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Natl. Reg. of Historic Places
National Park Service

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

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

1. Name of Property

Historic name: Old Pilgrim Baptist Church Cemetery and Kilgore Family Cemetery
Other names/site number: __________
Name of related multiple property listing:
____
(Enter "N/A" if property is not part of a multiple property listing

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2. Location

Street & number: 3540 Woodruff Road
City or town: Simpsonville State: SC County: Greenville
Not For Publication: ☐ Vicinity: ☒

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3. State/Federal Agency Certification

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

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

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

___national **___statewide** **X local**
Applicable National Register Criteria:

X A **___B** **X C** **___D**

Elizabeth M. Johnson 1/10/2017

Elizabeth M. Johnson, Deputy State Historic Preservation Officer: **Date**

____

State or Federal agency/bureau or Tribal Government

In my opinion, the property __ meets __ does not meet the National Register criteria.

Signature of commenting official: **Date**

Title : **State or Federal agency/bureau or Tribal Government**

4. National Park Service Certification

I hereby certify that this property is:

✓ entered in the National Register
__ determined eligible for the National Register
__ determined not eligible for the National Register
__ removed from the National Register
__ other (explain:) ________________

for Edson H. Beall 2-28-17
Signature of the Keeper Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

Private: ☒
Public – Local ☐
Public – State ☐
Public – Federal ☐

Category of Property

(Check only **one** box.)

Building(s) ☐
District ☐

Site ☒

Structure ☐

Object ☐

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

Contributing	Noncontributing	
		buildings
2		sites
		structures
		objects
2		Total

Number of contributing resources previously listed in the National Register 0

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6. Function or Use

Historic Functions
(Enter categories from instructions.)
Cemetery

Current Functions
(Enter categories from instructions.)
Cemetery

7. Description

Architectural Classification
(Enter categories from instructions.)
N/A

Materials: (enter categories from instructions.)
Principal exterior materials of the property: N/A

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

Summary Paragraph

The Old Pilgrim Baptist Church and Kilgore Family Cemeteries are sited on a hill in southern Greenville County and retain a high degree of historic integrity. The Kilgore Family Cemetery, begun in 1813, is a collection of twenty-nine finely carved marble markers tracing the evolution of funerary art in the nineteenth century. Directly adjacent to, and contemporaneous with, the Kilgore Cemetery is the plantation's slave cemetery, which extends down the southern slope of the hill in uniform rows of field stones that serve as headstones and footstones. Old Pilgrim Baptist Church Cemetery is situated just beyond the original slave cemetery. Pilgrim Baptist Church was established by Freedpeople in 1868 and they continued the tradition of African American burials on land adjacent to the new church after emancipation. The Old Pilgrim cemetery includes early carved field stone markers and some late nineteenth century marble markers adjoining the earlier graves. In addition to the carved marble markers, the site also includes concrete markers, funeral home stakes, veterans' markers, and a variety of twentieth century commercially made markers. The earliest markers maintain the east-west orientation of historic cemeteries, while the more modern burials closer to the existing church have a skewed orientation that follows the surrounding topography. Burials in this area ended in March 1956 when the church decided to move burials east across the gully to the rear of the church building. The first of these reoriented interments was that of James Downs. This change in the orientation of burials marks the end of the period of significance.

Narrative Description

The Old Pilgrim and Kilgore Cemeteries are located on a hill top in southeastern Greenville County. The Kilgore Cemetery encompasses approximately a quarter of an acre at the top of the hill with six rows totaling twenty-nine graves oriented east to west. These graves include early nineteenth century marble tablets with round arches and flanking caps. These stones exhibit restrained ornamentation utilizing only Roman style carving for the word “Sacred.” Mid-nineteenth-century graves exhibit a variety or tympanum profiles including Gothic and Tudor arches popular during the period. These tablets are placed on large granite or brownstone bases using tab and socket connections. These grave markers exhibit carved ornamentation including bass relief floral and figural decoration, one of which shows a woman laying flowers at the grave of her child. Two later graves from the second half of the nineteenth century are in obelisk form.

Moving down the hillside to the south there are approximately fifteen rows of fieldstone graves oriented east to west covering approximately half an acre. These fieldstones mark interments of enslaved individuals. The fieldstones vary in size and shape and there are signs that some of them were crudely inscribed, though the stones have weathered to the point that the inscriptions are illegible. Interspersed among the tombstones are cedar trees, holly trees, and a few yucca plants which are common in antebellum African American cemeteries. The Kilgore Family Cemetery and the slave cemetery are counted as a single site in this nomination because they are linked both temporally and historically. Not only are the burials contemporaneous, but they belong to individuals who lived within the Kilgore family household, defined here not as a nuclear family unit, but rather as an extended household, composed of both white and black members, that served as the central unit of production in the plantation South.[1] The members of the Kilgore household, both masters and enslaved, lived lives that were deeply intertwined, if dramatically unequal. That interconnection, along with the inequality, continued also in death and is represented visually and spatially in the organization of the Kilgore family cemetery.

Further down the hill, and to the east of the slave graves, the interments transition to late nineteenth- and early twentieth-century tombstones that are arranged in rows that continue the arrangement of the previous graves. Moving further to the east, the mid-twentieth-century graves depart from the original east-west arrangement and begin to follow the contour of the hillside. The funerary markers in this area demonstrate the wide variety of socioeconomic capacity within the community. While more affluent families purchased typical marble markers of the period, families with fewer financial means constructed their markers utilizing concrete and metal grave markers provided by the funeral home. Some homemade markers include the use of sea shells, which were a popular symbol within African American funerary practices during the early twentieth century. The postemancipation burials associated with Pilgrim Baptist Church are counted as a separate site from the Kilgore family cemetery and the adjacent slave cemetery. While enslaved people who formerly resided within the Kilgore household were among the founding members of Pilgrim Baptist Church, and the interments represent the continuation of a long tradition of African American burials at this location, the two sites are distinct enough historically and temporally that they rightly constitute two separate sites.

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[1] For an extended discussion, definition, and interrogation of the southern plantation household see Elizabeth Fox-Genovese, *Within the Plantation Household: Black and White Women of the Old South* (Chapel Hill: University of North Carolina Press, 1988).

Later markers, beginning in 1956, are more typical of modern cemeteries and include a wide variety of commercially available gravestones, which are located across the gully behind the current church. The total number of interments is estimated at six hundred, making it one of the largest early African American Cemeteries in Greenville County.

8. Statement of Significance

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

☒ A. Property is associated with events that have made a significant contribution to the broad patterns of our history.

☐ B. Property is associated with the lives of persons significant in our past.

☒ C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.

☐ D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations
(Mark “x” in all the boxes that apply.)

☐ A. Owned by a religious institution or used for religious purposes

☐ B. Removed from its original location

☐ C. A birthplace or grave

☒ D. A cemetery

☐ E. A reconstructed building, object, or structure

☐ F. A commemorative property

☐ G. Less than 50 years old or achieving significance within the past 50 years

Areas of Significance
(Enter categories from instructions.)
_Art/Funerary Art__________________
_Ethnic Heritage: African American___

Period of Significance
__1813-1956________

Significant Dates

Significant Person
(Complete only if Criterion B is marked above.)

Cultural Affiliation

Architect/Builder

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

The Old Pilgrim and Kilgore Cemeteries offer a rare opportunity to view white and African American cemeteries in conversation with one another. It also is a rare example of an African American cemetery that offers examples of burial practices from the era of slavery, through emancipation, and into the first half of the twentieth century. The site is significant because it is rare for white cemeteries of the antebellum period to adjoin the slave burial ground so closely, allowing the visitor to experience the full breadth of the site in such a clear and intact fashion. The early Kilgore Cemetery is notable for the high level of funerary art, including headstones carved by master stone carvers. The Old Pilgrim Cemetery provides examples of tombstones that represent all phases of the community's development, beginning with rough fieldstone markers all the way up to modern granite markers available to African Americans who had acquired some degree of wealth and status during the twentieth century.

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

Criterion C: Funerary Art

The Kilgore cemetery served as the plantation cemetery for members of the Kilgore family, a wealthy planter family whose generations were very active in the development of their local community and the state of South Carolina. The twenty-nine interments document the family through three generation over the course of the nineteenth century, encompassing the rise and fall of plantation culture in upstate South Carolina. The accompanying markers trace the evolution of funerary art in the upstate during this period and include multiple markers created by W.T. White, a member of a prominent stonecutting family in Charleston, who was active from the 1840's through 1870.

While there was a stone carver in Greenville as early as 1826 a number of the markers in the Kilgore Cemetery do not bear stone cutters names. While the earliest headstones in the Kilgore Family Cemetery remain unsigned, they bear a close resemblance to one another and were quite possibly all produced by the same craftsman. Each of the gravestones listed below share the same characteristics. They are each carved of white marble, featuring a border panel with an arched shoulder, and have an arched tympanum. The epitaphs are all inscribed on the face of the marker using a serif font.

1) **James Kilgore (1765-1813)**
   The earliest known burial in the Kilgore Family Cemetery. Kilgore's gravestone differs slightly from those below. The arched tympanum has squared shoulders and the epitaph begins, "Sacred to the Memory of," with the word "sacred" carved using Roman lettering before giving way to the typical serif font seen on the stones listed below.

2) **Josiah T. Brockman (1828-1828)**
Son of Thomas Patterson Brockman (1797-1859) and Mary Kilgore Brockman (1800-1861).[2] This stone also has a concentric loop carved into the tympanum.

3) **Josiah Kilgore (1818-1828)**
Son of Josiah Kilgore and Harriet Mariah Benson Kilgore (1796-1876).[3] The arched tympanum of this stone has slightly squared shoulders.

4) **John B. Brockman (1830-1831)**
Son of Thomas Patterson Brockman (1797-1859) and Mary Kilgore Brockman (1800-1861).[4] This stone has a concentric loop carved into the tympanum.

5) **Keziah Greer Kilgore (1768-1831)**
Widow of James Kilgore. This stone has a similar form to that of James Kilgore, which is situated directly adjacent, though it is slightly smaller in size. Like James Kilgore's stone, the epitaph begins, "Sacred to the Memory of," with "sacred" written in scrolled Roman lettering. The arched tympanum has slightly squared shoulders.

6) **Margaret Katherine Barry (1833-1835)**
Daughter of Richard Barry (1790-1858) and Margaret N. Kilgore Barry (1802-1881).[5]

7) **Henrietta Elizabeth Kilgore (1833-1835)**
Daughter of Josiah Kilgore (1790-1856) and Harriet Mariah Benson Kilgore (1796-1876).[6] This stone has a more pronounced tympanum and substitutes "In Memory of" for "In Sacred Memory of" on the epitaph.

A few stones, however, do bear discernible labels and speak to the ability of the Kilgore's to procure high quality markers for their cemetery. W.T. White was a second generation stone mason in Charleston who produced marble tombstones that were used by wealthy individuals across South Carolina and neighboring states in the middle of the nineteenth century. These markers express a high degree of craftsmanship not usually available in more rural communities at that time and were a sign of status for families that could afford them. The Kilgore Cemetery has at least three markers carved by W.T. White. It is possible that other stones in the cemetery were also carved by White as there are additional stones that bear a resemblance to the signed gravestones listed below. Among those markers signed by W.T. White are:

1) **Capt. James Henry Brockman (1822-1844)**
Brockman was the son of Thomas Patterson Brockman and Mary Kilgore Brockman. Brockman's stone is carved of white marble with a peon top. The serif font of the epitaph is inset into the face of the stone. A pentagonal border is inlaid in the tympanum. The serif font of the epitaph is inset into the face of the stone. The design of the stone is identical to that of Andrew McCrary (1775-1852). W.T. White's signature is found on the lower right.

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[2] Brockman, Josiah T. http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GScid=2304243&GRid=36715892&
[3] Kilgore, Josiah. http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GScid=2304243&GRid=65564591&
[4] Brockman, John B. http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GScid=2304243&GRid=36715924&
[5] Barry, Margaret Katherine. http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GScid=2304243&GRid=65566417&. Genealogical information derived from www.findagrave.com and www.ancestry.com throughout this document.
[6] Kilgore, Henrietta Elizabeth. http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GScid=2304243&GRid=65567760&

2) **Andrew McCrary (1775-1852)**
McCrary was born in Laurens District, but spent most of his life in Greenville. He married into the Kilgore family when he wed Martha Kilgore McCrary, who is also buried in the Kilgore Family Cemetery. Together they had four children. McCrary's stone is carved of white marble with a peon top. A pentagonal border is inlaid in the tympanum. The serif font of the epitaph is inset into the face of the stone. W.T. White's signature is found centered at the base of the marker.

3) **Josiah Kilgore (1790-1856)**
The eldest son of James Kilgore, Josiah Kilgore's tombstone features a gothic arched tympanum with sans serif lettering inset on the face of the white marble tablet. The stone lacks ornamentation apart from its form and the raised font. Kilgore's self-identity as the patriarch of an extended household that included some of the enslaved people buried nearby is evident in the final line of the epitaph, which reads, "A KIND HUSBAND, PARENT AND MASTER: HE DIED HONORED AND LOVED BY ALL." The signature of W.T. White is centered at the bottom of the headstone, just above the marble base.

In addition, to White the Kilgore cemetery includes markers by other regional stone carvers including a pair of massive, arched top, tab and socket marble tomb stones for W.C Kilgore and his wife in dating to 1856 and 1866 respectively and each signed by F.A. McNinch of Charlotte, N.C. There is also one modest segmental arch toped marble stone from 1845 for Rueben James that was signed by Rayles and Millen, whose makers mark does not include a location for their operation. James was likely an overseer on the Kilgore Plantation. Stones signed by artisans other than W.T. White include:

1) **Reuben James (1804-1845)**
Simple tab and socket marble tablet with arched top. Inscribed border and epitaph inscribed in san serif font. Stone notes that it was "erected by his children." Signed by Rayles and Millen.

2) **Louisa Ellen Harris Kilgore (1833-1854)**
Wife of William Clark Kilgore (1824-1866). Tab and socket marble tombstone with arched top. The epitaph is carved with raised san serif lettering set within an inlaid crest design. The marble stone and marble base are set atop a granite base, which is likely part of a later restoration. The stone displays evidence that it was broken approximately two-thirds of the way up and later repaired with a gray epoxy. Signed by "F.A. McNinch, Chrlotte, N.C." [sic]. McNinch owned a marble yard in Charlotte, North Carolina and supplied stones for cemeteries in North and South Carolina.[7]

3) **William Clark Kilgore, M.D. (1824-1866)**
Husband of Louisa Ellen Harris Kilgore. Tab and socket white marble gravestone set atop a granite base, which is likely a later addition. Epitaph carved with raised san serif font set

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[7] McNinch supplied the marble for the commemorative obelisk erected at the Kings Mountain battlefield in Blacksburg, S.C., dedicated in 1880. "Kings Mountain Centennial Monument, Kings Mountain National Military Park," "Commemorative Landscapes of North Carolina," Blog, DocSouth, University of North Carolina, Chapel Hill. http://docsouth.unc.edu/commland/monument/361/; McNinch also has stones at Old Settlers' Cemetery in Charlotte, N.C. "Old Settlers' Cemetery," http://www.cmhpf.org/Properties%20Foundation%20Reports/settlers.html

within an inlaid crest design. Similar to the stone for his wife, Louisa Kilgore and both are signed by "F.A. McNinch, Chrlotte, N.C." [sic].

A form that finds expression at the Kilgore Family Cemetery is the obelisk. The obelisk, a form first seen in ancient Egypt, gained popularity as a grave marker in the United States during the Egyptian Revival that coincided with Napoleon's campaign in Egypt and Syria (1798-1801). It remained a common symbol throughout the nineteenth century and its reference to antiquity fit with other trends commonly seen in architecture of the period, notably the neoclassical and Greek revivals. The obelisk, viewed as a symbol of power and authority, became associated with fatherhood and most often was used to mark the grave of a father. The use of obelisks was in decline by the early decades of the twentieth century.[8] Examples of the obelisk form at Kilgore Family Cemetery include:

1) **Col. Thomas Patterson Brockman (1797-1859)**
White marble obelisk with the epitaph inscribed in italicized serif font on the bottom third. Notable is the fact that the monument lacks the tradition pyramidion of an obelisk and instead features a relatively flat top. It is possible that Brockman's nearly flat-topped obelisk design took its inspiration from Robert Mills' original design for the Washington Monument. Mills, a South Carolina native, completed the design in 1845, which called for a nearly flat-topped monument surrounded by a colonnade. Mills' design differed substantially from the version that was finally completed in 1884.[9] Brockman may have seen renderings of the original design, which was still the intended design at the time of his death in 1859.
2) **Jesse Clayton Kilgore (1831-1900)**
Husband of Temperance C. Kilgore.[10] Like his wife, Temperance C. Kilgore, Jesse Kilgore's grave is also marked by an obelisk. The monument sits on a two-tiered base and is untapered with a pyramdion top. It is constructed of blue granite, likely quarried in South Carolina where the stone is native.
3) **Temperance C. Kilgore (1835-1900).**
Wife of Jesse Clayton Kilgore. A blue granite obelisk with pyramdion top. Epitaph is raised san serif font. The obelisk is set on a two-tiered granite base. One side of the monument reads, "At Rest." It is identical in size and form to the obelisk that marks the grave of her husband, Jesse Clayton Kilgore, who died in the same year.

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[8] "Obelisk Tombstones," "Memorials in Stone: Studies on the Old Chapel Hill Cemetery," Blog, http://ochceng105.web.unc.edu/art/obelisk-tombstones/
[9] Mary Kay Ricks, "Washington Monuments that Never Quite Made It," *Washington Post*, 13 January 1999, p. H03.
[10] Kilgore, Jesse Clayton. http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GScid=2304243&GRid=65567622&.

Other unsigned markers include:

1) **Harriet Keziah Gaston (1830-1832)**
Daughter of Thomas Logan Gaston (1805-1854) and Prudence Kilgore Gaston (1801-1840).[11] Simple white marble headstone with peon top. Epitaph inscribed in the face of the tablet with serif font.
2) **Prudence Kilgore Gaston (1801-1840)**
Wife of Thomas Logan Gaston.[12] Simple white marble headstone with peon top. Epitaph inscribed in the face of the tablet with serif font. Nearly identical to the headstone of Gaston's daughter Harriet Keziah Gaston (1830-1832).
3) **Martha Kilgore McCrary (1777-1855)**
Wife of Andrew McCrary (1775-1852). Simple white marble tablet with peon top. Epitaph is inscribed with serif font. McCrary's husband has one of the stones produced by W.T. White. Though this stone is simpler in design and unsigned it has a similar form to the stones produced by Stone.
4) **Frances E. Brockman Stokes (1826-1861)**
One of the more ornate among the unsigned stones in the cemetery. A white marble tablet with heavy veining. Has an arched top with sloping shoulders. Crossed sprigs of ivy and oak leaves are carved into the tympanum. In nineteenth century cemeteries oak leaves were a traditional symbol of longevity, strength, endurance, and honor, while ivy leaves were a symbol of steadfastness and friendship.[13] A relief of a rose, a traditional symbol of beauty, is carved into the face of the tympanum. The epitaph is inscribed into the face using a serif font.
5) **Mary Kilgore Brockman (1800-1861)**
Stands out along with Frances Brockman Stokes' headstone as among the most adorned of the unsigned stones in the cemetery. The similarity in iconography and design, along with the fact that they were both produced in the same year, suggests the possibility that the stones for Frances Stokes and Mary Brockman were produced by the same craftsman. Tab and socket white marble headstone with arched tympanum. A wreath composed of oak leaves on one side and ivy leaves on the other, with a streaming ribbon, is set in relief within the tympanum. In nineteenth century cemeteries oak leaves were a traditional symbol of longevity, strength, endurance, and honor, while ivy leaves were a symbol of steadfastness and friendship. Because ivy is an evergreen it also symbolizes immortality. The oak leaf was also viewed as a sign of the Christian faith, especially in times of adversity, because the oak was one of the trees thought to have been used for the construction of the cross upon which Jesus was crucified.[14] It is worth noting that Brockman died in April 1861, the same month that the first shots of the Civil War were fired in Charleston, South Carolina. Like the oak leaf, the three pointed form of the ivy leaf was also used as an allusion to the Christian

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[11] Gaston, Harriet Keziah. http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GScid=2304243&GRid=65565476&

[12] Gaston, Prudence Kilgore. http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GScid=2304243&GRid=65565587&

[13] Douglas Keister, *Stories in Stone: A Field Guide to Cemetery Symbolism and Iconography* (Layton, Utah: Gibbs Smith, 2004), 57, 61-62

[14] Keister, *Stories in Stone,* 62.

trinity.[15] Brockman's epitaph called out her Christian identity as a faithful member of the Baptist Church. A relief of a crest is carved into the face of the stone and the epitaph is inscribed into that relief using a serif font. The epitaph draws attention to Brockman's social position within an extended household that include enslaved people when it says, "She sustained a noble and exemplary character; filling well the position of wife, mother, and mistress."

6) H.M.D. Kilgore (1861-1862)

Youngest daughter of Jesse Clayton Kilgore (1831-1900) and Temperance Clarissa Sullivan Kilgore (1835-1900).[16] Among the more ornate of the non-signed stones in the cemetery. A tab and socket white marble stone with arched tympanum. An image of a mourning mother carrying four roses, bearing a resemblance to the traditional depiction of the Virgin Mary, is carved into relief within the tympanum. The epitaph is inscribed in the face of the tablet using a serif font.

7) Jesse T. McCrary (1827-1862)

Son of Moses McCrary (1798-1871) and Catherine McCrary (1795-1873).[17] Died of disease while serving in the Confederate Army during the Civil War. Stone is carved of white marble with a peon top. A pentagonal border is inlaid in the tympanum and the epitaph "Sacred to the memory of" is inscribed within the tympanum. The san serif font of the epitaph is inset into the face of the stone. It is very similar in style to the gravestones for James Brockman and Andrew McCrary, both of which were produced by W.T. White, but Jesse McCrary's stone does not include a visible signature.

8) Moses McCrary (1798-1871)

Simple white marble tablet with arched top. Epitaph is inscribed in both serif and san serif font.

9) Catherine McCrary (1795-1873)

Simple white marble tablet with arched top. Epitaph engraved in serif font.

10) Harriet Mariah Benson Kilgore (1796-1876)

Wife of Josiah Kilgore.[18] Tab and socket white marble headstone with a braided edge design. The epitaph is carved in relief on the face of the tablet using a san serif font. The gravestone shows evidence of repair at its base, where the tablet meets the base. The original marble table also rests on an additional granite base, likely part of a later repair campaign.

11) William C. Kilgore, Jr. (1854-1878)

Son of William C. Kilgore (1824-1866) and Louisa Ellen Harris Kilgore (1833-1854).[19] Tab and socket white marble gravestone with arched tympanum and braided edge. Epitaph is carved in relief with san serif font. Nearly identical to the headstone for Harriet Mariah Benson Kilgore and likely produced by the same craftsman.

12) William Clarence Kilgore (1879-1880)

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[15] Keister, *Stories in Stone*, 57.

[16] Kilgore, H.M.D. http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GScid=2304243&GRid=65567385&

[17] McCrary, Jesse T. http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GScid=2304243&GRid=65564995&

[18] Kilgore, Harriet Mariah. http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GScid=2304243&GRid=65565730&

[19] Kilgore, William Clark. http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GScid=2304243&GRid=65566987&

Son of Josiah Stanley Kilgore (1850-1921) and Mary J. Dunklin Kilgore (1885-1937).[20] White marble tablet set on a modern cement base as part of a later restoration. Marker was broken in half and later repaired with a gray epoxy material. A hand with an index finger pointed to heaven is carved into the arched tympanum.

13) Maimee Lynda Kilgore (1881-1881)

Daughter of Josiah Stanley Kilgore and Mary J. Dunklin Kilgore (1855-1937).[21] Died at birth. White marble stone with three ivy leaves, a symbol of friendship, carved on into the arched tympanum. Stone was broken across its face and repaired at an unknown date using a gray epoxy material. The headstone sits on a cement base, likely part of a later repair.

In sum, the Kilgore Family Cemetery represents the burial practices of a slaveholding family in the South Carolina upcountry during the nineteenth century. The collection of headstones ranges in style, from relatively simple stones to more ornate headstones and monuments that were clearly the productions of skilled craftsman. What adds to the significance of the property is the fact that also on the same plot are the burial sites of enslaved African Americans who were owned by the Kilgore family. These slave burials are marked by field stones, which are oriented in the same east-west grid as the other burials in the Kilgore family cemetery. These burial plots for enslaved people are located behind the burial plots for white members of the Kilgore family and on the downslope of a slight rise in ground. The topography of the site is important. The white members of the Kilgore household were buried in a commanding position at the top of the hill, replicating in death the same structures of power and hierarchy that had existed in life. The enslaved members of the household, on the other hand, were buried on the downslope. The hierarchies of the household are also evident in the grave markers. The headstones and monuments for the white members of the Kilgore household are not only the work of craftsman, they also are taller than the field stones that mark the burial sites of enslaved members of the household. In these ways the verticality of the site, both in its topography and in its funerary art, offers a significant expression of power within the plantation household.

Directly adjacent to the Kilgore Family Cemetery, moreover, is the Old Pilgrim Baptist Church Cemetery, an African American cemetery associated with Old Pilgrim Baptist Church, which was founded in 1868 by, among others, at least five former slaves from the Kilgore plantation.

Criterion A: Ethnic Heritage—African American

The Old Pilgrim Baptist Church Cemetery and the Kilgore Cemetery have been linked since their inception. The sites trace the history of two interconnected communities in the rural south over the course of two centuries.

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[20] Kilgore, William Clarence. http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GScid=2304243&GRid=65567220&

[21] Kilgore, Maimee Lynda. http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GScid=2304243&GRid=65567092&

James Kilgore (1765-1813) received a 722 acre land grant along Gilder Creek in southeastern Greenville County in 1792, surveyed by Vardry McBee.[22] This land was once part of much larger land holdings in the area that made up James Kilgore's plantation. James and his wife Keziah (1765-1830) had nine children between 1788 and 1809. In addition to being a successful businessman and planter, James served in the South Carolina House of Representatives for sixteen years and the State Senate for an additional seven years. He also served locally as a Commissioner to locate a convenient and central site for the Greenville County Courthouse. In addition, James served as Justice of the Peace, Militia Colonel, Commissioner of Free Schools, and a South Carolina Commissioner organized to settle a border dispute in present day Lancaster County with North Carolina in 1812.[23] James died August 13, 1813 and was buried on a hill top on his property, becoming the first confirmed burial on the site, though it is possible that some slave burials may predate Kilgore's. The slave burials are directly adjacent to the Kilgore Family Cemetery on the south face of the hill.

James' eldest son Josiah Kilgore (1790-1856) inherited his father's land upon his death and added to his land holdings and slaves. Josiah was a prominent businessman in Greenville and served as the one time Surveyor General for the State of South Carolina (1814-1819) and a member of the State Legislature (1820-1823). In addition to his statewide service he served as Commissioner of Free Schools for four years, three terms as Commissioner of Public Buildings, Justice of the Quorum, and District Magistrate.[24] Josiah Kilgore was also a devout Presbyterian and worshipped at Antioch Presbyterian Church across the Enoree River in Spartanburg County. Kilgore's slaves, however, worshipped at Clear Springs Baptist Church, located on land donated by Josiah. Clear Springs did not have slave burials on their property. Clear Springs Church records indicate that twenty-one Kilgore slaves worshipped there in the years leading up to the Civil War.[25] Josiah set aside twenty acres of land for a cemetery on his plantation in 1833 as part of a trust given to his son Jesse Clayton Kilgore.[26] This acreage was larger than typical for a family cemetery so it is likely that Josiah foresaw a need to have ample space for burials of both his descendants and their slaves. While this land was not clearly delineated, it is assumed that it includes the present day site of the Kilgore Cemetery and the Old Pilgrim Cemetery because both the Kilgore and the slave cemetery was already established at the time the trust was initiated. Upon his death in 1856 Josiah owned a total of thirty-four slaves. Upon his death, ownership of these individuals passed to his son Jesse Clayton Kilgore (1831-1900).

Following emancipation and the end of the Civil War, Jesse Clayton Kilgore sold three acres of land for one dollar to former slaves for the establishment of a church in 1868.[27] Eleven congregants from Clear Springs founded Pilgrim Baptist Church under the direction of Wesley and George Gaines, newly ordained ministers from Clear Springs. These founding members were made up of ten former slaves, five of which belonged to members of the Kilgore family, and one free man of color James Valentine.[28]

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[22] James Kilgore Land Survey, Vardry McBee, Commissioner of Locations, Plat Book E, Page 67, March 3rd 1792
[23] Biographical Directory of South Carolina House of Representatives, Volume IV, 1791-1815, Page 232
[24] Biographical Directory of the South Carolina House of Representatives, Volume V, 1816-1828, Page 148-149
[25] Clear Springs Baptist Church Bi-Centennial History, Snow, William Z. 2003, Page 125-127
[26] Deed of Gift, Greenville County Deed Book W, Page 546-547, August 4th 1833
[27] Greenville County Deed Book AA, Page 761, June 18th 1868

Jesse sold 4.7 more acres of land to the church in 1896 for seventy-five dollars.[29] It is unknown if this land was for expansion of the church or its cemetery. This sale, like the original purchase, was legally invalid because the terms of Josiah's trust entailed the land to Jesse's heirs meaning that he did not have the legal right to dispense with it. Jesse's children signed documents authorizing both sales to the church in 1897.[30]

Old Pilgrim's cemetery traces the development of the African American community in southern Greenville County beginning with slavery in the antebellum period, through emancipation and into the twentieth century. The Old Pilgrim Cemetery as we know it today grew out from the original plantation slave cemetery. The early slave interments were marked by field stone head and foot markers, oriented east to west in uniform rows which repeats the pattern evident at the adjacent Kilgore family cemetery. No discernible markings have been identified on these fieldstones. This strict and orderly orientation of the burials in the slave cemetery, as well as its being located directly adjacent to the white landowners' cemetery, sets it apart from low country slave cemeteries which were frequently sited on undesirable land apart from the white cemetery. While it has been suggested that this burial orientation is so the slaves faced Africa, it is also the case that white South Carolinians often oriented burials in a similar way so that the dead would face the rising sun, a holdover from earlier pagan religion, and also so that they were facing the angel Gabriel on Resurrection Day. In the same way that the white burial customs demonstrated a synchronicity between pagan and Christian traditions, so too is it likely that the orientation of the African American burials represented a braiding of European and African traditions. By orienting graves on an east-west axis, enslaved people not only allowed the dead to face Africa, but they also demonstrated their participation in Christian traditions. This imbrication of African and European traditions, and in the process the creation of African American cultural forms, is part of the story that is told by these adjacent cemeteries. The slave cemetery also shows signs of living grave markers in the form of cedar trees and yucca plants. These plants often served as burial markers in African American cemeteries and are attributed to the slaves' belief in the living spirit by anthropologists.[31]

Pilgrim Baptist Church and cemetery began in 1868 on three acres of land adjoining the existing cemetery. Early postbellum interments in the nineteenth century are primarily marked by plainly carved stones, reflecting the financial constraints facing the African American community in the era following emancipation. One notable exception is the grave of Darcas Durham (1819-1892). Durham, an African American woman, had nine children fathered local white plantation owner James Durham (1809-1893).[32] Her marker is an exceptionally carved gothic arch with a bass relief cross and crown in white marble which was likely financed by Mr. Durham, who survived her.

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[28] Clear Springs Baptist Church Bi-Centennial History, Snow, William Z. 2003, Page 125-127
[29] Greenville County Deed Book CCC, Page 119, January 30th 1896
[30] Greenville County Deed Book DDD, Page 243-244, February 26th 1896
[31] "Grave Matters: The Preservation of African American Cemeteries, Chicora Foundation Inc." 1996, Page 5
[32] Durham Family History, Stanford Durham 2013

Following the war, the newly freed congregants maintained similar burial customs with regard to markers as they had during slavery, utilizing local stones with simple carving to mark burial plots. As the nineteenth century drew to a close, however, some members of the congregation had begun to amass enough wealth to purchase simple marble markers that were commercially available in Greenville at that time. As the congregation grew it experienced more challenges and differences of opinion, which led to a split in 1894 that resulted in the creation of New Pilgrim Baptist Church and the renaming of Pilgrim Baptist Church as Old Pilgrim Baptist Church.[33] This began Old Pilgrim's role as the mother church of many local Baptist African American congregations.

As the twentieth century began Old Pilgrim, its community and its cemetery, were poised for significant changes. New wealth and financial opportunity in the Greenville area associated with the growth of the textile industry brought about changing lifestyles for the surrounding community. Funerary markers began to become more ornate including significant amounts of symbolism for those who in life had acquired the wealth necessary to afford such luxuries. Families who could not afford the mass produced markers of the day created their own, utilizing readily available materials like concrete, and inscribed the makeshift headstones themselves. This era saw the introduction of veterans' markers into the African American cemetery as the primary headstone of those who served in the armed forces like Brawley Austin who served as a Private in World War One in the SN TN 92 Division. The introduction of these markers beginning in World War I correlates with the growing number of African American units participating in the war effort.[34]

Old Pilgrim has long served as a center of African American life in southern Greenville County. In addition to ministering to the spiritual needs of the community the church also supported the educational needs of the surrounding African American community. In 1929 leaders in the local African American community, two of whom—Larry Coker (1889-1952) and Arthur Leonard (1886-1960)—are buried at Old Pilgrim, raised $900 dollars in local funds from the community to secure a Rosenwald School at Old Pilgrim to provide a better educational facility for the African American children in the area.[35] The school served students from first to seventh grade and operated until 1954 when rural schools were consolidated in the area.

Old Pilgrim's parishioners also took a keen interest in the health and well being of the broader African American community. Old Pilgrim served as the First Lodge of the Grand Lodge of the Working Benevolent and many of its members are buried within the Old Pilgrim Cemetery.[36]

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[33] Old Pilgrim Baptist Church (African American) Greenville County, South Carolina, Historical Highlights, Minutes (1828-1923), Reel 1 and 2

[34] Roughly 180,000 African American soldiers enlisted in the American Civil War (1861-1865). By World War I the number of black troops who enlisted in the war effort had nearly doubled (350,000).

[35] Fisk University Rosenwald Fund Database, Old Pilgrim School, www.rosenwald.fisk.edu

[36] Death Benefit Certificate, Working Benevolent of South Carolina, 1913

The Grand Lodge was established by W.D. Drummond in 1899 as a civic organization promoting health and welfare for the African American Community.[37] The organization also provided burial insurance for members of the community. The Grand Lodge built a large commercial building to promote African American businesses in Greenville and also to serve as a site for larger lodge meetings. The Working Benevolent Temple and Professional Building at Broad and Fall Streets in Greenville served as a center of activity during the civil rights movement in Greenville in the 1960's.[38] The organization also operated a hospital for African Americans on Green Avenue in Greenville.

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[37] W.D. Drummond Historical Marker, New Pilgrim Baptist Church, Simpsonville, South Carolina

[38] Historic Working Benevolent Temple and Professional Building, National Register Inventory Nomination, July 1st 1982

9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

Biographical Directory of South Carolina House of Representatives, Volume IV, 1791-1815, Page 232

Biographical Directory of the South Carolina House of Representatives, Volume V, 1816-1828, Page 148-149

Clear Springs Baptist Church Bi-Centennial History, Snow, William Z. 2003, Page 125-127

Death Benefit Certificate, Working Benevolent of South Carolina, 1913

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Durham Family History, Stanford Durham 2013

Fisk University Rosenwald Fund Database, Old Pilgrim School, www.rosenwald.fisk.edu

Grave Matters: The Preservation of African American Cemeteries, Chicora Foundation Inc., Page 5, 1996

Greenville County Deed Book AA, Page 761, June 18th 1868

Greenville County Deed Book CCC, Page 119, January 30th 1896

Greenville County Deed Book DDD, Page 243-244, February 26th 1896

Historic Working Benevolent Temple and Professional Building, National Register Inventory Nomination, July 1st 1982

James Kilgore Land Survey, Vardry McBee, Commissioner of Locations, Plat Book E, Page 67, March 3rd 1792

Old Pilgrim Baptist Church (African American) Greenville County, South Carolina, Historical Highlights, Minutes (1828-1923), Reel 1 and 2

W.D. Drummond Historical Marker, New Pilgrim Baptist Church, Simpsonville, South Carolina

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Previous documentation on file (NPS):

____ preliminary determination of individual listing (36 CFR 67) has been requested
____ previously listed in the National Register
____ previously determined eligible by the National Register
____designated a National Historic Landmark
____ recorded by Historic American Buildings Survey #___________
____recorded by Historic American Engineering Record # __________

____ recorded by Historic American Landscape Survey # ___________

Primary location of additional data:

__x__ State Historic Preservation Office
____ Other State agency
____ Federal agency
____ Local government
____ University
____ Other
Name of repository: ___________________________________

Historic Resources Survey Number (if assigned): ________________

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10. Geographical Data

Acreage of Property ____1.9 acres__________

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates (decimal degrees)
Datum if other than WGS84:__________
(enter coordinates to 6 decimal places)

1. Latitude: 34.792839	Longitude: -82.198074
2. Latitude:	Longitude:
3. Latitude:	Longitude:
4. Latitude:	Longitude:

Or
UTM References
Datum (indicated on USGS map):

☐ NAD 1927 or ☐ NAD 1983

1. Zone:	Easting:	Northing:
2. Zone:	Easting:	Northing:
3. Zone:	Easting:	Northing:
4. Zone:	Easting :	Northing:

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

The nominated portion of the property follows the property line from the gully between the church and the nominated cemetery west along the fence line. The boundary turns to the north to incorporate the Kilgore Cemetery following the fence line north, then west, then turning back south. The boundary turns west down the hill when it meets the adjoining neighborhood fence to the corner of the property. At this point it turns south following the property line to its next corner. Here it turns back east and follows the property line until it reaches the gully again. From this point it follows the gully north until it meets the starting point. The boundary is denoted as the shaded polygon on the accompanying Greenville County Tax map labeled as “Old Pilgrim Baptist Church Cemetery and Kilgore Family Cemetery,” and drawn at a scale of 1 inch = 100 feet. The boundary encompasses all of Greenville County tax parcel #0550110101700 and the westernmost portion of Greenville County tax parcel #0550030100800.

Boundary Justification (Explain why the boundaries were selected.)

These are the boundaries of the Kilgore Family Cemetery, slave cemetery, and Old Pilgrim Baptist Church cemetery while excluding the non-historic church building and post-1956 burials.

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11. Form Prepared By

name/title: Kyle Campbell, Preservation Consultant, with assistance from SHPO staff
organization: Preservation South, LLC
street & number: PO Box 1595
city or town: Greenville state: SC zip code: 29602
e-mail preservationsouth@bellsouth.net
telephone: 770-894-2981
date: July 18, 2016

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.

- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.

- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: Old Pilgrim Cemetery and Kilgore Family Cemetery

City or Vicinity: Greenville

County: Greenville State: SC

Photographer: Kyle Campbell

Date Photographed: January 27, 2016

Description of Photograph(s) and number, include description of view indicating direction of camera:

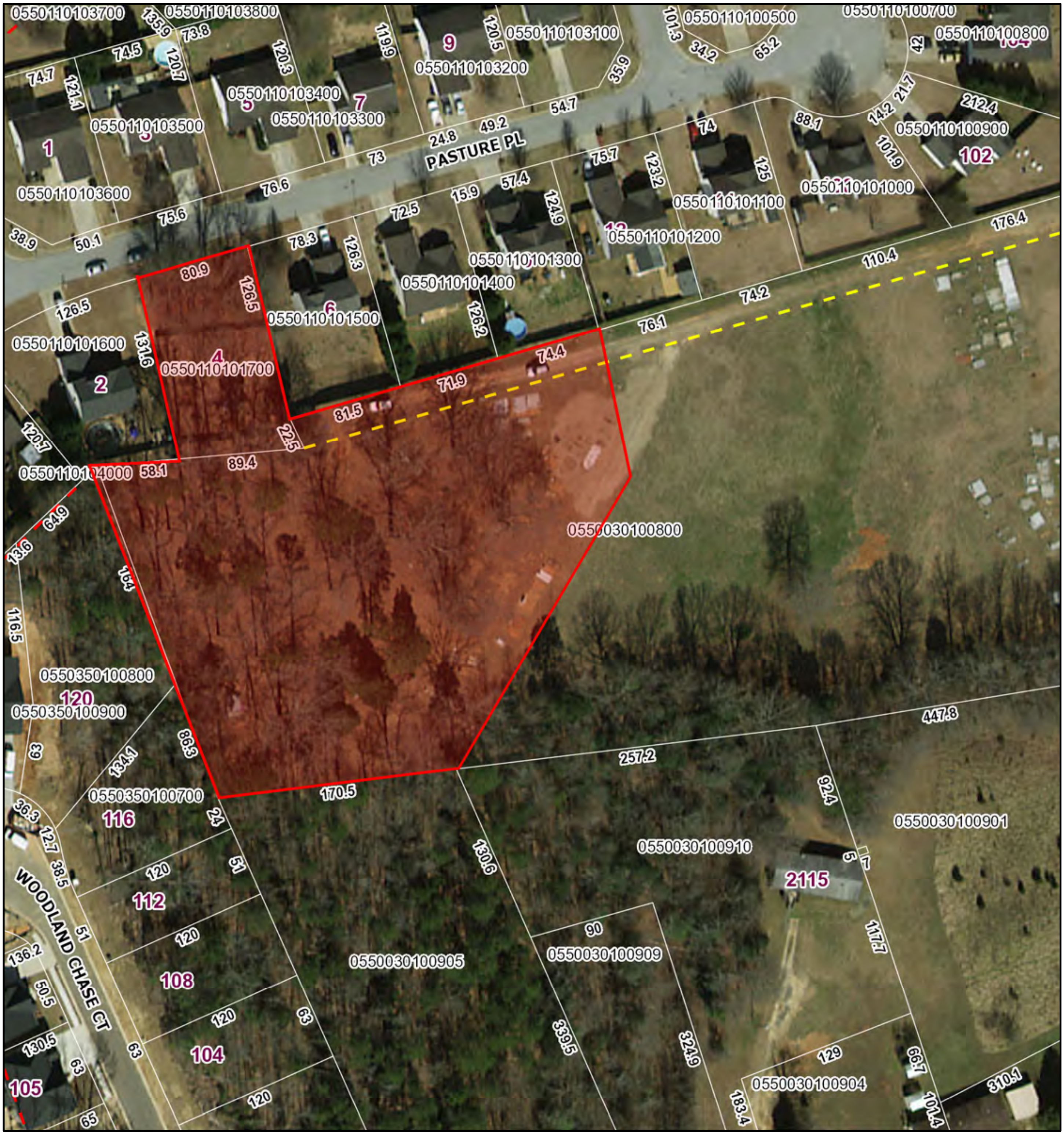
1 of 35 Kilgore Cemetery looking East
2 of 35 Kilgore Cemetery looking West
3 of 35 Grave of James Kilgore
4 of 35 Grave of Keziah Kilgore
5 of 35 Grave of Josiah Kilgore
6 of 35 Grave of Mrs. H.M. Kilgore

7 of 35 Grave of Jesse Clayton Kilgore
8 of 35 Tomb stone carved by W.T. White
9 of 35 Makers mark of W.T. White
10 of 35 Grave of Reuben James
11 of 35 Rueben James grave carver mark
12 of 35 Grave of Louise Kilgore by F.A. McNinch
13 of 35 F.A. McNinch makers mark
14 of 35 Obelisk of T.P. Brockman
15 of 35 Grave of Mary Brockman
16 of 35 Grave of H.M.D Kilgore
17 of 35 Slave Cemetery looking North toward Kilgore Cemetery beyond fence
18 of 35 Slave Cemetery looking West, Kilgore Cemetery to the right
19 of 35 Grave of Darcas Durham
20 of 35 Early carved field stone grave
21 of 35 Carved fieldstone grave
22 of 35 Unique round tomb stone for Kilgore Slave descendent
23 of 35 Grave of 6th child of Darcas Durham
24 of 35 Early 20th century grave marker
25 of 35 Handmade cross with quartz pebble decoration
26 of 35 1860 Marked marble slave grave
27 of 35 Early 20th Century Marker
28 of 35 Series of commercially available tomb stones
29 of 35 Field stone grave with funeral home marker
30 of 35 Hand made concrete tomb stone
31 of 35 Series of handmade concrete markers
32 of 35 Early veteran’s grave stone
33 of 35 Home made concrete marker
34 of 35 Yucca Plants
35 of 35 Modern cemetery looking west toward the historic cemetery on the hill

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

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

Old Pilgrim Baptist Church Cemetery and Kilgore Family Cemetery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January 10, 2017

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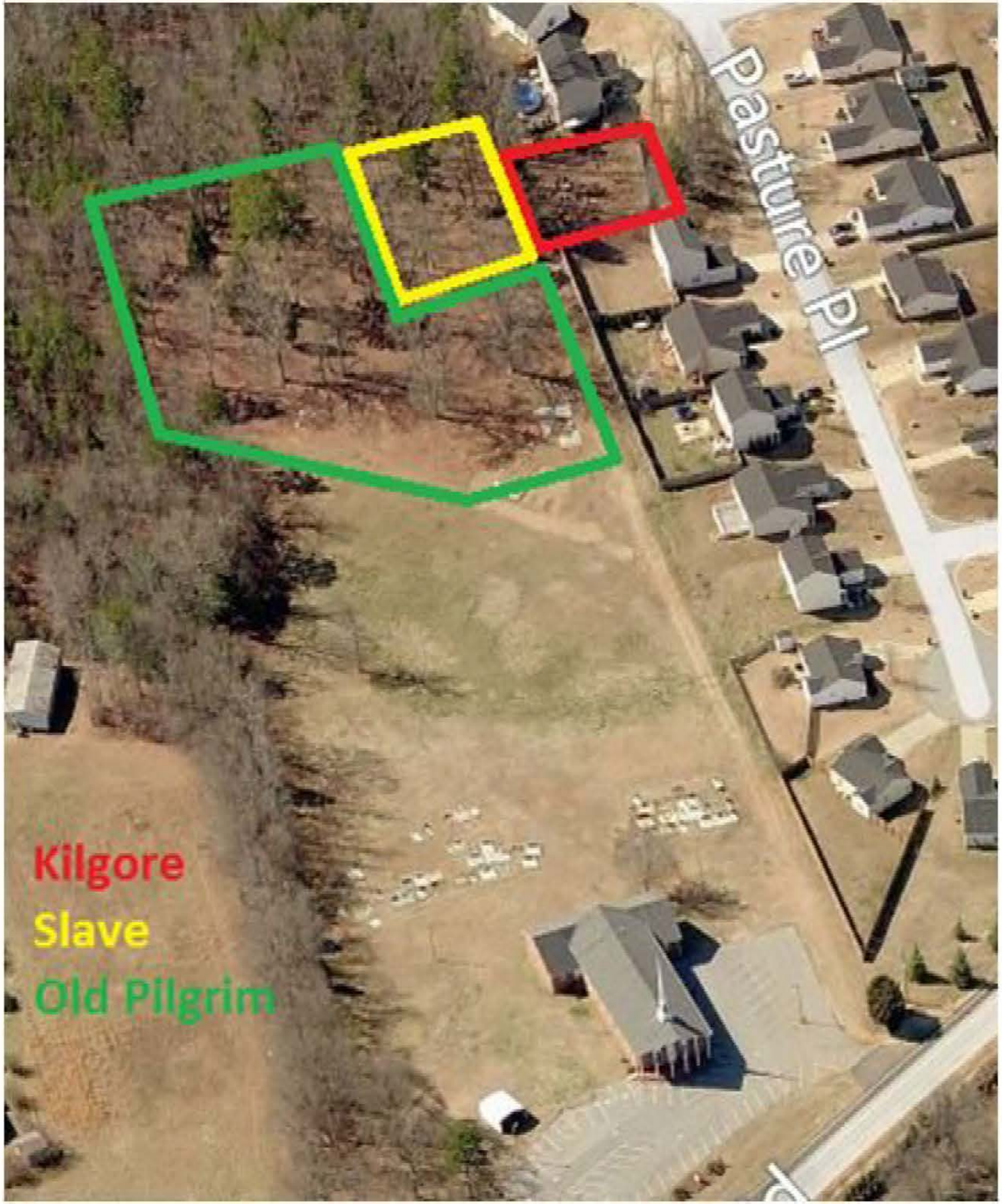
Greenville County GIS
Greenville County GIS Division, Greenville, South Carolina
Greenville County GIS Division

ntioned public primary information sources should be consulted for verification of the information contained in this map. Greenville County assumes no legal responsibility for the information contained in this map.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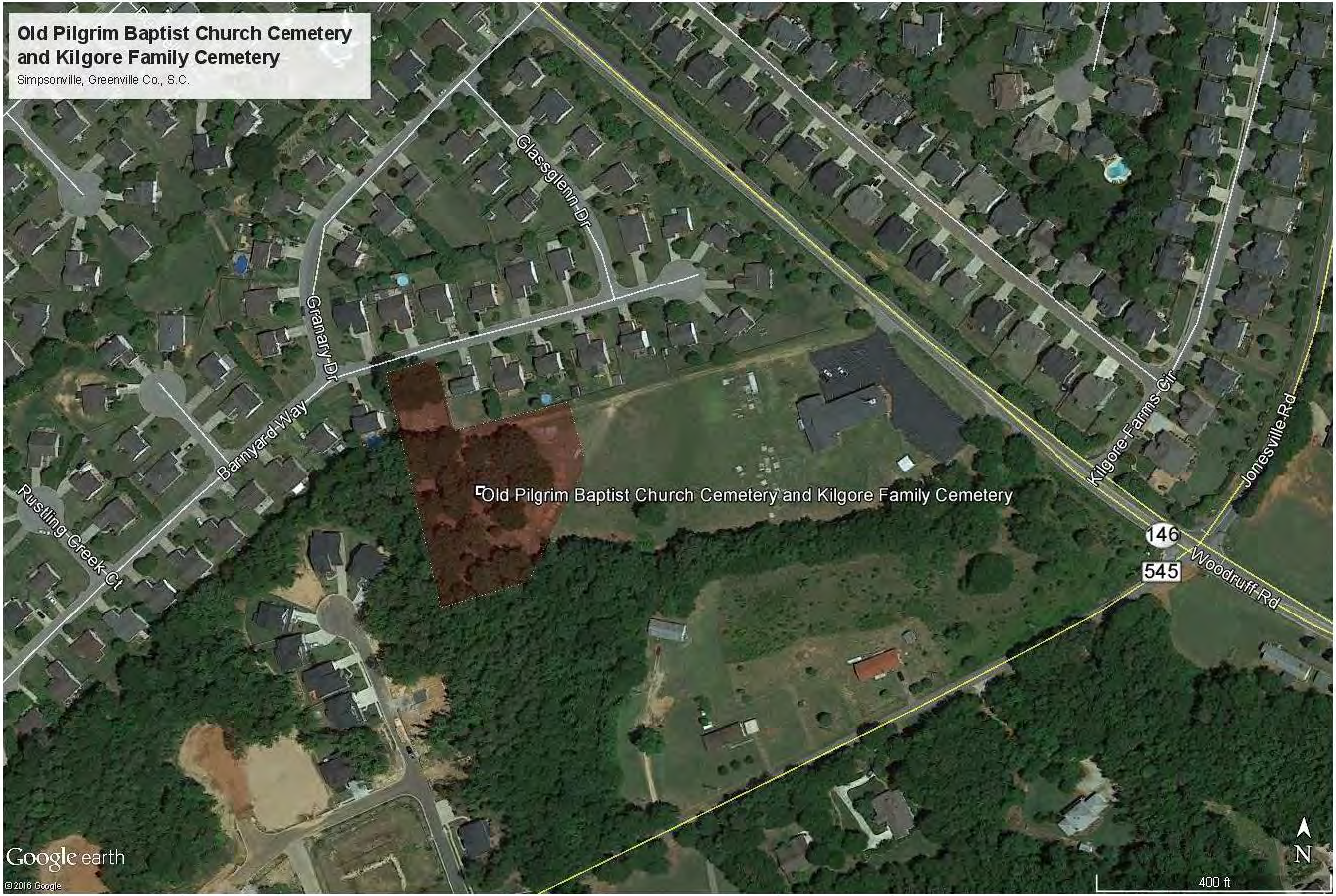
Slave
Old Pilgrim



Old Pilgrim Baptist Church Cemetery and Kilgore Family Cemetery

Simpsonville, Greenville Co., S.C.

Glassglenn-Dr
Granary-Dr
Barnyard-Way
Rustling-Creek-Ct
Old Pilgrim Baptist Church Cemetery and Kilgore Family Cemetery
Kilgore-Farms-Cir
Jonesville-Rd
146
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Woodruff-Rd
Google earth
©2016 Google
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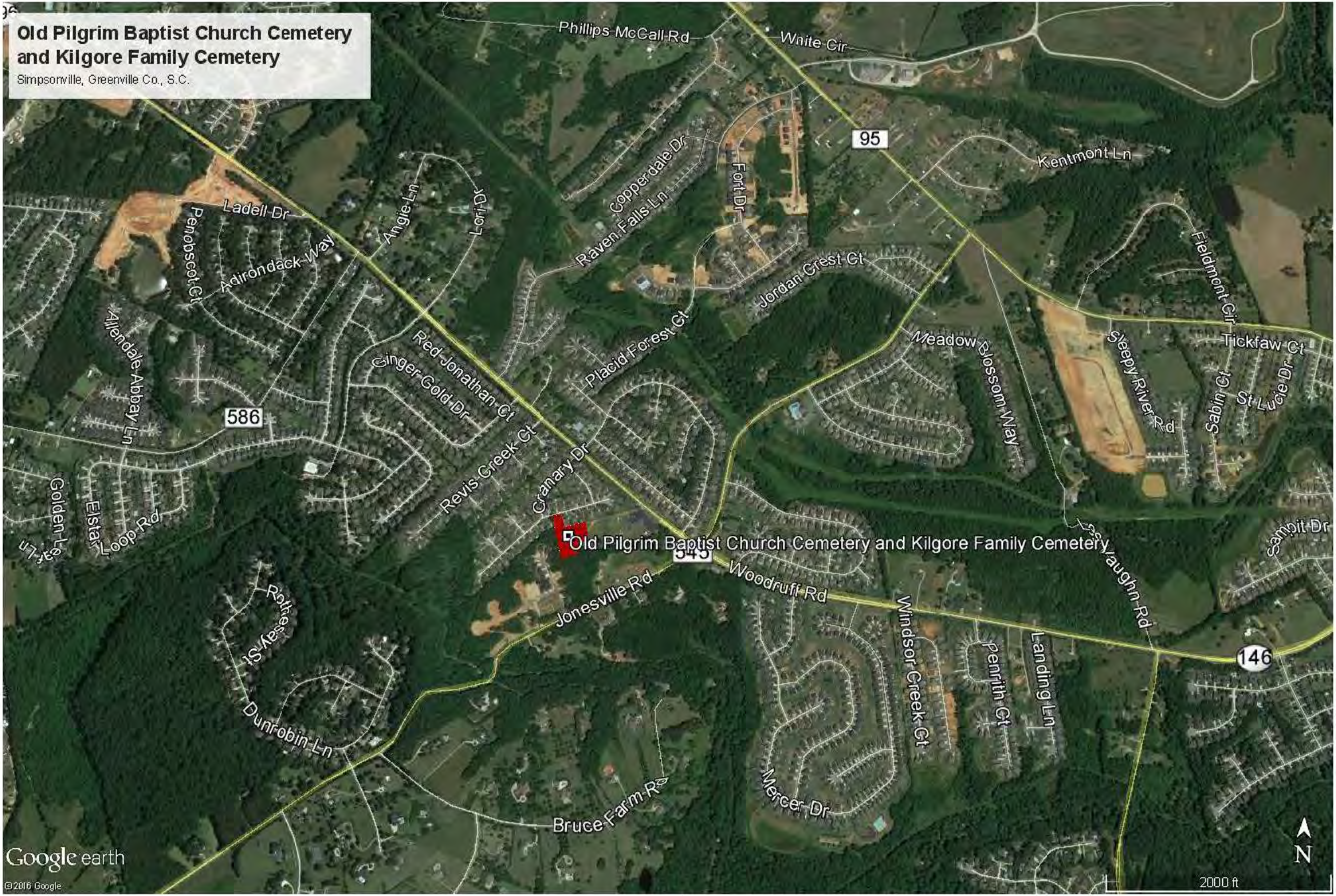
400 ft

Old Pilgrim Baptist Church Cemetery and Kilgore Family Cemetery

Simpsonville, Greenville Co., S.C.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White Cir
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Kentmont Ln
Copperdale Dr
Raven Falls Ln
Fort Dr
Ladell Dr
Penobscot Ct
Adirondack Way
Angie Ln
Lori Dr
Jordan Crest Ct
Fieldmont Cir
Allendale Abbay Ln
Placid Forest Ct
Meadow Blossom Way
Sleepy River Rd
Tickfaw Ct
Red Jonathan Ct
Ginger Gold Dr
Sabin Ct
St Lucie Dr
586
Revis Creek Ct
Cranary Dr
Golden Lea Ln
Elstar
Loop Rd
Old Pilgrim Baptist Church Cemetery and Kilgore Family Cemetery
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Woodruff Rd
Jonesville Rd
Vaughn Rd
Sampit Dr
Rothesay St
Windsor Creek Ct
Penrith Ct
Landing Ln
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Dunrobin Ln
Mercer Dr
Bruce Farm Rd
Google earth
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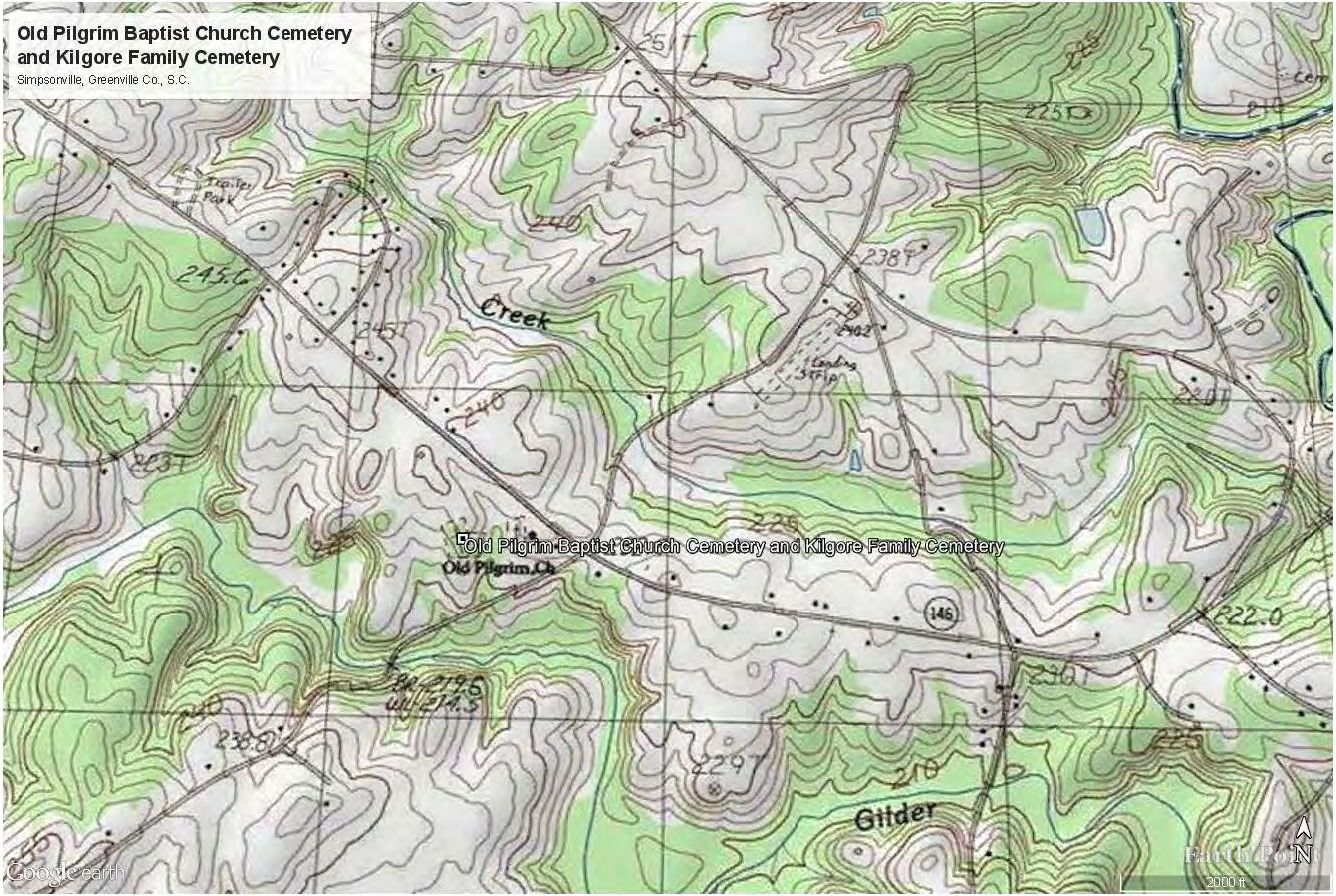

Old Pilgrim Baptist Church Cemetery and Kilgore Family Cemetery

Simpsonville, Greenville Co., S.C.

Old Pilgrim Baptist Church Cemetery and Kilgore Family Cemetery
Old Pilgrim Ch
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Gilder
Trailer Park
Landing Strip
Cem
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225T
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238T
240Z
245.6
245T
240
223T
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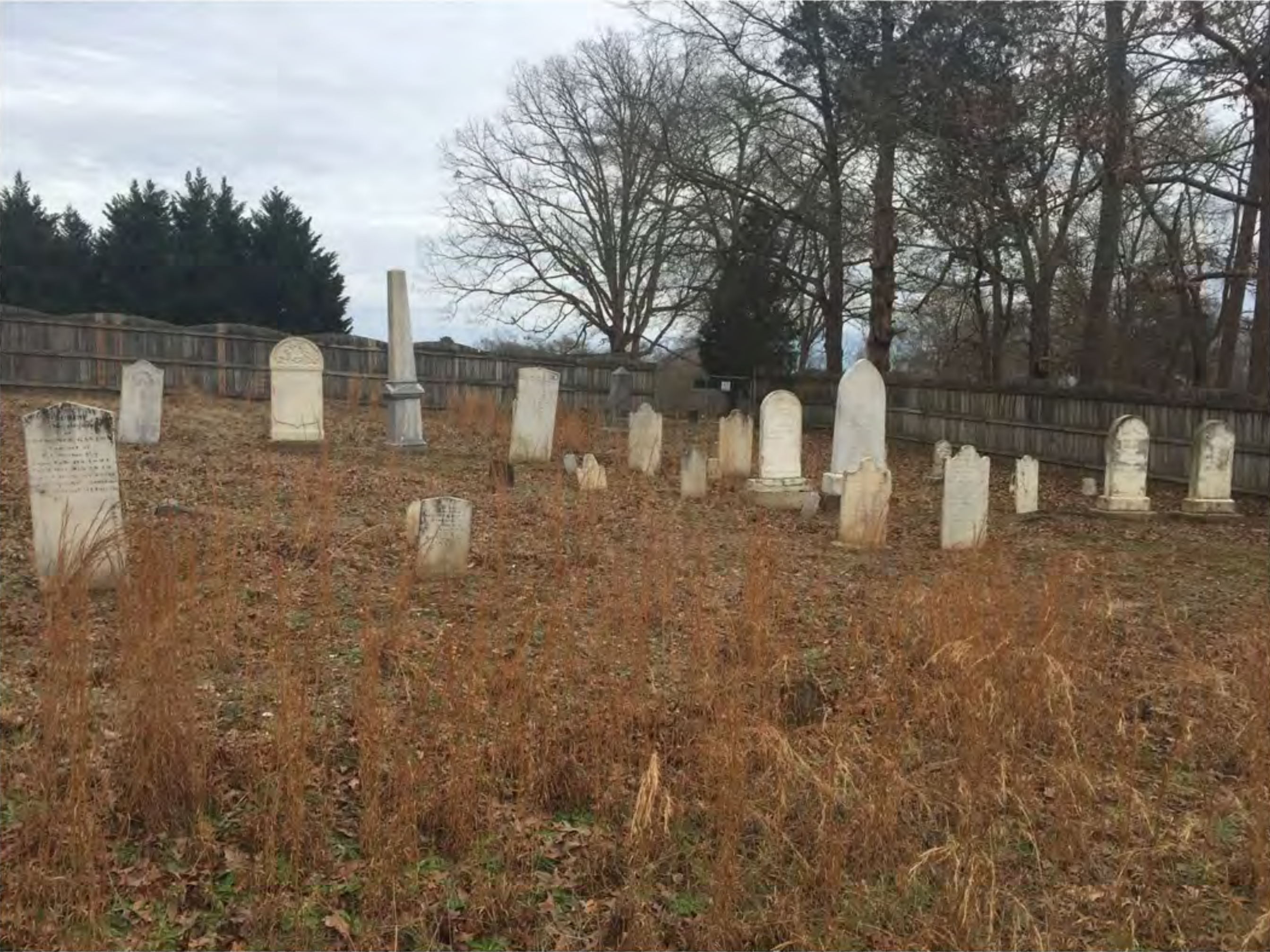

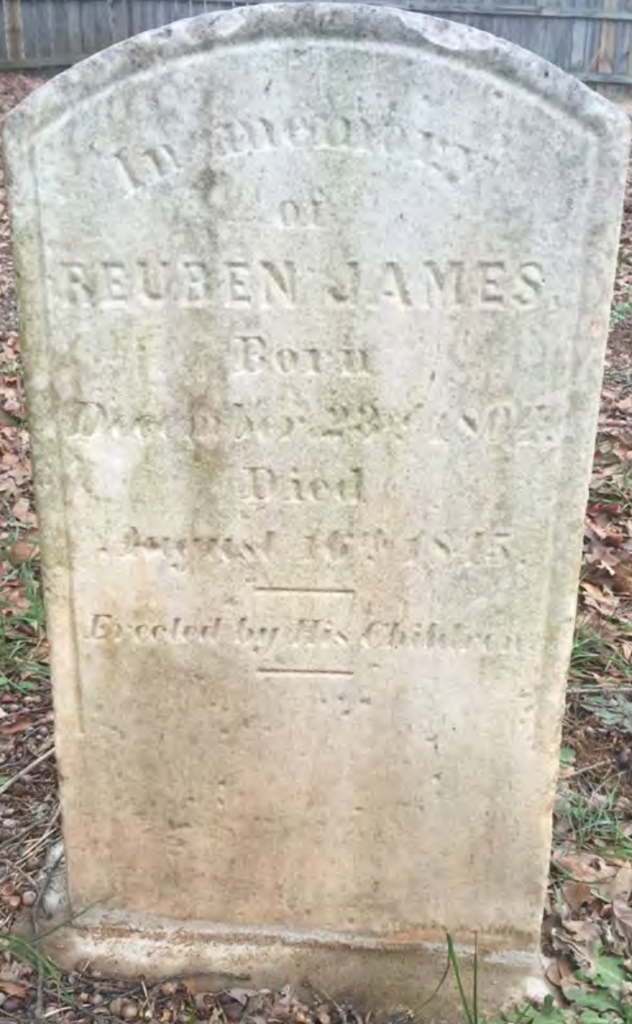
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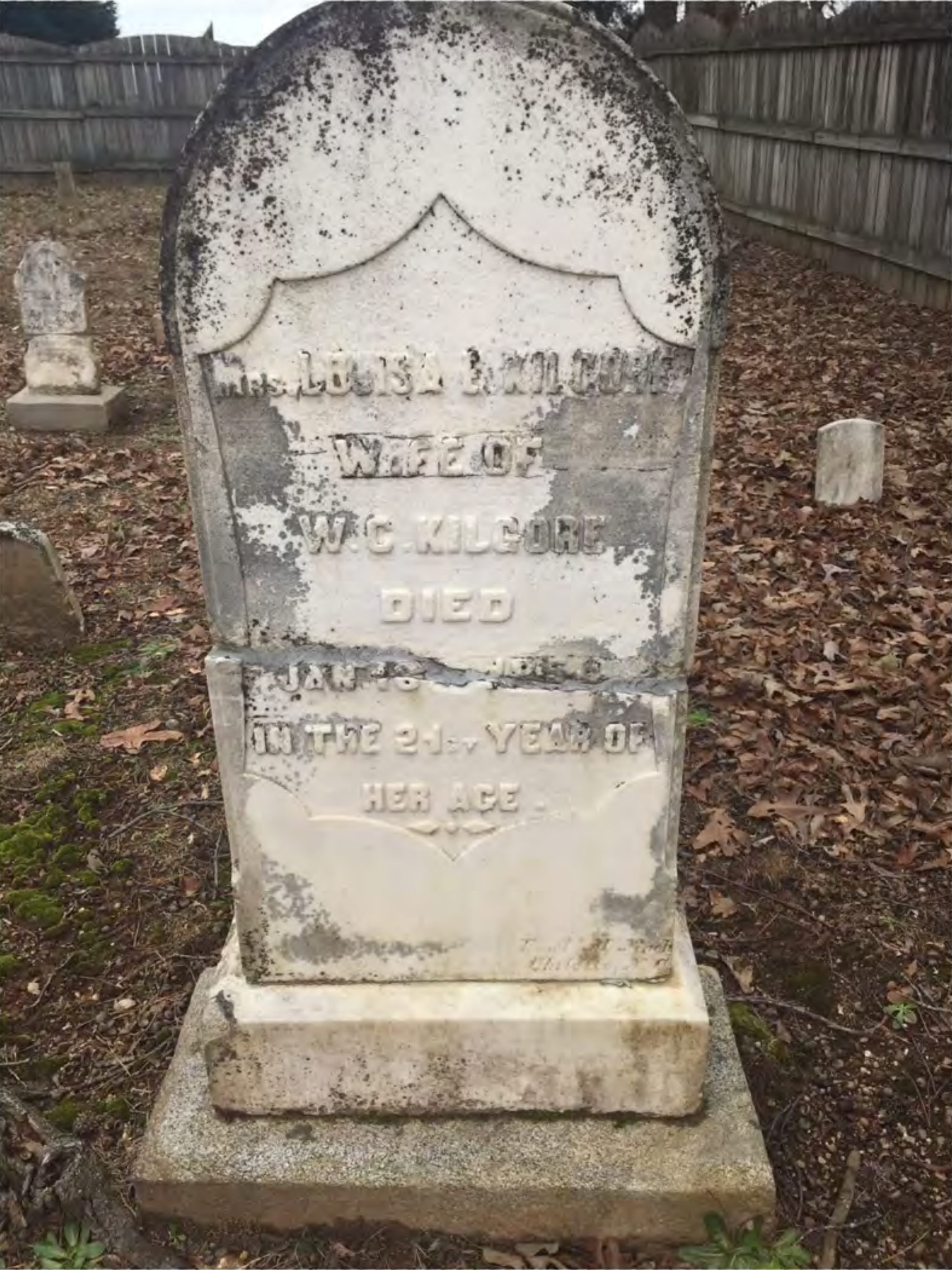
of
REUBEN JAMES
Born
Died
August 16th
Erected by His Children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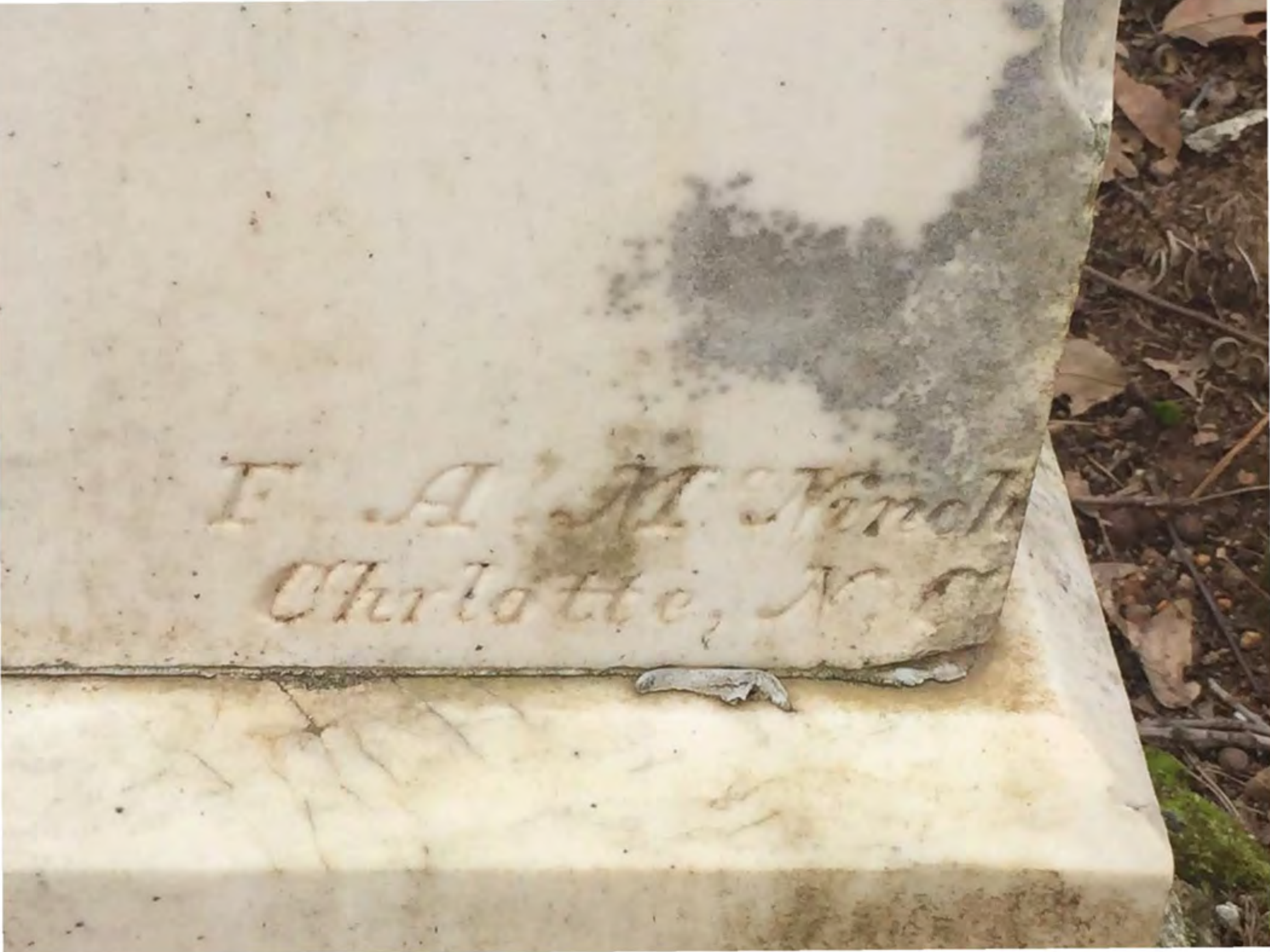
WIFE OF
W. C. KILGORE
DIED
JAN [illegible]
IN THE 21st YEAR OF
HER AGE.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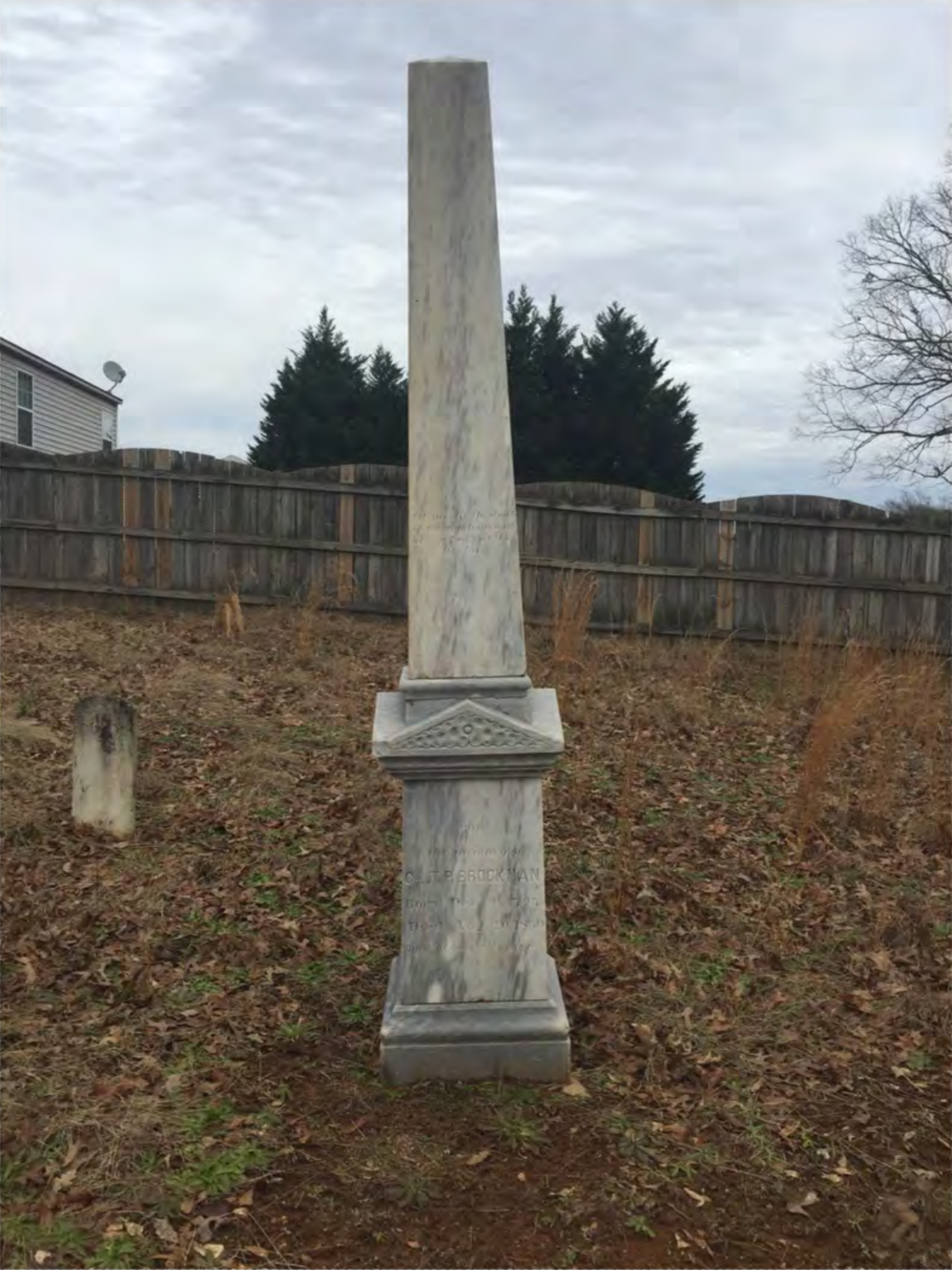
Charlotte, N. C.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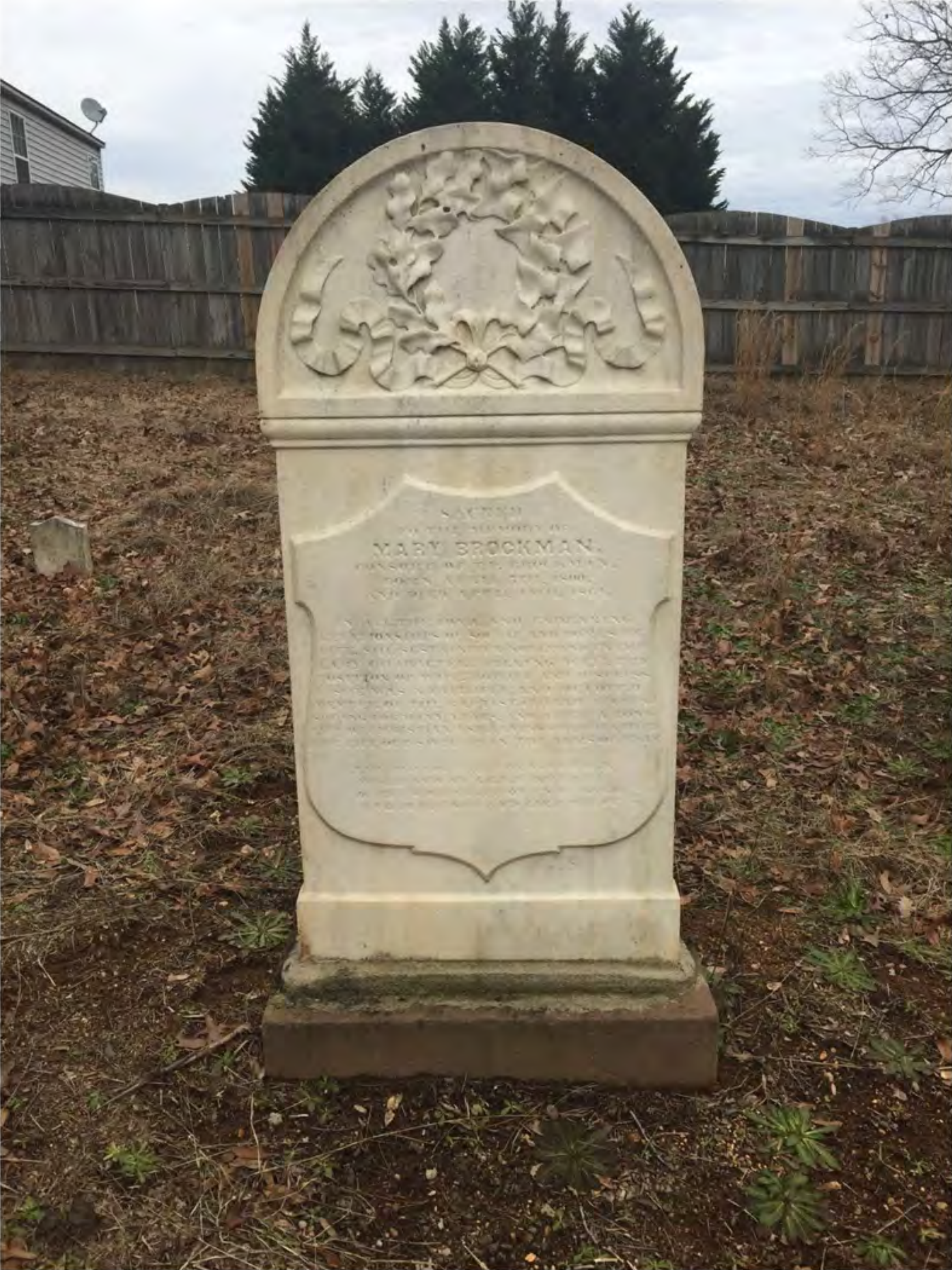
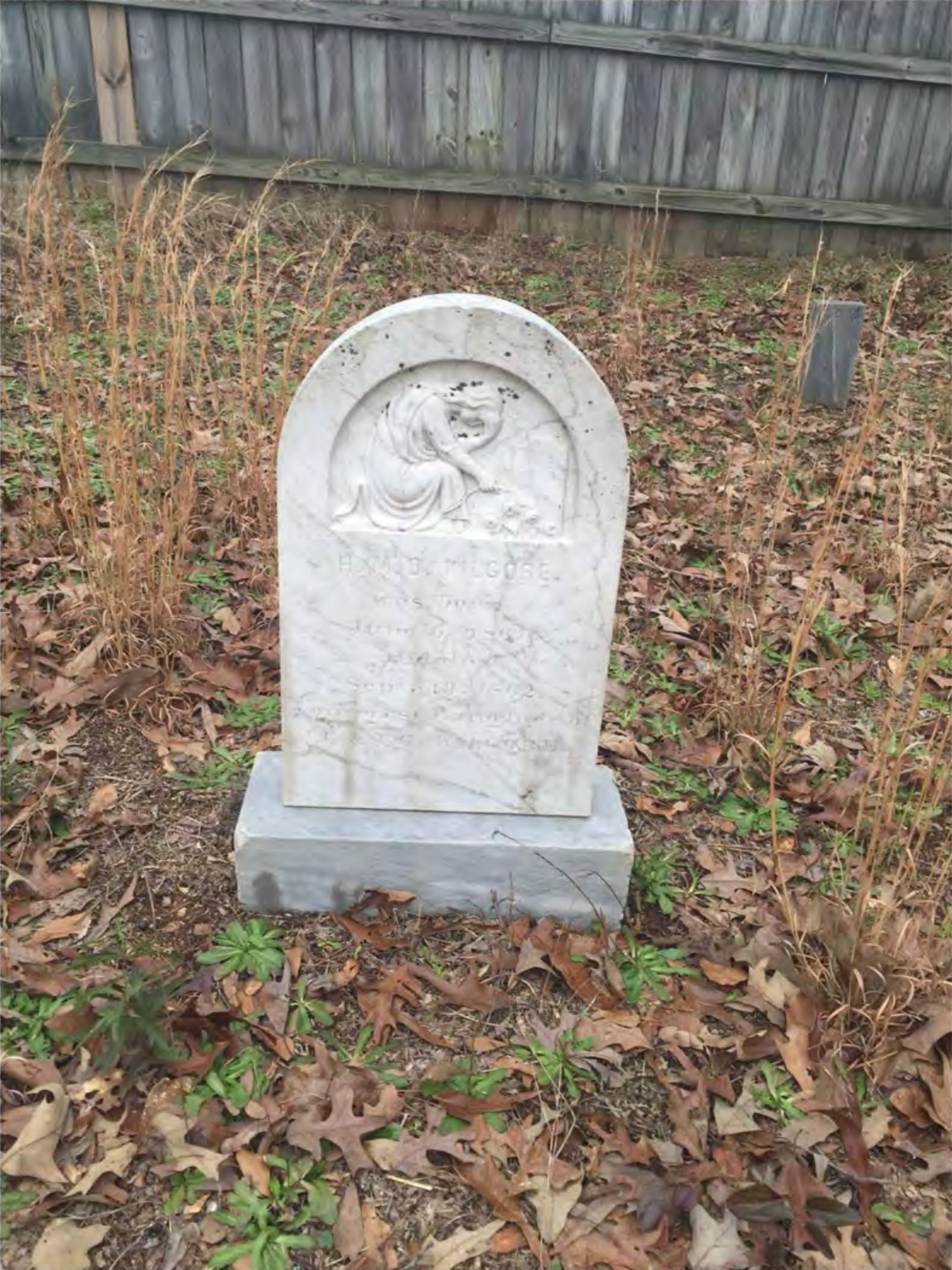
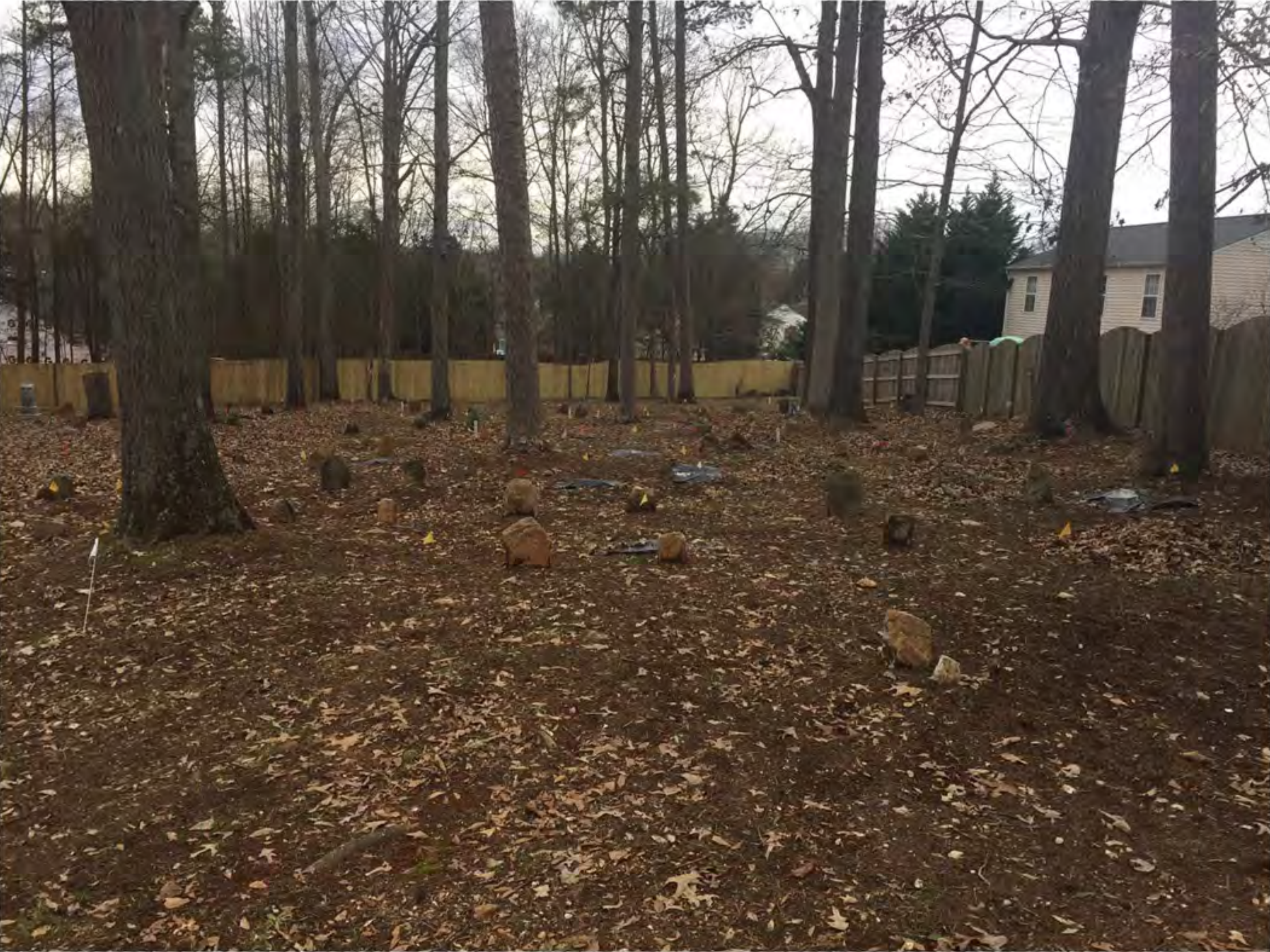
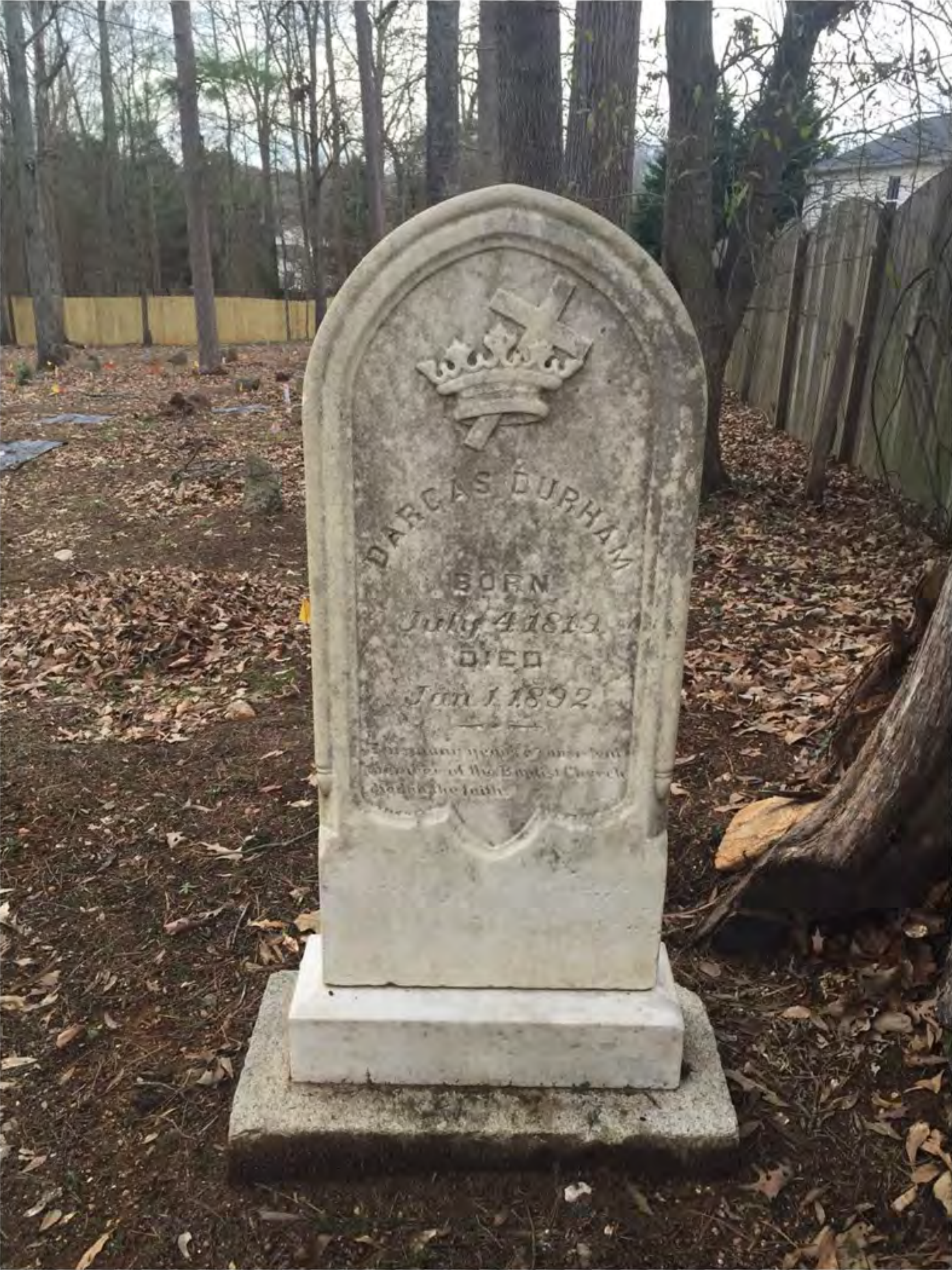
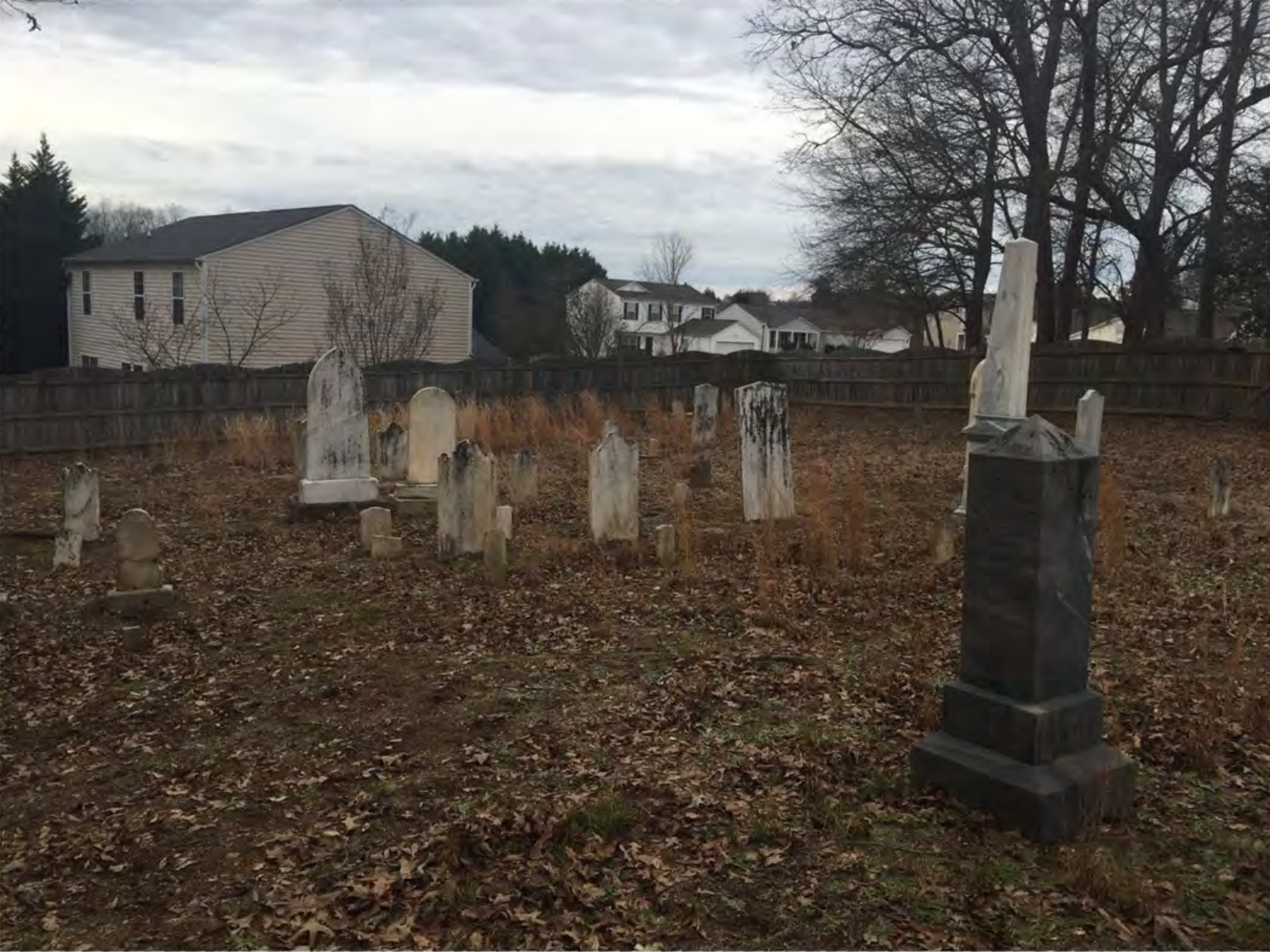
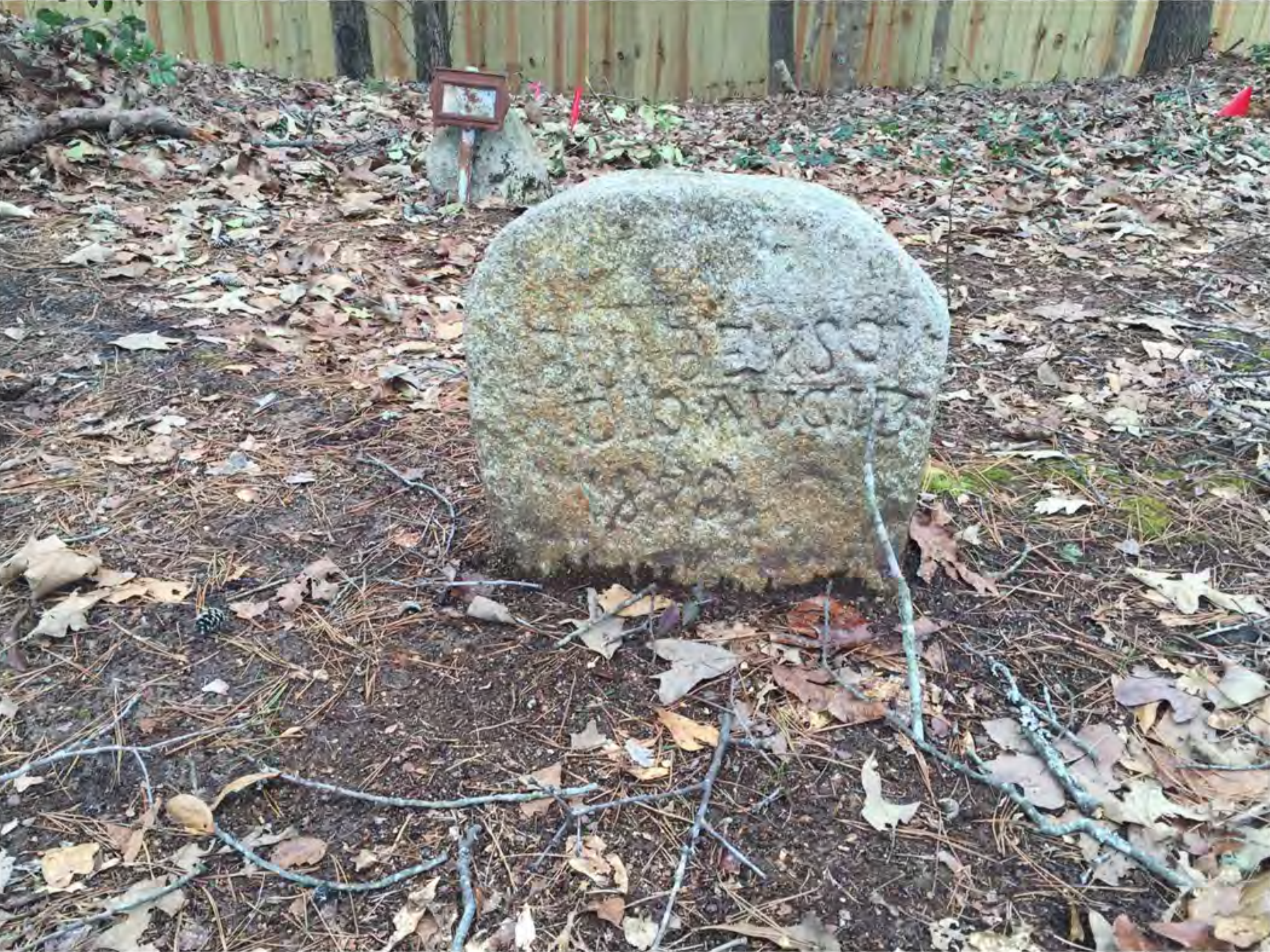

SACRED
TO THE MEMORY OF
MARY BROCKMAN.

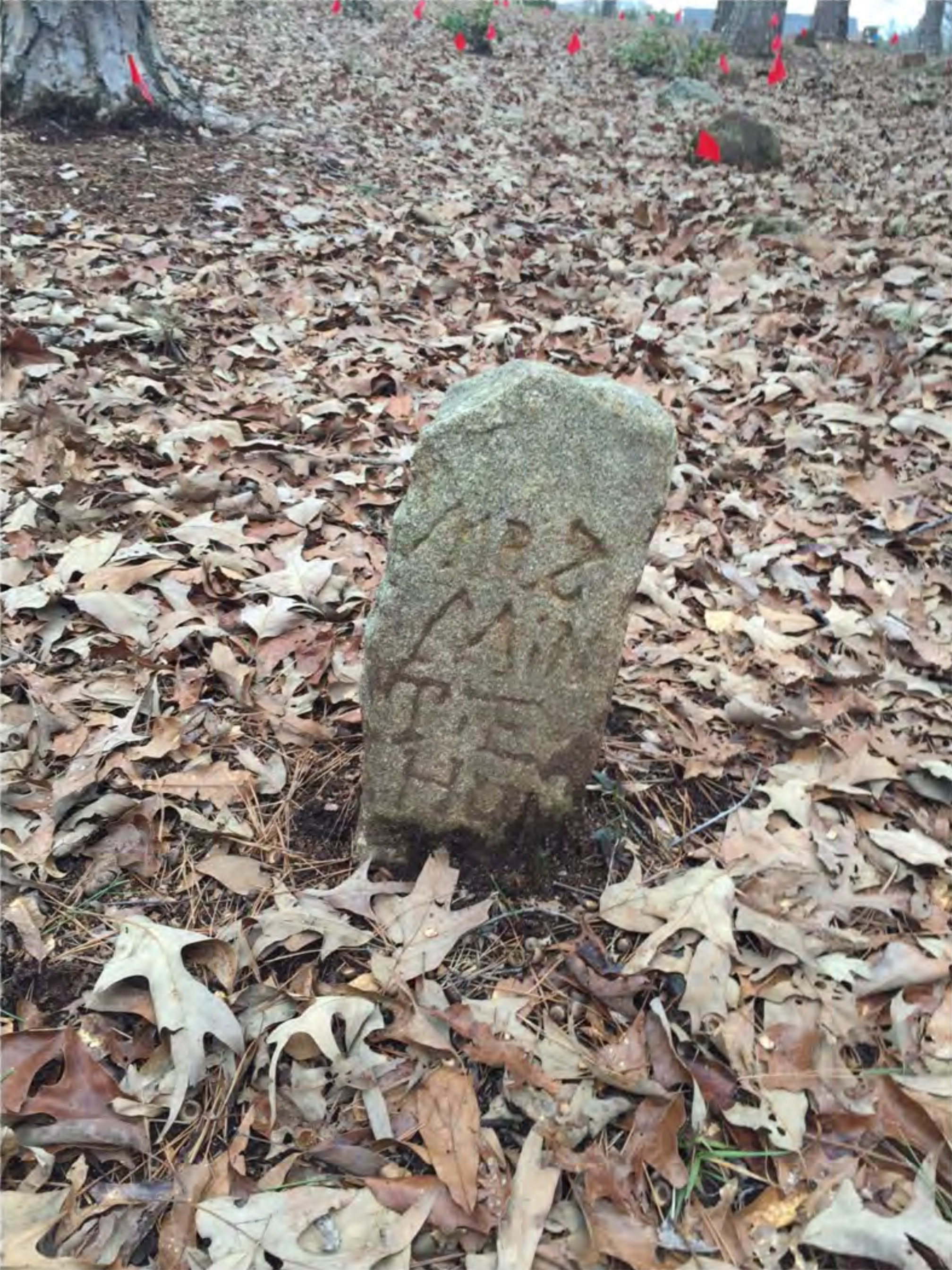


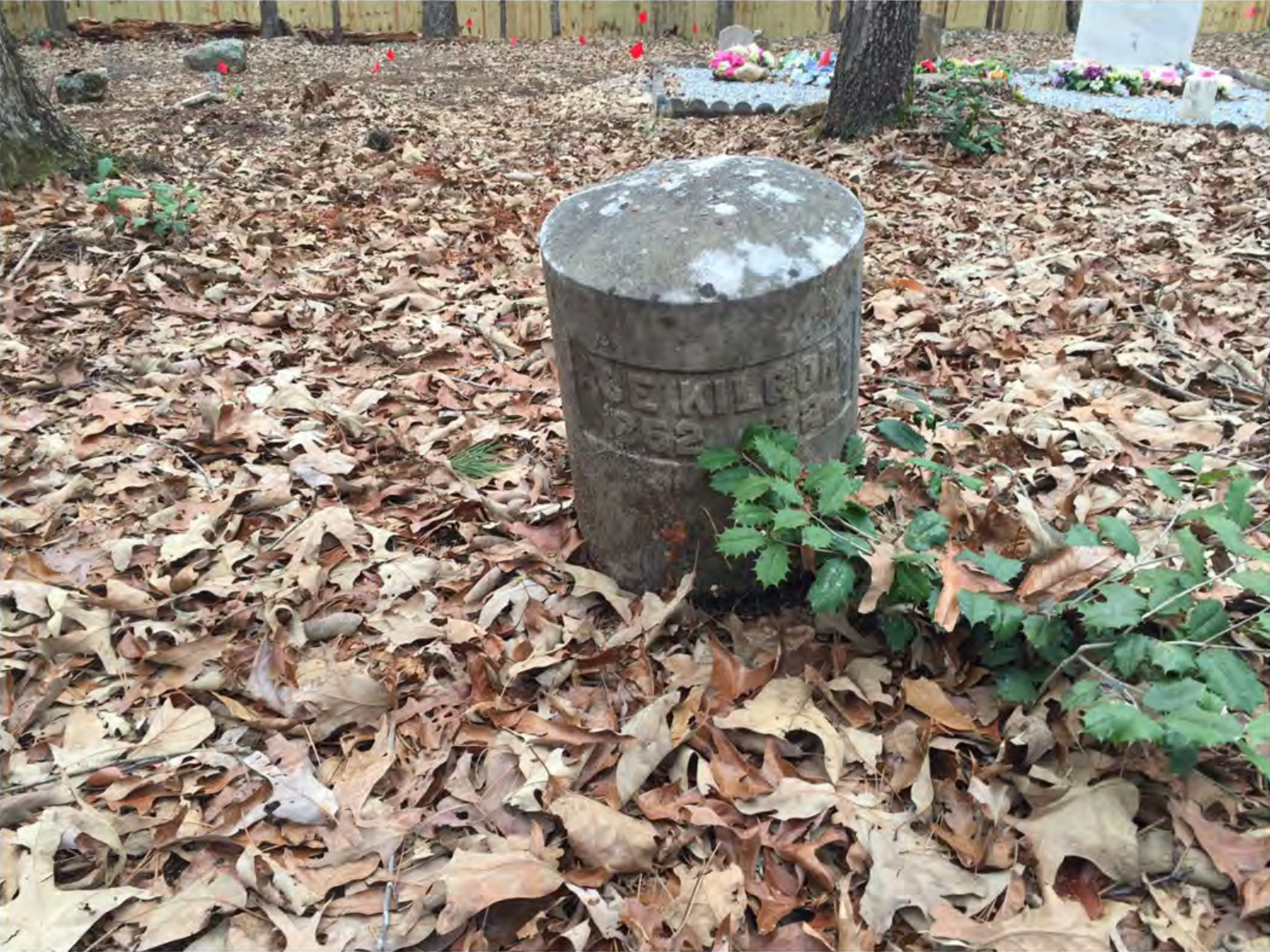


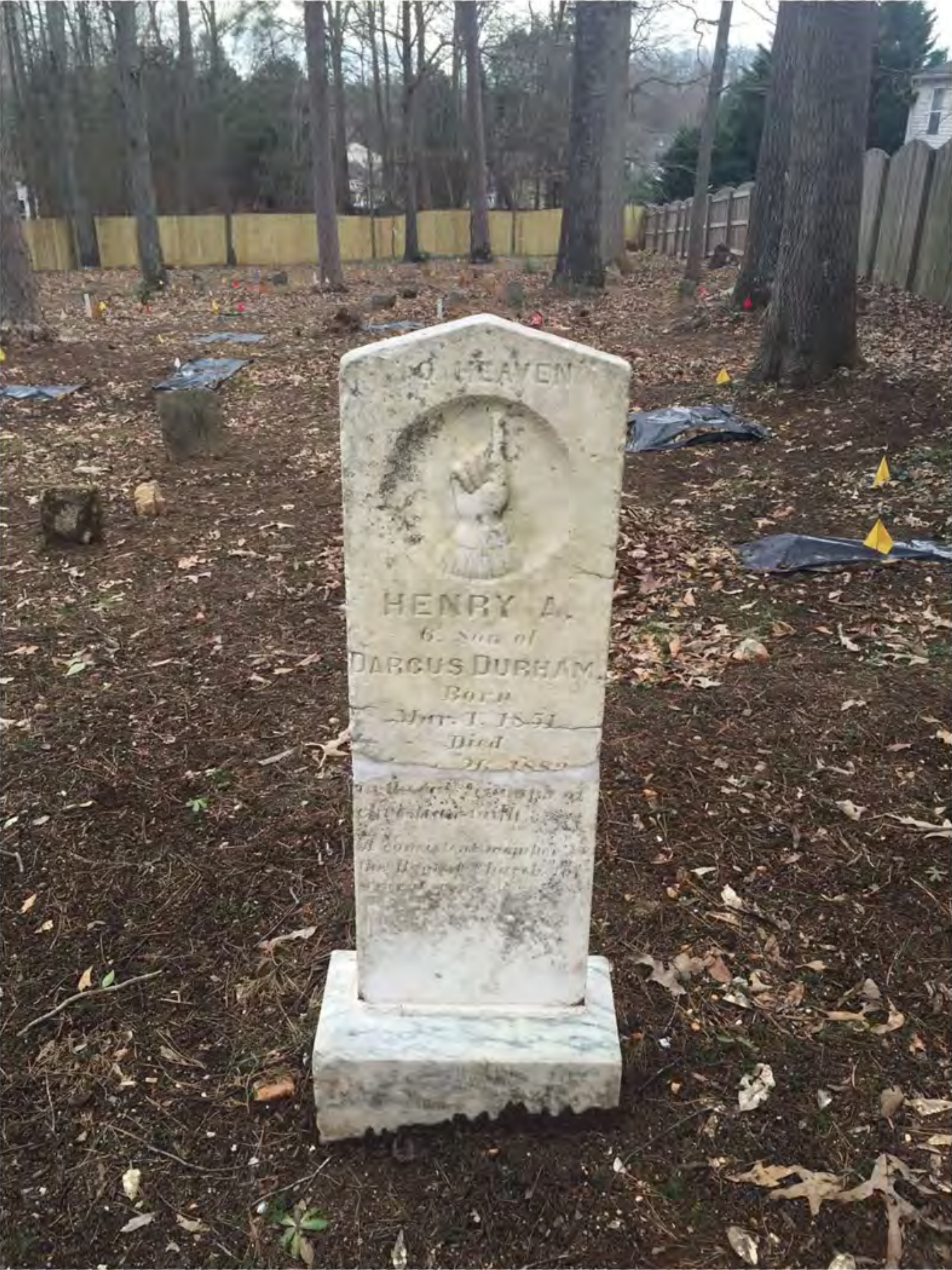

DARCAS DURHAM
BORN
July 4 1819
DIED
Jan 1 1892
of the Baptist Church
the faith

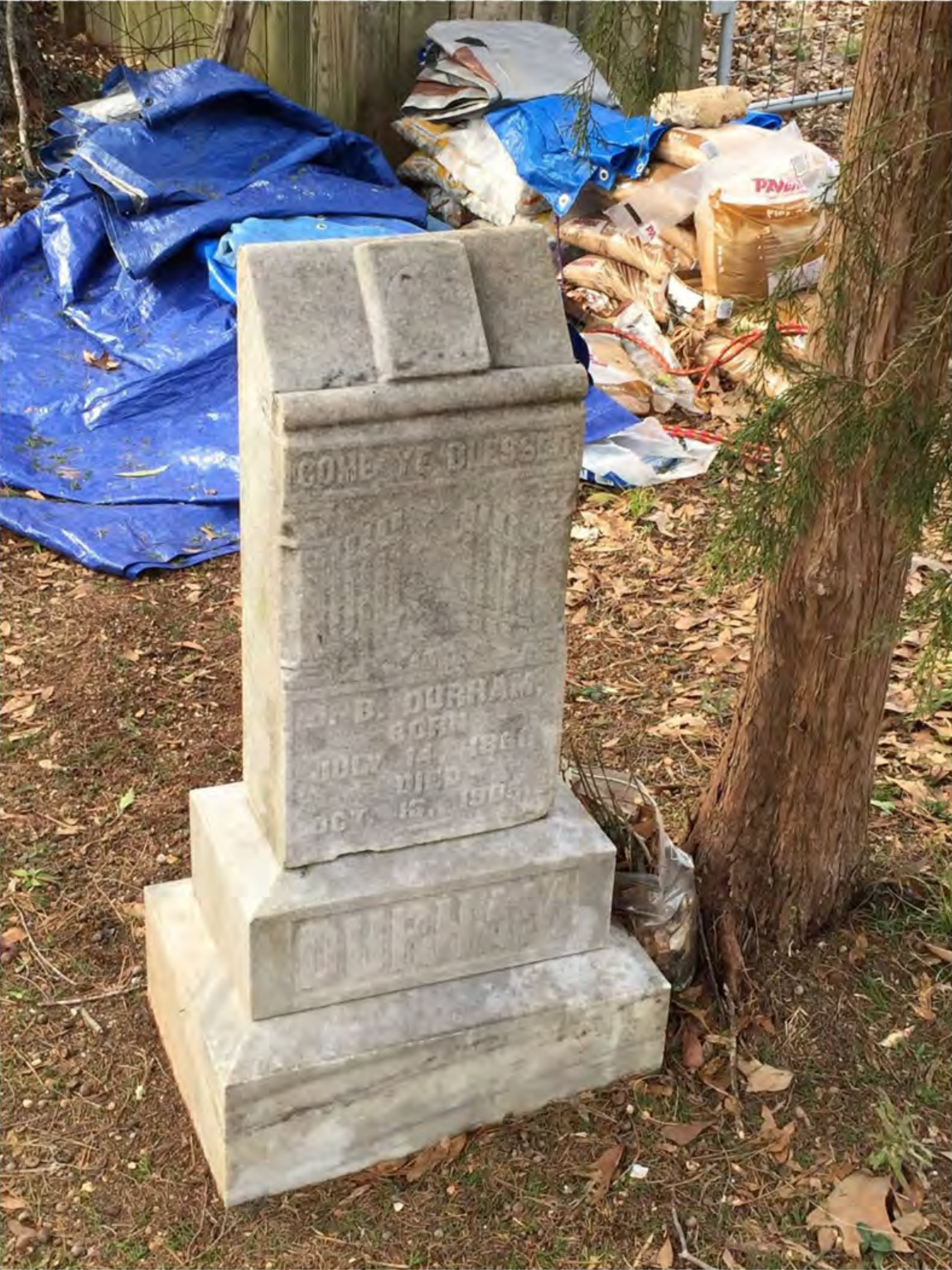


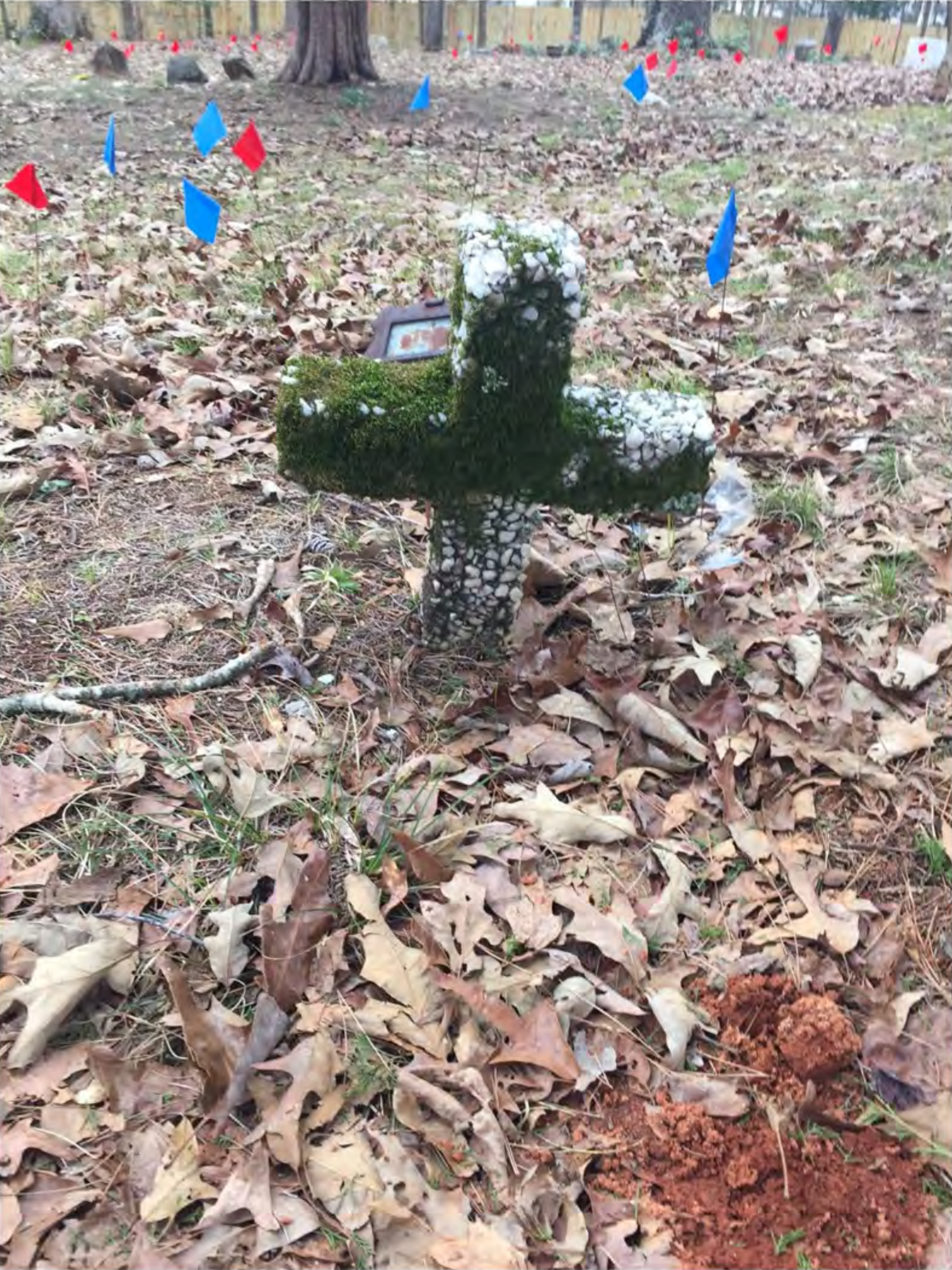


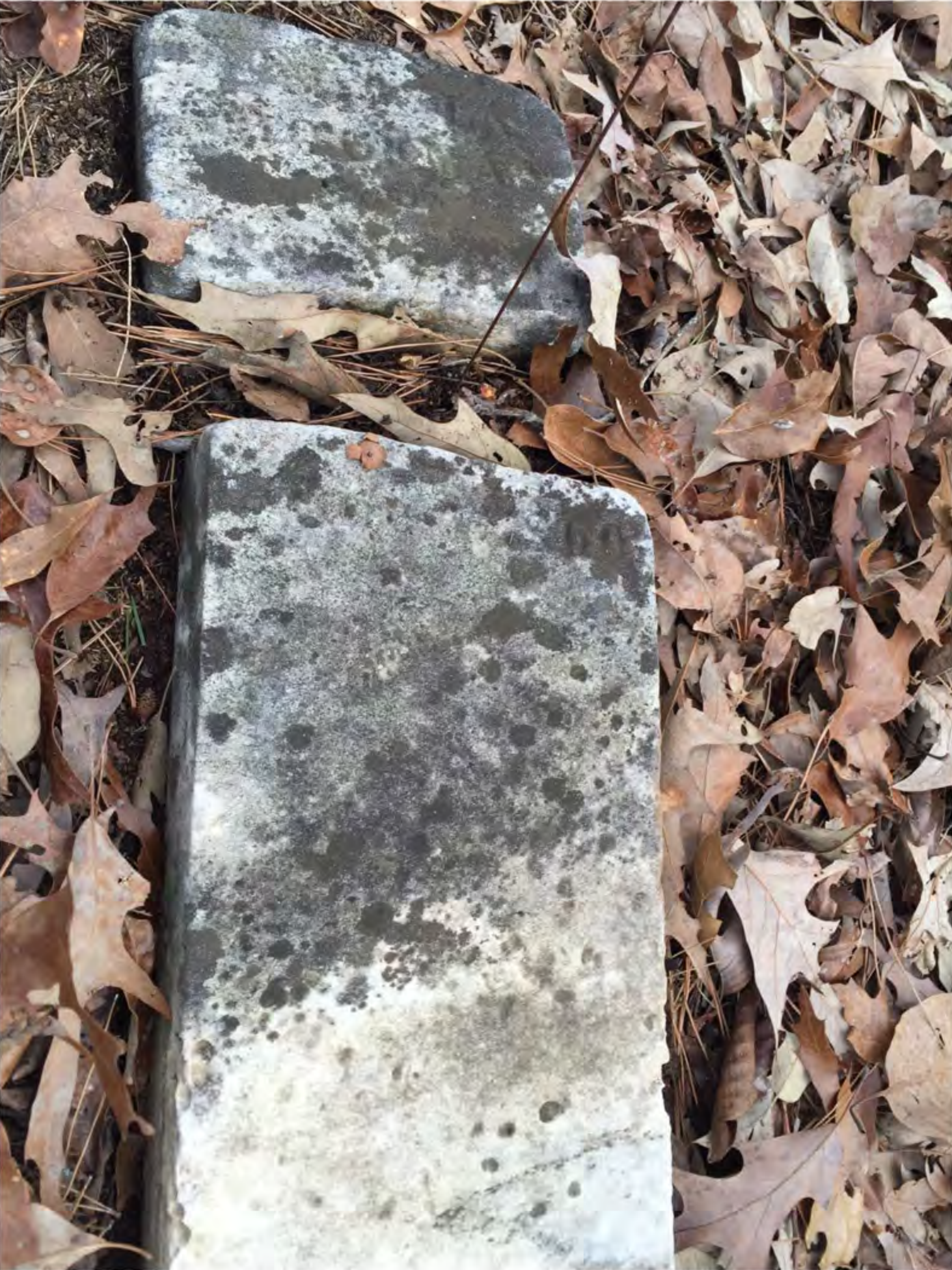


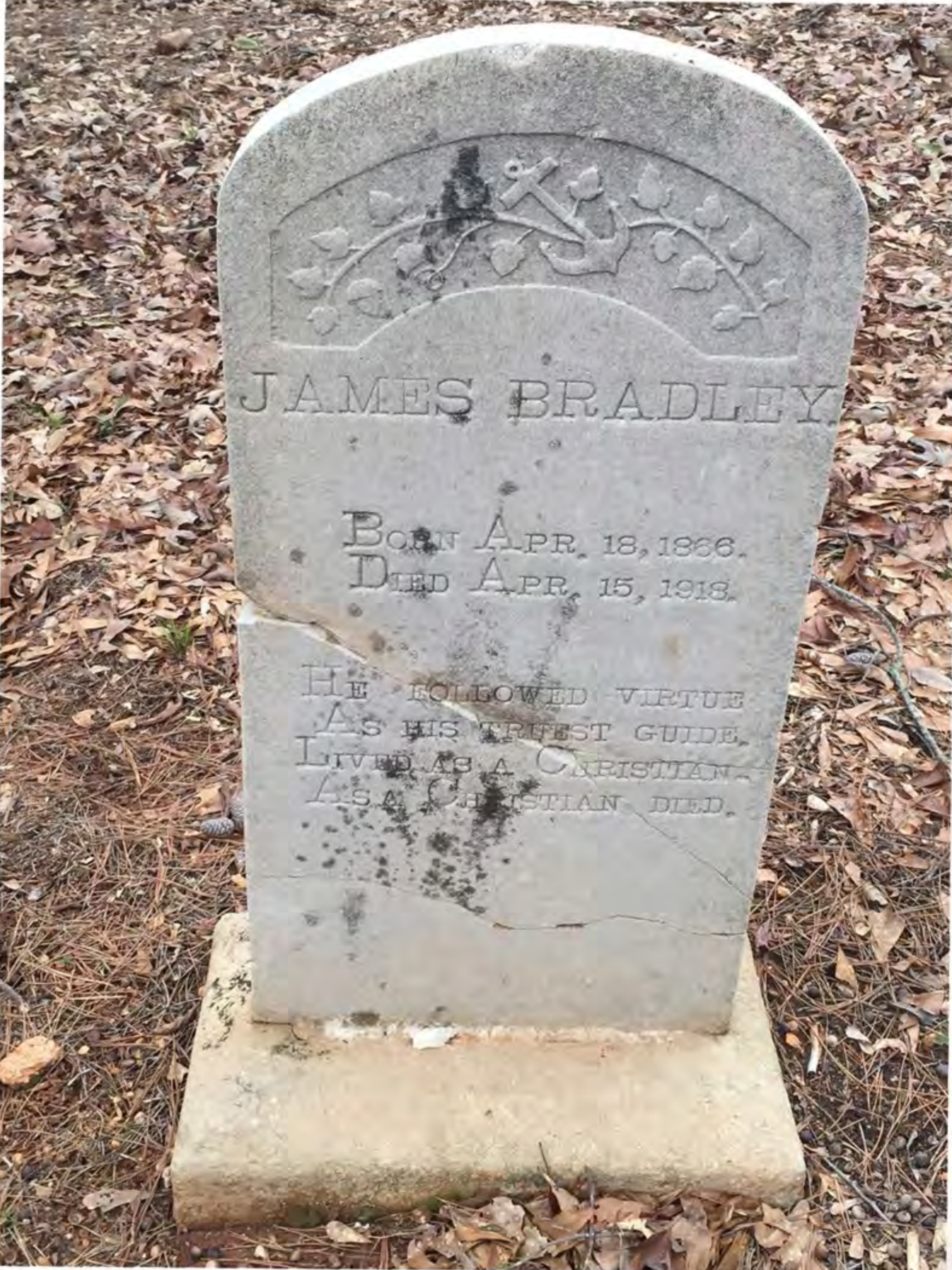

E KILG
52

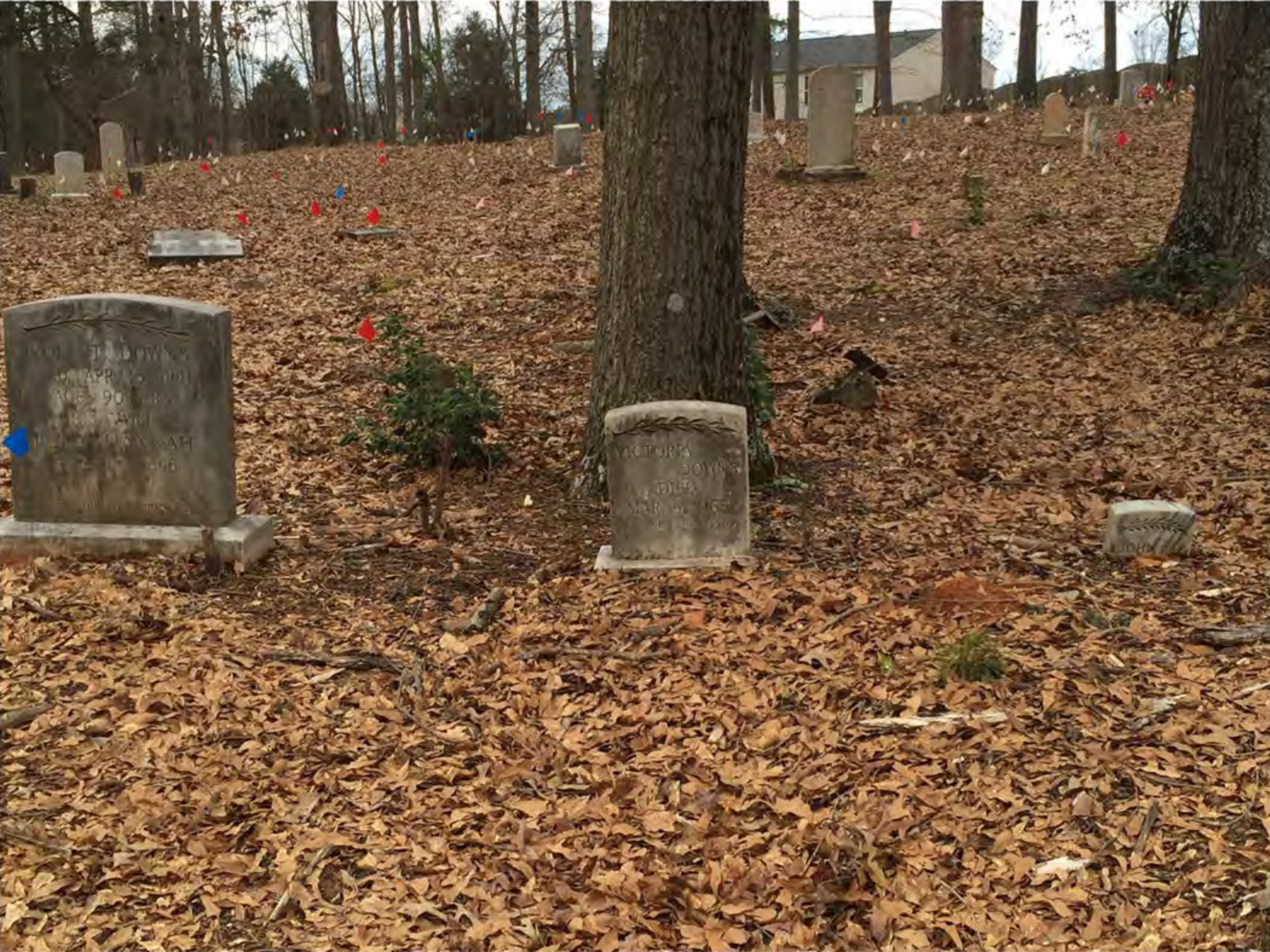

O HEAVEN
HENRY A.
6. Son of
DARCUS DURHAM.
Born
Mar. 1. 1851
Died

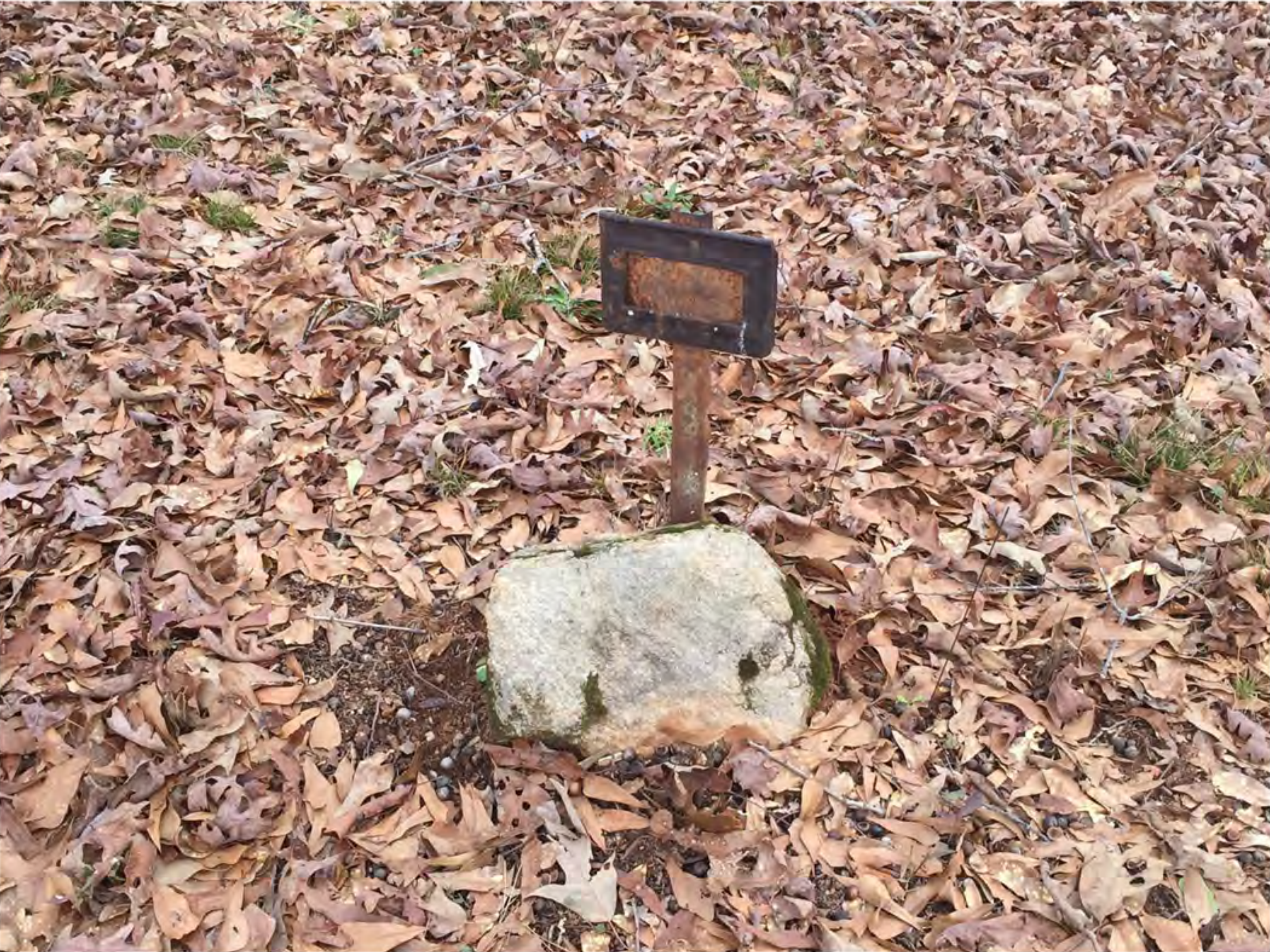

COME YE BLESSED
B. DURHAM
BORN
JULY 14, 1860
DIED
OCT. 15, 1905
DURHAM

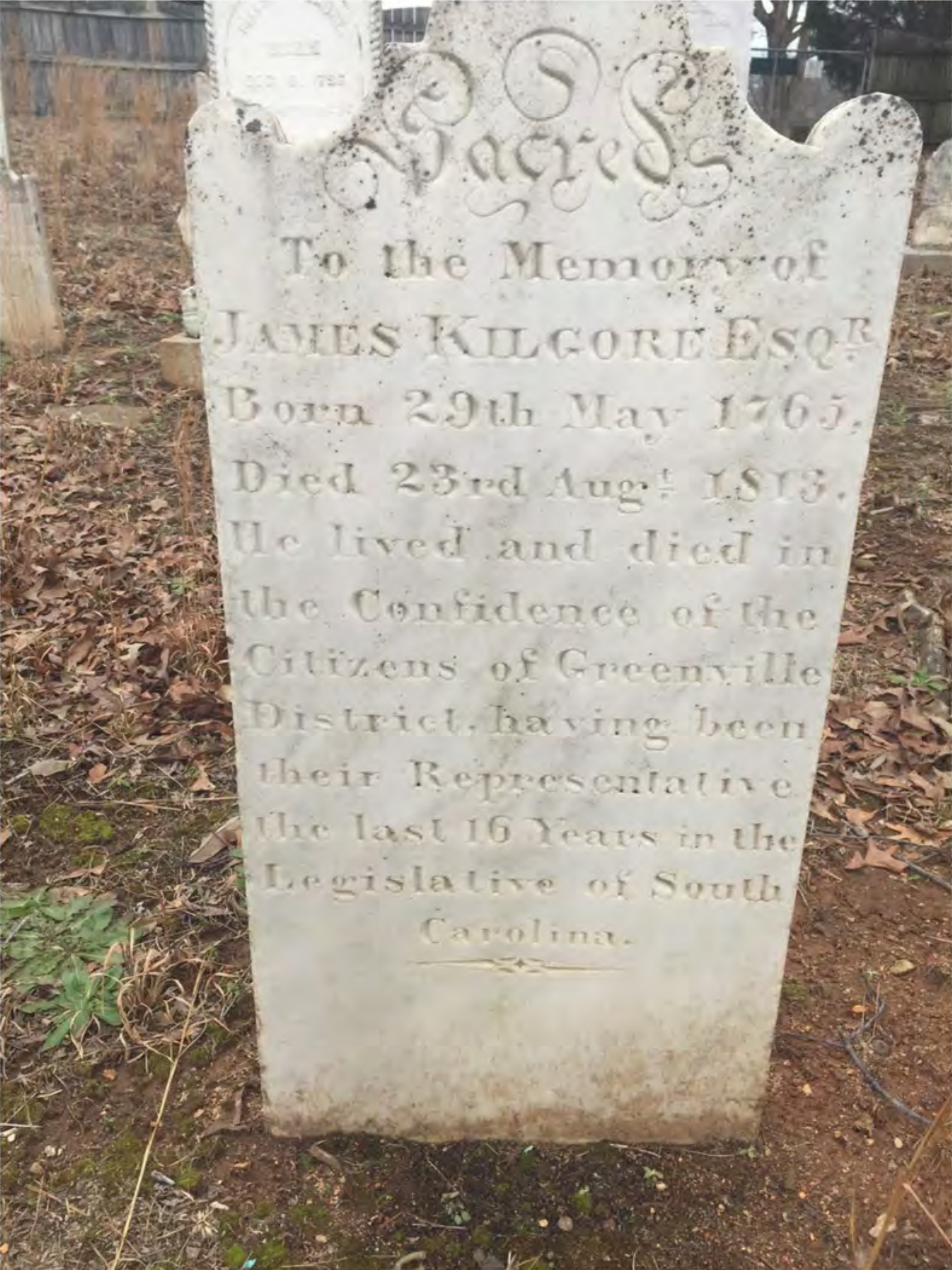





JAMES BRADLEY
Born Apr. 18, 1866.
Died Apr. 15, 1918.
He followed virtue
As his truest guide,
Lived as a Christian,
As a Christian died.


DOWNS
VICTORIA
DOWNS
JOHN





Sacred

To the Memory of

JAMES KILGORE ESQ^{R}

Born 29th May 1765.

Died 23rd Aug^{t} 1813.

He lived and died in

the Confidence of the

Citizens of Greenville

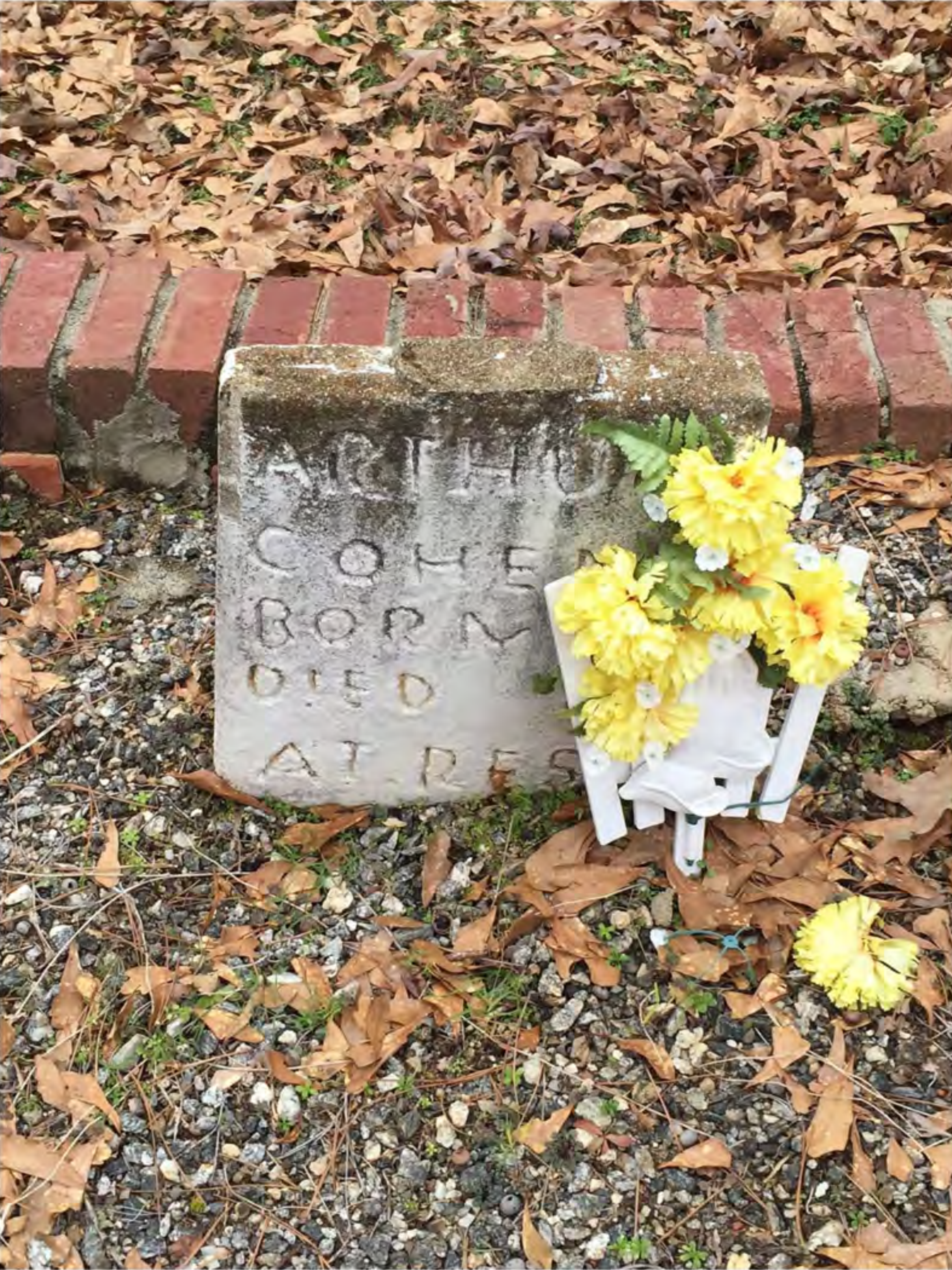
District, having been

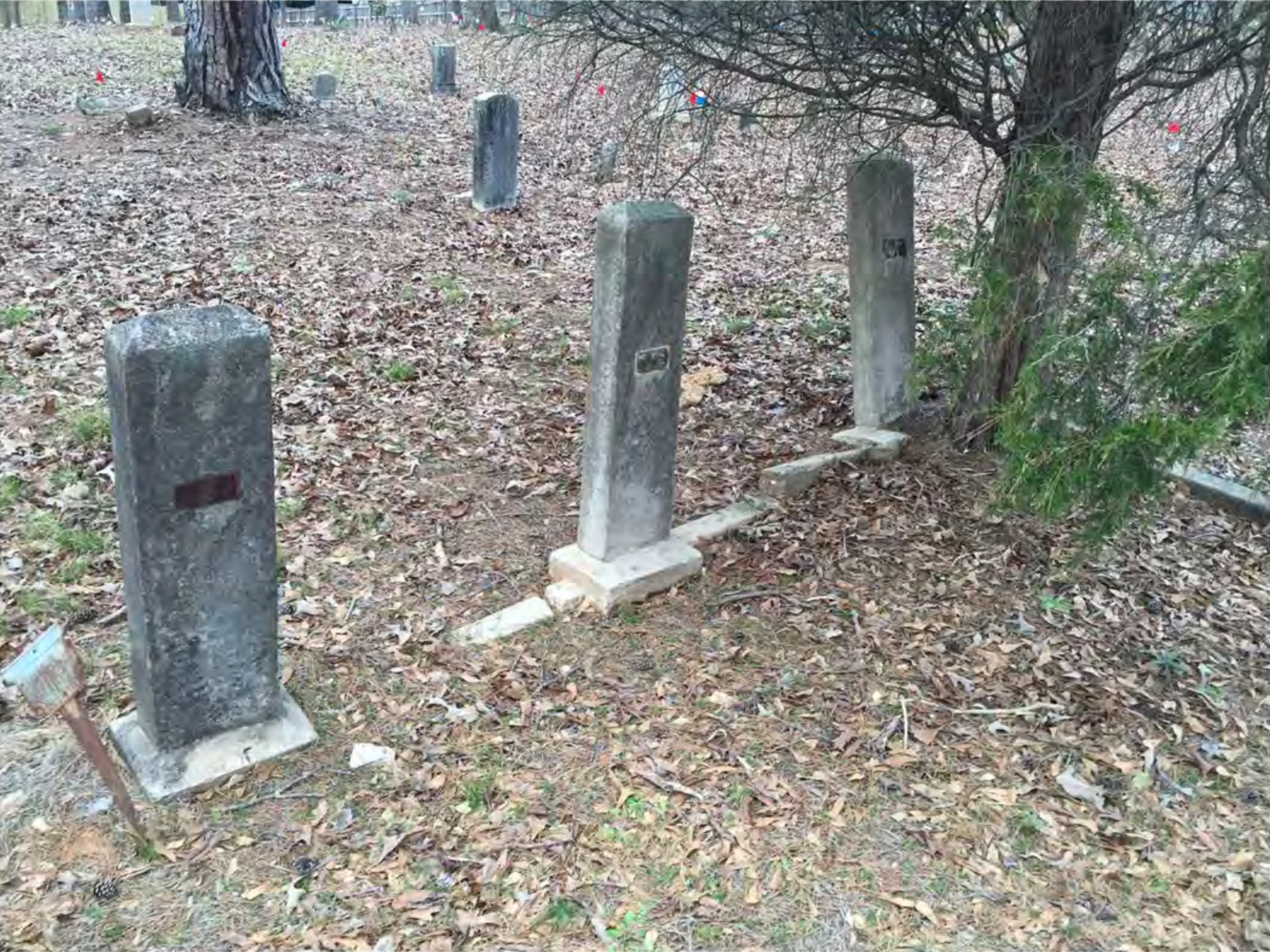
their Representative

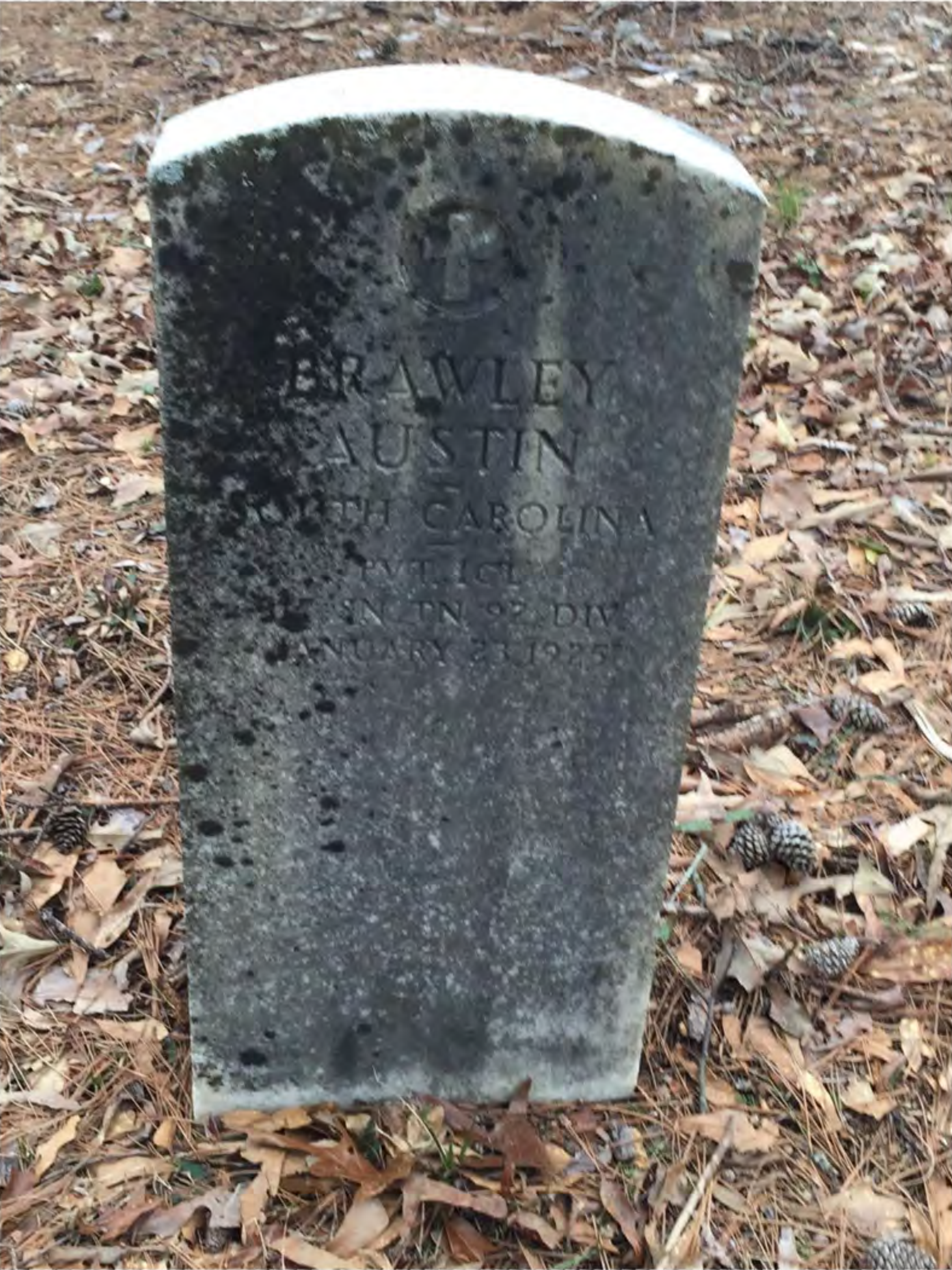
the last 16 Years in the

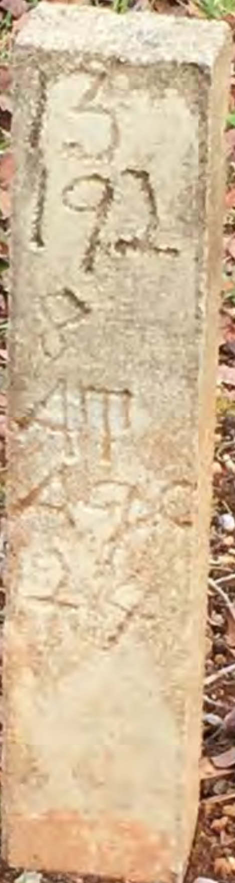
Legislative of South

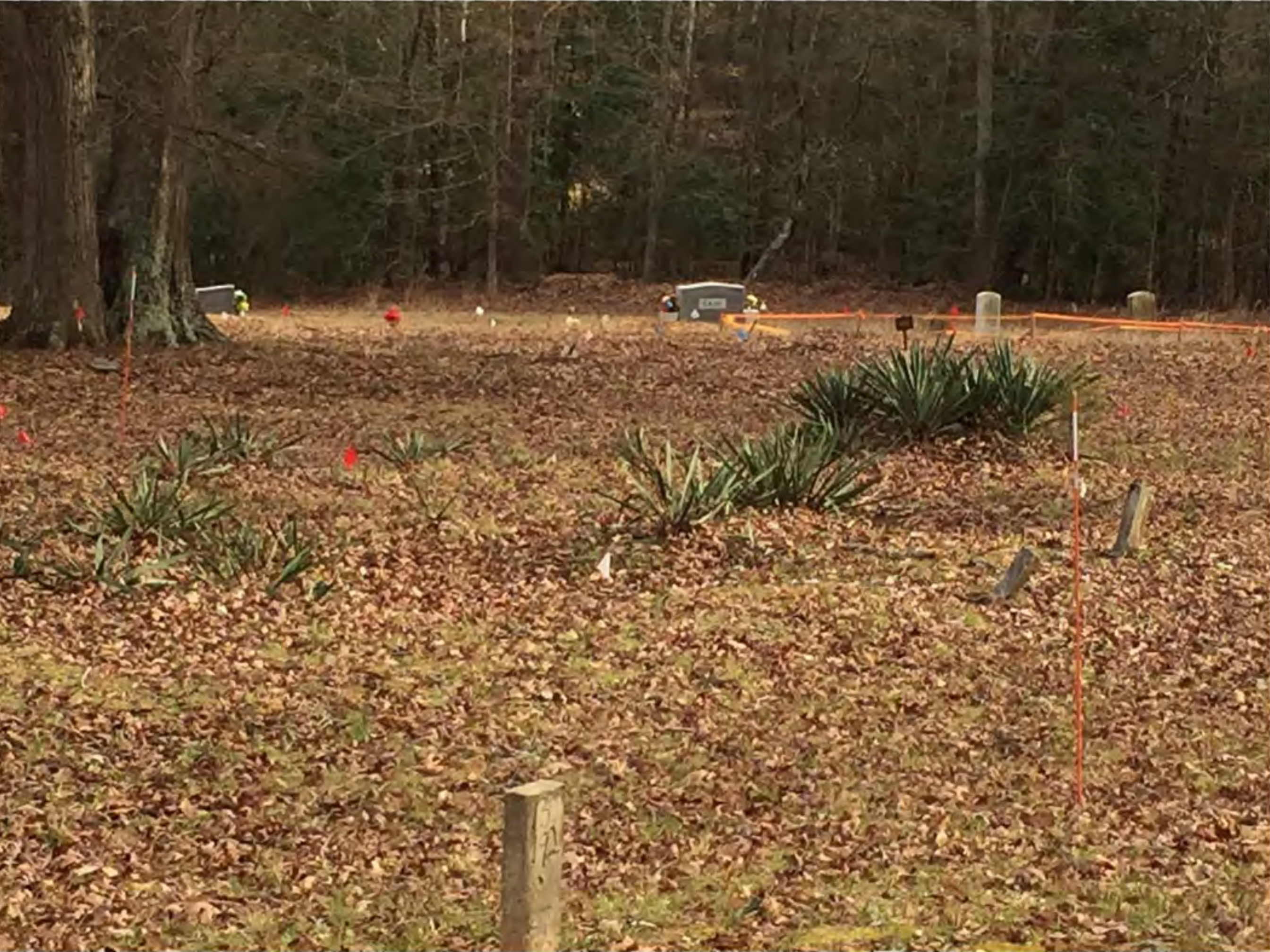
Carolina.


ARTHU
COHE
BORN
DIED
AT RES

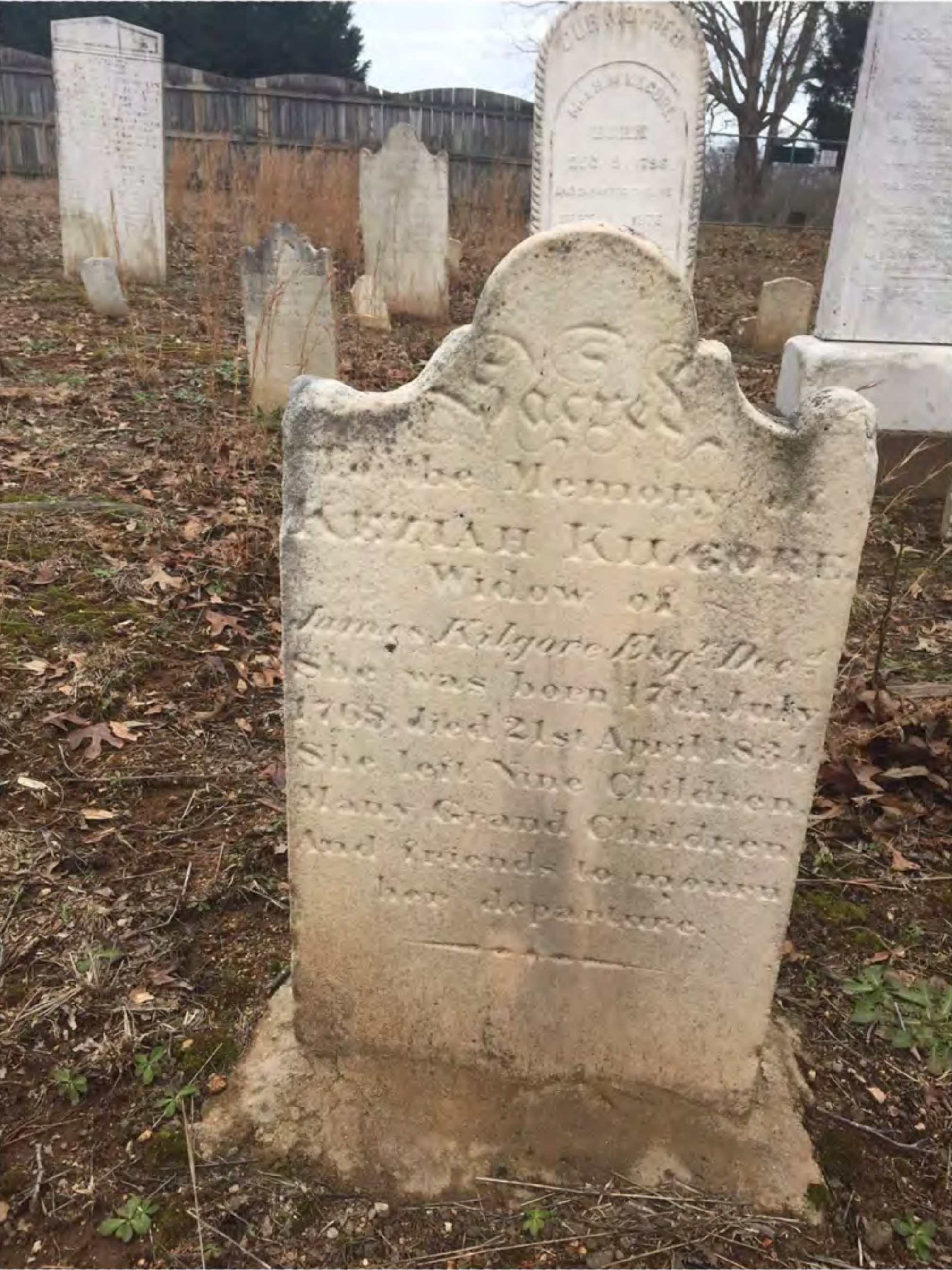


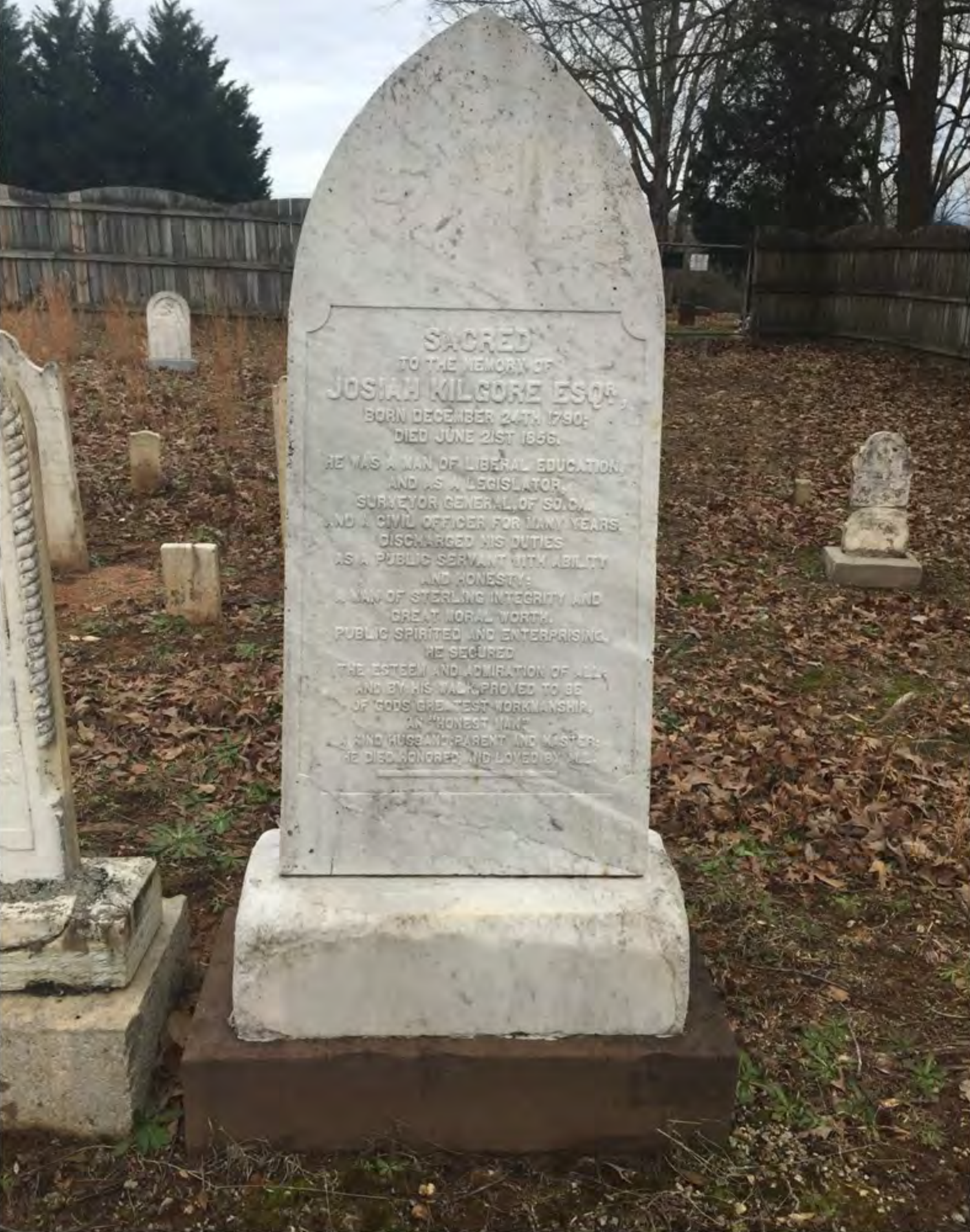

BRAWLEY
AUSTIN
SOUTH CAROLINA
PVT 1CL
SN TN 92 DIV
JANUARY 23 1925


13
1922

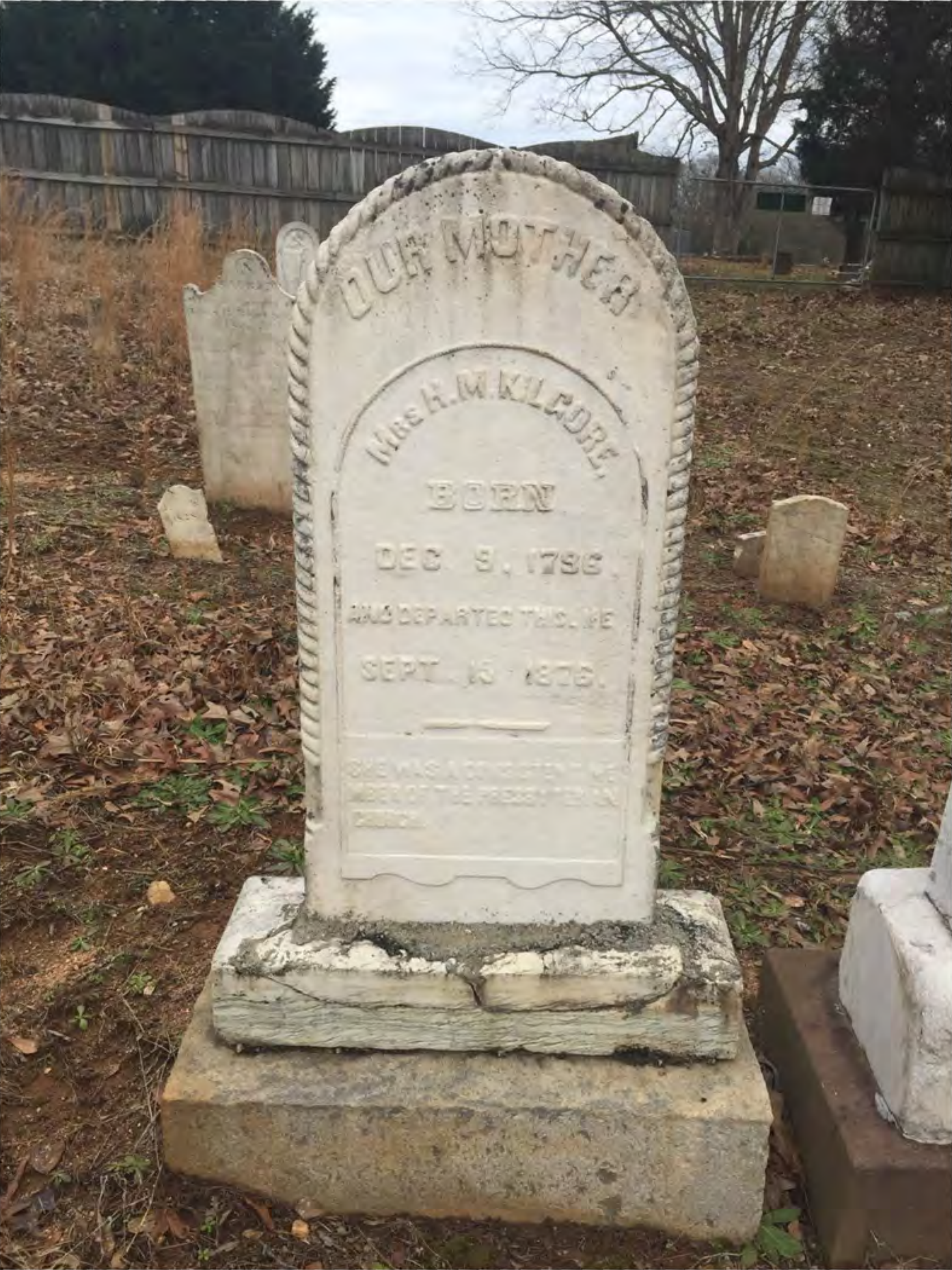


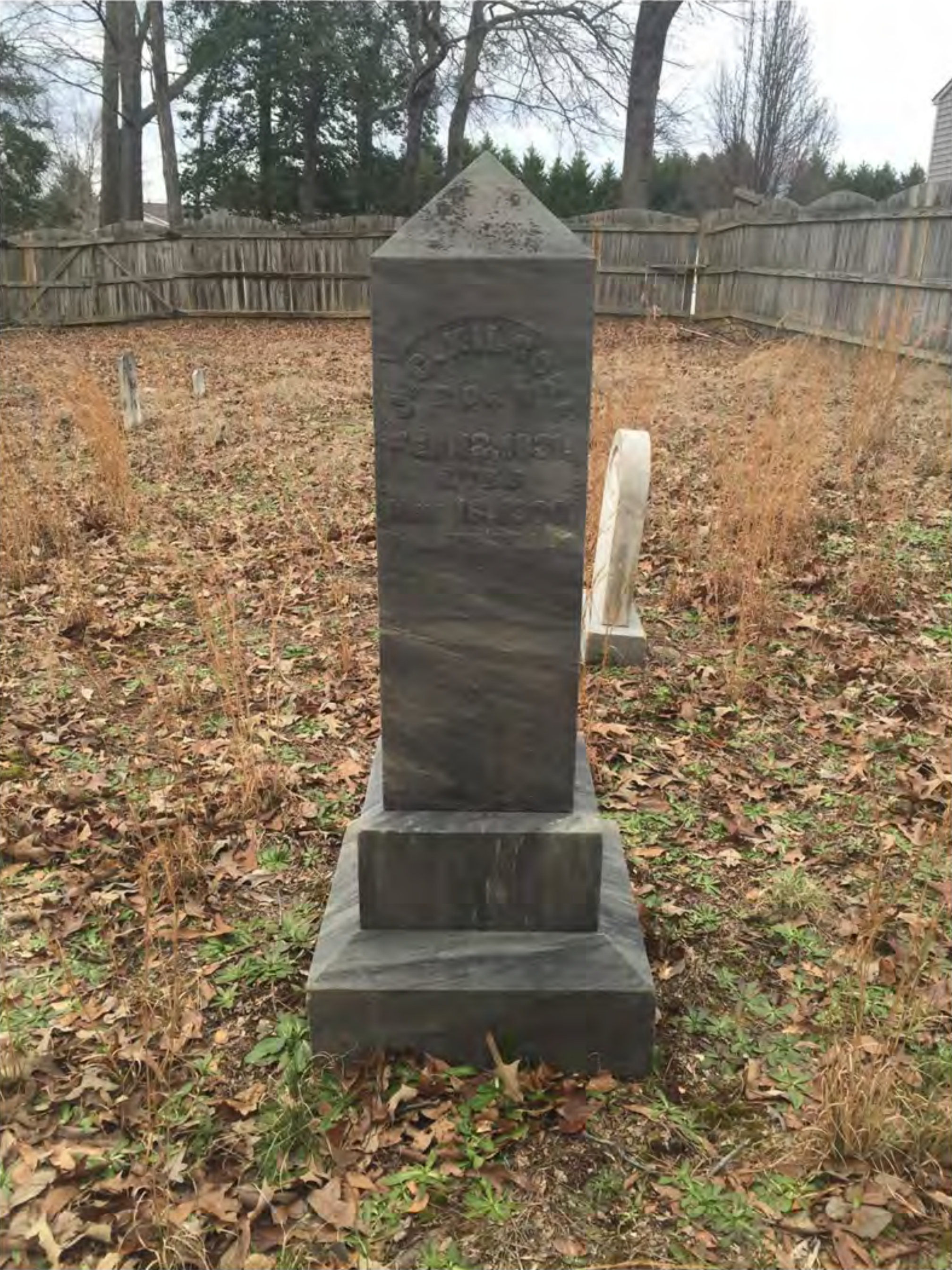
PEARSON

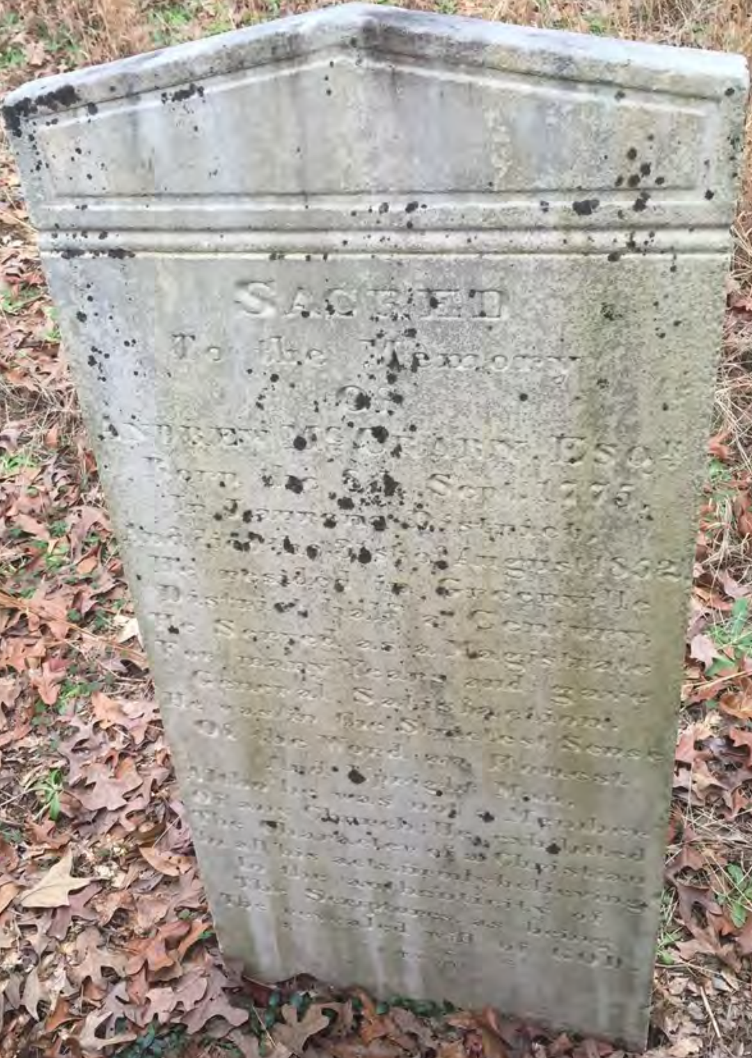

Sacred
to the Memory
of KEZIAH KILGORE
Widow of
James Kilgore Esqr Decd
She was born 17th July
1765, died 21st April 1834
She left Nine Children
Many Grand Children
And friends to mourn
her departure.



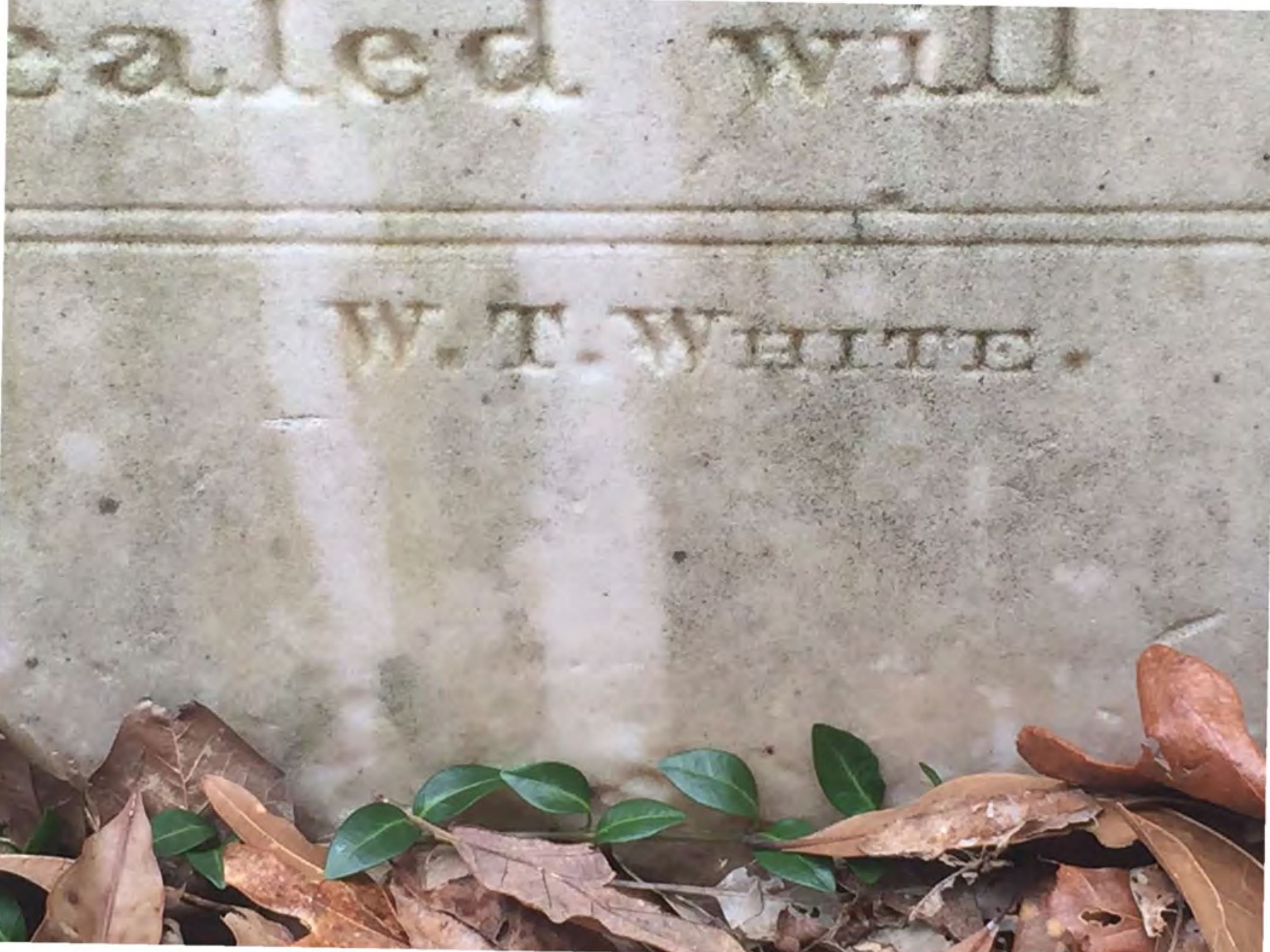
SACRED
TO THE MEMORY OF
JOSIAH KILGORE ESQ^{R},
BORN DECEMBER 24TH 1790;
DIED JUNE 21ST 1856.
HE WAS A MAN OF LIBERAL EDUCATION,
AND AS A LEGISLATOR,
SURVEYOR GENERAL, OF SO.CA.
AND A CIVIL OFFICER FOR MANY YEARS,
DISCHARGED HIS DUTIES
AS A PUBLIC SERVANT WITH ABILITY
AND HONESTY;
A MAN OF STERLING INTEGRITY AND
GREAT MORAL WORTH.
PUBLIC SPIRITED AND ENTERPRISING,
HE SECURED
THE ESTEEM AND ADMIRATION OF ALL,
AND BY HIS WALK, PROVED TO BE
OF 'GODS GREATEST WORKMANSHIP,
AN "HONEST MAN."
A KIND HUSBAND, PARENT AND MASTER;
HE DIED HONORED AND LOVED BY ALL.


OUR MOTHER
MRS H. M. KILGORE,
BORN
DEC 9, 1796
AND DEPARTED THIS LIFE
SEPT. 15 1876.
SHE WAS A CONSISTENT ME
MBER OF THE PRESBYTERIAN
CHURCH





SACRED
To the Memory
Of
ANDREW Mc[illegible] ESQ.
Born [illegible] Sep. 1775
[illegible]
[illegible]
[illegible] August 1832
He resided in Greenville
District half a Century
He served as a Magistrate
For many Years and Gave
General Satisfaction
He was in the Strictest Sense
Of the word an Honest
And Upright Man.
Although he was not a Member
Of any Church: He exhibited
The character of a Christian
In all his acts, firmly believing
In the authenticity of
The Scriptures as being
The revealed will of GOD.


aled will
W. T. White.

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action:	Nomination	
Property Name:	Old Pilgrim Baptist Church Cemetery and Kilgore Family Cemetery	
Multiple Name:		
State & County:	SOUTH CAROLINA, Greenville	

Date Received:	Date of Pending List:	Date of 16th Day:	Date of 45th Day:	Date of Weekly List:
1/13/2017			2/28/2017	3/9/2017

Reference number:	SG100000688
Nominator:	State
Reason For Review:	

X Accept ______ Return ______ Reject **2/28/2017** Date

Abstract/Summary Comments:	Meets Registration Requirements
Recommendation/ Criteria	

Reviewer Edson Beall

Discipline Historian

Telephone ______

Date ______

DOCUMENTATION: see attached comments : No see attached SLR : No

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.

EST. 1905
SOUTH CAROLINA DEPARTMENT OF
ARCHIVES & HISTORY

RECEIVED
JAN 13 2017
Natl. Reg. of Historic Places
National Park Service

January 10, 2017

Paul Loether
National Register Chief
U.S. Department of the Interior
National Park Service
1201 Eye (I) Street, NW (2280)
Washington, DC 20005

Dear Mr. Loether:

Enclosed is the National Register nomination for the Old Pilgrim Baptist Church Cemetery and Kilgore Family Cemetery in Simpsonville vic., Greenville Co., South Carolina. The nomination was approved by the South Carolina State Board of Review as eligible for the National Register of Historic Places under Criteria A and C at the local level of significance. We are now submitting this nomination for formal review by the National Register staff. The enclosed disk contains the true and correct copy of the nomination for the Old Pilgrim Baptist Church Cemetery and Kilgore Family Cemetery to the National Register of Historic Places.

If I may be of further assistance, please do not hesitate to contact me at the address below, call me at (803) 896-6182, fax me at (803) 896-6167, or e-mail me at efoley@scdah.sc.gov.

Sincerely,

Ehren Foley, Ph.D.
Historian and National Register Coordinator
State Historic Preservation Office
8301 Parklane Rd.
Columbia, S.C. 29223