

NORTH CAROLINA STATE HISTORIC PRESERVATION OFFICE
Office of Archives and History
Department of Natural and Cultural Resources

NATIONAL REGISTER OF HISTORIC PLACES

South Asheville Cemetery and St. John 'A' Baptist Church

Asheville, Buncombe County, BN6497, Listed 9/8/2021

Nomination by Clay Griffith, Acme Preservation Services, LLC

Photographs by Clay Griffith, October 2019, December 2019, and October 2020



Cemetery, view to northwest



St. John 'A' Baptist Church, oblique front view to northeast

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of Property

Historic name: South Asheville Cemetery and St. John 'A' Baptist Church

Other names/site number: South Asheville Colored Cemetery

Name of related multiple property listing:
N/A

(Enter "N/A" if property is not part of a multiple property listing)

2. Location

Street & number: 20 Dalton Street

City or town: Asheville State: NC County: Buncombe

Not For Publication: N/A Vicinity: N/A

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

national statewide local

Applicable National Register Criteria:

A B C D

<p>Signature of certifying official/Title: <u>North Carolina Department of Natural and Cultural Resources</u> State or Federal agency/bureau or Tribal Government</p>	<p>Date</p>
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<p>In my opinion, the property <input type="checkbox"/> meets <input type="checkbox"/> does not meet the National Register criteria.</p>	
<p>Signature of commenting official:</p>	<p>Date</p>
<p>Title :</p>	<p>State or Federal agency/bureau or Tribal Government</p>

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4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain:) _____

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private:
- Public – Local
- Public – State
- Public – Federal

Category of Property

(Check only **one** box.)

- Building(s)
- District
- Site
- Structure
- Object

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>1</u>	<u>0</u>	buildings
<u>1</u>	<u>0</u>	sites
<u>0</u>	<u>0</u>	structures
<u>39</u>	<u>3</u>	objects
<u>41</u>	<u>3</u>	Total

Number of contributing resources previously listed in the National Register N/A

6. Function or Use

Historic Functions

(Enter categories from instructions.)

FUNERARY/cemetery
RELIGIOUS/religious facility

Current Functions

(Enter categories from instructions.)

FUNERARY/cemetery
RELIGIOUS/religious facility

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7. Description

Architectural Classification

(Enter categories from instructions.)

Late 19th and 20th Century Revivals/Gothic Revival

Materials: (enter categories from instructions.)

Principal exterior materials of the property:

Foundation: brick

Walls: brick

concrete block

Roof: asphalt

Other/grave markers: marble, granite, concrete,

wood, metal

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

Lying on the southeastern slopes of Beaucatcher Mountain, St. John 'A' Baptist Church and the South Asheville Cemetery are located in the Kenilworth neighborhood of Asheville, separated from the downtown area by a mountain ridge. The church and cemetery are located at the north end of Dalton Street as part of a historically African American community known as South Asheville. Although South Asheville once existed adjacent to, but distinct from, the predominantly white Kenilworth neighborhood, municipal annexation and expansion of the residential section in the twentieth century eventually enveloped the church, cemetery, and remaining residents of the community. The cemetery began in the mid-nineteenth century as a burying ground for the slaves of William and Sarah McDowell located on the outskirts of the city on the wooded slopes of the mountain. The rolling terrain and uneven ground of the cemetery is shaded by a tall canopy of mature trees. The church, bordered by an open grass lawn and paved parking area, stands sentinel at the southern end of the cemetery. Built in 1929, the sanctuary of St. John 'A' Baptist Church is a one-story gable-front brick building

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rendered in a modest Gothic Revival style with square corner towers on the façade. The church was enlarged with a one-bay rear wing in the 1950s and remodeled around 2000. While recent work primarily updated the well-kept building's interior spaces and systems, the main entrance through the south tower was reconfigured to allow for a central entrance and bathrooms accessible from the main-level vestibule. Decades of volunteer work and community effort has reclaimed the cemetery from years of neglected maintenance, leaving its grounds fenced and cleared. The church and cemetery comprise a small historic district associated with the development of the South Asheville community, African American ethnic heritage, and the social history of burial practices. The primary contributing resources are the church building and the cemetery site, although 42 additional contributing and noncontributing objects associated with the cemetery, typically grave markers, are also counted.

Narrative Description

N.B. Names in bold and their accompanying inventory numbers indicate resources counted for the nomination (see Section 5). A summary of contributing and noncontributing objects is listed at the end of the Section 7.

Situated southeast of downtown Asheville, North Carolina, South Asheville Cemetery is the oldest burying ground for African Americans in the region and contains nearly 2,000 graves dating from the mid-1800s until 1943, when the cemetery was closed. William W. McDowell, a Buncombe County slave owner and major in the Confederate army, offered a small tract of land for the cemetery and installed George Avery, a formerly enslaved blacksmith, as its caretaker. The cemetery is roughly rectangular in shape and informal in its layout with graves closely spaced in long rows throughout the property. The cemetery lies adjacent to St. John 'A' Baptist Church, a one-story-plus-basement brick building erected in 1929, the congregation's third sanctuary built on this site. The church and cemetery helped anchor a small but vibrant African American community in the early twentieth century. St. John 'A' Baptist Church, along with St. Mark A.M.E. Zion Church,¹ formed a Cemetery Board/Burial Association that maintained and managed the South Asheville Cemetery from the beginning of the twentieth century until it was closed in 1943. Since that time the cemetery has been maintained by families of the interred, church members, community volunteers, and the South Asheville Cemetery Association, a non-profit group dedicated to preservation of the cemetery.

Although the South Asheville Cemetery predates St. John 'A' Baptist Church by more than half a century, the inventory is organized with the church first, followed by the cemetery. The

¹ Originally organized and known as South Asheville A.M.E. Zion Church, the surviving sanctuary of St. Mark AME Zion Church stands at 104 Wyoming Road, approximately 0.4 mile southwest of St. John 'A' Baptist. The former church building has been converted into a private residence.

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inventory reflects the physical arrangement of the two resources and the layout of the property. Located at the north end of Dalton Street, St. John 'A' Baptist Church stands on the east side of the street with dense vegetation located on the north edge of the church property. The cemetery, located northeast of the church, is reached by circumnavigating the building where a wooden fence delineates the southern end of the graveyard. The cemetery extends northward across the rolling, wooded topography and is circumscribed by the fence and surrounded by residential development. It is accessible only from the church lot. A summary of contributing and noncontributing objects associated with the cemetery is included at the end of the inventory.

St. John 'A' Baptist Church, 1929, 1950s, 1991, ca. 2000

Contributing building

The one-story brick sanctuary of St. John 'A' Baptist Church occupies a sloping site on the east side of Dalton Street that reveals a full basement level not visible on the façade. A paved driveway loops around the building and accesses parking areas on the south and east sides of the church. A mature oak tree stands southwest of the building at the driveway entrance, which is secured by a two-bar metal gate. Open grass lawns extend to the south and east while thick vegetation on the north side screens the church from the adjoining property. Concrete steps built into the bank at the rear of the church lead to the site of the South Asheville School, which no longer stands.

Laid in running bond, the brick church building is four bays deep on the side elevations with a one-bay gable-roof extension, clad in brick, constructed at the rear in the 1950s. The church building displays an asphalt-shingle roof, exposed rafter tails in the eaves, and a soldier-course beltcourse. Gothic-arch windows with two-over-two double-hung sash and translucent rippled glass panes are located on the side elevations of the sanctuary. An exterior brick chimney flue rises against the north elevation.

Built in 1929, the façade of the gable-front edifice is dominated by square towers at the corners, which are capped by asphalt-shingle-clad pyramidal roofs. The roof of the south tower is raised on square wooden posts with diagonal corner braces, and the open structure houses the church bell. The church, originally entered through the south tower, is now entered through central double-leaf doors with a narrow single-light transom. The doorway, which was installed around 2000, is surmounted by the three-light Gothic-arch transom of a single window that formerly occupied the center bay of the façade.² Two courses of header brick frame the arch. Replacement double-leaf doors located in each of the two towers are surmounted by three-light drop-arch transoms; these doorways are now blocked on the interior by restrooms built on the first-story of the towers around 2000. The drop arches are articulated by three rows of header brick.

² Information and insight regarding changes to the church building was provided by Richard and Olivia Metz, personal communication with author, December 23, 2019.

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The rear extension of the building, which was erected in the 1950s, contains the pastor's study, choir room, and baptismal font on the upper story and a kitchen on the lower story. Resting on a concrete block foundation, the wing features Gothic-arch windows on the side elevations that are smaller than, but emulate, the sanctuary windows. The remaining windows are a mix of four-over-one, six-over-one, and two-over-two double-hung sash. The two-over-two windows have horizontal muntins. A single-leaf metal replacement door enters the rear wing on the lower story of the south elevation. The few basement windows on the sanctuary's side elevations are two-over-two metal sash with horizontal muntins.

The church is entered through the remodeled narthex at the center of the front bay, although the entrance was originally located in the south tower. In 2000, the narthex was reconfigured with central double-leaf entry doors and restrooms accessible on the main level of the sanctuary. The double-leaf entry doors replaced an original front window. The narthex is finished with sheetrock walls, linoleum floors, and a dropped acoustical tile ceiling. Restrooms were installed in the towers on either side of the narthex, which also includes a water fountain and a storage cabinet. Double-leaf wood doors with single diamond-shaped lights open into the sanctuary.

The center-aisle sanctuary features original wooden pews, plaster walls, beaded-board wainscoting, and a raised altar at the east end. A dropped acoustical tile ceiling added in the early 2000s hides the original roof structure above, which was previously open to view. Arched chords at the base of a truss extending below the dropped ceiling mark the transition to the altar. Stairs located at the rear of the carpeted sanctuary lead down to a fellowship hall on the lower level; the narrow staircase was widened around 2000 out of safety concerns. A solid wood altar rail displays beaded-board panels, a molded handrail, and chamfered newel posts. The baptismal pool, which was originally located beneath the floor of the altar, was rebuilt in 1991 with a modern fiberglass tub. It is accessed from the rear wing, but visible through a rectangular opening in the altar wall.

The rear wall of the altar, originally an exterior wall, is pierced by the central opening to the baptismal pool, which is flanked by single-leaf wooden doors set within flat board frames. The south door is composed of five horizontal panels and opens into the pastor's study. The north door opens into the plainly finished choir room with an interior five-panel door connecting to a small rear hallway and stairs to a kitchen on the lower level.

In addition to the two stairways from the sanctuary, the lower story of church building is accessed on the south elevation of the 1950s extension. A single-leaf metal door opens into an expansive kitchen located in the lower level of the extension. The kitchen is finished with linoleum floors, sheetrock walls, and a battened ceiling. Modern cabinets and countertops, along with basic appliances, provide ample storage and food preparation space for church activities. A series of metal pipe columns support the baptismal pool located above. A small storage closet occupies the area under the rear stairs.

A single-leaf opening connects the kitchen and the fellowship hall located beneath the sanctuary. The fellowship hall has a row of metal pipe columns extending through the center of

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the open room, which is finished with linoleum floors, paneled walls, and a battened ceiling. A small restroom for men with a single-leaf five-panel wooden door is located at the west end. Two six-panel wooden doors on the north side of the room provide access to a storage room and a women's restroom. A single-leaf metal fire door added around 2000 opens onto the widened sanctuary stairs.

While the integrity of the church has been diminished by updates and alterations completed since 2000, the overall form, massing, and design remains largely intact along with many original elements and character-defining features. The two-towered Gothic Revival-inspired form, exterior brick work, and Gothic arch windows remain the dominant features of the church. The sanctuary retains its central aisle nave, wooden pews, plaster walls and beaded board wainscoting, and raised altar with wooden altar rail. The baptismal pool in the altar has been updated but remains a part of the sanctuary. The original sanctuary windows and a number of interior doors continue to be visible within the space. Rehabilitation of the church in the early 2000s has improved the building's functionality without compromising its historic character.

South Asheville Cemetery, ca. 1850-1943

Contributing site

The South Asheville Cemetery covers a nearly two-acre wooded tract located within the Kenilworth neighborhood of Asheville, North Carolina. Originally located on Smith and McDowell family lands and later within a distinctly African American community outside the city limits, the nineteenth-century cemetery has become landlocked by twentieth-century development. Lying at the north end of Dalton Street, the secluded grounds of South Asheville Cemetery are a short walk beyond the brick sanctuary of St. John 'A' Baptist Church. The rolling topography of the cemetery grounds is shaded by a canopy of mature hardwood trees, including towering poplars and oaks, with a cleared understory. Clusters of grave markers are interspersed among the trees, and the disordered appearance of the grounds belies a palimpsest of local history dotted by single headstones, wooden posts, rocks, bricks, metal stakes, fragments of finished stone, and broken markers. Numerous depressions in the uneven terrain provide visual cues to the location and number of unmarked graves. The unique character of the site requires that the graveyard, unused since 1943, be cleared and maintained by hand.

The graveyard is bordered on the north, east, and west by modern residential construction on Faulkner Avenue, Lower Bend Road, and Kenilworth Road. At its southern end, South Asheville Cemetery adjoins the property of St. John 'A' Baptist Church, which was organized in the early twentieth century. Although the cemetery contains nearly 2,000 graves, less than 100 identifiable markers are present. Forty-two objects in the cemetery, discussed below, were inventoried as representative historical elements of the graveyard including 39 contributing primary resources. In the following description of inventoried objects in the cemetery, resources are contributing unless otherwise noted. The historic grave markers are considered contributing objects if they are good representative examples of marker design or

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materials, if they include traditional funeral symbology, or if the method of production is character-defining.

A two-rail **wooden fence** (#1 in the list below), a non-contributing object erected around 2015, generally delineates the burial ground lying to the north of the church property. The informal grounds of the cemetery are accessible from the church driveway and entered through an opening at the southwest corner of the fence. A **wooden sign** (#2), a non-contributing object, identifies the South Asheville Cemetery as an African American cemetery dating from the early 1800s to 1943. A **historical marker** (#3), a non-contributing object erected by North Carolina Civil War Trails around 2008, is dedicated to Private George Avery, the enslaved blacksmith who became caretaker of the cemetery after gaining his freedom. William W. and Sarah McDowell established the cemetery for the burial of their slaves before the war and afterwards entrusted Avery as caretaker of the graveyard for Black residents of Asheville.

The South Asheville Cemetery contains a variety of grave markers and headstones reflecting the African American burial rituals prevalent from the nineteenth and early twentieth centuries. The graves are typically oriented east-west according to custom with the bodies of the deceased arranged to face the rising sun. Less than ten percent of the estimated burials in the cemetery have visible markers, which include weathered **wooden crosses** (#4), unmarked fieldstones, and broken gravestones. The markers are typically traditional in form and appearance with the only two commercial granite markers being the last two grave markers installed in the cemetery.

Due to economic conditions and the cost of burials, headstones were often added later. The grave marker of **George Avery** (1844-1938) (#5), the man most closely associated with the cemetery, came several months following his death. Avery's widow, Bessie, applied to the War Department for a veteran's headstone, and she submitted an application for an upright marker within a week of Avery's death in May 1938. The stone was ordered from Gantts Quarry, Alabama, home to a white marble deposit discovered in the early 1800s, and it was shipped by rail to Biltmore station in August 1938. George Avery's headstone is a relatively plain slab with a segmental arch tympanum and a decorative inset shield that frames Avery's name and military unit: Co. D, 40 U.S., Cld. Inf. His dates of birth and death are not recorded on the headstone.

The simple slab headstone with a segmental arch tympanum is the most common type of grave marker in the South Asheville Cemetery. These include single stones stuck directly into the ground and slabs on raised bases. Examples of stones placed directly into the ground commemorate **Davis Carson Sr.** (d. 1899) (#6), **William Avery** (1879-1902) (#7), **D. J. Jackson** (1855-1908) (#8), **Red C. Jones** (1874-1928) (#9), **Emma Johnson** (d. 1932) (#10), and **Roy Lyles** (1922-1933) (#11). Carson's marble headstone is inscribed with his age—69 years, 6 months, and 9 days—and the epitaph: "May His Soul Rest in Peace." Jones' marble headstone has a decorative carving of shaking hands at the top and bears the epitaph: "Sleep on and take your rest." William Avery's granite marker is lightly decorated with a vine motif. The Johnson and Lyles markers appear to be unadorned soapstone. A similar, larger stone for the Lyles family bears the names of George Lyles (d. 1928), his wife Fannie Lyles (b. 1867), and son Albert J.

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McNeil (d. 1919). The death date for Fannie Lyles remains incomplete as she died in 1949, after South Asheville Cemetery closed, and, according to her death certificate, was buried at Sunset Cemetery.

The group of segmental arch headstones on raised bases appears to be the most common marker type. Among this type are markers for **O. A. Patton** (1830-1905) (#12), **Olive A. Patton** (1876-1907) (#13), **Zion Clement** (1892-1918) (#14), **Sadie Anderson** (1895-1920) (#15), **Pearl Hoskins** (1889-1923) (#16), **Beulah D. Sims** (1895-1923) (#17), **Garnell Mills** (1902-1923) (#18), **Willie Lee Martin** (1896-1928) (#19), and **William Johnson** (d. 1928) (#20). Many of these stones are unadorned beyond the name of the deceased and their birth and death dates, but others include additional family information, epitaphs, and decorative symbols. Beulah Sims is identified as the daughter of V. H. and L. E. White, Willie Lee Martin as the daughter P. D. and Cora Derumple, and Sadie as the daughter of H. A. and Minnie Anderson. Pearl Hoskins' stone notes that she was the wife of Andrew Hoskins and was born in Lexington, Mississippi. William Johnson's stone declares his birthplace as Athens, Georgia, and contains the epitaph: "Well done thou good and faithful servant. Enter thou into the joy of thy Lord." A similar marker for 3-year-old **Herbert Hoover Rowe** (1929-1932) (#21) appears to be soapstone on a concrete base. A double headstone for **Albert Rowley** (1857-1917) and **Mary Rowley** (1860-1934) (#22) is soapstone on a soapstone base and displays a decorative banner with a vine motif. Both husband and wife have a small footstone bearing their name.

A granite marker for **Robert C. Watkins** (1909-1943) (#23), the last recorded burial, is the most modern example of the segmental arch slab-on-base type in the cemetery. Typical of commercial monuments, Watkins' stone has a polished front and rusticated sides. A decorative banner above the inscribed name and dates features scrolls and floral vines framing the words "Beloved Husband." A bevel marker for **Ellis Price Bailey** (1886-1941) (#24) set low to the ground is crafted from similar commercial granite with a polished face and rusticated sides.

A small group of markers consist of tablets with peaked or decorative tops. Among these is a headstone for **Benjamin Smith Jr.** (1916-1923) (#25) with an incised border and floral decoration. The headstone for **Rev. D. J. Workmon** (1887-1932) (#26) is cast concrete and plainly inscribed with his name, birth and death dates, and the epitaph: "I have fought a good fight. I have finished my course. I have kept the faith." A weathered marble marker for **Anna Buchanan Bradley** (1862-1924) (#27) bears stylized flower motifs, crossed fronds, and the epitaph: "Blessed are the pure in heart for they shall see God." Bradley's grave is surrounded by a low concrete grave border. A granite headstone for **James Bailey** (d. 1890) (#28) features a raised semicircular tympanum with curved shoulders. The slab for **James F. Gripper** (1895-1928) (#29) displays crossed fronds above his name and the lengthy epitaph: "He was the sunshine of our home. Resting in hope of a glorious resurrection. How desolate our home bereft of thee. He died as he lived, a Christian. An honest man's the noblest work of God." The Masonic symbol appears on the headstone of **T. C. Hamilton** (1856-1904) (#30), a tablet that features a scalloped tympanum with a raised discus bearing the Masonic square and compasses.

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The use of the cross form appears on a select number of grave markers in addition to the few surviving remnants of wooden crosses. The gravestone for **M. Lucinda Smathers** (1856-1918) (#31) displays a cross rising from the stepped tympanum of the cast concrete marker. A five-point star is inscribed on the face of the cross. The grave of **F. Harper** (undated) (#32) is marked by a cast-concrete cross-shaped headstone and plain footstone. The markers are hand-inscribed with Harper's name on the headstone, initials on the footstone, and the simple inscription: "At Rest."

Several examples of obelisk markers are found in the cemetery, which are typically set upon a simple base. A cast concrete obelisk for **Alice Randolph** (1890-1922) (#33) displays a cross and stylized floral motifs. A well-preserved cast-concrete obelisk on a two-stage base marks the graves of **Robert C. Carson** (1847-1924) and his second wife **Annie H. Carson** (1867-1924) (#34), who died six months apart. The obelisk has palm frond motifs, the Masonic square and compass, and the inscription: "Father and Mother."

The more decorative grave markers include a low cast-concrete stone for three-year-old **James J. Forney** (1922-1925) (#35), which rests on a raised base, is decorated with floral motifs, and is topped by a carved lamb. The marble headstone of **Louise Miller** (d. 1902) (#36), mother of prominent local builder James V. Miller, features a pair of shaking hands set within a recessed oval panel. The words "At rest in heaven" are inscribed on the border of the panel. Other inscriptions on the stone give Miller's death date and age, the motto "In God We Trust," and the epitaph: "Asleep in Jesus blessed sleep from which none ever wake to weep." A raised semicircular tympanum is inscribed "In Memory of."

Only a small number of family plots or grave borders are evident within the cemetery. The surviving sections of grave borders are typically concrete or brick although rock is occasionally found. Six individual grave borders remain in place including the graves of Pearl Hoskins (#16) and Anna Buchanan Bradley (#27); the other four lack legible grave markers. The small cast-concrete stone for Garnell Mills (#18) is the only marked grave in a large family plot bordered by fireproof brick. His simple stone displays an incised border and the words "Our Son" inscribed on the top of the stone. The grave of **Israel Marshall** (1861-1922) (#37) contains the only ledger grave marker in the cemetery. Marshall's grave consists of a headstone, footstone, and cast-concrete ledger.

The small number of hand-inscribed markers commemorate F. Harper (undated) (#32), **John Howard** (undated) (#38), **Elizabeth Smith** (d. 1901) (#39), **Kitty Mae Addington** (1901-1922) (#40); **J. C. Clayton** (1872-1926) (#41); and **Emma Hammonds** (d. 1933) (#42). With the exception of Harper's cross-shaped marker, these simple markers are typically rectangular tablets placed directly in the ground. The shallow inscription on Smith's headstone, with its polygonal tympanum, has become faint as the stone has weathered.

In 2014, a comprehensive mapping effort conducted in cooperation with Warren Wilson College (WWC) compiled data that WWC's archaeology crew gathered with the help of

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volunteers and AmeriCorps teams in the 1990s and early 2000s.³ The archaeological grave soundings recorded 1,961 interments arranged in orderly rows and clusters throughout the cemetery property. The result of the archaeological crew's work was digitized by WWC graduate Linden Blaisus and members of WWC's GIS crew.⁴ The mapping project not only confirmed the density of burials but also revealed the physical extent of interments. This, in turn, provided sufficient documentation supporting the proposed National Register boundary.

Summary of contributing and noncontributing objects within South Asheville Cemetery (as shown on the Cemetery Inventory Map):

- 1 Wooden fence, ca. 2015 – noncontributing object
- 2 Wooden sign, ca. 2000 – non-contributing object
- 3 Historical marker, 2008 – noncontributing object
- 4 Wooden crosses (undated) – contributing object
- 5 George Avery grave marker (1844-1938) – contributing object
- 6 Davis Carson Sr. grave marker (d. 1899) – contributing object
- 7 William Avery grave marker (1879-1902) – contributing object
- 8 D. J. Jackson grave marker (1855-1908) – contributing object
- 9 Red C. Jones grave marker (1874-1928) – contributing object
- 10 Emma Johnson grave marker (d. 1932) – contributing object
- 11 Roy Lyles grave marker (1922-1933) – contributing object
- 12 O. A. Patton grave marker (1830-1905) – contributing object
- 13 Olive A. Patton grave marker (1876-1907) – contributing object
- 14 Zion Clement grave marker (1892-1918) – contributing object
- 15 Sadie Anderson grave marker (1895-1920) – contributing object
- 16 Pearl Hoskins grave marker and border (1889-1923) – contributing object
- 17 Beulah D. Sims grave marker (1895-1923) – contributing object
- 18 Garnell Mills grave marker (1902-1923) – contributing object
- 19 Willie Lee Martin grave marker (1896-1928) – contributing object
- 20 William Johnson grave marker (d. 1928) – contributing object
- 21 Herbert Hoover Rowe grave marker (1929-1932) – contributing object
- 22 Albert and Mary Rowley grave marker (d. 1934) – contributing object
- 23 Robert C. Watkins grave marker (1909-1943) – contributing object
- 24 Ellis Price Bailey grave marker (1886-1941) – contributing object

³ Warren Wilson College (WWC) is a private four-year liberal arts college located in Swannanoa, North Carolina, eight miles east of Asheville. Begun as the Asheville Farm School in 1894, WWC's curriculum requires students to work for the institution and complete community service in order to graduate. Dr. David G. Moore heads WWC's archaeology program and has served on the board of the South Asheville Cemetery Association.

⁴ "Interactive Grave Maps," South Asheville Cemetery Association, web:
<http://www.southashevillcemeter.net/gps-map>; accessed August 2020.

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- 25 Benjamin Smith Jr. grave marker(1916-1923) – contributing object
- 26 Rev. D. J. Workmon grave marker (1887-1932) – contributing object
- 27 Anna Buchanan Bradley grave marker and border (1862-1924) – contributing object
- 28 James Bailey grave marker (d. 1809) – contributing object
- 29 James F. Gripper grave marker (1895-1928) – contributing object
- 30 T. C. Hamilton grave marker (1856-1904) – contributing object
- 31 M. Lucinda Smathers grave marker (1856-1918) – contributing object
- 32 F. Harper grave marker (undated) – contributing object
- 33 Alice Randolph grave marker (1890-1922) – contributing object
- 34 Robert C. and Annie H. Carson grave marker (d. 1924) – contributing object
- 35 James J. Forney grave marker (1922-1925) – contributing object
- 36 Louise Miller grave marker (d. 1902) – contributing object
- 37 Israel Marshall grave marker and ledger (1861-1922) – contributing object
- 38 John Howard grave marker (undated) – contributing object
- 39 Elizabeth Smith grave marker (d. 1901) – contributing object
- 40 Kitty Mae Addington grave marker (1901-1922) – contributing object
- 41 J. C. Clayton grave marker (1872)-1926) – contributing object
- 42 Emma Hammonds grave marker (d. 1933) – contributing object

Statement of Integrity

South Asheville Cemetery generally retains a high degree of integrity of location, setting, design, materials, workmanship, feeling, and association. Begun in the mid-1800s and closed in 1943, the cemetery grounds, sheltered by a tall canopy of poplars and oaks, retain their overall layout and design. Despite the presence of modern residential construction on three sides of the graveyard, the property remains a site of quiet and peaceful remembrance. Early cemeteries in African American communities such as South Asheville typically featured wood or impermanent stone markers, if the graves were marked at all. The loss of these markers due to weathering, damage, or relocation over time is common to the cemetery's evolution. Along with numerous unmarked stones, bricks, stakes, and fragments of early markers, the surviving headstones and locally made grave markers retain their integrity of workmanship. Likewise the adjacent St. John 'A' Baptist Church generally retains integrity of location, setting, design, materials, workmanship, feeling, and association. The church's integrity of design, materials, and workmanship has been diminished due to physical alterations executed since 2000 to improve its modern functionality for worship services and community activities. The overall form, massing, and design of the church, however, remain intact. The church and cemetery survive as the two most intact resources of the once-recognized community of South Asheville.

Statement of Archaeological Potential

The South Asheville Cemetery and St. John 'A' Baptist Church are closely related to the surrounding environment and landscape. Archaeological features produced by former fence

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lines, paths, and plantings, as well as materials that have accumulated through use of the cemetery and church over time, can provide information valuable to the understanding and interpretation of the property. Information concerning landscape use and alterations to the church can be obtained from the archaeological record. Therefore, archaeological remains may well be an important component of the significance of the church and landscape, and these potential remains should be considered in any future improvements to the property.

Archaeological mapping activities have identified nearly 2,000 graves in the South Asheville Cemetery. Important information also may be gained through archaeological analysis of cemetery features. The grave markers and potential grave markers listed as contributing objects can provide information about the socioeconomic evolution of the South Asheville African American community. A material culture analysis of the surviving markers, along with archaeological investigations to identify graveside offerings and subsurface features associated with wood- and plant-marked plots and graves, can contribute to the broader understanding of African American funerary traditions over time, consumer behavior, and community networks. These contributing objects and features may possess characteristics that illustrate pre- and post-emancipation African American cultural practices and traditions. Other aspects of cemeteries documented as having information potential include the location and grouping of graves, details of vernacular grave marker production, and specific characteristics of graves including burial container hardware, grave goods, clothing, and the human remains themselves. In addition to having the potential to yield important information about the past, cemeteries and unmarked graves are protected by North Carolina General Statutes 65 and 70, and this should be considered in any future archaeological research, landscaping, or restoration activities in the cemetery.

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B. Property is associated with the lives of persons significant in our past.
- C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

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Areas of Significance

(Enter categories from instructions.)

Ethnic Heritage: African American

Social History

Settlement

Community Development

Period of Significance

ca. 1850 – 1943

Significant Dates

ca. 1920 – cemetery board created

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

Unknown

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

South Asheville Cemetery and St. John 'A' Baptist Church are locally significant under National Register Criterion A as a reflection of the development of the traditionally African American community of South Asheville, weaving together the areas of settlement, community development, African American ethnic heritage, and social history. As the oldest burying ground for Blacks in western North Carolina, South Asheville Cemetery is an important repository of the African American presence in Asheville during the late nineteenth and early twentieth centuries. The South Asheville Cemetery began in the 1800s as a burial site for the slaves of William and Sarah McDowell, or possibly earlier for the slaves of Sarah McDowell's father, James M. Smith. After the Civil War, the McDowells placed George Avery, a formerly enslaved blacksmith, in charge of maintaining the cemetery grounds, digging graves, and collecting burial fees. Around 1920, the two community churches—St. John 'A' Baptist and St. Mark AME—organized a Cemetery Board/Burial Association, but George Avery continued to serve as the cemetery's caretaker until his death in 1938. Given the economic conditions surrounding slave burials and Black community residents during the Reconstruction era, the vast majority of the nearly 2,000 graves were unmarked or marked with wooden crosses, stones, or other impermanent objects. Less than 100 gravestones are present in the cemetery, dating primarily from the early twentieth century. The sanctuary of St. John 'A' Baptist Church, erected in 1929, is the third structure built for the congregation at this location. The one-story gable-front brick church building is executed in a simple Gothic Revival style with two square corner towers, bell cupola, and lancet-arch windows.

The district's period of significance begins in the mid-1800s, when William and Sarah McDowell allotted land for the burial of slaves in a small settlement outside the city limits of Asheville and ends with the closing of the cemetery in 1943. St. John 'A' Baptist Church meets Criteria Consideration A and the South Asheville Cemetery meets Criteria Consideration D because the properties derive their primary significance from important historical associations with the development of the South Asheville community, African American ethnic heritage, and the social history of burial practices.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Historical Background and Contexts for Settlement, Community Development, Social History, and Ethnic Heritage

The origins of the South Asheville Cemetery, and the African American community that it anchored, are difficult to trace and document. The cemetery lies on the southeastern slopes of Beaucatcher Mountain just beyond the circular one-mile city limits established in 1849. Like

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many Black settlements of the nineteenth century, the African American area of South Asheville lay at the periphery of the predominantly white Asheville community. Over time the small but vital South Asheville community grew to include the cemetery, two churches, an elementary school, a few businesses, and a number of residences.⁵ A few early twentieth century frame houses remain in the neighborhood on Dalton and surrounding streets, but the majority of residences date from after World War II. The school closed in the late 1940s and was demolished. The South Asheville Cemetery and the neighboring St. John 'A' Baptist Church are the two surviving links to the community's deep historical roots.

The African American presence in western North Carolina is believed to trace back to African slaves brought by Spanish expeditions through the region in the 1500s. A small number of those first Africans escaped the Spanish and dispersed through the region with the Cherokee.⁶ African Americans arrived in western North Carolina in greater numbers with some of the first white settlers to the area. Samuel Davidson, his twin brother William, sister Rachel, other relatives, and associates established the first white settlement west of the Blue Ridge in 1784, and they brought with them Africans they had enslaved.⁷ While the mountain region of the state did not support plantations and a slave-labor system at the same scale as the eastern and coastal regions of the Carolinas, a small number of landowners had enslaved Africans that they brought to the area, including the Baird, Vance, Chunn, Patton, and Swain families. Eight of the fifty largest enslavers in western North Carolina resided in Buncombe County including James W. and John E. Patton, who together enslaved more than 140 people, Nicholas Woodfin, who owned 122 slaves, and William W. McDowell, who owned 40 slaves. In the 1820s, James Patton opened the Eagle Hotel in downtown Asheville, which was staffed by people that he enslaved. The people enslaved by Patton generally quartered in a settlement to the east of downtown in an area that came to be known as East End. By the late nineteenth century, the East End neighborhood became the center of African American life in Asheville.⁸

Another wealthy Asheville businessman and slave owner, James McConnell Smith (1787-1856), is believed to have been the first white child born west of the Blue Ridge in North Carolina. Smith married Mary "Polly" Patton, daughter of Col. John Patton, and built an

⁵ Over the course of the twentieth century, the South Asheville community has become associated with the surrounding Kenilworth subdivision and, though they developed independently, the Kenilworth name has come to generally describe the area on the south and east slopes of Beaucatcher Mountain. By the late twentieth century the name South Asheville became most commonly used to generically describe the areas of the city south of Biltmore.

⁶ Theda Perdue, "Red and Black in the Southern Appalachians," *Southern Exposure*, Vol. 12 (November-December 1984), 56.

⁷ F. A. Sondley, *A History of Buncombe County, North Carolina* (Asheville, NC: The Advocate Printing Co., 1930), 398.

⁸ John C. Inscoe, *Mountain Masters: Slavery and the Sectional Crisis in Western North Carolina* (Knoxville, TN: University of Tennessee Press, 1989), 265-266.

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extensive business and real estate empire through the first half of the nineteenth century. In 1833 Smith received a license to build and operate a toll bridge over the French Broad River. The profitable bridge operation helped to fund his general mercantile business, tannery, lumber yard, and farmland. Smith also owned and operated the popular Buck Hotel on Main Street in Asheville. At one time Smith owned more than 30,000 acres in Buncombe County and a gold mine in north Georgia. He enslaved at least 67 people.⁹

Like the majority of mountain slave holders, Smith's wealth was not derived primarily from agriculture. Frederick Law Olmsted commented on this phenomenon in the 1850s, while traveling through the region as a journalist and social critic for the *New York Times*. During his 1854 visit, Olmsted noted that outside of their primary occupation mountain slave owners gave limited attention to farming. Many of the mountain masters practiced law or medicine, owned hotels, were merchants, or oversaw industrial operations.¹⁰ James Smith earned income from his bridge tolls, mercantile business, and the Buck Hotel. James W. Patton ran hotels, built roads, and owned a tan yard. Nicholas Woodfin, the largest slave holder in Buncombe County, was a renowned lawyer and five-term state senator, as well as overseeing a substantial agricultural operation.

William Wallis McDowell (1823-1893), born to a prominent western North Carolina family, moved to Asheville in 1845 and married Sarah Lucinda Smith (1826-1905) the following year. Sarah Smith was the fifth daughter of James M. Smith. McDowell joined his father-in-law's mercantile business, located across the street from the Buck Hotel.¹¹ William McDowell additionally served as an officer in the Asheville branch of the Bank of Cape Fear. In addition to expanding his business opportunities, McDowell's marriage greatly increased his personal wealth and established him as a typical mountain slave owner.

In the 1850 United States Census, William McDowell gave his occupation as clerk, and the real estate he owned with his wife was valued at \$1,500. Additionally, the 1850 slave schedules enumerated 11 people enslaved by the McDowells.¹² Following the death of her father in 1856, Sarah McDowell inherited approximately 320 acres of land south of Asheville lying on both sides the Buncombe Turnpike. Smith's large farm at the mouth of the Swannanoa River and "the new brick house near the road" were among the holdings inherited by John P. Smith

⁹ "If These Walls Could Talk: A Smith-McDowell House History," Western North Carolina Historical Association, <https://www.wnchistory.org/smith-mcdowell-house/history/>; accessed March 31, 2020; United States Census 1850, Schedule 2 – Slave inhabitants.

¹⁰ Frederick Law Olmsted, *A Journey in the Back Country* (New York: Mason Brothers, 1860), 226; Inscoc, *Mountain Masters*, 62.

¹¹ Robert M. Topkins, "McDowell, William Wallis," *NCpedia*, <https://www.ncpedia.org/biography/mcdowell-william-wallis>; accessed August 2020.

¹² United States Census 1850, Schedule 1 (Free Inhabitants) and Schedule 2 (Slave Inhabitants).

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(1823-1857), Sarah McDowell's brother.¹³ A year after his father's death, John P. Smith died intestate and the McDowells purchased the house and farm at auction. Through inheritance and acquisitions, William and Sarah McDowells' personal and real property was valued at approximately \$70,000 by 1860. As recorded in the 1860 census, the couple now had 40 slaves, and William McDowell gave his occupation as a farmer.¹⁴

President Abraham Lincoln issued the Emancipation Proclamation in 1863, freeing enslaved people throughout the South, but the practical effects of the president's order were slow in coming to western North Carolina. With this new sector of the area's labor force now free, the social and economic dynamics shifted to some degree, although wealthy white families were eager to retain the hierarchical structure that had favored them for so long. Many freed slaves left their masters and left the region altogether, while others moved into Asheville seeking employment in the tourism and resort industries as cooks, waiters, chambermaids, drivers, and gardeners.¹⁵ William McDowell returned to banking following the war, although he appears to have become increasingly involved in farming and construction and suffered some financial challenges. McDowell declined an offer to become an officer with a bank in Texas and sold the family's brick mansion in 1881, before taking up residence on South Main Street. Through the 1880s the McDowells appear to have been selectively selling portions of their extensive land holdings, including a number of small tracts individuals they had formerly enslaved.¹⁶

In discussing the forces of social and urban change following Emancipation it should be noted that patterns of segregation by income and by race, which certainly began in the nineteenth century, only became well defined in the twentieth century. In his study of the development of urban Charlotte, North Carolina, Tom Hanchett describes nineteenth century land use patterns as resembling spilled salt and pepper, with upper-income whites, lower-income whites, and Blacks often living and working side by side. Eventually the city's residential and commercial sections became increasingly compartmentalized by race and by income. Divisions that only grew under the Jim Crow policies of the segregated South¹⁷

Similar patterns appear to have been true in Asheville, where African Americans comprised roughly 40 percent of the population in 1870.¹⁸ Following Emancipation, Blacks were drawn to

¹³ James M. Smith will.

¹⁴ United States Census 1860, Schedule 1 (Free Inhabitants) and Schedule 2 (Slave Inhabitants).

¹⁵ Darin J. Waters, *Life Beneath the Veneer: The Black Community in Asheville, North Carolina from 1793 to 1900* (Ph.D. Dissertation, University of North Carolina at Chapel Hill, 2012), 42-49, 56-59.

¹⁶ Topkins; "If These Walls Could Talk;" Buncombe County Register of Deeds.

¹⁷ Thomas W. Hanchett, *Sorting Out The New South City: Race, Class, and Urban Development in Charlotte, 1875-1975* (Chapel Hill, NC: University of North Carolina Press, 1998), 3-10.

¹⁸ Of Asheville's 1,400 residents in 1870, 829 were identified as white and 571 as colored. Levi Branson, ed., *The North Carolina Business Directory* (Raleigh, NC: L. Branson, 1872), 39.

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urban areas like Asheville in pursuit of greater employment opportunities, as well as exploring their newly gained freedom both physically and psychologically.¹⁹ In Asheville, African American settlements tended to occur around the margins of town, growing out of areas where enslaved people were quartered in the antebellum period and where they were employed. The prominent East End neighborhood, which emerged as the center of African American life in Asheville around the turn of the twentieth century, appears to have blossomed from the community of 78 people enslaved by James W. Patton. A number of Patton's slaves worked at the Eagle Hotel, which he owned; at his home on South Main Street (present Biltmore Avenue); or at his summer house on Beaucatcher Mountain just east of downtown.

In a similar manner, people formerly enslaved by the Smith and McDowell families likely formed the nucleus of the South Asheville community and established themselves in the area, which was located on the fringes of the McDowell property and outside the city limits. The area around the cemetery and the small South Asheville community was generally known as Kenilworth beginning in 1891, following construction of the Kenilworth Inn.²⁰ The Kenilworth Park subdivision, first platted in 1896, proposed lots on both sides of the then-planned Wyoming Avenue (now Wyoming Road) (PB 8:45). Kenilworth's picturesque English inn overlooked the Swannanoa River and the busy village of Biltmore to the south. The construction of a new thoroughfare from Asheville to Biltmore was discussed in July 1891 at a meeting presided over by William E. Breese, mayor of Kenilworth.²¹ The community's fortunes rose and fell with the inn, which burned in 1909, was rebuilt in 1917, served as a military convalescent hospital during World War I, and reopened as an inn in 1923. James M. Chiles, who had acquired the 151-acre parcel of land containing the ruins of the Kenilworth Inn, planned an incorporated residential suburb for the area, advertising spacious lots, scenic views, and numerous amenities. A plan of the neighborhood showing the proposed Lake Shore section published in the local newspaper in 1926 depicts a clearly demarcated line between Kenilworth and the area then known as South Asheville.²²

The *Asheville Citizen* referred to the area as Clayton Hill beginning in the late 1890s.²³ It was still referred to as Clayton Hill in 1910 when the residents approached county school

¹⁹ Waters, 58-59.

²⁰ The use of the name South Asheville appears to become common in the early twentieth century. The earliest noted mention of South Asheville in newspapers comes in reference to the opening of a new Methodist Episcopal Church located at the corner of Blanton and Phifer streets, just a few blocks south of Patton Avenue in downtown Asheville. "A New Church," *Asheville Citizen*, October 30, 1891.

²¹ "A 70-Foot Avenue from Asheville to Biltmore," *Asheville Weekly Citizen*, July 2, 1891.

²² *Asheville Citizen*, April 18, 1926; Clay Griffith, "Chiles, James Madison and Leah Arcouet, House" National Register of Historic Places Nomination Form, Acme Preservation Services, Asheville, NC, 2017.

²³ Descriptions of the South Asheville area sometimes overlap Clayton Hill and Bracket Town as precursors of what became known as the South Asheville neighborhood adjacent to the predominantly white suburb of Kenilworth.

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Superintendent A. C. Reynolds about building a new school for Black students.²⁴ Residents of the area, which was not yet annexed into the city, were eager for a new school and were considering the possibility of a vote for a special tax. Annexation had been a hotly debated topic in the late 1890s, when Republican leaders wanted to annex Clayton Hill and Bracket Town for their reliably supportive Black voters.²⁵

Although its origins are unclear, the South Asheville community appears to have primarily developed around the African American cemetery established on land given by W. W. and Sarah McDowell. With nowhere to bury their slaves, the McDowells set aside land for a graveyard. Although family tradition holds that the burial plot began in the mid-1800s—and it almost certainly was—the first written documentation of the cemetery is a deed from 1890. William and Sarah McDowell transferred a tract “situated near the Newton Academy property” to the trustees of the A.M.E. Zion Church for use “as a Cemetery for Colored people” (DB 73:509). The trustees included George Avery, Benjamin Ragsdil/Ragsdale, Albert Rowley, Lazarus Clayton, and John Rowley.

McDowell placed George Avery (1844-1938), a formerly enslaved blacksmith, in charge of the cemetery. Avery assumed responsibility for digging graves, tending the grounds, and collecting the \$1 fee paid by families for loved ones to be buried there. The informally arranged cemetery had no plan or maps, so Avery tracked burial locations primarily from memory. It was illegal to teach Blacks to read or write in antebellum North Carolina so Avery, who lacked those skills, kept no written records of burials. Avery may have used simple wooden posts or stones to mark, or track, grave locations, but these impermanent markers have been lost to time and the elements.

According to family tradition, McDowell freed Avery near the end of the Civil War and encouraged him to enlist with the Union army in order to receive a post-war pension. After his discharge in 1866, Avery returned to live in Asheville and, upon his return, the McDowells provided Avery with a piece of land, lumber to construct a house, and his job as caretaker of the South Asheville Cemetery. Again, the first written documentation of a property transfer between the McDowells and George Avery is recorded in a deed from March 1890, although it seems plausible that the deed merely formalized a pre-existing arrangement. Avery purchased the two-acre tract, near the cemetery and adjoining the land of Benjamin Ragsdale, for \$110 (DB 77:238).

Frequent reference points for South Asheville and Clayton Hill in deeds and newspaper articles include being east of Beaumont, near Newton Cemetery, or along Ross Creek. Although relatively close in physical proximity, Bracket Town appears to have been located further east, nearer to Kenilworth Lake and the present location of Asheville Mall.

²⁴ “County School Matters,” *Asheville Citizen*, May 1, 1910, 7.

²⁵ “Brackett Town To Be Annexed,” *Asheville Citizen*, January 26, 1897; “No Bracket Town In Ours,” *Asheville Citizen*, March 9, 1897.

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George Avery, who was born into slavery in Marion, North Carolina, got involved with a number of political and social groups in the African American community after the Civil War and served as a trustee for St. Mark A.M.E. Zion Church, one of two congregations in the South Asheville neighborhood. St. Mark A.M.E. Zion Church built a one-story gable-front sanctuary at 104 Wyoming Road, approximately 0.4 mile southwest of the South Asheville Cemetery. The church remained active into the late twentieth century before the building closed and was converted into a private residence. At a public meeting at the courthouse in 1880, Avery was recommended to serve on a temperance committee that would petition residents of Asheville township for a special election to outlaw “the sale of intoxicating liquors.”²⁶ Avery later served on committees at the Young Men’s Institute and contributed \$25 to the formation of a colored hospital.²⁷ He married Maggie Walker (1859-1913) in 1884. Both George and Maggie Avery testified at a murder trial in 1893, as witnesses to “a row in the woods east of Beaumont near Bracket Town...between a crowd of negroes who were playing cards.”²⁸ George Avery gave lengthy testimony about the events that resulted in the death of James Mills, while Maggie Avery recalled seeing Ramsey Ragsdale running toward the commotion with a gun in his hands. Ultimately the jury decided that the fatal shot came from Will Ritchie. After Maggie’s death in 1913, George Avery married Bessie Weaver (1884-1965) in 1914 and continued to reside on Dalton Street near the cemetery. In 1920, George Avery sold a small tract of land to the trustees of the Silver Leaf Lodge of Odd Fellows of South Asheville (DB 243:210).

Avery was not alone in securing land from the McDowells, who sold parcels to other African American community members. Benjamin Ragsdale purchased a small lot in 1888, less than one acre for \$250, near the top of a ridge and “on the west side of the road in front of [Benjamin Ragsdale’s] house” (DB 76:308). In February 1878, Lazarus Clayton acquired four acres on the east side of Town Mountain, “it being the land on which he now lives,” for \$269 (DB 79:45). Alice Clayton purchased a one-acre tract adjoining Lazarus Clayton in 1889 for \$75 (DB 67:227). All of these deeds were not recorded until 1891, near the end of William McDowell’s life.²⁹

The formal creation of the South Asheville Cemetery in the nineteenth century provided a place for Blacks to be buried in Asheville other than church graveyards. Enslaved Africans often

²⁶ “The Temperance Meeting Saturday Afternoon,” *Asheville Citizen*, March 25, 1880.

²⁷ “Y.M.I. Notes,” *Asheville Citizen*, December 22, 1913; “Colored Hospital Practically Assured,” *Asheville Citizen*, March 21, 1921.

²⁸ “In A Sunday Card Game,” *Asheville Weekly Citizen*, March 20, 1893.

²⁹ A legal notice for the sale of seven tracts at a courthouse auction helps confirm the proximity of a number of South Asheville residents. Description of the first tract references the corners of property owned by Boston Jenkins, Betsy Adams, J. M. Campbell, Alice Clayton, D. Fletcher, and Enoch Ragsdale. The description also contains survey calls linking George Avery’s southwest and northwest corners, as well as a “corner of the colored cemetery line.” The majority of the property being auctioned had belonged to William and Sarah McDowell in the past but was defaulted on by its present owners. *Asheville Daily Citizen*, August 19, 1898.

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insisted upon the right to a proper burial during the antebellum period despite the lack of other basic human rights, and slave holders typically obliged by granting a marginal or unproductive area of their property for a graveyard. Public cemeteries for African Americans typically emerged in the twentieth century and reflected “the strict segregation of the Jim Crow era.”³⁰ After the turn of the twentieth century, Asheville’s principal burying ground, Riverside Cemetery, would take African Americans who could not afford other arrangements, although they were buried in a remote section, “down on the back side of the cemetery.”³¹

While the South Asheville Cemetery typically accepted burials from community residents or members of the A.M.E. and Baptist churches in South Asheville, any African American resident could be buried in the cemetery. Families were responsible for paying the gravedigger, usually George Avery, who would also collect a \$1 fee per grave that was given to the McDowells. After Sarah McDowell’s death in 1905, the two churches created a Cemetery Board/Burial Association, and fees were paid to the Board if the deceased was not a member of either the St. Mark or St. John churches.³² The burial fee ranged from \$75 to \$85, which was considerably less than other cemeteries charged at the time, and \$15 was paid to the gravedigger. Due to the expense, most families had burial insurance to cover the various costs, including the undertaker, funeral services and preaching, and the coffin.³³

At the beginning of the twentieth century, there were no Black undertakers or funeral directors operating in Asheville. Annie Mae Bolden remembered Jesse Starnes serving as the undertaker when her grandmother, Louise Miller, died in 1902.³⁴ Noah Murrough, who came to Asheville around 1890 and operated the Woodlawn Café, became the first African American undertaker to be licensed in Asheville and established a funeral parlor specifically to serve the Black community. When fire destroyed Catholic Hill School in 1917, the burned bodies of

³⁰ M. Ruth Little, *Sticks & Stones: Three Centuries of North Carolina Gravemarkers* (Chapel Hill, NC: University of North Carolina Press, 1998), 39; Emmeline E. E. Morris, *Gospel Pilgrim’s Progress: Rehabilitating an African American Cemetery for the Public* (Master’s thesis, University of Georgia, 2007), 19-20.

³¹ Annie Mae Bolden, interviewed by Dee Williams, August 15, 1989, “Bolden, Annie Mae,” The South Asheville Colored Cemetery, 1840-1943, D. H. Ramsey Library Special Collections, University of North Carolina at Asheville.

³² The origins of the cemetery board are unclear at this time, although it was likely created jointly, in the late 1910s or 1920, by the congregations of the St. John and St. Mark churches. Rev. Benjamin Brewer (1908-1994) recalled that the board was established prior to his family’s arrival in Asheville in 1922. The congregation of St. John ‘A’ Baptist, however, did not organize and erect its first church building adjacent to the cemetery until 1914. It is possible that the cemetery board was created earlier, closer to the period following the death of Sarah McDowell in 1905. Through George Avery’s affiliation as a trustee of St. Mark A.M.E. Church, the cemetery board could have been established prior to the formation of St. John. Rev. Benjamin Brewer, interviewed by Dee Williams, August 19, 1989, “Brewer, Rev. Benjamin F. and Rosa Gordon,” The South Asheville Colored Cemetery, 1840-1943, D. H. Ramsey Library Special Collections, University of North Carolina at Asheville.

³³ Rev. Benjamin Brewer and Rosa Gordon Brewer interview.

³⁴ Bolden interview.

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African American children were taken to Murrough's establishment in the YMI Building.³⁵ James Wilson began operating as an undertaker in the 1910s or 1920s, and Alonzo McCoy acquired the Murrough Undertaking Company after Murrough retired in 1927. Jesse Ray and W. A. Allen also served Asheville's African American community as undertakers and funeral directors.³⁶

Undertakers typically oversaw all aspects of the funeral arrangements. On behalf of the deceased's family, the undertaker would contact the Cemetery Board and request permission for a burial at South Asheville Cemetery. A committee would review the request and grant permission for the burial. While the undertakers likely kept records of burials, the Cemetery Board kept no formal records, a responsibility that fell to the families. Rosa Gordon Brewer, whose father and husband both helped dig graves at the cemetery as George Avery grew older, recalled that the undertakers would provide tin plates to mark graves, which would be replaced later by a gravestone if the family could afford one.³⁷

Longtime South Asheville resident George Gibson, who helped Avery in his later years, recalled how families often remembered where their relatives' unmarked graves were by the location of trees, rocks, nearby graves, and other landmarks.³⁸ When David Shields was buried in 1937, his daughter recalled that the funeral director did not bring a marker for the grave, and the family could not afford a headstone, so they remembered its location relative to a large tree in the graveyard.³⁹ Some families designated plots by fences or plantings. Louise Miller's family planted roses around her grave, and the family plot was marked by a fence at one time.⁴⁰ Ethel Burgan recalled how her husband's parents had a family plot that was outlined by stones, "like a little fence."⁴¹

Starting in the second decade of the twentieth century, the cemetery enjoyed a close relationship with the congregation at St. John 'A' Baptist Church. The congregation first began when South Asheville residents joined with others for prayer meetings in Haw Creek under a

³⁵ "Death Toll at Catholic Hill School May Be Eight Children," *Asheville Citizen*, November 17, 1917; Lenwood Davis, *The Black Heritage of Western North Carolina* (Asheville, NC: D. H. Ramsey Collection, 1983), 28.

³⁶ Forest Hardy, interviewed by Lewis Armond, August 16, 1989, "Hardy, Forest," The South Asheville Colored Cemetery, 1840-1943, D. H. Ramsey Library Special Collections, University of North Carolina at Asheville.

³⁷ Rosa Gordon Brewer interview.

³⁸ George Gibson, interviewed by Lewis Armond, August 2, 1989, "Gibson, George," The South Asheville Colored Cemetery, 1840-1943, D. H. Ramsey Library Special Collections, University of North Carolina at Asheville.

³⁹ Saintolia Mapp, interviewed by Dee Williams, August 14, 1989, "Mapp, Saintolia," The South Asheville Colored Cemetery, 1840-1943, D. H. Ramsey Library Special Collections, University of North Carolina at Asheville.

⁴⁰ Bolden interview.

⁴¹ Ethel Burgan, interviewed by Dee Williams, August 29, 1989, "Burgan, Ethel," The South Asheville Colored Cemetery, 1840-1943, D. H. Ramsey Library Special Collections, University of North Carolina at Asheville.

South Asheville Cemetery and St. John 'A' Baptist Church
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large oak tree. The church organized in association with Mt. Zion Missionary Baptist Church of Asheville and erected a wood frame church on property adjacent to the South Asheville Cemetery in 1914. After the first building was destroyed by fire, a second wooden church was built on the same site. It was replaced by the current one-story gable-front brick church in 1929, under the leadership of the first full-time pastor, Rev. W. A. Anderson.

Along with the congregation of St. Mark A.M.E. Zion Church, St. John 'A' Baptist played an important role in the upkeep of the cemetery. Members of both churches participated in clean up days, which typically occurred twice a year. The dates were announced during church services and the community would gather to clean graves, clear brush and debris, and tidy the grounds. Men would typically work on the grounds and the women prepared food and drink and tended individual graves.⁴² George Gibson remembered as a child playing the cemetery after Sunday School or church, exploring the grounds and reading epitaphs on the headstones. He recalled older students from South Asheville School being pulled out of class to serve as pallbearers during a funeral if there were not have enough men available to carry the coffin.⁴³

African American traditions and the collective sense of community pervaded other aspects of burial rituals at the South Asheville Cemetery. Respect for the deceased was important regardless of their position within the community. Many families depended upon burial insurance to ensure a proper burial. It was frequently one of the last expenses to be given up when times were hard financially. Burial insurance paid the undertaker and preacher among other expenses. The coffins were typically simple wooden boxes or wicker baskets, although more expensive wooden and metal caskets were available. Most individuals were buried in the finest clothing that they owned along with any special jewelry or significant personal objects. Family members frequently left treasured objects on the graves of loved ones as an offering.⁴⁴

During the late 1910s and 1920s, the neighborhood around the church and cemetery came to be known as South Asheville. It was described in city directories as a residential section north of Wyoming Road and west of Kenilworth Avenue.⁴⁵ Not being included in Kenilworth indicated a color line, a reality confirmed by George Gibson, who succinctly recalled: "Kenilworth was white; South Asheville was Black."⁴⁶

⁴² Ibid.; Rev. Brewer interview; Gibson interview.

⁴³ Gibson interview.

⁴⁴ Roberta Hughes Wright and Willard B. Hughes III, *Lay Down Body: Living History in African American Cemeteries* (Detroit, MI: Visible Ink Press, 1996), 279; Burgan interview; Rev. Benjamin and Rosa Gordon Brewer interview; Mapp interview.

⁴⁵ Miller's *Asheville Directory* (Raleigh: Hill Directory Company, 1955), 153.

⁴⁶ "Lifetimes of Service," *Asheville Citizen-Times*, August 16, 2008, 11.

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In 1922, South Asheville residents successfully petitioned the city for sewers, water, and street lights.⁴⁷ By 1927, real estate advertisements appeared for lots with city services for African American occupancy.⁴⁸ A wave of city school construction at the time saw plans for nearly \$370,000 of new buildings, including South Asheville, North Asheville (present-day Claxton Elementary), Stephens-Lee, and West Asheville.⁴⁹ South Asheville Elementary was erected in 1922-1923 at a cost of \$95,000 on a site located directly behind St. John 'A' Baptist Church.⁵⁰ J. C. Nelson was principal of the school in 1930, when the *Asheville Citizen* lauded the school for its role in the 1930 City Beautiful cleanup campaign.⁵¹

The physical proximity of the school, cemetery, and two churches formed the nucleus of the small, active community, which included an Odd Fellows Lodge, several groceries and small stores, a beer garden, and home businesses. The community, however, became increasingly hemmed in by the development of Kenilworth. Following the contested annexation of Kenilworth and other suburbs in 1929, the South Asheville community became part of the city of Asheville. The 1937 Residential Security Map description of the area respectably rated the Kenilworth neighborhood and cited its city conveniences, adequate transportation, and access to schools, churches, and downtown among its advantages. The South Asheville community around the cemetery and St. John 'A' Baptist is briefly noted as a "Negro settlement" in the area, but it is still designated with a "B" rating. A small area around Keebler and Norfolk roads to the west, however, was given a "D" rating and effectively redlined. This area was described as a "very cheap Negro section" built around an old brick yard and lying in a valley with unpaved streets.⁵²

South Asheville Cemetery remained the only public burying grounds for the city's African American residents for many years. Riverside Cemetery near downtown remained the city's principal public cemetery through the first decades of the twentieth century. The West Asheville Cemetery Association was incorporated by the state legislature in 1901 for the creation of a new public cemetery on the outskirts of the city, although the name was changed to Green Hills in 1923 because the moniker "West Asheville" was thought to be too commercial sounding (DB C006:327).⁵³ In 1912, J. M. Campbell set aside approximately three acres of land

⁴⁷ "Colored Residents Ask for Improvements," *Asheville Citizen*, April 4, 1922, 3.

⁴⁸ "For Sale in South Asheville," *Asheville Citizen*, June 19, 1927, 39.

⁴⁹ "Over Two Millions Involved in Actual Construction Work in Process Here Now," *Asheville Citizen*, September 10, 1922.

⁵⁰ "To Let Contract for New School Within Days," *Asheville Citizen*, April 9, 1922, 22.

⁵¹ "Closing Cleanup Days Important," *Asheville Citizen*, May, 9, 1930.

⁵² "Mapping Inequality, Asheville," <https://dsl.richmond.edu/panorama/redlining/#loc=12/35.5159/-82.5702&opacity=0.8&city=asheville-nc&area=D2> (accessed July 12, 2019).

⁵³ *Asheville Gazette*, February 27, 1901; *Asheville Citizen*, March 14, 1901.

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near Biltmore for a new cemetery. The graveyard had been requested by several ministers and residents in Biltmore, who wanted a burying ground closer than Riverside Cemetery. Campbell laid off 200 lots and each lot could hold up to ten graves.⁵⁴ In 1928, prominent funeral director Robert J. Lewis set aside nearly 16 acres in Beaverdam on the north side of the city for a cemetery to be called Violet Hill Memorial Park (DB 390:33), which met with opposition from local residents.⁵⁵ Moving forward the company changed the name of the cemetery to Lewis Memorial Park at the suggestion of Lewis' wife, Agnes, possibly to avoid the stigma of the local opposition (DB C010:474).

A group of Black citizens organized the West Asheville Colored Cemetery in 1930. Trustees of the cemetery association, including James Young, D. J. Mitchell, John Justice, Walter Young, and Oliver Smith, purchased a tract of land adjacent to Green Hills Cemetery for the "burial of negroes."⁵⁶ The land had been used in the past for the burial of African Americans but, following an accepted pattern of segregation, it was now deemed "advisable and for the best interest of everyone concerned that the Green Hills Cemetery Association, Inc., discontinue furnishing burial service for the colored dead" (DB 427:173). Dr. L. O. Miller, son of prominent builder James V. Miller and grandson of Louise Miller, organized the Violet Hill Cemetery Company in 1935, for the burial of African Americans. The cemetery, named for Dr. Miller's mother, was located adjacent to Miller family land in the Emma community.⁵⁷ Funeral director W. C. Allen opened the eight-acre Sunset Cemetery for African Americans on Sweeten Creek Road in 1943.⁵⁸

Burials at South Asheville Cemetery began to decline in the late 1930s, in part due to the new cemeteries available to Black residents of Asheville. It is generally held that the cemetery closed around 1938, after the death of George Avery, although there is no specific record of its official closing. Robert C. Watkins, who died in 1943, is believed to be the last person buried in the cemetery.⁵⁹ Community members who participated in an oral history program in the late 1980s differ in their assessment of whether the cemetery was closed or condemned by the City of Asheville, but no records have been identified documenting any such action by the city. To residents of the South Asheville community, the city's motives were unclear, at best, and many

⁵⁴ "New Cemetery for City of Biltmore," *Asheville Citizen*, April 27, 1912.

⁵⁵ "Court Halts Use of Cemetery," *Asheville Citizen*, July 29, 1928.

⁵⁶ "Negro Cemetery Company Formed," *Asheville Citizen*, August 23, 1930.

⁵⁷ "Charter Is Granted To Cemetery Company," *Asheville Citizen*, April 13, 1935. See deed books 478:7, 478:9, 478:10, 533:387.

⁵⁸ "The New Sunset Cemetery" advertisement, *The Church Advocate*, August 19, 1943.

⁵⁹ Brewer interview; Hardy interview. A cook in the U.S. Navy, Watkins was killed in action on February 24, 1943. "Asheville Negro, Cook in Navy, Is Killed In Service," *Asheville Citizen*, March 2, 1943.

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felt their white neighbors in Kenilworth were pressuring city officials in order to expand development.⁶⁰

After the last burial in the cemetery in 1943, the school closed in 1948, and South Asheville eventually lost a bit of its identity as it became more closely allied with the Kenilworth neighborhood in the second half of the twentieth century. The South Asheville community has remained an African American enclave within the larger residential area. Families continued to maintain individual and family plots for a while, but as more and more individuals were buried at other cemeteries around town, the South Asheville Cemetery was gradually forsaken by neighborhood residents.

By 1980, after years of neglected maintenance, South Asheville Cemetery was wildly overgrown. Kenilworth neighbors of the church and cemetery now approached the local residents to join an effort to prevent the construction of a 152-unit apartment complex bordering the cemetery.⁶¹ George Gibson, who had known and worked alongside George Avery, began working to reclaim the cemetery and was joined by George Taylor, a member of St. John 'A' Baptist Church. Gibson organized the South Asheville Cemetery Association, and through the group, Gibson and Taylor coordinated with church members and engaged volunteer groups, resulting in a broader recognition of the cemetery's historical significance.⁶² Their efforts led to partnerships with Warren Wilson College and AmeriCorps, oral history projects, and frequent media coverage.⁶³ The process of reclaiming, and sustaining, the South Asheville Cemetery into the twenty-first century has been an arduous, but fulfilling, one. The deep roots of Asheville's African American community reside in these quiet woods beside the brick church at the end of the road.

⁶⁰ Burgan interview; Gibson interview.

⁶¹ Gibson interview; Barbara Blake, "Kenilworth Residents Seek Moratorium," *Asheville Citizen*, June 26, 1981; John Campbell Jr., "Council Rezones Kenilworth Area," *Asheville Citizen*, February 5, 1982.

⁶² Henry Robinson, "Black Cemetery Cleanup Needs Financial Boost," *Asheville Citizen*, October 16, 1986.

⁶³ Paul Schattel, "If Stones Could Talk," *Mountain Xpress*, September 29, 1998.

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Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____
- recorded by Historic American Landscape Survey # _____

Primary location of additional data:

- State Historic Preservation Office
 - Other State agency
 - Federal agency
 - Local government
 - University
 - Other
- Name of repository: _____

Historic Resources Survey Number (if assigned): BN0673, BN1338

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10. Geographical Data

Acreage of Property 3.2 acres

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates (decimal degrees)

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

A. Latitude: _____ Longitude: _____

B. Latitude: _____ Longitude: _____

C. Latitude: _____ Longitude: _____

D. Latitude: _____ Longitude: _____

E. Latitude: _____ Longitude: _____

Or

UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

1. Zone: 17 Easting: 360650 Northing: 3938660
2. Zone: 17 Easting: _____ Northing: _____
3. Zone: 17 Easting: _____ Northing: _____
4. Zone: 17 Easting: _____ Northing: _____

Verbal Boundary Description (Describe the boundaries of the property.)

The eligible boundary is shown by a solid black line on the accompanying Buncombe County tax map. The boundary encompasses 3.2 acres on two tax parcels [PINs 9648-85-3536-00000 and 9648-85-2250-00000] containing the full extent of the cemetery and church properties. The inventory of contributing objects within the South Asheville Cemetery is keyed to the attached Cemetery Inventory Map.

Boundary Justification (Explain why the boundaries were selected.)

The eligible boundary for the South Asheville Cemetery encompasses all of the property historically associated with and devoted to the burial ground and the neighboring St. John 'A' Baptist Church. The immediate physical proximity of the nineteenth-century cemetery

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and the twentieth-century church reinforces the close association of the church congregation and cemetery within the South Asheville community during the twentieth century. The two properties are surviving resources from the small but once vibrant African American community lying on the periphery of Asheville. The boundary includes the church building and paved parking area, as well as all of the grave markers, fencing, signage, and landscaping associated with cemetery. The cemetery and church are surrounded by recent residential development on the north and west sides, while residences to the south and east primarily date from the mid- to late twentieth century.

11. Form Prepared By

name/title: Clay Griffith
organization: Acme Preservation Services, LLC
street & number: 825C Merrimon Ave., #345
city or town: Asheville state: NC zip code: 28801
e-mail: cgriffith.acme@gmail.com
telephone: 828-281-3852
date: March 29, 2021

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A USGS map or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

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Photographs

The following information pertains to each of the photographs:

Name of Property: South Asheville Cemetery and St. John 'A' Baptist Church
Location: 20 Dalton Street, Asheville, North Carolina
County: Buncombe
Name of Photographer: Clay Griffith / Acme Preservation Services
Date of Photographs: October 25, 2019 (unless otherwise noted)
Location of Digital Master: Historic Preservation Office
North Carolina Division of Archives and History
109 E. Jones Street
Raleigh, North Carolina 27601-2807

Photographs:

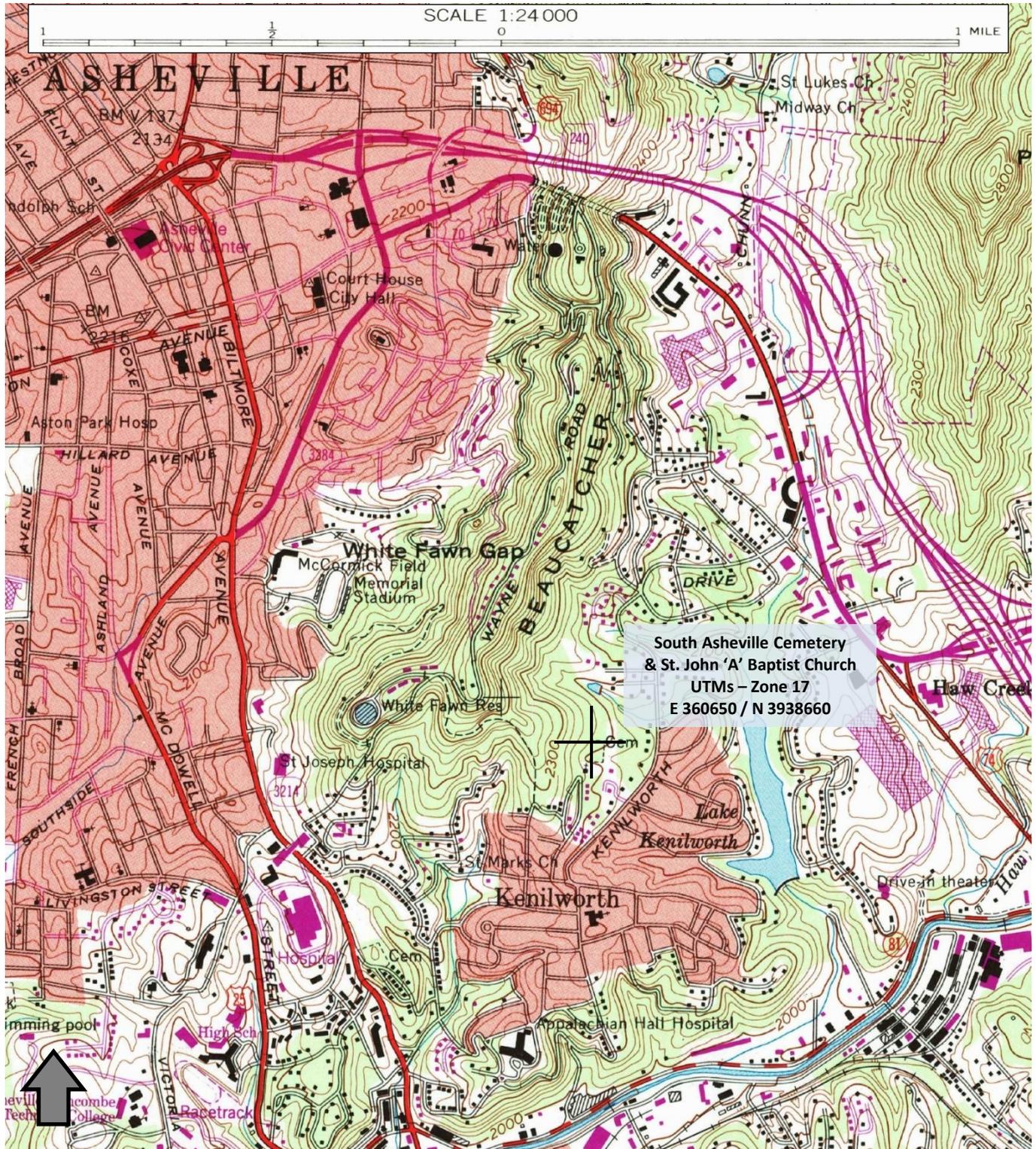
1. Cemetery, sign, historical marker, and fence, overall view to north from entrance
2. Cemetery, landscape, view to north, October 7, 2020
3. Cemetery, landscape, view to south
4. Cemetery, view to northwest
5. Remnants of wooden grave markers (undated), view to west, October 7, 2020
6. George Avery (1844-1938) grave marker
7. Elizabeth Smith (d. 1901) grave marker
8. F. Harper (undated) grave marker
9. Louise Miller (d. 1902) grave marker)
10. James J. Forney (1922-1925) grave marker
11. T. C. Hamilton (1856-1904) grave marker
12. Pearl Hoskins (1889-1923) grave marker and border
13. Robert C. Watkins (1909-1943) grave marker
14. St. John 'A' Baptist Church, oblique front view to northeast, October 25, 2019
15. St. John 'A' Baptist Church, sanctuary interior, view to northeast, December 23, 2019

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

SCALE 1:24 000

1 MILE



South Asheville Cemetery
 & St. John 'A' Baptist Church
 UTM's - Zone 17
 E 360650 / N 3938660

National Register of Historic Places Nomination

South Asheville Cemetery and St. John 'A' Baptist Church

20 Dalton Street, Asheville
 Buncombe County, North Carolina

Location map

Asheville, NC 7.5' USGS topographic quadrangle map
 (1961; photorevised 1991)
 Scale 1:24,000

Map created by C. Griffith/Acme Preservation Services, March 2021



National Register boundary

Faulkner Ave

Lower Bend Rd

Faulkner Ave

Dalton Street

South Asheville Cemetery
(PIN 964885353600000)
Contributing site

St. John 'A' Baptist Church
(PIN 964885225000000)
Contributing building

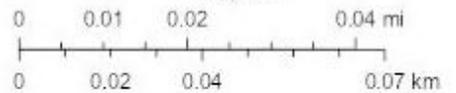
National Register of Historic Places Nomination

South Asheville Cemetery and St. John 'A' Baptist Church

20 Dalton Street, Asheville
Buncombe County, North Carolina

National Register Boundary Map

1:1,750



Base map: HPOWEB 2.0, aerial imagery 2020
Map created by C. Griffith/Acme Preservation Services, March 2021



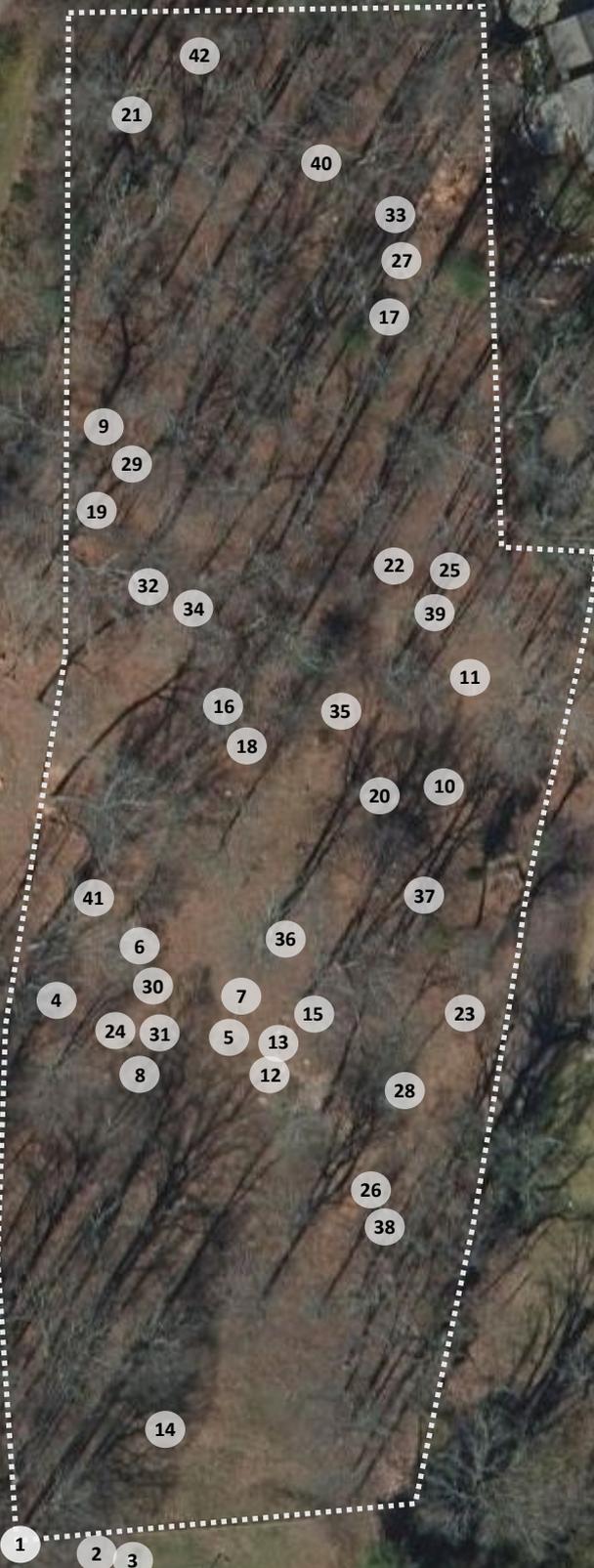
Faulkner Ave

Lower Bend Rd

Faulkner Ave

Dalton St

St. John 'A' Baptist Church



Numbers correspond to the inventory list in Section 7, pp. 12-13 (Dotted line represents the fence line)

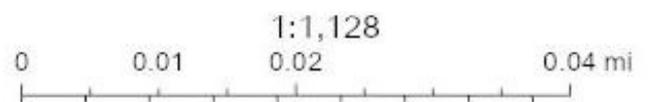
Objects 1, 2 and 3 are non-contributing resources as noted in the Section 7 inventory. All other labeled resources are contributing.

National Register of Historic Places Nomination

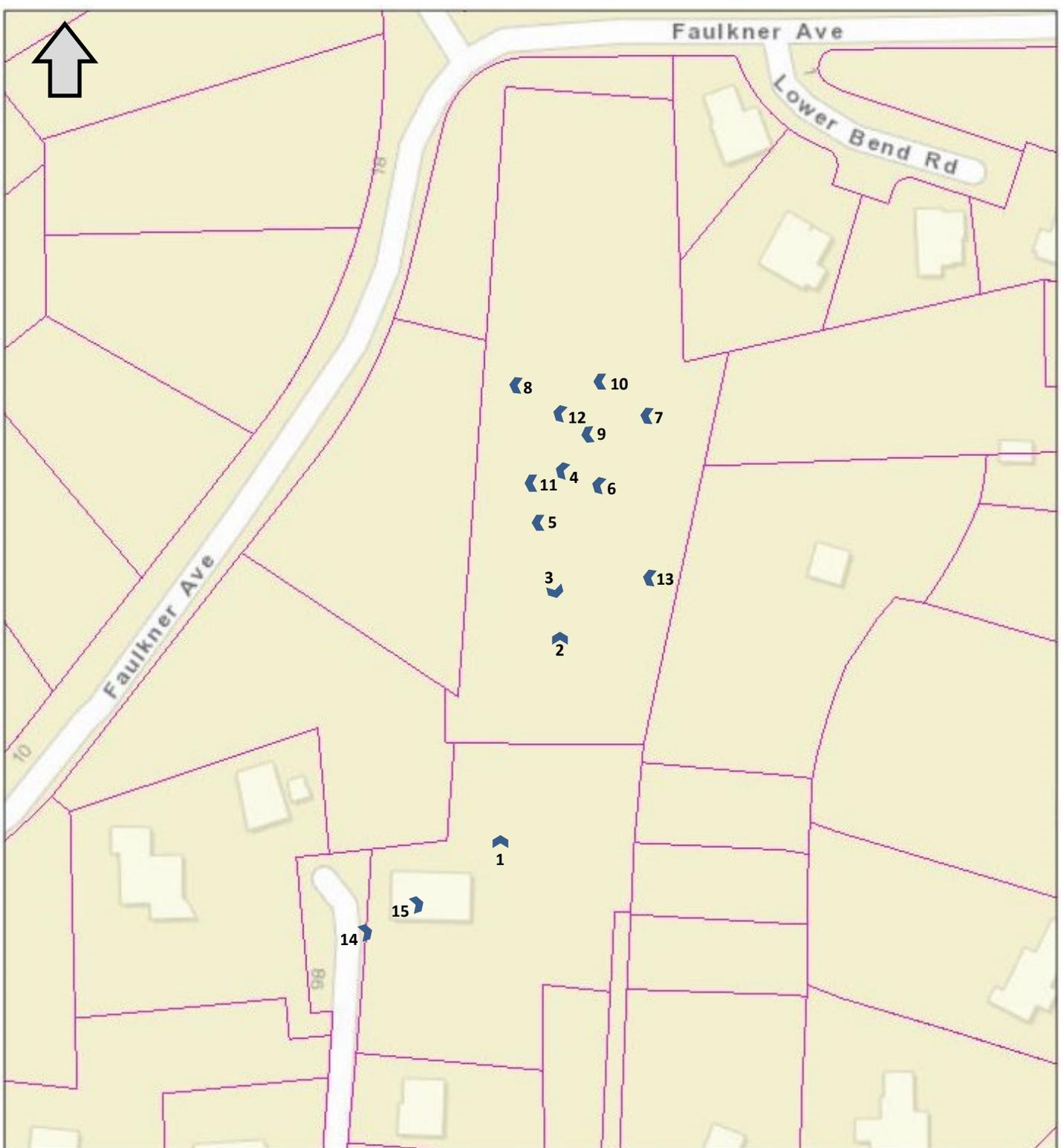
South Asheville Cemetery and St. John 'A' Baptist Church

20 Dalton Street, Asheville
Buncombe County, North Carolina

Cemetery Inventory Map



Base map: HPOWEB 2.0, aerial imagery 2020
Map created by C. Griffith/Acme Preservation Services, March 2021

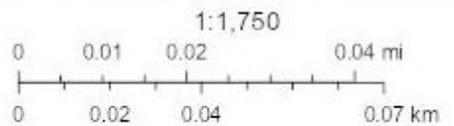


National Register of Historic Places Nomination

South Asheville Cemetery and St. John 'A' Baptist Church

20 Dalton Street, Asheville
Buncombe County, North Carolina

Photograph key



Base map: HPOWEB 2.0, Buncombe Co. tax parcels
Map created by C. Griffith/Acme Preservation Services, March 2021