

BALTIMORE GASLIGHT

Newsletter of the Baltimore City Historical Society

Volume 18, Number 1

Spring 2019

BCHS Board Members

Mary Jane Arnold and Don Torres Step Down

Gaslight Editorial Board

For almost fifteen years, Mary Jane Arnold and Don Torres have been collaborating to keep the Baltimore City Historical Society running, both at public events and behind the scenes, and when they step down this year, they will be missed.

At public events, they have been vital to BCBS's outreach. At the History Honors and Annual Meeting, they have greeted people at welcome tables, while at community events like the Book Festival and special events like the centennial celebration of the Lake Montebello Filtration Plant, they organized and staffed BCBS' booths. They regularly attend History Evenings at the Village Learning Place. They faithfully attend board meetings, where their institutional memory and experience provides instructive guidance in the board's deliberations. They have served as chairs of standing committees, such as membership, on *ad hoc* committees addressing finite projects, and as officers of the Society. (Continued on Page 2)



Mary Jane Arnold and Don Torres

ANNUAL MEETING

June 29, 2019
10 am to noon

Locust Point Community Church
1308-1312 Beason Street, Baltimore MD 21230

Featuring

Dr. Nicholas Fessenden

"The Port of Baltimore and the Great Wave of Immigration, 1830-1914"

The 2018 Arnold Prize

**The Election of BCBS Officers & Directors
&**

A tour of the Baltimore Immigration Museum

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Water/Ways Is Coming to Town

Joe Stewart

BCBS Board of Directors

The Historical Society of Baltimore County (HSBC) is currently hosting **Water/Ways**, a traveling Smithsonian Institution exhibition. Brought to the state by the Maryland Humanities' "Museum on Main Street" program, **Water/Ways** is open to the public from May 25 to July 6, 2019, during HSBC's 60th anniversary year.

Water-themed exhibits describe the historical record of the region's relationship with water and examine the historical context of the region's interactions with water. The **Water/Ways** exhibition explores water's effect on the landscape, settlement and migration, and its impact on culture and spirituality. The tour showcases the region's unique water stories and history in locally-generated work. It also reviews the crucial role of water in our lives: water as an essential biological and natural resource; sources of water; water as a connector and border; harnessing water's power; and water as a finite resource.

More than 25 organizations are partnering with HSBC on **Water/Ways** by providing their own **Water/Ways** programs. Baltimore City Historical Society (BCBS) is proud to be one of the partners and (Continued on Page 7)

Chair of Board of Directors . . . Edward Papenfuse

President Michael Franch

Gaslight Editorial Board Catherine Evans, Ida Jones, Kristina Gaddy & Ron Cassie

Gaslight Layout and Printing. . . Uptown Press

BCHS BOARD MEMBERS...**STEP DOWN** (CONTINUED FROM PAGE 1)

Behind the scenes, this team has kept the gears of BCHS oiled since they started working on the membership committee in the mid-2000s. They come into the office every week to do necessary, but often overlooked, work, opening mail, reading emails, listening to voice mails and directing information to where it is needed. They each admit that they couldn't do this work without the other person. For maintaining the membership records, Mary Jane sits at the computer, reading emails and dictating to Don who needs to be taken off the membership list. Don reads out names for Mary Jane to enter into the membership database. Mary Jane manages the computer, while Don answers phone calls and sends thank you letters to donors. Don has also managed the growing BCHS history book collection. When the collection grew too large for the BCHS to house at its office in the Maryland Historical Society, Don visited possible outside repositories for it. Ultimately, he negotiated dedicated space at the Baltimore City Bar Association Library, where it is now available for public use.

BCHS wouldn't exist without Judge John Carroll Byrnes, and Mary Jane and Don both credit his persuasion as the reason they joined the board. As an inspector for the

Baltimore City Health Department, Don would visit the City Life Museum at lunch, and he was generally interested in the history of the neighborhoods and places he inspected. In 2003, he met Judge Byrnes, and inspired to help in the preservation of Baltimore history, Don offered to check the mail and do some basic data entry. In 2004, he joined the board.

Mary Jane met Judge Byrnes in 2006, after the BCHS established the Arnold Prize in honor of her husband, the late UMBC Professor of History Joseph L. Arnold. At the time of his death, Dr. Arnold's manuscripts and files represented over thirty years of research on the history of Baltimore. Today, she can't remember if Judge Byrnes asked her to join the board or if she offered. She became Secretary and then started working with Don on the membership database.

They are both excited by the growth of the board, the great work of the education committee, and improving the organization's online presence and messaging. They will continue volunteering with BCHS, and will always be dedicated to preserving Baltimore's history. "We may be leaving," says Mary Jane, and Don finishes her sentence, "But we're not disappearing." ■

ANNUAL MEETING

(CONTINUED FROM PAGE 1)



Baltimore Immigration Museum
& Locust Point Community Church

The Baltimore City Historical Society will hold its **Annual Meeting** on June 29, 2019, 10 am to noon, at the Locust Point Community Church, 1308-1312 Beason Street, Baltimore, MD 21230. The election of officers and directors of the BCHS Board for 2019-2020 will take place and the 2018 Joseph L. Arnold Prize will be awarded. The meeting will also feature a **presentation by Dr. Nicholas Fessenden on "The Port of Baltimore and the Great Wave of Immigration, 1830-1914."** A tour of the **Baltimore Immigration Museum** (next door to the Locust Point Community Church) will follow the meeting.

Dr. Nicholas Fessenden's talk on the Port of Baltimore and immigration is being offered by BCHS as part of a series of events sponsored by partner organizations of **Water/Ways**, a traveling Smithsonian Institution exhibition. The exhibition is being brought to the state by the Maryland Humanities' "Museum on Main Street" program and it is being hosted by the Historical Society of Baltimore County (HSBC). It is open to the public from May 25 to July 6, 2019. See "**Water/Ways Is Coming to Town**" in this issue for more information.

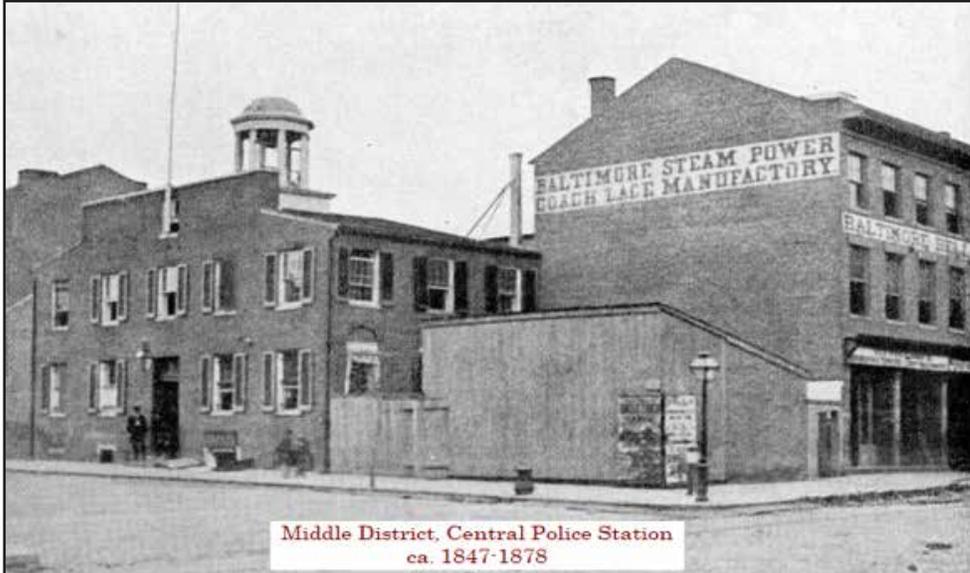
Since 2005, the BCHS has awarded an annual **Joseph L. Arnold Prize for Outstanding Writing on Baltimore's History**. The 2018 recipient is Anne Louise Hollmuller for (Continued on Page 7)



The Board celebrated Mary Jane Arnold and Don Torres' years of service to the BCHS at a luncheon on June 1. Pictured are Judge John Carroll Byrnes, BCHS founder, President Mike Franch, Don Torres, former President Judith Arnold, Mary Jane Arnold, and Chairman Ed Papenfuse.

Policing Baltimore during the Civil War: A Significant Find

Ed Papenfuse, Maryland State Archivist, *ret.*
Chairman, Baltimore City Historical Society



Middle District, Central Police Station
ca. 1847-1878

Middle District / Central Police Station ca. 1847-1878,
<https://www.kilduffs.com/PoliceStations.html>;
source of original not known or noted.

In the aftermath of election fraud, mob violence, and alleged corruption, the State of Maryland took over the Baltimore City Police Department in 1860. Now, they would make every effort to record the daily activities of the officers on the beat to account for not only their actions, but any occurrence that was thought to be disturbing the peace of the community.¹ They devised a standard format for recording and each police district station received volumes in which the desk clerk recorded the required information. A magistrate assigned to the station oversaw the consequences of any alleged criminal activity and determined any fines or further legal action.

These dockets became common practice in the BCPD, and fortunately for students of local history and crime, generally most dockets from the late nineteenth and early twentieth centuries have survived and are available for research at the Maryland State Archives. From the years between 1860 until the late 1800s, the records have not survived except in rare instances.²

Until just recently, only one 1863 ledger from the Eastern Police District (encompassing Fell's Point) was known to exist.³ However, thanks to the concern of a public official, an 1862 Middle Police District (MPD) has surfaced. He rescued the priceless piece of Baltimore history as it was about to be thrown into the dumpster after a storage room flood. His family presented the ledger to the Baltimore City Historical Society (BCHS) for preservation and public access.

The newly discovered MPD docket covers the period from May 7, 1862 to March 27, 1863. The MPD (also known as the Central Police District) encompassed the very center of the city at a time when it was occupied by Union troops and divided in its sympathies in regard to the secession of the Southern states. The district extended from the then northern boundary of the city (North Avenue) to the harbor.

On March 26, 2019, the BCHS sponsored a workshop to present the significance of the contents of the docket and thank the family of the man

who preserved the ledger. Using the docket, researchers can address many historically important topics, including the crime rate, administration of justice, and the functioning of the police at the most basic local level. The emphasis of the workshop, however, was on what could be learned about the round-the-clock activities in the neighborhood as recorded by the police who worked two shifts, day and night. Led by the former State Archivist and authoritatively informed by Matt Crenson, who published a political history of Baltimore in 2017 soon to appear in paperback,⁴ the workshop drew attention to a number of stories found in the volume, including the capture of several runaway slaves, charges of drunk and disorderly conduct brought against literally hundreds of soldiers listed by name and unit, treasonous behavior by supporters of the South, and murder.

Following are a few examples of what can be learned about life in the neighborhoods of the MPD from the perspective of the police:

1) **Enforcing City Ordinances and State Laws** as related to speeding on city streets, throwing snowballs, begging, and selling short weights of butter at the city market. John Cull, a boy, was charged with begging on the street and committed to the House of Refuge by Magistrate Hiss on January 26, 1862.

2) **Coping with the abandoned, the poor and the indigent**, including the insane. Jenny Scharff was charged with insanity and committed to the Almshouse on the night of May 18, 1862. "At one o'clock [a.m. in the morning of August 28, 1862] as officer Joseph E. Hamilton was making his rounds he found a market basket with a white male child neatly dressed on the steps of 185 Aisquith Street and brought it to the station house and it was properly cared for until an
(Continued on Page 4)

POLICING BALTIMORE...*(CONTINUED FROM PAGE 4)*

opportunity afforded to send it to the almshouse.”

3) Enforcing gambling laws.

On Saturday July 5, 1862, fifteen policemen raided the house of Samuel Root on Forrest Street, near Gay, and arrested 17 men (including Root) who were playing Keno. All were also charged with being enemies of the U. S. Government and Samuel Root was held for a hearing by Magistrate Hiss.

4) Responding with the fire department to fire alarms.

For example, “Between 3 & 4 o’clock [on June 24, 1862] a bed was discovered on fire at no. 4 Bank Street which gave rise to the alarm from box no. 21. It was set on fire by 3 children being left in the house alone. The door had to be broken open to put the fire out. The parties occupying the house named Bragman.”

5) Arresting for disorderly conduct, wife abuse, drunkenness, and a wide range of illegal behavior.

Drunken behavior was by far the most frequent offense, but domestic quarrels were often recorded, like the note “John Pattison, colored, abusing his wife.” Magistrate Hiss dismissed the case.

6) Arresting spies, deserters, and those who showed public displays of support for Jefferson Davis and the Confederacy.

By June 1862, it was illegal to display a “Secession Flag” in public. Apparently that is what Mary A. Clendenen, a milliner at 110 Lexington, did. Judge Hiss permitted her release on \$500 bail and a fine of \$.50 on June 28, 1862.

7) Capturing runaway slaves

(Maryland was still a slave state until November 1864). On May 31, 1862, Isaac Brown, colored, was charged with being a runaway slave of Hamilton Stump who lived at the corner of Paca and Lombard Streets. He was held in the lockup for a hearing.

8) Arresting thieves and pick-pockets.

Sarah Murphy was charged

with stealing two pairs of stockings, the property of A. Levi, no. 59 Baltimore Street. After a hearing, she was discharged by Magistrate Hiss, presumably after paying a fine. And,

9) Enforcing the city and state ‘black codes’.

On the night of December 18, 1862, eleven people were arrested by six police officers and “charged with having a Ball without having a white man in charge, at the house of Benjamin Carson, colored, no. 103 Ensor Street. Committed each for the peace” by Magistrate Hiss and presumably fined.

Throughout the docket, the principal presiding magistrate was Charles D. Hiss. He began his political/judicial career as a member of the Know Nothing party and ended it as a Democrat. Hiss had control over what to do with those who were brought before him. Most were dismissed with fines, but in the more serious cases, they were referred to a grand jury and to the courts for further action. The fines and the money found on prisoners brought before Hiss got him into trouble. On June 1, 1863, Silas Wright, noted in the record as a Black man, was arrested and brought before Hiss, accused of stealing “certain bank notes and promissory notes.” Magistrate Hiss dismissed the charge, but not before he had the contents of Wright’s pockets delivered to him, which he in turn decided to keep for himself. The individual who claimed the bank and promissory notes could not get them back from Hiss, who was then charged with stealing them, a decision that was upheld by the Court of Appeals.⁵ Without the subsequent volume, it is not possible to determine for certain if Hiss continued in his post despite his misdemeanor conviction. According to the City Directories, he remained in Baltimore until his death, which may have been about the time of the 1904 Baltimore fire, although no record of his decease could be found. His subsequent career was as a landlord of bawdy houses and ‘collector.’ His last known address (in the 1900

Baltimore City Directory) was at 1144 E. Lombard Street in the path of the 1904 fire.

The docket is a rich source of neighborhood history as well as a significant source for the study of crime and criminal behavior in Baltimore City. BCHS hopes that it and the other sources for the police and criminal history of the city will be placed on-line by the Baltimore City Archives and the Maryland State Archives for virtual access by researchers, greatly facilitating their ability to research and write about the city’s colorful past.

A longer version of this article is posted on Dr. Papenfuse’s blog “Remembering Baltimore” with the title “Policing Baltimore in 1862.” <http://www.rememberingbaltimore.net/>

Sources

¹Matthew A. Crenson, *Baltimore: A Political History*. (S.I.): Johns Hopkins University Press, 2017), pp. 230-231.

²The Maryland State Archives holds a number of the police dockets. They are itemized in the *Guide to Government Records* by their series designation. For the Middle District see MSA C2109.

³See Maryland State Archives C2111 for the earliest Eastern District Docket, which encompassed Fells Point. It can be viewed on-line only at the Maryland State Archives in Annapolis.

⁴Matthew A. Crenson, *Baltimore: A Political History*. [S.I.]: Johns Hopkins University Press, 2017.

⁵“Charles D. Hiss vs. State of Maryland,” *Maryland Reports* (1868) 34, pp. 556-562.



Family members of the public official who salvaged the police docket participated in the Baltimore City Historical Society workshop celebrating its importance held at the Baltimore City Archives on March 26, 2019. The volume is now a part of the Baltimore Historical Society’s Collection at the Baltimore City Archives (BCA MS 32-2).

Baltimore & The 1844 Methodist Episcopal Church Schism over Slavery

Bradley Alston
BCHS Board of Directors

“The decision in this case (Harding’s) is a virtual declaration of the opinion of the General Conference that slaveholding constitutes a disqualification for the ministerial office. The decision is regarded here as the knell of division and disunion.”

Richmond Christian Advocate
 May 23, 1844

In the spring of 1844, the Methodist Episcopal Church, the largest denomination in the country, separated over the slavery issue. The schism was a precursor to the Civil War that began seventeen years later. The Baltimore Conference of the church played a pivotal role in the separation that John C. Calhoun decried as having a “calamitous impact upon the political unity of the nation.” Kentucky Senator Henry Clay declared that the church divisions were “the greatest source of danger to our country.”

In the early part of the nineteenth century, major denominations (Catholic, Methodist, Presbyterian and Baptist) had national organizations, which provided an overarching structure to their bodies and connections between the North and the South. For the Protestant denominations, these national organizations were to be fundamentally challenged over the issue of slavery. After the 1844 division of the Methodist Episcopal Church, the Baptists split in 1845 and the Presbyterians had an internal struggle on the issue, which lasted until 1861. When the three denominations divided, a strong cord tying North and South was cut. Indeed, according to historian C.C. Goen, ninety-four percent of Southern churches belonged to one of the three major bodies that were torn apart. Suddenly, in a religious sense, the South was set adrift from the Union. Occurring more than fifteen years before the Civil War, those divisions marked the first major national cleavage between slaveholding and non-slaveholding sections.

An appeal to the Methodist Episcopal Church General Conference

by a suspended Baltimore Methodist minister for refusing to free his slaves precipitated the chain of events that resulted in the southern church members deciding to separate. The Baltimore Conference of the Methodist Church was one of the oldest in the denomination, dating back to the year after the American Methodist Episcopal Church was organized. The Lovely Lane congregation was founded in Baltimore on June 22, 1772, at the temporary chapel of the Old Otterbein Church. The American Methodist Church was organized during the famous 1784 Christmas Conference convened at the Lovely Lane Chapel, then located on German (now Redwood) Street, between South Calvert Street and South Street. The conference was attended by most of the church ministers and included African Americans, Richard Allen and Harry Hosier. At the Christmas conference, the Methodists “made the wrong of human bondage a foundational stone of their faith.” However, after pushback from the laity in the South, which included physical threats and violence against church leaders traveling and preaching in the section, by the General conference in 1800, the church began modifying its aggressive anti-slavery stance.

The Methodist schism was initiated over a controversy involving Rev. Francis A. Harding. In 1813, Francis Asbury Harding, named for the revered father of American Methodism, was born to Nicholas and Rachel Harding in Anne Arundel County. Hearing the Methodist preachers riding the Patapsco Circuit, he aspired to be a member of the Methodist clergy.

At the age of twenty-six, he received his first appointment in the Baltimore Annual Conference, which stretched from Central Pennsylvania to the Northern Neck and Shenandoah Valley of Virginia. Subsequently, he held appointments as an Assistant Pastor on the Shrewsbury and Franklin Circuits in Pennsylvania and, in 1842, the St Mary’s Circuit in Southern Maryland. The next year he was ordained an Elder in the church.

The Baltimore Conference in 1844 was a growing organization with 29,594 members in good standing. The membership included 19,263 whites and 10,331 African Americans. The largest congregation in the conference was the African American Sharp Street/Asbury Church with over three thousand five hundred members. The newly ordained Elder Francis Harding courted a church member from the Patapsco circuit named Ann Swann and, in 1844, they married. Ann Swann owned a family of five slaves. The Baltimore Conference restricted the ministerial offices to non-slaveholders, the Methodist Episcopal Church Discipline stating that, “no slaveholder shall be eligible to any official station in our church hereafter, when the laws of the state in which he lives shall admit of emancipation and permit the liberated slave to enjoy freedom.” Francis A. Harding was raised in the church and was both an elder and itinerant (traveling) preacher, well aware of the conference rule.

At the March 13, 1844, session of the Baltimore Conference, meeting at the Foundry Chapel in Washington D.C., according to the regulations of that body, *(Continued on Page 6)*

...SCHISM OVER SLAVERY*(CONTINUED FROM PAGE 5)*

Harding was required to manumit the slaves he now owned through his wife. Failing to comply, he was, “suspended until the next annual conference, or until he assures the episcopacy that he has taken the necessary steps to secure the freedom of the slaves.” Three other Baltimore Conference slaveholding ministers, L. J. Harnesberger, N. Head, and S. V. Blake all received the same decision, and agreed to the terms imposed. The decision in Harding’s case was pilloried in the Southern press. Harding appealed the decision to the General Conference meeting later that year in New York City.

The General Conference was the governing body of the Methodist Episcopal Church. Beginning in 1792, it met once every four years. In 1844, thirty-three Annual Conferences (or local governing bodies) sent one hundred and eighty delegates. The 1844 General Conference’s six-week session was the longest in Methodist history. On the sixth day of the meeting, May 7, the General Conference took up the Harding appeal. The case for the appellant was argued by Dr. William A. Smith from the Virginia Conference and for the Baltimore Conference by Rev. John Collins. Smith insisted that the laws of Maryland did not allow emancipation and that, whatever the policy of the Baltimore conference, the Discipline of the church made exceptions for ministers in states that forbade manumission from any requirement in the matter. Collins argued that no slaveholder had ever held a high office in the Baltimore conference; the offending member knew this when he entered the ministry and when he married; and that this regulation of the conference had been uniformly insisted upon in the case of others. Furthermore, the stringency of the state law notwithstanding, slaves had often been manumitted in Maryland and remained “undisturbed.” (In fact, the free African American popu-

lation in Maryland grew from 8,043 in 1790 to 83,922 in 1860.)

The final vote tally was 117 in favor of upholding Baltimore’s decision with 56 opposed. Two Southern votes were cast with Baltimore, Texas, and Missouri. Voting against the Baltimore conference included the northern conferences of Illinois and a split Philadelphia. Otherwise, the voting followed free and slave state blocs. Texas and Missouri, slave states, probably voted for the Baltimore Conference because of strong states’ rights feelings and a concern regarding a national body dictating on the subject. The antebellum South had historically viewed a strong national government as perilous to slavery. The two Northern conferences (Illinois and Philadelphia) that voted against the Baltimore Conference reflected the pro-slavery sentiments in the north. In addition, the Philadelphia Conference included slave territory in the Delaware and Maryland portions of the Delmarva Peninsula. In the South, the significance of the Harding outcome reinforced the apprehension that support for slavery among conservatives in the national conference had been lost. It highlighted a clash between the two irreconcilable views on slavery with the opponents of slavery possessing the upper hand and determined to use their power. It showed the impossibility of moving in any direction at the General Conference without damaging vested interests. Dr. Capers, the pioneer of the church’s Negro missions, lamented, “We are in trouble, and know not what to be at, but to pray for the divine direction.”

The Harding debate was an opening volley at the National Conference for the next item on the agenda regarding a popular southern bishop, who like Harding, married a slaveholding wife. Bishop James Osgood Andrews of Georgia, unlike Harding, was willing to rid himself of any connection to slave ownership, but unlike Maryland, his home state of Georgia made it very difficult to manumit enslaved indi-

viduals. The Harding matter had been debated with the upcoming Bishop Andrews case in view. In light of the decision on the Baltimore Conference and Harding, the Southern delegates dug in their heels on the matter.

The question of a slaveholding bishop was not a new one in the Methodist Church. The 1812 General Conference had closed the eldership to slaveholders who could legally free their slaves, while the 1840 General Conference had “hurriedly adopted a declaration that the simple holding of slaves should hereafter constitute no bar to the various official positions in the Methodist Episcopal Church.” Apparently, no one anticipated the impact of this last-minute resolution and the possibility that it might open the way for a slaveholding bishop. As the internal disagreements on slavery progressed, the North expressed the view that it was contrary to doctrine, while the South held that it was an eventuality that had merely not yet occurred.

Just four years later, the Southern churches saw in the effort to unseat one of their bishops an attack upon the episcopacy as well as upon their own social institutions. In the North, the denomination’s equivocation on this issue had already provoked the withdrawal of a sizable abolitionist group in 1843 that formed the Wesleyan Church. Some six thousand Methodists residing from New England to Michigan soon switched their allegiance to the Wesleyans, and the number would grow to fifteen thousand by the end of 1844.

A committee was appointed to examine the Bishop Andrews issue and a contentious two-week debate ensued. The committee recommended a postponement of the matter until the next General Conference in 1848. Until that point, the abolitionists had sat silently on the sideline, content to let the conservatives and pro-slavery forces fight it out. Now, they blocked the proposal. The Baltimore *Sun* reported that Dr. Durban of the Baltimore Conference, “avowed his firm belief that the *(Continued on Page 7)*

...SCHISM OVER SLAVERY

(CONTINUED FROM PAGE 6)

question of a slaveholding bishop, be answered in the negative, but he wishes the decision be put off until the future." The New England conferences lamented that if Bishop Andrews remained a slaveholder, he could not minister in their section and threatened to secede. The Southern churches promised a separation if the Bishop was removed. Like the traveling preachers, the bishops were appointed to circuits. Methodist bishops were considered itinerants, eligible and able to preside over any Annual Conference in the location to which they were sent by their council. So, a section declaring that they would not accept the authority of one bishop was a threat to the authority of them all.

The postponement recommendation was the last faint hope of retaining unity. The Southerners were happy with the suggestion as were others. However, when the vote on Bishop Andrews' case was called, there were 111 yeas and 69 nays. The resolution asking Bishop Andrews to desist from his episcopal duties while connected to slavery had passed by a large margin. As soon as word of the decision reached North Carolina, the members of the church in the Raleigh Station met and advised the North Carolina delegates to withdraw from the Conference. Their resolution stated: "We believe an immediate division of the Methodist Episcopal Church is indispensable to the peace, prosperity, and honor of the Southern portion thereof, if not essential to her continued existence...we regard the officious, and unwarranted interference of the Northern portion of the Church with the subject of slavery alone, a sufficient cause for a division of our Church." In May, 1845, the Annual Conferences throughout the South sent delegates to a convention in Louisville, where they formed the Methodist Episcopal Church, South. The parting was peaceful. The Baltimore Conference stayed in the old Northern Conference until 1861, when it seceded over the

most recent General Conference placing more restrictions on slaveholding. It remained independent until 1866, when it decided to affiliate with the South. A minority in 1861 organized a new Baltimore conference that remained loyal to the old church. Reunification of the Methodist Church would not take place for ninety-five years in 1939.

The *Civil War Times Illustrated* explains that the church divisions "helped crack America's delicate Union in two by severing the religious ties between North and South; the schism bolstered the South's strong inclination toward secession from the Union. It helped bring about a breakup in the national political parties, which splintered into factions. And the shattering of the parties led to the breakup of the Union itself." With its handling of the case of Francis A. Harding, the Baltimore Conference of the Methodist Episcopal Church helped to start that process. ■

WATER/WAYS (CONTINUED FROM PAGE 1)

is grateful that HSBC is mounting the collaborative local water history exhibit. A special website (MarylandH2O.org) gives details of all the **Water/Ways** programs throughout the region.

The BCBS **Water/Ways** program will take place during its Annual Meeting on Saturday, June 29, 2019, 10 am to noon, at Locust Point Community Church, 1308 - 1312 Beason Street, Baltimore, MD 21230. Dr. Nicholas Fessenden will speak on "The Port of Baltimore and the Great Wave of Immigration, 1830-1914." There will be an opportunity to tour Baltimore Immigration Museum next door to the Locust Point Community Church. <http://www.immigrationbaltimore.org>.

The Smithsonian and local **Water/Ways** exhibits will be at HSBC headquarters at 9811 Van Buren Lane, Cockeysville, MD 21030. For more information about HSBC, visit <http://www.hsobc.org/waterways/>. For background on the Smithsonian exhibit, see <https://museumonmainstreet.org/content/waterways>. ■

ANNUAL MEETING

(CONTINUED FROM PAGE 2)

her essay "Judged by the Generations: Baltimore's Confederate Monuments and the Shaping of Historical Memory." The Prize is given in memory of Joseph L. Arnold, Professor of History at the University of Maryland, Baltimore County, who died in 2004. He was a vital and enormously important member of the UMBC faculty for three and a half decades, as well as a leading historian of urban and planning history. He was regarded as the "dean of Baltimore historians." Each year the Prize competition is judged by panel of distinguished historians, under the leadership of Dr. W. Edward Orser, *professor emeritus* at UMBC. The prize in the amount of \$500 is presented thanks to the generosity of the Byrnes Family, in memory of Joseph R. and Anne S. Byrnes. Further details about the competition may be found on the BCBS web-site.

The **BCBS slate of nominations for 2019-2020** is as follows: [Officers] Chairman - Ed Papenfuse; President - Betsy Nix; 1st Vice President - Brigitte Fessenden; Co-2nd Vice Presidents - Ida Jones and Catherine Evans; Treasurer - Nick Fessenden; Recording Secretary - Jerome Gray; Corresponding Secretary - Chris Whitaker; Immediate Past President - Mike Franch; [Board of Directors] Brad Alston, *Ed Berlin, Elden Carnahan, Ron Cassie, Matthew A. Crenson, Nathan Dennies, Elaine Eff, Kristina Gaddy, Jackson Gilman-Forlini, Heather Hairston, *Lawrence P. Jackson, Eddie Leon, Kathleen Kotarba, Chip Markell, Garrett Power, Steven Ragsdale, *Lauren Schiszik, Allison Seyler, Joe Stewart, *Savannah M. Wood. *Denotes new Board member.

Parking is available on the street and in the Under Armour lot next to the church. <https://locuspoincommunitychurch.org/map/>

Please plan to join us for the BCBS Annual Meeting ■

BCHS MEMBERSHIP

We hope you will want to support the BCHS by becoming a member. It's easy!
The following are our membership options:

Yearly Membership Options**Student/Senior (65+): \$20.00****Individual: \$25.00****Patron or Family/Household: \$40.00****Contributor: \$100.00****Benefactor: \$250.00****Corporate Sponsorship: \$500**

You may also join as a Joint Member with the *Maryland Historical Society*!

Joint Membership-Individual: \$60.00**Joint Membership-Household: \$90.00**

Note: If you are already a member of the *Maryland Historical Society*, the above discounted dues will be applied to your next MdHS membership year. (*Annual membership is from January to December.*)

How to Join

You may join BCHS online using PayPal on our website at www.baltimorecityhistoricalsociety.org/subscribe-1.

Prefer to use the U.S. Postal Service? Please provide the following information and mail to the address below:

Name, Mailing Address, Home Phone, Work/Cell Phone, E-mail, Membership Option, and Total Amount Enclosed.
Please make checks payable to *Baltimore City Historical Society*.

Baltimore City Historical Society

c/o Maryland Historical Society

201 West Monument Street

Baltimore, Maryland 21201

Baltimore City Historical Society**201 W. Monument Street****Baltimore, MD 21201**