

## **THE RETURN OF ROSE**



*Dr. Reverend Stanley Durkee by Clarence Drew Bartlett, 1935.*

In the Arcade at Plymouth, there is a portrait of a man that usually goes unnoticed. If not for this minister, the story of Rose Ward Hunt would have been left in the 19th century. We would not have learned of Rose the teacher, Rose the wife, Rose the mother, or Rose the homeowner. Her return to Plymouth in May of 1927 created a national sensation. It was covered in the New York papers and Time Magazine on May 23, 1927. Plymouth Church has a scrapbook about Rose's return filled with over 430 clippings from all over the country. From Maine to Oregon and Miami to Los Angeles, the country learned of the story of Rose. None of it would have happened if Reverend Dr. Stanley Durkee did not befriend Rose Ward Hunt.

Reverend Dr. Stanley Durkee came to Plymouth at the end of the Roaring Twenties but tended the congregation through the Great Depression and the buildup to World War II. After deciding to come to Plymouth Church, one of his first acts was inviting Rose Ward Hunt to return to Brooklyn.

The reintroduction of Rose Ward Hunt to Brooklyn and her elevation from a meek enslaved little girl is a Reconstruction success story. The life and work of Rev. Dr. Durkee, often eclipsed by Henry Ward Beecher, deserve some extra attention before we return to Rose Ward Hunt. His work still resonates today as he strove to build bridges across diverse Brooklyn communities.

Reverend Dr. Stanley Durkee was born in Yarmouth, Nova Scotia, in 1866. The family emigrated in 1885 to upstate New York. Never forsaking his Canadian roots, he spent his summer vacations in Yarmouth through his adulthood. Fittingly, he worked as a carpenter before attending Bates College in Auburn, Maine, in 1887. His wife Florence Marian was also from Yarmouth; they wed in 1897. His first church, Court Street Free Baptist Church, was also in Auburn. In 1898, he was called to serve. He moved to the First Free Baptist Church of Boston three years later, and in 1906, he received his Ph.D. from Boston University. Dr. Rev. Dr. Durkee left Boston in 1918 for Washington, DC, becoming President of Howard University.

Previously we learned that Rose Ward Hunt went to the Normal School associated with Howard University and that her husband James Hunt studied law there as well. O.O. Howard founded Howard University in 1867 to educate newly freed men and women. Known as the Christian General during the Civil War because of the intensity of his faith, he was the first head of the Freeman's Bureau after the war. President Johnson opposed equality for the newly freed and punishment of the enslaver class of the south. This led to inevitable conflict between the two men, but Howard was allied with the Radical Republicans in Congress.

Reverend Dr. Stanley Durkee served as president of Howard University from 1918 to 1926 before coming to Plymouth. His time as president was not without controversy. The Brooklyn Eagle reports he “brought military methods to bear on the university administration as a whole.” The staff and students bristled at the structure. What “military methods” means is unclear. My guess is calisthenics and maybe marching in formation and a formal chain of command. For the student body’s sake, I hope it wasn’t reveille. There is extensive correspondence between Rev. Dr. Durkee and W.E.B. Du Bois and between W.E.B. Du Bois with others regarding President Durkee demoting professors at Howard. There are letters from DuBois voicing his frustration over the difficulty of finding the truth. The disgruntled would complain but then go silent. It should also be noted that Rev. Dr. Durkee was the last white president of Howard; times had changed. The formidable Mordecai Johnson replaced him. While Rev. Dr. Durkee was in office, prominent African American educators defended him, believing that because Howard University was a quasi-federal organization, Rev. Dr. Durkee, as a white man, would be best at getting funding from the Department of the Interior and Congress.

Over Rev. Dr. Durkee’s tenure at Howard University, as the archived correspondence at Moorland- Spingarn Research Center at Howard makes evident, he had a close working and personal relationship with the board member Rev. Jesse Moorland, who not only sat on the board but served as chairman for six years. Hailing from Ohio and educated at Howard’s Divinity School, Rev. Jesse Moorland was a prominent civil rights leader most well-known for his work with the YMCA. He led the development of YMCAs for the African American community, such as the Carlton Y, here in Brooklyn. In the third essay, we will discuss its role in the donation of the Harry Roseland painting in 1932. Yes, the YMCA was segregated.

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It seems odd that a civil rights leader worked to build a segregated institution, but the community would have gotten nothing without Moorland's work. After stepping back from his work at the Y, he relocated from DC to Brooklyn. It is no surprise that he and Rev. Dr. Durkee continued to work together in Brooklyn.



*Reverend Jesse Moorland*

A quick explanation: the Moorland- Spingarn Research Center at Howard University is named in part in honor of Rev. Jesse Moorland because he donated his library of African American Studies. The other namesake, Arthur Spingarn, was one of the founders of the NAACP, and his archives are also there.

Rev. Dr. Stanley Durkee's first day at Plymouth as minister was September 19, 1926. But Rev. Dr. Durkee was known to Plymouth and Rev. Newell Dwight Hillis as far back as 1920. In fact, Rev. Hillis was the commencement speaker at Howard in 1920.

Rose Ward Hunt's return set an excellent precedent for what was to come while Rev. Dr. Durkee served at Plymouth. It was a dynamic era, so his ministry at Plymouth Church had many facets. Like his predecessor Rev. Hillis, Rev. Dr. Durkee weighed in on city planning issues, particularly with the opinion that Brooklyn College be built far away from Prospect Park to preserve the peace for the park visitors. He also decried the Chamber of Commerce's plan for the entrance to the Brooklyn Bridge. However, Rev. Dr. Durkee might not have conceived the economic disruption of the October 1929 stock market. In December of that year, he proposed an ambitious building plan to repair Beecher's old lecture hall, which had been damaged in the 1920 fire. Rev. Dr. Durkee wanted to erect a congregational cathedral as a shrine to Henry Ward Beecher. The plan was not realized as such but evolved into what is now Hillis Hall.

A theme of Rev. Dr. Durkee's tenure was the unity of Christian churches. He spoke of it on the Sunday that Rose Ward Hunt returned in 1927 and was quoted in *The Brooklyn Eagle* in 1937, ten years later, agreeing with John D. Rockefeller Jr.'s comments on the Interchurch World Movement. To summarize the movement, they pushed the importance of faith and action rather than creed. Or, as Rev. Dr. Durkee put it in 1927, "Our fathers parted company on doctrines, their sons must unite on deeds. What was good enough for our fathers was good enough in faith but not in finish. Shall we make their creed our jailors?" Rev. Dr. Durkee, in fact, practiced what he preached, inviting rabbis and others of different faiths to speak at

Plymouth, going as far as to invite a German minister to speak on Armistice Day, a decidedly different approach to the Germans and WWI than Rev. Hillis. What a fitting theme for Plymouth Church, which found ministers not only of the traditional Congregationalists like Beecher and Abbott, but also ministers from United Church of Christ, Presbyterian, and Baptist like Rev. Dr. Durkee.

The economy of the Great Depression was challenging, to say the least. Many of the churches in this story struggled. The Nazarene Congregational Church lost its new campus, and the Congregation Beth Elohim almost suffered the same fate. The merger of Plymouth and Church of the Pilgrims could be read as an act of self-preservation.

Even with that pressure, by 1932, Rev. Dr. Durkee and Plymouth supported an astonishing number of projects: eight missionary programs; four schools around the world, including a school in Inuvil, Sri Lanka; the four domestic projects; three new churches; and the Dorchester Academy, an African American school in McIntosh Georgia. The Academy closed in 1940. Only the boys' dormitory survives. It is a National Historic Landmark because of the Southern Christian Leadership Conference's work in the 1960s with their Citizens Education Programs.

Five years before Kristallnacht and months after the Reichstag fire, Rev. Dr. Durkee took a stand against Hitler. On October 30th, 1933, Rev. Dr. Durkee invited Rabbi Alexander Lyons to cohost a Unity Symposium regarding Hitler. Rabbi Alexander Lyons of the Eight Avenue Temple in Park Slope worked on many interfaith issues with Rev. Dr. Durkee. The Temple, also known as Congregation Beth Elohim, is located on Eighth Avenue and Garfield Place in Park Slope. The Brooklyn Eagle's coverage of

the event opens: “Hitlerism was declared not a menace and a problem to be faced by Jews alone but world civilization and combatted through the co-operation of Jews and Christians and all other right-thinking people regardless of creed.” Rabbi Lyons held that “one is a divine sympathy of universality while the other stand for a maniacal self-centered insularity.” Rev. Dr. Durkee characterized Hitlerism as “both a contagious and infective calamity.” Still advocating for global cooperation, he argued against isolationism in columns in *The Brooklyn Eagle*, such as the article in April 1940, right before he retired.

In 1938, representatives of the great world religions gathered to celebrate Rosh Hashanah in an all-faith meeting at Plymouth Church. Rev. Dr. Durkee made an earnest plea for peace. The group included two rabbis (one, of course, being Alexander Lyon), a cantor, an imam, a representative of the Zoroastrian religion, a Hindu monk, and a Native American chief. More attended, but their faiths were not identified.

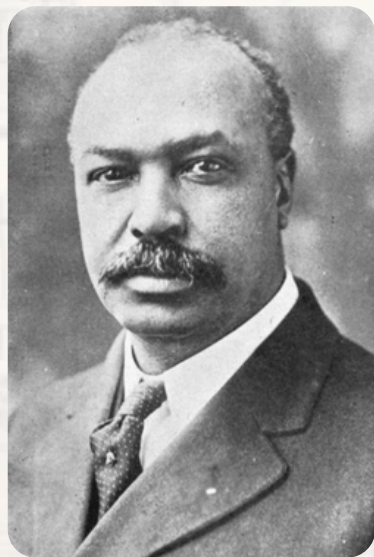
As Durkee urged common ground, he found fertile soil in Brooklyn, for he also oversaw the merger of Plymouth and its neighbor, The Church of the Pilgrims, in 1934. Valerie Louzonis will cover the merger, so I will not delve into it.

Rev. Dr. Durkee became the first Plymouth Minister to have a radio show, *The Friendly Voice of the Friendly Hour*, an hour-long program on WEAF in 1930. WEAF, better known as WNBC, was founded in 1922 as the first radio station in the city. RCA bought it in 1926.

Rev. Dr. Durkee invested a great deal of energy in supporting the African American religious community, specifically the Nazarene Congregational

Church, a fast-growing African American Church in Bedford Stuyvesant, and its minister, Rev. Henry Hugh Proctor. As it happens, Rev. Jesse Moorland worshiped there and was active in the leadership. Educated at Fisk University and Yale Divinity School, Proctor was recruited to come north from Georgia where he had successfully built the First Congregational Church of Atlanta. Installed as pastor of Nazarene Congregational Church in 1920, Rev. Jesse Moorland presided with Rev. Hillis, and Rev. Cadman speaking. Rev. S. Park Cadman (1864-1936) was pastor of Central Congregational Church located at Clinton Ave and Lafayette in Clinton Hill, Brooklyn. In the 1920s, it was the largest Congregational Church in the country. Central was renamed in honor of Rev. Cadman and is now known as the Cadman Congregational Church. Now largely forgotten, he is the namesake of Cadman Plaza.

Also, in 1920, at the installation of Rev. Proctor, Rev. Hillis spoke of his wish to help with the endowment of Howard's divinity school. However, the financial needs of Plymouth precluded this.



*Rev. Henry Hugh Proctor*



*Rabbi Alexander Lyons*



*Rev. S Parkes Cadman*



During Rev. Dr. Durkee's ministry at Plymouth, the tremendous social transformation known as the Great Migration was in full swing. As African Americans fled the South and its oppression, the African American population of Brooklyn grew from 22,000 in 1910, 32,000 in 1920, to 68,900 in 1930 (or 75,000 as Rev. Dr. Durkee claimed in 1927). Rev. Dr. Durkee, Rev. S. Parkes Cadman, and Rabbi Alexander Lyons knew the new arrivals would have many spiritual and corporal needs. They were partners in this work.

Maybe a sign of the systemic racism of the time, the Brooklyn clergy felt that African American churches were the best way to meet all their needs. The existing charities and city organizations would have been oriented to whites in need. Notably, the three clergymen said these churches had to be supported by all of Brooklyn, not just African Americans themselves. Rev. Dr. Durkee worked from the beginning of his time in Brooklyn to push Plymouth to help the new arrivals. At an event four months into his ministry, Rev. Dr. Durkee preached, "There are 75,000 colored people in Brooklyn and you white people are doing nothing for their spiritual and moral uplift." This was undoubtedly a strong indictment from the pulpit.

An ambitious building campaign began in January of 1927. The Nazarene Congregational Church had outgrown its existing home and looked to acquire the Church of our Fathers campus on Grand Street and Lefferts Place. At the first meeting to raise money for the acquisition, the Brooklyn faith community turned out in large numbers. Rev. S. Park Cadman, Rev. Durkee, and Rabbi Alexander Lyon spoke. In picturing African Americans as the most spiritual element in American life, Rabbi Lyons warned the race against the white man's "abominable tendency in American life to artificiality...develop under natural lines and don't be an anemic imitation

of an artificial white man.” These words are still food for thought today.

He often used the legacies of the great emancipator Abraham Lincoln and Henry Ward Beecher as a starting point for aid. On February 13th, 1927, Rev. Durkee invited Brooklyn to celebrate Lincoln’s birthday for the first of many times and to donate to Nazarene Congregational Church. Rabbi Lyons and Rev. Proctor spoke, along with Rev. Durkee. A special guest sat in the Lincoln Pew that evening, Chief Nana Amoah III, ruler of the Fante people of the Gold Coast in Africa. In 1925, he traveled extensively in the United States as a cultural ambassador, teaching Americans about his culture and learning about the lives of African Americans. At the end of the service, Brooklyn’s own James H. Post, the sugar baron and philanthropist, was so moved that he pledged five thousand dollars.

The expansion of the Nazarene Congregational Church illustrates that the African American community was ambitious and optimistic about the future. Brooklyn, New York, and the North were not egalitarian Edens, yet they persisted. In her book *Warmth of Other Suns*, Isabel Wilkerson emphasizes the determination and ambition of those who came north during the Great Migration. Their remarkable strength is evident and smacks in the face of the terrible race issues of the 1920s with the resurgence of the Klan and the Tulsa and Rosewood massacre.



*The Church of our Father's purchased by The Nazarene Congregational Church.*

The Nazarene Congregational Church acquired the Church of our Father's property. Dwight Newell Hillis came out of retirement to speak at the first service. A hefty mortgage went with the purchase of the new church, and once the economic pressures of the Depression hit, this was a struggle. Rev. Proctor's death from blood poisoning in 1933 only added to their troubles.

In 1930, there was yet another Lincoln's Birthday fundraiser. One may wonder what Brooklyn's Catholics were thinking about the Nazarene Congregational Church, and here we get a glimpse. Neither a bishop nor a priest pledged support, but Irish American King's County politician John H. McCooey promised his support. The *New York Age* headline reads "Catholics, Jews and Protestants to Assist Nazarene." Also joining to help, the Church of The Pilgrims finally joined their Congregational brothers and sisters in raising money.

The *New York Age* was one of the most prominent African American newspapers in the country. Founded in 1887 in Harlem and led by Fred Moore, an associate of Booker T Washington for many years, it is most well-known for hiring Ida B Wells when her newspaper in Memphis was destroyed. Their coverage of the goings-on in Brooklyn was quite in-depth and is a valuable resource compare with *The Brooklyn Eagle*.

In 1933, as the Depression continued, Durkee again invoked the memory of Abraham Lincoln. Plymouth hosted festivities around race relations called the Lincoln Memorial Rally on February 11, 1933. Rev. Dr. Durkee welcomed Central, Clinton Ave, and Nazarene Congregational churches. Clinton Ave Congregational Church, led by Frederick Stamm, was a sister church to Central. They would merge a few years later. Rev. Cadman spoke on “Seventy Years of Freedom,” and Minister Henry Hugh Proctor on “The Challenges of the Faith of Lincoln.” Durkee introduced the guest preachers. The Nazarene Jubilee Singers performed, and Henry Pfohl led the Plymouth Choir. It was, in part, a fundraiser for the Nazarene Congregational Church, though it is odd that the Church of the Pilgrims did not participate.



*Rose Ward Hunt in 1927*

Let's now return to the story of Rose Ward Hunt, who was quietly living her life in Washington, DC. When news got out about Rev. Dr. Durkee being called to Plymouth Church, an elderly African American man named George Smith, an Oberlin College graduate, visited the university president's office to tell him about Rose Ward Hunt, the girl formerly known as Sally Diggs. Rev. Dr. Durkee was able to find Rose in the school records, confirming her identity. In March of 1926, Rev. Dr. Durkee wrote to Rose asking to meet her during his trip to Brooklyn:

Mr. George Smith, calling upon me a few days ago, told me that you are the person whom Henry Ward Beecher raised money in his pulpit to buy from slavery. I have been called to Mr. Beecher's Pulpit and so would prize very highly the privilege of talking with you.

A newly discovered letter in the Moorland- Spingarn Research Center at Howard University from Rev. Dr. Durkee to Rev. Moorland adds a new wrinkle to the story of Rose's return. It appears that her return was first conceived as part of Lincoln's Birthday festivities on February 13, 1927. Rev. Dr. Durkee enlisted the help of Rev. Jesse Moorland to bring Rose to Brooklyn for the event secretly. Moorland was supplied with a letter of introduction and instructions to get a recent photograph and, if possible, one of Rose as a child. The winter weather probably put her off until May, or perhaps she did sneak into the festivities with Rev. Moorland. The former is much more likely.

In May of 1927, a week before Rose Ward Hunt returned to Plymouth, reporters from The Brooklyn Eagle went to Washington, DC. Brooklyn's largest newspaper had not escaped the racism of the era, and several

phrases in the article implicate them with racist bias. It was not their finest moment. In an article next to an interview with James Hunt, the reporter suggested Rev. Dr. Durkee was keeping Rose's identity under wraps, so he must have told the Hunt family to avoid the press. He also asked Jesse Moorland to tell no one of Rose's identity. James Hunt did not let the reports speak to Rose. He is quoted saying that she didn't have many fond memories. As we learned earlier, Rose didn't remember much; it was such a blur. Maybe the reporters felt baited by James Hunt blocking their access to Rose, so they went negative. The reporters went on to imply it was an unpleasant experience. Were they hinting that she was ungrateful? They insulted the home the Hunts owned, describing it as "a narrow little two-story affair, is one of a short row. It has cast-iron steps leading up to the tiny vestibule, inside the air is dark and rather heavy." Given the housing stock in Brooklyn at the time, that seems mean-spirited, especially the comment about the interior since James barely opened the door.

James Hunt also said he would not be coming north with Rose Ward Hunt. She was accompanied by her last surviving daughter, Eva Hunt, who worked as a clerk at the Patten Office and is the young woman in the pictures of Rose in front of the Borglum sculpture. The Brooklyn Eagle article mentions that Rose Ward Hunt was a grandmother, but I found no evidence in the census to confirm this. In fact, Eva Hunt never married.

As news of Rose Ward Hunt's identity spread, an intrepid reporter tracked down Rev. Bishop Falkner, who had befriended Rose Ward Hunt and her grandmother, Cloe Diggs, years earlier. He was enjoying his retirement as rector of Christ Church in Bay Ridge. The Brooklyn Eagle ran an interview with him the day before Rose returned to Plymouth. Foreshadowing modern sensibilities, Bishop did not permit the reporters to refer to the

ceremony freeing Rose as an auction, stating that “Beecher would never have turned his pulpit into an auction block.” Curiously, Eunice Beecher, in 1896, had no such reluctance. He also said that he had corresponded with Rev. Dr. Durkee to relate his family’s story. However, I could not find this letter at Plymouth, the Center for Brooklyn History, or Moorland- Spingarn Research Center at Howard University. As a 93-year-old, he said it was too hard to travel to Brooklyn Heights, so he did not attend the service the next day.

On May 15th, 1927, Rose returned to Plymouth to celebrate the 80th Anniversary Sunday, the day the congregation celebrates Henry Ward Beecher’s first sermon as a guest. He did not officially take the pulpit until October of 1847. The New York Age reported that 2,000 people attended the service. Rose again joined the minister on the rostrum for the full service but could speak for herself this time. Rev. Dr. Durkee spoke first, urging the congregation to continue the work of their forbears. He pointed out that the country had failed the newly freed:

Millions of slaves were freed. Inexcusable blunders were made. Bitter hatred was generated where kindness and love should have prevailed. Passions leaped like forest fires to the treetops when peace and cooperation should have prevailed. The Slaves were permitted to go in ignorance and superstition instead of being trained for citizenship and participation in national life. The burden laid upon them were crushing. Their ignorance became the basis for exploitation.

He praised the African American Church as a sanctuary from this oppression and urged the congregation to help fund the purchase of the

new building for the Nazarene Congregational Church. I find this touching that when the eyes of the country were on Plymouth, Rev. Dr. Durkee shared the spotlight with the growing African American Church.

At long last, Rose could speak for herself, unlike in 1860. She began:

It is with deep emotion that I greet you and congratulate you upon this your eightieth Anniversary. I feel it a great privilege to be with you today, to join you in your celebration and especially to extol the memory of one whose name always seems to be the complement of Plymouth Church, Brooklyn, -- the Rev. Henry Ward Beecher

After relating the story of the infamous comb that Beecher removed from her hair, Rose went on to say:

As the years went by, however, I realized the Christ-like work of Mr. Beecher and his associates, Harriet Beecher Stowe, the Falkner Brothers, and others. What great love, what great compassion for their unfortunate fellow-men, redeeming their bodies as Another had long before redeemed their souls. And in this they followed that great example. Inasmuch as (Jesus) did not defy the law. Such an attitude toward this insidious foe of the nation was the leaven which led to the manumission of the thousands, black and white.

I am glad of this opportunity to publicly acknowledge that I have always had a feeling of deep love and gratitude toward this church whose congregation did so much for me. These agents of the



These agents of the Almighty snatched me from a fate which can only be imagined, never known, as my dear mother and brothers have never been heard of by any of our family since....

These Christians did not stop there but saw to it that I was given a start on the road to good citizenship. I was sent to school through their willing assistance I have looked upon all of this as a trust reposed in me and have ever endeavored to shape my life in keeping with such confidence. My lot has been humble one, but I have tried to help in lowly places. As a teacher a wife and a mother I have tried to exemplify and to inculcate the principles of a Christian life.

Rose was clearly fond of the Falkners, putting them in the same league as Henry Ward Beecher and Harriett Beecher Stowe. They are a central part of her story in Brooklyn. Bishop was the only surviving member of the family, and Rose wanted to visit Bishop in Bay Ridge if possible, though whether she was able to is unknown.

After the service, the crowd was so keen to meet Rose Ward Hunt that Rev. Dr. Durkee created a reception line with the caveat that no one could shake her hand. He feared she would be hurt, shaking that many hands. She was overwhelmed by the crowd, so she was moved to a calmer spot and given a large bouquet to hold so her hands would be hidden. The assistant pastor and an usher stood on either side of her to manage the crowd.

Later, Rose spoke at length to reporters and posed for photographs with Rev. Dr. Durkee and her daughter Eva. Rose said that she wished her grandmother had not insisted on going back South and felt her

opportunities were greater in the north. In keeping with her modesty, she regretted not doing more with her life.



*Rev. Dr. Stanley Durkee and Rose Ward Hunt after the service from one of the many clippings in the scrapbook*

The Brooklyn Eagle again shows its racist point of view in being overly interested that Rose's daughter had lost the fire opal ring Beecher gave her, making this the story's headline! Of all the significant issues Rose's return illuminated, this is what they emphasized? It would appear that the white reporters were emphasizing that African Americans could not be trusted with nice things.

There is an audio recording of Rev. Dr. Durkee and Rose Ward Hunt after the service. It is unknown whether it aired on the radio. Was it planned for WEAJ where, three years later, Rev. Dr. Durkee would have an hour-long show? Or was it recorded for CBS, which was founded that year?

The scrapbook mentioned in the introduction is titled Rose Ward Hunt, Pinky Revisits Plymouth Church. Although well-meaning, Rev. Dr. Durkee could not resist using her demeaning nickname. Due to the racism of the 1920s, the derogatory language seemed to ooze everywhere. Degrading racial terms such as colored, negro, and worse were used commonly. Times are different now. Fortunately, language has evolved, and it is time for the nickname Pinky to go extinct.

After a remarkable service to Plymouth, Rev. Stanley Durkee announced his intention to retire in 1940 but remained until they found a replacement. Rev. Dr. Durkee was aware of how Plymouth struggled after Rev. Hillis was forced to retire due to his health and Rev. Dr. Durkee's arrival. He did not want to leave the congregation in the lurch. His last sermon was June 15, 1941, six months before the attack on Pearl Harbor. Wendell Fifield replaced him. Rev. Dr. Durkee retired to Maryland, passing away in 1951 at 84.

In closing, I would like to again quote Rose Ward Hunt's speech to the congregation of Plymouth, where she speaks about the future:

I have been asked for an opinion concerning the future. I am optimistic, for I perceive in each new generation an increasing thirst for knowledge which they are gaining by means of hard work and self-development. They are learning gradually and consistently,

self-reliance, so necessary to perfect development.

I see remarkable successes in individuals in the face of seemingly insurmountable obstacles and they are things make me believe that they are but the vanguard of a vast host who will not be left behind in the forward march of civilization.

~Philip Dempsey

**Addendum to Essay I: The Girl who would become Rose Ward Hunt.**

After finishing the first essay new research uncovered some important information that should be shared.

In the introduction to the first essay, I mention that Rose's records were lost at the National Harmony Memorial Cemetery and that there was another person buried in the family plot, a Sallie Diggs, once identified as Rose's mother. However, from the pulpit at Plymouth and in correspondence with Rev. Dr. Durkee in April of 1926, Rose said that she never saw her mother again.

New research reveals that Sallie Diggs (1836-1926) was, in fact, Rose's Aunt Sarah. In the 19th century, Sallie was a nickname for Sarah. Sallie Diggs survived the Civil War. In 1880, she lived with her son-in-law and daughter, Meredith, and Fannie Lee in Cope Westmorland, Virginia, under the name of Sallie as per the census. In the Lees' wedding license, she is identified as Sarah. She always used her parents' surname, indicating she never married, but Fannie's father's name is Jno Diggs on the marriage license. Fannie, born in 1857, was either born out of wedlock or a product of one of the sadder aspects of enslavement. Forty years later, the 1920 Census shows that Meredith Lee was still in Cope, Westmorland, but Fanny

and Sallie were not. Fannie must have passed away. In 1920, Sarah lived with her sister Emily Jenkins in a boarding house. As a reminder, Cloe and Rose were living with Emily and George Jenkins in the 1870s. When Sarah died, she lived on Georgia Ave NW, a half-mile from Rose and James' house on Florida Ave. The importance of identifying Sallie/Sarah determines that she was not Rose's mother. Nor was she, Rose, buried under her enslaved name.

If Rose was not buried under the name she was known by when enslaved where was she actually buried? It was reported that she was buried at the Harmony Memorial Cemetery, but Rose Ward Hunt's name does not appear in their logs. With indefatigable persistence, Alice Wheatly has figured out the cemetery's burial records. Using the difference between the death dates and burial dates for James and Florence and the death date of Rose, Alice found a burial that matched Rose's death. Anna Hunt was buried in the same plot a few days after Rose died. Rose Ward Hunt went by many names in her life, and in eternity, she ended up with yet another, Anna. I don't believe it was intentional, but the records got garbled with the cemetery's move.

One last story about the Diggs Hunt Clan. According to the 1930 Census, Emily Jenkins lived alone in Washington, but her obituary noted that she passed away at 411 Florida Ave NW, Rose, and James Hunt's house, then owned by Eva Hunt. It appears that in Emily's last months, Eva, her great-niece, took her in to care for her. Emily Jenkin's funeral was held at Luke's Episcopal Church, and she was noted as the oldest member of the congregation at the time of her death. Rose's funeral was also held at St. Luke's.

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