

African American History

Burlington County has been called the "Cradle of Emancipation." No New Jersey county has a richer black historical presence than Burlington County. No less than sixteen sites in nine municipalities, many directly related to the underground railroad movement, have been identified to demonstrate three centuries of transformation of the black community of Burlington County.

The [African American Historic sites brochure](#) is now available online.

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The Underground Railroad

During the Civil War (1863-1865), abolitionists in New Jersey assisted runaway slaves with their escape to northern free states.

No New Jersey county has a richer black historical presence than Burlington County. By 1790, the county had the largest free black population of any county in New Jersey. This can be attributed to its location in the Delaware Valley, known as the "cradle of emancipation," where slaves were freed on a large scale. The sizeable presence and influence in the valley of Quakers, America's first organized group to speak out against the evils of bondage, enabled this region to be the pacesetter regarding black emancipation.

Underground railroad stations that belonged to whites provide examples of interracial cooperation and goodwill. Burlington served as a short stop, where horses were changed, after a rapid twenty-mile trip from Philadelphia to Princeton. The stop would be known as Station A. Bordentown, known as Station B, served as a continuous connection to the line from Philadelphia to Princeton. Another line ran east through Station B, which followed the northern route. Its southern route remained independent for sixty miles before it intersected with the Bordentown corridor. Another branch of the Philadelphia line extended through Bucks County, Pennsylvania, to Trenton, then followed a northern course to New York.

Download a copy of the [Underground Railroad Guide](#).

Other Links of Interest:

[Underground Railroad Tour in Burlington City](#)
[Underground Railroad Walk Across New Jersey](#)
[Retracing Footsteps of History](#)

Oliver Cromwell



Oliver Cromwell was a decorated black soldier who fought under George Washington in the War for Independence . He was born a freeman in Black Horse, present day Columbus in Mansfield Township , on May 24, 1752.

Cromwell joined the 2nd New Jersey Regiment under the command of Colonel Israel Shreve when the war began with England . He received high praise for his military discipline, superior personal conduct, strong physical abilities, his dedication and sacrifice.

Private Cromwell first joined George Washington's command in New York and then traveled through New Jersey to Pennsylvania . At Valley Forge he waited with the rest of the Continental Army for an opportunity to strike back at the enemy. He then traveled over the Delaware River to take part in the battles of Trenton and Princeton . Later he fought in the battles of Brandywine, Monmouth and Yorktown .

After seven years serving as a battlefield drummer, Oliver Cromwell was discharged in June of 1783. George Washington signed his discharge papers. The Badge of Merit was awarded to Cromwell for his outstanding dedication and service.

After his discharge, he established residence at 114 E. Union Street in the city of Burlington , New Jersey . Mr. Cromwell attended the Broad Street United Methodist Church . He died in 1853 at the age of 100 and he is buried in the Broad Street Methodist Church cemetery.

In 1984, the Oliver Cromwell Black History Society, Inc. was founded to collect, preserve, and exhibit records, artifacts, and other documents that advance public understanding of African-American history. This organization works with schools, elected officials, private groups, non-profit organizations and others to offer special educational programs to residents.

Since 1984, The Oliver Cromwell Black History Society, Inc. has given out over \$20,000 in awards for students participating in the Black History Month Art and Essay Contests. The Society also recognizes local residents by awarding the “Oliver Cromwell Living Heritage Award” every year. The society holds regular meetings at the Burlington County Historical Society facilities located at 451 High Street , Burlington .

For more information contact:

Oliver Cromwell Black History Society, Inc.

P.O. Box 679

Burlington , NJ 08016

609-877-1449

African American Historic Brochure Tour

Burlington County is in fact older than the country itself. While black slaves were indeed introduced to Burlington Island sometime between 1659 and 1664 when the island was part of the Dutch colony New Netherland, it was not until 1676, well after the 1664 English seizure of New Netherland, that Burlington County was established. That Afro-Americans could be found on Burlington Island between 1659 and 1664 actually makes the island, and therefore the county, one of the earliest places in New Jersey where a black presence can be documented.

Not only have African Americans been present in Burlington County for a long time, but their early presence involved significant numbers. By 1790 the county had the largest black population of the state's five southern counties. But probably of greater import, it also had the largest free black population of any county in New Jersey. This fact may be attributed to its being located in the Delaware Valley, an area that has been termed "the Cradle of Emancipation" because it was that part of America where slaves were first manumitted on a large scale. It was the sizeable presence and influence in the Delaware Valley of Quakers, America's first organized group to speak out against the evils of black bondage, that enabled this region to be the pacesetter regarding black emancipation.

The achievement of freedom by Afro Americans eased considerably concerted action by them in the establishment of their own institutions and organizations. It is thus not surprising that some of New Jersey's earliest forms of black organized life can be found in Burlington County. For example, the Jacob's Chapel African Methodist Episcopal (AME) Church in Mount Laurel, initially known as the Colemantown Meeting House, dates to 1813 and is among the state's oldest black congregations.

Freedom also meant that blacks as individuals were afforded greater opportunities to fashion lives of decency and dignity for themselves. In this respect Cyrus Bustill (1732-1804) serves as a notable example. Born a slave in Burlington, he was manumitted in 1769 by his second owner, a Quaker, who taught him to be a baker. Bustill subsequently operated a successful baking business for many years before moving to Philadelphia, where he became a leader of that city's black community. In 1787 he became a founder of the Free African Society, one of the nation's earliest black organizations, and he subsequently built a free school in Philadelphia in which he taught. Bustill is often mentioned in connection with his great, great grandson, Paul Robeson, the great singer, actor, and political activist, who is arguably New Jersey's most illustrious native.

Burlington County's rich black history is reflected to a large degree in various extant historic sites. Sixteen of these physical reminders of the past, found in nine communities, are presented in this guide. These landmarks cover a period of over three centuries, a period extending from the late seventeenth century to the present. Since it is during this period that black life in Burlington County has undergone a profound transformation, these sites are invaluable treasures in helping to illuminate what both defined and distinguished this transformation. Through them, for example, one is linked to the successful struggles by Afro-Americans for freedom and civil rights; the rise and flowering of black institutional life; and the influx of black southern migrants beginning in the early twentieth century. The sites bear witness to African Americans as historical actors: to their accomplishments and achievements, their hardships and difficulties-to

the simple joys and sorrows attendant to being black in Burlington County. And the black historical actors involved range from outstanding personalities like James Still, "the Black Doctor of the Pines," to those ordinary people whose strivings and yearnings for self improvement and racial betterment provided the underpinnings for the county's black communal and institutional life.

But black historic sites in Burlington County have an even larger meaning. In providing evidence that the county has long been ethnically diverse, they represent in microcosm the nation's history; they provide the physical evidence on which an inclusive approach in reconstructing America's past can be built; they evoke the realization of a multicultural heritage. And, of equal importance, these historic resources have the capacity to transcend racial boundaries; they can feature a meaningful white presence. Underground Railroad stations that belonged to whites are sterling examples of this. Indeed, part of the clandestine network of people and places that aided fugitive slaves from the South during the antebellum period, these landmarks exist today as precious symbols of interracial cooperation and goodwill.

This guide is intended to serve as an introduction to Burlington County's black historic sites, seeks to facilitate and enhance visits to the sites through the provision of information about their location, the order in which they might best be visited and their historical importance. In the process it is hoped that this guide will encourage the protection and preservation of these landmarks, helping them to ensure that they will be part of the county's heritage-its physical legacy-that is bequeathed to future generations.

At the intersection of Route #130 South and Farnsworth Avenue, make a right at the traffic light onto Farnsworth Avenue and go four streets until you reach West Burlington Street. Make a left onto West Burlington Street and go approximately three-fourths of a mile and on your right you will see:

1. New Jersey Manual Training and Industrial School for Colored Youth

Called the "Borden town School," "Old Ironsides," and "the Tuskegee of the North," this institution was the only one of its kind in the North: a state-supported, racially segregated boarding school for secondary-level students. It was the most significant of all of New Jersey's racially segregated schools, the only one wholly state-supported. It was established in 1886 by Reverend Walter A. Rice, a minister in the AME Church. Specializing initially in vocational training, it first received state funds in 1894. It moved in 1902 to its present site, the former estate of Captain Charles Stewart, commander of the *Constitution* ("Old Ironsides"), the famed warship of the War of 1812. It closed in 1955. Among the black luminaries who taught at this institution are Judge William H. Hastie and Lester B. Granger. Its distinguished visitors included

Booker T. Washington, Paul Robeson, Mary McCleod Bethune, James Weldon Johnson, Albert Einstein, and Eleanor Roosevelt.

The school also served as a social and cultural center for the New Jersey Afro-American community. Its dormitories and cafeteria facilities, unequaled in the state for the black community in terms of size and quality, made the school a frequent site for meetings convened by the state's major African American organizations and institutions. Concerts by such leading black artists as Duke Ellington, Nat "King" Cole, and Count Basie were held at the school.

Its tennis courts, among the finest available to the black community nationwide, earned it the reputation as being the "Black Forest Hills " and often served as the site for the annual counterpart to the United States Lawn Tennis Association.



New Jersey Manual training and Industrial School for Colored youth

Continue on West Burlington Street to the first street on the left: Union Street. Make a left onto Union Street and continue to the stop sign at the end of Union Street. Veer to the left onto Dunns Mill Road and continue a short distance to the traffic light at Route #130 South. Turn right onto Route #130 South and continue south on Route #130 South.

After going eight traffic lights and approximately eight miles, you will reach East Federal Street. Turn right at the eighth traffic light onto East Federal Street and go one short block to Wall Street. Turn right at Wall Street, go a few yards, and you will see on your right:



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2. William R. Allen School
Wall Street/Mitchell Avenue, Burlington City
Not open to the public; only the exterior of the site can be viewed.

From 1900 to the late 1940s, this was Burlington 's racially segregated elementary school for black students. Owing to the practice of enrolling students in the neighborhood school, it was an all-black school until its closure in the 1960s. Named for a well-known businessman and staunch Unionist mayor during the Civil War, it succeeded a black school built on the same site in 1870. This earlier woodframe schoolhouse figured in the celebrated Pierce Case of 1884 in which the

state's Supreme Court ruled that the refusal of Burlington 's white schools to admit the four children of Reverend Jeremiah H. Pierce was a violation of the New Jersey School Law of 1881.

As a result of the influx of blacks into Burlington during the early part of the twentieth century, additions were made to the building in 1914 and 1924. The latter addition of three classrooms and a basement cafeteria essentially transformed the school into what was then a modern six classroom facility. It is this structure that stands today.



William R. Allen School

TURN AROUND at the school and take Wall Street back to East Federal Street. Turn right onto East Federal Street, follow it as it veers to the left, and continue to the first traffic light: High Street. Turn right at the traffic light onto High Street. Go to the second traffic light: East Union Street. On the immediate righthand corner will be:



Built in 1731 and established as a pharmacy in 1841 (New Jersey 's oldest pharmacy in continuous operation), this building, according to oral tradition, was used frequently to harbor UGRR fugitives. It was owned by William J. Allison, a Quaker, ardent abolitionist, and community benefactor, who also used it as a forum for anti-slavery ralliee The Greenleaf Whittier is said to have denounced the evils of bondage from the doorstep of this building.



Burlington Pharmacy

MAKE A RIGHT at the traffic light onto East Union Street. Go to the second street: Stacy Street. Continue across Stacy Street for about fifty yards and on the right will be:

4. Oliver Cromwell House

114 East Union Street, Burlington City

Private residence; not open to the public; only the exterior of the site can be viewed.

Oliver Cromwell (1752-1853), born free in what is now Columbus, was a Revolutionary War soldier, one of roughly 5,000 African Americans who served the American cause; he served with the Continental Army throughout the entire war. He was among the troops who crossed the Delaware River with George Washington on the night of December 25, 1776, and engaged in the Battle of Trenton.

He saw service in the key battles of Princeton (1776), Brandywine (1777), Monmouth (1778), and the war's last battle: Yorktown (1781). The recipient of a federal pension, Washington personally signed his discharge papers. This house, constructed in 1798, was Cromwell's residence at the time of his death. Research indicates he was living in this house by 1840.



Oliver Cromwell House

CONTINUE on East Union Street to the third street on the left: St. Mary's Street. Make a left onto St. Mary's Street and go to the second street: Pearl Boulevard. Make left onto Pearl Boulevard, and continue approximately one hundred yards and you will see on the right:

5. Burlington Island

Delaware River, Burlington City

Site can be viewed from Pearl Boulevard.

The significance of this island lies in the fact that records show a black presence as early as 1664, making it one of the earliest places in New Jersey where a black presence can be documented. The early blacks on this island were slaves belonging to a Dutch colonial official. They were seized by the English in 1664 when the English defeated the Dutch and took control of New Jersey. Some of these slaves were then sold to English planters in Maryland.



Burlington Island

CONTINUE a few yards on Pearl Boulevard and you will see on the right:

6. Bethlehem African Methodist Episcopal Church

213 Pearl Boulevard, Burlington City
Tours available by arrangement (609-386-6664).

Organized in 1830, this is Burlington's oldest black institution and one of the oldest black churches in the state. A church has existed on the present site since 1836. In 1855 a new structure was built and it was remodeled in 1873. This edifice underwent significant structural change again in the early 1980s. The small cemetery on the side of the church contains a few of the graves of the 212,000 African Americans who fought for the Union (army and navy) during the Civil War.

Reverend Jeremiah H. Pierce was the pastor of this church in 1883 at the time he instituted successfully a lawsuit challenging the forced attendance of his four children at Burlington's all-black elementary school.



Bethlehem African Methodist Episcopal Church

CONTINUE on Pearl Boulevard for about one-fourth of a mile to High Street. Make left onto High Street. Just before reaching the second traffic light you will see on the right:

7. Burlington Friends Meeting House

341 High Street, Burlington City
Tours available by arrangement (609-387-3875).

In 1688 the first anti-slavery tract written in the American colonies, a document prepared by Francis Daniel Pastorius of Germantown, Pennsylvania, was read at the yearly meeting of Delaware Valley Quakers at the Friends Meeting House on this site. That meeting house was replaced by the present structure around 1786.

This site is also noteworthy because the black watch and clockmaker Peter Hill (1767-1820) is buried in the cemetery in the rear of the meeting house. Hill is one of only a few Afro-American professional clockmakers active during the early part of the nineteenth century. As a slave he learned the clockmaking craft from his Burlington owner, Joseph Hollingshead, Jr. After gaining his freedom in 1795, Hill set up his own shop on High Street. His status as a freedman in a Quaker community permitted him to live comfortably. Only three of his tall case clocks are known to have survived. One (circa 1803) is at the Smithsonian Institution in Washington, D. C.; another is in the Westtown School in West town , Pennsylvania ; and the third is in a private collection.



Burlington Friends Meeting House

CONTINUE on High Street (also Route #541 South) to the third traffic light (Route #130 South). Pass through this light and on the right before the next traffic light (Route #130 North) will be:

8. Wesley African Methodist Episcopal Zion Church

612 High Street, Burlington City
Not open to the public: only the exterior of the site can be viewed.

The congregation of this church was organized in 1844, making it Burlington 's second oldest black congregation, Burlington County's oldest AME Zion Church , and the oldest AME Zion church in southern New Jersey . Given the proximity of New Jersey to the two cities where the two oldest black denominations originated-Philadelphia (AME Church in 1\$16) and New York

City (AME Zion Church in 1821)-some of the earliest churches of both denominations are in New Jersey .

The congregation has been at the present site since 1864. The initial edifice was replaced in 1898 with a building that was destroyed by fire in 1922. The present structure dates from that year.



Wesley African Methodist
Episcopal Church (Former Site)

PASS THROUGH the next traffic light (Route #130 North) and continue on High Street (Route #541 South) out of Burlington City. At the second traffic light Route #541 South veers to the left. From this traffic light follow the route for nine traffic lights and approximately five miles toward Mount Holly. Just before reaching the tenth traffic light, Route #541 South veers to the right. Follow this route to the first traffic light: Rancocas Road. Turn right at this traffic light onto the Rancocas Road and go about one-half mile to the first street on the left: Church Street. Turn left onto Church Street and go to the end of the road. This will bring you to:



Timbuctoo

Church Street, Blue Jay Hill Road, and Vicinity,
Westampton (Off of Route #626 — the Beverly-Rancocas Road
—between Willingboro and Mount Holly)
*Residential area with limited outlets; not open to the public; visits
to the cemetery on Church Street by arrangement (609-786-8689) .*

This all-black settlement bears the name of the famous West African city that is today located in the Republic of Mali, a city that flourished as a commercial (trans-Saharan trade) and intellectual center (Sankore University) between the fourteenth and sixteenth centuries as part of the great medieval empires of Mali and Songhay. It is possibly the only all-black settlement in the nation carrying the name of an African community; there is uncertainty as to how it came to be called Timbuctoo.

Located along the Rancocas Creek about one mile from Mount Holly, "Buckto" or "Bucktown," as it is commonly called, was a community of freed slaves and a haven for fugitive slaves. In connection with the latter, there occurred in 1860 an incident called the "Battle of Pine Swamp" that was reported in the New Jersey Mirror, a local newspaper. This incident involved armed residents of Timbuctoo preventing the capture of Perry Simmons, a fugitive slave living in Timbuctoo, by a southern slave catcher aided by sympathetic local whites.

Timbuctoo seems to have been established around 1820; but, it may have been founded as early as the late eighteenth century with the support of local Quakers like John Woolman and Samuel Aaron. At its peak of prosperity in the mid-to-late nineteenth century (it appears on a 1849 map of Burlington County), it had more than 125 residents, a school, and an AME Zion church. It also served as a site for religious camp meetings (revivals) that attracted large crowds. Today the community has virtually disappeared. Perhaps the key remaining evidence of the existence of this community is a cemetery on Church Street ; it contains the graves of black Civil War veterans.



Timbuctoo

TURN AROUND on Church Street and return to the Rancocas Road. Make a right onto Rancocas Road and come to the first light: Route #541 South. Pass through the light and continue on the same road until you reach the second light. This will be High Street in Mount Holly. Continue through this light and Rancocas Road becomes Garden Street. Continue on Garden Street for about three quarters of a mile to its end at Branch Street. Turn right onto Branch Street (Route #537 West) and go about two hundred yards and on your left will be:

**10. John Woolman
Memorial House**

99 Branch Street, Mount Holly

Open to the public: Fridays, 10 a.m. - 2:00 p.m., and by arrangement (609-267-3226).

Quaker leader and tailor by trade who was born in Rancocas, John Woolman (1720-1772) was one of America's earliest abolitionists. Believing that slaves should be freed by the personal action of their owners rather than by political measures, he traveled extensively on horseback and by foot in the colonies championing the cause of manumission. He also committed his abolitionist views to paper, his 1754 publication *Some Considerations on the Keeping of Negroes* being one of America's earliest anti-slavery tracts. His antislavery work contributed to the 1776 decision by Quakers to excommunicate any co-religionist who was a slaveholder.

This house, built in 1783, was designated as a memorial to Woolman in 1915. It is believed that it replaced a house that had been built in 1771 by Woolman's daughter and her husband. Sold by them in 1786, the house is situated on the land on which Woolman had a small farm. Woolman's own house once stood near the present corner of Branch and Lake Streets.



John Woolman House

CONTINUE on Branch Street to its end at Mill Street. Veer to the right onto Mill Street (Route #537 West) and continue on Mill Street to the first traffic light. Pass through this light and continue to the second light after this light: the intersection of Washington Street and Madison Avenue. Make a left onto Madison Avenue (Route #691 South). Go to the second traffic light: Route #38 West. Pass through this light and after approximately three-fourths of a mile Route #691 South merges with Route #541 South. Continue on Route #541 South for approximately four miles to the second traffic light: Route #616 (intersection of Mount Holly-Medford Road and Church Road). Turn left onto Route #616 East (Church Road) and go approximately two hundred yards and you will see on the left:

11. Office of Dr. James Still
 209 Church Road, Medford
(east of the intersection of Routes #541 and #616)
Private residence; not open to the public; only the exterior of the
site can be viewed

James Still (1812-1882), a notable member of the Still family (perhaps New Jersey's most outstanding black family), was one of the state's earliest medical doctors, despite having only three months formal education. Initially apprenticing himself to a white doctor, he ultimately gained distinction as an herbalist at a time when many medical practitioners relied on patent medicines. Called "The Black Doctor of the Pines," he developed a large biracial practice and was one of the foremost spokesmen for the black southern New Jersey community during the second half of the nineteenth century. His autobiography, published in 1877, documents the basic details of his life.

In 1836 Still moved this small wood frame building, erected in the same year, to this site where it served for about four decades as his medical office. It also served as a temporary residence while Still built his first home. Still had a larger house built on the adjoining lot in 1849. This residence next door was rebuilt a second time in 1869 and finally demolished in 1932.



Dr. James Still's Office

TURN AROUND on Route #616 (Church Road) and come back to Route #541: the first traffic light (intersection of Mount Holly-Medford Road and Church Road). Make a left onto Route #541 South and continue to the first traffic light (Route #70). Pass through the traffic light. Across from the second street on the right (Cedar Street) you will see on the corner of the first street on the left (Branch Street):

12. Dr. George Haines House

33 North Main Street, Medford

Private residence; not open to the public; only the exterior of the site can be viewed

There is strong evidence that this house was a stop on the Underground Railroad. The original structure was built in 1826 by Dr. George Haines, Medford's first resident physician and one of its most prominent citizens during the first half of the nineteenth century. He was also a Quaker, abolitionist, and advocate for the cause of temperance.

According to the oral tradition of the community, Haines used this house as a safe haven for fugitive slaves; it continued in this role, it is believed, after Haines sold the house in 1845 to another physician: Dr. Andrew E. Budd. The oral tradition holds that the fugitive slaves were hidden in the rear of the house.

Evidence discovered by the present occupants in 1992 tends to support this story. In renovating the house rather extensively, the present occupants found a small secret room underneath the kitchen in the rear of the house. This room can be reached only by a shaft leading from a covered opening in a corner of the kitchen floor.



Dr. George Haines Residence

CONTINUE on Main Street to the next traffic light and corner: Union Street. Turn right onto Union Street. Continue on Union Street for approximately a half mile until it runs into Marlton Pike. Continue on Marlton Pike (passing through one traffic light) for approximately one and a half a miles; it veers to the left at this point. Take this left turn before crossing Route #70. Follow Marlton Pike for another two miles until you come to Tuckerton Road. Turn right onto Tuckerton Road and go approximately two hundred yards and you will see on the right (third building):

13. Isaac Evans/Thomas Evans House

875 East Tuckerton Road, Evesham

Private residence; not open to the public; only the exterior of the site can be viewed.

This house is reputed to have been a stop on the Under ground Railroad. It is thought to have been built originally in 1750 for Isaac Evans, a Quaker and member of one of the area's earliest and most prominent families; additions were made to it in 1855. At the time it was involved with the Underground Railroad it was owned by Thomas Evans, also a Quaker. The occupants of this house in the 1950s discovered a hidden passageway that was used, it is believed, to hide runaway slaves. An old board enclosure between the west chimney flues in the attic and patches in the original wood flooring on the first and second floors where the passageway is said to have been located are thought to be the

surviving evidence of the passageway. Thomas Evans is believed to have owned another house that was a UGRR station. Located next to the Cropwell Friends Meeting House on the corner of Old Marlton Pike and Cropwell Road , it was destroyed in the 1980s after having fallen into disrepair. During its demolition a network of secret closets was discovered.



Isaac Evans/Thomas Evans
House

CONTINUE on Tuckerton Road to the first light and corner: Elmwood Road. Make a right onto Elmwood Road and go to the first light: Route #70. Continue through the light on Elmwood Road to the first road where you can make a right: Medford-Evesboro Road. Turn right onto the Medford-Evesboro Road and go to the first road on the left: Elmwood Road. Make left onto Elmwood Road and continue for approximately one and a half miles until you come to Church Road. Veering slightly to the left, continue across Church Road and Elmwood Road becomes the Moorestown-Mount Laurel Road. Continue on this road for approximately three quarters of a mile to the next street: Elbo Lane. Turn right onto Elbo Lane and continue approximately two hundred yards and on your right

14. Jacob's Chapel African Methodist Episcopal Church

Elbo Lane (Route #612) near Moorestown-Mount Laurel Road, Mount Laurel

*Tours available by arrangement (609-234-1728; 609-235-4488).
Donations for tours welcomed.*



Jacob's Chapel African Methodist Episcopal Church

TURN AROUND at the Jacob's Chapel AME Church and return to the Moorestown-Mount Laurel Road. Make a right onto this road and go approximately three and a half miles to the fifth light: Main Street (Route #537 West). Make a left onto Main Street and go the second light: North Church Street. Continue through this light for approximately three hundred yards and you will see on your left (diagonally across from the Moorestown Emergency Squad building):

15. Elisha Barcklow House

274 West Main Street, Moorestown

Private residence; not open to the public; only the exterior of the site can be viewed.

This house, built in 1765 by Elisha Barcklow, an English Quaker, is thought to have been a station on the Under ground Railroad. It was purchased in 1799 by William Roberts who built the adjacent brick house. By the time of the Civil War, a tunnel had been built from the house to

a barn, which stood where Main Street is today. It is believed the tunnel was used to bring fugitive slaves from the barn to the house or to deliver food to them in the barn. A part of the tunnel is still visible in the Barcklow House basement.



Elisha Barcklow House

CONTINUE on Main Street for approximately two hundred yards and veer to your right onto Camden Avenue (Route #537 West). Continue on Camden Avenue for approximately one and a quarter miles to the first light: Lenola Road. Turn right at the light onto Lenola Road.

Continue on Lenola Road for approximately two miles to the second light: Fork Landing Road. Make right onto Fork Landing Road and go to the first light: Church Road. Continue through this light for approximately two hundred yards and on your left will be:

16. Trinity African Methodist Episcopal Church

307 North Fork Landing Road (North of Church Road), Cinnaminson

Not open to the public; only the exterior of the site can be viewed.

This church and the cemetery beside and in the rear of the church are the most prominent remains of the small black community of Wrightsville that was established in this area shortly after the Civil War. The church, originally known as the Free Gospel Church, was established in 1873; it was in 1905 that the congregation became known as Trinity AME Church. The church edifice has been renovated extensively since its initial construction.

The cemetery, originally named the "Harmony Cemetery for Negroes," was established some years before the church and includes graves dating from the 1860s to the present. Some of its graves are those of Civil War veterans. A few of the head stones found in the cemetery are hand-inscribed.



Trinity African Methodist Episcopal Church