

**NATIONAL REGISTER OF HISTORIC PLACES**

**Westview Cemetery**

Wadesboro, Anson County, AN0577, Listed 4/29/2015  
Nomination by Richard Mattson and Frances Alexander  
Photographs by Mattson, Alexander and Associates, December 2014



Northeast corner of cemetery from Madison Avenue



View south into cemetery

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 *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an 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. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

## 1. Name of Property

historic name Westview Cemetery  
other names/site number Wadesboro Colored Cemetery, Cemetery Hill, Old Westview Cemetery

## 2. Location

street & number West of Madison Avenue, South of Henry Street  not for publication N/A  
city or town Wadesboro  vicinity N/A  
state North Carolina code NC county Anson code 007 zip code 28170

## 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 for 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  nationally  statewide  locally. (See continuation sheet for additional comments.)

\_\_\_\_\_  
Signature of certifying official/Title  
North Carolina Department of Cultural Resources  
\_\_\_\_\_  
State or Federal agency and bureau

\_\_\_\_\_  
Date

In my opinion, the property  meets  does not meet the National Register criteria. ( See Continuation sheet for additional comments.)

\_\_\_\_\_  
Signature of certifying official/Title  
\_\_\_\_\_  
State or Federal agency and bureau

\_\_\_\_\_  
Date

## 4. National Park Service Certification

	Signature of the Keeper	Date of Action
I hereby certify that the property is:		
<input type="checkbox"/> entered in the National Register. <input type="checkbox"/> See continuation sheet	_____	_____
<input type="checkbox"/> determined eligible for the National Register. <input type="checkbox"/> See continuation sheet	_____	_____
<input type="checkbox"/> determined not eligible for the National Register.	_____	_____
<input type="checkbox"/> removed from the National Register.	_____	_____
<input type="checkbox"/> other, explain:)	_____	_____
_____	_____	_____
_____	_____	_____

Westview Cemetery  
Name of Property

Anson County, NC  
County and State

**5. Classification**

**Ownership of Property**  
(Check as many boxes as apply)

**Category of Property**  
(Check only one box)

**Number of Resources within Property**  
(Do not include previously listed resources in count.)

private  
 public-local  
 public-State  
 public-Federal

building(s)  
 district  
 site  
 structure  
 object

Contributing	Noncontributing	
0	0	buildings
1	0	sites
0	0	structures
0	0	objects
1	0	Total

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

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

**6. Function or Use**

**Historic Functions**  
(Enter categories and subcategories from instructions)

Cat: FUNERARY/cemetery  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Current Functions**  
(Enter categories and subcategories from instructions)

FUNERARY/cemetery  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**7. Description**

**Architectural Classification**  
(Enter categories from instructions)

N/A  
\_\_\_\_\_  
\_\_\_\_\_

**Materials**  
(Enter categories from instructions)

foundation N/A  
walls N/A  
roof N/A  
other marble  
soapstone  
granite  
iron

**Narrative Description**

(Describe the historic and current condition of the property on one or more continuation sheets.)

See Continuation Sheet, Section 7, Page 1

**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.)

Property is:

**A** owned by a religious institution or used for religious purposes.

**B** removed from its original location.

**C** a birthplace or a grave.

**D** a cemetery.

**E** a reconstructed building, object, or structure.

**F** a commemorative property.

**G** less than 50 years of age or achieved significance within the past 50 years.

**Areas of Significance**

(Enter categories from instructions)

ETHNIC HERITAGE: Black

SOCIAL HISTORY

**Period of Significance**

1898-ca. 1930

**Significant Dates**

1898

**Significant Person**

(Complete if Criterion B is marked)

N/A

**Cultural Affiliation**

N/A

**Architect/Builder**

Unknown

**Narrative Statement of Significance**

(Explain the significance of the property on one or more continuation sheets.)

**9. Major Bibliographical References**

**Bibliography**

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

See Continuation Sheet, Section 9, Page 11

**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 # \_\_\_\_\_

**Primary location of additional data:**

- State Historic Preservation Office
- Other State Agency
- Federal Agency
- Local Government
- University
- Other

Name of repository: \_\_\_\_\_

Westview Cemetery  
Name of Property

Anson County, NC  
County and State

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## 10. Geographical Data

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**Acreeage of Property** Approximately one acre

### UTM References

(Place additional UTM references on a continuation sheet.)

1	<u>17</u> Zone	<u>583520</u> Easting	<u>3870180</u> Northing	3	<u>          </u> Zone	<u>          </u> Easting	<u>          </u> Northing
2	<u>          </u>	<u>          </u>	<u>          </u>	4	<u>          </u>	<u>          </u>	<u>          </u>

See continuation sheet

### Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.) See Continuation Sheet, Section 10, Page 13

### Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.) See Continuation Sheet, Section 10, Page 13

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## 11. Form Prepared By

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name/title Richard Mattson and Frances Alexander  
organization Mattson, Alexander and Associates, Inc. date January 1, 2015  
street & number 2228 Winter Street telephone 704-376-0985  
city or town Charlotte state NC zip code 28205

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### Additional Documentation

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Submit the following items with the completed form:

#### Continuation Sheets

#### Maps

A **USGS map** (7.5 or 15 minute series) indicating the property's location

A **Sketch map** for historic districts and properties having large acreage or numerous resources.

#### Photographs

Representative **black and white photographs** of the property.

#### Additional items

(Check with the SHPO or FPO for any additional items.)

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### Property Owner

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(Complete this item at the request of SHPO or FPO.)

name Friends of Old Westview Cemetery, Inc.  
street & number 4728 Eastern Avenue NE telephone 301-675-4476  
city or town Washington. state DC zip code 20017-3127

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**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 listing. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*)

**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 18.1 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 Chief, Administrative Services Division, National Park Service, P. O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20303.

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Westview Cemetery  
Anson County, North Carolina

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### 7. Physical Description

Situated on the west side of Wadesboro, the county seat of Anson County, Westview Cemetery consists of the approximately one-acre, African American community burial ground that was established in 1898. The cemetery is located northwest of the town center, two blocks southwest of Salisbury Street. Although the cemetery has been subsequently expanded to contain about five-and-a-half acres, only the 1898 burial ground is being nominated for the National Register. No plat exists of this original cemetery, and precise historic boundaries are not known. However, its location near the heart of the current, roughly L-shaped cemetery is visually discernible by the concentration of nineteenth and early-twentieth-century headstones and by the distinctive, brownstone stairway and retaining wall that designate the main Westview Cemetery entrance on the east side along Madison Avenue. A remnant of a low, fieldstone wall (roughly thirty feet long) runs westward from the north end of the retaining wall along the northern boundary of the original burial ground. (Photo 2) Stands of trees and undergrowth now generally define the western boundary of the 1898 cemetery as well as the northern boundary beyond the surviving portion of the fieldstone wall.

Beyond the 1898 burial ground--primarily to the south and northwest--the current cemetery is characterized by stone monuments installed mainly through the middle and latter decades of the twentieth century. Four-and-a-half acres of this cemetery, which encompasses the original one-acre site, are now owned by the Friends of Old Westview Cemetery, Inc. (FOWC), a nonprofit group incorporated in 2002 and devoted to the history and maintenance of the cemetery. The current cemetery also extends roughly an acre to the south of the FOWC property into a separate, privately owned tax parcel that contains markers established primarily after World War II. This southern section is not maintained by the FOWC and is largely overgrown.

Westview Cemetery occupies high, gently sloping terrain that was historically bounded by farmland to the south and west. The 1898 cemetery's western and northern edges adjoin small stands of Loblolly pines and hardwood trees. (Photos 3 and 5) Along both the west and north sides of the original cemetery some undergrowth has surrounded small areas of headstones and grave sites. (Photo 6) Along the east side, the 1898 burial ground is bordered by Madison Avenue, which also forms the eastern boundary of the entire, five-and-a-half-acre cemetery. Mature magnolias shade the northeast corner of the original burial ground although there is no formal landscape plan.

When established in 1898, the northeast corner of the African American burial ground, near Madison Avenue, already contained a small, private cemetery established by a white family. This area holds the marble obelisk of J. Thomas Smith (1834-1852), an eighteen-year-old, white youth whose father was a major landowner in Wadesboro. Other members of the Smith family are buried at Eastview Cemetery, Wadesboro's historically white public cemetery. No other monuments for white individuals have been identified at Westview Cemetery. Flanked by the retaining wall of partially plastered and white-washed, ashlar brownstone along Madison Avenue, three dressed brownstone steps ascend from the street toward the Smith monument and were probably constructed in the mid to late nineteenth century. Portions of a decorative wrought-iron fence, one of two in the cemetery, enclose the 1852 obelisk. The other fence surrounds the African American family plot of L. L. Lopp (1852-unknown) and Addie Lopp (1867-1920) located southwest of the Smith monument. (Photo 1)

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About 150 inscribed headstones as well as numerous fieldstone markers and unmarked grave sites are located within the roughly one-acre section that closely approximates the original burial ground. Based upon research of Anson County death certificates conducted by FOWC, the present, five-and-a-half-acre cemetery holds at least 1,000 markers and graves sites. According to oral tradition in the African American community, Wadesboro's blacks began burying their dead here in the late nineteenth century, prior to the legal establishment of the African American cemetery in 1898. Some of the fieldstone markers in the 1898 burial ground may be evidence of these early grave sites while others probably date from the early twentieth century. Perhaps to allow mower access, some of these fieldstones appear to have been grouped together in recent years and are no longer associated with particular grave sites. But most appear to remain in place as burial markers. In general, the fieldstones as well as the inscribed markers in the 1898 burial ground are spread fairly evenly, but not in straight rows, with areas of open space containing unmarked graves. The 1898 burial ground includes at least twenty family plots marked by a variety of brownstone, granite, concrete, or wooden borders, as well as several stone corner posts. A number of the cemetery's graves are now sunken while some of the headstones are no longer upright or have been broken. However, the great majority of surviving headstones are upright and intact. The headstones are oriented east-west in the Christian tradition.

Supporting the oral tradition that this black cemetery predates 1898 are two extant headstones erected for African Americans in 1890 and 1896, respectively. A simple, segmental-arched, soapstone tablet memorializes Mary Evans ("died 1890 aged 65"). Now broken in two, the discoid tablet for P. (Priscilla) Gay (1829-1896) is embellished in low relief with the traditional severed chain link motif. Ms. Gay was a Wadesboro domestic worker. Nothing more is currently known about Mary Evans. (Photo 3) Both headstones are located in the southwest section of the original cemetery (FOWC Files).

As expected, the oldest remaining, dated markers exist within the original burial ground. In common with many black cemeteries of the late nineteenth and early twentieth centuries in small-town and rural North Carolina, the surviving inscribed markers installed before 1920 are relatively rare. Approximately thirty-five dated monuments in the original cemetery pre-date 1920. About seventy others were erected between the 1920s and mid-1930s, before mass-produced, polished-granite monuments with nationally popular motifs and forms began to characterize Westview Cemetery and grave yards nationwide (Little 1998: 36-41, 248; Little 2012: 5).

Variations of modest, inscribed headstones were erected at the original, one-acre Westview Cemetery into the mid-1930s. The collection includes a variety of classical forms such as segmental or round arches or simple rectangles. Those with decorations typically display popular, religious or secular motifs carved in low relief, and a collection of markers feature versions of the Masonic symbol. For example, a simple, round-arched, soapstone tablet marks the graves of Franklyn Reid (1854-1909) and Ralph Allen (1857-1913). The nearby headstones of Reverend James Marshall (died 1924, aged 43) and Patsy McCormick (died 1923, aged 83) feature the low-relief, vine-with-anchor motif, a familiar Christian symbol of eternal life. The willow-and-urn motif is visible on the arched headstone of Wilson Crowder (1857-1924). The headstone commemorating Will Armstrong (died 1900, aged 34) has a creeping vine motif in low relief. The popular Masonic symbol of compass and protractor embellishes the slender, arched tablets of Thomas Bogan (1866-1911) and William Byrd (1874-1908). Elevated on a two-tiered base, the square, soapstone monument to B. D. Dunn (1852-1921) features the Masonic compass and protractor as well as related Egyptian motifs. The sophisticated Richard A. Diggs headstone (1874-1917) also

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stands on a two-tiered base and features Masonic motifs as well as the traditional dove-of-promise. (Photo 8) The simpler, arched, soapstone markers for Essie Robinson (1895-1928) and Hattie May Liles (1914-1934) are also decorated with the dove-of-promise. The dove-of-promise likewise embellishes the rectangular, soapstone marker for Myrtle Oxner (died 1936) which also includes the inscription of a service organization that was important to her life, "Majestic Temple 109."

Most of the headstones in the 1898 cemetery were made in commercial shops and inscribed by professional stonecutters. However, some early-to-mid-twentieth-century markers are homemade and display uneven lettering and decoration that reflect the work of local, untrained stone cutters. For example, the small marble marker for Alice Lindsey (1868-1920) (Photo 10) has a simply etched branch motif above the uneven inscription, "In Sacred Memory of Our Dear Mother", demonstrating the work of an untrained hand.

The most imposing of the nineteenth and early-twentieth-century monuments in the 1898 cemetery are five obelisks. One was erected in 1852, one in 1912, and two were erected between the 1920s and early 1930s. Composed of a classical column or squared shaft on a pedestal, the obelisk as a funerary monument reached its peak of popularity around the turn of the twentieth century. The 1852 obelisk for J. Thomas Smith is a restrained, tapered shaft of marble resting on a three-tiered base with tongue-and-dart treatment along the top of the base. (Photo 2 – center far background) It is the only monument to identify its manufacturer—W. Liddy, Charlotte. The obelisk at the grave of the Reverend J. S. Settle (1869-1912) features both Masonic and star symbols alternately inscribed on the four-cornered crown. The adjacent obelisk for Reverend Settle's wife, Dora V. (1873-1935), has a simple vine incised in the crown in low relief. (Photo 7) The marble obelisk commemorating Celia May (1878-1931) is a dignified, unembellished, pointed shaft, elevated by a tall, two-tiered marble pedestal. Floral and creeping-vine motifs embellish the nearby obelisk for John T. Bennett (1864-1928). (Photo 2, beyond the sign)

According to FOWC research, sixty-four military veterans are buried throughout the entire, five-and-half-acre Westview Cemetery. A number of them have government-issued monuments of either arched, marble headstones with crosses in deep relief or later flat markers of granite or marble that were erected between 1939 and 1997. The 1898 burial ground contains a small collection of the marble monuments for military veterans. For example, Private Walter Sheppard Lindsey (1887-?), "64 Pioneer INF World War I", and Private Sam Alexander (March 1927) are memorialized with the classical, segmental-arched, marble tablet, incised the encircled cross (FOWC Files).

By the mid-1930s, nationally popular monuments of polished granite began to appear with regularity throughout Westview Cemetery, including the original 1898 section. Commercially produced on a large scale, standardized, and of high quality, these markers include family monuments as well as individual stones. They often have thick, rectangular shapes with sandblasted, floral or religious symbols. For example, the Dargan family plot contains the patriarch Benjamin Dargan (died 1955), a Wadesboro funeral director professionally familiar with such commercial monuments. The Dargan stone is a rectangular, polished granite marker that rests on a granite base. A floral motif in relief frames the Dargan name. Adjacent flat, granite stones honor the individual family members.

Some monuments are back-dated markers that either replaced older gravestones or are perhaps the first monuments at the gravesite. An example is the polished granite monument for Minnie Chambers Gaddy

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(1894-1925), the first wife of the Reverend Jesse P. Gaddy. This stone was probably installed around 1966 when the Reverend Gaddy, who had later remarried, died, and the Gaddy family plot was established. These markers, some of which had rusticated sides, are either family monuments, small headstones, or low tablet-type markers for individuals. The Kendall family plot, located in the northeast section of the original cemetery, includes several postwar, polished stone markers for family members buried here in the early twentieth century. For example, a sophisticated, granite monument with rusticated sides now commemorates Piccola Kendell (1899-1918). A low, early-twentieth-century, brownstone border defines Kendell family plot and testifies to the date of the original burial. In similar fashion, the nearby Gibbs family plot, with latter twentieth-century monuments, is enclosed by an earlier brownstone border, reflecting the earlier burial of family members on this site.

In 1978, the cemetery's governing organization was dissolved, and regular maintenance of the grounds ceased until the 2000s. In 2002, the FOWC was incorporated to research the history of the cemetery and organize maintenance efforts. The first survey plat of the property was completed in that year, and a wooden sign that reads, "Old Westview Cemetery, Established 1800s," was erected near the brownstone steps.

### **A General Statement about Archaeological Potential**

The presence and locations of unmarked graves at Westview Cemetery are closely related to the surrounding environment and exist as archaeological components of the cemetery. These graves, in archaeological context, can provide information regarding the actual number of individuals buried at the site and land-use practices related to the development and evolution of late-nineteenth through twentieth-century African American cemeteries. This type of information is often only evident in the archaeological record. Therefore, human remains in archaeological context may well be an important component of the significance of the site. At this time no investigation has been done to discover the locations of all of these remains, but it is noted that they exist, and this should be considered in any development of the property.

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### 8. Statement of Significance

Established as Wadesboro's first community burial ground for African Americans in 1898, Westview Cemetery ranks among the community's oldest principal surviving historic resources. Oral tradition states that the graveyard had been functioning as the town's African American cemetery before 1898, but in that year, a local black burial club was created and an acre of land purchased for use as the graveyard. The black community in Wadesboro never contained any churchyard cemeteries. Westview Cemetery's inscribed headstones commemorate those representing the full range of Wadesboro's African American society during the late nineteenth and early twentieth centuries, including manual laborers, domestic workers, mill workers, farmers, skilled craftsmen, businessmen, teachers, ministers, and other professionals and community leaders.

Westview Cemetery meets National Register Criterion Consideration D as a cemetery that derives its main significance from its age under Criterion A for Social History and Ethnic Heritage-Black. Westview Cemetery ranks among the local black community's oldest, key surviving historic resources. The period of significance begins in 1898 when the one-acre burial ground was formally created to serve Wadesboro's emerging African American neighborhood on the western outskirts of town. The period of significance encompasses the earliest burials in the original cemetery, extending from 1898 to ca. 1930, and the period acknowledges the relative scarcity of intact historic resources associated with the entire African American community from the early twentieth century in Wadesboro.

### Historical Background and Significance

#### Summary

Originally known as Wadesboro Colored Cemetery or Cemetery Hill, Westview Cemetery was established in 1898. A brief article in the May 26, 1898 edition of the *Wadesboro Messenger and Intelligencer* announced, "The colored people of Wadesboro formed themselves into a [burial] club, composed of thirty members, and bought an acre of land from Mr. I. H. Horton, at a cost of \$75.00, and paid for the same... The land was bought for a cemetery. It is situated in a very desirable place in the extreme western part of town" (Anson County Deed Book 32: 402; *Messenger and Intelligencer* 26 May 1898).

The chosen site was located at the western outskirts of Wadesboro, west of Salisbury Street, the town's African American thoroughfare and the principal east-west roadway through Wadesboro. The burial club's officers were J. E. Little (President), Anderson Lilly (Vice-President), K. R. Hammonds (Secretary), and Whitley Hagan (Treasurer). Because the Jim Crow laws of the late nineteenth and early twentieth centuries enforced racial segregation even in cemeteries, African Americans formed burial clubs and other mutual benefit societies to finance their own graveyards. Often associated with churches or fraternal organizations, the burial clubs collected money from members to pay for their funerals, graves, and coffins (Blicksilver 1989: 743; *Messenger and Intelligencer* 26 May 1898; Young 2014: 1-4).

When Westview Cemetery was established in 1898, the grounds already encompassed a small graveyard for a white family. This graveyard included one inscribed marker--an obelisk-- commemorating J. Thomas Smith (1834-1852), a white youth, eighteen years of age. He was evidently James Thomas Smith whom the 1850 census records as the son of Samuel H. and Margaret Smith. Samuel Smith was a Wadesboro blacksmith and one of the town's major property owners, who owned real estate valued at

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\$4,000 in 1850. No other members of the Smith family are known to be buried in this cemetery. Samuel H. and Margaret Smith are buried at Eastview Cemetery, the public cemetery for whites in Wadesboro (U. S. Census, Population Schedule, 1850).

Oral tradition in the African American community maintains that this area was already serving as the town's African American cemetery before its formal designation in 1898. Two headstones for African American grave sites have been identified within the original burial ground that predate 1898: Mary Evans ("died 1890 aged 65"), and Priscilla Gay (1829-1896). While nothing more is currently known about Mary Evans or her family, an obituary for Ms. Gay briefly described her adult life. The obituary in the 2 July 1896 *Wadesboro Messenger and Intelligencer* noted that she was an African American who had been long-employed by the white Hargrave family of Wadesboro. The article stated, "Priscilla Gay, one of the best known colored women in town, died last Sunday, aged about 65 years. She owned a house and lot near town, and had some two or three hundred dollars in money, saved from her wages, at the time of her death." The newspaper did not state where Ms. Gay was interred. However, by the 1900s, local death notices often noted that loved ones had been put to rest at the "colored cemetery". For instance, the 11 October 1900 notice for Giles Williams, who was employed with the Seaboard Air Line Railway, stated, "The remains were brought to Wadesboro and were interred in the cemetery for colored people Tuesday" (*Messenger and Intelligencer* 2 July 1896; 11 October 1900).

Throughout the early twentieth century, the *Wadesboro Messenger and Intelligencer* reported the deaths of "well-known" and "respected" local African Americans who were "buried at the colored cemetery." However, many of their headstones were presumably simple fieldstone or wooden markers that no longer remain or cannot be identified (see, for example, *Messenger and Intelligencer* 11 October 1900; 17 August 1905; 11 March 1909; FOWC Files).

In November 1928, the name of Wadesboro's African American community burial ground was changed to Westview Cemetery—the black counterpart to Eastview Cemetery, the principal white public cemetery established at the southeast side of town in the early nineteenth century. The new formal title and its nominal relationship to the grander white cemetery reflected the growth of Wadesboro's black community on the west side of town as well as the development of the black cemetery which by the end of the 1920s featured a growing number of inscribed and decorative stone markers (Young 2014; FOWC Files).

By the mid-twentieth century, as members of the original burial club died or moved away, legal ownership of the burial ground became unknown. Local residents recall that surviving burial records simply showed that plots were purchased from an individual with the initials "Tp". Moreover, the town of Wadesboro had no interest in assuming responsibility for the property (Young 2014: 2-5; FOWC Files).

In 1945, Thomas Kluttz, a local black realtor who already owned property around the 1898 burial ground, acquired an additional section of land and expanded Westview Cemetery to about four-and-a-half acres. By the 1930s, burials were beginning to take place on a roughly one-acre tract of private property, south of the four-and-a-half-acre Kluttz tract. How the specific interments were negotiated on this southern section is not known. Under the ownership of Thomas Kluttz, the maintenance of the Westview Cemetery, including the 1898 section, fell upon plot owners. No other regular maintenance of the grounds or monuments was provided. In the ensuing decades, though burials continued, the cemetery began to show the effects of minimal care. Overgrowth gradually covered sections of the cemetery, some

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headstones were in disrepair, and numerous graves were sunken (Anson County Deed Book 97: 474; Young 2014: 2-5; FOWC Files).

In the mid-1970s, Westview Memorial Park, a modern, private cemetery, was opened east of Westview Cemetery, along U.S. 52 in Wadesboro. The town's black citizens began to refer to the increasingly neglected Westview Cemetery as Old Westview Cemetery, and a few families exhumed loved ones and reinterred them at Westview Memorial. However, in 2002, a nonprofit organization, Friends of Old Westview Cemetery (FOWC), was incorporated to help preserve Westview Cemetery and research its history. In 2012, the organization, based in Washington, D.C., acquired the four-and-a-half-acre cemetery tract that had been owned by the Thomas Klutz family. The group installed a new wooden sign near the main entrance to the original one-acre burial ground entitled, "Old Westview Cemetery, Established 1800s", and launched clean-up and restoration efforts. The activities of FOWC continue to the present day (Anson County Deed Book 1000: 344-357; Young 2014: 4-5; Perlmutter 2010; FOWC Files).

### Westview Cemetery and Wadesboro's African American Community

The creation of the African American community burial ground in 1898 and its subsequent expansion occurred amidst the growth of Wadesboro and its black population in the late nineteenth and early twentieth centuries. The administrative seat of Anson County, Wadesboro was founded in 1783 near the center of county, replacing an earlier county seat near the Pee Dee River. Anson County was created in 1750 as one of a series of Piedmont counties formed in the mid-eighteenth century in response to the great migration of mostly Ulster Scots and German settlers into the Carolina backcountry. By the mid-1750s, it was reported that Anson and newly created Orange and Rowan counties contained "at least three thousand people, for the most part Irish Protestants and Germans," and that they were "dayley [sic] increasing" (Lefler and Newsome 1973: 80; MAA 1999: 8:1-14).

The town expanded at a slow but steady pace during the late eighteenth and early nineteenth centuries. In common with the Piedmont as a whole, the absence of reliable navigable rivers in the county limited economic development and urban growth. However, cotton became an important cash crop during the antebellum decades, and a small, but influential, planter class took shape near the Pee Dee River. Local planters and other landowners shipped cotton, livestock, and other crop surpluses overland to the river port of Fayetteville, North Carolina, at the headwaters of the Cape Fear, or to Cheraw, South Carolina, on the Pee Dee River. The extent of slave ownership is indicated in the 1850 census which recorded 6,832 slaves and 6,556 whites in Anson County (Medley 1976: 86; MAA 1999: 8:1-5).

Triggered by the arrival of railroads after the Civil War, Wadesboro expanded rapidly during the late nineteenth and early twentieth centuries. In 1874, the Carolina Central Railroad skirted the north side of town, linking Wadesboro by rail to both the port of Wilmington and to Charlotte with its emerging network of rail lines. By 1880, the north-south Cheraw and Salisbury Railroad was completed from Cheraw to Wadesboro, and the Winston-Salem Southbound Railway arrived in 1911. Better transportation and improved access to markets spurred cash-crop agriculture and the growth of cotton farming. In Wadesboro, the population nearly doubled from 800 to 1,500 residents between 1880 and 1900 and then doubled again to approximately 3,000 inhabitants by 1910. Railroad transport brought manufacturing facilities to the rail corridor as well as new commercial activity around the courthouse square. By the early

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1900s, Wadesboro contained three textile mills as well as large saw and planing mills, a brickyard, a bottling works, and a cotton seed oil company. Several banks and an array of retail stores with upper-story offices arose in red-brick, two-story buildings surrounding the courthouse square. In 1912, the present (fifth) courthouse, an imposing, Neoclassical Revival edifice, was built as the town's architectural centerpiece and focus of civic life (*Bureau of Labor Statistics* 1902: 196-197; Medley 1976: 137, 147; Sanborn Map Company 1914; *Anson County Heritage* 1995: 385; *Wadesboro, N.C.: A Pictorial Tribute* 1987: 9-11; MAA 1999: 8:5-9).

African Americans poured into Wadesboro from the surrounding plantations and farms during these years. By the late nineteenth century, the rise of black communities around the outskirts of towns and cities was occurring throughout North Carolina and the region. In this era of Jim Crow segregation, these black neighborhoods created and supported their own schools, social organizations, and churches. Black churches arose as centers of spiritual, social, and civic life, nurturing community leaders. By the 1910s and 1920s, a sizable and vital black community had taken shape on the northwest periphery of Wadesboro near the junction of Salisbury Street and Main Street. The 1910 and 1920 U.S. censuses recorded over 900 African Americans in Wadesboro or roughly one-third of the total population. As with many other African American communities in the state, a number of Wadesboro's African American men worked as sharecroppers or day laborers on nearby farms. Others found occupations as carpenters, blacksmiths, grocers, clerks, clergymen, teachers, barbers, railroad firemen, or maintenance men at downtown businesses or institutions. The U.S. censuses show that a host of Wadesboro's African American women worked at the Wadesboro silk mill (where several black men were night watchmen) while others were employed as teachers in the public school, seamstresses, cooks, and general domestic help for white households. By the 1920s, blocks of primarily one-story, frame dwellings, a cluster of frame stores, as well as a small dance hall, were congregated along such streets as Lincoln, Ballard, Maple, Reddington, and Pearl. The stores, dance hall, and many of the houses are now gone although several blocks of frame dwellings, now heavily altered, remain along Bullock Street, north of U.S. 74. Other altered, weatherboarded or masonry, one-story houses remain to the south of the highway near Westview Cemetery. They were erected primarily in the middle and latter decades of the twentieth century and have modest gable-front forms or side-gable, ranch-style designs (U.S. Census, Population Schedules, 1910, 1920; Sanborn Insurance Map, Wadesboro, 1922, 1930).

By the 1920s, Wadesboro's black community also contained a number of brick and frame churches near Salisbury Street, including First Baptist Church (gone), Second Baptist Church (gone), Lowery Memorial Presbyterian Church (gone), and Wadesboro AME Zion Church (gone). Sited northwest of Westview Cemetery, Anson County Training School (now remodeled as a church) opened in 1920. The school was constructed with the help of the local black community as well as with financial and planning assistance from the Julius Rosenwald Fund. Particularly active during the 1920s, the Rosenwald Fund supported the construction of African American schools in North Carolina and throughout the South. Twenty-seven Rosenwald schools were built in Anson County, ranking Anson among the top counties for Rosenwald school construction in the North Carolina (Obenauer and Brown 2014: 12, 29).

While the Great Depression halted Wadesboro's rapid expansion, the town played a central role in the economic and social life of the county through the middle twentieth century. The textile industry continued to be among the town's principal employers, and the central business district remained a commercial and cultural focal point. The black community persisted as a cohesive neighborhood through this period,

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comprised of the principal churches, the Anson County Training School, a small group of stores, and residential blocks. Today, Wadesboro continues its historical role as the county seat although long-standing manufacturing and commercial activities have declined. The population stands at approximately 6,000 which includes a growing proportion of African Americans (sixty-one percent). Northwest Wadesboro remains largely African American, but racial integration has led to the decline of commercial and civic activities in this neighborhood. In recent decades, the widening of US 74 around Wadesboro has cut through the center of the black community and obliterated much of original Salisbury Street. The historic dwellings, stores, and churches along Salisbury Street were razed or relocated. Several of the major houses of worship, such as First Baptist Church and Lowery Presbyterian Church, which originally stood along the path of US 74, were reopened in modern facilities away from the highway (MAA 1999: 8:10; Bishir and Southern 2002: 298; Sanborn Insurance Company, Wadesboro, 1922, 1930).

Westview Cemetery thus stands today as a key surviving historic resource associated with the development of the Wadesboro black community. The graveyard has been used by all the local black churches because none established its own private cemetery. Accordingly, ministers representing all the principal churches in black Wadesboro have inscribed monuments at Westview, including the reverends John Fisher (1859-1912); William Currance (1889-1912); James Marshall (?-1924); and J. S. Settle (1869-1912) (FOWC Files; [www.findagrave.com](http://www.findagrave.com)).

Westview Cemetery contains headstones that mark the full range of Wadesboro's African American society. FOWC files include a circa 2002 spreadsheet that identifies eighty-four professionals buried in the cemetery. Although not definitive, the list clearly illustrates the economic, social, and cultural development of the black community. These men and women represent black Wadesboro's middle-class leaders of the early decades of the twentieth century and include school teachers, ministers, funeral directors, butchers, barbers, carpenters and other skilled artisans, railroad firemen and porters, merchants, an interior decorator, nurses, and one medical doctor. According to FOWC records, among those interred are thirty-one school teachers, eleven ministers, and five nurses. John Chavis (1875-1956), a blacksmith, and his wife Ada Kluttz Chavis helped develop Lowrey Memorial Presbyterian Church in Wadesboro during the early 1920s. B. D. Dunn (1852-1921) owned a fifty-acre farm and a general store. Paul Willowby (1898-1935) was a fireman for the railroad, and Elis Headen (1897-1934) was a train porter. Priscilla Gay (1829-1896) was a domestic worker (FOWC Files).

### Westview Cemetery and the Establishment of African American Burial Grounds in North Carolina after the Civil War

Westview Cemetery in Wadesboro developed during the emergence of African American community cemeteries in North Carolina after the Civil War. During the antebellum period, some of the larger North Carolina towns and cities established community grave yards for the burials of free blacks or set aside areas in their municipal cemeteries for this purpose. In 1853, the City of Charlotte purchased land for the Elmwood Cemetery for whites and the smaller, adjacent Pinewood Cemetery for free African Americans. On the eve of the Civil War, municipal cemeteries for African Americans were established in the coastal cities of Wilmington and New Bern, which had sizable concentrations of free blacks. In Raleigh, the southeast quarter of the City Cemetery was for the interment of blacks. But such city-owned and operated

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burial grounds for blacks were unusual and did not exist in predominantly agrarian Anson County (Ramsey 2001; Little 1998: 36-41; Little 2008: 8:29).

After the Civil War, freed blacks statewide buried their dead in family plots as well as growing numbers of African American church yards, segregated areas within municipal cemeteries, and black community burial grounds. Although the number of city-owned burial grounds specifically for blacks remained limited in the postwar years, some urban places invested in municipal cemeteries for expanding black populations. Of note was Raleigh's municipal, Mount Hope Cemetery (NR, 2009), which was established for African Americans in 1872 (Little 2008).

However, as with Westview Cemetery, numerous black community cemeteries, operated privately, were opened after the Civil War and into the early twentieth century. As freed blacks developed their own racially segregated, largely self-sufficient neighborhoods across North Carolina, they also began creating community burial grounds. Wilmington's fifteen-acre black cemetery, which opened as a municipal endeavor in 1860, was sold to a group of black leaders and became the privately run Pine Cemetery in 1871. In Raleigh, a committee of African Americans in the Oberlin neighborhood, which began as a freedman's village, officially established the one-acre Oberlin Cemetery in 1873. As the size of the community grew, the cemetery was expanded to two acres. Also in Raleigh, the small Oak Grove Cemetery began after the Civil War in the African American neighborhood of Method, also a freedman's village. In Greensboro, in the early 1880s, three black churches came together to form Union Cemetery. The burial yard served the Warnersville community, which had been founded for freedmen shortly after the Civil War. Union Cemetery operated until 1918, when the municipal Maplewood Cemetery was created for African Americans (Little 2012; Graybeal 1993: 8:4).

In Union County, located immediately west of Anson County, the county seat of Monroe had several small, black community burial yards by the late nineteenth century. In 1922, New Town Cemetery, encompassing a city block, was opened in Monroe's African American neighborhood of New Town. In the 1930s, the town commissioners established a new, municipal cemetery for African Americans across the street from New Town Cemetery (Pickens 1990: 174-175).

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**Verbal Boundary Description:** The National Register boundary for the Westview Cemetery is shown by a dark black line on the accompanying Anson County tax map at a scale of one inch equals one hundred and twenty feet.

**Boundary Justification:** The boundary for the Westview Cemetery is drawn to approximate the original one-acre, African American burial ground that was established in 1898. It contains grave sites and grave stones dating from the late nineteenth and early twentieth centuries with early historic associations with Wadesboro's African American community. The boundary excludes the remainder of the roughly five-and-a-half-acre cemetery, which was established later and is characterized primarily by headstones from the middle to late twentieth century.

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### Photographs

The following information pertains to each of the photographs:

<u>Name of Property:</u>	Westview Cemetery
<u>Location:</u>	Wadesboro
<u>County:</u>	Anson County
<u>Name of Photographer:</u>	Mattson, Alexander and Associates, Inc.
<u>Location of Digital Photos:</u>	North Carolina State Historic Preservation Office North Carolina Office of Archives and History 109 E. Jones Street Raleigh, North Carolina 27601-2807

Date of Photographs:   December 2014, unless otherwise noted

1.    View of Cemetery, looking South from Northern Boundary, Lopp plot in foreground
2.    View of Cemetery, looking Southwest from Northeast Boundary
3.    View of Cemetery, Mary Evans Headstone, looking East from Western Boundary
4.    View of Cemetery, looking West near Southern Boundary
5.    View of Cemetery, looking Northeast from Southwest Boundary
6.    View of Cemetery, looking South along Western Boundary
7.    View of Obelisks, J. S. and Dora Settle
8.    View of Cemetery, looking West, Diggs headstone on right
9.    View of Cemetery, looking North from Southern Boundary
10.   View of Grave Marker for Alice Lindsey
11.   View toward the original cemetery, looking North from the 1945 expansion area (9/ 2014)