

Report On The Slave Burial Ground At
Mallard Creek Presbyterian Church
1600 W. Mallard Creek Church Road
Mecklenburg County, North Carolina
704-547-0038

By Dr. Dan L. Morrill
June 23, 2017
704-574-3861



Assignment. Dr. Dan L. Morrill, the principal investigator, was assigned the task of determining whether a burial ground for enslaved people exists at Mallard Creek Presbyterian Church and, if so, to ascertain its location. The principal investigator assumed that the church does have a cemetery in which slaves are buried, because Mallard Creek Presbyterian Church was officially established in 1830, when slavery was legally ensconced in Mecklenburg County. Approximately 6800 out of a total population of 17,000, or 40% of the entire population of Mecklenburg County in 1860, were slaves. There were 293 free blacks, mostly craftsmen, who lived in Mecklenburg County in that year. In North Carolina, 53 percent of slaveowners owned five or fewer slaves. “Piedmont . . . masters developed close relationships with their slaves,” writes historian John David Smith in *The North Carolina Historical Review*. “Circumstances all but necessitated it, . . . because 67 percent of the masters (in the Piedmont) worked side by side with their slaves.”

Until the ratification of the 13th Amendment to the United States Constitution in December 1865, which abolished slavery throughout the country, bondsmen and bondswomen (terms commonly used for slaves) could not establish their own churches. They were required to attend the church of their owners, including those who belonged to Mallard Creek Presbyterian Church. Legally slaves were treated as private property, but theologically they were considered to be “souls,” meaning that they were regarded as equal to their masters in the eyes of God. Consequently, slaves were communicant church members and were given a respectful if

humble burial in their own cemeteries. The most common practice for churches in Mecklenburg County, such as Mallard Creek Presbyterian Church, was to establish a slave burial ground in a separate plot, usually outside the walls that enclosed the cemetery for whites. "They brought their slaves to church to worship regularly," says historian Ruth Kross. "They buried their slaves under the oak tree."

Mallard Creek Presbyterian Church has two cemeteries. The original or Old Cemetery is located to the east of the present sanctuary and is surrounded by a rock wall. The second cemetery, which did not come into use until after the elimination of slavery, is south and across West Mallard Creek Church Road from the sanctuary. It contains no evidence of burial sites of bondsmen and bondswomen.

Funerals, which typically occurred at night so slaves from neighboring plantations could attend, occupied a significant place in slave culture. According to David R. Roediger in his article in *The Massachusetts Review*, funerals were "an expression of solidarity of the slave community itself." The internment of the dead was a "value-laden and unifying social event which the slave community in the United States was able to preserve from both physical and ideological onslaughts of the master class." The burial of the dead followed customs largely drawn from West Africa. These included outpourings of emotion, ritual washing of the body, a lengthy period of observation, embracing the corpse, proceeding slowly to the grave, and tossing dirt on the coffin, which was frequently made by slave craftsmen. "The only items consistently donated for slave burials were wood and nails for coffins, with, perhaps, some smut, paint or crepe to cover the wooden box and white cloth to wrap the corpse," writes David Roediger. Slaves were buried East-West, with the head to the West. Wooden slabs were sometimes used as headstones. Other graves had no markers. Plants were sometimes used to denote the location of graves.



**This Slave Collar Was Used As An Advertisement In Charlotte In 1853.
It Reads: "Levy M. Rankin. Dealer Of Fine Mules & Negroes. Charlotte, N.C. 1853"**



Old Cemetery At Mallard Creek Presbyterian Church. The Mallard Creek Slave Cemetery Is Behind Rear Wall On Right.



New Cemetery At Mallard Creek Presbyterian Church

Research Methodology. The principal investigator identified three sources of documentation to determine the presence and location of a slave burial ground at Mallard Creek Presbyterian Church.

Archival Material. The first was archival material. The main sources of documentation for any Presbyterian church are the session minutes, which constitute the records of the governing body of the local congregation. Unfortunately, the Mallard Creek Church History Room has no session minutes from the antebellum period, nor has any published monograph been produced on the history of Mallard Creek Presbyterian Church. There is evidence that the North Carolina Division of Archives and History did microfilm some session minutes in 1975. The perusal of those records was beyond the scope of this study. The only ante-bellum history of Mallard Creek Presbyterian Church is a hand-written manuscript produced by Walter W. Pharr, who served as minister from 1869 until 1884. The Presbyterian denominational archives are located in Philadelphia, Pennsylvania at the Presbyterian Historical Society, 425 Lombard Street, Philadelphia, Pa. 19147 (Telephone: 215-827-1652; Email: deskref@history.pcusa.org). The principal investigator queried the Presbyterian Historic Society about its holdings on Mallard Creek Presbyterian Church. The Presbyterian Historical Society has no session minutes of Mallard Creek Church nor any burial records.

The only archival source documenting the location and describing the Mallard Creek Presbyterian Church Slave Burial Ground was produced in May 2002 by Deborah Nance, a volunteer for Comprehensive Genealogical Services (CGS). Established by Dr. Vernon Herron, CGS recruited and trained individuals to locate and document slave burial grounds in Mecklenburg County, North Carolina. The CGS files are located on the second floor of the Charlotte Museum of History, 3500 Shamrock Drive, Charlotte, N.C., 28215 (Telephone: 704-568-1774). The curator of the CGS files is June White (Telephone: 704-622-2546; Email: logie2@carolina.rr.com). The principal investigator depended heavily upon the information provided in the survey report produced by Deborah Nance. The principal investigator attempted to reach Ms. Nance by telephone, but the answering machine would not take a message. The telephone number for Ms. Nance dates from 2002 and might no longer be valid. (Telephone: 704-334-1408).

Anecdotal Evidence. The second source of information sought by the principal investigator was anecdotal evidence. Four members of Mallard Creek Presbyterian Church were contacted. They were: James H. Killian, Sr. (Telephone: 980-722-7910; Email: jhkilliansr@yahoo.com), who serves as Clerk of Session; Ed Gullledge (Telephone: 704-948-7010; Email: universalrealty247@gmail.com); Jeff Garrison (Telephone: 704-604-9871); and Dr. Harvey Johnston (704-547-1693). Neither Mr. Garrison nor Mr. Gullledge had any recollection or knowledge concerning a slave burial ground at Mallard Creek Presbyterian Church. Mr. Killian, who is also Chair of the Cemetery Committee of Mallard Creek Presbyterian Church, stated that his uncle had occupied that position for many years and had told him that unmarked graves were in the rear and within the back wall of the Old Cemetery at Mallard Creek Presbyterian Church and that slaves "might" be buried there. Mr. Killian said that he knew nothing about a slave burial ground outside the walls of the Old Cemetery. Dr. Harvey Johnston, who was 76 years old in 2002, still lives. He was the person who talked with Deborah Nance of CGS when she visited the site in May 2002. He was knowledgeable about the slave burial ground outside the walls of the Old Cemetery. The principal investigator telephoned Dr. Johnston and gained invaluable information from him.

Physical Evidence. The third type of evidence is physical evidence or the actual appearance of the slave burial grounds. There are numerous known slave cemeteries in Mecklenburg County. They fall into two principal types. Many are private slave cemeteries located on farms and plantations. They range in size from plots containing a small number of graves to large plantation burial sites, containing as many as forty or fifty and, in one case, seventy graves. Other slave burial grounds are at ante-bellum churches. Both types of slave cemeteries in Mecklenburg County exhibit common physical characteristics, such as being located on relatively level ground in wooded areas, having a ground cover of Vinca Minor or periwinkle, and having unmarked graves or graves marked with rocks. The principal investigator visited and photographed several slave burial grounds in Mecklenburg County, including the W. T. Alexander Slave Cemetery, the McCoy Slave Cemetery, the Neely Slave Cemetery, and the slave burial grounds at Providence Presbyterian Church, Sardis Presbyterian Church, and Prosperity Presbyterian Church. By visiting and examining other slave burial grounds in Mecklenburg County, the principal investigator sought to draw comparisons between their physical characteristics and those of the slave cemetery at Mallard Creek Presbyterian Church if one was found.

The most conclusive proof of the existence of a slave cemetery at Mallard Creek Presbyterian Church resulted from underground testing of the woodland to the immediate east of the Old Cemetery at Mallard Creek Presbyterian Church. Historic archeologist Alan May and ground penetrating radar operator Carlo Zanon conducted this investigation on June 20th and June 21st of 2017.

Findings. The principal investigator confirmed that the Mallard Creek Presbyterian Church Slave Cemetery is located in the woods to the immediate east of the Old Cemetery of Mallard Creek Presbyterian Church. The graves of freedmen might also be present. Walter W. Pharr stated that during his ministry at Mallard Creek in the 1870s, which would have been after Emancipation, there were about twenty “colored” members of Mallard Creek Presbyterian Church. The customs of racial segregation of that era would have mandated that even freed blacks had to be interred in cemeteries separated from those used for whites. A determination of the size of the cemetery and the number of graves awaits further study.



Eastern Wall Of Old Graveyard At Mallard Creek Presbyterian Church. The Slave Cemetery Is In The Woods To The Right Of The Photograph.



The Slave Cemetery Of Prosperity Presbyterian Church (est. 1788) Is Also In The Woods Beyond The Rear Wall Of The Cemetery For Whites.



Gate In Wall At Rear Of The Cemetery For Whites At Providence Presbyterian Church (est. 1767) Leads To The Slave Cemetery.



Periwinkle Ground Cover In Woods At Mallard Creek Presbyterian Church Slave Cemetery.



Mallard Creek Presbyterian Church Slave Cemetery Is In The Woods Behind The Back Wall Of The Cemetery For Whites.



Rock Marking Grave At Mallard Creek Presbyterian Church Slave Cemetery



Clearing Ground At Mallard Creek Presbyterian Church Slave Burial Ground.



Periwinkle Groundcover At Prosperity Presbyterian Church Slave Cemetery



Prosperity Presbyterian Church Slave Cemetery. Note Similarity To The Mallard Creek Presbyterian Church Cemetery.



Periwinkle Ground Cover At The McCoy Plantation Slave Cemetery. Note Location In Woods.



Slave Burial Ground At Providence Presbyterian Church. Rock Wall In Distance Is The Rear Wall Of The Cemetery For Whites.



Rock Grave Marker At Providence Presbyterian Church Slave Cemetery.



Periwinkle Ground Cover At Neely Plantation Slave Burial Ground.



Rock Grave Marker At Neely Plantation Slave Burial Ground.



Periwinkle Ground Cover In Woods At W. T. Alexander Plantation Slave Burial Ground.



Periwinkle Ground Cover At Sardis Presbyterian Church Slave Cemetery. Graves Are Marked With Flags.



Rock Gravemarker At Sardis Presbyterian Church Slave Cemetery.

The report produced by Deborah Nance for Comprehensive Genealogical Services in May 2002 provides the strongest documentary evidence for the existence of a slave burial ground at Mallard Creek Presbyterian Church. According to CGS Curator June White, Nance's report is among the best produced by CGS volunteers. In addition to examining the site, Ms. Nance interviewed Dr. Harvey Johnston, a physician who has been a resident of the Mallard Creek community for more than ninety years. To quote from Nance's report:

He (Dr. Harvey Johnston) was born and raised (sic.) near the cemetery site and has attended Mallard Creek Presbyterian Church since he was an infant. He said neither session records nor any other written church records mention any burial of slaves on or near the church ground. He believes that at least 100 of the church members consisted of black slaves. He said that William Tassie Alexander was a large slaveowner and a member of the church.* The enslaved portion of the cemetery was maintained until 1976. Mr. (sic.) Johnston does not know why the maintenance of the enslaved portion was stopped.**

He said that his elders had told him when he was young that slaves had been buried at the outer edge of what is now known referred to as the old church cemetery. He said that when he was young uneven-shaped rocks or stones outlined sunken and depressed areas where the slaves were said to be buried. He cannot recall how many enslaved gravesites he saw. He said the enslaved area was sprinkled with periwinkle flowers. During our tour of the enslaved area he pointed out the abundance of periwinkle flowers, a few depressed areas and some stones near such areas. He estimated that the enslaved portion of the cemetery measured 200 feet by 50 feet.***

Although he was unable to provide me with names of others who were willing to verify this information, Mr. (sic.) Johnston appeared to be a knowledgeable and credible informant.

* One may assume that most of W. T. Alexander's slaves were buried in the large slave cemetery on his nearby Alexander Plantation.



Marker On Gate Leading To The Alexander Plantation Slave Cemetery

** The principal investigator was told by Jeff Garrison, a long-time church member, that he has no recollection of having heard that the slave portion of the cemetery was maintained.

*** Dr. Johnston said in his telephone interview with the principal investigator that he thought the slave cemetery was smaller.

The survey form of Comprehensive Genealogical Services for Mallard Creek Presbyterian Church Slave Cemetery follows:

COMPREHENSIVE GENEALOGICAL SERVICES
P. O. BOX 26242
CHARLOTTE, NC 28221

(This form has been prepared by the Comprehensive Genealogical Services program committee for use in the conduct of an Inquest (survey) for Enslaved Cemeteries in Mecklenburg County, North Carolina.)

ENSLAVED CEMETERY SURVEY

1. Location:

- a) Name or names of cemetery Mallard Creek Presbyterian b) County (Meck)
- c) City, town, community, or township Mallard Creek Community
- d) Specific location 1600 West Mallard Creek Church Road
Charlotte, NC
- e) Property now owned by Mallard Creek Presbyterian Church, USA
- f) U. S. G. S. Topographic Map: Quadrangle UTM 17 523560E 3908074N
 1) Cemetery coordinates: Latitude 0' " Longitude 0' "
 2) Cemetery number on map _____

2. Classification:

- a) Public: Municipal County State Federal
- b) Private: Family Church (denomination) Presbyterian Church, USA
 Fraternal Business Other, explain _____
- c) Status: Abandoned Maintained, but not used Currently being used
- d) Size: Approximate number of graves 50 Approximate size of cemetery 200 feet by 5
- e) Type: Enslaved Other, explain _____

*Unable to estimate number of graves due to overgrown condition.

3. Accessibility To Public:

- a) Unrestricted b) Restricted, explain _____

4. Condition:

- a) Well maintained and preserved b) Poorly maintained
- c) Overgrown, easily identifiable d) Overgrown, not easily identifiable
- e) Not identifiable as a burial site, but known to exist through tradition or other means. Explain _____

5. Cemetery Enclosure:

- a) Is the cemetery enclosed by a wall, fence, hedge, etc.? ? If yes, specify how it is enclosed remnants of uneven and loose stone wall separates the
 b) State condition of wall, fence, hedge, etc. enslaved & white portion of cemetery

6. Tombstone or Markers:

- a) Are stones or markers present? ? b) If yes, are they inscribed? unable to tell
 b) Number of readable stone stones or markers 0 d) Date of last known burial unk e) Date of earliest known burial 1865 f) Are there unusual stones? Describe them.
 g) Have markers been damaged? + If yes, by farm animals? _____
 Vandalism? _____ Farming operation? _____ Industrial operation? _____
 Custodial care? _____ Other means? _____ Explain _____

*Unable to tell if stones were meant to serve as grave markers.

7. Note any hazards imperiling the cemetery's existence neglect & fact that the site is not easily identifiable as a burial site
 8. Has this cemetery been listed in an existing publication or unpublished cemetery survey? - If yes, explain _____
 9. Historical or other special significance of cemetery, if any _____
 10. Any other information? Informer said that he did not know anyone who would be willing to corroborate his assertion that the site is an enslaved cemetery.

Name of informer Harvey Johnston Date May 8, 2002

Organization: None

Address:

Phone: 704-547-1693

Submitted by Field Staff Deborah A. Nance (704) 334-1408.

(Inquiries concerning this study should be addressed to the Cemetery Committee-
 COMPREHENSIVE GENEALOGICAL SERVICES- P. O. BOX 26242
 CHARLOTTE, NC 28221

5. Cemetery Enclosure:

- a) Is the cemetery enclosed by a wall, fence, hedge, etc.? Y If yes, specify how it is enclosed remnants of uneven and loose stone wall separates the
 b) State condition of wall, fence, hedge, etc. enslaved & white portion of cemetery

6. Tombstone or Markers:

- a) Are stones or markers present? Y b) If yes, are they inscribed? unable to tell
 b) Number of readable stone stones or markers 0 d) Date of last known burial unk e) Date of earliest known burial 1865 f) Are there unusual stones? Describe them.
 g) Have markers been damaged? + If yes, by farm animals? _____
 Vandalism? _____ Farming operation? _____ Industrial operation? _____
 Custodial care? _____ Other means? _____ Explain _____

*Unable to tell if stones were meant to serve as grave markers.

7. Note any hazards imperiling the cemetery's existence neglect & fact that the site is not easily identifiable as a burial site
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 CHARLOTTE, NC 28221

**NARRATIVE OF MY RESEARCH OF
MALLARD CREEK PRESBYTERIAN CHURCH U.S.A. CEMETERY**

Submitted by Field Staff Reporter Deborah A. Nance

Date Visited Cemetery: May 8, 2002

Historical Assessment Of Cemetery:

Based on the oral history and written records (deeds and tax records) I obtained, I believe that a portion of the old cemetery of Mallard Creek Presbyterian Church, U.S.A, may be an enslaved cemetery. The records show that Mallard Creek Presbyterian Church acquired part of the present church site back in 1824 or before all enslaved blacks in the United States were legally free.

The oral history I obtained is based on information given to me by informant Harvey Johnston. He said that he did not know anyone who was willing to corroborate this information. He said Mallard Creek Presbyterian Church has an interim pastor who was not knowledgeable about the church history.

Visual Inspection Of Cemetery:

Access to Mallard Creek Presbyterian Church Cemetery is via 1600 West Mallard Creek Church Road, which is the address of the three buildings that compose the church ground proper. The Church is about a block away from Interstate 85 North and West Mallard Creek Church Road exit.

The Church has two cemeteries. The newer cemetery is located across the street from the front of the Church. The older cemetery is located to the right of the church buildings.

The portion of the older cemetery where whites are said to be buried consists of a well-maintained and manicured grassy lawn. Most of the whites' graves contains three-dimensional off-white colored tombstones with legible inscriptions. The enslaved portion of the older cemetery is a few feet to the right of the portion of the cemetery where whites are said to be buried. The enslaved portion of the cemetery is abandoned and overgrown. The enslaved portion appears to be an overgrown forest. One enters the enslaved area by descending a one-foot slope and by stepping over what appears to be a broken and uneven rock formation. Periwinkle flowers cover the floor of the forest and some areas of the forest floor are depressed. Due to fallen logs and leaves it is not possible to tell what caused the depressions. That is, the conditions make it impossible to determine from a visual inspection whether the depressions were caused by humans, animals or by an element of nature. Also, such conditions make it difficult to count the number of depressed areas. Stones are present near some of the depressed areas. Fallen trees and leaves make it difficult to tell if the stones are embedded in the ground or if they were arranged by humans to form a certain pattern or a marking. No three-dimensional tombstones or other identifiable grave markers were visible in enslaved portion of the cemetery.

Information From Contact:

I spoke with informant, Harvey Johnston, on May 4, 2002 and May 8, 2002. Mr. Johnston walked the old church cemetery with me on May 8, 2002. He advised me of the following.

He is 76 years old. He was born and raised near the cemetery site and has attended Mallard Creek Presbyterian Church since he was an infant. No history of the Church has been written. He has reviewed the Church's sessions records. He said neither sessions records nor any other written church records mention any burials of slaves on or near the church ground. He believes that at least 100 of the church members consisted of black slaves. He said that William Tassie Alexander was a large slaveowner and a member of the Church. Many of his older relatives attended the Church and a few of them owned slaves, as did other church members. The enslaved portion of the cemetery was maintained until 1976. Mr. Johnston does not know why the maintenance of the enslaved portion was stopped.

He said that his elders had told him when he was young that slaves had been buried at the outer edge of what is known referred to as the old church cemetery. He said that when he was young uneven-shaped rocks or stones outlined sunken and depressed areas where the slaves were said to be buried. He can not recall how many enslaved gravesites that he saw. He said the enslaved area was sprinkled with periwinkle flowers. During our tour of the enslaved area he pointed out the abundance of the periwinkle flowers, a few depressed areas and some stones near such areas. He estimated that the enslaved portion of the Cemetery measured 200 feet by 50 feet.

Although he was unable to provide me with the names of others who were willing to verify this information, Mr. Johnston appeared to be a knowledgeable and credible informant. Harvey Johnston may be contacted at 704-547-1693.

Records Research:

In May 2002, I searched the records of the Tax Department and Register Of Deeds Of Mecklenburg County to determine the cemetery's location, tax parcel number, parcel description, parcel owner's information and deeds.

The tax parcel number is 02902101 and the tax GIS map number is the same. Tax records confirm that part of the church ground was deeded to the Church in 1824 or before the 1865 when all enslaved blacks were legally free.

ATTACHMENTS

(Copies of the following documents are attached to this narrative. I attached the MapQuest and GIS Maps because they contain a better view of the Cemetery site.)

MAPS

TopoZone.com Map Of Area (see black tee)
 MapQuest.com Map Of Area (see black star)
 NCGIS Tax Real Estate Information And Map

DEEDS

October 1974 to present

-present church site
 Mecklenburg County Deed Book 3717, Pages 709-713
 -includes tract deed to Church in 1824 (see pg. 711)

PHOTOS

Sign Of Mallard Creek Presbyterian Church, USA

1928 Church Building Of Mallard Creek Presbyterian Church USA

Three Photos Of Forest Consisting Of Enslaved Portion Of Older Church Cemetery

Portion Of Older Church Cemetery Containing Three-Dimensional Tombstones Where Whites
Are Said To Be Buried

Cemented Rock Lateral Wall Running Along The Portion Of The Older Cemetery Where Whites
Are Said To Be Buried

RECEIPTS

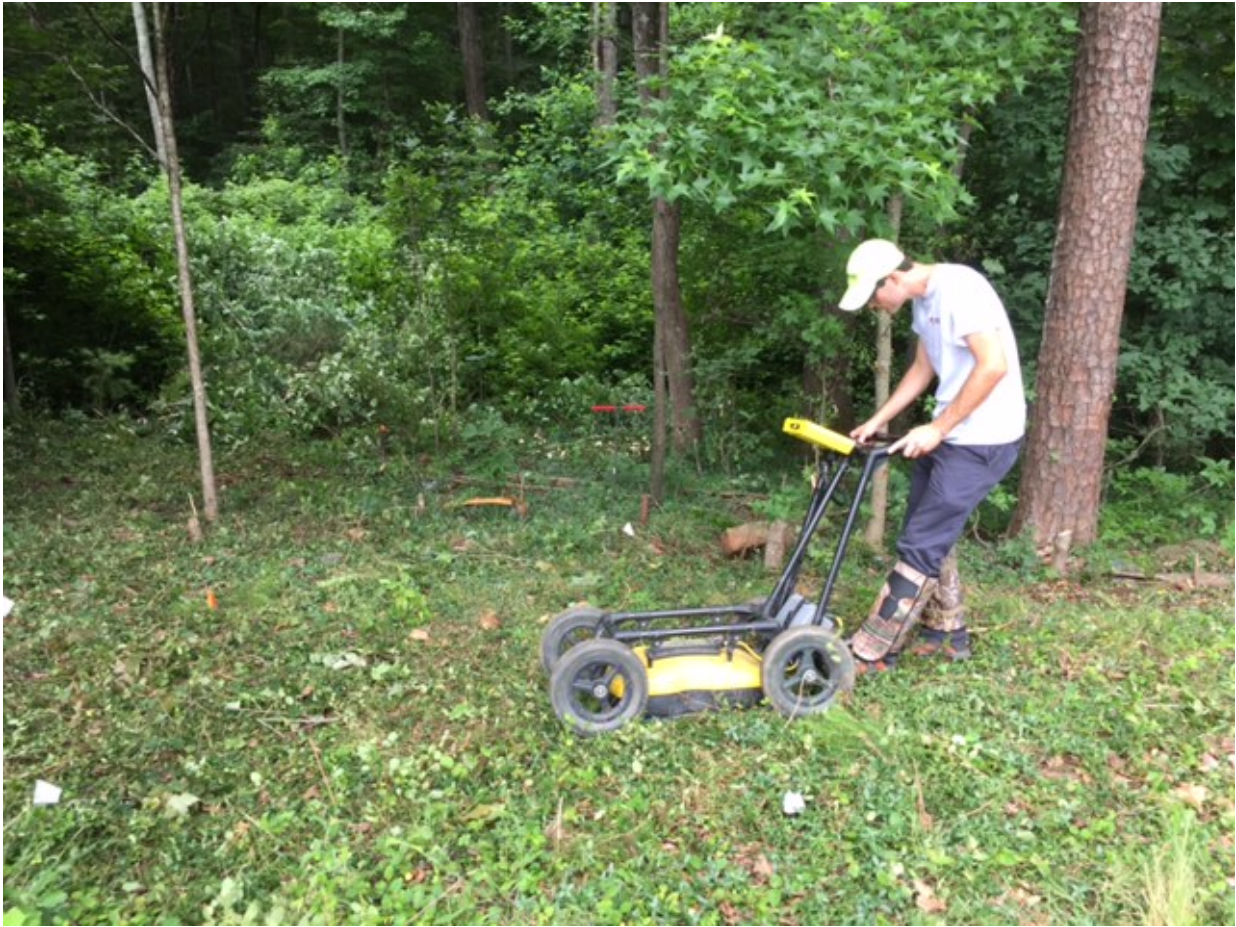
Eckerd Drugstore (film)	05-08-02	\$ 5.34
Eckerd Drugstore (film developing)	05-20-02	<u>\$ 4.27</u>
		\$9.61



**Probing A Grave At Mallard Creek Presbyterian Church Slave Cemetery (June 21, 2017).
Flags Mark Gravesites.**



Placing Flag On Gravesite At Mallard Creek Presbyterian Church Slave Cemetery (June 21, 2017).



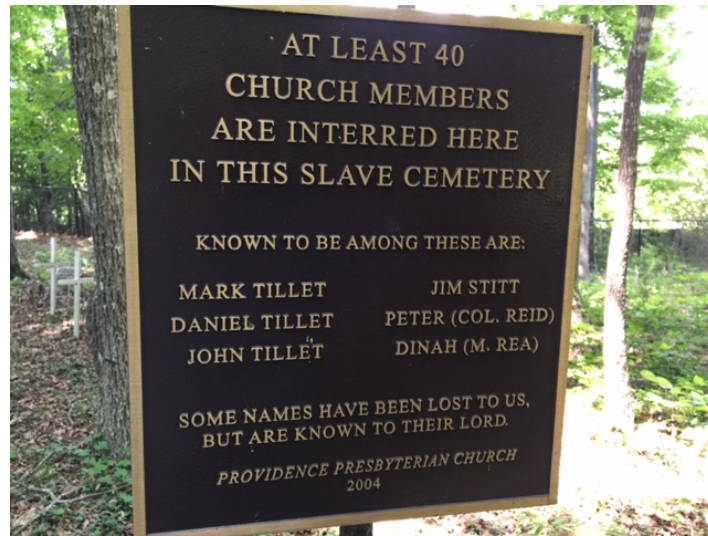
Operating Ground Penetrating Radar At Mallard Creek Presbyterian Church Slave Cemetery (June 21, 2017).

Preservation Interpretation Strategies. Slavery was a fundamental component of the societies created by the English, French, Dutch, Spanish, and Portuguese settlers who came to the Western Hemisphere in the 1500s and 1600s. It took root and lasted the longest in those areas where labor intensive staple crops, such as tobacco, cotton, rice, and indigo were grown. Before the Industrial Revolution, when animal and human power were absolutely essential to production of almost any sort, it was common for farmers to purchase bondsmen and bondswomen. Merchants in Charlotte regularly held slave auctions. The practice was protected by the United States Constitution until 1865.

Mecklenburg County has many burial grounds in which enslaved people are interred, including the graveyard at Mallard Creek Presbyterian Church. Most are abandoned, overgrown, or forgotten. The answer to the question of whether slave burial grounds should be preserved is obvious. The final resting place of all human beings should be respected. Indeed, North Carolina Law precludes the casual removal of identified human remains wherever they are found. A larger issue is whether the general public should be made aware of slave burial grounds and taught their historical context. The answer to that question is subjective. It would seem that churches that have slave cemeteries should pay equal respect to all deceased members, free or enslaved. But does the evocative and disturbing legacy of slavery make it more important or less important to draw public attention to the physical reminders of its existence? That is a matter worthy of debate.

Historic sites open to the public belong to two types – active and passive. In an active site, visitors encounter staff, either volunteer or salaried, who explain the significance of the place. Passive historic sites depend solely upon publications, signage, or other devices to instruct the public without any human docent or guide being present. The Mecklenburg Enslaved Burial Grounds that have been interpreted are exclusively passive.

Providence Presbyterian Church Slave Burial Ground. Providence Presbyterian Church has interpreted and celebrated its slave burial ground in an especially sensitive manner. Located to the immediate rear of the cemetery for non-slave church members, the slave cemetery contains interpretive signage, landscaped paths, and grave markers. The grounds have been cleared and maintained. This project could serve as a model.



Interpretive Marker. Note That It Gives Known Names Of Those Buried.

The main marker at the Providence Presbyterian Church Slave Burial Ground attests to the fact that thorough research must be conducted to construct an effective interpretive program for historic sites, active or passive. Every effort should be made to locate grave sites in any cemetery. Records should be scoured for the names of those interred. One should seek to ascertain how the graves at Providence Presbyterian Church were discovered. One should seek to obtain a list of members of the church that superintends the burial site. This information will allow a researcher to examine U.S. Census Records and Last Wills and Testaments, which might reveal the names of enslaved church members. Provisions must be made at any historic site for on-going maintenance. Neglect is a common destroyer of historic sites, especially those that have no staff.



Providence Presbyterian Slave Graves Marked With Crosses, A Traditional Symbol Of Christianity,



Paths Guide Visitors Through The Providence Presbyterian Church Cemetery.



Interpretive Sign Explains Physical Features of Gravesites In The Providence Presbyterian Slave Cemetery.



Interpretive Sign Designates The Providence Presbyterian Burial Site As A Slave Cemetery.

Sardis Presbyterian Church Burial Ground. Sardis Presbyterian Church, which was an Associate Reformed Presbyterian Church until 1952, has interpreted and made the public away of its slave cemetery. A fence has been erected to enclose the burial ground, interpretive signage has been installed, and graves have been marked with flags. Like the Providence Presbyterian Church Slave Cemetery, the Sardis Burial Ground is a passive historic site.



Interpretive Marker Explains Who Was Interred In The Sardis Presbyterian Cemetery.



Flags Marking Graves. Note Periwinkle Ground Cover And The Fence Enclosing The Sardis Presbyterian Site.



Rock Grave Marker At Sardis Presbyterian Church Slave Cemetery.



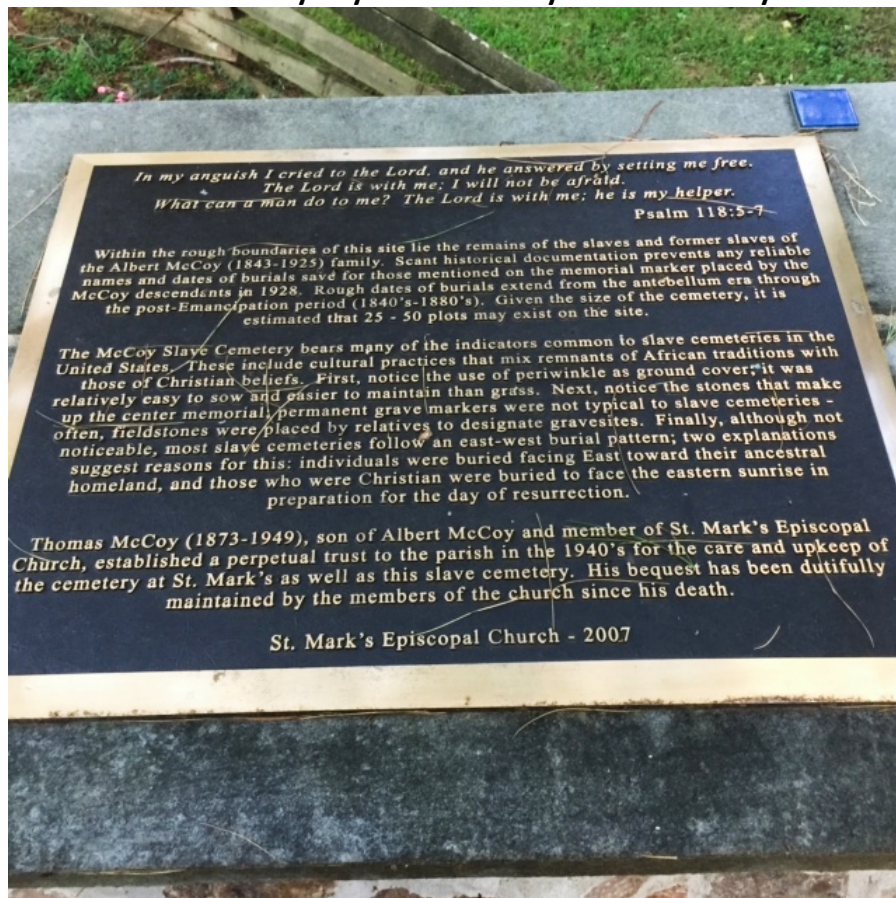
Rock Grave Marker At Sardis Presbyterian Church Slave Cemetery.

McCoy Plantation Slave Cemetery. The McCoy Slave Cemetery has an atypical history. It was originally a plantation burial ground, like the W. T. Alexander Slave Graveyard or the Neely Graveyard. However, in the 1940s arrangements were made for St. Mark's Episcopal Church to care for the site. Presbyterians during the ante-bellum era, the McCoy family became Episcopalians. St. Mark's Episcopal Church has transformed the McCoy Cemetery in recent years into a passive historic site. A fenced entryway leads visitors into the woods where the large burial site is located. A plaque explains the significance of the McCoy Cemetery. Most of the site is covered with the usual periwinkle ground cover found in other slave burial sites. There is an enclosed

grassed area at the rear of the cemetery. It contains a monument erected in 1928 by the McCoy family that expresses appreciation for the service of favored slaves. Two benches allow visitors to sit and view the monument. The greatest weakness of the site is the absence of public parking.



Fenced Entryway To The McCoy Slave Cemetery



Plaque Explaining The History Of The McCoy Slave Cemetery.



Monument Of Appreciation To Slaves Erected By McCoy Family In 1928.



Periwinkle Ground Cover At McCoy Slave Cemetery.