLONIES OF NORTH AMERICA

- ca. 1440 Portuguese slave trade began in West Africa.
- 1516 Publication of Thomas Moore's *Utopia*, which depicts penal slavery as redemptive.
- 1607 English settlement at Jamestown.
- 1619 August—John Rolfe noted that “20. and odd Negroes” arrived on a Dutch ship.
- ca. 1640s Sugar plantations and large-scale slave labor system established in English West Indies.
- 1661 Barbados' colonial legislature passed first 'slave code' regulating the institution in Britain's American colonies. Slaves were stripped of legal rights, while sanctions against owners for mistreatment of slaves were almost non-existent. The Barbados Slave Code served as a model for the rest of British America.
- 1662 Slavery was recognized by statute in Virginia; the status of the mother determined whether a black child would be slave or free.
- 1667 Act passed in Virginia guaranteeing slave owners that baptism did not confer secular freedom on slaves.
- 1676 Bacon's Rebellion.

ca. 1680-1710

Slave trade to Virginia expanded rapidly. The colony's supply of field labor shifted from European indentured servants to enslaved Africans.

- 1701 Dr. Thomas Bray founded the Society for Propagation of the Gospel in Foreign Parts.

ca. 1720-1730

Black communities in Virginia achieved natural population growth.

Anglican clergy in Virginia reported first large-scale Christian conversions among slaves.

- 1723 In response to a series of slave conspiracies uncovered over the previous ten years, Virginia legislature enacted more stringent punishment for slaves found guilty of planning insurrection.
- 1730 Suspected uprising of slaves in Virginia quelled. Leaders executed. Thought to be tied to persistent belief that Christian baptism would set them free.
- 1739-1797 Surviving sections of Bruton Parish Church Register record baptisms of many slave children and some adult slaves.

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- 1739 September—Stono uprising of sixty to one hundred slaves in South Carolina. Twenty-five to thirty whites were slain and more than thirty blacks were killed for participating.
- 1742 Slave uprising in New York.
- 1743 August 22—Governor Gooch recorded the population of Virginia as 42,000 blacks and 88,000 whites.
- 1748 Samuel Davies came to Hanover County. He was the first permanent New Side Presbyterian minister in Virginia. He obtained his license from the colonial government in Williamsburg. Both blacks and whites responded to his fervent preaching. He did not call for an end to slavery, but he did teach slaves to read the Bible and bought them books 1758 Slaves on William Byrd III's plantation on Bluestone River in Lunenburg County formed earliest black church in Virginia.
- 1760 Bray School for Black Children established in Williamsburg; Anne Wager is the teacher.
- 1769 Virginia's first non-importation agreement, drawn up by George Mason, contained a provision against the importation of slaves and the purchase of imported slaves.
- 1772 House of Burgesses enacted a prohibitive tariff on the importation of slaves to limit "a Trade of great Inhumanity," but the act was refused Royal Assent.
- Verdict in Somerset case handed down in England—the popular, but incorrect, interpretation of the decision was that it made slavery illegal in England.
- 1774 Virginia counties protested the slave trade.
- Virginia Association prohibited the importation of slaves.
- Continental Congress adopted a resolution banning the importation of slaves and the participation of Americans in the slave trade.

#### 1775

- October 23: The Continental Congress prohibited black enlistment in the American army.
- November 16: Lord Dunmore's Proclamation offered freedom to slaves willing to desert owners who were in rebellion against the Crown and to fight for the king; about 800 in Virginia accepted the offer in late 1775 and 1776.
- December 13: In an attempt to stop slaves from deserting their owners, the Virginia Convention promised to pardon all slaves who returned to their masters.
- December 31: General George Washington, revising an earlier decision, ordered recruiting officers to accept free Negroes in the American Army.

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1776

By tradition, date of the founding of the black Baptist church in Williamsburg. Moses, followed by Gowan Pamphlet, preached to slaves in secret at first, then gradually brought the congregation into the open.

April: The Second Continental Congress banned slave imports “into any of the Thirteen United Colonies” as a war measure.

July: Declaration of Independence adopted by Congress, without Jefferson’s clause accusing the king of violating human nature’s “most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere.”

1778 Virginia legislature passed a statute that banned the importation of slaves.

1782 Virginia legislature legalized private manumission, which increased the size of the free black population.

1783 Beginning of large-scale migration of Virginians to Kentucky. Many slave owners took their slaves to the new territory.

1784 By a narrow margin, Congress voted against Jefferson’s proposal to ban slavery from all western territory after 1800.

The Quakers and others founded the “Pennsylvania Society for the Abolition of Slavery, for the relief of free Negroes and for improving the condition of the African Race.” Such societies remained outside the mainstream of early republican America.

Virginia Quakers decreed that Friends who owned slaves must free them.

1785 Jefferson’s *Notes on the State of Virginia* published.

George Washington, writing as a private citizen, vowed never to own another slave by purchase. His will provided for the emancipation of his slaves after this wife’s death.

1787 Northwest Ordinance banned slavery from Northwest Territory (located north of the Ohio and east of the Mississippi rivers).

1787 September—Adoption of the United States Constitution; it included the “Three-fifths Compromise,” which allowed the South to count three-fifths of the slave population in determining representation in the House of Representatives.

1788 Connecticut, New York, Massachusetts, and Pennsylvania prohibited participation in the slave trade.

1789 Ratification of United States Constitution (three-fifths compromise regarding representation; slave trade free from Congressional prohibition until 1808; fugitive slave clause).

1790 United States population: 4,000,000 people, including 650,000 slaves.

1791 Massive slave revolt in French colony of Saint Domingue.

1792 Kentucky was the first new slave state to be admitted to the union.

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1793 Congress passed the first Fugitive Slave Law to compel judges to return runaways to their owners.

Eli Whitney's cotton gin prepared the way for massive cultivation of short-staple cotton in the South and Southwest, creating the need for more slave labor.

#### 1793-1830

The great transformation of slavery in the United States was the shift in the expansion of slavery from the Upper South to the Deep South and Southwest in order to settle new lands for cotton cultivation. There was a great forced migration causing much suffering and disruption of slave family and community life.

1800 Gabriel Prosser's rebellion conspiracy was uncovered in Richmond; twenty-seven blacks were executed.

Thomas Jefferson elected United States president.

1803 Louisiana Purchase.

1804 St. Domingue rebels established the independent Republic of Haiti; constitution outlaws slavery. The brutal violence of the long civil war in Saint Domingue entrenched white fears of slave revolt and free blacks in the United States.

1806 Virginia legislature repealed the major provisions of the 1782 Manumission Law; all slaves manumitted in the future must leave Virginia within one year of their freedom.

1808 January—United States Constitution's ban on slave imports went into effect, as did the British Abolition Act's prohibition of British participation in Atlantic slave trade. 1811 Slave revolt in Point Coupée section of Louisiana; possibly the largest uprising in United States history with from 180 to 500 participants. United States troops suppressed the uprising.

1816 Recently founded by bishop Richard Allen, the African Methodist Episcopal (AME) Church, organized in Philadelphia as the first black religious denomination in America, forbids slaveholders from becoming members.

1817 American Colonization Society founded to transport American free blacks to Africa.

At the same time, some Philadelphia Negroes formally protested against the Society.

1820 Missouri Compromise (Maine as a free state and Missouri as a slave state; slavery prohibited in the Louisiana Purchase territory north of the 36-30 parallel line,

1821

#### ca. 1820-1840

Low point of Virginia's agricultural decline and expansion of the 'internal' slave trade and massive outmigration took tens of thousands of Virginia slaves and slave owners to the cotton fields of the Deep South.

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1822 Denmark Vesey insurrection conspiracy uncovered in Charleston, South Carolina; thirty-five slaves put to death.

Founding of Liberia, colony in West Africa, for freed American slaves.

1829 African-American David Walker of Boston aggressively challenged slavery in his *Appeal*, calling for mass slave uprisings and violent reprisals against slave owners.

1830 First National Negro Convention met.

#### 1830-1861

Increasing tensions between North and South over the issue of slavery and its expansion in the Deep South and the Southwest.

Great profits from cotton production, based on slave labor, soared in the American South and increased the demand for slaves.

#### 1831

August—Nat Turner’s revolt in Southampton County, Virginia; about 60 whites were killed by 60 to 80 rebels, close to 25 blacks were killed as a result of their participation in the rebellion, and approximately 115 died as a result of summary executions because of supposed involvement.

1832 Virginia legislature voted against gradual emancipation, made the slave code stricter, and placed limits on black preaching.

1833 American Anti-Slavery Society founded in Philadelphia.

1834 August—Slavery abolished in the British Caribbean colonies.

1835 June 1 to 5—The Fifth National Negro Convention met in Philadelphia and urged blacks to abandon the use of the terms “African” and “colored” when referring to Negro institutions, organizations, and to themselves.

1836 Congress implemented the gag rule in order to table abolitionist petitions automatically; it remained in effect until 1845.

1838 Frederick Douglass escaped from slavery in Baltimore, Maryland.

#### 1839

July—The most famous slave mutiny in United States history took place on the Spanish ship *Amistad*. Former President John Quincy Adams defended the rebels before the Supreme Court, which granted them their freedom.

#### 1844-1845

Methodist and Baptist churches split into northern and southern branches over slavery.

1845 Publication of *Narrative of the Life of Frederick Douglass, an American Slave*.

1847 Frederick Douglass began the *North Star*, an antislavery newspaper.

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- 1848 Slaves emancipated in the French Caribbean colonies and the Danish West Indies.
  - 1849 Harriet Tubman escaped from slavery in Maryland to the North and became a leading “Underground Railroad” conductor.
  - 1850 Compromise of 1850.
  - 1851 Slavery abolished in Columbia, and, over the next few years, in Argentina, Venezuela, Peru, Ecuador, and Bolivia.

Sojourner Truth, the articulate black female abolitionist, spoke at a gathering of the Ohio Women’s Rights Convention. She explained, “I have plowed, and planted, and gathered into barns, and no man could head me—and ar’n’t I a woman? I have borne thirteen chilern, and seen ‘em mos’ all sold off into slavery, and when I cried out with a mother’s grief, none but Jesus heard—and ar’n’t I a woman?” Through her compelling testimony, Truth demonstrated the mighty intersection of abolitionism and women’s-rights agitation.

- 1852 Publication of *Uncle Tom’s Cabin* by Harriet Beecher Stowe.
- 1853 July 6 to 8—The National Council of Colored People was founded in Rochester, New York. It was formed as a permanent body to advance the cause of blacks.
- 1854 January 1—Lincoln University, the nation’s first Negro college, was chartered as Ashmun Institute at Oxford, Chester County, Pennsylvania.
- 1854 Kansas-Nebraska Act repealed the Missouri Compromise, thus removing anti-slavery restrictions north and west of the 36-30 parallel line in the Louisiana territory.

### 1857

The Dred Scott decision by Supreme Court legalized slavery in the territories and maintained that slaves or their descendants could not be citizens.

### 1859

John Brown’s failed raid on Harper’s Ferry, Virginia. Supplied with arms and money by leading abolitionists, Brown and a band of twenty-one men, aiming to liberate the slaves, seized the Harper’s Ferry armory and bridges leading to the ferry, a blow which inflamed the South. Forced to surrender to Col. Robert E. Lee, he was tried, convicted, and hanged for treason against the Commonwealth of Virginia.

Fall—Southerners feared a massive slave insurrection.

### 1860

Election of Abraham Lincoln as United States president.

Population in the United States: 12,300,000 people with 4,000,000 slaves:

1,500,000 white families in the American South, of which 385,000 were slaveholders

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50% of slave owners owned no more than 5 slaves  
12% owned more than 20 slaves  
10,000 owned more than 50 slaves  
330 owned more than 100 slaves  
9 owned more than 500 slaves  
1 owned more than 1,000 slaves  
73.4% of all slaveholders owned fewer than 10 slaves

Source: *Enslaving Virginia Resource Book*, Colonial Williamsburg Foundation, Williamsburg, Virginia, 1998.

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# THE LEGAL AND CULTURAL LANDSCAPE FOR VIRGINIA FAMILIES

## Virginia's Size and Population: 1750 to 1770

	1750	1770	1775
Total Population:	213,033	450,608	
White Population	129,581	263,003	
Black Population	101, 452	187,605	
Counties in Virginia	45 Counties	58 Counties	61 Counties
Parishes in Virginia	71 Parishes		93 Parishes

## Class and Status in Virginia: 1770

Gentry	Gentlemen Planter And Professionals	2,333 Tithables 10,365 Persons	2%
The People	Merchants and Freehold Farmers	25,625 Tithables 120,438 Persons	27%
	Artisans and Shopkeepers	9,200 Tithables 43,240 Tithables	9.5%
	Laborers and Indentured Servants	18,800 Tithables	19.5%
Negroes:	Free Blacks and Enslaved People	75,042 Tithables 187,605 People	42%

[Source: Jackson Turner Main]

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## LEGAL AND SOCIAL CONDITIONS FOR ENSLAVED FAMILIES IN VIRGINIA: 1662 to 1863

With slavery . . . the end is the profit of the master, his security and public safety; the subject, one doomed in his own person, and his posterity, to live without knowledge, and without the capacity to make anything his own, and to toil that another may reap his fruits.

Judge Thomas Ruffin in 1829

Paradoxically, when the first “twenty some” enslaved Angolans arrived in Virginia in 1619, the first representative assembly in English speaking America was meeting in Jamestown. Elected representatives met there to take part in governing and preserving the traditions of English common law by protecting the life, liberty and property of free men. The fate of those Africans and their descendants would be sealed by the future actions of that Assembly. Unlike Spain and Portugal, that had developed comprehensive slave codes, slavery was not sanctioned by England’s Parliament. Slavery was in direct contradiction to English common law which rejected slavery and supported freedom.

To create colonial law in Virginia both houses of the Assembly, the House of Burgesses and the Governor’s Council, would first write and then pass the legislation that would be sent to the royal governor for his signature. The approved legislation was then sent to London for the King’s signature which was required before the colonial legislation could become law. From 1662 until 1863 Virginia’s General Assembly created legislation governing slaves suited to local conditions that protected the rights of Virginians’ private ownership of slaves.

Jonathan A. Bush argues that the contradiction between English law and English colonial slave law “is a different and more difficult matter [because] English colonial law came to accept slavery given the strong rhetoric in English culture rejecting slave status and celebrating freedom. No less remarkable is that the law adopted slavery in the way that it did quietly and, without ever formally introducing the new institution—an ‘unthinking decision,’ in Winthrop D. Jordan’s apt phrase. Instead a startling new labor regime repudiated at home for centuries was introduced by rapacious planters and merchants. As local practice it was enshrined in provincial statute allowed indirectly under common law—from start to finish, a passive, almost stealthy process of legal accommodation.” English common law could thereby be circumvented by the colonial legislature since Virginia’s colonial laws did not have to be approved by Parliament. In addition the courts in Virginia over time were creating a body of case law defining and legitimizing slavery.

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## The Troubled World of Mid-Century Virginia

For all the confidence, energy, and sense of fulfillment Virginians seemed to display as the second half of the eighteenth century began, they faced a less certain future than such outward optimism suggested. The decades of the 1730s and 1740s indeed marked the culmination of a long maturation of the colony. The burgeoning prosperity, the high degree of social harmony among the free inhabitants of Virginia, the stability and skill of its leadership, and the quality of its colonial life continue to impress us. In other respects, however, the world of mid-eighteenth century Virginia was far less stable and potentially more volatile than we have often believed. The two decades that had just passed were, in the longer view of Virginia's history, more exceptional than typical. A remarkable uncharacteristic indifference to colonial affairs on the part of British politicians left the colony's leadership freer from the customary political tug-of-war with imperial officials than at any time since the end of Bacon's Rebellion. As black population grew by natural increase and to a lesser extent by continued importation of Africans, slaveholding spread among larger numbers of planters, strengthening an identity of racial and economic interest among whites. A rapid expansion of settlement to interior regions of the colony—Piedmont lands along the major river systems, the Valley, and finally the Southside—drew much of the energies of Virginians and also created new opportunities for landownership. The result was to lessen or at least postpone the probability of social disruption or political confrontation even as expansion created new, sometimes unstable areas and more diverse populations that had to be absorbed into the life of the colony...

Just as the exceptional stability of the era could not blot out all political controversy, neither could it altogether displace longer-range-underlying elements of stress in the social order. The enslavement of blacks, who now numbered almost half the total population of the colony, and exceeded that proportion in parts of the Tidewater, united whites men more closely in many respects but sometimes produced, too, a deep sense of uneasiness. Nor could the spread of slave ownership among a larger proportion of freemen entirely compensate for economic disparity between larger and smaller slaveholders or between landed and landless Virginians. Finally, that closely knit circle of elite leaders who dominated society and government could never rest entirely secure in its authority...they were in the end colonials and provincials, social and political inferiors in that larger transatlantic world of which they so much aspired to be a part. Inside Virginia the narrow base of leadership, confined to a small number of families concentrated in the central portions of the older Tidewater regions, could hardly fail to be a source of some difficulty in a growing and dynamic colony

Indeed that dynamism—marked by the closely interrelated phenomena of rapid increase in population, expansion of the limits of settled territory, and economic growth—may have been especially critical in the gathering threat to instability. A population that had numbered roughly 115,000 in 1730 grew 180,000 by 1740 and increased again to approximately 340,000 by 1760.

Source: Warren M. Billings, John E. Selby, Thad E. Tate, *Colonial Virginia: A History*.

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## Modifications in the Restrictions on Slaves and Free Blacks

In the third quarter of the eighteenth century cracks in the slave system became apparent. Some prominent Virginians increasingly questioned the morality of the slave trade and sought to bring it to an end, even as they continued to profit from the ever more intense labor they extracted from reluctant bondsmen and women. A few whites began to question the institution of slavery itself, but while some might advocate an end to further importations, almost none could envision an end to the existing slave system. As a rising generation of native-born African Americans began to predominate among enslaved laborers in the tidewater, a new culture emerged that sustained plantation communities and individuals in new ways at the same time that greater familiarity with white language and customs and with the local countryside afforded new economic opportunities and new modes of resistance.

The cracks in the system became fissures when the colonists' disputes with Britain escalated from polemics and protests to armed conflict. White Virginians who took up arms to prevent their perceived enslavement by the British government had also to violently suppress the numerous enslaved within the colony who embraced Revolutionary equalitarian ideals all too literally. Securing liberty from Britain, they quickly found, required vigorously denying freedom to the enslaved Africans and African Americans upon whose coerced labor and social subordination their economic prosperity and social structure continued to depend.

### *Enslaving Virginia Resource Book*

#### The Countryside

To understand how this contradiction was manifested in the prosecution and punishment of slaves in York County, Virginia from 1700 to 1780, it is essential to examine the developing cultural landscape of the county where slaves and masters lived and worked together in its very different urban and rural settings. The developing settlement patterns and the changing demographics of the county with the distinct shift in the racial balance of its population over time are crucial considerations for the analysis of the 115 prosecutions of slave crime which allegedly took place there.

York County, by the eighteenth century with its 123 square miles, was laid out along the southern shore of the York River on Virginia's Middle Peninsula where scattered plantations had marked the largely rural landscape of the county from the first half of the seventeenth century. The important urban centers of Williamsburg, made the capital of the colony in 1699, and Yorktown, an important Virginia port since the early eighteenth century, occupied only very small portions of the county. Footpaths and roads connected individual plantations to each other and to the county's stores, mills, taverns, and ferry landings. They also led to the burgeoning towns of Williamsburg and Yorktown while other roads led east and west to the lower peninsula and to Richmond and the Piedmont and beyond. Ferries linked York County across the York River with Gloucester County to the north and beyond James City County across the James River with Isle of Wight County to the south.

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Plantations of 200 to 250 acres with their marshlands, woods, and fields of tobacco and corn dominated the countryside. A simple wooden house of riven clapboards or logs with a cluster of farm buildings nearby housed the planter's family and the few slaves who worked his fields. Larger plantations of 500 to 1,000 acres, often located on the river or larger creeks, had more fields under cultivation and holdings of ten to twenty slaves or more. The domestic slaves lived near the master's house while field hands lived in quarters near the fields they worked. Rural plantation slaves lived with small groups of slaves and worked under the direct supervision of their masters or overseers which provided for tight control.

Uniquely, York County was most unusual for colonial Virginia as it incorporated two important Virginia towns, half of the capital city of Williamsburg and all of the port town of Yorktown. (1) From northwest to southeast along the York River the county was divided into three parishes; Bruton, Yorkhampton, and Charles. A parish constituted a distinct religious, social, and political community with its own parish church. All people, free and enslaved, living within the county were governed by their parish vestrymen and the gentlemen justices of the York County Court.

Approximately one-half the capital city of Williamsburg, with its port and tobacco warehouse on Queen's Creek, were within the boundaries of York County's Bruton Parish. The other portion of the city was in James City County. The capital city was established in 1699 and its population grew gradually until it reached an estimated population of 885 persons in 1747/8. (2) Most of the growth in the urban area of Williamsburg occurred during the third quarter of the century when the population more than doubled. The city in 1775 had 1,880 inhabitants packed into one-half square mile of York County and James City County land which created a density of about 3,760 persons per square mile. Yorktown in Yorkhampton Parish was smaller than Williamsburg with an estimated population of some 500 to 1,000 residents at the time of the Revolution. In area, Yorktown contained about 100 acres. The rural areas of the county had an average density of 20 persons per square mile. (3)

Virginia's public buildings--the capitol and goal, and the Governor's Palace, as well as Bruton Parish Church, were all located in that portion of Williamsburg that was a part of York County. In addition to the impressive public buildings, stores, taverns, and a market supplied travellers and residents with needed goods and services.

Williamsburg was the political and cultural center of Virginia. The colony's political leaders, merchants, and great planters came from across Virginia to Williamsburg twice a year for Public Times when the General Court met and the Meeting of Merchants was held. When the House of Burgesses was called into session, they could meet at the same time as the General Court. The densely settled county's section of the city also included a number of the fine houses of wealthy Virginians. Slaves lived on the margins of their masters' town property--in kitchens, laundries, and stables. Their crude shelters stood in sharp contrast to their master's fine houses. Along the road to the ports on Queen's Creek and College Landing, smaller dwellings housed less affluent whites--journeymen and day laborers--and, perhaps a few free blacks.

In 1770 there were about 200 heads of household living in Williamsburg with the average household containing ten members. Williamsburg's slaves worked for their masters in the trades and service sectors, and many were skilled artisans, carters, laborers, and domestics. (4) They provided much of the labor which was needed to support the bustling city--the trade shops, stores, and taverns as well as the public

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buildings and homes of wealthy and powerful Virginians.

Surrounding Williamsburg were the rural areas of Bruton Parish. There and in the upper precinct of Yorkhampton Parish the high ground was fertile and the prized sweet scented tobacco could be grown profitably. Masters in Williamsburg and prosperous planters in the countryside of Bruton Parish owned more slaves than did slaveholders in either Yorkhampton or Charles parishes.

The lower precinct of Yorkhampton wrapped around the port of Yorktown on the York River which had been developed largely by the Nelson family who had been merchants there since the early eighteenth century. It had served as Virginia's principal slave port until the trade shifted to the James River in the 1750's. Yorktown, however, continued to function as a commercial port through the Revolution with its busy wharves, stores, and warehouses along the riverfront. Homes of prosperous merchants, with slaves living in their outbuildings, were located on the hill above the river. Yorktown was also the political and religious center for York County with its courthouse, gaol, and parish church.

Charles Parish, southeast of Yorkhampton Parish along the peninsula was a rural parish with its church located in the middle of the parish near Halfway Ordinary and Roe's Tobacco Warehouse. Ravines and salt water marshes isolated properties and made travel difficult. The agricultural base was mixed with smaller holdings of slaves and livestock.

1. Virginia in 1770, with its some 450,000 inhabitants (58 percent white and 42 percent black), was largely rural with approximately 98 percent of all Virginians living in the countryside supporting themselves by the production of agricultural commodities.
2. The Smallpox List of February 1747/8 and the York County Records listed 97 households (the average household size was 8.6 people which included the head of the household, his family, servants and slaves) and 41 individuals who lived at the College of William & Mary.
3. By comparison the port of Norfolk before the Revolution had a population that numbered from 3,000 to 5,000 inhabitants while other urban areas in Virginia such as Petersburg, Richmond, Fredericksburg, and Alexandria, which grew rapidly after 1775, were much smaller. England's industrial cities of Birminham, Leeds, or Manchester had populations of about 30,000 while London itself had three-quarters of a million persons in the third quarter of the eighteenth century. The colonial capitals and port cities of Boston, New York, and Philadelphia were the only cities that numbered over 10,000 persons in American with Philadelphia having a population of about 20,000 in 1760. Charleston, South Caroline had a population of about 5,000 while Annapolis, Maryland had approximately 1,300 persons.
4. Thad Tate. The Negro in Eighteenth-Century Williamsburg (Williamsburg, Virginia, 1965) 33-45.

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## **2009 General Convention of the Episcopal Church**

*Resolution:* **A143**

*Title:* **Extension of General Convention Resolution A123  
to General Convention 2012**

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

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

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

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

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

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

Explanation:

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

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## **2009 General Convention of the Episcopal Church**

*Resolution:* **A144**

*Title:* **Extension of Resolution A127 to General Convention 2012**

*Resolved*, the House of Bishops concurring, That the 76th General Convention of The Episcopal Church agree to extend Resolution A127, which was passed at the 75th General Convention and that the Executive Council Committee on Anti-Racism report back to the 77th General Convention in 2012.

Resolution Number: 2006-A127

Title: Endorse Restorative Justice and Anti-Racism

*Resolved*, That the 75th General Convention of The Episcopal Church endorse the principles of restorative justice, an important tool in implementing a neutral articulation of the self-examination and amendment of life that is required to fulfill our baptismal covenant; and be it further

*Resolved*, That the 75th Convention, in support of and to enhance Resolution A123, call upon the Anti-Racism Committee of Executive Council to design a study and dialogue process and materials in order to engage the people of The Episcopal Church in storytelling about historical and present-day privilege and under-privilege as well as discernment towards restorative justice and the call to fully live into our baptismal covenant; and be it further

*Resolved*, That in the spirit of inclusion, dioceses also be invited to determine whether their call is to conduct truth and reconciliation processes in regard to other histories and legacies of racial discrimination and oppression that may be applicable in their geographic area, while not diminishing the strong call to focus on the history and legacy of slavery; and be it further

*Resolved*, That the dioceses will give a progress report to the Anti-Racism Committee. The Anti-Racism Committee will report their findings and recommendations to the Standing Commission on National Concerns and to Executive Council and to the 76th General Convention; and be it further

*Resolved*, That the Church hold before itself the vision of a Church without racism; a Church for all races.

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**2010 Annual Council of the Diocese of Southern Virginia**  
**Resolution R-1**

*Resolved*, That the 118<sup>th</sup> Annual Council of the Episcopal Diocese of Southern Virginia be in full compliance with Resolution A-123 as adopted by the 75<sup>th</sup> General Convention of the Episcopal Church-2006; and be it further

*Resolved*, That the Episcopal Diocese of Southern Virginia acknowledge our complicity and involvement in the institution of slavery and its aftermath; its influence on the church and society; and its support of de jure and de facto segregation and discrimination for at least a century after slavery was formally abolished in this country; and be it further

*Resolved*, That the Episcopal Diocese of Southern Virginia initiate a process to (a) make a public declaration that human slavery is a sin and a fundamental betrayal of the humanity of all persons involved; (b) publicly condemn human slavery in its past and present practices; (c) acknowledge, express our regret, and apologize for any support, justification and participation in the racist, injurious, and discriminatory practices that still continue; (d) appoint an ad hoc committee to recommend to the next Annual Council what actions (relational and material) would enable the people of this Diocese to be ‘repairers of the breach.’ (Isaiah 58:12) in an effort of ongoing healing and reconciliation, leading to a new life in Christ; and be it further

*Resolved*, That this 118<sup>th</sup> Council of the Diocese of Southern Virginia empower and support our Bishop to name a Day of Repentance and have the Diocesan family gather together and hold a Service of Repentance and Reconciliation.

**Rationale:** (The following rationale is excerpted from the original resolution A123 of the 75<sup>th</sup> General Convention of the Episcopal Church held in Columbus, Ohio in 2006)

“Other institutions have addressed their failures in various respects with regard to slavery and its aftermath, including an apology issued by the U.S. Senate for not having enacted federal anti-lynching legislation during the post-Civil-War period. In addition, dioceses such as Chicago, Maryland and Newark have undertaken a study of the concepts of reparations. It is important to recognize that much of the U.S. economy was built on the basis of slave labor. There are plenty of data that prove beyond a shadow of a doubt that African Americans are a disproportionate part of the nation’s poor. No one who is paying attention can fail to recognize that race discrimination is still very much part of the fabric of life in our nation and in our Church. Sometimes subtle, sometimes it is inadvertent, but it is plainly there. This resolution complements anti-racism training and other activities that are promoting justice and racial reconciliation in the Episcopal Church.”