

THE SILENCE OF THE DEAD: GIVING CHARLESTON CEMETERIES A VOICE



CHICORA FOUNDATION RESEARCH SERIES 67

**THE SILENCE OF THE DEAD:
GIVING CHARLESTON CEMETERIES A VOICE**

Research Series 67

Michael Trinkley
Debi Hacker
Nicole Southerland

Chicora Foundation, Inc.
PO Box 8664 ▪ 861 Arbutus Drive
Columbia, SC 29202-8664
803/787-6910
www.chicora.org

April 2010

Library of Congress Cataloging-in-Publication Data

Trinkley, Michael

The silence of the dead : giving Charleston cemeteries a voice / Michael Trinkley, Debi Hacker, Nicole Southerland.

p. cm. -- (Research series, ISSN 0882-2042 ; 67)

Includes bibliographical references and index.

ISBN 978-1-58317-074-8 (alk. paper)

1. Cemeteries--South Carolina--Charleston--History. I. Hacker, Debi. II. Southerland, Nicole, 1978- III. Title. IV. Series.

F279.C462A28 2010

363.7'509757915--dc22

2010011220

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ISBN 978-1-58317-074-8

ISSN 0882-2041

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The neglected cemeteries . . . insult life itself, for death is an inevitable consequence of birth. By treating the disposal of the dead as though the problem were one of refuse collection, society devalues life.

-- James Sevens Curl

In my view, death in anonymity is the ultimate insult to human dignity. To spend eternity under a Jane Doe plaque. To disappear nameless into an unmarked grave without those who care about you knowing that you have gone. That offends.

-- Kathy Reichs

ABSTRACT

For a city that takes pride in its historic preservation record, Charleston has never been too concerned about her historic cemeteries. Burial grounds would be opened, filled, forgotten, sold, and finally developed. Churches would expand over their dead congregants or would purchase the cemeteries of others for their own building programs. Between 1746 and 1927 the City of Charleston used no fewer than five public burial grounds. Today all have been developed – and lost. When burial grounds are identified, they are removed as being old and in the way, with the low bid removal being done as cheaply as possible.

This study has sought to identify the burial grounds of Charleston. Using historic documents, newspapers, maps, and plats we have located as many as possible, providing brief historical accounts. For most we have provided a street address, a parcel identification number (TMS), and UTM coordinates. For most we have also been able to provide a historic map or plat showing the cemetery at some point in its history. In a very few cases we have identified historic photographs and these, too, are included to help readers gain a feel for the burial ground.

Although the study has focused on the peninsula and Charleston Neck, we have also included many of the farm graveyards – located on the outskirts of the city – that are found in the Charleston death records.

We have synthesized the various ordinances and legislation that have governed Charleston's graveyards over the past 300 years. These discussions also help to place the individual burial grounds in a broader historic context. Using readily available data we have also generated information on the apparent length of use for various graveyards, as well as the approximate number of interments in many.

Throughout the research we have been surprised at the seemingly vast quantity of inaccurate information that has been widely spread about Charleston burial grounds and city interments. Much of that erroneous information is historic in nature, for example the various estimates of burials in various cemeteries. Some, however, has been generated more recently.

The results of this work are useful not only to families seeking to find their ancestors, but also to those conducting property research since the information provides an early warning that a parcel *may* contain human remains. The research may also help spur additional cemetery research in Charleston.

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ACKNOWLEDGEMENTS

This project has stretched out over several years and during that time a number of colleagues have been very generous with their time, knowledge, and skills.

Sarah Fick, a colleague and friend has read different sections, offered comments, and shared her knowledge of Charleston resources. Robin Copp and Beth Bilderback, of the South Caroliniana Library, have always been quick to provide assistance and locate materials for us. At the Charleston County Public Library we need to especially thank Nic Butler and Liz Newcombe. Mary Jo Fairchild and Jane Aldrich assisted our research at the South Carolina Historical Society. Harlan Green, at the College of Charleston Special Collections was very generous with his own research as well as guiding us to other sources in the Charleston community. At the Avery Research Center Dorothy Fludd and Deborah Wright were very kind and gracious during our work.

All of the staff at the Charleston County Register of Mesne Conveyance were consistently helpful and kind. Bonnie Campbell with the Charleston County Court of Common Pleas and General Sessions assisted in locating and obtaining several Charleston legal cases involving cemeteries. Anthony O'Neill, Esq. shared information concerning the Brown Fellowship and was helpful in eventually tracking down the origins of the Big O'Neal Cemetery. Jessica Lancia also kindly shared information and thoughts on the Brown Fellowship Cemetery. Kay Carter and Jennifer Welch with the Waring Historical Library at the Medical University of South Carolina were very kind and patient during our efforts to locate materials. Bill Stevens with the Richland County Coroner's Office graciously shared his research and information concerning the excavation of remains from the vicinity of the Hagood Stadium. Keith Derting with the South Carolina Institute of Archaeology and Anthropology assisted in locating additional studies. Karen Hydrick, a local title researcher in Summerville, was very generous in sharing her research of the Rikersville area.

Richard Kimmel, with the USGS, provided assistance on topographic mapping originating from his agency. Keith Bridge and John Cloud with NOAA were very generous with their time and expertise in helping to track down a variety of early National Ocean Survey maps. Richard Smith, Senior Archivist with Branch Cartographic at NARA was also very helpful in tracking down a specific map of North Charleston.

Without all of this help – and periodic encouragement – this work would not be as complete and possibly would never have been conducted.

Over the years we have been fortunate to meet and talk with many individuals about Charleston cemeteries. These include historians, archaeologists, attorneys, and writers. But most especially this group includes the African American community. While both the white and black communities have lost cemeteries, the burden has fallen unequally on Charleston's blacks. This may be the result of racism, poverty, or simply cultural differences; regardless, most of the lost burial grounds in this study were used by Charleston's African Americans.

Although we have met many wonderful, generous, and sharing individuals, we have had the misfortune to encounter more than one individual who assumed that because we were engaged in this research that we intended to "make money" and consequently intended to share nothing. Where ever possible we circumvented such resistance by finding other informants or digging deeper into the documentary sources. Nevertheless, there is certainly some information that has been lost forever because of ignorance.

Ultimately, however, we are responsible for any errors, omissions, or confusions that have creep into our research.

INTRODUCTION

Organization

This publication is designed to provide an introduction to Charleston's cemeteries and burial grounds. No representation is made that the study is comprehensive and, in fact, there are listings that provide little more than a name and the comment that "additional research is needed." Other listings make it clear that our research was stymied and a better understanding may be difficult or even impossible. Nevertheless, this publication does provide a compilation of information and may serve as a springboard for further study.

Our work includes only the Charleston peninsula; it does not include all of the corporate limits of Charleston. This means that cemeteries west of the Ashley, on James or Johns islands, or on Daniels Island have not been included. Nor have Mount Pleasant cemeteries.

Although focusing on the historic core of Charleston, as we examined the death certificates we noticed a relatively large number of farm cemeteries that were included in the City's death records from the late 1860s on. For these we have included information on where the farm or parcel was located, when possible. Many of these tracts were located in what are today heavily industrialized sections of North Charleston and it is likely that the burial grounds have been destroyed. Nevertheless, we have provided the information that is readily available.

In an effort to make the survey as comprehensive as possible a variety of sources have been used. For example, we have searched the McCrady Plats for references to burial grounds; we have examined a variety of historic and modern City of Charleston maps; we have used the 1919 and modern USGS topographic maps; we have used those Charleston newspapers for which there are indices and have targeted some stories by date where there were no indices; we have examined Charleston antebellum death record books culling names of identified cemeteries; and we have used historic accounts. Our work incorporates the Charleston Year Books and City Directories, as well as archival records held by the Charleston County Public Library. Court cases that have been referenced in various deeds were examined. Plat indices were examined. The City Ward Books, City Plats, and Sanborn Fire Insurance Maps were all used.

Each entry begins with the cemetery name. While an effort has been made to arrange the entries under the most

common name, all names have been indexed. Where possible a street address has been provided. Sometimes there is no legal address and we have used nearby street names or other descriptors. This is supplemented by both the Charleston County tax map number, as well as the Universal Transverse Mercator (UTM) coordinate system for the site. UTM's are a grid-based method of specifying locations similar to latitude and longitude. All of the coordinates given in this study are in Zone 17 and all are based on the NAD27 datum. Obviously, no address, tax map number, or UTM is possible for cemeteries whose locations remain a mystery.

Following this locational information a brief history of the cemetery is provided, helping to place it into a somewhat broader context. References are provided. Many are secondary, although we have included primary references whenever possible. Likewise, we also include plats or historic maps that show the cemetery whenever possible. Not surprisingly many of Charleston's burial grounds never had a plat prepared and others were never noted on maps. Thus, there are many entries for which there is little primary historic documentation. In the case of a few cemeteries historic photographs have been identified and are included.

Recognizing that in some cases researchers will want to know if a cemetery is located in a specific area, without knowing the name of the burial ground, we also include a map with all of the identified cemeteries numbered. These numbers are then keyed to the text entries. We have also provided a list of parcel numbers, although we again warn researchers that not all cemeteries could have a parcel number assigned and **we cannot guarantee the accuracy of the parcel numbers since this work did not involve any field verification.**

This last issue is, of course, a crucial limiting factor. No matter how thorough the historic research the only way to *verify with certainty* that a cemetery exists on a parcel is to conduct archaeological investigations. This may include a penetrometer survey or some other form of geophysical inspection, but eventually it will require stripping of the soil for what is called "ground truthing." This is an expensive and intrusive operation, beyond the scope of this initial study.

Confusion in the Records

As this work was compiled we found ample evidence that even period observers did not know the name or even location of burial grounds. Burial reports, such as those

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Table 1.
Comparison of Data Sources

Cemeteries	Name Used in This Study (if different)	notes for 1856	notes for 1885	Return of Deaths, 1831-1834	Return of Deaths, 1834-1836	City Directory, 1856	City Year Book, 1885	City Year Book, 1905
(First) Baptist		41-43 Church	61-67 Church	x	x	x	x	
Bethel (Methodist)	Bethel United Methodist	Pitt, cor. Calhoun (whites & blacks)	Pitt & Calhoun	x	x	x	x	
Catholic	St. John's Burial Assoc.		Coming & Sheppard				x	
Central Presbyterian/Third Presbyterian	Old Presbyterian	Archdale & West				x		
Circular		Meeting, nr Cumberland	Meeting	x	x	x	x	
Citadel Square Baptist		W end Mount	Meeting & Henrietta	x	x	x	x	
City B. Ground	Public	First Scots	SW corner Meeting & Tradd	x	x	x	x	
First Presbyterian	French Presbyterian	cor Church & Queen	SE corner Queen & Church	x	x	x	x	
French Protestant	Hampstead	13 Amherst		x	x	x		
German Lutheran/St. Mathew Lutheran	DaCosta	cor. Hanover & Amherst	Hanover	x	x	x	x	
Hebrew	Beth Elohim	147 Coming, nr Morris	Coming			x	x	
Hebrew	Harby	11 Hanover				x		
Independent/Unitarian	Unitarian	8 Archdale	Archdale & Clifford Sts	x	x	x	x	
Mariners Cemetery	Mariners' (Bethel)	W end Mount				x		
Lutheran	Lutheran African American		Columbus				x	
Magnolia Cemetery		city boundary, Cooper River				x		
Methodist	Protestant Methodist African American		Columbus				x	
Methodist/Wentworth St. Lutheran	St. Andrews Lutheran	Wentworth near Anson	37-43 Wentworth			x	x	
Orphans		Vanderhorst				x		
Presbyterian			NW corner Archdale St & Clifford Alley				x	
Quaker		124 King				x		
Second Presbyterian		Charlotte & Wragg Square	Wragg Sq. & Elizabeth	x	x	x	x	
St. James Methodist Episcopal		King near Line				x		
St. John the Baptist		cor. Broad & Friend	Broad			x	x	
St. John's Episcopal		Hanover & Amherst	Hanover & Amherst			x	x	
St. John's Lutheran		Archdale, cor. Clifford	Archdale & Clifford Sts			x	x	
St. Mary's		Hasell nr. King	77-81 Hasell	x	x	x	x	
St. Michaels		Meeting & Broad	SE corner Meeting & Broad	x	x	x	x	
St. Patrick's		St. Philip & Radcliffe	St. Philip & Radcliffe	x	x	x	x	
St. Pauls	St. Luke's & St. Paul's	Coming from Vanderhorst to Warren	Coming, Warren & Vanderhorst	x	x	x	x	
St. Peter's Episcopal		Logan nr. Tradd	6-12 Logan			x	x	
St. Philips		Church, nr. Queen	Church	x	x	x	x	
Trinity (Methodist)		Hasell, Maiden, Pinckney	Hasell St & Maiden Ln	x	x	x	x	
Universalist		cor Anson & Laurens				x		
St. Lawrence Cemetery		adjoining Magnolia				x		
African Cemetery		31 Alexander				x		
African Ground/First Presbyterian	Field of Rest	20 Reid, cor. Hanover		x	x	x		
African Ground/Bathsheba/Field of Rest	Field of Rest		Amherst				x	x
African Ground	Field of Rest		Hanover				x	
Baptist Ground	Memorial Baptist		Alexander St	x	x		x	
Baptist Ground/St. Michael	Baptist Burial Ground	60 Line	N side Line			x	x	
Bethel Ground/Colored Bethel	Bethel United Methodist		Pitt St west side	x	x			x
Brown Fellowship		42 Pitt		x	x	x	x	x
Burial Ground	Colored Burial Ground		N side Line				x	
Calvary Burial Ground/St. Peter/Calvary Episcopal	St. Peter		N side Line			x	x	x
Catholic/Colored Catholic	St. John's Burial Association	W end Shepherd St.				x		x
Central Presbyterian	Central Church	50 Line				x		
Ephrath/Ephrata			Calhoun St. btwn Pitt & Smith		x			x
Field of Rest		12 Hanover				x		
McPhelah Ground/McPhelah	McPhelah		Pitt St. east side, south of Calhoun	x	x		x	x
Methodist (Episcopal)	Trinity Church Colored Burial Ground	28 Smith	88 Smith			x	x	
Lutheran/Colored Lutheran	Lutheran African American Cemetery	6 Columbus				x		x
Methodist Protestant	Protestant Methodist	26 Hanover				x		
Trinity Methodist		Line				x		
Mariners (Bethel)		54 Line				x		
Kughly's		11 Amherst				x		
Colored Scotch	Scotch Burial Ground							x
Brandts or Wysinger's Farm	Brandts Farm							x
Mitchells Ground	Mitchells	Mitchells Farm						x

reported in the City Year Books, were compiled from the death records. It has become clear that death certificates did not refer to a cemetery by the same name. Even street descriptions changed, either because the street addresses themselves changed or simply because some burial grounds extended from street to street and could therefore be identified by two different addresses.

Some indication of this confusion may be evident from Table 1, which compares four published lists of both black and white burial grounds (Return of Deaths found in the 1831-1834 volume, Return of Deaths found in the 1834-1836 volume, a listing of cemeteries in the 1856 City Directory, and a listing of burial grounds in the 1885 City Year Book), as well as one listing that included only African American cemeteries (from the 1905 City Year Book).

The table also reveals that no one document can be assumed to be conclusive for any given year. For example, the

African American McPhelah Burial Ground was included in every listing except the 1856 City Directory.

Brief History of Charleston's Burial Laws

While this report is not intended to be a history of burial practices in the City of Charleston, it is worth at least briefly mentioning that the city and its residents have always had concerns with interments within the city limits.

One of the earliest legislative acts (March 1, 1710/11)¹ was to authorize the construction of St. Philips. This

¹ Many non-historians are confused by these double year dates. They occur because Britain used the Julian calendar (rather than the revised and corrected Gregorian calendar) until their conversion in 1752. Under the Julian calendar the new year began on March 25, not January 1. Thus, events happening in January, February, and the first 24 days of March in, for example, 1733,

INTRODUCTION

Table 2.
Public Cemeteries in Charleston

Cemetery	Location	Approximate Dates	Citation
Negro Cemetery	NW of ditch, between the two westernmost bastions and the town line	1746 - 1768	Act of 1746
Stranger's & Whites	Magazine, Logan, Queen, Franklin	1768 - 1792	Act of 1768
Stranger's & Negro	Boundary, Coming, Vanderhorst, Pitt	1792 - August 1, 1808	Ordinance June 20, 1807
Public Burying Ground (black and white in separate sections)	Cannonborough (Thomas, Bee, President, Doughty)	August 1, 1808 - 1841	Ordinance June 20, 1807
City Burial Ground (Tower Hill)	Line, President, Mount	1841 - 1930	Ordinance November 15, 1841
St. Andrews Public Burial Ground	Savage Road	1927 - ?	Charleston City Council, July 12, 1927

act also included the provision for a "cemetery or church-yard, for the burial of christian people." The act also authorized the commissioners to "inclose [sic] the said cemetery or church-yard with a wall and one or more gates, of such materials and of such dimensions as they shall think fitting" (McCord 1840:56-57).

In 1746 the Assembly passed an act observing that "two acres, one rood and one perch of land, lying to the north-west of the ditch, between the two westernmost bastions and the town line, is by the said works cut off from any convenient communication with the town, and thereby rendered of little service to the proprietors; and as there is no place allotted for a negro burying ground . . . [this parcel is] allotted for a negro burying ground for ever" (McCord 1840:77).² By 1799 this description – and the location of the city's first African American burial ground – was causing confusion, if not trouble.

The Committee on City Lands in a study of city-owned property notes, "the committee are at a loss to ascertain exactly the land here meant" (*City Gazette and Daily Advertiser*, August 24, 1799, pg. 2). Fortunately the article observes that "Hunter's survey of the north-west part of Charleston in June 1746, shows the situation of the land allotted for the negro burial-ground, and also the land occupied by the fortifications" and notes that the land "westward of Bache-street [was used] as a burying place."

Hunter's map helps narrow the burial location down to two areas; unfortunately the land between the two western bastions is different than that west of Back Street (today Franklin Street). Regardless, this provides a relatively specific area that may produce human remains. By 1784 an Act of the Assembly vested ownership in "such parts of the Negro Burial Ground as is public property" in the Charleston City Council.

technically took place in 1732. This results in the double dates. Consequently, a British date of January 1, 1732 might be cited as "January 1, 1732/33." This would be January 12, 1733 under the Gregorian Calendar.

² For a discussion of South Carolina's early form of government, see Edgar 1998:123-129. In general, power was concentrated in the General Assembly, which passed to local governments only those powers which it wished to share.

By 1768 the initial burial ground for slaves and the churchyards of the walled city proved insufficient. This was certainly the result of Carolina's yellow fever, smallpox, diphtheria, scarlet fever, malaria, and dysentery. John Duffy (1952) found that the average European could expect to live to the age of about 30 in South Carolina during the first quarter of the eighteenth century. Using the Society for the Propagation of the Gospel (SPG) records, Duffy found that from 1700 to 1750, 38% of the missionaries either died or were compelled to resign because of serious illness within the first five years of their arrival. Within 10 years of their arrival, 52% had died or resigned because of their health. After 15 years in the colony, the combined death toll and resignations from sickness reached 68% — two out of every three missionaries.

This initial burial ground was quickly filled and on August 13, 1780 the Board of Police published a notice that,

the Ground heretofore allotted for the Interment of Strangers and transient Persons is filled. Notice is hereby given, that the Ground at the north end of the Old Barracks from the Road to the Swamp till within twenty Yards of the west Corner of the Barrack Fence, also from the old Burying Ground through the old Barrack Yard, to the End of the Ground used as a Garden to the Barracks when an Hospital, is set apart for that Purpose; and all Persons as were used to be interred in the Ground called the Strangers Burial Ground, are hereafter to be deposited in the Ground above specified (*South Carolina and American General Gazette*, August 23, 1780).

The General Assembly acknowledged that, "by the increase of inhabitants in, and result of strangers and transient persons to, Charlestown, the church yards or burying grounds. . . are now found to be insufficient . . ." As a result, "that part of the public land, near or adjoining to the old Barracks and Powder Magazine, which was anciently a burying ground or cemetery belonging to the Parish of Saint Philip, shall . . . be appointed for and deeded and held to be a burying place for

the interment of strangers and transient white persons" (McCord 1840:92). The act also required that the cemetery be "immediately inclosed and fenced in with good cedar posts and cypress boards."

In 1784 the City of Charleston required that all funerals taking place between April 1 and October 1 occur before 6:00 in the evening, presumably because of the fear that the evening air would spread contagion.

In 1792 the city's second burial ground was apparently filled since "in February, 1792, the city purchased from Mr. John Poaug, a piece of land beyond the bounds of the city, for a burying place for strangers and negroes, lying within Coming, Vanderhorst and Boundary-streets, and land of Mr. Joseph Manigault, and measuring, by Mr. Purcell's survey, in February last, 189 feet on Vanderhorst-street, 252 feet on Boundary-street, about 609 feet on Mr. Manigault's lots, and 635 feet on Coming Street" (*City Gazette and Daily Advertiser*, August 24, 1799, pg. 2).

Having ramifications well into the twentieth century, on June 29, 1793 City Council passed an ordinance specifying the various societies and churches would not be taxed, except for street and paving assessments or taxes. Into the 1930s it would be these assessments that resulted in many African American burial grounds being seized by the City Sheriff and sold at auction, often to the City which subsequently resold the lots for development.

Also in 1793 there is further evidence that the 1768 burial grounds at Magazine, Logan, Queen and Franklin had reached (or exceeded) capacity. In that year the Intendant and Wardens of Charleston petitioned the General Assembly to authorize a new burial ground. They noted, "that a public Burial Ground being much wanted and your Memorialists being informed that a lot formerly belonging to the Congregation of General Baptists, situate on the North side of Mr. Thomas Radcliffs Land on Charleston Neck has escheated to the State, and the same being proper for the above purposes, your Memorialists therefore pray your honorable House to vest the same in the City Council" (Petitions to the General Assembly, 1793, items 9, 43, SCDAH). This plea was repeated three years later, again requesting the same parcel for the "new burial ground" (Petitions to General Assembly, 1796, item 4, SCDAH). There was no action taken on this request and the Calhoun, Coming, and Vanderhorst tract continued to be used until 1808 (Committee Report on the Petition of the Incorporated Baptist Church, Committee Reports, 1797, item 11, SCDAH).

Coupled with the petition to the General Assembly, in 1798, eleven of Charleston's largest churches urged the City Council "to procure some place for the interment of strangers, and of citizens who either are not members of any particular congregations, or are desirous of being interred there." They

further recommended that the burial ground be outside the limits of the city. In addition they "suggest to Council, the necessity of providing some place for the burial of negroes." A committee of the City Council took up the matter and reported agreement with the recommendations. Further, they observed, "it appears that no place has been hitherto set apart for the burial of negroes, other people of colour, and slaves; and as the like reasons which point out the expediency of providing a place without the limits of the city for the burial of whites, they conceive, are also applicable to these descriptions." City Council began looking for a suitable location (*The City Gazette and Daily Advertiser*, May 3, 1799, pg. 2). This suggests that the initial negro burial ground was all but forgotten, just 52 years after its opening.

These comments were further reinforced by the Charleston Grand Jury, which in 1799 published "the burial grounds of the different churches and religious processions within the city of Charleston, as extremely injurious to the health of the citizens." The Grand Jury recommended that the City acquire a burial ground outside the city limits (*South Carolina State Gazette and Timothy's Daily Advertiser*, October 2, 1799, pg. 4).

By 1800 it was the responsibility of the City Marshall to once a day between July 1 and October 31 to visit "the respective burying grounds within or about the limits of the city and procure from the sextons or other persons having the care thereof, an accurate account of the number of interments made within the said period, and to make daily a certified report" (*The City Gazette and Daily Advertiser*, August 6, 1800, pg. 4).

The first detailed ordinance dealing with the operation of the public burial grounds was approved by City Council on July 2, 1801 (Edwards 1802:211-214). It established that the City Council was to elect a "discreet and proper person" to serve as the superintendent of the "City Burial Grounds." The individual's duties would include "to keep the keys, and have charge of the said burial ground, and under whose superintendence and privity, the same shall, from time to time, be opened, and interments made as hereinafter directed." The new ordinance directed that "a partition fence (similar to the fence with which the whole is already enclosed)" be erected to separate about an acre on the north side from the remainder of the grounds. This northern area would be for the burial of "free white persons, strangers, and foreigners," while the remainder (and far larger area) would be for the burial of "slaves, and people of colour, free negroes, mulattoes, and mustizoes." It also directed that this portion of the cemetery would likely have to be leveled, suggesting some disturbances – perhaps from previous burials.

For both sections the City Council instructed the superintendent to lay out plots ensuring that "regularity and uniformity be preserved, and ground economized as much as

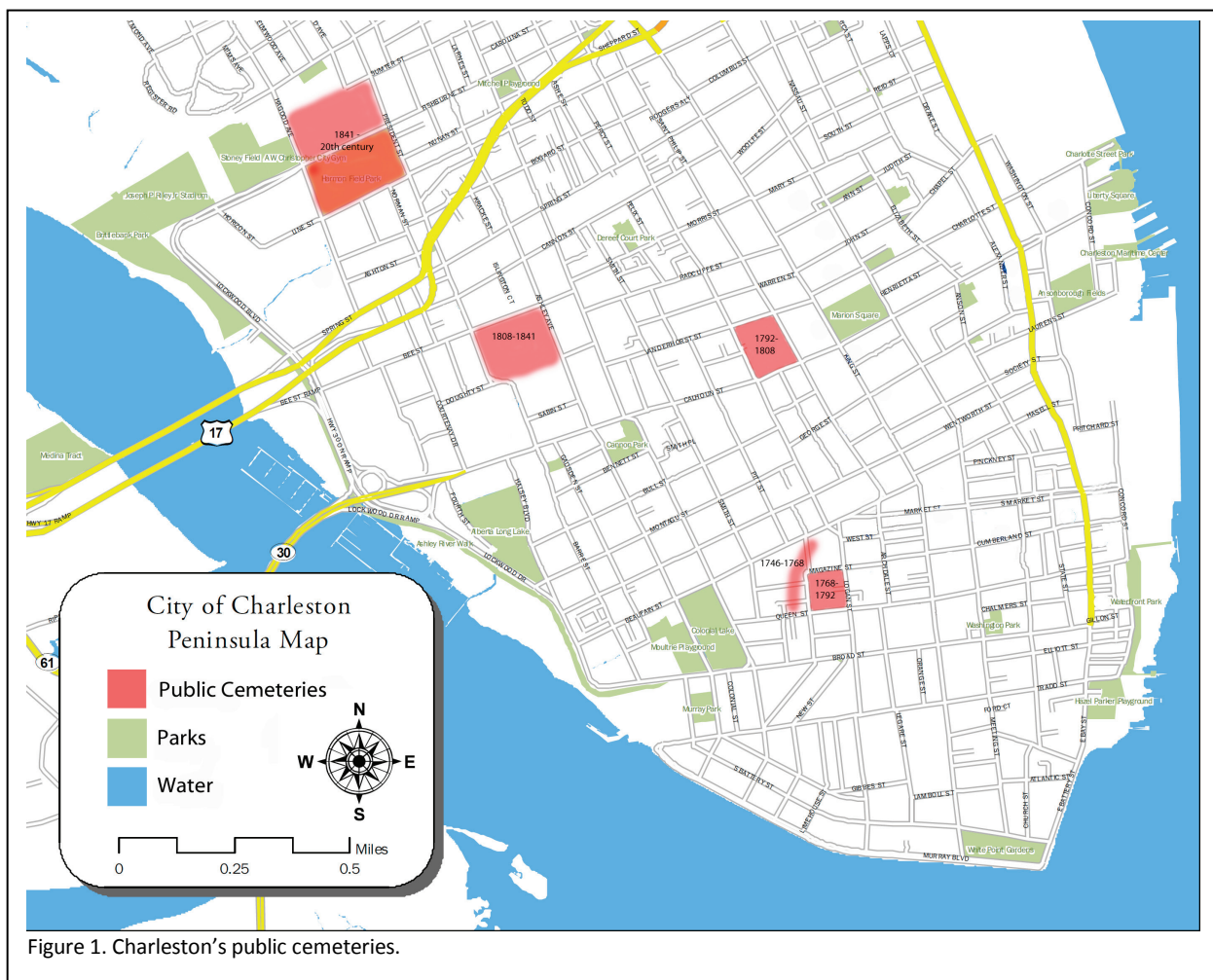


Figure 1. Charleston's public cemeteries.

possible." The ordinance specified that only the superintendent was to open graves, that no burial take place before sunrise or after dark, and that the superintendent was responsible for keeping a book for "each" cemetery—meaning for the white and African American sections.

The ordinance also specified the fees that the superintendent was allowed to charge. For a stranger, mariner, or seaman, \$2 was allowed. The fee schedule for slaves was interesting since Council developed a sliding scale, based on the height of the slave. For adult slaves, "which shall be upwards of four feet six inches in length, one dollar and twenty five cents." For slaves less than four feet six inches, \$1 was allotted. For any free person of color the charge was to be \$1.25. The superintendent was also allowed to charge 6¼¢ for visitation. For the erection of "any form over any grave, if of wood only" the superintendent could charge 25¢. If, however, the marker was anything other than wood ("brick, stone, marble, in whole or in part") then the fee would be \$1.50.

Although Charleston had a number of burial

grounds, the Charleston City Council found it necessary in November 1805 to pass an ordinance making it illegal to throw "dead human bodies into the river, creeks, or marshes" around Charleston (City Council 1818:145). The ordinance remarked on the disgraceful practice of slaving ships disposing of their dead cargo overboard, with the tides then bringing many bodies into the harbor.

An Ordinance to Regulate Interments on the City Burial Ground was passed June 20, 1807 and was very similar to the earlier 1802 ordinance (Eckhard 1844). This law made reference to the "City Burial Ground, between Boundary, Coming and Vanderhorst streets" being filled and the opening of the new grounds in Cannonborough, "bounded by Thomas, Bee, President and Doughty-streets." Upon opening of the new burial grounds the superintendent was required to keep his residence on the burial grounds and was allotted 2 acres without charge. The superintendent was responsible for all upkeep of the cemetery. He was responsible for burying whites and blacks in different sections. He was to keep two separate books for the two races. Each section was to be divided into

"oblong areas of eight feet in breadth, to open the graves across the said areas in regular succession, so that each area be filled, before any new ground be broken in the next area; to dig the graves at the distance of not more than one foot from the broken ground of one grave, to the broken ground of the next grave; and to take the best care, that regularity and uniformity be preserved, and the ground economized as much as possible." To assist in this work the Superintendent was allotted two grave diggers, but he was responsible for ensuring that all graves were a minimum of 5½ feet deep, using a rod to ensure regularity of depth. No burials were to be performed prior to daylight or after dark.

The Superintendent was to receive \$1.06¼ for every white burial and \$0.81¼ for every African American buried – there was no longer any distinction based on the height of the slave. In addition, he was required to bury all sent from the Poor House, Orphan House, or Marine Hospital. He was also required to make all burials within 4 hours or pay a \$20 fine. The Superintendent was elected by the City Council, and was required to post a \$600 bond to ensure his service. Not only could the City Council visit at any time, but the City Marshall was required to visit the burial grounds at least once a week.

As referenced in this ordinance Charleston's City Council decided to close the existing burial ground (Strangers and Negro Burial Ground) on Calhoun Street on August 1, 1808. It was to be replaced with the new public burial ground located in Cannonsborough (Public Cemetery) about a mile to the northwest ("Council Chamber, July 28, 1807," *City Gazette and Daily Advertiser*, August 1, 1807; Anonymous 1802 [sic]:454).

In 1809 City Council increased the fees to be paid to the superintendent of the City Burial Grounds "for making the interment and registry of every negro or person of colour, One Hundred Cents" (*The City Gazette and Daily Advertiser*, January 23, 1809).

An Ordinance of July 24, 1815 required that the number of interments in each of Charleston's burial grounds be published weekly between June 1 and November 1 or at any time of "much sickness." Presumably this was to alert the citizens and help maintain vigilance.

In 1816 the Independent Religious Congregation petitioned City Council for permission to open a burial ground for free persons of color. Permission was granted to open the grounds on Boundary Street, adjoining the Methodist churchyard on the property known as "Cart's Lot" (City Council 1818:144-145). The following year free persons of color belonging to the Methodist Church petitioned the general assembly to allow them to purchase two lots on Judith Street in the Village of Wraggsborough for a burial ground (Petitions to General Assembly, item 3997, SCDAH). It is not known if these lots were purchased.

The November 14, 1833 ordinance by City Council allowed the Superintendent of the City Cemetery the same fee for the burial of paupers as was allowed for others.

An ordinance dated July 2, 1836 specified that no new cemeteries could be created within the city limits, allowing only those already established to continue operating (City Council 1895).

The Cannonborough cemetery, by about 1838, had apparently outlived its usefulness and consideration was being given to selling the property to the Federal Government which desired to expand their arsenal on the outskirts of the burial ground ("Resolution Consenting to the Purchase of Potters Field in Charleston," Resolutions of the General Assembly 749, SCDAH).

In November 1838 the Mayor of Charleston, Henry L. Pinckney, suggested that a recent epidemic was at least partially the result of the numerous burial grounds within the City. This was refuted by an anonymous writer in the *Courier*, prompting the mayor to produce a lengthy report (Pinckney 1839). Pinckney desired that all burials within the City cease and that "a public cemetery, rurally situated and tastefully arranged" should be developed. Pinckney acknowledged that "many persons are averse to the abandonment of the cemeteries in which their ancestors and relatives are buried," yet pointed out not only that new burial grounds were already prohibited, but that there were about a thousand burials in the City yearly. He asked, "can any man doubt that this is sufficient of itself to render the atmosphere unwholesome?" He also gives us an unpleasant vision of Charleston's burial grounds in the first half of the nineteenth century: "Our city grave yards are unsightly. The stones and monuments are generally broken, and falling about in different directions. The vaults are as revolting to the sight as they are to the smell, and the grounds are always overrun in summer with noxious and unseemly weeds" (Pinckney 1839: 5, 25, 26, 28).

An ordinance passed on August 12, 1839 allowed the superintendent of the city burial ground to double the previously established fees for the interment of whites, slaves, and free persons of color (Eckhard 1844:130).

In 1841 the SC Legislature passed "An Act for the Better Regulation of the Inhabitants of Charleston Neck," which made it illegal to bury within the limits of the Charleston Neck, running from Boundary to Line streets. Excluded were those burial grounds, "now attached and belong[ing] to some incorporated religious society, or which have been heretofore used and appropriated as burial grounds. . . ." Especially excepted was the "ground known as Keigley's, which is under the control of the Board." The act also required all burials to be dug at least 6 feet in depth (Anonymous 1840:172-173; see also McCord 1840:238-239).

INTRODUCTION

The City Council, on November 15, 1841 directed the "Superintendent of the City Burial Ground [to] give notice in the City Papers that the new Burial Ground at Tower Hill, will be used as a place of Interment, and that the Burial Ground at Cannonborough will be discontinued after that date" (Eckhard 1844:130). The road leading to the new burial ground was to be designated "by the sign 'Public Cemetery' at the North East corner." The term "Tower Hill" was a reference to the Martello tower which stood at this location.

In an effort to control contagion in the City, the General Assembly passed an Act on December 19, 1849 allowing the City Council to prevent interments without a certificate showing the cause of death produced by the coroner or physician. An ordinance passed on May 21, 1850 specified that commissioners with the City Board of Health would be responsible for inspecting all of the cemeteries within the city. The Board would also have the power to license hearse-keepers, sextons, and "other persons in charge of any place of burial within the City." That ordinance also required those in charge of burial grounds to allow burial only with the proper burial permit. It also established the procedure for handling these burial permits.

In 1859 a Special Committee of City Council reported that while the conditions in the city's cemeteries were improving ("some have been filled up with earth, in places where water generally lay, and several have been ornamented, more or less, by gravel paths, trees, shrubbery, flowers, railings, &c."). While these changes ameliorated the conditions, the committee went on to report that "water in most of them is found at depths varying from 3 to 5 feet, and it is very rare indeed that a grave is dug five and a half or six feet deep in any burial ground in Charleston" ("Proceedings of Council – Thirty-First Regular Meeting," *The Charleston Mercury*, January 6, 1859, pg. 4). An ordinance was immediately proposed that would prevent any future interments within the limits of Charleston. It was, however, tabled and eventually a decision was made to publish the report and the topic would be "laid over for future consideration."

Perhaps fearful that any ordinance might be specifically aimed at the free persons of color, the Brown Fellowship petitioned the City Council, "praying that that Society be allowed to continue to use their Burial Ground." The petition was referred to the City's Board of Health ("Proceedings of Council, Thirty-Eighth Regular Meeting," *The Charleston Mercury*, April 14, 1859, pg. 4).

The proposal to close the City's burial grounds in 1859 created an uproar nearly identical to that 20 years earlier. The City Council was even-handed in publishing both the Memorial of the various churches and citizens, as well as their report (Anonymous 1859). The City Council report noted that, "The *old* burial grounds in this city *are all* either

overflowing and overrunning with the dead, or those portions that are used have been dug over and over." Using data supplied by the churches, the City Council revealed the extraordinary number of burials in several churchyards. For example, at St. Philips, they revealed that while 3,000 could be buried there, over 10,000 interments had actually taken place. At the Circular Church they reveal that ground suitable for 1,000 burials had been used for 5,000. These mathematical calculations were supported by various accounts of newly opened graves intruding into others. They describe one situation in which five previous burials were intruded during the effort to place in a new body. In another account the Council described a brick vault in a churchyard, flooded with water and four coffins floating about three feet from the surface (Anonymous 1859:22-23, 25).

Council also briefly discussed the issue of "colored burials," noting that the various churches had generally purchased a lot for the burial of their African American membership and, in addition, "there are some lots owned or held by Trustees for the use of colored burial associations." The City Council estimated the number of burial grounds to be 21 in the lower ward (16 for whites and five for blacks), while in the upper wards there were 26 (14 for whites and 12 for blacks), not including the potter's field (Anonymous 1859:27). A compromise was offered, "if burials in church-yards must be continued, they may at least be released from the nuisance of these grave-yards for the colored population," the suggestion being made that a single cemetery be created with plots for the different organizations.

Not surprisingly both citizens and churches rose up to protest the plan. Arguments ranged from sentiment and tradition to the money invested in the churchyard by the congregations.

As a result of these discussions the City Council passed an ordinance on July 5, 1859 that made it illegal to bury anyone within the city limits, excepting the "Potter's Field and the place or places appointed in this Ordinance." Also excepted where pew-holders or worshipers at one of Charleston's churches and owners of private burial grounds. Section 5 of the ordinance specified that, "from and after the first day of January 1863, it shall not be lawful to inter, within the city limits, any person of color, free or bond, except in Potter's Field" (Horsey 1859).

Presumably the date to exclude African American burials was postponed for four years to address some of the concerns of the black community. It is doubtful, however, that the law was ever enforced and by 1870 it was acknowledged that the section was "contrary to the present Constitution of the State of South Carolina" (Lebby 1870).

The July 1859 ordinance also required all graves to be at least 6-feet in depth and required that all graves be dug

only in new soil (in other words, it became illegal to re-use existing graves or intrude into old burials). The ordinance also prohibited the construction of any new vaults within the city. Much of this ordinance was repeated in a July 5, 1874 ordinance.

On May 5, 1868 the City Council specified that only the Coroner, "or a physician or surgeon who has a diploma or license to practice from some regular medical college" was authorized to provide the permit and certificate required for burial.

City Council, on December 12, 1870, established that the Board of Commissions of Public Lands would have the authority to elect the officers and employees of the Public Cemetery (City Council 1895). In 1875 an ordinance was passed requiring those responsible for burial grounds in the city to regularly clean and sweep the grounds. In particular, the requirement that "rank and offensive weeds growing on such grounds and yards to be pulled up, collected, and placed in heaps in the street" suggests that Charleston's graveyards were not the enticing tourist attractions seen today.

The 1880 Charleston City Year Book (p. 175) reported that the City's Board of Health was giving more attention to burials within the city limits. It reported, "such cemeteries or burials as have become filled by interments have been ordered closed, and a careful cleaning up of these cities of the dead has been effected." The City Year Book also indicates that the City was providing coffins without charge to requesting physicians. Prior to 1800 that service had been performed by the Alms House, but the responsibility had recently been transferred to the City Hospital. The hospital complained of the cost, noting that of the "494 coffins issued, only 149 [were] for use by the hospital." The coffins cost \$1.50 each and based on the list of materials used they appear to have been plain, nailed boxes, with a lid fitted with screws. By 1887 the City Hospital issued 455 coffins. The single largest user by that time was the hospital itself (119), although the coroner requested 73 and the various district health officials requested an additional 181. Only six coffins were purchased, each for \$6.

In 1880 the General Assembly passed an Act to amend and enlarge the 1849 provisions, effectively expanding the Board of Health's authority to 2 miles beyond the City's limits. An ordinance dated January 11, 1881 required those transporting dead bodies to have a license, certificate for the body, and a burial permit. The permit form was essentially that used today and formed the nucleus of our modern death certificate.

The 1836 ordinance specifying that no new burial grounds be opened remained in effect, but on February 28,

1899 it was further expanded by City Council. This new ordinance specified that "any person or persons" that "presume to bury any dead in any other burial ground or place within the limits of the City except in such as are already set apart" would be subject to a fine of \$1,000 (City Council 1903:128-129).

There were periodic complaints regarding the African American burial grounds in Charleston. These complaints resulted in the Board of Health doing inspections with the results reported in the 1905 Charleston City Year Book. All were found "to be in substantially good condition, and burials to be conducted decently and agreeably to the Ordinances." Of the 12 African American burial grounds listed, the report specifies that five were "practically closed . . . by reason of few or no interments made in them for years past" and two others had less than one burial a month.

The report continued, "as to the Cemeteries throughout the City, they are largely abandoned as such, and in the next generation they will, likely, be wholly abandoned for grounds outside of the city. They stand now, to a degree, in some sense, as parks, affording breather places for live people and resting places for dead people."

On July 12, 1927 City Council approved the acquisition of a "two-acre tract of land from Mrs. Emily Ravenel, in Seven Mile, on the River Road, in St. Andrew's Parish, for a new public burial ground, requesting also the approval of City Council for the donation of a small part of the new ground for the burial of the seamen dead of the Charleston Port Society in lieu of the tract which the seaman's society controlled at the old burial [on President Street]." While the deed for the property was dated until 1930, the 1927 Charleston City Year Book reported that, "during the summer the burying ground was removed from the vicinity of the Old Folks Home to Maryville, six miles outside the city, and the supervision transferred from the Bureau of Social Welfare to the Department of Health." Apparently 1 acre of the new ground was set aside for seamen, although this may not have occurred until December 1931.

Several individuals have claimed that in 1943 the operation of private burial grounds in the city was made illegal. The origin of this claim is unknown and entirely unsupported. We can find no evidence, in either the published digests or in City Council minutes that any such ordinance (or anything remotely similar to this) was ever considered or passed. The 1952 ordinance, Section 27-25, on establishment and use of burial places cites the preceding 1929 ordinance, 3-13-30, which made it illegal to establish or use any place in the city, *except such as already established for those purposes*. This law actually dates to at least 1839. But there was never any law enacted that required closure of burial grounds in the city.

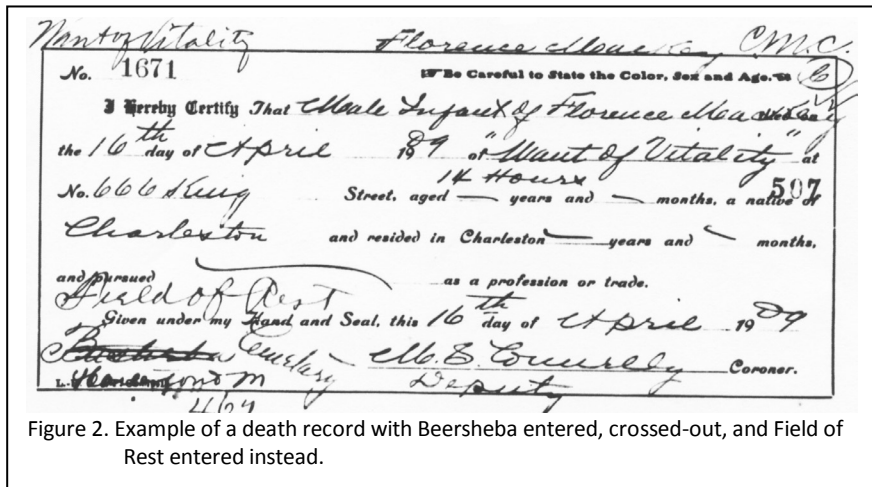


Figure 2. Example of a death record with Beersheba entered, crossed-out, and Field of Rest entered instead.

By 1964 the City of Charleston Code of Laws regulating interments contained a variety of the ordinances that originated much earlier. For example, still present was the prohibition against burying the dead in places other than established burial grounds, requiring a permit for burial, requiring a permit for the opening of previously used graves, and the requirement that death certificates be produced by either the coroner or a physician (Sections 8-3 through 8-7). Also still present were those ordinances allowing the inspection of cemeteries and requiring that weeds be removed from church yards and burial grounds (Sections 26-12 and 26-23).

What we have been unable to find – in spite of numerous accounts that it existed – is any law that prohibited societies from using their burials grounds in the city. In fact, the only ordinance that is even remotely related is Section 8-2: “it shall not be lawful for any person or body politic or corporation to establish or use within the limits of the city any place for the burial of dead human body, except such as were established prior to January 1, 1961” (City Council 1964:67). This ordinance can be traced back to the 1952 Code.

Finding the Cemeteries

To assist in locating cemeteries we include a detailed index (Index of Cemeteries). Included in this index are not only the cemeteries within Charleston, but also those we have identified as Farm Cemeteries. Many of these are some distance from Charleston. Also indexed are names listed in the various cemetery descriptions. These are generally trustees or others involved in the purchase of the cemeteries. They are *not* individuals buried in the cemeteries.

We also include a map of the cemeteries identified by number with a table converting that number into the primary cemetery name. A second table lists the cemeteries alphabetically, providing the associated number. Thus it is

possible to find the cemetery either by location or name. Not include in this map, however, are most of the farm cemeteries, many of which are beyond the limits of the map. For these it is better to simply scan the Farm Cemetery section.

Finally, we also include a list of the TMS numbers where cemeteries are thought to be today or where they are thought to have been located historically. In some cases we include “vicinity of” to reflect the uncertainty of the location. Some burial grounds have not been sufficiently well located to

permit the use of tax map numbers.

It is important to emphasize again that these are offered as a convenience and represent our best estimations. The data has not been field verified. *The absence of a TMS does not mean that no burial ground is present and the presence of a TMS does not mean that a cemetery is definitively present.* We assume no responsibility for the use of the data.

Many of the cemeteries were known by more than one name. In other cases the names changed over time. For some cemeteries the different names may have had meanings that have become lost. For example, there are death certificates where the entered cemetery name has been crossed out and another name has been entered – even though both names are today thought to be synonymous. Examples include Public Cemetery and Potter’s Field, as well as Field of Rest and Beersheba. It may be that there were locational distinctions that have become lost over time.

We have also found that there are many death certificates where the “Place of Burial” is not a cemetery per se, but rather just a location. Thus, there are references to the various mile-houses (5-mi., 6-mi., and 10-mi.). These were used just as “James Island” or “Johns Island” might be used –

Table 3.
Farm Cemeteries Shown on Map

A	Brandt’s Farm Cemetery
B	Craft’s Farm Cemetery
C	Geiger’s Farm Cemetery
D	Hazard’s Point Cemetery
E	Manigault Farm Cemetery
F	McCrary’s Farm Cemetery
G	Ravenel Farm Cemetery
H	Disher’s Farm Cemetery
I	Family Cemetery
J	Clement’s Ferry Cemetery

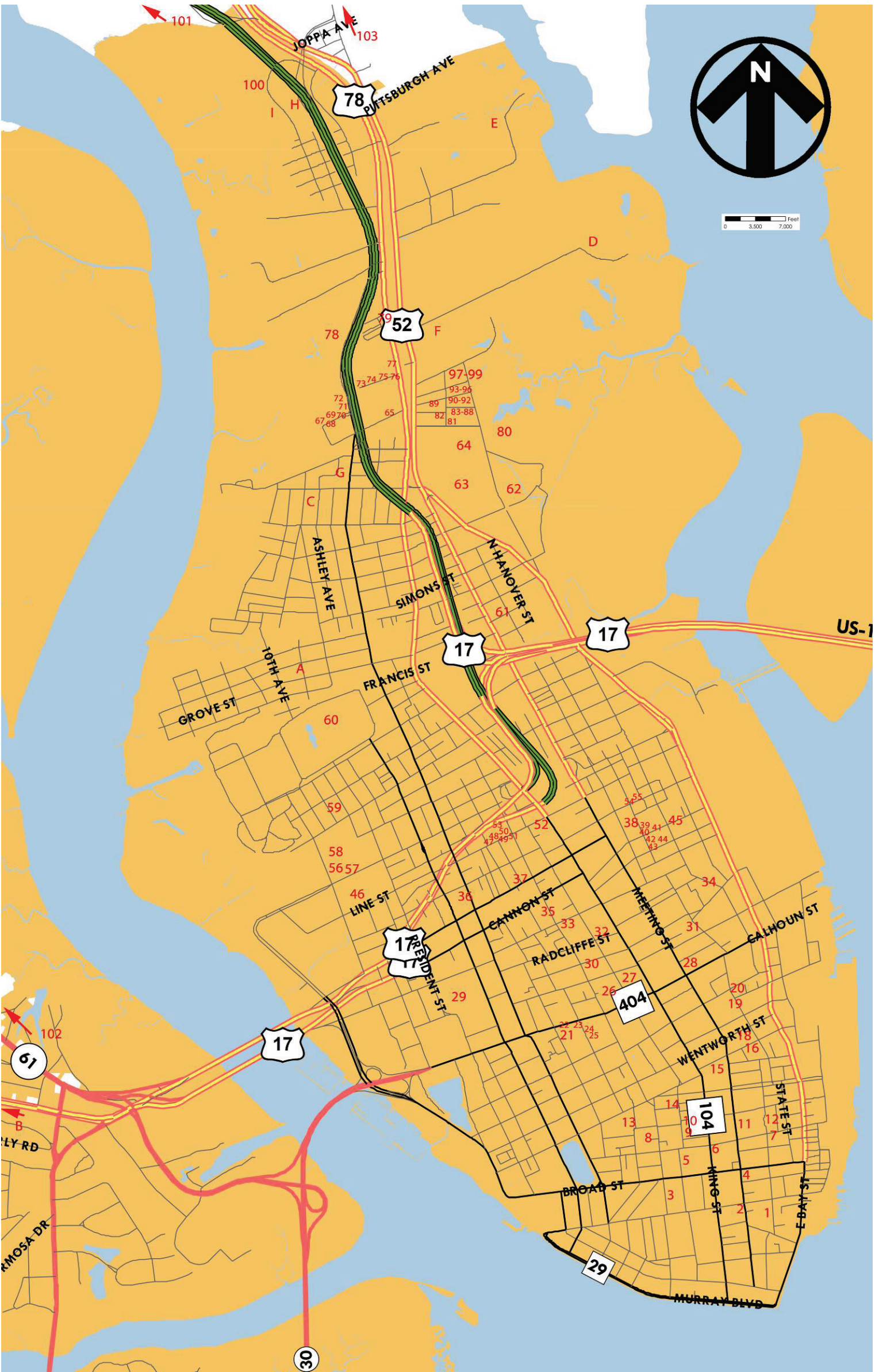


Figure 3. Location of Charleston cemeteries.

INTRODUCTION

Table 4.
Numerical Key to Map

1	First Baptist	53	St. John's Burial Association
2	First Scots (First Presbyterian)	54	Protestant Methodist Episcopal
3	St. Peter's Episcopal	55	Lutheran African American
4	St. Michael's Episcopal	56	O'Neal-Thompson
5	St. John the Baptist	57	Mariners' (Bethel) Lutheran Church (Seamans)
6	Quaker	58	Old Folks Home
7	French Huguenot (French Presbyterian)	59	Negro Cemetery (Rose's Farm)
8	Old Burying Grounds (Public Cemetery)	60	Hampton Park
9	Unitarian	61	Payne's Farm
10	St. John's Lutheran	62	Huguenin Ave Cemetery (KKBE)
11	Circular	63	Bethany
12	St. Philip's	64	St. Lawrence
13	Negro Burial Grounds	65	Heriot St. Cemetery (Trinity Colored)
14	Old Presbyterian (Central of Westminster Presbyterian)	66	Citadel Square (Fourth Baptist)
15	St. Mary's Catholic	67	Baptist Church of Charleston (Memorial)
16	Trinity Methodist	68	Morris St. Baptist [Mechanic St.]
17	# not used	69	Friendly Charitable Association
18	St. Andrew's Lutheran (Wentworth St. Lutheran)	70	Francis Brown
19	Anson Street (St. Stephen's)	71	Morris St. Baptist [Oceanic St.]
20	Universalist	72	Union Baptist [Mechanic St.]
21	Trinity Colored	73	Zion Presbyterian (Zion Cemetery)
22	Eprath	74	Union Baptist (Farmers and Laborers)
23	Bethel	75	Wesley Methodist
24	MacPhelah	76	Heyward
25	Brown Fellowship [Pitt St.]	77	Rikersville Jewish
26	Strangers & Negro	78	Monrovia Union
27	Orphan's	79	Monrovia East Section
28	Citadel Square Baptist	80	Magnolia
29	Public Cemetery	81	Old Bethel
30	St. Luke & St. Paul	82	Grecian Society
31	Second Presbyterian (Flinn's)	83	Lewis Christian Union
32	St. Patrick's Cathedral	84	Friendly Union
33	Baptist Burial Ground (Morris St. Baptist)	85	Brown Fellowship [Pershing St.]
34	Memorial Baptist (First Colored Baptist)	86	Christian Benevolent Society
35	Beth Elohim (Coming St.)	87	Humane & Friendly
36	Landgrave West's Tomb	88	Unity and Friendship
37	Spring Street Methodist Episcopal	89	Emanuel AME 2 (Calhoun AME, New Emanuel)
38	Harby	90	Brotherly Association (Colored YMCA)
39	Cumberland & Bethel Methodist	91	Jewish 3-Mi Hs. (Brith Shalom)
40	St. John's Episcopal (St. John's Chapel)	92	Emanuel AME [Lemon St.]
41	Scotch Burial Ground (Colored Scotch)	93	Brith Solom
42	DaCosta	94	Old Morris Brown AME
43	Field of Rest (Beersheba, African)	95	Jenkins Cemetery (Trinity, Old Trinity)
44	Hampstead (German Lutheran)	96	Reserve Fellowship Association
45	Kughley's	97	Trinity AME
46	Public (Cannonsborough)	98	Mickey Funeral Home (Harleston-Boags)
47	St. Peter Calvary	99	New Morris Brown
48	St. Michael's P.E. (Baptist, Colored Baptist)	100	UID Cemetery 1
49	Colored Burying Ground	101	Big O'Neale Cemetery
50	Local Union Society	102	St. Andrew's Public Burial Ground
51	Central Presbyterian (Third Presbyterian)	103	St. Peter's
52	St. James Methodist		

Table 5.
Alphabetical Key to Map

17	# not used	68	Morris St. Baptist [Mechanic St.]
19	Anson Street (St. Stephen's)	71	Morris St. Baptist [Oceanic St.]
33	Baptist Burial Ground (Morris St. Baptist)	13	Negro Burial Grounds
67	Baptist Church of Charleston (Memorial)	59	Negro Cemetery (Rose's Farm)
35	Beth Elohim (Coming St.)	99	New Morris Brown
63	Bethany	81	Old Bethel
23	Bethel	8	Old Burying Grounds (Public Cemetery)
101	Big O'Neale Cemetery	58	Old Folks Home
93	Brith Solom	94	Old Morris Brown AME
90	Brotherly Association (Colored YMCA)	14	Old Presbyterian (Central of Westminster Presbyterian)
85	Brown Fellowship [Pershing St.]	56	O'Neal-Thompson
25	Brown Fellowship [Pitt St.]	27	Orphan's
51	Central Presbyterian (Third Presbyterian)	61	Payne's Farm
86	Christian Benevolent Society	54	Protestant Methodist Episcopal
11	Circular	46	Public (Cannonsborough)
66	Citadel Square (Fourth Baptist)	29	Public Cemetery
28	Citadel Square Baptist	6	Quaker
49	Colored Burying Ground	96	Reserve Fellowship Association
39	Cumberland & Bethel Methodist	77	Rikersville Jewish
42	DaCosta	41	Scotch Burial Ground (Colored Scotch)
92	Emanuel AME [Lemon St.]	31	Second Presbyterian (Flinn's)
89	Emanuel AME 2 (Calhoun AME, New Emanuel)	37	Spring Street Methodist Episcopal
22	Eprath	18	St. Andrew's Lutheran (Wentworth St. Lutheran)
43	Field of Rest (Beersheba, African)	102	St. Andrew's Public Burial Ground
1	First Baptist	52	St. James Methodist
2	First Scots (First Presbyterian)	5	St. John the Baptist
70	Francis Brown	53	St. John's Burial Association
7	French Huguenot (French Presbyterian)	40	St. John's Episcopal (St. John's Chapel)
69	Friendly Charitable Association	10	St. John's Lutheran
84	Friendly Union	64	St. Lawrence
82	Grecian Society	30	St. Luke & St. Paul
44	Hampstead (German Lutheran)	15	St. Mary's Catholic
60	Hampton Park	4	St. Michael's Episcopal
38	Harby	48	St. Michael's P.E. (Baptist, Colored Baptist)
65	Heriot St. Cemetery (Trinity Colored)	32	St. Patrick's Cathedral
76	Heyward	47	St. Peter Calvary
62	Huguenin Ave Cemetery (KKBE)	103	St. Peter's
87	Humane & Friendly	3	St. Peter's Episcopal
95	Jenkins Cemetery (Trinity, Old Trinity)	12	St. Philip's
91	Jewish 3-Mi Hs. (Brith Shalom)	26	Strangers & Negro
45	Kughley's	97	Trinity AME
36	Landgrave West's Tomb	21	Trinity Colored
83	Lewis Christian Union	16	Trinity Methodist
50	Local Union Society	100	UID Cemetery 1
55	Lutheran African American	74	Union Baptist (Farmers and Laborers)
24	MacPhelah	72	Union Baptist [Mechanic St.]
80	Magnolia	9	Unitarian
57	Mariners' (Bethel) Lutheran Church (Seamans)	88	Unity and Friendship
34	Memorial Baptist (First Colored Baptist)	20	Universalist
98	Mickey Funeral Home (Harleston-Boags)	75	Wesley Methodist
79	Monrovia East Section	73	Zion Presbyterian (Zion Cemetery)
78	Monrovia Union		

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Table 6.
List of Cemetery TMS Numbers

3510700091 St. Andrew's Public Burying Ground	4600801048 St. John's Burial Association (Immaculate Conception or St. Peter's)
4000000093 Big O'Neale Cemetery	4600801196 St. John's Burial Association (Immaculate Conception or St. Peter's)
4570302016 Ephrath	4600802007 St. James Methodist
4570302017 Ephrath	4600803172 Spring St. Methodist Episcopal Church
4570302018 Bethel United Methodist Cemetery	4601102002 Landgrave West's Vault
4570302068 Ephrath	4601102003 Landgrave West's Vault
4570302068 Trinity Church Colored	4601201043 Beth Elohim (Coming St.)
4570401142 Brown Fellowship	4601202038 St. Patrick's
4570401142 MacPhelah	4601203004 Baptist Burial Ground (Morris St. Baptist Church)
4570801007 St. Mary's	4601501043 Public Cemetery (MUSC)
4570802139 Old Presbyterian (Westminster)	4601601078 St. Luke's & St. Paul's Protestant Episcopal
4570803001 Negro Burying Ground	4601603002 Strangers & Negroe Burying Ground
4570803002 Old Burial Ground (Pauper or Public)	4601603004 Strangers & Negroe Burying Ground
4570803003 Old Burial Ground (Pauper or Public)	4601603005 Strangers & Negroe Burying Ground
4570803004 Old Burial Ground (Pauper or Public)	4601603006 Strangers & Negroe Burying Ground
4570803005 Old Burial Ground (Pauper or Public)	4601603007 Strangers & Negroe Burying Ground
4570803006 Old Burial Ground (Pauper or Public)	4601603008 Strangers & Negroe Burying Ground
4570803007 Old Burial Ground (Pauper or Public)	4601603009 Strangers & Negroe Burying Ground
4570803008 Old Burial Ground (Pauper or Public)	4601603017 Strangers & Negroe Burying Ground
4570803009 Old Burial Ground (Pauper or Public)	4601603018 Strangers & Negroe Burying Ground
4570803010 Old Burial Ground (Pauper or Public)	4601603024 Strangers & Negroe Burying Ground
4570803011 Old Burial Ground (Pauper or Public)	4601603025 Strangers & Negroe Burying Ground
4570803012 Old Burial Ground (Pauper or Public)	4601603026 Strangers & Negroe Burying Ground
4570803013 Old Burial Ground (Pauper or Public)	4601603027 Strangers & Negroe Burying Ground
4570803014 Old Burial Ground (Pauper or Public)	4601603028 Strangers & Negroe Burying Ground
4570803015 Old Burial Ground (Pauper or Public)	4601603125 Strangers & Negroe Burying Ground
4570803016 Old Burial Ground (Pauper or Public)	4601603126 Strangers & Negroe Burying Ground
4570803017 Old Burial Ground (Pauper or Public)	4601603145 Strangers & Negroe Burying Ground
4570803018 Old Burial Ground (Pauper or Public)	4601603146 Strangers & Negroe Burying Ground
4570803019 Old Burial Ground (Pauper or Public)	4601603148 Strangers & Negroe Burying Ground
4570803020 Old Burial Ground (Pauper or Public)	4601603149 Strangers & Negroe Burying Ground
4570803021 Old Burial Ground (Pauper or Public)	4601603151 Strangers & Negroe Burying Ground
4570803022 Old Burial Ground (Pauper or Public)	4601603155 Strangers & Negroe Burying Ground
4570803049 (vicinity) Negro Burying Ground	4601603158 Strangers & Negroe Burying Ground
4570803053 (vicinity) Negro Burying Ground	4601603160 Strangers & Negroe Burying Ground
4570803063 Negro Burying Ground	4601603162 Strangers & Negroe Burying Ground
4570803104 (vicinity) Negro Burying Ground	4601603166 Strangers & Negroe Burying Ground
4570803105 (vicinity) Negro Burying Ground	4601603168 Strangers & Negroe Burying Ground
4570803111 Old Burial Ground (Pauper or Public)	4601603169 Strangers & Negroe Burying Ground
4570803112 Old Burial Ground (Pauper or Public)	4601603173 Strangers & Negroe Burying Ground
4570804060 Unitarian	4601603178 Strangers & Negroe Burying Ground
4570804061 St. John's Lutheran	4601603180 Strangers & Negroe Burying Ground
4571202003 Quaker	4601603181 Strangers & Negroe Burying Ground
4571202013 St. John the Baptist	4601603183 Strangers & Negroe Burying Ground
4571204124 St. Peter's Episcopal	4601603187 Strangers & Negroe Burying Ground
4571602007 First Presbyterian	4601603188 Strangers & Negroe Burying Ground
4580103009 Anson Street (St. Stephen's)	4601603189 Strangers & Negroe Burying Ground
4580103016 Universalist	4601603190 Strangers & Negroe Burying Ground
4580501011 St. Andrew's Lutheran (Wentworth)	4601603191 Strangers & Negroe Burying Ground
4580501055 Trinity Methodist Church	4601603195 Strangers & Negroe Burying Ground
4580501056 Trinity Methodist Church	4601603202 Strangers & Negroe Burying Ground
4580901031 French Presbyterian Cemetery (Huguenot)	4601603203 Strangers & Negroe Burying Ground
4580901068 St. Philip's	4601604001 Orphan's Home Cemetery
4580901069 St. Philip's	4611303005 Payne's Farm Cemetery (Richardson)
4580901089 Circular Congregational (Independent)	4640000018 Huguenin Ave. Cemetery (KKBE Jewish)
4580903044 St. Michael's Episcopal	4640000019 St. Lawrence
4581301018 First Baptist	4640000020 Magnolia
4590504093 Lutheran African American Cemetery	4641000084 Monrovia Union
4590504094 Protestant Methodist African American Cemetery	4641000084 Monrovia Union - East Section
4590504095 Protestant Methodist African American Cemetery	4641000087 Rikersville Jewish
4590902013 Hampstead	4641000089 Heyward Cemetery
4590902014 Field of Rest	4641000096 Reserve Fellowship
4590902015 Field of Rest	4641000097 Old Morris Brown AME Church Cemetery
4590902016 Field of Rest	4641000098 Brith Sholom Cemetery (Beth Israel)
4590902017 Field of Rest	4641000099 New Morris Brown AME Church
4590902040 DaCosta Burial Ground (Colored Scotch)	4641000100 Wesley Methodist Episcopal (Wesley)
4590902041 Hampstead	4641000102 Trinity AME (Trinity)
4590902042 Hampstead	4641000103 Union Baptist (Farmers & Laborers)
4590902043 Hampstead	4641000110 Mickey Funeral Home (Harleston-Boaggs)
4590902056 Scotch Burial Ground (Colored Scotch)	4641000114 Jenkins Cemetery
4590902057 Cumberland & Bethel Methodist Church	4641300002 Morris St. Baptist Church Cemetery (Mechanic St.)
4590902082 Harby	4641300073 Union Baptist
4590902096 (part) Harby	4641300074 Morris St. Baptist Church Cemetery 2 (Oceanic St.)
4590902174 St. John's Episcopal (St. John's Chapel)	4641300075 Francis Brown Methodist Church
4590902177 Hampstead	4641300076 Friendly Charitable Association
4591301001 Second Presbyterian (Flinn's)	4641300077 Baptist Church of Charleston Cemetery (Memorial)
4591301051 Memorial Baptist Church	4641300078 Citadel Square Baptist Church (Mechanic St.)
4591303001 Citadel Square Baptist Church	4641400114 Jewish/Hebrew Cemetery at 3-mi. House
4600000002 Hampton Park	4641400115 Humane & Friendly Society
4600000006 (possibly) Mariners' (Bethel) Lutheran (Seaman's)	4641400116 Brown Fellowship (Pershing St.)
4600000009 Old Folks Home	4641400117 Christian Benevolent Society
4600000009 O'Neal, George Edward & Thompson, Susan family cemetery	4641400124 Old Bethel Church (Cunnington Ave.)
4600000009 Public Cemetery (Cannonsborough or Harmon Field)	4641400125 Friendly Union Society
4600000009 Mariners' (Bethel) Lutheran (Seaman's)	4641400125 Lewis Christian Union
4600703001 Public Cemetery (Cannonsborough or Harmon Field)	4641400126 Brotherly Association
4600801036 Baptist Burial Ground (St. Michael's)	4641400127 Emanuel AME
4600801036 Colored Burial Ground	4641400130 Calhoun AME Church
4600801036 St. Michael's Protestant Episcopal	4641400131 Unity and Friendship
4600801036 St. Peter's (Calvary Episcopal)	4641400132 Unity and Friendship
4600801037 Local Union Society 52	4641400133 Brown Fellowship (Pershing St.)
4600801038 Local Union Society 52	4641400135 Grecian Society
4600801039 Central Church Cemetery for African Members	4641400136 Bethany Cemetery
4600801041 (part) Central Church Cemetery for African Members	

to reflect a terminal destination for shipping the burial, with the family or undertaker than transporting the body to a specific, but unnamed cemetery. Consequently, a surprising number of burials have become lost.

While there doesn't seem to have been any appreciable number of remains retained for the medical school, there are a few death certificates that document the retention of anatomical specimens. One, for example, is of Baby Washington, an African American male that died shortly after birth. The cause was listed as "Asthenia because of inability to be nourished, stomach and intestines were all congenitally outside of abdomen" (City of Charleston Death Certificate 604, April 23, 1941). This infant was retained by the physician, Dr. W.T. Land of Roper Hospital, sending it to the "College for museum." In another case a still born female child of Ellen Lord and Daniel Rivers was retained by C.E. Hallford, also of Roper Hospital, with the note "Preserved by me for a Pathological Specimen" (City of Charleston Return of a Still-Birth, June 25, 1909). The numbers retained, however, are so small they are not likely to have a significant effect on any city-wide or cemetery-specific statistics. It is worth noting that all of the retained bodies were those of African Americans. Efforts to locate two of the infants, retained as preserved pathology specimens, were unsuccessful.

Death Data

Table 7 identifies the major cemeteries identified in the city death records between 1819 and 1872. The files used are those prepared by the Charleston County Public Library, but readers should be cautioned that not all data was useable. There remain a number of burial grounds for which no identification is yet possible or where identification is ambiguous.

Table 8 identifies the cemeteries from the City for which death data was routinely collected and published by the Charleston City Year Books. For the period between 1907 and 1912 when the data were left out of the Year Books, we have gone back to the death certificates and compiled the information (absent distinguishing between white and African American burials in Public Cemetery; this data was not recorded in the 1881-1883 Year Books).

The death certificate data provides interesting clues about additional burial grounds. For example, Trinity is listed for African American burials with the additional identifier of a street name in many cases. Usually the name is either Heriot (begun ca. 1860 and identified in this study) or Smith (the primary location identified in this study). However, between 1832 and 1872 there are 417 burials at the Pitt Street location, which has never been identified. Most of these (329) occur between 1870 and 1872. We wonder if these may have been at either Brown Fellowship or, more likely, MacPhelah. This does not explain the early burials, so additional research is

necessary.

The resulting information is of considerable interest. It shows that by the late nineteenth century most of the downtown churches were seeing only infrequent burials. The only real exception was St. John's Chapel on Amherst Street. It also documents that some denominations were more common than others. There were relatively few Catholic and Jewish burials compared to the Protestant churches. The data also document that African American burials were far more common than white. None of these findings, however, is surprising and are easily documented through other sources.

What is more interesting is the number of burials for many of the burial grounds. For example, at St. John's Cathedral the available square footage (27,062 square feet) would have allowed about 845 burials (allowing a space of 4 by 8 feet for each). The 527 documented between 1881 and 1925, while a large number, would not totally fill the churchyard. Add to it, however, the additional 269 burials identified in the 1819-1872 list being compiled by the Charleston County Public Library, and St. John's Chapel now has 792 documented burials, indicating that it was essentially filled by the end of the second decade of the twentieth century.

The numbers are even more revealing at African American burial grounds. For example, the African or Field of Rest burial ground consisted of 16,000 square feet. With no buildings this would have allowed 889 burials (reducing the per burial space to 3 by 6 feet). Between 1881 and 1925 there are 2,902 documented burials. Between 1819 and 1872 there are an additional 4,243 burials for a total of 7,145. Essentially every space in the burial ground had to have been used seven or more times.

The Ephrath lot measured 25,573 square feet, allowing about 1,420 burials. The two death lists document 1,566 burials on this lot.

The Colored Lutheran burial grounds measured 100 feet square, allowing 10,000 square feet for burials and about 556 bodies to be placed there. The death registers document 1,972 burials.

The MacPhelah Cemetery contained 10,500 square feet, allowing the burial of 583 individuals. We can document 609 burials, and we have found a plat that reveals the lot was nearly filled by 1828, suggesting many burials occurred before the beginning of the death records in 1819.

Thus, many of the African American burial grounds and probably some of the white grounds saw burials on top of pre-existing burials. None of the burial grounds, however, saw the high number of burials that occurred in the public grounds.

INTRODUCTION

Table 7.
Burials in Major Charleston Cemeteries Using Death Records

	African/ Field of Rest	1st Baptist	Baptist (unspec. white)	Colored Baptist	1st Baptist Colored	2nd Baptist	2nd Baptist Colored	Baptist Line St.	Presby (unspec. white)	Colored Lutheran	Colored Scotch	1st Presby	2nd Presby	3rd Presby	Bethel ME	Brotherly	Brown Fellowship	Circular
1819	13	17		11								28	10				17	22
1820	41	12		27								20	7				15	26
1821	27	16		26								21	16				18	30
1822	30	13		21								16	12				15	30
1823	24	19		36								15	12				4	30
1824	38	19		22								23	17	8	20		7	27
1825	15	8		14								17	5	5	20		10	18
1826	21	8		13								18	8	4	26		11	17
1827	6	7		5								18	11	2	15		9	22
1828	3	13		15								19	5	7	26		6	15
1829	32	19		11								4	10	4	146		12	13
1830	32	14		1								18	6	4	125		9	30
1831	54	11		1								10	1	121		8	31	
1832	24	7										8			80			22
1833	7	13		1								10	3	36		2	1	
1834	9	6										20		49		10	2	
1835	4	12										13		2	58		3	1
1836	62	8										17		1	175		6	1
1837	3	17		1								14			34		3	5
1838		12										35	1	2	9		8	3
1839	1	13										18	5	1	86		3	10
1840	39		7									8					2	3
1841	11		9	6								2	2	8	10		4	5
1842	152		5					1				4	10	3	4		11	4
1843	104		14	1								7			59		13	1
1844	166	5	6	1								36	1		13		8	2
1845	107	1	3	10				2				1	5	7	2	58	13	11
1846	77	3	9	10		2						2	2	6	1	84	10	11
1847	66	3	6	14		1		2				5	3	4		98	6	16
1848	47	4	4	17	5	4		7				1	9	3		107	5	11
1849	57	2	11	21	14	2	2	38				3	11	9	3	122	7	12
1850	62	1	15	42	5		1	5	1			10	8	9	4	114	14	16
1851	87		12	28	2		3	2				17	1	4	2	141	12	4
1852	116	1	20	49	4		1	1				15	13	2	8	167	21	10
1853	78		5	70		1		4				6	8	4	3	24	20	5
1854	161	1	3	56		2		1				3	2	2	5	20	12	5
1855	83	1	7	65				7				11	2	2		7	15	6
1856	82		3	41	6	1		10				5	2	13	2	3	14	6
1857	157	1	3	5	47	6		1	1			22	6	19	1	32	8	2
1858	152	1	3	50	5	5		2	3	16	7	13	4	12	6	10	9	
1859	160		1	1	47	3			1	11	1	15	1	10	3	4	6	
1860	154		2		57	4		1	9	26	8	9	1	14	8	6	15	
1861	116	5	2		46	7			13	32	16	8		20	7	9	5	
1862	137	1			44				13	19	1	11		13	2	4	4	
1863	118	1			49			1	24	2	6			8	5	10	5	
1864	97	2			33					12	1	2		20	13	14		
1865	233				8	3			8	9	1	1	1	9	15	16	5	
1866	179	2			8				9	3	6	11	1	16	8	20	3	
1867	33				31				7	2	9			6	11	9	3	
1868	165	2			3		1		9	1	8			11	10	10	2	
1869	97				4		8		4		2	12		3	9	20		
1870	158	3			2		9		8	1	11			6	4	7	7	
1871	127	12				2			9		2	18		29	14	10	2	
1872	199				7		4		4		9	3		30	8	6	5	
Total	4,243	316	147	645	445	7	41	24	84	100	258	568	352	95	2,308	123	526	557

	French Ephrath	Protestant	Hampstead	Hebrew (unspec.)	MacPheliah	Monrovia	Public	Seaman's	St. John's Catholic	St. John Chapel	St. John Episcopal	St. Mary's	St. Michael's	St. Patrick's	St. Paul's	St. Philip's	Trinity	Trinity Colored	Unitarian	
1819	5	1	21	12	11		282						10			31	7	9		
1820	23	8	11	8	22		434						13		3	44	8	21		
1821	29	5	18	16	26		431						9		4	53	17	8		
1822	42	5	21	10	24		445						8		8	49	18			
1823	33	2	21	6	26		373						11		7	46	14			
1824	23	6	33	11	13		449						15		16	62	78			
1825	39	2	18	6	16		390						9		8	43	51			
1826	35	3	18	1	18		345						13		8	33	26			
1827	18	4	33	14	12		339						9		6	33	47			
1828	33	4	22	9	19		328						19		6	27	32			
1829	26	2	22	7	11		297						16	1	4	44	39			
1830	40	2	18	2	9		277					10	7		8	23	39			
1831	24		15	1	12		285					16	16	4	9	40	35	3		
1832	15	2	15	1	10		232					9	13	5	6	33	38	1	1	
1833	19	3	16	1	22		171					9	9	2	7	26	19			
1834	15	2	7		8		204					25	6	6	1	30	37	1	1	
1835	13		15	4	1		157					24	5	2	49	33			10	
1836	31	1	16		1		402					11	14	1	8	36	31			
1837	18	1	15		2		204					20	9	2	1	23	25			
1838	30	2	25		6		296					4	4	16	5	62	71	1		
1839	18	3	6				273					18	6	68	5	28	46			
1840	12	1	9	2			203					7	5	4	2	24	22	1	6	
1841	12	1	3	13	3		190					11	9	3	12	30	27		4	
1842	7	1	8	4	2		159					21	4	10	3	19	23	2	6	
1843	10	3	14	6			208					12	7	15	4	22	38	3	3	
1844	9		12				159					5	5	13	3	18	21	2	8	
1845	15		10				126		1			1	14	13	32	6	22	7	8	
1846	8		11	3			129	2				1	19	7	23	5	30	36	6	
1847	8	2	10	2			97	1				3	15	8	18	5	25	21	1	
1848	7	3	15	3			97	2				8	18	7	31	4	24	38	5	
1849	4	4	46	10			129					5	21	5	69	14	28	29	15	
1850	22	2	30	5	4		152		1			6	24	12	37	2	26	46	3	5
1851	32		46	6	4		186	3	3			2	12	12	69	6	18	37	1	7
1852	32	2	119	3			295	3	1	2		13	22	14	73	20	28	21	1	7
1853	30	2	52	5	9		288	4	17			9	14	7	45	10	15	28	134	2
1854	23	3	138	2	6		336	1	14	1		9	18	9	23	11	30	31	48	7
1855	26	4	22	2	8		177	3	17			5	15	11		10	15	16	92	7
1856	24	3	57	6	18		196	2	16	1		13	22	5		7	24	18	97	2
1857	29		1	16			167	4	14	31	4	14	10			10	22	10	154	
1858	21	3	15	12			263	1	15	62	3	16	3	2	6	12	21	90	3	7
1859	19		5	7			175	2	10	9	1	13	3	3	11	12	9	93		
1860	24	2		17			193	5	20	25	4	10	5	6	5	15	11	120	8	
1861	24	1		7			148	2	18	2	41	8	6	2	10	14	21	106	4	
1862	28			4			127	1	16		25	11	8	1	6	11	14	104	2	
1863	16			9			107	1	16		20	2	5	1	2	6	15	94	1	
1864	18																			

THE SILENCE OF THE DEAD: GIVING CHARLESTON CEMETERIES A VOICE

Table 8.
Burials by Cemeteries in the City of Charleston, 1881-1925

	Public Cemetery			Seaman's	St. Philip's	St. Michael's	St. Peter's	St. Patrick's	St. Paul's	St. Mary's	St. John's Lutheran	St. John's Chapel	1st Baptist	1st Presby (Scotch)	2nd Presby (Flinn's)	Bethel	Trinity	Circular	Unitarian
	Total	White	Black																
1881	428																		
1882	382																		
1883	329				9	4	1	1	6	3	2	14	7	4	11	4	11	3	5
1884	394	17	377	9															
1885	378	28	350	14	7	4	2		4	2	4	18	7	2	14	7	3	3	2
1886	453			8	9	5	2		7	2	6	18	5	3	7	7	11	4	4
1887	330				14	4	1	1	2	2	2	6	3	16	7	11	2	2	1
1888	375	9	366		16	3	1		7	5	3	7	6	6	6	8	10	2	1
1889	368	12	356		4	4			5	3	1	15	3	4	11	4	12	2	1
1890	336	5	331	5	6	4	2		7	6	2	14	8	2	8	4	9	3	2
1891	327	23	304	8	8	2	1		8	4	3	13	3	4	6	6	4	2	2
1892	377	11	366	6	13		1		5	3	8	7	3	3	7	6		2	1
1893	351	12	339	3	15		2		5	3	5	8	10	2	6	3		6	
1894	395	10	385	9	9	1	1		4	2	4	8	3	4	8	1		4	2
1895	456	11	445	4	10	2	1		2	4	14	3			9	5		3	3
1896	395	21	374		5	2			1	3	3	16	3	4	10	1		1	1
1897	332	14	318	1	9	2	1		1		1	20	2	5	5	4		2	1
1898	422	20	402	9	9				5	1		20	2	1	7	5		1	3
1899	410	15	395	2	8				3	1	1	18	2	4	6	4		2	4
1900	379	12	367	3	3	1	1		4	1	2	33	1	4	7	5		2	1
1901	368	14	354	5	6				2		1	25	2	3	4	4		1	3
1902	449	8	441	3	9	1			2	1	2	23	1	3	2	4		4	3
1903	431	15	416	2	6	1	1	1			5	26	3	2	4	3		1	4
1904	396	16	380	5	9	1			3	1	1	23	2	2	6			1	1
1905	357	6	351	5	4	2	1		3		1	29	2	2	3	1	1		
1906	359	12	347	5	7	3	1		3		2	11		1	6	1		1	1
1907	297			3	7	3			1		3	20	2	2	5	3		3	1
1908	305			2	3	1		1	2	2	2	14	3	2	2	12		1	2
1909	337			4	1			1		3	1	12		2	4				
1910	312			2	7	1			4			14	2	3	7	4		1	
1911	336			1	6	1		1	1			8	1	1	1	1		1	1
1912	355			4	7		1					13				1			
1913	317	18	299	1	7		1				1	10	4	1	1	1			3
1914	358	14	343	4	3	2			1			15		3	5	1			
1915	387	15	372		9	1			1		1	4	3	1	4		1	2	
1916	295	5	290		3			1	2			5	1	1	3	1			2
1917	320	15	305		7	1		1	2			8	1	4	4	1		2	2
1918	224	11	213	1	10		1			1		8		2	3				
1919	191	9	182	3	2	1		1	1			5		1	2				1
1920	205	14	191	1	3		2		2		1	3			2	1			
1921	309	17	292		4	1	1			2	1	1		1	1			1	
1922	315	13	302	2	2	3			1		3	1	2		2				1
1923	263	6	257	5	1	3				1				2	2				1
1924	126	4	122	1	8	1					1			1	1	9			1
1925	240		240		2		1				2	2	1	2	1	8		1	2
Totals	15469	432	11172	140	287	65	27	9	106	54	76	527	103	99	217	137	73	59	70

	Huguenot	Wentworth St. Lutheran	Westminster	Jewish, Hanover St.	K.K. Beth Elohim	Field of Rest	Bathsheba	Ephrat	Colored Lutheran	Colored Catholic/ St. John's	Baptist, Line St./ Colored Baptist	Calvary, Episcopal	Colored Scotch	Macphella	Brown Fellowship	Centenary	Colored Bethel	Colored Brotherly	Wysinger's Farm/ Brandt's Farm
1881																			
1882																			
1883	2	3	1		8	1	20	29	29	14		12	8		4				
1884																			
1885		2			9	128	23	26	27	12		24	10	15	1				
1886			2		9	115	22	21	44	12	5	16	13	10	1				
1887				1	11	59	7	13	27	16	2	14	12	4					
1888	1		1		3	50	8	17	30	14	1	5	10	7	3				
1889	1			1	5	57	12	24	32	10	1	15	18	4	4				
1890		1	2		6	37	7	14	29	14	1	20	22	6	1				
1891		1		1	2		12	17	32	13	4	14	25	3	12				
1892		2			3		7	24	34	11	3	14	62	2	3				
1893					2	1	10	20	35	12		20	100	1	7				
1894					1	4	5	73	10	33	7	15	23	7	1				
1895					2	5	7	57	12	29	6	4	18	4	2				
1896	1			1	5	25	68	15	69	16	1	14	30	4					
1897	1				4	18	84	6	40	6		10	21	1					
1898				1	3	38	116	5	43	7		9	21					1	
1899					46	83	5	88	8			16	33	7	1				12
1900				1	69	78	5	90	3			16	33	3	7		11		11
1901		1			5	73	59	4	80	15		10	76	1	4		5		22
1902		1		2	4	74	37	5	89	14		18	76	4	1				27
1903		1			2	90	30	3	93	3		10	75	1					27
1904				2	2	131	33	6	95	11		8	51	4	4		12		35
1905					1	126	36	3	83	2		10	86	5	2				45
1906					2	117	28	5	93	2		11	104	4	1				54
1907					3	125	20	7	39	7	1	6	86	3	26	6	2		65
1908					140	16	6	52	7			11	93		3	14		5	53
1909	1			11	219	4	4	33	6	4		11	78	3	4	32	11	4	1
1910					187		18	5	40	8		15	121		2	26	10	6	
1911							4	175	12	1		8		2	4	44	7	4	
1912							1	71	4	11		16			2	81	13	6	
1913					1		3	125	3			28			4				
1914					3		1	50				20			6				
1915							4	8				22			2				
1916					1							15							
1917												17							
1918										1		25							
1919												9			1				
1920												3							
1921												8							
1922												1							
1923												1			2				
1924	1							1		1		3				30		3	
1925								2							2	36		2	
Totals	8	12	6	13	114	1938	964	336	1837	277	35	524	1305	102	99	289	75	33	364

INTRODUCTION

Between 1881 and 1925 there were 15,469 burials. Between 1841 and 1881 there were at least an additional 5,000. All of these would have occurred at the Line, President, and Mount streets public cemetery.

Finally, Tables 7 and 8 also begin to help understand the length of time various burial grounds were used. For example, the use (if not popularity) of cemeteries such as MacPhelah and Ephrath were both waning and by the first decade of the twentieth century use had either significantly declined or stopped. The data also show that some cemeteries, such as MacPhelah went through episodes of popularity and decline, perhaps relating to the care that was being given to the burial ground.

The compilation of the burial ground data also provides an indication of how much we don't yet know, in spite of this seemingly exhaustive research. Some information will likely never be clear. For example, many of the death certificates only vaguely list a burial ground – for example “Catholic BG” or “Lutheran Cem,” which could any one of several. There are two listings for the “Infants BG,” for which we have found no other listing.

CHARLESTON CEMETERIES

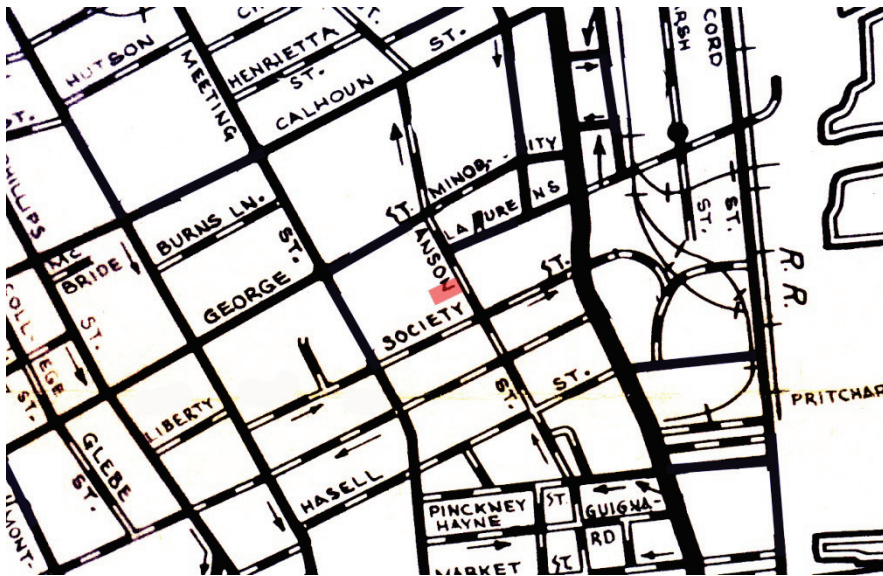
Anson Street, St. Stephen's Episcopal Chapel Cemetery

67 Anson St.

TMS: 4580103009

UTM (Zone 17, NAD 27): E600060 N 3627750

St. Stephen's history at this location begins with its consecration in 1836. The only mention of a cemetery we have identified for the property is a WPA reference to the Anson Street Cemetery. That document explains that the church "was at one time a white congregation; with a small cemetery surrounding it, but after the church passed into the hands of a colored people, this cemetery was demolished" (Charleston County Epitaphs, WPA, South Caroliniana Library). The WPA transcribed a small number of stones that still remained attached to the walls of the church. Of the three for whom death records could be located, two were reported buried at St. Philips and only one was identified as buried at St. Stephens. It is uncertain how the other stones arrived at this location.



Baptist Burial Ground, Morris St. Baptist Church

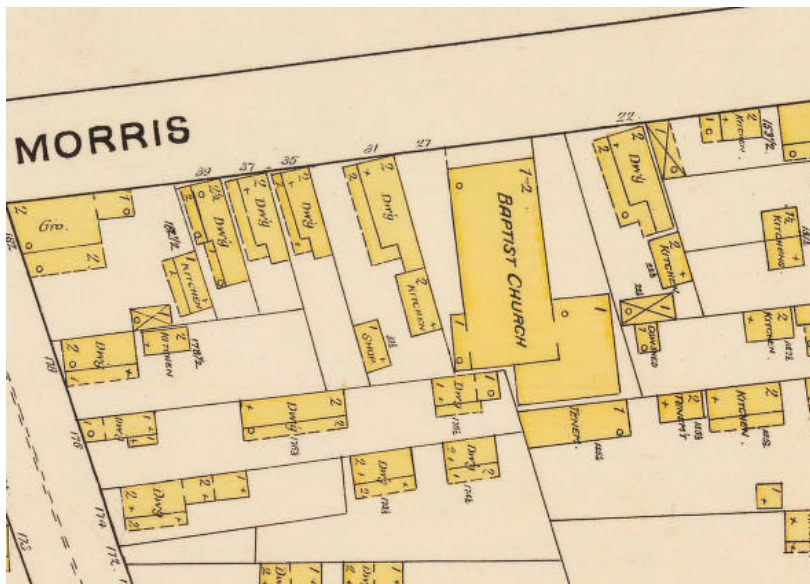
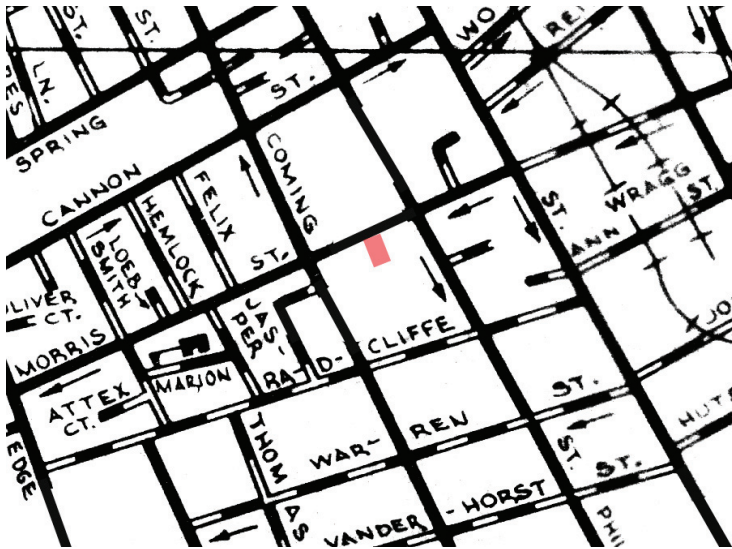
23 Morris Street

TMS: 4601203004

UTM (Zone 17, NAD 27): E 599100 N3628240

Identified on the 1852-1856 City Ward Books (Ward 6, 1W, pg. 22) as situated on the south side of Morris Street, midblock between St. Philips and Coming streets.

Today the property has been entirely built over by the Morris St. Baptist Church. The church had occupied the bulk of the lot as early as 1888.



Sanborn Fire Insurance Map, City of Charleston, (1888)

Baptist Burial Ground, St. Michael's Protestant Episcopal Church Cemetery

102 Line St.

TMS: 4600801036

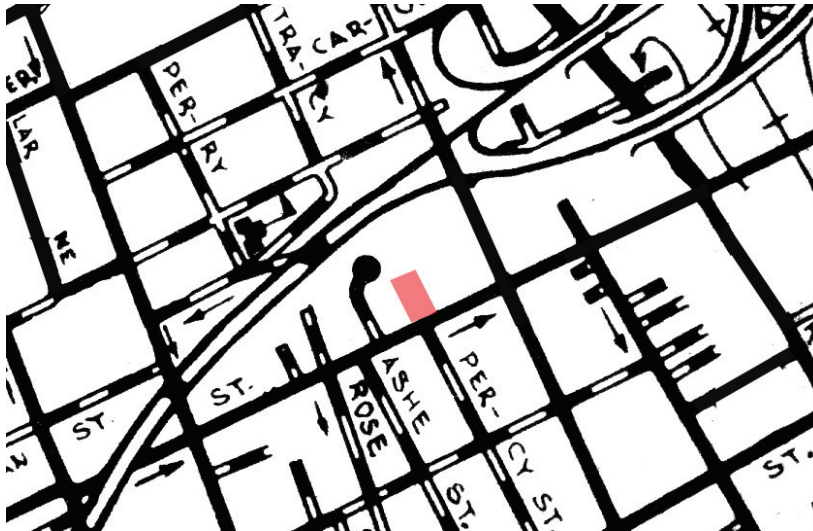
UTM (Zone 17, NAD 27): E 598675 N3628720

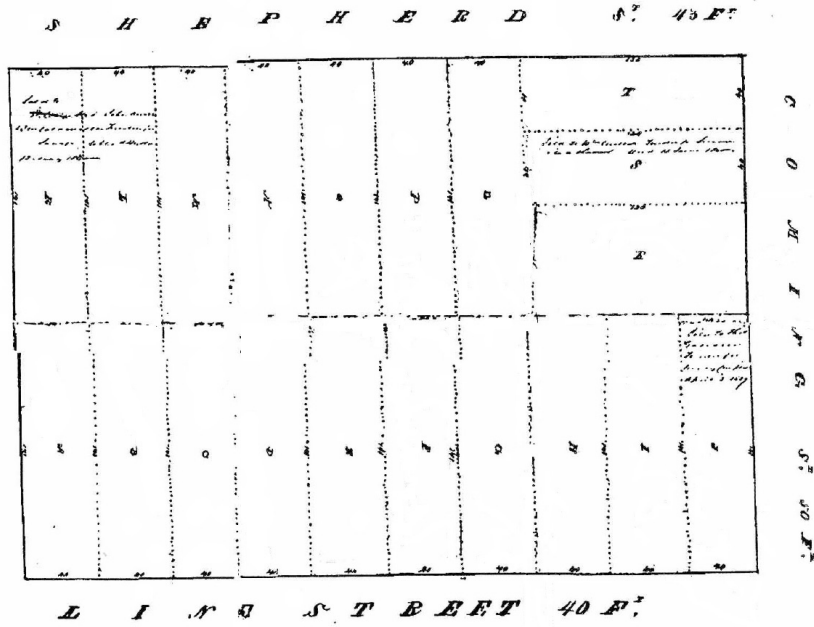
In 1844 Lots C and D as shown on Payne's 1840 plat of Alexander Black's 20 lots (Charleston County DB E11, pg. 294) was acquired by St. Michael's Protestant Episcopal Church (Charleston County DB M11, pg. 545). By 1913 these two lots had acquired the name, "Baptist Burial Ground."

The City of Charleston 1882 Block Plat (Ward 11) shows the Baptist Burial Ground combined with the Lots A and B to the west (Calvary Burial Ground) to form one "Burial Ground" measuring 156 feet fronting on Line Street and running 139 feet in depth. These were also combined in the City of Charleston 1871-1875 Ward Books (Ward 8, 1W, pg. 30) with dimensions of 160 by 150 feet.

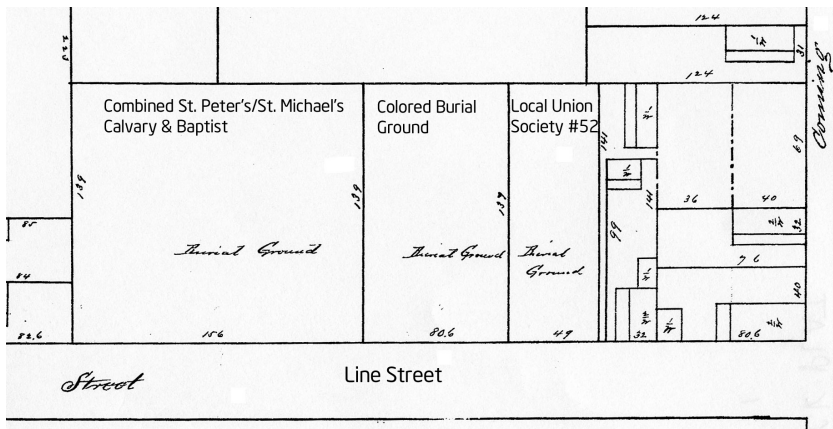
Trinkley, Michael and Debi Hacker

1994 *The St. John's Burial Association and the Catholic Cemetery at Immaculate Conception, City of Charleston, South Carolina: What Became of the Repose of the Dead?* Research Contribution 146, Chicora Foundation, Inc., Columbia.

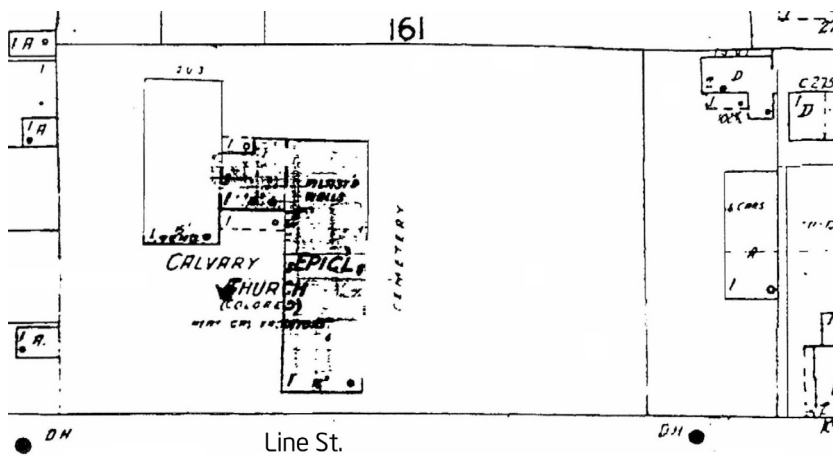




1840 Payne Plat, Charleston County DB E11, pg. 294 (1840)



City of Charleston Block Plat, Ward 11 (1882)



Sanborn Fire Insurance Map, City of Charleston (1944)

Baptist Church of Charleston Cemetery, Memorial Cemetery, Memorial Baptist Church Cemetery, Rikersville Baptist Church Cemetery, First Baptist Church Cemetery, Adverse Cemetery

Mechanic Street

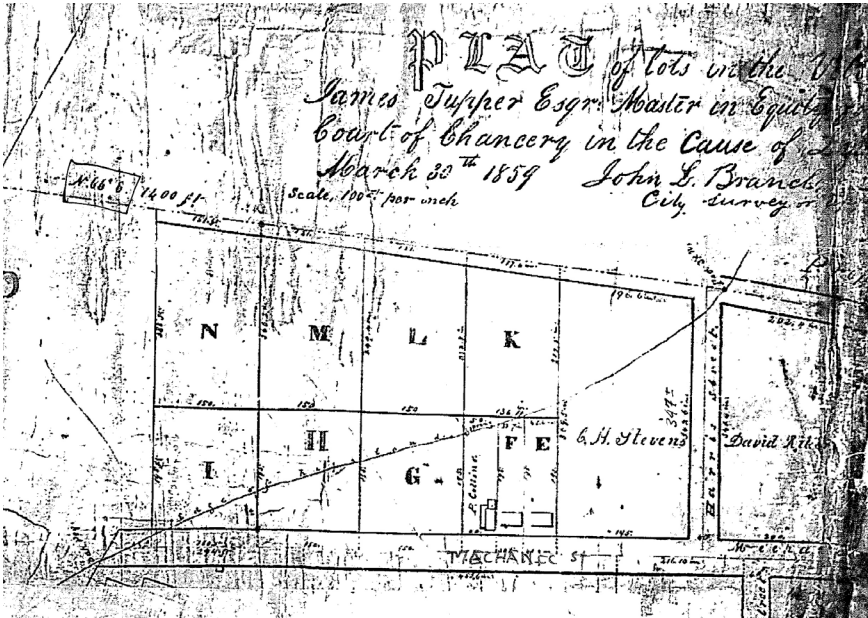
TMS: 4641300077

UTM (Zone 17, NAD 27): E597735 N3631200

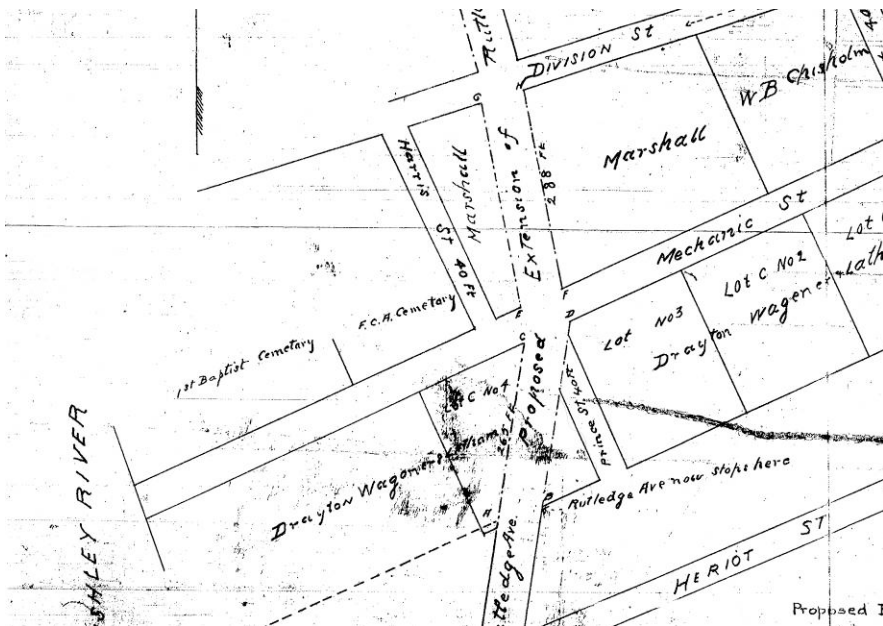
Prior to 1859 the property was owned by Lythgoe & Riker. With the death of Lythgoe the land was surveyed in anticipation of division (Charleston County Plat Book A1, pg. 152). Tracts L and G were sold to the Baptist Church of Charleston, "otherwise known as the First Baptist Church of Charleston" in April 1859 (Charleston County DB A14, pg. 259).

Death certificates refer to this cemetery as Memorial Cemetery, Memorial Baptist, and Rikersville Baptist. None of those identified make reference to either First Baptist or Baptist Church of Charleston. Only the undated McCrady Plat (shown below) makes reference to this tract as the "1st Baptist Cemetery." By 1958 the USGS topographic map combines all of the various burial grounds under the name "Adverse Cemetery."





Charleston County PB A1, pg. 152 (1859)



McCrady Plat 423 (n.d.)

Beth Elohim Reform Temple Cemetery, Coming Street Cemetery

191 Coming St., W side of Coming between Morris and Cannon streets

TMS: 4601201043

UTM (Zone 17, NAD 27): E 598950 N 3628280

A major portion of this cemetery was purchased from Isaac DaCosta by the Beth Elohim congregation in 1764 (the earliest marked grave dates from 1762). In 1840 there was a schism with a more conservative Shearith Isreal congregation splitting off. This new congregation purchased property beside the existing cemetery and a high wall was constructed to separate the two. In 1866 the two reunited as Beth Elohim and the dividing wall was demolished. Jutting off from the cemetery is a small plot, once the private burial ground of David Lopez, used for the burial of his wife who, not a Jewess, was denied burial in the cemetery. In the 1852-1856 City Ward Books (Ward 6, 1W, pg. 18) the cemetery is identified as the "Hebrew Cemetery." By 1856 the Charleston City Directory identified this simply as the Israelite cemetery at "147 Coming near Morris."

Various sources claim this is the "largest and oldest Jewish cemetery in the South," the "largest pre-Revolutionary Jewish cemetery in the United States," or the "oldest Jewish burial place in the South." It contains approximately 1.75 acres.

"Do You Know Your Charleston: Historic Jewish Cemetery Located at 189 Coming St.," *Charleston News and Courier*, March 6, 1961

"Charleston Hold Spotlight in American Jewish History," *Charleston News and Courier*, March 15, 1964, pg. 1-C

"Jewish Historical Society Opens 62nd Annual Meeting," *Charleston News and Courier*, March 16, 1964

Breibart, Solomon

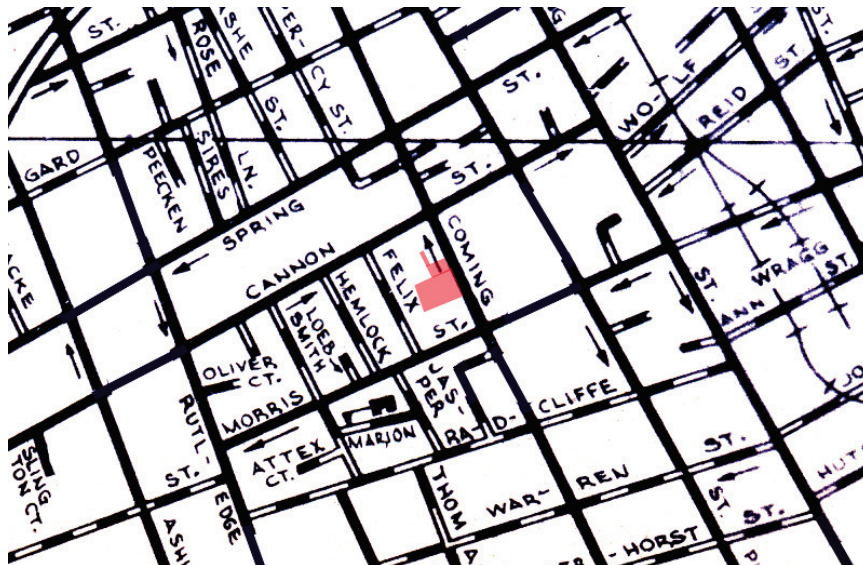
1983 The Jewish Cemeteries of Charleston. *Carologue* Summer: 8-9, 14-16.

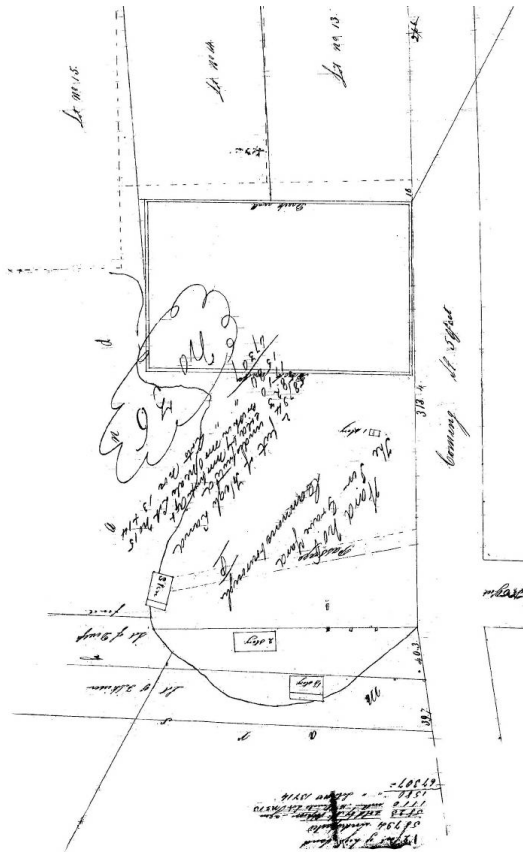
Elzas, Barnett A.

1903 *The Old Jewish Cemeteries at Charleston, S.C.* Daggett Printing Co., Charleston, SC.

Tobias, Thomas J.

1958 Tombstones That Tell A Story: Charleston's Historic Coming Street Cemetery. *Journal of the Southern Jewish Historical Society* 7:16-22.





McCrady Plat 1920 (1841).

See also Charleston County Deed Book C3, pg. 108; McCrady Plat 3996 (1855); McCrady Plat 4050 (1855); McCrady Plat 3986 (n.d.)



McCrady Plat 3980 (1844)

Bethany Cemetery, St. Mathew's Lutheran Church Cemetery, German Cemetery

10 Cunningham Avenue

TMS: 4641400136

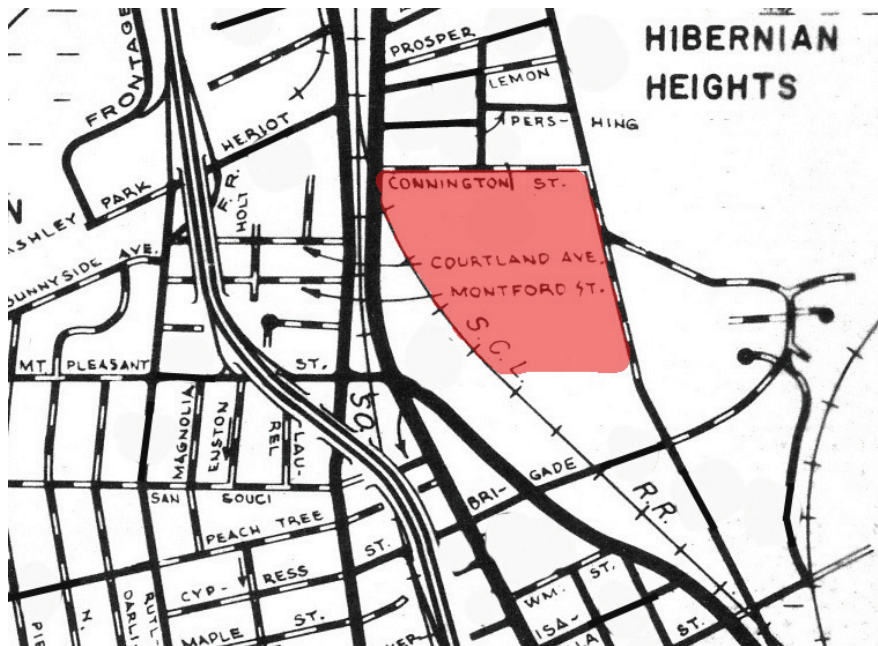
UTM (Zone 17, NAD 27): E598440 N3630975

The first cemetery associated with St. Mathew's was located at Reid and America streets, but it was closed in 1856. Bethany Cemetery, on upper Meeting Street, was purchased that same year and has continued in use since. An August 11, 1857 article in the *Charleston Mercury* describes the consecration of the grounds. St. Mathew's was described as the "German Lutheran Church" and the cemetery was identified as "Bethania"; it was reported to contain "about six acres, and is located on the southerly side of the avenue leading to Magnolia Cemetery."

The cemetery is referenced in late nineteenth and early twentieth century Charleston City Directories as simply the "German Cemetery" (east side of Meeting, beyond City Limits), gradually being listed as Bethany.

Hood, Mildred K.

1992 *Bethany Cemetery Inscriptions, Charleston, South Carolina*. Charleston Chapter, South Carolina Genealogical Society, Charleston, SC.



Bethel United Methodist Cemetery, Bethel Methodist Cemetery

55 Pitt Street, SW corner of Calhoun and Pitt streets

TMS: 4570302018

UTM (Zone 17, NAD 27): E599140 N3627630

In September 1795 Edgar Wells and other trustees of the Methodist Episcopal Church purchased a lot from Gov. Thomas Bennett (Charleston County DB X7, pg. 277). The lot was described as "Lot No. 157 . . . Butting and Bounding North Eastwardly on Pitt Street, South Eastwardly on Lot 150 . . . Southwestwardly on Lot 158 . . . Northeastwardly on Manigault [today Calhoun] Street." The church building was dedicated in 1798 and eventually completed in 1808. In 1862 an inventory and appraisal of Trinity Church property reported that the Bethel Church and Burial Ground was valued at \$5,000. The "Colored Burial Ground" was valued at \$1,000. Since no address was listed for this latter cemetery, the implication is that it was located on the same lot (Trinity Microfilm, Roll 3, Avery Institute).

In 1852 the structure was moved off the lot and a new structure was built. The 1856 City Directory, however, notes that this was the location of "Bethel Churches, Cemetery for whites and Cemetery for colored," indicating that the graveyard was divided and used by both whites and blacks. The Ward Books (Ward 4, 1W, pg. 73) from 1871-1875 identify "Bethel Burial Ground" as measuring 82 by 200 feet and being south of the church building.

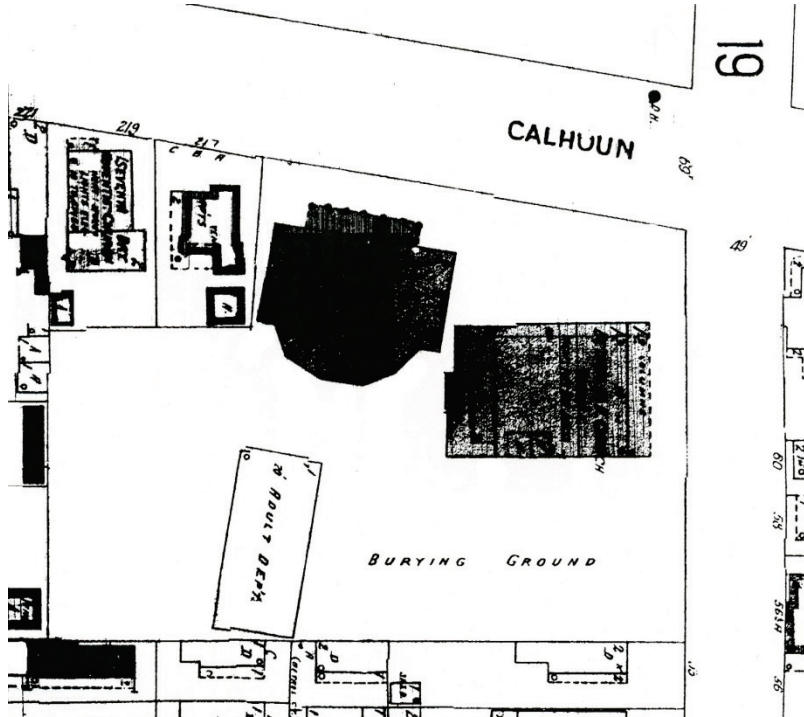
The old structure was donated to an African American congregation and was moved to 222 Calhoun Street in 1882. The new church on the Pitt Street lot was dedicated in 1853. It is reported that "many graves now lie beneath the church's buildings and parking lot." During the WPA transcription project it was noted that, "when the new Sunday School was built it was necessary to cover a part of the old cemetery, a grant many of these stones were left on the outside of this area, but there are many also that have been destroyed, etc. or covered with the new building" ("Charleston County Epitaphs, WPA, South Caroliniana Library).

"Silent History," *Charleston Post and Courier*, August 30, 1998, pg. E-1.

Poston, Jonathan

1997 *The Buildings of Charleston: A Guide to the City's Architecture*. University of South Carolina Press, Columbia.





Sanborn Fire Insurance Map, City of Charleston (1942/revised 1944)

Big O'Neale Cemetery, O'Neale Cemetery, O'Neill Cemetery

vic. of 4959 Centre Point Drive

TMS: 4000000093

UTM (Zone 17, NAD 27): E591675 N3637300

This cemetery was situated on the eighteenth century Camp plantation (Smith 1988:95-97). By 1951 the property was owned by Williams Furniture Corp. which deeded a portion of the cemetery, known as "Big O'Neale Graveyard," to Remus Harper, trustee (Charleston County DB F54, pg. 227). It is likely that the burial ground was used by plantation slaves and continued to be used by the local African American community. At least one individual noted the cemetery's use went into the mid-1800s (deposition of Marie Levine, p. 12, Charleston County 90-CP-10-1604). With the death of Remus Harper, his son Caleb took over the care of the cemetery and in 1971 hired Robert L. Frank to prepare a plat of the cemetery, recognized to contain nearly 2.5 acres (affidavit of Robert L. Frank, Charleston County 90-CP-10-1604; 1919 Johns Island topographic map).

In 1988 the South Carolina Secretary of State issued a charter for the non-profit Big O'Neale Family Cemetery, Inc. This was likely spurred by the purchase of the property from Georgia Pacific Co (which had acquired the tract from Williams Furniture Co.) to Centre Point Associates for development in 1987.

The court proceedings reveal that the families using the cemetery thought of it as a private, family graveyard, when in fact was almost certain a public burial ground that traced its origins back to the antebellum. Nevertheless, by 1992 Centre Point Associates had obtained a judgment from the Charleston County Court of Common Pleas (90-CP-10-1604) allowing the removal of the cemetery, classified as abandoned. Identified descendants included William Harper, Caleb Harper, Carol Nesbit Wrigton, Mary G. Stewart, Marie LeVine, Eloise Wilson, Minnie Smalls, Walter Alcox, Walter Alcox, Jr., Wilda Alcox, Cynthia Alcox Watson, Leta Alcox Hodge, Alfreddie Brown, Remus Harper, Jr., John Harper, Estelle Harper Benton, Beatrice A. Yancy, Georgianna Sanders, Pauline H. Jones, Kenneth Harper, Ray D. Harper, Donna Wolfe, Alfred O. Harper, Pauline H. Jones, Elvena Grant, Marilyn Nesbitt, Delores B. Hocutt, Joshua Higgins, and Anthony Brown. The Court approved the removal, as did the City of North Charleston (Resolution 1993-4, dated January 28, 1993).

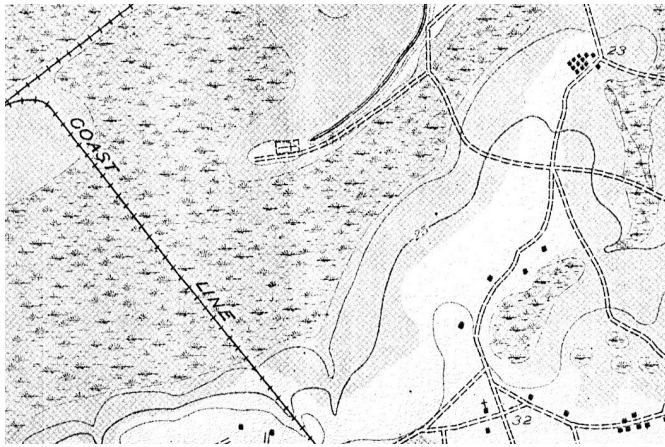
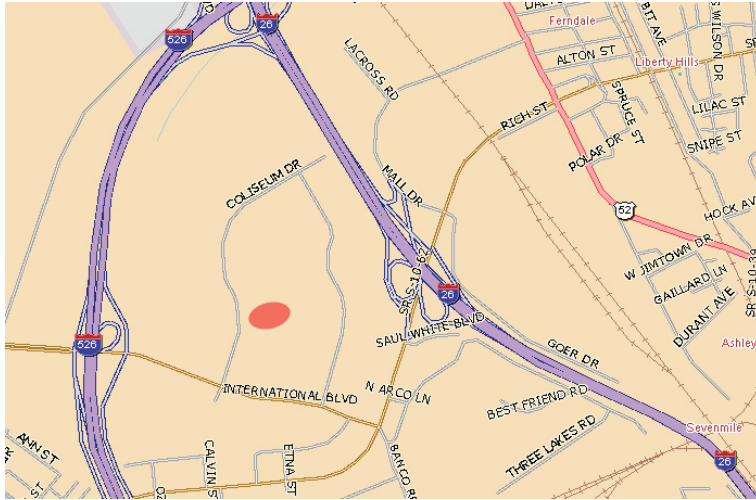
The cemetery was removed by the Fielding Funeral Home in 1993, with the remains reinterred in the Brown Fellowship Cemetery near Magnolia. As late as 2005 questions again arose concerning the burial ground at which time it was reported that more than 200 remains were removed to Sunset Memorial Gardens (Ashley Phosphate Road), St. Peter's AME Church (Liberty Hill), and Magnolia Cemetery. No mention, however, was made of remains taken to Brown Fellowship.

"Graves Moved Before Land Developed," *Charleston Post and Courier*, November 17, 2005.

Smith, H.A.M.

1988 Charleston and Charleston Neck – The Original Grantees and the Settlements Along the Ashley and Cooper Rivers. In *Rivers and Regions of Early South Carolina*, pp. 25-98. The Reprint Company, Spartanburg, South Carolina.

THE SILENCE OF THE DEAD: GIVING CHARLESTON CEMETERIES A VOICE

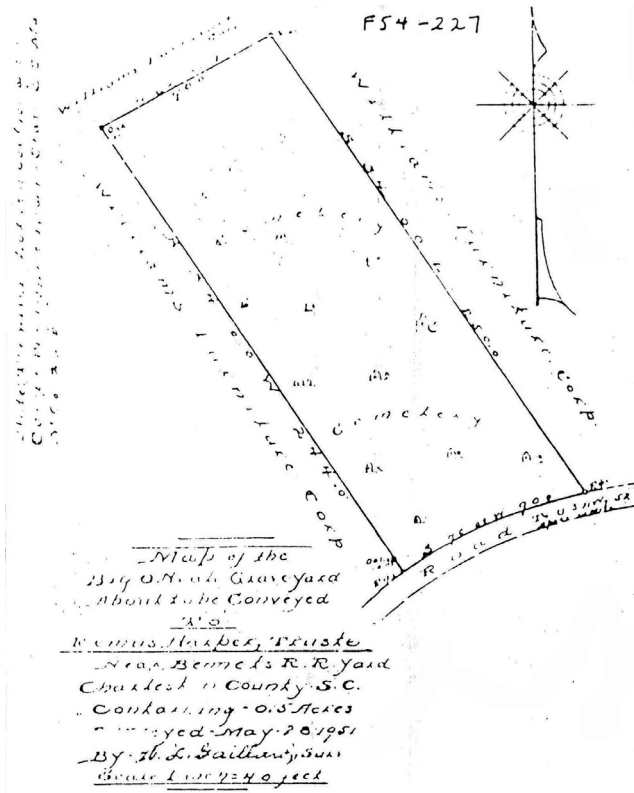


Johns Island 7.5' topographic map (1919)

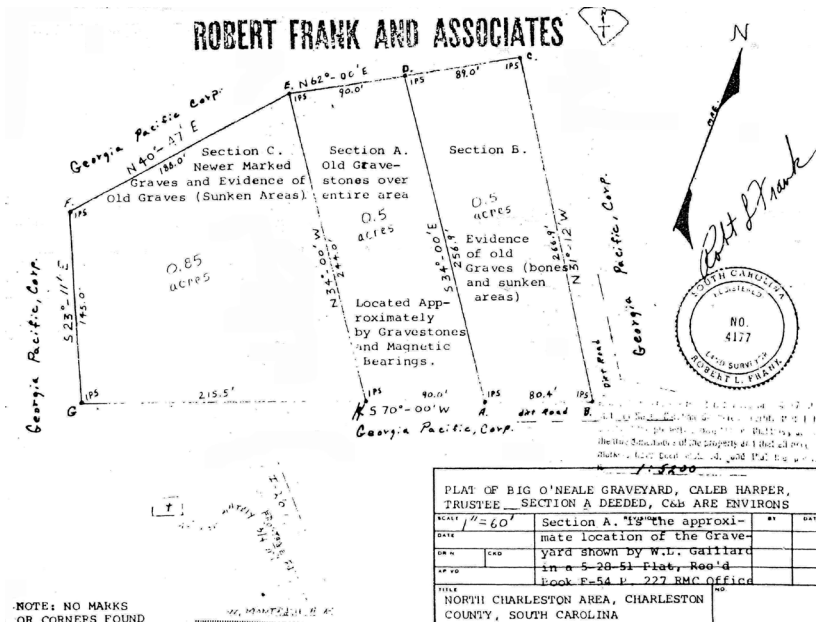


Map of Tract of Land Known as the Charleston Mining Co. Owned by David K. Bruce (1919)

CHARLESTON CEMETERIES

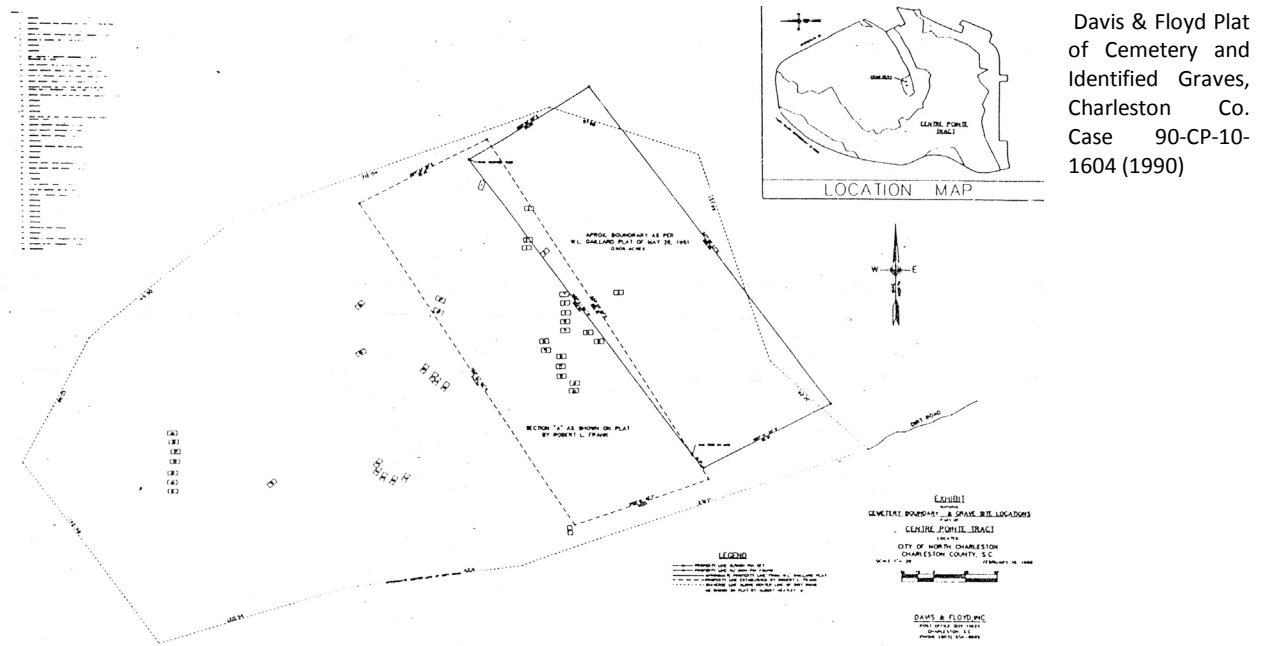


Charleston County DB F54, pg. 227 (1951)



Robert Fran plat, Charleston Co. Case 90-CP-10-1604 (1955)

34



Brith Sholom Cemetery; Beth Israel Cemetery

NE corner Lemon and Skurvin streets

TMS: 4641000098

UTM (Zone 17, NAD 27): E598400 N3631325

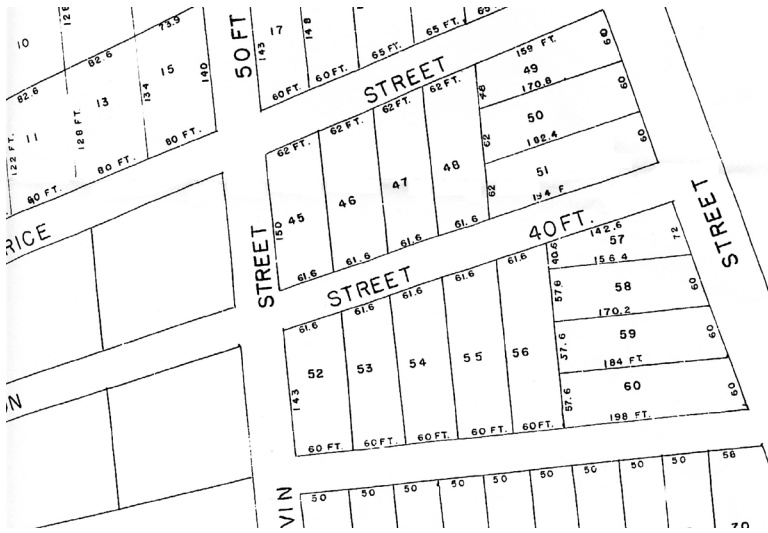
In 1911 a splinter group left the Brith Sholom congregation to form Beth Israel. This resulted in the purchase of the cemetery (lot 45) at this location from Meta A. Meyer on October 31, 1911 (Charleston County DB F26, pg. 18).

Nevertheless, Charleston City Directories from at least 1888 through at least 1890 list this cemetery as being on the east side of Meeting, beyond the City Limits.

Breibart, Solomon, Jack Bass, and Robert N. Rosen

2005 *Explorations in Charleston's Jewish History*, The History Press, Charleston, SC.





Magnolia Umbra, Charleston County PBC, pg. 10 (1854)

Brotherly Association Cemetery, Colored YMCA Cemetery

Lemon St. (SE corner of Lemon and Skurvin streets)

TMS: 4641400126

UTM (Zone 17, NAD 27): E 598425 N3631270

The Brotherly Association of Charleston sought incorporation in 1856 (*Charleston Courier*, August 20, 1856; incorporation was granted on December 21, 1857 although delayed by the General Assembly, see Committee Reports, 1856, item 66, SCDAB), although the organization apparently began in 1852. It was reported that the members had "with their contributions purchased a Tract of land in the vicinity of the City of Charleston and laid the same off as a burial ground for themselves and others who may join them." The white trustees at the time (Robert N. Gourdin, Edward L. Kerrison, and Vergenius J. Tobias) were subsequently replaced by African Americans in 1867. A new act to incorporate the association was passed by the General Assembly in 1872 with W. Wallace, B.K. Kinloch, Edward Fordham, M.J. Simonds, Thomas Lesesne, and A.E. O'Neil as trustees.

The property was actually acquired February 22, 1856 (Charleston County DB V12, pg. 397). Serving as trustees were James B. Marshall and Samuel T. Descian (?). The lots acquired included numbers 52, 53, 54, 55, and 56. A plat prepared at the time shows a laid out cemetery with 124 plots of varying sizes. The cemetery was bisected E-W by a "Center Avenue" with surrounding walks and three N-S walks (McCady Plat 6850). This plat identifies the Brotherly Association as their "Colored Young Men Association brotherly love unit." This plat represents one of the few lay outs surviving of the African American burial grounds west of Magnolia Cemetery.

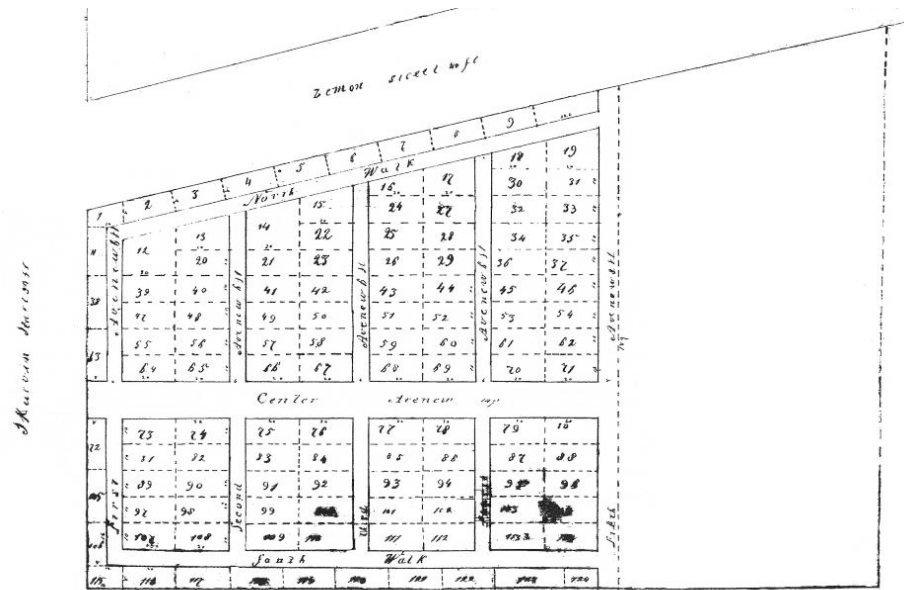
The Charleston City Directories from at least 1927 through 1938 list the cemetery and the Avery Institute has a list of those buried in the cemetery.

Potts-Campbell, Leila

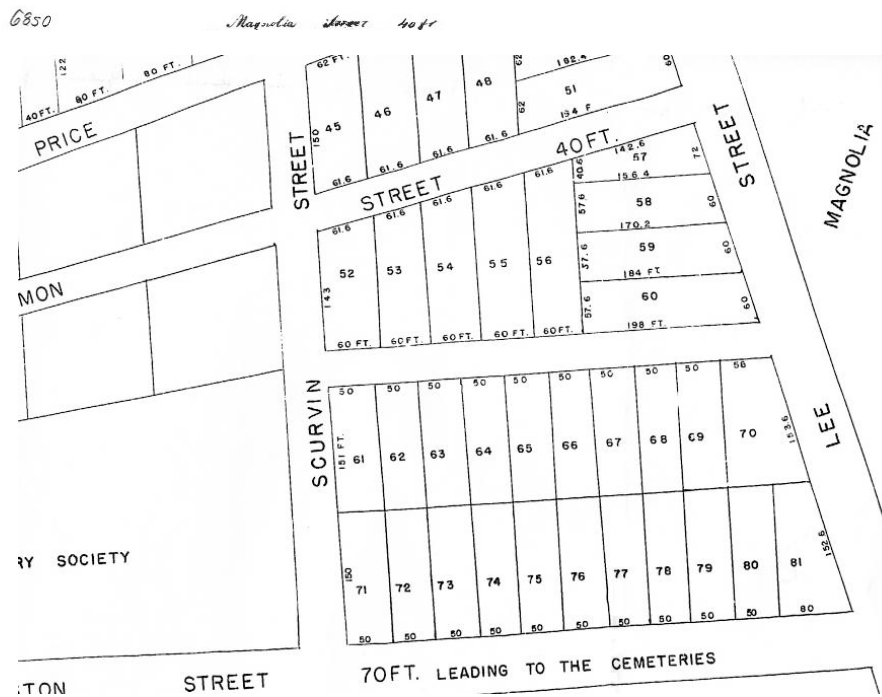
2009 'To Promote Brotherly Union': Charleston's Unique Burial Societies. *Avery Messenger*, Spring, 10-11.



THE SILENCE OF THE DEAD: GIVING CHARLESTON CEMETERIES A VOICE



McCrady Plat 6850 (1856)



Charleston County PB C, pg. 10 (1856)

Brown Fellowship Society Cemetery

Pershing Street

TMS: 4641400133, 4641400116

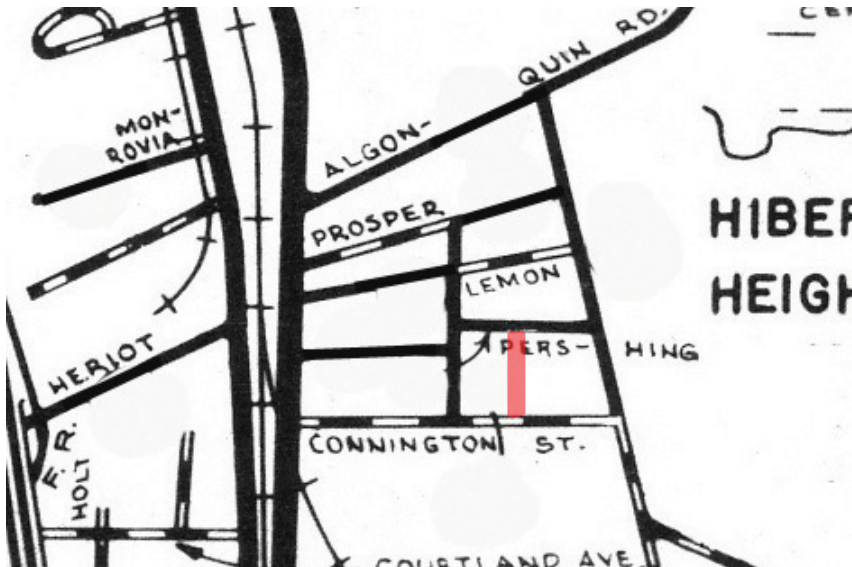
UTM (Zone 17, NAD 27): E 598475 N3631205

Organized in 1792, the Brown Fellowship Society changed its name in 1893 to the Century Fellowship. In 1957 the original cemetery property (located in the block bounded by Pitt to the west and Coming to the east, south of Calhoun) was sold to the Catholic Diocese.

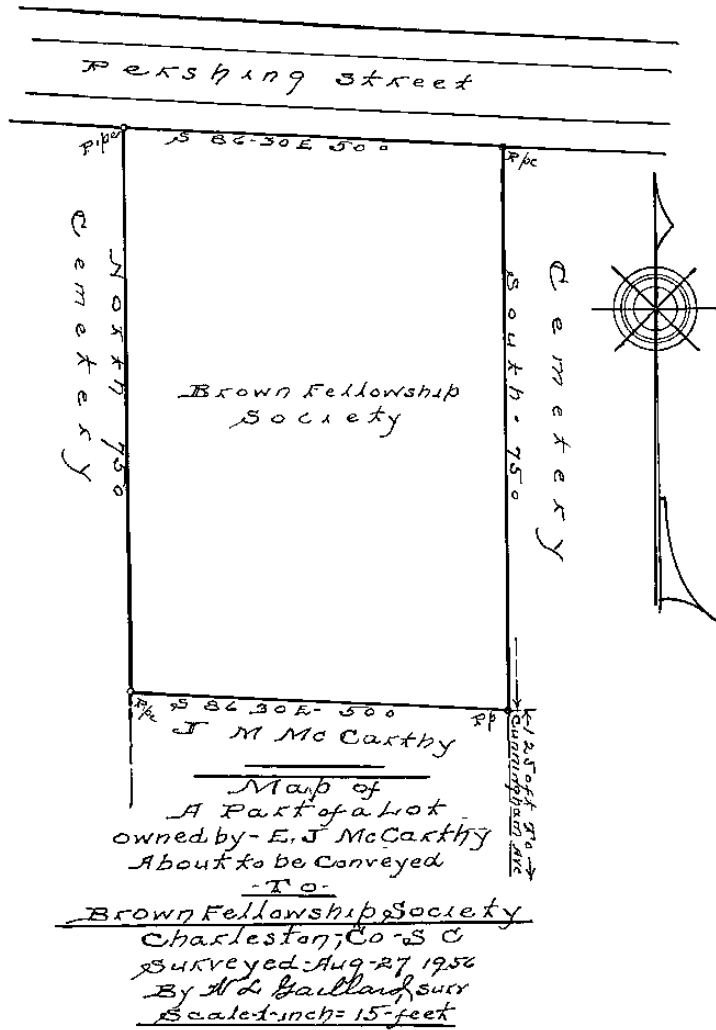
The first replacement cemetery was acquired by the Society in December 1956 (Charleston County DB C64, pg. 137; 4641400133). That property, bordering Pershing Street was owned by Joseph McCarthy (who had acquired the tract from John F. Bosch in 1940) and was situated between the Friendly Union to the west and the Humane Friendly Society to the east.

By 1983 the Society purchased the southern portion of its current property from JoAnne M. Bleecker (Charleston County DB Y133, pg. 14; 4641400116).

There are a number of stones in this cemetery that predate 1956; the earliest observed is from 1870. These stones were likely removed from the Pitt Street cemetery. There are also reported to be stones "in a pile" that are attributed to the move from Pitt Street in the 1950s (Memo from Edmund L. Drago to Marvin Dulaney, dated June 2, 1999). Another account states that the stones were "dumped" (Memo from Bernard E. Powers to David Cohen, dated October 7, 1997). Death certificates associated with nineteenth century stones all refer to Brown Fellowship Cemetery.



Charleston County PB C64, pg. 137 (1956)



Brown Fellowship Society Cemetery

East side of Pitt between Calhoun and Bull streets

TMS: 4570401142

UTM (Zone 17, NAD 27): E 599225 N 3627575

The Brown Fellowship Society, an elite group of light-skinned free persons of color, was organized in 1790 for social and benevolent purposes.

An October 12, 1904 *News and Courier* article reported that the members, “with the assistance of friends,” purchased the cemetery in 1794. The ground was consecrated on October 12, 1794 by the Rev. Thomas Frost, then rector of St. Philips Church. In contrast, the undated *Rules for the Burial Ground Department* indicates that the burial ground was purchased on October 12, 1794 and further reveals that the “friends” were subscribers – individuals not members of the Society, but wishing to have burial rights in the cemetery.

The *Rules* indicate that Society members, “their wives, their mothers and their children” may be interred in the cemetery that are “laid off and numbered” for free. Subscribers had to pay \$1, while members of the subscriber’s family could be interred for \$3. Curiously, “a certain privilege shall be allowed to subscribers. . . that is, when any of them are to be interred, a certain part of the said Ground shall be point out for their interment, which shall be on the highest part thereof.” Even non-subscribers were eligible for burial for a \$10 payment.

At the October 1, 1812 meeting the surviving record reveals that “A member arose and argued strong against vile female characters and their descendants being interred in the burial grounds” (“Century Fellowship Society Oldest Colored Organization,” *News and Courier*, ca. 1906, Holloway Scrapbook).

A November 7, 1827 resolution revealed that the burial ground was already heavily used, being “all taken and some part being filled with corps [sic].” Consequently the membership decided that the portion of the cemetery along Pitt Street, about 60 feet in length, “which has thitherto been reserved and interments thereon prohibited” be opened for burials of members and their family members. The burial ground issue was again raised in September 1839. It appears that some members were using the burial ground as convenient pasturage for their livestock. A resolution was passed providing that, “in the future, no horse nor horses, cattle of no kinds, hogs, sheep, or goats, shall be found in the Burial Ground” (Holloway Scrapbook).

The Return of Deaths for Charleston in both 1831-1834 and 1834-1836 includes a list of cemeteries and their sextons. For the earliest period a Harry Edwards was listed; he was apparently replaced by “Holloway” on Beaufain Street, a reference to Richard Holloway.

By 1856 the Society had accumulated \$6,000 in dues and revenue. It has been reported that, “as there being no special need,” the membership voted to distribute the fund “among themselves and the widows and orphans of deceased members” (undated newspaper article, Holloway Scrapbook). This decision appears to have financially crippled the Society and the organization appears to have never been able to regain its lost prominence.

At the one hundredth anniversary of the organization in 1890 the organization’s name was changed to Century Fellowship (undated newspaper article, Holloway Scrapbook).

At least by 1911 the organization’s decision to distribute its funds was clearly crippling efforts to maintain the cemetery. It was reported that, “the question was discussed how we could keep our Cemetery in a condition to represent The Colored People, it being a prominent part of the City with an Iron fence and with Head Stone Tombs and Monuments that prove the former standing of our people In May we expended more than five dollars in cleaning the ground and now it is necessary to make a like expenditure in August, and owing to our low financial condition and to the fact that we have no assessment for that purpose and the further fact that most of the people buried there have no one to represent them, some names being extinct; others their relatives are away and still others having burial spots elsewhere are negligent of the duty they owe to the memory of their early ancestry. And all others that have any race pride should be glad to have the Cemetery” cleaned (Holloway Scrapbook). The

Society's Secretary also wrote the "Daughters of the Century" asking that they "advance us \$6.00" in order to clean up the cemetery (Marvin Delaney files - Brown Fellowship, College of Charleston Addlestone Library, Special Collections).

Also by 1911 it is clear that the Society had little, if any, clear idea of how the burial grounds were obtained. A letter from Charleston attorney Theodore D. Jervey, dated March 29, 1911 explains, "on bringing the matter to the attention of Mr. Mazyck, the Secretary of the Vestry of St. Philips Church, he informed me that his impression was, from former consideration of the matter, that Bishop Smith of St. Philips Church interested himself while pastor of it, in assisting colored attendants of the service, to obtain a burial ground called McPhelah and that these were connected with the Brown Fellowship Society" (Holloway Scrapbook). Clearly there was much confusion in the minds of whites and blacks alike concerning the origins of both the Brown Fellowship and McPhelah burial grounds.

In spite of extensive searches, we have been unable to identify a deed for the ca. 1794 purchase of the cemetery. An 1849 plat of the parcel to the south (McCrary Plat 3771; see also Charleston County PBA, pg. 48 for a version showing only the lot and its boundary with the "Brown Fellowship Society Cemetery") shows the frontage of Pitt Street, including both the Brown Fellowship Society Burial Ground and the Mampila [McPhelah] Burial Society. The plat shows a one-story wood structure at the southwest corner of the Brown Fellowship lot – the hearse house which was later used as the meeting hall. The plat reveals that there was a fence between the two burial grounds. It also reveals that the Brown Fellowship Society's burial ground fronted Pitt Street "65 feet by title." The use of this term suggests both that it was not surveyed and also that the measurement was not taken from a deed, but rather from rights of use.

An even earlier plat, dating to 1828 (Charleston County PB A, pg. 23), shows the adjacent McPhelah Burial Grounds and identifies the parcel as being part of Lot 151 as shown on the Plan of Harleston (McCrary Plat 517). This original plat shows Lot 151 measuring about 120 feet along Pitt Street and about 220 feet in depth. Thus, Lot 151 was subdivided, with the Brown Fellowship Society cemetery situated on the southern half of the lot and the McPhelah Burial Grounds on the northern half.

The City of Charleston 1852 Ward Book (Ward 4, 1W) lists "Burial Ground f.p.c." for the two burial grounds on Lot 152. By 1853 the name was given as "Burial Ground Free Mulattoes." The lot was first shown divided (between Brown and McPhelah) in the 1864 Ward Book. The City of Charleston 1871-1875 Ward Books (Ward 4, 1W, pg. 72) identify the "Brown Fellowship Burial Ground" measuring 67 feet along Pitt and running 175 feet deep. These measurements are roughly consistent with the Harleston Plans.

Charleston City Directories list the cemetery, located at 42 Pitt Street, as the "Cemetery of the Brown Fellowship Society." By 1901 and 1904 the directories identify the "Century Fellowship Cemetery" as occupying two lots (Brown and McPhelah) at 52 and 54 Pitt Street (the street numbers having been changed in the interim). The burial grounds disappear from the directories until 1928, when they reappear, still at 52 and 54 Pitt Street, as the "Old Bethel Church Yard," which was probably the Bethel Churchyard across the street, on the southwest corner of Calhoun and Pitt.

By the late 1930s the Society's membership was significantly reduced and a WPA Writer's Project (Walker 1939) reported finding only two surviving members, Hiram Bell and W.S. Montgomery. Although the cemetery could still be seen on Pitt Street, the old hearse house that had been converted into a hall, had fallen into "ruins, carrying with it all the records of the society."

The first time we find a legal reference to the burial grounds is when the property was seized by the Charleston City Sheriff for unpaid street taxes in the amount of \$999.41 on May 15, 1935 (Charleston County DB L41, pg. 4). The property was sold at auction to the City of Charleston on July 1, 1935. The property was identified as 52 Pitt Street and its dimensions were reported as 60 feet along Pitt and 225 feet in depth – nearly precisely what would be expected from the original dimensions of Lot 151. The City held the property for five years, selling the burial ground back to the Brown Fellowship Society on July 12, 1940 (Charleston County DB Z41, pg. 225). This culminated a long series of legal exchanges involving the attorney for the Brown Fellowship Society, Thomas P. Stoney, the Charleston Diocese, and the City of Charleston. On May 9, 1940 Stoney wrote the Charleston Mayor, Henry Lockwood, saying that he understood the Bishop had bid \$650 for the property. The Society was "particularly anxious to protect the graveyard and burying ground of their relatives and friends and they are willing and anxious to raise the money which is said to be due The last burial was some two years ago" (Stoney Papers, South Carolina Historical Society). A letter of the same date to Bishop Emmet Welsh notes that, "perhaps, technically they [the Brown Fellowship] have slumbered on their rights, but after all this property is owned by an old Society and the men who have come to us are hard working respectable individuals who, at great sacrifice to themselves, are willing to go to the limit in an effort to preserve this area as a cemetery." By May 13 the city had executed what they called a "good faith contract" with the Diocese. In response the Bishop responded charitably, "when we purchased the old burying ground of the Brown Fellowship Society, we did so under the belief that the burial ground had been abandoned and was no longer in use. Our motive was simply to protect the property of the Bishop England High School. If the

CHARLESTON CEMETERIES

Brown Fellowship Society is able to make satisfactory arrangements with the city to repossess their property, we shall be glad to withdraw from the situation."

The 1944 Sanborn Fire Insurance Map shows the parcel as containing a "dilapidated" building. Photographs from ca. 1902 and 1923 show how the original wood frame structure had been partially bricked in, but never completed.

By 1951 the Brown Fellowship Society was in negotiations with the Charleston Diocese for the purchase of the cemetery. Again being represented by Thomas P. Stoney, a June 30, 1951 letter advised that the Society's asking price was \$10,000. Stoney went on to note that the Brown Fellowship had offered the Diocese the property "two years ago" for a much lower price and "if prompt action had been taken at that time, I feel certain that you could have procured this lot for much less." The letter also recounts that the Society would be responsible for "removing the tombstones, etc." (Stoney Papers, South Carolina Historical Society).

A July 10, 1951 response indicated that negotiations had been going on for several years "and it seems that whenever the Bishop has met the price fixed by the officers, we are subsequently advised that some member or members of the Society will not agree to that price and the price then raised. Last year I understood that we had a definite agreement at \$4750.00 . . . [The society] returned the contract and the check." The letter continues, complaining that the land is not worth even \$4,750, that the title would forever be cloudy, and the Bishop will not go higher than \$5,000.

On October 23, 1956 the Brown Fellowship Society, having been unincorporated throughout its existence, finally incorporated. The "entire present membership" consisted of Samuel E. Lee, Hurbert Drayton, Julia D. DaCosta, Corrine S. Guenreur, and Mae H. Purcell (Charleston County DB U62, pg. 470). Faced with the inability to continue to either care for or pay the taxes on the burial grounds, the Society sold the property to the Most Reverend John J. Russell, Bishop of Charleston for \$6,000 on January 17, 1957 (Charleston County DB C64, pg. 27; this was only \$1,000 more than the Bishop offered in 1951).

Eventually the cemetery was used for the construction of the Bishop England High School and its associated parking lot. While some stones were removed from the Pitt Street location to a new Brown Fellowship Society Cemetery on the Charleston Neck, no graves were ever relocated (Memo from Jessica Lancia, June 27, 2008, Marvin Delaney files - Brown Fellowship, College of Charleston Addlestone Library, Special Collections; Memo from Marvin Dulaney to David Cohen, dated July 23, 1999). Additional stones were collected by Julius Fielding and, as of 2008, were in his possession (Memo from Jessica Lancia, June 27, 2008, Marvin Delaney files - Brown Fellowship, College of Charleston Addlestone Library, Special Collections).

In 1998 the property was sold by the Diocese of Charleston to the College of Charleston Board of Trustees (Charleston County DB B306, pg. 101). In 2001, as the property was being cleared for the construction of a new College of Charleston library, the cemetery was again "discovered."

Today the western half of the cemetery is covered by the College of Charleston library parking lot and the eastern half is covered by a courtyard. It is possible that stone fragments located in the rear yard of the Blacklock House (18 Bull Street) are from the Brown Fellowship Cemetery. Unfortunately only partial names are present (Peter and probably Margaret) and several fragments have no identifiable names (Memo from Jessica Lancia, June 27, 2008, Marvin Delaney files - Brown Fellowship, College of Charleston Addlestone Library, Special Collections).

"Desecration Reparations Graves Found at College Site to be Honored," Charleston, *SC News and Courier*, January 25, 2001

"Coroners' Records Lead to New Questions About Remains," Charleston, *SC News and Courier*, January 26, 2001

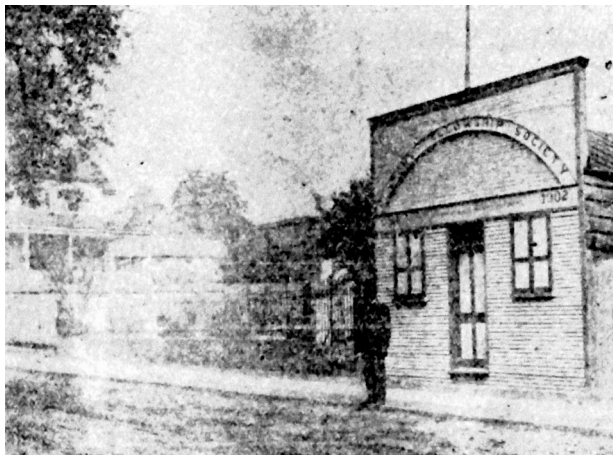
"College Construction Uncovers 4 Cemeteries C of C Plans to Commemorate Burial Sites," Charleston, *SC News and Courier*, March 24, 2001

Dickerman, G.S.

1923 A Glimpse of Charleston History, *Southern Workman* 36(1):15-23.

Walker, G.H.

1939 *The Brown Fellowship Society*, WPA Writer's Project 1655. Ms. on file, South Carolina Historical Society, Charleston, South Carolina.

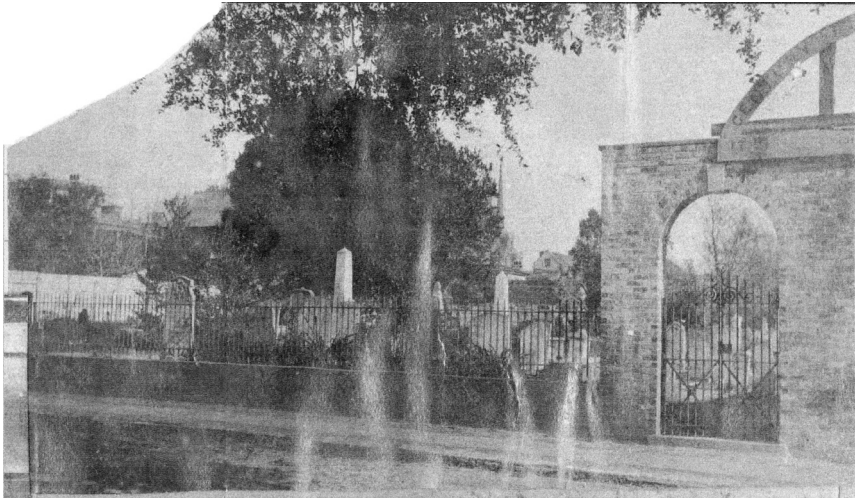


Holloway Scrapbook (ca. 1902)



Dickerman (1923:20)

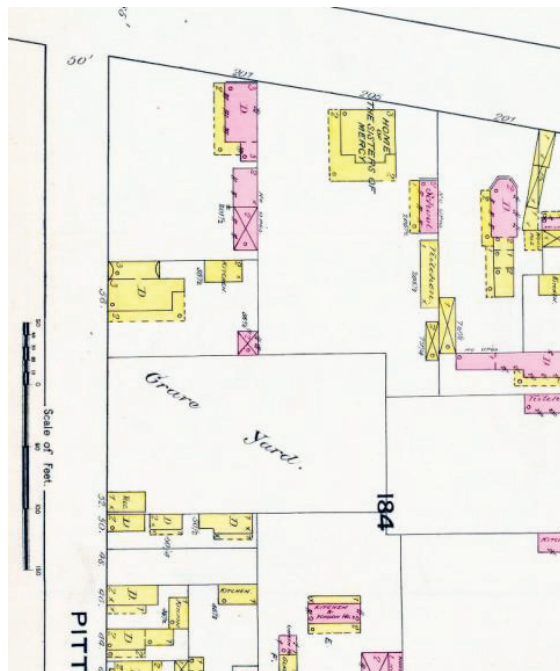
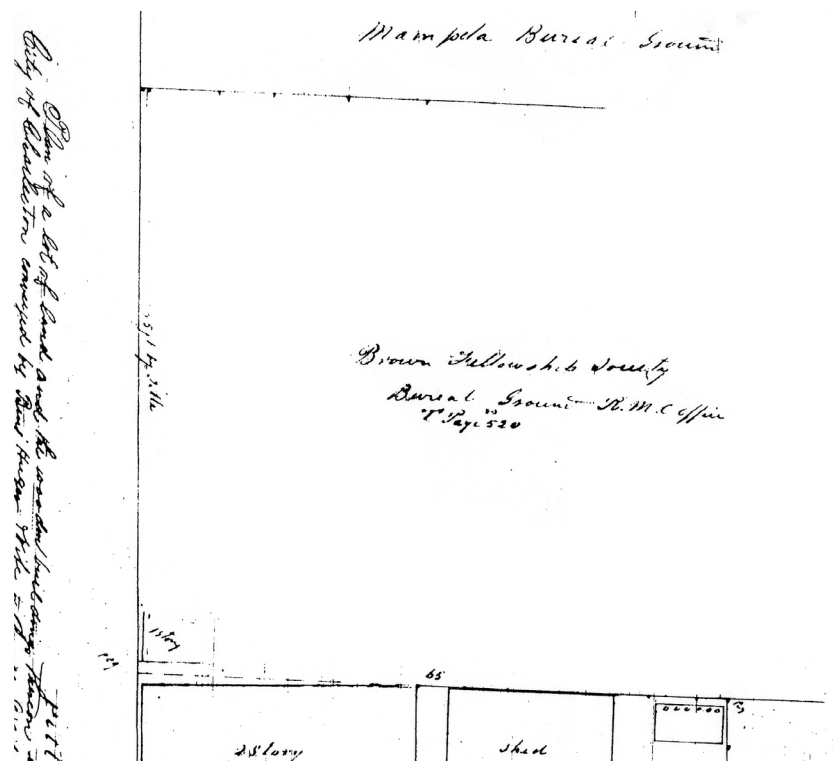
CHARLESTON CEMETERIES



Holloway Scrapbook (ca. 1923)

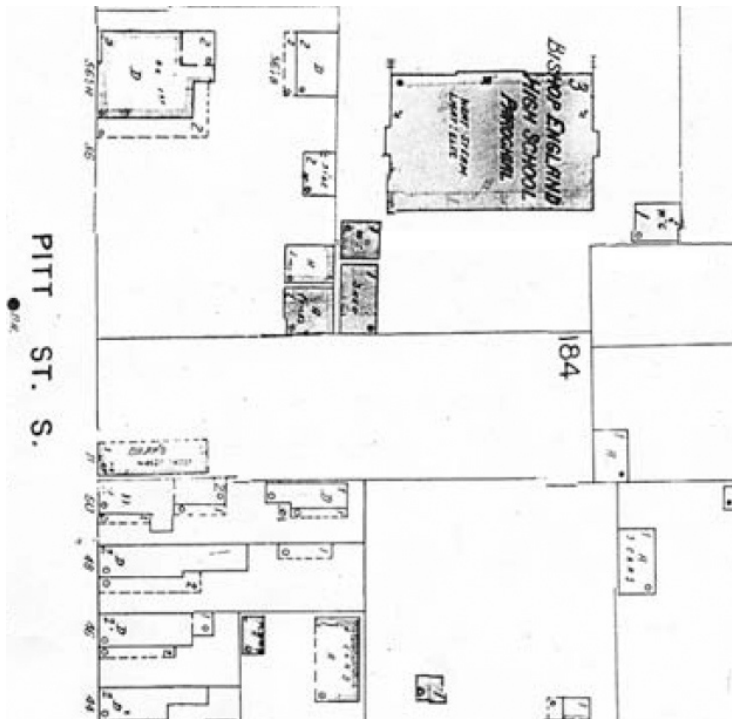


McCrary Plat 517 showing Lot 151 (1790)

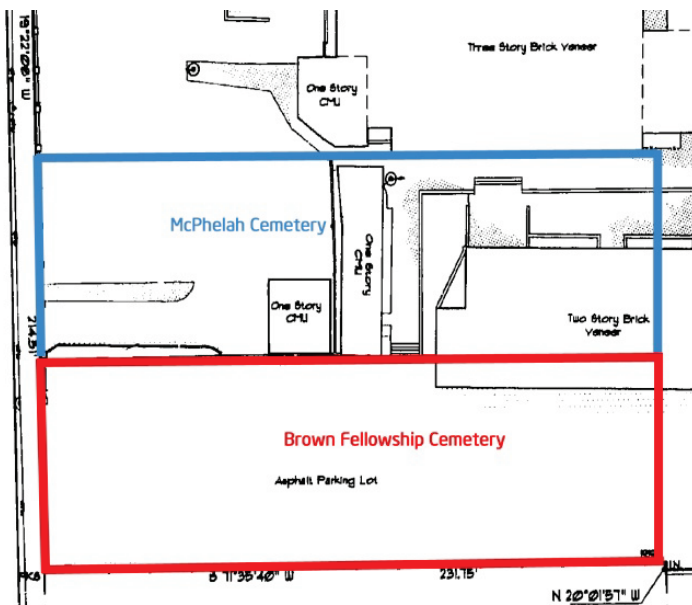


Sanborn Fire Insurance Map, City of Charleston (1888)

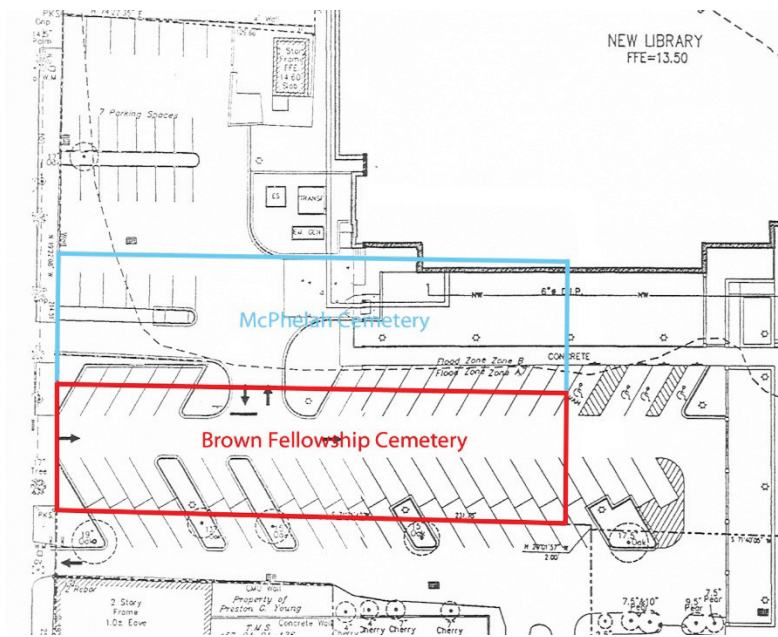
CHARLESTON CEMETERIES



Sanborn Fire Insurance Map, City of Charleston (1944)



Charleston County PB CN, pg. 123 (1993)



Plan of the College of Charleston Library showing the two cemeteries

Central Church Cemetery for African Members, Third or Central Church Burial Ground for Colored Members, Central Presbyterian Burying Ground

97 Line Street

TMS: part of 4600801041 & 4600801039

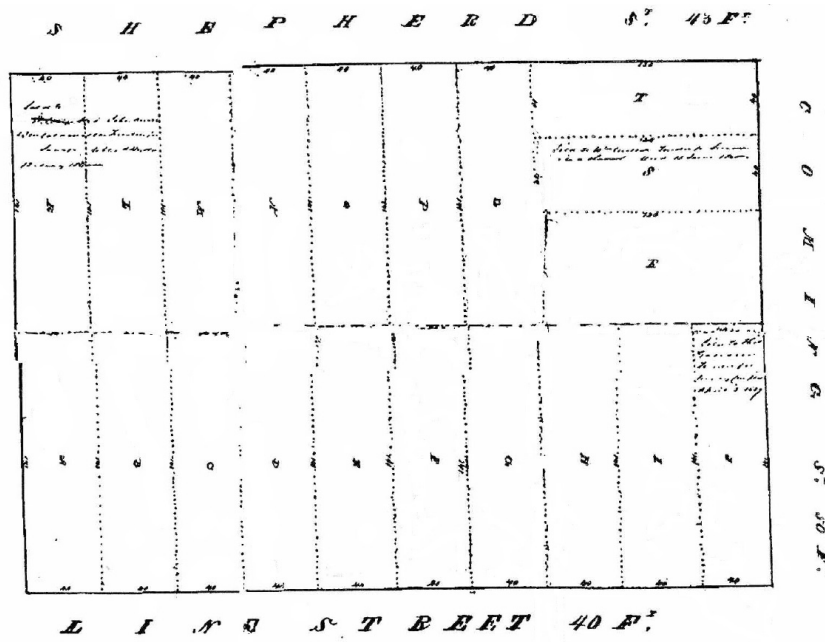
UTM (Zone 17, NAD 27): E598735 N3628750

In 1844 Lots E-I as shown on Payne's 1840 plat of Alexander Black's 20 lots (Charleston County DB E11, pg. 294) were purchased by William B. Yates (Charleston County DB M11, pg. 503). In April 1852, as a result of a chancery [equity] case, Lot I was sold to the Third Presbyterian Church (also known as the Old Presbyterian or Central Presbyterian Church), apparently for the burial of its African American members (Charleston County DB H12, pg. 81). It should be noted that Lot I was among the lots sold by Anna A. Pattani in November 1899 (Charleston County DB Q22, pg. 216). We have not determined how the lot was obtained by Pattani.

In the 1856 Charleston City Directory the address was listed as 50 Line Street. The church established rules for the burial ground that specified a sexton would be appointed from the congregation to "have the entire charge of the ground; shall keep the same in order; shall attend all burials and see they are properly conducted." Every member of the church in good standing, as well as all children under 21 years old were entitled to burial upon payment of the required fee (\$5 for those over 12 years and \$2.50 for those under). In addition anyone worshipping at the church, "servants . . . belonging to members," and strangers would also be buried, albeit at a higher rate. Indigent members of the congregation would be buried free.

Rules for the Burial Ground Held by the Third Presbyterian or Central Church, Charleston, for the Use of Its Colored Members, Charleston, 1852.





1840 Payne Plat, Charleston County DB E11, pg. 294 (1840)

Christian Benevolent Society Cemetery

Pershing Street

TMS: 4641400117

UTM (Zone 17, NAD 27): E 598510 N3631195

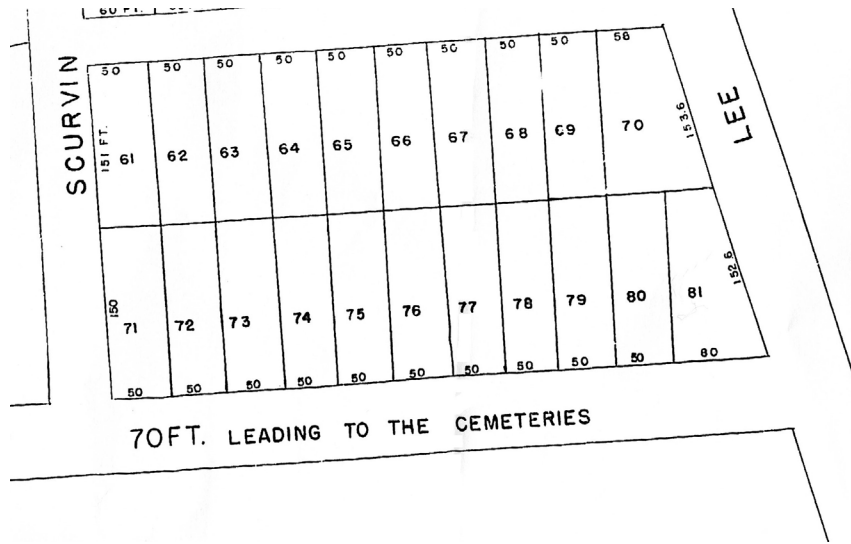
The Christian Benevolent Society was organized in 1839. In the 1850s the Executive Committee included James D. Johnson, Jacob Weston, Robert Houston, Joseph Dereef, Malcom Brown, and other free mulatto leaders in Charleston.

The cemetery was acquired by Jacob Westin, R.E. Dereef, C.H. Holloway, Robert Howard, and Malcomb Brown, trustees "for the use, benefit, and behalf of the Christian Benevolent Society" in February 1856 (Charleston County DB V12, pg. 415). The property was described as Lot 68 (Charleston County PB C, pg. 10).

Holloway Family Scrapbook, Avery Research Center, Charleston, SC



Charleston County PB C, pg. 10 (1856)



Circular Congregational, Independent Church Cemetery

138 Meeting St.; historically described as the east side of Meeting, near Cumberland

TMS: 4580901089

UTM (Zone 17, NAD 27): E 600115 N3627070

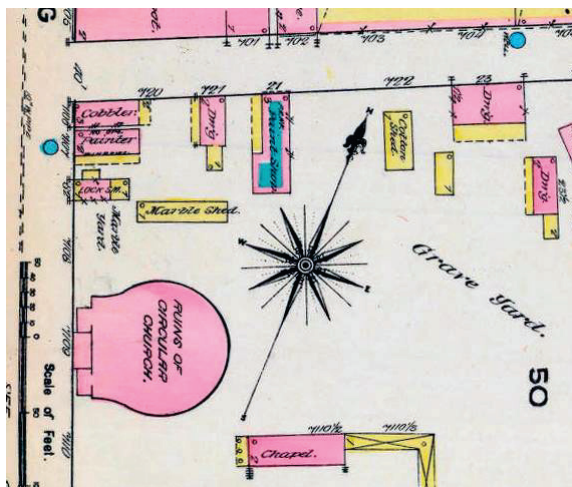
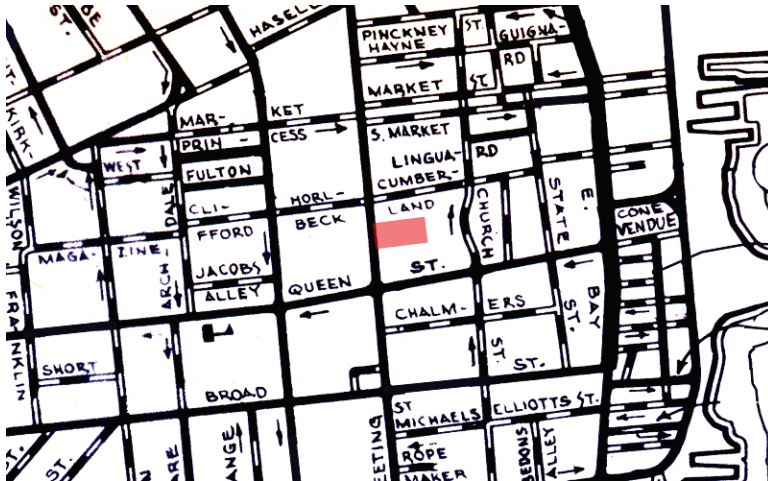
Church was first organized in 1681, although the current structure wasn't constructed until 1892. Poston states that "more than fifty slate stones imported from New England constitute the largest concentration of the work of Boston and Rhode Island carvers in the Southeast."

Poston, Jonathan

1997 *The Buildings of Charleston: A Guide to the City's Architecture*. University of South Carolina Press, Columbia.

Spaulding, Patricia A.

1995 *Graveyard Burials, 1695-1995: The Independent or Congregational Church of Charleston*. n.p., Charleston, SC.



Sanborn Fire Insurance Maps, City of Charleston (1884)

Citadel Square Baptist Church Cemetery

328 Meeting Street

TMS: 4591303001

UTM (Zone 17, NAD 27): E599790 N3628010

In early 1854 a small group separated from the First Baptist Church in order to form a new church to serve the "Upper Wards." By December 1854 the church was chartered by the General Assembly as the "Fourth Baptist Church, Charleston." In 1855 the Morris Street Church dissolved and was united with the new group. Because of this merger, and the selection of a new location on what was then known as Citadel Green, the name of the church was changed to the "Citadel Square Baptist Church." Worship, however, continued in the Orphan House chapel until October of 1855 when the church moved to the building on Morris Street previously held by the Morris Street Church. The current church was not dedicated until November 23, 1856. At the time the membership was only 217, with 119 being enslaved African Americans.

We have identified no mention of a cemetery until the 1885 Charleston City Year Book, when it was listed as a white burial ground. As early as 1859 the church purchased and was operating a burial ground on Mechanic Street for its African American congregation. Additional research is necessary.

<http://www.citadelsquare.org/index-1a%20history.html>



[illegible]

55

Citadel Square Baptist Church Cemetery, Calvary Cemetery, Calvary Baptist Cemetery, Adverse Cemetery

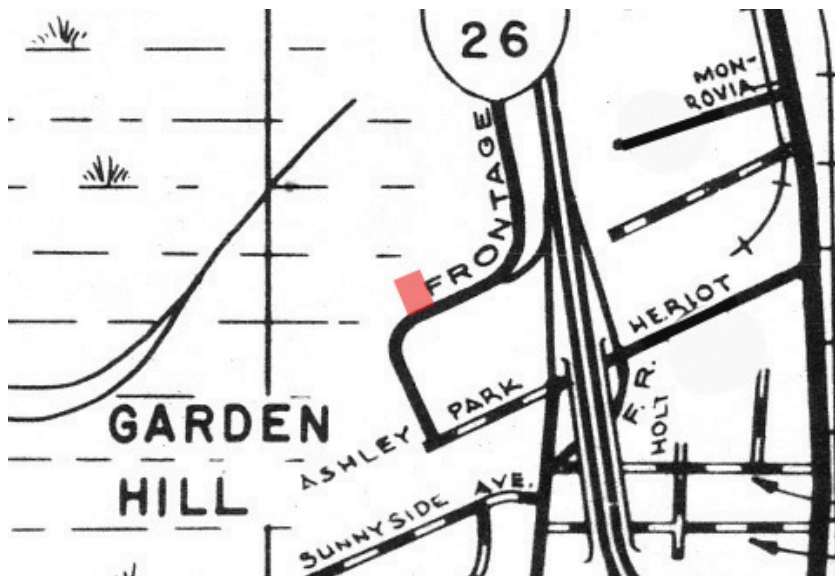
Mechanic Street

TMS: 4641300078

UTM (Zone 17, NAD 27): E 597700 N3631180

Prior to 1859 the property was owned by Lythgoe & Riker. With the death of Lythgoe the land was surveyed in anticipation of division (Charleston County Plat Book A1, pg. 152). Tracts M and H were sold to the Citadel Square Baptist Church in April 1859 (Charleston County DB A14, pg. 277).

Death certificates refer to this cemetery as either Calvary Cemetery or Calvary Baptist Cemetery. None of those identified make reference to Citadel Square Baptist Church. The undated McCrady Plat (shown below) combines the several cemeteries in this area, identifying them all as "1st Baptist Cemetery" (see Baptist Church of Charleston Cemetery). By 1958 the USGS topographic map combines all of the various burial grounds under the name "Adverse Cemetery," possibly a legal reference to adverse possession, although many do have deeds.



PLAT of lots in the City of New York

James Tupper Esqr. Master in Equity
Court of Chancery in the Cause of
March 30th 1859 John S. Branch
City Surveyor

Scale, 100^{ft} per inch

MADISON ST

MICHIGAN ST

BROADWAY

N
M
L
K
H
G
F
E
I

6 H. Stevens

David R. K.

Hand-drawn map of a street layout in the 1930s. The map shows a grid of streets including Division St, Marshall, Mechanic St, Drayton, Rutledge Ave, Heriot St, and an Extension of Marshall St. Key locations marked include the 1st Baptist Cemetery, F.C.A. Cemetery, and various lots (Lot No 3, Lot C No 2, Lot C No 1). A 'Proposed' street is also indicated. The map is dated 1934.

57

Colored Burial Ground

102 Line St.

TMS: 4600801036

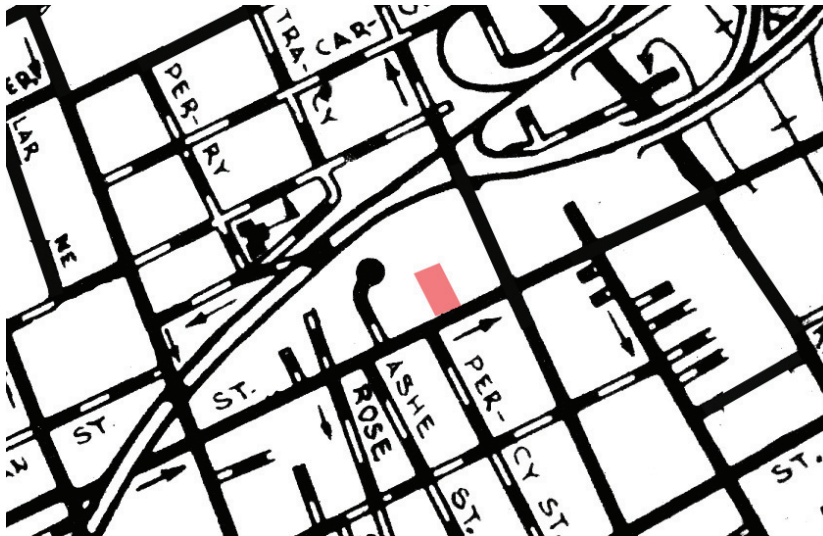
UTM (Zone 17, NAD 27): E 598700 N3628730

In 1844 Lots E-I as shown on Payne's 1840 plat of Alexander Black's 20 lots (Charleston County DB E11, pg. 294) were purchased by William B. Yates (Charleston County DB M11, pg. 503). Lots E and F were subsequently split off and by 1913 were identified as the "Colored Burial Ground."

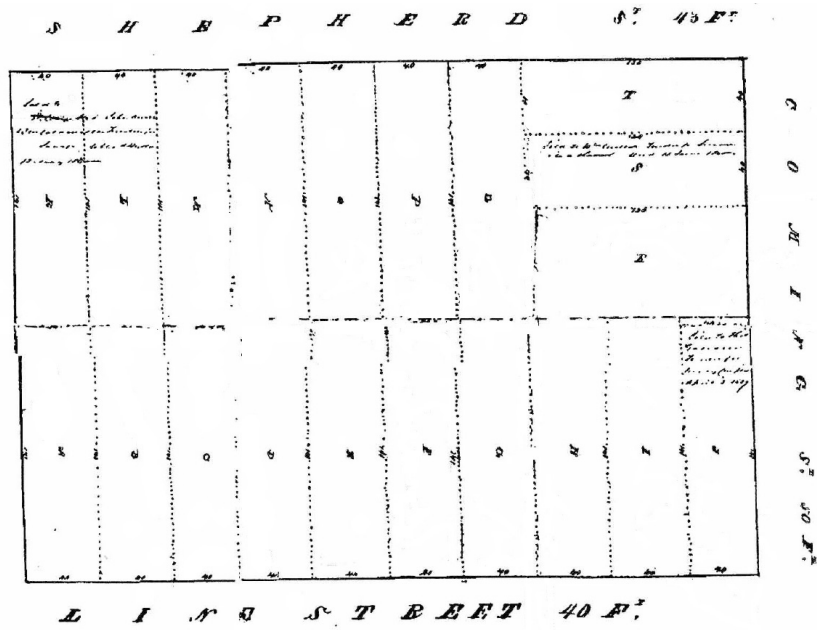
The City of Charleston 1882 Block Plat (Ward 11) shows this property, identified only as "Burial Ground," measuring 80.6 feet along Line Street and running 139 feet in depth. The property was combined with Local Union Society #52 Burial Ground to the east in the City of Charleston 1871-1875 Ward Books (Ward 8, 1W, pg. 30) with dimensions of 128 by 150 feet.

Trinkley, Michael and Debi Hacker

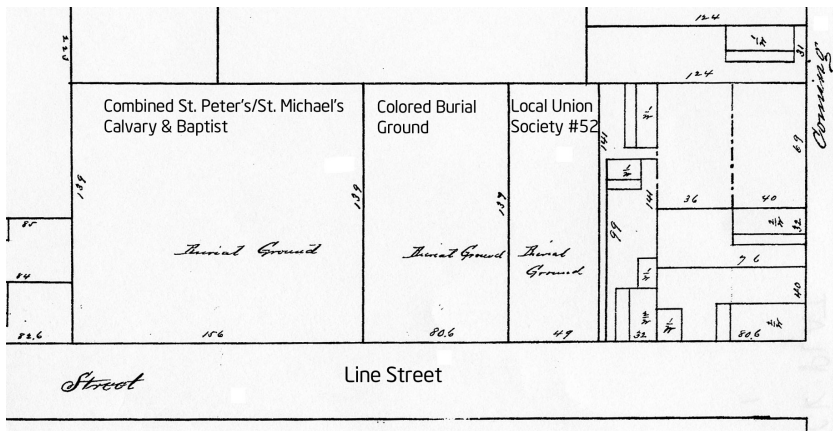
1994 *The St. John's Burial Association and the Catholic Cemetery at Immaculate Conception, City of Charleston, South Carolina: What Became of the Repose of the Dead?* Research Contribution 146, Chicora Foundation, Inc., Columbia.



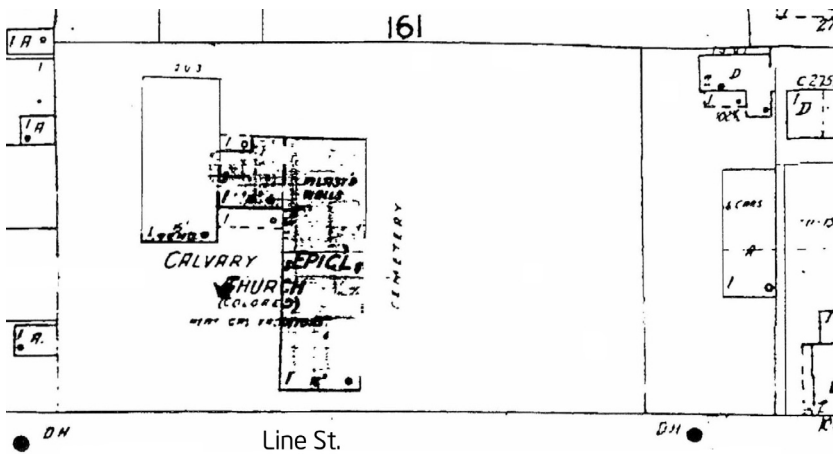
CHARLESTON CEMETERIES



1840 Payne Plat, Charleston County DB E11, pg. 294 (1840)



City of Charleston Block Plat, Ward 11 (1882)



Sanborn Fire Insurance Map, City of Charleston (1944)

Cumberland & Bethel Methodist Church Cemetery

22 Hanover Street

TMS: 4590902057

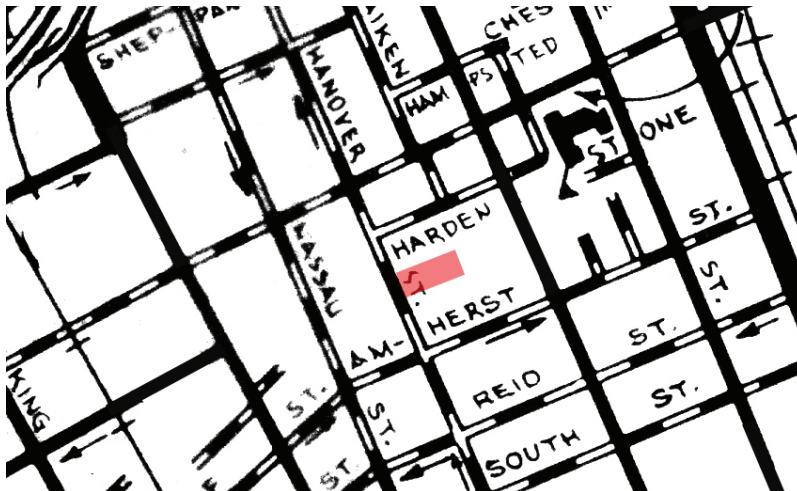
UTM (Zone 17, NAD 27): E 599530 N3628775

The earliest reference we have found to this burial ground is an 1862 inventory of Trinity Church property (Trinity Microfilm, Roll 3, Avery Institute). Under Cumberland Church is the listing, "Col Burial Ground Hampsted," with a value of \$500. This same document separately lists the "Colored Burial Ground for Bethel Church (with a value of \$1,000), implying that originally the two were distinct; the names may have become combined only in the late nineteenth century.

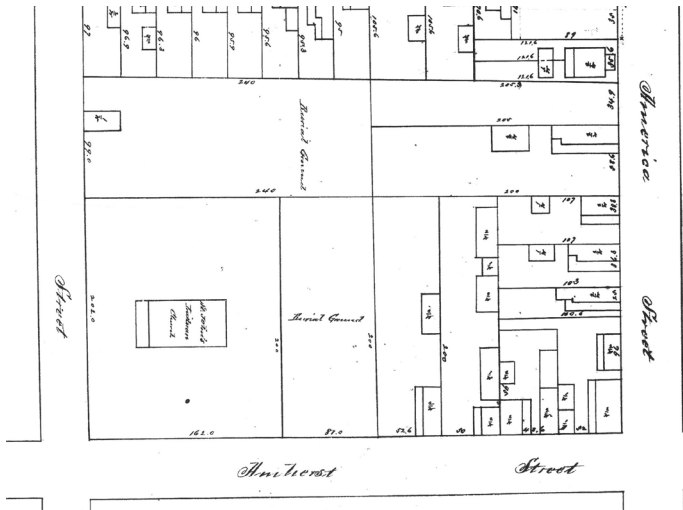
The 1882 Block Plat (see below) for the property identifies it only as "Burial Ground" fronting 99 feet on Hanover Street and running 240 feet in depth. A one-story wood frame structure is situated on the lot bordering the street. This may represent a caretaker's house. The Sanborn Fire Insurance Map just four years later shows the structure against the north property line, set back from the street. In May 1935 the Charleston City Sheriff seized this property, described as "Burial Ground (Colored)" at 22 Hanover Street, for failure to pay \$1,061.89 in taxes and interest (Charleston County DB L41, pg. 6). The property included about 100 feet fronting on Hanover Street and was about 400 feet in depth. Although unnamed in the seizure, surrounding property described this parcel, at least back to 1849, as "land of the colored members of Cumberland & Bethel Methodist Church" (Charleston County DB V11, pg. 449). The property was sold to the City of Charleston in July 1935.

In 1943 a local citizen, Clelia P. McGowan, suggested that the abandoned graveyard be converted into a playground for African American children. When discussed at the August 10, 1943 City Council Meeting, Alderman Burton was opposed. In addition, the adjacent St. John's Episcopal Church objected "to the creation of a playground immediately adjacent to the church." No action was taken, but on January 11, 1944 the City sold the property to St. John's Episcopal Church (Charleston County DB R44, pg. 398).

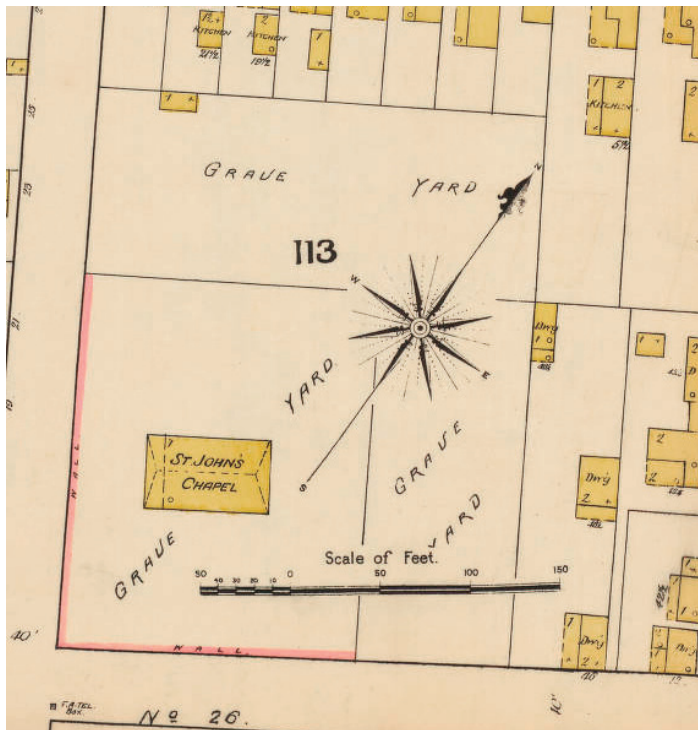
About a year and a half later, in June 1945, the church sold the property to Sydney Aytes with the condition that, "the property to be used for white residential purposes only, as long as St. John's Episcopal Church is used by a white Congregation, otherwise the property reverts to the Church" (Charleston County DB S45, pg. 161).



CHARLESTON CEMETERIES



City of Charleston Block Plat, Ward 9 (1882)



Sanborn Fire Insurance Map, City of Charleston (1888)

DaCosta Burial Ground, Cemetery of the Hebrews, Beth Elohim Unveh Shallom Cemetery

55 Amherst Street, SE corner of Amherst and Hanover streets

TMS: 4590902040

UTN (Zone 17, NAD 27): E 599550 N 3628740

This cemetery was established in the early 1780s on the southeast corner of Hanover and Amherst streets. The 1793 will of Sarah DaCosta, Isaac DaCosta's widow, directed the "purchase [of an] eighty foot square of land situate in Hampstead . . . for the sole purpose of a burial ground for my family and the Portuguese Jews." This originally formed part of Lot 48 of Hampstead. Since graves dating to 1783 were present it is likely that it was used first as a family burial ground. A newspaper account describes how the "Portuguese Jewish Congregation of this City, called 'Beth Elohim Unveh Shallom,' or the house of the Lord and Mansion of Peace, proceeded to their burying found in Hamstead [sic], in order to lay the Foundation Stones of the Wall" (*Charleston Evening Gazette*, February 6, 1786).

The cemetery remained in the DaCosta family until 1809 when it was conveyed to trustees. In 1847 the trustees relinquished their charge, conveying the property to Beth Elohim. After this time it seems to have been used for the Jewish poor or non-members of the congregation. In the 1852-1856 City Ward Books (Ward 5, 1W, pg. 17) the cemetery is identified as the "Jewish Burial Ground" situated immediately north of the African Burial Ground. In the 1856 Charleston City Directory the cemetery is simply listed as an Israelite Cemetery, located at the "cor Hanover and Amherst." It is only sporadically listed afterwards; in 1889, for example, it is identified as the "Jewish Cemetery" at 189-195 Coming Street.

About 1900 the cemetery had fallen into serious disrepair with only 19 headstones still standing. These were apparently removed from the cemetery and taken to Beth Elohim's Huguenin Avenue Cemetery in 1935 when the congregation lost the cemetery to the City of Charleston for an unpaid paving assessment (Charleston County L41, pg. 9). The "Hebrew Burial Ground," as it was called, was \$1,034.67 in arrears when it was seized by the Sheriff on May 27, 1935. It was sold to the City of Charleston on July 1, 1935.

Today the cemetery is owned by the Beard Chapel AME Church.

Breibart, Solomon

1993 The Jewish Cemeteries of Charleston. *Carologue*, Summer, pp. 8-9,14-16.

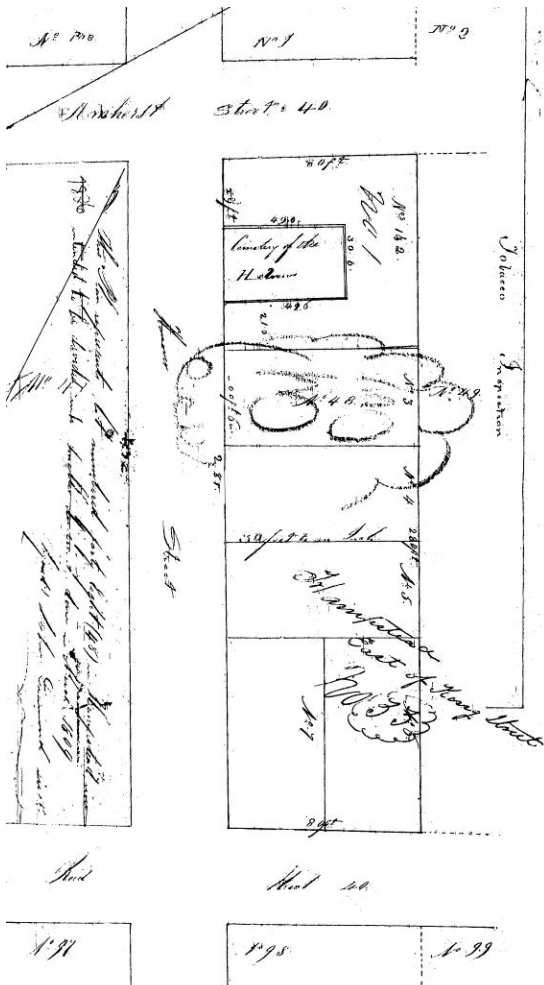
Breibart, Solomon, Jack Bass, and Robert N. Rosen

2005 *Explorations in Charleston's Jewish History*, The History Press, Charleston, SC.

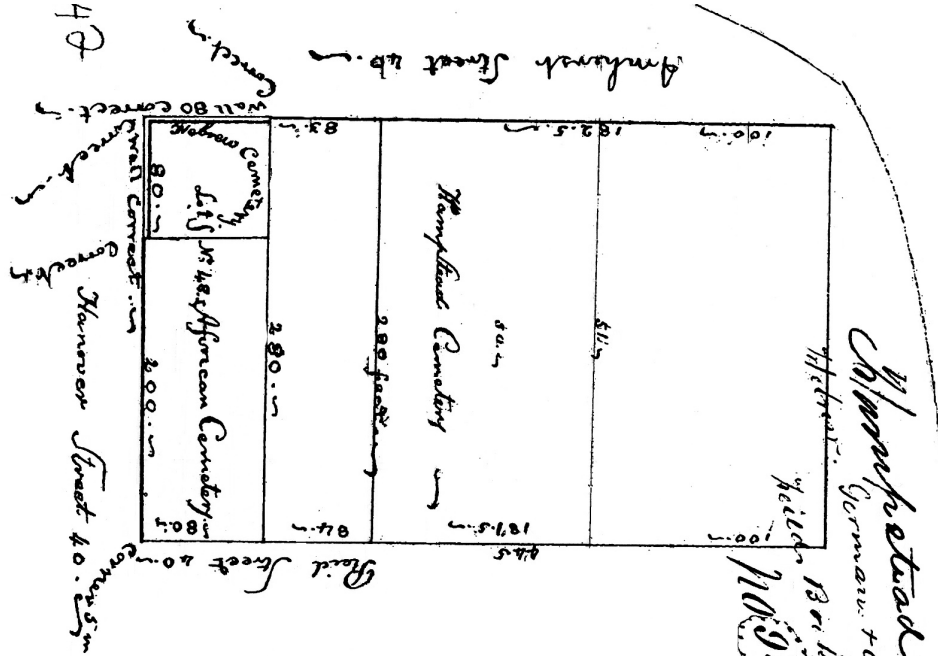
Elzas, Barnett A.

1903 *The Old Jewish Cemeteries at Charleston, S.C.* Daggett Printing Co., Charleston, SC.

CHARLESTON CEMETERIES



McCrary Plat 7826 (1809)



McCrady Plat 7842 (1850)
(see also McCrady Plat
3874, n.d).

Emanuel AME Church of Charleston

Lemon Street

TMS: 4641400127

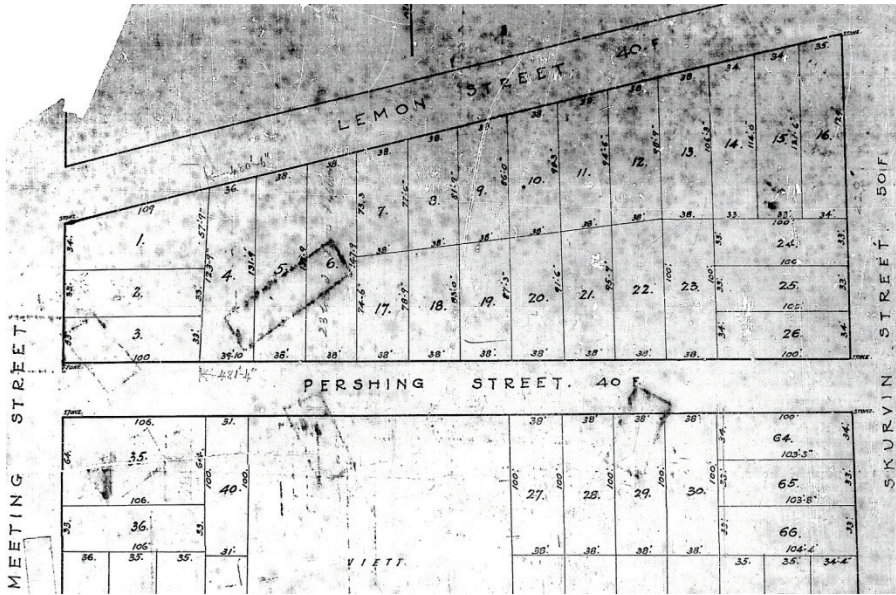
UTM (Zone 17, NAD 27): E598300 N3631245

In March 1926 the Emanuel AME Church of Charleston purchased 23 lots (numbers 4 through 26) from E.T. Vieth. Vieth had acquired the property in 1907 from the Charleston Ancient Artillery Association (Charleston County DB V32, pg. 604). This church was implicated in the Denmark Vesey slave rebellion in 1822 and was burned. The church was rebuilt and services continued until 1834 when outlawed. In 1865 the church was formally reorganized and the existing structure was built in 1891 at 110 Calhoun Street.

Although the plat typically referenced in association with this property is the 1919 Barbot plat (Charleston County PB C, pg. 141), this is incorrect since the lot numbers do not correspond with the deed. The correct drawing is entitled, "Revised Plat of Property Bounded by Lemon, Skurvin, Cunningham, and Meeting Sts. (Charleston County PB F, pg. 26). While this plat was not filed until 1933 it clearly predates this as it shows only lot numbers; none of the parcels had been purchased at the time of its preparation.

<http://www.emanuelamechurch.org/churchhist.html>





Charleston County PB F, pg. 26
(1933)

Calhoun AME Church Cemetery, New Emanuel AME Church Cemetery, Emanuel, Emanuel Cemetery, Emanuel Ground

Lemon Street (SW corner of Lemon Street and Huguenin Avenue)

TMS: 4641400130

UTM (Zone 17, NAD 27): E 598515 N3631275

In May 1873 William Davis, M. Vanderhorst, Abram Adams "& others," Trustees of Calhoun Street AME Church, acquired four lots of land (identified as lots 57, 58, 59, and 60, see Charleston County PB C, pg. 10) that formed this cemetery (Charleston County DB M14, pg. 339). By 1993 the church, by then located in Mount Pleasant, had stopped paying taxes on the property and Charleston County seized the cemetery. It was subsequently sold at auction to St. Andrews Development Corporation, who perhaps did not realize that the property was a cemetery (Charleston County DB W231, pg. 71). Nevertheless, the property they acquired for \$400, was sold just six months later for \$510 to Emanuel AME Church, located at 110 Calhoun Street in Charleston (Charleston County DB D239, pg. 905).

According to death certificates the cemetery was consistently called Emanuel, Emanuel Cemetery, or occasionally Emanuel Ground. It is listed as a "colored" cemetery called "Emmanuel" in the 1927 and 1930 Charleston City Directories. Listings continue through at least 1938. Burials appear to have begun almost immediately after the property's acquisition, with several noted from 1874.



Charleston County PB C, pg. 10 (1854)



Ephrath Cemetery, Ephratte Ground, Ephrath Ground

217-219 Calhoun Street

TMS: 4570302016, 4570302017, 4570302068

UTM (Zone 17, NAD 27): E 599090 N 3627625

In 1816 free persons of color associated with the Circular Congregational Church, also known as the Independent Religious Congregation, petitioned the Charleston City Council “to purchase and open a Burying Ground in Boundary-street [today Calhoun], adjoining the Methodist church yard, as a place of interment for free persons of color.” The Council approved the petition by ordinance dated August 16, 1816, specifying that the property was “commonly called Cart’s lot.” The City Council did specify that no burials could take place “either after dark or before day light.”

A very involved deed was issued April 14, 1817 from John Cart the elder, John Cart the younger, Eliza Cart and others to Adam Levett, William Campbell, Henry Liston, and Ann Darrell, trustees. The lot was described as being on the south side of Boundary Street and identified as Lot 159 in the Plan of Harlestone’s Green. The lot measured 107 feet along Boundary and 239 feet in depth on the east line. It bordered the Methodist Congregation on the east, all consistent with the authorizing ordinance. The lot “shall for ever remain and be kept as a Cemetery or Burial place all persons of colour who are attached to or worship with the Independent or Congregational Churches situated in Meeting Street and Archdale [sic] Strs (Charleston County DB V8, pg. 319).

By 1832 the last surviving trustee, Henry Liston, mortgaged the property to Thomas Small (Charleston County DB C10, pg. 431). The deed is significant since it notes that Liston represented “an association of free coloured persons nor or late worshipping at the Independent of Congregational Churches in Meeting and Archdale Streets . . . commonly known by name of the Euphrat Society.” It is unclear why Liston used the cemetery to secure the payment of his loan, but there is no indication that the mortgage was satisfied, so it is assumed that the tract passed to Small.

The Ephrath Burial Ground and Charitable Society was incorporated by the SC Legislature in March 1869. Those listed as officers included Hamlet Muly, Jonas Bird, Peter Mazyck, Joseph M. Duncan, George Watkins, and William Lawrence. The name is almost certain Biblical, referencing the place Rachel died giving birth to Benjamin (Genesis 36:16, 19). Some believe that Ephrath is Bethlehem; throughout the Bible it is a term for members of the Israelite tribe of Ephraim.

By May 14, 1872 the sole surviving trustee was Henry W. Mathews (not named in the original deed) and it became necessary to appoint new trustees. Those named included Thomas R. Smalls, Juline A. Birnie, and Stephen B. Corcaran. The 1893 Ward Book lists “Ephrat Cemetery” just west of Bethel M.E. Church and identifies Thomas R. Small as the trustee (City of Charleston 1893 Ward Book, 4W, Ward 6, pg. 16).

As late as 1902 the Sanborn Fire Insurance Map still shows the burial grounds intact. By 1944 the front (north) portion has been built over, while it appears that the rear (south) half was briefly taken over by the adjacent Bethel Methodist Episcopal Church.

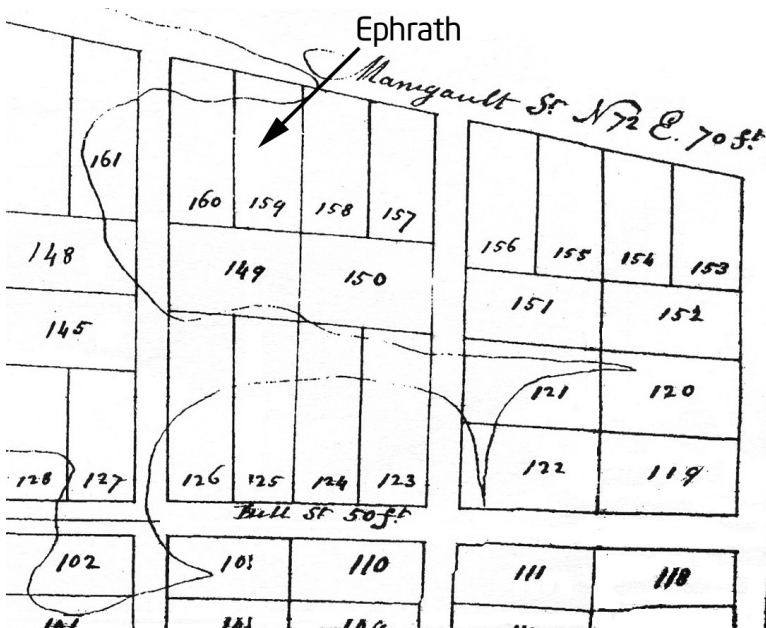
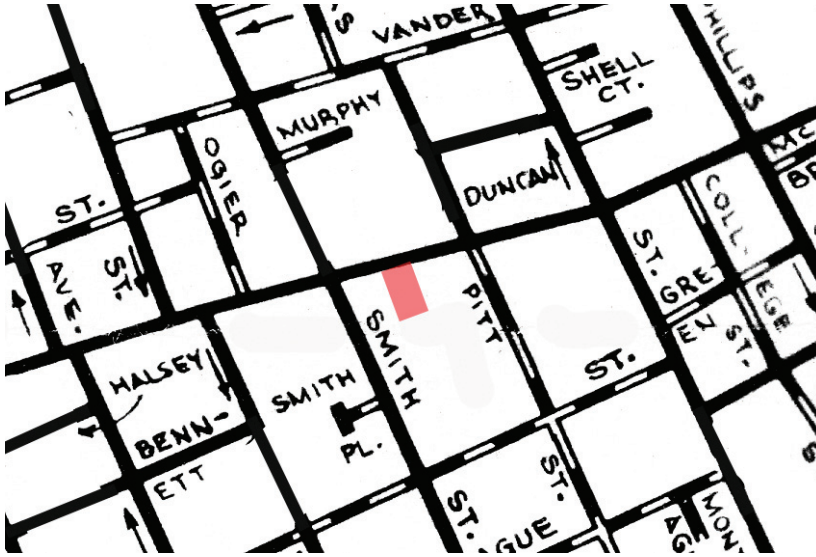
It is reported that the burial ground was used by the Plymouth Congregational Church (formed by black members of the Circular Congregational Church about 1867 – shortly before the Ephrath Burial Ground and Charitable Society was formed) until about 1950 when the graveyard was “abandoned.”

Although popular history claims that the burial ground was organized by Smalls, it is clear that it had existed for at least 52 years prior to Smalls involvement and that he obtained the property through the default of a loan. Likewise, it has been claimed that the burial ground was acquired, along with the Brown Fellowship burial grounds, for the construction of the Bishop England High School and its associated parking lot. This is clearly not the case since Ephrath was located a block west.

“Desecration Reparations Graves Found at College Site to be Honored,” *Charleston News and Courier*, January 25, 2001

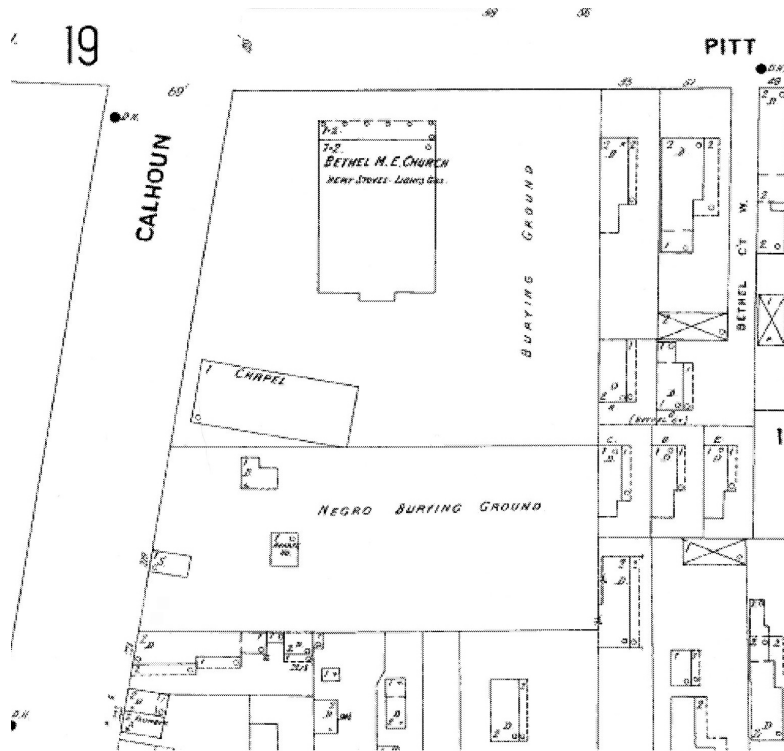
“Coroners’ Records Lead to New Questions About Remains,” *Charleston News and Courier*, January 26, 2001

“College Construction Uncovers 4 Cemeteries C of C Plans to Commemorate Burial Sites,” *Charleston News and Courier*, March 24, 2001

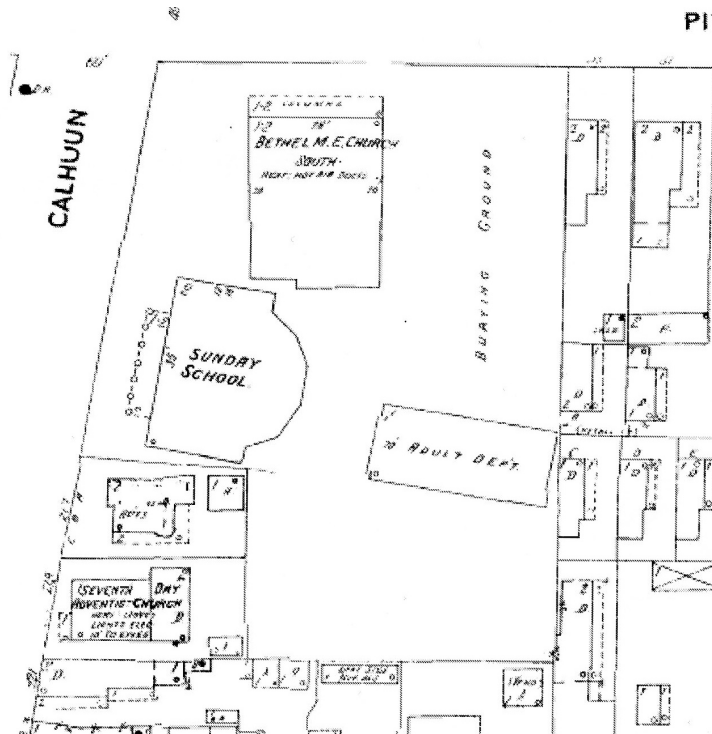


McCrary Plat 187 (1770)

CHARLESTON CEMETERIES



Sanborn Fire Insurance Map, City of Charleston (1902)



Sanborn Fire Insurance Map, City of Charleston (1944)

Field of Rest Cemetery, Beersheba, African, African Society, First Presbyterian Colored Cemetery

13 Hanover Street

TMS: 4590902014, 4590902015, 4590902016, 4590902017

UTM (Zone 17, NAD 27): E 599580 N 3628700

The property was sold to The African Society by Susannah Cart in 1818 (Charleston County DB Z8, pg. 317; see also DB A9, pg. 236). Trustees of the Society were listed as Morris Brown, Henry Drayton, Amos Cruckshanks, Malcom Brown, Pete Mathews, John Mathews, and Smart Simpson. The burial ground was sufficiently well known by Charlestonians to be used as a reference point. In 1833 Col. N.G. Cleary advertised his location "in Hampstead, opposite to the African Burial Ground" (*City Gazette & Commercial Daily Advertiser*, March 22, 1833). In the 1852-1856 City Ward Books (Ward 5, 1W, pg. 17) the cemetery is identified as the "African Burial Ground."

Identified as the African American Field of Rest Cemetery in the 1856 Charleston City Directory, located at 12 Hanover Street. This same directory also identified the property at the First Presbyterian Cemetery for Colored Members, situated at "20 Reid cor. Hanover." A variety of names have been applied to the property over its history.

It is shown as an open lot in the 1872 *Bird's Eye View of the City of Charleston*. The cemetery remained identifiable at least as late as the 1888 Sanborn Fire Insurance Map. By the 1902 Sanborn Fire Insurance Map, the cemetery had subsumed the Hebrew cemetery to the north (DaCosta; on the SE corner of Hanover and Amherst). The 1902 Sanborn also identifies the burial ground as "Bersheba Cemetery (colored)." Charleston City Directories from 1890 through 1919 list the cemetery at this location ("Reid, ne cor Hanover" or "ne corner Reid & Hanover") as "Beersheba." Some City of Charleston death certificates list the cemetery as "African" (as does the plat shown below).

Like several other African American cemetery names, Beersheba has Biblical roots. It was the southernmost city of the territories actually settled by Israelites and was mentioned in connection with Abraham the Patriarch and his pact with Abimelech. Isaac built an altar in Beersheba (Genesis 26:23–33). Jacob had his dream about a stairway to heaven after leaving Beersheba (Genesis 28:10–15 and 46:1–7). The prophet Elijah took refuge in Beersheba when Jezebel ordered him killed (I Kings 19:3) and the sons of the prophet Samuel were judges in Beersheba (I Samuel 8:2).

Between 1898 and 1902 the City of Charleston Ward Book (5W, Ward 7, pg. 110) referred to the property as the African Burial Ground. It occupied the entire frontage except for the Hebrew Burial Ground to its north. In 1905 the Charleston City Year Book identified "Bathsheba" as one of the four largest African American burial grounds in the city.

In 1917 the Presbyterian Church of Charleston deeded the property, described as "the African Burial Ground, situated at the northeast corner of Reid and Hanover Streets" to Olivet Presbyterian Church (Charleston County DB W28, pg. 2). The tract was described as measuring 81 feet on Reid Street and running 200 feet in depth, conforming to the 1850 plat. In July 1919 Olivet sold the southern portion of the burial grounds to Martin P. Rowland (Charleston County DB W28, pg. 450), who began construction on the tract.

In November 1921 Peter Mathews Frost filed suit against the Olivet Presbyterian Church and Martin P. Rowland (Charleston County Court of Common Pleas Box 330, File 12). Frost alleged that he was the last lineal descendant of the trustees to whom the cemetery was originally granted and that the trust had been administered informally by his family "from generation to generation." He claimed that the burial ground "for more than a century last past" had been a private graveyard with the trustees granting permission for all burials and "that there are now in the said burial ground about one hundred graves, representing members of about twenty-five families. . . ." Frost further alleged that the Presbyterian Church had no authority to convey the cemetery to Olivet Church and that Olivet had no authority to grant any of the burial ground to Rowland. Moreover, Rowland dug up graves "which had been peacefully maintained for generations, [and] threw their contents into the street, and otherwise mutilated and trespassed."

An injunction against any further damage was issued by the Court on December 2, 1921. The Olivet Presbyterian Church, in their answer, denied many of the claims and instead asserted that they had been in possession of the burial ground for nearly 40 years,

CHARLESTON CEMETERIES

using it as their cemetery. During that time they had “expended money for the upkeep of the grounds and fences, and has been recognized and held responsible by the authorities for said grounds.” The answer goes on to explain that in 1910, the City Health Department “prohibited” further burials and “since that time the upkeep thereof has been a burden and expense.” Threatened with criminal prosecution by the City, Olivet was forced to sell a portion of the property “so as to defray the expenses of the up-keep.”

Unfortunately, the case did not go to trial, so there is no further evidence of the church’s long-standing use of the property, the City’s order to cease using the property, or how the upkeep had become a burden. As a result of the settlement, Rowland retained his title and the trustees, Peter Mathews Frost, E.G. Harleston, G.M. Mears, and Robert Morrison were given the authority to sell the remaining portion of the burial ground, “if in their judgment satisfactory arrangements can be made for the removal of the graves therein to more suitable burial grounds. . . .” We have found no evidence that any graves were removed from the cemetery.

In 1932 a portion of the cemetery, described as “one lot . . . on the Northeast corner of Reid and Hanover Streets” owned by M.P. Rowland was seized by the City Sheriff and sold at auction to the City Council (Charleston County DB G23, pg. 141). By 1940 all of the trustees had died except for Morrison and he conveyed the property to Joe Rue, Sam Reid, and Julius Smalls, trustees of Embry African Methodist Episcopal Church (Charleston County DB Z41, pg. 311; this tract was subsequently sold by the Church in 1944, Charleston County DB Z44, pg. 259). Not included was the 50 feet lot situated at the corner of Reid and Hanover seized by the City in 1931. This parcel was divided to create two parcels, TMS 4590902014 and 4590902015. The eastern parcel was sold by the City to Frederica Hollins in June 1940 (Charleston County DB R44, pg. 562). The western parcel was sold by the City to Hyman Pearlstine in November 1932 (Charleston County DB Z36, pg. 634).

During the dispute the property was seized by the City of Charleston Sheriff and sold to the City for back taxes. On September 25, 1941 the City conveyed their title to the property (again listed as 150 feet along Hanover Street) to the Embry African Methodist Episcopal Church (Charleston County DB F30, pg. 396). By May 1944 the trustees of Embry African Methodist Episcopal Church sold the southern 40 feet of their property to the Rev John Baldwin (listed in the 1948 Charleston City Directory as a pastor at an AME church), forming what is today TMS 4590902016.

The 1944 Sanborn shows an African American church fronting Hanover on the northern third of the parcel. On the southwest corner was a one-story frame dwelling. By 1955 the church and dwelling on the corner were still present, as well as two additional structures, one on the Hebrew burial ground.

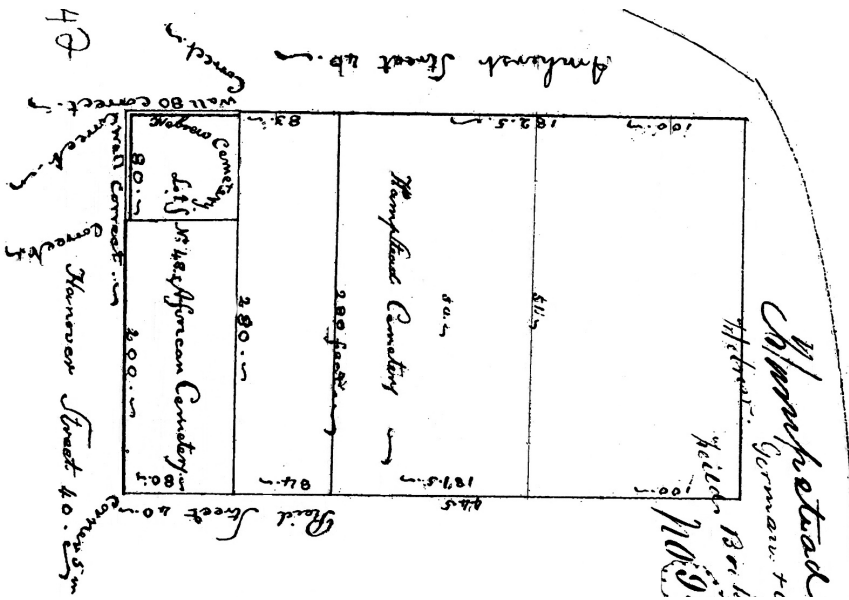
In 1965 the trustees of Beard’s Chapel AME Church, formerly Embry AME Church (see Charleston County DB X115, pg. 74), mortgaged their property, now containing 108 feet along Hanover Street, for \$13,000 to Max Zucker (Charleston County DB P82, pg. 386). We have not examined the satisfaction of the mortgage. The associated plat, however, shows the 80 foot Hebrew Cemetery lot to the north and the remnant lots to the south.

“Cemetery Discovered At Building Site,” *Charleston News and Courier*, September 24, 1982, pg. 1-B

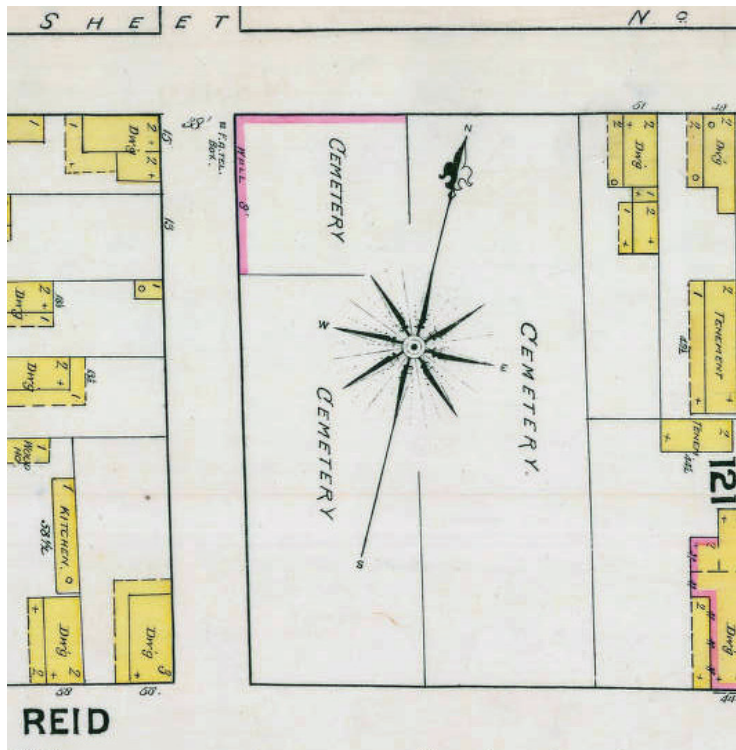
“Housing Authority Offers Old Cemetery For Sale,” *Charleston Evening Post*, January 7, 1983



McCrary Plat 7842 (1850)



Sanborn Fire Insurance Map, City of Charleston (1888)



AMHERST

57

55
53B

INNERST
53A

HANOVER

D

C.B.

D

C.B.

D

C.B.

J.E. BEARD
CHAPEL
(COLORED)
RENT - 37000
VE RD

53C

D

C.B.

53D

D

C.B.

REID

[illegible]

PLAT OF #20 HANOVER STREET IN CHARLESTON S.C.
LETTERED "A-B-C-D". SURVEYED ACCORDING TO PRESENT LINES OF
OCCUPATION AND DEEDS OF RECORD. THE PROPERTY OF BEARD'S CHAPEL,
A M. CHURCH. SCALE 1"=20' NOV. 20, 1964 BY *Joseph H. Gault* C.E.

First Baptist Cemetery

61 Church Street

TMS: 4581301018

UTM (Zone 17, NAD 27): E600250 N3626555

The lot was initially given by the Elliott family in 1699 to the Anabaptist Meeting. The existing building, the third on the site, was constructed in 1819. The 1856 Charleston City Directory identifies the churchyard and cemetery as located at 41 and 43 Church Street. A portion of the original graveyard was removed in the 1950s for the construction of the educational building. Important stones, however, "line the south walkway"

The WPA tombstone transcriptions for Charleston indicate that a number of stones were found "at the lower end of Broad St., behind Exchange Bldg., paving sidewalk" (Charleston County Epitaphs, WPA, South Caroliniana Library). The one legible stone was that of Lydia Comstock who died on Sullivan's Island in 1832. The Charleston death records indicate that Lydia was buried in the "Baptist Cemetery," almost certainly First Baptist. How her stone became displaced and ultimately used for sidewalk paving is not known.

Hood (1997:127) explains that the burial ground was divided into 211 individual plots by the church sexton in 1830 apparently in an effort to record existing burials. A record was begun entering pre-existing burials. The book was transcribed in 1846. There is no indication, however, that the burial grounds ever exceeded the original 211 plots.

Hood, Mildred K.

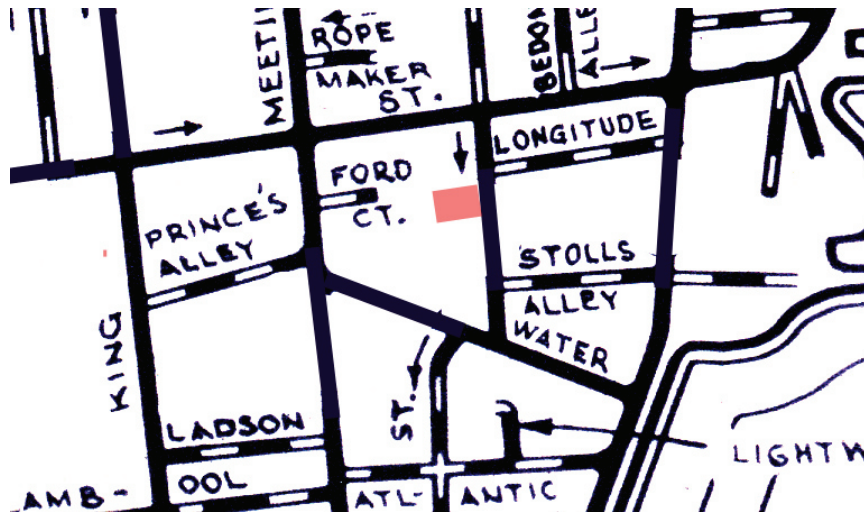
1997 *Cemetery Inscriptions of Charleston County, South Carolina*. Charleston Chapter South Carolina Genealogical Society, Charleston.

Poston, Jonathan

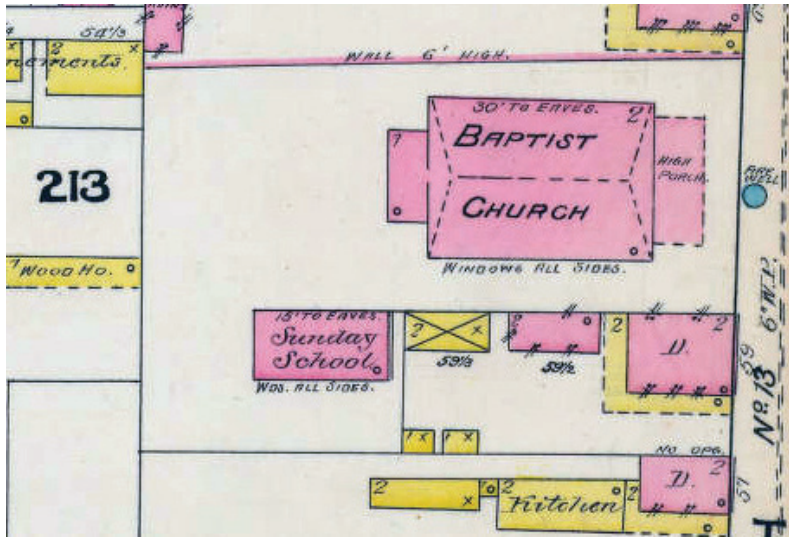
1997 *The Buildings of Charleston: A Guide to the City's Architecture*, University of South Carolina Press, Columbia.

Roberts, Amanda

1907 *Tombstone Inscriptions from the First Baptist Church Cemetery*. np, Charleston, SC.



CHARLESTON CEMETERIES



Sanborn Fire Insurance Map, City of Charleston (1888)

First Presbyterian Cemetery, Scotch Presbyterian Church Cemetery, First (Scots) Presbyterian Church

53 Meeting Street

TMS: 4571602007

UTM (Zone 17, NAD 27): E 600075 N 3626575

A cemetery was located on this site by the 1760s, although the current structure was not constructed until ca. 1814. Poston remarks that the “churchyard contains over fifty eighteenth-century gravestones.” It appears, however, that relatively little of the original cemetery has been retained. Although church property extends westward from Meeting to King, there are a number of private parcels and much of the remaining churchyard has been built over.

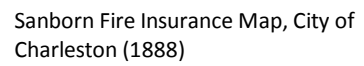
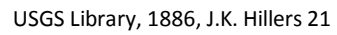
Bennett, Sharon

2002 *First (Scots) Presbyterian Church: Index of Graveyard Records and Memorials*. First Scots Presbyterian Church, Charleston, SC.

Poston, Jonathan

1997 *The Buildings of Charleston: A Guide to the City's Architecture*, University of South Carolina Press, Columbia.





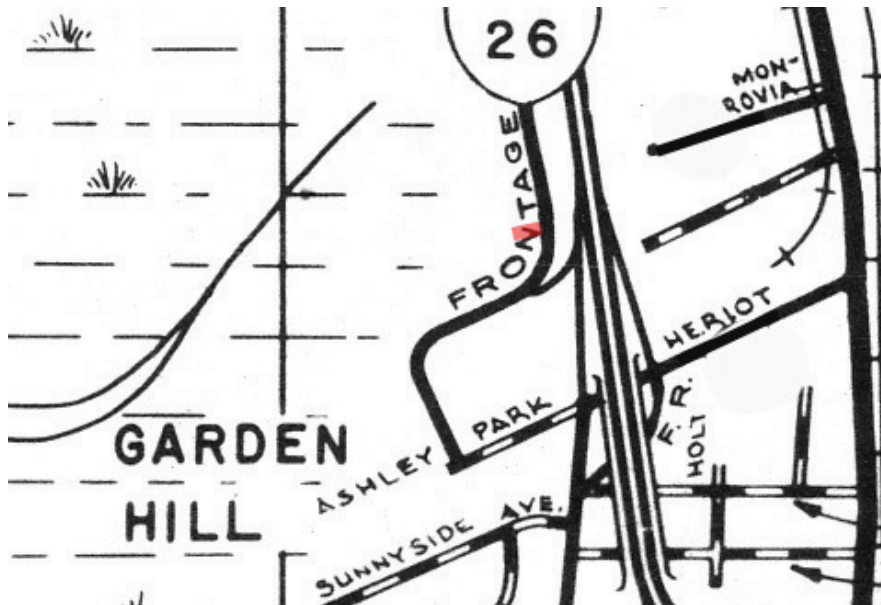
Francis Brown Methodist Church Cemetery

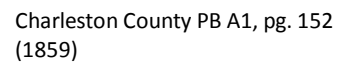
Oceanic Street (I-26)

TMS: 4641300075

UTM (Zone 17, NAD 27): E 597810 N3631240

Prior to 1859 the property was owned by Lythgoe & Riker. With the death of Lythgoe the land was surveyed in anticipation of division (Charleston County Plat Book A1, pg. 152). A portion of the parcel identified as G.H. Stevens (actually C.H. Stevens, a Confederate General who died during the Civil War and who is buried in Magnolia Cemetery) on this plat was eventually acquired by Alexander W. Latham, who sold it to the Methodist Protestant Church of Charleston in February 1881 (Charleston County DB Y18, pg. 32). The cemetery is not shown on the undated McCrady Plat illustrated below, suggesting that these small African American cemeteries merged together.





French Presbyterian Cemetery, French Huguenot Church Cemetery, Huguenot Church Cemetery, French Protestant Church Cemetery

44 Queen Street (SE corner Queen and Church streets)

TMS: 4580901031

UTM (Zone 17, NAD 27): E600270 N3626990

The first Huguenot Church was built on its present site in 1687, but was destroyed in 1796. The replacement for the original building was completed in 1800 and dismantled in 1844 to make way for the present building, dedicated in 1845. Mazyck, in the 1875 *Guide to Charleston Illustrated*, mentions that, “the cemetery around the Church is not extensive, and the tombs and gravestones are few, when its antiquity is considered. Many, probably were destroyed when the Church was burnt; others were mutilated by shells in the late war.”

Some explanation is offered by a 1925 transcription project that explains many stones are to be found “under the church,” apparently in the crawl space. These included at least one “blue slate fastened to the wall inscription all flaked off.” Some of the stones may still remain, although at least a few were “brought” from under the church in 1925 with no explanation of what became of them.

In spite of this Poston notes that “the churchyard retains several large family vaults including that of the Manigault family, used 1729-1870, and eighteenth-century New England gravestones marking the burials of members of the Bocquet, Neufville, and other families.”

DeSaussure, Isabel

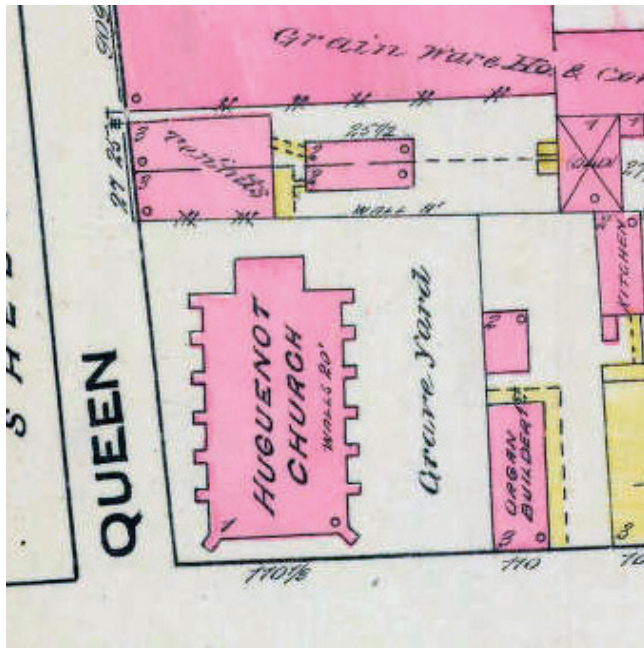
1941 *Huguenot Church Tombstone Inscriptions*. n.p., Charleston, SC.

Mazyck, Arthur

1875 *Guide to Charleston Illustrated*, Walker, Evans & Cogswell, Charleston, SC.



CHARLESTON CEMETERIES



Sanborn Fire Insurance Map, City of Charleston (1884)

Friendly Charitable Association Cemetery, F.C.A. Cemetery, Protestant Cemetery, U & F Burial Ground

NW corner of Oceanic and Mechanic streets

TMS: 4641300076

UTM (Zonw 17, NAD 27): E 597800 N3631220

Prior to 1859 the property was owned by Lythgoe & Riker. With the death of Lythgoe the land was surveyed in anticipation of division (Charleston County Plat Book A1, pg. 152). The parcel identified as G.H. Stevens (actually C.H. Stevens, a Confederate General who died during the Civil War and who is buried in Magnolia Cemetery) on this plat was transferred to Edward Willis and then to John N. Beach (of Liverpool, England). Beach, in turn, sold a portion to James Mays, W. St.J. Brodie, J.J. Houston, Theo. Dupre, and H.B. Noisette, trustees of the "Friendly Charitable Association of Charleston" in November 1877 (Charleston County DB K17, pg. 376). This tract was subsequently conveyed to the Association by the surviving Trustee, Theodor Dupree in 1910 (Charleston County DB U25, pg. 292). Just a few days later, the Association sold the eastern 50 feet of their land to the Germofort Manufacturing Company for \$150 (Charleston County DB U25, pg. 293). In 1923 the Association asked its membership to contribute \$1.50 each "for cleaning of Cemetery" (Friendly Charitable Association, Avery Research Center Archives).

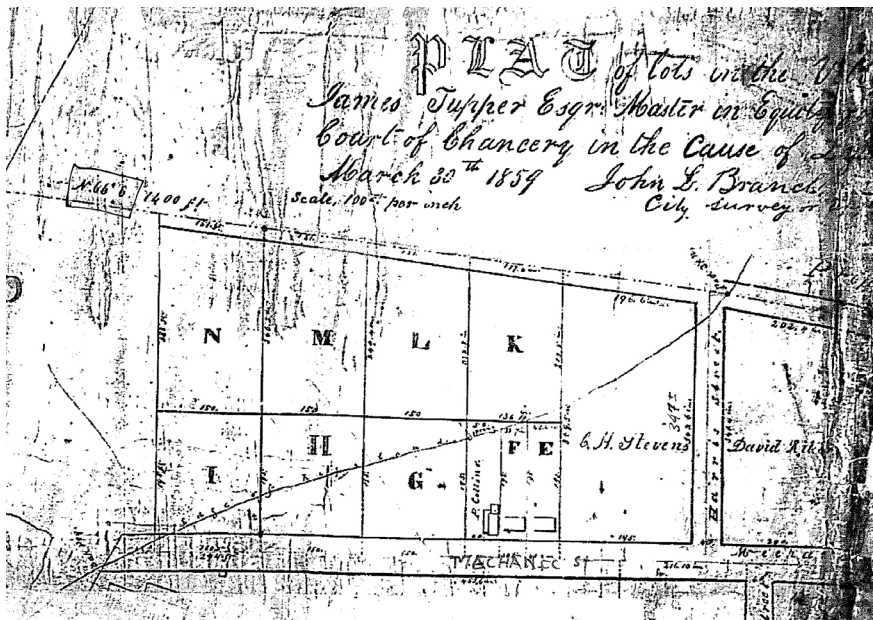
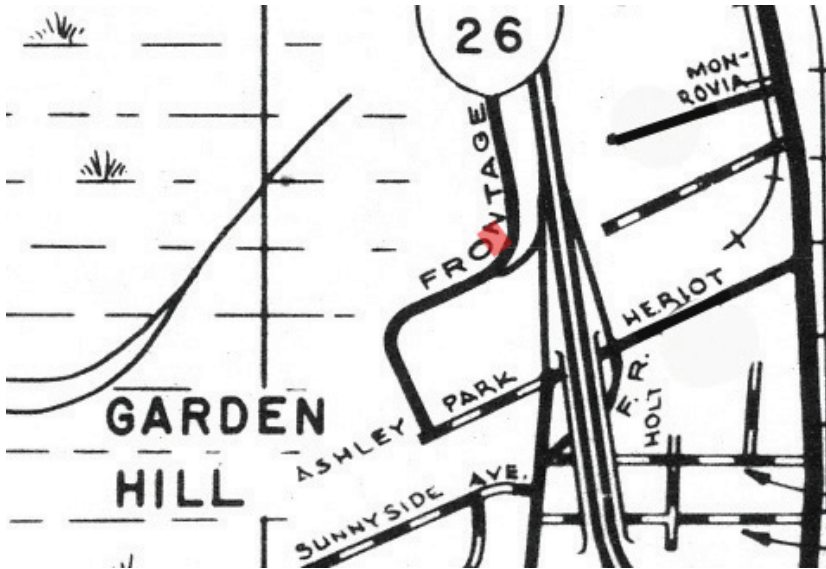
An undated plan of the cemetery, although in very poor condition, reveals 95 plots. There were eight plots in each of five sections, 10 plots in an additional five section, as well as nine plots without sections numbers on the west edge. Plots were four different sizes, averaging about 11 by 15 feet. Minor pathways in the cemetery were 3 to 4 feet in width, with a central north-south pathway 10 feet in width. Overall the plan reveals the cemetery measured 103 feet in depth and ran 190 feet along Mechanic Street. The depth is consistent with the cemetery today, but the length reveals that the cemetery has lost about 50 feet on its east end (about 24 total plots). Whether there were burials cannot be determined. The excess was disposed of and today houses a billboard (4641300001).

Death certificates refer to this cemetery as the Friendly Charitable Association Cemetery, Friendly Charitable Cemetery, Protestant Cemetery, or U & F B.G. The undated McCrady Plat shown below refers to the property as F.C.A. Cemetery. None of the references identified include "and" between "Friendly" and "Charitable;" this seems to be a modern error. The original plat for the cemetery, however, indicates that at one time it was called the Brodie Cemetery. By 1958 the USGS topographic map combines all of the various burial grounds under the name "Adverse Cemetery."

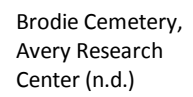
By the mid-1990s a dispute broke out between the Association and Morris Street Baptist Church, which owns the cemetery adjacent to the west. A June 24, 1996 *Post and Courier* article recounts how the church had been burying across the property line, apparently for a number of years. Their justification was that they had been caring for the property and, in 1985, filed for tax exempt status on the property. In 1996 the Association erected a fence in order to prevent further intrusions. A map in the Friendly Charitable Association files shows 62 burials placed across the property (in many cases by 100 feet or more).

"Church Members Denied Access to Families' Graves," *Charleston Post and Courier*, June 24, 1996, pg. 1B

CHARLESTON CEMETERIES

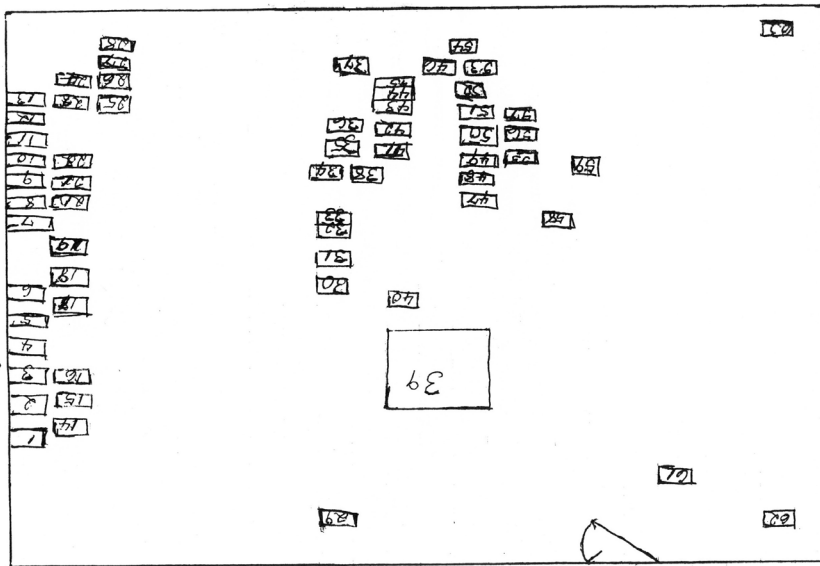


Charleston County PB A1, pg. 152
(1859)



CHARLESTON CEMETERIES

*Friendly Charitable Cemetery
1996*



Morris Brown Church
interments in the Friendly
Charitable Cemetery, Avery
Research Center (1996)

Friendly Union Society Cemetery

SW corner of Skurvin and Pershing streets

TMS: 4641400125

UTM (Zone 17, NAD 27): E 598425 N3631190

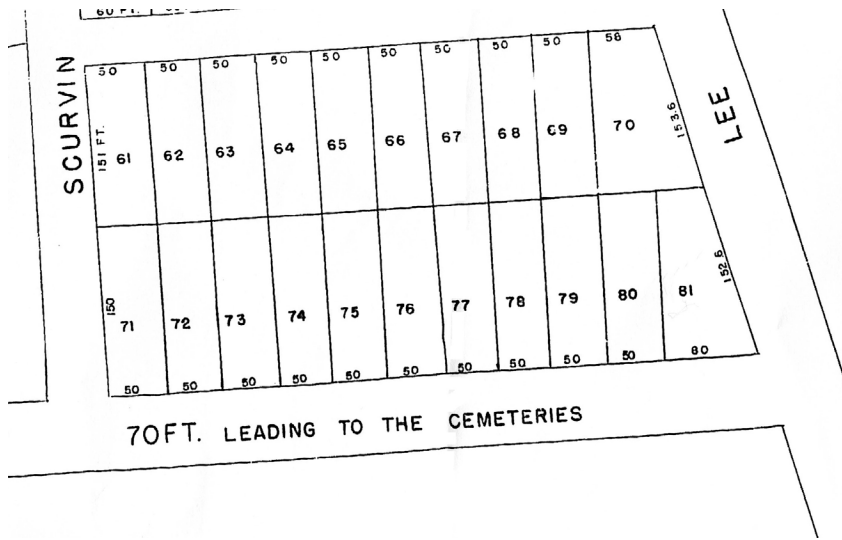
The Friendly Union Society was founded in 1813 for the relief of orphans and widows and to provide for the general welfare of the community, but not incorporated until 1889. The cemetery was purchased by R.E. Dueef, William McKinley, and J.D. Johnson, presumably trustees of the society in February 1856 (Charleston County DB V12, pg. 411). The lots acquired are identified as 61, 62, 63, 64, 73, and 74 (Charleston County PB C, pg. 10). In 1879 two of these lots (61 and 62) were sold to the Lewis Christian Union (Charleston County DB A18, pg. 62). Although the mortgage was satisfied and the Lewis Christian Union operated a cemetery for many years, it appears that these two lots have been merged back into the Friendly Union property.

A ledger of burial plots is held by the Avery Research Center, as is a plat of the cemetery.



CHARLESTON CEMETERIES

Charleston County PB C, pg. 10 (1854)



Grecian Society of Charleston Cemetery, Greek Orthodox Cemetery

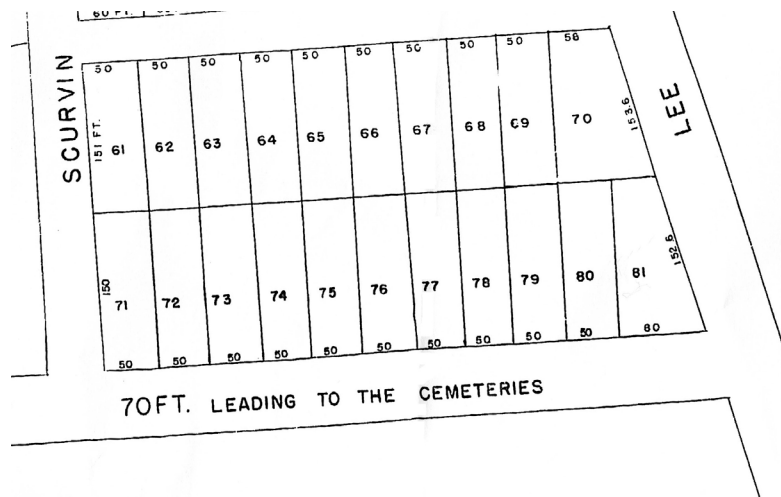
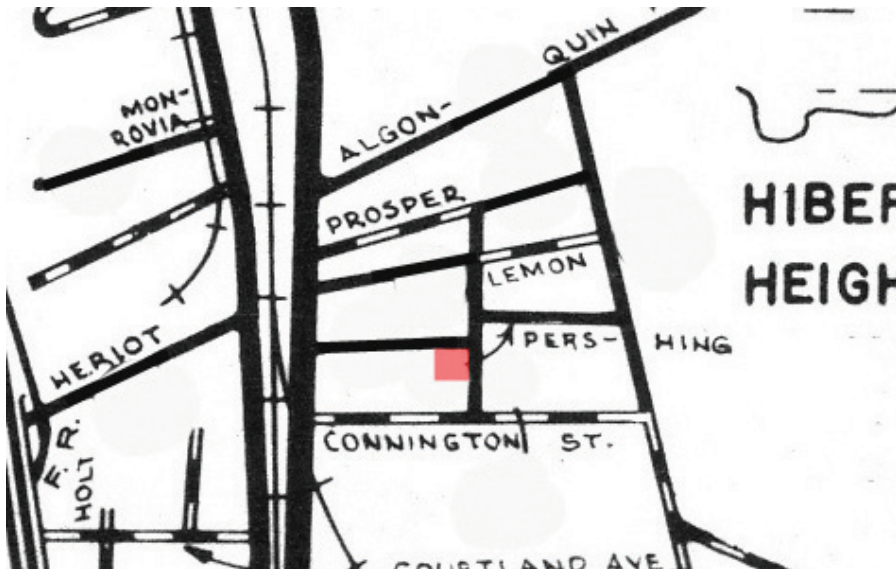
SW corner of Pershing and Skurvin streets

TMS: 4641400135

UTM (Zone 17, NAD 27): E 598360 N3631180

Charleston's Parthenon Society was established in 1909 and a year later the Grecian Society was established for the express purpose of building a church. The Society purchased the property at St. Philip and Fishburne streets and built the Holy Trinity Greek Orthodox Church, dedicated in March 1911. The cemetery property was acquired in July 1936 from the estate of William F. Bresnihan (Charleston County DB X38, pg. 616).

<http://www.helleniccomserve.com/parishhistorysouthcarol.html>



Charleston County PB C, pg. 10 (1854)

Hampstead Cemetery, Lutheran Burial Ground, Evangelical German Lutheran Church Cemetery, 53 Reid St., St. Mathews German Evangelical Church Cemetery, German Lutheran Burial Ground

Mid-block between Reid and Amherst streets

TMS: 4590902013, 4590902041, 4590902042, 4590902043, and 4590902177

UTM (Zone 17, NAD 27): E599585 N3628715

Since the German Evangelical Church (the predecessor to St. Mathews Lutheran Church) was not yet chartered by the General Assembly, the burial ground was purchased in 1840 by four trustees, John A. Wagener, John Hurlkamp, and H.H. Hoops (Charleston County DB F11, pg. 147). The land was subsequently transferred to the church on February 10, 1841 (Charleston County DB R11, pg. 397). The deeds indicate that property was bounded to the north by Amherst St. and south by Reid St. To the west was the Hebrew Cemetery. To the west the deed reports "lands now or lately in use as a cemetery by the colored members of ____." This may be in error since no burial grounds have been identified to the east.

Regardless, church records indicate that a fence was erected around the cemetery at a cost of \$112, with gates on both Amherst and Reid streets. Trees were planted on the perimeter and along the path between the two gates. The grounds were apparently divided into several sections, including graves for pew holders, graves for non-pew holders, and graves available for purchase. The first two burials were apparently for Heinrich Doescher, on December 2, 1841, and Helena Maria Stender, on December 6, 1841. Neither individual, however, is recorded in the City's Burial Books.

By the early 1850s the burial ground was running out of space and in 1856 Bethany Cemetery was purchased near Charleston's Magnolia Cemetery. The Church reports between 1,100 and 1,200 burials on the tract that measured about 82 by 280 feet (more than the 988 documented by death certificates). With only a space measuring 3 by 6 feet, the burial ground might have held as many as 820 burials. This suggests that portions of the cemetery had been dug over at least twice.

An article in the June 23, 1866 *Charleston Mercury* described the "hasty burial" of an individual in the Hampstead cemetery who might have been murdered.

While identified only as a cemetery on the 1888 Sanborn Fire Insurance Map, the tract is shown as the "German Cemetery" on the 1902 and 1944 Sanborn maps. It was also recognized as the "German Cemetery" by the WPA cemetery project. It was described as being in "bad condition, overgrown with weeds and briars." While monument bases were abundant, most of the stones were no longer present. When examined for the WPA transcription project the cemetery was identified only as "unnamed cemetery . . . supposed to be of German people." The workers noted that "the cemetery is in bad condition, overgrown with weeds and briars. There are a great many bases of stones, some large and small, but the tablet that went with them is missing" (Charleston County Epitaphs, WPA, South Caroliniana Library). There were only three transcriptions made. Of the three, one was identified in death records as from the German Burials Ground, one did not include a place of burial, and the third listed the Jewish graveyard. It seems likely that the WPA workers were unable to discern the differences between the three burial grounds and lumped all together (African or Field of Rest, DaCosta, and Hampstead).

The property was seized by the City of Charleston Sheriff in 1935 for \$940.46 in taxes and interest. The lot was described as "53 Amherst" and was called a colored burial ground, indicating that the origins of the property had been forgotten. The lot, identified as measuring 85 by 300 feet, was sold to the City of Charleston on July 1, 1935 (Charleston County DB L41, pg. 7; see, however, DB L41, pg. 5 where it appears the same cemetery with the same dimensions was being assessed from Reid Street).

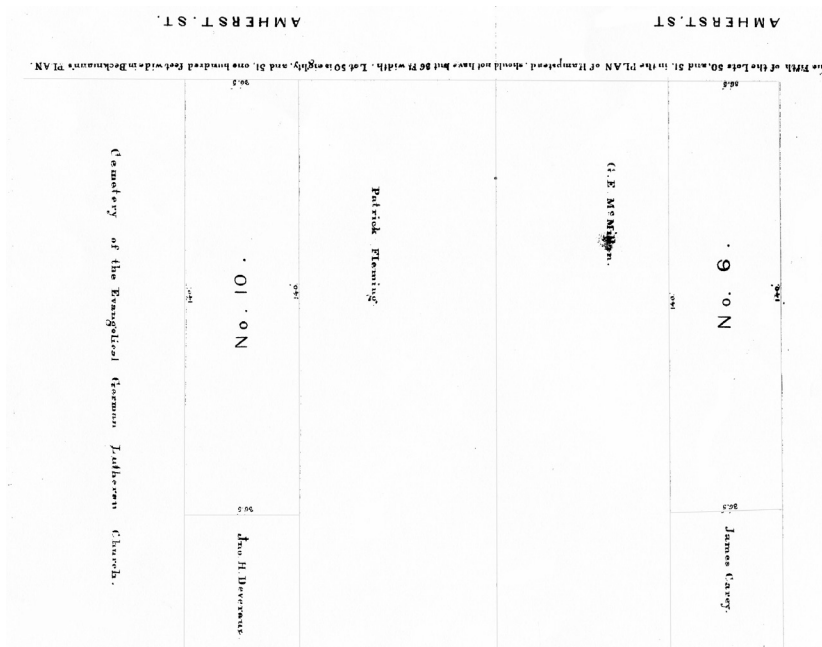
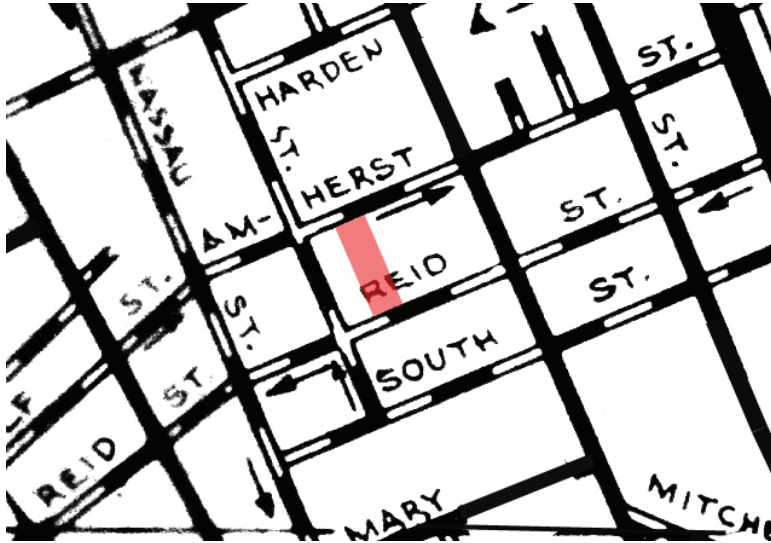
The property passed through several hands (E.C. Collins, Charleston County DB K29, pg. 590; Lucille L. Mock, Charleston County DB G44, pg. 279; Wilder J. Grammer, Charleston County DB D58, pg. 49; Morris P. Sokol and Ida Sokol, Charleston County DB C59, pg. 373) before the southern portion was sold by the Sokol heirs back to the City of Charleston in August 1981 (Charleston County DB G130, pg. 118). By 1955 the northern portion of the lot had been sold off and the Sanborn Fire Insurance Map reveals multiple dwellings built on the cemetery.

By 2009 the City of Charleston began the removal of about 350 bodies for the construction of "green" housing. The land was

acquired by the city in 1981 “not knowing it was once a cemetery” and construction was begun, being halted only when “bone fragments” were uncovered during site preparation work.

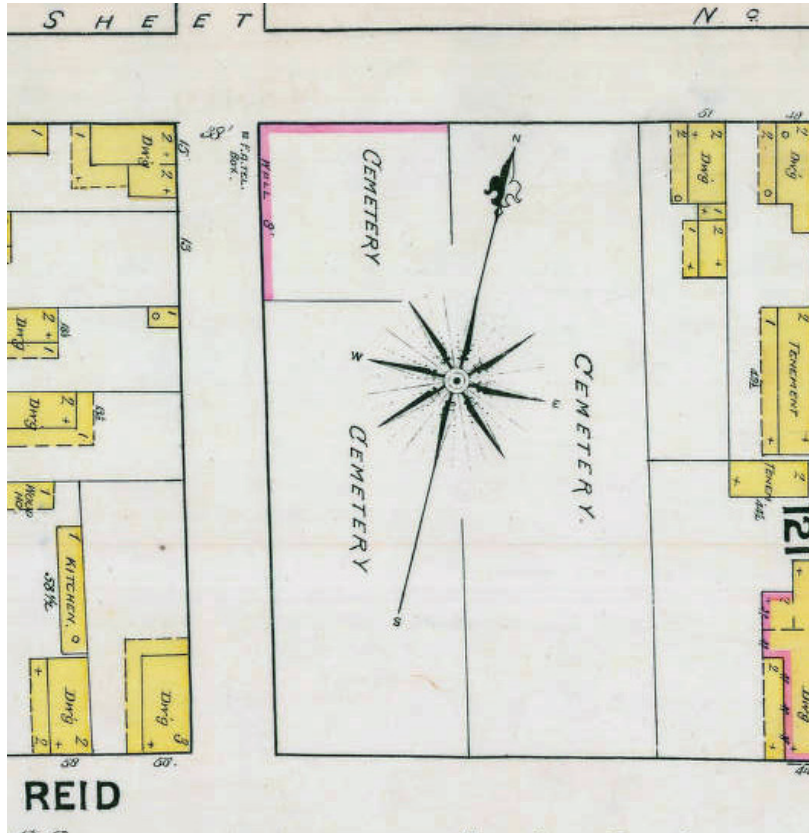
“Graves to Move for Housing,” *Charleston Post and Courier*, February 20, 2009

“Nearly 350 Sets of Remains Uncovered at Building Site,” *Charleston Post and Courier*, August 6, 2009

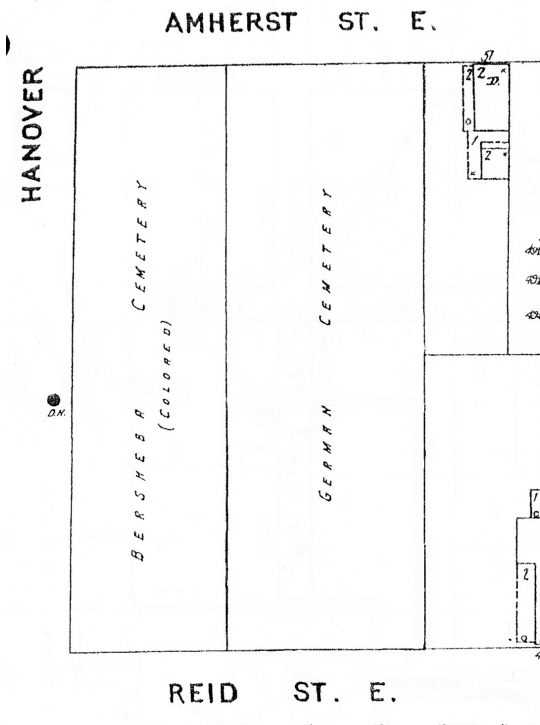


City of Charleston Plat Book, #74, CP3 (ca. 1861)

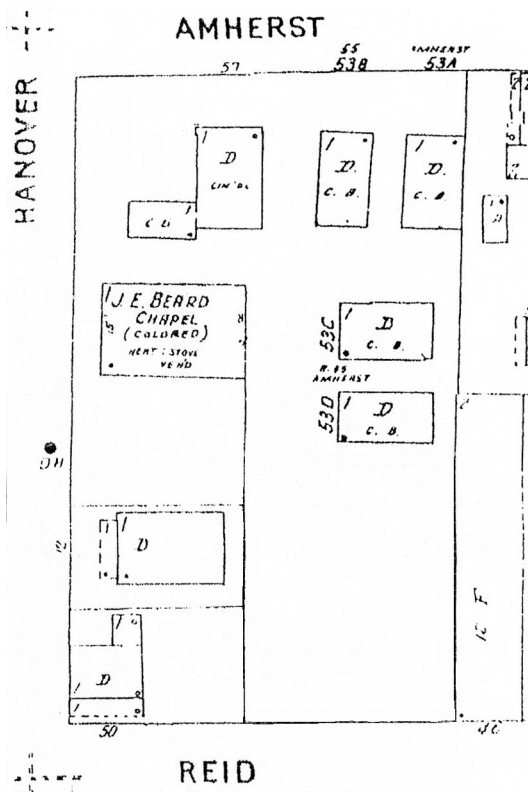
CHARLESTON CEMETERIES



Sanborn Fire Insurance Map, City of Charleston (1888)

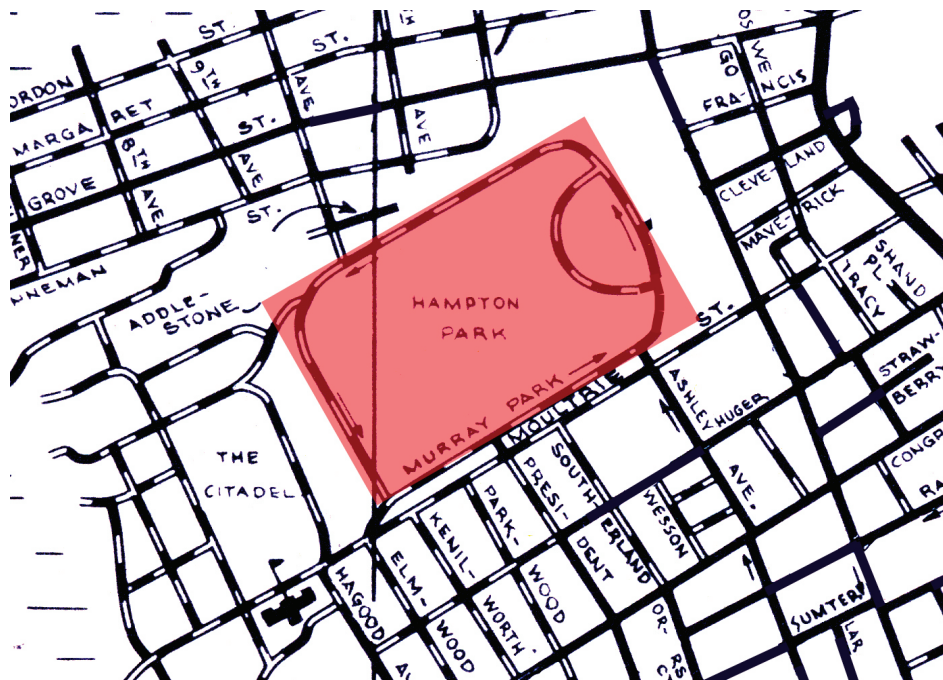


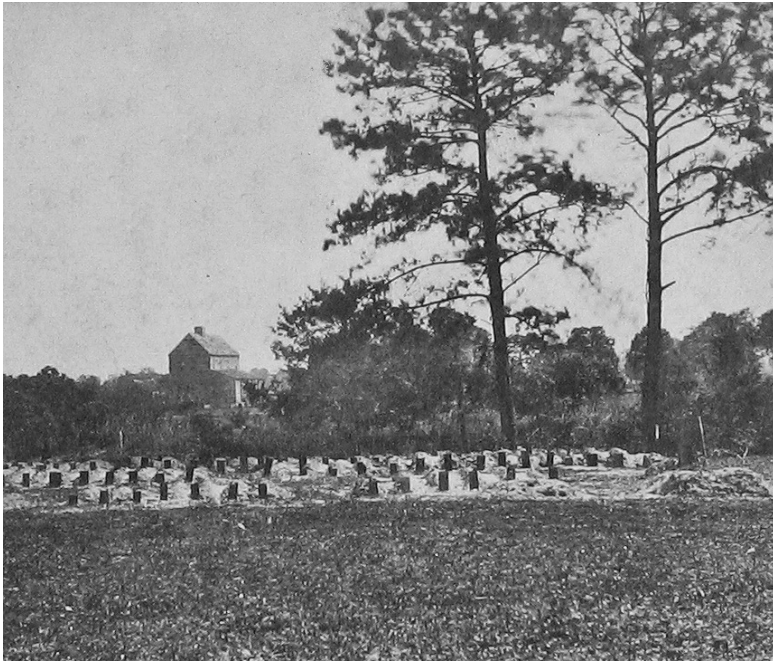
Sanborn Fire Insurance Map, City of Charleston (1902)



Sanborn Fire Insurance Map, City of Charleston (1955)

<http://www.halseymap.com/Flash/window.asp?HMID=29>





"Graves of Union Prisoners at the Race Course," No. 355 in War Views, Charleston, S.C. and Forts in Vicinity series by John P. Soule, 1865 (Photographs 9153 stereo)
Courtesy of South Caroliniana Library,
University of South Carolina, Columbia.

Harby Cemetery

West side of Hanover Street, about ½ block north of Amherst Street

TMS: 4590902082, and a portion of 4590902096

UTM (Zone 17, NAD 27): E599475 N3628815

The cemetery was acquired in 1798 by six individuals, identified as trustees, who had apparently split from Beth Elohim. One of the trustees was Solomon Harby. In May 1876 Carolina DeLitchfield Harby, who had been maintaining the cemetery, died. Her executors signed an agreement with J.C. Claussen in 1879 to build a dwelling on the front part of the lot in exchange for keeping the cemetery clean, particularly that portion containing the graves of the Harby and Hyams families, as well as in exchange for his agreement "to repair the dilapidated tombs" and "to allow no interments without the written consent of parties of the first part."

By 1900 it was reported that there remained 17 markers and six unidentifiable graves. In 1935 when the owners failed to pay their paving assessment to the City of Charleston, the property was seized by the Sheriff and sold at auction to the City of Charleston (Charleston County DB L41, pg. 8). The seven remaining stones identified at that time were removed to Beth Elohim's Huguenin Avenue cemetery. There is no indication that any graves were removed and the cemetery has been built over.

The 1944 Sanborn Fire Insurance Map reveals that the eastern portion of the cemetery was still intact, but the western portion had been used for tenements.

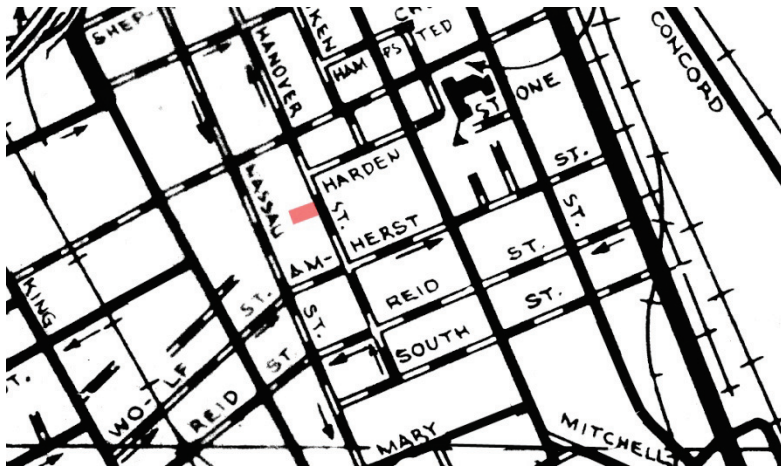
This may be the Israelite Cemetery identified in the 1856 Charleston City Directory as located at 11 Hanover. This address, while on the west side of the street, should be about a block south, opposite the DaCosta Cemetery (which is also identified in the 1856 City Directory).

Breibart, Solomon

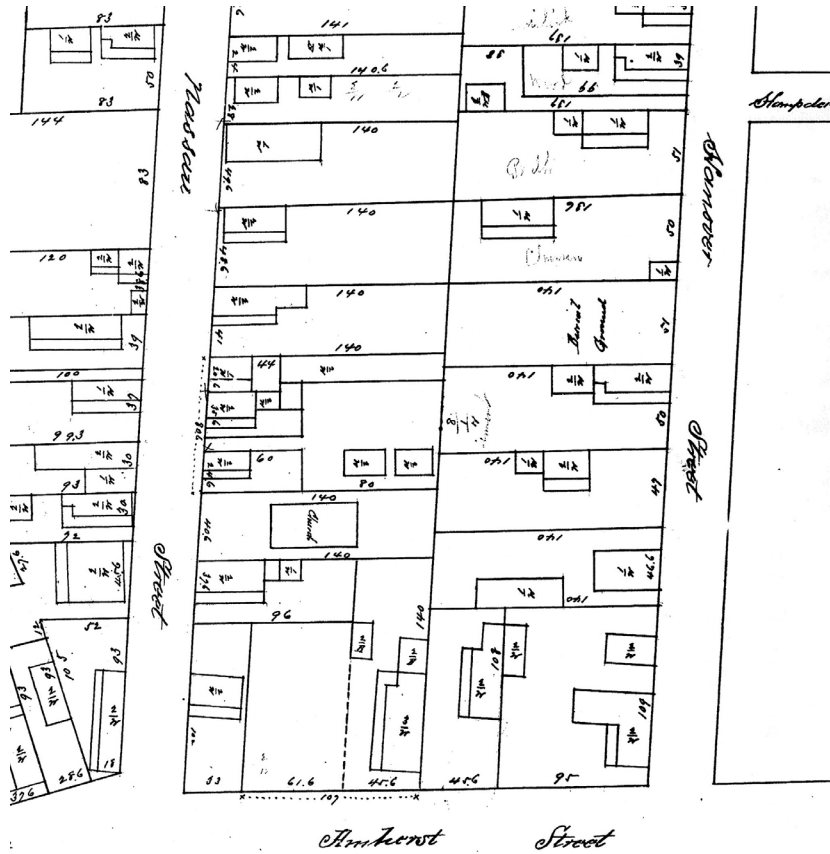
1993 The Jewish Cemeteries of Charleston. *Carologue*, Summer, 8-9, 14-16.

Breibart, Solomon, Jack Bass, and Robert N. Rosen

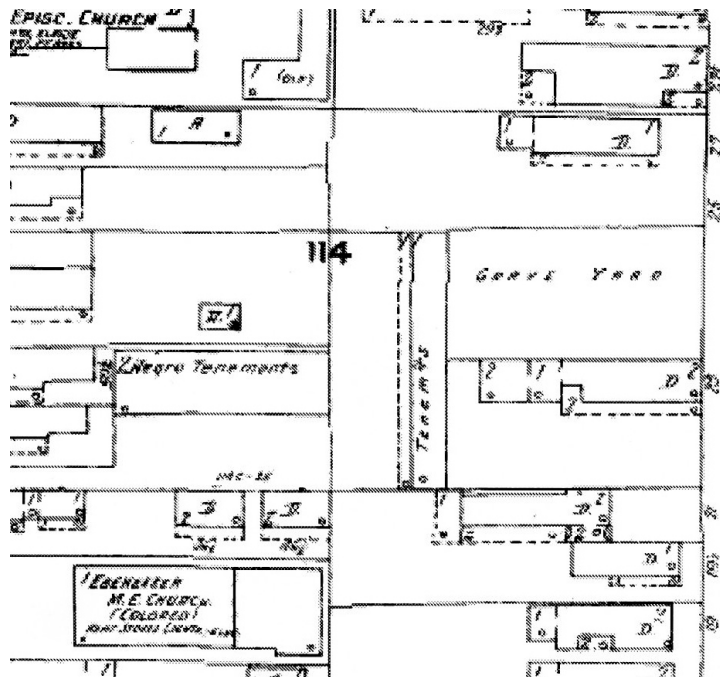
2005 *Explorations in Charleston's Jewish History*. The History Press, Charleston, SC.



THE SILENCE OF THE DEAD: GIVING CHARLESTON CEMETERIES A VOICE



City of Charleston Block Plat, Ward 10 (1882)



Sanborn Fire Insurance Map, City of Charleston (1944)

Heriot St. Cemetery, Trinity Colored Heriot St. Cemetery, Centenary Burial Grounds

South side of Heriot Street, about 0.1 mi. west of King Street

TMS: none

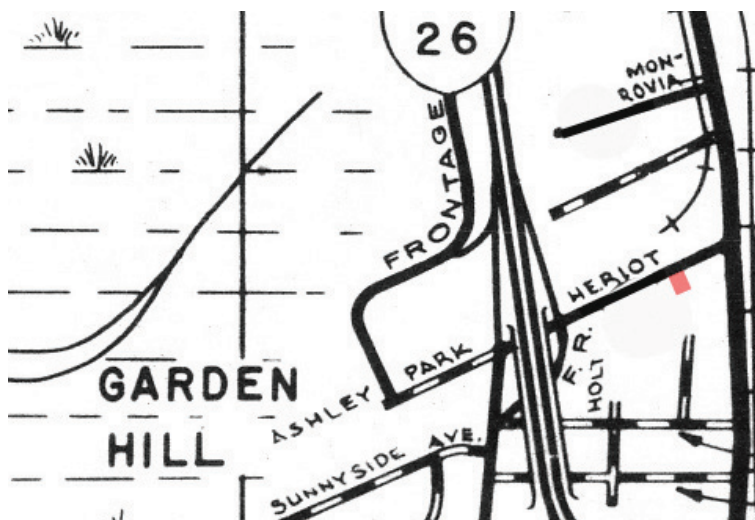
UTM (Zone 17, NAD 27): E598060 N3631150

Although this property has no TMS number, an 1860 plat of Heriot Street lots has been identified (City of Charleston Plat Book, CP2, pg. 37). The cemetery would have included Lots 3-5 in Section J, measuring about 150 feet along Heriot Street and about 187 feet in depth – the approximate dimension of the burial ground today. The cemetery is also identified on the 1951 Sanborn Fire Insurance Map, although no name is included.

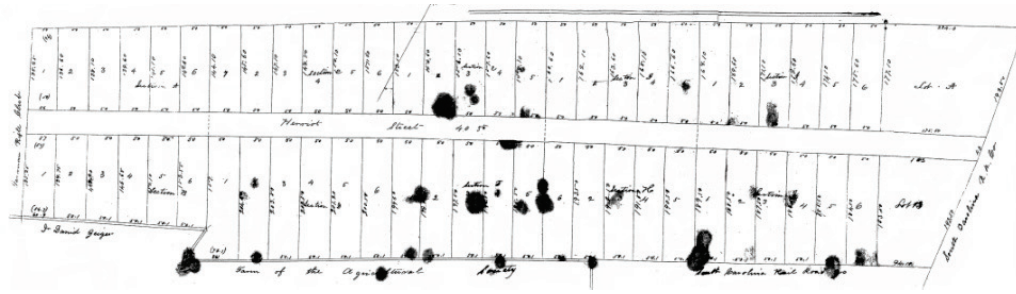
While no deed for the property has been identified, in searching the surrounding property we have found a 1935 deed that references the “Centenary Burial Grounds” (Charleston County DBY36, pg. 219), indicating that the church owned the property by that date. Additional deeds make reference to the property as a “colored” or “negro” burial ground (Charleston County DB Y36, pg. 99 and Y36, pg. 503). Charleston death records indicate the burial ground was operating by at least 1866, with at least 269 burials. The referenced church is the Centenary United Methodist Church (60 Wentworth St., Charleston, which purchased the Wentworth St. Baptist Church, used by a white congregation). The Avery Institute holds business and financial records of Centenary Church (Ms. 1015), but the summary of these records provides no information regarding the Heriot Street Cemetery or any burial associations.

Although the Charleston City Year Book suggests the property was acquired about 1924 – the first year that Centenary is identified as receiving burials, City of Charleston Death Certificates list the “Harlot St. Sepulker” from ca. 1873 and “Trinity Colored Heriot St. Sepul.” from ca. 1874. This suggests that the cemetery may be considerably older than thought. Death certificates examined for several burials at the cemetery indicate that the place of burial was listed only as “Centenary Cemetery,” but this may indicate nothing more than that the earlier burials are no longer marked.

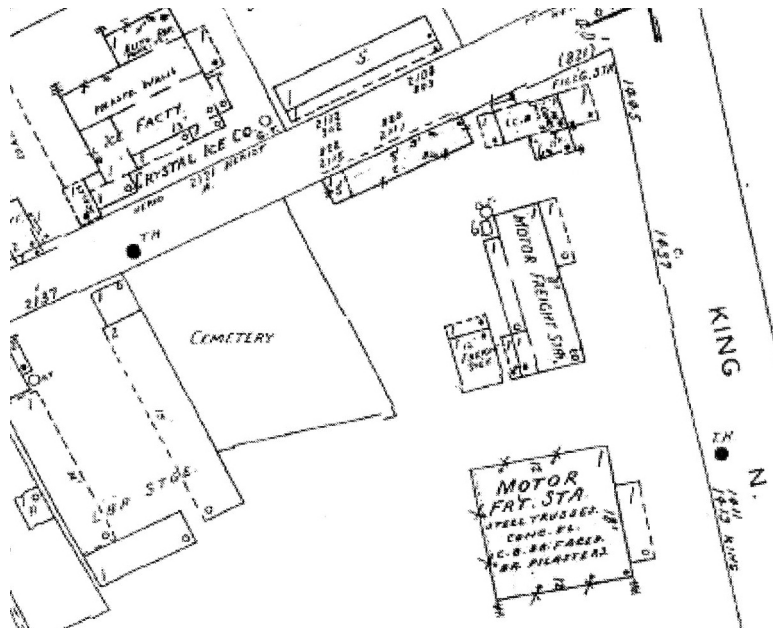
“Will Abandoned Cemetery Mystery Ever Be Laid To Rest?” *Charleston Evening Post*, August 25, 1987.



THE SILENCE OF THE DEAD: GIVING CHARLESTON CEMETERIES A VOICE



City of Charleston
Plat Book, CP2, pg.
37 (1860)



Sanborn Fire Insurance Map, City of
Charleston, (1951)

Heyward Cemetery, G.W.H. Cemetery, G.W. Heyward Cemetery

Monrovia Street

TMS: 4641000089

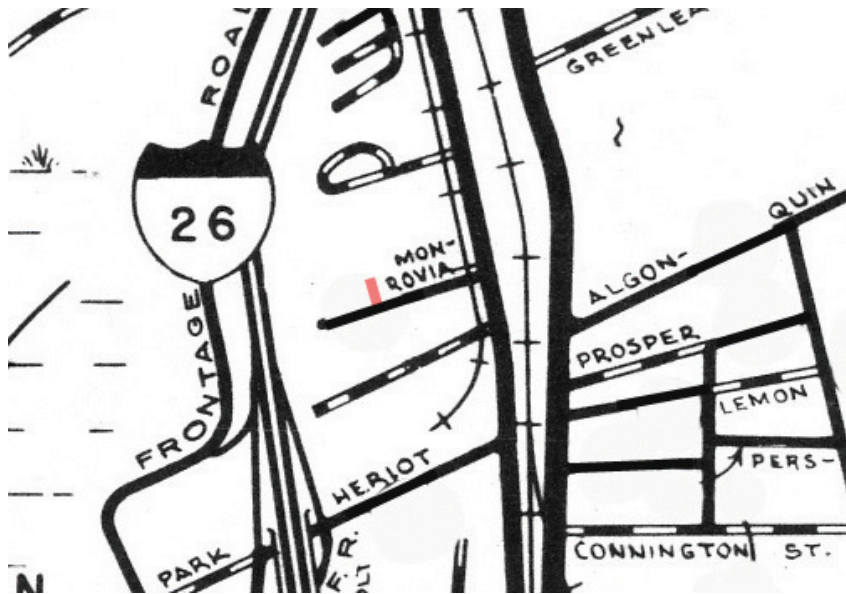
UTM (Zone 17, NAD 27): E 597980 N3631410

This cemetery was purchased by G.W. Heyward on March 25, 1931 from J.H. Steenken and is described as Lot 29 (Charleston County PB C, pg. 41). The deed specified that, "the above described property shall be used as a Cemetery for the burial of people of the African descent" (Charleston County DB E36, pg. 95).

At some point this property was divided into a southern and northern half (see Charleston County DB K175, pg. 227; Charleston County PB AJ, pg. 100). Today the cemetery is shown only on the southern half of the parcel, with the northern half having been developed. It is not known if there are burials under the structure on the northern portion of the original parcel.

Little is known about George W. Heyward except that in 1930 the federal census identifies him as a 48-year old African American laborer at one of Charleston's phosphate plants. He lived on Moultrie St. in Ward 11 with his wife and six children. He owned his home, valued at \$3,000 – a relatively large sum for the period. It is unlikely that a cemetery existed here prior to Heyward's purchase. The owner was a white City of Charleston policeman and all of the extant stones post-date about 1930.

Death certificates identify the property as G.W.H. Cemetery or G.W. Heyward Cemetery.



Charleston County PB C, pg. 41

Lands

60	60	60	60	60		
	Zion		Union Baptist		Wesley Meth	Heyward
72° 53'	72° 54'	72° 54'	72° 54'	72° 54'	30	29
60	60	60	60	60		

Division

Street

Brook

Huguenin Ave. Cemetery, Kahal Kodesh Beth Elohim Cemetery

Huguenin Avenue south of N Romney Street

TMS: 4640000018

UTM (Zone 17, NAD 27): E598715 N3630895

In 1887 Beth Elohim bought the Old Muster Grounds of the Washington Light Infantry at the north boundary of Charleston. By 1889 all of the "identifiable" coffins and stones from the Rikersville Cemetery had been moved to this new location. Additional lands were acquired in 1943 for expansion and new grave sites were developed in 1991 on property that had belonged to the Standard Oil Company.

Elzas, Barnett A.

1910 *The New Jewish Cemetery of K.K. Beth Elohim at Charleston, SC.* np, Charleston, SC.



Humane & Friendly Society Cemetery

Cunnington Avenue

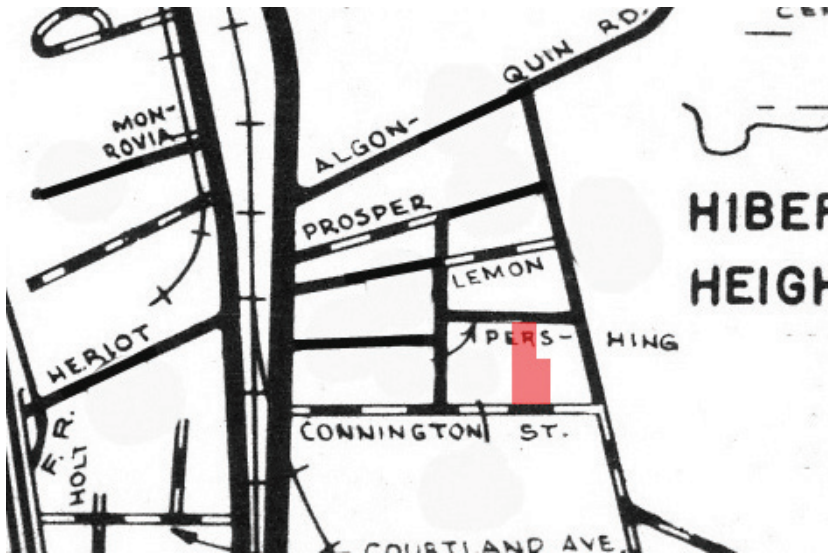
TMS: 4641400115

UTM (Zone 17, NAD 27): E598515 N3631170

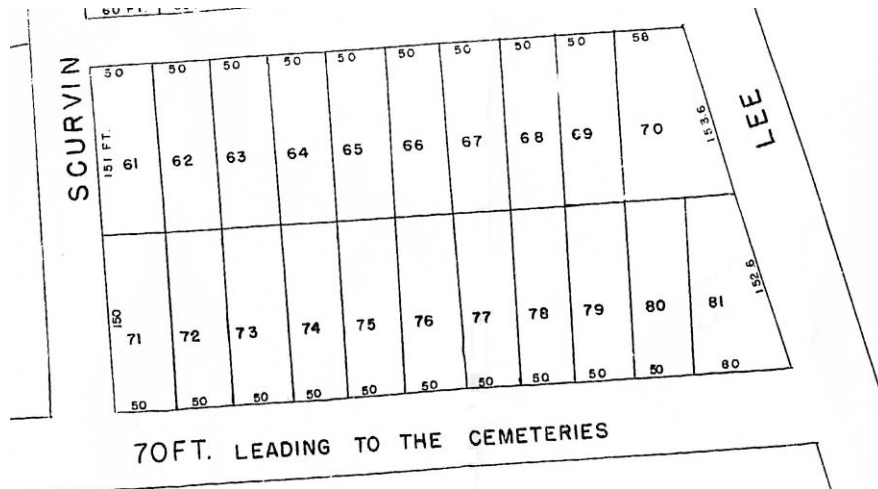
The Humane and Friendly Society, initially called the Humane Brotherhood Society, was begun in 1802 (although several sources place the origin in 1807). Initial members include James R. Logan, Edward P. Wall, Daniel J. Jenkins, and Alonzo McClennan.

The cemetery property was purchased by Peter Brown, J.R. Edward, and E.P. Wall, trustees “for the use, benefit, and behalf of the ‘Humane and Friendly Society’” in 1856 (Charleston County DB V12, pg. 417). The property was described as lots 66, 67, 76, 77, and 78 (Charleston County PB C, pg. 10). It is listed in the Charleston City Directories from at least 1902 through 1950. An undated plat of the cemetery shows a complex design, including a circular feature in the center of the grounds.

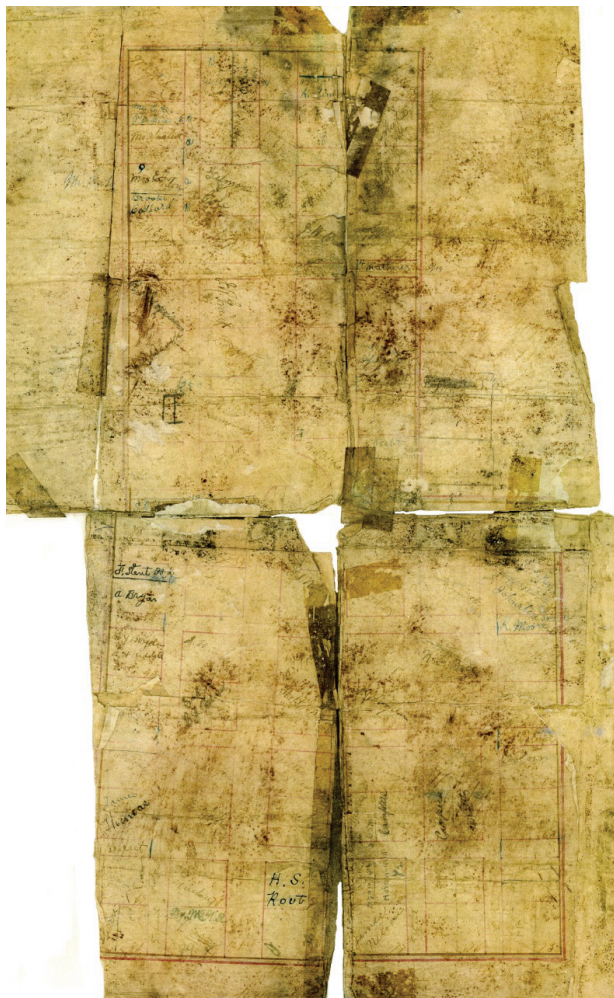
By November 1965 a meeting was called to discuss the condition of the cemetery. The President, Robert F. Morrison, remarked that the property “was once the best kept Cemetery, but was now one of the worst kept.” As a result the dues were increased from \$1.60 a year to \$12.00 and the Society was made responsible for the up-keep of the cemetery. In addition, \$125 was allocated for the work (Human and Friendly Society, Avery Research Center Archives).



CHARLESTON CEMETERIES



Charleston County PB C, pg. 10
(1856)



Plat of Cemetery, Avery Research Center (n.d.)

Jenkins Cemetery, Jenkins Family Cemetery, Trinity Cemetery, Old Trinity Cemetery

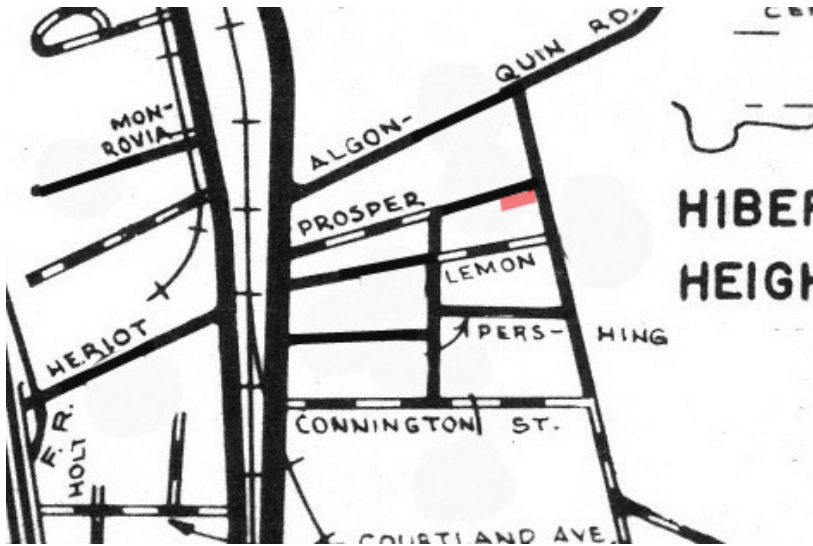
SW corner of Huguenin Avenue and Propser Street

TMS: 4641000114

UTM (Zone 17, NAD 27): E 598500 N3631370

This cemetery, identified as Lot 49, was acquired by Daniel L. Jenkins from Thomas Rivers on February 13, 1886 (Charleston County DB G19, pg. 88). Jenkins was an African American minister according to the 1900 federal census. He died in 1906 and was buried in this cemetery.

Death certificates for individuals buried in this cemetery consistently identify the property as Trinity Cemetery or Trinity Ground. A sign today calls the property the Trinity AME Church Cemetery (677 Meeting Street, Charleston).



Charleston County PB C, pg. 10 (1854)

Jewish/Hebrew Cemetery at 3-Mi. House, Brith Shalom Cemetery

Mid-block between Lemon and Pershing streets

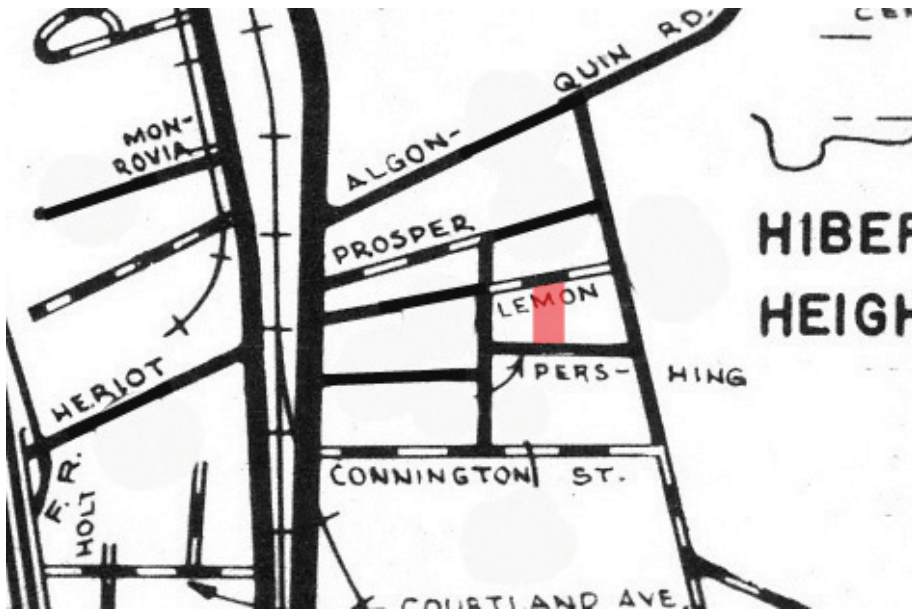
TMS: 4641400114

UTM (Zone 17, NAD 27): E598465 N3631265

Polish and German immigrants formed Congregation Brith Shalom in 1854 and this resulted in the development of the Jewish or Hebrew Cemetery at Three-Mile House, also known as Pershing Street Cemetery. Deed is recorded in Charleston County Deed Book P14, pg. 191.

Breibart, Solomon, Jack Bass, and Robert N. Rosen

2005 *Explorations in Charleston's Jewish History*. The History Press, Charleston, SC.



Kughly's Cemetery, Keigley's Cemetery

Amherst Street

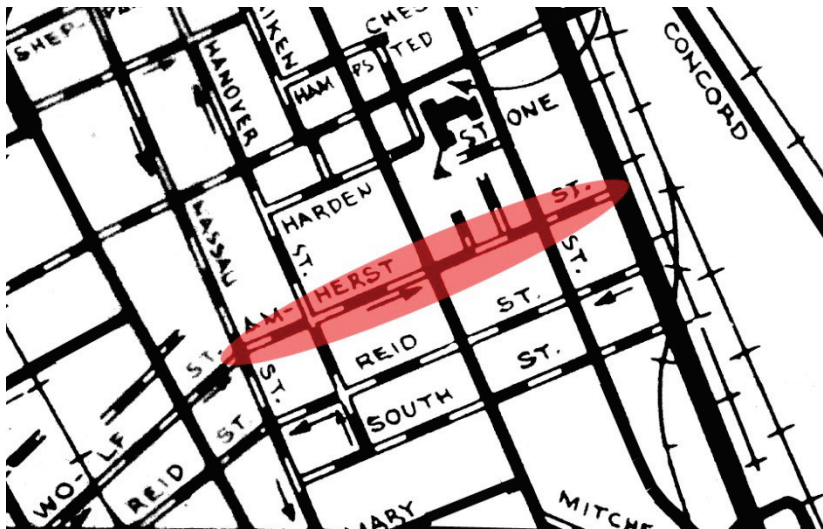
TMS: not known

UTM (Zone 17, NAD 27)" not known

An 1841 Act (No. 2852, An Act for the Better Regulation of the Inhabitants of Charleston Neck) includes a provision making it illegal to bury within the Neck (between Calhoun and Line streets), except in those burial grounds already operating and "the ground known as Keigley's, which is under the control of the Board [likely meaning the City board responsible for burial grounds]."

The next time the cemetery is found is in the 1856 Charleston City Directory when it is reported at 11 Amherst (placing it immediately adjacent to St. Mathews Cemetery). However, the 1861 Charleston Census, the various City Ward Books, and the City Plat Books all fail to identify any cemetery on Amherst in this general vicinity. Likewise we have been unable to associate the name with any landholder on Amherst Street.

There are no death certificates between 1819 and 1872 that refer to this cemetery, strongly suggesting that this is a little used name for one of the other burial grounds in the area, possibly Field of Rest. Additional research is necessary.



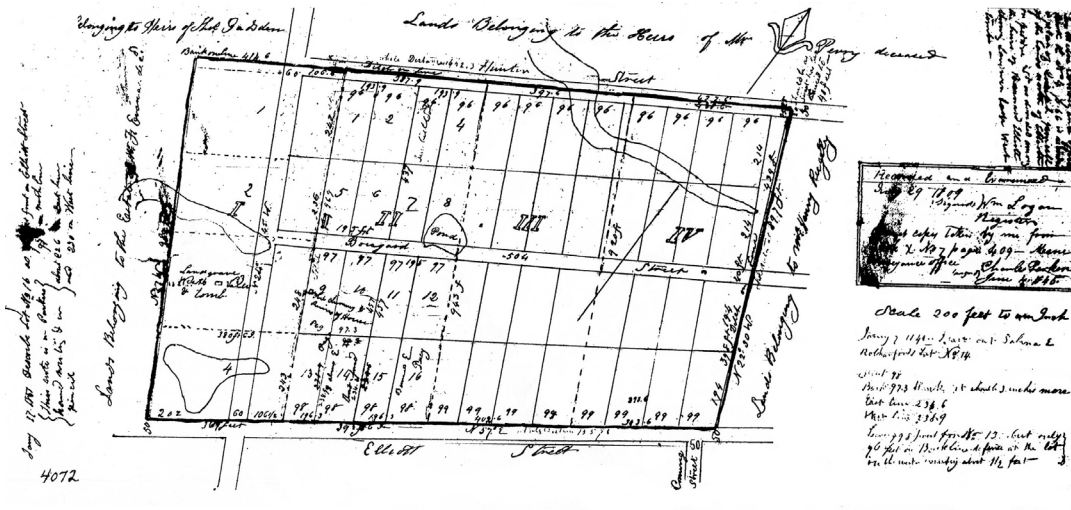
Landgrave West's Vault and Tomb

241-243 Rutledge Avenue

TMS: 4601102002 and 4601102003

UTM (Zone 17, NAD 27): E598490 N3628400

Location based on McCrady Plat 4072 (shown below) and identified as "Landgrave West's Vault & Tomb." No other information has been identified. There are two structures on the property today.



McCrady Plat 4072 (1846 copy of 1809 plat)

Lewis Christian Union Cemetery

SW corner of Skurvin and Pershing streets

TMS: 4641400125

UTM (Zone 17, NAD 27): E598400 N3631210

The Friendly Union Society sold two of its lots (61 and 62) to the Lewis Christian Union Society in November 1879 (Charleston County DB A18, pg. 62). The mortgage held by the Friendly Union was satisfied in 1883 (Charleston County DB S17, pg. 443). This cemetery is listed in Charleston City Directories between about 1921 and 1938. Later City Directories list what is probably this cemetery as the "Jewish Christian Union Cemetery." Regardless, it is identified as "colored" and as being in the vicinity of Magnolia Cemetery.

The property has been merged back into the holdings of the Friendly Union Society and we have not determined what became of the Lewis Christian Union Society.



SCURVIN

151 FT.

50 50 50 50 50 50 50 50 50 58

61 62 63 64 65 66 67 68 69 70

152.6

LEE

150

71 72 73 74 75 76 77 78 79 80 81

50 50 50 50 50 50 50 50 50 50 80

70FT. LEADING TO THE CEMETERIES

Local Union Society # 52 Cemetery, Carpenters' Social and Benevolent Association Cemetery

102 Line Street

TMS: 4600801037 and 4600801038

UTM (Zone 17, NAD 27): E 598720 N3628740

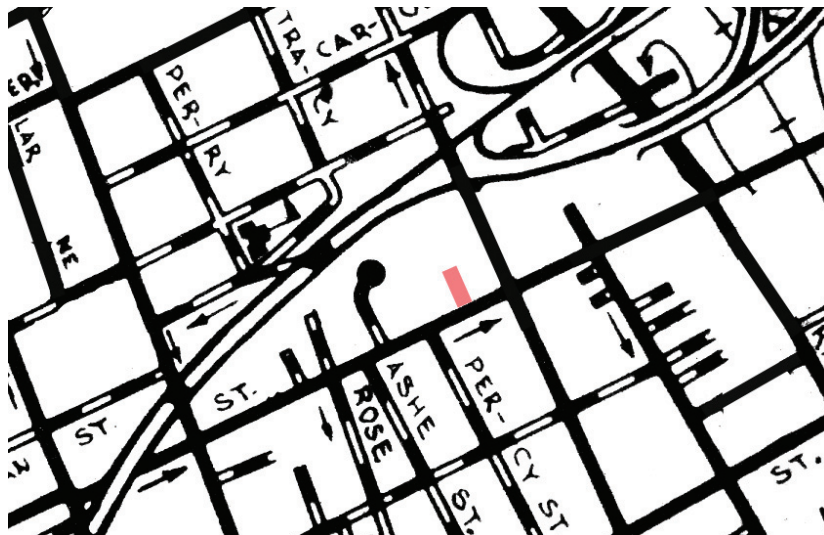
In 1844 Lots E-I as shown on Payne's 1840 plat of Alexander Black's 20 lots (Charleston County DB E11, pg. 294) were purchased by William B. Yates (Charleston County DB M11, pg. 503). By November 1899 Anna A. Pattani sold the Local Union No. 52 of Brotherhood of Carpenters and Joiners of America lots E-I (Charleston County DB Q22, pg. 216). By this time a cemetery already existed on Lot D to the west. As a result of a dispute involving Philip A. Muray, as Pastor of the Mariner's Church and trustee by succession against William Parker, Wilson Smith and others, Lot G and the western (abutting) portion of Lot H were sold by the Master to Local Union No. 52 of Brotherhood of Carpenters and Joiners in 1902 (Charleston County DB W23, pg. 7). On July 22, 1914 the Local Union 52, Brotherhood of Carpenters and Joiners sold Lot G and a portion of H to the Carpenters Benevolent Association (Charleston County DB W27, pg. 58; actually the Carpenters' Social and Benevolent Association, chartered in 1914). In 1933 the property was seized by the County Sheriff for unpaid taxes in the amount of \$82.39 and was sold to the Charleston City Council (Charleston County DB H36, pg. 373). After holding the parcel for about four years, the City sold the lots to Clarence Moultrie and Blanche Mountrie Burns in August 1937 (Charleston County DB S39, pg. 379; see also the quit claim deed in Charleston County DB C45, pg. 535).

While none of the deed specifically refer to a cemetery on these parcels, the lot was identified as a "Burial Ground" in the City of Charleston 1882 Block Plat (Ward 11), measuring 49 feet along Line Street and running 139 feet in depth. This burial ground, however, was combined with the "Colored Burial Ground" in the City of Charleston 1871-1875 Ward Books (Ward 8, 1W, pg. 30) with dimensions of 128 by 150 feet.

By 1944 the Sanborn Fire Insurance Maps reveal that this burial ground had been sold and was not a dwelling lot with two structures.

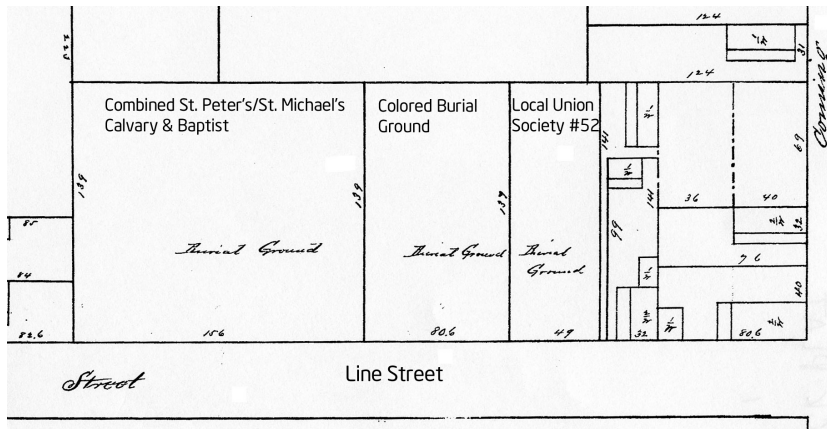
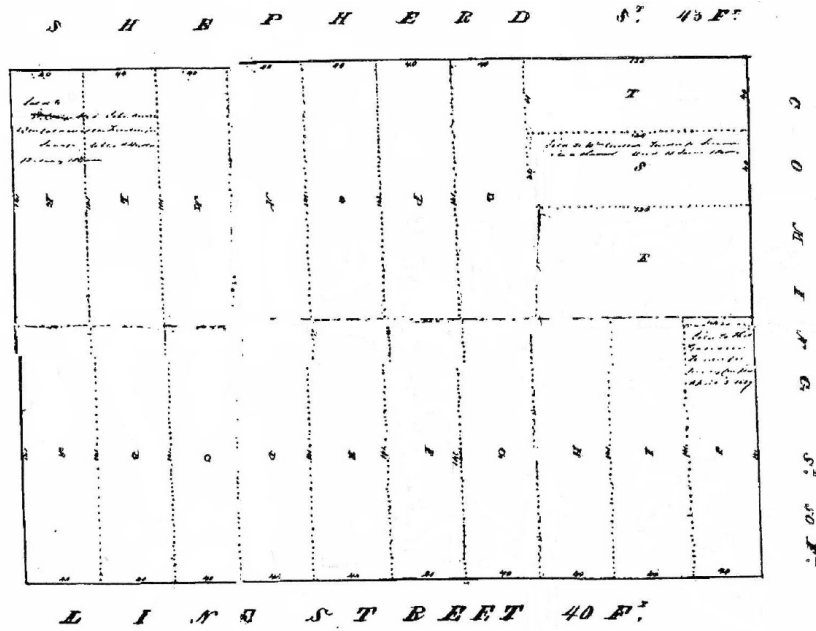
Trinkley, Michael and Debi Hacker

1994 *The St. John's Burial Association and the Catholic Cemetery at Immaculate Conception, City of Charleston, South Carolina: What Became of the Repose of the Dead?* Research Contribution 146. Chicora Foundation, Inc., Columbia.

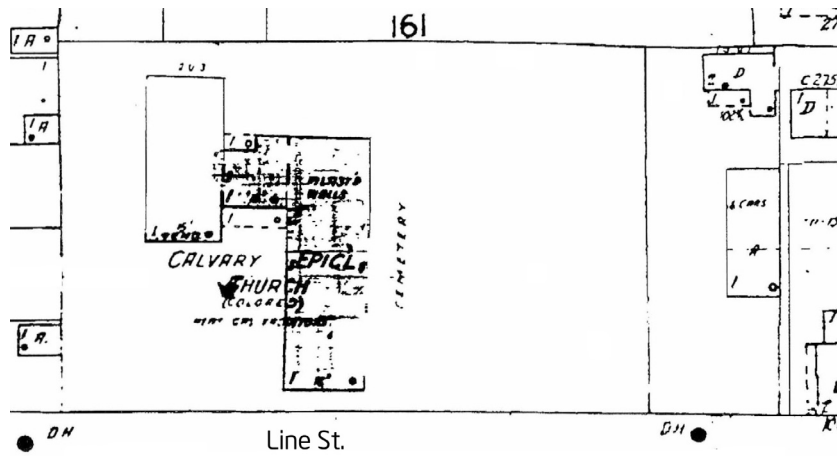


CHARLESTON CEMETERIES

1840 Payne Plat, Charleston County DB E11, pg. 294 (1840)



City of Charleston Block Plat, Ward 11 (1882)



Sanborn Fire Insurance Map, City of Charleston (1944)

Lutheran African American Cemetery, Lutheran Burial Ground for Colored Persons

76-78 Columbus Street, on Columbus, east of Hanover Street

TMS: 4590504093

UTM (Zone 17, NAD 27): E 599470 N 3628960

This cemetery is shown on an 1848 plat as belonging to the "Colored Lutheran . . . Society" and being used as a "burial ground." To the west was the "colored Protestant Methodist" burial ground. It is listed in the 1856 Charleston City Directory as the "Cemetery African Colored Members of Lutheran Church" and was given the address of 6 Columbus Street. The 1852-1856 City Ward Book (Ward 7, 1W, pg. 5) identifies the property as the "Lutheran Burial Ground." The 1861 City Census identifies the property as the Lutheran Burial Ground for Colored Persons with an address of 4 Columbus Street (N side). The cemeteries received a brief notice in 1907 when its fence was "in a very bad state of repair and from all appearances nothing was being done towards their betterment." As a result the Charleston Bill Posting and Sign Printing Co. erected "artistic advertising displays." The result was that viewers "will now hardly recognize them in their new habiliments." In May 1935 the property was seized by the Charleston City Sheriff for \$986.19 in street improvement taxes. The property was described simply as the "Lutheran Burial Ground" situated on Columbus Street between Hanover and Aiken and measuring 100 feet square.

Today the western portion of the cemetery is covered by the Zion Independent AME church building. Much of the cemetery is still intact elsewhere on the property.

Comparison of the 1848 and 1882 plats below reveal that the cemetery was originally 160 feet fronting Columbus Street, but had been reduced to only 100 feet by 1882 with low lands on the eastern edge sold off. While the bulk of the cemetery is today in the lot owned by the Zion Independent AME Church, some graves may extend eastward under what is today a residential lot at TMS 4590504092.

"Backward Glances," *Charleston News and Courier*, September 18, 1957



A hand-drawn map of a city block. The streets are labeled: 'Albion' (top and bottom), 'Hampstead' (right), and 'Columbia' (bottom left). The map shows a grid of lots with various numbers. Two lots are labeled 'Marion Ground'. An arrow points from the text 'Lutheran African American Cemetery' to one of the 'Marion Ground' lots.

116

MacPhelah Cemetery, McPhelah Cemetery, Brotherly Society Cemetery, Mampela Burial Society, McPelah, McPeter

East side of Pitt Street, between Calhoun and Bull streets

TMS: 4570401142

UTM (Zone 17, NAD 27): E 599215 N 3627600

Rejected for membership in the light-skinned Brown Fellowship Society in 1843, Thomas Smalls organized The Society of Free Dark Men of Color, sometimes also called The Society for Free Blacks of Dark Complexion, later called the Brotherly Society or Human Brotherhood.

It is thought that this group purchased the north half of Lot 151 as shown in the Plan of Harleston, the property is identified as "Machplelah Society" on an 1817 deed (Charleston County DB M8, pg. 48), so clearly the burial ground dates to at least this time – significantly prior to the 1843 founding of Small's organization. An 1828 plat of the burial ground also confirms its pre-1843 creation. It also reveals that the burial ground was almost entirely filled by that time (Charleston County PB A, pg. 23). The boundary between the Brown Fellowship Cemetery and what is called the Mampela Burial Society is shown in an 1849 plat (McCrary Plat 3771).

Macphelah is the Cave of the Patriarchs. In Christian tradition it is the burial place of three Biblical couples, Abraham and Sarah, Isaac and Rebekah, and Jacob and Leah. It was purchased by Abraham (Genesis 23:17-18), being variously referred to as either the cave of Machpelah or the cave of the field of the Machpelah.

The Return of Deaths for Charleston in both 1831-1834 and 1834-1836 includes a list of cemeteries and their sextons. For both periods a James Cross, living on Whims (Weims) Court is listed. This individual unfortunately cannot be identified in the 1820, 1830, or 1840 federal censuses.

The City Ward Book for 1864 is the earliest that distinguished the two cemeteries, referring to the northern cemetery as the "MacPhale" burial ground. The 1871-1875 City Ward Book (Ward 4, 1W, pg. 72) identified the property as the McPeler Burial Ground, with dimensions of 60 feet along Pitt Street and a depth of 175 feet. By 1898-1902 the Ward Books are identifying the property as the "McPeter Cemetery."

At least one source (Joseph et al. 2002), using the Ward Books, has mistakenly identified Julius E. Cogswell as the "caretaker or owner" of the cemetery at 54 Pitt Street. Cogswell was actually a rather wealthy white citizen, living at 56 Pitt (immediately north of the cemetery), who was the Registrar of the Mesne Conveyance Office in Charleston.

In December 1913 Julia Ann Weston sold the McPhelah Cemetery to Cogswell for \$75.00. In the deed's recital, Weston explains how she had been the "sole owner" of the burial ground for 40 years "charging and receiving the fee &c for burying bodies therein and maintaining the fencing &c & clearing grass &c at her expense." It continues to note that the number of burials had decreased, making maintenance more difficult. Weston comments that Cogswell "desires . . . to keep said premises in better condition" (Charleston County DB Y24, pg. 45). The property is described as fronting 60 feet on Pitt Street and running 225 feet in depth. To the south were the lands of the "Brown Fellowship Burying Ground or lands of the Century Fellowship Society."

In September 1921 the cemetery was divided into two parts, with the rear (eastern section) being sold to William T. Russell, Bishop of the Charleston Diocese (Charleston County DB O29, pg. 333). This half of the lot was sold for \$750 – 10 times what Cogswell paid for the entire property only three years earlier when he was desirous of keeping it in better condition. Eventually the front half was similarly disposed of to the Catholic Church.

The cemetery was acquired by the Catholic Church for the construction of Bishop England High School and its associated parking lot (Charleston *Evening Post*, March 2, 1957). Although well known in the African American community, the cemetery was never moved and was built over. A plat of the Bishop England High School reveals that the eastern portion of McPhelah had three structures built on it, while the western portion remained as parking lot (Charleston County PB CN, pg. 123).

In 1998 the property was sold by the Diocese of Charleston to the College of Charleston Board of Trustees (Charleston County DB B306, pg. 101). In 2001, as the property was being cleared for the construction of a new College of Charleston library, the cemetery was again "discovered." Stones for at least eight individuals were encountered, including Harriett Cobb (d. October 13, 1871), Sarah Burk (d. February 8, 1875), Mary Cameron (d. June 27, 1817), Martha Gibbes, Elizabeth Burchmeyer (d. 1822), Hannah Owens, Mary Lawrence, and John Riley (November 4, 1810) (email from Marvin Dulaney to Bernie Powers and Edmund L. Drago, dated January 25, 2001). Death certificates could be found for only three of these individuals. Cobb and Gibbes were both interred in McPhelah; Hannah Owens, however, was buried in Ephrat. In 2008 these stones had been piled at the rear of the St. Lawrence Cemetery office (Memo from Jessica Lancia, Marvin Delaney files - Brown Fellowship, College of Charleston Addlestone Library, Special Collections).

The intention to remove four unmarked graves was advertised on May 19, 2001, although the information available reveals there were likely hundreds of burials on the property. The only professional involvement was the brief mention by the sparse archaeological study. This mentions that a single trench within the library footprint identified at least seven burials, with wood casket remains exposed at a depth of 2-3 feet below the present grade. Also found was previous excavations that contained "human bone fragments and coffin hardware" (Joseph et al. 2004:22). More useful are the comments from Dr. Dana Cope on the removal of at least three (and possibly four) individuals (email from Dana Cope to Marvin Dulaney, dated June 26, 2001). The remains were well preserved and include two adults (one probably male, the other female) and a child (probably between 5 and 7 years old) described as being from a "crypt." Unfortunately there is no information concerning where this crypt was located or other archaeological details of its construction. Another report indicates that the remains had been disturbed by a scraper and were the only ones collected by Director of Cemeteries for the Charleston Diocese, Mr. Warren Stuckey. The remains were apparently reinterred by the Diocese at the rear of St. Lawrence Cemetery in an unmarked grave (Memo from Jessica Lancia, July 8, 2008, Marvin Delaney files - Brown Fellowship, College of Charleston Addlestone Library, Special Collections).

Today the western half of the cemetery is covered by the College of Charleston library parking lot and the eastern half is covered by a courtyard.

"Father O'Brien Finds BEHS," Charleston *Evening Post*, March 2, 1957

"Desecration Reparations Graves Found at College Site to be Honored," Charleston *News and Courier*, January 25, 2001

"Coroners' Records Lead to New Questions About Remains," Charleston *News and Courier*, January 26, 2001

"College Construction Uncovers 4 Cemeteries C of C Plans to Commemorate Burial Sites," Charleston *News and Courier*, March 24, 2001

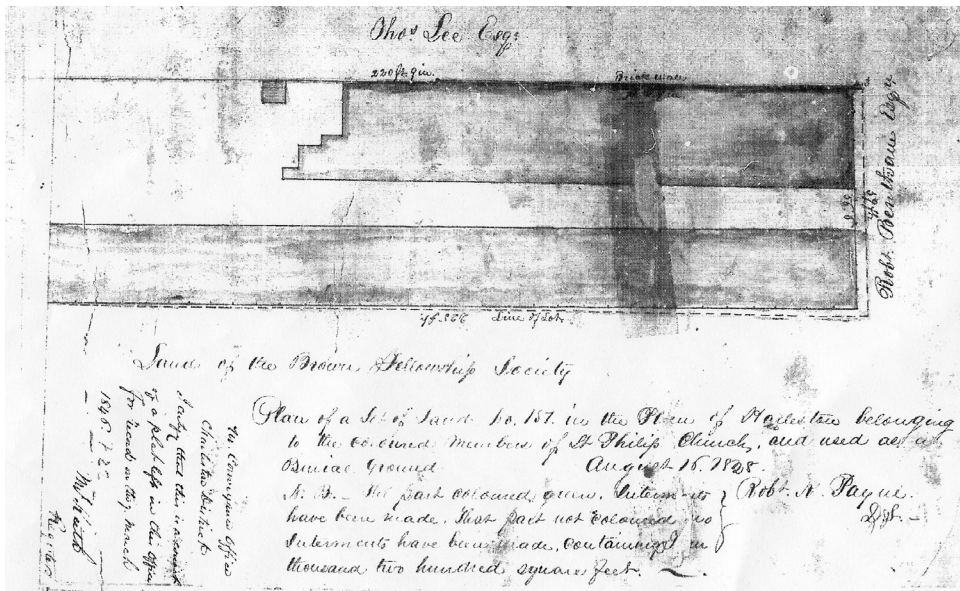
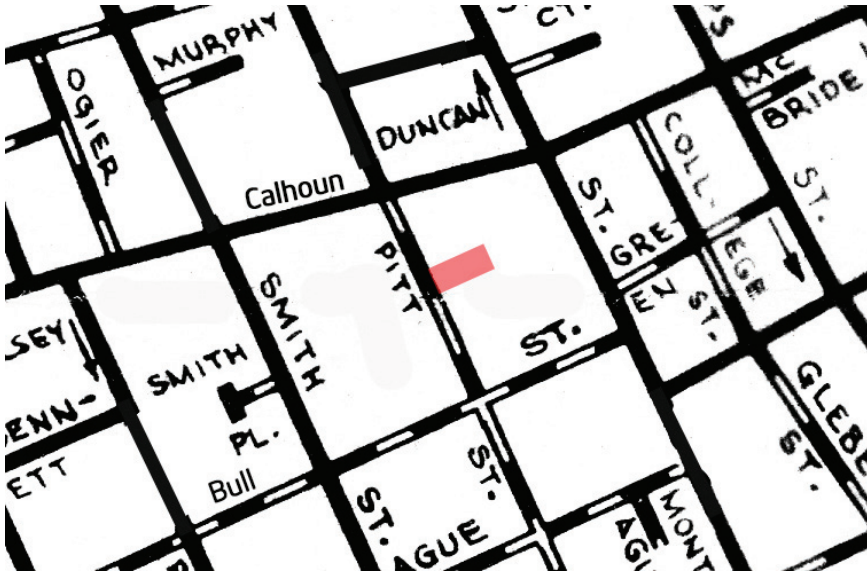
Harris, Robert L.

1981 Charleston's Free Afro-American Elite: The Brown Fellowship Society and the Humane Brotherhood. *South Carolina Historical Magazine* 82(4):289-310.

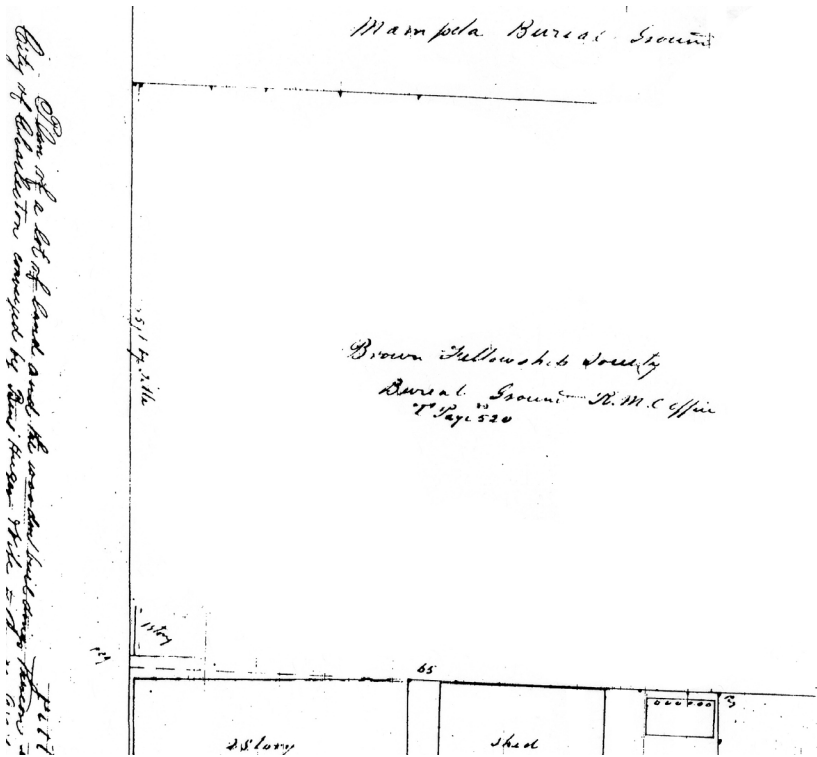
Joseph, J.W., Brad Botwick, J. Faith Meader, Lisa D. O'Steen, and Leslie E. Raymer

2002 *"Of Sterling Worth and Good Qualities": Status and Domesticity in Nineteenth-Century Middle Class Charleston Archaeological Investigations at Site 38CH1871, Marlene & Nathan Addlestone Library, College of Charleston, New South Associates, Stone Mountain, Georgia.*

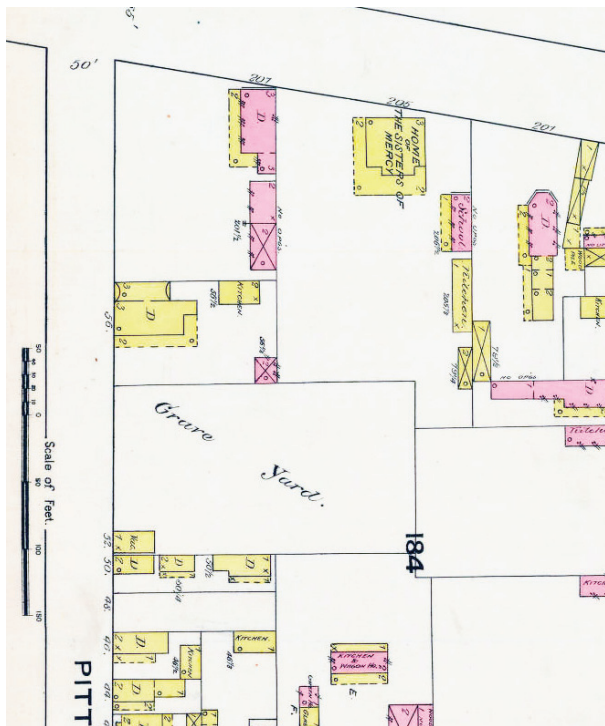
CHARLESTON CEMETERIES



Charleston County PB A, pg. 23 (1828)

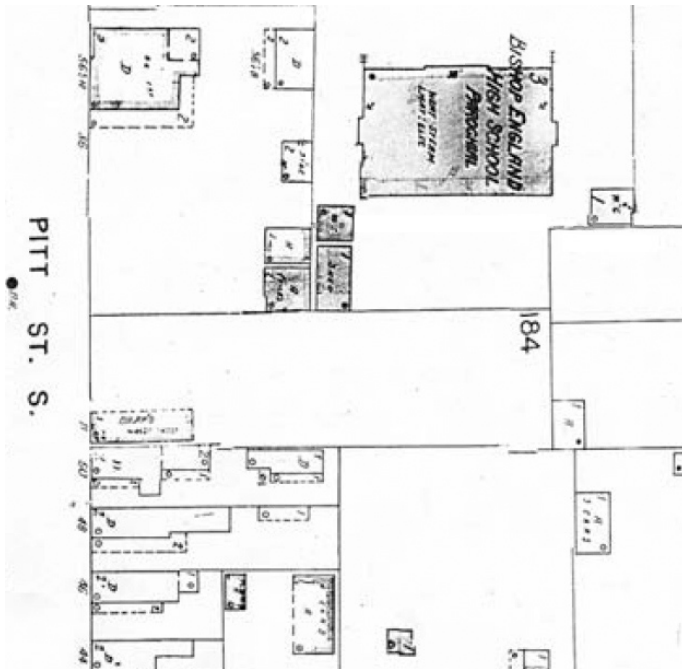


McCrary Plat 3771 (1849)

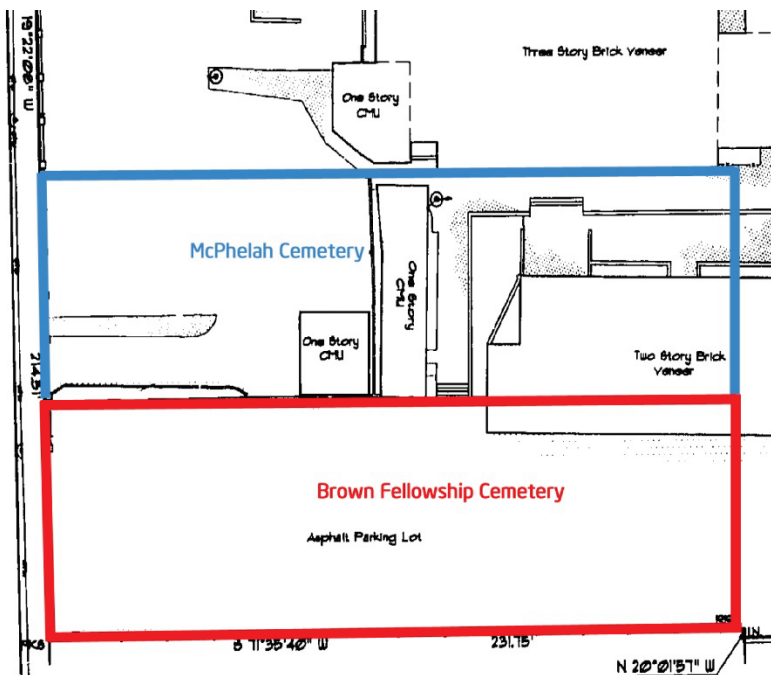


Sanborn Fire Insurance Map, City of Charleston (1888)

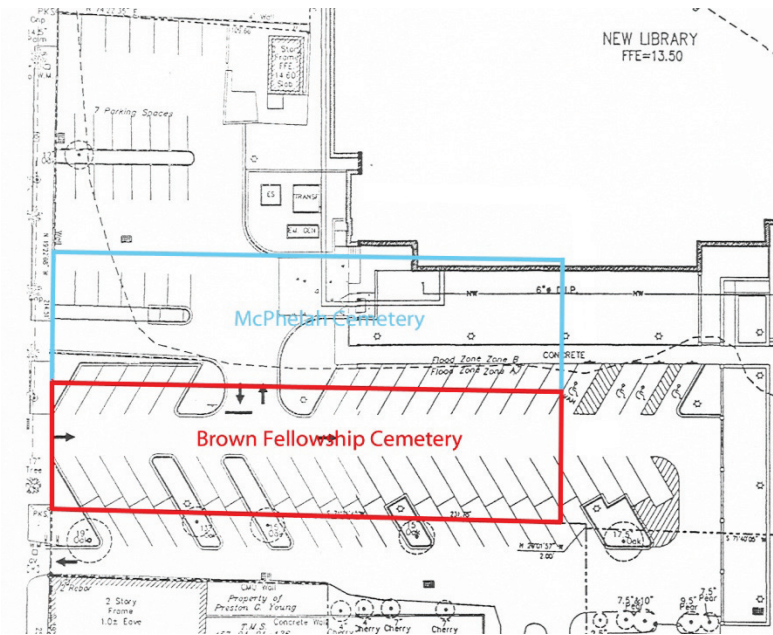
CHARLESTON CEMETERIES



Sanborn Fire Insurance Map, City of Charleston (1944)



Charleston County PB CN, pg. 123 (1993)



Plan of the College of Charleston Library showing the two cemeteries

Magnolia Cemetery

Huguenin Avenue

TMS: 4640000020

UTM (Zone 17, NAD 27): E 598615 N 3631150

Magnolia was organized in 1849 as a rural cemetery and the Magnolia Cemetery Company was chartered by the General Assembly in December 1850. Although this effort was nearly defeated by the “attachments of ancestral grounds in our church yards and other influences,” the site chosen was part of an eighteenth century plantation, at that time little more than a “deserted farm.” The design was by the Charleston architect Edward C. Jones. Jones began in January 1850 and by July the grounds were enclosed, the main avenues were constructed, a Gothic chapel (no longer standing) was being erected, and many of the burial plots were already laid out. A central feature of the cemetery were the lakes, supplied with water through a flood gate from the Cooper River.

The superintendent’s house was on the location of the original plantation house and the buttressed receiving tomb, still standing, was probably designed by Jones. Regrettably, many other plantation structures, extant into the 20th century, have been demolished (such as the stables, dating to perhaps 1805, torn down in 1976; the gazebo, demolished in May 1975; along with the stone foundation of a small structure).

The Magnolia Cemetery Company bought out the founders in 1877. By the early 1950s, however, the cemetery was having significant problems honoring perpetual care contract and a non-profit was formed in 1952 to administer the cemetery. Financial problems continued to plague the cemetery well into the late 20th century. A firm retained to offer solutions suggested in 1974 that all grass, shrubs, trees, and fences in the cemetery be destroyed and that the area be covered with sand to prevent future grass growth. Fortunately this strange recommendation was not followed.

Today there are over 35,000 buried at Magnolia Cemetery.

“Money Problems Face Cemetery,” *Charleston News and Courier*, January 17, 1974, pg. 1-B

“Magnolia Cemetery – A Lovely City of the Silent,” *Charleston News and Courier*, March 27, 1974, pg. 1-B

“Cemetery has Rich Past,” *Charleston North Charleston Banner*, November 3, 1976, pg. 1-A

“At Magnolia Cemetery – Graves Mirror History,” *Charleston North Charleston Banner*, November 18, 1976, pg. 1-B

“Magnolia Cemetery,” *Charleston Post and Courier*, March 28, 2004

“Graves Recount Lives of History-Makers Great and Small,” *Charleston News and Courier*, December 17, 1984, pg. 1-B

Cardozo, J.N.

1866 *Reminiscences of Charleston*, Joseph Walker, Charleston, SC.

Marcil, Elizabeth C.

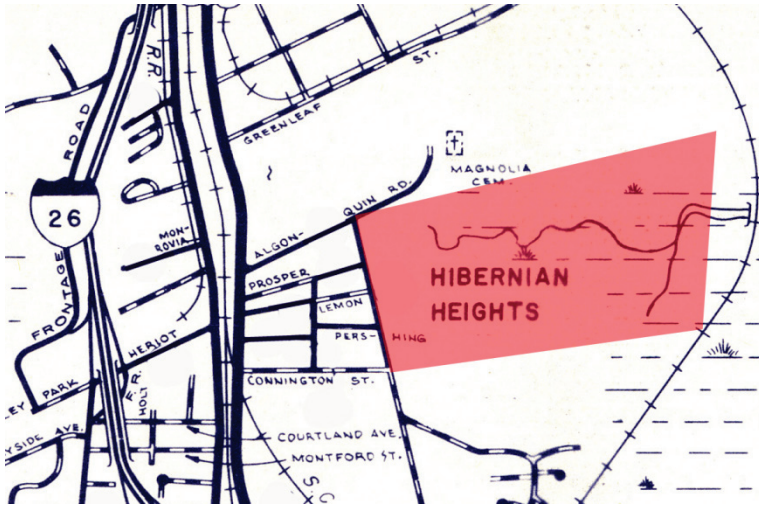
1937 *Inscriptions on Tomb-stones, Magnolia Cemetery, Charleston, SC.* n.p., Charleston, SC.

Ravenel, Beatrice St. Julien

1992 *Architects of Charleston*, University of South Carolina Press, Columbia.

Record of Burials at Magnolia Cemetery, 1836-1931, WPA transcriptions (available at the Charleston County Public Library; additional research materials for Magnolia Cemetery are available at the South Carolina Historic Society)

National Register nomination, <http://www.nationalregister.sc.gov/charleston/S10817710101/S10817710101.pdf>



NR files, Gazebo demolished in May 1975

CHARLESTON CEMETERIES



SCHS 33-74-17
(1850) Courtesy
South Carolina
Historical Society

Memorial Baptist Church, First Baptist Burial Ground, First Colored Baptist Church Cemetery, African Cemetery

153 Alexander Street

TMS: 4591301051

UTM (Zone 17, NAD 27): E 599880 N3628465

Black members of the First Baptist Church purchased this site for a burial ground in 1818. An 1844 plat identifies this as the "Burial Ground of the Free Colored Baptist." The City of Charleston 1852-1856 Ward Books (Ward 5, 1W, pg. 2) identify the parcel as the "1st Baptist Burial Ground." The 1856 Charleston City Directory identifies this as the "African Cemetery" at 31 Alexander Street.

After the Civil War, the black Baptists separated in a friendly fashion from the white members of the First Baptist Church, and in 1868, the burial ground was transferred to them. The City of Charleston 1871-1875 Ward Books (Ward 5, 1W, pg. 3) identify the cemetery as the "Baptist Burial Ground." Where previously the church building had been located, the Ward Book now indicates "1st Colored Baptist Cemetery," suggesting that the building may have been removed and the burial grounds expanded. A new congregation was formed in 1886 and the present building of frame (since bricked over) was built, possibly on top of graves.

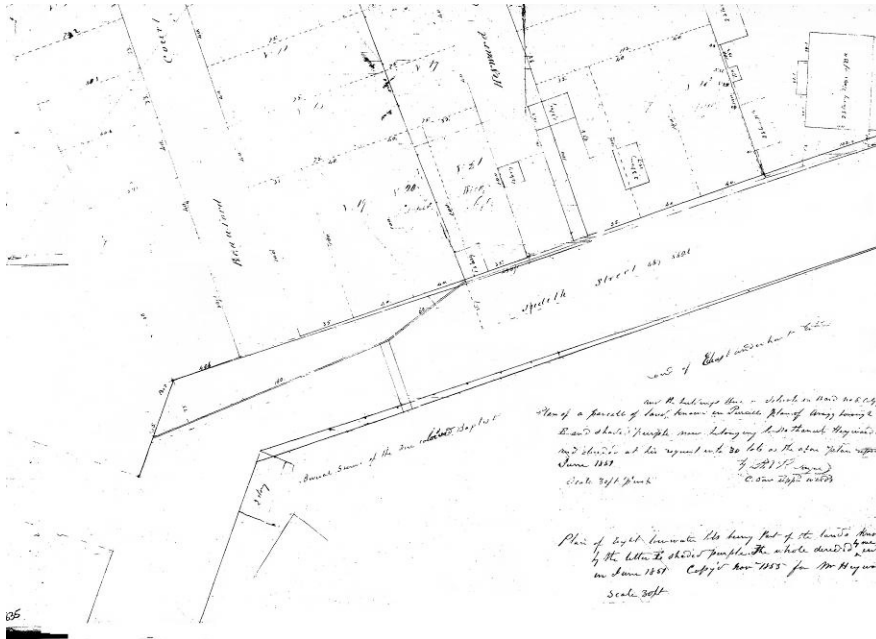
The 1888 Sanborn Fire Insurance Maps identify the building as Memorial Baptist Church. The City of Charleston 1898-1902 Ward Books (Ward 7, 5W, pg. 106) continue to identify the property as the "1st Colored Baptist Church & Cemetery."

Legerton, Clifford L.

1966 *Historic Churches of Charleston, South Carolina*, Legerton & Co., Charleston.



CHARLESTON CEMETERIES



McCrary Plat 3835 (1844) (see also Charleston County Plat Book P, pg. 13 [1962])



City of Charleston Ward Book, Ward 7, 2W, pg. 98 (1886-1890)

Mickey Funeral Home Cemetery, Harleston-Boags Funeral Home Cemetery, Elmwood

Algonquin Road

TMS: 4641000110

UTM (Zone 17, NAD 27): E 598425 N3631410

The Mickey Funeral Home was established in Charleston, SC in 1894 by Edward Mickey, who also helped found the Humane Brotherhood Association in 1843. At Mickey's death in 1899, Edwin G. Harleston, brother of Edward Mickey's wife, took over the firm for a brief period. In 1913 the firm was re-established and lasted until 1933.

This property was acquired by Edwin G. Harleston and Edward C. Mickey from Frederick Braudt in February 1911 (Charleston County DB D26, pg. 95). Two years later, when the Mickey Funeral Home was re-established, Harleston bought Mickey's half-interest in the property, becoming sole-owner of the tract (identified as Lots 18, 19, and 21) (Charleston County DB G26, pg. 285). This cemetery is still owned by the Harleston-Boags Funeral Home, although about half of the tract is wooded and appears to evidence little maintenance. Additional information may be identified in the Mickey Funeral Home Papers (Avery Research Center Manuscript Number 1021).

Death certificates consistently refer to this as "Elmwood." It is not, however, used exclusively by Harleston; death certificates reveal use by the Mickey firm, as well as the Fielding establishment.



Charleston County PB C, pg. 10 (1854)



Minerva Cemetery

address not known

TMS: not known

UTM (Zone 17, NAD 27): not known

Minerva is listed as a “colored” cemetery in the 1927 and 1929 Charleston City Directories with an address of “Ashley River Station 2.” We have not found the cemetery by name in any of the grantee indices from 1800 through 1930, suggesting that the cemetery may have been acquired by trustees under a different name. We have also not identified Minerva in any of the city burial records through 1909, suggesting that it dates relatively late. No other information is available.

Monrovia Union Cemetery

Oceanic Street (immediately north of #1593)

TMS: No TMS # assigned (part of 4641000084)

UTM (Zone 17, NAD 27): E597673 N3631592

The cemetery property was acquired in 1872 by James D. Price, John M. Reed, Charles Bryan, Thomas R. Small, and William Thomas, presumably the first trustees of the Monrovia Union Cemetery Company (Charleston County Deed Book J16, pg. 22). Nevertheless, burials began at “Monrovia” at least by 1869, with scattered burials to at least 1865 based on the Charleston death records. This suggests that there may have been a pre-existing burial ground with this name or that burials began before the formal organization of the association. Although no papers of incorporation have been found, Monrovia was likely either a for-profit or beneficial company. Initially the property consisted of 16¼ acres of high ground and 17 acres of marsh. At four times during the early twentieth century the company disposed of portions of its original property, perhaps to generate income. It is possible that all of the original purchase was disposed of except for the central core adjacent to the marsh – what today appears to be cemetery. The 1950 Charleston City Directory lists Monrovia Cemetery at “Ashepool Ln (Silver Hill).”

An account of the cemetery is provided by Fields and Fields, “the Monrovia Society kept up for many years and maintained the Monrovia Cemetery, outside the city limits. . . . They used to meet in the church, I think, although I don’t know much – it was a close group, very exclusive, and there was a law in the society that nobody except the families of the people that started it could be buried in the cemetery. (Our own Lewis Christian Union Cemetery got like that and is still like that, unfortunately, so I keep my distance from the organization.) Anyway, it seems to me that our neighbors Mr. Rodolph [this would have been William Wesley Rodolph, 115 President Street, Charleston; he died in 1944 and was buried in Monrovia] controlled the Monrovia and passed that on to his son. But the time came when if a relative died, you wouldn’t want to bury him in Monrovia, and if you had people buried there, you hated to go. The reason is that some businessmen got together and decided to build a fertilizer mill. . . . But where did they put it? Right up there by Monrovia. . . . the mill poisoned the cemetery. You could hardly bear to visit a grave. Old Mr. Rodolph’s son didn’t get buried there. He got a spot over by Magnolia when he died, and he had a mausoleum. After many years, however, Charleston finally got rid of the mill, so nowadays Monrovia is beautiful” (Fields and Fields 1983:22-23).

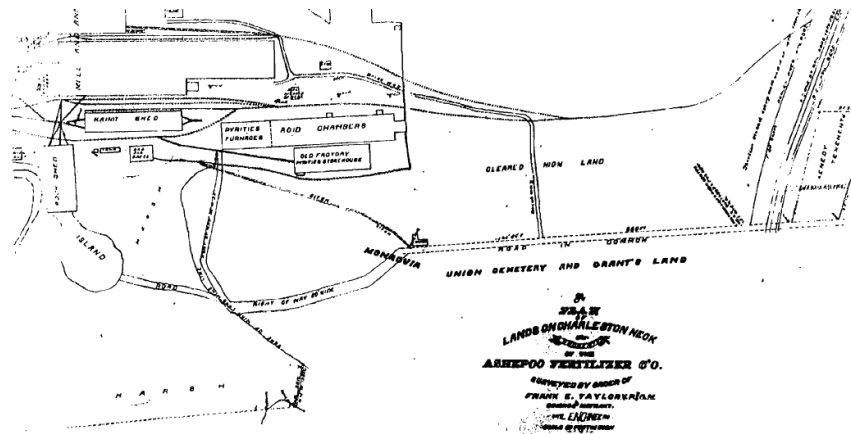
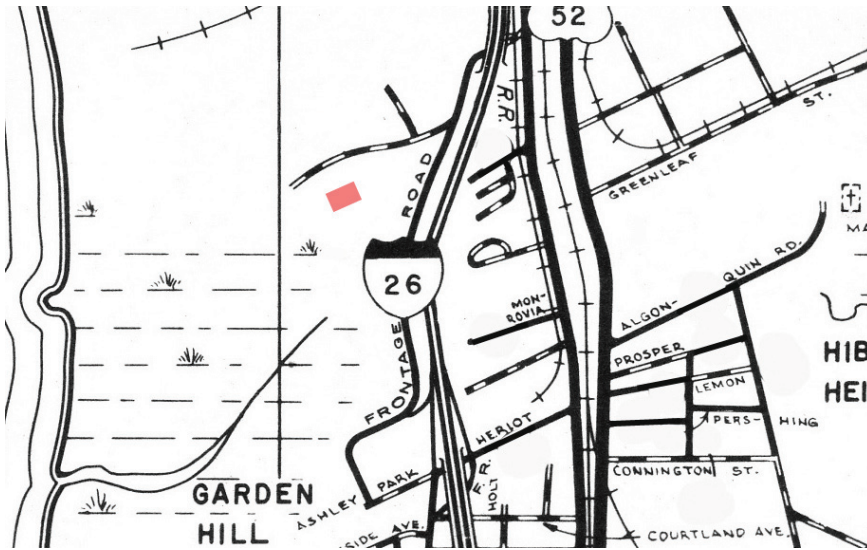
The property today consists of ca. 3.7 acres of high ground. Burials are clearly marked primarily on the western half. The rolling topography of the eastern section, however, suggests that unmarked burials are present.

Fields, Mamie Garvin and Karen Fields

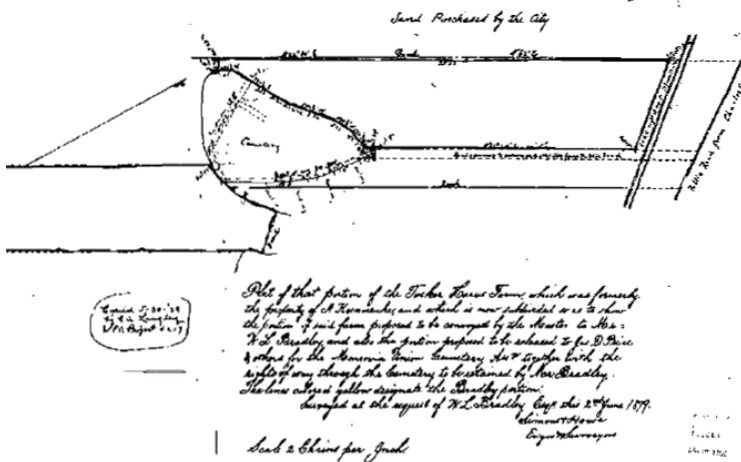
1983 *Lemon Swamp and Other Places: A Carolina Memoir*. The Free Press, New York.

Trinkley, Michael

2001 *Monrovia Union Cemetery, Charleston County, South Carolina*. Research Contribution 339. Chicora Foundation, Inc., Columbia.



McCrary Plat 1145 (n.d.), 829 (1882), 826 (1882), 1095 (1891)



Charleston County DB C, pg. 8 (1879)

Monrovia Union Cemetery – Eastern Section

SE cor Ashepoo Lane and Silver Street

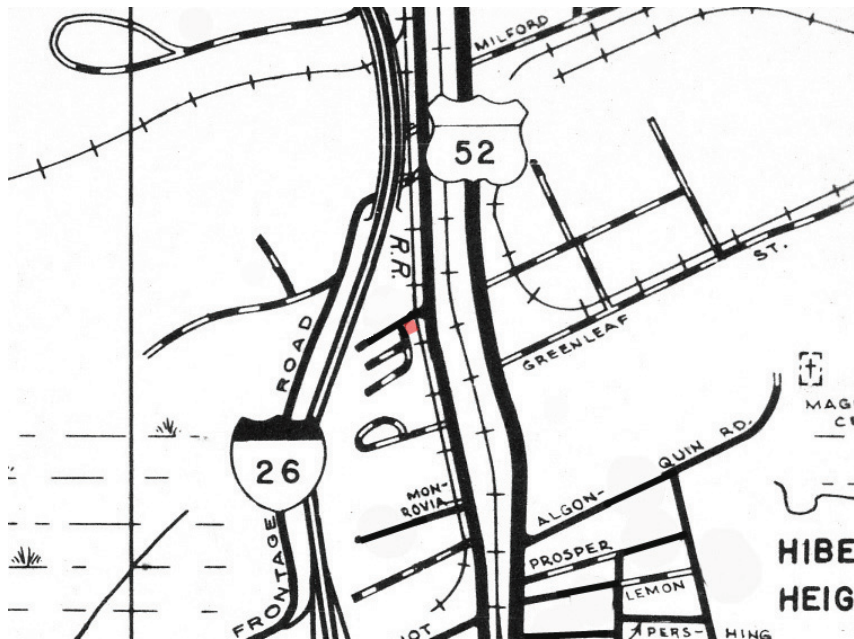
TMS: 4641000084

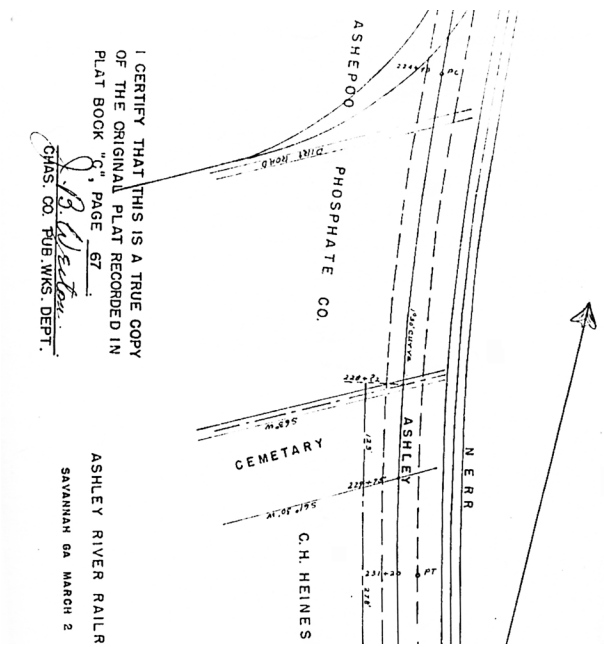
UTM (Zone 17, NAD 27): E598015 N3631747

See Monrovia Union Cemetery; this section was apparently not disposed of by the trustees. An 1893 plat shows the cemetery extending to the various railroad lines running just west of King Street. This suggests that the area was used for burials. The 1919 Charleston 1:21120 War Department topographic sheet also shows this area as cemetery.

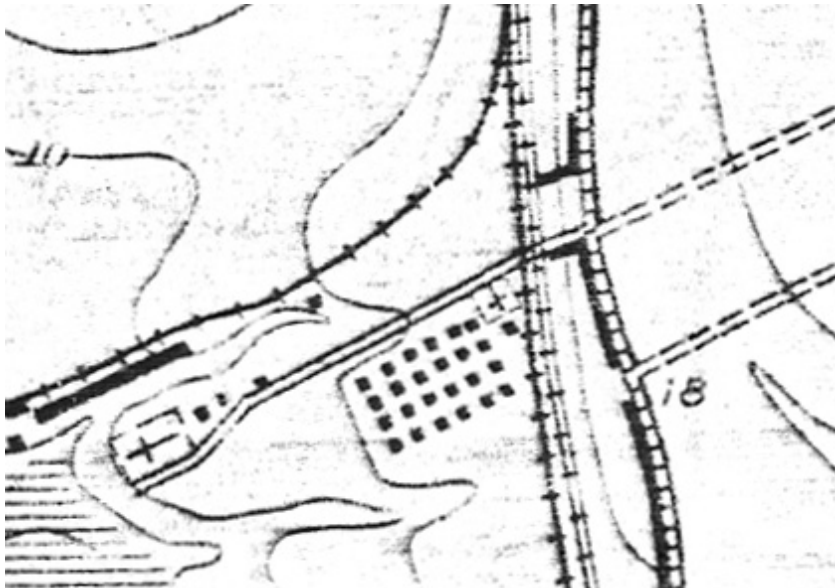
Trinkley, Michael

2001 *Monrovia Union Cemetery, Charleston County, South Carolina*. Research Contribution 339. Chicora Foundation, Inc., Columbia.





Charleston County PB C, pg. 67 (1893)



Charleston topographic map (1919)

Morris Street Baptist Church Cemetery 2

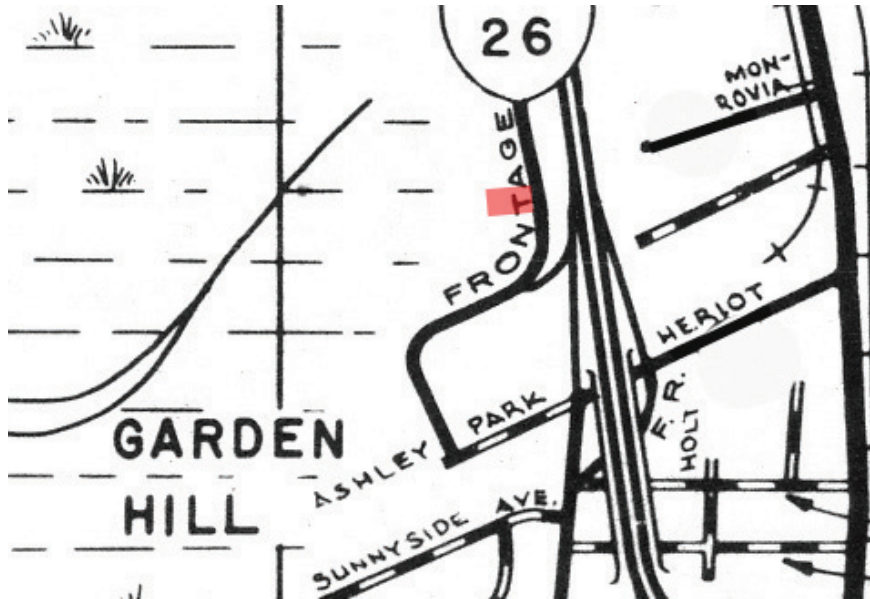
Oceanic Street (I-26)

TMS: 4641300074

UTM (Zone 17, NAD 27): E 597800 N3631235

Prior to 1859 the property was owned by Lythgoe & Riker. With the death of Lythgoe the land was surveyed in anticipation of division (Charleston County Plat Book A1, pg. 153; this plat does not, however, show the different parcels). The property was acquired by Alexander Latham and in 1886 was conveyed to J.A. Chase, a trustee of the Fourth Baptist Church (today Citadel Square Baptist Church). With Chase's death the property passed Lella C. Fraser (his daughter) and then to Leon W. Fraser (son of Lella C. Fraser and grandson of J.A. Chase). Chase sold the property to Esau Meggett and Frank Fludd, as trustees of Morris Street Baptist Church in October 1922 (Charleston County DB X30, pg. 233).

While this property may have been used as a cemetery by Citadel Square Baptist Church prior to its purchase by Morris Street Baptist Church in 1922, all of the identified stones attributed to "Morris St. Baptist" post-date this acquisition.



Morris St. Baptist Church Cemetery, Morris Baptist Cemetery, Adverse Cemetery

Mechanic Street

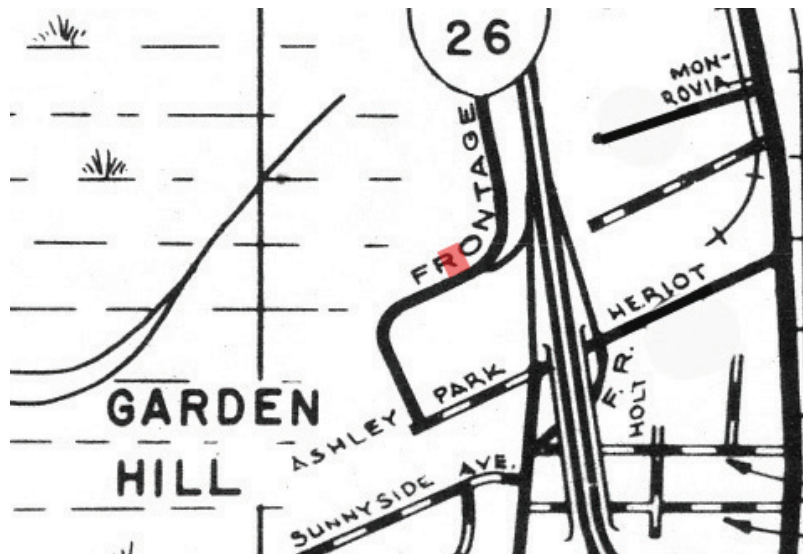
TMS: 4641300002

UTM (Zone 17, NAD 27): E 597770 N3631210

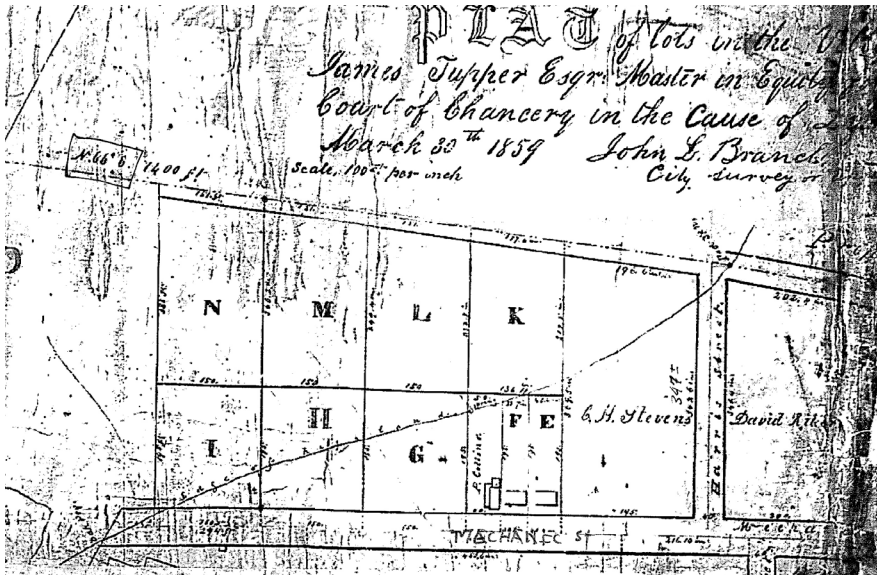
Prior to 1859 the property was owned by Lythgoe & Riker. With the death of Lythgoe the land was surveyed in anticipation of division (Charleston County Plat Book A, pg. 152). The tract identified as P. Collins eventually came into the hands of Morris St. Baptist Church from Grovermann in December 1866 (Charleston County DB A15, pg. 96). That lot was sold by Grovermann to Jacob Legare, William Dart, and Edward Laurence, all trustees of the church, for the purpose of "a Burial ground for the Congregation and Members of the said Morris Street Baptist Church of Charleston." Lots identified on the 1859 plat as E and F were eventually deeded to the church by Joseph Haynes in July 1904. These three lots were merged, becoming the existing TMS number.

The undated McCrady plat shown below identifies the property (and adjacent tracts) as "1st Baptist Church," perhaps in error. Created at the time of the Rutledge Ave. Extension this suggests that there may have been some confusion regarding all of the various cemeteries in this immediate area. This may have resulted in the eventual name "Adverse" shown on the "modern" (1958) USGS topographic map.

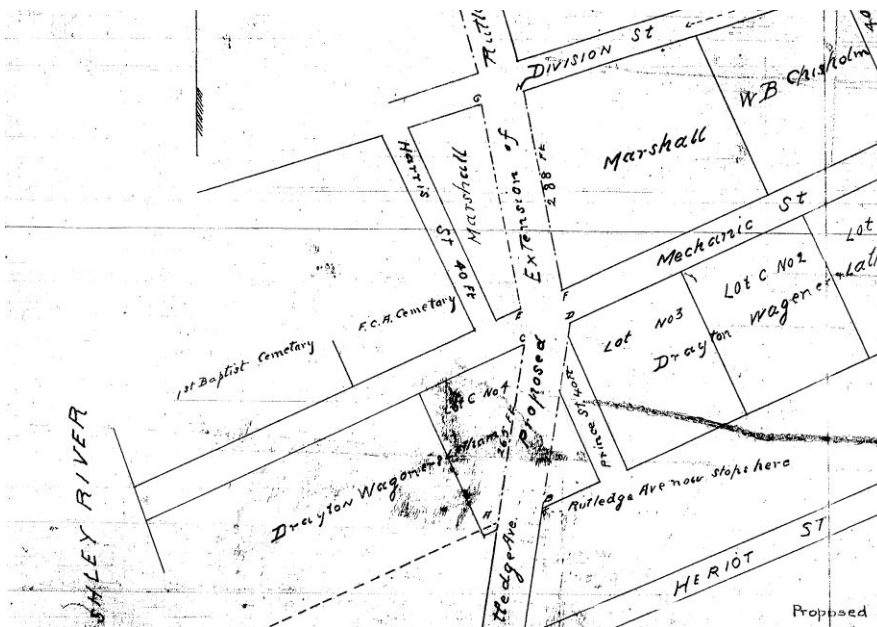
Death certificates for this cemetery consistently identify it as either Morris St. Baptist Cemetery or Morris Baptist Cemetery.



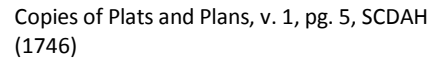
CHARLESTON CEMETERIES



Charleston Co. PB A, pg. 152 (1859)



McCrady Plat 423 (n.d.)



Negro Cemetery, Rose's Farm Cemetery

Between Congress and Huger streets, west of President Street

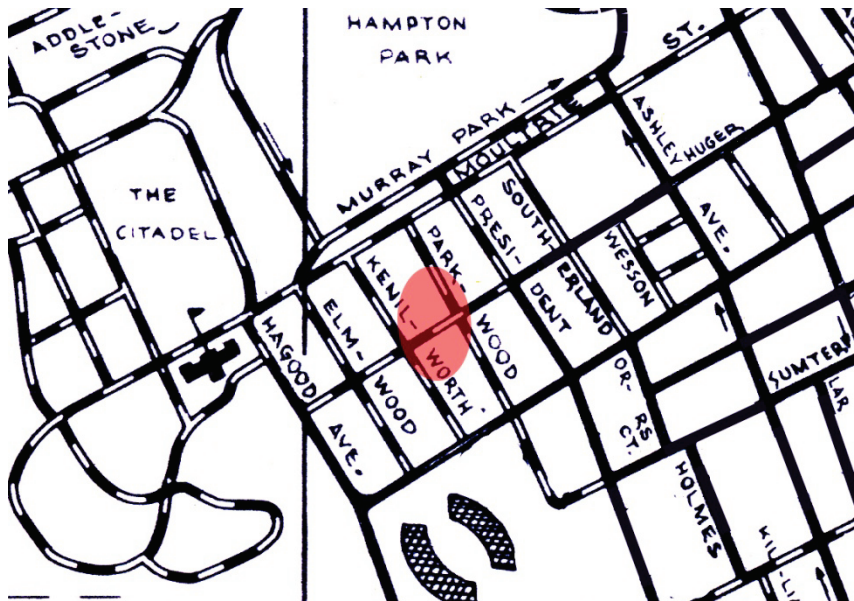
TMS: not known

UTM (Zone 17, NAD 27): E 597700 N3628930

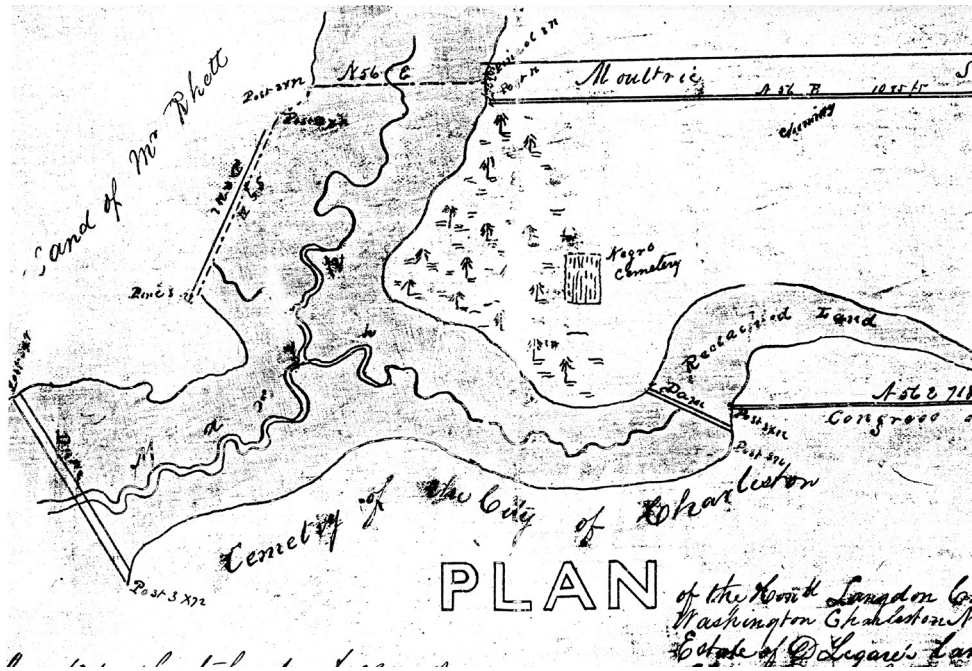
Cemetery is identified on an 1844 plat as "Negro Cemetery." The area was historically "Langdon Cheves' farm" and was developed as the Hampton Park Terrace between 1912 and 1925 (the 1923 Sanborn map reveals that development had just started in this area). H.A.M. Smith (1988:37) notes that it was also known as Rose's Farm, which has been identified in late nineteenth century death certificates. The cemetery is assumed to be under the development, but portions likely remains intact.

Smith, H.A.M.

1988 Charleston and Charleston Neck: The Original Grantees and the Settlements Along the Ashley and Cooper Rivers. In *Rivers and Regions of Early South Carolina*, pp. 25-98. The Reprint Company, Spartanburg, South Carolina.



CHARLESTON CEMETERIES



Charleston County PB B,
pg. 30 (1844)



Sanborn Fire Insurance Maps, City of Charleston
(1923)

Negro Trinity

Pitt Street

TMS: not known

UTM (Zone 17, NAD 27): not known

In June 1852 the African American members of the congregation wrote the church leaders of Trinity complaining of the plans to sell “our Burial Grounds on Pitt Street.” The letter goes on that, “it is painful to us to inform you that the matter of selling our graveyard is repulsive to our sense of propriety, Humanity, and Religion” and explains that the lot was originally purchased by the “coloured portion of the church, that it may be to them a grave yard for the deposit of their dead, for ever freed from the changes incidental to public cemeterys” (photocopy on file, Avery Research Center).

The only burial grounds we have identified on Pitt are Brown and MacPhelah, neither of which appears to have been associated with Trinity. No other possible burial grounds have been identified through examination of Ward Books or City Plats. There are, however, 422 burials identified in Charleston death records specifically listing the place of burial as “Trinity Colored (Pitt Street).” Dates range from 1813 to 1872, with 132 burials in 1870 and an additional 185 burials in 1871. While those buried were primarily African Americans, five individuals listed as white were also buried on this property (in 1813, 1867, and 1871).

It is possible that this may have been an additional name attributed to MacPhelah, but additional research is necessary to determine the location of this burial ground.

New Morris Brown AME Church Cemetery

Algonguion Road

TMS: 4641000099

UTM (Zone 17, NAD 27): E 598470 N3631445

This property was acquired on September 13, 1945 by J.W. Gallman, W.H. Simmons, J.J. Taylor, Chapel Johnson, Joe Mitchell, Thaddious Duval, Calvin Gailliard, Carter D. Deas, Harvey A. Pelzer, and R.I. Lemon, trustees of Morris Brown African Methodist Episcopal Church from Mary R., Luder, and Ernest A. Sahlman (Charleston County DB C45, pg. 316). It represents six lots identified as 20, 22, 23, 24, 25, and 26 (see Charleston County PB C, pg. 10).

Death certificates associated with burials in this cemetery consistently refer to the property as the Morris Brown cemetery, making no distinction between this “new” cemetery and the original or “old” cemetery.



Old Bethel Church Cemetery, Colored Bethel, Bethel Cemetery

NE corner of Cunningham Avenue and Skurvin Street

TMS: 4641400124

UTM (Zone 17, NAD 27): E 598415 N3631145

Old Bethel Methodist Church is situated at 222 Calhoun Street, where the building was moved in 1880. It had previously been on the western edge of the Pitt Street lot of what is today Bethel United Methodist Church.

The North Charleston cemetery (tracts 71 and 72 in Magnolia Umbra) was acquired in October 1873 (Charleston County DB F16, pg. 377). The property was sold to seven named trustees of the church: George Shrusbury, Francis Perry, James Brown, Scott Fell, Edward Miller, John Bresman, and Emanuel Laurence. The most common name used in death certificates is Old Bethel, although there are occasional examples of Colored Bethel and rarely just Bethel.

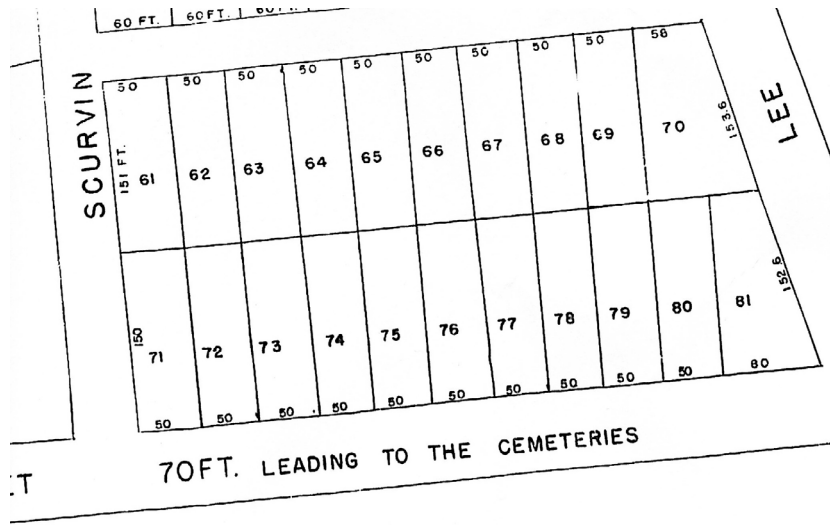
By 1973 member's plots were \$45.00 and plots for strangers were \$75.00. Interment fees were \$90.00 for members during the week and \$130 for strangers (Old Bethel Church Cemetery Records, Avery Research Center Archives).

<http://www.nps.gov/history/nr/travel/Charleston/obm.htm>



CHARLESTON CEMETERIES

Charleston County PB C, pg. 10 (1854)



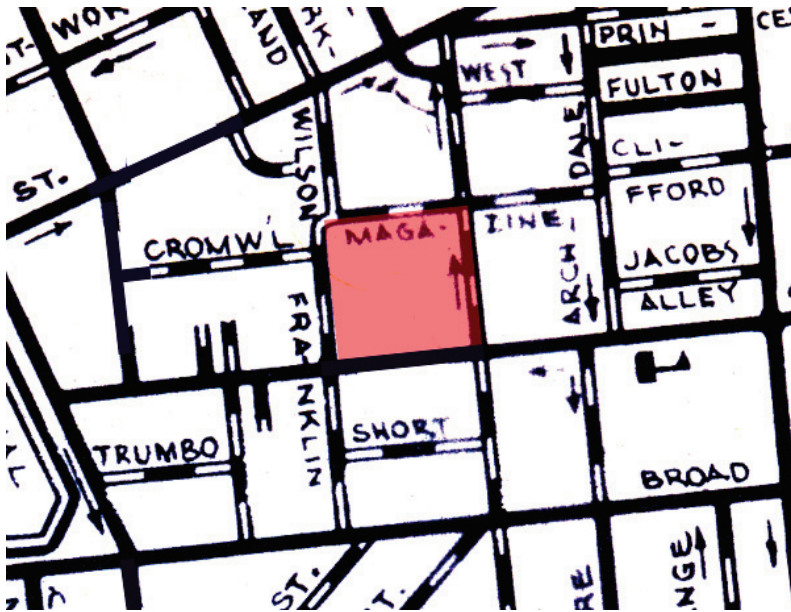
Old Burial Ground, City Pauper Cemetery, Hobson's 4 Acres, Public Burial Ground

Block bounded north by Magazine, east by Logan, south by Queen, and west by Franklin streets, encompassing about 4 acres

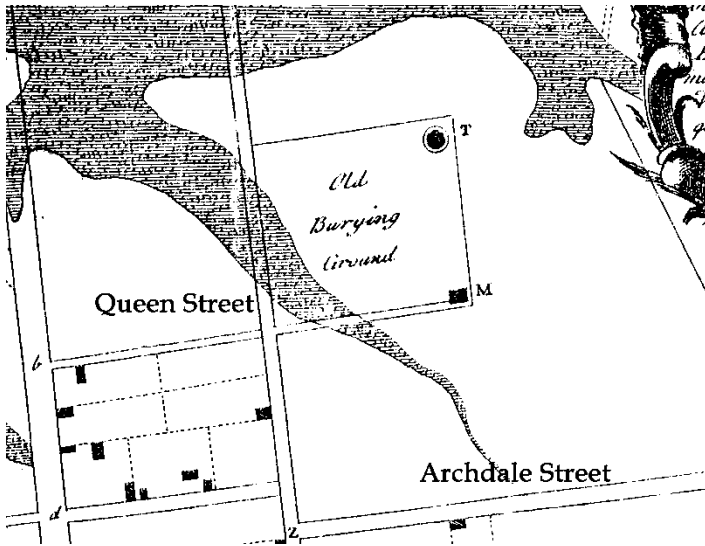
TMS: 4570803002 – 022, and 4570803111 - 112

UTM (Zone 17, NAD 27): E 599550 N 3626980

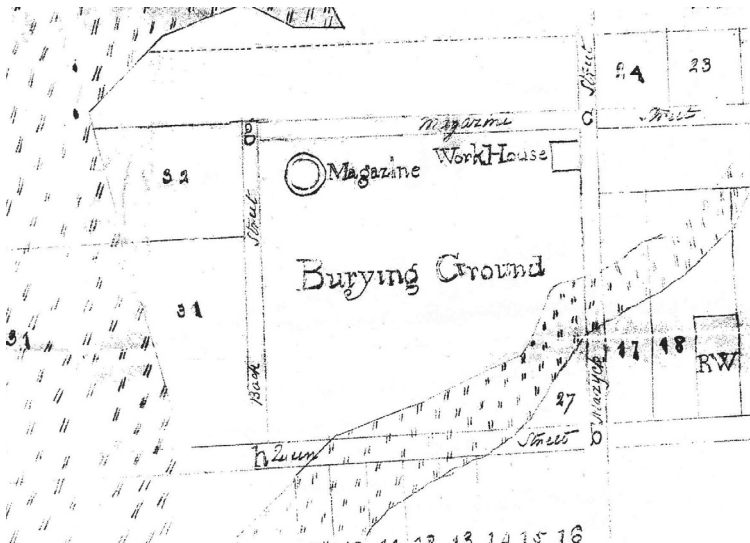
This is perhaps the second of Charleston's public cemeteries, shown on the original city plat of 1685 as "The Old Church Yard." It was created by the Act of 1768, although it was already shown on a 1742 plat as the "Burying Ground." The 1759 *Ichnography of Charles Town at High Water* identifies the area as the "Old Burying Ground," even before the burial ground was official set aside. It continued to be used until 1792.



CHARLESTON CEMETERIES



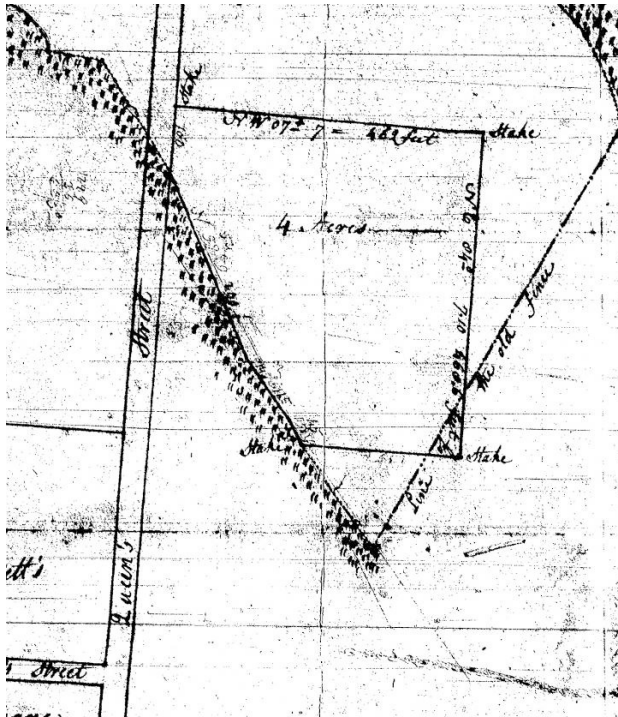
The Ichnography of Charles Town at High Water (1759)



Charleston City Plat Book CP2, #D2546 (1742);
see also McCrady Plat 90



Plat for Vacant Marshlands Between Charleston and Ashley River,
Including 4 Acres Known as the Old Bury Ground, SCDAH S213187 [A on
the plat] (1736)



McCady Plat 165 (1736/7)

Old Folks Home Cemetery, Ashley River Asylum Cemetery

S side of Sumter Street

TMS: 4600000009

UTM (Zone 17, NAD 27): E597700 N3628630

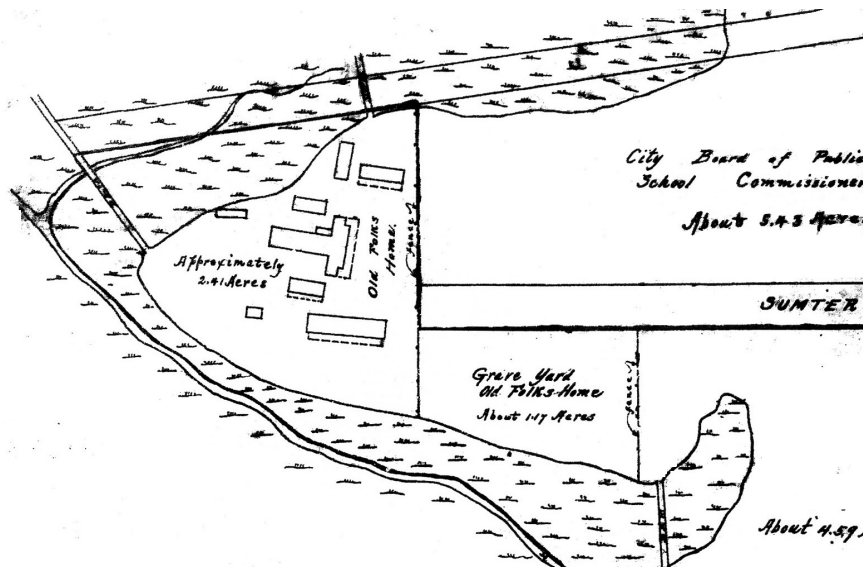
The Ashley River Asylum was established by the City of Charleston for the needy African American elderly in 1867. Whites were housed in the City's Almshouse. The institution became known as the Old Folks Home by 1903. Throughout its existence conditions were deplorable (and far worse than found in the white-only institution). The Old Folks Home was described in 1924 as having no water, sewer system, or lighting. Straw mattresses were used and the wooden buildings were heated with wood stoves. The mortality rate, in 1896, was 62%. Into the twentieth century mortality remained between 30 and 40%. The Old Folks Home did not close until 1949, at which time its population had fallen to 8 "inmates."

The graveyard was associated with this facility, but it has likely merged with the other public burial grounds in the general area. It is today under the Citadel's Johnson Hagood Stadium.

Haber, Carole and Brian Gratton

1987 Old Age, Public Welfare and Race: The Case of Charleston, South Carolina 1800-1949. *Journal of Social History* 21(2):263-279.





City of Charleston Plat Book CP6 #243
(1918)

Old Morris Brown AME Church Cemetery, Morris Brown Cemetery

Lemon Street

TMS: 4641000097

UTM (Zone 17, NAD 27): E 598440 N3631340

The property was initially acquired by Daniel L. Jenkins from Thomas Rivers on February 13, 1886 (Charleston County DB G19, pg. 88). Jenkins, an African American minister, sold lots 46, 47, and 48 to S.B. Ganett, Prince N. Davis, Charles N. Bryan, Vincent Smith, Robert Robertson, Davis Smith, and Samuel Washington, trustees of the Morris Brown African Methodist Episcopal Church (Charleston County DB L20, pg. 602; founded 1867) on October 25, 1887. The deed specifies that the congregation would have full benefit of the property "as a burial ground for the interment of their members, under such rules and regulations as the said trustees or their successors in office may from time to time make and determine . . ."

It is listed as a "colored" cemetery called "Morris Brown Cemetery" in the 1927 through 1938 Charleston City Directories. Death certificates routinely reference this property as simply the "Morris Brown Cemetery."

The New Morris Brown Cemetery (at the SW corner of Algonquin and Huguenin streets) was acquired in 1945, but burials have continued in the Old Cemetery.



Charleston County PB C, pg. 10 (1854)



Old Presbyterian Cemetery, Central Presbyterian Cemetery, Central Church Cemetery, Westminster Presbyterian Church Cemetery, Third Presbyterian Church Cemetery

NW corner of Archdale and West streets

TMS: 4570802139

UTM (Zone 17, NAD 27): E 599700 N 3627180

Cemetery dates from 1823. In 1856 it appeared in the Charleston City Directory as the "Central Church [and] Cemetery." The Charleston Ward Books (Ward 4, 1W, pg. 3, 5, 102) identify the "Presbyterian Burial Ground" as measuring 100 by 160 feet and being situated on the west side of Archdale at the corner of West Street. The 1888 Sanborn Fire Insurance Maps reveal that the church was no longer standing, but the entire lot was identified as a "grave yard."

Charleston City Directories from at least 1929 through 1950 list this as the "Westminster Presbyterian Church Cemetery" at 33-35 Archdale (distinct from Westminster Presbyterian Church on Meeting St. that was purchased by Trinity Methodist in 1926). On May 23, 1953 the Westminster Presbyterian Church conveyed the cemetery to the City of Charleston for "the sum of Five (\$5.00) Dollars and other valuable consideration" (Charleston County DB V56, pg. 535). Whatever that valuable consideration may have been, in August 1953 the cemetery was still intact with numerous monuments, including obelisks, ledgers, headstones, and box tombs when it was photographed for a Charleston *News and Courier* article announcing that it had been purchased for use as a city parking lot. Although at least one city councilman wished to spare the cemetery, just a year later the city found that the burial ground "presents a problem." Nevertheless, because of the public outcry, the city promised "to just maintain the property as it is, providing for the regular cleaning by the Parks and Playground Commission."

By July 1969 the situation had apparently changed since the City Council sold the cemetery to Episcopal Diocesan Housing, Inc. (Charleston County DB Y92, pg. 275) for the eventual construction of the Canterbury House. In 1998 the City again acquired the remnants of the burial grounds and it continues today to be used as a parking lot (Charleston County DB L313, pg. 474).

"New Beauty: It Started to be Parking Lot, But Now it May be too Nice for That," Charleston *News and Courier*, August 20, 1953

"City's Old, Unused Cemeteries Pose Serious Problems for Their Owners," Charleston *Evening Post*, August 26, 1954

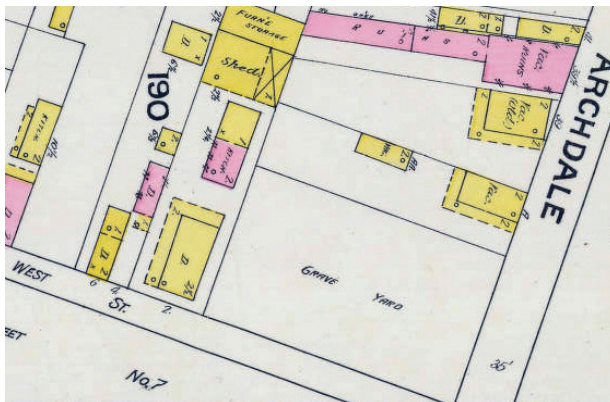
"Digging Up Bones, Other Skeletons of Charleston's Past," John Burbage, Charleston *News and Courier*, June 18, 1990

Howe, George

1883 *History of the Presbyterian Church in South Carolina*. vol. 2. W.J. Duffe, Columbia, pp. 329-330



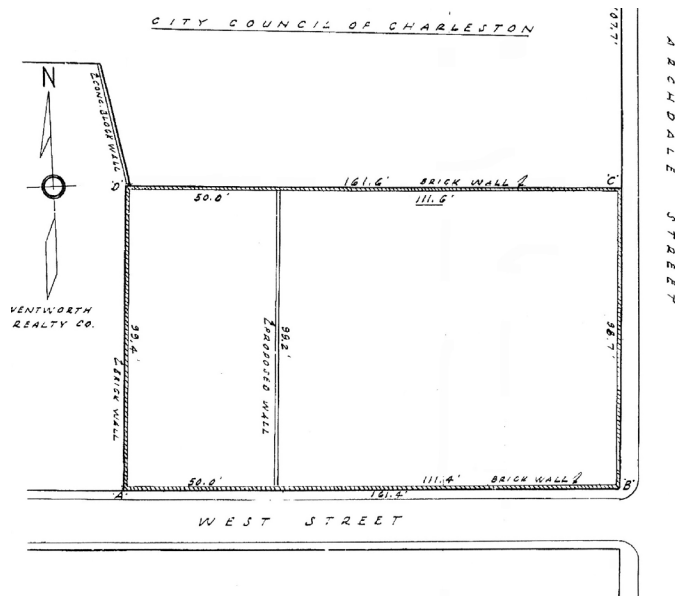
Charleston Evening Post, August 26, 1954



Sanborn Fire Insurance Maps, City of Charleston (1888)

CHARLESTON CEMETERIES

Charleston County PB J, pg. 46 (1953)



PLAT OF THE WESTMINISTER PRESBYTERIAN CHURCH OF CHARLESTON, S.C., CEMETERY, LETTERED A, B, C, D, SITUATED AT THE NORTHWEST CORNER OF WEST AND ARCHDALE STREETS, ABOUT TO BE CONVEYED BY WESTMINISTER PRESBYTERIAN CHURCH TO CITY COUNCIL OF CHARLESTON.

SCALE 1" = 20'
SURVEYED & DRAWN 4-11-53 BY H.B. GOOD
APPROVED 4-14-53

O'Neal, George Edward & Thompson, Susan family cemetery

West end of Sumter Street, under Citadel's football stadium

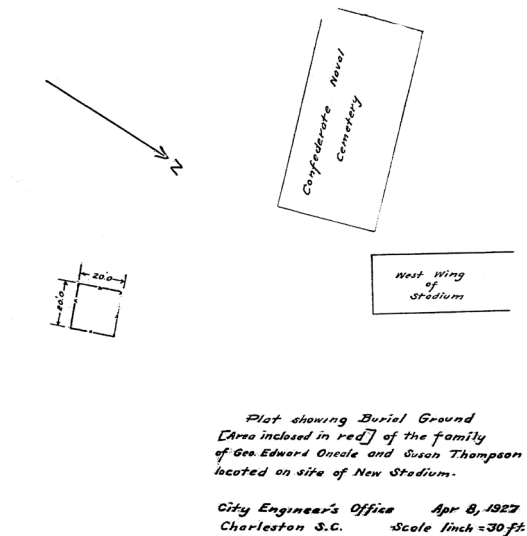
TMS: 4600000009

UTM (Zone 17, NAD 27): E 597690 N 3628600

This family plot, measuring 20 feet square, is only known from a 1927 plat (see the Mariners' (Bethel) Lutheran Church Cemetery for additional information). No effort was made to move the cemetery either in 1947, when the stadium was constructed, or in 1999, when Confederate dead were removed. It likely lies under the Citadel football stadium or its parking lot.



City Plat Book (1927)



Orphan's Cemetery

Block bounded by Vanderhorst, Coming, Calhoun and St. Philips streets

TMS: 4601604001

UTM (Zone 17, NAD 27): E 599420 N3627890

The Charleston Orphan House was established in 1790. In 1951 the structure was demolished and the block converted to commercial properties, initially being occupied by a Sears, Roebuck and Co. store.

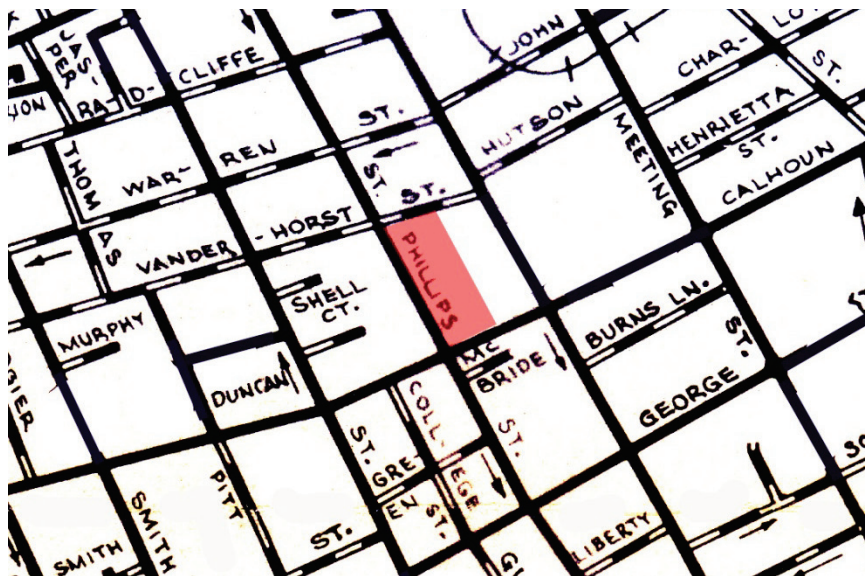
Various records indicate that orphans were buried in the public cemetery by 1807, however, King (1994:2) mentions that a burial ground on the property was used for staff and children. The 1856 City Directory mentions the "Orphans' Chapel and Cemetery," located on Vanderhorst Street. The 1888 Sanborn Fire Insurance Maps for Charleston do reveal a chapel at the rear of the Orphan House, although no cemetery is specifically identified. The Orphan House was specifically mentioned as the place of interment for six burials in the Charleston death records, in 1822, 1824, 1827, 1828, and 1856. This may also be the "Infants BG" identified in the 1833 death records as the place of interment for two African American infants.

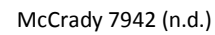
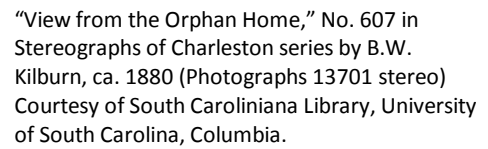
In 1855 the Commissioners approved the purchase of lots at Magnolia for the Orphanage's use (King 1992:2; Charleston Orphan House Minutes, Charleston County Public Library, September 6, 1855) and several lots were acquired in Magnolia Cemetery the following year (Charleston County DB S13, pg. 497). In 1858 it was directed that the "fence enclosing the former burial grounds in the garden be removed, and the spot planted in flowers and shrubbery" (Charleston Orphan House Minutes, Charleston County Public Library, 1858-1864, pg. 9). Thus, while we know that burials were conducted on the Orphan House property, terminating about 1856, the date the burial ground was first used is not clear. A ca. 1880 photograph from the upper floor of the Orphan House looking northeast shows the eastern portion of the garden within the chapel yard. No evidence of a burial ground remains by this time.

King, Susan L.

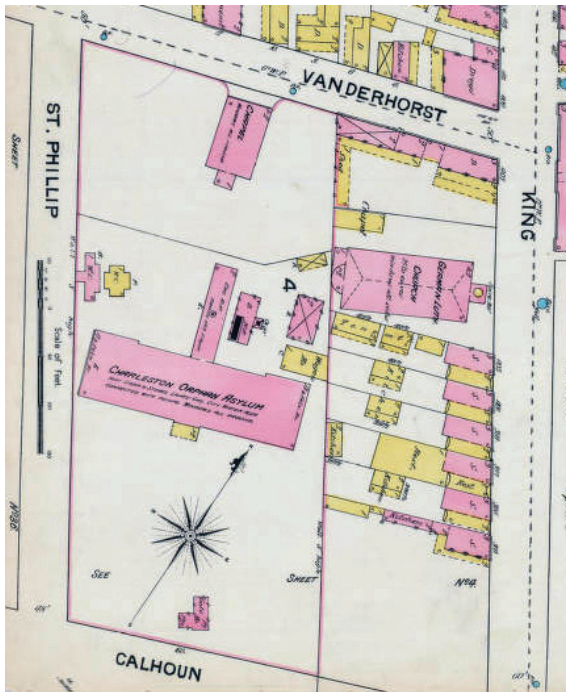
1994 *History and Records of the Charleston Orphan House*, vol. 2. SCMAR, Columbia.

<http://www.charlestoncity.info/dept/content.aspx?nid=440>





CHARLESTON CEMETERIES



Sanborn Fire Insurance Map, City of Charleston (1888)

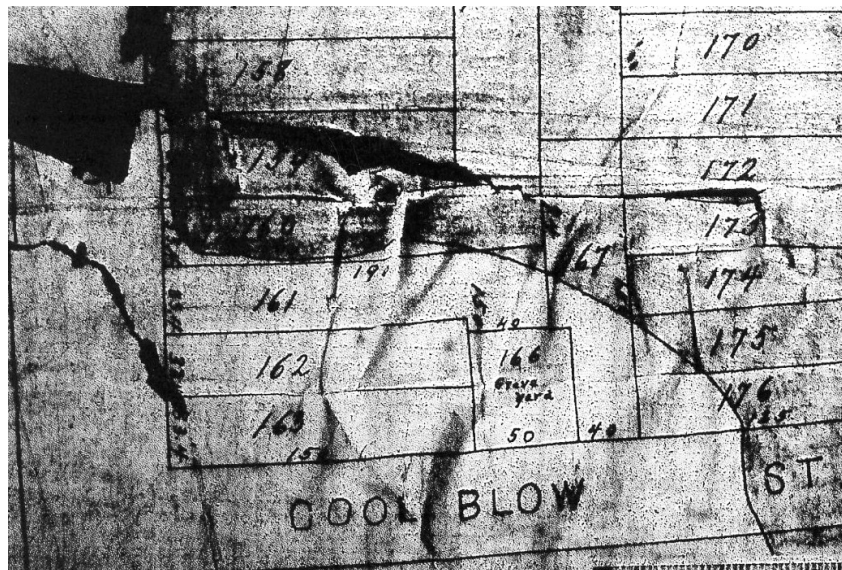
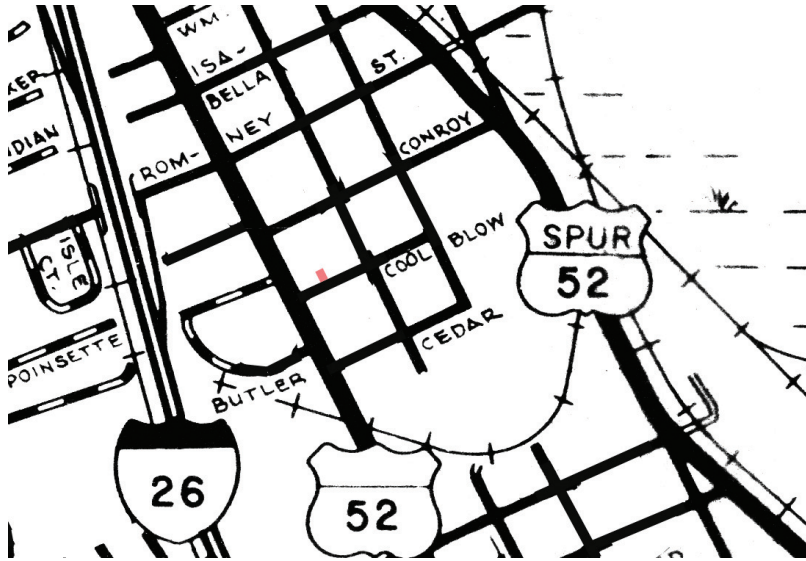
Payne's Farm Cemetery, Richardson Burial Ground

N side Cool Blow Street, 175 feet E of Meeting Street

TMS: 4611303005

UTM (Zone 17, NAD 27): E598680 N3630020

Cemetery identified on a plat of J.S. Payne's Farm, prepared in 1886. At that time the lot was set aside as the farm was subdivided and measured about 50 by 80 feet. No other information has been identified for this graveyard. The City Ward Books refer to the cemetery as the "Richardson Burial Ground" (City of Charleston 1898-1902 Ward Books, 5W, Ward 11, pg. 174).



Plat of J.S. Payne's Farm, Plat Book CP6, #237 (1886)

Pettigrew Cemetery

"6 mile"

TMS: not known

UTM (Zone 17, NAD 27): not known

Listed as a white cemetery in the 1929 Charleston City Directory. The reference to "6 mile" almost certainly is the vicinity of "6-mile house," today the vicinity of Dorchester Rd. and Meeting Street Rd.

This cemetery has not been identified and additional research is necessary.

Protestant Methodist African American Cemetery

80 Columbus Street, NE corner of Columbus and Hanover streets

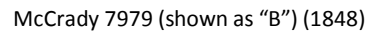
TMS: 4590504094 & 4590504095

UTM (Zone 17, NAD 27): E 599460 N 3628945

Cemetery is shown on an 1848 plat as belonging to the Protestant Methodist Society and being used as a "burial ground." To the east was the "colored Lutheran" burial ground. In the City Ward Book for 1852-1856 (Ward 7, 1W, pg. 11) the "Methodist Burial Ground" is listed on the east side of Hanover at Columbus Street. It is listed in the 1856 Charleston City Directory as the "Cemetery African Colored Members of Methodist Protestant Church" and was given the address of 26 Hanover Street. The cemeteries received a brief notice in 1907 when its fence was "in a very bad state of repair and from all appearances nothing was being done towards their betterment." As a result the Charleston Bill Posting and Sign Printing Co. erected "artistic advertising displays." The result was that viewers "will now hardly recognize them in their new habiliments." Today the cemetery has been divided between two residential lots although a considerable portion of the burial grounds are likely to remain intact.

"Backward Glances," *Charleston News and Courier*, September 18, 1957





Public Cemetery, Potter's Field

Medical University of South Carolina, east of President Street, south of Bee Street

TMS: 4601501043

UTM (Zone 17, NAD 27): E 598385 N 3627800

This cemetery begun about August 1808, with the closure of the Stranger's & Negro Burial Ground on Boundary (today Calhoun) Street (*City Gazette and Daily Advertiser*, August 1, 1807) and was established by the City Ordinance of June 20, 1807. This new cemetery is identified on an 1833 map as the "Potters Field." About 1838 a Resolution of the SC General Assembly consented to the purchase of the "Pottersfield Burying Ground, Cannonsboro," by the Federal Government, which desired to expand the existing arsenal at that location (Resolution of the General Assembly #749, SCDAH). The burial grounds were not, however, closed until about 1841, with the opening of the replacement public cemetery at Line, President, and Mount streets.

The cemetery may have been first "discovered" during the \$15 million expansion of the Medical University of South Carolina in 1968 (involving the construction of the College of Dental Medicine/Basic Science Building). At that point an initial 125 burials were identified and removed at a cost of \$38 per burial. Since the Medical University was unable to determine how many additional burials might be present, they requested permission to move only those "that would be directly disturbed or destroyed." Additional remains were found in 1983, at which time the cemetery was dismissed and construction continued. By 2001 additional graves were found during construction. This time the graves were removed and reinterred elsewhere on the site.

"City Council Asked to Rule on Potter's Field Problem," *Charleston News and Courier*, April 27, 1966

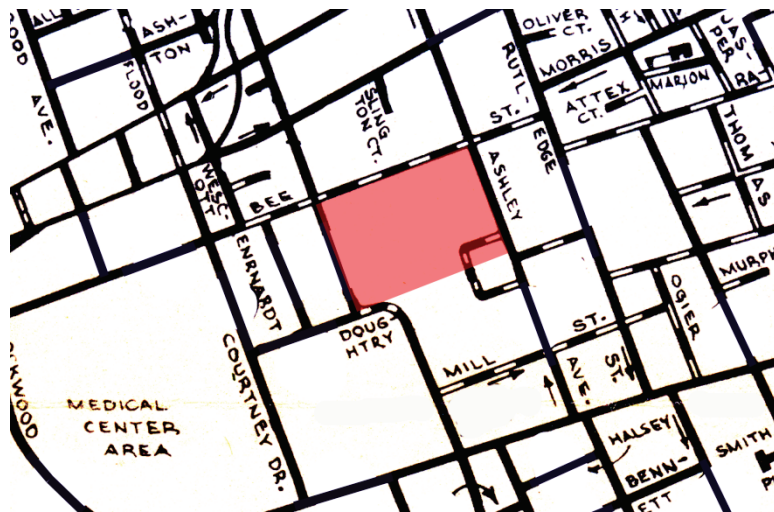
"Judas' Silver Purchased The First Potter's Field," *Charleston Evening Post*, March 22, 1968

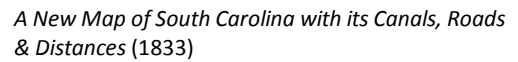
"Construction Continues After Bones Found," *Charleston Evening Post*, July 19, 1983

"Archaeologists Find Old Graves at MUSC Children's Institute Site," *Charleston Post and Courier*, December 14, 2001

"Remains from MUSC Site to be Reburied with Service," *Charleston Post and Courier*, March 21, 2003

"Final Interment," *Charleston Post and Courier*, March 22, 2003





Dec 1878. Simon & Hew
Eng & Surveyors

Feet per inch



Public Cemetery, Potter's Field, Harmon Field Cemetery, Cannonsborough Public Cemetery

201 President Street, Harmon Field, Hagood Stadium

TMS: 4600703001 & 4600000009

UTM (Zone 17, NAD 27): E 597825 N 3628420 & E597780 N3628560

The Charleston City Council terminated use of the Public Burying Ground in Cannonborough (at Thomas, Bee, President, and Doughty streets) in 1841, creating this fifth and final public cemetery for Charleston by ordinance of November 15, 1841. It is sometimes referred to as burial grounds at "Tower Hill," reference to the Martello tower once located here.

In 1844 it was known as the "Public Cemetery," when it was shown situated south of Cemetery Street, west of Pinckney Street [President Street] and bordered by marsh to the west and south. At least one other 1844 plat (Charleston County Plat Book B, pg. 30) shows the "Cemetery of the City of Charleston" extending northward to Congress Street.

In 1856 it was described as being at the "west end of Mount Street." The 1861 Charleston Census calls it the "Public Cemetery" and places it at "31 President St (W side)." By 1876 the location appears to have shifted slightly to the south, but still encompassed a very large area of low land adjacent to the marsh. By 1896 the Potter's Field, as it was then called, extended from Fishburne Street northward to Mount Street. The 1898-1902 Charleston City Ward Books (5W, Ward 12, pg. 180) identify it as on the west side of President Street, west of Line Street and adjacent to the City Butcher Pens (often referred to simply as the Abattoir). In 1926 Alfred Smith, the grave digger of the Public Cemetery suggested in the City Year Book that "opportunity be given churches or other social groups to provide appropriate shrubs and a cross for the public burying ground in order that the stigma and barrenness to the place be alleviated." Apparently no action was taken.

The burial grounds, used for Charleston indigents, both black and white, was not closed until July 12, 1927. Oral history recounts that during the construction of the Stoney Field baseball park on the cemetery, local children would go to the construction site to pick up "all sorts of bones and handles to coffins."

The disposal of the property, however, began in 1913 when the City conveyed two tracts of land to the City Board of Public School Commissioners. Lot A, between Fishburne and Mount was west of the existing Charleston Colored Industrial School. Lot B was between Mount and Congress Streets and east of the Old Folks Home (Charleston County DB R26, pg. 189). A larger tract, 12½ acres bounded by President, Fishburne, and Line streets, was conveyed by the City to the Harmon Foundation on May 7, 1927 (about the time the city's new burial ground in St. Andrew's was being opened). The deed indicates that the purpose of the conveyance was to "carry into effect an agreement with Harmon Foundation, Inc. whereby the tract of land . . . should be used in perpetuity for the purpose of a playground for colored children" (Charleston County DB N34, pg. 415). Nine days later, on May 16, property was conveyed back to the City by the Harmon Foundation with certain conditions (Charleston County DB N34, pg. 416).

The WPA identified the remnants of two burial grounds in this area. One they called a cemetery at "The Stadium," while the other was identified simply as an "unnamed cemetery" (Charleston County Epitaphs, WPA, South Caroliniana Library). The transcriptions for the latter indicate that this was in the area of the Seaman's Cemetery.

Additional graves were discovered during construction activities at adjacent Burke High School in 2002 . Forty graves were eventually removed.

By 2004 some graves were being removed from yet another portion of the burial ground. It is reported that at least 341 graves were eventually removed.

"Human Bones Found at Playground Reburied," *Charleston News & Courier*, July 13, 1980

"Human Bones Turning Up at West Side Sites," *Charleston Evening Post* May 1, 1989

"Resident Stumbles on Old Skelton, Coffin," *Charleston Post and Courier*, July, 17, 1999

"19th-Century Graves Found at Burke Construction Site," *Charleston Post and Courier*, June 7, 2002

"Grave Digging," Letter to the Editor, *Charleston Post and Courier*, August 8, 2002

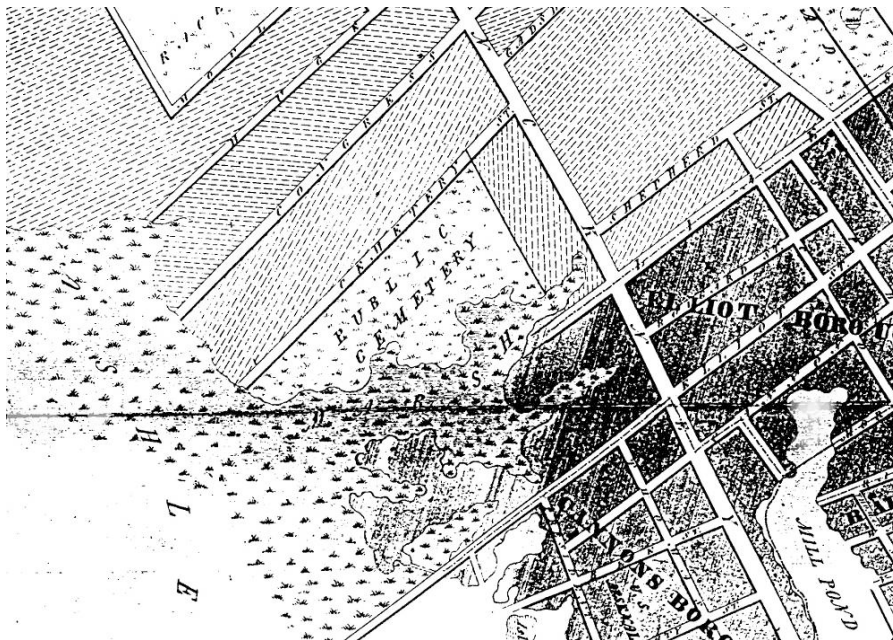
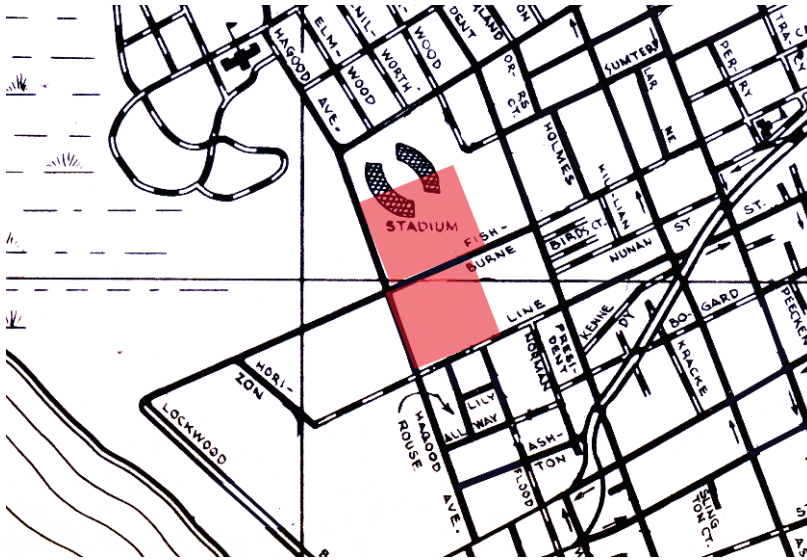
"Ceremony Saturday at Burial Site," *Charleston Post and Courier*, September 12, 2002

"Grave Excavations Tell Tales of Past Traditions," *Charleston Post and Courier*, June 29, 2004

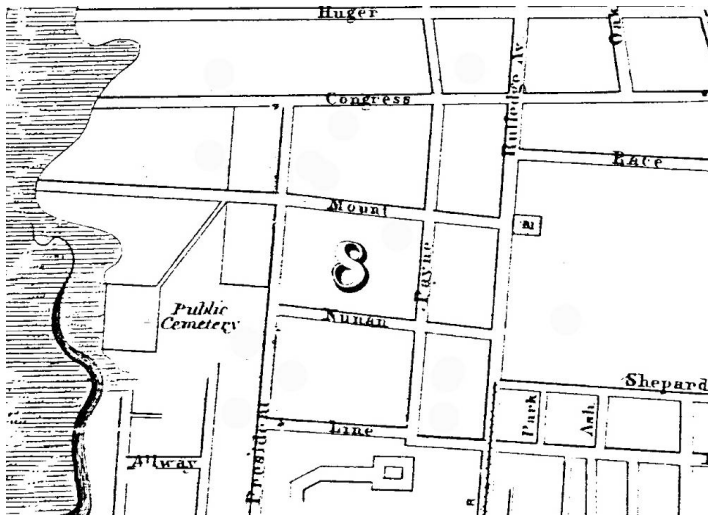
CHARLESTON CEMETERIES

"Burial Ceremony for Remains Seeks 'Dignity in Death'," *Charleston Post and Courier*, September 15, 2002

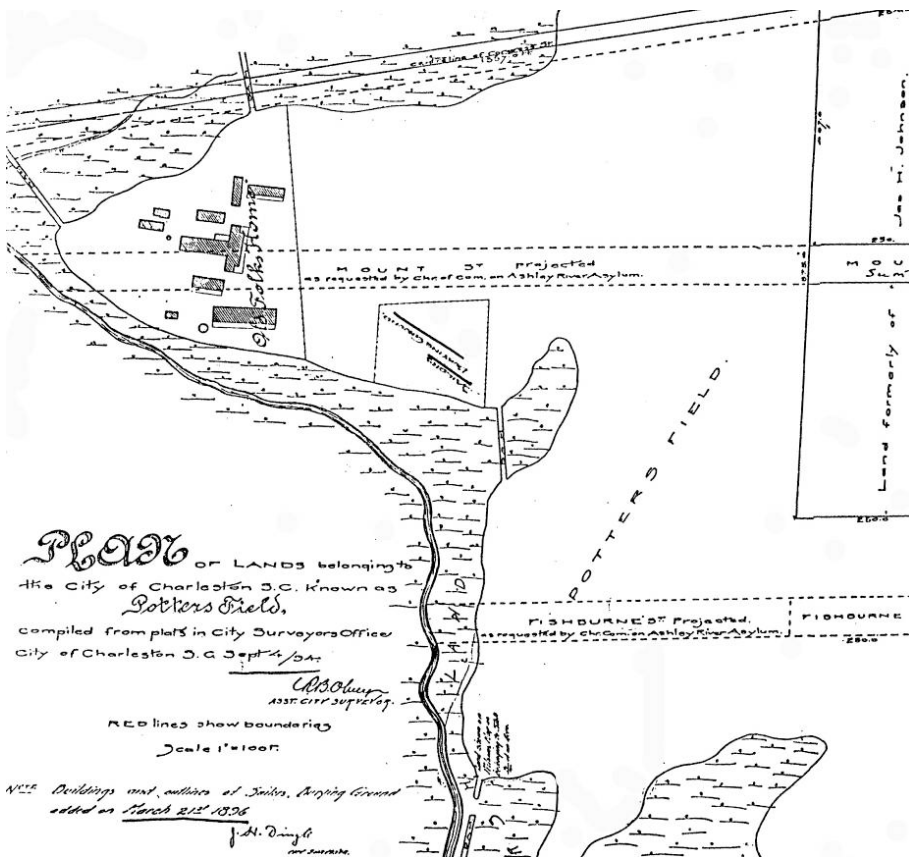
"Remains Dedicated with Plaque," *Charleston Post and Courier*, September 16, 2008



Plan of the City Neck of
Charleston (1844)



Map of Charleston (1876)



Plan of Lands Belonging to the City of Charleston, SC Known as Potters Field (revised March 21, 1896)

(1941)



Quaker Cemetery, Society of Friends Cemetery

101 Queen Street, SE corner of Queen and King streets

TMS: 4571202003

UTM (Zone 17, NAD 27): E 599950 N 3626910

The meeting site of the Society of Friends, often called Quakers, was located on King Street, several lots south of Queen. The first plat isn't recorded until 1788. At least 21 individuals were buried there, although by the nineteenth century several structures were already intruding on the cemetery. Only eight burials have been identified in the Charleston death records, from 1821, 1824, 1825, 1837, 1838, and 1842.

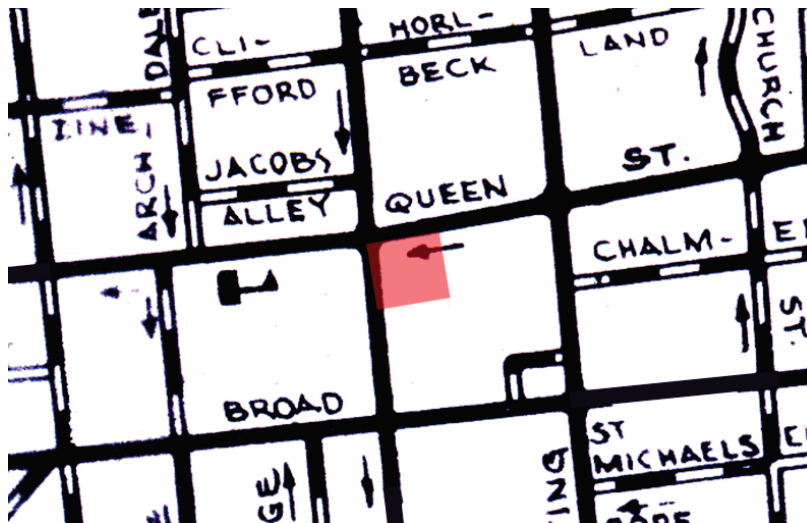
The Charleston Ward Book (Ward 2, 1W, pg. 1) identified the property beginning in 1852 as the "Quaker Burial Ground." The 1856 City Directory identified the cemetery as being at 124 King Street. As late as 1917 it was reported by Alice R. Huger Smith and D.E. Huger Smith in their book, *The Dwelling Houses of Charleston* that "the graveyard is preserved with reverential care" (p. 31).

By 1968 Charleston County acquired the property for the construction of a parking garage, making arrangements for the removal of the remains, with "as much dignity as possible" for the low bid of \$58 per body. Apparently 19 graves were found. In 1974 the County expanded the garage, removing an undetermined number of additional remains. The remains were reported to have been removed to the "southeast quadrant of the County Office Building's park," although there is no mention of the stones found with the burials – all but one seem to have been discarded.

In 2006 one additional burial was encountered and removed to Magnolia Cemetery.

"Old Remains to be Reburied by City in Magnolia Cemetery," *Charleston Post and Courier*, August 30, 2006

"The Loss of Cemeteries is Nothing New: The Strange Tale of Charleston's Quaker Graveyard," *Chicora Foundation Research* 12(3):3, 5, September 1998



Reserve Fellowship Association Cemetery

Lemon Street (NW corner of Lemon Street and Huguenin Avenue)

TMS: 4641000096

UTM (Zone 17, NAD 27): E 598500 N3631330

The Reserve Fellowship Association was organized in 1881. The cemetery was acquired by John D. Martin, Daniel W. Smith, Robert F. Lopez, Edward B. Corbett, Frank Lambert, Elias F. Jefferson, and John A.W. Rose in October 1884 (Charleston County DB H20, pg. 46). The deed describes the property as lots 50 and 51 and specifies that the parcel will be used "as a place of burial for all such persons and their families as are now or may become members of the Association known as the "Reserve Fellowship Association" or who have become or may become subscribers to the fund raised or be raised for the purchase of said lots. . . ."

Like other African American benevolent organizations in Charleston, the Reserve Fellowship established rules for the use of the cemetery, first in 1888 and again in 1922 (Reserve Fellowship Association, Avery Research Center Archives). Yearly assessments for cemetery maintenance in 1922 were \$1.50, later increasing to \$2.00.

The cemetery is listed in the 1927-1939 Charleston City Directories.





Charleston Plat Book C, pg. 10
(1856)

Rikersville Jewish Cemetery

1519 King Street Extension

TMS: 4641000087

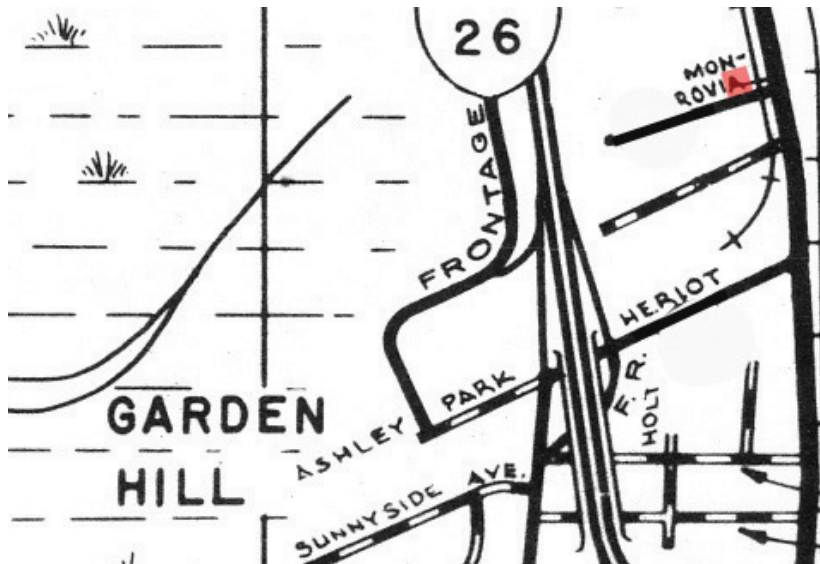
UTM (Zone 17, NAD 27): E598080 N3631450

In 1857 Shearit Israel bought 2 acres and developed a cemetery at Rikersville, about a half mile north of Mount Pleasant Street and west of the SC Railroad Company line. The cemetery was deeded to Beth Elohim during their 1866 merger with Shearit Israel and was eventually abandoned because of access issues and poor drainage. A *Charleston News and Courier* article of May 24, 1889 reported that “all identifiable coffins and tombstones, about ninety in all, were removed from Rikersville to the new site (Huguenin Avenue)” and the property was sold.

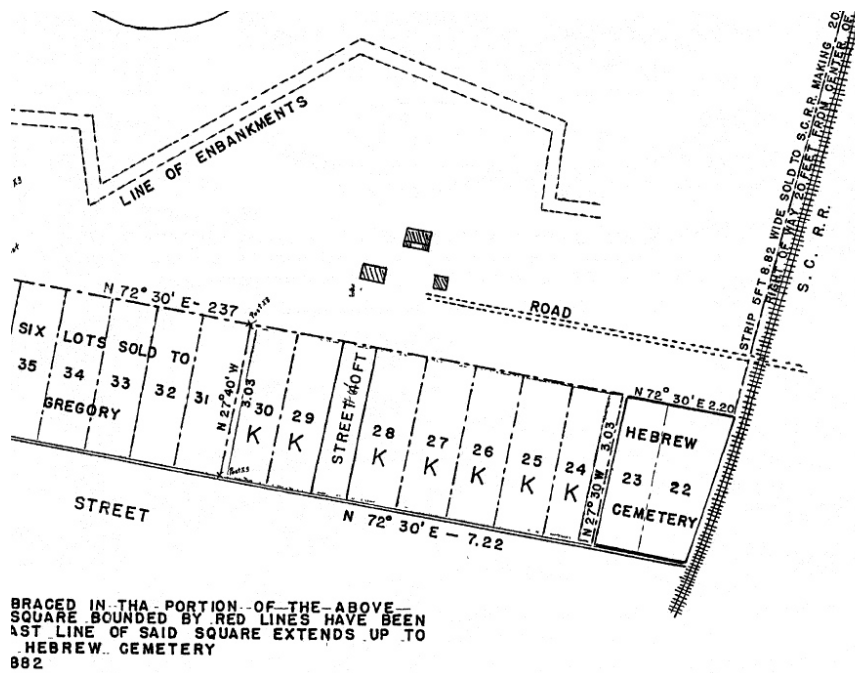
The Rikersville area is typically identified as the area north of Heriot Street and south of Monrovia running from King to the Ashley River. Prior to the Civil War this was the location of a flour mill and train car factory. During the Civil War a Confederate military hospital was located in the area. Post-Civil War war the property was developed by Robert and David Riker. It is sometimes incorrectly seen as “Rackersville.”

Breibart, Solomon, Jack Bass, and Robert N. Rosen

2005 *Explorations in Charleston's Jewish History*. The History Press, Charleston, SC.



THE SILENCE OF THE DEAD: GIVING CHARLESTON CEMETERIES A VOICE



Charleston County Plat Book C, pg. 43, 1879 (plat courtesy of Ms. Karen Hydric, Summerville, SC).

BRACED IN THE PORTION OF THE ABOVE SQUARE BOUNDED BY RED LINES HAVE BEEN 1ST LINE OF SAID SQUARE EXTENDS UP TO HEBREW CEMETERY

882

Mariners' (Bethel) Lutheran Church Cemetery, Seaman's Burial Ground, Mariners' Graveyard, Charleston Port Society Cemetery, Seaman's Home Cemetery

West end of Sumter Street, under Citadel's football stadium

TMS: 4600000009 possibly extending west to 4600000006

UTM (Zone 17, NAD 27): E 597690 N 3628600

An 1856 Charleston City Directory indicates that at the "west end of Mount Street" was the Mariners (Bethel) Lutheran Church Cemetery. It is reported that the property was ceded to the Confederate States during the Civil War for use as a cemetery (Stevens 2000:4), although we have not identified the conveyance. Stevens (2000:5) suggests that the majority of the Confederate dead came from naval hospitals in Georgia, North Carolina, and Florida. Curiously, the Charleston death records reveal relatively few burials during the Civil War and all of those listed are from Charleston.

About 1880 the Ladies Memorial Association of Charleston placed 30 headstones "over the remains of Confederate marines buried in the Seaman's Burying Ground on the Ashley River (Anonymous 1880:8) and the publication includes a list of these 30, include four unnamed "torpedo boat men," presumably retrieved from the Hunley.

The 1882 Charleston City Directory identifies the Seaman's Burying Ground, "at the west end of Mount Street" as "devoted to Seamen and their families exclusively." Nevertheless, it may be that this cemetery was frequently linked to the nearby Potter's Field and is therefore not generally shown as a distinct cemetery on early plats and maps. An 1896 plat, however, reveals the cemetery to have been slightly north of Potter's Field, bordered to the south by marsh and to the north by the projected path of Mount Street (today known as Sumter Street). It is found in the Charleston City Directories of 1888, 1901, and 1902, listed as at the "W. end Mount."

In 1922 a brief newspaper article revealed that the Charleston Port Society allowed the "twenty-six seamen of the Confederate navy who died in the closing years of the War Between the States" to be buried in this plot. The Ladies' Memorial Association was unveiling a central monument "as the individual stones erected are falling to pieces."

The cemetery was still there in 1926, when the Mayor wrote the Police Department asking that the "chain gang do some work in clearing up the Old Sailors Burying Ground, opposite the Old Colored Folks Home at the extreme end of Sumter Street." When, in 1927, the Public Cemetery was officially closed, it appears that the Seaman's Burial Ground was also closed, since the City Council requested that "a small part" of the new 2-acre pauper cemetery on the land of Mrs. Emily Ravenel, at Seven Miles, on the River Road, in St. Andrew Parish" be set aside for the "burial of the seamen dead of the Charleston Port Society." In 1931, it was requested that 1-acre be marked off for the "burial of seamen, the deed to be made to the Church of the Redeemer, otherwise known as the Seamen's Home." No record has been found that this deed was ever created.

By 1941 the size of the old cemetery at the Johnson Hagood Stadium had significantly declined and it was shown as actually encompassing two distinct tracts – a larger one with a wire fence and a smaller one in the northeast corner surrounded by a four-pipe rail fence supported by concrete posts (this smaller ground was where the Confederate burials had been placed, along with the later monuments. About this time a plat of the Seaman's Burying Ground was prepared, showing the location of 25 individuals. Obviously only marked graves were identified and it seems likely that the cemetery was filled.

In 1947 the Citadel built the 21,000 seat stadium on the site, covering the cemetery. The only graves approved for removal by the City Council were those of the Confederate seamen. In a letter from the City to the builders of the new stadium, however, all that was required was that the headstones and 1922 obelisk be moved to Magnolia Cemetery. In 1953 a series of tombstone inscriptions were obtained from stones "lying on the ground next to the stables in Magnolia Cemetery" that were apparently from the burial ground (Baker and FitzSimmons 1953).

There have been three excavations at or in the vicinity of this cemetery. The first in 1993 removed 13 burials, but no analysis of the remains was conducted. The second effort was conducted in 1999 and 27 additional remains were removed and briefly examined (Stevens 2000). We have not identified archaeological reports prepared of either recovery. It is reputed that the recovered remains are those of Confederate sailors, although little evidence to support this contention has been offered. The Charleston City Death

Records identify 68 burials here between 1819 and 1872, including 41 identified as buried in the “colored” portion of the cemetery. An additional 128 are listed in post 1883 accounts. The 1819-1872 list does not include any of the 25 names recorded from the cemetery and associated with the 1927 plan. Of these 25, 14 can be identified in the death records. Seven of these are identified as buried in Seaman’s; the rest were buried in the public cemetery. This suggests that the distinction between the public cemetery and Seaman’s was not always clear.

In 2004 the third excavation took place, removing 341 burials from the construction zone of the stadium expansion (Shuler et al. 2005). The remains were reinterred as a mass burial beneath the stadium in 2008. The comparison of the 2004 excavation map with the ca. 1927 plan of the Seaman’s Burial Ground suggests that the 2004 excavations extended beyond the portion of the ground reserved for seaman and included at least some portions of the public cemetery. This is confirmed by one burial (202) recovered by Shuler et al. (2005) and identified as Harmann [Herman] Thompson who was listed in the city death records as being buried in public cemetery. The report regrettably does not identify racial affinity and makes no mention of the “colored section” of the Seaman’s or Mariners Burial Ground.

Regardless, it is clear that many individuals were buried in this cemetery and the archaeological investigations have recovered only a very small sample. Many more are still below the stadium and its parking lot, possibly extending west beneath Hagood Street.

“To Unveil Monument to Confederate Seamen on December 10,” *Charleston News and Courier*, December 1922

“Help on the Way in Search for Missing Confederate Seamen,” *Charleston News and Courier*, July 23, 1990

Anonymous

n.d. Re-interment Service for the Confederate Seamen dis-interred from the Mariners’ Graveyard Under the Citadel Football Stadium, November 12, 1999

1880 *A Brief History of the Ladies Memorial Association of Charleston, S.C.* H.P. Cooke and Company, Charleston, SC

Baker, Emmie Neyle and Mabel T. FitzSimmons

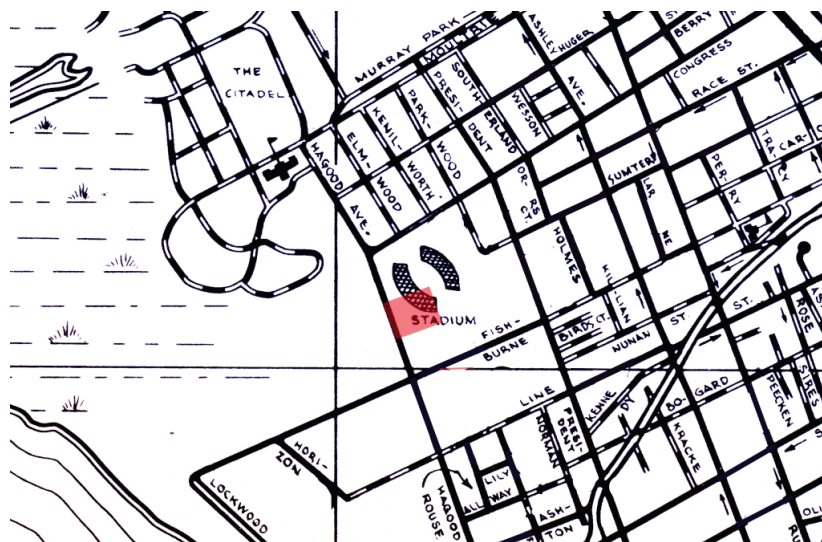
1953 *Tombstones Removed from Johnson Hagood Stadium and Now Lying on the Ground Next to the Stables in Magnolia Cemetery Near the Caretaker’s House.* Cemeteries vertical file, South Carolina Historical Society.

Shuler, Kristina A., Eric C. Poplin, and Ralph Bailey, Jr.

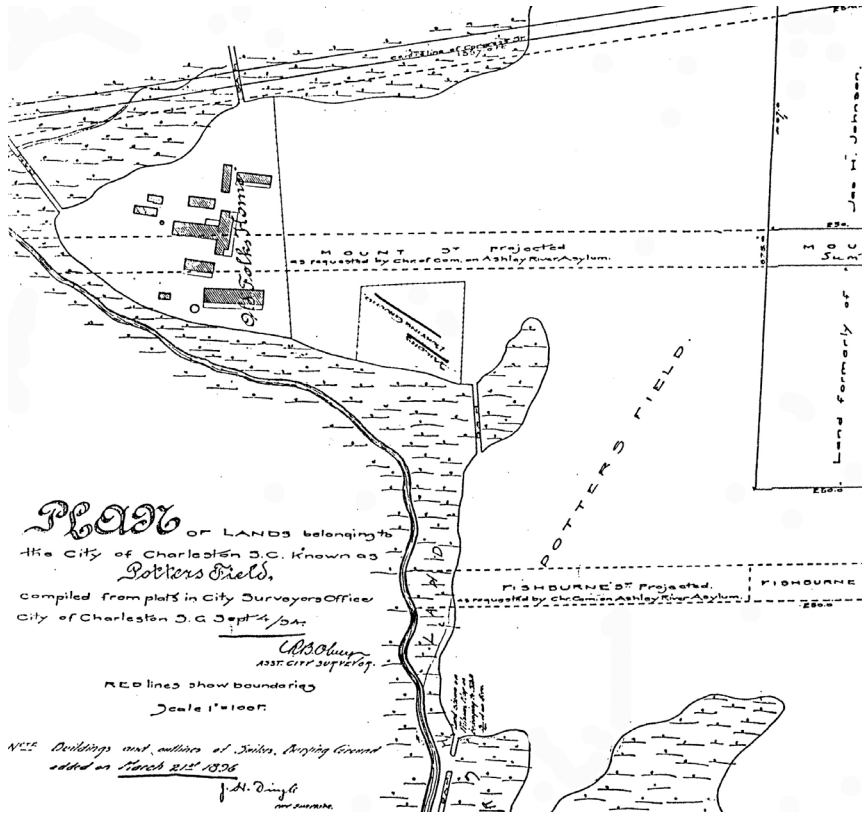
2005 *Cemetery Relocation at site 38CH1648, Johnson Hagood Stadium, The Citadel, Charleston, South Carolina.* Brockington and Associates, Inc., Atlanta.

Stevens, William D.

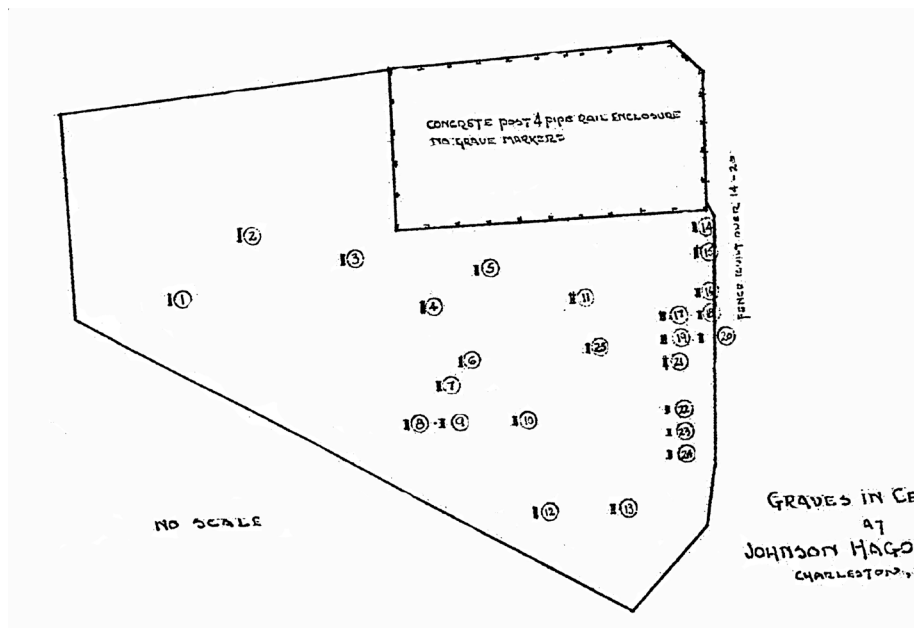
2000 *Analysis of the Skeletal Remains from 38CH1648: A Confederate Naval Cemetery.* Unpublished M.A. Thesis, Department of Anthropology, University of South Carolina, Columbia.



CHARLESTON CEMETERIES

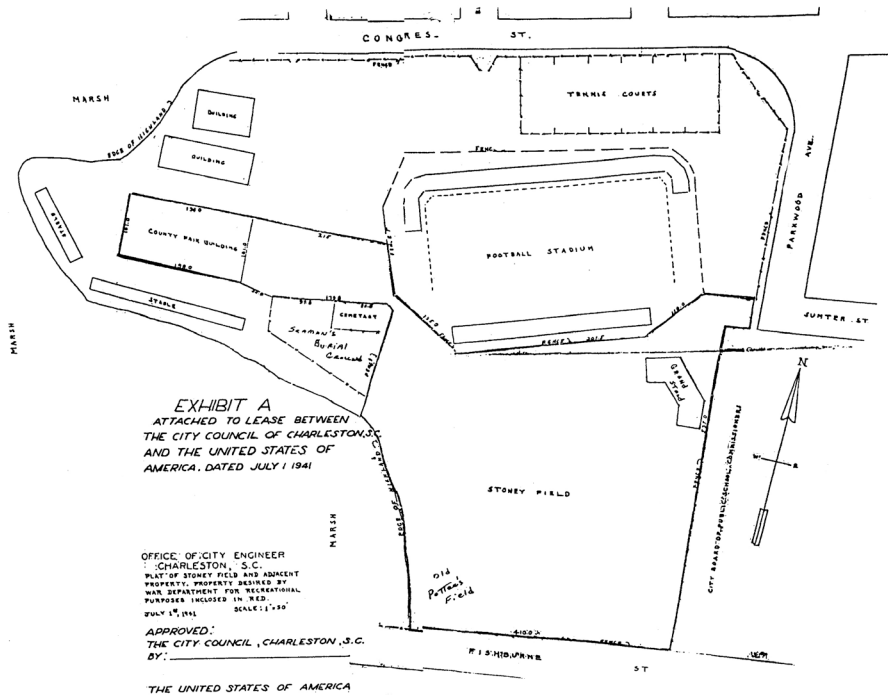


Plan of Lands Belonging to the City of Charleston, SC Known as Potters Field (revised March 21, 1896)

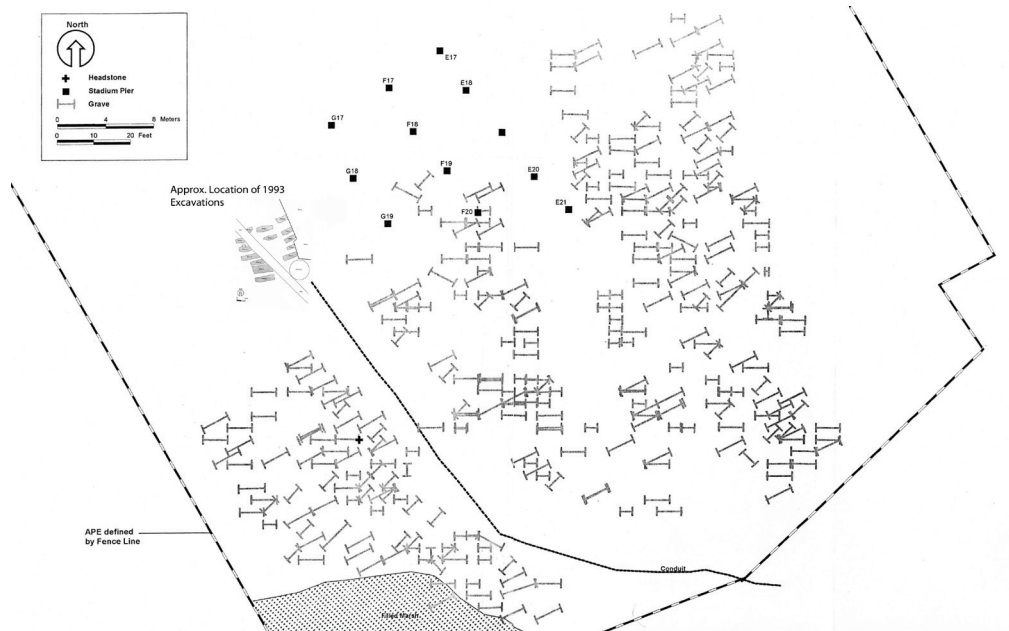


(ca. 1927)

THE SILENCE OF THE DEAD: GIVING CHARLESTON CEMETERIES A VOICE



City Engineer's Maps and Plats
(1941)



1993 and 2004
excavations (adapted
from Shuler et al.
2005: 33, 53)

CHARLESTON CEMETERIES

Table of Known Burials in the Vicinity of Mariners' (Bethel) Lutheran Church Cemetery (red dates are the week of the burials, exact date is unknown; under the sources column those entries that are blank are taken from the Charleston County Public Library transcriptions, 1819-1872. This table identifies 132 individuals.

Last Name	First Name	Sex	Color	slave	Age	Date of Death	Cemetery	Source
Ah Chi	John				20	12/13/1891		1938 Epi; 1927 List #10; 1953 List
Aiken	Hannah	f	b		75	12/30/1871	Mariners Colored	
Alton	Fanny	f	b		1 mo	1/5/1869	Mariners Colored	
Ashe	Margaret	f	b	s	13	3/7/1852	Mariners BG	
Banks	Charley	m	b	s	5m	3/10/1854	Mariners BG	
Beach	Sam	m	b	s	45	3/7/1848	Mariners Colored	
Beansand	L.E.				36	4/13/1882		1938 Epi
Belzer	Nancy	f	b	s	20	12/8/1856	Mariners Colored	
Bennett	John	m	b		2 mos	6/4/1869	Mariners Colored	
Bradley	Aleda F.	f	w		7m	2/18/1853	Mariners BG	
Brown	Benjamin	m	c		20	6/25/1871	Mariners BG	
Brown	Caesar	m	b	s	26	3/13/1855	Mariners BG	
Burgess	M.					12/3/1864	Confed	1938 Epi
Cabell	John					10/26/1864	Confed	1938 Epi
Campbell	Janey	f	b		95	1/27/1869	Mariners Colored	
Carroll	S.J.				61	12/21/1913		1938 Epi; 1927 List #23; 1953 List
Caswell	T.					11/17/1864	Confed	1938 Epi
Chapman		m	b	s	4	4/20/1857	Mariners Colored	
Chapman		f	b	s	7	7/13/1851	Mariners BG	
Clarson	C.					3/31/1875		1938 Epi; 1927 List #11; 1953 List
Clausen	Johan Eric Nyman					9/27/1885		1938 Epi; 1927 List #8; 1953 List
Clifton	George Washington					2/22/1851		1938 Epi; 1927 List #19; 1953 List
Coin	John Otto				61	1/22/1870		1953 List
Cook	Elizabeth				25	1/4/1860		1938 Epi; 1927 List #6; 1953 List
Cromerly	D	m	b		83	1/9/1868	Mariners BG	
Culbert	Robert					1/18/1863	Confed	1938 Epi
Dionizio	Maria Isabel Ferreira				36	7/3/1897		1938 Epi; 1927 List #2
Dobson	John					10/24/1864	Confed	1938 Epi
Drayton	Diana	f	b	s	45	7/3/1853	Mariners BG	
Drayton	William	m	b	s	12	11/10/1854	Mariners Colored	
Elliott	George				28	10/16/1899		1938 Epi
Finlley	Mary	f	b	s	33	2/10/1858	Mariners Colored	
Fraser	Rosa	f	b		30	9/15/1868	Mariners Colored	
Frost	Richard	m	b		25	4/20/1868	Mariners Colored	
Fullbeck	John				30	10/2/1885		1938 Epi; 1927 List #7; 1953 List
G.	M.G.					1861		1938 Epi
Gadsden	Valantine	m	b	s	40	6/21/1847	Mariners Colored	
Gardner	Margeret Gordon				21	11/7/1861		1927 List #20; 1953 List
Giles	Richard	m	b	s	35	8/18/1853	Mariners BG	
Goldsmith	infant	m	b	s	9m	6/5/1861	Mariners Colored	
Gordon	Rebecca	f	b	s	45	8/19/1863	Mariners Colored	
Graham	Harriet Susan				18	8/31/1854		1938 Epi; 1927 List #15; 1953 List
Grant	Cynder	f	b		2 wks	2/9/1869	Mariners Colored	
Hamilton	Amanda	f	c		24	3/29/1871	Mariners Colored	
Hamilton	Sissy	f	b	s	68	5/9/1853	Mariners BG	
Happoldt	Harriett	f	b	s	80	10/12/1851	Mariners Colored	
Harberl	Joseph C.				32	1829		1927 List #22
Hatch	F.G.					10/11/1864	Confed	1938 Epi
Herbert	Joseph C.				32	9/28/1879		1938 Epi; 1953 List
Heyward	James	m	b		3	9/8/1870	Mariners Colored	
Hill	Ernest H.				19	12/2/1883		1938 Epi; 1953 List
Hoaton	C.R.					10/17/1864	Confed	1938 Epi
Holmes	Tomelin	m	b	s	45	1/5/1851	Mariners BG	
Houston	Latta	m	b	s	49	10/12/1860	Mariners Colored	
Howard	Ella	f	b		2	6/4/1865	Mariners Colored	
Howard	Fanny	f	b		5	8/1/1865	Mariners Colored	
Howard, Charity	infant	m	b		6 days	11/23/1867	Mariners BG	
Howell	J.					8/10/1864	Confed	1938 Epi
Humphreys	James H	m	b		20 mos	7/22/1867	Mariners Colored	
Inglis	George	m	m		63	5/30/1848	Mariners BG	
Jacobs	J.L					8/31/1864	Confed	1938 Epi
Jeffords	boy	m	b	s	2	7/22/1860	Mariners BG	
Jenkins	Lydia	f	c		41	2/12/1871	Mariners Colored	
Jess	Caroline	f	c		8 mos	2/2/1872	Mariners Colored	
Johnson	Robert	m	b		46	10/16/1871	Mariners BG	
June	Emma				36	2/7/1862		1938 Epi; 1927 List #5; 1953 List
L.	A.S.					1853		1938 Epi
Laway	Georgiana				15	10/25/1871		1938 Epi; 1927 List #14; 1953 List
Levy	George	m	b	s	70	8/16/1855	Mariners BG	
Logan	Kitty	f	b		71	10/18/1867	Mariners BG	
Lovett	Azerrenser Sarah					10/2/1863		1938 Epi; 1927 List #21; 1953 List
Lovett						2/25/1850		1938 Epi
Marshall	Isaac	m	b	s	85	12/24/1861	Mariners BG	
Marshall	Phoebe	f	b	s	55	3/24/1860	Mariners Colored	
Matthews	Mary	f	b		60	1/9/1866	Mariners Colored	
Matthews	H.	m	b		52	8/24/1866	Mariners Colored	
Matthews	Mary	f	b		60	1/9/1866	Mariners Colored	
Mattson	M.A.					5/16/1890		1938 Epi; 1927 List #1, 4
Maxwell	Joseph					2/26/1912		1938 Epi; 1927 List #13; 1953 List
Medavis	F.					1/1865	Confed	1938 Epi
Melone	Molly	f	b	s	80	2/25/1860	Mariners Colored	
Melrose	Nancy	f	b		90	9/1/1867	Mariners BG	
Mendavis	J.					7/31/1864	Confed	1938 Epi

THE SILENCE OF THE DEAD: GIVING CHARLESTON CEMETERIES A VOICE

Last Name	First Name	Sex	Color	slave	Age	Date of Death	Cemetery	Source
Miller	Phillis	f	b		90	4/5/1866	Mariners Colored	
Mitchell	Elizabeth D.	f	b		10 mos	10/31/1870	Mariners Colored	
Mortimer	Barbara	f	b	s	3	8/19/1857	Mariners Colored	
Nelson	Jacob	m	b		60	5/31/1870	Mariners Colored	
Parsell	J.F.					5/25/1882		1938 Epi
Pellec	Jean				47	4/19/1919		1938 Epi
Pelzer	Eliza Ferguson	f	m	s	35	6/10/1857	Mariners Colored	
Pharo	James H.				22	4/5/1884		1938 Epi; 1927 List #9; 1953 List
Pierce	Tom	m	b		95	2/2/1868	Mariners Colored	
Porter	Wm H	m	b		9 mos	10/17/1867	Mariners BG	
Prince	Fanny	f	b	s	60	5/15/1860	Mariners BG	
Rainey	H.P.					8/10/1864	Confed	1938 Epi
Rend	Mary	f	b		1 3/12	8/12/1869	Mariners BG	
Richardson	Phillis	f	b		5 hrs	1/21/1870	Mariners BG	
Roberts	Catrina Susannah				14	9/4/1859		1938 Epi; 1927 List #18; 1953 List
Roberts	Daniel							1938 Epi; 1927 List #18; 1953 List
Roberts	George							1938 Epi; 1927 List #18; 1953 List
Roberts	Isarenza Mary Magdalene							1938 Epi; 1927 List #18; 1953 List
Roberts	Julia Ann				15 mos	4/28/1852		1938 Epi; 1927 List #17; 1953 List
Roberts	Juliana							1938 Epi; 1927 List #18; 1953 List
Roberts	Mary Magdalen				15 mos	4/26/1852		1938 Epi; 1927 List #17; 1953 List
Robins	blank	m	b	s	8m	8/20/1857	Mariners Colored	
Rose	Bernt					8/27/1909		1938 List; 1927 List #12; 1953 List
Saunders	M.B.					4/25/1866		1938 Epi
Savage	Bennetta	f	m		52	8/15/1852	Mariners BG	
Scott	[Surgeon]					2/1865	Confed	1938 Epi
Shea	J.C.					10/15/1864	Confed	1938 Epi
Shields	B.W.					8/30/1861	Confed	1938 Epi
Slade	William H.					10/11/1864	Confed	1938 Epi
Summers	G.W.					10/24/1864	Confed	1938 Epi
Sweeney	Mary	f	c		80	1/26/1872	Mariners Colored	
Unknown						1912		1927 List #3
Unknown						Confed		1938 Epi
Unknown						Confed		1938 Epi
Unknown						Confed		1938 Epi
Unknown								1927 List #16
Vincent	G.	m	b		18 mos	9/12/1867	Mariners BG	
Walker	Jane	f	b		100	3/11/1870	Mariners BG	
Whaley	John R.					10/18/1861		1938 Epi; 1927 List #24; 1953 List
Wilkins	Bonaparte	m	b	s	28	3/28/1852	Mariners BG	
Yates	Ann H.				75	11/12/1850		1938 Epi; 1927 List #25; 1953 List
Yates	Hannah	f	b	s	60	10/14/1859	Mariners Colored	
Yates	Isaac	m	b	s	22	2/3/1859	Mariners Colored	
Yates	John	m	b	s	20	10/18/1846	Mariners Colored	
Yates	John	m	b	s	30	7/9/1862	Mariners BG	
Yates	Ned	m	b	s	38	9/27/1846	Mariners Colored	
Yates	William					1/18/1863	Confed	1938 Epi

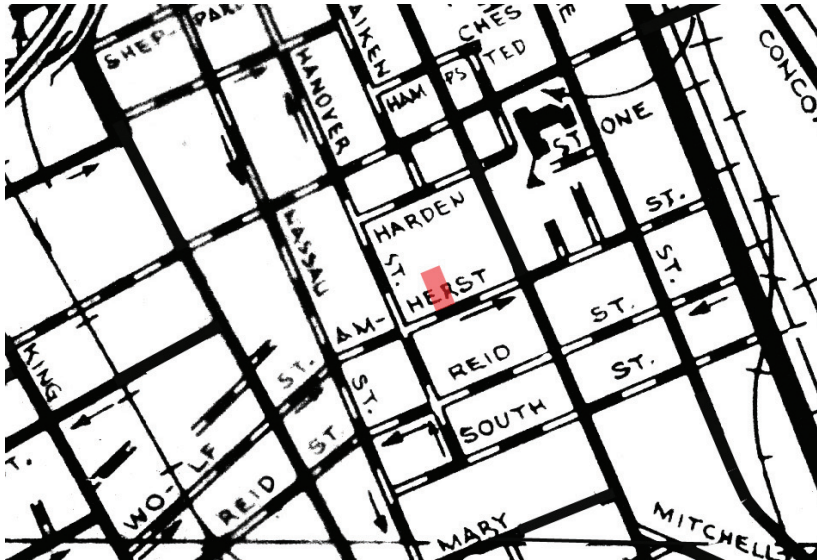
Scotch Burial Ground, Colored Scotch, Olivet Presbyterian Cemetery

52 Amherst Street

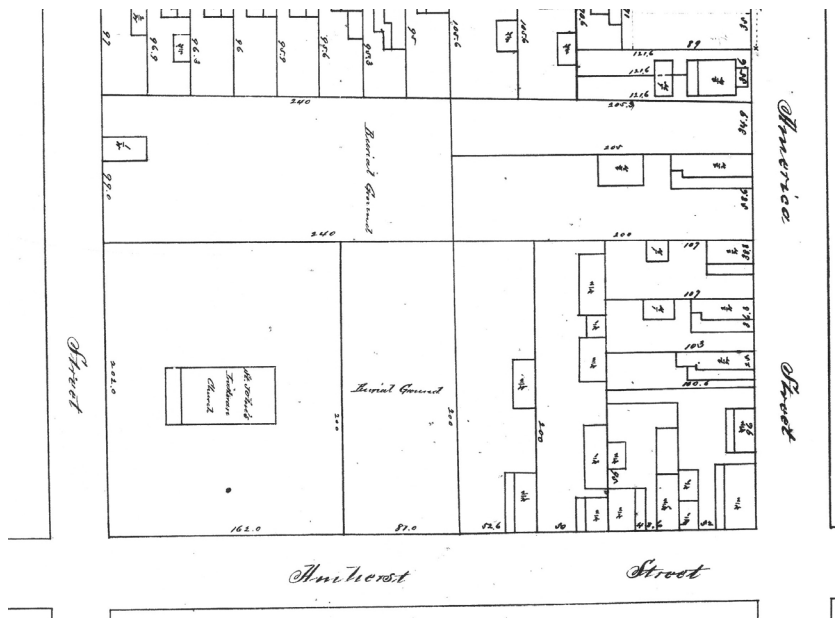
TMS: 4590902056

UTM (Zone 17, NAD 27): E 599560 N3628760

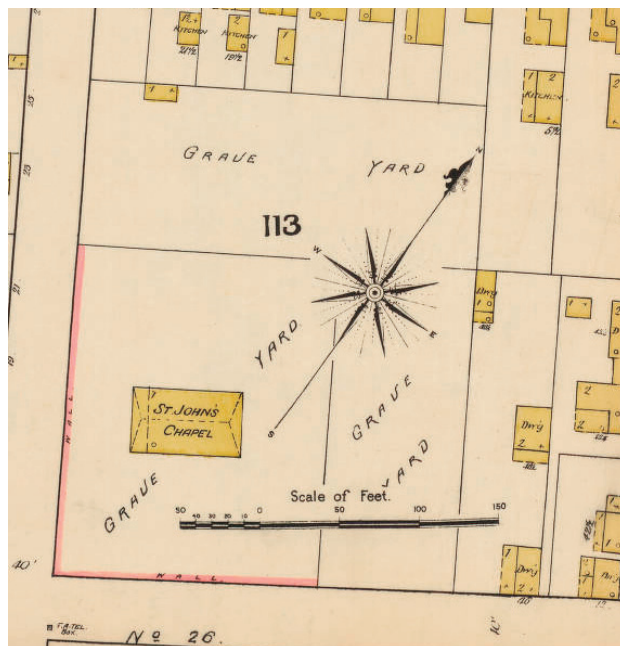
The cemetery is shown as "Burial Ground" in the 1882 Block Plats and measured about 87 feet along Amherst Street and ran 200 feet in depth. The earliest deed reference we have identified is October 10, 1917 when the property, described as "the Scotch Burial Ground, situated on the North side of Amherst Street . . . near Hanover Street, and sometimes known as Nos. 50 and 52 Amherst Street" was sold by the Presbyterian Church of South Carolina to Olivet Presbyterian Church (Charleston County DB W28, pg. 2). Olivet apparently erected a church on the burial ground, but held the property until February 1939 when it was sold to the adjacent St. John's Episcopal Church (Charleston County DB O40, pg. 382). On May 28, 1957 St. John's sold the parcel and church building on the premises to the Pentecostal Faith Church.



THE SILENCE OF THE DEAD: GIVING CHARLESTON CEMETERIES A VOICE

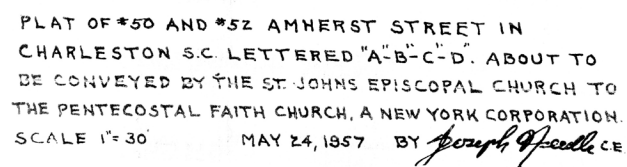


City of Charleston Block Plat, Ward 9 (1882)



Sanborn Fire Insurance Map, City of Charleston (1888)

Charleston County DB Y62, pg. 102 (1957)



Second Presbyterian Church Cemetery, Flinn's Church Cemetery

342 Meeting Street

TMS: 4591301001

UTM (Zone 17, NAD 27): E599810 N3628190

The church was built in 1811 on property obtained from the Wragg family of Charleston. An 1861 publication indicates that the first burial in the churchyard, on June 19, 1811 was that of Stephen Paine. It describes the original burial grounds, "the entire enclosure contained but a few scattered trees of native growth [and] noxious weeds." The booklet reports that the grounds were surveyed by Robert K. Payne, a noted South Carolina surveyor, "and his plans were adopted, and carried out by the corporation . . . The 'wood fence' of former years has disappeared and its place is supplied by the ornamental wall of brick and iron railing." Mazyck, in the 1875 *Guide to Charleston Illustrated*, observes that, "the cemetery surrounds the Church on three sides."

Anonymous

1861 "Recollections of Our Choir and Cemetery," SCHS 0428.06.05

Mazyck, Arthur

1875 *Guide to Charleston Illustrated*. Walker, Evans & Cogswell, Charleston, SC.

Poston, Jonathan

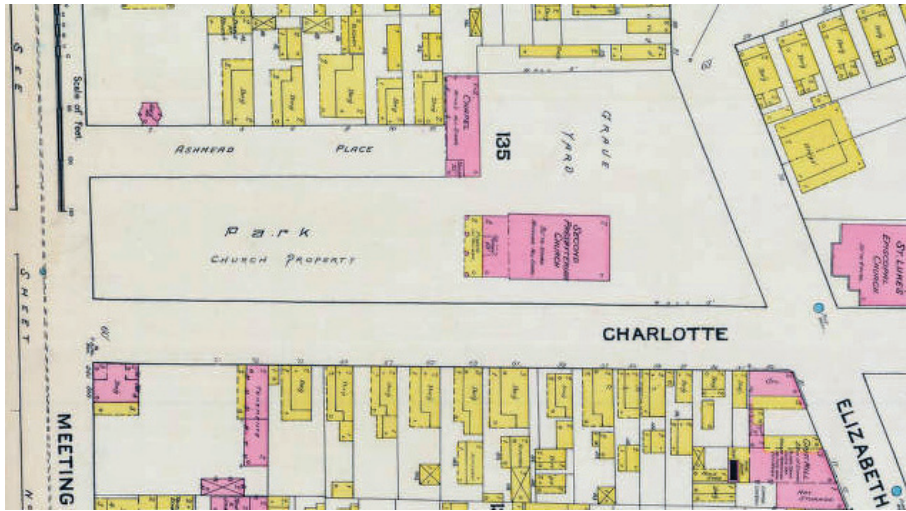
1997 *The Buildings of Charleston: A Guide to the City's Architecture*. University of South Carolina Press, Columbia.

Yates, James F.

1981 *Tombstone Inscriptions at the Second Presbyterian Church*. n.p., Charleston, SC.



CHARLESTON CEMETERIES



Sanborn Fire Insurance map, City of Charleston (1888)

Sons & Daughters Cemetery

Address not known

TMS: not known

UTM (Zone 17, NAD 27): not known

Identified in City of Charleston death certificates, ca. 1888. No other information available. We have been unable to identify any beneficial organization with this name and have failed to identify any such group as a grantor or grantee in Charleston County. Additional research is necessary.

Spring St. Methodist Episcopal Church Cemetery

68 Spring Street

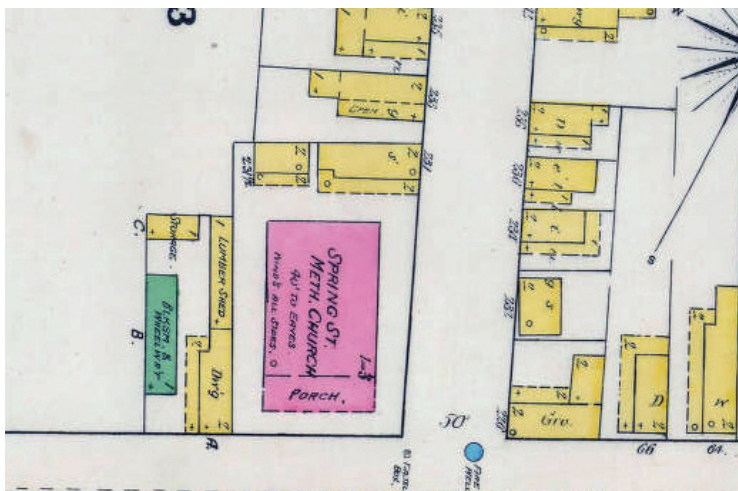
TMS: 4600803172

UTM (Zone 17, NAD 27): E598800 N3628470

Presence of a cemetery is not well documented, although the pastor did sign the 1859 Memorial against a bill to prevent interments within the City of Charleston. Additional research is necessary.

Anonymous

1859 *Report of the Committee of the City Council of Charleston, Upon Interments Within the City, and the Memorial from Churches and Citizens.* Walker, Evans & Co., Charleston, SC.



Sanborn Fire Insurance Map, City of Charleston (1888)

St. Andrews Lutheran Church Cemetery, Wentworth Street Lutheran Cemetery, Wentworth Street Methodist Protestant Church Cemetery

43 Wentworth Street

TMS: 4580501011

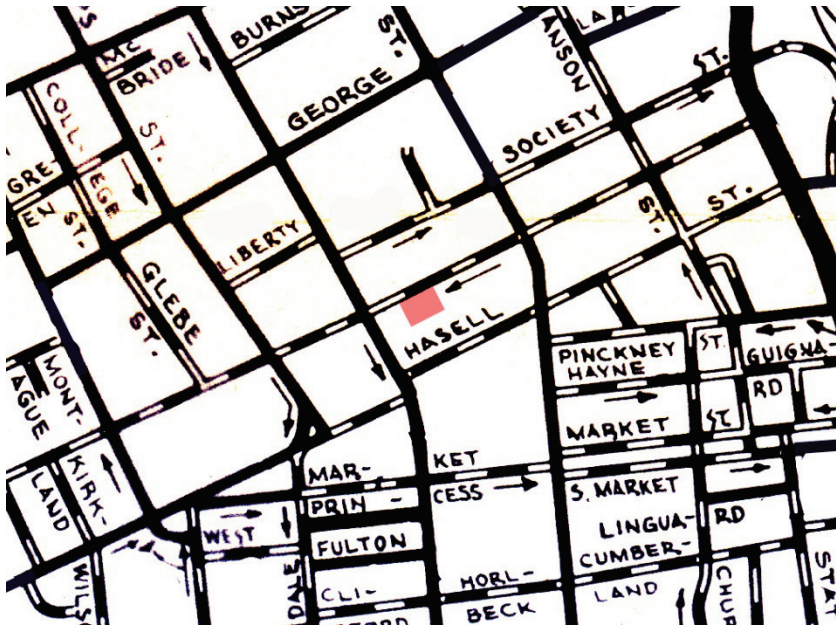
UTM (Zone 17, NAD 27): E 600090 N3627590

The first church on this site was the Wentworth Street Methodist Protestant Church, built in 1834. This structure was destroyed by the fire of 1838 and was subsequently rebuilt. The 1856 Charleston City Directory refers to this as simply the Methodist Protestant Church and Cemetery, located on Wentworth near Anson Street. The congregation merged with the Zion Evangelical Lutheran Church (then on Morris Street) after the Civil War. By 1894 a new structure had been completed. The WPA reported stones both in the churchyard and also in the interior of the church (Charleston County Epitaphs, WPA, South Caroliniana Library). The structure, however, was placed up for sale in 2008 when the church decided to move to a location West of the Ashley.

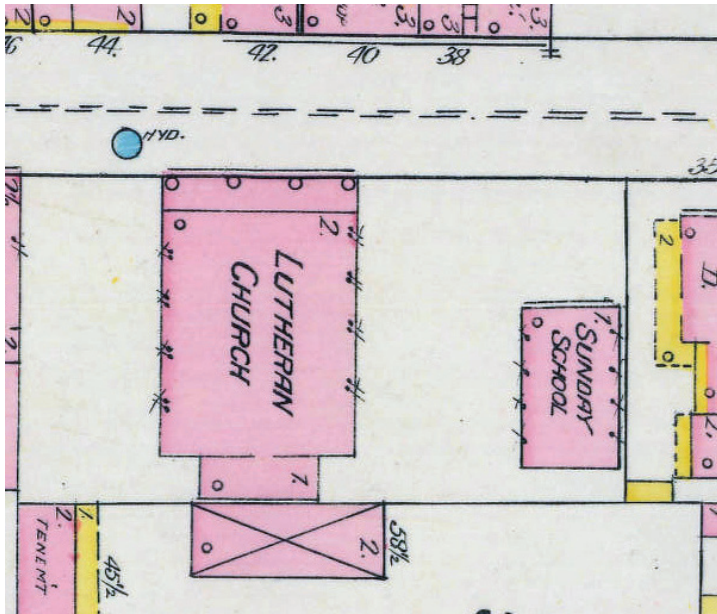
"Another Downtown Church Up For Sale," *Charleston Post and Courier*, May 28, 2008

Poston, Jonathan

1997 *The Buildings of Charleston: A Guide to the City's Architecture*. University of South Carolina Press, Columbia.



CHARLESTON CEMETERIES



Sanborn Fire Insurance Map, City of Charleston
(1888)

St. Andrew's Public Burial Ground

Savage Road

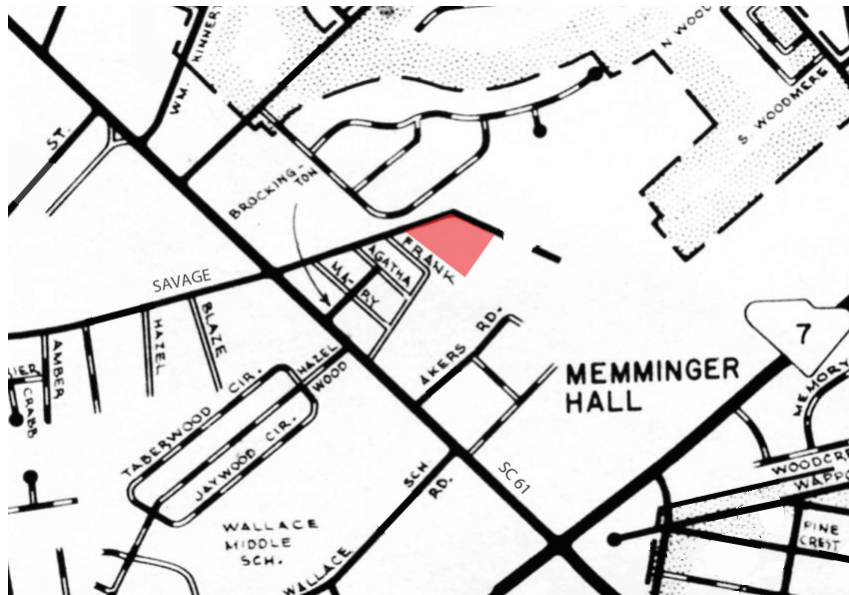
TMS: 3510700091

UTM (Zone 17, NAD 27): E591780 N3630150

In the July 12, 1927 City Council meeting it was determined to acquire a "two-acre tract of land from Mrs. Emily Ravenel, in Seven Mile, on the River Road, in St. Andrew's Parish, for a new public burial ground, requesting also the approval of City Council for the donation of a small part of the new ground for the burial of the seamen dead of the Charleston Port Society in lieu of the tract which the seaman's society controlled at the old burial [on President Street]." On April 24, 1930 the City purchased 2 acres for \$1,000 (Charleston County DB F35, pg. 943). Unfortunately the recital of the location fails to provide any meaningful directions. Likewise the attached plat shows only River Road to the southwest and notes that the 2 acres bounded by adjacent property owners with no clear road access.

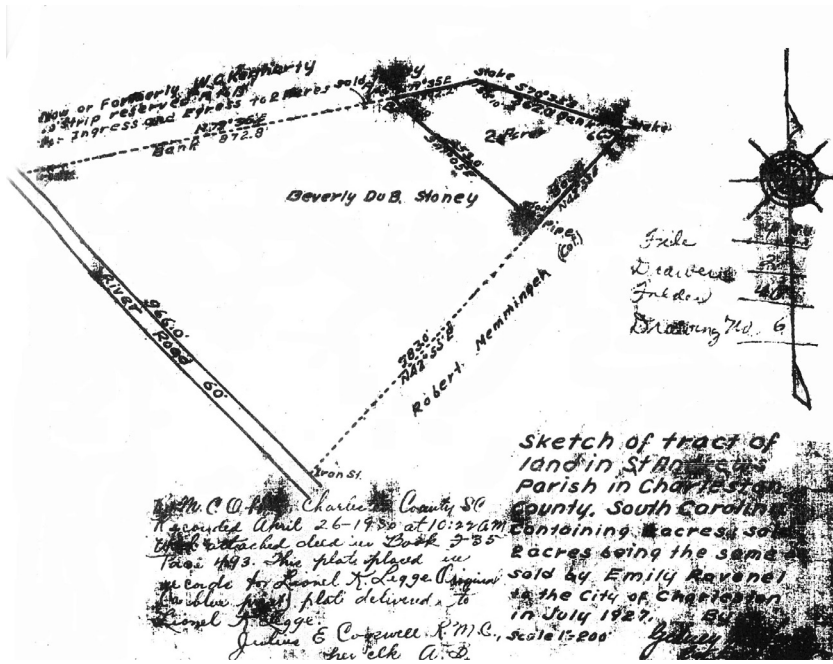
By December 5, 1931 a letter from the Clerk of the Council to L.K. Legge noted that "Mayor desires that one acre of the new pauper burial ground in St. Andrew's Parish be set apart for the burial of seamen, the deed to be made to the Church of the Redeemer, otherwise known as the Seamen's Home." We have been unable to identify any record that such a deed was issued.

The property today appears entirely filled. Although no burials are marked, there are numerous sunken graves. The Savage Subdivision was built to the south of the burial grounds in the late 1940s (Charleston County PB H, pg. 54). The tract is covered in scrub vegetation perhaps 10 years old and has been used for dumping trash. In the last decade a power line easement has been run through the cemetery and a new apartment complex has been constructed to the east. There is little indication that the City is maintaining the parcel and a call to the individual responsible for maintaining city property was not returned.



CHARLESTON CEMETERIES

Charleston County DB F35, pg. 493
(1927)



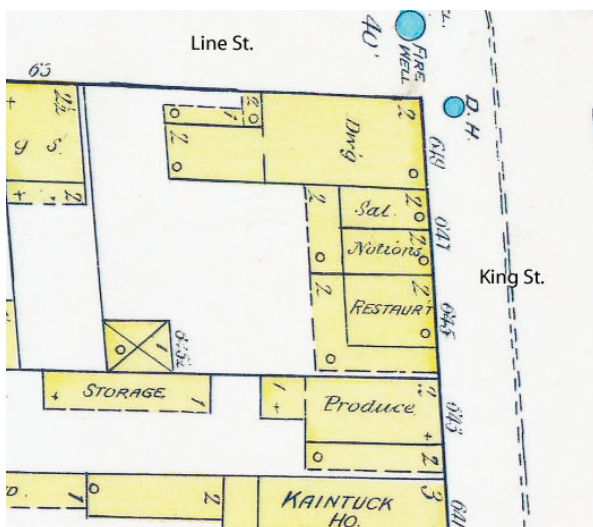
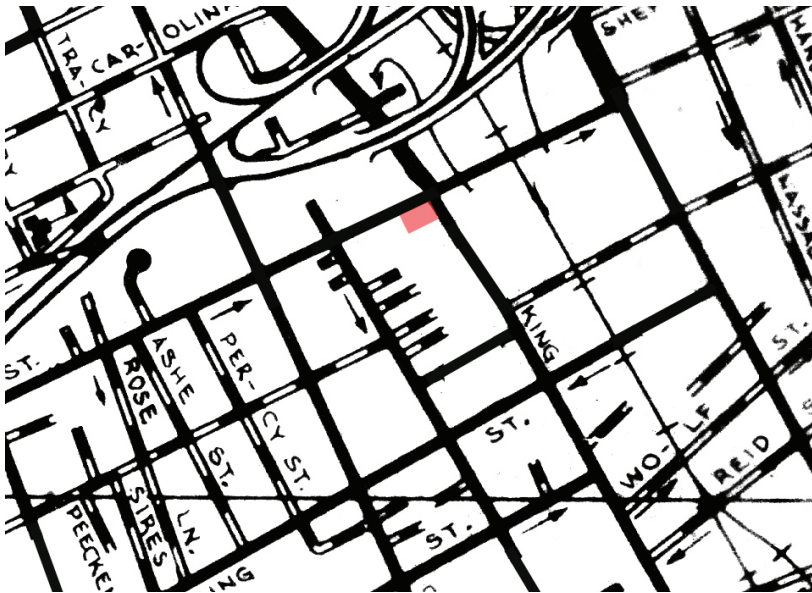
St. James Methodist Cemetery

649 King Street

TMS: 4600802007

UTM (Zone 17, NAD 27): E 598970 N3628825

The St. James Methodist Church and Cemetery is mentioned in the 1856 Charleston City Directory when it is described as King near Line. It is listed as being on the southwest corner in the Charleston City Ward Book for 1852-1856 (Ward 8, 1W), although by 1856 the church property had been sold to J.H. Taylor. We have found no indication that any burials in the churchyard were moved. By the 1888 Sanborn map the corner contained three structures, including a dwelling and two businesses.



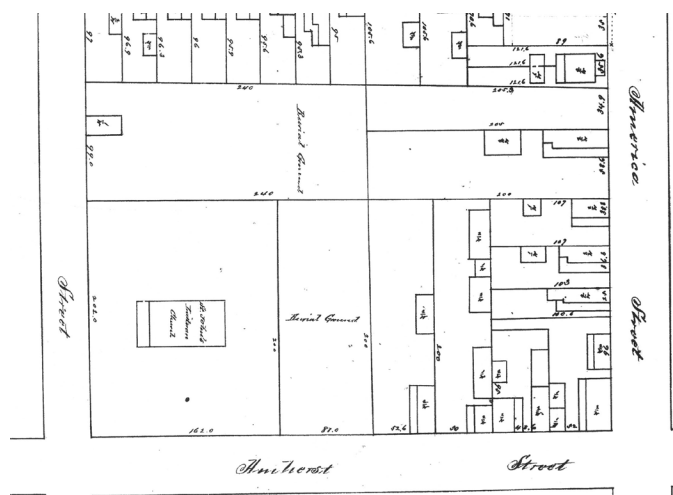
Sanborn Fire Insurance Map, City of Charleston (1888)

TMS: 4590902174

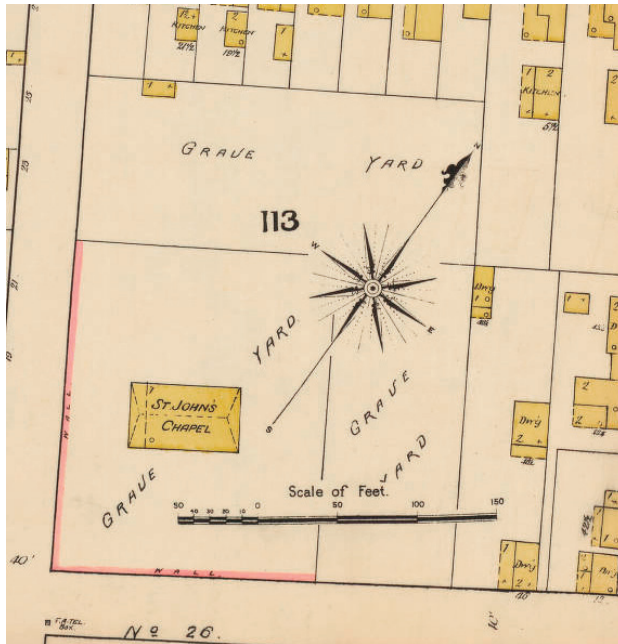
UTM (Zone 17, NAD 27): E 599540 N3628760

The 1852-1856 City Ward Books (Ward 7, 1W, pg. 4) for the south side of Amherst identify this simply as “Burial Grounds” noting the location immediately before Hanover. The Ward books for Hanover Street, however, note that this burial ground is associated with St. John’s Chapel and identifies it as “C.P.” for “colored persons” (St. John’s congregation, however, was historically white). This cemetery was listed in the 1856 Charleston City Directory at the “cor of Hanover and Amherst streets.” The WPA transcription project noted that the churchyard had many burials, but relatively few stones. However, “under the church are several very old graves enclosed in Cement railings and a great many of this kind in the Cemetery surrounding the Church” (Charleston County Epitaphs, WPA, South Caroliniana Library). Today the cemetery is limited to the southeast side of the church.

The Charleston death records reveal some of the ambiguities. There are at least two other St. Johns in Charleston – the Catholic St. John the Baptist and the Lutheran St. John on Clifford. The death records, however, identify a St. John Chapel, Hanover Street, with white burials between 1850 and 1873 – clearly this burial ground – as well as St. John Chapel Colored (with burials in 1860 and 1861) and St. John Colored (with burials between 1858 and 1865). These African American burials may, however, have actually been associated with the burial grounds to the north or east of the Chapel, both of which were operated by African American groups.



City of Charleston Block Plat, Ward 9 (1882)



Sanborn Fire Insurance Map, City of Charleston (1888)

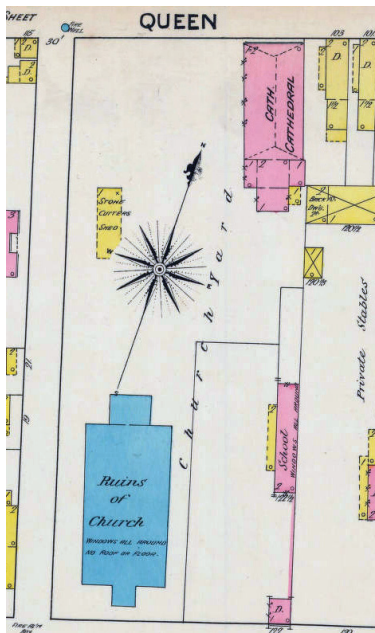
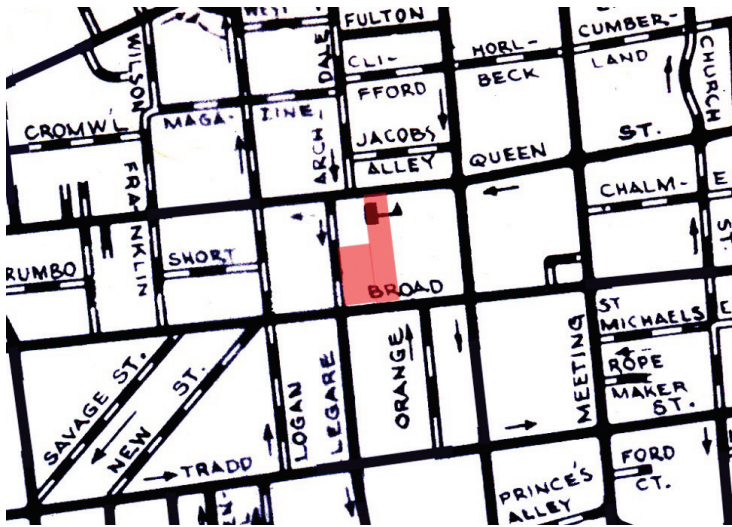
St. John the Baptist Cemetery

120 Broad Street

TMS: 4571202013

UTM (Zone 17, NAD 27): E 599775 N3626830

The property was acquired in 1821 by the Catholic Church although the church was not constructed until 1850-1854. This structure was destroyed in December 1861. The existing church, built on the original foundation was constructed in 1890. We have identified only one burial, from 1869, at this church listed in the Charleston death records as "St. John Baptist." Other burials may be listed under simply St. John.



Sanborn Fire Insurance Map, City of Charleston (1888)

St. John's Burial Association Cemetery, Colored Catholic Cemetery, Immaculate Conception Church Cemetery, St. Peter's Cemetery

200 Coming Street; central Sheppard Street between Coming and Ashe streets

TMS: 4600801048 & 4600801196

UTM (Zone 17, NAD 27): E 598670 N 3628800

The property, originally composed of six lots (identified as M, N, O, P, Q, and T on Payne's 1840 division of the property), was acquired by the Catholic Church in 1843 (Charleston County DB N11, pg. 129). The property was held "in Trust for the use of the colored Roman Catholic population of the City of Charleston and Charleston Neck, as a cemetery or Burial ground for the said Colored Slaves or free under such regulations" as the Church might establish. By 1856 the property was listed in the Charleston City Directory as the "cemetery for colored members of Catholic Church" at the west end of Shepherd Street.

The City Ward Book (Ward 8, 1W, pg. 23, 53) for 1871-1875 identified three parcels as "Catholic Burial Ground." The first, measuring 50 by 150, is the lot on which the Church was subsequently constructed – suggesting that prior to a church building, the lot was being used for burials. The second, measuring 150 feet square is the large parcel seen in the 1882 plat below. This measurement, however, is short by 30 feet along the Shepherd Street frontage. The third parcel, measuring 80 by 150, makes up this shortage, although it may also include at least a portion of a lot that was not acquired by the Catholic Diocese (TMS 4600801196, which is now owned by Calvary Episcopal Church).

The Immaculate Conception Church was constructed in 1880 at the corner of Sheppard and Coming streets (on the lot identified as parcel T). The cemetery was apparently being cared for and maintained, at least by 1883, by St. John's Burial Association; it was still, however, being listed as the colored Catholic Cemetery in the Charleston City Directories of 1888-1890, typically as being located on the south side of Sheppard, west of Coming.

This organization, apparently an unincorporated society of elders responsible for the care of the cemetery, deeded a lot measuring 150 by 70 feet for a new church in 1918 (Charleston Diocesan Records, Box 400-1). The signers were Julius L. Martin, Secretary; R.G. Holmes, President; Mrs. J.P. [Joseph Paul] Guenveur; Eloruse [?] Doar; Mrs. A. Melfi; Joseph B. Smith; Mrs. Marie Hansen; Miss Elizabeth Brown (per J.L.Q.); William H. Deas; Henry Cornell [?]; E.L. Guenveur; and P.L. Horsey. Clarifying this transfer in May 1920, the conveyance reveals that the organization was an "unincorporated association or society" (Charleston County DB B30, pg. 24). By 1923 a new brick church, called in some records St. Peter's, was constructed on a part of the cemetery. In 1952 Immaculate Conception was demolished by the Charleston Diocese and in 1967 St. Peter's was closed. By the mid-1960s the property was also impacted by the construction of the Cross Town Connector. St. Peter's, badly damaged by a fire, was demolished in 1974.

Charleston County death records typically list this burial ground as either St. John Catholic or St. Peter Colored.

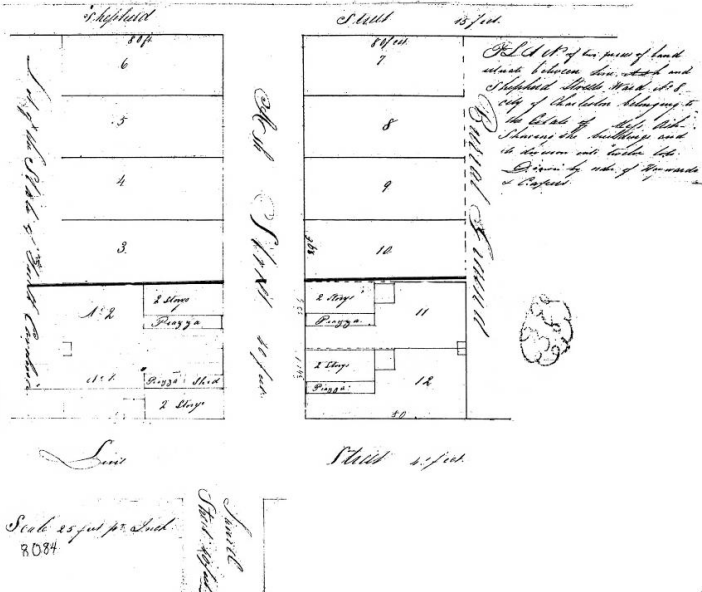
Recently a group has organized in an effort to preserve this burial ground, largely in response to efforts by developers to purchase the property in 2005 and again in 2006.

"Catholic Parishioners Take Up Effort to Preserve Downtown Burial Ground," *Post and Courier*, February 17, 2008.

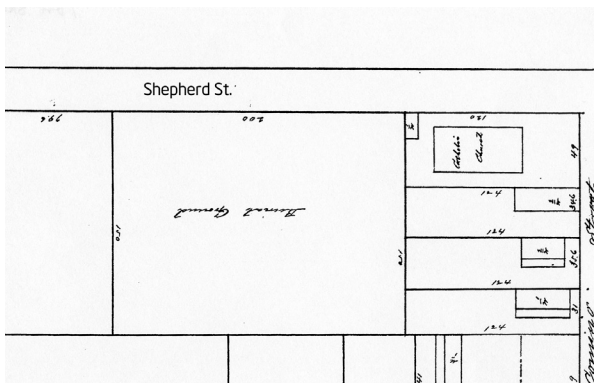
Trinkley, Michael and Debi Hacker

1994 *The St. John's Burial Association and the Catholic Cemetery at Immaculate Conception, City of Charleston, South Carolina: What Became of the Repose of the Dead?* Research Contribution 146, Chicora Foundation, Inc., Columbia.

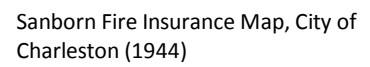
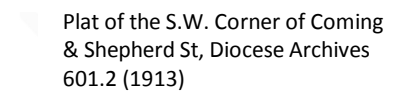
CHARLESTON CEMETERIES



McCrary Plat 8084 (n.d.)



City of Charleston Block Plat, Ward 11 (1882)



St. John's Lutheran Church Cemetery, German Lutheran Cemetery

5 Clifford Street; SE corner of Clifford and Archdale streets

TMS: 4570804061

UTM (Zone 17, NAD 27): E 599780 N 3627075

Construction on the original St. John's was begun in 1759, with that church situated on Clifford, well back from Archdale and behind the location of the existing church, constructed between 1816 and 1818. Several ca. 1800 paintings of the small, frame church reveal an already well developed cemetery to the rear (south) and side (west). Today the church likely covers some of the original graveyard. The graveyard provides one of the few clues to the use of early wooden headboards. At the time of the WPA transcriptions the earliest surviving stone was from 1799 (Charleston County Epitaphs, WPA, South Caroliniana Library).

The church, and cemetery, underwent restoration efforts in the late 1990s.

www.stjohncharleston.org

"Archaeologist's Discovery Reveals Burial Customs," *Charleston News and Courier*, November 22, 1982, pg. 1-B

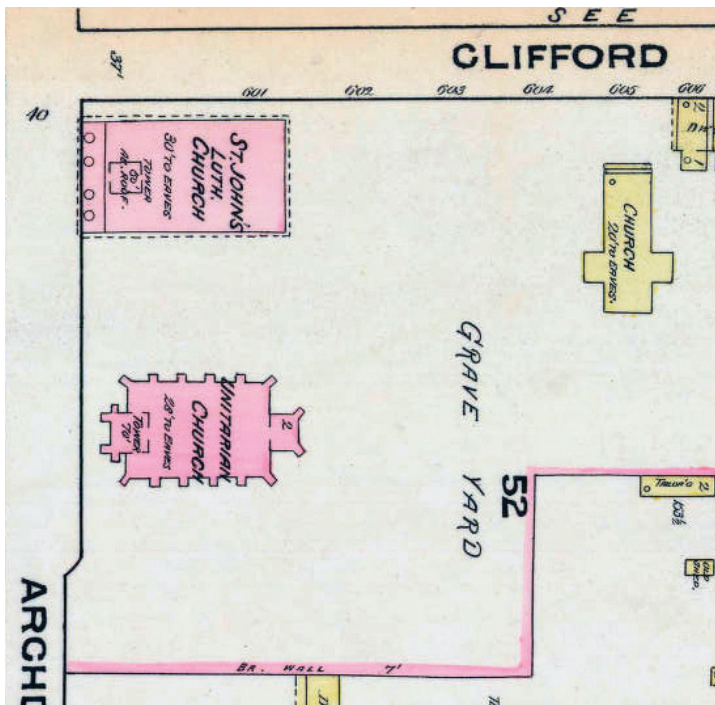
"Church Trying to Restore Cemetery," *Charleston Post and Courier*, May 12, 1997, pg. 1-B

"Stolen Cross is Returned to Church Cemetery," *Charleston News and Courier*, January 12, 1999, pg. 3-B





USGS Library, 1886, J.K. Hillers 21



Sanborn Fire Insurance Map, City of Charleston (1884)

St. Lawrence Catholic Cemetery

60 Huguenin Avenue

TMS: 4640000019

UTM (Zone 17, NAD 27): E 598775 N 3631050

The property is reported to have been acquired by Bishop Reynolds in 1852.

By 1885 Mazyck observed, “a broad, white street runs through the middle from east to west, in the central and highest point of which is erected a huge black wooden cross. On each side the lots are laid out in various forms – square, circular, semi-circular, oval, etc. Most of the lots are nicely kept, and the well-trimmed cedars and shrubbery.” By 1898 the cemetery was described as “well shaded with water oaks, cedars and magnolias. The avenues are spacious and well kept.”

“Poor Planning Vandalism Cause, Bishop Charges,” *Charleston Evening Post*, September 23, 1973, pg. 1-B

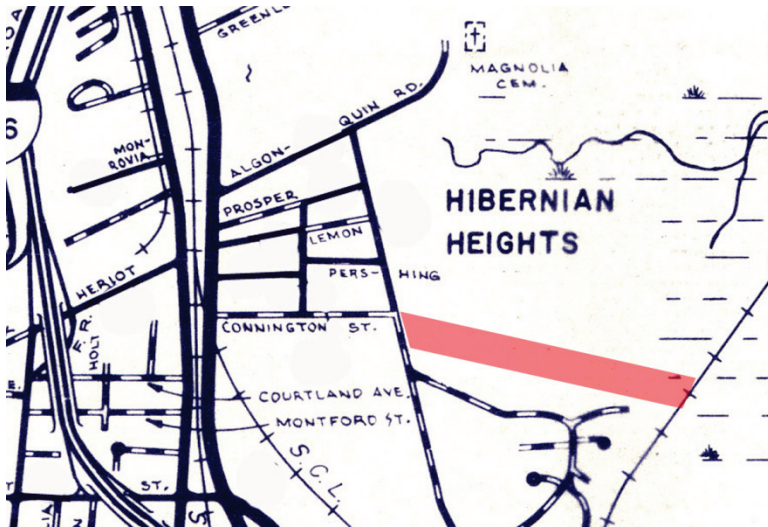
“Werner’s Cross Is Restored,” *Charleston News and Courier*, June 25, 1974, pg. 1-B

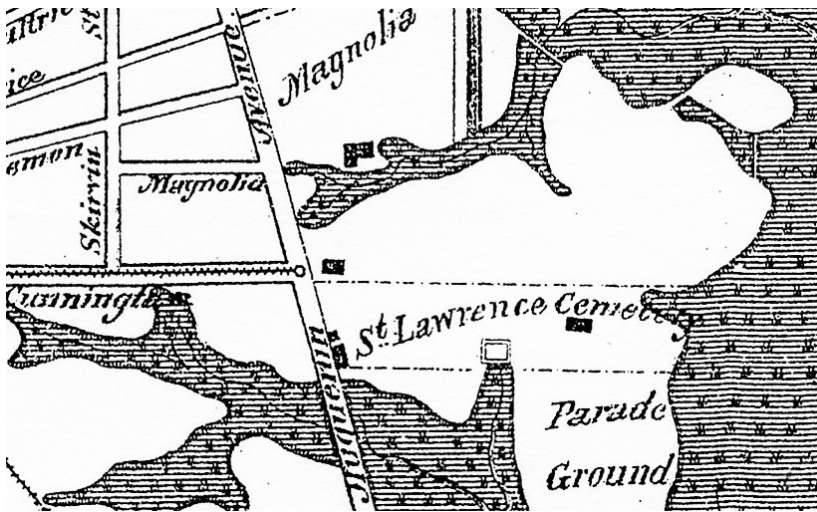
Anonymous

1898 *Charleston, SC, Its Advantages, Its Conditions, Its Prospects: A Brief History of the “City by the Sea.”* n.p., Charleston, SC.

Mazyck, Arthur

1875 *Guide to Charleston Illustrated*, Walker, Evans & Cogswell, Charleston, SC.





Historical Map of Charleston, 1670-1883
(1884)

St. Luke's & St. Paul's Protestant Episcopal Cemetery, St. Paul's Cemetery

126 Coming Street

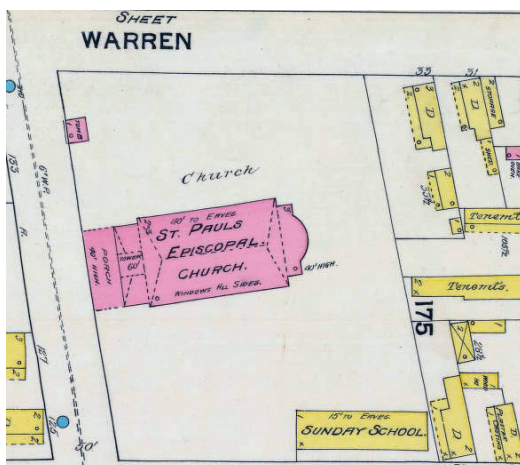
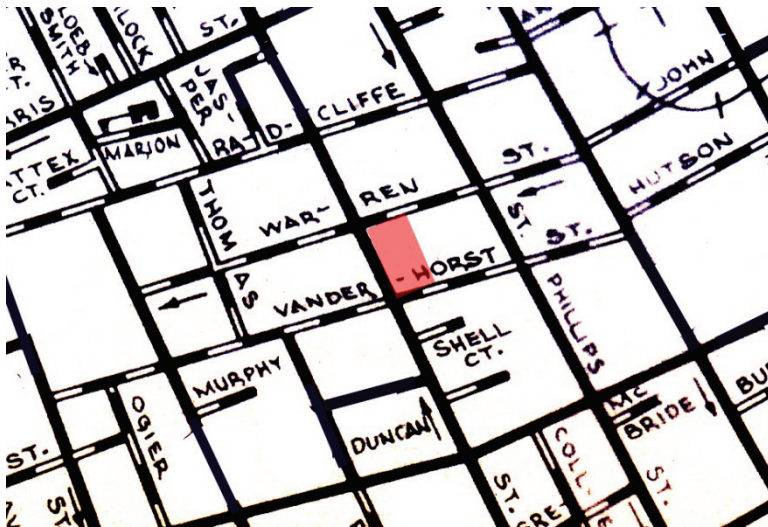
TMS: 4601601078

UTM (Zone 17, NAD 27): E599215 N3627980

Established in 1809 as "The Third Episcopal Church" by several plantation families and, therefore, also known as the Planters' Church, construction was not begun until 1811. Completed in 1816, it was consecrated in 1817. The 1856 Charleston City Directory lists the cemetery as St. Paul, located on Coming from Vanderhorst to Warren. It became the Cathedral Church of St. Luke and St. Paul in 1963.

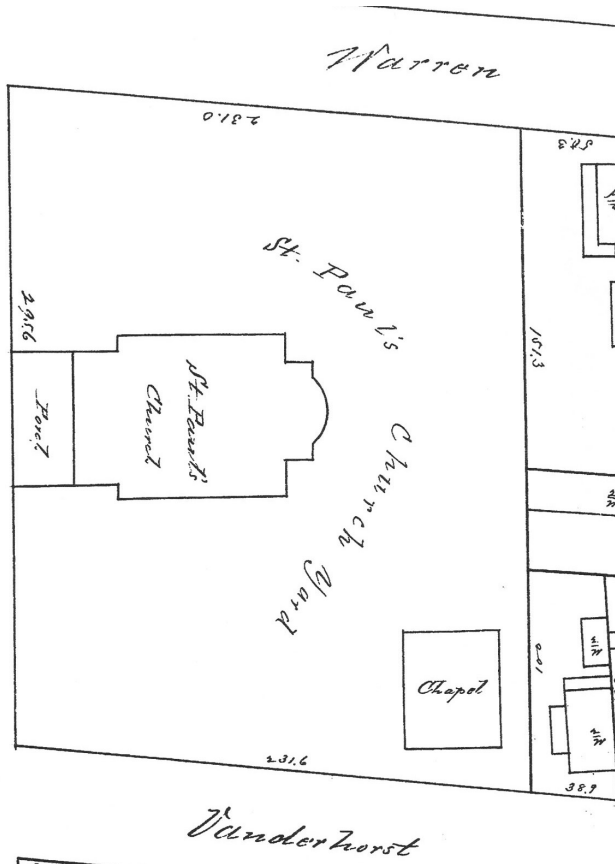
Poston, Jonathan

1997 *The Buildings of Charleston: A Guide to the City's Architecture*, University of South Carolina Press, Columbia.



Sanborn Fire Insurance, City of Charleston (1888); see also Charleston County Plat Book B, pg. 121

City of Charleston Block Plats, Ward 8 (1882)



St. Mary's Roman Catholic Church Cemetery, St. Mary of the Annunciation Cemetery

95 Hassell Street

TMS: 4570801007

UTM (Zone 17, NAD 27): E599540 N3627390

The lot was purchased about 1791, with the first of three churches built in 1801. The existing church was built in 1839. Some gravestones were destroyed during Civil War shelling. Poston notes that this graveyard is "one of the most significant facets of St. Mary's, which holds the burials of eighteenth- and early nineteenth-century immigrants of French, Irish, Italian, and Spanish extraction."

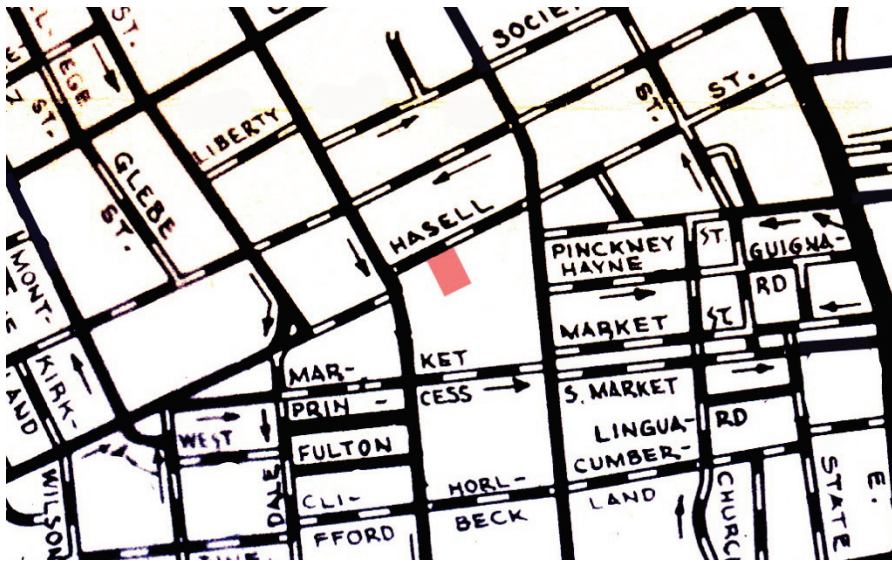
<http://www.catholic-doc.org/saintmarys/history.html>

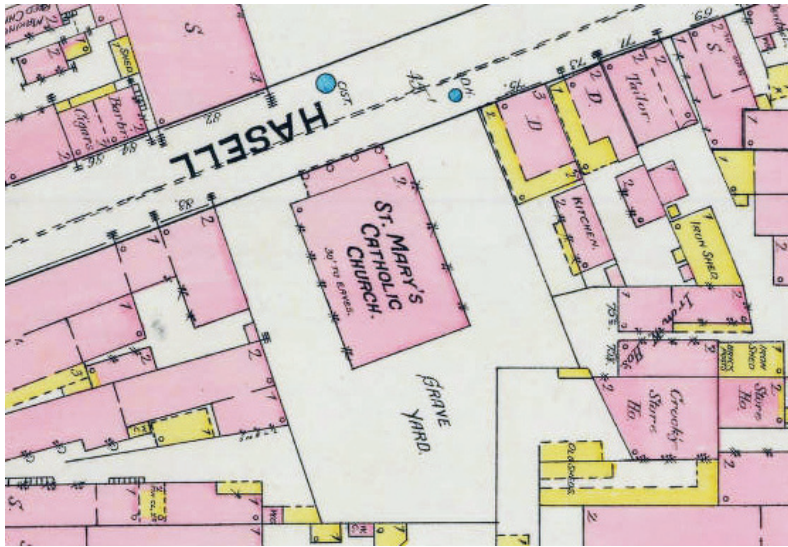
Gabriel, Pamela D.

2006 *Touring the Tombstones: A Guide to Charleston's Historic Churchyard*, n.p., Charleston, SC.

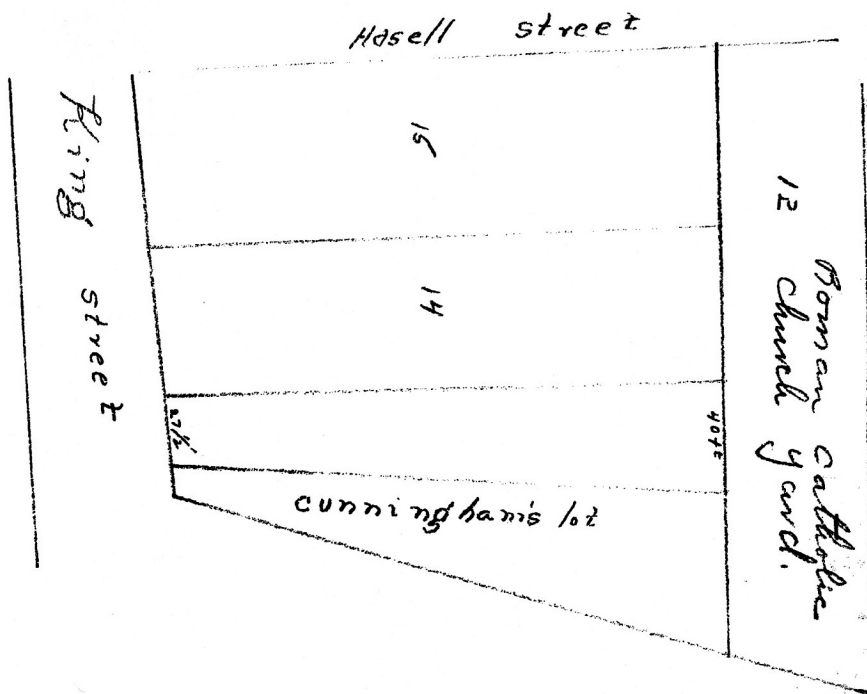
Poston, Jonathan

1997 *The Buildings of Charleston: A Guide to the City's Architecture*, University of South Carolina Press, Columbia.





Sanborn Fire Insurance Map, City of Charleston (1888)



City of Charleston Misc. Plat, Block Plats 1882 (1800)

St. Michael's Protestant Episcopal Church Cemetery, Baptist Burial Ground, Colored Burial Ground, Colored Baptist

102 Line Street

TMS: 4600801036

UTM (Zone 17, NAD 27): E 598660 N 3628715

The property, originally composed of two lots, was acquired in 1845 by St. Michael's Protestant Episcopal Church and by 1856 was listed in the Charleston City Directory as the "cemetery for colored members of St. Michael Church, 62 Line Street." The 1852-1856 City Ward Book (Ward 8, 1W, pg. 15) identify it as simply "Burial Grounds." The 1871-1875 City Ward Book (Ward 8, 1W, P. 30) identifies two lots, one measuring 128 by 150 feet and the second 160 by 150 feet.

By 1913 the property, still consisting of two lots on the north side of Line Street, just east of the corner of Line and Ashe streets, was shown in a plat as "Baptist Burial Ground." The west half of the cemetery has been built over by Calvary Protestant Episcopal Church.

Trinkley, Michael and Debi Hacker

1994 *The St. John's Burial Association and the Catholic Cemetery at Immaculate Conception, City of Charleston, South Carolina: What Became of the Repose of the Dead?* Research Contribution 146, Chicora Foundation, Inc., Columbia.





St. Michael's Episcopal Church Cemetery

SE corner of Broad and Meeting streets

TMS: 4580903044

UTM (Zone 17, NAD 27): E 600130 N 3626760

While the current church was constructed from 1752-1761, the property has been used as a churchyard since 1670. During repairs after the 1886 earthquake a red cedar coffin was discovered under the south vestibule of the church marked in brass tacks, "J.O.B. 1678," clearly documenting the early use of the property as a cemetery. In 1778 a brick wall replaced the earlier "palisade" fence on the west and south sides of the cemetery. A brick wall was built on the east side in 1811. By 1798 the cemetery was already evidencing overcrowding and an effort was made to limit burials. Additional lots to the east were eventually acquired. The Sunday School building was expanded over the cemetery in 1897 and today it is clear that three buildings to the east and south edges intrude on the churchyard.

As recently as 1999 the church sought to build a playground on a portion of the cemetery. The idea was eventually abandoned as a result of opposition on the part of some members of the congregation.

"St. Michael's Dumps Plan for Cemetery Play Area," *Charleston Post and Courier*, August 27, 1999

Jervey, Clare

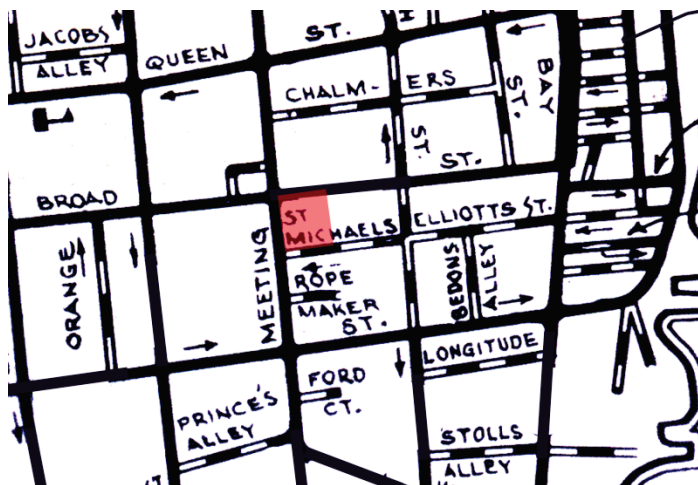
1906 *Inscriptions on the tablets and gravestones in St. Michael's Church and churchyard, Charleston, S.C., State Co., Columbia.*

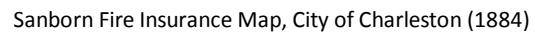
Poston, Jonathan

1997 *The Buildings of Charleston: A Guide to the City's Architecture*, University of South Carolina Press, Columbia.

Williams, George W.

1951 *St. Michael's, Charleston, 1751-1951*, University of South Carolina Press, Columbia.





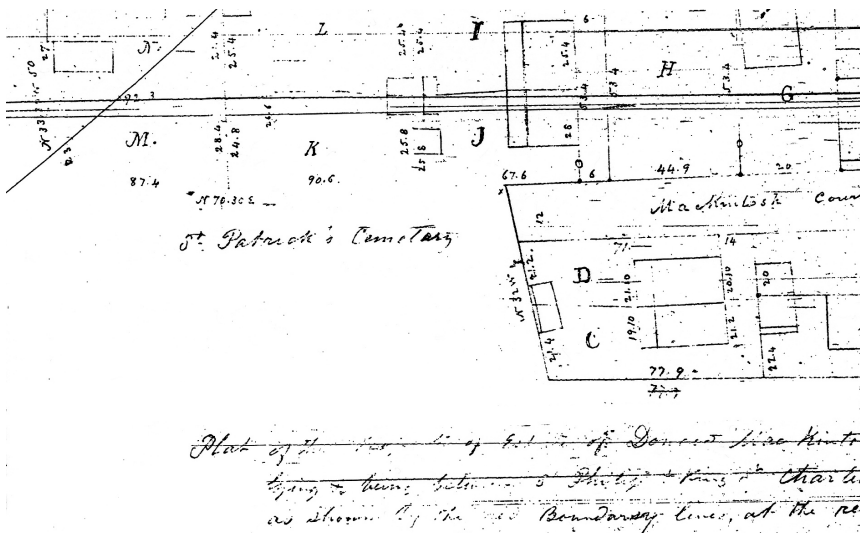
St. Patrick's Catholic Church Cemetery

136 St. Philips Street

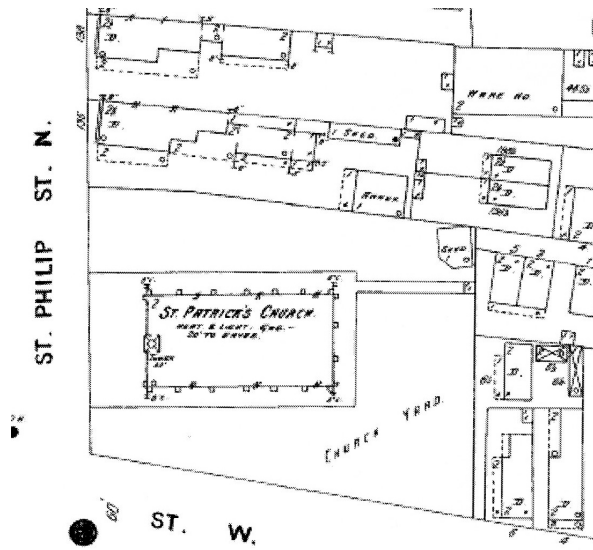
TMS: 4601202038

UTM (Zone 17, NAD 27): E 599275 N3628175

St. Patrick's was founded in 1837. While one burial attributed to St. Patrick occurs as early as 1829 in the Charleston death record, most are found from 1831, with a significant increase in 1839, after the actual founding.



McCrary Plat 7901 (1838); see also
McCrary Plat 3982 (1855); McCrary
Plat 4067 (1868)



Sanborn Fire Insurance Map, City of Charleston (1902)

St. Peter's Cemetery, Calvary Burial Ground, Calvary Episcopal Church Cemetery

102 Line Street

TMS: 4600801036

UTM (Zone 17, NAD 27): E 598660 N3628715

In 1845 Lot B as shown on Payne's 1840 plat of Alexander Black's 20 lots (Charleston County DB E11, pg. 294) was acquired by St. Peter's Church (Charleston County DB M11, pg. 537). By at least 1913 this lot had been combined with Lot A (to the west) to create what was known as Calvary Burial Ground. Obemuefemann (2001:85) explains the creation as an effort on the part of St. Michael's to segregate their black congregants in 1845, creating the Calvary Church "primarily for black Episcopalians but with accommodations as well for a small number of whites."

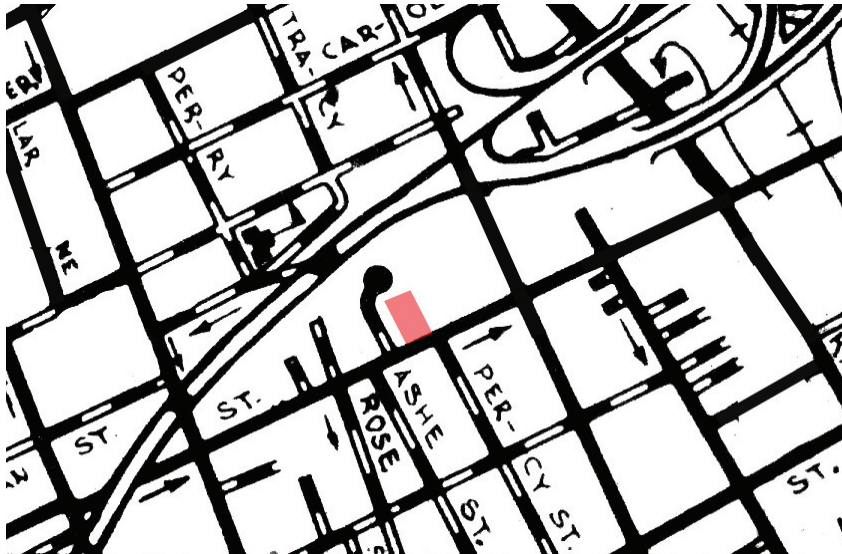
The City of Charleston 1882 Block Plat (Ward 11) shows the Calvary Burial Ground combined with the Lots C and D to the east (St. Michael's Protestant Episcopal Church, later the Baptist Burial Ground) to form one "Burial Ground" measuring 156 feet fronting on Line Street and running 139 feet in depth. These were also combined in the City of Charleston 1871-1875 Ward Books (Ward 8, 1W, pg. 30) with dimensions of 160 by 150 feet.

Obemuefemann, Kelly

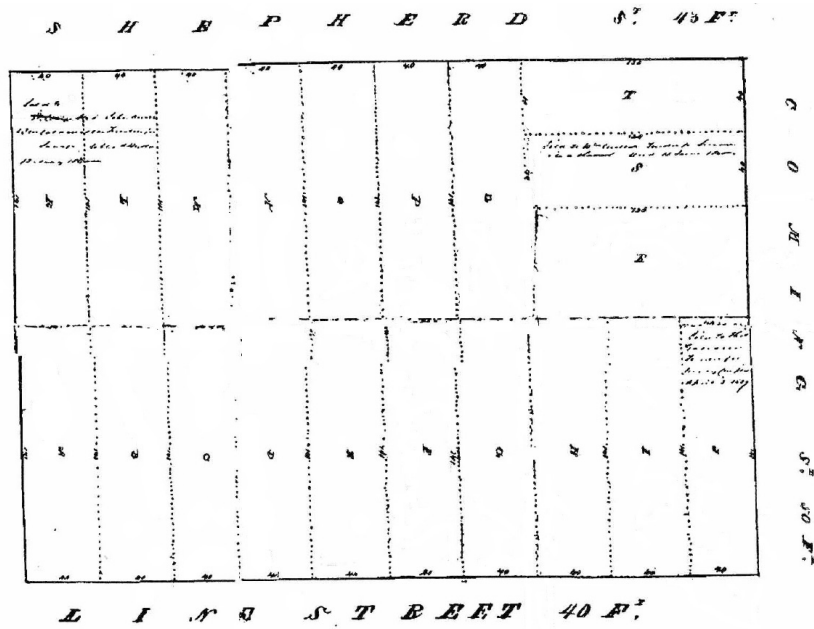
2001 *Crossing Invisible Lines: Social Interaction Between the Free Women of Antebellum Charleston, South Carolina Across Class and Race Lines*. Unpublished Ph.D. Dissertation, George Washington University, Washington, D.C.

Trinkley, Michael and Debi Hacker

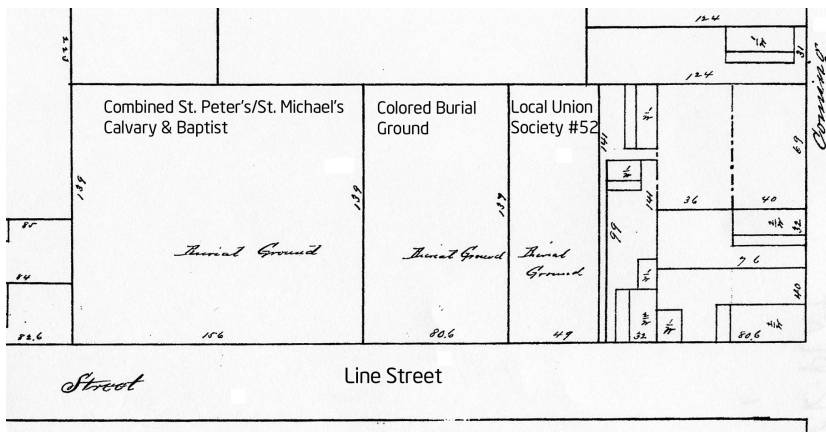
1994 *The St. John's Burial Association and the Catholic Cemetery at Immaculate Conception, City of Charleston, South Carolina: What Became of the Repose of the Dead?* Research Contribution 146, Chicora Foundation, Inc., Columbia.



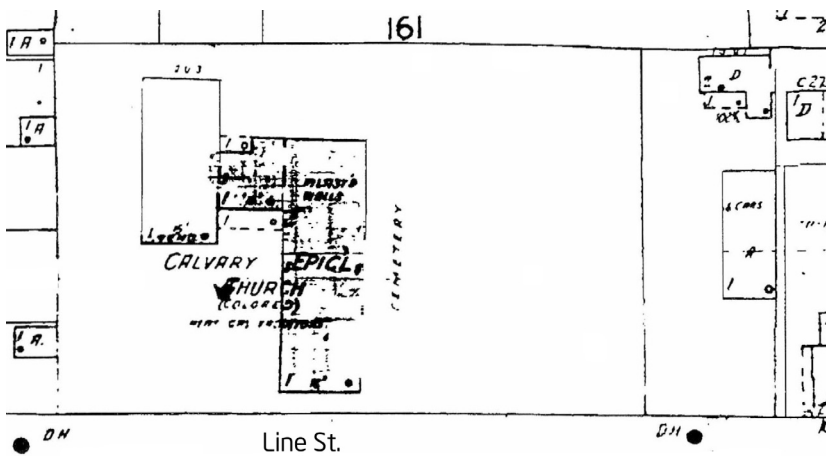
THE SILENCE OF THE DEAD: GIVING CHARLESTON CEMETERIES A VOICE



1840 Payne Plat, Charleston County DB E11, pg. 294 (1840)



City of Charleston Block Plat, Ward 11 (1882)



Sanborn Fire Insurance Map, City of Charleston (1944)

St. Peter's Episcopal Church Cemetery

4 Logan Street

TMS: 4571204124

UTM (Zone 17, NAD27): E 599690 N 3626630

The church and cemetery date to ca. 1834, but it appears that a portion of the cemetery may have been disposed of in the past. The 1856 Charleston City Directory identifies the cemetery as being on "Logan near Tradd street." Currently the cemetery consists of a strip to the south and east of the church buildings.

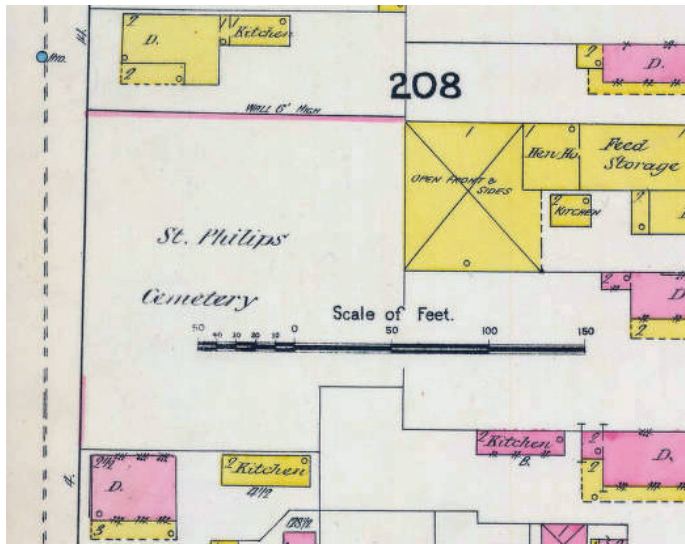
"City's Old, Unused Cemeteries Pose Serious Problems for Their Owners," *Charleston Evening Post*, August 26, 1954

Poston, Jonathan

1997 *The Buildings of Charleston: A Guide to the City's Architecture*, University of South Carolina Press, Columbia.



Charleston Evening Post, August 26, 1954



Sanborn Fire Insurance Map, City of Charleston, (1888)
(cemetery is misnamed on map)

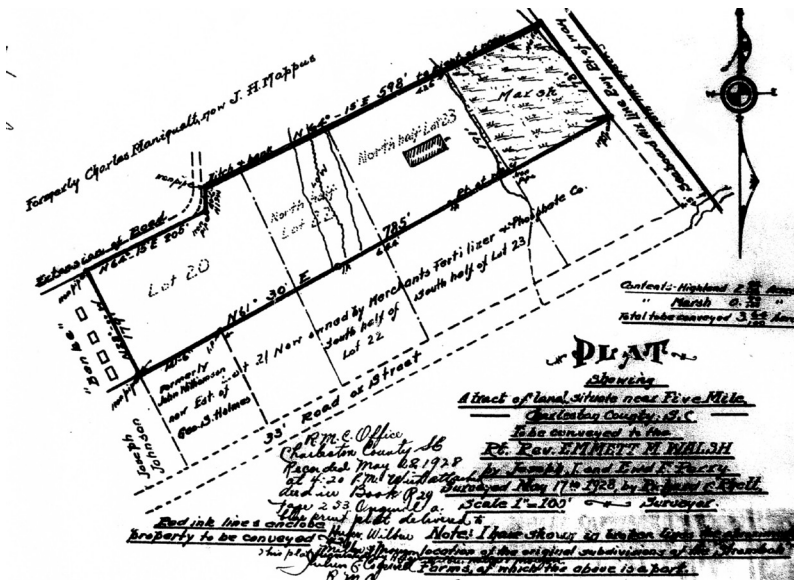
St. Peter's Cemetery

Spruill Avenue

TMS: 4660400002

UTM (Zone 17, NAD27): E597190 N3634740

This property was sold to Bishop Walsh in May 1928 by Joseph J. Perry (Charleston County DB R29, pg. 253). It has historically been used by African American parishioners of St. Patrick Parish, 134 St. Philip Street. The northern portion of the high ground is largely filled with unmarked burials. Mr. Warren Stuckey, Director of Cemeteries, reports that while the parish holds records on burials in the cemetery, precise locations are not always known.



Charleston County DB R29, pg. 253 (1928)

St. Philip's Church Cemetery

154 Church Street (churchyard), 145 Church Street (cemetery, situated west of churchyard, across Church Street)

TMS: 4580901068 & 4580901069

UTM (Zone 17, NAD 27): E 600240 N 3627080

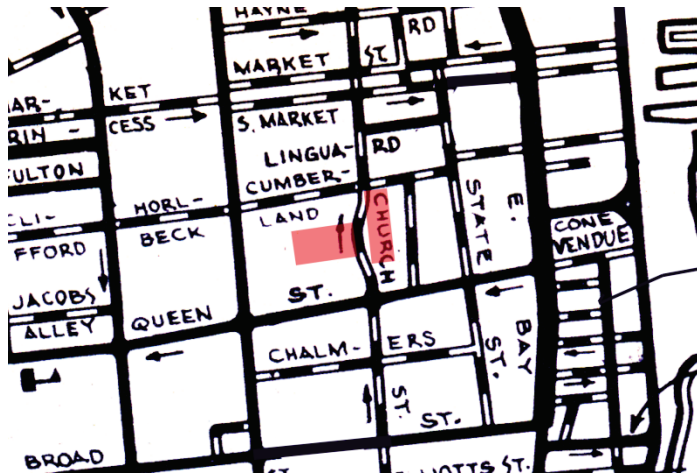
The first St. Philip's was completed ca. 1723 and the churchyard dates to that time. The 1875 *Guide to Charleston* remarks, "There are two cemeteries attached to the Church, one immediately around it, and the other across Church street, extending back to the cemetery of the Independent Church." Much of the churchyard today has been built on.

Mazyck, Arthur

1875 *Guide to Charleston Illustrated*, Walker, Evans & Cogswell, Charleston, SC.

Poston, Jonathan

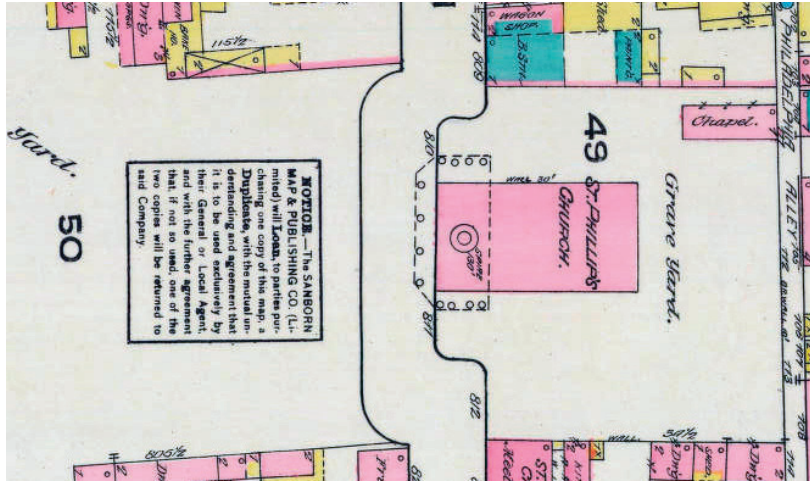
1997 *The Buildings of Charleston: A Guide to the City's Architecture*, University of South Carolina Press, Columbia.



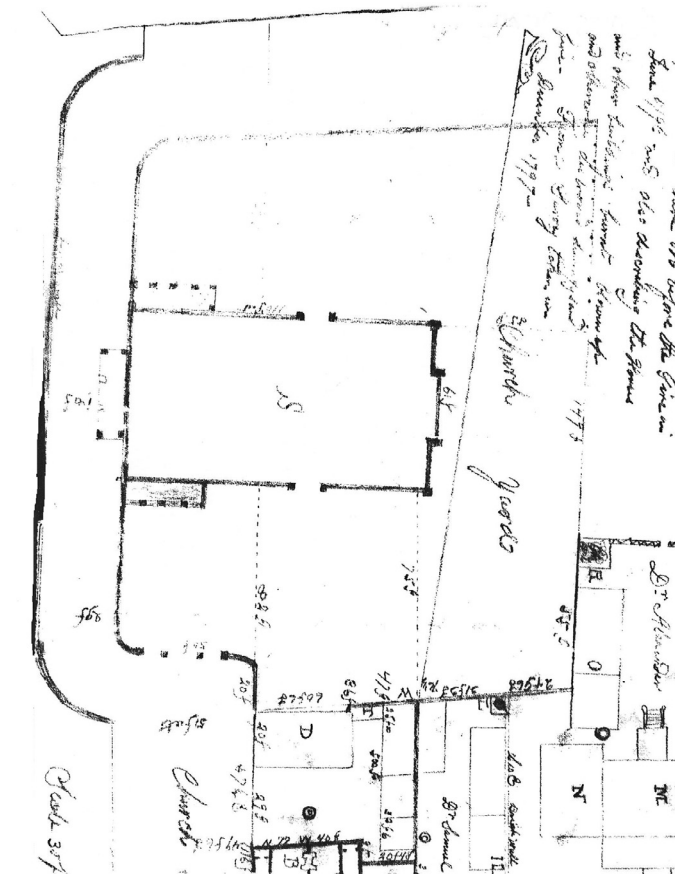
Guide to Charleston Illustrated, 1875



CHARLESTON CEMETERIES



Sanborn Fire Insurance Map, City of Charleston (1884)



City of Charleston Block Plats, Misc. Plats (1797)

Strangers & Negroe Burying Ground

Block bounded by Vanderhorst, Coming, Calhoun and Pitt streets

TMS: 4601603002, 4601603004, 4601603005, 4601603006, 4601603007, 4601603008, 4601603009, 4601603017, 4601603018, 4601603024, 4601603025, 4601603026, 4601603027, 4601603028, 4601603125, 4601603126, 4601603145, 4601603146, 4601603148, 4601603149, 4601603151, 4601603155, 4601603158, 4601603160, 4601603162, 4601603166, 4601603168, 4601603169, 4601603173, 4601603178, 4601603180, 4601603181, 4601603183, 4601603187, 4601603188, 4601603189, 4601603190, 4601603191, 4601603195, 4601603202, 4601603203

UTM (Zone 17, NAD 27): E599330 N3627820

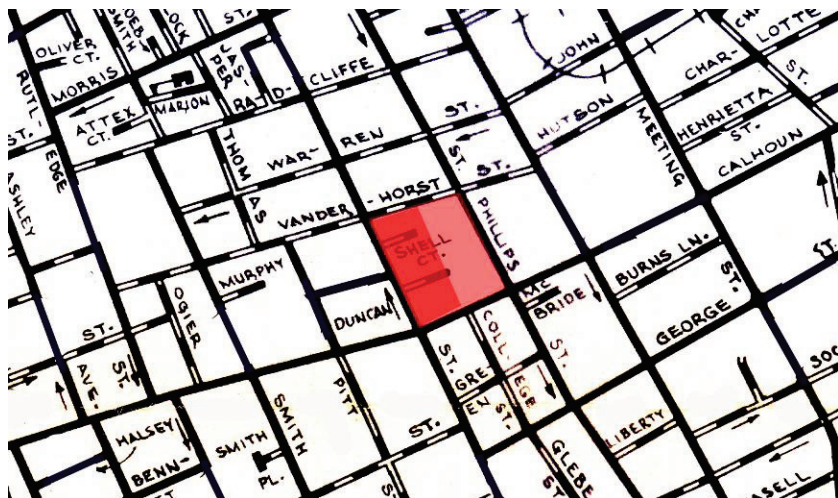
An article in the August 24, 1799 *Charleston City Gazette* reported that this burial ground was acquired by the City from John Poaug in February 1792 “for a burying place for strangers and negroes, lying within Coming, Vanderhorst and Boundary Streets and the land of Mr. Joseph Manigault . . .” Several 1798 plats show the burial grounds extending eastward to St. Philips Street, while the 1799 Purcell survey shows the boundaries recounted by the news article. Additional research is necessary to verify the legal boundaries (the tax map numbers listed above reflect the entire block). By 1807 the Charleston City Council announced that all burials would cease in this burial ground by August 1808 and “all interments will take place at the Burial Ground in Cannonsborough.”

“The old Vardell house stood near the corner of Vanderhorst and Coming streets and was built for himself by my grandfather Vardell, being the first house erected on the square now bounded by Vanderhorst, St. Philip’s, Coming and Boundary (Calhoun) streets. . . . The house was built on the site of the old city Potter’s field and the bones of many British soldiers were buried there. I remember that one of my childish amusements was to dig for these bones . . .”

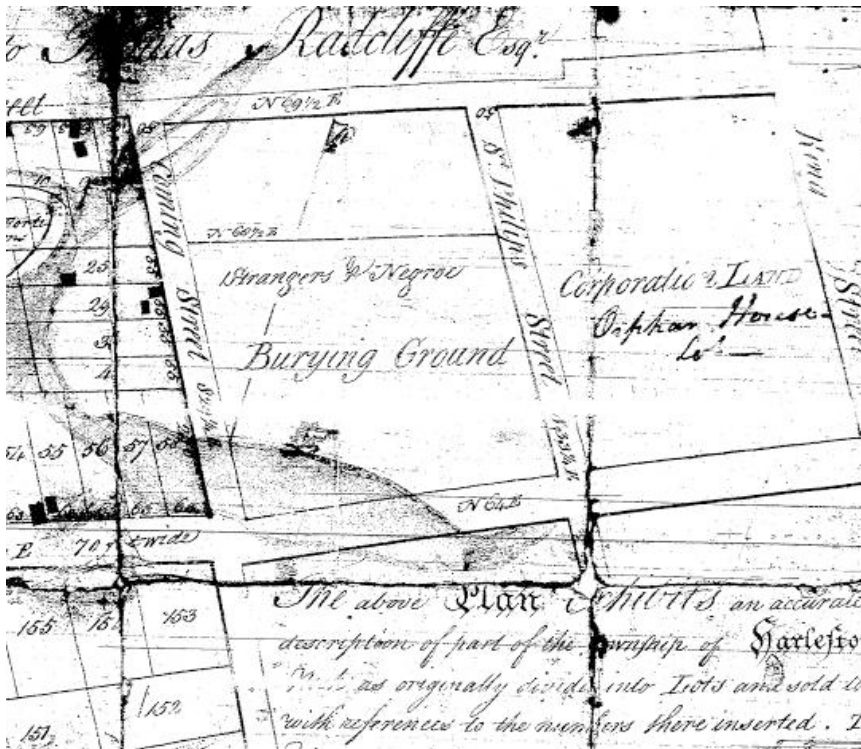
“The Committee on City Lands Submit the Following Report, on the Present State of the Lands,” *City Gazette and Daily Advertiser*, August 24, 1799, pg. 2.

“Council Chamber, July 28, 1807,” *City Gazette and Daily Advertiser*, August 1, 1807, pg. 3.

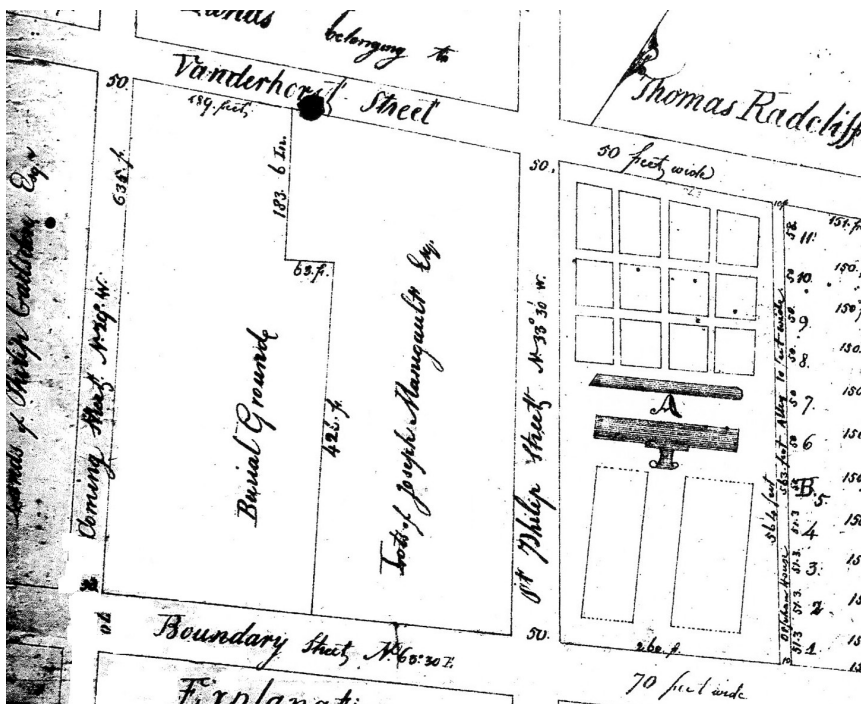
The State (Columbia, SC), September 3, 1922, pg. 11



CHARLESTON CEMETERIES



McCrary 517 (1798)



Charleston City Plat Book CP 2, #12 (1799); see also McCrary 7942, 215, 490, and 3998

Trinity AME Church Cemetery, Greater Trinity AME Church Cemetery, Trinity Cemetery

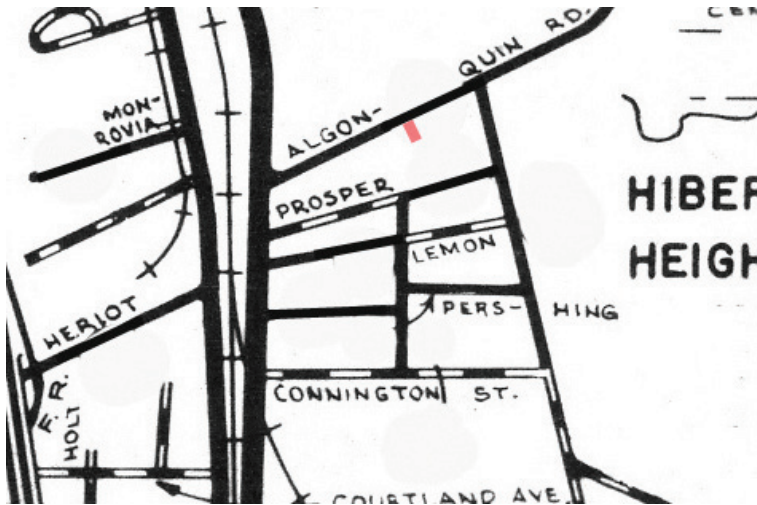
Algonquin Road

TMS: 4641000102

UTM (Zone 17, NAD 27): E 598400 N3631435

The property was acquired in July 1905 by George Campbell, Willis Johnson, Daniel Proctor, Young Brown, Wilson Simons, J.E. Houston, and Gibbs Mitchell, trustees of Trinity AME Church. (Charleston County DB Y24, pg. 181). Reference was made to the 1854 plat and lot 16 (Charleston County PB C, pg. 10).

The 1929 through 1938 Charleston City Directories identify "Trinity No. 1" and "Trinity No. 2," both "colored," and both situated in the "Magnolia" area. Death certificates refer to this property consistently as Trinity Cemetery.



CHARLESTON CEMETERIES



Charleston County PB C, pg. 10 (1854)

Trinity Church Colored Burial Ground

88 Smith Street

TMS: 4570302068

UTM (Zone 17, NAD 27): E599060 N3627570

This burial ground is identified by an 1818 plat (McCrady Plat 7286) referencing the conveyance of the property from R. Holloway to Robert Reiley, Joseph Gallenshat and other trustees of Trinity Methodist Episcopal Church (Charleston County DB U8, pg. 399).

This burial ground is referred to in Trinity Church records from 1862 when a value of \$300 was place on the "Col. Burial Ground in Smith St." (Trinity Microfilm, Roll 3, Avery Institute). This is probably the "Trinity Colored" burial ground referenced in City of Charleston death certificates ca. 1868. The 1898-1902 City of Charleston Ward Book (5W, Ward 6, pg. 144) identify the property as the "Methodist Cemetery," giving its dimensions as 80 feet fronting Smith Street and 164 feet in depth.

Among the many unspecified Trinity burial grounds in the Charleston death records, there are 68 burials between 1865 and 1871 that are specifically identified as occurring at "Trinity Colored (Smith Street).



CHARLESTON CEMETERIES

McCady Plat 7286 (1818)

Smith St

Lot 149	106.6	40	40	40	771.78	Boundary St
	Church Building Church House 107.8 7 1/2 Rods 108.3 5 1/2 Rods 108.10 4 109.64	40	40	40	57.64	
	80	40	40	40		

Lot - No 159 in Plan Charleston

Copy of a Plan annexed to a conveyance from R Holloway to R. B. Rieley, Joseph Gallardo and others Trustees for the Methodist Episcopal Church in Charleston dated 8th March 1818, Book V No 8 pages 877 & 879

Trinity Methodist Church Cemetery, Trinity Methodist Episcopal Church Cemetery

59 Hasell Street; SE corner of Hasell Street and Maiden Lane

TMS: 4580501055 & 4580501056

UTM (Zone 17, NAD 27): E 600125 N 3627500

This is the site of Trinity Methodist Church, founded in 1786 as the Cumberland Street Methodist Church. There were a number of African American members until 1865; today the church is known as Trinity. There are hundreds of known burials, all now below a parking lot with only the surrounding brick wall to commemorate the site. The cemetery may extend southward, toward Pinckney Street, based on the 1856 Charleston City Directory. An 1862 meeting of the church trustees valued the "Trinity Church & Burial Ground" at \$30,000 (Trinity Microfilm, Roll 3, Avery Institute).

During the WPA transcription project it was observed, "it was a hard job to take a complete record of these stones as the Church was torn down and the stones are in a demolished condition. The cemetery is interesting; inasmuch as it seems to have been the burying ground for the Sea-Captains and their family that sought this port" (Charleston County Epitaphs, WPA, South Caroliniana Library).

By 1954 the cemetery had not been used for 25 years and the church was complaining of ongoing maintenance, although a representative noted that it was against church policy to dispose of the property.

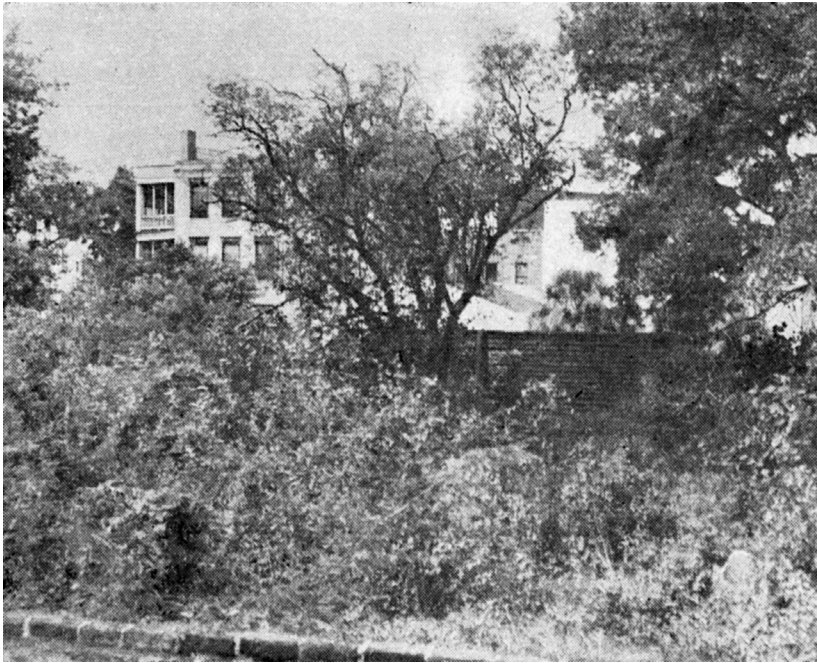
"City's Old, Unused Cemeteries Pose Serious Problems for Their Owners," *Charleston Evening Post*, August 26, 1954

Poston, Jonathan

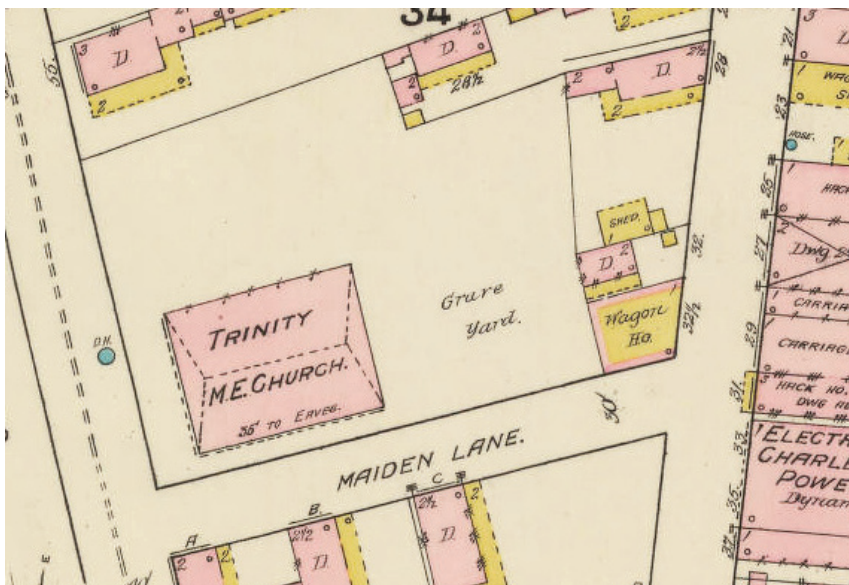
1997 *The Buildings of Charleston: A Guide to the City's Architecture*, University of South Carolina Press, Columbia.



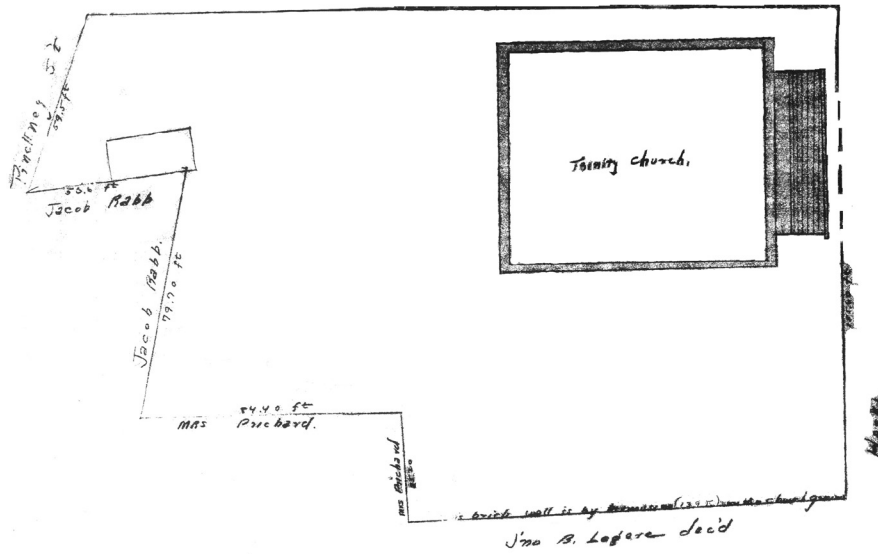
CHARLESTON CEMETERIES



Charleston Evening Post, August 26, 1954



Sanborn Fire Insurance Map, City of Charleston (1888); see also McCrady Plats 3501 and 1838



Charleston City Plat, Misc. Plat,
1882 Block Plats (1857)

PLAT of TRINITY CHURCH & BURIAL GROUND, situate in ward no 3 city of C.
and bounded as shown on plat, surveyed at the request of the board of
trustees of the church by John S. Branchbury
Book E-14-1938/1
7/27/57 p. 3 B1D
June 1857

UID Cemetery 1

Austin Avenue

TMS: 4660000058

UTM (Zone 17, NAD 27): E597285 N3633020

In December 1794 James Graham leased his 175 acre farm to Isaac Tisdale and George Locky, both Charleston merchants, for a period of eight years, beginning the following January (Charleston County DB E7, pg. 309). The lease was the result of Graham's debts to the two merchants, totaling over £319 sterling. Reserved, however, was the "Family Vault" and one acre surrounding the vault, along with "free liberty of ingress – egress thereto." Smith (1988:57-58) identifies this as the Pendarvis tract, with Graham acquiring the property in 1786. By 1830 it was the property of Christian D. Happoldt and became known as Happoldt Farm. Smith also notes that on the southeastern corner of the property there is an isolated grave of "Isaac Huger Jun: Esq." who died on October 22, 1791.

Today the cemetery is set out on the plats as about 60 by 75 feet (Charleston County DB B277, pg. 888; DB N363, pg. 345; Charleston County PB EE, pg. 240; BP, pg. 174; AC, pg. 8). The area around the cemetery is industrial development.

Smith, H.A.M.

1988

Charleston and Charleston Neck: The Original Grantees and the Settlements Along the Ashley and Cooper Rivers. In *Rivers and Regions of Early South Carolina*, pp. 25-98. The Reprint Press, Spartanburg.



Union Baptist Cemetery, Union Baptist Church Cemetery, Farmers & Laborers Cemetery, Farmer Labor Union Cemetery

Monrovia Street

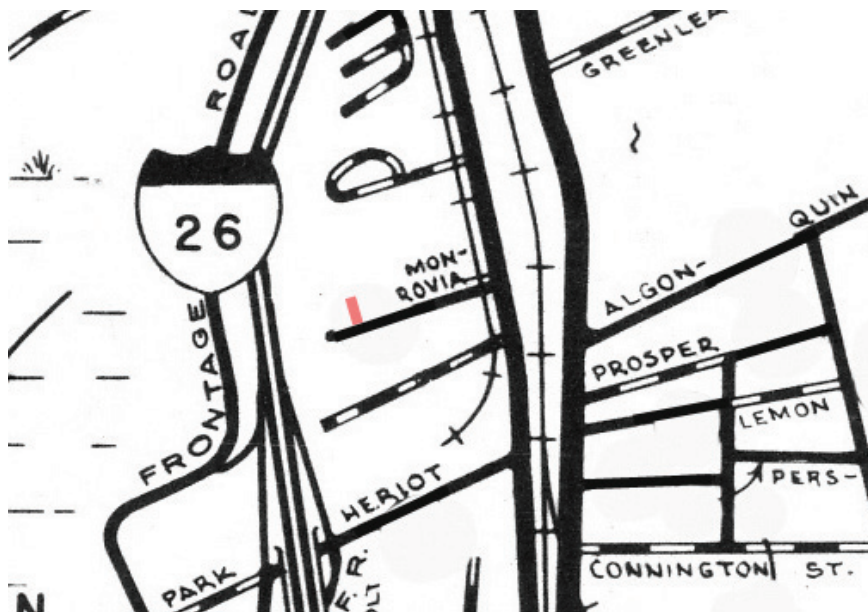
TMS: 4641000103

UTM (Zone 17, NAD 27): E 597930 N3631400

No deed has been identified for this parcel. To the east is the Wesley ME Chapel (Charleston County DB O18, pg. 148). That deed reveals the property was conveyed by Albert Koenicke to Peter B. Mathews in trust for S.E. Gregorie in 1858 (Charleston County DB F14, pg. 411). The church acquired their property in 1881. The church was sold a portion of lot 31, with a 15 foot wide strip along the western edge retained "for the use of the lots unto which the lands of the Trust Estate of Gregorie have been divided." No mention is made of the cemetery property west of this alley (the cemetery is on Lot 32).

This cemetery is listed in the 1927 through 1938 Charleston City Directories.

Death certificates identified for burials in this cemetery identify the burial grounds as Union Baptist Church, Union Baptist Cemetery, and Farmers & Laborers Cemetery. The cemetery was in use by at least 1912.



Charleston County PB C, pg. 41
(1882)

Lands

Zion		Union Baptist		Wesley Meth Heyward	
72° 53'	72° 54'	72° 54'	72° 54'	72° 54'	72° 54'
30	30	30	30	30	30

Division

H 5 0 7 1 5
S 2 2 7 0 0 2
A 9 9

P.L. 1827-625

001

CEMETERY

DIVISION ST.

MARSHALL

CHISOLM

MECHANIC ST.

231

Union Baptist

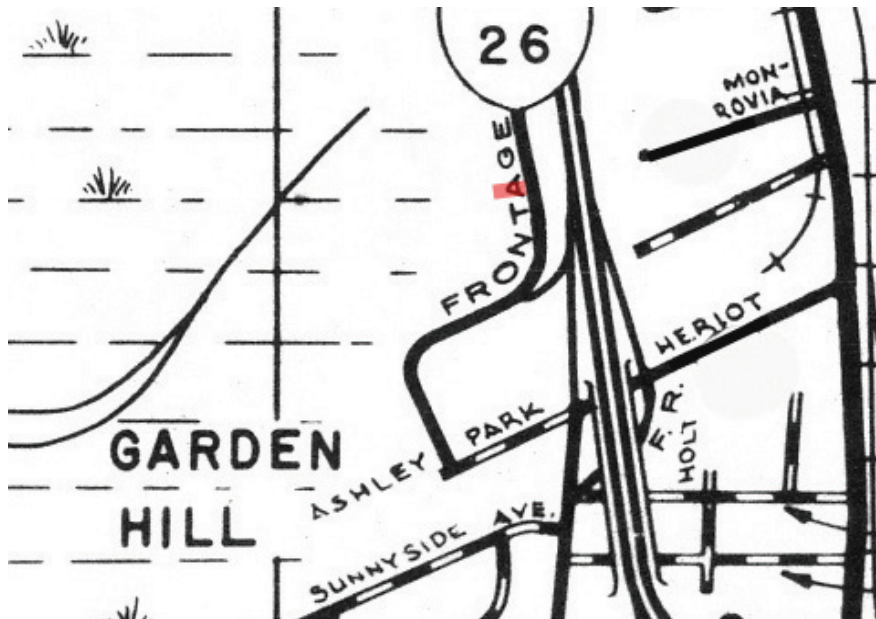
Oceanic Street (I-26)

TMS: 4641300073

UTM (Zone 17, NAD 27): E 597800 N3631255

Prior to 1859 the property was owned by Lythgoe & Riker. With the death of Lythgoe the land was surveyed in anticipation of division (Charleston County Plat Book A1, pg. 153; this plat does not, however, show the different parcels). The portion that would become the cemetery was eventually acquired by Joseph Haynes from Jno. N. Beach and afterward conveyed to Aaron Smalls, who was listed in the deed as a farmer. The cemetery was acquired in 1887 by Aaron Smalls, Seaborn Colyer, Saivory Mackay, and Joseph Haynes, trustees of the Union Baptist Church (Charleston Co. DB G19, pg. 330).

The tract is today heavily wooded and very few burials are marked. Those for which data was available are all identified as Union Baptist.



Unitarian Church Cemetery, Second Independent Church Cemetery

8 Archdale Street

TMS: 4570804060

UTM (Zone 17, NAD 27): E 599800 N 3627015

While begun in 1772, the church was not completed until ca. 1787, with burials presumably dating from about this time. Initially an outgrowth of the Independent or Circular Congregational Church, the congregation was rechartered in 1839 as Unitarian. A relatively large portion of the original cemetery remains, although an original 10 foot wide alleyway from the rear of the churchyard eastwardly to King Street was conveyed to the City of Charleston in 1894. Presumably no burials were located in this area.

Davis, Linda L.

1998 *Charleston's Historical Churches and Chapels of Ease*, Nelson Printing, Charleston, SC.

Gilman, Caroline H.

1860 *Record of Inscriptions in the Cemetery and Building of the Unitarian, formerly Denominated the Independent Church, Archdale Street, Charleston, SC.* Walker, Evans & Co., Charleston, SC.

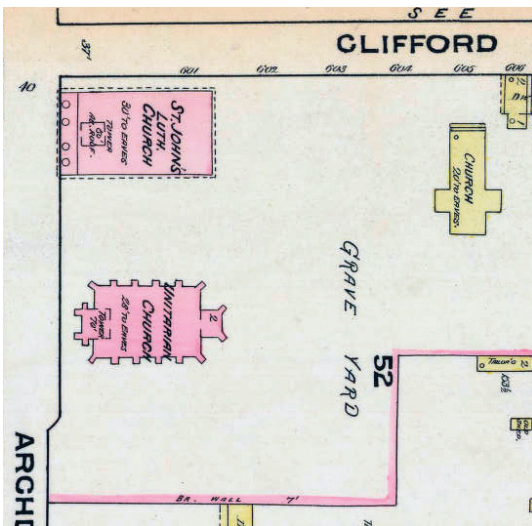
Poston, Jonathan

1997 *The Buildings of Charleston: A Guide to the City's Architecture*, University of South Carolina Press, Columbia.

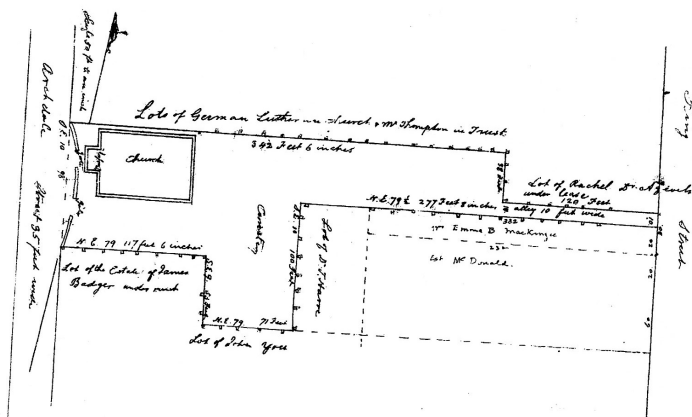




USGS Library, 1886, J.K. Hillers 22



Sanborn Fire Insurance Map, City of Charleston (1884)



Charleston Plat Book CP 2 (1817)

Unity and Friendship Society Cemetery, Unity and Friendly, Pisgah Cemetery

Pershing Street

TMS: 4641400131 & 4641400132

UTM (Zone 17, NAD 27): E 598535 N3631200

The organization of free blacks was found in 1844 by Charles Just, G. McKinley, Samuel Vanderhorst, and fifteen other persons. The organization was established to help "widows and orphans... in their hours of distress... and time of need." It was incorporated by the SC Legislature in February 1870. Early members include Augustus Sartor, Lightburn Caffey, Samuel R. Higgins, Herbert A. DeCosta, Sr., John Allen McFall, William Henry Grayson, Edward H. Mickey, Alonzo J. Ransier, Robert J. Macbeth, Charles C. Leslie, Julia C. Leslie, and L. Ruffin Nichols. The organization was not incorporated until February 18, 1870 (Acts and Resolutions, Act 243).

The initial purchase of property, described as lots 69 and 71 (Charleston County PB C, pg. 10) was acquired by F.L. Wilkerson, John Hoff, and William Inglis, trustees in February 1856 (Charleston County DB V12, pg. 413). The grounds, however, were not consecrated until 1867 and the first burial was P.M. Poinsette on April 17, 1868 (Unity and Friendship Society, Avery Research Center Archives). The second purchase was made in November 1869 by Robert Morrison and J.A. Berry, "trustees for the Unitive and Friendship Society." The reference to "Unitive" rather than "Unity" is probably a deed error. This second purchase did not make specific references to the lots shown in the 1854 plat, but the metes and bounds reflect lots 79, 80, and 81 – immediately south of the original purchase (Charleston County DB L15, pg. 619). Both parcels were conveyed by the trustees to the Unity and Friendship Society in 1870 (Charleston County DB O15, pg. 462).

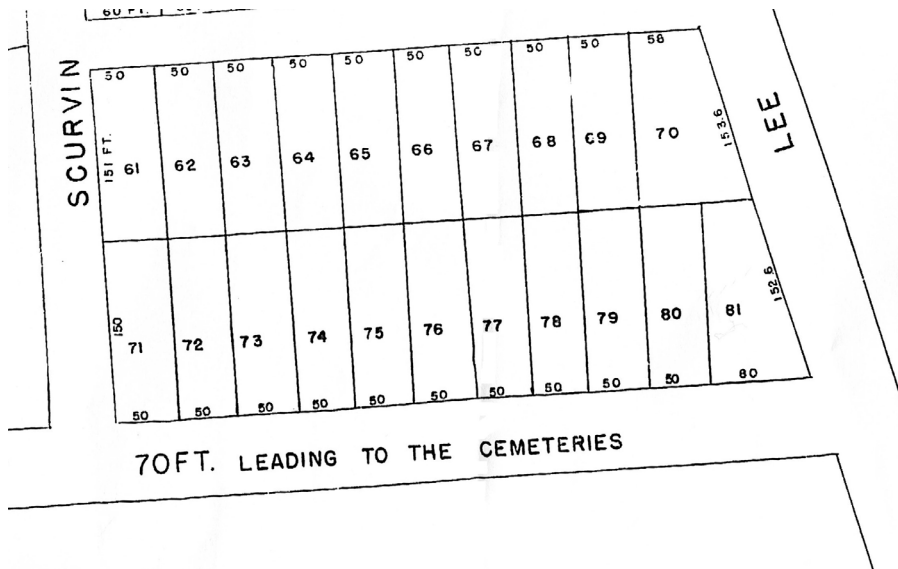
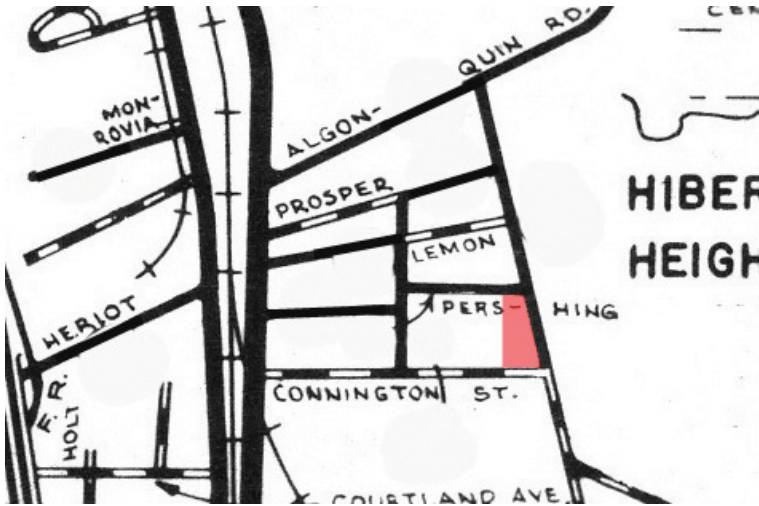
Death certificates typically reference "Unity and Friendship" as the name of the cemetery, although occasionally the name "Unity and Friendly" is used. One, from 1879, used only the initials, "U & F T B G " While Unity and Friendly are clear, as is Burial Ground, the "T" is uncertain.

Charleston City Directories list the cemetery from 1888 through at least 1940, although the name is often listed as "Unity & Friendly" or occasionally as "United & Friendly." Its location is typically given as "east side of Meeting beyond City Limits."

By 1945 efforts were made to ensure perpetual care of the cemetery. The charter was renewed with Charleston County on April 19, 1886 and a plat was made of the cemetery showing the lots at the time. The Constitution and By-Laws were also revised at this time, incorporating a variety of provisions concerning the cemetery. It was the duty of the Clerk of the Cemetery "to have all graves prepared . . . and . . . collect all fees. . . ." The Clerk was also responsible for assessing "upkeep levies," recording the plots, making provisions for the cemetery care, and maintaining a burial book – essentially all the duties typically assigned a sexton. Burial fees for those members who died in good standing would be paid by the Society. Burial plots were established at 10 by 16 feet (although the plat appears to illustrate plots with a variety of dimensions). The constitution established a variety of conditions and limitations for the use of the plots. In particular it requires that all monuments "be in keeping with propriety and decorum" and be approved in advance.

By 1947 it appears that conditions at the cemetery had deteriorated and a report of that year remarked, "the records of the cemetery have not been properly kept . . . had the cemetery committee performed its duties . . . these inaccuracies would not have happened." A new ledger was established, although it is not clear if there was any long-term improvement in record keeping (Unity and Friendship Society, Avery Research Center Archives).

The Avery Research Center has a typescript of those buried in the cemetery and a plat of the family plots.



Charleston County PB C, pg. 10
(1854)

Avery Research Center Archives, Unity and
Friendship Society (1946) (best copy
available)



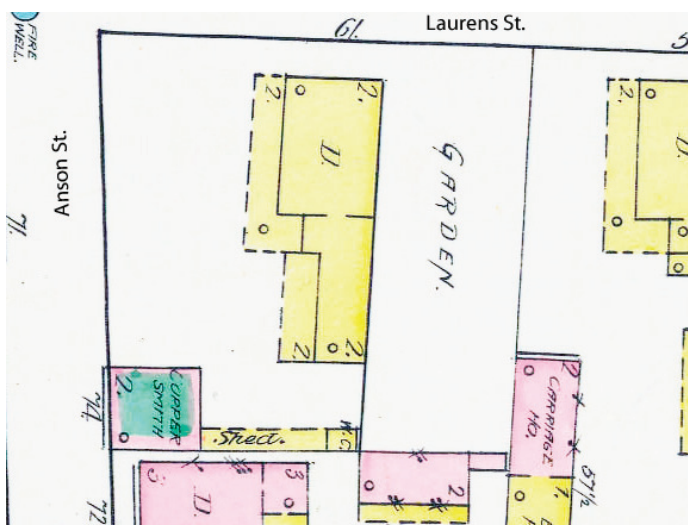
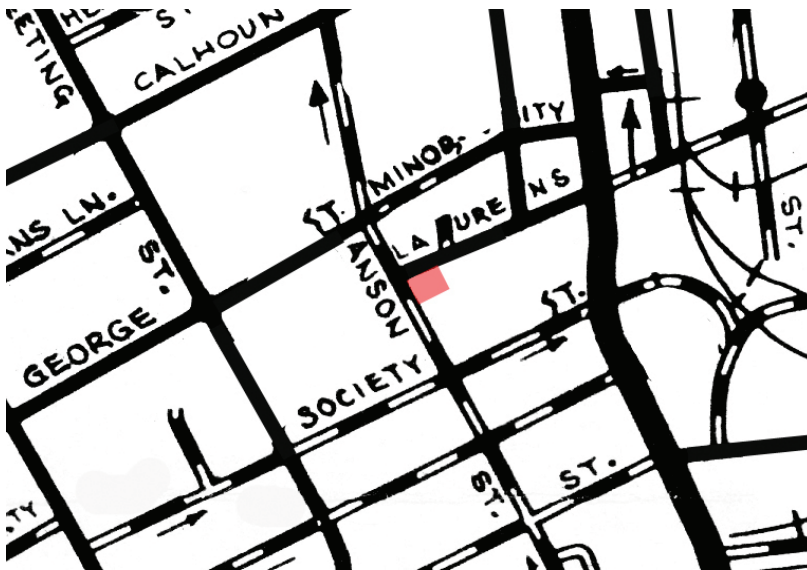
Universalist Church Cemetery

61 Laurens Street

TMS: 4580103016

UTM (Zone 17, NAD 27): E 600080 N3627790

A cemetery was reported at the Universalist Church, on the corner of Anson and Laurens, in the 1856 City Directory. The 1852-1856 Charleston City Ward Book (Ward 3, 1W) reports the Universalist Church on the southeast corner of Laurens and Anson, just north of a city Engine House. By 1888 the Sanborn Fire Insurance map this lot had been converted to a dwelling with a large garden, perhaps covering the burial grounds. At least 14 burials between 1835 and 1843 are indicated by the Charleston death records.



Sanborn Fire Insurance Map, City of Charleston (1888)

Wesley Methodist Episcopal Church Cemetery, Wesley Cemetery, Three Mile Cemetery

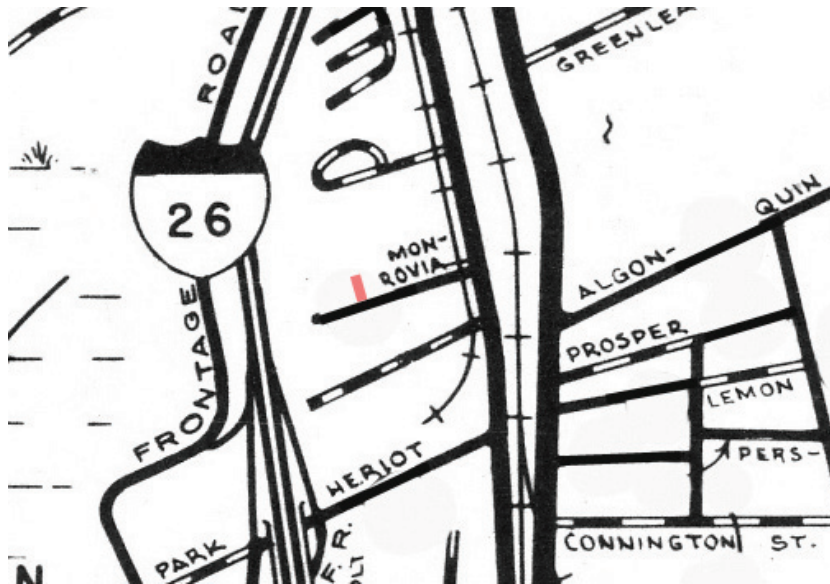
2122 Monrovia St.

TMS: 4641000100

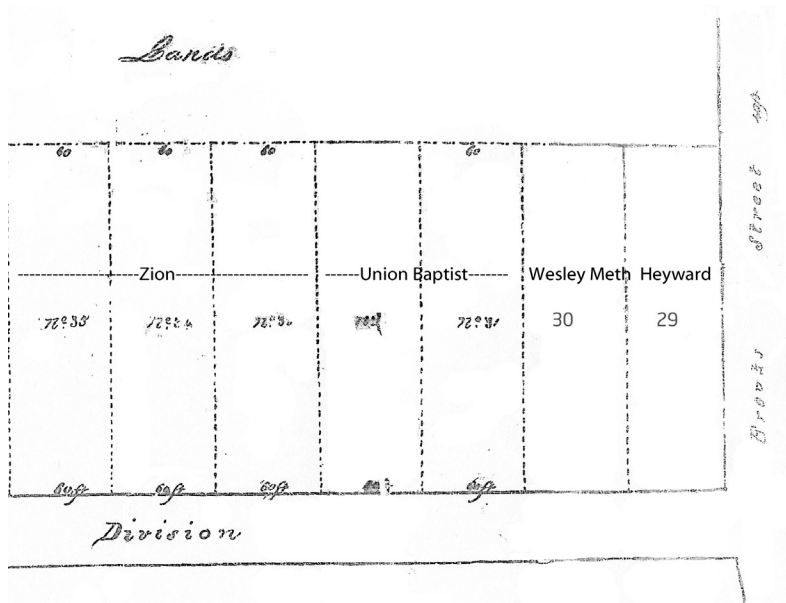
UTM (Zone 17, NAD 27): E 597960 N3631410

The property was acquired by the Washington Chapel Methodist Episcopal Church "located at Rikersville near 3 mile House" in April 1897 (Charleston County DB Q22, pg. 129). It is identified as Lot 30 on an 1882 plat (Charleston County PB C, pg. 41). At that time Monrovia was called Division Street, which ran westwardly off Brooks Street.

Death certificates associated with burials in the cemetery identify the property as either Wesley Cemetery or Three Mile Cemetery. The property was identified as a "colored" cemetery in the 1929 through 1938 Charleston City Directories with a location at "Ashley River Station 2."



Charleston County PB C, pg. 41 (1882)



McCrary Plat 369 (n.d.)



Zion Presbyterian Church Cemetery, Zion Cemetery

Monrovia Street

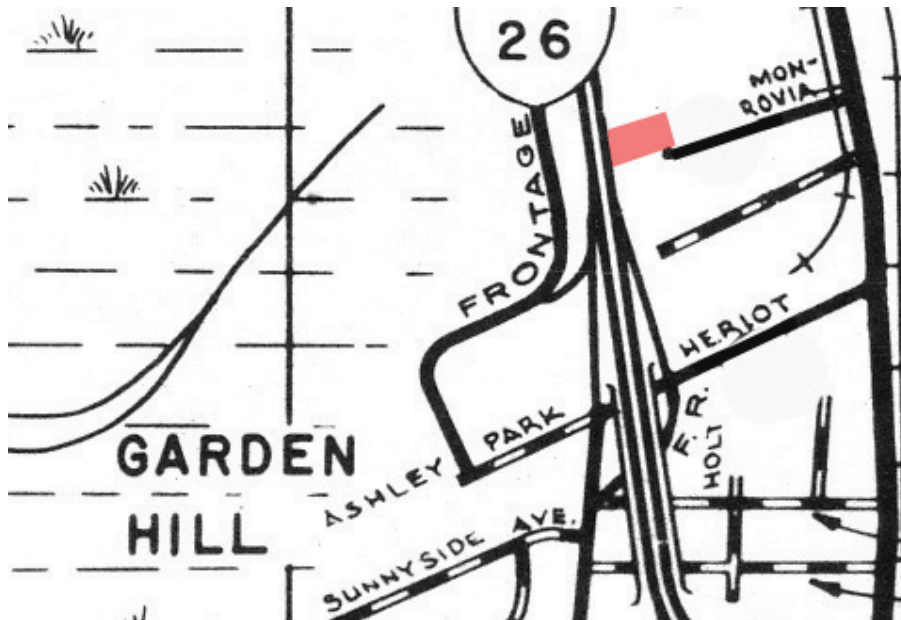
TMS: no number assigned by Charleston County

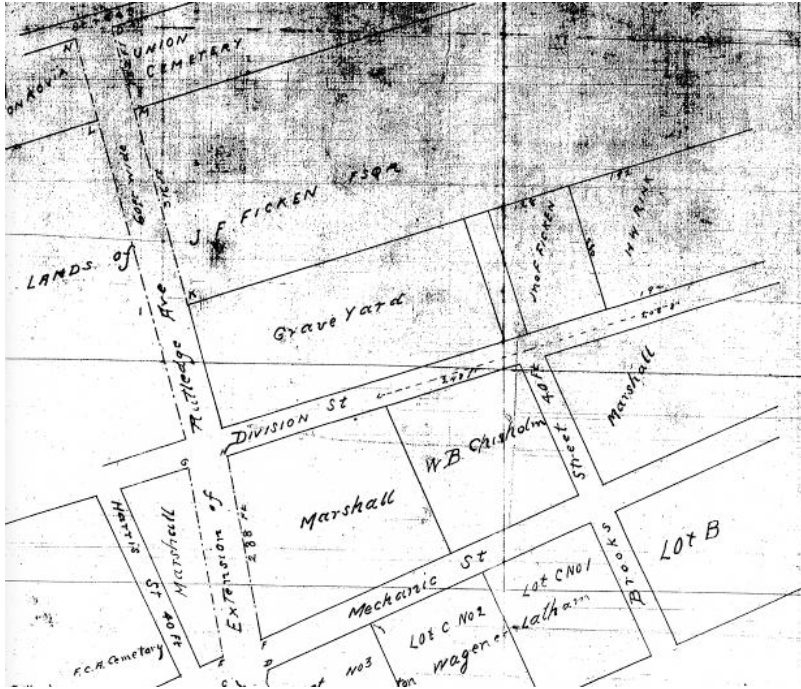
UTM (Zone 17, NAD 27): E597860 N3631390

This property was originally conveyed to J.H. Steenken by J. Fred Knoblock in 1928 (Charleston County DB Z, pg. 527). The property would have included at least lots 33, 34, and 35, with I-26 today over a portion of lot 36 and what was known as Shell Street (Charleston County PB C, pg. 41). No deed has been found for this property, but the property contains a very large number of burials, many marked and many more unmarked and evidenced by depressions, grave goods, and plantings.

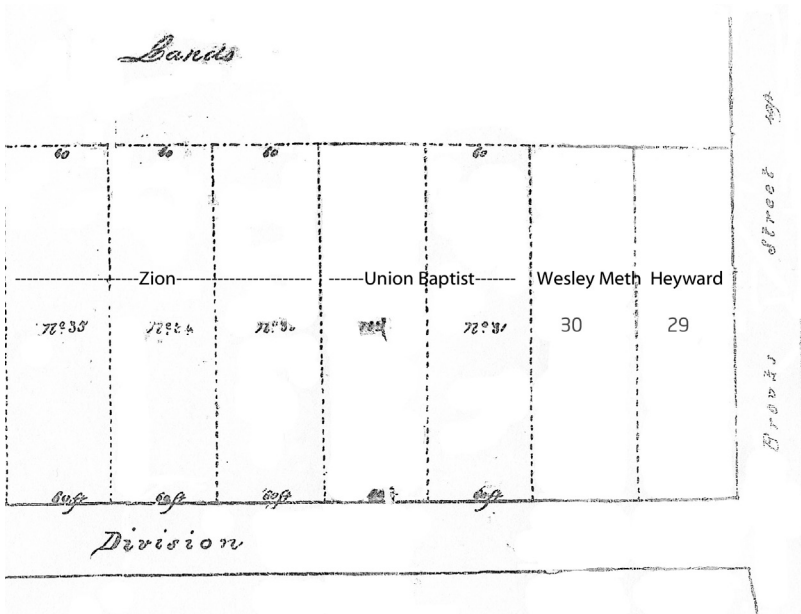
Death certificates associated with the marked burials indicate this was known as Zion Presbyterian Church Cemetery or Zion Cemetery. Graves date from at least 1876 and continue into the 1950s.

This "graveyard" is shown on an undated (early 20th century) plan of the Rutledge Avenue extension from Heriot Street northward. By this time the ownership of the cemetery was uncertain, confirming the antiquity. This may explain why, even today, no tax map number or ownership has been assigned.





McCrary Plat 423 (n.d.)



Charleston County Plat Book C, pg. 41 (1882)

FARM CEMETERIES

Accabee Family Cemetery

S of Azalea Drive, vic. of Pringle Street; Stark Industrial Park

TMS: not known

UTM (Zone 17, NAD27): E 593350 N3634225

Family or plantation cemetery identified on an 1855 plat of the plantation (Charleston County PB A, pg. 129). In this burial ground was apparently the grave of Confederate veteran Richard W. Yeadon, who died in January 1864. The grave was marked by the Ladies' Memorial Association in the late 1870s. By 1919 when visited by H.A.M. Smith (1988:68-69) a portion of the plantation house was still extant, as was the family burial ground. He comments that the stones included "eight stone slabs over as many graves some in bad condition." Included were the graves of Maria Brisbane (d. 1864), Elizabeth Brisbane (d. 1867), probably the graves of Abbott Hall Brisbane, his wife, and John S. Brisbane. Others likely include Sarah Harriett Gillon, Alexander Gillon, and John W. Brisbane. With the sale of the property in 1854 the graveyard was specifically reserved (Charleston County DB Z12, pg. 276).

Stark Army Hospital Reservation was established on the plantation near the water and eventually the surplus military property was converted into an industrial park (Fick 1995:65). She reports that the burial ground was to be retained when the property was used for Stark Army General Hospital, but were not identified during her survey field work in 1995. The condition of the cemetery is unknown, but it appears to be situated in an area of heavy development.

Anonymous

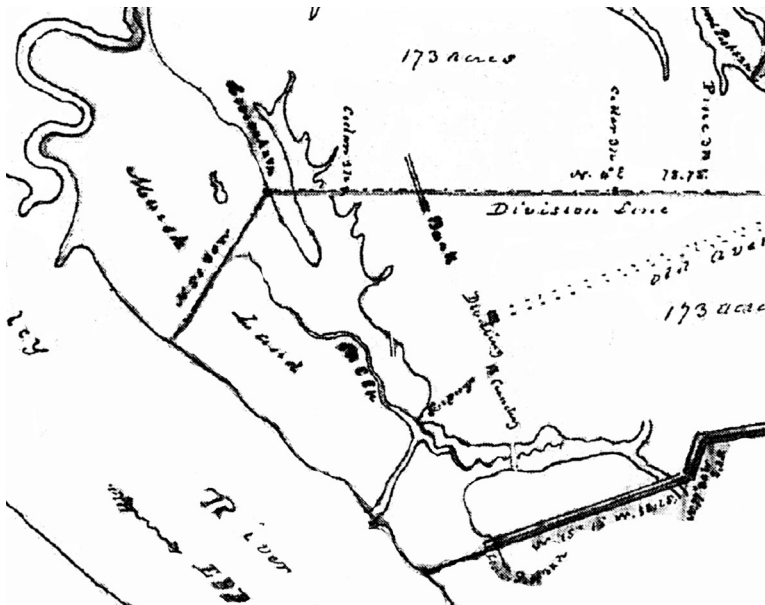
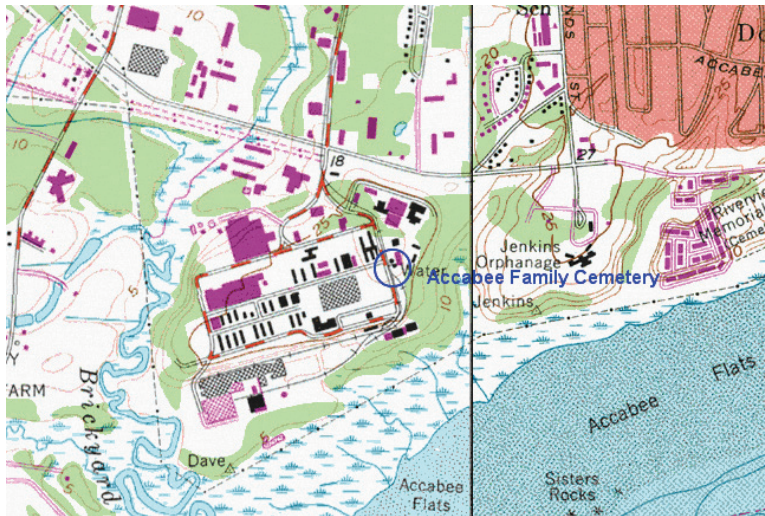
1880 *A Brief History of the Ladies' Memorial Association of Charleston, S.C.* H.P. Cooke and Company, Charleston, S.C.

Fick, Sarah

1995 *City of North Charleston Historical and Architectural Survey*, Preservation Consultants, Charleston, S.C.

Smith, H.A.M.

1988 Charleston and Charleston Neck: The Original Grantees and the Settlements Along the Ashley and Cooper Rivers. In *Rivers and Regions of Early South Carolina*, pp. 25-98. The Reprint Company, Spartanburg, South Carolina.



Charleston County PB A, pg. 129 (1855)

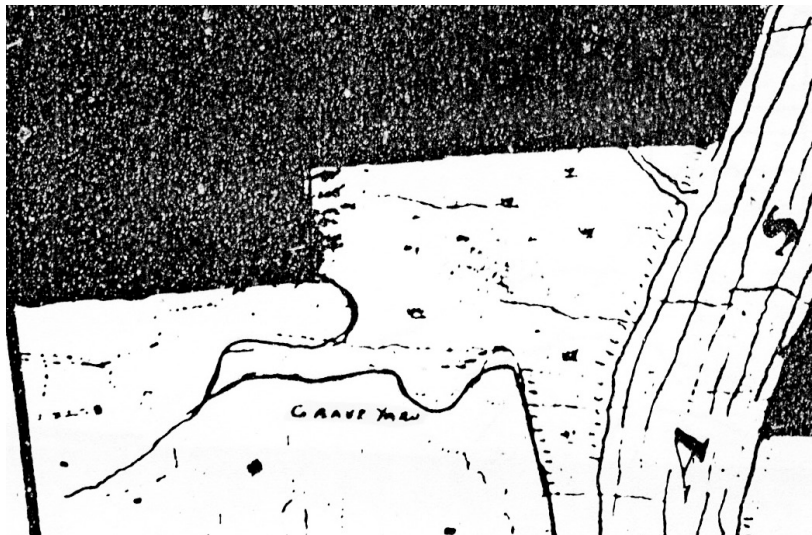
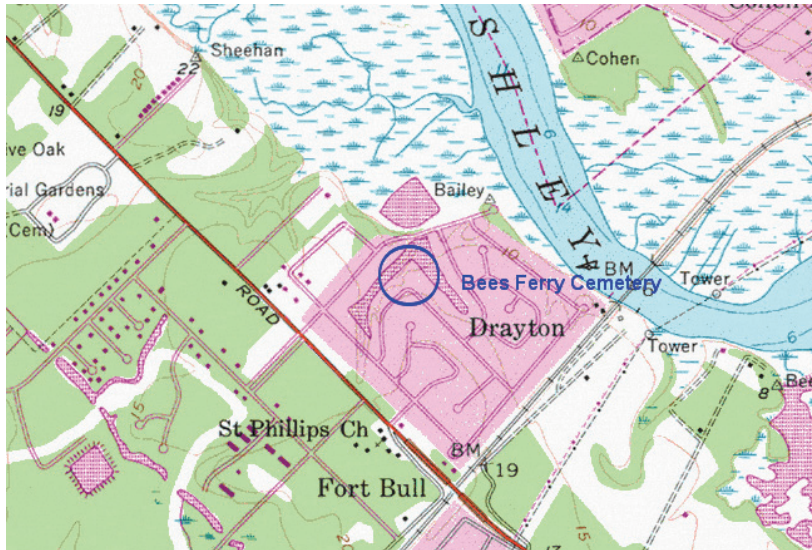
Bee's Ferry Cemetery

Drayton on the Ashley Subdivision

TMS: not known

UTM (Zone 17, NAD27): E588190 N3634600

African American cemetery associated with the Bee's Ferry tract. Identified in death certificates and shown on at least one plan (see below). Current status of the cemetery is unknown.



Map of Lambs Showing Land Owned by Charleston SC Mining and Manufacturing (1919)

Bennett's Cemetery, Child's Cemetery

Dorchester County

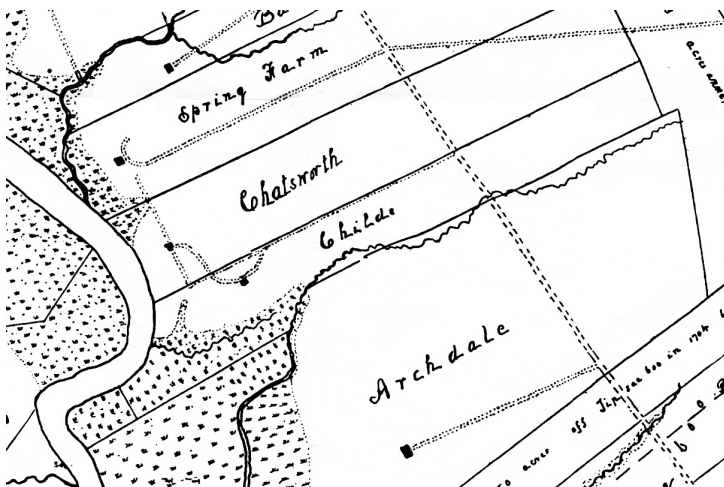
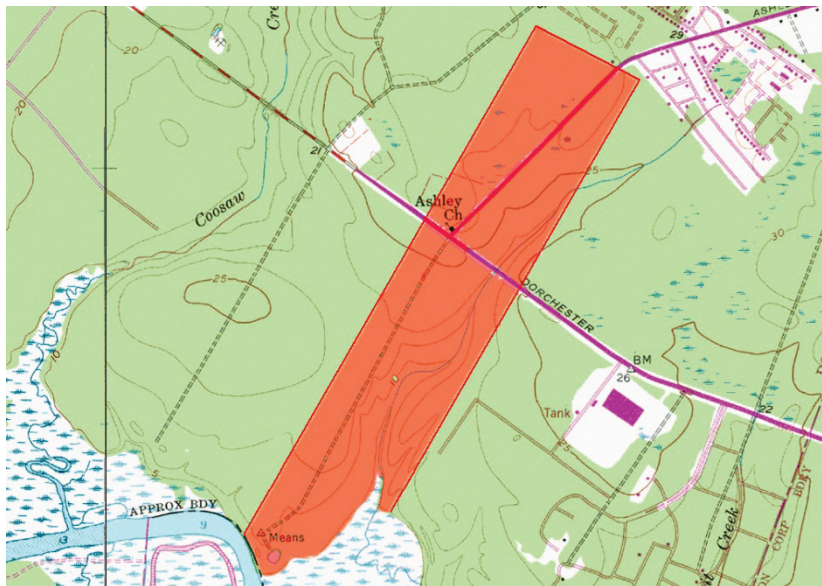
TMS: not known

UTM (Zone 17, NAD27): E582800 N3640560

African American cemetery associated with the Bennett's Farm tract. Identified in death certificates. H.A.M. Smith observes that the property was sometimes called Childs, "but of late years it has been referred to as 'Bennetts'" (Smith 1988:133). Current status of the cemetery is unknown.

Smith, H.A.M.

1988 The Ashley River: Its Seats and Settlements. In *Rivers and Regions of Early South Carolina*, pp. 107-202. The Reprint Company, Spartanburg, SC.



H.A.M. Smith, Plan of the Settlements on the Ashley River (1919)

Brandt's Farm Cemetery, Wysinger's Farm Cemetery

From about 10th Avenue east to 12th Avenue and Grove St. north to the marsh

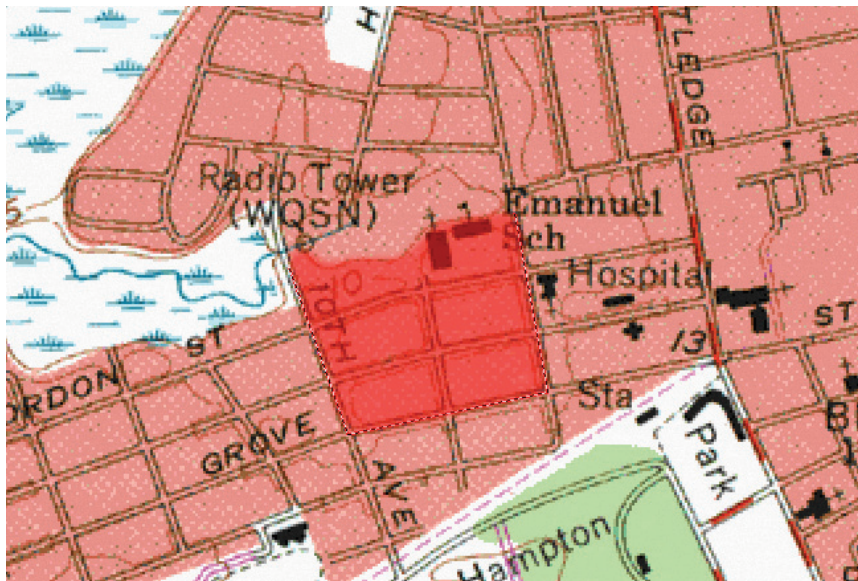
TMS: not known

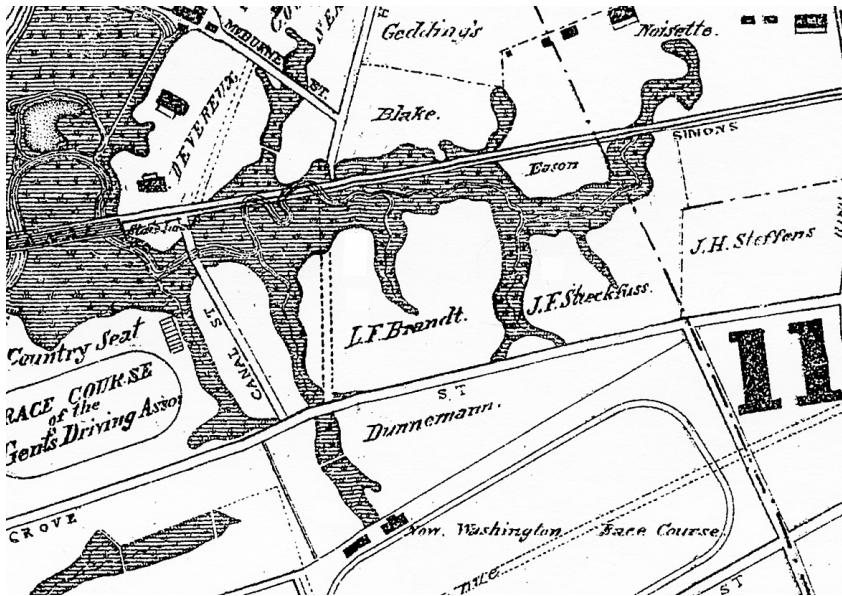
UTM (Zone 17, NAD27): not known

African American cemetery associated with the Brandt's Farm tract. Identified in death certificates and mentioned as one of the major African American burial grounds in 1905. The burial ground appears to have begun at the end of the nineteenth century, peaking in popularity about 1907, with use perhaps terminating about 1909. During its period of use the cemetery saw nearly 400 burials.

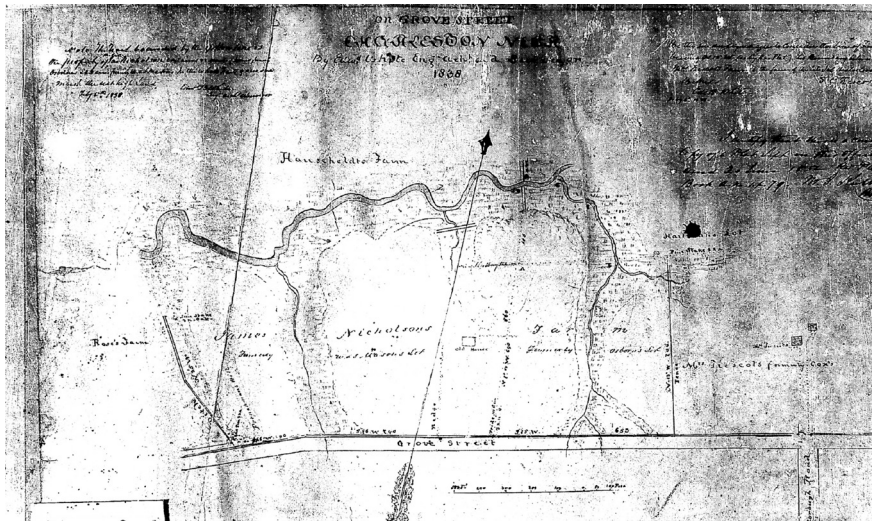
Although the cemetery location has not been identified, the location of the farm is documented. A farm of 27.39 acres was sold by Frederick Zerbst to Charles Wissinger in January 1843 (Charleston County DB L11, pg. 17). The property was then acquired by L.F. Brandt and, in 1919, a portion was sold by his wife's estate (Charleston County DB X27, pg. 322).

The farm is shown in a variety of plats, but none show the location of the African American cemetery. Even the plat of the proposed development, identifying the various streets and lots present today, fail to identify any burial ground on the property. Current status of the cemetery is unknown.





Historical Map of Charleston, 1670 – 1883 (1884)



Charleston County PB A, pg. 79 (1838)

Clement's Ferry Cemetery

Charleston Naval Complex

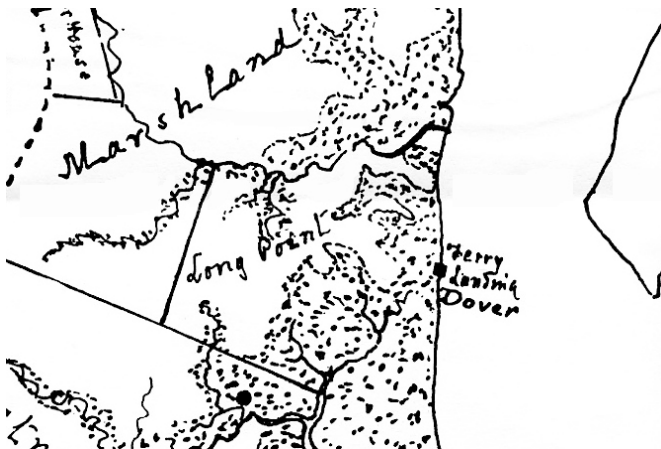
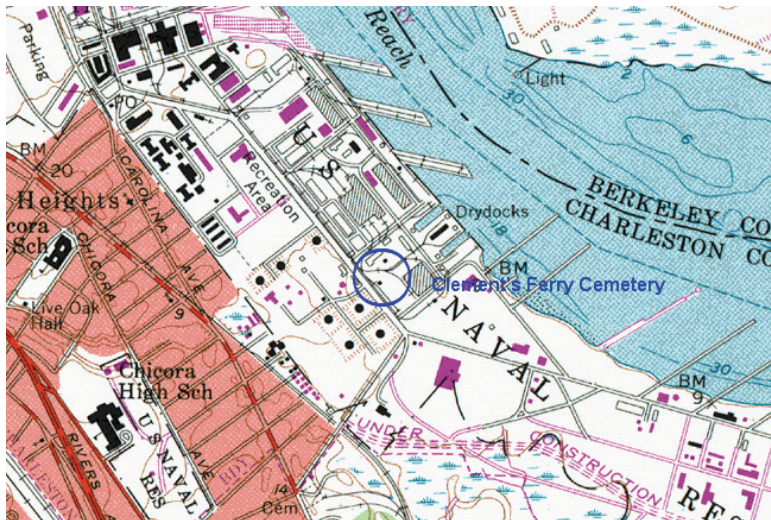
TMS: not known

UTM (Zone 17, NAD27): not known

African American cemetery associated with the Clement's Ferry tract. Identified in death certificates. H.A.M. Smith observes that the parcel was 75 acres when acquired by Clements sometime prior to 1800, with the ferry eventually encompassing about 15 acres. He notes that it is passed through a number of hands prior to being integrated into the Manigault Farm or Marshlands and eventually being conveyed to the Government for the Naval Yard (Smith 1988:61). Current status of the cemetery is unknown.

Smith, H.A.M.

1988 Charleston and Charleston Neck – The Original Grantees and the Settlements Along the Ashley and Cooper Rivers. In *Rivers and Regions of Early South Carolina*, pp. 25-98. The Reprint Company, Spartanburg, SC.



H.A.M. Smith, Sketch Plan of the City of Charleston and of Charleston Neck (1917)

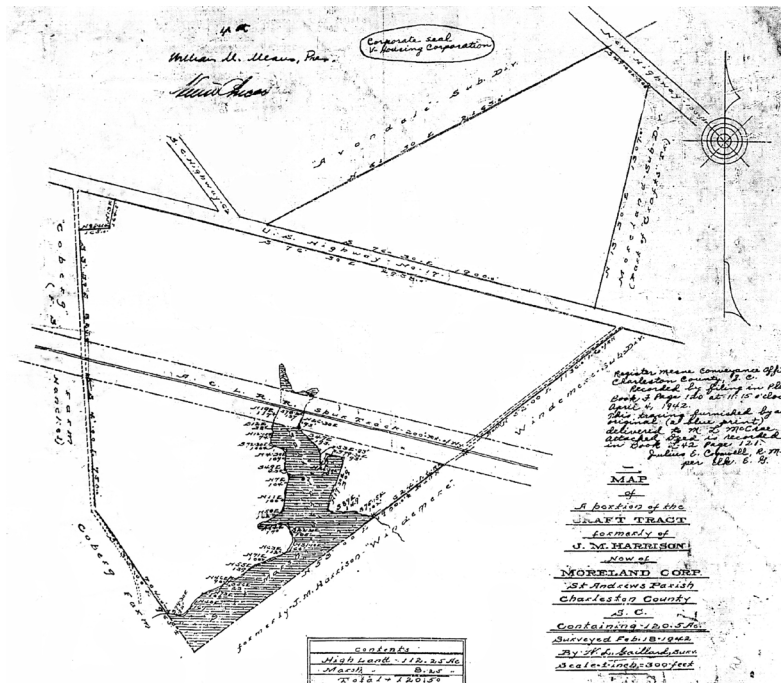
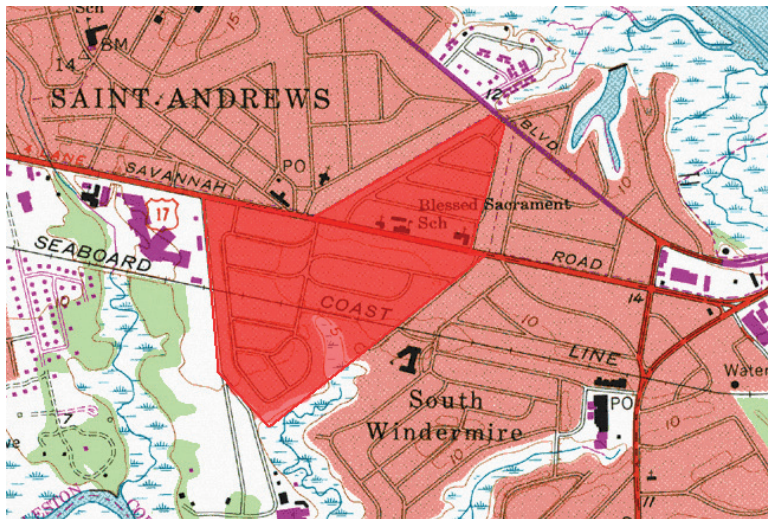
Craft's Farm Cemetery

Westwood and Byrnes Down subdivisions

TMS: not known

UTM (Zone 17, NAD27): not known

African American cemetery associated with the Craft's Farm tract. Identified in death certificates. The farm is shown on at least one plat as formerly owned by J.M. Harrison and, in 1942, owned by the Moreland Corp. (Charleston County PB F, pg. 120). Current status of the cemetery is unknown.



Charleston County PB F, pg. 120 (1942)

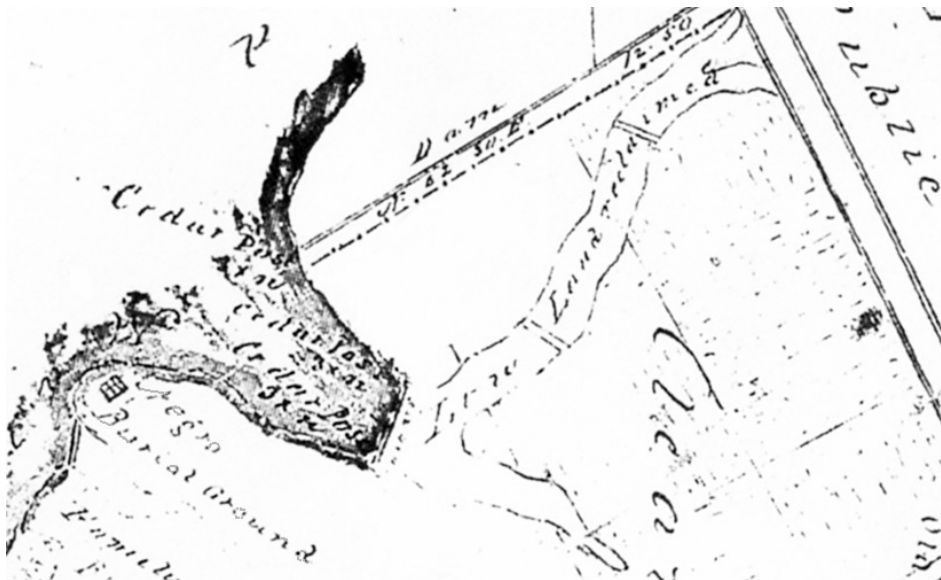
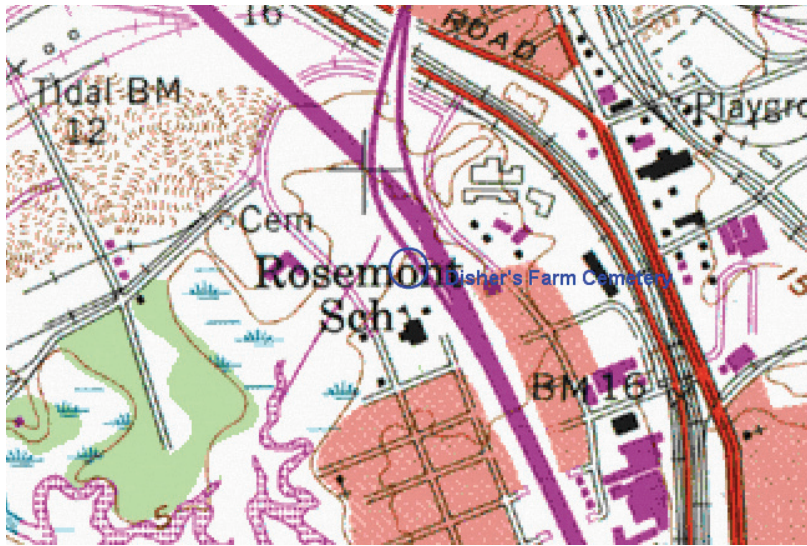
Disher's Farm Cemetery

Rosemont Subdivision

TMS: not known

UTM (Zone 17, NAD27): E 597575 N3632950

African American cemetery associated with the Disher's Farm tract. Identified in death certificates. The farm is shown on at least one map as owned by Robert W. Disher (Charleston County DB Z11, pg. 113). The "Negro Burial Ground" is shown in an 1830 Purcell plat. Current status of the cemetery is unknown, but the area is heavily developed and has been extensively impacted by I-26.



Charleston County PB A, pg. 28 (1830)

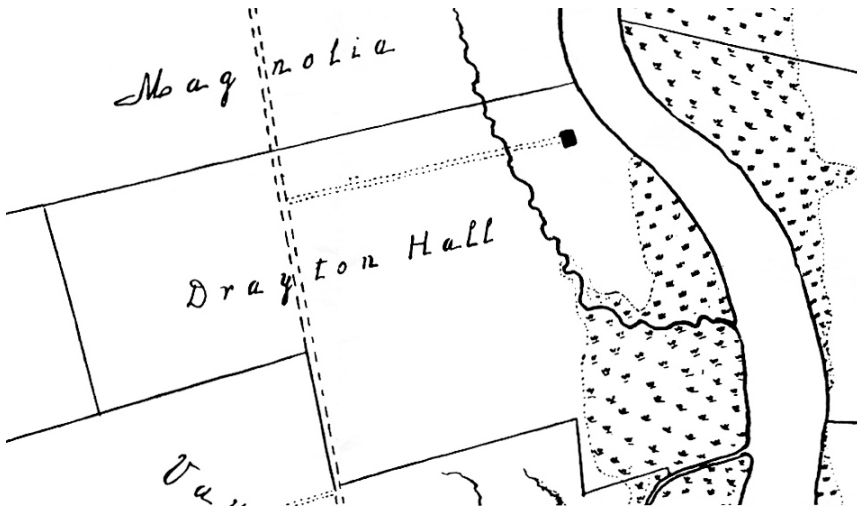
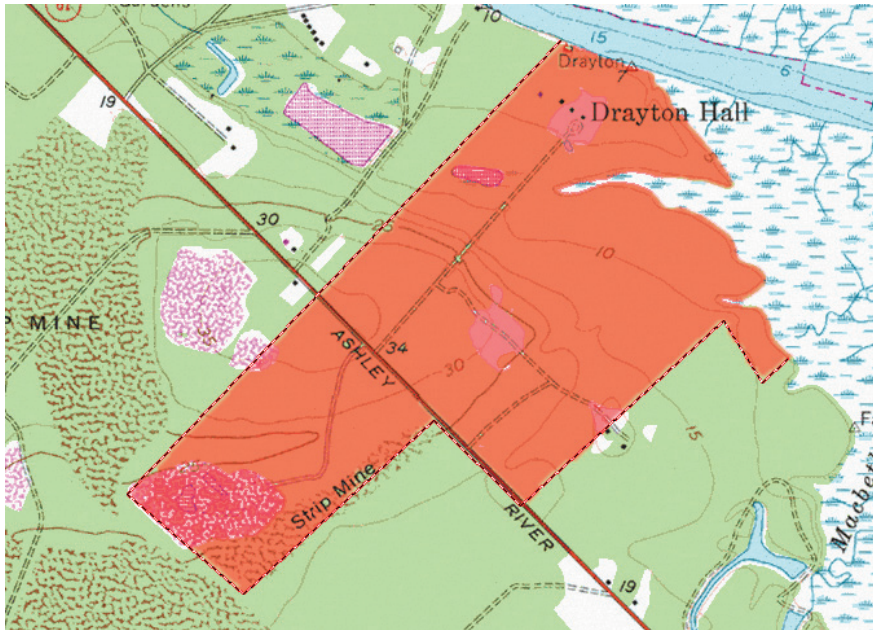
Drayton Hall Cemetery

Drayton Hall Plantation

TMS: 3590000012

UTM (Zone 17, NAD 27): not known

African American cemetery associated with the Drayton Hall tract. Identified in death certificates. Cemetery is preserved, although boundaries have not been identified.



H.A.M. Smith, Plan of the Settlements on the Ashley River (1919)

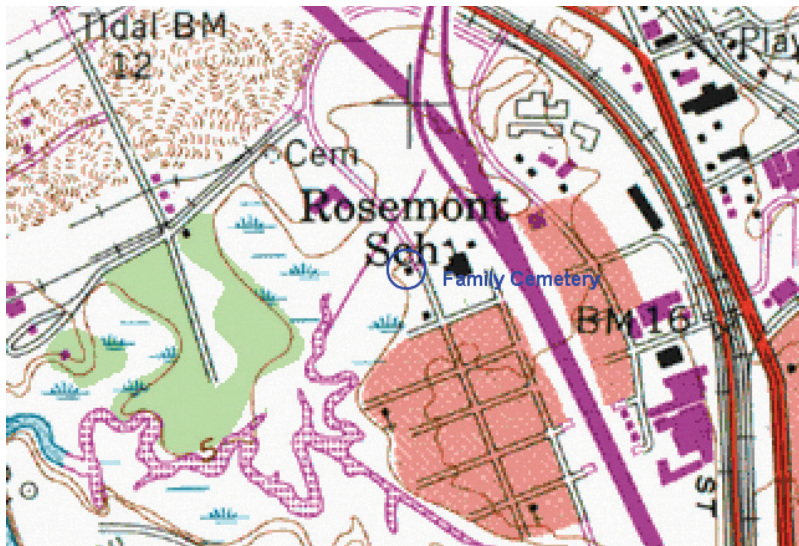
Family Cemetery

West of Austin Avenue

TMS: vic. of 4660000021

UTM (Zone 17, NAD27): E 597500 N3632850

"Family Burial Ground" associated, in 1830, with a tract being transferred from Donevan and recently purchased by Nicholas Cobia (Charleston County PB A, pg. 28). Current condition of the burial ground is unknown, but much of the property on which it may be located is owned by the City of Charleston and is currently in woods.



Charleston County PB A, pg. 28 (1830)

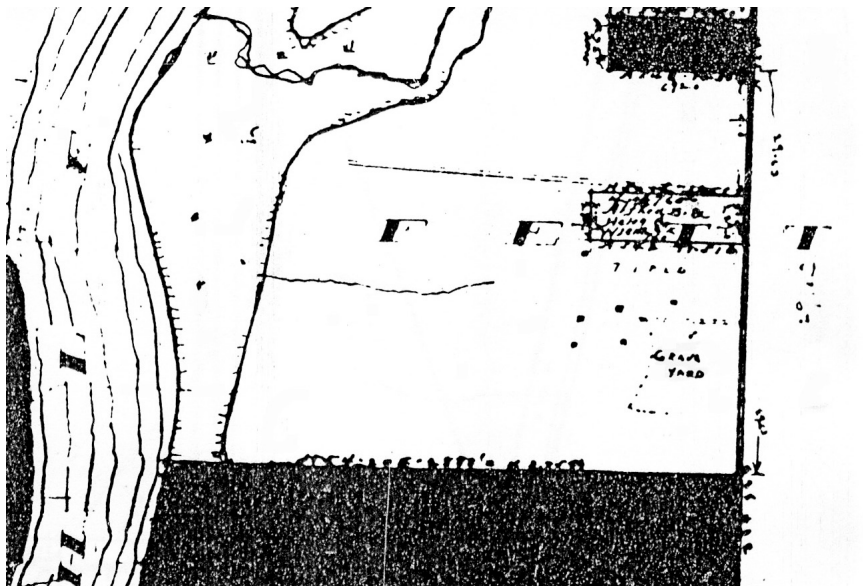
Fetteressa Cemetery

Dorchester Road

TMS: 4081000001

UTM (Zone 17, NAD27): E588975 N3636180

African American cemetery associated with the Fetteressa tract. Original name not known, but shown on at least one plan (see below). Current status of the cemetery is unknown.



Map of Lambs Showing Land Owned by Charleston SC Mining and Manufacturing (1919)

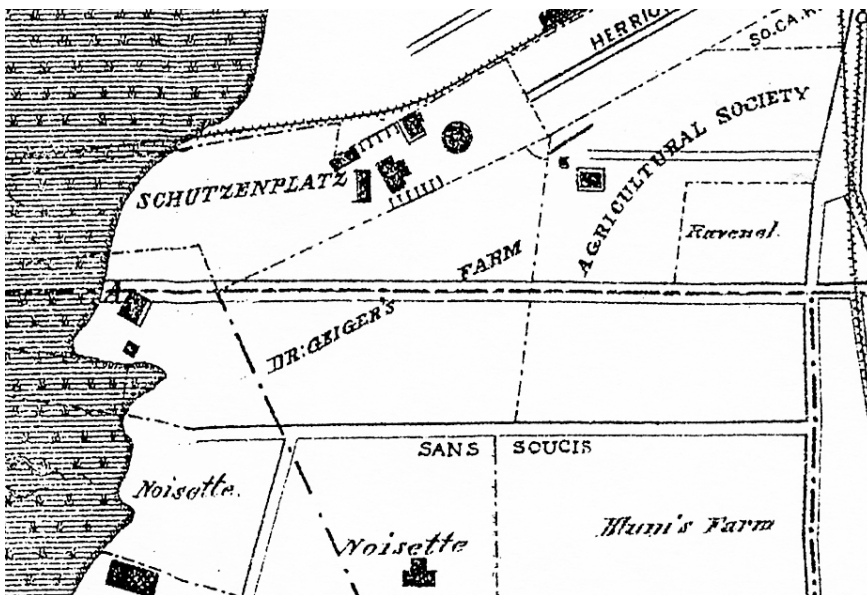
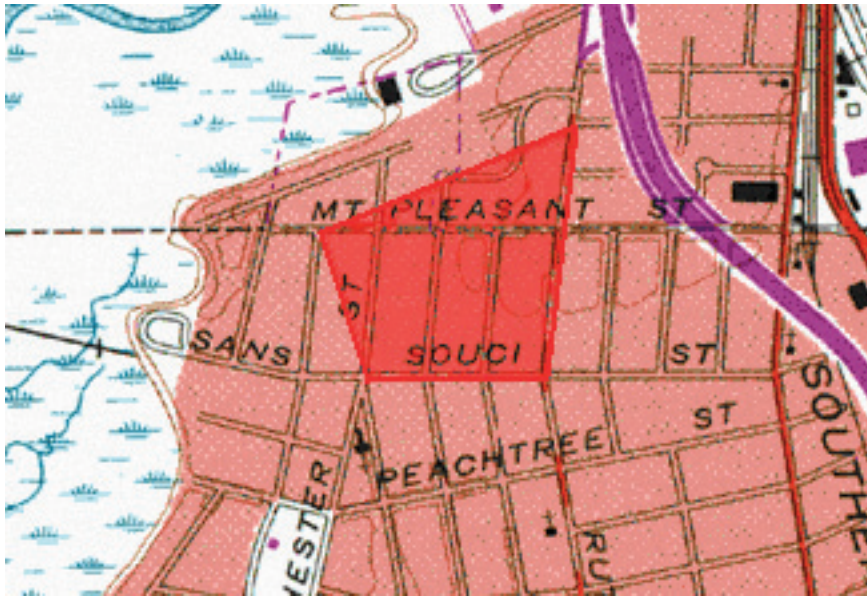
Geiger's Farm Cemetery

Sans Souci Subdivision

TMS: not known

UTM (Zone 17, NAD27): E597700 N3630700

African American cemetery associated with the Dr. Geiger's Farm tract. Identified in death certificates and shown on at least one plan (see below). Current status of the cemetery is unknown, although the area is heavily developed.



Historical Map of Charleston, 1670-1883 (1884); see also McCrady Plat 2695 (1892) and Charleston County PB D, pg. 108 (n.d.)

Goodrich Cemetery; Ashley Wood and Jerico Cemetery

Ashley River Commons Subdivision

TMS: not known

UTM (Zone 17, NAD27): E 587400 N3637500

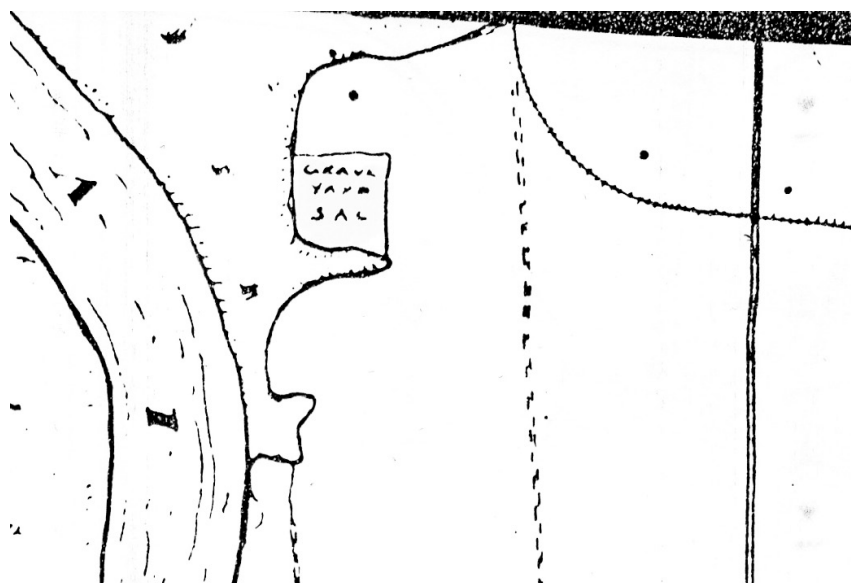
African American cemetery associated with the Goodrich tract. Original name not known, but shown on at least one plan (see below). Current status of the cemetery is unknown. Prior to being known as the Goodrich tract during the period of phosphate mining it was commonly called the Ashley Wood and Jerico tracts (Smith:113-116).

Smith, H.A.M.

1988 The Ashley River: Its Seats and Settlements. In *Rivers and Regions of Early South Carolina*, pp. 107-202. The Reprint Company, Spartanburg, SC.



FARM CEMETERIES



Map of Lambs Showing Land Owned by
Charleston SC Mining and Manufacturing
(1919)

Hazard's Point Cemetery

Greenleaf Drive

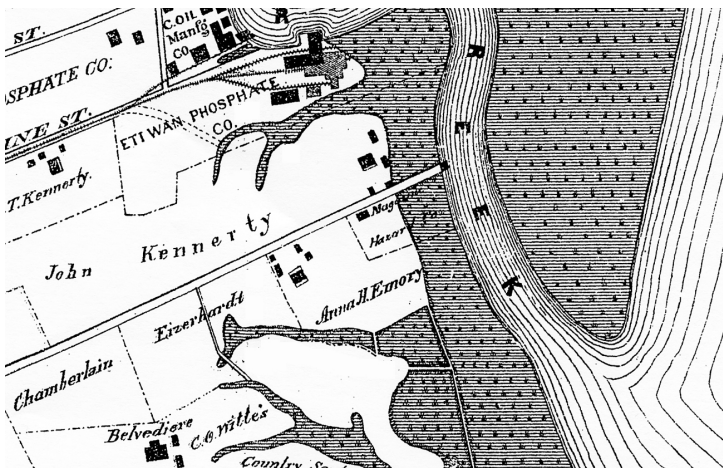
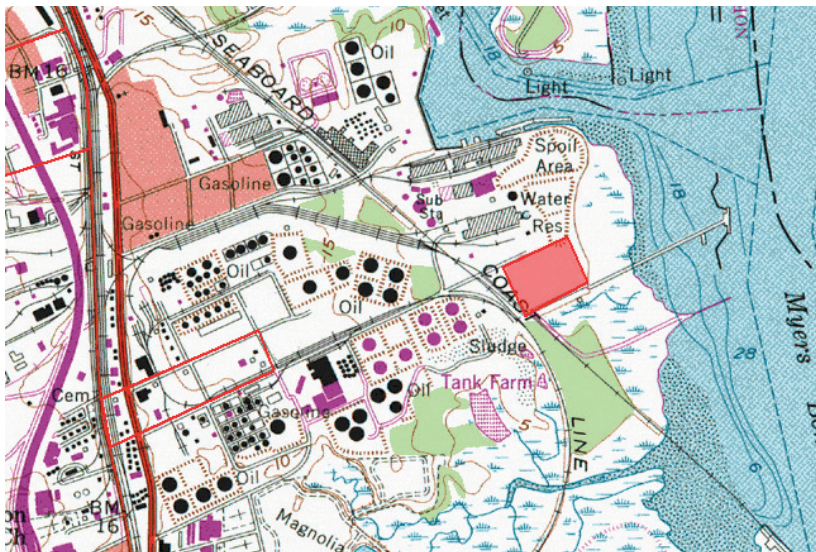
TMS: 4640000041

UTM (Zone 17, NAD27): not known

African American cemetery associated with the Hazard's Point tract. Identified in death certificates. The name comes from the area's use by the Hazard Powder Company for the storage of explosives. Previously part of the Belvedere tract (Smith 1988:45-47). Current status of the cemetery is unknown, but the area is heavily developed.

Smith, H.A.M.

1988 Charleston and Charleston Neck – The Original Grantees and the Settlements Along the Ashley and Cooper Rivers. In *Rivers and Regions of Early South Carolina*, pp. 25-98. The Reprint Company, Spartanburg, SC.



Historical Map of Charleston, 1670-1883 (1884)

Lamb's Cemetery

vic. Lambs Road

TMS: vic. of 4060000047

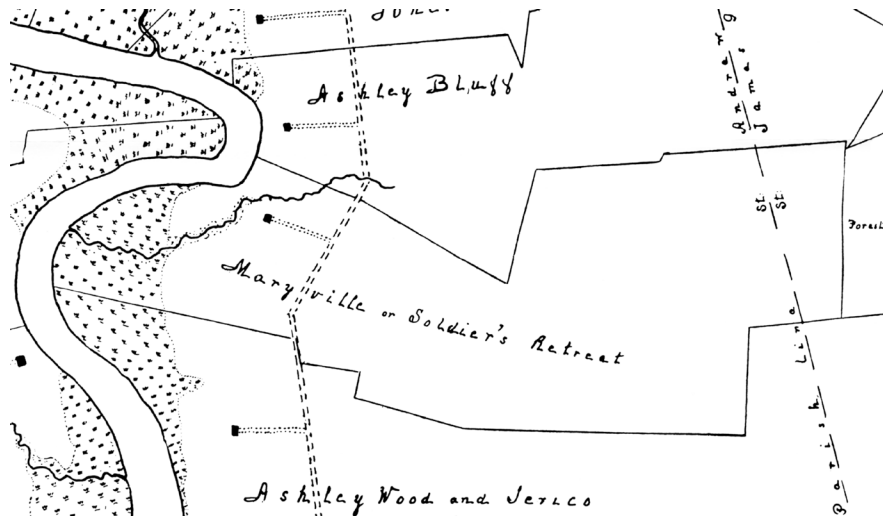
UTM (Zone 17, NAD27): not known

The cemetery is identified in death certificates, although no plat or map identifying the burial grounds has been identified. By January 1855 the 942½ acre Maryville or Soldier's Retreat Plantation was sold by David D. Cohen to David W. Lamb (Charleston County DB Z12, pg. 321). In January 1868 Lamb conveyed the property, described as 922½ acres, to the Charleston SC Mining and Manufacturing Company (Charleston County DB F15, pg. 446). The property was then passed to David K.E. Bruce (Charleston County DB K36, pg. 653) and from Bruce to Donald Shepard in April 1945 (Charleston County DB T43, pg. 706). Shepard sold the tract to Williams Furniture Company just a few months later (Charleston County DB C46, pg. 58). In none of these deeds is there any mention of burial grounds. The deeds associated with the conveyance of the Charleston SC Mining and Manufacturing Company include 20 tracts, totaling 15,925 acres. By the early 1970s the property was being broken apart and developed as small tracts.

A 2004 newspaper article concerning the cemetery reported several individuals placed the burial ground under the North Village Apartments. A conversation with June Griggs (personal communication 2010) confirmed this location, with the area being cleared about 1970. The limits of the burial ground, however, were not clearly defined with Ms. Griggs contending that it extended from Dorchester Road westward to the river. An effort was made to also contact Amanda Harvin, whose father was buried at Lambs. She and her daughter refused to provide any information.

"It's Like These People Never Existed. It's Like They Are Invisible: As Old Cemeteries Disappear, So Does the History Behind Them," *Charleston Post and Courier*, October 10, 2004.





H.A.M. Smith, Plan of the Settlements on the Ashley River (1919)

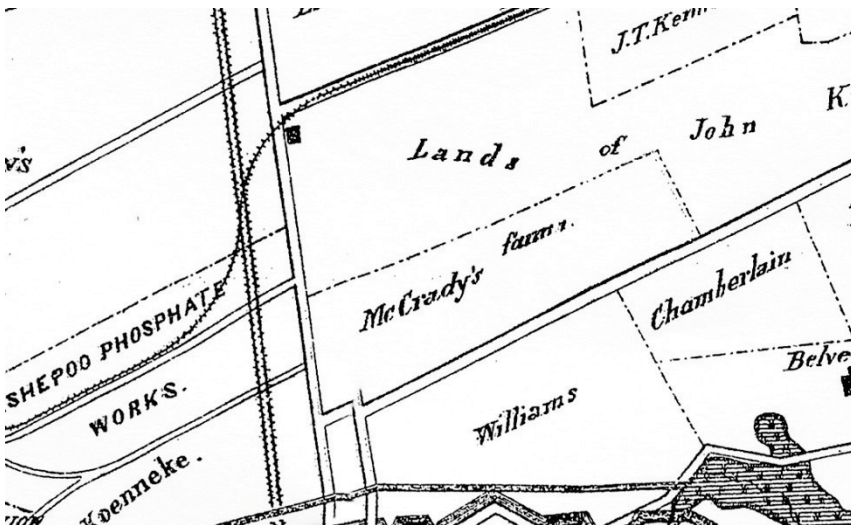
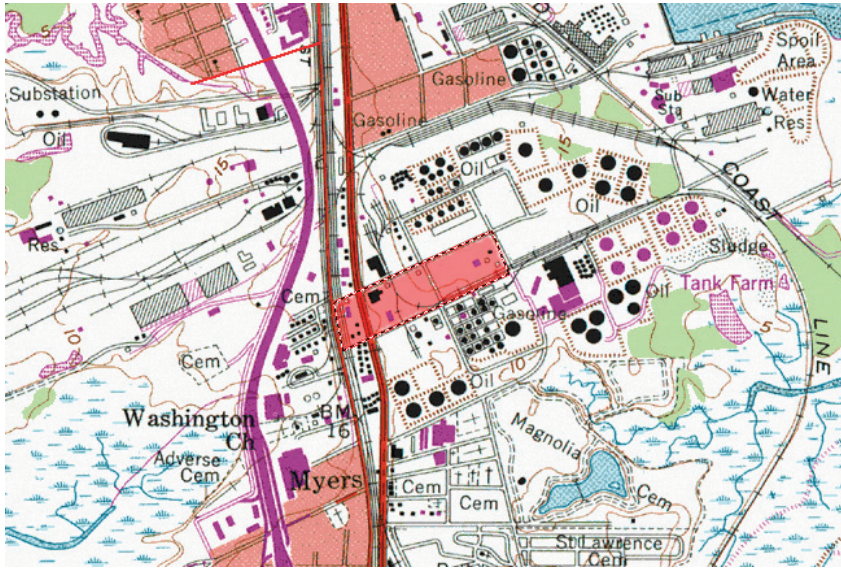
McCrary's Farm Cemetery, Burnhem's Farm Cemetery

King and Greenleaf streets

TMS: not known

UTM (Zone 17, NAD27): not known

African American cemetery associated with the McCrary's Farm tract, also known as Burnhem's Farm. Identified in death certificates. Current status of the cemetery is unknown, although the area is heavily developed.



Historical Map of Charleston, 1670-1883 (1884)

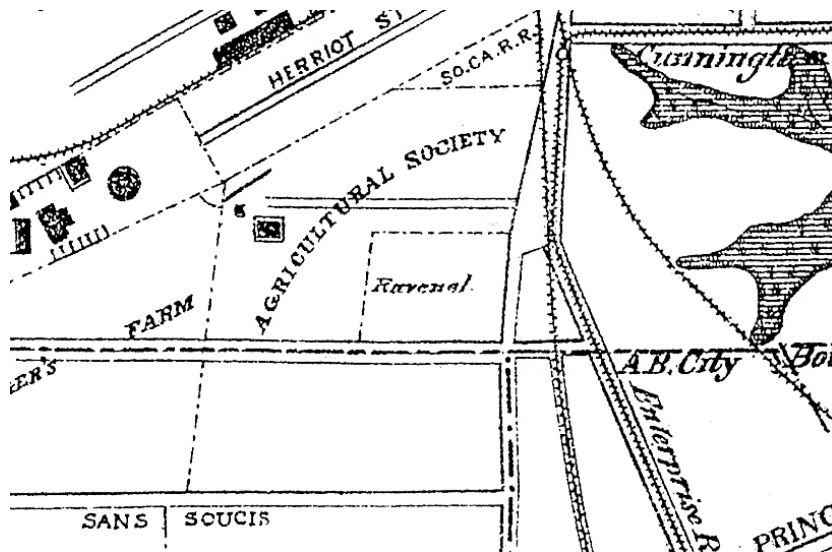
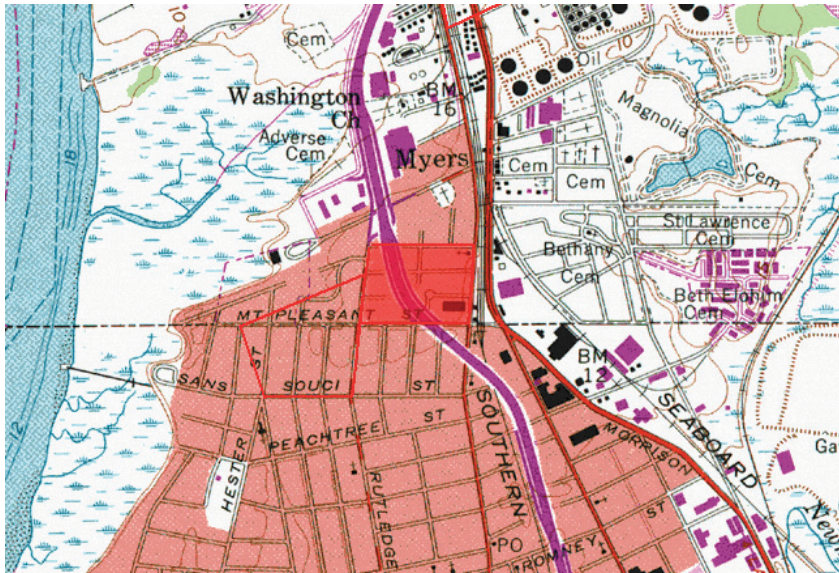
Ravenel Farm Cemetery

Garden Hill Subdivision

TMS: not known

UTM (Zone 17, NAD 27): not known

African American cemetery associated with Ravenel Farm. Identified in death certificates. Current status of the cemetery is unknown, but the area is heavily developed.



Historical Map of Charleston, 1670-1883 (1884)

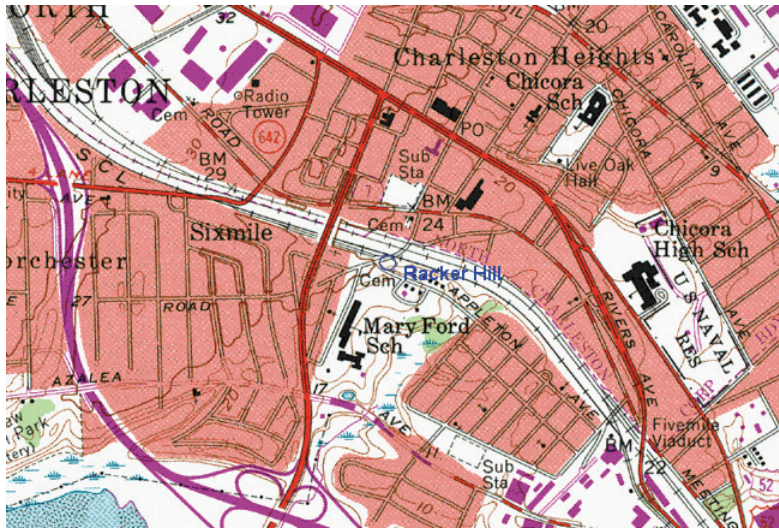
Racker Hill, Rocky Hill, Rasker Hill

Appleton Street

TMS: 4691400377

UTM (Zone 17, NAD 27): E595740 N3634990

This African American burial ground was acquired by Brightlight Court from Frances Archenbeck in November 1917 (Charleston County DB T28, pg. 62). Identifications are obtained from death certificates of individuals buried in the cemetery. Relatively few graves are marked, but it appears that the property, identified as six lots in the "Village of Pettigru," is largely filled. Brightlight Court was likely a benevolent organization.



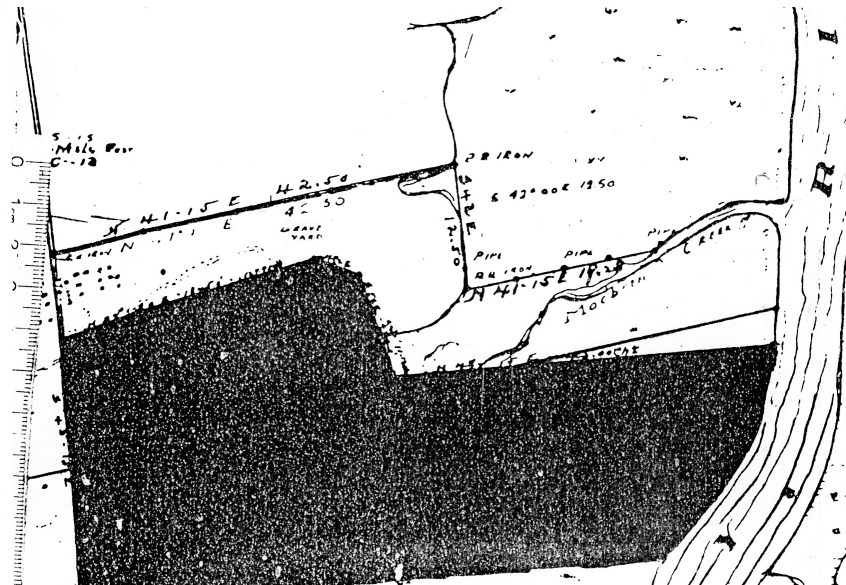
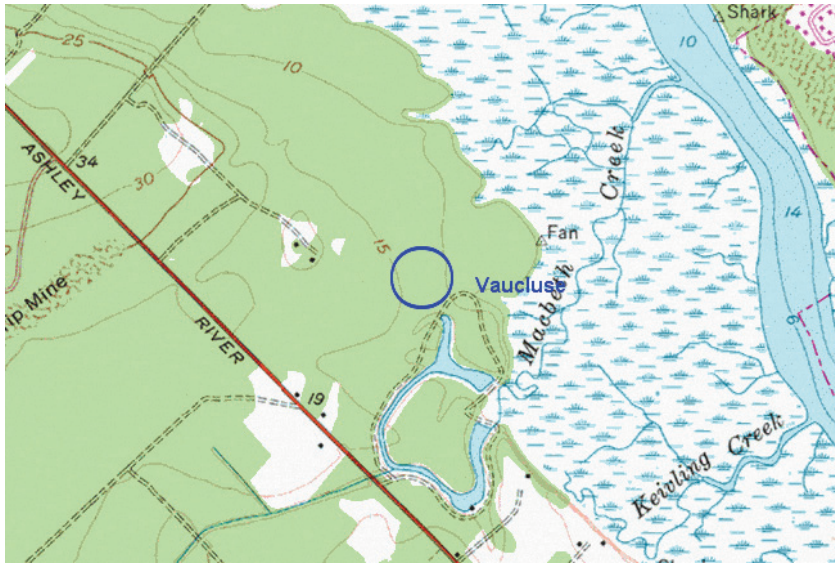
Vaucluse Cemetery

Immediately north of MacLaura Hall Subdivision

TMS: 3590000001

UTM (Zone 17, NAD27): E 586875 N3636135

African American cemetery associated with the Vaucluse tract. Original name not known, but shown on at least one plan (see below). Current status of the cemetery is unknown.



Map of Lambs Showing Land Owned by Charleston SC Mining and Manufacturing (1919)

LESSONS LEARNED

The Number Lost

Perhaps the most obvious – and shocking – lesson from this study is the very large number of Charleston’s burial grounds that have been built over and developed. While a few, such as Landgrave West’s tomb, may have been isolated burials, others were massive – and very well known – burial grounds. Examples include Brandt’s Farm which, by the time the land was developed, probably included around 400 African American burials – most buried within the memory of the developers, and Field of Rest, which included nearly 7,000 African American burials. Even Charleston’s Public Burial Grounds were used and then sold for development. It is important to recognize, however, that Charleston’s churches are no less likely to develop their burial grounds. There are ample accounts of churches abandoning their cemeteries to development – such as the sale of the Old Presbyterian Cemetery on the corner of Archdale and West streets by the Westminster Presbyterian Church to the City of Charleston. Other churches appear to have had little reservation about building over their burial grounds, such as St. John’s Chapel. There are also accounts of churches acquiring the burial grounds of others and then using the property for development activities, such as happened to the Field of Rest Cemetery. These events are not entirely “historic.” As recently as 1999 St. Michael’s sought to convert a portion of their burial ground into a children’s play ground.

When this trend is examined, several additional details become apparent. The first is how quickly cemeteries are “forgotten.” Whether this forgetfulness is the result of inadequate corporate history, simple convenience, or sinister greed can be debated. Nevertheless, it seems that a decade is adequate for most burial grounds to be forgotten and more easily developed.

Another trend that is worthy of mention is that African American cemeteries seem far more likely to be “forgotten” and developed than Euro-American burial grounds. And, when white cemeteries are developed they seem to generally be smaller examples of family graveyards or isolated burials that can perhaps be easily overlooked. In contrast, the African American burial grounds that have been developed are often quite large – containing hundreds, if not thousands – of remains. Even white churches, such as St. John’s Chapel, acquired and then sold for development African American burial grounds. It would be naïve to assume that this is entirely accidental; the South simply has too long a history

of racial prejudice to make this reasonable. African American burial grounds may be targeted because the communities using them are poor, fragmented, and relatively powerless. Added to this are cultural practices that distinguish the way African American burial grounds are maintained and they become easy targets for development. Nevertheless, there are examples of African American churches – such as the Olivet Presbyterian Church, an African American congregation, which sold a significant portion of the Field of Rest cemetery. And there seems to be evidence that the white burial ground at St. Stephens was destroyed by the later African American congregation.

The City’s Complicity

Another trend that becomes obvious is that much of the damage to Charleston’s burial grounds was done by the City itself. This disregard for the dead can be seen in the use and subsequent abandonment and sale of public burial grounds. Throughout its history the City has treated its public grounds as little more than a mechanism for the disposal of human remains. The burial grounds are created, operated, filled, closed, and in short order disposed of. While many of these burial grounds were for the city’s enslaved blacks, also using the public grounds were free persons of color, and whites. But the city’s complicity extends beyond its own property. The law mandating that property owners – even owners of burial grounds – pay road and sidewalk taxes or lose their property resulted in the destruction of a number of burial grounds – mostly Jewish and African American. While perhaps a valid argument can be made that even religious organizations should pay for roads and sidewalks, it is difficult to understand how the city cavalierly converted these cemeteries into lots for development.

The Failure of the State Law Protecting Burial Grounds

All of these losses – or at least those occurring during the twentieth century – happened in spite of a state law making it a felony to damage or destroy burial grounds (S.C. Code of Laws, Section 16-17-600 et seq., Destruction or Desecration of Human Remains or Repositories). In the few cases where court action resulted, it was consistently civil action. We have not identified a single case where criminal action was sought – successfully or unsuccessfully – against those responsible for developing over a Charleston burial ground. This is – or should be – of special interest to those who

frequently cite this law as protection of South Carolina's burial grounds. Clearly it is not and it is important – especially for state agencies – to recognize that the law fails to provide one iota of protection.

The Failure to Track Burials

We also note that no one – with either the city or the state – is bothering to track burial removals. Thus, it is impossible to know with any degree of certainty (absent archaeological investigation) whether burials were actually removed or not. For example, although the Hagood Stadium Commission requested that both graves and gravestones be removed, Charleston City Council ordered only the markers be removed. Whether this was an oversight or a cost-saving move may be debated, but little attention was paid and gradually the public “assumed” that the remains were removed. When burials are removed, there is no registry to visit that will identify where the remains were reburied. An example is Big O'Neale Cemetery. As a result of a 1990 court case, the graves were removed for development. Although the court action can still (with difficulty) be located, there is no mention of where the remains went. Thus, only 20 years later, a descendant searching for their ancestor would have little chance of identifying their new resting place.

The Loss

When a burial ground is removed in South Carolina there are two losses. The first is the loss of sanctity – the repose of the dead is tragically disturbed. South Carolina law requires the move be both “necessary and expedient” – two terms open both to interpretation and debate (S.C. Code of Laws, Section 27-43-10, et seq., Removal of Abandoned Cemeteries). Even the title of this legislation opens a controversy not easily resolved (is the cemetery, in fact, “abandoned”). Associated with this may be the disruption in the living community: the emotional trauma to family and descendants.

There is, however, a second loss. South Carolina has failed to recognize the extraordinary ability of the dead to teach the living. Burial populations – if appropriately studied – offer the opportunity to examine biological evidence and population affiliation using genetics, craniometrics, and dental morphology. The teeth alone offer the opportunity to examine places of birth, migration patterns, and even pollution through isotopic and elemental chemistry. The teeth can also provide indicators of disease, diet, and nutritional inadequacy.

There are no meaningful African genetic databanks at present; but the study of a large South Carolina population could provide a significant comparative base for the future. Even without such databanks, the data from some burial grounds offer the potential to study biological lineage relationships among co-interred and closely interred

individuals.

Other skeletal material offers the potential to study infectious disease and nutritional inadequacy. Of perhaps even greater interest is the potential to explore skeletal indicators of work through musculoskeletal deterioration, arthritis, and evidence of trauma. This study is of special interest when it compares the level of muscle hypertrophy in limbs and degenerative joint disease across genders.

Given the range in population suggested by the death certificates, it would be possible to compare levels of infection, anemia, and other indicators of poor nutrition such as growth retardation and stunting among the newborn and weaning age children. This might be able to reveal the level of acute disease or nutritional stress without indications of extended morbidity and recovery.

For at least the small population where known identities are available, it would be possible to compare and contrast death certificate, kinship, and census documentation with the bioanthropological analysis. This can serve as an exceptional check, allowing common historical explanations (often vague and potentially racially motivated) to be compared with scientific data.

There is also the opportunity to conduct archaeological investigations, examining burial and mortuary practices among working class African Americans.

The investigations would allow dress to be examined, comparing the frequency of burial gowns, everyday clothing, and shrouds. The careful excavation of the remains would also provide the opportunity to assemble and study a collection of coffin hardware from a single South Carolina site – something that is currently lacking.

Charleston's burial grounds may also provide an interesting opportunity to study mortuary behaviors that might be preserved only among the area's poorer African American community. These observations may reveal substantial class or economic variability.

Of course, none of these studies are possible if the remains are simply shoveled out and deposited in pasteboard containers – the typical approach of low-bid “grave removal” firms.

While some progressive states require skeletonized or historic burial removals to be conducted by archaeologists with the training and expertise to treat the remains with dignity and ensuring that all remains are collected, in South Carolina most burial relocations are nothing more than “dig and dumps” by local funeral homes or commercial establishments using unskilled workers. These activities do a disservice to both the living and dead.

The loss is compounded by some archaeological firms who seek to compete with “dig and dumps” by lowering their price – and service – to match. Little of substance is learned and the resulting reports do a disservice to their professionalism and the discipline. One firm, apparently oblivious to the cultural connotations and implications of mass graves, has gone so far as to brag about how many remains can be buried in a small trench (at one project, for example, they buried nearly 350 human remains in a “trench measuring approximately 45 by 11 feet”).

All data sets are finite. In the case of Charleston’s skeletal population, we may reasonably expect no more than about 75,000 to 80,000. As these bioanthropological resources – representing mothers and fathers, sons and daughters – are frittered away through development and inadequate archaeological study, we may get to the point where we can no longer represent ourselves as sensitive, concerned human beings or scientists interested in learning from the past.

If there is any lesson learned, we hope that it is that Charleston – and all cities – must do a better job of preserving their burial grounds. And this preservation effort cannot simply focus on those burial grounds where we find the rich, the powerful, and the white members of society.

African Americans have borne an especially heavy burden in Charleston. Using the city death records for 1819-1872 and the yearly statistics from 1881-1925, there have been over 29,000 burials in Charleston’s four public burial grounds. About 75% of those buried in these public grounds were African Americans. These public cemetery burials represent about 37% of all burials in Charleston. All of these public burial grounds have been lost to development.

Add to this the 7,000 burials at Field of Rest and the nearly 1,600 burials at Ephrath, additional African American cemeteries today developed over, the loss of data should be clear.

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**Archaeological
Investigations**

Historical Research

Cemetery Relocation

Grave Identification

Education

Interpretation

Preservation

ISBN 978-1-58317-074-8



Chicora Foundation, Inc.
PO Box 8664 • 861 Arbutus Drive
Columbia, SC 29202-8664
Tel: 803-787-6910
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