

United States Department of the Interior
National Park Service

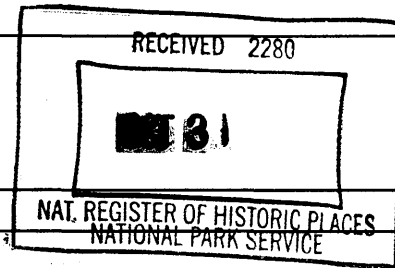
1119

NATIONAL REGISTER OF HISTORIC PLACES REGISTRATION FORM

This form is for use in nominating or requesting determinations of eligibility for individual properties or districts. See instructions in "Guidelines for Completing National Register Forms" (National Register Bulletin 16). Complete each item by marking "x" in the appropriate box or by entering the requested information. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, styles, materials, and areas of significance, enter only the categories and subcategories listed in the instructions. For additional space use continuation sheets (Form 10-900a). Type all entries.

1. Name of Property

historic name Locust Grove Cemetery
other names/site number N/A



2. Location

street & number Locust Grove Road SE
city, town Sharon
county Taliaferro code GA 265
state Georgia code GA zip code 30664

(X) vicinity of

(N/A) not for publication

3. Classification

Ownership of Property:

- private
- public-local
- public-state
- public-federal

Category of Property:

- building(s)
- district
- site
- structure
- object

Number of Resources within Property:

Contributing

Noncontributing

buildings	0	0
sites	1	0
structures	0	0
objects	0	0
total	1	0

Contributing resources previously listed in the National Register: N/A

Name of previous listing: N/A

Name of related multiple property listing: N/A

4. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this nomination meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets the National Register criteria. () See continuation sheet.

Richard Coxes
Signature of certifying official

10-25-06
Date

for W. Ray Luce, Division Director and
Deputy State Historic Preservation Officer

In my opinion, the property () meets () does not meet the National Register criteria. () See continuation sheet.

Signature of commenting or other official

Date

State or Federal agency or bureau

5. National Park Service Certification

I, hereby, certify that this property is:

entered in the National Register

Edson K. Beall

12/12/06

() determined eligible for the National Register _____

() determined not eligible for the National Register _____

() removed from the National Register _____

() other, explain: _____

() see continuation sheet

for
Keeper of the National Register

Date

6. Function or Use

Historic Functions: FUNERARY/cemetery

Current Functions: FUNERARY/cemetery

7. Description

Architectural Classification: N/A

Materials:

foundation	rock
walls	granite
roof	N/A
other	marble tombstones

Description of present and historic physical appearance:

SUMMARY DESCRIPTION:

The Locust Grove Cemetery is located on the eastern edge of the state, approximately 45 miles west of Augusta, in a historically and currently rural area. It sits within a 206.2-acre property owned by the Archdiocese of Atlanta, but the cemetery itself is approximately a half acre. The area gently slopes up to the north and is heavily vegetated with deciduous and evergreen trees. The cemetery is rectangular and oriented northeast. It is surrounded by a granite retaining wall approximately one foot tall and two feet wide. There is a break in the granite wall near the northern corner for an entrance into the cemetery. The Locust Grove Catholic congregation was established in the 1790s by a group of Catholics from Maryland who relocated to this site by 1809. An original log church (not extant) was built by 1809. The cemetery was laid out within a two-acre tract and eventually enclosed by a rock wall, also not extant. The first burial, now unmarked, is thought to have occurred by 1809. Many of the second wave of congregation members were from Ireland and their birthplaces are noted on many of the headstones dating from their deaths in the 1820s. The headstones are made primarily of sandstone, limestone, and marble, and most are rather ornately carved. The headstones have a variety of designs. There are 58 identifiable grave sites with headstones dating from 1826 to 1882. The plots are primarily grouped by family. There are 9 main clusters and approximately 10 individual grave sites. The graves face east and west. There are three central family clusters enclosed with walls. The one furthest east is enclosed with the remnants of a brick wall and its nine grave markers are flush to the ground, after falling from an upright position. Immediately to the west, a rock wall encloses another cluster. This site contains 4 grave sites. The final enclosed cluster is again immediately to the west. This cluster is enclosed with a wrought iron fence and contains 3 grave sites. All of these enclosed clusters are in the central portion of the cemetery. Near the entrance to the cemetery there is a 1988 memorial to Bernard Darden, a descendent of one of the original settlement families, to commemorate his efforts to preserve the cemetery. The memorial is said to be placed exactly on the site of the altar of the earlier church. The cemetery likely contains archaeological potential because contained therein is the site of the original log church and the

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Section 7--Description

location of the second frame church. This second church was built on rock pillars that remain in the cemetery. The pillars form a rectangle and are oriented northwest directly in front of the cemetery entrance. The congregation of the second church moved to Sharon (several miles away) and built the building that is now The Church of the Purification of the Blessed Virgin Mary. The cemetery and its immediate surroundings are heavily vegetated. There are oak and pine trees as well as innumerable shrubs and flowering plants. Outside but near the granite wall is Beaver Dam Creek. There was some restoration of the tombstones in 1984. After receiving a state grant, a professional preservation plan was published in 2000 and restoration of some tombstones took place in 2003.

DESCRIPTION:

The Locust Grove Cemetery is located approximately 1.7 miles southeast of Sharon, Taliaferro County, Georgia. The cemetery sits within a 206.2-acre property owned by the Archdiocese of Atlanta, but the cemetery itself is approximately 0.5 acres. The cemetery is located approximately 100 yards west of Locust Grove Road SE on a gravel road. A directional sign indicating the first Catholic settlement in the State of Georgia marks this gravel road.

The area gently slopes to the north and is heavily vegetated with deciduous and evergreen trees. The cemetery is rectangular and oriented northeast. It is surrounded by a granite retaining wall approximately one foot tall and two feet wide. There is a break in the granite wall near the northern corner for an entrance into the cemetery. (Photograph 1 is taken looking inside that entrance. Photograph 13, the grave of Thomas Turley, is taken looking directly at the exterior granite wall, which is barely visible in the background.)

After Catholic families from Maryland established a congregation in Georgia in the late 18th century, they created a community, later known as Locust Grove, near the site of this cemetery. An original log church was built by 1809, but is no longer extant, only the layout of the church or its successor is marked within the cemetery boundary. (Photograph 2.) The Locust Grove Cemetery was officially laid out or delineated after the 1809 donation of the land by Joseph Thompson and was enclosed by a rock wall. A number of the second influx of congregation members were from Ireland and their birthplaces are noted on many of the headstones. (Photograph 13, marker for Thomas Turley, also tombstone no. 1 on site plan, born in Galway, Ireland.) The majority of the headstones are upright ranging in height from approximately 2 feet to 5 feet. (Photographs 3, 4, and 7.) The headstones are made primarily of sandstone (perhaps limestone and marble as well) and most are rather ornately carved. Most also have associated footstones. (Photograph 7 shows the Cratin family lot, one of the pioneer families that formed this community. On the site plan they are listed as markers 16 through 21. Photo 8 is the grave of John Cratin.)

The headstones have a variety of designs; the majority of the headstones have similar text identifying the name, place of birth, birth date or age at death, and the date of death. Several headstones list spouses or other family members, many are inscribed with crosses and the acronym I.H.S.--In His Service--referring to Jesus Christ. (Photo 12, the marker for Thomas H. Lockett, has I.H.S. atop.)

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(Photographs 10 and 11 show one of the more elaborate markers, marker 35 on the site plan, Rev. J. F. O'Neill, Jr. Photograph 3 shows the Sheehan family, of which Dr. M. J. Sheehan was born in Ireland. On the site plan they are numbers 28, 29, 30.)

Ten tombstones indicate the Roman Cross and I.H.S., discussed above. Three include the winged soul effigies. The Joseph W. Lockett (1828) stone includes a carved funerary urn in the tympanum. There is a weeping willow design on the stone of Philip Norton (1860) . A communion goblet/chalice can be seen on the monument to Rev. (Priest) J. F. O'Neill (1868). The sacred heart, cross, and anchor are on the Mary Anne Ryan marker (1858).

Some of the special stones: Dr. Ignatius Semmes, who died in 1834, around whose "enclosed grave yard" the cemetery was laid out in 1809-1810—his grave is marked as no. 26 on the site plan near photograph no. 5; Master Thomas Mulleedy, who died in 1829 at age 2 (marble headstone with pink streaks), he is no. 10 on the site plan and was a grandson of Thomas H. Lockett, no. 7 on the site plan; and Lockett's own stone is in photo no. 12; Guilielmi T. Quinlan, M.D. who has a Latin inscription [note he was Dr. William T. Quinlan who died in 1832 and was a son-in-law of Dr. Semmes], no. 31 on the site plan, just southeast of Dr. Semmes; and, Joseph Brooke, who died in 1856, whose headstone, shaped like a cross, is inscribed, "A wit's a feather, a chief's a rod, But here is laid, the noblest work of God." He is no. 19 on the site plan and is in photograph 7. It is notable that ancestors of Georgia authors Margaret Mitchell (Hartys) and Flannery O'Conner (Treanors) are buried here.

There are 58 identifiable gravesites. The plots are primarily grouped into family plots. There are 9 main clusters and approximately 10 individual gravesites. The clusters represent most of the major families that formed this community, such as the Locketts in photos 4, 12, and 14, and the Cratins in photos 7 and 8. The graves face east and west. There are three central family clusters enclosed with walls. (Photograph 6 shows one.) The one furthest east is enclosed with the remnants of a brick wall and its nine grave markers are flush to the ground rather than upright. They were originally placed upright but later fell over. They were then oriented toward the headstone stand and laid flush to the ground. Immediately to the west, a rock wall encloses another cluster. This site contains 4 gravesites. The final enclosed cluster is again immediately to the west. This cluster is enclosed with a wrought iron fence and contains 3 gravesites. This is the only iron fence remaining in the cemetery. This plot enclosed by the iron fence is shown in photograph number 5, the Ryan family, whose patriarch Michael Ryan was born in Ireland. On the site plan they are graves 23, 24, and 25. All of these enclosed clusters are in the central portion of the cemetery.

Near the entrance to the cemetery (photo 1 is a view from outside the entrance looking in) there is a modern memorial to Bernard Darden, a descendent of one of the original settlement families. (Photo 1, center, and photo 2, center.) This memorial was placed in 1988 by Mrs. Mary Darden to commemorate her husband's efforts to preserve the cemetery. The memorial is said to be placed exactly on the site of the altar of the last church building to rest on this site.

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The cemetery contains the site of the original log church and the location of the second frame church. This second church was built on rock pillars that remain in the cemetery. The pillars form a rectangle and are oriented northwest directly in front of the cemetery entrance. (Photograph 2.)

The cemetery and its immediate surroundings are heavily vegetated. There are oak and pine trees as well as innumerable shrubs and flowering plants. Outside, but near the granite wall, is Beaver Dam Creek which is noted in the early land grants and purchases of land of Joseph Thompson who made the cemetery bequest. (All photographs show the surrounding forest.)

In 2000, a *Master Preservation Plan for Locust Grove Cemetery* was prepared by Stone Faces and Sacred Spaces of Mineral Point, Wisconsin. Included within that report is an evaluation by the Center for Historic Cemeteries Preservation that includes a history of the property and an analysis of funerary materials. This plan was sponsored through a grant from the State of Georgia. As part of this grant, and following this plan, some of the tombstones were restored in 2003 by a professional cemetery conservationist. The two monuments cited in the completion report were the cemetery's only boxed tomb and the elaborate Sheehan monument.

(Note: The photographs were taken in 1999 before the restoration of any of them took place. Overall the cemetery has not changed in any dramatic fashion since the photographs were taken.)

8. Statement of Significance

Certifying official has considered the significance of this property in relation to other properties:

nationally statewide locally

Applicable National Register Criteria:

A B C D

Criteria Considerations (Exceptions): N/A

A B C D E F G

Areas of Significance (enter categories from instructions):

ART
EXPLORATION AND SETTLEMENT
RELIGION

Period of Significance:

1809-1882.

Significant Dates:

1809--will of donation of the land, presumed first burial by then
1826- oldest surviving marked gravestone

Significant Person(s):

N/A

Cultural Affiliation:

N/A

Architect(s)/Builder(s):

N/A

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Section 8 –Statement of Significance

Narrative statement of significance (areas of significance)

Locust Grove Cemetery is a historically significant cemetery containing a unique collection of tombstones associated with the first Catholic settlement in Georgia.

Locust Grove Cemetery is significant in art because it contains several very fine tombstones from the 1820s and 1830s that exemplify some of the highest form of materials and workmanship for that early era. The cemetery also contains a number of more representative mid-19th century tombstones. These stones of marble, sandstone, and limestone reflect the best materials and craftsmanship available in that era for tombstones, and show that even in this rural area, the Catholic families sought the best artisans to commemorate in a permanent manner their deceased loved ones, many of whom were children.

The cemetery is also significant in exploration and settlement and in religion because it is the last vestige of a small, but thriving Catholic community that contained Georgia's earliest Catholic congregation and dedicated burying ground. The community dated from the 1790s when a group of Catholics came to Georgia from Maryland, to the then-frontier of the state, to establish a settlement in what was then Wilkes County. While the reasons they selected the frontier of Georgia are as yet not fully understood, they were one of the last, if not the last, of the religious groups to settle in a colony and state noted for its religious tolerance. As a colony, Georgia welcomed Jews, Salzburgers, Moravians, and Quakers to settle in the cities or the frontier. By 1837, the Rev. Adiel Sherwood in his landmark *Gazetteer* reported that Georgia only had three Catholic churches: Locust Grove, Savannah, and Augusta. It is believed that this cemetery dates from the early 1800s, when the land was deeded to the church (1809), and the first use of the name Locust Grove appears in the records (1820s).

National Register Criteria

The Locust Grove Cemetery meets National Register Criterion A because as a cemetery it fits into the major themes of American history, that a settlement has to make plans for the burying of its dead. In this case, the Catholic community settled over time nearby and obtained official ownership of this property in 1809-1810 under the will of Joseph Thompson. Once they created a board of trustees or vestry, they became the legal owners of this plot of ground. As a Catholic burying ground, it had to be consecrated by a priest and thus remains consecrated ground. The cemetery meets National Register Criterion C because it contains many fine examples of tombstone art from the early 1820s through the late 19th century including marble and other stones carved with art forms and designs that represent American funerary customs with symbolism related to commemorating the dead as well as religious motifs.

Criteria Considerations (if applicable)

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The Locust Grove Cemetery meets National Register Criteria Consideration D because of its age (among the older cemeteries in Georgia) and because of its historical association with this pioneering Catholic community on the Georgia frontier. As a cemetery, it has served as the cemetery for the Catholic community that settled in this area of Georgia in the early 1800s and whose consecrated grounds date from at least just before 1809. It served the Catholic community of Locust Grove for nearly 70 years until they moved into the town of Sharon. The cemetery reflects the informal layout of family plots and groupings surrounded by a granite wall to create a rectangular cemetery. The vestiges of the pillars of the last church within the cemetery grounds can be found within the cemetery.

Period of significance (justification)

The period of significance runs from the deeding of the land in 1809 by Mr. Joseph Thompson with the probation of his will, indicating that a graveyard and chapel were there, after which this land became owned by the Roman Catholic congregation known as Locust Grove and used by them continuously as a cemetery, to 1882. This latter date is the date of the last marked burial. The cemetery was continuously used as a cemetery during that entire time.

Contributing/Noncontributing Resources (explanation, if necessary)

There is only one contributing site, the cemetery itself, in this nomination.

Developmental history/historic context (if appropriate)

This narrative was prepared by Kenneth H. Thomas, Jr., Historian, for the Historic Preservation Division, Georgia Department of Natural Resources, based on the initial research submitted by Anthony R. Dees, then archivist for the Archdiocese of Atlanta (the owners), as well as material submitted from consultants, Stone Faces, who prepared a master plan for the property. Thomas also added additional historical information based on his own research. Sources are indicated where applicable. Anne Floyd, historic preservation planner for the CSRA region, also provided additional research and prepared the maps and site plans accompanying this text.

The Settlement of Locust Grove

As in many situations, the beginnings of the Roman Catholic Church congregation, church, and cemetery at the Locust Grove Community are somewhat shrouded in mystery. What is known is that a group of Roman Catholics and their extended families, members of some of the most prominent families in Maryland who were living in Maryland, left there after 1790 and settled in what was then Wilkes County, Georgia, appearing as early as 1792. They settled on the frontier of Georgia, in a

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very rural area. Why they did this is not known for certain. The main members of the Georgia Catholic community were still living in Maryland in the 1790 U.S. Census, indicating that they left there, mostly from Charles County, after 1790. (U.S. Census, Maryland, Charles County, p. 53-Ignatius Semmes, Thomas Semmes, p, 54-Joseph Thompson.) For the most part these settlers were planters or farmers and one a doctor. They may have experienced a change in the traditional tolerance towards Catholics in Maryland with the rise of the new republic. (The Colony of Maryland had been established as a haven for Catholics in 1634.) The families that arrived in Georgia, while bearing the different surnames of Luckett, Scott, Semmes, and Thompson, were already related by either blood or marriage, and later intermarried many more times while in Georgia.

But, Georgia had been a haven for religious freedom from its earliest days as a colony. The first decade after the colony's founding at Savannah in 1733 saw the arrival of Jews (1733), Lutheran Salzburgers and other Germans (1734), and Moravians (1735). Quakers arrived in 1768 and settled at Wrightsboro, not far from where the first Catholics were to later settle. These Catholic settlers from Maryland were thus the last group of people to seek religious freedom in Georgia.

Also, the attraction of the rich farm lands in Wilkes County probably helped influence their removal from Maryland to Georgia. Wilkes County, created in 1777 from the Ceded Lands on the northern frontier of the colony/state of Georgia, was a popular area for new settlers. In 1790 the first U. S. Census indicated that Wilkes County was by far Georgia's most populous county, containing over a third of the state's population. Shortly after the census, it began to be divided up into smaller counties.

In December 1793, a part of Wilkes County where some of the future Locust Grove settlers lived and where they had their first burial ground was made a part of Warren County, when it was formed that year.

The first settlers from Maryland were soon joined by French refugees from San Domingo [now Haiti] and a few Irish settlers. Bishop John Carroll sent the French priest Rev. John (Jean Baptiste) Le Moine (died 1794, *Georgia Gazette*, November 20, 1794, and subject of a marked grave in Savannah's Colonial Cemetery). Later Rev. Oliver (Olivier) Le Mercier, who had arrived in Savannah only in 1796, quickly came from Savannah to minister to the Catholics in Warren County during 1796 to 1798. Since the parish register begins in 1796, any priests before that are not recorded. After LeMercier, tradition indicates that a Rev. Souze/Souzi came to minister to the congregation around 1800-1801. [Per the "Brief History" in the Parish Register of the Locust Grove Church, recorded c. 1822 by the bishop himself.] Later, from time to time, priests were sent from Augusta to provide services.

The first U. S. Roman Catholic Diocese was the Diocese of Baltimore, created in November 1789, which included the entire United States. In 1790, John Carroll, a Maryland native, was consecrated the first bishop. With the recent establishment of the diocese, the paucity of priests (fewer than 30), and the remoteness of the future site of the Locust Grove Catholic community to Baltimore, it is no wonder that few early Catholic records have been located for this period.

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The earliest extant parish record book for Savannah's Catholic Parish (now St. John the Baptist), covering 1796-1816, includes the information that Rev. Oliver Le Mercier who had arrived in Savannah in 1796, came that same year from Savannah to Wilkes County/Warren County and performed the sacraments of baptism, marriage and burial for members of the Lockett-Scott-Semmes-Thompson families from as early as 1796 to 1798 at a place called Mount Pomona, Warren County, Georgia. The deaths and the marriages being consecrated had taken place as early as 1794. This would indicate the presence of a Catholic enclave as early as 1794 and the presence of a priest in the area in 1796.

Research into Georgia's county records has not definitely determined where the Catholics first held church services, but it is clear that they did not own any property as a congregation, as no deeds or land grants survive indicating such. The priest from Savannah, who arrived in 1796, performed sacraments for births, marriages and burials, referring to the location of these events in a succession, if he gave a location at all. The location of any earlier burial place for the congregation is important for this nomination, mainly to point out that for the earliest activities, the congregation operated at another location, not at the site of the Locus Grove Cemetery, the nominated property.

The citations from the Parish Register include the following:

December 1796 "in Warren County"

January 1797, buried a slave in "Aquilla Scott's Grave Yard," Scott being one of the founding families from Maryland whose wife was a Semmes.

April 1797, baptized a slave of Mary Candler, wife of Ignatius Few, with Joseph Thompson as godfather, no specific location mentioned.

April 1797, burial rites for Henrietta Semmes Scott, wife of Aquilla Scott, who had died in July 1796-- with rites of the church "on her grave at Mount Pomona, Warren County." She was a sister of Dr. Ignatius Semmes.

April 1797, buried a slave of Joseph Thompson at Mount Pomona. This slave had died in 1794 and his grave was being consecrated three years later.

April 1797, a son of Joseph Thompson, Marmaduke, had his burial consecrated, he having died in September 1794, age 2. This was also consecrated at Mount Pomona.

April 1797, a burial ceremony for the son of Thomas H. Lockett and Elizabeth Semmes Lockett, another sister of Dr. Ignatius Semmes, was performed, and this child too had died in 1794, and this service was also at Mount Pomona. Note: this couple would later be buried at the Locust Grove Cemetery in the 1820s.

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January 1798, the marriage of Edward Short and Catherine Semmes, another sister of the Semmes siblings, was performed at Mount Pomona.

Note: Aquilla Scott, one of the founding members of the Catholic group, had quickly risen to prominence and was elected a Justice of the Inferior Court for Warren County, equivalent to the later county commissioners, serving from 1795 to 1796.

The last reference to Mount Pomona is in April 1798 in the Parish Register, for that was the end of the priest's visit for that year. So between the more recent sacraments dating from 1796-1798, and those being retroactively recorded from 1794, all can be pulled together as having taken place at Mount Pomona.

While the parish register continues, unbroken, the Savannah priest, did not record a return to what became the Locust Grove congregation until 1803. Upon that return visit, the congregation is just referred to as the Roman Catholic Congregation in Warren County, Georgia. He also arrived while Ignatius Few (see below) was still in possession of his Mount Pomona Plantation and still using that name for it.

If these early sacraments were performed, both currently and retroactively, covering 1794-1798, at Mount Pomona, where was that location? Mount Pomona was the name of the Wilkes/late Warren County plantation of Ignatius Few (1750-1810) and his wife Mary Candler. Their son, Ignatius A. Few, was born at Mount Pomona in 1789 or 1790. The elder Few was one of the wealthiest and most prominent Georgians when he died in 1810 in Columbia County at his other plantation, Mount Carmel, where he was buried. It seems unlikely that there would be two different places named Mount Pomona so close together, as it is quite a rare name. Few was of Catholic descent, his mother having been a Catholic (but when she died in 1778 or 1779 she was buried at Fruit Hill, ½ mile south of Mount Carmel (Ignatius A. Few File, Emory University Special Collections) and the family having come from Maryland to Georgia in the 1770s. His brother William Few, Jr., had been one of Georgia's two signers of the U. S. Constitution in 1787. Thus the baptism of a slave of Ignatius Few's wife in 1797 within the same time frame (1794-1798) that the priest refers to other sacraments at Mount Pomona would be an indication that the Few slave was tied in to this group and this plantation.

Ignatius and Mary Candler Few had a rare domestic situation in the 1790s, because they legally separated and stated in court that they were living with others who were not their legal spouses. [*Columbia County, Georgia, Early Court Records* (1966), pp. 81-82.] It is clear from Few's 1809 will that he let his estranged wife live at or adjoining Mount Pomona, for he declares that he had provided her 50 acres of his 900-acre land grant that was the core of the plantation, and indeed had deeded those 50 acres to his father-in-law, John Dysart, in 1795. [*Warren Co., Georgia, Deed Book B*, pp. 499-500.] In his will, he clearly gives the remaining 818 acres of Mount Pomona to his son, William Few, and not to the Catholics or anyone outside the family. Deeds for the surrounding land and tax records indicate that members of the Catholic congregation were known to Few, witnessed his deeds for nearby lands, and were presumably living fairly nearby themselves. The future location of Locust

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Grove Cemetery was some 7 miles away and was not owned by anyone in the Catholic community until purchased by Joseph Thompson. [*Columbia Co., GA., Will Book H*, pp. 213-237, Will of Ignatius Few. The original, loose will, is found at the Georgia Archives in the Columbia County Loose Estate Papers. Also, *Warren County, Georgia, Deed Book D*, 397-399, agreement to divide the parcel in order for it to be sold by William Few, the son, to the Bealls, the tract he got from his father, that matches the Mount Pomona description, 1817, and *Ibid.*, pp. 321-323.]

The location of Mount Pomona today would be along Interstate 20, just north of Norwood, Georgia, at exit 160. The name Mount Pomona did not continue apparently with subsequent owners, and the whereabouts of the earlier cemetery is not known at this time, although it could have continued in use by another religious or secular group. It is not part of this nomination.

Why the congregation chose to move those seven miles is not clear. It could have been because Few refused to sell them any land and they all knew that, well before he died. It could be because they did not like the moral issues raised by the Fews' separation and cohabitation arrangements. Or it could be that only when Joseph Thompson offered them a spot on his plantation for a church and cemetery and a place for a priest to live and have enough land to farm did a new plan materialize. It had to be clear to these well-educated people that a priest could hardly have lived very well in the remote frontier of Georgia, as it was then in the 1790s-1800s, without some other means of support. All of these issues were solved with Mr. Thompson's bequest in 1809 although, as will be shown below, it took some years to set everything in place.

The cemetery at Locust Grove is thus the last physical vestige of this group of Catholic settlers. The congregation's preeminence as the oldest Catholic one in Georgia, and this the oldest dedicated Catholic burial site, were known from earliest times. It is also known, from the extensive inclusion of slave baptisms, marriages, and burials within the various parish registers associated with this congregation, that slave burials were treated with the same religious rites as those of their masters and that some slave burials could be within the nominated property (the former granite walled enclosure at Locust Grove, although none is marked. [Master Plan.]

Many early published sources state that the Locust Grove Church (noted gazetteer author Adiel Sherwood refers to it as the Catholic Church near Raytown, Warren County, in his 1827 work) was the first Catholic church (congregation) within the current boundaries of the state of Georgia since the coastal Spanish missions in the late 17th century. This was followed closely by the beginnings of the Catholic community in Savannah. While the Savannah parish register began in 1796, land was not acquired for the first Catholic Church in Savannah until a city ordinance was passed in May 1799. It was not incorporated by state law until November 1801, although the cornerstone was laid in 1800. The first Catholic Church built in Augusta, Georgia, was in 1811, with the parish register for Holy Trinity starting in 1810.

Georgia's preeminent early 20th century historian and founder of the Georgia Department of Archives and History in 1918, Dr. Lucian Lamar Knight, quotes in his *Georgia Landmarks, Memorials, And*

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Legends (1913), Vol. I, pp. 1053-1054, the Right Reverend Benjamin J. Keiley (1847-1925), Bishop of Savannah from 1900-1922:

“The cradle of Catholicity in Georgia—so far as regards the erection of the first building for divine worship—was at Locust Grove, in what was then the county of Wilkes...”

From the above information a probable conclusion is that Locust Grove had the first Catholic Congregation and Church in Georgia, although the original late 1790s-early 1800s building does not remain. The Locust Grove Cemetery is the only remaining vestige of this congregation and landmark settlement, and it dates to shortly before 1809.

Joseph Thompson (d. 1810), who moved from Maryland to Georgia after 1790, was an early Catholic congregant who was present at Mount Pomona when the priest arrived in 1796 to consecrate the burials from 1794. Thompson wrote his will on December 9, 1809, (probated May 7, 1810 in Wilkes County) [*Wilkes County, Georgia, Will Book HH*, pp. 33-38.] that after bequests of land and slaves to his wife, children, and grandchildren, he made the following bequests:

“To assist as far as in me lies the establishment of a priest of the Roman Catholic Religion, I do hereby set apart the land I lately bought of John Travers [Travis] lying on the western side of my spring branch near where it empties into the Beaver Dam Creek as a donation and permanent residence of a priest to be held successfully by gentlemen of that description properly authorized and appointed according to the rights of the Roman Catholic church... [must be established within two years of his death or the land would fall to his son, Henry Bradford Thompson at the death of Joseph’s widow, Elizabeth.]

“My will is that two acres of land be marked and laid off by my son Henry Bradford Thompson so as to include the burying ground, chapel, and spring, the northern line to be fixed at about five yards from Ign. [Ignatius] Semmes* enclosed grave yard, the same is hereby made a gift to the Roman Catholics of the Congregation for the respectful purpose realized [?]”

[Punctuation added, and spelling modernized for clarity.]

*Note: Dr. Ignatius Semmes was his son-in-law and did not die until 1834. This refers, presumably, to a burial plot that Dr. Semmes had already claimed for future burials and most probably contained the grave of his wife, Henrietta Thompson Semmes, Thompson’s daughter, who had died between March 1803 when her second child was born and her father’s 1809 will was written.

The tombstone of Ignatius Semmes at Locust Grove (no. 26 on the site plan) is only 20 feet from the granite wall that marks the northwestern boundary of the cemetery, fairly closely matching the location mentioned in Thompson’s will.

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The cemetery does not now contain any grave marker for Joseph Thompson, who died in 1810, or his widow, Elizabeth (Bradford) Thompson (1750-1830), who died two decades later, still owning the surrounding plantation. By the time of her death, the Locust Grove congregation had a full-time priest, Rev. M. D. O'Reilly, who performed her burial service as well as wrote an obituary for her. (*United States Catholic Miscellany*, October 30, 1830.) Both are presumed to be buried in the cemetery.

Thompson's donation was also acknowledged later in the surviving Parish Register/Sacramental Register for the church that then existed at Locust Grove:

“Upon visitation on Friday, 2nd of April 1824 ...

“Ordered: That a mass be celebrated every year upon some day most convenient to the 9th of February in the Church of the Purification of the B. V. M. [Blessed Virgin Mary] for the repose of the soul of Mr. Joseph Thompson- and that the Pastor of said church do celebrate or cause it to be celebrated & that he do on the day previous to said celebration publish the same to the congregation & request their attendance thereat ...the said Joseph as the principal benefactor who bestowed ground for the Church & burying place & for the support of the Pastor. John, Bishop of Charleston.”

This statement would seem to be confirmation that the cemetery did not exist for very long before Thompson's bequest was made in 1809. It also seems unlikely that a congregation would use a burial ground on land that was not owned by one of their members.

It appears that by the time a full-time priest was assigned to the congregation in the 1820s, the Thompson bequest of land for a priest's home and farm had lapsed, since he had allowed only two years. It was thus in 1825 that the widow and son of Joseph Thompson, who were executors of his will, drew up a deed that indeed did give the land for the priest's house and farm. Due to a loss of the deed records of Warren County for several decades, the recorded copy has been lost from the courthouse, but the original deed, with the recording date of March 28, 1826, can be found in the Archives of the Archdiocese of Atlanta, the owners of the cemetery:

“May 30, 1825, Elizabeth M. Thompson, the widow of Joseph, and Henry Bradford Thompson, the son...to John England, R. C. Bishop of Charleston, ...[they also name the local priest and the member of the vestry...]”

They had made an agreement, the previous November, to put the land in the hands of John Harty, a church member, who was apparently to rent the land and provide lodging for the priest and hold it in trust until the church was a regularly incorporated corporate body. The agreement was to be carried out as if a priest had been brought in and the donation given right after the death of Joseph Thompson. It was signed by the Thompsons. No acreage was specified, but a plat from 1854

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(1859?) calls it the “parsonage tract” and shows it to contain 190 acres. (From the files of the Archdiocese of Atlanta). A recent resurvey plat dated 1967 indicates they own 206.2 acres including the two acres of the cemetery.

Shortly after this land was finally donated, the church was incorporated by the Georgia General Assembly, “An Act to Incorporate the Roman Catholic church of the purification, at Locust Grove, in Warren County,” allowing the incorporated body to become the owners of this land. It was signed into law by the governor on December 20, 1826. [*Acts of the General Assembly of the State of Georgia...1826*, p. 76-77.] The first trustees or members of the vestry were Rev. Patrick O’Sullivan, Henry B. Thompson, James Rossignol, Ignatius Semmes, Thomas H. Lockett, and William R. Lockett. Three of these original trustees have marked graves in the cemetery: Semmes and the two Locketts.

When the Diocese of Charleston, with its own bishop, John England, was created in 1820 out of the Archdiocese of Baltimore, it comprised three states: North Carolina, South Carolina, and Georgia. At that time, the only Catholic congregations in Georgia were at Locust Grove, Savannah, and Augusta. The entire Catholic population in the new diocese was estimated at 375 for all three states. By 1829, Georgia Catholics numbered 350. Judging from the numbers of Christmas and Easter communions in the first Locust Grove parish register for 1822-1844, and from the surnames found in the cemetery on tombstones, there were probably 30-40 families who worshipped and lived in the larger area known as Locust Grove as well as their Catholic slaves.

In the *Sacramental Register 1822-1844* for the church at Locust Grove, an index lists 237 family names. Baptisms are recorded for all of the many locations covered by the priest. A survey of these records indicates that on the holiest of occasions, Christmas and Easter, the following numbers were counted for “the Roman Catholic Church at Locust Grove:”

1824: Easter	42 white and black.	Christmas:	17 white and 4 black
1825: Easter	35	Christmas:	22 white, 4 black
1826: Easter	30 white, 5 black.	Christmas:	27

In 1821-1823 a new frame church was built and dedicated by Bishop John England of Charleston during one of his many visits to Locust Grove. He appointed the Rev. Francis O’Donoghue as pastor to be followed in 1823 by the Rev. Patrick O’Sullivan. Succeeding pastors were Revs. John Barry (later a bishop of Savannah), N. Byrne, and Michael D. O’Reilly. In 1837, Rev. Peter Whelan began 18 years of service to the community. After he left this church, he was later known for being the chaplain at Andersonville Prison in southwest Georgia during the Civil War.

An inspection of the tombstones by the cemetery conservators who wrote a master plan in 2000 identified a number of tombstones with the names of carvers or manufacturers on them. The earliest, signed by “G. Lawrence of Augusta,” are for the tombstones of Joseph W. Lockett (1828), Patrick

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Turley (1832), William T. Quinlan (1832) as well as attributions for those of William R. Luckett (1831) and Thomas Turley (1835).

An article in the *United States Catholic Miscellany* for May 9, 1835, includes a brief description of Locust Grove, Warren County: “the congregation is now at least four times as numerous as it was ten years ago; the church which is a good frame building, was erected about twelve years since, and was then considered to be much larger than would ever be required, is now much too small; within the last year the church and burying ground have been enclosed with an excellent stone wall about six feet high and surrounding about two acres of land. The congregation is scattered through the counties of Warren, Wilkes, and Taliaferro, it is composed principally of the descendants of a colony of Maryland Catholics who about forty years since made the first Catholic settlement in Georgia, and several Irish catholic settlers, together with a few converts.”

The article further states that the Bishop spoke outside the church and that the academy was nearby and described the area around the church and cemetery--“... with an open plantation on its right, ... the church itself with the surmounted cross occupying the foreground. The mounds and monuments of the dead on one side; on the other the mass of the living...”--as there was a huge crowd gathered to hear the bishop speak.

Later on this same trip, in an article in the same newspaper, dated May 23, 1835, p. 369, Bishop England, speaking in Augusta, confirms again the premier status of the Locust Grove congregation:

“About forty years ago, a small body of the remnant that was in Maryland still faithful to the altars of their fathers...removed into that part of Georgia where their children are now found. There in the woods, they practiced as well as they could, without a church [building], without a priest, without an altar, the duties of their religion. There was our first church in this State subsequently erected...[then the doors closed] but still cherished in their bosoms the hope, that one day it would be re-opened...”

He concludes by describing how he found a priest so that the church could be reopened, c. 1821-1823.

It is during this time, with the building of the new church building (no longer extant) and a new pastor, that the earliest parish register that survives, that covering 1822-1844, was started, giving us a much more complete record of the people and their relationship with the church. Before that, the only records that have survived are, as mentioned, from the Savannah Parish Register beginning in 1796 and the one from Augusta (Holy Trinity), beginning in 1810.

The title of the volume, including the name of the church, is *Sacramental Register, Church of the Purification of the Blessed Virgin Mary, 1822-1844*. The name of the church first appears in the register for 1829, on page 28:

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“The gentlemen elected this year to serve on the vestry of the Church of the Purification of the Blessed Virgin Mary, Locust Grove are...”

About 1818-1821, Locust Grove Academy was begun at the Locust Grove Church. Among its most famous students was Alexander H. Stephens (1812-1883), later Vice-President of the Confederacy and governor of Georgia. His father, Andrew Baskins Stephens, died in May 1826, and his stepmother a week later. Alexander, then a boy of fourteen, and his brother, Aaron Grier Stephens, came to live with their uncle, Brigadier General Aaron W. Grier (a Revolutionary War veteran), whose house was just west of Raytown, fairly close to the Locust Grove community. From his uncle's house, Alexander (he had not yet adopted the middle name of Hamilton) and his brother walked across the fields to Locust Grove to get their early schooling. Here, too, to study came Alexander's half-brother, Linton Stephens, and, it is claimed, Herschel V. Johnson (1812-1880), also later a governor of Georgia. The Locust Grove Academy was incorporated under an Act of the Georgia General Assembly that was signed by the governor on December 19, 1827. (*Acts...1827*, pp. 22-23 and online.)

In 1825, the Georgia Legislature created yet another county, Taliaferro, out of parts of five existing counties, including Warren and Wilkes, adding more land from Wilkes in 1835. The Locust Grove community and cemetery fell into that new county where the cemetery remains today. One of the reasons that the Locust Grove Cemetery and the site of the earlier community has remained relatively untouched and practically unknown to most Georgians is the continued rural nature of Taliaferro County, being one of Georgia's smallest counties in size, and at the end of the 20th century, the lowest in population. During the hey-day of the Locust Grove community, the county's total population, white and black, was: Taliaferro County's Total Population: 1830: 4,934; 1840: 5,190 ; 1850: 5,146; 1860: 4,583; and 1870: 4,796.

In 1850 the Diocese of Savannah was created out of the Diocese of Charleston, and it included all of Georgia and East Florida. Locust Grove's priest was responsible for serving all of the Catholics in the part of Georgia ranging from Locust Grove north to Rome, west to Columbus and northeast to Athens, as well as Abbeville District (county), South Carolina.

At the height of its existence Locust Grove was always a rural community with primarily planters and farmers. This is in contrast to the other early Georgia Catholic congregations of Savannah and Augusta, which were urban communities and former state capitals. The Catholics there were merchants and professional people as well as planters and farmers. All the Catholic congregations had black members. The church services in each Catholic church would be the basic Catholic Mass, baptism, marriage, confirmation, and burial services. There were 200 active Catholic families in the region of Locust Grove above Augusta.

The height of the Locust Grove community was before the Civil War. By the 1850s stories of the rich lands of the Mississippi delta began to attract some of the Locust Grove families. Many members, including the second wife (nee Mary Cooksey) and several children and in-laws of Dr. Ignatius

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Semmes, moved to Mississippi after his 1834 death and are buried there in Old Sulphur Springs Catholic Cemetery, Madison County. This westward migration, the coming of the railroad to nearby Sharon, and the economic devastation caused by the Civil War (1861-1865) brought a gradual demise to the rural community of Locust Grove with the congregation moving to nearby Sharon, building a new church building there, and abandoning the church and the community at Locust Grove. Today all that is left at Locust Grove is the cemetery and the rock pillars, part of the foundation of the old church, within the cemetery.

Locust Grove's original and many second and third generation settlers continued to be buried, however, in the old Locust Grove cemetery preferring their original home church burial ground.

The Town of Sharon (1.7 miles away), first appears as a United States Post Office established in 1853, discontinued in 1861, and re-established in 1866. In Sherwood's *Gazetteer of Georgia* (1860), Sharon is described as "a post village, is on the Branch Railroad from Double Wells to Washington, 6 miles from Cumming. Near Raytown is Catholic house of worship." After its creation, the Catholic church at Locust Grove decided to move there and build a church there. A Catholic Church was built beginning in 1878 and dedicated in 1883 (*Democrat*, November 16, 1883.). This church took the place of the Locust Grove church, and was called almost the same name, The Church of the Purification of the Blessed Virgin Mary. A new cemetery was started across the street. In 1878, Sacred Heart Seminary for boys was established, then used co-ed for girls. The school was run by nuns and operated until 1945. A two-story frame building with full-length porch was where the nuns lived, above, and operated the school, below, teaching classes. The building has been demolished since 1990. (None of the resources mentioned in this paragraph are included within this nomination.) The town of Sharon was not incorporated by the Georgia General Assembly until December 24, 1884. (Acts, 1884.)

Sholes' *Georgia State Gazetteer, Business and Planter's Directory* for 1881-1882 gives the following information for the thriving town of Sharon. It was on the Washington Branch of the Georgia Railroad (out of Augusta), with the rail stop being Raytown. It contained about 300 inhabitants, a Catholic church, and two common schools. "Cotton is the export." It was also a post office. In the rear of the directory, there is a short list of farmers associated with the Sharon post office address, and these surnames, Burke, Flynt, Harty, Keating, Kendrick, Moore, O'Keefe, and Woodall, are some of the names long associated with the Locust Grove community.

The congregation, once it moved to Sharon, built a succession of church buildings. The only known historic photograph of the c.1880 church building is a postcard with the postmark "Sharon, GA, August 29, 1907." It shows a frame church with the caption: "First and Oldest Catholic Church in Georgia. Founded at Locust Grove, near Sharon, Ga. in 1801. Rebuilt in 1821, and dedicated by Bishop England." The caption obviously refers to the earlier church building at Locust Grove community, not the one shown in the postcard. The caption does verify that at the beginning of the 20th century the place of the Locust Grove community in Georgia history was well known, at least locally.

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In 1956, when the Catholic Church in Georgia divided the state into two dioceses, the Locust Grove Cemetery fell under the administration of the Diocese (later Archdiocese) of Atlanta, as it remains today.

The last marked grave at Locust Grove is that of Fanny M. Sheehan, wife of Dr. M .J. Sheehan, in May 1882.

The rest of the tract of land in recent years has had the timber cut under an agreement with a timber company, but this is not part of the nominated property.

In 1984, Father John Fallon, assigned to St. Joseph's Catholic Church, in Washington, Wilkes County, restored the Locust Grove cemetery and headstones with volunteers. He kept no record of his conservation efforts. The site of the Locust Grove cemetery was within the jurisdiction of his parish. He began conducting an annual mass in the cemetery on All Soul's Day, November 2 of each year, until his transfer in 1993. Succeeding priests continue the tradition today.

In 1988, an altar was built in the cemetery in honor of Bernard Darden, on the traditional site of the last altar in the last church on the property.

The archdiocese received a Georgia Heritage 2000 grant from the Georgia General Assembly appropriated during the 1999 session. Due to this grant, a master plan was funded with the title *Master Preservation Plan for Locust Grove Cemetery, Taliaferro County, Georgia* and published in 2000. It was done by the nationally-known firm of Stone Faces and Sacred Places. The remainder of the grant money was used to restore some of the tombstones in 2003 with the work completed in August. More conservation work as outlined in the master plan will be done when funds permit.

9. Major Bibliographic References

Note: The most comprehensive bibliography of sources related to this property can be found within the Master Plan, see Stone Faces, below, in the Historical Research area, pp. 24-28.

Acts of the General Assembly of the State of Georgia, 1826 and 1827.

Clayton, Augustin S. *Compilation of the Laws of the State of Georgia ... 1800... 1810...* Augusta: Adams & Duyckinck, 1812.

DeLorme, Rita H. *Memories and Milestones, Stories from the Archives*. Savannah: Catholic Diocese of Savannah, 2001. See pages 11-14.

"First Catholic Church in Georgia," *Atlanta Journal-Constitution*, December 8, 1957.

Jones, Wiley B. , comp. *Rest In Peace, A Cemetery Census of Taliaferro County, Georgia*. Washington, Georgia: Wilkes Publishing, 1984.

Knight, Lucian Lamar. *Georgia's Landmarks, Memorials and Legends. Vol. I*. Atlanta: Byrd Printing Co., 1913.

Lockett, Helen Hart. *The Locketts of Georgia*. Fort Worth, TX: the author, 1976.
--This published genealogy covers the Locketts and their allied Locust Grove families.

Macfie, Girdwood. *Locust Grove, Taliaferro County, Georgia. The First Catholic Church in Georgia. A Brief History*. (only a Xerox copy was provided.)

Maguire, Miss Nellie. "The Cradle of Catholicity in Georgia," of Washington, GA, 1890. (This article has been reprinted widely, most recently in the Warren County, Georgia, history, cited below.) Her parents were married at Locust Grove in 1850, and she was born in the 1850s.

Meaney, Peter J., O.S.B. "The Prison Ministry of Father Peter Whelan, Georgia Priest and Confederate Chaplain," *Georgia Historical Quarterly* LXXI (1), Spring 1987.

Newman, Harry Wright. *The Maryland Semmes and Kindred Families*. Baltimore: The Maryland Historical Society, 1956.

Stone Faces and Sacred Places. *Master Preservation Plan for Locust Grove Cemetery, Taliaferro County, Georgia*. Mineral Point, Wisc.: the authors, August, 2000.

Taliaferro County School Census, 1827. (Available on microfilm at the Georgia Archives.)

Transcription of Sacramental Register, 1822-1844: *Georgia Church Records, Warren & Wilkes Counties, Georgia, Church of the Purification of the Blessed Virgin Mary, 1822-1844*. (Copy provided by the Archdiocese, no author, no date, just a typed, presumably verbatim, transcript for the first parish register.)

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Section 9--Major Bibliographic References

United States Catholic Miscellany. Newspaper published in Charleston, S.C. beginning in 1822 through 1861. On microfilm at the Washington Memorial Library, Macon, GA. Only selected issues were searched for this research. An abstract of marriages and deaths from this newspaper up to 1852 appeared in the *Georgia Genealogical Society Quarterly*, XXIV (2) Summer 1988 and XXIV (3) Fall 1988 in an article by Ralph W. Donnelly.

White, George. *Statistics of the State of Georgia*. Savannah: W. Thorne Williams, 1849.

Wilhoit, Virginia H. *History of Warren County, GA: 1793-1974*. Washington: Wilkes Publishing Company, 1976.

Previous documentation on file (NPS): (X) N/A

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

Primary location of additional data:

- State historic preservation office**
- Other State Agency**
- Federal agency**
- Local government**
- University**
- Other, Specify Repository:** Archives of the Archdiocese of Atlanta, Atlanta, GA.

Georgia Historic Resources Survey Number (if assigned): N/A

10. Geographical Data

Acreage of Property less than one acre

UTM References

A) Zone 17 Easting 335138 Northing 3712605

Verbal Boundary Description

The nominated property is marked on the enclosed plat map.

Boundary Justification

The nominated property is that portion of the owner's property that is occupied by the cemetery and all that remains within the cemetery wall.

11. Form Prepared By

State Historic Preservation Office

name/title Kenneth H. Thomas, Jr., Historian
organization Historic Preservation Division, Georgia Department of Natural Resources
street & number 34 Peachtree St., N.W., Suite 1600
city or town Atlanta **state** Georgia **zip code** 30303
telephone (404) 656-2840 **date** October 6, 2006

Consulting Services/Technical Assistance (if applicable) () not applicable

name/title Anne Floyd, Regional Historic Preservation Planner
organization Central Savannah River Area Regional Development Center
street and number P.O. Box 2800
city or town Augusta **state** Georgia **zip code** 30914-2800
telephone (706) 210-2015

() **consultant**
(X) **regional development center preservation planner**
() **other:**

name/title Anthony R. Dees, Archivist (retired)
organization Catholic Archdiocese of Atlanta
street and number 680 West Peachtree St. NW
city or town Atlanta **state** Georgia **zip code** 30308-1984
telephone (404) 355-0551

() **consultant**
() **regional development center preservation planner**
(X) **other:** representative of the owner

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Photographs

Name of Property: Locust Grove Cemetery
City or Vicinity: Sharon vicinity
County: Taliaferro County
State: Georgia
Photographer: James R. Lockhart
Negative Filed: Georgia Department of Natural Resources
Date Photographed: December 1999

Description of Photograph(s):

14 photographs

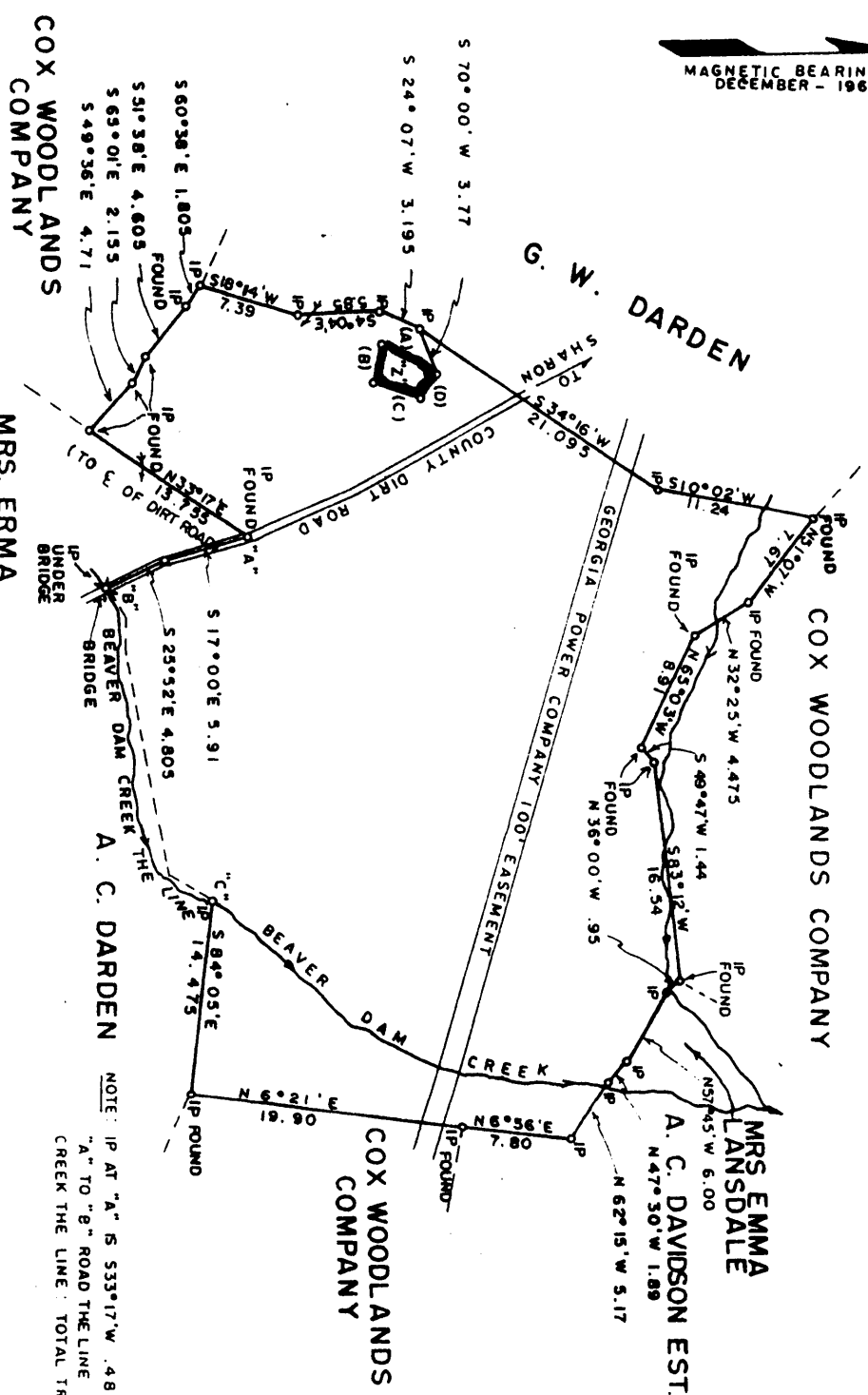
1. Entrance to the cemetery, looking toward modern monument to Bernard Darden; photographer facing southeast.
2. Further inside the cemetery looking at the monument to Bernard Darden, with rock pillars of church's location surrounding the monument, looking toward family plots and the edge of the cemetery; photographer facing west.
3. View of graves just outside outline of the church, these are tombstones of the Sheehan family (nos. 28-29-30 on site plan); photographer facing northwest.
4. View of the graves of the Lockett-Turley-Mulleedy family, nos. 2-10 on the site plan; photographer facing west.
5. View of graves of the Ryan family (on site plan, nos. 23-25) within the iron fence; photographer facing west.
6. Granite wall surrounding one family plot (nos. 22 on site plan, the Ward family), fenced lot to the right is that of the Ryans from photo 5; photographer facing north/northwest.
7. The Cratin family plot at the far southwest portion of the cemetery, nos. 16-21 on the site plan; photographer facing north.
8. Grave of John Cratin, died 1826, among the family plot seen in photo no. 7, he is no. 16 on the site plan and one of the oldest non-Irish marked graves; photographer facing north.

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Photographs

9. The family plot at the southeastern edge of the cemetery, backing up to the granite wall, the graves, nos. 33-44 on the site plan, are of the Burke-Flynt-O'Neill families, many of whom were born in Ireland; photographer facing east.
10. Closer view of grave of Rev. J. F. O'Neill, priest member of the family who was with the Diocese of Savannah, died 1868, this is the rear view of his monument, no. 35 on the site plan; photographer facing southeast.
11. Front view of the O'Neill marker from photo no. 10, notice the chalice and communion wafer in the carving; photographer facing northwest.
12. Tombstone of Thomas H. Lockett, died 1827, age 56, one of the pioneer settlers from Maryland of this Catholic colony, no. 7 on the site plan; photographer facing west.
13. Tombstone of Thomas Turley, died 1835, born in Ireland, no. 1 on the site plan, buried right at the granite wall/boundary of the cemetery near the entrance; photographer facing west.
14. A final view of the Lockett-Mulleedy-Turley family lot with above ground burial in foreground, nos. 2-10 on the site plan; photographer facing southwest.



NOTE: MSET "I" -
 CEMETERY LOT:
 (A) S 30° 00' W 4.92
 (B) S 79° 00' E 3.00
 (C) N 20° 00' E 3.77
 (D) N 58° 00' W 2.27

PROPERTY OF:
ARCHDIOCESE OF ATLANTA
 PAUL J. HALLINAN, ARCHBISHOP OR HIS
 SUCCESSORS IN OFFICE
 206.2 ACRES
 TALIAFERRO COUNTY, GEORGIA
 G. M. D. 172 ND

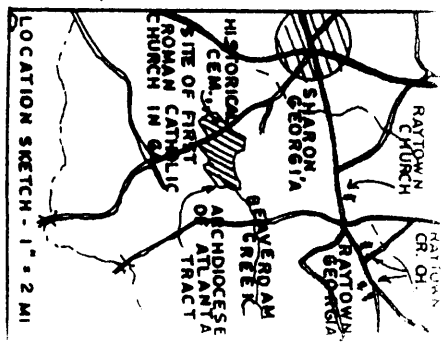
SCALE: 1" = 10 CHAINS
 1" = 660 FEET



DATE: DECEMBER 22, 1966 - CORRECTED: JULY 31, 1967

NOTE: IP AT "A" IS 535°17'W .484 CHAIN FROM TRUE CORNER
 "A" TO "B" ROAD THE LINE "B" TO "C" BEAVER DAM
 CREEK THE LINE TOTAL TRAVERSE DISTANCE - 25.17

LOCUST GROVE CEMETERY
 TALIAFERRO COUNTY, GEORGIA
 PLAT MAP
 NATIONAL REGISTER BOUNDARY:
 SCALE: 1" = 185'
 NORTH: ↑
 SOURCE: ARCHDIOCESE OF ATLANTA, 1967

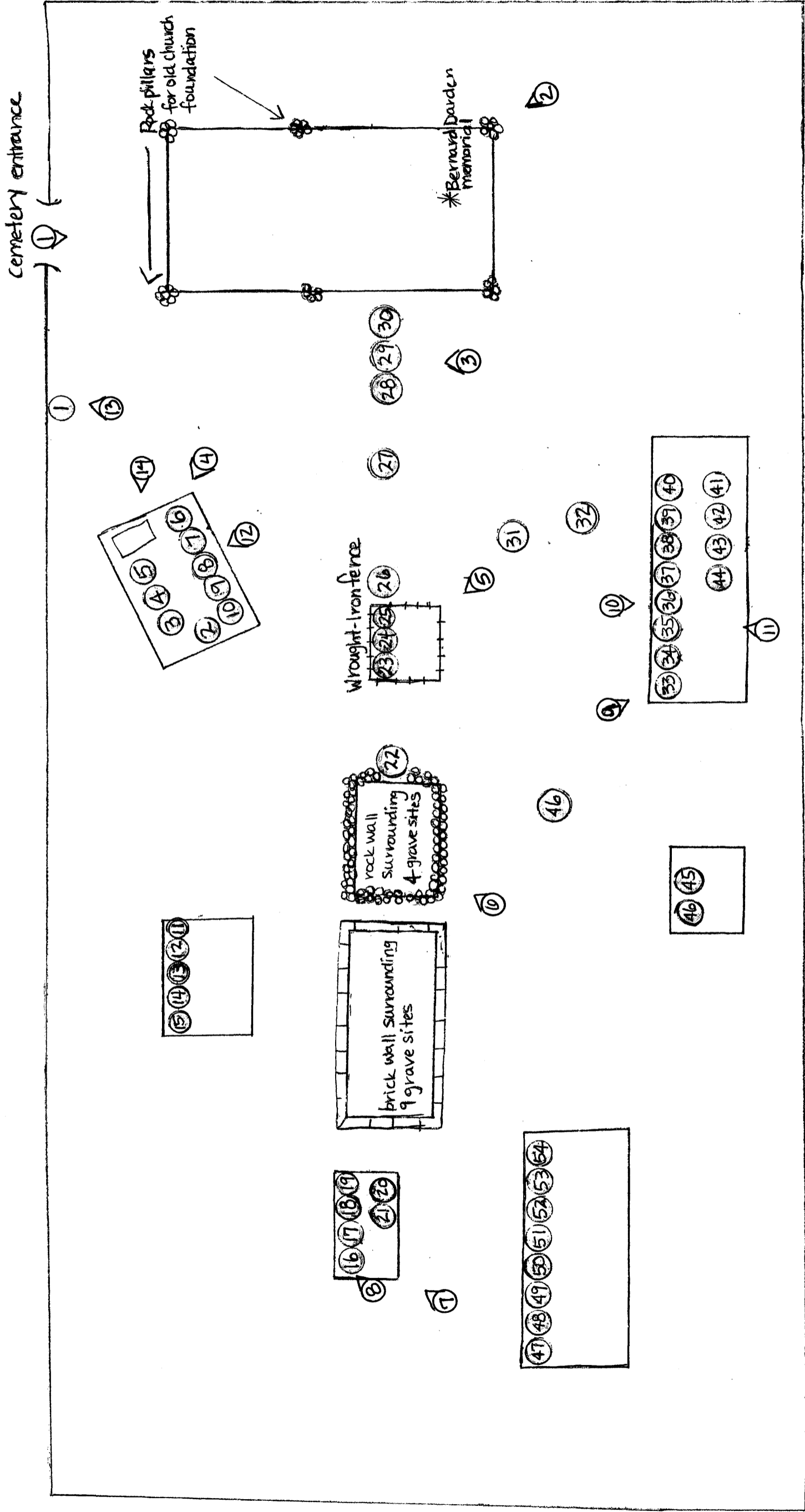


IN MY OPINION, THIS IS A CORRECT REPRESENTATION OF THE LAND PLATTED, AND HAS BEEN PREPARED IN CONFORMITY WITH THE MINIMUM STANDARDS OF LAW SURVEYED BY FOREST & LAND SERVICES COMPANY, UNDER THE DIRECTION OF D. N. CRUMPTON, R. L. S., GEORGIA NO. 1345, WARENTON, GEORGIA

D. N. CRUMPTON

Locust Grove Cemetery
Sketch Map

Not to an accurate scale



① headstones — SEE ATTACHED INVENTORY OF BURIALS FOR KEY

Scale 1" ≈ 15'

Prepared by Lori Sand
CSRA RDC
9/7/99

LOCUST GROVE CEMETERY
TALIAFERRO COUNTY, GEORGIA
SITE PLAN AND BURIAL PLAN
SCALE: NOT TO SCALE
NORTH: ↑
SOURCE: LORI SAND, CSRA RDC
PHOTOGRAPH/DIRECTION OF VIEW: ①

LOCUST GROVE CEMETERY, TALIAFERRO COUNTY, GEORGIA
ATTACHMENT 1: HEADSTONE INVENTORY, KEYED TO CEMETERY MAP (PAGE 1 OF 2)

Locust Grove Cemetery
Headstone Inventory, keyed to cemetery map

1. Thomas Turley, native of Balinasloe County of Galway, Ireland; died 11-20-1835 at the age of 28.
2. Rebecca Lockett; died 1-15-1854 at four weeks old.
3. Patrick Turley; native of Galway Ireland; died 1-19-1832 at the age of 32.
4. Joseph W. Lockett; died 2-15-1828 at the age of 32.
5. William R. Lockett, Sr.; died 9-19-1831 at the age of 57.
6. Elizabeth Lockett; died 11-10-1838 at the age of 66.
7. Thomas H. Lockett; died 10-5-1827 at the age of 56 years, 11 months and 10 days.
8. Unknown
9. Thomas Mulleedy; native of Co. Galway Ireland; died 10-6-1826 at the age of 46.
10. Master Thomas Mulleedy; died 8-23-1829 at the age of 2.
11. Maria Griffin, infant daughter of M & E Griffin.
12. William O.S. Griffin; died 1-9-1859 at the age of 29.
13. Elizabeth Griffin; died 3-1-1859 at the age of 56.
14. Mortimer Griffin; native of Garlow Ireland; died 9-9-1861 at the age of 69.
15. Rob^{II} Emmet Griffin; born 8-23-1838; died 9-25-1861.
16. Mr. John Cratin; died 9-8-1826
17. Marcia A. Cratin; died 8-30-1850 at the age of 96.
18. Elizabeth M. Wilkinson; born 1790; died 10-22-1866
19. Joseph Brooke; born 10-14-1783; died 8-26-1856
20. Mary Annastatia Wilkinson; born 2-8-1829; died 9-28-1842
21. Silvester B. I. Cratin; died 6-22-1835 at the age of 31.
22. John Ward; born 5-12-1859; died 8-16-1868; also Ellen 6 weeks old; Annie 3 weeks old; Margaret 4 months old; Michael 3 weeks old. Children of Michael and Ellen Ward.
23. Michael Ryan; native of Co. Tipperary Ireland; died 1846 at the age of 52.
24. Catherine Naughtan Ryan; wife of Michael Ryan; died 1866 at the age of 72.
25. Mary Anne Ryan; daughter of Michael and Catherine Ryan; died 1858 at the age of 26.
26. Dr. Ignateus Semmes; died 6-5-1834 at the age of 64.
27. Justin W. Brooke; born 6-6-1838; died 1842.
28. Catherine Elizabeth; only daughter of MJ and FM Sheehan; born 7-21-1861; died 6-26-1862.
29. MJ Sheehan, MD; native of Co. Kerry Ireland; died 11-16-1878 at the age of 78.
30. Fanny M. Sheehan, wife of M. Sheehan; born 3-25-1836; died 5-8-1882.
31. Guilielmi T. Quinlan, MD; died 1832.
32. Henry Hare; native of Dublin, Ireland; died 4-29-1832 at the age of 33.
33. Nicholas J. Flynt; born 2-14-1859; died 7-10-1872
34. Capt. George W. Flynt; died 10-13-1869 at the age of 75.
35. Reverend Jer. F. O'Neill, Jr.; Presbyter Savannensis Dioceseos; born January, 1928; died November, 1868. There is extensive text on the back of this monument.

LOCUST GROVE CEMETERY, TALIAFERRO COUNTY, GEORGIA
ATTACHMENT 1: HEADSTONE INVENTORY, KEYED TO CEMETERY MAP (PAGE 2 OF 2)

36. Mary O'Neill; consort of Timothy John O'Neill, native of Co. Kerry, Ireland; died 3-3-1859 at age 66.
37. Timothy John O'Neill; native of Co. Kerry, Ireland; died 12-27-1854 at age 72 years, 4 months.
38. Unknown
39. Daniel, infant son of Philip and Margaret Mahony; died 10-14-1853 at the age of 1 year, 9 months, and 5 days.
40. Broken
41. Catherine Burke native of Co. Tipperary, Ireland; died 1859 at the age of 60.
42. John Burke native of Co. Tipperary, Ireland; died 9-25-1846 at the age of 62 years.
43. Broken
44. Broken
45. Mary Smith; died 8-15-1844 at the age of 26. It can be assumed that Mary Smith died giving birth to her daughter Mary A. Smith.
46. Mary A. Smith; died 5-13-1853 at the age of 9.
47. James McGuire born in Wexford Ireland; died 2-7-1846 at the age of 42.
48. Isabella Mann; Wm Mann in honour of his affectionate spouse Isabella and their children John James and Margaret; born 12-16-1818; died 10-29-1840.
49. John James Mann; born 1836; died 1840
50. Margaret Mann; died 1834
51. Thomas J. Burke native of Galway, Ireland
52. Unmarked
53. Unmarked
54. Anne McGuire