

# 2014 TRAIL OF SOULS:

A Pilgrimage Toward Truth and Reconciliation



**St. Margaret's**

EPISCOPAL CHURCH

Annapolis, Maryland • Established 1692

1601 Pleasant Plains Road Annapolis MD 21409  
[www.st-margarets.org](http://www.st-margarets.org)

# THE 2014 TRAIL OF SOULS: Truth and Reconciliation Pilgrimage

St. Margaret's has dedicated five handcrafted historical markers to commemorate its 172 year history during the period of slavery in Maryland.



**Historical Marker I** located inside the church nave, on the north wall, near the historic bell tower door, recalls *colored* baptisms, weddings, funerals/burials in the 1800s held at St. Margaret's and other locations, conducted by its clergy for both enslaved and free persons of African descent. (No evidence exists for actual burials on property the church owned beginning in 1824 and continues to hold in 2014 because until 1884 the parish was located on only one acre of land and was without a churchyard.)



**Historical Marker II** located inside the church nave, on the north wall, near the historic bell tower door, immediately below Historical Marker I, recalls Sunday afternoon *colored* worship services held at St. Margaret's in the mid-1800s.



**Historical Marker III** located outside, on the north side of the church, after exiting the historic exterior bell tower doors, remembers that between 33 and 100 enslaved persons worked the White Hall (Whitehall) Plantation when owned by St. Margaret's from 1749-1764. !



**Historical Marker IV** located outside, on the north side of the church, after exiting the historic exterior bell tower doors, acknowledges that enslaved persons likely served as unskilled laborers in the construction of three or four church buildings and a chapel of ease erected at four different locations from 1695 though 1851.



**Historical Marker V** located at the western edge of the churchyard and immediately in front of both a cemetery marker placed in 1972 and a plain stone placed there in the late 19th century, acknowledges that enslaved persons were typically buried outside white-only portions of graveyards and churchyards and their simple markers (if any) soon disintegrated.



***Men are generally right in what they affirm and wrong in what they deny. What we deny is generally something that lies outside our experience, and about which we can therefore say nothing.***

**H. Richard Niebuhr, Christ and Culture, 1951**

In April 2013, the Right Reverend Eugene Sutton, bishop of the Diocese of Maryland, invited Margaret's Church, Westminster Parish, Annapolis to be one site on the *2014 TRAIL OF SOULS: A Pilgrimage Toward Truth & Reconciliation*. Each location on this virtual and actual pilgrimage, like St. Margaret's, is part of the Episcopal Diocese of Maryland as it exists in 2014. With the exception of historically African-American parishes founded after the end of the Civil War, each parish and location existed prior to the adoption of the third Maryland Constitution abolishing slavery, November 1, 1864.

In the process of researching and reporting this part of its history, St. Margaret's History & Archives Project found that previous histories written about the parish misrepresented and omitted the records and stories of enslaved and other marginalized persons. The 2014 Trail of Souls Pilgrimage offers a unique opportunity to more accurately focus on this 172 year period of parish life at St Margaret's, a parish that regrettably benefitted from the atrocities of slavery.

Recorded histories consistently affirm our Anglican (Church of England) origins, officially beginning June 9, 1692, when Sir Lionel Copley, Maryland's first appointed Proprietary (Colonial) Governor, attached his signature to *An Act for the Service of Almighty God and the Establishment of the Protestant Religion within this Province*. The Church of England became the official church of colonial Maryland, and the story begins for thirty Maryland parishes (29 survive with 10 in today's Diocese of Maryland) including *Broade Necke* Parish (later Broad Neck Parish; then Westminster Parish; then St. Margaret's Church, Westminster Parish).

No records exist that include accurate depictions of marginalized persons. One noted and repeated story erroneously reports that during the 1700s "[The congregation] knelt at prayer with their guns near at hand lest at any moment there come to their ears the sound of the dreaded war-hoop of the Indian over the hills." This type of event never occurred.

In 1649, a small company of Virginia Puritans - believed bringing enslaved persons with them — settled on the fertile land of what has become known as the Broadneck Peninsula. This was just 15 years after the first permanent settlers arrived in Maryland from England in 1634 at what became St. Mary's City. By 1664, Maryland legalized slavery and imported Africans were given the status "slaves for life."

Anglican settlers who became the small group of Broade Necke Parish founding members reportedly worshipped in a community meeting house built by Puritans located on the south bank of the Magothy River near Westminster Towne on Deep Creek (two miles from St. Margaret's present location).

By 1696, few Puritans remained, Broad Neck Parish (Church of England) occupied its first worship space, and slave labor was becoming vital to the economy of the area, particularly for the growing tobacco trade.

Inspired by the 2014 Truth and Reconciliation Pilgrimage, St. Margaret's dedicated five hand-crafted historical markers to commemorate its history during the slave period.

Preparations are being made for the 325th anniversary of the parish in 2017. A more complete history will include the story of the Rev. Dr. Samuel Ridout, MD, who left his position as rector in 1860 to become rector of St. Anne's Parish, Albemarle County, VA and to serve as a surgeon to the army of the Confederacy. After the war Dr. Ridout (without objection) returned to St. Margaret's as rector in 1870, remaining until his death in 1885.

Additional items in the parish history still to be told will include

- Stories of rectors who themselves held enslaved persons
- Speculation that the parish itself considered entering into the trade of enslaved persons as one means of achieving financial stability
- Post Civil War fundraisers held by the parish to help those living in southern states who suffered after the war
- Silence during the years of Reconstruction as the rights of persons of African descent were deferred by customs, traditions, and laws maintaining racial segregation
- Silence as the local and national civil rights movements ushered in dramatic responses to the social and economic injustices of racial segregation

**This City stands on the shoulders of the labor that was taken unjustly by force.**

**Now let us say the words of contrition and healing so that our brotherhood is restored.**

*Oratio for the 300th Anniversary of Annapolis as the Capital of Maryland (2008)*

James Fitzpatrick, Director of Music, St. Margaret's Church, 2003-present

This brief parish history would not be complete without including several examples of changes of the spirit that have occurred . . .

- Change evidenced first in 1982 as an *inward directed parish* moved a Polish refugee family from behind the Iron Curtain into life in Annapolis
- Change as St. Margaret's entered into a companion relationship with a parish in Tokyo, Japan

- Change as St. Margaret's launched its grants program into the world, reached out to Honduras, and began to serve the peoples in its own area, in Appalachia, and elsewhere
- Change, as the music of the parish began promoting cooperation between African-American communities and the predominantly white congregation

Change has come and continues to move us in ways we have yet to understand. The Spirit of God continues to move us, to change us, to reveal to us. May we remain open to acknowledge where we have been and to move forward with all of God's children to those places where God wants us, expects us to go, waits for us.

**Historical Marker I** recalls *colored* baptisms, weddings, funerals/burials in the 1800s conducted by its clergy for both enslaved and free persons of African descent.

White settlers arriving on the Broade Necke in 1649 found the combination of fertile soil and nearby Chesapeake Bay shipping formed the ideal place to grow tobacco. Tobacco flourished; wheat and corn were successful; the harvest schedule made it possible to use one work force for multiple crops.

Economic, political, and social developments in England curtailed the flow of indentured servants to the colonies, and the colonists turned to Africa to fill their huge labor force needs. In the 1660s a series of laws legalized African slavery in the colonies, with Maryland legalizing slavery in 1664.

At the end of the seventeenth century, at the time *The 1692 Act* established what later became St. Margaret's, fewer than 1,000 persons of African descent were enslaved persons in Maryland.

Jump one hundred years and the (first) 1790 United States census reported that the population of Anne Arundel County had reached 22,598; 10,130 persons of African descent, 45% of the county's population, were enslaved persons in 1790.

No records of enslaved persons appear in the histories of St. Margaret's until the mid 1800s though portions of money collected by taxing slaveholders on their enslaved persons went to the church. Each county collected money by taxing whites and blacks. Taxes were used to support the local government and cover county expenses. A portion of these were passed on to the churches. Parish vestries used the tax money to maintain and repair their church buildings. Churches also used the tax money to help provide for poor and orphaned whites.

Some clergy made attempts to convert enslaved persons. Slaveholders resisted baptism and enslaved persons spoke many West African dialects unfamiliar to English-speaking clergy.

While Maryland clergy reportedly continued to try to aid enslaved persons, it is evident that the Episcopal Church, formally established in 1789, was not a voice against the institution of slavery.

According to the 1830 census

- The Rev. Henry Asquith, who became St. Margaret's rector in 1827 when the parish completed the first church at its current location, and served during periods from 1827-1838, held four enslaved persons
- Dr. Ridout, who became rector in 1846, held four enslaved persons

It is not surprising there is no evidence that St. Margaret's was anything but silent regarding the institution of slavery.

The period leading up to 1864 is characterized by a very visible pattern of silence on the part of the church with respect to the institution of slavery despite loud voices that were attempting to call attention to the horrors of the practice of slave trading and the inhumane and brutal conditions under which enslaved persons lived and worked.

There are few remaining records, consequently it is nearly impossible to report what may have occurred in Westminster parish before 1827. This parish lost most records in the 1803 fire that destroyed the second church and left St. Margaret's without a church building until 1827.

While the parochial report for 1825 apparently includes five *colored* baptisms (the first report of the parish reaching out to persons of African descent, including enslaved persons) the accuracy of this report is highly questionable. The parish reported no other baptisms, marriages, and confirmations that year — a year when the parish had no rector and no church building.

Everything changed in 1832. Responding to the Nat Turner Rebellion in 1831, the Maryland legislature passed laws prohibiting free persons of African descent from entering the state. The legislature banned free persons of African descent from owning firearms, alcohol, and gunpowder. The legislature barred all persons of African descent from holding religious meetings unless a white minister was present.

Historical Marker I is a reminder that St. Margaret's clergy conducted many baptisms, marriages, and funerals/burials for enslaved and free persons of African descent for more than 40 years during the 1800s.

The Rev. Orlando Hutton, rector, St. Margaret's, provided this to the Diocese of Maryland in his report for 1844: 12 [necessarily white & male] communicants [same as 1843]; 4 white & 16 *colored* baptisms, 5 *colored* marriages.

Extending sacraments and pastoral care to persons of African descent (likely mostly enslaved persons) would continue in 1846 when Dr. Ridout became rector (the parish records no clergy in 1845) and continue until the abolishment of slavery in Maryland in 1864.

The pattern re-emerges when Dr. Ridout returns in 1870 and continues until 1884, the year before his death in 1885.

From the years for which there are records from reports submitted by the rector of St. Margaret's and maintained within the archives of the Diocese of Maryland . . .

[Regarding annual reports from the parish to the diocese at that time: Communicants included white males and appear below solely to show the size of the congregation; only whites were confirmed, consequently the annual number of confirmands does not appear below; the number of whites in Sunday school was recorded and does not appear below because a) Sunday school was only for whites, and b) the records offer no information about ages and genders attending Sunday school.]

**1846** 7 communicants; 4 white & 3 *colored* baptisms; 1 white marriage

**1847** 4 white & 7 *colored* baptisms; 1 *colored* marriage; 2 white funerals/burials

**1848** 8 communicants; 2 white & 12 *colored* baptisms; 2 white funerals/burials

**1849** 8 communicants; 11 white & 9 *colored* baptisms; 1 white & 1 *colored* funerals/burials

**1850** 13 communicants; 1 white & 7 *colored* baptisms; 1 white marriage; 3 white funerals/burials

**1851** 13 communicants; 22 white baptisms; 2 white marriages; 4 white funerals/burials (the church building burned January 30 and services were held in the rectory, perhaps explaining why 1851 records appear only for whites. The rector lived at Whitehall, not the rectory.)

**1852** 13 communicants; 4 white & 9 *colored* baptisms; 3 white & 2 *colored* marriages; 7 white & 2 *colored* funerals/burials

**1853** 12 communicants; 5 white & 20 *colored* baptisms; 2 white & 2 *colored* marriages; 3 white & 4 *colored* funerals/burials

**1854** 16 communicants; 9 white & 19 *colored* baptisms; 1 white & 2 *colored* marriages; 2 white funerals/burials

**1855** 18 communicants; 3 white & 13 *colored* baptisms; 1 white & 6 *colored* marriages; 5 white funerals/burials

**1856** 20 communicants; 9 white & 9 *colored* baptisms; 4 white & 3 *colored* marriages; 6 white funerals/burials

**1857** 24 communicants; 13 white & 16 *colored* baptisms; 1 white & 2 *colored* marriages; 3 white funerals/burials The last year for which a report is available until 1864.

**1864** 21 communicants; 5 white and 10 *colored* baptisms; two white and four *colored* marriages; 1 white and 2 *colored* funerals/burials After the abolition of slavery in Maryland on November 1, 1864 only three colored baptisms and four colored marriages appear in St. Margaret's register — until Dr. Ridout returns in 1870.

St. Margaret's register shows Dr. Ridout conducted *colored* services for persons of African descent who were not members of St. Margaret from 1870 until just before his death in 1885, including two baptisms at the then Asbury Broadneck African Methodist Episcopal Church and two weddings at his Whitehall home.

*Colored* Services conducted by Dr. Ridout from 1870 through 1884

**1870** 2 marriages

**1871** 4 baptisms, 5 funerals/burials

**1872** 2 baptisms

**1873** 2 baptisms

**1874** 6 baptisms, 5 marriages, 1 funeral/burial

**1875** 1 marriage

**1876** 5 baptisms, 5 marriages

**1877** 5 baptisms, 4 marriages



**1878** 10 baptisms, 3 funerals/burials

**1879** 2 baptisms, 2 marriages, 4 funerals/burials

**1880** 5 baptisms, 2 marriages

**1882** 9 baptisms, 4 marriages

**1883** 1 marriage (at his home in Whitehall)

**1884** 1 baptism, 1 marriage (at his home in Whitehall)

After the 1885 death of Dr. Ridout, there is no longer any evidence that persons of African descent received the sacraments and pastoral care from St. Margaret's clergy. Asbury Broadneck African Methodist Episcopal Church (once *Little Asbury* and today's Asbury Broadneck United Methodist Church) became the religious center for persons of African descent on the Broadneck Peninsula

**Historical Marker II** recalls Sunday afternoon *colored* worship services held at St. Margaret's in the mid-1800s.

St. Margaret's opened its doors for worship to enslaved and free persons of African descent on alternative Sunday afternoons in good weather during the 1840s, and 1850, though whether such services continued after the church building was rebuilt following the 1851 fire that destroyed the church cannot be determined. In his 1848 rector's report Dr. Ridout observed "Attendance and decorum gratifying beyond expectation".

**Historical Marker III** remembers that between 33 and 100 enslaved persons worked the White Hall (Whitehall) Plantation when owned by St. Margaret's from 1749-1764.

Among the earliest white settlers onto the *Broade Necke* (Broadneck) Peninsula was Colonel Nicholas Greenberry, arriving from England in 1674. Nicholas Greenberry purchased land that would become White Hall (Whitehall) and later purchased other land including what became Greenberry Point. Nicholas Greenberry died in 1697 and his son Charles Greenberry inherited his estates, including White Hall.

Upon his death in 1713, Charles Greenberry bequeathed all White Hall property to his wife Rachel "and at her decease all real estate, including plantation White Hall and land belonging thereto is devised to the vestry of Westminster Parish, for maintenance of a minister".

This bequest document, drafted in 1710 by Charles Greenberry, is the first reference found to date referring to *Westminster* (formerly Broad Neck) *Parish*. *St. Margaret's Church* was not yet appended to *Westminster Parish*.

When Rachel Greenberry died in 1749, St. Margaret's took possession of White Hall and owned outright this 2,000 acre plantation until 1764. White Hall, on the Chesapeake Bay, was the largest of 11 Maryland tidewater plantations. *[Note: By 2017 it was believed that the bequest of land likely totaled approximately 240 acres and the previous figure included both Homewood and Whitehall.]*

This fertile and level peninsula was ideal for growing tobacco, and the labor of enslaved persons was integral to the viability of the tobacco trade. Enslaved persons at White Hall numbered approximately 100 persons imported from West Africa. Artifacts found at Whitehall demonstrate that generations of enslaved persons lived on this plantation.

For 15 years St. Margaret's owned land and directly benefitted from the labors of enslaved persons. There is no evidence that the parish itself held enslaved persons, rather under arrangements usual to the time leased its land for tobacco, wheat, and other crops; and leased its land for the housing of enslaved persons.

In 1764, following complicated land sales/land swaps brokered by John Ridout, (born in England, arrived in Maryland in 1758, secretary to Governor Sharpe, treasurer of St. Margaret's Church) Governor Sharpe acquired White Hall from St. Margaret's and built White Hall Manor. White Hall served as Sharpe's residence until his forced return to England in 1773. John Ridout occupied White Hall when Sharpe left for England (he also married the beloved Mary Ogle for whom Sharpe had built White Hall Manor). John Ridout acquired clear title to White Hall in a bequest following Sharpe's death in 1790.

According to John Ridout's will executed in 1799, he mandated that his enslaved persons (perhaps as many as 100, likely less) be emancipated. Each formerly enslaved family received one acre of land plus materials to build a house; many descendants remain in various Broadneck Peninsula communities in 2014.

By 1830, and likely before that date, there were again enslaved persons at Whitehall. Dr. Ridout, who owned Whitehall at the time he became rector of St. Margaret's in 1846, held four enslaved persons at the time of the 1830 census.

### **Slave Conditions on the Broadneck Peninsula**

By the close of the American Revolution in 1783, approximately 80 white families maintained farms or plantations on the Broadneck Peninsula and 31 of these held enslaved persons.

Life for enslaved persons was harsh, particularly knowing they would serve a lifetime in bondage. Enslaved persons lived with minimal amounts of food, clothing, and shelter. There are stories of enslaved persons describing harsh treatment from masters and mistresses. Masters might be considered good persons simply if enslaved persons could congregate after work, attend church services on Sunday, enjoy the same holidays whites celebrated, hunt and fish, and not be afraid of being sold to a dealer.

Like John Ridout, at the close of the eighteenth century there was a growing feeling on the part of many whites that slavery was wrong. By 1860 at least 50,000 formerly enslaved persons had received freedom, making Maryland the state with the largest population of free blacks.

### **Charity Folks**

While most enslaved persons suffered greatly, for a few life was a bit easier. Charity Folks was an enslaved person held by Governor Samuel Ogle. In 1764 Ogle's daughter, Mary, married John Ridout. Mary took Charity, to live with her on White Hall Plantation. Over the years of working at White Hall, Charity repeatedly proved her loyalty. At one point a number of Ridouts fell ill and Charity nursed them back to health. During her illness, Mary Ridout wrote to her mother and described Charity as "humble friend indeed" and "comfort to me in my affliction."

Following her husband's death in 1797, Mary executed a deed of manumission for "faithful services" and "dutiful behavior" that eventually freed Charity.

Charity Folks continued to work for the Ridouts as a free woman after 1797, and Mary's will left a lifetime annuity to Charity as well as cash and items of clothing. Charity and her husband went on to own their own home in Annapolis.

**Historical Marker IV** acknowledges that enslaved persons likely served as unskilled laborers in the construction of three or four church buildings and a chapel of ease, erected at four different locations, from 1695 through 1851.

Before 1695, few families on the Broadneck Peninsula worshipped in the Anglican tradition. There was no clergy and no church building. Members of the Church of England reportedly used a community meeting house built by Puritans. Its location (in today's Cape St. Claire?) is not known. In 1695, the Maryland Assembly permitted construction of a church for persons residing within the *Towne of Westminster*, the first church for what later became St. Margaret's (in today's Cape St. Claire, near the intersection of Glenwood Dale and St. Margaret's Drive). The first church would have likely been built without any significant contribution of labor from enslaved persons.

Of the six original vestrymen, at least two - John Bennett and Robert Eagle - were slaveholders who could have provided enslaved persons to assist with the unskilled duties. It is highly unlikely that construction included digging foundations, and primarily required (questionably) skilled white carpenters. (In Maryland and in the other colonies there were indentured white servants who performed carpentry, blacksmithing, masonry, and other skilled functions. St. Margaret's history is silent regarding indentured servants.)

By 1730, the first church was desperately in need of repair and its location was no longer convenient to parishioners. In 1731 the Maryland Assembly authorized the vestry to purchase two acres of land and build the second church on its second site in Winchester Heights (Severnside). The Assembly also approved a tax levy upon all persons within the geographical parish (including enslaved persons) to pay for the new church at the new location.

Additionally, by 1731, the number of families in the northern part of the parish had so increased that St. Margaret's obtained use of land on Marley (Curtis) Creek and built Marley Chapel - a chapel of ease that would much later become St. Alban's Church, Glen Burnie.

St. Margaret's church in Winchester Heights (Severnside) remained in use throughout the American Revolution and was destroyed by fire in 1803. Today the site is at the US Highway 450/MD Route 2 highway overpass. Marley Chapel was abandoned by St. Margaret's in 1861.

On June 3, 1824, the vestry acquired one acre of land at the present location (the parish now holds 10 acres at the intersection of St. Margaret's Road and Pleasant Plains Road). A frame church — planned and started in 1825 - burned ca. 1827 before completion. Immediately work restarted — this time on a 100 seat brick church of plain meeting house design with a gable roof and no steeple.

The brick church, the first church on the current site and fourth church of the parish (including Marley Chapel) burned January 30, 1851, and was completely rebuilt within one year (becoming the fifth church, the second on the current site; and the last church built before the 1864 end of slavery in Maryland).

Fires have destroyed nearly all of the records of this parish for the years 1695-1851, with the exception of the parish registry. Records that survive for two Anglican churches in Talbot County (on Maryland's eastern shore) and used for the publication *Free Workers in a Plantation Economy*, Jean B. Russo's 1989 doctoral dissertation, analyzed employment opportunities [Anglican] churches provided for craftsmen.

Russo reported that all skilled workers, the craftsman, hired for these Talbot County churches were white. And while there are references to assistants there is no evidence that craftsmen held enslaved persons. Russo reports that in Talbot County most plantation-enslaved persons were unskilled, except on very large plantations, and that even then they often were auxiliary workers. White craftsmen were hired as the primary contractors for church projects.

At St. Margaret's and at Marley Chapel, in the construction of churches and the chapel of ease, in the years between 1730 and 1852 (and likely in 1695) enslaved labor would have been contributed to the building projects by the wealthier parish slaveholders. Enslaved workers would have been used as laborers supporting the skilled workers by hauling supplies, digging clay for bricks, and carting timber. It is very unlikely that persons of African descent were among skilled laborers involved in the construction.

As Orlando (Lanny) Ridout IV has written in his 2013 book *Building the James Brice House 1767-1774*, when there was the need for extra labor in the construction of the Brice house in Annapolis and expenses were exceeding available resources, auxiliary labor of unskilled enslaved persons would be brought to the work site from the plantations.

Surely when St. Margaret's experienced a similar need for unskilled workers when building the churches and the chapel of ease there would be a similar call to the plantations. The 1790 census shows that among those considering St. Margaret's as their church, the parish rolls included (very conservatively) 11 slaveholders with 145 enslaved persons, including John Ridout holding 33 enslaved persons at Whitehall.

**Historical Marker V** acknowledges that enslaved persons were typically buried outside white-only portions of graveyards and churchyards, and their simple, typically first-name only markers soon disintegrated.

Most burials of enslaved persons took place on private property at the farms and plantations where they were enslaved. They were buried unceremoniously with perhaps a fieldstone or wooden post to designate where the body was placed. More than likely there was no marking.

One nearby example is at *Walnut Hill*, located one half-mile from the present site of St. Margaret's church where at least 50 enslaved persons are reportedly buried near the barn. There are no markings or names. Five persons buried there and who received their freedom in 1788 are known in available burial records only by their first names; their graves are without any other markings.

Even at Whitehall plantation there were three dozen enslaved and formerly enslaved persons buried outside the family cemetery in the unmarked area.

There is no historical evidence at this time that enslaved persons or free blacks were ever buried in the current parish churchyard. If enslaved persons were buried at the Winchester Heights (Severnside) church (second church and second location), they would have been buried similarly to those buried at Whitehall with no markings or perhaps a wooden post that has since decayed. It is known that some remains were moved to the current churchyard that was established after 1884, although there is no list of individuals. Individual graves were not created and were not marked when remains were moved. Wooden headboards and crosses used to mark the burial sites/graves of poorer whites, free-blacks, indentured (white) servants and enslaved persons fast disintegrated.

In 1972, according to the parish vestry minutes . . . *the Reverend Forrest Farris [rector] reported a suggestion from Mr. Bowie to create a suitable enclosure and marker for those remains interred in the ancient St. Margaret's cemetery during colonial days and removed to the present cemetery during the construction of Rt. 50. Mr. Goldsborough moved that the vestry approve the expenditure of an amount not to exceed \$150.00 from the Cemetery Fund for the purpose of enclosing and marking the site of this reminder of our colonial heritage.*

The motion was approved and a marker commissioned bearing the inscription *In memory of all those who have gone before us who are buried here and are only known to God. 1825-1895.* The historical accuracy of those dates is open to question.

**There were exceptions**, including one burial at the Whitehall cemetery: Timothy Harris (March 31, 1834 — March 1905), carriage driver, born enslaved and died free, has an engraved and permanent headstone inside the Ridout family plot.

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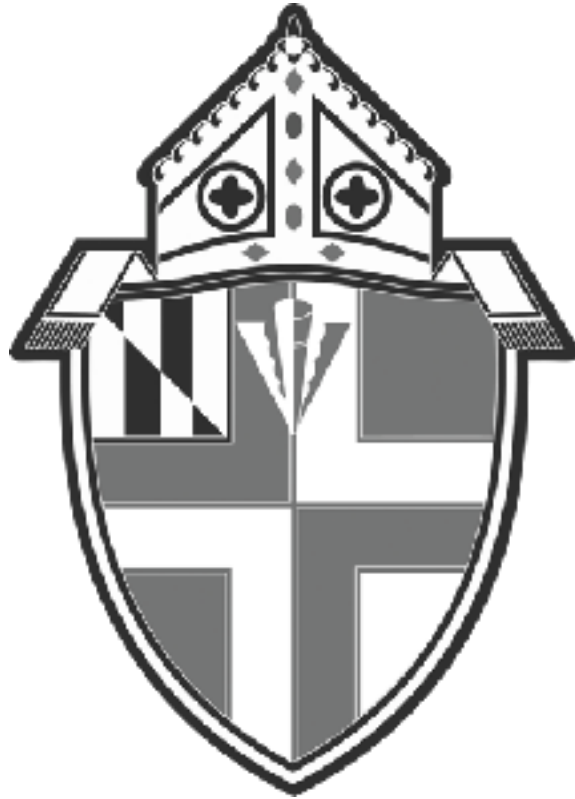
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Historical markers designed and made by Tommy Bowers, with help from Clark Davidson

Photography by Pete Nardi

*Personal and group pilgrimages, and historical tours are welcomed and encouraged.*

*Please contact Barbara Breeden & Michael Winn to make your arrangements.*



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