

A History of Middleham and St. Peter's Parish: Sharing Our Story

1684 – 2009

Middleham Windows



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With the support of:

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Foreword

This history is part of the celebration by Middleham and St. Peter's Parish of the 325th Anniversary of the founding of Middleham Chapel. Our purpose is to share our story with our own parish family as well as the broader community. It is important to note that this is a history of the entire parish community – including both Middleham and St. Peter's Chapels. Today we worship in three locations, but we join together with our entire parish community to carry out Christ's work in Lusby, Solomons, the surrounding communities and the world.

The African proverb “If we stand tall, it is because we stand tall on the shoulders of those who came before us” applies in two important ways to this history and to the 325th Anniversary Celebration. First, this account very much builds on “A History of Middleham Chapel” written by Dr. Paul Lemkau in 1984 and “The History of St. Peter's Chapel” written by Thomas Tongue in 1989. Second, we truly stand on the shoulders of all those parishioners who came before us going all the way back to 1684. This book reflects both the important moments in our history and the lives of the people who made the history. We have sought to illuminate what life was like for them, how they worshipped, and how the church formed their community. We do this for each century, noting the significant events, parishioners, and changes.

We are grateful for the primary resources available to us that have served to reveal our history:

A History of Middleham Chapel – Dr. Paul Lemkau

A History of St. Peter's Chapel – Thomas Tongue

The Story of Old Christ Church – John R. Fleming

Episcopal Diocese of Maryland Archives

Archives of the State of Maryland

The records and historical materials of Middleham and St. Peter's Parish

Oral Histories –

Charles Bennett, Norma Lee Buckler, Toby Burks Marie Cox, Joann Kersey,
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The resources and support of:

Historic St. Mary's City

St. Mary's College of Maryland

Calvert Marine Museum

The Calvert County Historical Society

Chapter 1 - Church and Community in the 17th Century

Middleham Chapel was established as a “chapel of ease” in Christ Church Parish as early as 1684. This was just fifty short years after Lord Baltimore’s first settlers arrived in the Ark and the Dove at St. Clement’s Island. What was life like for those initial worshippers at Middleham Chapel? Who was here before us, especially in those early days?

While we know that the settlement of Southern Maryland began with the founding of St. Mary’s City in 1634, those early settlers were not the first European visitors to the Chesapeake region. Spanish explorers visited Chesapeake Bay in the 16th Century, and the English settlers from the Roanoke colony visited with Indian tribes. John Smith was the most notable visitor. During his second Chesapeake voyage in 1608, he explored the Patuxent River, stopping overnight near Drum Point, exploring the harbor at what would become Solomons Island, and continuing up and around Point Patience, stopping the next night on the shore between Hellen Creek and St. Leonard Creek. He met with a village of the Opanient tribe, and they likely directed him north to the chief’s village of Pawtuxunt on the shore of Battle Creek. Smith continued north as far as Jug Bay (near today’s Upper Marlboro), then came south to the mouth of the Bay once again. A great deal of information was provided from Smith’s exploration, both from the logs he kept and also from his extraordinary map of the Bay that continued to guide explorers and settlers for decades after. From his information, we know that there was substantial Native American settlement in Calvert County.

Settling the Land

Before the settlement of St. Mary’s City, William Claiborne, a fur trader, settled on Kent Island in 1627. However, it was George Calvert (Lord Baltimore) who received a grant from King Charles for what is now Maryland. It was remarkable that the English Protestant King gave a Catholic such a grant. It was testimony to the influence that Lord Baltimore had with the King and the power structure. The charter gave Lord Baltimore total authority over the territory. He could raise taxes and sell or give away sections of land. However, Lord Baltimore did not live to see the founding of the colony. Ownership passed to his son Cecelius. His second son, Leonard, led the Ark and the Dove expedition.

Catholics were the primary investors in the colony, but the majority of settlers were Protestant. To avoid religious conflict, the Calverts instituted a policy of liberty of conscience, allowing people of varied Christian faiths to worship in Maryland. Furthermore, unlike other colonies, there was no official established religion, neither Catholic nor Protestant. This was the first experiment in the separation of church and state in the colonies (Rhode Island followed two years later). This structure enabled Catholics, Quakers, Puritans, and others to settle and live in relative harmony, and for there to be a ruling Catholic proprietor. However, the founding and building of churches was much more difficult without state support, as was the case in England.

The Calverts' approach to the settlement of Maryland was to grant 100 acres of land to anyone who could provide their transportation to Maryland and bring the necessary tools and supplies to work the land. The new settler would have to pay an annual "quit rent" for the land. A settler could receive an additional 100 acres for his wife and 50 acres for each child. He also could provide for others to come, and receive 100 acres for them as well. Those individuals would come to the colony as indentured servants, working for a set period of time to earn their freedom and become entitled to 50 acres of land. Therefore, an ambitious new settler, bringing his family and several indentured servants, could amass substantial homesteads in Maryland. Jurisdiction over a local area was vested in the lord of the manor (those persons owning 1,000 acres or more).

The first evidence of white settlers in what is now Calvert County appears to be as early as 1642, with families settling along St. Leonard's Creek. Indians had cultivated the land with corn, and the settlers were attracted to those lands. Once they settled, they proceeded to clear further lands, which depleted the Indian's supply of game. There were several incidents of conflicts with the Indians. By virtue of the encroachment on their lands, depleted access to food and game, disease brought by the white settlers, and pressure from other warring tribes – principally the Susquehannocks from the north, the original estimated Indian population of 1300 in the area before white settlement was reduced to 90. ¹



1671 map – John Ogilvy - Maryland State Archives

Early Families in the Area 2

Lord Baltimore wanted to assure that lands were settled and managed in a manner that would be favorable to the proprietorship. He provided a grant of 4,000 acres on either side of the Patuxent to Robert Brooke, with the east side being at Battle Creek. Brooke was invited to be second in command to the Governor. He built Brooke Place Manor and named the creek for the town where his wife was born.

Edward Eltonhead received a grant of 5,000 acres near Drum Point. However, he was unable to meet the conditions of settlement, and the land was split between John Rousby and the Bourne family. Captain Samuel Bourne settled there in 1680. The manor home of the Rousbys, destroyed by the British in the War of 1812 and rebuilt shortly thereafter, is the one that we see today. Descendents of the Bourne family are buried in the Middleham cemetery.

Other early settler families in our area of the county included:

John Ashcom came to Calvert County in 1649 and settled Point Patience.

James Dare came to Calvert County in 1670, settling in the Lower Cliffs, and became a prosperous planter. He is believed to be a descendent of Ananais Dare, whose daughter was the first English child to be born in America. Descendents of the Dare's are buried in the Middleham cemetery.

Nathaniel Hellen – came to Maryland in 1671. Many of his descendents were members of Middleham and St. Peter's Chapels.

John and Samuel Holdsworth settled in Calvert County in 1678, purchasing lands on the lower cliffs. The two brothers were leaders in the erection of Middleham Chapel. They gave the name of their birthplace, Middleham, England, to the chapel. John Holdsworth gave the chapel a bell dated 1699, which continues as the bell for Middleham Chapel today.

John Pardoe settled on the Lower Cliffs in 1667, and his family is of French Huguenot extraction. His descendents continue to worship at Middleham and St. Peter's Parish today.

Alexander Parran settled near the head of St. Leonard's Creek in 1706. Records show that he obtained seven tracts of land, including Spout Farm at the head of St. Leonard's Creek. His descendents continue to worship at Middleham and St. Peter's today.

John Sollers settled originally in Anne Arundel County in 1670. Many of his descendents are buried in the Middleham cemetery.

Dr. James Somervell settled on the Lower Cliffs in 1719. His descendents are buried in the Middleham cemetery.

Joseph Williams settled in Calvert prior to 1668. His descendents include Dr. Charles Bennett and his family.

Religious Tolerance and Political Upheaval 3

Lord Baltimore's "Maryland Designe" created a society that guaranteed liberty of conscience, shunned the concept of an established state church, and provided for individuals to create their own religious institutions, so long as they were Christian. This permitted the Calverts and other Catholics to settle in Maryland. Religious practices would neither favor one group nor disadvantage another. In structuring this arrangement, Lord Baltimore made sure that the Jesuits, who tried to gain the same status regarding land owning they had elsewhere, were in no way privileged. Lord Baltimore's instructions were clear and direct from the time that the original 140 settlers boarded the Ark and the Dove, ordering that all "...to be silent upon all occasions of discourse concerning matters of religion."

In 1642 the King and Parliament were at war. This continued through 1645 and spilled over into Maryland when Richard Ingle recruited a band of Virginia mercenaries and

invaded Maryland, captured St. Mary's City, burned and looted manors, and took key Catholic citizens prisoner. As it turned out, Ingle's invasion was not sanctioned in London, and the prisoners were freed. Leonard Calvert escaped and returned to rule again as Governor. However, serious damage had been done to Protestant and Catholic relationships. Through this time, the proprietorship survived. Leonard Calvert died shortly after his return in 1647, and was replaced by William Stone, a Protestant, reaffirming Lord Baltimore's position of not compelling any person to believe in a religion against their consent.

This was reinforced in his 1649 Act Concerning Religion, passed by the Assembly and mandating religious toleration. In doing so, Lord Baltimore was able to maintain a balance with Cromwell's rule. This was the first time in the English-speaking world that a government had formally separated church and state.

During this period, many Puritans moved up from Virginia into Anne Arundel County and parts of Calvert County. In 1655, rebellion broke out in Maryland again, with a battle by the Severn River. The Puritans defeated Governor Stone and his supporters. Cromwell selected Richard Preston to govern Maryland, and the Assembly met at Preston's home (currently owned by John and Charlene Cumberland) which still stands very close by at the end of Turner Road in Lusby.

However, Lord Baltimore approached Cromwell and, while there was an extended impasse, eventually a settlement was worked out where the rebel Protestants kept their lands. Shortly thereafter, Cromwell died, and an extended period of peace followed for 25 years. Charles II succeeded to the throne, and was succeeded in 1685 by his brother James II, who sought to return Catholics to power. In 1689 William of Orange led a successful coup de etat. A combination of strengthened Protestant interests and weak leadership of the proprietorship led to the Maryland Assembly, headed by a Protestant Royal Governor, deposing Lord Baltimore.

The 1692 the General Assembly of Maryland passed "An Act for the Service of Almighty God and the Establishment of the Protestant Religion within this Province." This Act divided the ten counties of Maryland into thirty-one parishes and imposed a tax of forty pounds of tobacco upon each taxable person for the building of Churches and for the support of their ministers. Middleham Chapel was part of Christ Church Parish, which was one of the thirty-one. The Act remained in effect until the revolution from England when the principle of separation of church and state was established in the United States Constitution. Churches from that time forward needed to rely on voluntary contributions from members to pay the ministers and maintain Church property.

The Early Economy 4

When Leonard Calvert led the initial band of 140 settlers, he expected that the economy would be based on trapping and the fur trade. It quickly became apparent that the fur trade would not succeed and that growing tobacco would. Indian corn replaced traditional English wheat crops and became the food staple for the early settlers. The cultivation of tobacco was very labor intensive. Indentured servants and former servants were the principal source of labor through the 1660's, when conditions changed in England and their emigration declined. Enslaved persons began to replace indentured

servants. An Act of 1669 declared that all Negroes were to be permanent slaves, thereby assuring a permanent labor force for planters.

Clearing the land and cultivating tobacco was extremely hard work. Techniques for land clearing (girdling trees) and growing tobacco were learned from the Indians. The tobacco trade was also successful because trade relationships between Virginia and England were already well established. Tobacco became the monetary standard. Tobacco was so profitable that laws were passed to make sure that farmers raised enough food crops. Tobacco made for a volatile economy, since the price of tobacco and the potential profit could vary substantially. Credit was also very important, since planters had to invest in the growing and shipping of the tobacco to English markets well in advance of when they would be paid.

The Founding of the Churches 5

The conditions in Calvert County were hardly favorable for starting a church in the 1670's. There was no government support for churches. Work was extremely hard, and the early settlers suffered from ill health. Reverend John Yeo was sent to judge the progress of the Church of England in Maryland. He reported to the Archbishop of Canterbury that there were only three ministers familiar with the doctrines of the church, and that settlers were being converted to "popery, Quakerism, or fanaticism...the Lord's Day is profaned, religion despised, and all notorious vices committed." The shocking report did not result in the immediate response of the Archbishop. Priests were reluctant to come to the colony with no assurance of compensation, and very difficult conditions. Women in the colony became spokespersons for others. Mary Taney wrote a letter in which she maintained, "We are seized with extreme horror, when we think that for want of the Gospel our Children and Posterity are in danger of being condemned to infidelity or apostasy."

In spite of the adverse conditions, settlers came together to found Christ Church near Parker's Creek. Many of the early settlers had been brought up in the Church of England. It was fundamental to their culture and community and they had never been without it. There was a need to gather for worship, to have their children baptized and confirmed, for marriages and burials to be performed. There is no written evidence as to exactly when Christ Church was first built. It might have been before 1670. However, there is evidence in Christ Church records of the birth of Mary Myles to Tobias and Elizabeth Myles in 1792.

It must have been soon apparent that this first church in the area was insufficient to reach all of the persons who lived to the south in the county. As Dr. Paul Lemkau relates in his *A History of Middleham Chapel*, "Middleham Chapel was established as a chapel of ease in Christ Church Parish of the Church of England as early as 1684. Following the pattern in England, Maryland was divided into parishes with defined geographical "metes and bounds". The area of the parishes was often too extensive to be served by the parish church. Roads were primitive and speed of transportation was no greater than a horse, team or man on foot could travel. Christ Church parish extended from Parkers's Creek...south to Solomons Island, a distance of 18 miles. The next parish north was All Saints at what is now Sunderland, a distance of about 15 miles...."

The parish Church could not serve its members over such a wide areas so chapels of ease: were established when local groups could supply a building suitable as a place of worship. The parish priest traveled, usually by horseback, to service such congregations. These chapels had no separate administrative structure apart from the “mother” parish, but they were, in the case of Middleham at least, represented on the vestry of the Parish church.”

Here is what we know about the founding of Middleham Chapel. There has been good evidence acknowledged in the past, as noted in The Maryland Churchman, October 1932, that a will dated 1684 was discovered indicating that Middleham Chapel was in existence at that time. We know that the Reverend William Mullett was the rector of Christ Church at that time, and would have been instrumental in starting the chapel. Furthermore, we know that John and Samuel Holdsworth were leaders in the erection of Middleham Chapel. They gave the name of their birthplace, Middleham, England, to the chapel. John Holdsworth gave the chapel a bell dated 1699, which continues as the bell for Middleham Chapel today and is inscribed, “John Holdsworth of Middleham (England) to Middleham Chapel Anno Deo 1699”.

Early descriptions of the chapel (by Ebenezer Cooke) indicate that both the church (Christ) and the chapel were wooden structures which had been built before the first Establishment Act. In all probability, they were “Virginia Houses” put to religious uses and consequently were only a little more substantial, though likely better finished than tobacco barns. Both buildings must have been given masonry foundations for protection at some time during their existence, possibly while Jones was there, as they were not replaced in brick until well into the 18th Century.”

The Reverend Hugh Jones was rector of Christ Church in 1701-02. He was both a botanist and a parish priest, serving both Christ Church and Middleham Chapel. He wrote a series of letters in which he provided wonderful descriptions of the land: “...All the low land is verry woody like one continued forrest, no part clear but which is cleared by the English. And tho we are pretty closely seated, yet we cannot see our next neighbors house for trees. Indeed in a few years we may expect it otherwise, for the tobacco trade destroyes abundance of timber, both for making hogsheads and building of tobacco houses, besides cleareing of ground yearly for planting.”

He also describes the situation in Maryland as to religion: “Itt hath been the unhappiness of this country that they had no protestant ministers hardly among them till Governor Nicholson’s time (who has been a great promoter and Encourager of the clergy). But now and then an itinerate preach of verry loose morals and scandalous behavior, so that with such men’s ill examples, the Roman priests’ cunninge and the Quakers’ bigotry, religion was in a manner turned out of dores. But God be praised things now stand better and our churches are crowded as full as they can hold and the people pretty sensible of the Roman superstition and Quakers’ madnesse. Indeed the Quakers struggle hard to maintain their footing and their teachers (Especially the female sex, who are the most zealous) and are very free of their taunts and contumelies against us, but it is to little purpose unlesse to make their owne way more ridiculous and odious.”

In summary, life was very challenging for those early parishioners who found community in their modest Middleham Chapel at the end of the 17th Century. While some of the parishioners were likely planters with large estates, there were undoubtedly many who

came as indentured servants, gaining their freedom and becoming landowners and successful in their own right. We know that except for a very few, homes were small and modest. People's life spans were short, as sickness was pervasive. Communities were often embroiled in religious and political turmoil. While the Toleration Act of Lord Baltimore assured that all Christian religions were to be respected and protected, prejudices remained strong, as we can see in Reverend Jones' descriptions. We also know that churches like Middleham Chapel provided the only place, aside from people's homes, to gather and create community, carrying out the fundamental aspects of life – worshipping together, greeting neighbors, celebrating births, baptisms, marriages, and burying the dead.



Plate from the 1669 Book of Common Prayer
courtesy of the Diocese of Maryland Archives

1. Stein – A History of Calvert County, Maryland
2. Stein
3. Jackson – Maryland Design: The First Wall Between Church and State
4. Historic St. Mary's City website – www.stmaryscity.org
5. Fleming - The Story of Christ Church

Chapter 2 - – 18th Century Calvert County

The People

As we move onto the 1700's we see a time of change as no other period has seen. By 1694, the population in the area had migrated north from the first capital in St. Mary's to Annapolis. The charter of Maryland had been passed down from father to son through the generations of the Calvert family. Maryland was now in the hands of Benedict Leonard Calvert from 1677-1715. This Calvert, Benedict Leonard, would renounce Catholicism and become an Anglican. The administration of this colony would stay, for most part, in the hands of the Calvert family or appointees, until the Revolution. As the population of Calvert County increased, more area was cleared for crops of tobacco, corn, and other food stuffs. There was the influx of the slave trade to help work the fields and tend to the plantation's needs.

Between 1700 and the revolution of 1776 there were nearly 100,000 slaves captured in Africa and brought to Maryland and Virginia. These slaves initially were mostly male and could not have families. They were moved around frequently to clear and plant new areas as tobacco planting exhausted the soil. As the fertility rate of blacks declined, the rate of disease, violence and depression increased among them. Death by self- destruction and disease was growing at an alarming rate. The planters not only imported the female slaves to help on the plantations, but also to help replenish their work force. By 1740 the black slaves had built up immunities to most of the diseases of this new world. As their families were established, they wanted to become more independent, to become educated and develop other skills and their own communities. In 1774 the slave trade officially ended in the state of Maryland. Many blacks were now asked to help in the American Revolution, which helped some to reclaim their freedom as well. In 1782, tax assessor records show the area of what would be Lusby today having a population of 590 white inhabitants and 642 slaves. By 1800 there were approximately 800 free white, heads of household names in Calvert County's census with almost 4000 slaves (almost 1700 in Christ Church Parish alone).

The Economy

The period from 1740-1776 was known as the "Golden Age of Colonial Culture," according to some. The tobacco trade had grown to make some plantations wealthy and tobacco was used as a means of barter, much like cash. Some houses and buildings were now built out of brick instead of wood. This was true of Christ Church in Port Republic, for which documents at the Maryland Archives show that in 1732 an order was given to build a brick church at a cost of 100,000 pounds of tobacco. This church was completed about 1735. Then in 1745, a similar order was given to build a Chapel of Ease to replace the existing building, which we now know as Middleham Chapel. The replacement of the building was to be in brick and, once again, priced in tobacco. The cost for this was given at 80,000 pounds of tobacco.

Most houses, however, were of wood and most products were hand made. Whether it was soap or furniture, food or clothing, the people of this area were strong and very self-sufficient. The increasing number of cattle and horses as well as slaves helped to expand the plantations as well as smaller homes in the county. Most of the population lived on

small homesteads. The people consisted of Quakers, Catholics, Protestants and the slave population.

The Church

There were no true roads and no means of communication, as we know them today. Very often, holding a church meeting or worship service was how the people got their news. Letters were hand delivered as people went from place to place.

Most churches did not have an organ. The singing of hymns came gradually into the service, as there were few organs. Each church usually had a font, a separate table for the sacraments (made of wood so it was portable) and pews. For the most part, the parish priest would come into the church, after his long ride, take off his hat, and possibly his wig and put on his vestment. The surplice would be cut full so he could wear it over his clothes or even his coat in the cold of winter. The 1692 General Assembly of Maryland passed “An Act for the Service of Almighty God and the Establishment of the Protestant Religion within this Province.” This was an act that divided the ten counties of Maryland into thirty-one parishes and imposed a tax of forty pounds of tobacco upon each taxable person for the building of Churches and for the support of their ministers. We were part of Christ Church Parish. This act remained in effect until the revolution from England when the principle of separation of church and state was established in the United States Constitution. Churches then needed to rely on voluntary contributions from members to pay the ministers and maintain Church property.

The year 1776 was not only important in our American history, but also in our Anglican history. In this year, a new Diocese gradually replaced the old established church. A general tax was no longer available to help fund the church. In 1779, a Vestry Act was passed which gave clear title to church’s property. The first meeting that we know of to organize the Maryland Church was in Chestertown in 1780. Three priests and 24 lay people attended this assembly, and it was here that it was agreed upon to adopt the name of Protestant Episcopal.

By 1785, the Protestant Episcopal Church in the now United States of America would adopt its constitution and revise the “Book of Common Prayer” to remove all references to the British Royalty. The churches here appealed to the Church of England to allow the consecration of American bishops and in 1792, Thomas Claggett was consecrated as the first bishop in the United States and the first for Maryland. The duties of the bishops, were the same as the rectors except they officiated over confirmations and ordinations.

Rectors were known as Circuit Riders. In this county, they would ride on horseback the 12 miles between Christ Church and Middleham Chapel, which would take many hours. As a result, many baptisms, funerals, and other services. were actually administered at the homes or plantations of parishioners. According to the Christ Church history, some of the early rectors who would have served at Middleham Chapel included: Rev. William Mullett (1684), Paul Bertrand (about 1685), Rev. John Turling (1691), Rev. Richard Hull (1694), Rev. Henry Hall (1695-97), Rev. Hugh Jones (1701-02), Rev. Gabriel D’Emilaine (1703), Rev. Jonathan Cay (1715-37), Rev. Richard Chase (1738-41), Rev. J. Vaughn (1743-44), Rev. Charles Lake (1744-47), Rev. Samuel Claggett (1748-49), Rev.

George Cooke (1750-1763), Rev Francis Lander (1764-81), Rev. Benjamin Sebastian (1782-84), Rev. Edward Gantt (1784-96), and Rev. Francis Walker (1797-98).

Middleham Chapel

The Chapel of Ease, we believe, was constructed in 1684 to serve the lower county. We know that this chapel was approximately where the chapel stands now. When the old chapel became too small for the congregation, a petition was sent to the Assembly for a new building. The introduction of that petition was by John Broome and James Mackall. The original wooden structure was deteriorating and in 1746 a notice in the “Maryland Gazette” stated that” any person willing to undertake the building of a brick Chapel of Ease in the Christ Church parish, should apply to the vestry”, but it is unknown who really applied for this position. The church was built in the form of a cross.

The original building was believed to be 40 feet 8 inches by 26 feet 2 inches and on a plot about 291 feet square. The foundation was of soft aggregate sandstone and ironstone, which was the only form of rock found in Calvert County. There was discussion in the history by Paul Lemkau as to the origin of the bricks. It was originally thought that the bricks were from England, however they may have been made locally. He also stated in his history that the bricks on the end walls were laid in “Flemish Bond”.



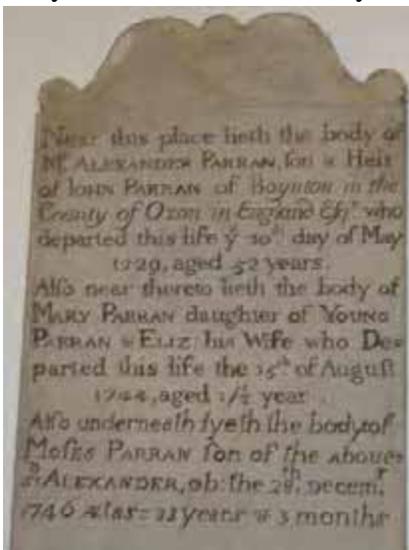
This is when one brick is laid with the long edge showing and the next with the short end of the brick showing. These short ends, called “headers” had a semi-glazed appearance, which made the wall appear to be of a checkerboard design. The walls were about 18 inches thick up to the roofline. Dr. Lemkau, author of *The History of Middleham Chapel* written for the 300th anniversary, believes this to be with two courses of brick. He further states that,” the walls of the end gables show two levels at which they are made thinner than the walls below”. Above the front doors, we also can see the numbers “1748” in the brickwork. There were also two windows, high in the front walls that are now bricked up.

John Holdsworth donated the bell, placed in the gable of the new chapel of the church. It has the inscription that it was donated in 1699. He also asked that the chapel be known as Middleham after the place in England where he had previously lived. The bell was once believed to be that of Samuel Smith's bell foundry in York England. It is now believed to be from a new bell foundry, that of Edward I. Seller of York.



A letter to Rev. Berkley Ford from George A. Dawson in 2001 states that evidence of the use of a "J" instead of a 1 in 1699 is characteristic of Edward Seller and that Seller received his authority to trade at York in 1678 as a brazier (maker of brass pots). Seller's elder brother had a bell foundry in Lincolnshire and he (Edward) went on to learn the art of bell making. The bell has a diameter of 16 inches and weighs approximately 112 pounds. The canons (hanging loops on the crown of the bell) have a rectangular cross-section, which according to Dawson, is not a characteristic of a regular bell founder. The lettering is not well organized, which he believes further shows that the founder was not experienced and that further leads him to believe the bell is that of an inexperienced founder as Edward must have been.

Inside, we know that there was originally a balcony. This is probably where the slaves sat during the service. We believe that the slaves were a part of the membership of the church, as they were even owned by the rector, Rev. George Cooke. A copy of his will can be found at the church and it states: "I bequeath to my son George Cook and his heirs and assigns forever my negroe man Cesar and a mulatto named Moses...." Later he also gives to his son George a young negroe girl, about 14, named Maryann and a boy about 7 years old named Samboy.



There are 4 wooden inserts in the front gable. Two are six inches by six inches and two are three inches by five inches. These may have been areas used to support the balcony, and that there may have been a door in the south transept used to enter the balcony. The ceiling originally had a central vault.

Three tombstones are inside the chapel, which may indicate that the graves themselves were disturbed by the building of the chapel or its altar extension built later. The one tombstone reads:

Near this place lieth the body of Mr. Alexander Parran, son & heir of John Parran of Baynton in the County of Oxon in England, Esq., who departed this life the 30th Day of May 1729, aged 52 years. Also near thereto lieth the body of

Mary Parran daughter of Young Parran & Eliz: his wife who Departed this life the 15th of August 1744, aged 1/ 1/2 year. Also underneath lyeth the body of Moses Parran son of the above; Alexander of: the 28th Decem'r 1746 Aetas= 33 years & 3 months.

The other 2 plaques were placed at a date later than the original 1748 date, but most probably at the time of the altar extension. They read:



Here lies the body of John Cook,
son of the Rev'd. Dr. George Cook Rector
of this Parish. He dyed 5th Jan. 1759
aged 15 years 6 months

The Soul secur'd in his Existence smiles
At the drawn Dagger and defies its point.
The Stars shall fade away the Sun himself
Grow dim with age and Nature Sink in Years
But thou shall nourish in immortal youth
Unhurt amidst the War of Elements
The Wrecks of Matter & The Crush of Worlds.

And the last plaque reads:



In Memory of
Robert Addison
who died suddenly,
Dec. 30, 1785,
aged 59 years & 8 mos.

How lov'd how valu'd once,
 avails thee not.
The whom related or by whom begot.
A heap of dust alone remains of thee:
T'is all thou art, and all ye proud
 shall be.
Life Eternity
how how
short! Long.

In the front of a Christ Church ledger found at the Maryland Archives, there is a paper regarding the family history of the Robert Addison. It states that Robert Addison landed in Calvert County from Edinburg, Scotland June 23, 1743 with Rev. Mr. Cook. He was appointed to take charge of the lower Chapel in Calvert County. Mr. Cook's family, wife and three girls and a son came in 1744. Robert married Isabella Cook, the daughter of Rev. Cook on February 2nd, 1753. His son died early and a plaque in the Chapel is for him. The paper states that Robert had several brothers, one a Captain in the Royal Navy and one a Captain in the British Merchant Service. Robert died while visiting this brother whose boat had been anchored in the Patuxent River. When he was returning home, he fell on his chest getting into the ferryboat. He died on the way home from those injuries on December 30, 1785 and is buried at Middleham. His grandson, Samuel Scott Addison, wrote this information and others regarding the family. Other family descendents are also listed within these ledgers.

Also noted in the Christ Church ledgers at the Archives are the names of some of the early vestrymen whose names are prominent in the Middleham history. Listed in 1781 are Mr. Samuel Dare, Alexander Somervell, Thomas Johnson Clifts, Daniel Rawlings, Samuel Parran, and William Nathaniel Dare - Church Warden at Christ Church. We also find in the front of another ledger from Christ Church an unexpected rhyme:

*High diddle diddle
The cat and the fiddle
The cow jumped over the moon
The little dog laughed to see such sport
And the dish ran away with the spoon.*

Research into what this meant in the 1700's revealed that in astronomy, the cat (Leo), fiddle (Lyra), cow (Taurus), moon (literally), little dog (Canis Minor), the dish (Constellation crater), and the spoon (the big dipper or Ursa Major), are all visible in the month of April. This rhyme helped remind farmers when it was time to plant the crops!

Our church in Lusby, well established by the Revolutionary War, has one of the oldest cemeteries in the state. The oldest grave that we can document, besides those noted on the Chapel walls, is for Moses Parran, who died in 1773, having been born in 1750. The cemetery may have other older graves that are unmarked. The cemetery was once divided into a Middleham side and a St. Peter's side. That rule no longer applies.



Chapter 3 - – 19th Century Calvert County

Southern Calvert County from 1800- Economy and Way of Life

This century brought about even more changes to the Calvert way of life. The land no longer supported tobacco planters as before, so many farmers left. Some areas, which were once full of prime farmland, now appeared to be deserted. Some county farmers turned to other crops such as peaches. The economy saw people turn to sawmills, fishing, and steamboats trips for both whites and blacks- both for pleasure and for work opportunities. Steamboats were also used during the war to move people and supplies.

Where the black population had increased in the previous century due to the need for the slave labor, slaves now were sold to other owners away from the area and black families were often split apart. Blacks were still in the majority of the population, some as slaves, others as free blacks. After 1864, and the Emancipation Proclamation, blacks remained separated from whites. They labored at seafood packing places, as watermen, sharecroppers, tenant farmers, as farm laborers and servants.

Living arrangements for slave quarters in the 19th century were rarely barracks or dorms, instead were plain, freestanding one-story dwellings with a gable roof and chimney. They were usually made of log and may perhaps have had a loft. Most had no windows, which decreased bugs and cold air, but decreased light entry as well. They also had little money for education.

As the economy shifted from land and tobacco, to the sea, shipbuilding and fishing, then came the oyster industry. Bugeye boats were Maryland's waterborne workhorses.

Clothing for the middle class and lower class family was often drab and made from grain sacks. Most children were barefoot unless they were wealthy. Playthings were marbles, tops, mumble pegs, dolls and hand puppets made from old cloths. Music and dancing were favorite pastimes.

The War of 1812 and the Civil War

The War of 1812 was thought by some to be the second war for independence. As the British moved towards Washington, DC, they left places along the way in ruins. The Broome family home was one of the homes burned by the British. It is believed that Broome was in charge of the militia and that was cause for the attack. The Rousby Hall home was destroyed as the British made their way towards the river. It had been destroyed in the Revolutionary War in 1780. The home at Point Patience was destroyed as this home had been a Customs House where ships were to pay taxes to the crown before entering the Patuxent River. The British on the bay and river in general disrupted trade and commerce.

Middleham Chapel

A letter written by William O. and Jean S. Whittaker of Virginia was sent to our parish in 2005. The letter included a memo written by the great great grandfather, Joseph John

Rawlings to his wife in 1894. Here he describes Middleham Chapel as he remembered it in 1829. He says that he remembers that the bricks used were supposed to be from England and that the Chapel had services every other Sunday. The floor was especially dilapidated with tiles or square blocks of brick “which had sunk to the extent as to disarrange the pews”. The family had owned slaves, but says the slave trade existed until about 1808 when the slave trade was outlawed. During the War of 1812-1814 Negroes of value ran off leaving the area in a destitute condition with no one to do the work, and those Negroes of no value stayed. This became worse after the Civil War as the British paid the Negroes to run off.

The 1893 renovation brought by many changes. The sacristy, vestry room and sanctuary additions were made at this time. The ceiling was changed from a vaulted one to the more open design that it now has. An iron rod, about 1 inch in diameter, was also placed across, from one wall to the other with stars on the outside of the wall to control cracking of the masonry. This rod was actually added in 1970. The windows of the 1893 addition are Gothic in design. It is noted that the balcony no longer remained after this renovation also. The window in the north transept was bricked up until 1984, when a memorial window was placed there. Lemkau notes here that an old newspaper, “The Calvert County Journal”, recorded that a tree had fallen during a storm on October 14, 1892 and smashed the old window that existed in the chapel and the “recessed chancel”. In an article written, September 26, 2001 for the *Calvert Independent*, the local newspaper, it was reported that in 1889-90 renovation, the Black Walnut wood of the old altar was used to make the present pulpit and prayer desk. The current altar is made of marble. The material used for the repairs during 1893-1984 was at a cost of \$650.00.

According to Lemkau, the chapel was dedicated July 9, 1894, a mere 210 years after it was established. It was still a part of the Christ Church Parish until 1900, during the time R. Heber Murphy was rector. To his honor as historian and years of service, a cross-shaped memorial is noted in the chapel saying:

In Memory
Of
R. Heber Murphy
Born Died
Sept. 14th.1835 Sept. 16th. 1911
For 23 Years
Rector
Of this church
Christ Church and
St. Peters’

List of Parish Families in 1840

Christ Church Parish Calvert County. Heads of families of the Church congregation:

| | | |
|-------------------|-------------------|--------------------|
| James A. Bond | Rupert R. Sollers | Edward Dopey |
| Arthur Harris | William Morton | Joseph AD Dabymple |
| Margaret Bare | Moupton Mant | Absalom Marand |
| John H. Somervill | John Bond | James Hooper |
| Seaven Atkinson | John Parner | Dorothy Bowen |
| Joseph Wilkerson | Joseph A. Chesley | Charles Somonds |

| | | |
|---------------------------|--------------------------|----------------------------|
| Richard Mackall | Jolin Beckett | Thomas Edwards |
| Richard Beckett | Richard Roberts | Jasper Y. Bowen |
| John Dare | James S. Allnuult | Gainaliel Bowen |
| John Holt | Thomas Billingsly | Joshua Sedwick |
| James A. Spencer | Eliza Morsell | Jas C. Sedwick |
| Leaven Ballard | Nathaniel Duke | Rebecca Taylor |
| Young J. Hance | James Duke | Eloisa Mills |
| Alex Freeman | James T. Wall | Mrs. Anderson & Family |
| Elinas Seaveille | William Dawkins | Mrs. Dieter & Family |
| Basil D. Bond | James E. Sollers | Mr McDonald & Family |
| Robert Ayres | Young P. Dawkins | Mr. Whipple & Family |
| Alex Dopey | Benjn Parrer | H. W. Pool & Family |
| John Broom | Chas Frazier | Mrs. Passarro & Family |
| Nasht Broom | Mary Parker | Robert B. Hancock & Family |
| Thos Mackall | Jus C. Parker | Robert A. Clerr & Family |
| Thos G. Broom | Jus Kershaw | Bley Devorly & Family |
| Jas Jus Mackall | Doccilla Hirton | Mrs. E. Wiljeoss & Family |
| Jesse Hungerford | Jas D. Benton | Mrs. Js. Bowman & Family |
| Jesse I. Hellen | John C. Johnson | Davis M. Lambdon & Family |
| Richard Stanford | Jane Sollers | Kay S. Clarke & Family |
| Jrs Peterson | Joseph Griffis | Davis Gibson & Family |
| Charles Peterson | William Baker & Family | Newbanet Lockwood & |
| Doloin Rumpleton & Family | George F Miller & Family | Family |
| William Carroll & Family | | |
| Alex Cummins & Family | | |

The Emergence of the Solomons Community

Solomons is protected from the ocean, and because of its deep harbor has long been attractive to boats of all sizes. However, it wasn't until after the Civil War that the island was settled. It was then that dredging oysters was allowed in the central bay and became a profitable industry. Isaac Solomon bought the island in 1865 and built an oyster canning factory. The plant was 400 feet long! Lots were laid out in 1870. Solomon's business went bankrupt in the 1870's, partly due to the fact that the Baltimore and Drum Point railroad never materialized. The cannery was bought and taken over by John Farren and Thomas Moore. All of the associated industries served to expand the settlement of the island. Shipyards and marinas built, repaired, and maintained boats. Seafood was processed: oysters were steamed opened and canned, crabmeat was picked and packed, and fish was processed. Equipment such as oyster tongs and dredgers needed by watermen was manufactured.

Although water-based work predominated, Solomons also was a thriving commercial community. Several general stores were opened in the area now part of Southern Calvert County. Tomato canning was an important industry for a while. There was a grain elevator and mill, an ice plant, ice cream parlors, and a cigar making plant. When cars became important in the community, there was an automobile repair and maintenance shop. There even was a shirt factory on Solomons that made dresses, suits, coats – all types of clothing. Throughout, tourism has been a big attraction to Solomons, and there were a number of restaurants, hotels, and boarding houses.

By the 1870's and 1880's, Solomons had truly become a community. A sense of life on the island can be seen through this news article:

September 1, 1877 Lecture on Solomons Island

Upon invitation of the ladies of Middleham Chapel, the Hon. Eli J. Henkle, our Representative in Congress, has kindly consented to deliver a lecture at Solomons Island on the 13th of September. The object of the lecture is to raise a sum of money sufficient to carry out a necessary improvement in connection with the chapel, and the small admission fee of 25 cents will be charged. As you know, the Doctor is a very entertaining speaker on the stump... The Leonardtown band has volunteered its services for the occasion, and it is whispered that after the lecture, there will be a dance. We advise our young men and women who dance to be on hand, for the chance of dancing by such music as the aforesaid band can give should not be thrown away.

Religion in the Area

As the community and number of families in the Solomons area grew, a desire for organized religion also increased. It is interesting that all three of the churches now in Solomons were built in the Solomons area within about 20 years during the last part of the nineteenth century. On the island itself, Solomons Methodist Church was built in 1872, and St. Peter's, in 1889. Just off the island in the area known then as Avondale, Our Lady Star of the Sea Roman Catholic Church was built in 1895.

During the two decades preceding the construction of St. Peter's Chapel, the interest in having an Episcopal church built in the Solomons area grew. Even though there were relatively few Episcopalians in the area (estimated to be 20 – 30 early in the 19th century), they were enthusiastic and active in church activities. During this time, there were several appeals to the Bishop of Maryland outlining the need for increased ministerial presence and actual church facilities. A congregation formed, and a Sunday School was organized.

In 1875, Bishop Whittingham appointed the Rev. John Rose as missionary to the vacant parishes in Calvert and St. Mary's Counties in 1875. He held services at Solomons and Middleham Chapel on a regular basis. Father Rose left Christ Church Parish in 1877.

The Rev. Dr. Julius M. Dashiell, Rector of Christ Church from 1882 until 1886, also conducted services in the homes of members. A Sunday School was organized and was conducted in the homes of members. Later in the period, services and Sunday School were held in a school house.

In 1886 the Rev. R. Heber Murphy became Rector of Christ Church Parish. He recognized the need for regularly scheduled religious services in the lower end of his Parish as is reflected in a paragraph from the Maryland Diocesan Archives.

Under the Rectorship of the Rev. R. Heber Murphy, the zeal and energy of certain ladies (Solomons area) was such that he was compelled to put some energy into the work, and so from that time on the alternate Sunday service, held sometime in a tin-shop, sometimes in

a school-house, was rarely intermitted. The zeal of the ladies prompted him to suggest once more the beginning of a fund, looking to the building of a chapel. The matter was first suggested July 25th, 1886, and an offering asked, which amounted to \$4.16. This was placed in the savings Bank and was added to from time to time by the Sunday offerings and by the energy of the same ladies. The Bishop encouraged them by a promise of \$100.

This sentiment also is conveyed in the following letters.

*Solomons Island
Calvert Co., Md.
April 13, 1875*

*To Our Most
Worthy Bishop Whittingham -
My Dear Bishop:*

I wish to importune you in behalf of the condition of our Church membership here and to make a feeble effort to have God's word sometimes preached unto us.

I am deeply anxious to attend Divine Services regularly, once it is agreed, our first blessing to be so situated as to enjoy such privileges, but unfortunately for us here it is a rare occurrence to listen to God's Holy Minister proclaiming salvation to all, and Dear Bishop is there no remedy for us, can we not have a minister with us, can not an arrangement be made for us so small a remnant of your flock parochial. Could you not send us a minister to this place on the Saturday of each week to be with us until Monday when he could return. We will pay the expense and so much more as it is possible to give, and as compared with love it would eclipse comparison and would be as "bread cast upon the waters."

I will not Dear Bishop intrude longer upon your time, but hope you can find a remedy for us, one that in answer to this I will have from our worthy Bishop the assurance that provisions will be made for us.

*Asking your prayers I am truly yours,
Dr. C. V. Laurence, M.d.*

This undated letter in the Maryland Diocesan Archives from Calvert County Citizens probably was written in 1881:

Solomon's Island
Christ-Church Parish
Calvert Co., Md.

Rt-Rev. Wm. Pinkney, D.D.L.S.D.
Bishop of Maryland

Dear Sir:

The Southern part-of our parish having been now for a long time without ministerial care, and the hope of relief from a duly settled Minister being this remote, we respectfully and earnestly request you to commission Dr. Gideon Ireland as lay reader to serve at Middleham Chapel and Solomon's Island. The Dr. has kindly consented to serve us. As you are aware he is a communicant-of the church, is a good man, and every way qualified for this duty.

Very respectfully & yours

Chas. Solomon, Rosa S. Sollers

Louisa S. Solom, Alex Somerville, Jr.

L. W. Somervill, e Dr. Marsh & Wife

Solomon's Island
Christ-Church Parish
Calvert Co. Md

Rt-Rev. Wm. Pinkney D. D. Bishop
Bishop of Maryland

Dear Sir

The Southern part-of our parish having been now for a long time without ministerial care, and the hope of relief from a duly settled minister being this remote, we respectfully and earnestly request you to commission Dr. Gideon Ireland as lay reader to serve at Middleham Chapel and Solomon's Island. The Dr. has kindly consented to serve us. As you are aware he is a communicant-of the Church, is a good man, and every way qualified for this duty.

Very respectfully & c

Yours Chas. Solomon

Rosa S. Sollers -

Louisa S. Solom.

May your cross &

J. Somervill

Dr. Marsh & Wife.

Building St. Peter's

The land for St. Peter's was purchased from William H. and Ada Crockett, communicants of the church, in July 1889. The cost for the lot was \$150.00. Mr. Crockett had purchased the land from John F. Webster in May of 1889. The deed reads:

Deeded July 9, 1889 William H. Crockett and Ada Crockett, grandparents of Jack Northan, to the Vestry of Christ Church for purpose of erecting a church or parsonage there upon for the use of the Protestant Episcopal Church or a burying ground.

Cost of the Chapel

The Diocese of Maryland archives indicate that the total cost of the chapel, including the land, bell, and furnishings was about \$1,800. The source of the funds was as follows:

| | |
|---|---------------|
| Clerical friends | \$ 230 |
| Solomons and neighborhood | \$ 100 |
| Chapel offerings (3 yrs) | \$ 90 |
| Calvert Co. & former residents | \$ 120 |
| Various convocations | \$ 225 |
| In response to letters | \$ 170 |
| Many activities of the Ladies of the Church | <u>\$ 865</u> |
| Total: | \$1,800 |

Because so much of the Solomons economy – and the work of members – revolved around the water, the church was called St. Peter's Chapel for the apostle Saint Peter, described in the New Testament as the great fisherman.

Newspaper articles provide more detail:

1889 Articles Concerning the Building of St. Peter's

Cornerstone Laying – (August 20) The cornerstone of St. Peter's Protestant Episcopal Chapel on Solomons Island was laid on Tuesday afternoon with imposing ceremonies. The dean of the convocation, Rev Theodore C. Gambrall, conducted the services, assisted by the Rev. R. Heber Murphy, rector of the parish, Rev. J. W. Murphy of North Carolina, and Rev. John Barrett, of Anne Arundel County. A very large crowd was in attendance. The chapel will be 22 x 40 feet, surmounted by a belfry, and will cost about \$1,800. The building committee is composed of Messrs. Thomas I. Coster and W. H. Crockett and Dr. W. H. Marsh. Mr. George F. Chambers of Baltimore City is the contractor and builder. In the stone were placed a list of the clergy who had regularly officiated and the Baltimore Sun, the Calvert Journal and Calvert Gazette, with several coin of this year's coinage. After the ceremony, convocational services were held in the schoolhouse on the Island.

Opening Services at St. Peter's – A correspondent of the Gazette who attended the opening services at St. Peter's P. E. Church, Solomon's Island on the 13th writes as follows of the occasion: "We had the pleasure of a visit to Solomon's Island last Wednesday evening, the occasion of the opening services at St. Peter's Chapel. Although the night was stormy and very dark, the building was well filled. The Rev. Mr. Chapman, of St. Mary's City, was present and gave an admirable address suitable to the occasion. The church was well lighted, most of the lamps being donated. The singing was very hearty, the congregation joining in throughout. The altar was sent by the rector of Old Swede's Church, Delaware, which is thought to be one of the oldest churches in the United States. The chancel rail was a part of the rail at Middleham Chapel which must be over 100 years old. The lectern was the handiwork of one of the members and is very neatly finished. The ladies fitted up the vestry room with everything appropriate. We must have a baptismal font soon. Is there not some one who will give us one as a memorial of a dear child? There is also a pulpit needed, but we can wait for many things until our debt of nearly \$200 is liquidated."

The Building Itself

St. Peter's was built in 1889 and faces the Patuxent River. It is a Gothic style frame building has been described as a board and batten structure.

The Church will seat approximately 75 people although about 100 have been crowded in on certain special occasions.

The center East window, over the altar, was contributed by St. Luke's Chapel, Baltimore which had burned. The names at the base of the window, George and Annie Mclean, were not members of St. Peter's.

There were two rooms for vesting and storage on the left and right sides of the chancel, and the chancel was two steps up from the nave. There was no pulpit, the lectern and organ were on the Gospel side, the font was on the Epistle side of the chancel, and the prayer bench was in the center facing the altar.

From the time it was built in 1889 until about 1940, no major changes were made to St. Peter's, just normal repairs.

Life in the Early Years of St. Peter's

We have wonderful glimpses into life on Solomons and at both Middleham and St. Peter's through newspaper articles in the 1890's:

July 22, 1893

Tournament and Ball at Point Patience – Wednesday July 26, 1893. For the benefit of Middleham Chapel

September 2, 1893

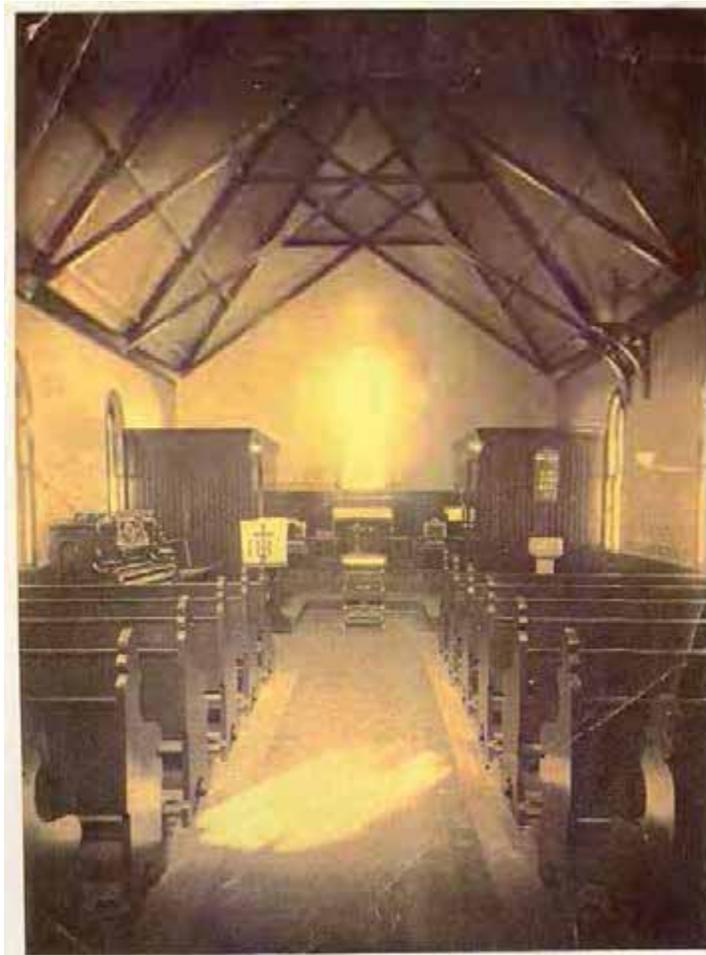
Entertainment at Solomons. The entertainment given by the Children's Guild of the Protestant Episcopal Church of Solomons on the 24th and 25th proved to be a brilliant success, both financially and otherwise. The fact that it was largely attended both evenings proves that it was greatly admired. The children acquitted themselves well and deserve much credit. The play was entitled Sleeping Beauty.

January 13, 1894

The ladies of St. Peter's PE Church, Solomons, will have an oyster supper, at the town hall, on Saturday January 20th, 1894, if clear; if not on Monday 22nd.

January 20, 1894

Entertainment at Solomons – The popular theatrical and musical entertainment which our young people have given with such flattering success at other places, was reproduced with some variation at the town hall, Solomon's Island on Wednesday evening last to a large and appreciative audience... Mrs. George W. Dowell again conducted the musical feature with her accustomed success and all the rest of the party did their fair share. The net proceeds of the affair were given to the ladies of Middleham Chapel. A pleasant dance followed the entertainment.



St. Peter's Interior before 1940

Chapter 4 – Church and Community in the 20th Century

The People and Character of Southern Maryland

The twentieth century was one of economic fluctuation and several wars. All of which played a major part in the churches and in people's lives. The beginning of this century was a time of prosperity which had carried over from the nineteenth century. Large homes were built, and commercial businesses flourished. New and improved means of transportation brought the automobile and highways to Calvert County. World War I, in 1914, brought one main road, which stretched from the top of the county to the end of Solomons Island. The bridge that had been built by James Marsh, a shipbuilder, out of wood in 1870, was replaced in 1907, and then widened in 1915. Additional restructuring of the bridge was noted in mid century and in 1985.

New businesses, both retail and those associated with the boat making industry began as well. This was short lived, as the oyster and fish trade declined as well as other associated water businesses until the country as well as the county was in the Great Depression of 1930. As time went on, and that period of economic devastation went by, we were once again faced with war. World War II was different though. The 1940's brought three naval bases, including the Naval Amphibious Training Base, the Naval Mine Warfare Test Station (Ordinance Lab), and the Patuxent Naval Air Station. Only the last one remains today. These brought jobs back to the area and once again businesses flourished. More jobs came along with the advent of the Calvert Cliffs Nuclear Power Plant and the building of a large bridge. However, it was not until 1977 that the Thomas Johnson Bridge was opened, which connected the lower ends of Calvert and St. Mary's counties.

It was a time of extraordinary change in the population of the area, with spurts in growth during World War II and then during the last 25 years. It was a time of change for racial relations, with the Civil Rights movement and school integration. African Americans had worked hard to establish schools after the Civil War, yet their schools were underfunded and separate but unequal. Black churches played a major role in supporting education. Often preacher's wives served as the first teachers. Some whites stepped forward to improve Black education. John Hall did so after the Civil War. The Reverend John Plummer of Christ Church was a supporter of civil rights and school integration during the turbulent 60's.

Middleham Chapel

Since the 1893 renovations of the Chapel, there have only been a few changes noted. A notebook containing the "Minutes of the Rectors' Aid Society" for the year 1920 has this note; "a dollar was owing to colored Jim Bishop for carrying the old altar out of Middleham Chapel down to Mr. T.W. Ireland at Solomons who had so kindly offered to make it into a pulpit as it could be put to practical use again in the church." At that same meeting was the start of a discussion to put concrete walk and steps at the



Chapel. In 1932, the *Maryland Churchman* stated that due to the great age of the windows, the lead has deteriorated and they were sent to Baltimore to be rebuilt with new lead. In 1932, the churchyard was re-fenced to include land given by Mr. J.C. Webster. The lot was enlarged in 1956, on its southern border, due to a conveyance of 0.91 acres of land "for the purpose of a burial ground for the members of St. Peter's Chapel in Solomons". A plot of land, 0.91 acres, adjoining Middleham Cemetery was given by a relative of Catherine Webster Glasscock, Bedford Glasscock, in 1956. It was enlarged by the purchasing of 6.6 acres in 1962 to accommodate a parish hall.



Middleham Chapel – 1917 courtesy of David Moehler

St. Peter's Renovations

From the time it was built in 1889 until about 1940, no major changes were made to St. Peter's, just normal repairs. Electricity was installed in January 1921. The first organ was purchased in 1925 with \$250 raised by the Ladies Guild. In 1927 the edge grain pine flooring was installed and kneeling benches were added.

In 1940, the chancel was enlarged, and the two rooms on either side of the chancel were made narrower. The first step up level to the chancel was widened and a new altar was installed. The two Bishop's chairs were purchased and placed in the Chancel. A pulpit was added, the lectern (donated in 1936) and organ were moved to the Epistle side of the chancel. The fount was moved to its present location on the Gospel side of the chancel. A second organ was installed in 1947.

A third organ was donated in 1983 as a memorial. From 1984 through 1992, the original side windows in the chapel, which were plain marbelized glass, were replaced with stained glass windows.

In 1989 an addition was added to the East end of the building. The addition houses the furnace, gives more room for vesting and for storage of altar accouterments and supplies, and contains a restroom. No change was made to the nave. Mark Griffin constructed the addition under the direction of Tom McCoy, Church Warden.

In 1989 the construction in the chancel was performed to move the altar away from the east wall and to accommodate the current new organ.



St. Peter's Chapel circa 1902
courtesy of the Calvert Marine Museum

From Mission to Parish

Both Saint Peter's and Middleham remained chapels in Christ Church Parish until 1900. In 1900 Middleham and Saint Peter's became a Diocesan Mission and, thus, were separated from Christ Church Parish.

Until about 1925 when automobiles became fairly common, vicars traveled by horse and buggy. During this period services at St. Peter's were held at 7: 30 p.m. except the second Sunday of the month when the Communion service was held at 11:00 a.m. Services at both places were dependent on the schedule of the Rector of Christ Church or missionaries sent by the Bishop.

On 19 May 1978, Middleham and St. Peter's became a parish. To be a parish in the Diocese of Maryland, a church must have specific geographic borders. Many

churches, especially those in cities, are considered “independent congregations” because they cannot define a specific geographic location from which they expect to get most of their parishioners. Christ Church agreed to split off the southern part of Calvert County as an independent parish.

By-laws were written, and a vestry of eight elected members was created. Four of these members were to come from St. Peter’s Chapel, and four from Middleham Chapel.

Thrift Shop and Food Pantry

The Bargain Box was a thrift store run by the ladies of St. Peter’s from the mid 1950s until 1989.

Originally the Bargain Box was located in the old Post Office. In 1963 a concrete and block building was built behind St. Peter’s chapel. The construction cost \$2,600, and the total cost of the building was \$2,963.77. Members painted the building and did electrical and plumbing work. The Bargain Box had a large display room with a small storage room and restroom in the back.

The Bargain Box collected used clothing and household items, sold them to the public at reduced prices, and donated clothing and other items to members of the community in need. Members of the St. Peter’s Ladies Guild ran the Bargain Box which opened every Saturday. Proceeds were used to support the chapel. By 1989 the building was in need of repair and the vestry of Middleham and St. Peter's, with consent of the Diocese of Maryland, let the Solomons Island Yacht Club tear down the Bargain Box for a larger parking lot.

Meanwhile, in the mid to late 1980s, Father E. Eager Wood ran the “Rector’s Pantry” to provide food for the needy. Shortly after Father C. Berkley Ford became rector in 1991, discussions among the various churches in the southern part of Calvert County led to a decision to start an ecumenical thrift shop and food pantry to replace the Bargain Box and the Rector’s Pantry. Thus, SMILE was born.



Rectory and Parish Hall - Courtesy of the Calvert Marine Museum

Rectory in Solomons

In 1896 Bishop Paret appointed the Rev. F. B. Randall as Deacon in charge of St. Peter's under the direction of Father Murphy. The Deacon remained three years. During this time, money was raised to build a rectory. The land for the rectory was donated in 1897 by Dr. and Mrs. William H. Marsh, communicants of the Church. The rectory, facing the bay, was built soon thereafter. A corner of the rectory is shown in the here.

The Selby property back of the church was purchased which also included a house for \$250.00. The house was torn down in May 1957.

Ladies Guild

The Guild was organized in 1914 by the Rev. W. E. Glanville, vicar from 1914 – 1918 for the purpose of raising funds to run the chapel. Fund raisers included: Parcel Post sales, handmade pillows, Jello sales, rag rugs, fruit cakes, candy, quilts, card parties, plays (local talent), a Strawberry Festival, bake sales, auto show, dances (by victrola), oyster and turkey suppers, rummage sales, flower arrangement, and knives, etc. One play, "Fruit of His Folly" organized by Mrs. T. Saunders, raised \$48.00. They made rag rugs to sell to raise money (large ones sold for \$2.25 - small \$1.75).

At each meeting the ladies sewed for the Red Cross at each meeting. In 1924, an organ was needed. The Guild raised the money and the organ was purchased in 1925 for \$250.00. Dorothy Oursler compiled an interesting list of events and accomplishments for the Guild and the church from the 1920's through the 1980's, including the following:

1920 – the United Thank Offering was started at St. Peter's. Verna Lore headed it for 25 years, then Dorothy Oursler, Martha Tongue, Dolly Ketchum and Gerry Gott.

1933 - \$6.88 was paid for a ½ ton of coal.

1938 – A new rector arrived – Mr. Paff.

1939 – A new oil burner was purchased for \$94.10. The coal bin was moved to the parish hall.

1940 – Miss Minnie Robinson continued to make fires each Sunday for 25 cents.

1941 – Middleham paid half of joint expenses of rectory and parish hall.

1942 – 21 window shades were purchased for the parish hall at 30 cents each. The rectory was painted, papered and fixed up.

1943 – The population of Solomons was 1,159. Bishop Powell visited. The Guild gave money to the Hospital, Cathedral gardens, and Army Boys.

1946 – Baby shower for Mrs. Paff. Mrs. Beaven ordered wine, wafers and candles. Mrs. Mazi Evans kept the church yard in order. Sunday School had 24 attendees.

1948 – An organ fund was started. The church was painted and the floors scraped.

1949 – There was a parish dinner at Mrs. Will Northan's – menu: ham, crabcakes, salad, scalloped potatoes, hot rolls, apple pie, and coffee. Price: \$1. Profit: \$48.00.

1950 – Organ fund \$1,082.45. New organ purchased from Stieff. Mrs. Pilkerton cleaned the church for \$1.00 a month. To raise money, sold Christmas trees, had card parties, bake sales and articles made by members. Fund started for parish Hall. It was in bad shape.

1954 – Dance at yacht club with records for music for young people. Guild continued to give minister a Christmas gift.

1954 – Old parish hall torn down.

1963 – Bargain Box built at a cost of \$2,963.77.

1967 – new parish hall built.

1974 – Since 1920, guild has sent \$2,350.84 to the UTO.

1975 – Guild gave Margaret Hipple a silver Bicentennial plate in appreciation for her playing the organ for 50 years.

1981 – We rang the bell 50 times a day for 416 days for the hostages held in Iran.

1983 – We took part in “Mayfest”. We joined Middleham on their 300th anniversary.

Groundbreaking for 1967 Parish Hall



The Parish Hall at Solomons



The parish hall and the rectory were next to each other. Built in 1906-7, the parish hall was truly a community center. The daughter of Rev. Lovett shared her memories in 1983. Suppers were held there by the Methodists and the Catholics as well as the Episcopalians. Outside there were the “pump trees” – two great German Linden trees. They furnished shade on an island with few trees. It was a gathering place where old men whittled, boys shot marbles, and little girls played with dolls. Inside there was plenty of room for a piano and stage, and room for suppers and other activities. Reverend Lovett made a gym complete with mats, bars, flying rings, climbing rings and a horse. Travelling shows came to the parish hall. The first movies were shown there. For a few years high school classes were held there. On one unhappy occasion the hall was rented for a dance to outsiders who did not invite the locals. This angered some young men who pelted the outsiders with eggs and unhooked their horses.

Some newspaper articles provide more information:

January 26, 1907

The library of the new Parish House is open to the public every Friday and any one paying \$1.00 a year can take out one book weekly. The library contains a fine selection of books.

February 23, 1924

The Parish House, under the direction of Rev. J. G. Gantt, with its board of trustees, is now in good condition for any and all purposes. The library has been cleaned, the three billiard tables may be used to display candy, cake, or fancy articles at a bazaar, the former billiard or recreation room has been made into a supper room, with its tables, cook stoves, an adjoining pantry. The upstairs room will be used as a hall or auditorium. A

fixed charge has been made for the rental. For the two rooms on the first floor, \$7.00 per night; for the hall on the second floor, \$5.00 a night; for the entire house, \$10.00 a night. Mr. T. W. Ireland has charge of the rental of the building.

A Parish Boat!

Reverend Lovett's daughter reported that a boat was donated by the Leakin Foundation to St. Peter's – with the name the George Leakin. It was a Chesapeake log canoe fitted with an automobile engine modified for marine use. Reverend Lovett used it a lot. His children called it the "leaking"!



A pin on loan from Emily Tongue Richardson

Chapter 5 – In our Memory

We are most fortunate to have several members of the parish who have grown up in our local community and can share their church and community experience first hand. Nine parishioners have done so through oral interviews. Their recollections are as follows:

Interviewees: Sarabeth Smith
Joann Kersey
Sarah Yeats

Living on the water

Sarah Yeats– we were out on the water as kids, all the time I remember. Crabbing. I had a little boat, a skiff, with a motor that went putt-putt-putt-putt. It had been Clara Condiff’s boat – to get back and forth to the Davis Shipyard (over at Shipping Point at the end of Rousby Hall Road). When she retired, Daddy bought the boat. It was my first boat, I was maybe eight or nine. And if I couldn’t pull the rope to start the motor. So if I was out motoring around the creeks, I would have to row in. I would remember Mr. O’Berry out on his pier. I would call out – Mr. O’Berry, can you start my motor? He would come down to the boat and start the motor – and putt-putt-putt...We lived on the water.

Sarabeth – you could see the bottom...you could crab...you could see the crabs running into the grass, or running out of the grass.

Joann – There was grass everywhere. Its just gone now. When you see grass now, its totally different grass from the grass that we knew

Church and Sunday School

Sarabeth – My grandmother played the old pump organ for 50 years. – Sarah Elizabeth Saunders Webster – and quite often we’d be in church – and only the old couple – the Tongues would be there – and nobody else.

Sarah – my mother said people changed to St. Peter’s because there was no Sunday School at the Methodist Church. They started going to Sunday School and they just stayed.

Sarabeth – that’s so interesting because my great grandmother (Sarah Catherine Saunders) who was one who was instrumental in founding St. Peter’s, her husband – John Joseph Saunders – went to the Methodist Church and there is a stained glass window in the Methodist Church to my great grandfather. He was a Sunday School teacher at the Methodist Church. And my great grandmother was Episcopalian.

Sarah – but the family that we come from and that had been here the longest were the Hellen’s, and they were all Methodists.

Sarah – One thing I remember so well about this church is that we all came to Christmas service at midnight, and sometimes it was stormy and blowing and with the water right there. And when you came out of church everybody was in a happy mood, and it was stormy. It was so impressive. I remember that very well from when I was little girl, and I remember our children and grandchildren – walking out of Christmas eve into a storm.

What do you remember about Sunday School? We heard about Rev. Paff picking up all of the kids... Do you remember about that?

Joann – Oh, I remember Rev. Paff and that car. He would pick up those kids for Sunday school. Marie and Elizabeth True, and the Pardoe's and the Dowell's. He was good to Marie and others. I don't think that some of them would have become teachers and other things if it wasn't for Reverend Paff. He had this car, this old green car, I can see it now. And I couldn't stand to get in it.

Sarah – Preston Lore's wife and Kaff Lore's wife teaching Sunday School. And that's what I remember, that was Sunday School.

Joann – I taught Sunday school and the two aunts were Sunday school teachers

Were there oyster suppers, and things like that?

Joann – I don't remember if there was a kitchen in the Parish Hall, but I do remember in the school (the one by the Museum) in the basement there was a kitchen and a cafeteria. The day Clair was born, I patted oysters all day. I didn't fry them, I patted them.

Sarah – I remember everybody would come and we would steam oysters in our outdoor fireplace.

Sarabeth – you would pick up oysters off the end of your dock. I remember that Solomon's Methodist Church would have wonderful suppers. I remember going up to Olivet (for suppers), but I don't remember (dinners at St. Peter's).

Diane – what would they serve?

Sarabeth – ham in the fall or fried chicken, slaw, potato salad, cakes, crabcakes... That was a main way of making money. A lot of work, yes, a lot of work...

Anne – do you remember when the bargain box was built?

Sarabeth – oh, yes. Who started that?

Joann - the three sister's-in-law pretty much had the idea. Miss Maisie Evans. It had to be Miss Maisie and mother, and Aunt Dora did some. They would go down there and go over the old clothes. That's what SMILE evolved from.

Who influenced your lives as you were growing up in a positive way?

Joann – parents

Sarah – her mother and my aunts – who taught Sunday School – Virginia Lore and Verna Lore

Sarabeth – where did they teach – down at the Parish Hall?

Joann and Sarah – no right here. We would divide up into groups in the seats.

Sarah – that’s where I learned a lot. The beginnings of religious teachings. And I remember Mr. Tongue driving up and down the road. He was 90 something years old – it was a Model T or Model A or something. He would always come to church. They were always here – happily singing. In fact I remember one time we had a visiting Bishop who said how wonderful it was to hear Episcopalians singing out. I thought to myself – I wonder if he is being sarcastic?

Sarabeth – do you remember, they had taken some of the pews and put them cross ways for the choir. Those were the choir seats.

Sarah – Catherine and I would sit there sometimes.

All three reminiscing – and sometimes we would get to giggling. I remember Mr. Thompson – he told us to stop giggling. He was very strict.

Sarah – and Mr. Glasscock – your father – would fall asleep. And his head would go back.

Joann – somebody would wear those glasses with the big wide eyes in them so you couldn’t see his eyes.

Sarabeth – I remember summer Sunday School in the parish house. We would march in singing “Onward Christian Soldiers” – that’s a terrible song to teach to children – marching as to war.

Sarah - But I still remember it by heart.

Joann – getting back to the wintertime in the old parish house, I remember the wood stove. I guess Mr. Paff did that too.

Anne – do you remember the oil burner?

Joann – I remember that it was noisy. I can remember bringing Melissa when she was little, and telling her that she had to be quiet – and she went ssshhh! to the oil burner.

We heard how the ladies came dressed in Middleham Chapel.

All – hats yes. And the men suits and ties.

Was St. Peter’s like Middleham with the women in front and the men in back and the kids behind them?

All – no, no. Families sat together. People sat in the same places. I remember that all of us got married in Middleham because it was a little bit bigger. Sometimes people would have to stand outside.

Sarabeth – I can remember Rev. Paff getting ready for the service back in the vesting room. He would tip a barrel, and that would be the signal for things to start – the organ started.

What about confirmation?

All – we were all confirmed. We came here and got instruction. We all learned the catechism. If we got the right answers we were confirmed. Mr. Thompson taught us. We came to class for weeks.

Sarah – I remember that there were few children, and the minister at Christ Church, Father Palmer, would gather the youth from the five churches at St. Paul's. We had a very good active youth group. We had fun – sock hops. And whoever was old enough to drive would drive us up.

About Solomons

What do you remember about Solomons itself. I know there was the Webster Store...

Sarah – I remember the floors, the smell of the oiled floors.

Joann – I remember that I would sit on my foot, and the back of my dresses, the little petticoat, were always oily. My mother would fuss about that.

Sarah- we walked everywhere. We swam off the pier down by the Lab. There was a little side pier that jutted out. The kids all met there and swam off of that. There was lots of grass, but a clear spot where all the kids played. And the boating, everywhere. Mother's house still had a picket fence when we moved down.

Sarabeth – There were two places to go – to see the movies – one was Evans Pier and the other was over at the Parish Hall. Movies were about the only entertainment.

Joann – We had the bowling alley

Joann – I remember that we had a ballfield down by the sandy point and I was walking down to the ballgame – you could do that in those days – and Captain Frank picked me up – and the road was very narrow – and he said – damn I can't see a thing in front of me.

During World War II

Sarabeth – Everyone during the war took in service men's wives. They came here and there was no hotel. There was no place to stay, but they just came. Because they knew the next assignment would be overseas. They would knock on your door at 10 o'clock at night. Do you have any place to stay? They would even ask to stay in the hayloft. ...They followed their husbands. Everybody took in Navy wives.

Sarah – there was a couple, actually, in what was my bedroom.

Joann – we would have two or three couples at a time. We had one couple that stayed with us for three years. We stayed in touch with them. She is 90 now. He just died last year. They were a beautiful couple and beautiful in every way. She still calls me and I call her. I tell her, Bernice, you were such a part of my childhood. I call them Bernice and Sunny.

Joann – the Navy base had a place where they ate. A Navy commander, he had a five year old son, he had been at Pearl Harbor, and he had a mother-in-law and a college age daughter. They lived just across the road.

The war brought a lot of change to the community. How did you accept all of that?

All – It was wartime. You did what we had to do. It was no big deal.

Sarabeth – The only inconvenience was the water table, and every once in a while you would run out of water.

Sarah – it was mostly shallow wells. Not artesian water.

Sarabeth – We had artesian water.

How did you know what was going on at this base, and that it was preparation for D-day?

Sarabeth – not just D-day. A lot of these people went over to the Pacific, and when they heard that they had orders to go to Solomons Island, they thought that they were going to the Pacific! They had landings. We had property up at Cove Point, and they would practice landings into that beach at Cove Point.

Joann – I can remember going up and seeing that. It was the war effort. I can remember units of sailors marching down to the island and back. And you would see them walking. One day we were making ice cream, and Daddy saw this young sailor walking down the road and asked him if he wanted some ice cream, and he did.

Sarabeth – before we lived here, we had a home up where the base is that we used in summer, and I had a playhouse there. The Navy came along and took that property for next to nothing. It was part of our farm. We had tenants living there. It was a dairy farm. We supplied Solomons with milk. Anyway, my playhouse was not part of the deal and it was to be moved. It turned out that the day it was to be moved there was a terrible rains, and it was too muddy for them to move, so I lost my playhouse to the Navy.

I imagined the farm as it is now. It must have extended a lot further.

Sarabeth – yes it did. On the river there were summer homes, and then the fields where the cattle grazed.

Now with the road and bridge where they are, you tend to think of the bridge as the end of Solomons...

Sarah – I remember Aunt Sadie talking about driving the oysters to Baltimore. Your father (Joann's) I guess, and I remember them talking about the road, that it was just a two lane track through farmland.

Joann – Mother had a friend from college who lived in Hagerstown. So it was a trek to come down here. So you wouldn't come for one day, you would stay for two weeks.

Sarabeth – How did your (Sarah's) grandparents come down here?

Sarah – my grandmother was here – a Tucker, a Hellen – they were original people who had been here, They came from New Jersey on oyster boats. He would come down to buy oysters and he would stay awhile. To build the house that's still there he would go down to the Carolinas to buy wood, and brought it up to build the house. Daddy said that whenever he would work on the house, that old wood was just as hard as nails.

So when you were growing up – in Solomons – how did people get along – rich and poor – Black and White?

Joann and Sarabeth relate that there were no Blacks on the island

Sarah – I remember that mother would make barrels of fried chicken to take to things that were going on, and everybody seemed to get along...

Sarabeth – you have to be on the front street, or you have to be on the water.

Joann – you know, when I went to play with a friend from on the back street, my mother would say, don't you let mom-mom know you are playing with this back-street friend.



photo courtesy of the Calvert Marine Museum

What were your favorite memories?

Sarah – Of the church, it was Christmas Eve service

Would the church be decorated?

Sarabeth – they would have poles with candles, for candlelight service on Christmas eve, I remember that.

Sarah – people would come who had not been all year – would come to Christmas eve service, and a lot of people from other churches would come, because it was the only one.

Joann – This is the truth. I pray every day to the Lord, thanking him for putting me with this family in this community and growing up here.

Sarah – yes, it was wonderful.

Joann – all of our aunts and uncles loved all of us.

Sarah – we did things together. All of the cousins would pile in the car and go up to Cove Point to swim. It was a very close group.

Sarabeth – my mother had two cousins that lived here, one was Ormsby Webster, who owned the store and one was Vaughn Thomas, and every fourth of July the three families would get together and would put up maybe a hundred dollars – and get fireworks. You could set off your own fireworks. There was a dinner before and after, but the fireworks were so impressive.

Sarah – the fireman's carnival. I remember as a child.

Sarabeth – my mother would give me a dollar every night. It was right across the street. Ten cents a ride.

Joann – I remember every night I would ride my bike to Uncle Gus's store and with my dime I would buy a newspaper and ice cream. One dip. Chocolate, vanilla, and strawberry, I thought that's all the flavors there were.

Sarah – later, as a teenager in the summertime, you just waited for the boat races. Hydroplanes. I remember going out in Daddy's boat. They would come and race – big boats. We would sit there on Daddy's boat and watch them. And every Sunday we would go out on the boat – fried chicken, potato salad, tomato wedges, and we would go out and ride around.

Sarabeth – that was a Sunday occupation – go out on a boat and have your dinner. I knew the lighthouse keeper's granddaughter, and I was out visiting, and it was alright until my family came by in their boat with Sunday dinner....

Sarah- we did that every Sunday in the summertime, just about.

What would the movie cost?

Sarah – it must have been a nickel or something like that. It was only a quarter when the movie was out on the pier. In fact I remember being upset when Miss Mazie upped it to a quarter. But they showed movies down at the Parish House.

Sarah – everybody would sit on the front porch, and know everybody who would come by.

Interviewees: Norma Lee Buckler
Toby Burks
Marie Cox

About church - Toby – every one was just farmers. That’s why it was such a big thing to go to church on Sunday. You would see all of your neighbors. I would never forget – I was six years old in 1941. I would do my chores, wash up and hop in our Plymouth, and come to church. Everybody would park cars headed toward the graveyard. There was a white fence across the front with cross panels. In the spring they would paint the fence using lime, salt, and water, and it would look white as it could be. But you would have to watch the fence as you walked up the little hill if you had dark clothes on.

The farmers would drive in. They would all get in one or two cars and talk about what they were doing, the price of tobacco, or whatever. Of course, the women went straight into church. At about three minutes to eleven, when the bell rang by old Joe, the men would go into church. Four or five women would sit by the organ on the left hand side, the others on the right hand side. The men would sit in the back. I would sit on the back pew behind the men. Sometimes Norma Lee was back there.

This would be in the summer time. The men, including my dad, always wore white palm beach suits, black socks, a black belt and bow tie, a cream color straw hat pulled down in the front with a rim around it. They really looked dapper. They wore white shoes called ducks. Joe would go into one of the little alcoves of the church, and ten minutes into the service he would start snoring. They would shake him to wake him up. He would be good for a few minutes, then start snoring again. Maybe three times in the service. The windows were all open. And both back doors were open. There was no traffic on Sunday – maybe you would hear the squirrels fussing at each other.

Of course in April and May, the wasps – Joe would make a fire – and that would be enough heat for the wasps to fly a few feet. Little Jimmy and I would be on the back row. We would watch the wasps crawl up the shoulder of the men in front – sometimes we would help out – and then you would hear a smack – and me and Jimmy would pretend to be sound asleep.

The women always wore hats and if a visitor came and didn’t have a hat, the women would put a piece of cloth or silk on their head. The women would all have fans. Of course, you would never see a man pick a fan up. They would take their handkerchief and mop their brows. No fans for men.

Toby – if you were a newcomer when I was going to church – you got the onceover. You can believe that. You could always tell the newcomers because they didn't have a hat on!



Did you have a favorite pew?

Norma Lee – no, we sat wherever we wanted to.

Toby – the women sat in the front and the men in the back, and little Jimmy and I sat behind them.

Norma Lee – I remember Vangie bringing cheerios to keep Charles and Tommy quiet. Miss Nanny Parran (Toby's step grandmother) was the organist. Miss Nanny was not very tall. She struggled to pump the organ. But she got music out of that organ.

Toby – she was only about four foot. You could hardly see her.

Norma Lee – In the summer when we didn't have flowers and tobacco was in full bloom, Susie Parran would bring tobacco blossoms for flowers. They are pretty –you just cut the tops off.

Toby – what was the blue flower – lilacs. They never had a florist do it. The closest florist was in Prince Frederick.

Norma Lee - Jennie Tongue was in charge of altar guild – so we had to carry the communion service cruets home to clean and wash them.

Did you wear gloves? Yes – hats and gloves.

Once a month the women would bring card tables on the right hand side of the walk in front of the church. They would bring ham biscuits, apple pie, iced tea, peach pie, or homemade cake. Everyone would go outside.

Toby - I will never forget – Gordon Bennett was in the army – in 41 or 42. He wore his uniform to church. I believe he was a captain because his uniform had bars on it. Vangie was there. I don't think they were married at the time. I was so impressed. He was all decked out. That was a big thing for me to see him.

What about Sunday school?

Norma Lee – We never had that many kids in church. Your mom (Toby's) taught and had Christmas parties at your house. Reverend Paff, he would pick up the kids after church, he'd go up past Flag Ponds, and make stops, picking up my cousins and me and my sister, Gerry Grover and other kids along the way. He would take us down to the old parish hall in Solomons and we would have Sunday school there. Verna Lore was the teacher and Mrs. Joe Lore (Virginia) and we would be there until 1:00. Sunday school was about an hour. There would be kids from St. Peter's, too. They would have Sunday school picnics down at Cove Point Beach. That was when the public was allowed on the beach. There was one spot on the beach.

There was the rectory and the parish hall – right by where the Laundromat is today. Upstairs in the parish hall they would have movies on the weekends. It was near the grocery store and tackle shop. And then the bank – Maryland National Bank – Toby worked there. I remember that Charlie Graves had a grocery store downstairs, and they lived upstairs. Webster's had a store down there, too. Next door was the parish hall with the theatre upstairs.

Then there was Miss Mazie's. She owned the movie on the pier. Toby said that he saw "Gone with the Wind" there in the 40's. They had chairs across and it cost 25 cents. The pier was smaller than it is today. And the road was narrower.

How many people in church on Sunday? Ten men and their wives – maybe 20 or 25. But you knew everybody. They were all farmers.

Were there organizations in the church?

Toby – did the church have card parties?

Norma Lee - They had them quite often. They held them at Solomons Elementary. I remember serving coffee and tea (like she has her whole life). Card parties would be at different houses

Was there combining of the two chapels?

Norma Lee - There was Sunday School.

Was the building of the parish hall a big deal?

Norma Lee – it was a wonderful thing – a place to be together. But lots of setting up and taking down.

Question about confirmation - Would it be every year.

Norma Lee – Yes I was confirmed by the Bishop. I was 13. They did it every year when the bishop came to visit.

Did you have classes? Toby - No. There were three of us. We had to learn the Lord's Prayer and the Ten Commandments.

Reverend Paff serving two chapels

Marie –Rev. Paff, he had a little Ford and he moved!

Toby – I must have been seven or eight. It was about Rev. Paff and he hadn't been paid his whole salary. I remember that he was behind a pew. He said something like he had not received his whole allowance, and would the people kindly put something in the collection plate to make up the rest of the allowance, which they did!

Marie – related when she was 12 or 13, when she was down with Rev. Paff and his wife, she was baby sitting their two little boys. Rev. Paff had something wrong with his car and was trying to fix it, and he said the word “Damn!” and I was so surprised to hear him say that word. He said to me “I think that it is a very good word to use sometimes when there's no other word that you can think of.” (laughter) I never expected to hear a minister say “damn”.

Marie – I was confirmed at the chapel at Solomons. The Bishop had a German name – who came down.



Father Paff and Bishop at confirmation – Marie Cox is in center in white dress. Her husband to be Michael is in front of her in the tie and vest.

Toby – one thing I remember is that we only had holy communion once a month – the last Sunday, then twice a month, now five times a month.

Anne – I remember that when Father Wood came – he would have Middleham first and third weeks, and St. Peter’s second and fourth – so he had communion every week.

Toby - When you had Eucharist, the service would go an extra half hour – to an hour and a half.

Marie – in the winter when it was cold and we wouldn’t have any heat in the parish hall for Sunday school, he would bring us up to the chapel, and if that was too cold, we would go to the house nearby – Mrs. Kopp – for Sunday school.

About School and Community

How long did it take to get to school?

Norma Lee - Went by school bus – yes they had motorized vehicles! Toby and I rode on the same school bus. There was just one high school.

Marie said that she went to Solomons Elementary – where the Marine Museum is

Who was your favorite teacher?

Marie – Virginia Dare Sollers – taught me in the 4th grade. She came to our church too.

Toby and Norma Lee – both said Elizabeth Crane – she taught Norma Lee’s children, too. She went to Middleham. She was nice, and she let you know how you were doing. We knew her long after.

What was it like teaching?

Marie – as I said before, Virginia Dare Sollars was my favorite teacher. I always wanted to be like her. I remember one year she wore a leather jacket that I really admired. I told my family. I thought that when I teach that is what I would have. So the first year that I taught I got that leather jacket, but when I got it I didn’t keep it long (laughter)

Where would you hang out?

Toby - Pardoe’s Store – Friday and Saturday night.

We would sit by large oak tree (its still there today), after changing buses, (high school kids would catch bus to Pardoe’s, then change to go to Pr. Frederick.)We would buy ice cream cones for 5 cents, or 10 cents for a double dip. Norma Lee said that she would get hers free (she was a Pardoe)..

Marie – I lived in Appeal in a little house that is gone now. Honey, I wouldn’t do much hanging out.

Where did Black students go to school?

Norma Lee - In a one-room school in a field behind Larry's garage. Vivian Jones was the teacher. Turned into a house later, and caught on fire.

Also a school down by Dowell – between the church and elementary school.

Was it all farms when you were growing up?

Toby - During the week it was just farmers in the area. On the weekend people would come to Solomons to go fishing for rockfish.

I remember we were combining wheat on the farm, and one of the machines broke. They asked me to go to Dorsey Gray's in Prince Frederick to get the part. Going there I only passed one other vehicle – the bread man. You only saw people on the weekends. During the week they were all farmers and working...

Right behind Pardoe's store they would play ball on Saturday.

Marie, what did your parents do?

They were farmers – tobacco, corn, tomatoes. I remember going in the fields when the corn was four feet high and pulling the suckers off. I was just a kid then.

Norma Lee – I helped in the store.

How did people get along in the community – rich-poor, young-old, black-white.

Marie - They got along very well. We shared so much. If the Black people went out and caught fish or crabs, they shared them in the community, and would bring us some. We had a big garden – and we would share what we had. People would come and share.

Norma Lee – I mean we were all like a big family. We really were. I think it bothered me sometimes – when new people came into the county – the first thing - we got the feeling - that the new people thought we kept ourselves distant from Blacks. – I mean some of my family's best friends were Black. We all played together. The only thing was we didn't go to school together. And to me, I grew up that way. When my Mom died, her best friends (Black) were pallbearers. They worked for my dad in the garage. It kind of hurts me when people thought that I thought that Blacks were horrible. I don't. Blacks are good people. We were one big family.

Were you one economic strata? Yes.

Marie – We would sew for different families including Blacks. They would get a deal washing clothes, while my grandmother did the sewing.

Toby – we would plant two rows of tomatoes between the tobacco. They would ripen at the same time. We would give them to different families, same for others with melons and so forth.

My grandfather would grow watermelons. We raised livestock. Had bathtubs by the well. He would put the watermelons in the tub. At 3:00, he would bring the watermelons into the field for the men. That would be our break. Cold delicious watermelons. There was no daylight savings time. The men worked in the fields from seven o'clock in the morning to six o'clock at night.

Toby – I remember there was a store down in Olivet. My grandmother always made butter and sold eggs – she would give the store the butter and a dozen cartons of eggs – and she would go to the store and get her groceries – a trade off (bartering). Use to do that every Saturday. She had about 100 chickens. That's how she would get her food. Farms were self sufficient – they wouldn't need to buy much food. You would have your fruit, meat, vegetables. If you wanted lamb, you would slaughter a lamb. Just needed salt.

The chores, you never were paid for the chores. That was just something you had to do. You got up at six o'clock and did the chores for an hour, then went to work. My dad kept a paybook log. Would you believe this – you got paid five dollars a day – from seven to six – you got paid twenty five dollars a week. That just goes to show you how things have changed now.

Things have changed. One of the things that changed was the Navy coming in – like the Amphibious Base down Dowell Road. What do you remember about that?

Marie – my father started working over at Cedar Point catching the boat down here at the dock. Dad then started working at Dowell at the ODC – at the Amphib Base.

Toby – where the rec center is now they had blimps – dirigibles – they had three mooring towers right across from the grocery store. You could see the dirigibles coming in against the wind with all of the sailors pulling them in to the towers. They had ammo dumps which they built up large mounds of dirt where they would keep the live ammo. The dirigibles would go out on patrol looking for submarines at the mouth of the Bay.

Was there boat transportation – for instance from here to Baltimore?

Toby – yes that was from before my time.

Marie – My grandmother would talk about her trip to Baltimore. She would get the boat at Solomons and go up to Baltimore. She would go up to see her grandmother or somebody. And stay for several days.

Toby – What really changed it was the bridge. Then there was a reason for people to take a shortcut. When they put in the power plant and had to have the bridge. That's when I saw a change.

Anne – I remember when I was married and we first came here we took the same boat to work. It was a very sleepy quiet place. No big stores. No big nothing. When the bridge came, the stores came.

Toby – If you're talking about the boats, Langley would have two or three boats he would put people in and take them across. I remember on Friday afternoons – the men would be paid – they would come to the bank to cash their checks. Its hard to believe in the 40's and 50's, when the bank closed they would give me these money bags, I would put them in the back of the car and take them up to the post office up where the Y in the road is. I would unload all of that money in the post office. Why they didn't pick it up at the bank I don't know. And these days armored trucks. That was how quiet it was.

Toby – A big entertainment was the jousting tournament up at Mutual. That was where you got to see everybody. That was a big do at that time. The county fair was another. The farmers would take their cattle and horses to show them.

Marie – And the bowling alley where Ace hardware used to be. In the 40's Solomons started to build up. Had a bowling alley, snack bar, theatre, and a Studebaker dealer.

Toby - The Studebaker dealer was Jack Laningham – a sailor. Marie bought a Studebaker and wishes she still had it. He was the only car dealer down here.

Interviewees: Charles Bennett
Susie Parran Wheeley

Sunday School at Middleham in the 1950's and 60's

Susie – My mother Susie Parran, and my aunt Vada Parran, Dougie and Toby's mother, they really started the Sunday School. And they would go around and take all of the kids to Sunday School.

Charles – Sunday School was in the chapel. I remember that at one point there were probably 15 to 20 students. Three teachers I remember: Elizabeth Johnson who taught me in first grade at what was then Solomons elementary, Elizabeth Crane who taught me in third grade at Solomons elementary, and Marie Cox. They were all wonderful teachers, so it was an easy transition for them to be wonderful Sunday School teachers. I remember that there were others from the community who taught me over the years....There were three different classes and we would be in different parts of the chapel, and the sound wouldn't bother people too much. I remember the Sunday School pageant, that was always kind of a highlight, we would start preparing in November and usually did it somewhere around the Sunday before Christmas, that evening. I was always typecast as one of the three kings. I had a solo in the third verse – I can still remember the words – myrrh is mine the bitter perfume. I did that for several years in a row until puberty hit and I couldn't sing anymore, and I got put into the role of the shepherd or something, so that was always big and we practiced for that. And then there was a fellowship dinner afterwards, so that was a lot of fun. We had really good teachers and it was a good learning experience.

Susie – Also Charles' mother Vangie Bennett taught us vacation Bible school. It was very good. She played the organ and taught us a lot of things.

Life down Sollars Wharf Road

Susie and Charles – we both have lived all our lives down Sollars Wharf Road.

Did you grow up on a farm?

Susie – Yes – My grandfather was one of twelve children, and a Parran man married a lady Sollars, they lived down here at Spout Farm. My grandfather paid for or was given land and handed it was handed down to me. There was my grandfather and my daddy Julius, and me, and I think that I read somewhere that farms only make it through the third generation, so here I am, but I love this place. ...Daddy was farming through the 1970's with cattle. He may have had 40 acres of tobacco at one time. That's quite a bit. Now I sit out there on the porch, and look at it, and just feel great. I wouldn't want to live anywhere else.

Charles –Some of the earliest things that I remember at Middleham were – my mom was the organist there – I remember sitting up front with her. I think that my brother and I were separated, he was four years older than I was and my father always sat in the back, and my brother and I would always get to poking each other and just not being very quiet. I remember my mother was playing a hymn on the organ, and I would scoot around under the benches, as long as I was back by the time the hymn ended. I would get a bad look, but I wasn't subject to discipline. And then I remember being an acolyte, from age 12 to even when I would come home from college. I really enjoyed that. There were two or three of us that did that on a rotational basis

Who was the priest when you were growing up?

Charles – the one that I remember most is Theodore Bailey, and there was one prior to him, I want to say Thompson, but I'm not sure, and I vaguely remember him, and Theodore Bailey, I remember when I went off to college in Baltimore, he and his wife would have me over to dinner. Having nothing but dining hall food, it was very special to have dinner with them. When I went off to college it was Van Street, and then Eager Wood came, it was the mid 70's or late 70's.

I attended Middleham because my parents both attended here. My mother was from Minnesota, and came from a very rural area, literally walking three miles to and from school each way. And the standing rule was that if it was 40 degrees below, then school would close, but if it was anything above that, you had to show up at school. Times have changed a little bit. My father's parents, my grandmother grew up on a farm in St. Leonard, what is now St. Leonard Elementary, and that is still in my extended family's hands, the Williams farm, my grandmother was taken from that farm, her father and my aunt, Maisie Evans, she and her husband built Evans Pier, to become school teachers they went by oxcart down to the pier at the end of Mackall Road, and caught the steamboat, which would stop by the Sollars side to pick up peaches and things, and then came to the pier at the end of Mackall Road, they took the steamboat up to Baltimore to go to Towson Normal School, or state teacher's college. So she went up there to become a teacher. And she taught at the school house that's over on the grounds of Christ Church. She met my grandfather. He came here to become the superintendent of schools in the mid 19 teens, and then they were married, and her family, they always attended Christ Church,

and then when they moved down here, they bought the house where I now live, about 1929-31, and then they started coming to Middleham. My dad grew up in his teenage years attending Middleham.

So we heard other people talk about Mazie Evans in the other interviews, that she had the movie theatre on the pier, so Charles, tell me about Mazie Evans, she was a relative of yours, right?

Charles – She was my grandmother’s sister, she was from the Williams family in St. Leonard. I just remember her being very kind and very special. I remember being four, five, six years of age, and when my father would deliver eggs there, I could pick out a comic book, a toy or something, and she would give it to me. ...She ran the pier, and there was a restaurant on the street end, then a dining room, then the theatre. She baked pies by the dozen. When we went in the kitchen to deliver the eggs, there would be maybe twelve lemon meringue pies, maybe apple in season, so all of her recipes were for a dozen pies. She did most of the cooking for the restaurant part, she had a few who helped her preparing things, but pretty much did all of the food preparation. When she started the movie theatre, she told me years later, she would go up to Washington some where, come back with the big reel with the movie on it, show it Friday night and Saturday, and then when the last show was over Sunday night, she would get in the vehicle and drive it back to Washington, and then get back well after midnight, and then get up at five or six in the morning to cook the food for the restaurant.

Susie – my mother was a really good crab person. She would go out in her boat, she stood on the bow, and she could really see the crabs, the soft crabs and the hard crabs would get under the branches and hide. She would go out at six o’clock in the morning and come home with a bushel of crabs, just with a net. And come home and pick crabs. A friend of mine said, but crabs, they don’t fill you up. And I said, I was eating bread, butter, tomatoes, and crabs. And then I figured that it was the bread, butter, and tomatoes that were filling me up.

Who was your favorite teacher at Solomons Elementary?

Charles – I liked them all. I was blessed with very good teachers. I can still remember who they were. Joann Kersey taught me in second grade. Then Mrs. Crane and Mrs. Johnson were first and third grade, Marie Cox in fourth grade, and Mrs. Thomas in fifth grade. I don’t know that I had a favorite. They all taught us different material. I was able to learn the material well, but sometimes I was rude, sometimes a class clown. I did some things that were kind of embarrassing. They were all very patient with me and of course they knew my parents very well. So by the time I got home after a bad day, I got spoken to. I had great teachers.

Susie – Virginia Dare Sollars – she taught me in fourth grade. And she was good friends with me. She went to Middleham and is buried in the cemetery. She became the principal at Beach Elementary. She started the open space approach to teaching there. She was recognized for the work that had been done there.

Susie – we had two movie theatres. One where the Solomons veterinary is now. They had a balcony for black people... I was always thrilled with Roy Rogers and Trigger and

Gene Autry and Champion, and I would sit in the front row... and that was a thrill. It was ten cents to go to the movies.

Susie – of course we didn't have the bridge over to St. Mary's until 1979, I think it was. We were isolated!

How did life change after the bridge was open?

Charles – a lot of the people who worked on the other side would take the party boats over to work, and then (the boats would take people out) to fish on the weekend. A lot of the workers would have an inexpensive car over there with no tags, and no insurance that they would use to go from the boat basin to whatever part of the base they needed to get to, because it was too far to walk. They didn't have a shuttle bus or anything like that.

Charles – It used to be a standing joke that the old Maryland National Bank on Solomons, that nobody could ever rob it because nobody could get away. One time somebody tried to rob it and get away in a boat, but the marine police caught them very quickly. There was one road in and one road out and so there was relatively little crime. It was a relatively safe place to grow up, but it was also that everybody knew everybody, and if you were going to drive away, it wasn't very complicated to get stopped.

Susie – I remember when I was young, that some of the ministers would come to see momma or daddy at the house. I think that it was just a social visit. Dr. Wood came over one time. Momma, she had pigs, Blacky, Brownie, and Whitie. I won't remember what happened to Brownie, or Blackie, but mother won a prize at the fair for Whitie. Whitie would go down the road following daddy, just like a dog. The minute she knew the minister was coming, she couldn't find Whitie. She was out front, trying to find the pig, the minister and his wife came around the corner, and mother was so shook up by that, that the first words out of her mouth, were – “I can't find my pig! I'm sorry that you're here.” I'm sure that went over real well with the minister and his wife

Charles –. To my recollection, church was never cancelled. If the minister didn't show up after 15 or 20 minutes, you would turn around and drive home in the snow. I remember one Sunday mom was the organist, I was the acolyte, my brother read the lesson, my father took up the collection, and I think there was one other person there and the minister. And the minister said the blessing and then said that it was good that the Bennett family was here. We had come in the pickup truck, through the bad weather. But I think that was the smallest attendance that I can remember. I remember for a number of years there was a sexton, Joe Dent, who was a Black man. He always sat in the back by the door. He would come in the morning and start the heat. They were oil or gas fired furnaces in the alcoves, and that was the heat. When they were going full force, it was hard to hear the prayers. It was very warm next to it, and 20 feet away it was chilly. But he was there, and he was a wonderful man. If you've been over in the chapel, there is a plaque, it used to hang in the back, it was copper, and it was done in the 1970's, and after he died they had this plaque, and they asked some of his relatives to come, and there was a woman who came and sang kind of a gospel, and it brought tears to my eyes, and it kind of... everything was pretty segregated back then, then integration began, the schools were integrated, but that's one change that thankfully has come. That we're not as segregated as we used to be. But he was always a very kind person, he was always there. I think he did it for thirty-some years.

Charles – I remember when we came into church, we were the first ones there for Sunday school, and the church door would be locked. I remember that we went over to a grave, if you stand in front of the chapel it was over on the left –there was some concrete and a cracked gravestone and you lifted it up and got the key. You went and unlocked the door and then put the key back. That was our security system. It was locked sometimes, and then for a lot of years it was open. It was never robbed, people could come in and pray.

Charles – when I read the description years ago, about a small church being a family church, that’s really what it was. There were maybe 15 or 20 families. It was pretty much people from right around Lusby, people close by, sometimes someone would come from St. Leonard. Sometimes people other than those families would come and go, but for the most part, it was those families. And everybody had their assigned place in church. Miss Jennie and Eva always sat in the front left, and Mary Tongue Sommervell would be up close to the organ, too. Then Jennie Reichart was always on the other side with her husband Charles, until he died.

Charles – one of Berkley’s first Sundays here, and Eric (Berkley’s younger son) was there with his mother, and Eric was relatively good and sitting still. At the end of the service, Olivia Brown said to Berkley, “Why don’t you do something about that young boy, there? Why didn’t you speak to his mother and do something?” And Berkley said “That was my wife!”

Charles – I remember the rectory on Solomons down by the lab by where the traffic circle is now. That was a beautiful location right by the mouth of the Patuxent there. And I remember going down there and having dinner there. There were some bible study activities there. I remember Ted Bailey being there.

Changes

Norma Lee – they started having members of the congregation carrying the oblations up. That was “horrible” you know, any change.

Susie – when we went in the chapel, there was a little box, a poor box.

Norma Lee – its still there. Up in the window.

Charles – the biggest community change that I saw in my lifetime was going from a segregated to an integrated community. I went to Solomons Elementary which was all White, there was Appeal, which was Black. The year that I was in 8th grade I was in Calvert Middle, which was the only middle school in the county, it was a transition year when some Black students came from Brooks high school, where the Board of Education is. There were maybe 10 percent of the students who were Black. Looking back, it must have been very hard for those students to leave their own classmates and come to a school where they were only ten percent. I think that the teachers tried very hard to make it work. Then in my 9th grade year, which was 1966, that was my first year at Calvert High School, I played football, and there were as many Black football players as there were White. Most of them were way better than I was. And there was some tension and racial fights, but still relatively few. I think that the churches were a lot slower, and unfortunately still are. And then I went away to college and grad school. That was a

difficult period, with Martin Luther King, Jr.'s death. There was just a lot of bitterness. The riots in Cambridge on the Eastern Shore. I'm glad that's behind us. It's a painful thing to think about.

Charles – My parents were certainly a large influence, too. Both had a very strong faith. Father didn't speak about it too much, but mother was much more open about that through her work as a teacher and organist and one who loved to teach music and sign, and they both had a very large influence on my faith growing up. Two people affiliated with the church – first Theodore Bailey. He was here through my elementary school and middle school years. He was just a very gentle man and very caring, he did a lot of home visiting. He was a wonderful and kind and caring person. Someone you could see as living out the gospel in what he did as in what he preached. And the other person would be Berkley Ford, who soon after he came here started EFM, and I did that for the four years. That was probably the best spiritual educational thing that I ever did. That was the first time that I had done any organized bible study, and using those applications in guiding how you live your daily life. And your being educated for ministry. So those are the two people from the church who were most influential on my spiritual development.

Any other recollections that you would like to share?

Charles – I just remember it was being a place where faith was very important to people, and where people cared about each other, friendship, and there was a lot of fellowship, and while there weren't a lot of dinners and picnics, people went to each other's homes. Its been a place that's always been important in education and support in ways to help people grow and travel on their spiritual journey, and its really true these days, we have people who really care about each other and want to spread the good news in this community. Its kind of painful to go from a family style church where the minister visits a lot to a larger church with lots of programs, we have outreach and we have SMILE on our campus and we have other things which are really important in spreading the good news. Its been a good growing transition, some bumps along the way, but a good work for the Lord has been done here.

Interviewee: Emily Tongue Richardson

Papa (Emily's grandfather) built the house (that Emily and Ramsey own today). I knew Mr. Mount, Mr. Bailey, Mr. Thompson, Mr. Eager Wood. Mr. Van Street.

The oldest person that I can remember was Miss Jennie Tonue - Miss Jennie and her brother Uncle Charlie. I can remember going to see Aunt Jennie and Aunt Eva. I can remember playing the organ up at Miss Eva's. It was an upright, and I assume it came out of one of the churches.

Memories of Solomons

I can remember going to the pier, and my first job was taking the bottles of nehi back and getting a nickel for each bottle, from my grandfather Frank Tongue. He rented boats. This was when he was in his 70's. We were always here for Easter. He would have a box over in the window that he would plant his tomatoes in, and they would always hide an Easter egg in there. They went to St. Peter's. Mary Somervell and Shug would go to

Middleham. My mother would go to Middleham. Daddy would go with his parents to St. Peter's.

One Sunday – we always sang “Welcome Happy Morning” – Eleanor Hipple was the organist and Papa loved to sing, but he was deaf by this time. And he kept singing and Eleanor had stopped playing! And my father had to stand up and say – Papa, they've stopped. My granddad – Papa – was always there to ring the bell. Things did not start until Frank got there.

About the Tongue family

My revolutionary war ancestor was Thomas Tongue. He married a woman by the name of Elizabeth Roberts. There were two groups of Tongue's that came over – one with the Girard's in St. Mary's. In the records there is a statement that Thomas Tongue married a Girard, who in turn had a child – Elizabeth – and she married Benjamin Allen. They had a child – Elizabeth Tongue – who married Richard Roberts. They had a child who married Thomas Tongue. The Weems's, which is another name (connected with the family). My grandfather married a Weems.

Daddy was sent off to school because there wasn't a high school in the county, so he went off to Western Maryland – it was a high school then – and then he went to Johns Hopkins. My aunts went to nursing school in Baltimore. Shug and Mary Somervell Tongue had no children. Shug never wanted to go off to school. He stayed here and worked for Davis the boatbuilder. Daddy was the only one who really left the county. Aunt Susie taught down here at the two room school house.

Growing up

I would like to swim, so we would go to Moll's Leg Island. You could put your rowboat up and swim out there. I remember going to the pier to a movie. I can remember as a child that everyone would come out and sit on the front porch, and when the movie was over, you would recognize the cars going by and you would call out to people as they went by.

My grandfather (Frank Tongue) was a very quiet man. He always said that I was going to marry a clergyman. He didn't live long enough to see that. He was a waterman all his life. He captained a work boat. He would take things to Baltimore. He worked in the south seas and the Caribbean for a while. As a young man he was very often away. He always lived around the water. He would oyster. He had oyster beds. I did not know about the shirt factory until later on. He was a churchman. Daddy moved away and worked for Davison Chemical, where he was President, which became a part of W. R. Grace and Company, where he was executive vice president. Daddy authored the book because Papa and Grandma were such a part of St. Peter's, and it was a tribute to them for the 100th anniversary.

Solomons was very quiet when I was growing up. When people started coming down for the fishing, my grandfather would rent boats. He rented a row boat six hours for five dollars. He built the wharf, we still have the wharf, between J. C. Lore and the Catholic church. Daddy had a boat until it was impossible for him to get into it. Our children – at age 13 - were disappointed when he sold it.

Sometimes I would go to Middleham – I was fascinated by the organ, and it was when Vangie (Bennett) would be playing the organ. I got to sit up near the choir, and I was fascinated to watch her play – all the stops and the pedals. She would invite me to sit on the organ bench. That was until I was ten or twelve, and then I would go to St. Peter's. But I can remember the sexton at Middleham. He would sit in the alcove, and he would ring the bell, and stoke the fire and it would be warm in there. He would sit there and watch. He wouldn't go to communion. All of the men would stand on the sidewalk outside of the church. My mother is buried right next to the sidewalk. She would have been furious if she knew that was where she was going to be buried. Because she kept telling us that I don't want to be there where they are standing on me and spitting tobacco! One of our grandchildren Ramsey christened at St. Peter's and one he christened at Middleham.

When we were here (at Grandfather's in Solomons) we ate at definite times – the big meal on Sunday was at noon – and if you weren't here it caused a big fuss. We would be out catching crabs and have to come back for dinner. And then you would have a cold supper at night. Looking back on it, it was great. Everybody had to sit together. Today it isn't like that.

As more and more people had motor boats, papa said that this would be the death of the seafood industry. And then during WW II when everything came in. All of these things are tearing up the oyster beds, polluting with chemicals. I can hear daddy and papa talking about how too many people were coming into the county who didn't understand that you can't dump things into the bay. And then there were the speedboats, with all of the noise. So its changed, I can't say for the worse. I go back to the time when Woodburn's was just three doors down.

A final memory – The Legend of Elizabeth the Ghost

No history of Middleham and St. Peter's would be complete without Elizabeth. For many years, a story has circulated that a possible ghost, that most note is named "*Elizabeth*" has roamed our graveyard. No one is sure of her last name, but one person said that it is believed that she had lost an infant or small child to the "grim reaper" and roams about the graveyard looking for it.

The Eagle project of the handicapped parking and ramp at Middleham, constructed in 1994 by Jimmy Yoe, almost had its work stopped as the delivery men would not come down the road in back of the Chapel to the site, as they were afraid "*Elizabeth*" was there. A photo was taken at the time of the project which had a white smoky appearance to one side - possibly her? Who knows? Others have described a feeling of a touch, with no one there, or a presence they could not explain.

There was an incident during the time Dr. Eager Wood was rector, when two ladies (referenced "A" and "B") were cleaning out a closet in what was then the church office building and had not quite finished. The "A" lady mentioned to the other that she would come back another time but **not** by herself. The "B" lady asked her if she was afraid of "*Elizabeth*". Lady "A" was stunned at the question, as she had never told anyone she had seen a ghostlike lady in a white dress in the graveyard early on an Easter Sunday, while on her way to her mother's house. Lady "B" said that she had seen the figure of a woman

in the graveyard in a white dress also. One person even claims to have seen her sitting on the church steps.

An old abandoned cemetery is nearby in which several people have seen a gravestone that just says "*Elizabeth*". She has never hurt anyone, but someone in the church left cookies out for her one night, and they were gone in the morning. Who is she? What does she want? Perhaps we will never know.



photo courtesy of the Calvert Marine Museum

Chapter 6 – Who We Are Today

We are one church family with two historic chapels, Middleham Chapel and St. Peter's Chapel. The Parish Hall on the Middleham campus also houses the parish offices, a preschool Day School, one of our three Sunday Services, and space for our numerous programs and activities. Most of us have been in the parish 15 or less years, and we have a number of parishioners who are lifetime members. Our parish is unique with three worship spaces and four weekly services, and we are truly a multigenerational community.

We see ourselves as a welcoming, accepting and friendly community. We take pride in our various outreach and in-reach ministries and we value a Christ-centered worship style enhanced with music. We recognize that nurturing youth involvement feeds the life of our parish and the community. We enjoy the friendship of our fellow parishioners in wide-ranging activities and ministries and embrace education as a means to think beyond ourselves and to learn about what we believe in and why.

Worship

We offer a variety of times and locations for worship on Sunday and a Healing Service during the week.

Sunday 8:30 a.m. – Traditional Eucharist at St. Peter's Chapel, Solomons – A Rite II service with music in our 1889 chapel

Sunday 9:30 a.m. – Modified Eucharist at the Parish Hall, Lusby – A family-focused Rite II service of Holy Communion in the Great Hall with piano accompaniment. This is a 45-minute, less traditional, Christ-centered service with a relaxed atmosphere.

Sunday 11:15 a.m. – Traditional Eucharist at Middleham Chapel, Lusby – A Rite II service with music in our beautiful older historic chapel built in 1748.

5th Sunday Service 10 a.m. - Traditional Eucharist at the Great Hall, Lusby – A service for the entire parish whenever there is a fifth Sunday in the month. These special Eucharists offer an opportunity for our church family to come together to celebrate our life in Christ in an intergenerational service.

Wednesday 9 a.m. – Healing Service– Once a month, this weekly service at Middleham Chapel is followed by healthcare assessments by the Parish Nurse Ministry.

Music

Choir– The parish choir enhances Sunday services in the chapels on a rotating basis and the Fifth Sunday. The choir also performs special music for the Easter and Christmas seasons and at other times during the year

Christian Formation: Youth and Adult

Sunday School - Our Sunday School program runs from September through June with classes for Preschool through fifth grade. Classes meet following the 9:30 a.m. service, from 10:15 - 11:10 a.m.

Journey to Adulthood - This program serves the youth community from grades 6 - 12. It is divided into three smaller groups: Rite 13 for Grades 6 and 8; J2A for grades 9 - 10; and YAC (Young Adults in Church) for grades 11-12. Each group meets on Sunday mornings during the Christian Formation hour and for two hours each Sunday evening. We use the Journey to Adulthood Curriculum and each group plans its own social, community service

and spiritual growth activities to implement the curriculum. During the summer of 2008 ten J2A members and four chaperones made a pilgrimage to Southeast Ireland. The J2A program has a volunteer coordinator and 2-3 dedicated adult leaders per group.

Adult Education – Includes regular sessions held during the Christian Formation hour in the Great Hall. Adult Education also includes special sessions on a range of topics.

Vacation Bible School - VBS has been held every year for several years. Activities include story reading, songs, crafts and games around a selected theme from each story.

Education for Ministry – A School of Theology, University of the South off campus program. EFM is a four-year program covering the basics of theological education in the Old and New Testaments, church history, liturgy and theology. Students meet once a week in seminars under the guidance of trained mentors. The program grants a certificate at the completion of the four years. This program has been offered by this parish for 17 years.

Day School – Middleham and St. Peter's Episcopal Day School for three- and four-year olds, located in the classroom wing of the parish hall, is an extension of the educational, pastoral and outreach arms of the parish. Instruction in Christian values is an important part of the curriculum and students are taught care and respect for all of God's creation. The children attend chapel services twice a month where they are introduced to age appropriate Bible stories, prayers and songs. The school has a Board of Directors, and is overseen on a daily basis by the rector and makes quarterly reports to the vestry.

INREACH MINISTRIES

Ministries to Support Our Worship

Acolytes – Persons nine years of age and older may volunteer to be acolytes and assist the priest during services. Acolytes are trained to serve at both chapels and the Great Hall.

Altar Guild – Members assist the clergy by preparing the altar for all services, cleaning the chapels, laundering the linen and providing flowers.

Greeters – Our greeters welcome visiting and regular worshipers to Sunday services, offering bulletins, prayer leaflets and other assistance.

Lay Chalicists – These trained lay ministers serve the chalice at the services.

Lay Eucharistic Ministers – These trained lay ministers take Communion to those who are shut-in or in the hospital.

Lay Readers – Adult and youth lay readers read the first lesson at each Sunday Eucharist.

Ushers – This group helps to seat parishioners and assists with the offerings of treasure, bread and wine.

Ministries to Support Our Parish

Middleham and St. Peter's is a parish of caring members, committed to serving their church and community.

Caring Network - The Caring Network Ministry connects regularly with the families and individuals represented in the 255 household units in our parish. The objective of the Network is to promote and enable a caring community, keep parishioners current with parish resources and activities, and to promote the exchange of ideas, concerns, and needs.

Cemetery Committee – A standing committee that keeps records, sells grave plots, maintains the monuments and coordinates burial arrangements.

Communications – This recently formed committee is responsible for improving communications within the parish which include: the publishing of a monthly newsletter - *The Connector*, maintaining the parish website and corresponding with parishioners via email.

The Connector – The monthly parish newsletter publishes articles, written by the clergy and parishioners, announcements and the monthly calendar. The newsletter received its name because it connects the one time separate congregations of Middleham Chapel and St. Peter's Chapel. It is mailed to over 200 households.

Holy Clippers - These hardworking volunteers maintain the extensive parish grounds. The Holy Clippers meet every other Wednesday during the "growing season" primarily to mow but also to rake, edge, and maintain the equipment. Their bi-weekly work session is followed by fellowship and a good meal provided by other parish volunteers.

Newcomers Committee – The mission of this committee is to establish communication with newcomers at each of the three Sunday services, to make them welcome and to help them become a part of our church family. The committee sponsors introductions of newcomers at the 5th Sunday services and several newcomer receptions each year.

Pilgrimage Committee – This group of adults assists the leaders of the Journey to Adulthood program by identifying options for pilgrimage itineraries from which the class, their parents and leaders select the next J2A pilgrimage. In 2010 the J2A pilgrims will travel to New Mexico.

Planned Giving and Endowment Board – This board was established in 2004 to promote planned gifts in support of the mission and ministry of our congregation. The board promotes planned giving through articles in the parish newsletter, seminars that support concerns of the congregation, and administration of the 1684 Society, which honors individuals who have given life gifts and/or rendered a lifetime of meritorious service to the parish.

Stewardship Committee – This committee guides the parish throughout the year in their giving of time, talent and treasure. They also have made stewardship a year round focus by sponsoring a Ministries Fair to enable parishioners to increase the giving of their time and talent.

Ministries and Programs to Foster Faith and Fellowship

At Middleham and St. Peter's we join together in the company of others to support our parish and grow spiritually as we give and grow through Christ.

Daughters of the King – The purpose of this order is to bring members into a personal relationship with Jesus Christ through prayer and service to the community. They sponsor the parish's annual Quiet Day.

Episcopal Church Women – The ECW supports the parish through fundraisers and provides hospitality for parish gatherings and funeral receptions. The meetings provide opportunity for spiritual growth and fellowship.

Good Friday Ecumenical Service – This joint worship service on Solomon's Island with Our Lady Star of the Sea Roman Catholic Church, begins at St. Peter's Chapel. Worshipers take turns carrying the cross while walking from one church to the other and concluded with the Stations for the Cross.

Lenten Series – The Lenten Series is held every Wednesday evening during Lent and begins with a pot luck meal. The program is based on a new theme each year, topics have included: Bible Stories through New Eyes, *The Lion, the Witch and the Wardrobe*, and The Church and Race Relations, and the Stations of the Cross..

Maundy Thursday - We celebrate Holy Thursday by sharing a Mediterranean meal, foot washing, and a Eucharist service.

OUTREACH MINISTRIES

The Outreach Committee – This committee is comprised of the leaders from each outreach ministry, and a liaison from the Vestry. It meets quarterly to assist, coordinate and facilitate the programs for all our varied outreach ministries. This standing committee sponsors the Alternative Giving Fair in the fall.

Middleham and St. Peter's is committed to serving the parish and also the broader community, especially those in need.

Whether we are feeding the hungry, creating homes for the needy or administering to the sick or troubled, service of this sort is particularly important and spiritually satisfying.

Ministries That Serve Our Community

Habitat for Humanity – The Patuxent Habitat for Humanity affiliate was founded by a Middleham and St. Peter's parishioner. Serving Calvert and St. Mary's counties, its mission is to provide safe, affordable housing to working families who are living in sub-standard, poverty conditions. Middleham and St. Peter's completed an Apostles Build in November 2006 in with 11 other churches.

Parish Nurse Ministry – Parish nurses provide blood pressure checks, publish monthly articles on health issues in *The Connector* and presents seminars. Along with other interested individuals they maintain the prayer chain and in 2007 dedicated sixteen prayer shawls in what has become an ongoing project. This group ministers to the health of the parish and, through SMILE, to the community at large. A parish "Walk to Bethlehem" is planned for the fall of 2007.

Project ECHO – The Ecumenical Council for the Homeless Organization, a nonprofit agency, provides a safe, substance-free environment where homeless men, women and families receive emergency shelter. Our parishioners provide the evening meal on the fourth

Monday of every month as well as volunteer and support ECHO through donations of time and money.

Safe Nights – The Parish joins with other churches throughout the county to provide shelter for homeless individuals over the winter. The parish converts the Great Hall into a homeless shelter for one week during the winter.

SMILE (Service Makes Individual Lives Exciting) – SMILE is an ecumenical volunteer agency of nine churches that serve those in need in Southern Calvert County through a very successful food pantry and thrift store. As a founding sponsor, Middleham and St. Peter's provides the facility and the grounds for SMILE, and many members of our parish work as volunteer staff. A representative from the parish serves as a SMILE Board member.

Ministries That Serve Our World

Episcopal Relief and Development – Our Deacon, who is the Diocese of Maryland coordinator for ERD, brings us news of their work. Parishioners support ERD financially throughout the year.

Parish Mission Trips – Parishioners made five trips to the Lakota Reservation in South Dakota to help with building repairs for Episcopal churches and to provide a Vacation Bible School for the Lakota children. In 2006, a team of parishioners went to Christ Church Bay St. Louis, Mississippi, to help with the clean-up and reconstruction after Katrina. Since the disaster, our parish has sent two more mission teams and raised nearly \$10,000 to assist in the rebuilding of this church and the Mississippi gulf communities.

Annual Special Events

Advent Wreath Making - This is an intergenerational event held on the first Sunday of Advent. Participants learn about the significance of Advent while they create evergreen advent wreaths for themselves and other parishioners.

Alternative Giving Fair – This fair affords parishioners the opportunity to learn more about and to make monetary gifts to an in-reach or outreach ministry in a person's name instead of giving the recipient a material gift.

Mayfest – The Episcopal Church Women, with a lot of help from all ages and stages of the parish, organizes this large indoor yard sale. A major fund raiser for the parish, Mayfest is well known throughout the community. The proceeds help support the missions and ministries of the parish.

Pancake Supper – The popular Shrove Tuesday Pancake Supper is an event enjoyed by all ages. Held in the Great Hall, it is organized and sponsored by the ECW. Members of the youth groups serve as waiters and the clergy flip pancakes.

Parish Picnic– The annual parish picnic is held every fall. The Vestry supplies the main course – usually crabs!

Quiet Day - The Daughters of the King chapter sponsor a Quiet Day usually on a Saturday in Advent. Open to all and advertised to all churches in the area, Quiet Day is a time for personal prayer, relaxation and spiritual reflection.

Parish Facts and Figures

Membership

The 2008 Parochial Report for our parish lists 517 baptized members, including children and non-active members. Sunday attendance in 2008 averaged 162: 63 at 8:30 a.m., 61 at 9:30 a.m. and 38 at 11:15 a.m. Pledging currently stands at 124 giving units.

Vestry

The governing body of our parish, the Vestry of Middleham and St. Peter's is composed of the rector, eight parishioners elected by the congregation, and four officers – the senior warden, junior warden, registrar and treasurer. All assisting clergy and diocesan representatives are non-voting members of the Vestry. The Vestry meets regularly on the fourth Tuesday of each month to address parish business and to make decisions about programs that will enhance mission and ministry.

Staff

Middleham and St. Peter's Parish currently has the following paid staff positions:

- Full-time Rector
- Part-time Assistant to the Rector
- Part-time Office Administer
- Part-time Music Director
- Part-time pianist

The Day School currently has the following paid positions:

- Director/Teacher
- Teacher
- Teaching Assistant

Buildings and Grounds

Middleham and St. Peter's Parish is located on two physical campuses about 8 miles apart in Lusby and in Solomon's Island. Our facilities are in good condition. The historic renovated chapels each have heating, air conditioning and running water although Middleham Chapel lacks a rest room. The Parish Hall, partly because it is heavily used, requires the most maintenance and its interior needs to be painted. All three buildings require substantial financial investment on a regular basis. Upkeep of the lawns, landscaping and graveyard is ongoing and done by parishioners.

St. Peter's Chapel, a beautiful American Carpenter Gothic frame board and batten building that was constructed in 1889. It sits on a sixth of an acre on the main road in downtown Solomon's Island with a magnificent view of the Patuxent River. St. Peter's can seat about 80 people.

Middleham Chapel, along with the Parish Hall and Cemetery, is located on 9 3/4 acres on H.G. Trueman Road in Lusby, about eight miles north of St. Peter's. The lovely pre-colonial brick chapel was built in 1748 after the original wooden chapel was destroyed by fire. The chapel can seat 90.

The Parish Hall, on the Middleham Chapel campus, was built in 1967 and expanded to its current size in 1995. Its brick exterior complements Middleham Chapel. The main floor

houses: staff offices; classrooms; and a small commercial kitchen. The Great Hall is a 2,100 square foot multipurpose room that can seat up to 220. A small community room, three classrooms, additional restrooms and more storage space are located below the Great Hall in a finished basement. The Great Hall is the gathering place for most parish social events and dinners. It is also the worship space on Sunday for the 9:30 a.m. service as well as the Fifth Sunday services. It is the only space on either campus large enough to accommodate the entire congregation.

The Cemetery, located on the Middleham Chapel campus, has approximately 1,660 grave sites of which 1,067 are available for purchase. The Columbarium, located in the courtyard behind the Parish Hall, has 84 niches of which 68 are available for purchase.

The SMILE Building, constructed in 1997, is located on 1.6 acres of the parish property in Lusby. The building houses an ecumenical thrift shop and food pantry for the needy of southern Calvert County. SMILE (Service Makes Individual Lives Exciting) was founded in 1991 and is run by representatives of nine local churches. It also provides counseling services and financial assistance to those in need. Through receipt of financial contributions and sales of donated goods SMILE is self supporting.

Addenda

St. Peter's Stained Glass Windows – by Karen Norton

Round Boat Window –

Symbol - Sailboat symbolizes St. Peter's occupation as a fisherman. The mast is a cross. As of this writing, we have not determined who donated the window or exactly when it was installed. It was not part of the original construction. It may have been donated for William Preston Lore.

William Preston Lore (1893-1983) was a waterman. He had a 55' converted bugeye, the, "Sidney R. Riggin" and it could carry 600 bushel of oysters. He was associated with the Lore Packing House which was built by his father Joseph C. Lore, Sr. in 1922. He had 3 brothers, Joseph C. Lore Jr., Kenneth and Rupert. He and his wife, Verna, lived 2 houses above the Autobody shop north of Dowell Rd. They had 2 daughters, Barbara and Katherine

Center Altar Window

This window, a memorial to George and Annie McLean, was contributed by St. Luke's Chapel in Baltimore. St. Luke's had a fire and was rebuilt. They decided to donate this window to St. Peter's Chapel. It was installed in 1889 when the church was built.

Front, Left Altar Window

Symbol - Descending Dove symbolizes the Holy Spirit coming to Earth from Heaven.

Donated by Sarah Catherine Glascock in memory of her mother, Sarah Saunders Webster 1873-1956. Installed in 1973

Sarah (Sadie) was the daughter of Thomas and Bertha Saunders. She married J. Cook Webster and the family built a home in 1905 on Patuxent Ave. It is now the Ross house. Sarah Catherine played the organ at St. Peter's for some 50 years and also gave piano lessons in Solomons.

Front, Right Altar Window

Symbol -The sailboat symbolizes St. Peter's life as a fisherman.

Also given by Sarah Catherine Glascock in memory of her father, Joseph Cook Webster 1873-1938. Installed in 1973.

J. Cook and his brother, J. F. Webster owned Webster's Store. J. Cook bought out his brother and took in his two nephews as partners. This store, located on Charles St. (just to the left of the current Tiki Bar) had two stories and sold dry goods, groceries and marine supplies. The potbellied stove and surrounding benches was a gathering place for watermen. Unfortunately, the store occupied low ground and flooded frequently. It was demolished in 1967 to make room for a motel and bar.

Left Side Windows

Lore Window

Symbol – sailboat with a cross as the mast symbolizing St. Peter, the great fisherman and the Christian faith.

Given by Virginia Bell Lore vonZielinski and Joann Lore Kersey in memory of their parents, Joseph Cobb Lore (1900-1993) and Virginia Bell Lore (1903-1995). Installed in 2002.

Joseph Cobb Lore was the son of Joseph Lore Sr. who established J. C. Lore and Sons Oyster House in 1922. Joseph Jr. and his brother Rupert carried on the business after their father died in 1945. The Lore Company operated several boats including the 60 foot oyster boat the Wm. B. Tennison, the museum's historic cruise boat still in use. In 1961 the partnership between the two brothers was dissolved and in 1962, Joseph Jr.'s son-in-law, Alton Kersey became active in the management of the oyster house. J. C. Lore Jr. retired in 1975. He was one of the founders of the Calvert Marine Museum and was the first commodore of the Solomons Island Yacht club. The Lore house is located on the corner of Lore St. and Solomons Island Rd.

The Lore window was made by Raymond Mickley of Chesapeake Custom Glass in St. Leonard

Condiff Window

Symbol – loaves and fish symbolizes the feeding of the multitude by Jesus and the disciples

Donated through the Condiff estate funds. Installed in 1987.

Clara Brooks Condiff was the wife of George Condiff, Jr. George Sr. and his wife Catherine owned the Locust Inn and George Jr. and his sister Margaret managed the Inn. William Condiff was George Jr.'s brother and he was the postmaster at the Solomon's post office located at the fork at the end of Solomons Island Road, past St. Peter's. When William retired, George Jr. became the postmaster. William Condiff and family lived in what is now the

Dan and Anne Gross home. George Jr. and Clara lived in what is now Carmen's Gallery. They had no children.

Tongue window

Symbol – Anchor and fish. The anchor symbolizes stability in troubled seas and was the secret symbol for the cross from the days of St. Peter. The anchor is also the symbol of hope. The early Christians used the fish as the symbol of their faith in Jesus Christ. Installed in 1987.

Donated by Thomas Tongue. J. Frank (1871-1964) and Frances Howard Tongue lived at the corner of Solomons Island Rd. and C Street. Their granddaughter Emily and husband Ramsey Richardson live in the home today. J. Frank was captain of the pungy schooner "U.S. Grant". He, along with Joseph C. Lore Sr. and James Grover formed the Avondale Manufacturing Co. in 1922 making, assembling, equipping, buying, and selling shirts, underwear, stockings, dresses, suits, coats and hats. The company employed 30 women, It was destroyed by fire in 1925. The first community dial equipment was installed in outbuildings on the Tongue property by the Chesapeake and Potomac Telephone Co. J. Frank leased the buildings to them for 25 years providing the first phone service on the island.

Saunders Window

Symbol – papal crown with crossed keys symbolizes St. Peter's role at head of the church. Jesus gave the keys to heaven to Peter and said "On this rock I will build my church." (St. Peter is buried in St. Peter's Basilica at the Vatican.)

Donated by Elmer Margeson, their son-in-law and husband of Evelyn-their daughter. Installed in 1986.

Thomas Sewall and Bertha Hungerford Saunders were the brother and sister-in-law of Sarah Elizabeth (Sadie) Webster (front left Altar window). The Saunders operated a general store and ice cream parlor across from the old Episcopal rectory and parish hall on Charles St. The steamboat wharf was nearby and was a popular place. The Saunders sold the store in 1916 and moved to Baltimore. The building now houses the Environmental police.

Right Side Windows

Beaven Window

Symbol – Camellias This is the only window that is not related to the life of St. Peter. Evelyn grew and was known for her camellias so her children wanted camellias incorporated into the window.

Donated by the Beaven children, Francis Jr. and Melvin. Installed in 1992

Evelyn Beaven (1909-1992) was the wife of Francis Beaven (1903-1964). She was born in Oakland, California. Her father was a geology professor at U.C. at Berkley. They moved to Raleigh, N.C. and Evelyn grew up there. She earned her Master's Degree in Botany from Duke and met Francis during this time. Her expertise was in mosses. Francis was a professor of biology at North Carolina State. . They came to Solomons and bought Dr. Marsh's house on Ferran St. near the lab. Francis was a founder of the Chesapeake Biological Laboratory and the main building, facing the bay, was named in his honor. He was a biologist and oyster expert. Francis was the acting director of the CBL at the time of his death in 1964. Evelyn rented rooms to instructors and students of the biological lab. Rooms were also rented to navy personnel during WW II. Evelyn was well known in Solomons for her outstanding cooking, warm hospitality, and her love of camellias. They had two children, G. Francis and Melvin.

Coleman Window

Symbol – upside own cross with keys. St. Peter requested to be crucified upside down because he did not feel worthy to be crucified right side up as Jesus had. The keys symbolize the keys to heaven given to St. Peter by Jesus.

Donated by Doris Dixon, daughter of Arthur and Edith Coleman. Installed in 1986

Arthur W. and Edith I Coleman were not members of St. Peter's. They lived in Baltimore. Their daughter, Doris, married Carlos Dixon who was from Florida. They owned a marina where the pilot house is located today on Alexander St. just before the current Solomons Yachting Center. They had two children, Audrey and Janice. When Doris and Carlos divorced, Doris took over the marina and eventually sold it. Audrey was very active in St. Peter's, was instrumental in the stained glass window project and served as senior warden. Audrey was married to Bunky Hipple, son of Gordon and Eleanor (transom window) and had two children, William (a submarine captain)and Melissa (lives in Annapolis). Doris, Audrey and her husband, Gary Spates now live Charleston, SC.

Evans Window

Symbol – lamb with flag containing a cross. The lamb represents Jesus Christ or a sinner being rescued by Jesus.

Donated by her son, John R. (Jack) Evans. Installed in 1986

Mary Delia Evans (1894-1984) was the wife of Reynold Evans (1896-1943). Reynold served in WW I and got the idea for a pavilion while serving in the army in Nice, France. He and his father Perry built Evan's Pavilion (Evan's Pier or Miss Mazie's) which opened in 1919. The 'Pier' held dances with live music provided by bands from Washington. The Pier was also an ice cream parlor, restaurant and theater. This was the second movie theater on Solomons as the Episcopal Parish Hall also housed a theater. Movies cost 15 cents and patrons had to carry their own folding chairs to the multipurpose room. If they returned their chairs after the movie, they received a 5-cent rebate. A waterslide was built from the top of the building and small boats with wheels carried riders into the Patuxent River. After the death of Reynold, Miss Mazie (Mary Delia) ran the business herself. Pauline Grover, a St. Peter's member, worked for her and they stayed in rooms at the pier during the summer months. During colder weather, Miss Mazie returned to her home on the corner of C Street and Solomons Island Road. The home is now owned by her son, Jack. In 1966, she sold the property and it became a seafood restaurant-Solomon's Pier. The restaurant, now owned by the Stoney's has many early pictures of the island. Miss Mazie was the Aunt of Dr. Charles Bennett.

Glascock Window

Symbol – communion cup with son rising out of it, inscribed IHS representing the host. HIS=In Hoc Signo Vinces meaning 'in this sign you will conquer'.

Donated by the Glascock children. Installed in 1986.

William Bedford (1891-1979) and Sarah Catherine (1902-1976) Glascock owned the large farm on the right of Solomons Island Road. Originally owned by the Somervell family, it was purchased by J. Cook Webster in 1901. It was known as Strathmore Farms. The farm supplied milk, meat and vegetables for the Webster Store and grew wheat and corn (these crops are still raised on the farm today). Wilbur T. Grover was the long-time farm manager. A large Victorian farmhouse built in the 1880s by Louisa Somervell Solomon was torn down in 1957. Sarah's parents were Sarah Elizabeth Saunders and Joseph Cook Webster (front alter windows). The Glascock children, Sarabeth Smith, and W. Bedford currently live on the farm.

Hipple Transom Window (above the interior rear doors)

Donated by his wife, Eleanor Rekar Hipple. Installed in 1987.

Gordon Hipple and his wife, Eleanor Rekar Hipple lived two houses down from the marine museum. Eleanor was the daughter of William and Mary Rekar who owned the Rekar Hotel (current Tiki Bar location). Gordon came to the area from Pennsylvania. Gordon managed the Rekar hotel. Eleanor

served as organist at St. Peter's. Their son, Gordon Jr. (Bunky) was married to Audrey Dixon, daughter of Doris Dixon and granddaughter of Andrew and Edith Coleman (Coleman window).

The windows donated and installed in 1986-1987 were made by Jake Boertline of Carmody Hills near Seat Pleasant, N.E. of Washington.

It is unknown who made the Webster windows. They differ greatly from the others.

Christ Church Rectors serving Middleham Chapel from 1684 through 1900

The Reverend William Mullett from 1684
The Reverend Paul Bertrend from 1685
The Reverend John Turling from 1685-91
The Reverend Richard Hull 1694
The Reverend Henry Hall 1695-97
The Reverend Hugh Jones 1701-02
The Reverend Gabriel D'Emilaine 1703
The Reverend Jonathan Cay 1715-37
The Reverend Richard Chase 1738-41
The Reverend J. Vaughan 1743-44
The Reverend Charles Lake 1744-47
The Reverend Samuel Claggett 1748-49
The Reverend George Cooke 1750-63
The Reverend Francis Lander 1764-81
The Reverend Benjamin Sebastian 1782-84
The Reverend Edward Gantt 1784-96
The Reverend Francis Walker 1797-98
The Reverend Edward Gantt, Jr. 1799-1804 1810-12
The Reverend Nicholas W. Lane 1806-10
The Reverend George D. S. Handy 1812-15
The Reverend J. P. Bausman 1816-25 1846-47
The Reverend Mervin Allen 1828-32
The Reverend Matthias Harris 1832-37
The Reverend Olcott Bulkley 1837-39
The Reverend James A. Buck 1839-42
The Reverend James M. Todd 1843-44
The Reverend Joshua Sweet 1845-46
The Reverend Meyer Lewin 1848-49
The Reverend Erastus F. Dashiell 1849-56
The Reverend George L. Mackenheimer 1857-59
The Reverend Edmund Christian 1860-69
The Reverend Lewis H. Jackson 1869-71
The Reverend Ogle Marbury 1872-74
The Reverend William Brittain 1875-76
The Reverend George W. E. Fisse 1876-79
The Reverend John Atkinson 1879-80

The Reverend Julius M. Dashiell 1881-86
The Reverend R. Heber Murphy 1886-89

Vicars and Rectors 1900 to Present

The Reverend Lionel A. Wye, Vicar from 1901 – 1907.
The Reverend George G. Langdon, Vicar from 1908 – 1910.
The Reverend Benjamin B. Lovett, Vicar from 1911 – 1913.
The Reverend W. E. Glanville, Vicar from 1914 – 1918.
The Reverend J Gibson Gantt, Vicar from 1919 – 1927.
The Reverend William Weir Gilles, Vicar from 1928 – 1936.
The Reverend C. Gilbert Hill, Jr, Vicar from 1936 – 1937.
The Reverend Harry L. Paff, Vicar from 1938 – 1948.
The Reverend J. Edmund Thompson, Vicar from 5/1/48 – 7/15/58. Retired.
The Reverend Theodore H. Bailey III, Vicar from 8/15/58 – 8/31/66. Resigned
The Reverend John K. Mount, Vicar from 2/1/67 – 6/30/72. Retired.
The Reverend Virgil Van Street, Vicar from 7/1/72 - 12/76. Retired.
The Reverend Edgar Eager Wood, Vicar from 1/77 – 5/19/78.
The Reverend Edgar Eager Wood, Rector from 5/19/78 – 12/31/89. Retired.
The Reverend Richard V Landis, Interim Rector from 1/1/90 – 6/31/91.
The Reverend C Berkley Ford, Rector from 7/1/91 - 11/19/2006. Resigned.
The Reverend Mary Sharon McCarty, Interim Rector from 2/1/07 - 7/31/08.
The Reverend David Gordon Showers, Rector from 9/1/08 – present.

The Vestry

While as a mission of the Diocese of Maryland, Middleham and St. Peter's had an Advisory Board. The governing body became a vestry when we became a parish. This lists lay vestry officers and elected members through our history.

Although over the course of the years the worship spaces have become blended and members may worship in any of the three locations on Sunday morning, in 1978 members rarely worshiped in a chapel other than their home chapel. There was no middle service. The By Laws call for eight elected members and four officers (Senior Warden, Junior Warden, Treasurer, and Registrar), with provision for other officers (such as Asst. treasurers) as the vestry sees fit. The rector always is an officer of the vestry. The first By Laws specified that one warden must come from Middleham and one from St. Peter's. In even years, the Warden from Middleham would be the Senior Warden; in odd years, the St. Peter's Warden would be Senior Warden. The other warden would serve as Junior Warden. Elected members served for four-year terms. In 1990, the By Laws were revised to eliminate the requirements for the wardens to rotate, for the wardens to worship at different chapels, and for the eight elected members to be evenly split between the chapels. In 1999 the term of elected vestry members was changed to three years. Until 1991, each chapel maintained its own operating checking account and paid chapel bills separately. Gradually, all operating funds, memorial monies, cemetery and other funds were transitioned to parish accounts. Thus, for the early years (1978-90), the Asst. treasurers for each chapel were key functions.

The initial vestry was appointed May 20, 1978: **Officers:** Ronald Alexander, Senior Warden (Middleham), George B Wood, Junior Warden (St. Peter's). At the first Vestry meeting on December 19, 1978, Rebecca Lore was elected Treasurer and Lillian Van Winkle, Registrar, Asst. treasurers were Leonard (Spike) Mason for Middleham and Anne Gross for St. Peter's. **Members:** Daniel (Dan) Barrett, Jr., T. Gordon Bennett, Bedford Cook Glascock, Geraldine Gott, Helen Ingle, Alton B. Kersey, General Henry Miley, Martha W. Tongue.

1979: **Officers:** Howard Bixby – Senior Warden (St. Peter's), George Callahan – Junior Warden (Middleham), Ron Alexander – Treasurer, Lillian Van Winkle – Registrar, Spike Mason – Asst. Treasurer for Middleham, Anne Gross – Asst. Treasurer for St. Peter's. Audrey Hipple replaced Howard Bixby as Senior Warden in November, 1979. **Members:** Dan Barrett, T. Gordon Bennett, Bedford Cook Glascock, Geraldine Gott, Helen Ingle, Alton B. Kersey, General Henry Miley, Martha W. Tongue.

1980: **Officers:** Robert (Bob) Miller – Senior Warden (Middleham), Audrey Hipple – Junior Warden (St. Peter's), Ron Alexander – Treasurer, Lillian Van Winkle – Registrar, Spike Mason – Asst. Treasurer for Middleham, Anne Gross – Asst. Treasurer for St. Peter's. **Members:** Gordon Bennett, Elizabeth Crane, Bedford Glasscock, Alton Kersey, Dorothy (Dolly) Ketcham, Virginia Lester, Henry Miley, Albert W. (Skip) Zahniser.

1981: **Officers:** Audrey Hipple – Senior Warden (St. Peter's), Bob Miller – Junior Warden (Middleham), Ron Alexander – Treasurer, Lillian Van Winkle – Registrar, Spike Mason – Asst. Treasurer for Middleham, Anne Gross – Asst. Treasurer for St. Peter's. **Members:** C. Donald (Don) Bare, Gordon Bennett, Elizabeth Crane, Bedford Glasscock, Alton Kersey, Dolly Ketcham, Virginia Lester, Spike Mason, Skip Zahniser.

1982: **Officers:** Bob Miller – Senior Warden (Middleham), Audrey Hipple – Junior Warden (St. Peter's), Roberta (Bobbie) Freeland – Treasurer, Lillian Van Winkle – Registrar, Spike Mason – Asst. Treasurer for Middleham, Anne Gross – Asst. Treasurer for S. Peter's. **Members:** Jan Barnes, Don Bare, Norma Lee Buckler, Elizabeth Crane, Dolly Ketcham, Virginia Lester, Benjamin Slingluff, Skip Zahniser.

1983: **Officers:** Audrey Hipple – Senior Warden (St. Peter's), Bob Miller – Junior Warden (Middleham), Bobbie Freeland – Treasurer, Lillian Van Winkle – Registrar, Spike Mason – Asst. Treasurer for Middleham, Anne Gross – Asst. Treasurer for St. Peter's. **Members:** Jan Barnes, Don Bare, Norma Lee Buckler, Danny Chapman, Elizabeth Crane, Katherine (Baker) Hinchliffe, Benjamin Slingluff, Skip Zahniser.

1984: **Officers:** Bob Miller – Senior Warden (Middleham), Audrey Hipple – Junior Warden (St. Peter's), Bobbie Freeland – Treasurer, Georgia Giacobbe – Registrar, Spike Mason – Asst. Treasurer for Middleham, Anne Gross – Asst. Treasurer for S. Peter's. **Members:** Jan Barnes, Don Bare, Norma Lee Buckler, Danny Chapman, Marie Cox, Baker Hinchliffe, Benjamin Slingluff, Skip Zahniser.

1985: **Officers:** Audrey Hipple – Senior Warden (St. Peter's), Bob Miller – Junior Warden (Middleham), Jack Rogers – Treasurer, Georgia Giacobbe – Registrar, Spike Mason – Asst. Treasurer for Middleham, Anne Gross – Asst. Treasurer for St. Peter's. **Members:** Jan Barnes, Marie Cox, Harry Donn, Georgia Giacobbe, Baker Hinchliffe, Dorothy Oursler, Dale Nelson, Benjamin Slingluff.

1986: **Officers:** Bob Miller – Senior Warden (Middleham), Audrey Hipple – Junior Warden (St. Peter's), Jack Rogers – Treasurer, Georgia Giacobbe – Registrar, Spike Mason – Asst. Treasurer for Middleham, Anne Gross – Asst. Treasurer for S. Peter's. **Members:** Jeanne Bare, Danny Chapman, Marie Cox, Harry Donn, Georgia Giacobbe, Baker Hinchliffe, Dale Nelson, Martha Tongue.

1987: **Officers:** Audrey Hipple – Senior Warden (St. Peter's), Dale Nelson – Junior Warden (Middleham), Jack Rogers – Treasurer, Georgia Giacobbe – Registrar, Spike Mason – Asst. Treasurer for Middleham, Anne Gross – Asst. Treasurer for St. Peter's. **Members:** Jeanne Bare, Dan Barrett, T. Gordon Bennett, Art Carson, Marie Cox, Geraldine (Gerry) Gott, Nancy Spinney, Martha Tongue.

1988: **Officers:** Tom McCoy – Senior Warden (St. Peter’s), Dale Nelson – Junior Warden (Middleham), Jack Rogers – Treasurer, Georgia Giacobbe – Registrar, Spike Mason – Asst. Treasurer for Middleham, Anne Gross – Asst. Treasurer for St. Peter’s. **Members:** Jeanne Bare, Gordon Bennett, Art Carson, Robert (Bob) Freeland, Gerry Gott, Philip (Phil) D. Korn, Nancy Spinney, Martha Tongue.

1989: **Officers:** Dale Nelson – Senior Warden (Middleham), Tom McCoy – Junior Warden (St. Peter’s), Jack Rogers – Treasurer, Georgia Giacobbe – Registrar, Spike Mason – Asst. Treasurer for Middleham, Anne Gross – Asst. Treasurer for St. Peter’s. **Members:** C. Donald (Don) Bare, Gordon Bennett, Art Carson, Robert (Bob) Freeland, Gerry Gott, Daniel (Dan) Gross, Phil D. Korn, Nancy Spinney.

1990: **Officers:** Dale Nelson – Senior Warden (Middleham), Tom McCoy – Junior Warden (St. Peter’s), Jack Rogers – Treasurer, Georgia Giacobbe – Registrar, Spike Mason – Asst. Treasurer for Middleham, Anne Gross – Asst. Treasurer for St. Peter’s. **Members:** Don Bare, Gordon Bennett, Art Carson, Bob Freeland, Gerry Gott, Dan Gross, Phil Korn, Nancy Spinney.

1990: **Officers:** Grace (Susie) Cook – Senior Warden, Tom McCoy – Junior Warden, Jack Rogers – Treasurer, Barbara Barrett – Registrar, Spike Mason – Asst. Treasurer for Middleham, Anne Gross – Asst. Treasurer for St. Peter’s. **Members:** Don Bare, Gordon Bennett, Art Carson, Bob Freeland, Gerry Gott, Dan Gross, Phil Korn, Nancy Spinney.

1991: **Officers:** Susie Cook – Senior Warden, Tom McCoy – Junior Warden, Anne Gross – Treasurer, Barbara Barrett – Registrar. **Members:** Don Bare, Charles Bennett, Art Carson, Bob Freeland, Dan Gross, Phil Korn, Claude Martin, Nancy Spinney.

1992: **Officers:** Susie Cook – Senior Warden, Tom McCoy – Junior Warden, Anne Gross – Treasurer, Barbara Barrett – Registrar. **Members:** Don Bare, Charles Bennett, Norma Lee Buckler, Dan Gross, Phil Korn, Claude Martin, Nancy Spinney, Sharleen Wagner.

1993: **Officers:** Susie Cook – Senior Warden, Tom McCoy – Junior Warden, Anne Gross – Treasurer, Barbara Barrett – Registrar. **Members:** Don Bare, Charles Bennett, Norma Lee Buckler, Claude Martin, Charles (Chuck) Rayburn, Nancy Spinney, Jon Tuttle, Sharleen Wagner.

1994: **Officers:** Charles Bennett – Senior Warden, Danny Chapman – Junior Warden, Anne Gross – Treasurer, Barbara Barrett – Registrar. **Members:** Charles Bennett, Norma Lee Buckler, Danny Chapman, Chuck Rayburn, Louise A. Smith, Jon Tuttle, Sharleen Wagner, James (Jim) Yoe.

1995: **Officers:** Charles Bennett – Senior Warden, Danny Chapman – Junior Warden, Anne Gross – Treasurer, Barbara Barrett – Registrar. **Members:** Julie Allen, Norma Lee Buckler, Chuck Rayburn, Paul Reilly, Louise A. Smith, Charles (Buck) Stanley, Sharleen Wagner, Jim Yoe.

1996: **Officers:** Charles Bennett – Senior Warden, Danny Chapman – Junior Warden, Anne Gross – Treasurer, Barbara Barrett – Registrar. **Members:** Kim Geddes, Darryl Hansen, Howard Mann, Chuck Rayburn, Paul Reilly, Louise A. Smith, Buck Stanley, Jim Yoe.

1997: **Officers:** Charles Bennett – Senior Warden, Danny Chapman – Junior Warden, Anne Gross – Treasurer, Barbara Barrett – Registrar. **Members:** Ben Adams, Kim Geddes, Darryl Hansen, Howard Mann, Paul Reilly, Louise A. Smith, Buck Stanley, Jim Yoe.

1998: **Officers:** Charles Bennett – Senior Warden, Danny Chapman – Junior Warden, Anne Gross – Treasurer, Barbara Barrett – Registrar. **Members:** Ben Adams, Kim Geddes, Darryl Hansen, Howard Mann, Elizabeth (Liz) Miller, Jack Schnell, Buck Stanley, Jim Yoe.

1999: **Officers:** Charles Bennett – Senior Warden, Danny Chapman – Junior Warden, Anne Gross – Treasurer, Barbara Barrett – Registrar. **Members:** Ben Adams, Cindy Avice, Betty Eble, Kim Geddes, Howard Mann, Parker (Buck) W. McClellan, Jack Schnell, Tim Wakeman.

2000: **Officers:** Claude Martin – Senior Warden, Danny Chapman – Junior Warden, Anne Gross – Treasurer, Barbara Barrett – Registrar. **Members:** Cindy Avice, Betty Eble, Claude Martin, Buck McClellan, Andrew (Andy) Mechling, Sr., Eileen Moore, Jack Schnell, Tim Wakeman.

2001: **Officers:** Betty Eble – Senior Warden, Sam Bergeson-Willis – Junior Warden, Anne Gross – Treasurer, Barbara Barrett – Registrar. **Members:** Marie Cox, Lisa Forrest, Holly Griffin, Buck McClellan, Eileen Moore, Joan Shisler, Tim Wakeman, Alva Windham.

2002: **Officers:** Anne Gross – Senior Warden, Sam Bergeson-Willis – Junior Warden, Treasurer – Tim Wakeman, Registrar – Barbara Barrett. **Members:** Sam Bergeson-Willis, Marie Cox, Lisa Forrest, Anne Miller, Eileen Moore, Anita Shepherd, Joan Shisler, Alva Windham.

2003: **Officers:** Anne Gross – Senior Warden, Sam Bergeson-Willis – Junior Warden, Treasurer – Tim Wakeman, Registrar – Barbara Barrett. **Members:** Sam Bergeson-Willis, Marie Cox, Diane Davies, Ted Grant, Lisa Forrest, Anne Miller, Anita Shepherd, Joan Shisler.

2004: **Officers:** Anne Gross – Senior Warden, Mark Hughes – Junior Warden, Treasurer – Tim Wakeman, Registrar – Barbara Barrett. **Members:** Sam Bergeson-Willis, Marie Cox, Diane Davies, Ted Grant, Lisa Forrest, Anne Miller, Anita Shepherd, Joan Shisler.

2005: **Officers:** Anne Gross – Senior Warden, Mark Hughes – Junior Warden, Treasurer – Tim Wakeman, Registrar – Barbara Barrett. **Members:** Tom Briggs, Bobby Cornelius, Diane Davies, Ted Grant, Robb Hupp, Joan Shisler, Jason Van Camp, Karen Wilson.

2006: **Officers:** Joan Shisler – Senior Warden, Mark Hughes – Junior Warden, Treasurer – Tim Wakeman, Registrar – Anne Gross. **Members:** Tom Briggs, Bobby Cornelius, Diane Davies, Mark Hughes, Robb Hupp, Joan Shisler, Bobby Swann, Karen Wilson.

2007: **Officers:** Joan Shisler – Senior Warden, Jim Shepherd – Junior Warden, Treasurer – Tim Wakeman, Registrar – Anne Gross. **Members:** Tom Briggs, Bobby Cornelius, Diane Davies, Karl Garland, Mark Hughes, Joan Shisler, Bobby Swann, Karen Wilson.

2008: **Officers:** Joan Shisler – Senior Warden, Jim Shepherd – Junior Warden, Treasurer – Tim Wakeman, Registrar – Anne Gross. **Members:** Diane Davies, Karl Garland, Rob Pieters, Leah Rayburn, Joan Shisler, Bobby Swann, Sharleen Wagner, Karen Wilson.

2009 (Present): **Officers:** Joan Shisler – Senior Warden, Jim Shepherd – Junior Warden, Treasurer – Tim Wakeman, Registrar – Anne Gross. **Members:** Cheryl Campbell, Hugh Davies, Karl Garland, Rob Pieters, Joan Shisler, Bobby Swann, Sharleen Wagner, Karen Wilson.

Memorials and Gifts presented to Middleham and St. Peter's

Memorials and Gifts Placed in Middleham Chapel

- 1699 – Bell presented by John Holdsworth of England
- 1714 – Communion Set presented by Queen Anne of England.
- 1875 – Memorial Window in chancel in memory of Alexander and Olivia Somervell presented by their children.
- 1883 – Bishop's chair in memory of Emma Somervell Sedwick presented by her son, Doctor William A. Sedwick.
- 1900 – Marble Font in memory of Ethel Wilson Turner presented by her grandmother, Mary Somervell Wilson

- 1900 – Prayer Book Stand in memory of the Reverend Thomas O. Tongue presented by his niece, S. Jane Tongue.
- 1901 – Brass Cross in memory of Charles Solomon presented by his wife Eloise S. Solomon.
- 1912 – Marble Altar in memory of Nathaniel Dare and Mary Somervell Wilson presented by their children.
- 1915 – Bronze Cross on wall in memory of the Reverend Heber Murphy presented by his children.
- 1917 – Credence Table in memory of Rosa S. Sollers presented by her husband Somervell Sollers.
- 1917 – Small Red Prayer Book in memory of John Turner presented by his wife Loulie Turner.
- 1919 – Seven Branch Candlesticks in memory of Eloise S. Solomon presented by her daughter, Mrs. Lewin Wicks.
- 1921 – Eucharistic Candlesticks in memory of Mary Evaline Wilson presented by her sisters.
- 1924 – Prayer Book on Altar in memory of Gideon Granger Tongue presented by Mr. and Mrs. Thomas O. Tongue.
- 1942 – Ciborium in memory of Rosa Sedwick Sollers presented by her children.
- 1948 – Brass Vases in memory of Alan Claude Turner, Junior, presented by his parents Mr. and Mrs. Claude Turner.
- 1950 – Brass Lamp on lecturn in memory of Gideon Granger Tongue presented by his sister, S. Jane Tongue.
- 1950 – Brass Lamp on pulpit in memory of Gideon Denny and Elizabeth Anne Tongue presented by their daughter, S. Jane Tongue.
- 1950 – Two Silver Cruets in memory of Mr. and Mrs. John Parran presented by their family.
- 1953 – Two Brass Alms Basins in memory of Mr. and Mrs. Charlie Marsh presented by their children and grandchildren.
- 1953 – One small Brass Vase given by Mrs. Ida Somervell, and one vase to match given by the church.
- 1953 – Individual Communion Set presented by Mrs. L. A. Wye which had belonged to her husband, the Reverend Lionel A. Wye.
- 1955 – Brass Lamp on organ in memory of Mrs. Ida Tongue presented by Harry and Jean Richardson.
- 1957 – Top of the Baptismal Font in memory of Loulie and John Turner and Maggie Wilson presented by Claude Turner, Eloise Crane, and Mary S. Turner Tongue.
- 1958 – Two Night Lamps at yard entrance in memory of Eloise T. Crane presented by her husband, C. Frank Crane.
- 1968 – Episcopal Flag in memory of James H. Bradburn presented by S. Jane Tongue and Eva T. Sollers.
- 1971 – Holy Bible in memory of Eva T. Sollers.
- 1974 – Funeral Pall in memory of Doris Brooks presented by the Episcopal Ladies of Middleham Chapel.
- 1974 – Silver Communion Service Set in memory of Doris Colorey Brooks presented by her sister, Margaret E. Colorey.
- 1975 – Floodlights in memory of Susanne B. Parran presented by her husband Julius P. Parran.
- 1975 – Green Hangings in memory of Susanne B. Parran presented by the Episcopal Ladies of Middleham Chapel.
- 1976 – Brick Steps in memory of Miss S. Jane Tongue presented by the Tongue family.

- 1979 – Processional Cross in memory of Miss S. Jane Tongue presented by the Tongue family.
- 1980 – Altar Book in memory of Marling Jan Ankeny presented by his wife, Eleanor M. Ankeny.
- 1981 – White Altar Hangings in memory of Edward Wilson Sollers presented from his memorial fund.
- 1981 – White Hangings for lecturn and pulpit in memory of Pauline W. Bennett from her memorial fund.
- 1986 – Allan Electric Organ given to the glory of God by Doctor Thomas Gordon Bennett in loving memory of his wife Pauline Williams Bennett.
- 1987 – Paschal Candle in memory of Virginia McCulloh and Nathaniel Dare Sollers III presented by their daughter, Virginia Dare Sollers Sollars.
- 1990 – Restoration of the South Transept and Installation of Brick Walkway in memory of Nathaniel Dare Wilson and his wife Mary Elizabeth Somervell Wilson presented by Elizabeth Weems Crane.
- 1991 – Prayer Desk in memory of Helen C. Sollers presented by Basil Sollers.
- 1996 – Stained Glass Light at front of entrance to Middleham Chapel. Made and donated by Philip Korn to the Glory of God and in memory of his rather Michael Korn and mother Katherine Korn.
- 1999 – Road sign donated by the Reverend Dr. and Mrs. Ira Fetterhoff.
- 2003 – Gospel Book in memory of Catherine Ludolph donated by her daughter Karen Wilson.
- 2006 – Aumbrey in memory of St. Peter the Apostle whose conversion is celebrated in the church on January 18m presented by Toby Burks.
- 2008 – Pipe organ donated by the Bennett and Lemkau families.
- 2009 – Oil Pascal candle and oil Advent candles donated by the Korn family in memory of Philip Korn.
- 2009 – Oil Christ candle donated by Joseph and Bonnie Tolson.

Memorials and Gifts Placed in St. Peter's Chapel

- 1903 – Altar Cross given in memory of Henry and Elizabeth Vaughn.
- 1903 – Eucharistic Candles given in memory of G. W. and C. F. Haywood.
- 1903 – Communion Service given by all members of the church.
- 1931 – Prayer Book Stand given in memory of Sarah Catherine Saunders by her children.
- 1936 – Lecturn given in memory of Clarence E. Davis by his wife Edna Marsh Davis.
- 1936 – Silver Alms Basin given in memory of the Reverend W. Weir Gillis by the St. Peter's Ladies Guild.
- 1956 – Medium Brass Vases given by Sadie Saunders Webster by her daughter Sarah Catherine Glasscock.
- Early 1960s – White Frontal Hangings and Kneeling Bench Covers given by Ruth N. Cornman. (Note: These hangings wore out and were replaced in 1984.)
- 1962 – Lavabo Bowl given in memory of Theodore Harbour Bailey by his son the Reverend Theodore Harbor Bailey, III.
- 1965 – Funeral Pall given in memory of Mary L. Rekar by her daughter Eleanor R. Hipple.
- 1970 – Green Altar Hangings given in memory of Francis Beaven by his wife Evelyn Beavan.
- Red Altar Hangings given in memory of Mr. and Mrs. Thomas Saunders by their daughter Evelyn Margeson.
- 1972 – Bible and Linens given in memory of Mr. and Mrs. Frank Tongue and Mary and Howard Tongue by their children.

- About 1972 – pair of Branch Candelabra given in memory of Proma C. Kemis and Virginia E. Miller by Geraldine K. Gott.
- About 1972 – pair of Branch Candelabra given in memory of Proma C. Kemis and Virginia E. Miller by Geraldine K. Gott.
- 1973 – Two Stained Glass Windows in the Chancel (to left and right of center window) given by Sarah Catherine Glasscock.
- 1977 – Processional Cross hand carved by George F. Van Winkel, Jr.
- 1981 – Gospel Book given in memory of George F. and Agnes J. Van Winkle and Lillian B. Spainer by George, Jr. and Lillian Van Winkle.
- Small Brass Vases given in memory of Mr. and Mrs. William Crockett by their daughter Nettie C. Northam.
- Altar Book given in memory of Nettie C. Northam by friends.
- 1983 – Hamond Organ given in memory of Lillian Ruark by the members of St. Peter's Chapel.
- 1984 – White Altar Hangings given in memory of Lillian Marie Van Winkle by her husband George F. Van Winkle.
- 1984 – Oil Stock given in memory of Thurman Cleveland Shilling by his daughter Jeanne Shilling Bare.
- 1984 – Green Altar Hangings given in memory of William Preston Lore by his wife Verna B. Lore.
- 1984 – Two Silver Cruets given in memory of Lillian Violetta Donn by her husband Harry Donn.
- 1987 – Ceiling Fans given in memory of Charlotte J. Robson and Elizabeth H. Robson by Larry and Joan Gateau. (Joan is Charlotte's daughter and Elizabeth's granddaughter.)
- 1989 – Front Doors given in memory of Alice Glover Lankford by her daughter Carolyn Lankford Ireland.
- 1989 – A History of St. Peter's Chapel written in memory of J. Frank and F. Howard Tongue and given to the chapel by their son Thomas O. Tongue.
- About 1995 – Processional Cross donated by John and Sharleen Wagner.
- 1996 – New Hymnals and Books of Common Prayer given in memory of Virgil J. Hinchliffe and in honor of the 85th birthday of Kathryn B. Hinchliffe by their children.
- 2000 – Paschal Candle and Advent Wreath Holder given by Mary Crosby.
- 2000 – Sign with movable letters donated by Don and SarahBeth Smith.
- Two Oil Burning Altar Candles given by Buck and Kay McClellan.
- Two Glass Cruets given by Buck and Kay McClellan
- 2001 – Two Acolyte Torches given in honor of the 80th birthday of Kathryn Hinchliffe by her children.
- 2001 – Eternal Light given in memory of Edward Graham Phillips by his wife Frances F. Phillips.
- 2003 – One Large Silver Cruet given by Daniel and Anne Gross.
- 2005 – Two Large Brass Vases given by Florence B. Higgs.
- 2005 – Small Silver Cruet given by Florence B. Higgs.
- 2008 – Wooden Altar Cross and Candles (for use during Lent) given by Daniel and Anne Gross.
- 2009 – Oil Pascal candle, Advent candles, and Christ candle donated by Daniel and Anne Gross in thanksgiving for the ministry of Bishop William H. Brady.

Memorials and Gifts Donated to the Parish Hall

- Boxwood Garden given in memory of _____ Bennett by _____.
- 1996 – Hymnals and Books of Common Prayer donated in memory of Bishop and Mrs. William H. Brady by Daniel and Anne Gross.

- 2000 – Followers for altar candles donated by Mary Crosby.
- 2001 – Hymn/Message board donated by Mary Crosby.
- 2009 – Eternal Light given in honor of the ministry of the Reverend David Gordon Showers by the people of Middleham and St. Peter's Parish.
- 2009 – Cross on Roof over the entrance to the Great Hall donated by the Lemkau Family.

Trees Planted in the Middleham Chapel Churchyard

- 1981 – Pin Oak in memory of their parents presented by Herman C. and Doretta Popka.
- 1983 – Maple in memory of Harvey Marshall Crow presented by Gerda M. Crow Mason and children.
- 1983 – Pin Oak in memory of Doctor T. Gordon and Pauline W. Bennett presented by Doctor Charles W. and Gail H. Bennett.
- 1983 – Willow Oak in memory of Ethyl Carlton presented by Doctor Charles W. and Gail H. Bennett.
- 1984 – Maple in memory of Julius P. Parran presented by the Julius P. Parran Memorial Fund.
- 1987 – Bradford Pear in memory of Bobbie Freeland presented by Harriet Cassidy.

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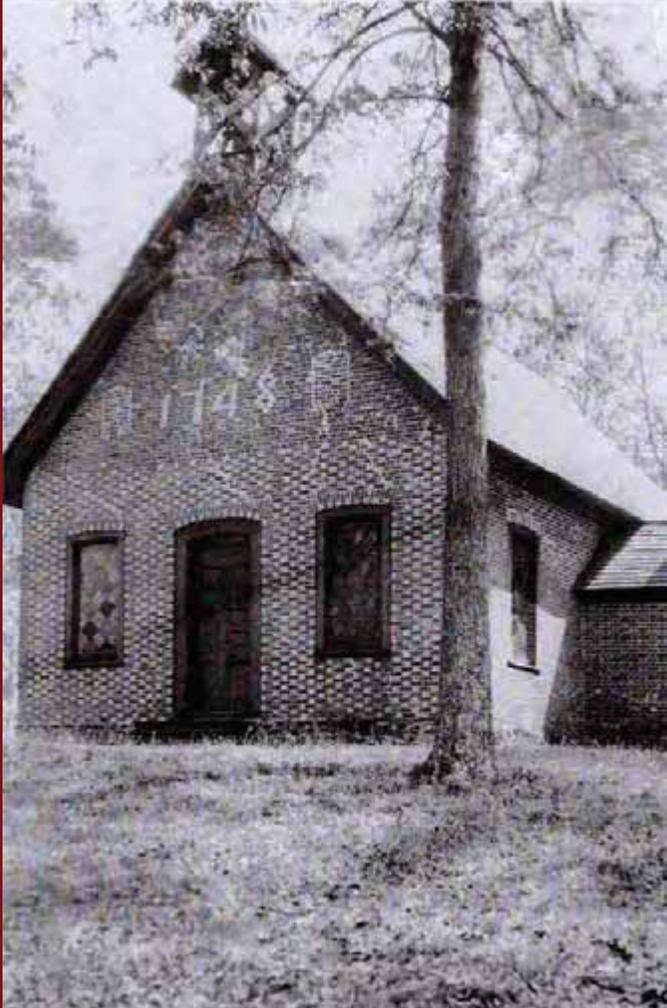
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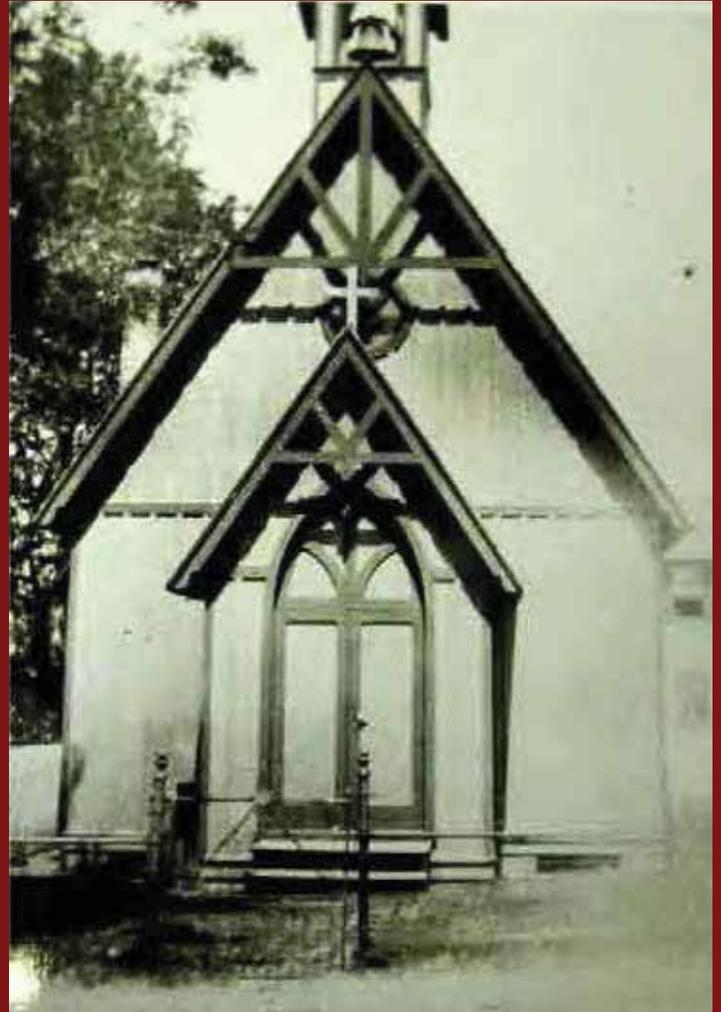
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St. Peter's Windows





Middleham Chapel – 1917
Courtesy D. H. Moehler



St. Peter's Chapel – 1902
Courtesy – Calvert Marine Museum