Most useful records:

- vestry minutes
- parish registers
  will record communicates and sacraments
- parish histories
  may mention ministry to slaves or slave labor used by church
- diocesan journals
  may include reports from the parish
  (Journals are available at the Birmingham Public Library Archives, at Carpenter House and in some parishes.)
- slave census records (1850 and 1860)
  Lists Alabama slaveholders by name and gives the number of slaves owned (Does not list slaves by name.)
  (Slave Census records, which were compiled separately from the regular census are available on microfilm at the Birmingham Public Library and may be available at other locations around the state. They can also be accessed online at www.ancestry.com. Ancestry can be accessed from home or office for a fee, and is available free of charge at some libraries, including Birmingham Public Library.)

Possible questions to consider:

Do parish registers record slaves being baptized or participating in other sacraments?
(This may a positive aspect of the church’s relationship to slavery, though motives for baptizing slaves were not always pure. Sometimes religion was used as an instrument of control, but some masters were genuinely concerned about the spiritual welfare of their slaves.)

Do vestry minutes or diocesan journals mention outreach activities to slaves (special services, catechisms, etc.)?

Do vestry minutes mention slaves?
Was the church built using slave labor?
Slaves performing work for the church, such as carpentry?

Who are the major benefactors of the parish? Were they slave holders?
(Here it may be most practical to focus on vestry members and perhaps delegates to convention rather than the entire congregation. Names of vestry and delegates can be researched suing the Slave Census. If these people were slave holders, especially if some were major slave holders and were contributing to the church, then one might assume that the church benefited from wealth generated by slave labor.)