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August 6, 2006

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Dear Steve:

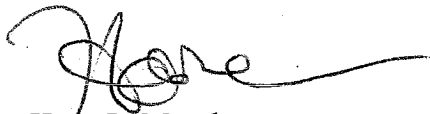
Attached please find the report on Lloyd. I would like to thank you and Clay for the opportunity to continue work on this small, but historically rich site.

Having kept in mind that the information's most likely end use is in the interpretation of the site I organized the report into sections: Introduction, Historical Overview, Church, School, Cemetery, and an Associative History. The associative history contains the names that appear in the known historical record of Lloyd. It is my hope that as the project becomes more widely known the descendants of these folk will come forward with additional information, or perhaps even photos of the church and/or its congregants.

A number of people have helped me and shown great enthusiasm for the project, including archivists Marilyn Schuster (UNCC), Monika Rhue (Johnson C. Smith), and Jane Johnson (The Carolina Room, Main Branch, Public Library); Mary Ruth Gibson of Sharon Presbyterian Church; and Steve Crump at WBTV. As you go forward and solicit community input I would encourage you to call upon the expertise and committed interest of these people.

Please contact me with any questions that you may have. I look forward to chatting with you in the near future about the project.

All my regards,



Hope L. Murphy

Lloyd Presbyterian Cemetery

Report Prepared by Hope L. Murphy
For Grubb Properties

ST. LLOYD

The St. Lloyd Presbyterian Church¹ site was the original location of St. Lloyd Church, an associated school, and a burial ground. The building, which accommodated the church and school, no longer exists leaving the graveyard as the only prominent physical reminder of a once vibrant congregation.

Seventy-eight grave depressions have been identified at the site. These depressions are approximately two feet wide and range in length from six feet to between four and five feet. Adults are interred in the larger depressions, and the smaller ones contain the remains of children. The graves, generally oriented from east to west,² are located close to Colony Road and are grouped in what must be family burial plots.³ The graves at the site likely date from about 1868, when the church property was purchased, until roughly 1926, when the property was sold to Cameron and Sarah Morrison. The Morrisons purchased the property as part of a larger parcel that would become part of Cameron Morrison's grand "gentleman's farm," Morrocroft.

Very few grave markers remain, and none is inscribed. The ones that do survive are fieldstones. Most likely some of the markers were originally fashioned from wood and have since deteriorated. There is anecdotal evidence that larger stone markers may have been in the cemetery but were later relocated.⁴ An explanation of motivation behind such movement does not exist, since no graves were to be relocated and the property was,

¹ In the historic record St. Lloyd Presbyterian Church, is also called Lloyd Presbyterian Church. The two names are used interchangeably throughout this document.

²J. Alan May. "An Archeological Reconnaissance of the Lloyd Presbyterian Church Cemetery: Charlotte, Mecklenburg County, North Carolina," August 1993.

³ Ibid, p.14.

⁴Caldwell Interview. Caldwell recalled that as a child in the 1930's that as many as 30 headstones were still standing in the cemetery. He conjectures that the stones may have been stolen by vandals.

by deed, to remain an undisturbed gravesite in perpetuity⁵. It is not clear whether the Morrisons agreed to maintain the cemetery. Mary Ruth Gibson, who grew up across the road from Lloyd, recounts that as a child her brother C.C. Caldwell would compel her to visit the cemetery and help him pick the weeds that had grown up around the site.⁶

Such maintenance, by children, would have been possible at Lloyd. The ground is covered with periwinkle, a common ground cover used in older cemeteries. Its invasive root system prevents many other weeds from growing, and its purple flower acts as a decorative ground cover. It is probable that the plants at the site are offshoots from those planted by the St. Lloyd Presbyterian Church congregants more than 150 years ago.

The site is presently canopied by many mature trees. A 1938 aerial photo of the site shows that a grove of mature trees has long shaded the site, which was otherwise surrounded by open fields.⁷ There is currently no visible evidence of the church building. As of this date it is unclear what happened to the church structure there is anecdotal evidence that it burned. Residents of the area recount that the church; was located approximately 200 yards from Sharon Road and faced northeastward, toward what is now uptown Charlotte. The church, according to local resident David Lockwood, was a small, one-story wooden structure, with a simple bell tower in the front.⁸

⁵ *Mecklenburg County Deed Book* 617, page 440.

⁶ Gibson Interview.

⁷ 1938 Mecklenburg County Aerial Photos, The Charlotte-Mecklenburg Historic Landmarks Commission.

⁸ Lockwood Interview.

HISTORICAL OVERVIEW

In October 1867 a group of African American members of Sharon Presbyterian Church, in what was then known as Sharon Township, appeared before the Church Elders. According to the minutes of that Session, these black members requested “advice and aid in building a house of worship for the colored people.”⁹ Though the names of the petitioners, or the church they wished to establish, are not in the Sharon Presbyterian minutes, it is believed that these African American members were the subsequent founders of St. Lloyd Presbyterian Church.

These former slaves, like others all around them, sought to define their freedom within their own institutions and houses of worship. Reverend Willis L. Miller, a white Presbyterian missionary, helped the charter members of St. Lloyd Presbyterian establish their new church in the Sharon community. Miller requested that the Elders of Sharon Presbyterian Church dismiss without censure the African Americans who wished to leave. Miller’s request was granted during the Session meeting on October 20, 1867, with the following words:

It is resolved by this Session that the names of all those colored members, who have gone into this aforesaid organization, be other (sic) are hereby, omitted from the Roll of Members of this Church without censure, with the prayer that the Great Head of the Church may go with and bless these our colored brethren in their new church relations.¹⁰

⁹ *Minutes of the Sharon Presbyterian Church Session, October 19, 1867.*

¹⁰ *Minutes of the Sharon Presbyterian Church Session, October 20, 1867.*

On February 18, 1868, five trustees of St. Lloyd Presbyterian Church signed a deed to purchase one acre of land in Sharon Township from Jonathan K. Ray. This parcel of land was located a mile north of Sharon Presbyterian Church, also on Sharon Road. The diamond-shaped piece of property was purchased for \$25.00 for the purpose of erecting the congregation's first church building and for providing a burial ground. The deed stipulated that in the event of the dissolution of the church, ownership of the property would revert to the Catawba Presbytery.

One can best appreciate the cultural significance of the St. Lloyd Presbyterian Church Cemetery by examining the life of African Americans in Mecklenburg County in the years immediately preceding and following Emancipation. In 1860 slaves accounted for approximately 40% of Mecklenburg County's population¹¹. These bondspeople tended, unlike those in Virginia and South Carolina coastal regions, to live on small plantations; and the slave owners in Mecklenburg County most often owned a relatively small number of slaves. About twenty-five percent of the white population of Mecklenburg County held African Americans as slaves, the majority of whom worked as farmhands or domestics, while a small minority labored in the County's gold mines. In 1860 only 139 free blacks lived in the Charlotte¹².

Whites placed onerous controls on free and enslaved blacks during the decades leading up to the Civil War. Slaves were barred from the streets after 9:30 p.m., were not allowed to buy or sell liquor, and could not assemble without the expressed permission of the mayor or town commissioners. Free blacks were limited both by local

¹¹ Dan L. Morrill, "A History of Charlotte and Mecklenburg County," Charlotte-Mecklenburg Landmarks Commission.

¹²Janette Thomas Greenwood, *Bittersweet Legacy: The Black and White "Better Classes" in Charlotte, 1850-1910*. (Chapel Hill: The University of North Carolina Press, 1994), p. 21.

and state codes, including the Free Negro Code of 1830, which attempted to prevent free blacks from having contact with slaves and abolitionists, restricted their movement into and out of the state, and forbade whites from teaching bondspeople to read and write. By 1835 the North Carolina General Assembly had also stipulated that free blacks could no longer vote.¹³

After the Civil War, newly-freed blacks relished the opportunity to build families not subject to white control and churches that were similarly independent. Kathleen Hayes, a freedwoman, railed against the practice of seating African Americans in the balcony of Charlotte's First Presbyterian Church and called upon the black members of the congregation to "come out of the gallery and worship God on the main floor." The Northern Presbyterian Church responded to such urgings by establishing the General Assembly's Committee on Freedman on June 21, 1865, which sent 40 white missionaries and teachers to the South.

These teachers and missionaries faced many difficulties, including inadequate funding and rejection and hostility at the hands of many of the local whites. Undaunted, preachers like Reverend Samuel Caruthers Alexander, of Pittsburgh, came to help Kathleen Hayes and other disaffected blacks establish Seventh Street Presbyterian Church, now First United Presbyterian Church¹⁴. Alexander joined with fellow whites Sidney Murkland and Willis L. Miller in October 1866 to create the Catawba Presbytery, the first all-black Presbytery in the United States.

Miller, a graduate of Union Theological Seminary in Richmond, began his career as a pastor in Pittsboro, North Carolina in 1857. According to records, Miller not only

¹³ Ibid, 22.

¹⁴ Ibid.

owned slaves but “fought to perpetuate” the institution. Though his status as a former slave owner caused suspicion among the former bondspeople, it may have protected him from reactionary whites. He wrote later in life: “Any man from the North doing what I did would have been killed. But I had been the associate of the pastors of the white churches and they kept ‘the lewd fellows’ from me.”¹⁵ He was charged by the Presbytery with forming St. Lloyd. Miller threw himself into his role as a public servant, in addition to helping fledgling churches such as Lloyd, he also taught classes at Biddle Institute, now Johnson C. Smith, and served on the Charlotte Board of Aldermen from August 1, 1868 to January 4, 1869.¹⁶ Miller and Alexander, with others, labored to assist African Americans in creating several churches in Mecklenburg County – including McClintock Church, Murkland Church, Woodland Church, and St. Lloyd.

These newly-founded congregations provided places of worship for those African Americans who wanted to remove themselves from their former white-controlled churches because of what some considered the demeaning treatment accorded black members there.¹⁷ Black congregants in white-controlled churches were listed separately on membership rolls, were forced to sit in separate sections, and were denied leadership positions. The manner in which the congregants of Lloyd worshipped was surely transformed after they left Sharon Presbyterian. Though Northern missionaries sought to maintain a mode of worship that involved “sober instruction, simple and quiet rather than ritualistic or emotional modes of worship,”¹⁸ the parishioners at Lloyd surely transformed

¹⁵ Inez Moore Parker, *The Biddle-Johnson C. Smith University Story*, (Charlotte: Charlotte Publishing, 1975), p. 94.

¹⁶ *Some Personalities Connected with the Establishment and Growth of Biddle University, Now Johnson C. Smith University*, Pamphlet, Inez Moore Parker Archives, Johnson C. Smith University, p. 3.

¹⁷ Parker, p. 4.

¹⁸ W.E.B. Du Bois, *The Negro Church* (Atlanta: The Atlanta University Press, 1903), p. 145.

the more staid liturgy of Sharon into a mode of worship that reflected more expressive African and slave traditions. Scholar Allison Dorsey writes, “slave-based religious traditions of African Americans were manifest in spirit-filled, often physically demonstrative, worship services in the postwar era . . . The often-discussed pattern of call and response rooted in slave religion continue in these services, and music and song were essential.”¹⁹ Music was evidently and integral part of services at Lloyd. As the music filtered out of the small church it could be heard in the surrounding community.

When St. Lloyd Presbyterian Church was founded, Sharon Road was dirt; and according to David Lockwood, a long-time resident of the Sharon community, it was not a main thoroughfare but “led nowhere.” Colony Road was then only a narrow dirt path that led to the farmlands behind the Church grounds.²⁰ Much time would have been spent in the church, which served, as most country churches, black and white, as a place to receive spiritual salve in difficult times and as a social center for the community. David Lockwood and Mary Ruth Gibson both fondly recount that their families would sit on front porches in summer evenings and listen to the members of St. Lloyd Presbyterian singing hymns.²¹ C.C. Caldwell, Mary Ruth Gibson’s brother, recounts that his father attended a wedding in the 1920’s at St. Lloyd Presbyterian Church. The bride was Sara Alexander, whose father was an attorney.²² Tom Kirkpatrick, another white resident of Sharon, recounts with humor that Lloyd parishioner Lucinda Davis, who was in his

¹⁹ Allison Dorsey, *To Build Our Lives Together: Community Formation in Black Atlanta, 1875-1906* (Athens: The University of Georgia Press, 2004), p. 69.

²⁰ Lockwood Interview.

²¹ Gibson and Lockwood Interviews.

²² Caldwell Interview.

family's employ along with her husband Walter, often lectured Kirkpatrick's father on how to be a better Christian.²³

When the Church property was sold to the Morrisons in 1926 the congregation moved to a new location in Grier Heights, on what is now Wendover Road. Grier Heights was, and still is, a primarily African American neighborhood. St. Lloyd's move from Sharon Township to Grier Heights is related to broader trends that were present in Charlotte and Mecklenburg County during the "Jim Crow" era. Neighborhoods that had for many years showed a "salt and pepper" pattern – where blacks and whites lived, worshiped, and worked in close proximity - became after Reconstruction increasingly segregated.²⁴

ST. LLOYD SCHOOL

A primary need among freedmen was education. In response, the Committee on Freedmen began to establish primary schools, secondary schools, and colleges. A primary school was established at Lloyd. No one interviewed recalls a separate schoolhouse; it is therefore likely that the church sanctuary doubled as the schoolhouse, a common practice in rural areas. When the school was established is not clear. The earliest extant Mecklenburg County School Board records, that list Lloyd, are for the 1912-1913 school year. However, it is likely that given the desire of newly-freed blacks for education immediately following emancipation, that the school was established close

²³ Kirkpatrick Interview.

²⁴ Morrill, "History of Charlotte."

to the founding date of the church. Until 1922 the school year at Lloyd was only four months, from mid-December until the beginning of April. Children were expected to participate in the planting and harvesting of crops, so were unable to attend school for the full year. In 1922 the length of the school term was increased to six months.²⁵

Mecklenburg County School Board records, which log average daily attendance, demonstrate that attending school, even for short periods, was difficult. Records for the 1922-23 school year show that there were 71 children living in the Lloyd district. Of those 71 only 35 enrolled for school, and the average daily attendance was 25.²⁶ Duties at home and in the fields, coupled with the difficulty of traveling to school, kept children from attending. The County did not widely supply school buses to rural black schools until the 1930's, when most of the small one room school houses were disbanded and consolidated into larger more modern facilities.

Along with establishing primary schools Revs. Alexander and Miller helped to launch Biddle Institute, which was founded for the expressed purpose of "training of colored preachers, catechists, and teachers of their own race."²⁷ Catechists, in this period, were candidates for the ministry. They were often older men with little or no formal education. Many walked from the 14 neighboring African American Presbyterian Churches, like St. Lloyd Presbyterian Church, that eventually arose in the area. They often traveled a distance of 5-10 miles each way, from the churches where they performed duties, in the absence of more formerly trained ministers.²⁸

²⁵ Mecklenburg County Board of Education Budget, 1922-23

²⁶ Ibid.

²⁷ *Biddle University Report of 1871*, From the Inez Moore Parker Archives, Johnson C. Smith University.

²⁸ *Biddle University Report of 1869*, From the Inez Moore Parker Archives.

Mrs. S.C. Alexander related to a friend the daunting nature of educating blacks in Mecklenburg County. The absence of general economic growth and lack of a free black elite before the Civil War precluded widespread literacy among blacks in the first years after the War:

My husband often spoke often to me of establishing parochial schools and gradually building up a collegiate and theological school for the education of preachers and teachers among the colored people...it seemed an unreasonable thing to do when scarcely a dozen colored people in the County could read and fewer still could write.²⁹

Biddle was named for Mrs. Henry Biddle of Philadelphia who made a donation to the school in the name of her husband who was killed in the Civil War.³⁰ Biddle, which is now named Johnson C. Smith University, has been a cornerstone of the intellectual, social, and spiritual life of Charlotte's African-American community. It has also had remarkable regional influence on the Presbyterian Church. A survey conducted in 1970 found that 60 percent of Black Presbyterian clergy in the Southeastern United States were Biddle/Smith graduates.³¹

The University trained at least two of Lloyd's ministers. The first was Rev. Hercules Wilson, a 1911 graduate of Biddle Theological Seminary, who had previously received his A.B. from the University's College of Arts and Sciences in 1908.³² St. Lloyd Presbyterian, as a small country church, was most likely Wilson's first assignment. Later he would serve at the larger and more socially prestigious Woodlawn and Brooklyn

²⁹ Mrs. S.C. Alexander to J.D. Martin, excerpted in Parker, p. 4.

³⁰ Greenwood, p. 44.

³¹ *Background and Status Survey, United Presbyterian USA Black Ministers*, February 1971. The Inez Moore Parker Archives.

³² Parker, p. 96.

Churches. Wilson later moved to Cabarrus County, north of Charlotte. Though little is currently known of his career it must have been distinguished for his alma mater bestowed an honorary degree on him, *Honoris Causa*, in 1931.³³

Whereas Lloyd was likely one of the first assignments for Wilson, in 1913 Reverend Edward William Carpenter came to Lloyd after he declared his retirement from the ministry. Born in Ansonville, North Carolina April 11, 1864, Carpenter was the son of farmhand Samuel Carpenter and his wife Jennie. Carpenter's paternal grandfather John Carpenter, was born into slavery, but managed, by working at night to purchase his freedom and that of his wife.³⁴

Carpenter attended the Preparatory Department of Biddle and then enrolled in degree studies. He graduated with an A.B. degree in 1886, and an A.M. in theology in 1889. Carpenter demonstrated ante-bellum black's thirst for education, and the belief in self and race betterment through knowledge, by additionally completing studies through the Correspondence School of Law (Chicago, Illinois), for which he was conferred an LL.B.³⁵

Carpenter received in 1884, his first pastorate at Wadesboro, while still completing his theological studies. Obtaining a pastorate must have granted Carpenter some financial security, for in 1885 he married Augusta T. Richardson, whose father was also a minister. In 1886 he began a three year term as Pastor of the Siloam Church in North Charlotte. Carpenter moved to Georgia in 1889, where he preached and performed missionary work by aiding black Presbyterians there to found separate places of worship. Upon retiring from the ministry Carpenter returned home to North Carolina in 1907. He

³³ Parker, p. 98.

³⁴ *JCSU Alumni Journal*, D.J. Saunders Memorial Edition, April 1928, p. 17.

³⁵ *Ibid*, p. 18.

continued preaching in Mecklenburg County, and in 1913, began tenures at his former church of Siloam and at Lloyd. When he left Lloyd's pulpit is not clear; however, Carpenter, a man of nearly sixty years of age, accepted a call to pastor Shinnecock Church in Southampton, New York in 1923.³⁶ Why he left familiar surroundings so late in life is not known, but by doing so Carpenter became one of the more than one million blacks who left the South between the years that bracketed World War I. Perhaps the migration of blacks to northern Cities like New York, to find jobs for themselves, educational opportunities for their children and to escape oppressive racial practices and stagnant rural economies, drew Carpenter to minister to migrants of his denomination.

ST. LLOYD CEMETERY DEATH AND DYING IN POST-WAR MECKLENBURG

It is clear that in the half-century following the Civil War St. Lloyd Presbyterian Church was central to life in Sharon Township. In this rural area it provided spiritual guidance, acted as a social outlet for African Americans, and provided a forum for developing black leadership. It also served, in a time characterized by racial animosity, as a place of refuge, comfort, and encouragement for African Americans. Life remained difficult for the parishioners of Lloyd. Educational, economic, and social advancement seems to have alluded many of the members of the small congregation. Subtle hints in the records testify to the difficulty of their lives. Examining the few records associated with the church elders is illustrative. Two out of the five church elders, though charged

³⁶ *Ibid*, p. 19.

with conducting serious financial transactions such as the buying and selling of church property, were illiterate. The 1926 deed from the sale of the Lloyd land parcel indicates that two of the elders, James Rodman and Walter Davis, were unable to sign their name on the deed and instead made their mark.

Hall Price, another elder in 1926, though able to sign his name on the deed seems to have suffered economic difficulties. Whether from poverty or ignorance his wife June died after a prolonged illness of Pellagra. Attended by E.H. Hand, a doctor from Pineville, for a three-month period that extended from July to September, she died on September 23, 1922. Pellagra was a disease that plagued poor Southerners, regardless of race. Non-communicable, the disease is caused by a diet deficiency of niacin and protein. The diet of the poor rural southerner, which consisted mostly of cornbread, molasses, and a little pork fat aided in the advancement of the disease. By 1915 Joseph Goldberger of the U.S. Public Health Service discovered, in trials involving inmates at a Mississippi prison, that the symptoms of the disease, skin eruptions, diarrhea, and even dementia, abated when the subjects were given meat, fresh vegetables, and milk.³⁷ Though the Prices lived and worked on a farm, June's diet was lacking the foods that a later observer might assume to be abundant. Mr. Price's position as a leader in his community, as evidenced by his position as a church elder, was not able to shield his family from the hardships of rural life in early 20th Century Mecklenburg.

³⁷ "A Science Odyssey, People and Discoveries, Pellagra Shown to be a Dietary Disease," at pbs.org, July 5, 2006.

Before the Civil War Charlotte was a small isolated Southern town. Its approximately 1000 inhabitants lived within a square mile grid of dusty or muddy streets, and few lived in the surrounding county. Charlotte and surrounding Mecklenburg County's antebellum isolation and economic stagnation affected the city's inhabitants' quality of life and health. The median age of death for a white male in Mecklenburg in 1860 was 35; his spouse could expect to live only until age 30. Black men had lower age expectancies than black females, ages 27.5 and 29.5 respectively. Though death during childbirth, from malnutrition, and cancer were prevalent, the greatest fear of nineteenth century Mecklenburg residents was infectious disease. Cholera, dysentery, influenza, malaria, diphtheria, and Pneumonia were common diseases. Cures for most were unknown in this age when physicians and scientists were just beginning to understand the micro-nature of disease and modes of transmission and infection.

Given the arduous nature of their existence, funerals must have been a common at Lloyd. Recent research has shed much light on the burial practices of African Americans both in slavery and freedom. Scholar Paula M. Stathakis has written about general slave burial and funerary practices:

The universals known about the burial customs of slaves are that the dead were usually buried at night, and the ceremony of the funeral and the act of burial were not performed on the same day. Slaves were buried at night because labor on the plantation took precedence over the interment. The funeral service was often held after the burial, on a date approved by the plantation owner. The slaves also preferred to hold the funeral service at a later date, and the delay of this rite allowed others to attend. The funeral was an elaborate service, and was full of much pageantry. Slave funeral customs were strongly linked to African customs. The purpose of the funeral was to assist the dead in their voyage "home", and a

large part of this assistance was provided through funeral revelry. Graves were often decorated with crockery or the last article used by the deceased.³⁸

The initial survey of Lloyd, conducted by archeologist Alan May of the Schiele Museum, was primarily conducted to identify the placement of graves and did not reveal any crockery or other artifacts to indicate that such practices were conducted by the parishioners of Lloyd in the few years following the Civil War. Preliminary observations suggest that simple grave markers were formed by rocks found nearby. The initial rudimentary survey, which did not include an archeological dig, produced no other grave related artifacts such as skeletal material or casket hardware.³⁹ A more complete archeological exploration of the area might potentially bring important and exciting artifacts to light.

³⁸ Paula M. Stathakis, "Historical Overview," *Survey and Research Report of the Alexander Slave Cemetery*, for the Charlotte-Mecklenburg Historic Landmarks Commission, April 1988.

³⁹ May, p. 16.

ASSOCIATIVE HISTORY

Lloyd Presbyterian Church -Likely Initial Congregants

Source: Minutes of the Sharon Presbyterian Church Session, 1865 & 1866

These documents are available at the Sharon Presbyterian Church. The documents are in fragile condition, making the negotiation of quality scans with the church desirable.

Contact: Mary Ruth Gibson, Sharon Presbyterian Church

1865 marked the first time that the surnames of Sharon's black communicants were listed. The African Americans listed in the 1866 minutes likely constitute for the most part those that formed the 1867 exodus of black members from Sharon Church. They therefore are the most likely the founding members of Lloyd. Their names, and the others that follow, provide an important starting point for locating descendents who might offer oral histories of the congregation or photos that depict the church or cemetery.

Amanda Alexander
Catherine Alexander
Eugenia Alexander
Harriet Alexander
Hetty Alexander
Jane Alexander
Jerry Alexander
John Alexander, Sr.
John Alexander
Junius (?) Alexander
Margaret Alexander
Martha Alexander
Matthew Alexander
Harriet Barnette
Jimmie Blair
Celia (?) Ann Griffith
Adline Johnston
Robinson Dublin Johnston
Mary Kirkpatrick
Antony Lee
Duff Lee
Mariah Lee
Mary Ann Lee
Essick Parks
Benjamin Pope
Catherine Reid
Eliza Ann Reid
Francis Luisa Reid

Letta Reid
Robert Reid
Caroline Ross
Dan Ross
Jimmie Ross
Julius Ross
Lizzie Ross
Mark Ross
Rody Ross
Sallie Ross
Susan Ross
Warren Ross
Emily Walker
Lucy Walker
Matinda Walker
Derrick Wallis (Wallace?)
Mary Wilson
George Wolf
Margaret Wolf
Martha Matilda Wolf
Neely Wolf

Founding Church Trustees

Source: Mecklenburg County Deed Book (1868 - Book 71, page 362)
(McDowell and Caderneck were not found in a search of U.S. Census data for North Carolina, they may have been, like Miller and Alexander, missionaries.)

This document is available on microfilm at the Mecklenburg County Court House. High quality scans are unavailable.

S.C. Alexander, Junius Caderneck (?), Amos McDowell, Willis L. Miller, Daniel Ross

Some Early Church Elders

Source: *The Catawba Story*, Elders Attending Presbytery 1885-1897
The Inez Moore Parker Archives, Johnson C. Smith University
Contact: Monika Rhue, JCSU Archivist

W.N. Knox
D.P. Price
Lee Price

Known Ministers

Photos of both men are available for scanning through the Inez Moore Parker Archives at Johnson C. Smith University.

Hercules Wilson
Edward William Carpenter

Trustees in 1926

Source: Mecklenburg County Deed Book
This document is available on microfilm at the Register of Deeds Office, 720 East Fourth Street, Charlotte. High quality scans are unavailable.

Thomas Knox
Frank Price
Hall Price
James Rodman

Those Buried at Lloyd and Affiliated Family Members

Source: North Carolina State Board of Health Death Certificates, Mecklenburg County
All copies of these records, when not given to next-of-kin, are stamped conspicuously
“unofficial”, copies, not scans are available for \$1.00 at Vital Statistics Office, 700 East
Stonewall Street, Charlotte.

The following assumptions were made when compiling this list: 1. If the decedent was buried at Lloyd that they were a member. 2. If a child, being buried at Lloyd was a member than his/her parents are listed, with the presumption that they too were members. 3. If the decedent was an adult and married their spouse is named, on the assumption that they also attended Lloyd. Due to inconsistencies in the reporting form, some married decedents do not have their spouses listed. The informant is, in these cases, presumed to be the spouse.

Decedent (Age at death, Year died) Next of Kin

Baby Alexander (stillborn, 1923)	Harry Alexander (Father)/Stella Campbell (Mother)
Louise Campbell (11 m., 1921)	Richard Campbell (Father)/Stella Price (Mother)
Infant Boy Harris (9 m., 1924)	David Harris (Father)/Zelnore Harris (Mother)
Robert Harris (age 46, 1921)	Isabella Harris (Wife)
Eugenia Kirkpatrick (age 38, 1918)	Parks Kirkpatrick (informant - likely husband)
Winiah Knox (age 57, 1920)	
Joe Mackey (age 48, 1921)	Maud Mackey (informant - likely wife)
William McKee (age 63, 1917)	
Walter Phifer (Decedent 1922)	Martha Phifer (Wife)
Baby Boy Price (1 day, 1926)	Frank Price (Father)/Aileen Mobley
June Price (age 60, 1922)	Hall Price (Husband)
Becky Sumple Walker (age 65, 1920)	
Carrie Walker (age 18, 1920)	Banks Walker (Father)/Mamie Neely (Mother)
Mamie N. Walker (age 42, 1923)	Banks Walker (Husband)
Thomas Watson (Age 7, 1925)	Charley Watson (Father)/Maggie Crow (Mother)

Teachers at Lloyd and Tenures

Source: Mecklenburg County School Records, The Carolina Room, Public Library of Charlotte and Mecklenburg County, Main Branch. Contact: Jane Johnson, Librarian.

1912 – 1913	Bessie Knox
1914 – 1915	Bessie Knox
1915 (Dec.-April)	Hattie Thomas
1916 – 1917	Roberta Kinsey
1917 – 1918	Roberta Kinsey

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over school problems and the reputation of the ... should be held accountable for our school...

Saving the past

Century-old cemetery near SouthPark to be preserved

In 1867, just after the Civil War, a group of freed slaves and other black members of Sharon Presbyterian Church told the white church elders they wanted to build their own church nearby. In 1868, Lloyd Presbyterian Church paid \$25 for a diamond-shaped chunk of red clay a mile north of the white folks' church. Sharon Road was a dirt road and Colony Road was a narrow path leading to farmland behind the church.

Lloyd Presbyterian, named for abolitionist William Lloyd Garrison, sold its land in 1926 to Cameron Morrison, a former governor and later U.S. senator. The church moved to Grier Heights, became St. Lloyd Heights Presbyterian and eventually disbanded. But the original Lloyd Presbyterian cemetery remained.

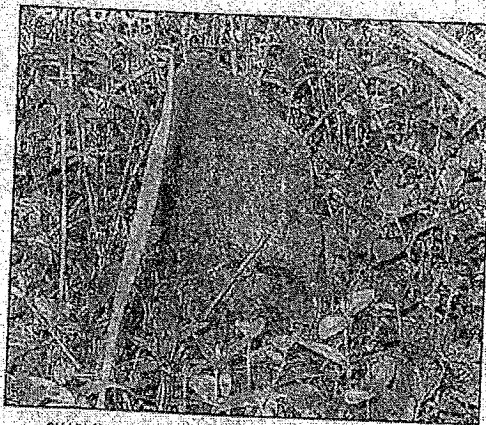
Now Sharon and Colony roads are vast asphalt conduits. The Morrison farm gave way to SouthPark mall, offices, stores and thousands of houses and apartments. The cemetery sat all but forgotten, next to what was Park South apartments, most of its 78 graves having lost their markers through the passage of the years.

A trained eye, though, might notice the telltale periwinkle - a blue-flowered plant used as groundcover in cemeteries before the era of lawn mowers - and a few surviving field stone markers. A study for the Charlotte-Mecklenburg Historic Landmarks Commission tracked down the names of 16 of those who rest in Lloyd cemetery: They were farmers, domestics, laborers, children and stillborn infants, with causes of death ranging from pneumonia and pellagra to whooping cough.

Despite its forlorn past, the spot isn't destined to be forgotten. Monday, the City Council voted to

designate the 2-acre Lloyd Presbyterian cemetery property a historic site. Developer Grubb Properties, which is building a mixed-use development called Morrison Place, will clear the underbrush and create a publicly accessible commemorative area to preserve the old gravesites. Developer Clay Grubb has formed a nonprofit foundation to take ownership of the spot and preserve it.

The old cemetery will get, at last, some recognition from the wider community as a reminder of an earlier, rural era and of the unsung people who lived, worked and died here. Too often in Charlotte, places that evoke the past are bulldozed and paved, discarded like so much used tissue. This time, thanks to the landmarks commission and Grubb Properties, that isn't going to happen.



CHARLOTTE-MECKLENBURG HISTORIC LANDMARKS COMMISSION
Periwinkle and a surviving stone marker evoke the past at Lloyd Presbyterian cemetery.

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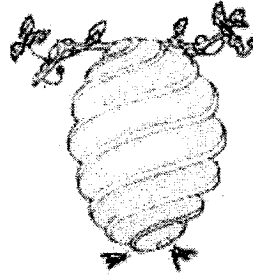
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FEEDBACK

Applications	Current News	News Archives	Historic Properties	Browse By Topic	About the Commission	Local History	Links	Main
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Survey and Research Report

On The

St. Lloyd Presbyterian Church Cemetery



The St. Lloyd Presbyterian Church Cemetery

- 1. Name and location of the property:** The property known as the St. Lloyd Presbyterian Church Cemetery is located near the northwestern corner of Colony and Sharon Roads in Charlotte, North Carolina.

2. **Name address and phone number of present owner of the property: The owner of the property is:**

Grubb Properties Inc.

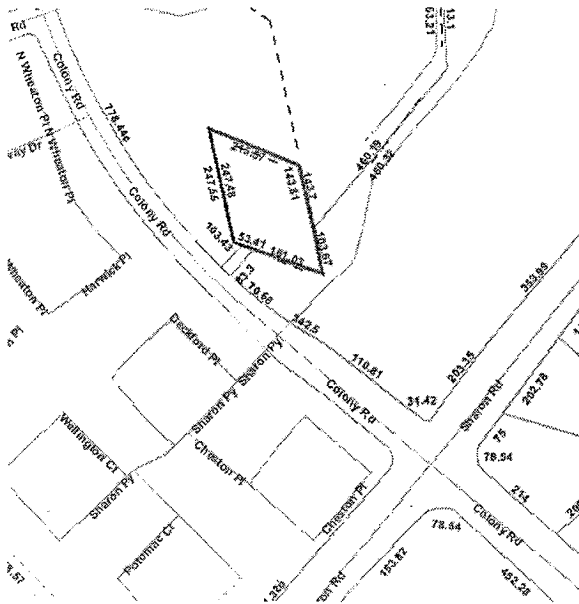
Morrison Place, LLC.

1530 Elizabeth Ave., Suite 200

Charlotte, NC 28204

(704) 372-5616

3. **Representative photographs of the property: This report contains representative photographs of the property. [Click here for photographs of the property.](#)**
4. **A map depicting the location of the property. The UTM Coordinates of the property are 17 515966E 3890297N**



5. **Current Deed Book references to the property:** The most recent deed to this property is recorded in the Mecklenburg County Deed Book 16228, page 124. The tax parcel number is 177-092-06.
6. **A brief historical sketch of the property:** This report contains a brief historic sketch of the property prepared by Hope L. Murphy.
7. **A brief physical description of the property:** This report contains a brief physical description of the property prepared by Hope L. Murphy.
8. **Documentation of why and in what ways the property meets the criteria for designation set forth in N.C.G.S. 160A-400:**
 - A. **Special significance in terms of its history, architecture, and/or cultural importance.** The Commission judges that the property known as The Lloyd Presbyterian Church Cemetery does possess special significance in terms of Charlotte-Mecklenburg. The Commission bases its judgment on the following criteria: 1) The St. Lloyd Presbyterian Church Cemetery is a large and well-preserved burial site of African Americans that contains graves dating from roughly 1868 until about 1926; 2) the St. Lloyd Presbyterian Church Cemetery is located in an otherwise highly-developed section of Charlotte and is the one of the few reminders of the rural farming community that once stretched along this section of Sharon Road; and 3) the St. Lloyd Presbyterian Church cemetery is the only surviving remnant of St. Lloyd Presbyterian Church, a Christian congregation that established its own house of worship in response to the newly-gained liberation of African Americans from bondage.
 - B. **Integrity of design, setting, workmanship, materials, feeling and association:** The Commission contends that the physical description included in this report demonstrates that the St. Lloyd Presbyterian Church Cemetery meets this criterion.

9. **Ad Valorem Tax Appraisal:** The Commission is aware that designation will allow the owner to apply for an automatic deferral of 50% of the Ad Valorem tax on all or any portion of the property which becomes "historic property." The current appraised value of the 1.0164 acres of land is \$318,700. There are improvements on the property. The property is zoned R-17MF.

Date of preparation of this report: April 8, 2004

Prepared by: Hope L. Murphy

Historical Overview

One can best appreciate the cultural significance of the St. Lloyd Presbyte Church Cemetery by examining the plight of African Americans in Mecklenburg County the years immediately preceding and following Emancipation. In 1860 slaves accounted approximately 40% of Mecklenburg County's population.^[1] These bondsmen bondswomen tended, unlike those in Virginia and South Carolina coastal regions, to live on small plantations, and the slave owners in Mecklenburg County most often owned a relatively small number of bondspeople. About twenty-five percent of the white population of Mecklenburg County held African Americans as slaves, the majority of whom worked as farmhands or domestics, while a small minority labored in the County's gold mines. In 1860 only 139 free blacks lived in the Charlotte.^[2]

Whites placed onerous controls on free blacks and enslaved blacks during decades leading up to the Civil War. Slaves were barred from the streets after 9:30 p.m. and were not allowed to buy or sell liquor, and could not assemble without the express permission of the mayor or town commissioners. Free blacks were limited both by local and state codes, including the Free Negro Code of 1830, which attempted to prevent free blacks from having contact with both slaves and abolitionists, restricted their movement into and out of the state, and forbade whites from teaching bondspeople to read and write. By 1835 the North Carolina General Assembly had also stipulated that free blacks could no longer vote.^[3] Charlotte's City commissioners placed severe restrictions on local

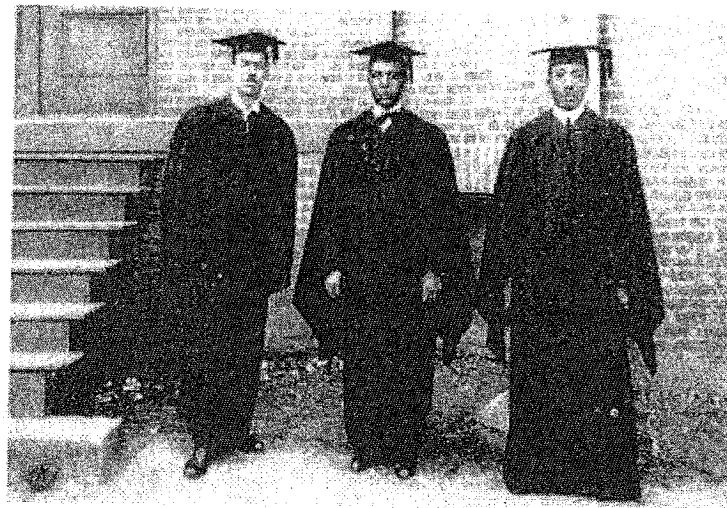
blacks and enslaved blacks. The minutest details of black life were circumscribed. For example, blacks, free and slave, were prohibited from smoking, carrying weapons, and from being employed as clerks or retailers. In sum, whites attempted to prevent African Americans from obtaining even the most rudimentary sense of independence and self-worth in the pre-Civil War era.

After the Civil War, newly-freed blacks relished the opportunity to build families independent of white control and churches that were similarly independent. Kathleen Hayes, a freedwoman, railed against the practice of seating African Americans in the balcony of Charlotte's First Presbyterian Church and called upon the black members of the congregation to "come out of the gallery and worship God on the main floor." The Northern Presbyterian Church responded to such urgings by establishing the General Assembly's Committee on Freedmen on June 21, 1865, which sent 40 white missionaries and teachers to the South.

These teachers and missionaries faced many difficulties, including inadequate funding and rejection and hostility at the hands of many of the local whites. Undaunted, preachers like Reverend S.C. Alexander came from Pittsburgh to help Kathleen Hayes and other disaffected blacks establish Seventh Street Presbyterian Church, now First United Presbyterian Church.^[4] Alexander joined with fellow whites Sidney Murkland and William Miller in October 1866 to create the Catawba Presbytery, the first all-black Presbytery in the United States. These courageous men labored tirelessly to assist African Americans in creating several churches in Mecklenburg County – including McClintock Church, Murkland Church, Woodland Church, and St. Lloyd Presbyterian Church. These newly-founded congregations provided places of worship for those African Americans who wanted to remove themselves from their former white-controlled churches because of the demeaning treatment accorded black members there.^[5] Black congregants in white-controlled churches were listed separately on membership rolls, were forced to sit in separate sections, and were denied leadership positions.

Another primary need among freedmen was education. In response, the Committee on Freedmen began to establish primary schools, secondary schools, and colleges. Alexander and Miller helped to launch Biddle University, which was founded for the expressed purpose of "training of colored preachers, catechists and teachers of their race."^[6] Catechists, in this period, were candidates for the ministry. They were older men with little or no formal education. Many walked from the 14 neighboring African American Presbyterian Churches, like St. Lloyd Presbyterian Church, that eventually arose in the area. They often traveled a distance of 5-10 miles each way, from the churches where they performed duties, in the absence of more formerly trained ministers.^[7]

Biddle was named for Mrs. Henry Biddle of Philadelphia who made a donation to school in the name of her husband who was killed in the Civil War^[8]. Biddle, which is named Johnson C. Smith University, has been a cornerstone of the intellectual, social, spiritual life of Charlotte's African-American community. It has also had remarkable regional influence on the Presbyterian Church. A survey conducted in 1970 found that percent of Black Presbyterian clergy in the Southeastern United States were Biddle/S graduates.^[9] Biddle would provide at least one of the ministers at St. Lloyd Presbyterian Church. He was Rev. Hercules Wilson, a 1911 graduate of Biddle Theological Seminary. St. Lloyd Presbyterian, as a small country church, was most likely Wilson's first assignment. Later he would serve at the larger and more socially prestigious Woodlawn and Broc Churches.



Rev. Hercules Wilson (Far Right)

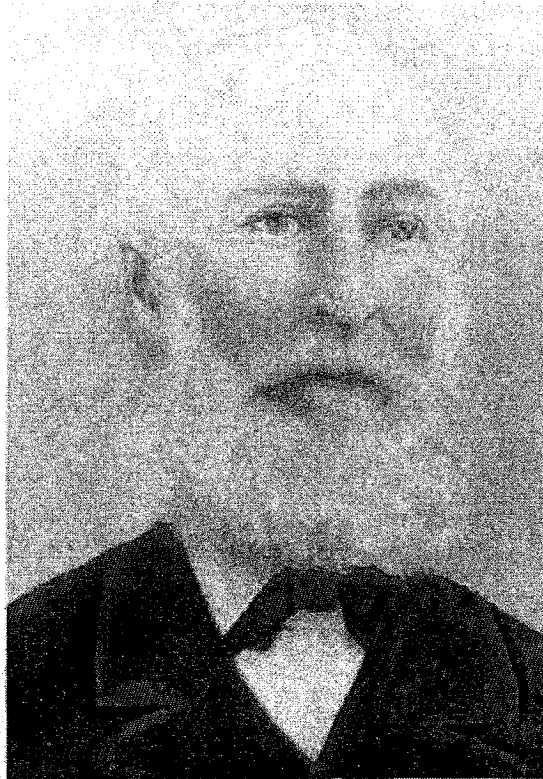
Photo courtesy of the Inez Moore Parker Archives & Research Center, Johnson C. Smith University

The Founding of St. Lloyd Presbyterian Church

In October 1867 a group of African American members of Sharon Presbyterian Church appeared before the Church Elders. According to the minutes of that Session, these members requested "advice and aid in building a house of worship for the colored people."^[10] Though the names of the petitioners, or the church they wished to establish are not in the Sharon Presbyterians minutes, it is believed that these African American members were the subsequent founders of St. Lloyd Presbyterian Church.^[11]

These former slaves, like others all around them, sought to define their freedom with their own institutions and houses of worship. Reverend Willis L. Miller, aforementioned one of the founders of the Catawba Presbytery and Biddle University, helped the members of St. Lloyd Presbyterian establish their new church in the Sharon community. Miller requested that the Elders of Sharon Presbyterian Church dismiss without censure African Americans who wished to leave. Miller's request was granted during the Session meeting on October 20, 1867, with the following words:

"It is resolved by this Session that the names of all those colored members, who have gone into this aforesaid organization, be other (sic) are hereby, omitted from the Records of Members of this Church without censure, with the prayer that the Great Head of the Church may go with and bless these our colored brethren in their new church relations." [12]



Rev. Willis L. Miller

Photo courtesy of the Inez Moore Parker Archives & Research Center, Johnson C. Smith University

On February 18, 1868, five trustees of St. Lloyd Presbyterian Church signed a deed to purchase one acre of land in Sharon Township from Jonathan K. Ray. [13] This parcel of land was located about a mile north of Sharon Presbyterian Church, also on Sharon Road. The diamond-shaped piece of property was purchased for \$25.00 for the purpose of erecting the congregation's first church building and for providing a burial ground. The deed stipulated that in the event of the dissolution of the church, ownership of the property would revert to the Catawba Presbytery. When St. Lloyd Presbyterian Church was founded

Sharon Road was dirt; and according to David Lockwood, a white long-time resident of the Sharon community, it was not a main thoroughfare but "led nowhere." Colony Road was then only a narrow dirt path that led to the farmlands behind the Church grounds. [1]

In the "Jim Crow" era, St. Lloyd Presbyterian Church would have served many of the needs of its congregation. Most of those who attended St. Lloyd Presbyterian Church were poor and worked primarily as laborers, farmers, and domestics. With educational opportunities limited, many remained uneducated. When the Trustees of Lloyd sold the property in 1926, two out of five of the trustees were illiterate, as evidenced by their marks, in lieu of a signature. The harshness of lives of the church members is evident from their causes of death. Many died early in life of diseases, like Pellagra (vitamin deficiency) and lung ailments like pneumonia and tuberculosis, which are largely curable.



Rev. Hercules
Wilson

Much time would have been spent in the church, which served, as most churches, black and white, as a place to receive spiritual salve in difficult times and a social center for the community. David Lockwood and Mary Ruth Gibson, the latter also a white resident of the Sharon community, each fondly recount that his and her families would sit on their front porches in summer evenings and listen to the members of St. Lloyd Presbyterian singing hymns. [15] C.C. Caldwell, Mary Ruth Gibson's brother, recounts that his father attended a wedding in the 1920's at St. Lloyd Presbyterian Church. The bride was Sara Alexander, whose father was an attorney. [16] Tom Kirkpatrick, another white resident of Sharon, recounts with humor that Lloyd parishioner Lucinda Davis, who was in his family's employ along with her husband Walter, often lectured Kirkpatrick's father on how to be a better Christian. [17]

When the Church property was sold to the Morrisons in 1926 the congregation moved to a new location in Grier Heights, on what is now Wendover Road. Grier Heights was, and still is, a primarily African American neighborhood. St. Lloyd Presbyterian's move from Sharon Township to Grier Heights is tangentially related to broader trends that were present in Charlotte and Mecklenburg County during the "Jim Crow" era. Neighborhoods that had for many years showed a "salt and pepper" pattern – where blacks and whites lived, worshiped, and worked in close proximity - became after Reconstruction increasingly segregated. ^[18]

It is clear that in the half-century following the Civil War St. Lloyd Presbyterian Church was central to life in Sharon Township. In this rural area it provided spiritual guidance, acted as a social outlet for African Americans, and provided a forum for developing black leadership. It also served, in a time characterized by racial animosity as a place of refuge, comfort, and encouragement for African Americans.

Architectural/Physical Description

The St. Lloyd Presbyterian Cemetery is located near the northwestern corner of Sharon and Colony Roads in Charlotte, North Carolina. Once part of the rural townships of Sharon, the area has now become one of the busiest and most sought-after areas for residences, shopping, and business. The St. Lloyd Cemetery is situated on a largely rectangular diamond-shaped one-acre lot, which extends along Colony Road to a set of apartment homes. Most of the parcel is covered with mature trees, except for the approximately one-half-acre that contains the graves; there younger trees grow, and the ground is covered with periwinkle. Periwinkle was a common ground cover used in older cemeteries. Its invasive root system prevents other weeds from growing, and its purple flower acts as a decorative ground cover. It is probable that the plants that now exist there are offspring from those planted by the St. Lloyd Presbyterian Church congregants more than 150 years ago.

Seventy-eight graves have been identified at the site^[19]. These depressions are at two feet wide and range in length from six feet to between four and five feet. Adults interred in the larger depressions, and the smaller ones contain the remains of children. The graves, generally oriented from east to west,^[20] are located close to Colony Road and are grouped in what must be family burial plots.^[21] The graves at the site likely date from about 1868, when the church property was purchased, until roughly 1926, when the property was sold to Cameron and Sarah Morrison. The Morrises purchased the property as part of a larger parcel that would become part of Cameron Morrison's grandfather's "gentleman's farm" named Morrocroft.

Very few grave markers remain, and none has an inscription. The ones that survive are field stones. Most likely some of the markers were fashioned from wood and have since deteriorated. There is anecdotal evidence that larger stone markers may have been in the cemetery but were later relocated.^[22] An explanation of any motivation behind such a move does not exist, since no graves were to be relocated and since the property was, by deed, to remain an undisturbed gravesite in perpetuity^[23]. It is not clear whether the Morrises agreed to maintain the cemetery. Mary Ruth Gibson recounts that as a child her brother C.C. Caldwell would compel her to visit the cemetery and help him pick weeds that had grown up around the site.^[24]

There is no visible evidence of the church building remaining. As of this date it is unclear what happened to the church structure, though there is anecdotal evidence that it was burned down. Residents of the area recount that the church was located approximately 100 yards from Sharon Road and faced northeastward, toward what is now uptown Charlotte. The church, according to David Lockwood, was a small, one-story wooden structure, with a simple bell tower in the front.

^[1] Dan L. Morrill, *A History of Charlotte and Mecklenburg County*, Chapter 4. An on-line resource: www.danandmary.com/historyofcharlotte.htm. Ms Murphy produced this report as a student intern. She is enrolled in the Public History Program at the University of North Carolina at Charlotte.

- [2] Janette Thomas Greenwood, *Bittersweet Legacy: The Black and White "Better Classes" in Charlotte 1850-1910*. (Chapel Hill: The University of North Carolina Press, 1994), p. 21.
- [3] Ibid, 22.
- [4] Ibid.
- [5] Interestingly, Rev. Miller had, prior to his conversion, been a slaveholder, and had fought to maintain institution of slavery. (Inez Moore Parker, *Historical Narrative, The Biddle-Johnson C. Smith University Story*, Charlotte: Charlotte Publishing, 1975 p. 94) D.G. Burke, "The Catawba Story 1866-1980: A brief History of the Catawba Presbytery. Sponsored by the Historical Committee of the Catawba Presbytery, United Presbyterian Church, USA, 1981". From the Inez Moore Parker Archives, Johnson C. Smith University.
- [6] *Biddle University Report of 1871*. From the Inez Moore Parker Archives, Johnson C. Smith University
- [7] *Biddle University Report of 1869*. From the Inez Moore Parker Archives.
- [8] Greenwood, 44.
- [9] *Background and Status Survey United Presbyterian USA Black Ministers, Feb 1971*. The Inez Moore Parker Archives and Research Center, Johnson C. Smith University.
- [10] *Minutes of the Sharon Presbyterian Church Session, October 19, 1867*.
- [11] The prevalence of family names that appear both among black congregants at Sharon and congregant Lloyd, along with the close ties between known members of Lloyd and living informants from Sharon, the writer to this conclusion.
- [12] *Minutes of the Sharon Presbyterian Church Session, October 20, 1867*.
- [13] The church has been called Lloyd and St. Lloyd's alternatively. Though all deeds are registered in the name of Lloyd Presbyterian, death records list the Church as St. Lloyd's.
- [14] Interview with David Lockwood – February 24, 2004.
- [15] Interview with Mary Ruth Gibson – February 19, 2004, and Lockwood Interview.
- [16] Interview with C.C. Caldwell – March 2, 2004.
- [17] Interview with Tom Kirkpatrick – February 24, 2004.

[18] <http://danandmary.com/hisofcharlottechap9new.htm>

[19] Most of the names of those buried at Lloyd Presbyterian Church are not known; the following name were obtained from death certificate searches. Mecklenburg County only maintains death certificates from 1913 making research, using death certificates, prior to this date impossible.

NAME	AGE AT DEATH	OCCUPATION	DATE OF DEATH & CAUSE	DEATH CERTIFICATE NUMBER
William McKee	63 years	Laborer	October 9, 1917 Edema of Lungs	#665
Eugenia Kirkpatrick	38 years	Domestic	July 11, 1918 Pellegra	#313
Carie Walker	About 18 years		December 23, 1918 Pneumonia	#47
Becky Suple Walker	65 years	Laborer	July 7, 1920 Neuralgia of the heart	#114
Winiah Knox	57 years	Laborer	Mitral Regurgitation	#1005
Louise Campbell	11 months		March 17, 1921 Whooping Cough	#1158
Joe Mackey	48 years	Laborer	December 1, 1921 Cause Unknown	#280
Robert Harris	About 46 years	Farmer	December 5, 1921 Tuberculosis	#274
Robert Stewart	13 years	Farmer	January 18, 1922 Tuberculosis	#283
Walter Phiser	52 years	Farmer	June 4, 1922 Cause Unknown	#287
June Price	About 60 years	Farmer	November 16, 1922 Pellegra	#290
"Baby" Alexander	Stillborn		July 19, 1923	#207
Mamie Walker	42 years	Housewife	January 23, 1923	#153

James Harris	9 months		May 27, 1924 Colitis	# 268
Thomas Watson	7 years			
"Baby Boy" Price	Stillborn		January 21, 1926	

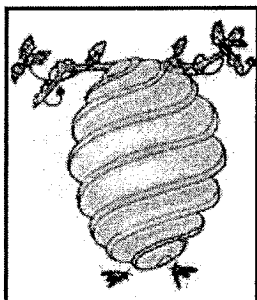
[20] "An Archeological Reconnaissance of the Lloyd Presbyterian Church Cemetery: Charlotte, Mecklenburg County, North Carolina." J. Alan May, August 1993.

[21] May, p. 14.

[22] C.C. Caldwell, recalled that as a child in the 1930's that as many as 30 headstones were still standing in the cemetery. Mr. Caldwell conjectures that the stones may have been stolen by vandals.

[23] Mecklenburg County Deed Book 617, page 440.

[24] Gibson Interview.



The Hornet's Nest is the symbol of Mecklenburg County. In 1780 the British army occupied Charlotte and its environs. They called Mecklenburg County a "Hornet's Nest" of rebellion because of the opposition to British rule among the local Scots-Irish settlers. It is also the symbol of the Charlotte-Mecklenburg Historic Landmarks Commission.