



Trail of Souls at Middleham and St. Peters: Uncovering the History of Slavery in Southern Calvert County

About the Trail of Souls Project

The 2009 General Convention of the Episcopal Church called on each diocese to gather information about the history of slavery, segregation and discrimination. Diocese of Maryland Bishop Eugene Taylor Sutton invited all of the parishes in the Diocese to engage in a study of their history of slavery and its legacies, in particular those with a history going back to the period of slavery (and parishes with predominantly black congregations). Participating parishes were to be involved with the Bishop and Presiding Bishop Katherine Jefferts Schori in a *Day of Repentance and Reconciliation: Remembering the Past, Celebrating Accomplishments, Visioning the Future*, scheduled for November 1, 2014.

Together with over twenty other parishes, the Middleham and St. Peter's vestry responded positively to the Bishop's invitation. A committee was formed in January 2014 which has been working on the project ever since. The committee includes the following parishioners:

Hugh Davies
Tony Rivers
Louise Smith

Diane Davies
Judy Seymour
Dale Yoe

Rev. David Deaderick
Evan Shisler

Anne Gross
Rev. David Showers

Our intent in sharing this history is to:

- ❖ More fully inform ourselves and the broader community about the extent and nature of slavery in Calvert County and at Middleham Chapel,
- ❖ Acknowledge the contributions of those slaves, and
- ❖ Express our contrition for the impact of slavery on our fellow human beings.

When the parish celebrated its 325th anniversary in 2009, a comprehensive history of the chapels was written, including a focus on how the parish related to the African American population in our area, so the committee had some basis to build on. However, through its research, the committee has uncovered extensive additional information about slavery in Calvert County and in the area surrounding Middleham Chapel, and how it is a part of parish history. What was uncovered expands substantially on the history book foundation. Most importantly, the committee in its work has come to realize that this story regarding slavery needs to be told. It is a story of incredible hardship and unimaginable bravery that has not been told within our parish, in our schools, or for that matter across our whole country.

Creating a video - Each of the participating parishes was invited by the Diocese to produce a video through which to present their story. Our video is sixteen minutes in length and was produced by Evan Shisler. It can be viewed on our website at www.middlehamandstpeters.org and is linked to the Diocese's website.

Joining in the Pilgrimage. Saturday November 1 is the day of the pilgrimage involving Episcopal Church USA Presiding Bishop Katherine Jefferts Schori , Diocese of Maryland Bishop Sutton, Diocese of Washington Bishop Mariann Edgar Budde and Bishop Suffragan Heather Elizabeth Cook. The committee has been collaborating with All Saints Parish in Sunderland, one of the four stopping points on the pilgrimage. Our committee and our Trail of Souls work at Middleham and St. Peter's will be included in the events at All Saints.

Sharing this important story - As part of the parish's Wednesday evening adult forums, there will be two educational programs in November:

- *On Wednesday November 5*, the committee will present their findings, followed by a closing worship in Middleham Chapel.
- *On Wednesday November 12*, Christopher Haley, the Director of the Maryland Archives Project on the Legacy of Slavery in Maryland and the nephew of Alex Haley, the author of the acclaimed novel and television series Roots, will make a presentation on slavery in Maryland and Calvert County.

Commemorating the contribution of slaves. The committee has every reason to believe that slaves are buried in Middleham cemetery. It is a fact that hundreds of slaves worked in bondage to support the local economy and grow and harvest the tobacco that paid for the building of Middleham Chapel in 1748. There is every reason to believe that they worked on the construction of the chapel. On Sunday November 2, the parish will hold one service commemorating all saints. The Trail of Souls project will be recognized in the service and the video shown. During the service, the congregation will dedicate a plaque to be installed in the cemetery as a memorial to the slaves. The plaque reads as follows:

A Memorial to Slaves

A memorial to the slaves who were owned by members of Middleham Chapel. Some of these slaves are believed to be buried in this cemetery. For the sanctioning of slavery, we are truly sorry and humbly repent. We pray that these slaves have found joy in the life everlasting that was largely denied them in their earthly lives.

*The Members of Middleham and St. Peter's Parish
November 2, 2014*

Acknowledging Support for the Project -The committee sought information from widely varying sources, such as local history experts. Included were Calvert Marine Museum historian Richard Dodds, Calvert County historian Kirsti Uunila, and from the Calvert Historical Society. They directed us to other sources, including the history of Christ Church Port Republic and the Charles Ball autobiography. We received helpful information from local gravedigger Jim Holesapple, indicating that rude stones in the cemetery were slave grave markers, and that many cemeteries in Southern Maryland have such markers. We are particularly indebted to the Maryland Archives and their Legacy of Slavery Project. The committee acknowledges and expresses its appreciation to the following individuals and organizations for their information and resources:

Individuals:

- ❖ Richard Dodds - Historian for the Calvert Marine Museum
- ❖ Kirsti Uunila - Historian and Archeologist for Calvert County
- ❖ Christopher Haley - Director of the Maryland Archives Project on the Legacy of Slavery in Maryland

Resource organizations:

- ❖ Calvert Historical Society
- ❖ Calvert Marine Museum
- ❖ Jefferson Patterson Park
- ❖ Maryland State Archives: Legacy of Slavery in Maryland
- ❖ Sotterley Plantation

Information sources:

- ❖ A History of Slavery in Maryland
- ❖ A History of Middleham and St. Peter's Parish: Sharing Our Story
- ❖ The Will of the Reverend George Cook
- ❖ "Fifty Years in Chains, or The Life of an American Slave" by Charles Ball (1838)
- ❖ The Maryland Archives Presents: The Legacy of Slavery in Maryland
- ❖ Middleham and St. Peter's Cemetery Records
- ❖ "The Slaves' Gamble: Choosing Sides in the War of 1812" by Gene Allen Smith, Ph.D.
- ❖ Historical records of Calvert County accessed through the Calvert Historical Society

Trail of Souls at Middleham and St. Peters: Uncovering the History of Slavery in Southern Calvert County

A short background on slavery in Maryland

The institution of slavery in Maryland would last over 200 years, from its beginnings in 1642 when the first Africans were brought to St. Mary's City, Maryland to the final elimination of slavery in 1864.

The early settlements and population centers in Maryland tended to cluster around the rivers and other waterways that empty into the Chesapeake Bay, and Maryland's economy quickly became centered on the farming of tobacco for sale in Europe. Tobacco demanded cheap labor to harvest and process the crop. This became even more important as tobacco prices declined in the late 1600s, and farms became ever larger and more efficient. At first, emigrants from England in the form of indentured servants supplied much of the labor but, as Englishmen found better opportunities at home, the forcible enslavement of Africans began to supply the bulk of the labor force.

Between 1700 and the revolution of 1776 there were nearly 100,000 slaves obtained in Africa and brought to Maryland and Virginia. These slaves initially were mostly male and did not have families. They were moved around frequently to clear and plant new areas as tobacco planting exhausted the soil. Initially, the rate of disease, violence and depression increased among the slave population. Death by self-destruction and disease grew at an alarming rate. The planters imported female slaves not only to help on the plantations, but also to help replenish their work force. By 1740 slaves had built up immunities to most of the diseases of this new world. In 1783 the importation of slaves officially ended in the state of Maryland. Many blacks were asked to help in the American Revolution, which helped some to reclaim their freedom as well. In 1782, tax assessor records show the area of what would be Lusby today having a population of 590 white inhabitants and 642 slaves.

By 1800 there were approximately 800 free white, heads of household names in Calvert County's census with almost 4000 slaves (almost 1700 in Christ Church Parish alone). During the American Civil War, fought largely over the issue of slavery, Maryland remained in the Union, though many of her citizens (and virtually all of her slaveholders) held strong sympathies towards the rebel Confederate States. Maryland, as a Union border state, was not included in President Lincoln's 1863 Emancipation Proclamation, which declared all slaves in Southern Confederate states to be free. Slavery would hang on in Maryland until the following year, when a constitutional convention was held which culminated in the passage of a new state constitution on November 1, 1864. Article 24 of that document at last outlawed the practice of slavery.

Total Slave Population in Maryland 1790–1860 Census

	1790	1800	1810	1820	1830	1840	1850	1860
All States	694,207	887,612	1,130,781	1,529,012	1,987,428	2,482,798	3,200,600	3,950,546
Maryland	103,036	105,635	111,502	107,398	102,994	89,737	90,368	87,189

Calvert slave population

	1790	1800	1810	1820	1830	1840	1850	1860
Total population	8652	8652	8005	8073	8900	9229		10,447
slave	4305	4101	3937	3668	3899	4170	4468	4609
Free persons of color				694	1213	1474	1530	1841

Southern Maryland was more like the deep South in regard to the economy and slavery

The plantation economy in Calvert continued right up to the time of the Civil War. Levels of slavery actually increased by 1860. Calvert's economy and population were deeply committed to slavery. In the 1864 vote for the abolition of slavery in Maryland through constitutional amendment, the vote in Calvert was 634 against and 57 for. In today's dollars, according to Christopher Haley of the Maryland Archives, Calvert's slaves would have been valued at \$80,000,000. That was for a total white population of 3,997. According to the Maryland Archives Project, "By 1860, the approximately 46,000 slaves in the counties of southern Maryland, outnumbered those found in all other regions of the state combined. However, the southern counties had a relatively small free black population."

About Middleham Chapel

Middleham Chapel was founded in 1684 as a chapel of ease for Christ Church Parish, Calvert County. It is the third oldest church in the Diocese, and the oldest on the Pilgrimage. John and Samuel Holdsworth were the principal founders of Middleham chapel, naming it after the town where they had lived in England. The original chapel was constructed of wood. A bell was installed in the chapel in 1699. It is the oldest bell in continuous use in the state of Maryland. In 1748 this structure was replaced with the current brick structure at a cost of 80,000 pounds of tobacco. It is the chapel that you see today, with some minor additions. The bell from the old chapel was kept. Inside the chapel, we know that there was originally a balcony where slaves likely sat. There are 4 wooden inserts in the front gable. Two are six inches by six inches and two are three inches by five inches. These may have been areas used to support the balcony, and there may have been a door in the south transept used to enter the balcony. The ceiling originally had a central vault. Windows for the balcony were bricked in when the balcony was removed.

The will of Reverend Cook - 1763

Many Episcopal priests during this period owned slaves. This included the Reverend George Cook, the priest at Christ Church Port Republic from 1750 to 1763 who also served at Middleham chapel. A copy of his will can be found in the church records, and it states:

In the name of God Amen. I George Cook Rector of Christ Church Parish Calvert County in Maryland, being perfectly well both in body and mind, thanks be to Almighty God, and calling to mind the mortality of the body, I do make and ordain my last will and testament in order to give and dispose of my estate ... I give and bequeath to my son George Cook to his heirs and assigns forever my Negroe man called Cesar, a mulatto named Moses if my son shall survive me, but in case of his death before me, then I give the said Negroe and mulatto unto my daughter Elizabeth Cook and her heirs and assigns forever. Then I give to my son George Cook two Negroes, the one about 14 years old and the other a boy about seven his name is Samboy, the girl's name is Mary Ann. They were both named in their own country.

We do not know what life was like for these specific slaves. We know that priests had plots of land called glebes which were for the purpose of generating income for the support of the priest and the church. The slaves likely worked the land to generate the income. Some of his slaves may have been house slaves who served the needs of the priest, or they may have done both. Slavery was an intrinsic part of the Anglican Church and Episcopal Church right up to the time of the Civil War.

The story of Charles Ball presents what slavery was really like

What was life like for a slave in Calvert County? For this we have the benefit of the book *Fifty Years in Chains, or The Life of an American Slave* written by a slave, Charles Ball, and published in 1838. Ball grew up in Calvert County.

Charles Ball was sold to a slave owner in Georgia before the War of 1812. He escaped and made his way north to Calvert County, a journey that took a year. His constant objective was to return to his family. On his arrival in Calvert, he worked for farmers as a free man. He enlisted with Joshua Barney, serving as a cook for the sailors who fought the British at St. Leonard Creek. He then fought with Barney's men at Bladensburg and Baltimore. On his return to Calvert, he lived free for years until he was caught as a fugitive slave and sold again to a southern slave owner. Once again he escaped, but this time he could not find his family. He lived out the rest of his life in Philadelphia, where he wrote his story.

His descriptions include the following:

- Slaves were kept from running away by extreme intimidation.
- They lived in cabins – as many as 20 in a single small cabin -- but often not as family units.
- They had little clothing. They might receive one set of clothes a year. They had rude shoes, if any. There was often no clothing for children no matter what the season.
- They received course food -- typically cornbread and occasionally salt fish.
- There were good masters and bad masters, but it was the overseer who ruled by the whip, intimidation, and torture. Slave families were often separated, causing them great pain and anxiety. Fathers could make visits on Saturday night.
- Female slaves were valued more than males, as they would bear children who were slaves from birth, with the result that there were additional slaves every year or two. This was significant after the importation of slaves was banned in 1783.
- Sunday was a day off, but many slaves worked on Sunday to earn money.
- Slaves were often leased to others. Charles Ball, for example, was leased to the Navy Yard in Washington, DC, at age 20.
- Slave owners would not only buy slaves but also sell them to slave dealers, who would often take them south to sell them. Charles Ball walked from Calvert to South Carolina chained to 50 other slaves. The journey took four weeks, during which he constantly dreamed of escape – and considered suicide.
- After working a full day, slaves gardened to supplement their diet. They had little meat or fat to eat, and their rigorous work required additional nutrition.

As is readily apparent, the treatment of slaves was inhumane to the extreme, and most certainly counter to our Christian principles.

Slavery and the War of 1812

The War of 1812 had a substantial impact on Southern Calvert in general and Middleham specifically. The British fleet occupied the Chesapeake and the Patuxent River in 1813 and 1814. The British distributed 1,000 copies of a proclamation (see below) throughout Calvert and other areas around the Bay area encouraging slaves to flee their owners – and flee they did!



*By the Honorable Sir ALEXANDER COCHRANE, K. B.
Vice Admiral of the Red, and Commander in Chief of
His Majesty's Ships and Vessels, upon the North American
Station, &c. &c. &c.*

A PROCLAMATION.

WHEREAS it has been represented to me, that many Persons now resident in the UNITED STATES, have expressed a desire to withdraw therefrom, with a view of entering into His Majesty's Service, or of being received as Free Settlers into some of His Majesty's Colonies.

This is therefore to Give Notice,

That all those who may be disposed to emigrate from the UNITED STATES will, with their Families, be received on board of His Majesty's Ships or Vessels of War, or at the Military Posts that may be established, upon or near the Coast of the UNITED STATES, when they will have their choice of either entering into His Majesty's Sea or Land Forces, or of being sent as FREE Settlers to the British Possessions in North America or the West Indies, where they will meet with all due encouragement.

The British attacked plantations to secure food and merchandise – and to liberate slaves. Slaves became free when they boarded the British ships. Four to five thousand slaves escaped in the Chesapeake region - many in Calvert and some from their Middleham owners. The British often anchored off Drum Point, and slaves escaped to them by whatever means they could, bringing their families with them. The British occupied Tangier Island as a camp for the escaping slaves and a

place to quarter and train troops. Freed slaves had choices: They could train to fight for the British, or they could emigrate to Nova Scotia, Bermuda, or the West Indies.

According to the research of Maya Davis of the Maryland Archives Legacy of Slavery project:

- ❖ As many as 5,000 slaves fled to the British, and likely over 300 from Calvert. They had the spirit and courage to run. The British invited the slaves to run because they could help them navigate the land, and subsequently they realized that they were excellent soldiers.
- ❖ Slaves were dedicated to families. Many asked to have their families flee with them, and the British helped. The plantation owners found it hard to believe that their slaves would flee. Relationships between slave and master were complicated. Because of extreme repression, slaves may have seemed to be loyal to their owners. Relationship or not, slaves wanted to be free.
- ❖ The consensus was that Black military were better than the British "regulars". Calvert slaves who fled to the British had the largest contingent of Black marines.
- ❖ .The Treaty of Ghent, ending the war, provided for reparations to be paid by the British for the slaves that fled. In Calvert, 69 owners made claims for 273 slaves, likely many from Middleham. Maryland and Virginia compensation was \$280 per slave. Compensation was higher in the South, where there was a much higher demand for slaves.
- ❖ Slave traders came to Maryland (more than other states) to buy slaves.

Two stories regarding crimes and slaves

The murder of Reverend Cook's wife. Aletha Dare Smith Cook was married to Reverend Cook. According to the following newspaper account from the period, she was treated very badly.

*Article from the Maryland Gazette 1753,
1 Feb. 1753 Mrs. Alethea Cook died 30 Jan in Calvert County "of several wounds and burns she received. She was formerly wife of the late Walter Smith. Her last marriage was to a man whose cloth and stations in life ought to have rendered him exemplary for virtue and piety, but his horrid usage and unparalleled barbarity to his wife, which decency forbids even to relate, is supposed to have been the cause of her death and he is now confined in the gaol (jail) of that county, in order to be tried for same."*

On the 26th of April 1753, Cook was found not guilty. Sometime after that, three slaves were found guilty of the murder and were hanged. According to testimony provided at the trial, they had poisoned her. One likely notes the disconnect between the news article and finding the slaves guilty, raising the question of forced confessions and slaves often being accused of "poisoning".

Isaac Brown accused of shooting Alexander Somervell. Isaac Brown was a slave owned by Alexander Somervell. Somervell is buried in Middleham cemetery. On October 23, 1845, someone shot Somervell in the head, back and shoulders. His overseer heard the shots, but did not see

anyone. Somervell directed the overseer to check whether Brown was at home, but the overseer failed to do so. Regardless, Brown was arrested and charged with the murder. Brown maintained that he was innocent, noting that at the time of the shooting he was at the plantation that he managed for Somervell, some three miles from his master's home. When he heard about the shooting, he got on his horse to go to the residence for the purpose of seeing him. Brown was apparently found guilty, with whippings of 100 lashes on two occasions during his 33 days in the Calvert jail. As was the custom and law at the time, he was sold to a slave trader, then sold again to a man in Baltimore who owned a slave yard who bought slaves to sell south. Brown was shipped to New Orleans, where he was sold again. However, he apparently escaped and fled to Philadelphia, where his wife and nine children joined him.

Maryland officials became aware of Brown's presence in Philadelphia, and the Governor of Maryland issued a requisition to the Governor of Pennsylvania for the apprehension of Brown on an attempted murder charge. Since he had already been punished and sold by Maryland officials, this would seem to be double jeopardy. However, the courts ruled that the governor's requisition took precedence. Brown was able to be released (or escaped) from jail, and he fled to Canada. His case became one of great notoriety. Abolitionists in Philadelphia produced a pamphlet entitled the "Case of Isaac Brown: An Outrage Exposed."

In both the case of Reverend Cook and the Somervell shooting, slaves were accused of crimes with no real evidence. These two cases show that slaves were often truly scapegoats with little or no real legal protections.

Case studies related to Middleham

Several case studies and information from runaway slave ads directly involve Middleham families. The following excerpts from case studies are drawn from the information presented in the Maryland Archives Legacy of Slavery website. The full set of case studies is included as an attachment.

These case studies present accounts of slaves escaping to British ships from Middleham parishioner-owners now buried in the cemetery of Middleham Chapel. Here are a couple of the stories:

Parishioner Susannah Rawlings owned fourteen slaves. In July of 1814 three slaves -- Minty Caden, Alexander Covington, and Peter Newlings -- escaped from Ms. Rawlings to the British forces. Three additional slaves -- Mary, Harriet and Sidney Mitchel -- escaped from Susannah's granddaughter, Juliet, who was living with her at the time. Shortly afterwards, on August 4th, one of those slaves, Alexander Covington, enlisted with the British under the First Company of the Colonial Marines, comprised entirely of black soldiers. Susannah Rawlings' neighbor George Ireland testified to seeing Covington in the company of a British officer, having "no doubt [joined] the British marine forces." Covington settled in Trinidad following the War of 1812, along with 70 other men from his company.

William Dare was enslaved by parishioner John Dare. William, having read the proclamation distributed by the British, escaped to British forces and took up arms. However, he refused to leave the area until he had rescued his wife Nancy and her brother. Another Dare family slave, William Mitchel, was similarly determined not to leave without his family. The Dare family and many other Maryland slaves sailed to Halifax, Nova Scotia, following the War of 1812. Dare opened the Stag Inn thereby becoming the town's first black owner of an inn.

Slavery at the outset of the Civil War

What was the extent of slavery around Middleham Chapel and the area we now know as Lusby, St. Leonard and Solomons? While we generally have understood that Middleham Chapel and the area from which parishioners came included tobacco plantations, the size of the plantations is larger and the number of slaves many more than we could have imagined.

Records from 1850 show that 24 slave owners buried in Middleham Cemetery and one buried in the Dixon Cemetery next to the church property owned a total of 458 slaves. While many of the owners owned just a few slaves, others owned large numbers:

- John Parran owned 124 slaves
- Alexander Somervell owned 32 slaves
- Joseph Wilson owned 49 slaves

Slaves lived in 72 houses or cabins.

Dr. Basil Dixon owned a plantation immediately north of the chapel property. His home would have been within sight of the chapel. Dixon owned 60 slaves.

Conclusion

Our purpose in this presentation is to tell a part of the story of our parish that previously has not been told – the story of slavery. We have sought to do this using facts, not conjecture. While we cannot offer indisputable documentation that Middleham Chapel was built with slave labor, there is every reason to believe that slaves helped build it. In the same manner, we cannot conclusively document that slaves are buried in our cemetery. The rude stones there are most likely slave markers, but some also could be markers for poor whites who could not afford a better grave stone. What we do know for a fact is that 458 slaves (and most likely thousands) toiled under the most inhumane conditions to support the growing of tobacco and thereby the wealth of the slave owners. Tobacco provided the funds to build the brick church. Slaves generated this wealth. Yet for the most part they remain nameless.

Through this presentation we acknowledge their story as slaves and seek to bestow upon them the dignity they deserved but did not have in life. Further, we commit to living into our baptismal covenant of striving for justice and peace among all people, respecting the dignity of every human being -- which was clearly not done in the case of the countless slaves who toiled here in the area around Middleham Chapel, the thousands in Calvert County, and the millions throughout our nation. We are truly sorry for, and we humbly repent of the practice of slavery in the places where we live and worship, and we pray that the slaves who toiled here may have joy in the life everlasting that was largely denied them in their earthly life.

Attachments:

Attachment #1 Middleham and Immediate Area - Slaves and Owners 1850-60

People in Middleham Cemetery and their Slaves

In Cemetery	dates	1860	Houses	1850	Known Slaves and misc. info.
James Bourne	1825-1868	18	10	15 or 22	Tom Brown, aka Tom Groce- ran 1842
Sarah Bourne	1813-1884	32	5		
Richard Breeden	1795-1879	7	1	6	slaves James Mouldin and Jack Groce- ran 1839/1843
Jane Coster	1811-1868	2	1		
Nathaniel Dare	1804-1875	29	5	23	slave: Moses Jones- ran 12/11/1789; Alley ran 8/6/1772
Dr. Basil Dixon (Dix. Cem.)	d. 1885	60	6	14	
Basil Evans	?	3	1		
John Gray (Dix. Cem.)	d. 1868	1 or 8	1 or 2		slaves: in his will left negro wench Hannah and Hannah first child to his daughter; to another son- negro boy Watt, to another negro boy Gingor, to daughter negro girl Dingor; to daughter negro girl Dinah, to another negro Scipio, to another daughter negro man Old Harry and wench Bess and to son negro boy Dick
Thomas Grover	1818-1906	8 or 10	1		
Walter Hellen	1833-1887	1			
Abraham Hooper	1792-1850			8	
James Humphrey	?	8	2	9	
Jesse Hungerford	?	1	1	10	
Dr. James Ireland	1831-1908	3	1		
Elizabeth Parran	1800-1851			3	

People in Middleham Cemetery and their Slaves

John Parran	1729	124	12	55	
Elizabeth Dare Sollers	1817-1905 or 1809-1873	23	3	10 or 48	slave: Elijah- ran 8/23/1851
John Sollers	1831-1887	5	1		
Nathaniel Sollers	1837-1905	5	1	19	
Alexander Somervell	1806-1865	32	5	13	
Charles Somervell	1833-1873	16	3		
Gideon Tongue	1831-1897	3	2	17	
Thomas Tongue	1848-1929	10	3	86	
Walter Williams		6	1		
Joseph Wilson	1799-1855	49	4		
James Younger (Dix. Cem.)	1789-1869	13	1	52 or 10	

In the Name of God Amen I George Cook Rector of Christ Church
 Parish Salisbury in Maryland, being perfectly well both in Body and Mind, thanks
 be to Almighty God & calling to Mind the mortality of the Body I do make & ordain
 this my last will and Testament in order to give and Dispose of my Estate
 which it hath pleased God to bestow upon me, in the following manner; but
 first I direct and order / if I am not removed elsewhere / my Body may be interred
 in my dear Son John's Grave in Middleham Chapel and his Bones put into my
 Coffin with mine that we may rise together at the general Resurrection of the
 Just: but I will have no Extravagant Expence or ridiculous Shew at my funeral
 more than is common for a poor honest good Man, My will and Desire is that all
 my just & Lawful Debts shall be paid by my Executor hereafter mentioned —
 Inprimis I give and bequeath to my Son George Cook & his Heirs & Assigns
 forever my Negroe Man called Coker, & a Mulatto named Moses if my said
 Son shall survive me, but in case of his Death before me, then I give the
 said Negroe & Mulatto unto my Daughter Elizabeth Cook and her Heirs and
 Assigns forever, Item I give to my Son Geo: Cook two Negroes the one a girl about
 14 years old the other a boy about 7 his Name is Sambo, the girls Name Mary-
 Ann they were both named in their own country, Likewise I give to my dear son
 Geo. Cook my Gold watch, Item I give unto my Daughter Elizabeth Cook & her
 Heirs & also I give unto her my hair & hair Dress with the Warnings thereunto
 belonging, Item I give and bequeath unto my said Son George Cook and my
 (said)

Daily Nat'l Intelligencer, 17 Sept. 1836

100 DOLLARS REWARD.—Ran away from the subscriber, residing in St. Mary's county, Maryland, near Point Lookout, on the 11th of the present month, a negro man by the name of AMBROSE MILLARD, about 30 years of age, 6 feet 10 or 11 inches high, rather stout made, dark complexion, restless when spoken to, a scar leading from the temple over the right ear, cut by a knife. He carried with him many clothes, also a brown frock coat with a velvet collar, a drab pair of pantaloons, and a black fur hat. I will give the above reward if taken out of the county, and fifty dollars if taken in the county, and brought home to me, or secured in some jail, so I may get him again.

sep 17—law3w

E. SMITH.

Attachment #4 Case Studies Regarding Slaves of Middleham Owners - from the Maryland Archives



Minty Caden (b. circa 1787 - d. circa ?) Escaped from Calvert County, Maryland, 1814

Minty was an enslaved woman who went by the surnames Gurry and Caden, was born in Maryland around 1787. Minty first married Joe Gurry who was enslaved by Thomas Ireland. In July 1814, Minty escaped from Susannah Rawlings' farm in Calvert County, along with the slaves Peter Rawlings and Alexander Covington.² Another Calvert County resident, George Ireland, testified to seeing Minty "in the British service a washing," perhaps meaning that she was working as a washerwoman for the troops.³

Minty eventually settled in Halifax, Nova Scotia, along with thousands of other black refugees who had fled to the British during the War of 1812. The Halifax List, which recorded black immigrants arriving between 1815 and 1818, listed her name as "Menty Caden" and her age as twenty-eight.⁴

Susannah Rawlings (b. circa 1751 - d. 1826) War of 1812 Claimant, Calvert County, Maryland

Susannah Rawlings lived in Calvert County, Maryland. She had at least one son, Isaac Rawlings, whose children included Isaac Jr., Juliet, and Susan. Juliet Rawlings was one of ten people living with her in 1810: two men, one girl, and seven women. Susannah also owned fourteen slaves that year. The census for that year only recorded the names of the heads of households, and the age groups of dependents.

In July 1814, the slaves Minty Caden, Alexander Covington, and Peter Rawlings escaped to British forces. Three other slaves, Mary, Harriet and Sidney Mitchel, also escaped from Susannah's granddaughter, Juliet, who was still living with her.

She died on October 14, 1826, and was buried at the Middleham Cemetery in Lusby, Calvert County.

William Dare (b. circa 1789 - d. 1868) War of 1812 Refugee, Calvert County, Maryland

Biography:

Born in Maryland around 1789, William Dare was enslaved at the Calvert County home of John Dare. William was married to another slave, Nancy, with whom he had a son also named William.

In 1814, with America at war with Great Britain, the British placed a blockade on Maryland waterways up and down the Chesapeake Bay. In April of that year, Admiral Alexander Cochrane issued a proclamation offering immediate emancipation to any person willing to take up arms against the Americans or who wished to be relocated to a British territory. That July, William Dare escaped to the British forces in Calvert County, taking up arms with the British. However, Dare refused to leave the area until he had rescued his wife Nancy and her brother, similar to the demands of another Dare family slave, William Mitchel.

Following the war, many slave owners in Maryland, Virginia, Louisiana, and Georgia submitted claims for the loss of property that the British had taken or destroyed. Many of the claims centered on livestock, household items, and destroyed homes, tobacco barns... and slaves. A commission for determining the validity of claims and amount of compensation decided that Maryland slave owners would receive \$280 for each slave that lost to the British. Although Dr. John Dare submitted a claim for the loss of one enslaved man, he died in 1826 before compensation. However, the claim was ultimately approved, with the estate of Dr. John Dare receiving \$280 for the loss of William Dare.

The Dare family and many other Maryland slaves were carried to Halifax, Nova Scotia, following the War of 1812. By 1824, Dare and his wife had settled in the town of Preston and were raising three children. That year, Dare and three other refugees - John Collins, Nace Leach, and William Broad - petitioned the Nova Scotia government for additional land to improve their livelihood and provide for their families. After the government granted William Dare 100 acres of land, he opened the Stag Inn to become his town's the first black owner of an inn.. Dare still continued farming, a trade he likely had learned while enslaved in Maryland. William Dare passed away on May 16, 1868 in Halifax, Nova Scotia.¹⁴ In Canadian records, William Dare is often listed as William Dear or Deer.

Note: John Dare is buried in Middleham Cemetery

Richard Cornelius (b. circa 1764 - d. ?)

War of 1812 Escaped Slave, Calvert County, Maryland, 1814

Biography:

Around July or August 1814, Richard Cornelius escaped his enslavement on Anne Dare's farm in Calvert County where he had worked as a field hand under Jacob Breden, the farm manager. Also called Dick Corn, he escaped with William Mitchel, another of Anne Dare's slaves, to British ships in the Patuxent River. Since Mitchel and his family ended up in Halifax, Nova Scotia, with their names appearing in the Halifax List, the Dare family's agent John Marbury concluded that Richard Cornelius was the Richard Mitchell listed with them. However, the Halifax List gave Richard Mitchell's age as only twenty-eight, while Richard Cornelius was fifty-five at the time of his escape. More likely, Cornelius was separated from William Mitchel before even leaving the United States, since Mitchel had received permission to remain behind during the Battle of Bladensburg to rescue his family from slavery.

Alexander Covington (b. circa 1793 - d. circa ?)

War of 1812 Escaped Slave, Calvert County, Maryland, 1814

Biography:

Alexander Covington was born around 1793.¹ He was nicknamed Sawney and Sandy, and may also have used the variation "Coventry" as his surname. In July 1814, Covington escaped from Susannah Rawlings's farm in Calvert County, along with the slaves Peter Rawlings and Minty Caden. On August 4th, Covington enlisted with

the British under the First Company of the Colonial Marines, comprised of all black soldiers.⁵ Susannah Rawlings' neighbor, George Ireland, testified to seeing Covington in the company of a British officer, having "no doubt [joined] the British marine forces."⁶ Covington settled in Trinidad following the War of 1812, along with seventy other men from his company.⁴ Records showed him as "gone" by 1823.

Charles Gray (b. circa 1790 - d. circa ?)

War of 1812 Escaped Slave, Calvert County, Maryland, 1814

Biography:

In July 1814, Charles Gray escaped slavery in Calvert County to British forces. Although enslaved on Dr. Isaac Rawling's farm, he was owned by Rawlings's son, Isaac Jr. of Tennessee. Rawlings succeeded in escaping with his wife Petty and her daughter Mary, both slaves of John Tucker, as well as Monday Goler (or Golden), a slave of Sarah Rawlings.¹ Gray and his family arrived in Halifax between 1815 and 1818 along with the thousands of black refugees transported there by the British,² settling on Windsor Road in Nova Scotia. An 1815 tally of the fifty-one residents on that road recorded Charles and his wife, but did not show their daughter.³ Perhaps she had married, passed away, or moved, but Mary's fate is currently unknown.

Phillis Lane (b. circa 1776 - d. ?)

War of 1812 Refugee, Calvert County, Maryland

Phillis Lane was an enslaved woman who belonged to David Avis, Sr. of Calvert County, Maryland. Phillis who was born about 1776, was the wife of Samuel Lane. It is not clear if Samuel Lane was free or enslaved. Phillis and Samuel were the parents of a young slave boy Tom Lane who was also owned by David Avis.

In 1814, America was at war with the British. During this time the British placed a blockade on American waterways. Many enslaved people in Maryland took this opportunity to escape from their owners. In the summer of 1814, Phyllis along with her 9 year old son Tom escaped to a British Vessel lying at the mouth of the Patuxent River in Drum Point. Neither Phillis or Tom were ever heard of again. Following the War a commission was put in place to handle the claims of Maryland slave owners who were seeking compensation for the loss of their slaves and other property. It was decided by the commission that slave owners in Maryland would receive \$280 for each slave that ran off to or were carried away by the British. David Avis submitted a claim for the loss of his enslaved property, Phillis and Tom Lane. He was awarded \$560 by the commission.

Harriet Mitchel (b. circa 1805 - d. circa ?)

War of 1812 Escaped Slave, Calvert County, Maryland, 1814

Biography:

Nine-year-old Harriet Mitchel was enslaved on Juliet Rawlings' farm, along with her mother Mary and her sister Sidney. Harriet's father William fled slavery to reach British troops in 1814, but refused to march with the British until he had first rescued his family.

Attachment #5 Names of Slaves

Through this project so far we have come to know from runaway slave ads, case studies, or other sources the names of the following slaves who were owned by individuals in the Middleham Cemetery records:

- | | | |
|------------------------|-----------------------|------------------|
| 1. Cesar | 11. Harriet Mitchel | 21. Joe Gurry |
| 2. Moses | 12. Sidney Mitchel | 22. Phillis Lane |
| 3. Maryann | 13. William Mitchel | 23. Tom Lane |
| 4. Samboy | 14. William Dare | 24. Moses Jones |
| 5. Minty Caden | 15. Nancy Dare | 25. Diodema |
| 6. Phyllis Caden | 16. Richard Cornelius | 26. John |
| 7. Peter Rawlings | 17. Charles Gray | 27. Shadrack |
| 8. Alexander Covington | 18. Petty Gray | 28. Tom Brown |
| 9. Peter Newlings | 19. Mary Gray | 29. Alley |
| 10. Mary Mitchel | 20. Monday Goler | 30. Joe |
| | | 31. Jerry |
| | | 32. Isaac Brown |

Slaves emancipated by Dr. James Tongue in 1842, as recorded in a family Bible and reported by Emily Richardson, great great granddaughter of Dr. Tongue

1. Anthony
2. Richard
3. Cesar
4. Abraham
5. Robert
6. Harriett
7. Alfred
8. Henrietta
9. Thomas
10. Maryellen
11. Rachel

