



NORTH BURIAL GROUND

HALLOWEEN

THIS ONE'S FOR THE GHOULS

A SPOOKTACULAR GUIDE TO
NBG'S HERSTORY.

2024

gaslight cryptkeep ghoulboss



Many cultures believe the veil between the worlds of the living and the dead are thin this time of year. Join us on a happy haunting of NBG's paths and rows as we explore the final resting place of over 100,000 unique people!

This self-guided tour and activity book will introduce you to some of NBG's stories that illustrate the women of Providence's past. From scandalous to spooky, academic to abolitionist, we are highlighting all of our favorite ghouls. #ghoulsrule

Allow yourself about 3 hours to complete the tour. We close at 4pm, and final car entry is 3:45pm.

This booklet is your exploration guide. The tour trail is designed so you can walk the whole route, but you can also drive between sections to park and explore. Like when spilling the tea, part of the fun is not just locating the point on the map, but seeing what you can uncover along the way. There are challenges, if you choose to accept them. If you complete the photo challenges (or just document your tour!) and post to social media tag us on Instagram @pvdnorthburialground or use the hashtag #HalloweenTourAtNBG.

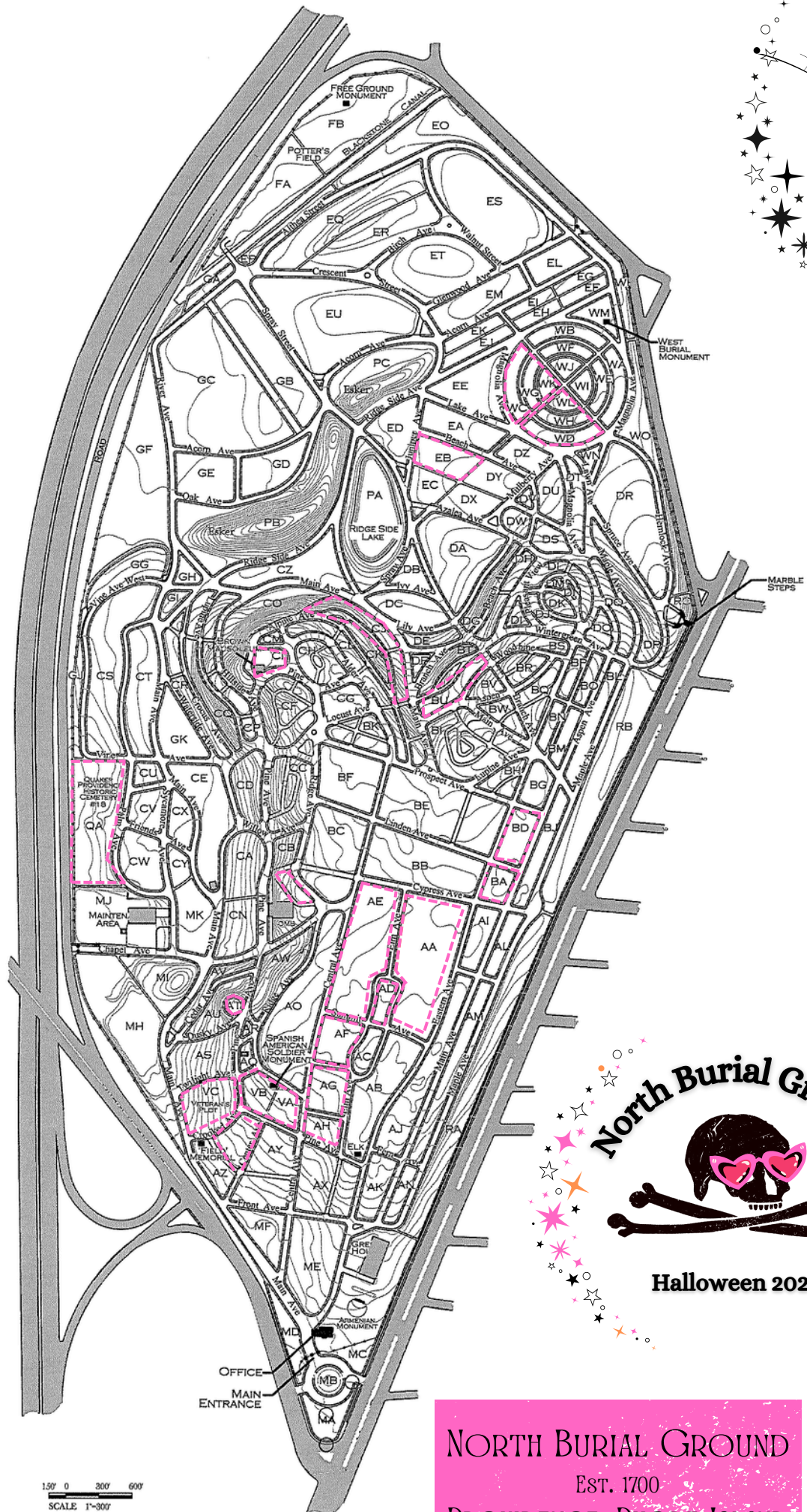
NBG is an active cemetery. Please remain mindful of the people who are here mourning their loved ones while you explore.



THE PLAYLIST

The NBG team designed a playlist to accompany you on your wanderings through the cemetery. Scan the QR code for the Youtube playlist, and hit play-all when you start, or just pick your favorites.

Descriptions and details of each piece can be found on the last two pages of your tour book!



NORTH BURIAL GROUND
EST. 1700
PROVIDENCE, RHODE ISLAND

SECTION ONE

ANNIE SMITH
PECK



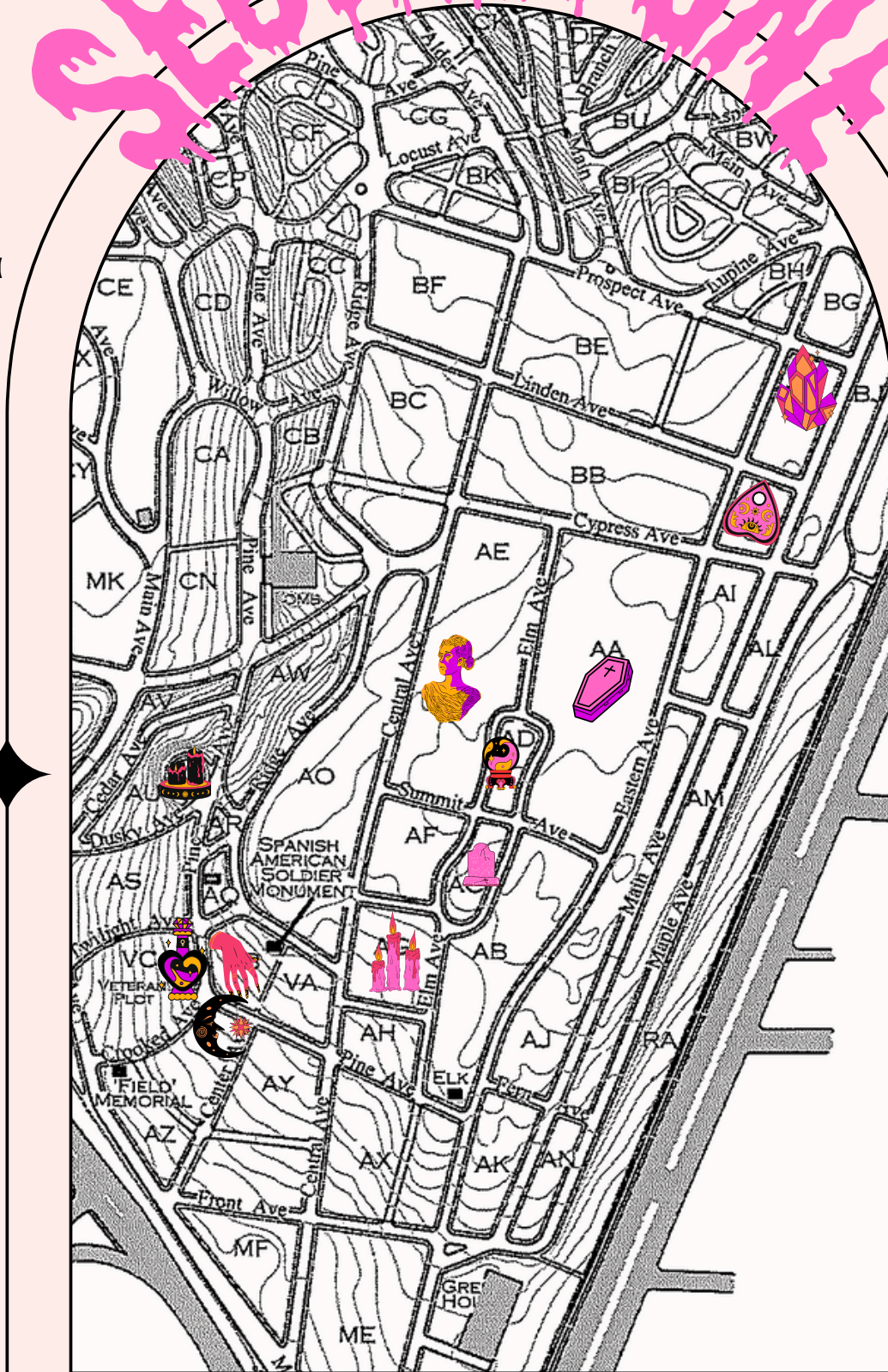
FREELOVE
BALL



PATIENCE
BORDEN



THE
BANNISTERS



FRANCIS
SELDEN



SARAH HELEN
WHITMAN



FREELOVE
FENNER
JENCKES



JULIA BOWEN



ELEANOR M.
MOREY



SUSAN P.
GARDNER



CHIEF
NANCY ALLEN



Annie Smith Peck (1850-1935): Born in 1850 in Providence, Annie Smith Peck was a mountaineer, feminist, suffragette, and scholar. She worked as a teacher until the age of 27, when she decided she wanted to attend college. She fought with her parents to allow her to go, as they did not believe in women's higher education. However, they had allowed her *implied as less intelligent* brothers to go, so why not her? Annie wrote her parents letter after letter until finally, they relented and she attended the University of Michigan. Annie went on to obtain a Master's degree in Greek and in 1885, became the first woman to attend the American School of Classical Studies in Athens where she studied archaeology. Outside of academia, Annie was an avid mountaineer and summited numerous mountains, most notably the Matterhorn. In Peru, she climbed the Coropuna and placed a "Votes for Women" banner at the summit. On another climb, she awoke in the night to find that her male climbing partner had snuck off to try and beat her to the summit and steal her glory. Imagine his surprise when he arrived only to find her waiting there for him! Annie never married, and worked as a traveling lecturer of archaeology and geography to support her mountaineering. She was a huge promoter of the new commercial air travel. Annie Smith Peck completed her last climb at the age of 82, when she climbed Mt. Madison in New Hampshire. Annie passed at the age of 84 in 1935. Her headstone was actually gifted to her and placed pre-mortem for her 80th birthday!



Annie Smith Peck

Freelove Mitchell Ball (1792-1836) & Elijah Ball (1787-1849): One of the most tragic tales at NBG is one of **uxoricide- killing one's own wife**. Freelove died in 1836 of "stabs inflicted by a knife." Her husband Elijah was convicted of her murder after a brief deliberation (allegedly the trial took only ten minutes, although some accounts say twenty). Elijah was later sentenced to death. He was granted clemency however, and his sentence was adjusted to life in prison. He spent his remaining years in state prison and died in 1849. In a case of incredible injustice, Elijah was buried next to Freelove in the family plot (he does not have a headstone). If being murdered was not horrible enough, Freelove's eternal resting place is adjacent to the man who cut her life short. Her headstone reads, "Oh tis a trying thing to be bereft of life/By the vile hand of him who called her wife/And those who read may thus infer from hence/That this rash act sprang from Intemperance."

This epitaph is referencing the social temperance movement in America that strove to make alcohol illegal. The movement worked closely with other social reform movements such as abolition of slavery and women's suffrage. Early feminists believed that many of society's issues, such as violence against women, were in part due to an epidemic of intoxication.

"I AIN'T AFRAID OF NO GHOST":

FEMININE SPIRITUALISM IN PROVIDENCE

Spiritualism was a movement that became widely popular in the 1840s when three young sisters from upstate New York named Maggie, Kate, and Leah Fox claimed they could communicate with the dead. People soon acquired a fervent desire to hear from their deceased loved ones, and the movement took off from there. It wasn't long before mediums were welcomed into homes across America for families to partake in the phantasmic. The movement traveled as far as England, where Queen Victoria herself frequented séance tables. Other notables who believed in Spiritualism and attended séances included, but are not limited to: President Abraham Lincoln, Sir Arthur Conan Doyle, William Lloyd Garrison, Mark Twain, and Franklin D. Roosevelt. Most mediums were female, as women were considered to have a better predisposition for spiritual perfectibility, making them superior communicators with the dead. At a typical séance in the 19th century, you might hear rapping on the walls or table, levitating objects or furniture, and if you were lucky, an apparition would appear before your very eyes!

By the end of the century, skeptics began tearing the movement apart and folks were catching on to the illusions performed by fraudulent mediums. The mediums cracked their toes and fingers to make the rapping sounds; séance rooms were rigged with wires to make tables shift; papier mâché mannequin heads were constructed to look like apparitions, and other stagecraft were used to fool people who were hoping to make contact with the dead. Proving that spirit communication was a hoax became the focus of scientists, police officers, and even performers such as Harry Houdini! Finally, in 1888, Maggie Fox confessed that everything (from the sisters' first contact with a spirit in their childhood home to their travelling appearances and "scientific" studies) was fraud- a practical joke by the Fox's that had gotten far out of hand. While her sister Kate supported the confession, Leah denied it, insisting that her sisters had only confessed in an attempt to remain socially relevant as spiritualism was falling out of fashion.



Challenge: *If you were going to hold a séance, who would you summon? Who would you invite to embark on this spiritual quest? If you were alive when spiritualism took off, would you have believed or would you have been a skeptic? Discuss with your friends!*



Kate and Maggie Fox

Forms of spiritualism are still relevant in some circles today. **The modern definition of spiritualism is “those who believe in a continued future existence, and that people who have passed on into the spirit-world can and do communicate with us.”** Who’s to say it’s probable or improbable to communicate with souls departed from this realm? While some people may favor a Ouija board as their chosen communication device (use with caution and respect), many people believe that loved ones who have passed will send pre-discussed signs. For instance, many people will choose a butterfly, a bird, a sunset, etcetera and tell their loved ones that if they see this symbol after their passing, it is a sign that they are with them. Who is to say that this isn’t real and true in one way or another?



Challenge: Find a headstone with potential Spiritualist themes. A shroud, veil, an epitaph that references transcendence, or an open book are all symbols that are often associated with Spiritualism.

Victorian Women in Mourning: Societally, Victorian widows were expected to remain in either “deep” or “full” mourning for at *least* one year, but were really socially obligated to mourn for two or more years. Widows were isolated from society out of respect for their deceased husbands. On the contrary, if a Victorian man’s wife died, he was not held to such strict mourning rules. Male widowers were to mourn for three months, and were allowed to remarry after six months had passed. This remarriage was encouraged in order to provide a new mother for any children the widower may already have. Mourning “correctly” was a source of great pressure for women, who were expected to face their own deaths with grace, wisdom, and acceptance of God’s will. Women often handcrafted their own death shrouds, which they included in their bridal trousseau. It was highly common to die during or after childbirth, and when expected to produce several heirs (as death during childhood was also prevalent), women came into marriages prepared for this. Mourning attire would typically be all black, and discarded to remove bad luck once mourning ended. Sarah Helen Whitman was the anomaly- wearing white mourning garb for the rest of her life, a mourning color sometimes worn by children.



Sarah Helen Whitman dressed as a medium in a costume photoshoot.



Challenge: Take a video of yourself reciting poetry (bonus points if its by Whitman or Poe) at Sarah Helen Whitman's grave (see the Section 1 scavenger hunt map) and tag NBG!

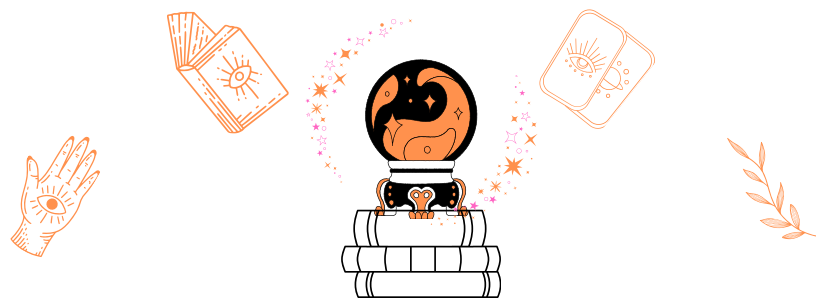
Sarah Helen Whitman (1803-1878): The original goth girl, Sarah Helen Whitman adorned herself with a coffin pendant around her neck and dressed in dark shawls and veils that often blew off of her down the streets of Providence as she wandered deep in thought. She was a writer, poet, critic, and Spiritualist. She hosted and attended spiritualist gatherings throughout her life. Most notably, she attended Providence's first recorded séance in 1850, and described it as "not successful," meaning that basically nothing happened. It is no surprise that Sarah attracted the attention of America's godfather of goth and master of horror, Edgar Allen Poe. It is said he saw her in all-white mourning clothes in her garden and was bewitched.

The couple had a turbulent courtship and engagement in the autumn of 1848 in Providence. Sarah's one stipulation to marry Poe was that he had to quit drinking. Shockingly, she received a note the night before the wedding saying he was spotted drunk. We do not know if the letter was true or if her disapproving mother sent it in secret, but Poe begged her to take him back (to no avail). Poe died mere months later, and Sarah devoted her life to protecting Poe's literary legacy. She requested that upon her death, there be no headstone. Her executors did not think this appropriate given her status as beloved poet, so they compromised with a small slant marker.

"LET US NOT DECRY THE AGE IN WHICH WE LIVE... IT IS RICH IN GOOD GIFTS AND INSTINCT WITH INFINITE HOPE. THOUGH CONVERSANT IN ALL PRUDENTIAL AND PRACTICAL ARTS, IT IS NOT DESERTED OF THE ANCIENT WISDOM. IT IS MYSTIC AND DEVOUT YET PATIENT AND DILIGENT IN INVESTIGATION AND RESEARCH. AN AGE IN WHICH MIGHTY SECRETS HAVE BEEN WON FROM NATURE BY THE CEASELESS QUESTIONING OF HER SOLITARY VOTARIES, IN WHICH SCIENCE SEEMS ABOUT TO RESTORE TO US ALL THAT THE IMAGINATION HAS FROM TIME TO TIME SURRENDERED TO THE NARROW SKEPTICISM OF THE UNDERSTANDING. ALREADY SHE HAS WHISPERED TO US THE SECRET LAW OF NATURE'S BOLDEST MIRACLES, -- SHE HAS IMPARTED TO US A SPELL BY WHICH WE MAY RESTORE THE ORACLES OF THE PAST, AND HAS INITIATED US INTO THE POSSIBLE NODES AND CONDITIONS OF A MORE SPIRITUAL AND SUBLIMATED EXISTENCE."

-SARAH HELEN WHITMAN, ON THE TOPIC OF SPIRITUALISM, 1845

Frances Selden (1811-1888): Frances Selden's epitaph states, "Call not back the dear departed anchored safe where storms are o'er the border land we left her, soon to meet and part no more." This is likely a reference to Spiritualism. Do you think this means that Frances did not want to be called back to Earth by a medium? Would you want to be contacted from beyond the grave?



Julia Bowen Martin (1779-1805): One way historians learn details of people's lives in the past is through diary and journal entries! You can find these sorts of journals at local historical societies and libraries. We found the diary entries of Julia Bowen, interred at NBG, through the Rhode Island Historical Society's online records! Julia Bowen was born on December 1, 1779, to Revolutionary Officer Ephraim Bowen who was directly involved in the Gaspee affair. Julia Bowen grew up to marry a merchant and sadly died young on July 30, 1805. She kept a thorough diary around the age of nineteen detailing her daily life. A few diary entries describe her patronage of the supernatural, as she frequented fortune tellers whenever they came to Providence. This of course is many years before "Spiritualism" came into being, but it has a similar energy of looking to the beyond for answers.

In her diary, Julia wrote that on April 13, 1799, she went to see fortune teller "Goody Moris": "Now, sad to tell, Agnes [a friend] came away without paying the old Hag, so she told her she should never go to have her fortune told without money, for if she did, she should loose all her good fortune." Julia accounts another fortune teller who arrived in town in July of 1799. She went with a group of friends, and upon arrival noted that he was a "monstrous fat" man. He foretold that a man of "light complexion wished to have her" and that she would not always live in Providence. The fortune teller then requested payment of \$1 (\$25 in today's currency) much to Julia's dismay, as she had only brought a quarter! Luckily, her friend Adonis paid for her. Fortune telling was societally frowned upon by Christian sects, because to presume to know the future was blasphemous as only their all-knowing God could know the future. It was rather rebellious of Julia to seek out these fortune tellers, and further entries show this rebelliousness was a common theme for Miss Bowen and her friends at age nineteen, as they went on all sorts of drunken and merry adventures together.

MYSTERIOUS BENEFACTORESSES: THE GENEROUS WOMEN OF PVD

American women have not always had the right to own their own credit card or bank account, despite being in charge of handling the household finances in many cultures across the globe. This lack of financial power was especially potent in the 1700-1800s, most notably for women of color. Read on to learn the stories of the notable women interred here who were able to amass their own considerable financial means, and were generous enough to support others with their good fortunes. Some instances are of women donating to admirable causes or loved ones during their lives. Others have left sums of money and/or their estates to organizations or families after their passing in their will. Whether you are a mysterious benefactress or not, it is important to think about this sort of thing and to have a will in progress in order to be prepared for anything. If you have never considered this topic, perhaps these women will inspire you!



Freelove Fenner Jenckes (1749-1807): Freelove Whipple Fenner Jenckes was amongst the highest socioeconomic classes in Revolutionary era Providence. As the child of James Fenner and Freelove Whipple, the younger Freelove would have lived well, despite the death of her parents before her first birthday. Freelove was an active participant in the Daughters of Liberty, a group of young, wealthy women who conducted boycotts of British goods, provided “homespun” fabric, helped find alternatives to British products like tea and sugar, and organized with the Sons of Liberty to discuss the issues of the time. Thanks to her economic status, Freelove would have been able to afford to dedicate her time and finances to the war effort and the Daughters of Liberty. Perhaps it was at a Sons and Daughters of Liberty gathering where Freelove met Captain Sylvanus Jenckes. Sylvanus was a ship captain working for wealthy Rhode Island merchants, including the John and Nicholas Brown. The couple married in 1772, and had three children although only one (Sarah) survived to adulthood. Tragically, Sylvanus and Freelove only spent eight years married, and much of that time would have been lived apart due to his service in the Revolutionary War. Freelove died in 1780, and was followed in death by her husband who was killed during battle at Petersburg, Virginia in 1781.



Natalie Bayard (Dresser) Brown (1869-1950): Natalie Bayard Brown was a descendant of the last Dutch governor of New York, and was sadly orphaned at a very young age. She was happily married to “the most eligible bachelor in the world,” John Nicholas Brown, for only a few short years before he tragically died on May 1, 1900 of typhoid fever. John left behind their son of only a few months and an exorbitant inheritance. Natalie never remarried and lived in Newport the rest of her life. She was heavily involved in the Newport social sphere, a parishioner at Emmanuel Church in Newport, and made a large financial donation for a brand new church to be built in the memory of her deceased husband.

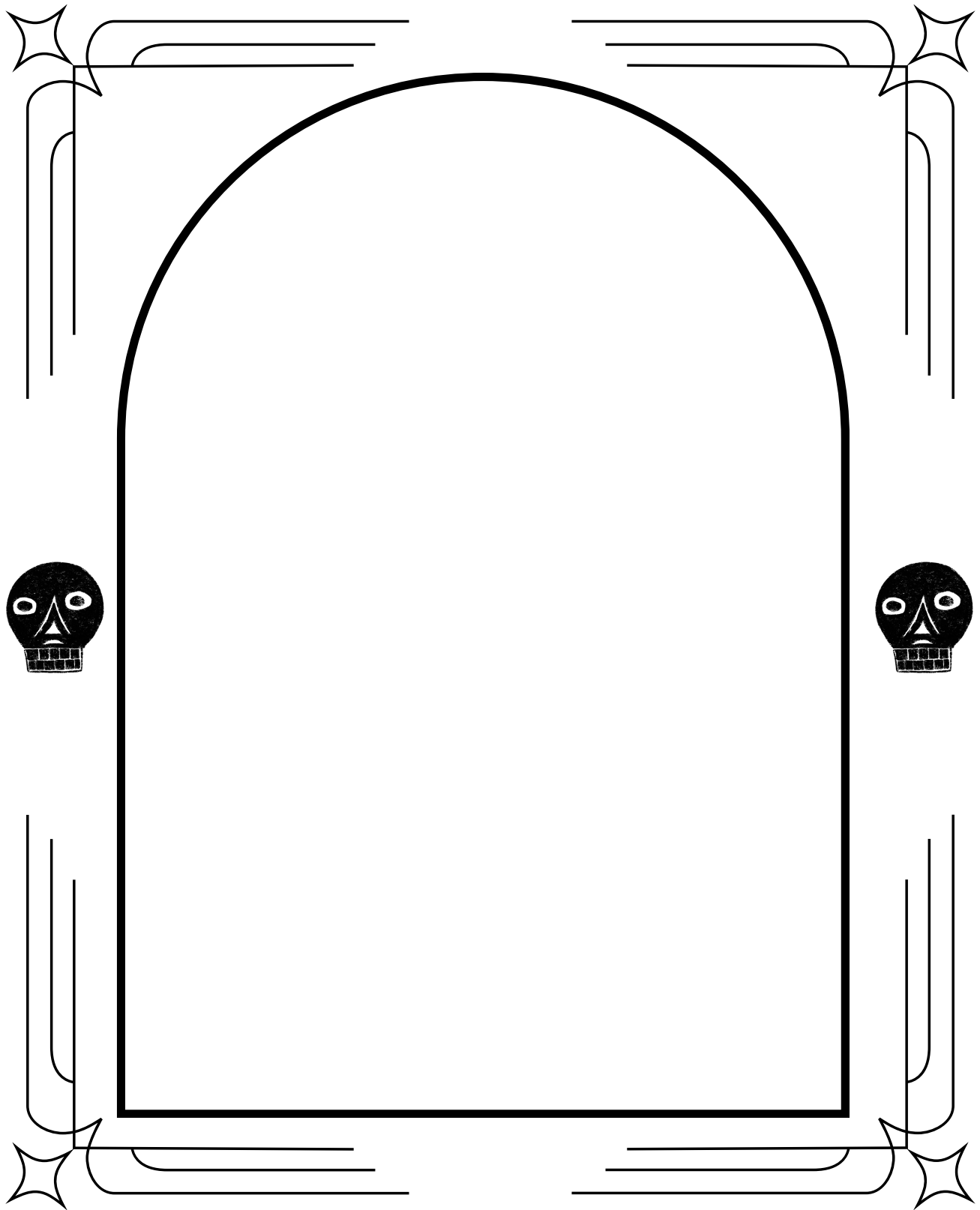
Natalie was quite philanthropic and donated her time and money to several organizations. She funded the St. Dunstan’s School in Providence, was part of the Women’s Foreign Missionary Society, and was a member of the Providence Female Charitable Society. During the war, she was the president of the Maple Leaf Club in which women members knitted hats, sweaters, mittens, etcetera for the troops in the U.S. and Canada. At this time she also was chair of the Women’s Committee for the Council of National Defense. Natalie enjoyed painting, and her work was exhibited in 1947 at the Newport Art Association. She was a member of the Newport Art Association, where she also served as President.



Natalie Bayard Dresser Brown



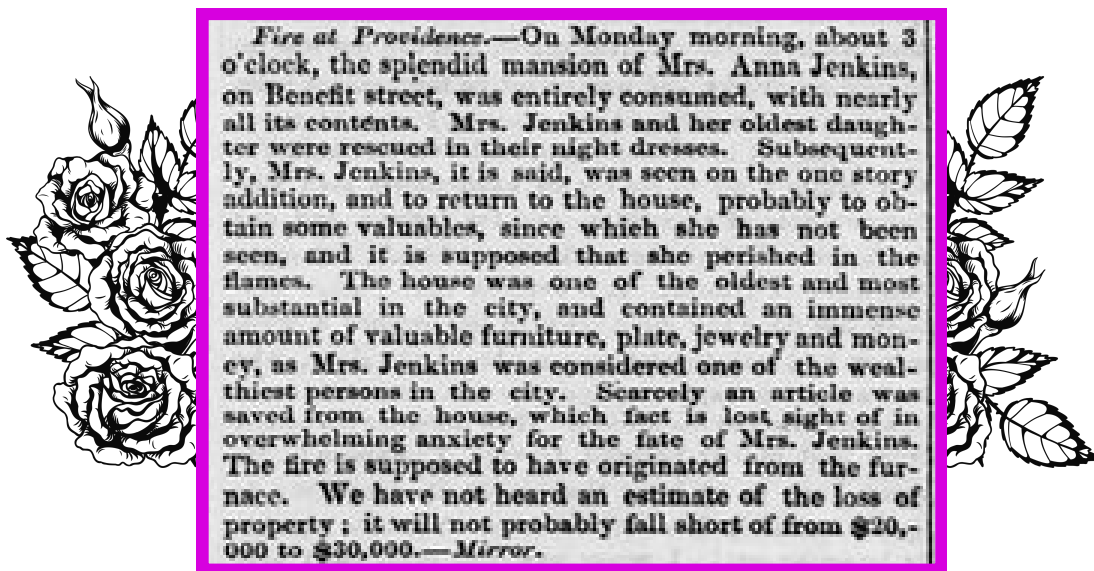
Patience Borden (1758-1811): Much of what we know of Patience Borden- that she was a free person of color, wealthy, Christian, and an active member of her community, comes from her epitaph! Patience’s epitaph states, “Commonly called Sterry, A free woman of Colour, and humble disciple of Jesus, She gave to the first Baptist Church in this Town, of which she was a member, 230 dollars, as a fund for the relief of the Poor of Colour of that Church.” This is in reference to the First Baptist Church on North Main Street in Providence. Patience was born in 1758 and the church was built between 1774-1775, so she may have been involved in/witnessed its construction! She likely saw the construction of the congregation’s 2nd Meeting House as well. This church was integrated in the sense that people of color were members of the church, but seating was segregated to specific areas for free and enslaved Black individuals. The church may have records that mention Patience. She lived through the revival movement in the Baptist religion around 1772, and may have been involved in this historic era through her church! As for Patience’s donation of \$230, if we look at the year she passed, \$230 in 1811 is the equivalent to \$5,448.47 in 2024! Using all of these context clues, we can observe that Patience was a free woman of color of considerable means, showing her generosity and success in life to be able to be so generous in death. Her donation demonstrates how deeply she valued the Providence Baptist community of color. Patience Borden passed on April 1, 1811 at the age of 53 years old.



Challenge: *If historians were to discover your headstone hundreds of years later and could only learn about you from your epitaph, what would you want it to say? Would you also leave a donation to a cause you are passionate about, like Patience? Write your creative epitaph here!*

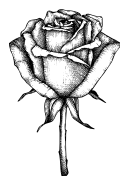


Anna Almy Jenkins (1790-1849): Anna was born in Providence on September 1, 1790. She was active in the Society of Friends, and is thus buried in the Quaker Providence Historic Cemetery section of NBG. This section is reserved for Quaker burials only. When her father William Almy passed away, she inherited his wealth and much of the wealth left to them by her grandfather Moses Brown (also buried in the Quaker section). She traveled the U.S. and Europe to share the word of the Society of Friends and had several charities. Anna founded an orphan asylum & school in Providence for children of color. Tragically, in 1849 her mansion caught fire and burned to the ground with her, her daughter, and a servant inside, killing them all.



From the Piscataquis Observer, November 29, 1849.

The Shelter (1838-Present): The Shelter that Anna founded is still active today. The mission of the Providence Shelter for Children of Color (PSCC) is to serve the children of color of Providence and their community. While originally it was founded as an orphanage for children of color, it is currently a foundation that distributes grants to organizations that serve children of color while prioritizing children of African descent. At the time of founding, there had been a children's home in the city but it only housed white children. The founders wished to create a space to teach orphaned children of color valuable skills and knowledge of trades and industry so that they could provide for themselves as they grew up. To learn more about the grants offered today, how to apply, organizations PSCC supports, how get involved, and the thorough history of The Providence Shelter, you can visit providenceshelter.org.

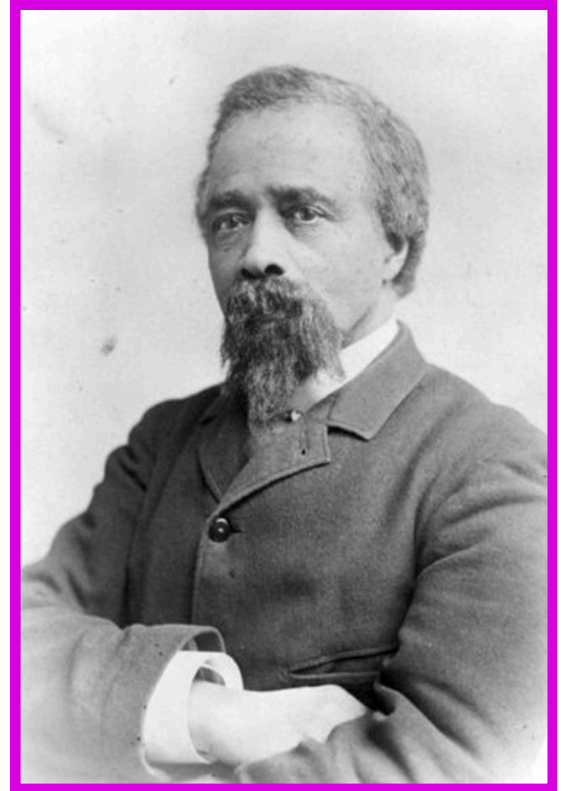


Both Natalie's & Anna's locations can be found on the Section 2 map due to location logistics, but are included here for their benefactress status.

Edward Mitchell Bannister (1828-1901): Edward Mitchell Bannister was an acclaimed landscape painter who was inspired to paint when he read an 1867 article in the New York Herald that read, "... the Negro seems to have an appreciation for art while being manifestly unable to produce it." He proved racist critics wrong by exploding onto the art scene with an award winning entry at the 1876 Philadelphia Centennial Exhibition.

Bannister's life began in New Brunswick, Canada. He traveled as a sailor before coming to Boston, where he studied sculpture and photography. He married **Christiana Babcock Carteaux**, a Narragansett woman who worked as a hairdresser in Boston and later became a philanthropist & well-known abolitionist (read on to learn Christiana's story). In 1870, the couple relocated to Providence. Due to his combined success & support from Christiana, Bannister was able to work full time as a painter, becoming a leading member of Providence's 1880s and 1890s art scene. He was a founding member of the Rhode Island School of Design (RISD).

Edward died suddenly in prayer at the Elmwood Avenue Baptist Church in 1901. Bannister's friends and fellow artists from the Providence Art Club designed his stone with a bronze plaque that read, "Friends of this Pure and Lofty Soul/ Freed from the form which lies beneath the sod/ Who, while he portrayed nature, walked with God." Due to unforeseen circumstances, that plaque is now gone, so when looking for the headstone, keep an eye out for the large pointed brown stone with no writing. Bannister is a benefactor, not a benefactress, but his contributions to art and activism must be noted.



**Edward Mitchell
Bannister**



Edward Mitchell Bannister, *Swale Land*, 1898, oil on canvas, 31 x 46 1/8 in. (78.8 x 117.0 cm), Smithsonian American Art Museum.



Edward Mitchell Bannister, *Sunset Scene*, ca. 1875-1885, oil on wood, 10 3/4 x 18 7/8 in. (27.2 x 48.0 cm.), Smithsonian American Art Museum.



Edward Mitchell Bannister, *Portrait of Christiana Carteaux Bannister*, ca. 1860, oil on canvas, 88.9 x 65.7 cm. (35 x 25 7/8 inches), RISD Museum.

Christiana Babcock Carteaux Bannister (1820-1902):

Christiana Babcock Carteaux Bannister was born in South County to Black and Narragansett parents John and Mary Babcock. Christiana grew up in a prominent Black business-owning family. In 1850, around age 30, she married Desiline Carteaux and opened her own business of cosmetic salons in Boston and Providence, where she was known as Madame Carteaux, a Hair Doctress. Through her salons, Christiana accrued independent wealth which she used to fund her political activism, philanthropy, and abolitionism. She eventually divorced Carteaux, and in 1857 married Edward Bannister, an activist who was working in her Boston salon as a barber at the time. Christiana was active in the Underground Railroad, and during the Civil War helped the Boston Colored Ladies Sanitary Commission raise money for Black Union Soldiers. Christiana financially supported her husband Edward, enabling him to pursue his art career and become the renowned painter we remember Edward Bannister to be.

Together, they were the societal power couple of Providence and Boston. In 1890, Christiana opened the Home for Aged Colored Women for retired Black women who had been domestic workers. The home later was renamed the Bannister House, and in 1974 was renamed the Bannister Nursing Care Center and continues to care for elderly residents today.

Christiana suffered from dementia late in life, and entered the Home for Aged Colored Women in September 1902. Unfortunately, her dementia moved quickly and she had to be transferred to the Howard Asylum for more intensive care. Christiana Bannister passed mere months later on December 29 and is interred with her husband Edward.



Home for Age Colored Women plot, North Burial Ground.

“I WOULD’VE MADE OUT VERY POORLY HAD IT NOT BEEN FOR HER.” -EDWARD BANNISTER



Challenge: Find the Home for Aged Colored Women plot. It is not marked on the map in this book, but here’s a hint: I95 North.

WOMEN'S WORK: SHOWGHOULS, MIDWIVES, AND MORE

Women have always ingeniously made their own way, finding the means to survive in a society where they were not allotted the same privileges as men (landowning, voting, etcetera). Women's work has allowed women to prosper in difficult times in a world not built for them. Women historically have engaged in crafting, artistic creation, invention, sex work, retail, childcare, and countless other forms of employment.

Eleanor M. Morey (1838-1920): Eleanor M. Hazard was born in 1838 and attended the segregated Meeting Street School in Providence with her siblings. Her family lived off of North Main St. in Providence, and her father was a pawnbroker and a clothing retailer. Eleanor married John Allen Morey in 1854. In 1865, the couple founded a wig-making and hairdressing business, located on Westminster. Eleanor ran the hairdressing business and was professionally known as "E. M. Morey." She invented her own hair dye, called "Morey's Hair Tint," and sold countless units of glass-bottled dye. Eleanor even made her way to Paris as her business boomed, traveling to do hair and exchange knowledge with the most accomplished hairdressers in Paris. John sadly passed before Eleanor and she continued the business they founded together, working until the late 1890s. E. M. Morey followed her husband beyond the veil in 1920, and is buried at NBG alongside him.

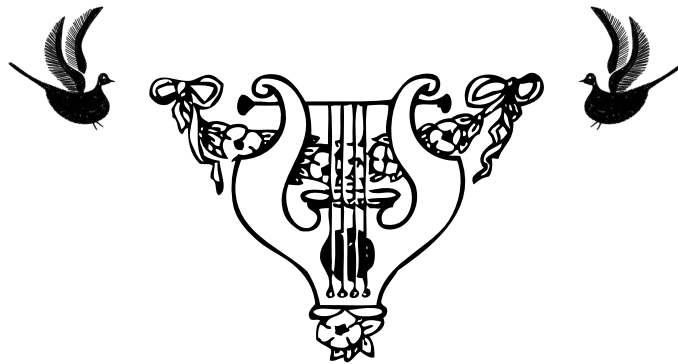
Anne Crawford "Nancy" Holst Allen (1908-1997): We do not usually highlight (semi) recent interments in our Halloween book, but Nancy was a powerhouse and defied the gender norms of her contemporary society. Her grave is in a historic family lot that takes up its own section on the map! Chief Nancy Allen was one of the first women to defy the gender roles of the fire safety industry. Nancy lived for many years on her family's estate in Cowesett, RI. In 1931, at approximately 23 years old, she witnessed the devastation that forest fires were bringing to her family's property and converted a used truck into a state-of-the-art firetruck! She organized a volunteer service of community members, creating The Cedar Hill Volunteer Fire Department. She became known as the "First Woman Fire Chief in the World," and saved many lives over the course of her career defending the forestry from fire.

Moving into the 1940s, Chief Nancy went on to work with the Rhode Island Forest Fire Service as the Southern Rhode Island Forest Fire Warden. She eventually retired, and spent her remaining time on a farm with her husband, Monterey L. Holst. Chief Nancy had the strength to break down gender barriers for women who wanted to be firefighters, saved dozens of lives, and protected forest habitats as both fire chief and as an active community member.

Susan P. Gardner (Unknown-1846): Susan Parr was originally from Newport, RI, and married a sailor by the surname Gardner whom she met there. We are unsure how she came to live in Providence, but we know that she owned and operated a boarding house on Olney's Lane in Providence in the early 1800s. Olney's Lane was a hotspot for sailors looking to peruse rooms rented out by Susan and other women selling sex, food, and alcohol. Susan also ran another boarding house in **Snowtown** in the 1820s. She owned land on what is today called Hewes Street. Gardner was a successful women, owning multiple properties and operating numerous businesses simultaneously.

However, not everyone was pleased with her booming business. Susan was taken to court by her neighbors, who in 1821 made a petition accusing her of running a disreputable establishment that was corrupting the youth of Providence. Nineteen signatures were obtained, but to no avail. In 1823, Susan was again accused of running a "common ill-governed & disorderly house" in which there was "drinking... whoring, and misbehaving." Susan did plead guilty to these accusations, but many historians have proposed that she was not explicitly running a brothel, but rather facilitating a space where women could live and care for one another as a sort of sisterhood (where there just *happened* to be prostitution).

Whether you believe that Susan P. Gardner was running so-called immoral establishments or not, she was clearly a strong businesswoman who took care of her own.



Snowtown: Snowtown, similar to Olney Street, was a small neighborhood of poor Black, white, and Indigenous working class families in Providence. It was located approximately where the Rhode Island Statehouse stands today. In 1831, a white supremacist mob attacked Snowtown in a racially motivated frenzy. Snowtown endured this attack and continued to be a hard working community of small businesses, families, and life in the coming years. However, the late 1800s, Snowtown was displaced and families were forced from their homes due to new developments, the construction of a railroad, and most notably, the Rhode Island Statehouse. The Statehouse began construction in 1895 and was not completed until 1904. This is unfortunately one of many instances of communities of color being displaced throughout history for new building projects.

Annie Howard Packard (1859-1911): Annie Jane D. Morrison, also known as Annie Howard Packard, performed with her husband Dr. Franklin Howard Packard as tattooed performance artists. Much of what we know of her life may not be accurate, as Annie and Frank were billed for shows however would attract the largest crowds (sometimes they would be advertised as a sibling duo- other times they would be presented as their married selves). Annie performed at countless sideshows with her husband, but most notably with the famous Barnum & Bailey.

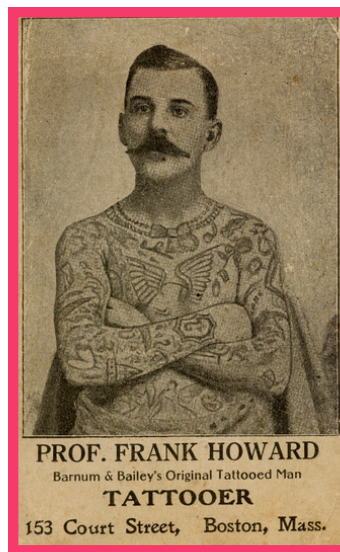
In 1882, while on the way to audition for a sideshow gig in New York City at Bunnell's Dime Museum, Annie was arrested for assault. A man had been harassing her for having tattoos, so she slapped him! Annie spent ten days in jail but attributes this arrest to the recognition that awarded her the job at Bunnell's! In this position, she was one of three tattooed women known as "A Marked Trio." After this job, Annie and Frank joined Barnum & Bailey. It is said that the couple's relationship was rocky at times, but they are buried here at NBG with their daughter Caroline who performed with them as a miniature snake charmer! At Barnum & Bailey, the family would have been presented by *the* showman P.T. Barnum, who was not afraid of embellishing stories to pull a little extra coin. Barnum told crowds that the couple got their tattoos on perilous journeys in faraway lands, or on pirate ships! In reality, they mostly tattooed each other or went to local artists.



Souvenir Postcard of Annie



The Packards can be found on the Section 2 map due to location logistics.



Advertising card of Frank



Challenge: If you have tattoos, take a photo of your fave next to Annie & Frank's headstone!

Historically tattooed people and other societally "abnormal" individuals often could only find employment in the circus, in sideshows, or in **freak shows**. Freak shows have been dramatized in contemporary media (i.e., American Horror Story: Freakshow), but they truly existed. Freak shows were the main attraction in most dime museums during the 1870s-1900 (late Victorian era), with human oddities being the prized jewel. There were four types of human abnormalities displayed: *natural freaks*, born with physical or mental abnormalities (i.e., "dwarves" or "pinheads"); *self-made freaks* such as tattooed people; *novelty artists* who gave "freakish" performances such as fire-eating, snake charming, hypnotists; and *non-Western individuals* who were advertised as exotic curiosities or more "wild." The 18th & 19th centuries were big on **Orientalism: the presentation of Asian & North African cultures through an objectifying/sexualized/exoticized Western perspective meant to support colonialism**. Freakshows were one of the only ways "abnormal" people could find employment in that era. While they were objectifying, Freakshows were also a testament to the use of performance art in the face of adversity.

SECTION TWO

BROKEN
HEARTED
MARY



THE
GLADDING
FAMILY



ELIZABETH
EDDY



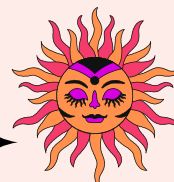
ANNA ALMY
JENKINS



NELLIE &
ETHEL



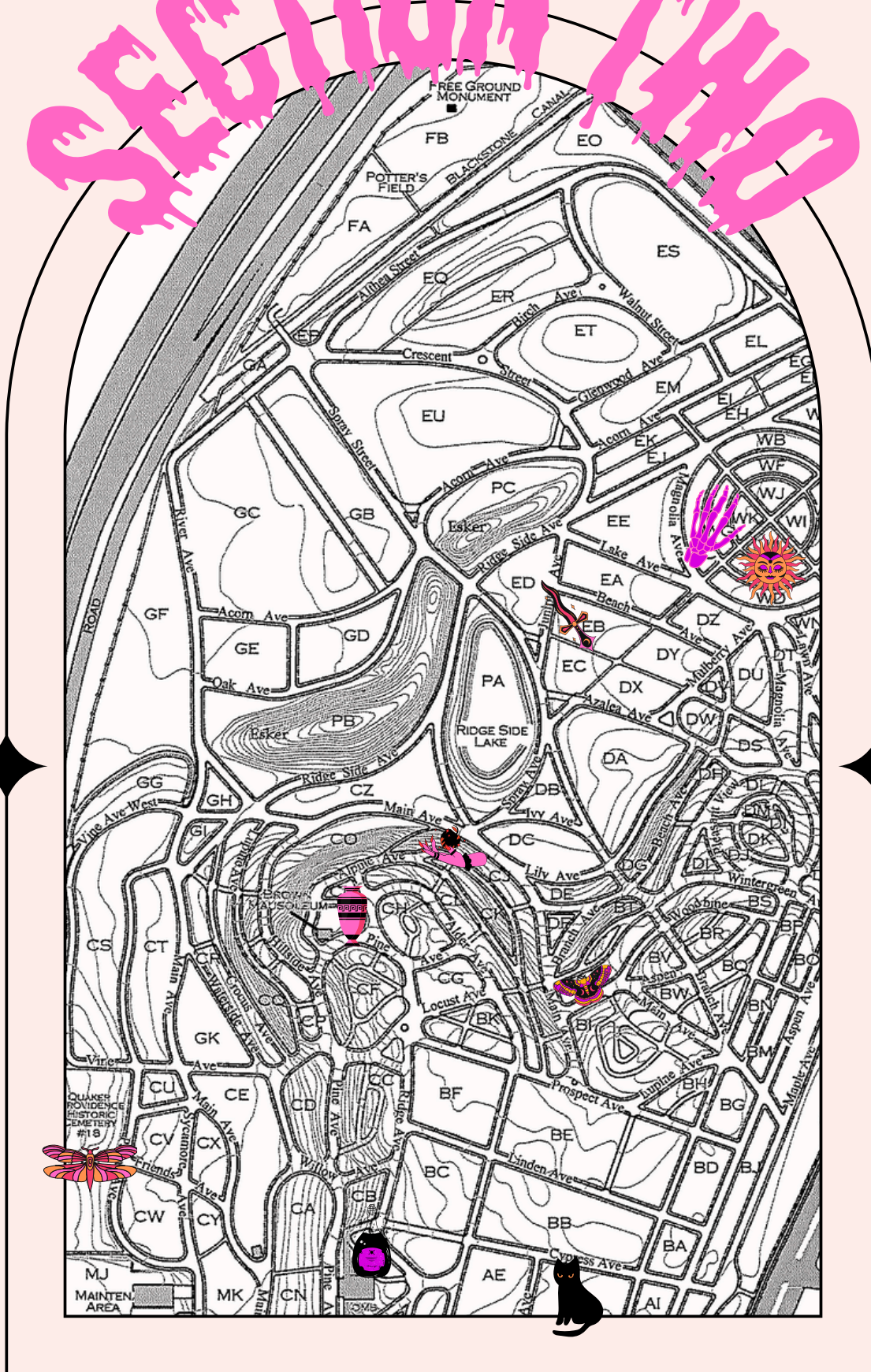
KATY
BROWNELL



THE
JOLLIE FAMILY



ANNIE HOWARD
PACKARD



NATALIE BAYARD
BROWN



Kady C. Brownell (1842-1915): Kady was a weaver in Central Falls, Rhode Island, although she was born in South Africa! She worked in a mill where she met Mr. Robert Brownell. The millwright and the weaver married when Kady was eighteen years old. The Civil War was just beginning and Robert bravely volunteered for the militia, joining the First Rhode Island Volunteers. Kady was distraught by her husband's absence and implored Rhode Island Governor Sprague to allow her to follow Robert to where he was stationed. Fortunately, Governor Sprague approved this and Kady became a **vivandière, a woman who follows military regiments as a canteen keeper or sutler (person who sold wares/provisions for the army)**. She traveled to Virginia to be with her husband where they saw action together at the First Battle of Bull Run. Later, she saw action in North Carolina. The soldiers in their unit attested that Kady trained and fought alongside them and was both an excellent shot and adept at wielding a sword in battle. Kady saved countless soldiers' lives in battle until her husband was wounded, after which she took on the roll of caretaker to him and his fellow wounded.

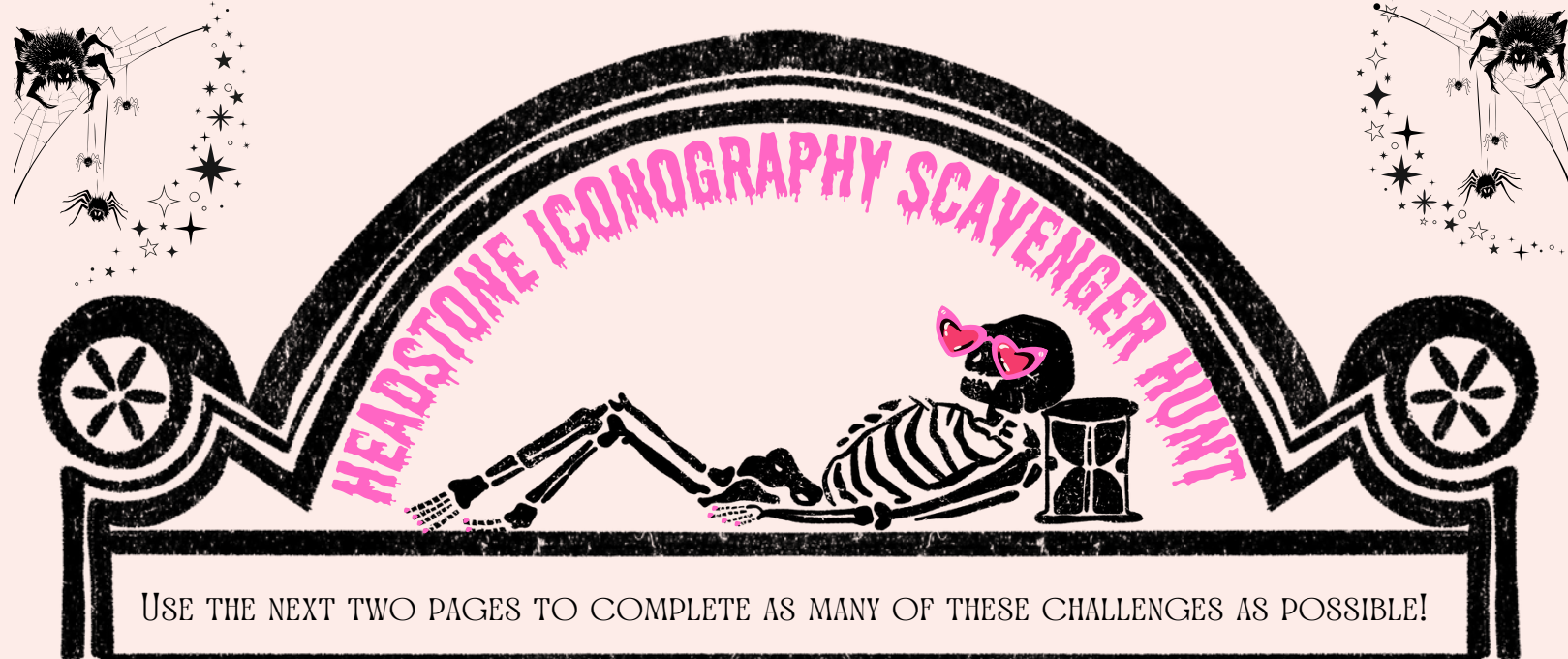


Kady & Robert Brownell

Following the Civil War, Kady Brownell worked as an amateur actress. She later had a career change and began working for the New York City Parks Department. Kady became the first woman to join the Grand Army of the Republic, and received a pension for her military service. Despite her pension, Kady Brownell died impoverished in New York. Her husband and his friends raised money to have her interred here at North Burial Ground, where the Brownell family monument stands today.

Ghoulfriends Forever: Nellie A. Rider (1865-1922) and **Ethel E. Cummings (1876-1960)** are buried together. Ethel is the widow of **Herbert R. Blake (1855-1923)**. As you can see from the years of death, Nellie died first in 1922 and Herbert died a year later, while Ethel lived another 40-ish years alone. Ethel's choice to be buried with her best friend instead of her husband, who is buried several plots away diagonally in the same section, is somewhat of a mystery. Nellie and Ethel reportedly lived together much of their adult lives, despite Ethel being married. There was no divorce between Ethel & Herbert that we are aware of, and some speculate that the true romance lied between Nellie and Ethel themselves. Of course, without diary entries or statements from them, we will never know for certain. Whether platonic or romantic, it is clear that the love that bound these women together transcended Nellie's passing and bound them together in death as well, with Ethel's choice to rest with her companion eternally.

As for their lives, we know little. We do know that Nellie sadly passed of carcinoma and metastasis of the stomach, and that she had a career as the chief clerk to the Superintendent of Health in Providence. Nellie and Ethel's headstone allows us to remember the everlasting nature of love and friendship, transcending the worlds of life and death.



FIND AND PHOTOGRAPH:

- | | |
|---|--|
| ☐ One of each symbol (next two pages) | ☐ An epitaph feat. "feminine virtues" |
| ☐ Find a stone marked with the carver's name | ☐ A stone that only says Mother |
| ☐ A view that shows three obelisks | ☐ Multiple symbols on one stone |
| ☐ The most elaborate urn you can find | ☐ A headstone that seems out of place |
| ☐ A stone that only says Wife | ☐ A stone that only says Daughter |
| ☐ The tallest monument or headstone | ☐ A stone with a female virtue name |

Trends in Feminine Headstone Symbolism:

In many instances, a historic woman's headstone will say "Name, wife of... daughter of..." or sometimes, not even have her name listed! Many families only commissioned stones that said "Mother," "Wife," or "Daughter." While there are often footstones on a lot that only say "Mother" and "Father" near a family monument, many standard headstones do not denote a man being "Name, husband of..." While it will sometimes occur that a stone will say wife of so and so, while the woman herself remains nameless, it is rare that a man's stone is nameless unless he was unidentified after his death.

Many women's headstones have epitaphs with virtues that were societally believed to be the ideal female attributes of the time- amiable, patient, virtuous, domestic, pure. Many women were named after such virtues in the 18th and 19th centuries. Some of these common virtue names include Patience, Silence, Humility, Obedience, Prudence, Waitstill, and many more. What might it say about how society viewed, and continues to view, "ideal" women's characteristics when considering how they were named and are posthumously portrayed?



Winged Hourglass

The rapid passage of time, time flies, and ascension into heaven at the end of time.



Hourglass

The passage of time and the knowledge that an end comes for all.



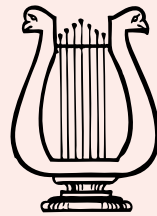
Memento Mori

Latin for "Remember that You Will Die," a popular epitaph and symbol brought from burials in England.



Broken Pillar

A life cut short; the deceased died young or was the victim of a murder.



Lyre

Associated with Apollo, the Greek god of music & poetry; a broken string represents the end of a life. Often used for stones of poets or musicians.



Scythe

A traditional tool of death personified—the last harvest of the soul.



Soul Effigy

A late 18th century evolution of the Death's Head, representing the changing Puritan belief that Heaven is attainable for many. Often personalized to loosely resemble the deceased



Dove

A Biblical symbol representing innocence, resurrection, and peace. An ascending dove can represent the departed souls ferrying into heaven.



Winged Cherub

The soul of the deceased, the Winged Cherub Head evolved from the earliest gravestone iconography from the 18th and 19th centuries



Death's Head

Variation

Representation of Death's flight and the soul's departure from the body. This style specifically can be found in NBG-can you find it?



Death's Head

Variation

Representation of Death's flight and the soul's departure from the body, and a hope of life after death.



Death's Head

Variation

Representation of Death's flight and the soul's departure from the body, and a hope of life after death.



Wreath

A symbol of eternity; The plants and flowers in the wreath have unique, personal meanings to the deceased.



Flowers

Bouquet: Grief
Added to a Cross: The Holy Spirit
Unopened Bud: A life cut-short or a young person
Poppy: Sleep and rest
Lily: Resurrection
Rose: Youth and love



Sun

A new dawn in the afterlife or the sun setting on a life well-lived. At NBG we often see the sun associated with prominent early families... and universities in the neighborhood



Willow and Urn

Symbolizes the soul's journey from Earth to the Spirit world.



Drapery

A later 18th century symbol, representing the veil between the physical world and the spiritual world.

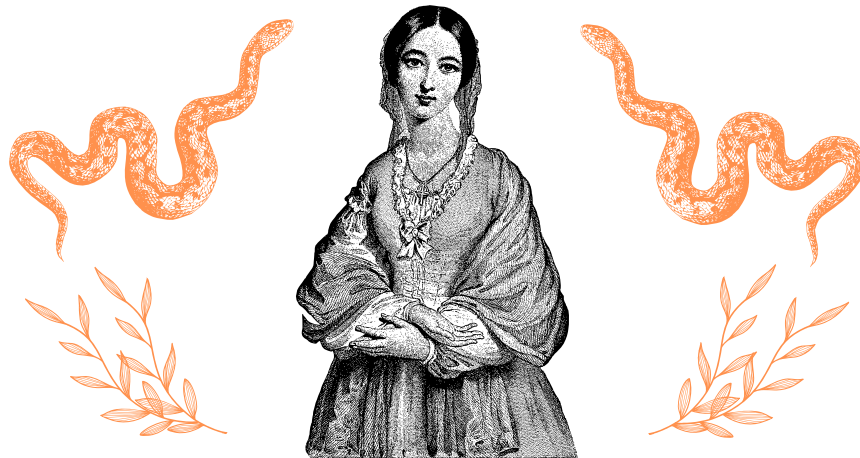


Urn

Though more commonly associated with the 19th century, the urn and its allusion to ancient Greek cremation practices is evident from the late 1700s on.

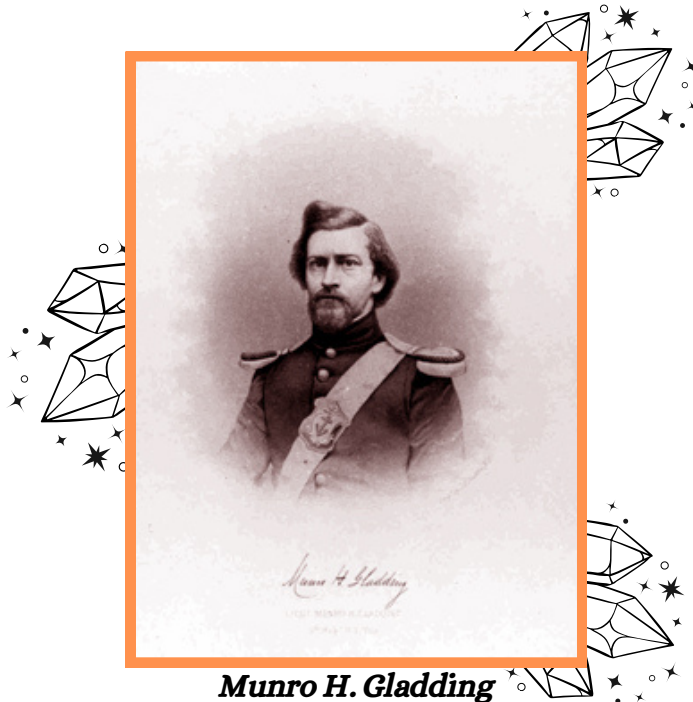
“WE SUPPORT WOMEN’S RIGHTS... BUT MORE IMPORTANTLY, WOMEN’S WRONGS!”

They say that there’s no rest for the wicked, and while we cannot speak to that, we can confirm that some not-so-nice women have been *laid to rest*. We have a history of interments connected with true crime here at North Burial Ground, but specifically have noticed a trend of fraud amongst these ladies. There is a saying that has been popularized on social media stating, “I support women’s rights, but more importantly, I support women’s wrongs.” While we are NOT condoning the actions of these women, the sentiment remains that women are multifaceted in their experiences and choices. One reads these stories and may ponder, what drove these women to break the law? Was it out of the belief there was no other option, or was it lack of ethics? Unfortunately, we cannot ask these women, but we can learn about their history and how they are connected to NBG.



The Jollie Family: **Thomas Jollie (1840-1903)** was a Civil War veteran. He and his wife Emily had two children: **Alice Jollie-Chase (1865-1897)**, who is buried here at NBG with her father & two sons, and **Charles Jollie**, who is buried in Oklahoma. The Jollie family monument at NBG is a **zinkie: a zinc cast hollow monument (also known as “White Bronze”) made only by the Monumental Bronze Company in Bridgeport, CT**. Charles, like a surprisingly large population of Rhode Islanders, fought in the Spanish American War. After the war, he was stationed at Ft. Reno in Oklahoma. In 1922, Charles was shockingly murdered! Charles was beloved amongst his military peers and the townspeople, and it is said that his funeral was one of the largest Reno had seen in a long time-- furthermore, his was the first murder in western Oklahoma in *ten years*! Charles was buried at El Reno Cemetery, and upon investigation, it was discovered that his own wife was behind his murder. **Mrs. C.A. Jollie** (Charles’s wife) and a Sergeant Byron Warren were in cahoots to murder Charles for his life insurance money, totaling \$15,000. \$15,000 in 1922 is equivalent to a whopping \$280,513.39 in 2024!

The Gladding Family: Rebecca Munro (Hill) Gladding (1796-1884) was born in Providence and married George Washington Gladding (1787-1873), the founder of Gladding Dry Goods near North Main St in Providence. The couple had twelve children together, and George himself was one of thirteen siblings. In 1828, they had a son, **Munro Gladding (1828-1862)**, who would grow to become a Private in the RI 1st Infantry during the Civil War. He enlisted in 1861 and went on to serve as a First Lieutenant and a Quartermaster, but sadly died of fever in South Carolina in 1862, three years before the end of the war. Munro and his family are buried here at North Burial Ground, but it is his mother Rebecca who is of particular interest to us in this case. Alas, we could not locate any photographs of her, so please admire this portrait of her son Munro.



Munro H. Gladding

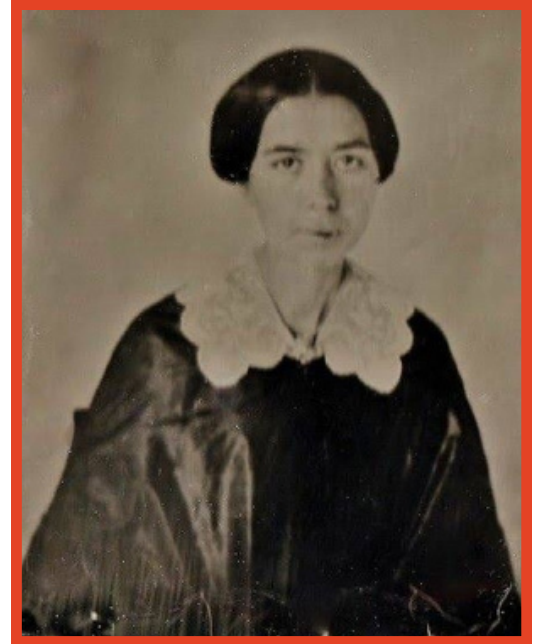
Challenge: Find 3 more veterans of the Civil War interred at NBG. There will sometimes be a flag, metal star, or epitaph memorializing their service. Some veterans have special flat markers, called footstones, at the base of family plots where there is already a family monument.

Rebecca Gladding had a few children with George, who did not die until 1873 (remember this date). Now, Munro Gladding was entitled to a pension for his military service, but since he died, Rebecca filed a claim to receive his pension in his stead. She filed this claim in 1864, two years after Munro passed, and also stated in this claim that her very-much-alive husband George had died in 1839. She requested a larger pension to compensate for these deaths as she “could not afford” to support her remaining children. The army granted Rebecca a pension of \$14/month (later boosted to \$17/month) for both her deceased son and “deceased” husband. Obviously, the pension office uncovered her deceit or we would not be telling you, dearest gentle reader, their tale today. When George actually died, the pension office discovered the deception and ordered that she repay her debt of \$1802.63. Luckily, one of her other children repaid her debts because \$1802.63 in 1873 is the equivalent to \$47,195.11 in 2024. It is unclear which son bailed her out, but this makes one wonder- what did that son do for a living? How was he able to afford to pay off Rebecca’s debt? Could he truly afford it or did he have to go into debt in order to bail his mother out? These are the sorts of unanswered questions that are often lost in time as we research the histories of interments. It is a strange coincidence that NBG has connections to at least two military fraud stories!

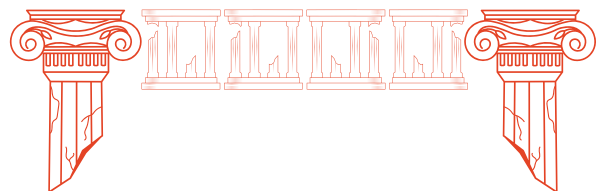
THE NEW ENGLAND VAMPIRE PANIC

(Vampire) Panic! At the Graveyard: North Burial Ground does not have any confirmed vampire burials or exhumations in its history. However, the late 1800s saw a widespread fear as New England experienced a cultural phenomenon of superstitious and ritualistic practices to banish vampires plagued rural areas. Most notably, rural Rhode Island and Connecticut saw several “incidents” of exhumation/vampire banishment practices. The general consensus of city folk, such as those in Boston, was that these rural people were too “superstitious” and “uneducated.” Despite this uppity attitude, cities such as Providence and Newport still had vampire exhumations (albeit fewer in number). While rural Rhode Islanders may have been incredibly panicked, it was due to the very real threat of **tuberculosis (TB)** sweeping both the region and the nation at large. The symptoms of TB often did not appear until it was too late, with the asymptomatic infected person unknowingly infecting others in their family. Once symptoms *did* arise, they left one incredibly pale, with flushed cheeks, dilated pupils, and a bloody cough. This description is rather vampiric, and the late onset of symptoms led people to believe vampires (or death itself) were following particular people as family members died one at a time.

The most famous case of vampire panic in RI was that of **Mercy Lena Brown**, who lived and died in Exeter, RI. Her grave can be visited today and is often adorned with small trinkets and offerings. Mercy died at the age of 19 due to **consumption, another term for tuberculosis**, and her family members followed suit one by one. The neighbors became convinced that this was the work of a vampire stalking the Brown family. Mercy’s father allowed them to exhume her body, whereupon they discovered that her heart still had blood in it. This convinced the neighbors that Mercy was in fact the vampire! Her little brother Edwin had consumption, so the people removed Mercy’s heart and liver, burned them, and fed the ashes to Edwin as a cure. Obviously, Mercy was not a vampire, and consuming this would at most make Edwin sicker, and he passed less than two months later. Mercy Brown is one of many victims of tuberculosis posthumously accused of vampirism, when in reality, she was just a young girl who died from illness.



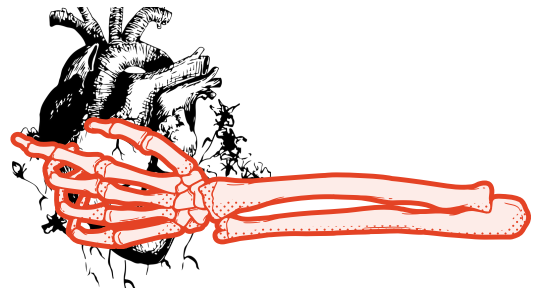
Mercy Brown



Elizabeth Eddy (1768-1799): Elizabeth Bucklin was born in 1768. She would grow up to marry the first Rhode Island Secretary of State, Samuel Eddy. We know much about Samuel, as his many political accomplishments have been recorded in history. Alas, as is often the case with women in history, we know little about Elizabeth herself. What we know comes from our headstone survey and her epitaph. The headstone survey indicates that she is buried with her husband, who lived from 1769c-1839, and their child also named Elizabeth Eddy (9/1/1799-11/19/1799). We know that, as per her epitaph, Elizabeth Bucklin Eddy died of consumption. Consumption, a common name for tuberculosis, killed countless individuals during this era, although Elizabeth succumbed to her illness about 100 years prior to the “New England Vampire Panic.” Now, tuberculosis was not restricted to any class of people- as we can see, even the politically affluent and wealthy were affected by the sickness. Consumption caused great fear for people for well over these hundred years, and evolved into the vampire panic amongst rural populations.



Challenge: *What similarities can you observe between TB symptoms and pop culture portrayals of vampires? How may the vampire panic have influenced cult classics such as Dracula, Twilight, Interview with a Vampire, etcetera? How do these publications influence one another?*



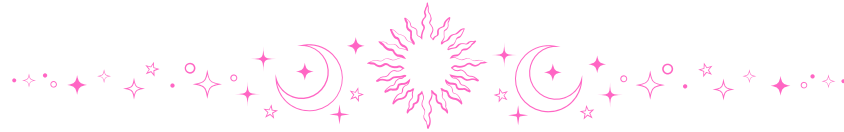
Broken Hearted Mary (1826-1864): **Mary Ann (Hays) Dutch** married John C. Dutch on September 22, 1844- but this was not to last. The couple had three children, who tragically all died young. Mary's first child, Sarah J., was born in 1853 and died in 1854. Her second daughter was named Annie Clark Dutch. Annie lived the longest out of the three children, but sadly passed away at 20 years old a few short years after Mary herself. So, although Mary did not see her die, Annie in turn lost her mother and siblings. Mary's third and final child, Sarah Jane (named after the first child), was born in 1857 but also died very young. This was unfortunately a common trend in this era, in which mothers would give birth to several children and many would not live past their youth. This could take a heavy toll on the mother physically and emotionally.

To add to these losses, Mary and John separated in approximately 1860. Records show that at this time, Mary was living with her third daughter Sarah Jane and another family in Providence, while John was living with Annie in Worcester, MA. Mary passed four years later after a year long battle with tuberculosis, the very illness that caused such vampiric panic & devastation throughout New England. Her headstone reads “Broken Hearted Mary,” which we believe is due to the immense loss of both her children and husband. Naturally, we cannot know the details of their separation, but we know that Mary experienced hardships that no woman wishes for.

WRITTEN IN THE STARS...

THE ASTROLOGY OF NBG

The standard zodiac has twelve astrological signs. According to astrology, the signs are based on the date one is born, and you have different “placements” in different “houses” based on how the stars were aligned at the time of your birth. Typically when getting into astrology, the three main placements to look at are the sun, moon, and rising (aka ascendant). Your sun sign is the main sign you think of, what sign your birthday falls under- this describes how you essentially are meant to be as a person. Your moon sign is your most intimate self- this is who you are at your core, and the self you show only to your closest connections. The rising sign is the way you present yourself to strangers, it is how you come off at first impression or to lesser-known acquaintances. For this Halloween book, we are focusing on the sun signs of the women whose birthdays we have record of. Many headstones will only read the birth year, or only have the date of death, so it is not always clear when exactly our residents were born! The signs are divided by Earth, Water, Fire, and Air, and share similar traits based on those categories.



Aries (March 21-April 19): Fire sign. First sign of the zodiac. *Symbol: The Ram.* Assertive, enthusiastic, strong.

Taurus (April 20-May 20): Earth sign. *Symbol: The Bull.* Stubborn, indulgent, steady.

Gemini (May 21-June 20): Air sign. *Symbol: The Twins.* Curious, flexible, duality.

Cancer (June 21-July 22): Water sign. *Symbol: The Crab.* Intuitive, emotional, protective.

Leo (July 23-August 22): Fire sign. *Symbol: The Lion.* Proud, loyal, expressive.

Virgo (August 23-September 22): Earth sign. *Symbol: The Virgin.* Logical, quiet, high standards.

Libra (September 23-October 22): Air sign. *Symbol: The Scales.* Fair, romantic, justice-oriented.

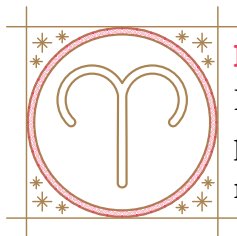
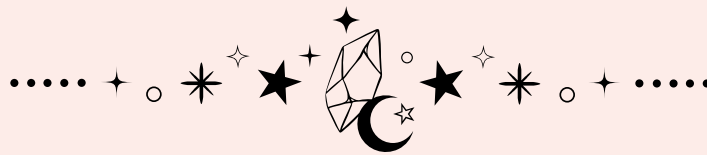
Scorpio (October 23- November 21): Water sign. *Symbol: The Scorpion.* Intense, mysterious, values trust.

Sagittarius (November 22-December 21): Fire sign. *Symbol: The Archer.* Blunt, adventurous, optimistic.

Capricorn (December 22-January 19): Earth sign. *Symbol: The Goat.* Ambitious, purposeful, unexpected.

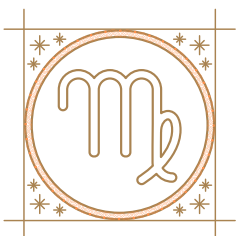
Aquarius (January 20-February 18): Air sign. *Symbol: The Water Bearer.* Independent, aloof, eccentric.

Pisces (February 19-March 20): Water sign. *Symbol: The Fish.* Sensitive, creative, empathetic.



Freelove Fenner Jenckes: March 25, 1748, Aries

Freelove was a generous woman known for her beauty. She was extremely passionate about the war effort and about the war for independence. These are reflective of the Aries traits of fiery passion and being unafraid of conflict.



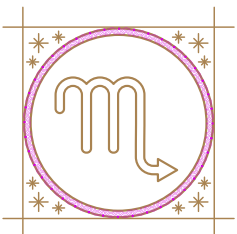
Rebecca Munro Gladding: September 18, 1796, Virgo

Rebecca clearly had high standards for her family, and developed a plan to ensure their financial stability. While she did not go about it the right way, the concept is very Virgo (although she is not the most virtuous representative of the sign).



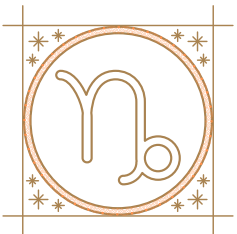
Annie Smith Peck: October 19, 1850, Libra

Annie was highly justice-oriented, fighting for women's rights throughout her adult life. When she placed a "Votes for Women" sign on a mountain summit, she made her male climbing companions take a photo with it! Annie also valued fairness, as shown by her argument that if her less intelligent brothers could attend university, why not her?



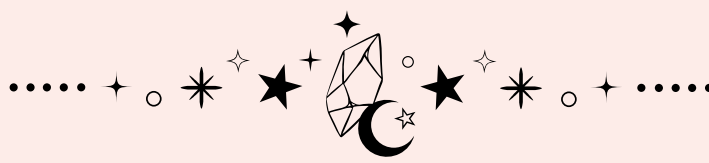
Frances Selden: October 25, 1811, Scorpio

Frances certainly embodies the mystery of Scorpio, as her eerie epitaph demonstrates. Her desire to be left alone in the afterlife shows her potential distrust of mediums and spiritualism, and need to be left to her own realm.



Sarah Helen Whitman: January 19, 1803, Capricorn

Sarah Helen was born on the last day of Capricorn, making her a Capricorn-Aquarius **cusp** (cusps embody some of the traits of the zodiacs they border). Sarah's ambition as a prolific writer and drive to ensure Poe's legacy are characteristic of Capricorn. Her eccentricity and individuality are more indicative of Aquarius, the sign she is on the cusp of.





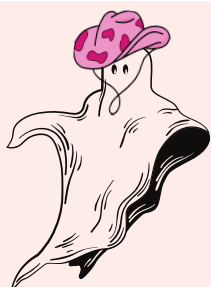
HEADS WILL ROLL: YEAH YEAH YEAHS, 2009

Start off your spooky jam session with this ghoul-boss song by the Yeah Yeah Yeahs. NBG has been the site of many public operations, including a colonial gallows and execution area. It was also used as a public recreation space, which is fitting as the song says to “dance ‘til you’re dead.” NBG was also used as a pasture for sheep and cattle!



WHO THE HELL IS EDGAR?: TEYA, SALENA, 2023

The singer of this campy, techno dance song has been possessed by the ghost of Edgar Allen Poe, and he is writing hit party songs through her. Edgar Allen Poe spent ample time in Providence courting our notable interment, Sarah Helen Whitman, a ghoul boss writer and poet. She is the reason that Poe’s works became respected, as she defended his character after his death. This song is actually from Austria for Eurovision 2023.



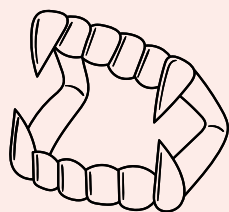
GOODBYE EARL: THE CHICKS, 1999

This song is about a woman who escapes an abusive marriage with the help of her friends, who decide that Earl has to die. This song is here to thank all the ride-or-die friends who have helped each other escape dangerous situations, and to remember to check on your loved ones and be a support system for one another.



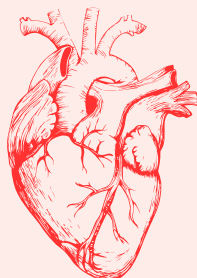
I AM NOT A WOMAN, I'M A GOD: HALSEY, 2021

This song relates to the trend of virtue names and iconography on women’s headstones. Halsey sings that she is not a woman, she’s a god; she is not martyr, she’s a problem-- she is rejecting that women have been forced into demure & mindful shapes when they are diverse human beings with limitless potential. Women’s emotions and complexities are unique and valid, and they do not owe anyone submission.



VAMPIRE: OLIVIA RODRIGO, 2023

Some people are energy vampires, and some people were disinterred due to accusations of being real-life vampires! The New England Vampire Panic led to the disinterment of numerous people afflicted with consumption, some of whom had been frozen in receiving tombs over particularly cold winters.



MANEATER: NELLY FURTADO, 2005

Powerful women have been villainized by threatened men throughout the ages. Whether accused of being a witch or a maneater for not fitting a mold, these have become terms women use to reclaim their feminine power. Enjoy this classic song from the mid-2000s and remember that other people’s slander does not diminish your power!

GHOUL POWER PLAYLIST

DARK LADY: CHER, 1972

In this magical song by icon Cher, a woman seeks out a fortune teller, just like some of the ladies in this Halloween book! She thinks her man is cheating and the fortune teller warns her never to see him again! Come to find out, the fortune teller was the mistress the entire time. The fortune teller clearly is not a ghouls' ghoul...



DANSE MACABRE IN G MINOR, OP. 40: CAMILLE SAINT-SAËNS, 1874

Originally composed in 1874 by Saint-Saëns, a good version of this piece to listen to is played by the Slovak Radio Symphony Orchestra from the 1996 "Saint-Saëns: Symphony No. 3/Piano Concerto No. 2" album. *Danse Macabre*, or dance of death, was created in an era we have plenty of interments from. It is haunting and dramatic, especially for a spooky stroll.



VIOLIN CONCERTO NO. 2 IN G MINOR, RV315 "L'ESTATE": III.

PRESTO: ANTONIO VIVALDI, C. 1718-1720

Featured on the soundtracks of countless films, Vivaldi's *L'estate* promises drama, intrigue, and suspense. Imagine what it would have been like to experience this for the first time at the orchestra as a well-to-do citizen of the 1700s, such as some of our interments.



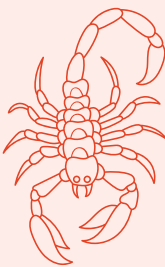
LABOUR: PARIS PALOMA, 2023

This song is an ode to the unpaid labors of women. Women throughout history have been tasked with the emotional labor of men, the physical labor of childbirth, and the labor of submission to the patriarchy. These things have been societally forced upon women for eons without consent. Women deserve the right to determine their lives, and if they wish to do these things or not. Thank the women in your life for all that they do!



SEVER THE BLIGHT: HEMLOCKE SPRINGS, 2023

This song is a little whimsical, a little creepy, a little fun... perfect for a Halloween playlist. The singer seems to be held against her will away from her lover, and wonders if their love will still endure even though they are miles apart. This is a good analogy for death and afterlife as we often wonder where our love goes when loved ones pass- the truth is, it is still there, just in a different form. Love transcends realms.



SHE WOLF: SHAKIRA, 2008

This is such a fun song that you are likely to find on many Halloween playlists, and for good reason. It is about letting your inner wolf out, whether figuratively letting go and having a ghoulishly good time, or literally being afflicted by lycanthropy! (NBG is not responsible for any werewolf sightings, although we do have a family of coyotes so be sure to give them space!)



THANK YOU FOR ACCOMPANYING US ON THIS HOT GHOUL WALK THROUGH HISTORY. WE HOPE YOU ENJOYED THIS FEMINIST COMPILATION OF NORTH BURIAL GROUND HERSTORY AND STORIES OF WOMEN WHO HAVE GONE BEFORE.



Remember, in and out of the cemetery...
GHOULS BEFORE BOOS!
(Or homies before haunts, whatever floats your ghost...)

For more stories, deep dives into herstory, and adventures in North
Burial Ground, follow us on Facebook and Instagram
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HAPPY
HALLOWEEN!

FROM ALL OF US AT NBG

