

AFRICAN AMERICAN HISTORIC PLACES IN SOUTH CAROLINA

//////////////////// September 2015

State Historic Preservation Office
South Carolina Department of
Archives and History





This publication provides information on properties in South Carolina that are listed in the National Register of Historic Places or have been recognized with South Carolina Historical Markers as of May 2015 and have important associations with African American history. More information on these and other properties is available at the South Carolina Archives and History Center. Many other places in South Carolina are important to our African American history and heritage and are eligible for listing in the National Register or recognition with the South Carolina Historical Marker program. The State Historic Preservation Office at the South Carolina Department of Archives and History welcomes questions regarding the listing or marking of other eligible sites.

African Americans have made a vast contribution to the history of South Carolina throughout its over-300-year-history. The African American story lies at the very heart of our heritage. From the first English settlements African slaves provided the primary workforce, and by 1708 they formed a majority of the non-native population in the colony. By 1720 the black population of South Carolina was twice that of the white population. Except for a period between 1790 and the 1820s, African Americans made up the largest segment of the population in South Carolina until 1922. It is believed that half of today's African American population in the United States has ties to South Carolina.

A wealth of historic buildings, structures, and sites document the state's African American heritage from slavery to freedom and from segregation and political and economic disenfranchisement to the struggle for equal rights. Slave houses, archaeological sites, and rice fields remind us of the legacy of slavery. Buildings in Charleston, Camden, and Columbia attest to the contributions of free African Americans during the antebellum period. The years of Civil War and Reconstruction are remembered in places as diverse as campgrounds associated with African American soldiers fighting for the Union, the site where the Emancipation Proclamation was first celebrated, and the homes of African American legislators. Buildings that housed African American schools, businesses, professional offices, and social and fraternal organizations are reminders of the years of Jim Crow segregation. The struggle for equal rights is commemorated in places such as the homes of Civil Rights leaders, meeting places, and the sites of protests.

As a group these historic places remind us of the courage, endurance, and achievements of black South Carolinians. Through their documentation and preservation all South Carolinians can begin to more fully understand and appreciate the contributions of African Americans to the rich history of our state.

The National Register of Historic Places (NR)

The National Register of Historic Places is the nation's honor roll of historic properties, which is maintained by the National Park Service. The National Register recognizes places that are important to our local, state, and national heritage and are worthy of preservation. Buildings, structures, sites, objects, and districts significant in American history, architecture, archaeology, engineering, and culture can be listed in the National Register. It helps federal, state, and local governments identify those places that should be considered in planning and those whose preservation

should be encouraged. The National Register program in South Carolina is administered by the State Historic Preservation Office at the South Carolina Department of Archives and History.

This publication includes summary information about National Register properties in South Carolina that are significantly associated with African American history. More extensive information about many of these properties is available in the National Register files at the South Carolina Archives and History Center. Many of the National Register nominations are also available online, accessible through the agency's website.

South Carolina Historical Marker Program (HM)

South Carolina Historical Markers recognize and interpret places important to an understanding of South Carolina's past. The cast-aluminum markers can tell the stories of buildings and structures that are still standing, or they can commemorate the sites of important historic events or buildings or structures that have been lost. Places of local, state, or national historical importance are eligible for markers. The markers are erected as close to the historic places as possible, either on state highways or on other public streets or roads.

The South Carolina Department of Archives and History must approve the text for all South Carolina Historical Markers. Because no state funding is available for the erection of markers, they must be sponsored and paid for by historical, patriotic, civic, or other organizations such as church congregations or schools and colleges. More information about historical markers is available on the agency's website. The complete text of the markers is printed in this booklet as it appears on the markers themselves.

National Historical Landmark Program (NHL)

National Historic Landmarks are buildings, structures, sites, objects, and districts that have been determined by the National Park Service to be nationally significant in American history and culture. National Historic Landmarks (NHLs) must possess exceptional value in representing or illustrating an important theme in the history of the United States. Many of the most renowned historic properties in the nation are National Historic Landmarks.

The National Historic Landmark program is administered by the National Park Service. Most Landmarks are identified through theme studies undertaken by the Park Service, which examine related places linked by a theme such as women's history or World War II. To find out more about the National Historic Landmark program visit the National Park Service's website.

A number of South Carolina's National Historic Landmarks highlight the state's African American heritage. In this booklet, the designation NHL has been added to the summary descriptions for these properties.

Important note

Most of these historic places are PRIVATE PROPERTY and are not open to the public. Please respect the property rights of their owners.

Acknowledgements

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from the South Carolina African American Heritage Commission. The Department of Archives and History gratefully acknowledges their contributions.

Most of the information in the summary descriptions in this booklet came from the National Register and Statewide Survey of Historic Properties files at the Department of Archives and History Center. The following publications also provided valuable information:

Drayton, David. "Gullah Roots: A Tour of African American Georgetown." n.d.

Foner, Eric. *Freedom's Lawmakers: A Directory of Black Officeholders During Reconstruction*. New York: Oxford University Press, 1993.

Huff, Archie Vernon Jr. *Greenville: The History of the City and County in the South Carolina Piedmont*. Columbia: University of South Carolina Press, 1995.

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Rogers, George C. Jr. *The History of Georgetown County, South Carolina*. University of South Carolina Press, 1970.

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Wells, John E., and Dalton, Robert E. *The South Carolina Architects, 1885-1935: A Biographical Directory*. Richmond, Va.: New South Architectural Press, 1992.

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- Constance Schulz, History of South Carolina Slide Collection, (source: South Caroliniana Library), Jenkins Orphanage Band (source: South Carolina State Museum), workers at Hobcaw Barony pounding rice (source: Georgetown County Public Library), and Modjeska Simkins (source: The State newspaper).
- Cecil Williams, Freedom and Justice, for the photograph of the student protester at the Kress Building

All other photographs are from the State Historic Preservation Office files at the South Carolina Department of Archives and History.

The South Carolina State Historic Preservation Office (SHPO) helps the state's citizens preserve their heritage. The SHPO was established in 1969 to implement the goals of the National Historic Preservation Act of 1966, which extended federal support to state and local preservation efforts. The SHPO is a program of the South Carolina Department of Archives and History. From the beginning, the SHPO has identified, recorded, and helped to preserve historic and prehistoric resources throughout the state.

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This program receives Federal financial assistance for identification and protection of historic properties. Under Title VI of the Civil Rights Act of 1964, Section 504 of the Rehabilitation Act of 1973, and the Age Discrimination Act of 1975, as amended, the U.S. Department of the Interior prohibits discrimination on the basis of race, color, national origin, disability or age in its federally assisted programs. If you believe you have been discriminated against in any program, activity, or facility as described above, or if you desire further information, please write to: Office for Equal Opportunity, National Park Service, 1849 C Street, N.W., Washington, D.C. 20240.

Front cover photograph:
Mulberry Chapel Methodist Church, Cherokee County

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Abbeville County

McGowan-Barksdale Servant Houses NR

211 North Street, Abbeville

Two antebellum servant houses are a part of the Abbeville Historic District. These two houses were associated with an earlier main house, which burned in 1887. It is not known if these houses were homes to slaves or tenants.

St. James A.M.E. Church NR

305 Cherry Street, Abbeville

According to tradition St. James African Methodist Episcopal Church was organized in 1867 in a blacksmith shop on Penney Hill. The first pastor was Rev. James T. Baker. The present church building was constructed in 1899; the builder was R.H. Humbert. The brick Gothic Revival building features a square tower topped by an octagonal spire sheathed in patterned metal on the left of the facade. Other distinctive features include lancet windows and brick buttresses. The church is included in the Abbeville Historic District.

Second Presbyterian Church NR

200 block of Washington Street, Abbeville

This sanctuary was originally constructed c. 1906 for Second Presbyterian Church and was used by that African American congregation until 1922. Around 1930 it became the home of Washington Street Presbyterian Church, another African American congregation. The church is a brick building with a gable roof. It features a square tower on the right side of the facade and colored glass windows with diamond-shaped panes. Second Presbyterian Church is included in the Abbeville Historic District.

President's Home of Harbison College NR

Highway 20, Abbeville Vicinity

This two-story brick house was built in 1907 as a residence for the president of Harbison College, which was established by the Presbyterian Church in the U.S.A. The college was an outgrowth of Ferguson Academy, an African American school established in Abbeville in the 1880s. In 1898, Samuel P. Harbison of Pennsylvania, a member of the Presbyterian Church's Board of Missions for Freedmen, gave funds for the purchase of property just outside of the town of Abbeville for the expansion of Ferguson Academy. It was renamed Harbison College for Colored Youth. Harbison and later his widow continued to support the school financially. In the late nineteenth and early twentieth centuries, the campus was expanded, and several large brick buildings were constructed, including this home for the president. The school was a co-educational institution offering a liberal arts education combined with religious, industrial, and agricultural training. In 1910 fires, which were believed to be the work of an arsonist, destroyed Harbison Hall and damaged the rear of the president's residence. Three students were killed and several other students and a teacher were injured. The culprit was not caught, and the Board of Missions for Freedmen decided to move the school to the town of Irmo. The President's Home of Harbison College is the only remaining building of the Abbeville campus of the college.

Aiken County

Aiken Colored Cemetery NR

Florence Street & Hampton Avenue, Aiken

Aiken Colored Cemetery, established in 1852 in Aiken, is the principal burial ground for African Americans in the city. Many of those buried there were prominent leaders in the city and county from the mid-nineteenth through the mid-twentieth century. The cemetery includes the graves of slaves, freedmen, Reconstruction politicians and office holders, merchants, bankers, lawyers, doctors, ministers, and educators.



Aiken Colored Cemetery

Aiken Colored Cemetery / Pine Lawn Memorial Gardens HM

Florence Street & Hampton Avenue, Aiken

This cemetery, established in 1852 as a city cemetery, became Pine Lawn Memorial Gardens in 1988. The only burial ground for African Americans in Aiken until the mid-20th century, it was laid out by the City of Aiken on 4 acres, and later expanded to its present 9.5 acres. In 1892 the city deeded it to the Aiken Cemetery and Burial Association, helping that association maintain the cemetery.

The earliest graves here are of slaves, free blacks, and freedmen from the mid-to-late 19th century. Many African Americans prominent in politics, the law, medicine, religion and education throughout the 20th century are buried. The cemetery also includes the graves of veterans of American wars from the Civil War to the present. It was listed in the National Register of Historic Places in 2007.

Sponsored by the Aiken County Historical Society, 2014

Aiken Graded School HM

Corner of Hampton Avenue & Kershaw Street, Aiken

This park is the site of Aiken Graded School, a two-story brick school built 1924-25. It was built for black pupils in grades 1-7 and was one of almost 500 S.C. schools funded in part by the Julius Rosenwald Foundation 1917-1932. Black Aiken physician Dr. C.C. Johnson raised \$3,500 in the black community toward the total cost of \$33,500. Black brick mason Elliott Ball supervised the school's construction.

The school, described as "one of the best in the state when it was being built, had ten classrooms, a library, and an auditorium seating 600. It opened in the fall of 1925, with principal W.D. Drake, nine teachers, and almost 300 students. The school, the only black elementary school in Aiken until new schools began to be built in 1954, closed in 1969. It was demolished in 1973.

Sponsored by the Aiken County Historical Society, 2013



Immanuel School

Immanuel School **NR**

120 York Street N.E., Aiken

The Immanuel School, built in 1889-1890, is significant for its association with the parochial education of black children in Aiken and surrounding South Carolina counties from 1890 until it closed in 1932, and as a particularly rare, sophisticated, and intact example of Late Victorian vernacular school architecture as built for African-American schoolchildren in the late nineteenth century South. Immanuel School is particularly significant as a privately-funded African-American school. In 1942 the Redemptionist Fathers of South Carolina purchased the property and opened the St. Gerard's Catholic School for African-American children. This privately funded school closed in 1964. During the next forty years, the building housed an auto parts store, a furniture store, and a Salvation Army Thrift Store. Aiken Corporation purchased the property in 2004 with plans to create a new Center for African American History, Art and Culture.

Schofield School **HM**

220 Sumter Street N.E., Aiken

This school was founded by the Freedmen's Bureau shortly after the Civil War to educate freedmen, women, and children. In 1868 Martha Schofield, a Quaker from Pennsylvania, came to Aiken and began her long career as superintendent. The school soon expanded to this two-block site and combined academics with instruction in industrial, farming, and homemaking skills. The 1897 Schofield School bulletin declared, "Character building is our most important work."

Schofield School educated more than 6000 students by 1898. Many graduates became teachers and department heads here; others became successful business owners, professionals, farmers, and community leaders. In 1940 alumnus Sanford P. Bradby became its first African American superintendent. At first a private and later a public school, Schofield has taught children of all races and creeds since 1866. The bell tower nearby once stood atop Carter Hall, built in 1882.

Erected by the Aiken County Historical Society and the Martha Schofield Historic Preservation Committee, 2001

Jefferson High School **HM**

170 Flint Street, Bath

Jefferson High School opened in 1956 as a junior high and high school for African-American students of Beech Island, Belvedere, Graniteville, Jackson, Langley-Bath-Clearwater, and North Augusta, with Herman W.W. Fennell (1910-1996) as principal. After county schools desegregated in 1970 it became Jefferson Junior High School, and in 1980 it became Jefferson Elementary School.

This was one of three African-American schools in Aiken County named for Rev. Austin Jefferson, Sr. (1881-1966), longtime advocate for education. In 1944 the Langley-Bath Colored School was renamed Jefferson Grammar School in his honor. The original portion of this school was built in 1953 as the Jefferson Elementary School, with Augustus T. Stephens (1903-1992) as principal.

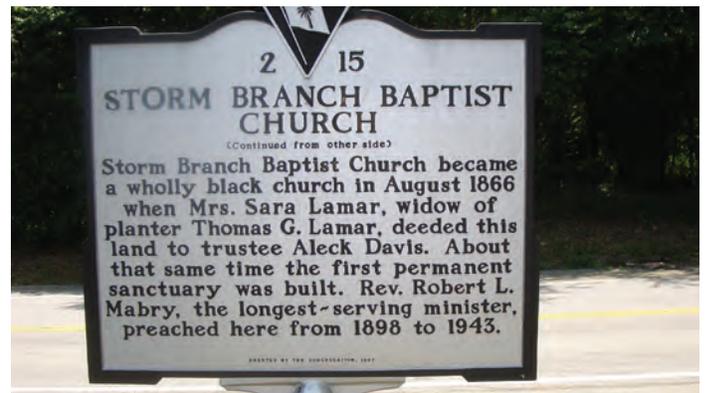
Erected by the Jefferson Alumni Association, 2007

Silver Bluff Baptist Church **HM**

360 Old Jackson Highway, Beech Island

This church, one of the first black Baptist churches in America, grew out of regular worship services held as early as the 1750s at "Silver Bluff," the plantation of Indian trader George Galphin. At first a non-denominational congregation with both white and black members, it was formally organized as Silver Bluff Baptist Church in 1773 with Rev. David George as its first minister.

The church, dormant for a few years during the American Revolution, was revived in the 1780s by Rev. Jesse Peter. The congregation moved from its original site in 1815, again in the 1840s, and for the last time to the present site in 1866. A large frame sanctuary built in 1873 was covered in brick veneer in 1920; it was demolished and the present brick church was built in 1948. *Erected by the Congregation, 2001*



Storm Branch Church

Storm Branch Baptist Church **HM**

At the church, Storm Branch Road, Clearwater vicinity

This church had its origins at or near this site in 1772 as a plantation chapel, in what was Edgefield District until after the Civil War. Reverends Iverson L. Brookes and John Trapp, prominent ministers in the Savannah River region, preached here from the 1830s into the 1860s; Brookes died in 1865.

Storm Branch Baptist Church became a wholly black church in August 1866 when Mrs. Sara Lamar, widow of planter Thomas G. Lamar, deeded this land to trustee Aleck

Davis. About that same time the first permanent sanctuary was built. Rev. Robert L. Mabry, the longest-serving minister, preached here from 1898 to 1943.

Erected by the Congregation, 1997

Jacksonville School/Jacksonville Lodge HM

351 Huber Clay Road, Langley

Jacksonville School, built by the Jacksonville Lodge in 1895, taught the black children of this community until 1936. Grades 1-7, with two teachers, met in two classrooms on the first floor, without electricity or running water. The Jacksonville Community Commission acquired and renovated the building in 1991-92.

This building was constructed in 1895 by the Jacksonville Lodge, Grand United Order of Odd Fellows, a black fraternal organization. The lodge was led by Rev. Robert L. Mabry (1867-1943), also pastor of nearby Storm Branch Baptist Churches 1898-1943. The Odd Fellows met here on the second floor for many years.

Erected by the Jacksonville Community Commission, Inc., in Memory of Founding President Erwin M. Robinson, 2005

Carrsville HM

Barton Road & Boylan Street, North Augusta

This African-American community was established in 1930 after two floods on the Savannah River washed away most of the town of Hamburg. That town had become a predominantly African-American community after the Civil War. Carrsville was most likely named for Charles W. Carr of the American Red Cross or for William Carpenter, an African-American businessman, both of whom gave lots for new homes here to families displaced by the flooding.

Boylan Street here was originally named Red Cross Street in recognition of that organization's aid to the black families who had lost their homes on the banks of the Savannah River. This building, long called "the Society Building," was built in 1930 for the Young Men's Union Society, which later bought the lot from William Carpenter. The building has hosted many events for organizations such as Simmons Lodge No. 571, which acquired it in 1988.

Sponsored by the Heritage Council of North Augusta, 2014

The Hamburg Massacre HM

U.S. Highway 1 / 78 / 25,

under the 5th Street Bridge, North Augusta

The Hamburg Massacre, which occurred nearby on July 8, 1876, was one of the most notable incidents of racial and political violence in S.C. during Reconstruction. White Democrats across the state organized "rifle clubs" to intimidate black and white Republicans during the gubernatorial election of 1876. Clashes between groups of armed men were frequent, in some cases even including the militia.

After a dispute between whites and a black militia company, about 200 men from local rifle clubs tried to disarm 38 black militiamen and others barricaded in a warehouse. One white was killed and men on each side were wounded before the blacks fled. Two blacks were killed trying to escape. Whites captured 25-30 blacks and executed four of them. 87 whites were charged in the massacre but were never tried for it.

Erected by the Heritage Council of North Augusta, 2010

Allendale County

Happy Home Baptist Church HM

Memorial Avenue,

near Railroad Avenue W, Allendale

This church, founded soon after the Civil War, held its first services in a brush arbor in the Woods community of what was then Barnwell County. It built its first permanent church, a frame building, in the Zion Branch community near Old Allendale, and adopted the name Zion Branch Baptist Church. The church bought this site in 1875, built a new frame sanctuary here, and was renamed Happy Home Baptist Church.

Rev. Jacob S. Daniels served the church for almost thirty years, and the congregation grew from 86 members in 1877 to 258 members in 1890. By 1902, his son, Rev. George C. Daniels, succeeded him as pastor, and the church had 379 members. In 1911, during the pastorate of Rev. S.J. Rice, the church received a state charter and built its present church, a brick Gothic Revival building.

Erected by the Congregation, 2011

Anderson County

African American School Site HM

North side of Vance Street,

near Broad Street, Anderson

This one-room frame school, organized shortly after the Civil War, housed 76 students and 1 teacher by 1870. The school term lasted 1 month and 10 days. Jane Harris Hunter, founder of the Phillis Wheatley centers for working girls, attended the school for 3 years. She wrote the book *A Nickel and a Prayer*. Vance Street is named after the family of Rev. Augustus Thomas Vance, who served as the school trustee.

Erected by the National Alumni Association, Anderson County Training School and Riverside School, 1997

Faith Cabin Library at Anderson Co. Training School NR

145 Town Street, Pendleton

The Faith Cabin Library at Anderson County Training School is significant for its role in African-American education and social history in South Carolina from ca. 1936, when it was built, to 1954, when Anderson County Training School closed with the construction of a new African-American "equalization school" nearby. It is also significant as one of only two remaining free-standing Faith Cabin Libraries extant of the thirty built in South Carolina between 1932



Faith Cabin Library

and 1943. The Faith Cabin Library at Anderson County Training School was a part of the larger Faith Cabin Library program created by Willie Lee Buffington, a white mill worker who later became a Methodist minister and college professor, that offered library services to rural African Americans in South Carolina. The segregation laws of the late nineteenth and early twentieth century barred African Americans from using other library facilities beyond what was offered in Columbia and Charleston. The black community of Pendleton and nearby rural communities of Anderson County were among the thirty communities fortunate to participate in the Faith Cabin Library program. Faith Cabin Libraries not only served the schools nearby but also served the larger African American communities in their area as well. By building free-standing libraries, the Faith Cabin Library movement provided access to library services for the community completely independent of school hours. During the transition of certain schools to community centers, these libraries remained open to provide access. The building is a one-room log cabin built with donated money and timber from the community.

“The Hundreds” HM

305 West Queen Street, Pendleton

This area was a hub of African-American life from the late-19th to mid-20th centuries. Anderson County Training School, built ca. 1922 as a Rosenwald school, closed in 1954 under the equalization program for black and white schools. It burned in the 1960s. The agricultural building is now a community center. The Faith Cabin Library, built ca. 1935 by a program to give black schools their own libraries, is one of only two such libraries still standing in S.C. (Reverse) A frame store built nearby by Benjamin Horace Keese (1881-1975) and long known as the “Keese Barn” was a favorite gathering place for many years. Built ca. 1900 as a grocery store, it was later expanded and served as a cafe and antiques store/auction house. In 2003 Clemson University architecture students dismantled the Keese Barn and reused its historic materials to build the Memorial Block, to honor the store and its significance in Pendleton. *Erected by Pendleton Pride in Motion, 2011*



St. Phillips Episcopal

Bamberg County

Voorhees College Historic District NR

Voorhees College campus, Denmark

Voorhees College Historic District includes the older portion of the campus and buildings dating from 1905 to the mid-1930s. The district is significant for its role as a pioneer in higher education for African Americans in the area and for its association with Elizabeth Evelyn Wright. Wright, a graduate of Tuskegee Institute, was determined to establish a school for poor African American children. Guided by her mentor Booker T. Washington, Wright founded Voorhees College in 1897 as Denmark Industrial School. It was modeled on her alma mater, Tuskegee Institute. In 1901, the campus moved to its current home, and in 1904 the name of the school was changed to Voorhees Industrial School in honor of its benefactors, Mr. and Mrs. Ralph Voorhees of Clinton, New Jersey. In the twentieth century the school expanded its mission to include the training of teachers and in the 1940s it became Voorhees School and Junior College. In the 1960s it became Voorhees College. Remaining historic buildings and sites on the campus include Booker T. Washington Hall (1905), Bedford Hall (1912), Menafee Trades Building (1907), St. Phillip’s Episcopal Chapel (1935), and the gravesite where Elizabeth Evelyn Wright was buried in 1906.

Voorhees College HM

At the entrance to the college,

Voorhees Road, Denmark

Voorhees College, founded by Elizabeth Evelyn Wright in 1897 as the Denmark Industrial School, was an effort to emphasize a vocational curriculum for rural African American students on the model of the Tuskegee Institute. The school, with funding from philanthropist Ralph Voorhees, was renamed Voorhees Industrial School for Colored Youth in 1904, Voorhees Normal and Industrial School in 1916, and Voorhees School and Junior College in 1947. Voorhees, supported by the Episcopal Church since 1924, changed its mission during the first half of the twentieth century and in 1962 became Voorhees College. In 1967 it became a senior liberal arts college. The historic portion of the campus was listed in the National Register of Historic Places in 1982 as the Voorhees College Historic District. *Erected by Voorhees College, 1998*



Menafee Trades Building, Voorhees College



Bethlehem Baptist Church

Barnwell County

Bethlehem Baptist Church **HM**

At the church, just off Wall Street, Barnwell

(Front) This church, officially organized in 1868, had its origins in the antebellum Barnwell Baptist Church, which was located on this site until about 1854, when it built a new church on another lot. At that time several free blacks and slaves who were members of Barnwell Baptist Church asked to use the old 1829 sanctuary for worship and meetings. The congregation agreed, and the group met here informally until 1868. (Reverse) In 1868 seven black members of Barnwell Baptist Church asked the congregation for letters of dismissal, which were granted so that they could formally organize Bethlehem Baptist Church. The old Barnwell Baptist Church sanctuary served Bethlehem Baptist Church until it was demolished in 1898. Some material was salvaged to build the present sanctuary, which was renovated in 1981. *Erected by Barnwell Co. Museum and Historical Board, 1999*

Bethlehem Baptist Church **NR**

Wall and Gilmore Streets, Barnwell

The congregation of Bethlehem Baptist Church was organized c. 1868 by African American members of Barnwell Baptist Church. Both free and enslaved African Americans had played a role in that congregation since the 1830s. After the Civil War African American members petitioned for letters of dismissal from Barnwell Baptist Church to form an independent congregation. They purchased an older church building that the Barnwell Baptist Church had occupied before they constructed a new building. In 1898 that building was demolished and members of the congregation constructed the current building using materials from the old church building. The eclectic structure features both Queen Anne and Gothic Revival elements. The congregation of Bethlehem Baptist Church was instrumental in the founding of Morris College in Sumter and in the establishment of a black high school in Barnwell.

Macedonia Baptist Church **HM**

At the church, Dexter Street, Blackville

This church, the first African American Baptist church in Barnwell County, was founded in 1866 when Rev. James T. Tolbert preached in Blackville under a brush arbor; the first sanctuary was built in 1868. The church hosted the first state convention of black Baptists, held here in 1875, and built its second sanctuary by 1887. The present sanctuary was built here in 1976.

This is the mother church of eight churches founded 1867-1922: Ebenezer, Frost Branch, Pilgrim Rest, St. Peter, Sunshine, Tabernacle, Shrub Branch, and Central. Macedonia Baptist Association, which promoted the education of area blacks, opened Macedonia School nearby in 1890. Macedonia High School was built here in 1954 and taught grades 1-12 until 1970, when it became Macedonia Middle School. *Erected by the Barnwell County Museum and Historical Board, 2002*

Beaufort County

Berean Presbyterian Church **NR**

602 Carteret Street, Beaufort

The Berean Presbyterian Church was constructed c. 1900 and was used as an African American Presbyterian Church until at least 1924. The building was purchased from the synod and became the library for the county's African American residents from 1932 to 1965. The Carpenter Gothic building is included in the Beaufort Historic District.

Berean Church /

J.I. Washington Branch Library **HM**

602 Carteret Street, Beaufort

Berean Presbyterian Church was founded by Samuel J. Bampfield, an influential African American political figure during Reconstruction. Bampfield served in the S.C. House of Representatives, was Beaufort's postmaster, and clerk of the county court. In 1892 the congregation purchased this lot and constructed a church in the Gothic Revival style. Solomon P. Hood, who later was appointed U.S. Minister to Liberia, was the first pastor.

In 1931 the building was purchased by the Beaufort Township Library and converted for use as a segregated branch library for African Americans. It operated in that capacity until 1965 when this branch closed and Township Library was desegregated. The building was later used as headquarters for the Neighborhood Youth Corps and in 1993 was purchased by USC Beaufort for use as an art studio.

Sponsored by the Beaufort County Historical Society, the Old Commons Neighborhood Association, and USC Beaufort, 2014

Beaufort National Cemetery **NR**

1601 Boundary Street, Beaufort

The Beaufort National Cemetery is significant because of its association with the Civil War as well as beyond the Civil War era, as the remains of veterans associated with every war and branch of service are interred here. The national cemetery was established in 1863. The period of significance ends in 1942, the year that Machinist Mate Gerd Reussel, a German World War II prisoner of war, was buried in the cemetery. The site is laid out in the shape of a half wheel. The cemetery's roads form the spokes, and the large iron gates are set at the hub. The main entrance is at the center of the south side and is protected by a double iron gate, which was constructed in 1940. The cemetery was originally enclosed by a wooden picket fence, which was replaced with a brick wall circa 1876. The original lodge was a wooden cottage with three rooms, which was constructed outside the walls of the cemetery and was moved to inside the cemetery in 1877. In 1881, a lodge of the standard design by Quartermaster

General Montgomery C. Meigs, was constructed near the former lodge. The Meigs lodge was used until 1934, when a new two-story brick and frame Dutch Colonial Revival style structure was constructed. The brick and stucco maintenance building, with a galvanized metal roof, was constructed in 1894. Three commemorative monuments or memorials are also located in the cemetery.

Detreville House NR

701 Green Street, Beaufort

Rev. James Graham built this house c. 1785. It became known as "the Mission" during Reconstruction, when Mrs. Rachel C. Mather of Boston occupied the house. She and other Baptist missionaries built Mather School in Beaufort to educate African Americans. The house is included in the Beaufort Historic District.



Beaufort National Cemetery

First African Baptist Church NR

601 New Street, Beaufort

First African Baptist Church is reported to have been erected c. 1861 by the Baptist Church of Beaufort for the African American members of the congregation. According to tradition, African Americans did the actual construction. During the Civil War, these African American members formed their own congregation, the First African Baptist Church, and continued to worship here. A marble plaque near the entrance to the church reads: "Presented as a token of respect by A.D. Deas to the first and present pastor, Reverend A. Waddell, of the First Baptist Church, a native of Savannah, Georgia, who became pastor of said church First of January, 1865." The deacons of the Baptist Church of Beaufort sold the property to the deacons of the First African Baptist Church on January 20, 1868. First African Baptist was the home church of Robert Smalls, Civil War hero and U.S. Congressman during Reconstruction. A monument to Smalls is located on the church grounds. The wood frame Gothic Revival building is included in the Beaufort Historic District.

First African Baptist Church HM

601 New Street, Beaufort

This church, founded in 1865, grew out of an antebellum praise house for black members of the Baptist Church of Beaufort. During the Civil War, after the Federal occupation of the town, it hosted a school for freedmen. Rev. Arthur Waddell (1821-1895), its founding pastor, had come to S.C. from Savannah, Ga. In 1867 Rev. Waddell and two black ministers from Savannah formally organized this church.

In 1885 the congregation, with more than 900 members, built this ""handsome and commodious"" Carpenter Gothic church. Rev. Waddell continued to serve this church until he retired in 1894. At his death in 1895 First African Baptist was described as ""one of the most aristocratic colored churches."" Robert Smalls (1839-1915), Civil War hero, state legislator, and U.S. Congressman, was its most prominent member.

Sponsored by the Beaufort County Historical Society, 2013

Grand Army of the Republic Hall NR

706 Newcastle Street, Beaufort

Although Beaufort's black military companies remained active after the Civil War, statewide the "Negro militia" rapidly declined during the nineteenth century. By 1903, the only units left were two companies in Beaufort. Many black Union veterans lived in the community, and after the war they formed the David Hunter Post #9 of the Grand Army of the Republic, an organization for veterans of the Union Army. Built in 1896, this meeting hall for the post is believed to be the only surviving building in South Carolina associated with the Grand Army of the Republic. It is included in the Beaufort Historic District.

Grand Army of the Republic Hall HM

706 Newcastle Street,, Beaufort

This building was built ca. 1896 by the David Hunter Post No. 9, Grand Army of the Republic (G.A.R.). The G.A.R., founded in 1866, was a fraternal society for veterans of the Union army and navy, with white and black posts. David Hunter Post was founded in 1888 by African-American veterans, many of them former slaves on Sea Island plantations who had been soldiers in the United States Colored Troops in the Civil War.

The post was named for Gen. David Hunter (1802-1886), who had organized the nucleus of the 1st S.C. Volunteers (Colored) in 1862. Robert Smalls (1839-1915), Civil War hero, state legislator, militia general, and U.S. Congressman, was a post officer. The post hosted annual Decoration Day services at Beaufort National Cemetery and the Sons of Union Veterans of the Civil War continue that tradition.

Sponsored by the Beaufort County Historical Society, 2013



Grand Army of The Republic Hall

Mather School HM

East side of S.C Highway 281, 100 yds S of intersection with Reynolds St., Beaufort

Shortly after the Civil War, Mather School was founded here by Rachel Crane Mather of Boston. In 1882 the Woman's American Baptist Home Mission Society assumed support of the venture, operating it as a normal school for black girls. With some changes, the school continued until 1968, when it was closed and sold to the state for the educational benefit of all races. *Erected by Mather School Alumnae Association, 1982.*



Robert Smalls House

Robert Smalls House NHL

511 Prince Street, Beaufort

In 1863 Robert Smalls purchased this house, which had been built in 1843 and was the home of his former owner. Smalls and his descendants occupied the house for about ninety years. Born a slave in 1839, Smalls was hired out by his owner and worked as a stevedore and harbor foreman in Charleston. With the outbreak of the Civil War, Smalls was employed by the Confederacy as a pilot on the Planter. In May 1862 Smalls, other black crew members, and his family stole the ship and delivered it to the Union forces. Smalls was made a second lieutenant in the Union navy and made commander of the Planter. During Reconstruction he returned to Beaufort and became a major political figure in the South Carolina Lowcountry. He served in the South Carolina House of Representatives (1868-1970), the South Carolina Senate (1870-1875), and four terms in the U.S. House of Representatives between 1875 and 1887. As a legislator Smalls was an outspoken advocate of civil rights for African Americans. He was also director of the Enterprise Railroad, and the publisher of the Beaufort Standard. As a delegate to the Constitutional Convention of 1895, Smalls argued against the disenfranchisement of African American voters. Between 1889 and 1913 he served as customs collector for Beaufort. Robert Smalls died in 1915. In 1974 the house was designated a National Historic Landmark for its association with Robert Smalls.

Sons of Beaufort Lodge No. 36 NR

607 West Street, Beaufort

After the Civil War, fraternal, social, and benevolent societies became important within the Beaufort community, and many African Americans participated in black chapters of organizations such as the Masons and International Order of Odd Fellows. The Sons of Beaufort Lodge No. 36 was one of these local organizations. It included Robert Smalls among its members and constructed this two-story frame building c. 1900. The Lodge remains active today. The Sons of Beaufort Lodge No. 36 is included in the Beaufort Historic District.



Tabernacle Baptist Church

Tabernacle Baptist Church NR

907 Craven Street, Beaufort

The Tabernacle, a meeting house and lecture room, was built by Beaufort Baptist Church in the 1840s. In 1863, Tabernacle Baptist Church was organized by Solomon Peck of Boston with most of the 500 African American members of the congregation coming from Beaufort Baptist Church. The new congregation acquired this building for their worship services. The church was rebuilt after it was damaged by the hurricane of 1893. Tabernacle Baptist Church is included in the Beaufort Historic District.

Tabernacle Baptist Church HM

907 Craven Street, at the church, Beaufort

Tabernacle Church was formed by black members of Beaufort Baptist Church after other members evacuated the area due to Federal occupation in 1861. The Beaufort church's lecture room was used for services during the war. In 1867 the black congregation bought this property from the Beaufort Baptist Church. Its present building was dedicated in 1894. Many new churches have grown from Tabernacle. (Reverse) Born a slave in Beaufort in 1839, Robert Smalls lived to serve as a Congressman of the United States. In 1862 he commandeered and delivered to Union forces the Confederate gunboat Planter, on which he was a crewman. His career as a freedman included service as a delegate to the 1868 and 1895 State Constitutional Conventions, election to the S.C. House and Senate, and 9 years in Congress. He died in 1915 and is buried here. *Erected by Beaufort County Council, 1980*

Wesley Methodist Church HM

701 West Street, Beaufort

This church, established in 1833, was the first Methodist church in Beaufort and was founded as a mission to slaves and free blacks here and on the neighboring Sea Islands. The congregation had both black and white members but many more black members in the antebellum era. This church, first built in the "meeting house" form common to the Methodist church, was dedicated by Bishop William Capers in 1849.

In 1861, after the Federal occupation of Beaufort and the Sea Islands, this church hosted a school for freedmen and continued to serve its black members. After the Civil War, it was formally affiliated with the Methodist Episcopal Church, the Northern Methodist Church 1844-1939. Its first black minister was appointed in 1873, during Reconstruction. The church has flourished in the years since.

Sponsored by the Old Commons Neighborhood Association, 2014

Michael C. Riley Schools HM

Goethe Road, Bluffton

This is the site of two schools that served the black community of southern Beaufort County for most of the twentieth century. Bluffton Graded School, a small frame building constructed about 1900, was followed in 1954 by an elementary and high school named for Michael C. Riley (1873-1966), longtime trustee of Beaufort County School District #2.

From 1954 to 1970 the elementary school educated Bluffton's black students in grades 1-8 and the high school educated Bluffton's and Hilton Head's black students in grades 9-12. After county schools were desegregated in 1970, it was an elementary school for Bluffton's black and white students until 1991. A new Michael C. Riley Elementary School opened nearby that same year. *Erected by the Michael C. Riley High School Alumni Association, 2002.*

Garvin House NR

Bridge and Wharf Streets, Bluffton

The Garvin House is within the boundaries of the Bluffton Historic District. The structure, built by Cyrus Garvin ca. 1870, is a rare surviving example of a home constructed and occupied by a freedman in the South Carolina lowcountry. Since construction of the home, at least three generations of the Garvin family have occupied the site. An early 20th century home was also built on the site, but has since been demolished.

Daufuskie Island Historic District NR

Southwest of Hilton Head Island

African American history on Daufuskie Island has deep roots. The cotton trade spurred the growth of the slave population from 1805-1842, and ruins of slave houses and archaeological sites remain from this period. The island was largely abandoned during the Civil War, but many former slaves returned during Reconstruction, reoccupying slave houses and building churches, schools, and meeting places. In the early twentieth century, the population swelled to almost 1000, with oysters, logging, and trucking providing jobs. By the 1940s and 1950s, outside competition had caused many to leave the island and search for jobs elsewhere, leaving the population in 1980 at less than



Hudson House, Daufuskie Island Historic District

seventy-five people. Because of its limited population and means of access, Daufuskie has retained many of the historic homes, schools, churches, cemeteries, and archaeological sites that attest to this once-thriving black community. Examples include the ruins of eight tabby slave residences (c. 1805-1842), First Union African Baptist Church (c. 1918), Janie Hamilton School (1937), Mary Field School (c. 1930), the First Union Sisters and Brothers Oyster Society Hall (c. 1890), Mary Field Cemetery, and numerous vernacular houses.

Daufuskie Island HM

at the Beaufort County

Boat Landing, Daufuskie Island

(Front) This 5,200-acre island lies between the Cooper and New Rivers. Spanish and English explorers saw it in 1521 and 1663; English arrivals received grants ca. 1700. Indigo was the main crop before the American Revolution, when most planters here were Loyalists. Sea island cotton was the main crop after 1790. In 1861, when Union forces captured the sea islands, planters abandoned Daufuskie Island.

(Reverse) Freedmen during and immediately after the Civil War, and then their descendants, made up almost all of the population here until near the end of the 20th century. Many owned small farms or worked in the oyster industry. The island, listed in the National Register of Historic Places in 1982, is also part of the Gullah Geechee Cultural Heritage Corridor, designated by Congress in 2006. *Sponsored by the South Carolina Society Colonial Dames XVII Century, 2013*

Cherry Hill School NR

210 Dillon Road, Hilton Head Island

The Cherry Hill School, built ca. 1937, is significant as a building associated with the development of African-American education during segregation in South Carolina. The school operated until all African-American children attended the new consolidated elementary school in 1954. The community that organized, purchased the property, built, helped maintain, and attended the school was comprised of the descendants of the former-slave town of Mitchelville, the first community to mandate education in the South. At the time of construction of the Cherry Hill School, the island was still an isolated, largely undeveloped, unincorporated portion of Beaufort County. The Cherry Hill School is the first and only freestanding, purpose-built schoolhouse for African-American children on Hilton Head Island. When the Cherry Hill School was built, there were three other black elementary schools in privately owned buildings serving the various black

neighborhoods on Hilton Head Island. However, none met in buildings specifically built as schools. The Cherry Hill School had the smallest enrollment of the black elementary schools on the island. The number of children enrolled specifically in the Cherry Hill School numbered from 27-32, with one teacher. The building is a simple, gable-front rectangular one-room frame and weatherboard-sided schoolhouse on an open brick-pier foundation. The interior remains much as it did when the building opened. While the building was a public elementary school from 1937 to 1954 it was owned by the Beaufort County School District. The St. James Baptist Church purchased the school in 1956. The church extended and renovated the building in 1984.

Cherry Hill School HM

210 Dillon Road, Hilton Head Island

This one-room frame school, built ca. 1937, was the first separate school building constructed for African-American students on Hilton Head Island. It replaced an earlier Cherry Hill School, which had held its classes in the parsonage of St. James Baptist Church. After the black community on the island raised funds to buy this tract, Beaufort County agreed to build this school.

This was an elementary school with one teacher, with an average of about 30 students. It had grades 1-5 when it opened in 1937, adding grade 6 the next school year. The black community helped pay for maintenance of the school and also supplemented teacher salaries. Cherry Hill School was listed in the National Register of Historic Places in 2012. *Sponsored by St. James Baptist Church, 2013*



Cherry Hill School

First African Baptist Church HM

70 Beach City Road, Hilton Head Island

This church, founded in 1862, was originally the church in the town of Mitchelville, a freedmen's village established on Hilton Head by the United States Army. Rev. Abraham Murchinson, its first minister, was a former slave, and the church had about 120 members when it was organized in August 1862.

The church moved to the Chaplin community after the Civil War and was renamed Goodwill Baptist Church. It moved to this site by 1898 and was renamed Cross Roads Baptist Church before retaking its original name; it is the mother church of five Beaufort County churches. The present church was built in 1966.

Sponsored by the Congregation, 2012

Fish Hall Plantation HM

Mitchelville Road (County Road 335),

adjacent to Barker Field, Hilton Head Island

This plantation was part of a 1717 Proprietary landgrant of 500 acres to Col. John Barnwell. Later owners included members of the Green, Ellis, and Pope families. Nearby tabby ruins are remains of fire places of slave cabins. Graves of blacks, who made up most of the island population until after the 1950s, are in nearby Drayton Cemetery.

Confederate Brig. Gen. Thomas F. Drayton was in command of this area at the time of the nearby battle of Port Royal, November 7, 1861. A brother, Capt. Percival Drayton, commanded the Union warship Pocahontas at the same battle. Earlier, General Drayton had married Emma Catherine Pope, whose parents owned Fish Hall Plantation.

Erected by the Beaufort County Council, 1985

Mitchelville (Fish Haul) Archaeological Site NR

Address restricted, Hilton Head Island

Slaves poured onto Hilton Head Island after its fall to Union forces in November 1861. The community of Mitchelville was one of the attempts of the Union Army to provide housing for them. Mitchelville, which was named in honor of its designer, General O.M. Mitchel, was designed to help the former slaves "learn what freedom means by experience of self-dependence." It was developed as an actual town with streets, lot divisions, a town government, and laws. This self-governed village was one of the first South Carolina towns to have a compulsory education law. In the 1870s, as African Americans lost political and legal rights, the community declined. Archaeological investigation of the site of the village has the potential to increase our understanding of the transition of African American culture from slavery to freedom.

Mitchelville Site HM

Beach City Road

(NE of intersection County Roads 333 & 334),

Hilton Head Island

In 1862, after Hilton Head's fall to Union forces in 1861, this town, planned for the area's former slaves and named for General Ormsby M. Mitchel, began. *Erected by Town of Hilton Head Island and Chicora Foundation, Inc., 1995*

Fort Howell NR

Beach City Road, SW of junction

with Dillon Road, Hilton Head Island

Fort Howell, a Civil War earthwork fortification constructed in 1864, is significant in military history for its role in the Federal occupation and defense of Hilton Head Island; for its association with United States Colored Troops and the role they played in the occupation and defense of the island, and particularly in the construction of this fort; and for its association with Mitchelville, the nearby freedmen's village it was built to defend, a settlement which had been established on Hilton Head Island in 1862-63. The fort is also significant for its engineering, as a rare, sophisticated, and particularly intact example of a large semi-permanent field fortification, designed by Captain Charles R. Suter, Chief of Engineers, Department of the

South, U.S. Army. The fort was constructed from late August or early September to late November 1864 by the 32nd U.S. Colored Infantry and the 144th New York Infantry. It was designed to be manned by artillerymen serving a variety of garrison, siege or "seacoast" artillery pieces. Intended to protect the approaches to the nearby freedmen's village of Mitchelville, it was constructed on an open site just southwest of the settlement, likely on a recently-logged site or a fallow cotton field. The fort, an essentially pentagonal enclosure constructed of built-up earth, is quite discernible despite natural erosion and the growth of trees and other vegetation over a period of almost 150 years. Its construction is typical of earthen Civil War fortifications, but the size, sophistication of design, and physical integrity of this fort are all exceptional in the context of surviving Civil War fortifications in South Carolina. Most large earthwork structures and lines of earthworks in the state, whether constructed by Federal or Confederate troops and whether intended as temporary works or semi-permanent ones, have much less integrity than Fort Howell does.



Fort Howell

Fort Howell **HM**

Beach City Road, SW of junction with Dillon Road, Hilton Head Island

This Civil War fort, named for Gen. Joshua Blackwood Howell (1806-1864), was built by the U.S. Army to defend Hilton Head Island and the nearby freedmen's village of Mitchelville from potential Confederate raids or expeditions. That village, just east of here, had been established by Gen. Ormsby M. Mitchel in the fall of 1862 and was named for him after his death. (Reverse) This fort was an enclosed pentagonal earthwork with a 23' high parapet and emplacements for up to 27 guns. It was built from August to November 1864 by the 32nd U.S. Colored Infantry and the 144th N.Y. Infantry. Though Fort Howell never saw action, it is significant for its design and its structural integrity. It was listed in the National Register of Historic Places in 2011. *Erected by the Hilton Head Island Land Trust, Inc., 2011*

St. James Baptist Church **HM**

209 Dillon Road, Hilton Head Island

This church, founded in 1886 by former members of First African Baptist Church, is one of the oldest surviving institutions remaining from the town of Mitchelville, a freedmen's village established here by the United States Army in 1862. The present brick sanctuary, covered in stucco, is the third to serve this congregation. It was built in 1972 and renovated in 2005. *Erected by the Congregation, 2011*

Stoney-Baynard Plantation **NR**

Address restricted, Hilton Head Island

The Stoney-Baynard Plantation, dating from the first decade of the nineteenth century, or perhaps even the last decade of the eighteenth century, represents the main settlement of a typical sea island cotton plantation. The site is significant for the contributions it has already made, and is able to make through additional archaeological research, to our understanding of main plantation complexes and their white owners. In addition, the site provides the opportunity to explore the status and life style of African American slaves associated with household domestic duties, rather than field slaves which have been more extensively studied. Taken as a whole, the complex has the ability to further refine our understanding of the use and cognitive structure of rural plantation landscapes by both black slaves and white owners. Finally, the main house ruins are the only tabby mansion built on Hilton Head Island. Standing architectural ruins associated with the plantation include portions of the main house, a chimney footing for what may be an overseer's house, and a slave house associated with slaves working in the main house. Ruins of a fourth structure include footings for a tent, probably constructed during the Civil War by Union troops known to have been stationed at this plantation.

William Simmons House **HM**

187 Gumtree Road, Hilton Head Island

(Front) This house, built in 1930, is typical in materials and methods of construction of those built on the S.C. Sea Islands from the end of the Civil War to the mid-20th century. It was built on land bought after 1865 by William Simmons (ca. 1835-1922). Simmons, born a slave, had served in the U.S. Army during the war, enlisting in the 21st U.S. Colored Infantry as Ira Sherman. (Reverse) William Simmons's granddaughter Georgianna Jones Bryan (1900-1989) built this house in 1930 for her brother, William "Duey" Simmons (1901-1966). It illustrates everyday life and the persistence of Gullah culture in an African-American farm community until after a bridge was built from the mainland in 1956. It was renovated in 2010-11 as the Gullah Museum of Hilton Head Island. *Erected by the Gullah Museum of Hilton Head Island, 2011*

Camp Saxton **NR**

Ribaut Street on the

U.S. Naval Hospital Grounds, Port Royal

The Camp Saxton Site on the Beaufort River is nationally important as an intact portion of the camp occupied from early November 1862 to late January 1863 by the 1st South Carolina Volunteers, the first black regiment mustered into regular service in the United States Army during the Civil War. It is also significant as the site of the elaborate ceremonies held here on New Year's Day 1863 which formally announced and celebrated the enactment of the Emancipation Proclamation freeing all slaves in areas then "in rebellion" against the United States. Because the South Carolina Sea Islands had been captured by Union forces, the Emancipation Proclamation could actually take effect here before the end of the Civil War. The celebration at Camp Saxton heralded freedom to thousands of black inhabitants of the sea islands.

Emancipation Day / Camp Saxton Site **HM**

U.S. Naval Hospital, Pinckney Blvd.,

near banks of the Beaufort River, Port Royal

On New Year's Day 1863 this plantation owned by John Joyner Smith was the scene of elaborate ceremonies celebrating the enactment of the Emancipation Proclamation. Hundreds of freedmen and women came from Port Royal, Beaufort, and the sea islands to join Federal military and civil authorities and others in marking the event. After the proclamation was read, the 1st South Carolina Volunteers (Colored), the first black regiment formed

Camp Saxton Site

for regular service in the U.S. Army during the Civil War, received its national and regimental colors. Col. Thomas W. Higginson of the regiment wrote, "Just think of it! — the first day they had seen which promised anything to their people." This plantation was also the site of Camp Saxton, where the regiment (later the 33rd U.S. Colored Troops) organized and trained from late 1862 to early 1863. Erected by Penn Center and the Michigan Support Group, 1996



Dr. York Bailey House

Dr. York Bailey House **NR**

U.S. Highway 21, St. Helena Island

This house was built c. 1915 for Dr. York Bailey, St. Helena Island's first African American doctor and its only physician for more than fifty years. Bailey ordered the parts for the house from a mail-order catalog and they were shipped to Beaufort, then brought across to the island by boat and assembled. The house is a good example of the vernacular American Foursquare house form, which was popular in the early twentieth century. Bailey, born on St. Helena in 1881, graduated from Penn School and Hampton Institute and studied medicine at Howard University. He returned to the island in 1906 to practice medicine. During his tenure as the island's only resident doctor, he was often paid with livestock or produce. His career is frequently cited as an example of the success of Penn School, and the York W. Bailey Cultural Center and Museum at Penn Center is named for him.

Coffin Point Plantation **NR**

Seaside Road, St. Helena Island

Coffin Point Plantation, a prosperous sea island cotton plantation, became a hub of activity when St. Helena Island was captured by Union troops in 1861. With the Union occupation of the island, the Coffin family fled and



Coffin Point Plantation

260 slaves were found living on the plantation. The United States government developed a plan to train and educate the newly released slaves on the South Carolina Sea Islands in order to prove their effectiveness as free laborers. This effort, beginning in March 1862, became known as the Port Royal Experiment. Colonel William H. Noble, one of the cotton agents sent to the sea islands for the experiment, used the house at Coffin Point Plantation (c. 1801) as his headquarters. Edward S. Philbrick of Massachusetts served as a teacher and labor superintendent at Coffin Point. He bought acreage at Coffin Point and several other plantations in order to carry on the experiment with free labor.

Eddings Point Praise House **NR**

Secondary Road 183, .1 miles north of junction with Secondary Road 74, St. Helena Island

The Eddings Point Praise House was built c. 1900. The small wood frame building is a rare example of a praise house, a vernacular architectural form that has survived since the antebellum era. Praise houses are a phenomenon of the South Carolina Sea Islands. They were first established on St. Helena plantations as slaves used small frame houses or other buildings as places to meet and worship. After emancipation, the freedmen built praise houses on or near the old plantations. They were often named for the former plantations or plantation owners. Since there were few formal church buildings on St. Helena Island, most islanders could only walk or ride to the main church on Sunday mornings. For other meetings or services, praise houses were built in each of the communities created by the former plantations, and services were held on Sunday night and some weeknights. A typical service might consist of singing, prayer, perhaps a member's testimony, and almost always ended with a "shout." This was an a cappella song, most often a call from the leader with a response from the members, beginning slowly, and building to an emotional peak accompanied with hand-clapping and dancing. Praise houses also served as centers of information; community meetings were often held in them in addition to religious services. There were as many as twenty-five praise houses on St. Helena Island as recently as 1932, but only four remain today.

Emanuel Alston House **NR**

S.C. Sec. Road 161, St. Helena Island

This house is an intact and significant example of an early twentieth century vernacular architectural form common to St. Helena Island, the one-story, hipped roof house. It

was built ca. 1915 by Tecumseh Alston, a carpenter, for his brother Emanuel. The house is a rectangular one-story frame building on a brick foundation, with a hipped, metal roof. A full-width porch, with its own low hipped roof, extends across the primary façade. Simple wood posts provide the support for the porch roof. Characteristic of this house form is a shed or hipped roof dormer located on the front roof slope, to provide light and ventilation to the attic space. A porch addition has been placed on the rear of this home. Emanuel "Mannie" Alston, born 1900, lived here from 1915 until his death in 1985. He served for many years as an elder at Ebenezer Baptist Church and took a prominent part in the services there.



Frogmore Plantation

Frogmore Plantation Complex NR

Off Secondary Road 77, near its junction with Secondary Road 35, St. Helena Island

The main house and tabby barn at Frogmore Plantation Complex were built c. 1810, probably by John and Elizabeth Stapleton. In 1868 Laura Towne and Ellen Murray, teachers and members of the Pennsylvania Freedmen's Relief Association, purchased Frogmore for their residence. Towne and Murray were two of the first Northern missionaries who arrived on St. Helena Island in March 1862 after its capture by Union troops. They began classes for the African American residents of the island, which led to the founding of Penn School. Towne and Murray enlarged the Frogmore Plantation house and lived there until their deaths in 1900 and 1908.

The Great Sea Island Storm HM

Penn Center, Martin Luther King Dr, S.C. Sec. Road 7-45, St. Helena Island

On the night of August 27, 1893, a huge "tropical cyclone," the largest and most powerful storm to hit S.C. until Hurricane Hugo in 1989, made landfall just E of Savannah, Ga. With gusts as high as 120 mph and a storm surge as high as 12 ft., the worst of the storm struck the Sea Islands near Beaufort – St. Helena, Hilton Head, Daufuskie, Parris, and smaller islands were devastated.

The storm killed more than 2,000 and left more than 70,000 destitute in coastal S.C. and Ga. Losses in lives and property were most catastrophic among blacks who were former slaves or their descendants. Clara Barton and the American Red Cross launched a massive relief effort, the first after a hurricane in U.S. history. Donations in 1893-94 fed, clothed, and sheltered thousands.

Erected by the Beaufort County Historical Society, 2008

The Green NR

Intersection of U.S. Highway 21 and Lands End Road, St. Helena Island

The Green is an open plot of land that measures 167 feet by 230 feet, near the center of St. Helena Island. The Penn School built Darrah Hall on this site c. 1885, but in 1893, refugees left homeless by a hurricane crowded into the building seeking shelter. A cooking fire got out of control and destroyed the building. The Green has long served as a meeting place and celebration site for St. Helena Island's African American residents. Such activities as Emancipation Day, celebrating the adoption of the Emancipation Proclamation in 1863; the annual Farmers Fair; Labor Day celebrations; and community sings were held all or in part at the Green. The Green is also now known as Martin Luther King, Jr. Park.

Knights of Wise Men Lodge Hall NR

Martin Luther King Drive, St. Helena Island

The Knights of Wise Men was organized in 1870 to provide financial and farming assistance to the families of its members in times of sickness and death. The Knights purchased this property at the rear of The Green in 1889 for eight dollars and built a two-story wood frame building, which burned in 1940. The current concrete building was constructed shortly thereafter by local masons. It is similar in fashion to the earlier building. At its height in the 1920s, the Knights of Wise Men had some 350 members. The lodge is still used during times of celebration, both as a dance hall and as a temporary jail for overenthusiastic celebrants.

Mary Jenkins Community Praise House NR

Secondary Road 74, St. Helena Island

Mary Jenkins Community Praise House is one of only four praise houses remaining on St. Helena Island. The small wood frame building, which was built c. 1900 by Kit Chaplin, represents a vernacular architectural form that has survived since the plantation era. Paris Capers, born in 1863, was one of the early elders. As a place of religious worship as well as community meetings, this praise house is an important reminder of St. Helena Island's African American heritage. For more information about praise houses see the description section of the nomination for the Eddings Point Community Praise House, also on St. Helena Island.



Mary Jenkins Community Praise House

The Oaks NR

Unpaved road 0.3 miles west of

Secondary Road 165, St. Helena Island

The house at the Oaks was built c. 1855 by John Jeremiah Theus Pope and his wife. The family fled St. Helena Island after it was captured by Union troops in 1861. Edward L. Pierce, one of the leaders of the Port Royal Experiment, chose the Oaks as his headquarters, and it remained the St. Helena headquarters throughout the Civil War. The Port Royal Experiment was a program of the United States government designed to train and educate the newly released slaves on the South Carolina sea islands in order to prove their effectiveness as free laborers. Supplies were sent to the Oaks to be sorted and repacked for distribution to other plantations and then to the freedmen. The house also served as a hotel for superintendents, teachers, and military personnel from Port Royal. In June 1862 Ellen Murray and Laura M. Towne from the Pennsylvania Freedmen's Relief Association opened a school for freedmen in a back room of the house. Murray and Towne came not only to teach the freedmen — both adults and children — but to help them adjust to their freedom in all aspects of their lives. The school was soon too large for its small room and was moved to Brick Church near the center of the island. Murray and Towne lived at the Oaks until 1864.



The Oaks

Penn Center Historic District NHL

Highway 37, south of Frogmore, St. Helena Island

Penn School was founded in 1862 by northern missionaries and abolitionists who came to South Carolina after the capture of the Sea Islands by Union troops. Laura Towne and Ellen Murray from the Pennsylvania Freedmen's Relief Association were among those who began classes for the freed slaves, which for a time were held in Brick Church, built by Baptist planters in 1855. During Reconstruction, Brick Church, which is included in the historic district, served as church, meeting hall, and school for freedmen and northern missionaries. In 1864 the Pennsylvania Freedmen's Relief Association sent a schoolhouse, ready to be assembled, to St. Helena. The school, which was erected near Brick Church, was called Penn School. In the early twentieth century the school was incorporated and became Penn Normal, Industrial, and Agricultural School. It provided practical vocational training for its students as well as services to the community. Many of the trustees, including George Peabody, were philanthropists from the North, and a new campus was created with numerous



Seaside Plantation

buildings. At a time when public education was poor, Penn School graduates made important contributions to the local community, and the school gained a national reputation. Penn School also preserved manuscripts, oral history, musical recordings, and handicrafts documenting the cultural heritage of the sea islands. Buildings in the Penn Center Historic District illustrate the history of Penn School in the early twentieth century. These include Darrah Hall (1882), Hampton House (c. 1904), Benezet House (1905), Cedar Cottage (1907), Jasmine Cottage (1911), Cope Industrial Shop (1912), the Cafeteria (1917), Pine Cottage (1921), Lathers Hall (1922), Frissell Memorial Community Center (1925), Butler Building (1931), Arnett House (1937), the Potato House (1938), Orchard Cottage (1942), and the Cannery (1946). The school closed in 1948, and a non-profit organization was created to continue the community service and cultural preservation activities. During the 1960s Penn Center supported school desegregation and voter registration. Dr. Martin Luther King Jr. held meetings at Penn Center prior to the March on Washington in 1963. Today the mission of Penn Center is to promote and preserve the history and culture of the Sea Islands. The organization also acts as a catalyst for the development of programs for self-sufficiency. Penn Center sponsors public programs, operates a conference center and the York W. Bailey Museum and Gift Shop, and maintains the Laura M. Towne Archives and Library. In 1974 Penn Center Historic District was designated a National Historic Landmark.

Penn School HM

Cope Building, Penn Center, St. Helena Island

After Union occupation of the sea islands in 1861, two northerners, Laura Towne and Ellen Murray, came to help the freed blacks of this area, establishing Penn School here in 1862. The earliest known black teacher was Charlotte Forten, who traveled all the way from Massachusetts to help her people. (Reverse) One of the first schools for blacks in the South, Penn School, opened in 1862, was reorganized as Penn Normal, Industrial and Agricultural School in 1901. As a result of this change, incorporating principles of education found at both Tuskegee and Hampton Institutes, Penn became an international model. Its program was removed to the Beaufort County school system in 1948. Erected by Penn Club and S.C. Department of Parks, Recreation, and Tourism, 1981

Seaside Plantation NR

*Off County Road 77 (Seaside Road)
near its junction with Secondary Road 37, St.
Helena Island*

The house at Seaside Plantation was built c. 1795 for the Fripp family. By 1850 the plantation produced 22,000 pounds of Sea Island cotton annually through the work of 120 slaves. With the impending conquest of St. Helena Island by Union troops, the Fripp family fled the island. Beginning in 1862, Seaside Plantation became a center of activity for the Port Royal Experiment, a program of the United States government designed to train and educate the newly released slaves on the South Carolina sea islands in order to prove their effectiveness as free laborers. The house itself served as a residence for a number of missionaries, teachers, and administrators associated with the Port Royal Experiment. These included Charles Ware of Boston, a labor superintendent for Seaside Plantation; Richard Soule, General Superintendent of the Port Royal Experiment for St. Helena Island and Ladies Island; and Charlotte Forten, missionary, teacher, and member of a prominent African American abolitionist family in Philadelphia.

Robert Simmons House NR

*On unpaved road .5 mile south of
U.S. Highway 21, St. Helena Island*

This house was built c. 1910 by Robert Simmons, an African American farmer. The house is a rare surviving example of a double pen house, a vernacular architectural form once common on St. Helena Island. Double pen houses had two rooms side-by-side, each usually measuring approximately sixteen by sixteen feet. The house has been enlarged, but the original core is still distinguishable.

Port Royal Agricultural School / Beaufort County Training School HM

*Shanklin Road, NE of its intersection
with Laurel Bay Road, Burton*

The Port Royal Agricultural School, later the Beaufort County Training School, operated nearby 1901-1955. Offering vocational and academic education for blacks, it was founded by Beaufort citizens led by Abbie Holmes Christensen (1852-1938). The school was modeled on Booker T. Washington's Tuskegee Institute, with his advice and support.

Booker T. Washington called it "a model school of its kind" when he toured it in 1908. It was usually called "the Shanklin School" for Joseph S. Shanklin (1872-1957), Tuskegee alumnus and its principal 1903-1946. His wife India (1876-1939) was its matron, nurse, and a teacher. Renamed Beaufort Co. Training School, it became a public school in 1920 and closed in 1955. Shanklin Elementary School, 2.6 mi. W, opened in 1994.

Sponsored by Beaufort County, 2014

Combahee River Raid / Freedom Along the Combahee HM

*Steel Bridge Landing, U.S. Highway 17N over
Combahee River, Gardens Corner vicinity*

On June 1-2, 1863, a Federal force consisting of elements of the 2nd S.C. Volunteer Infantry (an African-American

unit) and the 3rd Rhode Island Artillery conducted a raid up the Confederate-held Combahee River. Col. James Montgomery led the expedition. Harriet Tubman, already famous for her work with the Underground Railroad, accompanied Montgomery on the raid.

Union gunboats landed 300 soldiers along the river, and one force came ashore here at Combahee Ferry. Soldiers took livestock and supplies and destroyed houses, barns, and rice at nearby plantations. More than 700 enslaved men, women, and children were taken to freedom in perhaps the largest emancipation event in wartime S.C. Some freedmen soon enlisted in the U.S. Army.
Sponsored by the South Carolina Department of Transportation, 2013

Sheldon Union Academy HM

"U.S. Highway 21," Sheldon Community

Sheldon Union Academy, later Sheldon School, opened in 1893 on this site and educated the black children of rural Sheldon community for almost fifty years. The original Sheldon Union Academy board, which founded and governed the school from 1893 to 1918, included S.T. Beaubien, M.W. Brown, P.R. Chisolm, H.L. Jones, S.W. Ladson, F.S. Mitchell, and N.D. Mitchell.

Sheldon Union Academy, founded by an independent group of community leaders, was a private school until 1918. That year its board deeded the property to Beaufort County, which built a new public school on this site. Sheldon School, which taught grades 1-7, closed in 1942 when the county consolidated its rural black schools.
Erected by the Committee for the Preservation of African American Landmarks, 2001

Berkeley County Cainhoy Historic District NR

Wando River off

S.C. Highway 41, Cainhoy vicinity

The Cainhoy Historic District, while listed for its collection of buildings that date from the 18th to the 20th centuries, also derives significance from its association with black history and Reconstruction politics. During the heated gubernatorial election of 1876, which eventually led to the end of Reconstruction, a political meeting between blacks and whites dissolved into violence resulting in the Cainhoy massacre. Seven men were killed and 16 wounded in the conflict. This Incident was unusual among Reconstruction-era racial confrontations in South Carolina because the black group won.

Casey (Caice) HM

*At intersection S.C. Hwys 52 (Old Moncks Corner
Road) & 176 (State Road), Goose Creek*

This African-American community grew up around a Methodist church founded during Reconstruction by a freedman named Casey or Caice. Its early services were under a tent, but a log cabin served as its first permanent church. In 1868 T.W. Lewis and other trustees bought a 25-acre tract between S.C. Hwys. 176 and 52. After a frame church replaced the cabin, Rev. William Evans (1822-1887) became the first permanent ordained minister at Casey Methodist Church.

Casey Methodist Church was destroyed by arson in 1977; the adjacent cemetery is all that remains. Casey School, a three-room frame school built next to the church in the 1930s, taught area children in grades 1-7 until it burned in 1966. The Goose Creek Branch of the Berkeley County Public Library was built on the site in 1991. The Casey Fellowship Hall, across Moncks Corner Road from the church, was also a vital institution in the Casey community for many years. *Erected by the City of Goose Creek, 2006*

French Huguenot Plantation HM

112-114 Westover Drive, Goose Creek

Abraham Fleury, sometimes called Abraham Fleury Sieur De La Plaine, settled here about 1680. He was one of the first French Huguenot planters in Carolina. The Huguenots, Protestants who escaped the persecution of Catholic France, immigrated with encouragement from the Lords Proprietors, who promised them opportunity and religious freedom. They later assimilated into the predominantly Anglican society of the lowcountry.

FREEDMAN'S PLANTATION This tract was often called Cherry Hill after it was merged into that plantation before the Revolution. In 1858 freedman and planter Lamb Stevens (1766?-1868) added it to his extensive holdings. Stevens, born into slavery in N.C., later purchased his freedom and moved to S.C. He owned as many as 30 slaves, some of them relatives he bought in order to protect them and their families. Lamb died in 1868 at the age of 102. *Erected by the City of Goose Creek, 2010*

Howe Hall Plantation / Howe Hall HM

At Dogwood Park,

460 Liberty Hill Road, Goose Creek

Howe Hall Plantation, an inland rice plantation, was established here by Robert Howe, who came to S.C. in 1683. His first house here was later described as "tolerable." Howe's son Job (d. 1706) built a brick plantation house here once described as "commodious" but spent most of his time in Charleston. Howe served in the Commons House of Assembly 1696-1706 and was Speaker 1700-05. He died yellow fever in 1706.

Howe Hall Plantation was later purchased by several planters, including Thomas Middleton in 1719 and Benjamin Smith in 1769. By the late antebellum period James Vidal owned it and other nearby plantations. During Reconstruction Vidal sold parcels to African American societies and to individual freedmen. This area became an African American farming community for many years. Dogwood Park was created here by the Goose Creek Recreation Commission in 1990. *Erected by the Goose Creek Recreation Commission, 2007*

Howe Hall Plantation / Howe Hall Elementary School HM

At Howe Hall AIMS Elementary School,

115 Howe Hall Road, Goose Creek

Howe Hall Plantation was established here by Robert Howe about 1683 and passed to his son Job Howe (d. 1706), Speaker of the Commons House of Assembly 1700-05. Later owned by such prominent lowcountry families as the Middletons and Smiths, it was owned by James Vidal before the Civil War. During Reconstruction Vidal sold parcels to African American societies and individual freedmen for small farms.

Howe Hall became an African American community made up of small family farms in the 1870s. It was nicknamed "Hog Hall" by locals who belittled the area's lower status when compared to the old plantation. Howe Hall Elementary School, serving grades 1-8, consolidated several local black schools and was built here in 1854. Integrated in 1967, it has been Howe Hall AIMS (Arts Infused Magnet School) Elementary since 2002. *Erected by the City of Goose Creek, 2007*

Bowen's Corner HM

Intersection of Foster Creek Road & Tanner Ford Boulevard, Hanahan

Bowen's Corner, an African-American farming community from the mid-19th century through the late-20th century, was originally part of a rice plantation established along Goose Creek in 1680. That tract was granted by the Lords Proprietors to Barnard Schencklingh (d. 1692). It was later owned by Benjamin Coachman (d. 1779), member of the Royal Assembly. By 1785 it passed to John Bowen (d. 1811), a state representative, for whom Bowen's Corner is named.

Bowen and later absentee owners through the antebellum and post-Civil War era often employed slaves and freedmen as overseers or managers, giving them an opportunity to work toward self-sufficiency. "Bowen's Old Place" was subdivided into small farms after the war. By 1936 the Bowen's Corner community, between the railroad and the Goose Creek Reservoir, was centered on Bethel A.M.E. Church and Bowen's Corner School, for grades 1-8, which closed in 1954. *Erected by the City of Hanahan, 2008*

Cooper River Historic District NR

Along the East and West branches of the Cooper River, Moncks Corner vicinity

The Cooper River Historic District includes approximately 30,020 acres along the East and West branches of the River. The district is significant for its association with the African American experience in lowcountry South Carolina. Slaves cleared forests to carve plantations out of the wilderness; grew, harvested, and processed cash and subsistence crops and raised livestock; and performed countless domestic services for their masters, all of which made the plantation system possible. Historic buildings and landscape features such as rice fields, roads, avenues, and cemeteries are tangible evidence of the rice plantation economy and the work of thousands of slaves who provided the labor force for the plantations. In addition, the archaeological evidence of slave houses, streets, and settlements has the potential to provide new insights into the lifeways of enslaved African Americans.

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evidence of slave houses, streets, and settlements has the potential to provide new insights into the lifeways of enslaved African Americans.

Berkeley Training High School HM

320 N. Live Oak Drive, Moncks Corner

Berkeley Training High School, located here from 1955 to 1970, replaced a four-room wood frame school 1 mi. S at Main St. and Old U.S. Hwy. 52. That school, built in 1918-1920 at a cost of \$6,700, had been partially funded by the Julius Rosenwald Foundation. The new brick school, built here in 1955 at a cost of almost \$400,000, opened with an enrollment of more than 500 students in grades 8-12.

Joseph H. Jefferson, Sr. (1919-1983) was the only principal of Berkeley Training High School at this location, from 1955 to 1970. By the 1964-65 school year this school reached its peak of 723 students in grades 8-12. Its enrollment was reduced to grades 9-12 in 1965-66 and then to grades 10-12 in 1968-69. Berkeley Training High School closed in 1970 after the desegregation of Berkeley County schools.

Erected by the Berkeley Training High School Alumni Association, 2010

Cherry Hill Classroom HM

1386 Cherry Hill Road, Moncks Corner

This school was built ca. 1876 on land donated by John Campbell for a building that would serve as both a school for African American students and as a church for the Cherry Hill community. A one-room school for grades 1-6 with Aaron Cooper and St. Julian Middleton as its first teachers, it became a public school within the Berkeley County school district in the early 20th century.

By the 1920s attendance here had grown enough to require a one-room addition, which was built on land donated by Mary Ann Cooper. Daisy Pasley and Pansy Cooper were the first teachers in the expanded school. The school closed after the 1954-55 school year, when many rural schools in Berkeley County were consolidated. It was rededicated as Cherry Hill Community Center in 2011.

Sponsored by Cherry Hill Community Center, 2014

Dixie Training School HM

Intersection of Main Street and old U.S. Highway 52 North, Moncks Corner vicinity

Berkeley Training High School, first called Dixie Training School, stood here from 1920 until the 1980s. The first public school for blacks in Moncks Corner was founded in 1880. It held classes in local churches until its first school was built in 1900. The three-room school built here 1918-1920 at a cost of \$6,700 was one of almost 500 in S.C. funded in part by the Julius Rosenwald Foundation 1917-1932.

Rev. James Van Wright led a local effort to fund and build the school, with its slogan "A Dollar or A Day." Rev. Harleston, the first principal, was succeeded in 1921 by R.A. Ready (d. 1952), principal for 29 years. The school, at first including grades 1-11, became Berkeley Training High School in the 1930s. It moved into a new school on U.S. Hwy. 17 in 1955 and closed in 1970 when county schools desegregated. *Erected by the Alumni and Friends of Berkeley Training High School, 2006*

St. Stephen Colored School / St. Stephen High School HM

Russellville Road/Old Mill Road, St. Stephen

St. Stephen Colored School, the first public African American school in St. Stephen, was built here in 1924-25. A three-room frame building, it was one of almost 500 schools in S.C. funded in part by the Julius Rosenwald Foundation 1917-1932. It opened with grades 1-7, but burned in 1935. A brick elementary and high school with grades 1-10 replaced it. Grades 11 and 12 were added in 1936-37 and 1948-49.

A nine-room brick high school was constructed here in 1944-45, with Woodrow Z. Wilson as its last principal. It closed in 1954, and its students transferred to the new Russellville High School. The elementary school, with grades 1-7, was replaced by a new St. Stephen Elementary in 1966. The buildings here were torn down in 1965, and their bricks and lumber donated to Allen A.M.E. Church.

Erected by the Alumni and Friends of St. Stephen Colored Elementary and High School, 2008

Calhoun County

Mount Pleasant Baptist Church HM

At the church, S.C. Highway 419, Fort Motte

The first church built by African Americans at Fort Motte grew out of services held by slaves at nearby Bellville, Goshen, Lang Syne, and Oakland plantations. It was formally organized in 1867 by Caleb Bartley, Israel Cheeseborough, Cudjo Cunningham, Anderson Keitt, William McCrae, John Spann, and Harry Stuart.

Rev. S.A. Evans, the first minister, was succeeded by Rev. Henry Duncan, who served until his death in 1905. The sanctuary, built in 1869 on land donated by Augustus T. and Louisa McCord Smythe, was remodeled in the 1970s and the 1990s. Mount Pleasant School educated students here from the 1870s into the 1920s.

Erected by the Congregation and the United Family Reunion, 2002

Good Hope Picnic HM

McCord's Ferry Road (S.C. Highway 267) between Lone Star and Ellore,

The Good Hope Picnic, a celebration of the end of the planting season, is the oldest African-American event in the Lone Star community. Founded in August 1915 by farmers to market their produce and held on the second Friday in August, it has often included games and music. Members of several African-American churches in and around Lone Star helped found the picnic and still support it.

Erected by the Good Hope Picnic Foundation, 2008

Charleston County

King Cemetery NR

Near junction of U.S. Highway 17 and S-19-38, Adams Run vicinity

The King Cemetery, which was named for a nineteenth century plantation owner, is thought to have been used by the area's African American community since at least the late antebellum period. It contains at least 183 graves. Oral history documents the extensive use of the

graveyard during slavery and continuing into the first half of the twentieth century. The cemetery is a good example of the Lowcountry African American cemetery, typically associated with a plantation and reflecting the continuation of burial rituals and patterns originating in slavery. Distinctive characteristics include the placing of grave goods — personal items of the deceased — on graves and the use of plant materials. Although relatively few burial goods are visible on the surface, archaeological investigations have shown that they are found slightly below grade, having been covered by recent buildup of soils. During the spring the cemetery is dominated by massive banks of daffodils and snowflakes with yucca plants marking individual graves.

Aiken-Rhett House Slave Quarters NR

48 Elizabeth Street, Charleston

The Aiken-Rhett House was originally constructed c. 1817. In the 1830s William Aiken Jr., a wealthy rice planter, and his wife Harriet remodeled the main residence and enlarged the outbuildings. By the 1850s Aiken owned more than 700 slaves on his rice plantation while approximately 12 highly skilled slaves maintained this mansion in the city. The enslaved African Americans at the Aiken-Rhett House included Ann Greggs and her son Henry; Sambo and Dorcas Richardson and their children; Charles; Rachael; Victoria; Elizabeth and Julia; Charles Jackson; Anthony Barnwell; and two carpenters, Will and Jacob. They included household servants — the butler, maids, nurses, chambermaids, and cooks — and those who labored in the work yard — carriage drivers, gardeners, carpenters, and stablemen. They lived and worked in the back lot of the house, which still includes a paved work yard, a carriage house, a kitchen, privies, and second floor slave quarters. The slaves slept in rooms arranged dormitory style above the kitchen and stable and probably ate communally in the kitchen. The Aiken-Rhett House is included in the Charleston Historic District. Historic Charleston Foundation operates the complex as a museum.



Avery Institute

Avery Institute NR

125 Bull Street, Charleston

Avery Institute originated in the Saxton School, which was founded by Francis L. Cardoza in 1865 as a school for African American students. Cardoza was born free in Charleston in 1837 and earned a four-year degree at the University of Glasgow. He continued his studies at seminaries in Edinburgh and London. After serving briefly

as a Presbyterian pastor, Cardoza volunteered his services to the American Missionary Association as a teacher. In response to Cardoza's appeal for a secondary school for advanced students, the American Missionary Association purchased a lot on Bull Street and constructed this three-story brick building c. 1868. The Freedman's Bureau and the estate of northern philanthropist Charles Avery also contributed to the school. By 1880 Avery Institute had almost 500 students who were taught by an integrated staff including both Charlestonians and northerners. The training of teachers was one of the main goals of the school, which achieved a reputation of academic excellence. Many of South Carolina's most prominent African American leaders received their education here. By 1947 Avery became a public school, which closed its doors in 1954. Avery Institute is included in the Charleston Historic District. Today, the building houses the Avery Research Center for African American History and Culture. Based at the College of Charleston, it is an archives, research center, and museum.

Burke High School HM

144 President Street, Charleston

This school, founded in 1910, was the first public high school for African-Americans in Charleston. It succeeded the Charleston Normal & Industrial School, a private school at Bogard & Kracke Streets, which had been founded in 1894 by Rev. John L. Dart. The new Charleston Colored & Industrial School, built here at President and Fishburne Streets by the City of Charleston, opened in January 1911 with 375 students.

David Hill became the first African-American principal in 1919. The school was renamed Burke Industrial School in 1921 in memory of J.E. Burke, vice chairman of the public school board. By 1930 Burke, with 1,000 students, had a full elementary and high school curriculum in addition to its vocational curriculum. Burke merged with Avery High School in 1954, was accredited, and was renamed Burke High School, in a new complex on this site. It was rebuilt in 2005. *Erected by the Burke High School Foundation, Inc., 2010*

Calvary Episcopal Church HM

104-106 Line Street, Charleston

This church, located on Beaufain Street for 91 years, was organized in 1847 to give free blacks and slaves in antebellum Charleston a separate Episcopal congregation of their own. The Rev. Paul Trapier was its first minister, and the church met in the St. Philip's Episcopal Church parsonage, then in Temperance Hall, before acquiring a lot at the corner of Beaufain and Wilson Streets.

A stuccoed brick church on Beaufain Street was completed and consecrated in 1849. In 1940 Charleston Housing Authority bought the historic church and lot to build the Robert Mills Manor housing project. The congregation bought this lot on Line Street from the city and dedicated this sanctuary in 1942. Three African-American cemeteries have been on this site: one "Colored," one Baptist, and Calvary Episcopal. *Erected by the Congregation, 2010*

Cannon Street Hospital HM

135 Cannon Street, Charleston

Cannon Street Hospital, established here in 1897, served the African-American community of Charleston until 1959. Officially the Hospital and Training School for Nurses, it occupied a three-story brick building constructed ca. 1800. Dr. Alonzo C. McClennan (1855-1912), then one of only six black physicians in Charleston, was one of its founders and also edited *The Hospital Herald* 1898-1900.

McCLENNAN-BANKS MEMORIAL HOSPITAL By 1956 Dr. Thomas C. McFall, director of the Cannon Street Hospital, led a campaign to build a new hospital. McClennan-Banks Memorial Hospital, which opened on Courtenay Street in 1959, was named for Dr. McClennan and Anna DeCosta Banks (1869-1930), first head nurse of the Cannon Street Hospital. The old hospital here was torn down in 1961; the new hospital closed at the end of 1976 and was torn down in 2004. Erected by the *Waring Historical Library, Medical University of South Carolina, and the Avery Research Center for African American History and Culture, College of Charleston, 2010*

Centenary United Methodist Church NR

60 Wentworth Street, Charleston

Centenary United Methodist Church was built in 1842 and was originally the home of the Second Baptist Church. In 1866, the African American members of Trinity Methodist Church left that church and purchased this building from the Baptists for \$20,000 in gold. The Centenary congregation included many members of Charleston's African American upper class including the Westons, Wilsons, Johnsons, Millses, Browns, Sasportases, Hamptons, McKinlays, Ransiers, Holloways, Ryans, and Wigfalls. These were among the wealthiest black families in Charleston. In the twentieth century Septima Poinsett Clark, prominent African American educator and leader in the National Association for the Advancement of Colored People (N.A.A.C.P.), was a member of Centenary United Methodist Church. She later directed citizenship schools for Dr. Martin Luther King's Southern Christian Leadership Conference. The church is included in the Charleston Historic District.

Central Baptist Church NR

26 Radcliffe Street, Charleston

Central Baptist Church is said to be the first church in Charleston designed, built, and paid for solely by African Americans. It was designed by John P. Hutchinson and built in 1891 by members of the congregation, which was organized by a group from Morris Street Baptist Church. The wood frame church is an example of the Carpenter Gothic style of architecture, which features a square tower topped by an octagonal belfry. The interior is distinguished by folk art murals depicting the life of Christ. The murals were painted between 1912 and 1915 by Amohamed Milai, a native of India. A member of the congregation met Milai, who was working in Washington, D.C., at a church convention in Greenville. The murals depict the Procession to Golgotha, the Crucifixion, the burial scene, Mary Magdalene at the sepulchre, Peter and the other disciple, the empty tomb, and Cleopas and another disciple on the road to Emmaus. The altarpiece depicts the Baptism of Christ, while in the apse is the Ascension, and in the gable above is the Resurrection.

Cigar Factory / "We Shall Overcome" HM

701 E. Bay Street, Charleston

This five-story commercial building, built ca. 1882 as a textile mill, was known as the Charleston Manufacturing Company, then Charleston Cotton Mills, in its early years. Leased to the American Tobacco Company in 1903, the plant was sold to that company in 1912. Popularly called "the Cigar Factory," it produced cigars such as Cremo and Roi-Tan until it closed in 1973. The Cigar Factory was listed in the National Register of Historic Places in 1980.

By the end of World War II the factory employed 1,400 workers, 900 of them black women. In October 1945, 1,200 workers walked out over discrimination and low wages. Strikers sang the gospel hymn "I'll Overcome Someday." Later revised as "We Shall Overcome," it would become the anthem of the Civil Rights Movement. The strike ended in March 1946 with a settlement giving workers raises and promising better treatment.

Sponsored by the Preservation Society of Charleston, 2013



Denmark Vesey House

Denmark Vesey House NHL

56 Bull Street, Charleston

Raised in slavery in the Virgin Islands, Denmark Vesey settled with his master, a slave trader, in Charleston, where he purchased his freedom and moved to Bull Street, working as a carpenter and living among other free blacks. Beginning in December 1821, Vesey and other free blacks met in his home on Sunday evenings, when blacks were allowed to gather for religious services. Vesey and his friends, however, were not worshipping, but were instead planning a rebellion for the summer of 1822. As the date for the rebellion grew closer, one slave who heard of the plot reported it to his master. Several leaders of the rebellion were arrested, and three men testified against Vesey as the organizer in exchange for promises of immunity. Vesey and more than thirty others were executed for their roles in the conspiracy. Several important actors in the Denmark Vesey insurrection and trial, both white and black, lived on or near Bull Street. Although it is not known exactly where on Bull Street Denmark Vesey lived and worked, the house at 56 Bull Street was listed as a National Historic Landmark in 1976.

Emanuel A.M.E. Church NR

110 Calhoun Street, Charleston

The congregation of Emanuel African Methodist Episcopal Church was organized c. 1865 with Rev. Richard H. Cain as its first pastor. The church was built on the legacy of

an African Methodist Church, which had thrived in the early nineteenth century, but had been banned after the Denmark Vesey conspiracy. Cain, who had grown up in Ohio and been ordained a bishop in the A.M.E. Church in 1859, came to South Carolina as a missionary in 1865. In addition to his work with the A.M.E. Church, Cain held several political offices including serving two terms in Congress (1873-1875 and 1877-1879). Under Cain's leadership the Emanuel A.M.E. congregation purchased this lot on Calhoun Street and constructed a wooden building on the property. The church flourished and by 1883 it had almost 4,000 members. Charleston's two other major A.M.E. churches — Morris Brown A.M.E. Church and Mt. Zion A.M.E. Church — were organized from Emanuel. After the wooden church was damaged in the earthquake of 1886, this stuccoed brick Gothic Revival building with a tall steeple was constructed in 1891. Emanuel A.M.E. Church is included in the Charleston Historic District.



Harleston-Boags Funeral Home

Harleston-Boags Funeral Home NR

121 Calhoun Street, Charleston

Captain Edwin G. Harleston, a former sea captain, constructed this building c. 1915 for the family undertaking business. The three-story wood building included offices, showroom, morgue, embalming room, and a large chapel. Apartments for family members were on the third floor. Harleston's son, Edwin A. Harleston — an artist who was educated at Morehouse College and the Boston Museum of Fine Arts — returned to Charleston to become a painter and help in the family business. He and his wife, the photographer Elise Forrest Harleston, also established the Harleston Studio in the building and lived here after 1920. In 1917 Harleston organized the first branch of the National Association for the Advancement of Colored People (N.A.A.C.P.) in Charleston, and many meetings were held in this building. Prominent African American leaders who visited here included W.E.B. DuBois, James Weldon Johnson, and Mary McLeod Bethune. The Harleston-Boags Funeral Home is included in the Charleston Historic District.

Harmon Field / Cannon Street All-Stars HM

President Street at Fishburne Street, Charleston

Harmon Field, established in 1927, was one of many parks across the country created with support from the Harmon Foundation, a national philanthropic organization. Though dedicated to the "Recreation of All," state law mandated the racial segregation of public parks and Harmon Field remained a facility for African Americans until it was desegregated in 1964. Among other uses, the park was a venue for games played by amateur and semi-pro baseball teams.

In 1953 the Cannon St. YMCA established the first African American Little League in S.C. and played games at Harmon Field. In 1955 the Cannon St. YMCA entered a team in the state Little League tournament. Rather than integrate, white teams boycotted and the Cannon St. All-Stars were state champions by forfeit. The All-Stars were invited to the Little League World Series, but not allowed to compete. *Sponsored by the City of Charleston, 2014*

Holy Trinity Reformed Episcopal Church NR

51 Bull Street, Charleston

Holy Trinity Reformed Episcopal Church is a simple wooden building, which was constructed c. 1880. The congregation was formed in 1875 by members who withdrew from Calvary Protestant Episcopal Church, which was a mission of the Protestant Episcopal Diocese and directed by a white deacon. The group wanted to form its own church and decided to apply for admission to the Reformed Episcopal denomination. The congregation worshiped in several locations before constructing this building. The Reformed Episcopal Church had been organized in New York City in 1873 by a bishop who withdrew from the Protestant Episcopal Church after a dispute over ritual and doctrine. The denomination appealed to some African Americans in the South who had become frustrated with their treatment by the Protestant Episcopal Church. Holy Trinity Reformed Episcopal Church is included in the Charleston Historic District.

Richard Holloway Houses NR

221 Calhoun Street,

96 Smith Street, & 72 Pitt Street, Charleston

Richard Holloway was a prominent member of Charleston's large free African American population in the early nineteenth century. Holloway was a highly skilled carpenter and landlord who lived on Beaufain Street but owned more than twenty houses around the city when he died in 1823. He was also a member of the elite Brown Fellowship Society and a founder of the Minor's Moralists Society, organized to educate poor or orphaned black children. Holloway was a lay preacher in the Methodist Episcopal Church and traveled as far as Savannah preaching to slaves. Several of the houses constructed and owned by Holloway remain standing in the city including the houses at 221 Calhoun Street, 96 Smith Street, and 72 Pitt Street. He built the Charleston single house at 221 Calhoun Street c. 1814. About the same time he built the similar house at 96 Smith Street. The house at 72 Pitt Street was constructed by Holloway around 1827. The houses, which display Holloway's skill as a designer and builder, are included in the Charleston Historic District.

Hospital Strike of 1969 HM

Ashley Avenue, Charleston

Civil rights marches on Ashley Ave. and elsewhere occurred during strikes at two hospitals from March 20 to July 18, 1969. Workers, mostly black women, cited unequal treatment and pay when they organized and walked out of the Medical College Hospital (MCH) on Doughty St. and Charleston County Hospital (CCH) on Calhoun St. Some picketers were arrested, the state of S.C. refused to sanction a union, and talks stalled.

The Southern Christian Leadership Conference joined the strike in its first major campaign since the death of Martin Luther King, Jr. Protests were marred by violence, and Gov. Robert McNair called out the National Guard and set a curfew. In May King's widow Coretta Scott King led 5,000 marchers down Ashley Ave. A settlement at MCH in June and CCH in July gave workers raises and promised better treatment. *Sponsored by the Preservation Society of Charleston, 2013*

Jonathan Jasper Wright Law Office HM

84 Queen Street, Charleston

Jonathan Jasper Wright (1840-1885), the first African American in the U.S. to sit as a justice on a state supreme court, practiced law here from 1877 until his death in 1885. Wright, a native of Pa., was educated at Lancasterian Academy in Ithaca, N.Y. He came to S.C. in 1865 as a teacher for the American Missionary Association and also worked as an attorney for the Freedmen's Bureau.

Wright wrote that he hoped to vindicate the cause of the downtrodden. He was a delegate to the S.C. constitutional convention of 1868 and a state senator 1868-70. Wright, elected to the S.C. Supreme Court in 1870, resigned in 1877 due to political pressure. After he left the bench he practiced law, helped Claffin College found its Law Department, and became its Chair in Law. He died of tuberculosis in 1885.

Sponsored by the S.C. Black Lawyers Association, 2013

Kress Building / Civil Rights Sit-Ins HM

281 King Street, Charleston

This three-story Art Deco building, built in 1930-31 was a 5- and 10-cent store owned by S.H. Kress & Co. until 1980. Kress, with about 400 American stores, designed its own buildings. This store features a yellow brick facade with colorful and decorative glazed terracotta details typical of Kress's Art Deco designs. A 1941 two-story addition faces Wentworth Street. McCrory Stores bought this building in 1980, operating it under the Kress name until 1992.

In April 1, 1960, the lunch counter here and those at the Woolworth's and W.T. Grant's stores on King St. were the targets of the city's first civil rights "sit-in." Black students from Burke High School were denied service but refused to leave. Arrested for trespassing, they were later convicted and fined. This youth-led protest was the beginning of a broader civil rights movement in Charleston.

Sponsored by the Preservation Society of Charleston, 2013



Mt. Zion A.M.E. Church

Mt. Zion A.M.E. Church NR

7 Glebe Street, Charleston

Designed by Edward C. Jones, this building was constructed in 1848 for the Glebe Street Presbyterian congregation. In the 1880s the building became the home of the Mt. Zion African Methodist Episcopal congregation, which was an outgrowth of Emanuel A.M.E. Church. By the early 1880s the congregation of Emanuel A.M.E. Church had grown so much that it became too large for one minister. The pastor, Rev. Norman Bascom Sterrett, developed a plan to divide the congregation, and the old Glebe Street Presbyterian Church property was purchased for the new church. In 1882 the Mt. Zion A.M.E. Church was formed. Mt. Zion A.M.E. Church is included in the Charleston Historic District.



Old Bethel United Methodist Church

Old Bethel United Methodist Church NR

222 Calhoun Street, Charleston

This church building was begun c. 1798. Originally it was home to Bethel Methodist Church, which included white members and black members, who led their own class meetings. In 1817 black members left, and with Morris Brown as their leader, formed Charleston's first African Methodist congregation. Denmark Vesey, a free African American who had been a class leader at Bethel, became a member of the new church. Following the arrest of Vesey in 1822 for plotting a slave insurrection, the African Methodist church was forcibly disbanded and many African Americans returned to Bethel. Members of the Charleston aristocracy blamed the insurrection on the opportunities that Bethel had provided for African Americans. In 1852 when the congregation decided to build a larger church on the site, the building was moved to the west side of the lot and only used for African American class meetings. In 1876 the building was donated to the black congregation, and in 1880 it was moved across Calhoun Street and named Old Bethel Methodist Church. The church was originally a simple meeting house; a portico supported by columns was later added to the front. Bishop Francis Asbury preached in the church several times in the late eighteenth and early nineteenth centuries.

Old Bethel Methodist Church HM

222 Calhoun Street, Charleston

This church, built in 1797 in the meeting-house form, was dedicated in 1798 and completed in 1809. It is the oldest Methodist church standing in Charleston. Originally at the corner of Pitt and Calhoun Streets, Bethel Methodist Church was a congregation of white and black members, both

free blacks and slaves. Many blacks left the church in 1833 during a dispute over seating. Though some later returned, many did not.

In 1852 the congregation moved this building west to face Calhoun Street, to make room for a new brick church, completed the next year. This church, called "Old Bethel," was used for Sunday school before its black members acquired it in 1876. They kept the name Old Bethel and moved the church to this location in 1882. Old Bethel Methodist Church was listed in the National Register of Historic Places in 1975. *Erected by the Congregation, 2011*

Old Marine Hospital/Jenkins Orphanage NHL

20 Franklin Street, Charleston

This building, which was designed by Robert Mills, was constructed in 1833 for the care of sick and disabled seamen. After the Civil War, it became a school for African American children. From 1895 to 1939 the building was the home of Jenkins Orphanage, established by Rev. Daniel J. Jenkins for African American children who were orphans or had poor or disabled parents. Enrollment at the orphanage grew to include over 500 children. In addition to this building, the orphanage included a 100-acre farm, a print shop, and a shoe repair shop. The Jenkins Orphanage Band, wearing uniforms discarded by the Citadel, performed throughout the country and in England raising money to support the orphanage. In 1973 the Old Marine Hospital was designated a National Historic Landmark as an outstanding example of the work of Robert Mills.

Old Plymouth Congregational Church NR

41-43 Pitt Street, Charleston

The Old Plymouth Congregational Church is a Greek Revival style wooden building reminiscent of a New England meeting house. The church was constructed in 1872 by a group of African American worshipers who had left the Circular Congregational Church. By 1867 they had formed the Plymouth Congregational Church, which received support from the American Missionary Association. Led by white missionaries, the congregation didn't flourish in Charleston; by 1876 there were only 198 members. Old Plymouth Congregational Church is included in the Charleston Historic District.

Plymouth Church / Plymouth Parsonage HM

41 Pitt Street, Charleston

In 1867 over 100 African Americans, most former members of the Circular Church, founded Plymouth Church, among the oldest black Congregational Churches in the South. Plymouth is an example of the independent black churches formed at the dawn of emancipation. Early pastor Francis L. Cardozo was also involved in the operation of Avery Normal Institute, a school for black students. This Gothic Revival church building was completed in 1872.

Plymouth parsonage, built in 1886, was home to church leaders. Pastors who lived here were active in anti-lynching and equal rights campaigns. Plymouth also hosted a number of prominent black figures. W.E.B. Du Bois, a founding NAACP member, visited in 1925, and Paul Robeson, a singer and activist, stayed here while campaigning for presidential candidate Henry Wallace in 1948. In 1957 the congregation moved to a new location one mile north on Spring Street. *Sponsored by the Avery Research Center for African American History and Culture, 2014*

John Schnierle Jr./Alonzo J. Ransier House NR *33 Pitt Street, Charleston*

This house was constructed by John Schnierle Jr. c. 1849. Schnierle, a lumber merchant, was elected Charleston's second German mayor. He lived in the house until his death in 1869. In 1869, 33 Pitt Street became the home of Alonzo J. Ransier, who served in the state legislature (1868-1870), as lieutenant governor (1872), and in the U.S. House of Representatives (1873-1875). Ransier, who may have been the son of Haitian immigrants, was born a free African American in Charleston in 1834. Before the Civil War he worked as a shipping clerk. As a politician during Reconstruction, Ransier argued that the Republican party could meld an alliance between blacks and poor whites, and criticized railroad subsidies and political corruption. In addition to holding political offices, Ransier was the associate editor of the South Carolina Leader and the secretary of the black-owned Enterprise Railroad. He was also a member of the Amateur Literary and Fraternal Association. Tragically, Ransier's fortunes declined in the late 1870s with the end of Reconstruction, and by 1880 he was living in a boardinghouse and working as a day laborer. The house is included in the Charleston Historic District.

James Simons Elementary School / Desegregation of Charleston Schools HM

741 King Street, Charleston

This school, built in 1919 and designed by local architects Benson & Barbot, was the fifth public elementary school in the city. It opened for the 1919-1920 school year with an enrollment of 600. In 1955 the Charleston Branch of the National Association for the Advancement of Colored People (NAACP) petitioned the Charleston school board to desegregate all public city schools, including this one.

In 1960 nine parents, with support from the NAACP, applied for their children's transfer to four white schools, including James Simons Elementary School. Denied by the board and on appeal, they sued in federal court in 1962 and won their case the next year. On September 3, 1963, eleven black students entered this school and Memminger Elementary School and Charleston and Rivers High Schools. *Sponsored by the Preservation Society of Charleston, 2013*

Old Slave Mart NR

6 Chalmers Street, Charleston

After an 1856 Charleston ordinance ended the public sale of slaves, a number of sales rooms, yards, or marts were created along Chalmers, State, and Queen streets. Z.B. Oakes purchased this property in 1859 and constructed a shed with a roof supported by octagonal pillars for the sale of slaves. The shed was part of Ryan's Mart, a complex of buildings that included a yard enclosed by a brick wall, a jail, a kitchen, and a morgue. The auction of slaves at the Old Slave Mart ended in 1863. In the 1870s the shed was altered for use as a tenement for black families and later an auto repair shop. From 1938 to the 1980s the building housed a privately owned museum of African and African American arts and crafts. The City of Charleston acquired the property in 1988. The building is a museum tells the story of Charleston's role in the slave trade.



Old Slave Market

The Parsonage/Miss Izard's School HM

5 and 7 President's Place, Charleston

"The Parsonage," the home of Rev. James B. Middleton (1839-1918), stood here at 5 Short Court (now President's Place) until 1916. Middleton and his siblings, born slaves, were taught to read and write by their father, Rev. James C. Middleton (1790-1889). After the Civil War the elder Middleton, his son Rev. Abram Middleton (1827-1901), and Rev. James B. Middleton organized and served as pastors of many Methodist churches in the lowcountry.

This house, the home of the Frazer and Izard families, was built at 7 Short Court (now President's Place) by 1872. Anna Eliza Izard (1850-1945), niece of Revs. James B. and Abram Middleton, was a graduate of the Avery Normal Institute and taught school here for many years. Mamie Garvin Fields (1888-1987), a Middleton descendant, described life at 5 & 7 Short Court in *Lemon Swamp and Other Places* (1983). Erected by the Avery Research Center for African American History and Culture, 2004

St. Mark's Episcopal Church NR

16 Thomas Street, Charleston

St. Mark's Protestant Episcopal Church was organized in 1865 by Charlestonians who had been members of the free black elite of the antebellum period. The congregation included some of Charleston's most prominent African American families including the Walls, Maxwells, Mushingtons, Kinlochs, Elfes, Leslies, Dacostas, Greggs, Houstons, and Bosemans. The first ministers were white men, but the Rev. Thaddeus Saltus, an African American assistant minister at St. Mark's, was ordained to the priesthood in 1881. He was the first African American in South Carolina to be ordained in the Protestant Episcopal Church. The present church building was designed by Charleston architect Louis J. Barbot and constructed in 1878. The temple-form structure features a pedimented portico with four Corinthian columns. The church also features ten large windows with richly ornamented stained glass. St. Mark's Episcopal Church is included in the Charleston Historic District.

The Seizure of the Planter HM

40 E. Bay Street, Charleston

Early on May 13, 1862, Robert Smalls, an enslaved harbor pilot aboard the Planter, seized the 149-ft. Confederate transport from a wharf just east of here. He and six enslaved crewmen took the vessel before dawn, when its captain, pilot, and engineer were ashore. Smalls guided the ship

through the channel, past Fort Sumter, and out to sea, delivering it to the Federal fleet which was blockading the harbor.

Northern and Southern newspapers called this feat "bold" and "daring." Smalls and his crew, a crewman on another ship, and eight other enslaved persons including Smalls's wife, Hannah, and three children, won their freedom by it. Smalls (1839-1915) was appointed captain of the U.S.S. Planter by a U.S. Army contract in 1863. A native of Beaufort, he was later a state legislator and then a five-term U.S. Congressman.

Sponsored by Historic Charleston Foundation and the African American Historical Alliance, 2012

U.S. Courthouse and Post Office / Briggs v. Elliott HM

83 Broad Street, Charleston

This Renaissance Revival building, opened in 1896, is notable for its association with U.S. District Judge J. Waties Waring (1880-1968). Waring, a Charleston native who served here 1942 to 1952, issued some of the most important civil rights rulings of the era. *Briggs v. Elliott*, the first suit to challenge public school segregation in the U.S., was heard here before three judges on May 28-29, 1951.

Thurgood Marshall and other NAACP Legal Defense Fund lawyers represented Harry and Eliza Briggs and 19 other courageous parents from Clarendon County. In a bold and vigorous dissent opposing the prevailing doctrine of separate but equal, Waring declared that segregation "must go and must go now. Segregation is per se inequality." The U.S. Supreme Court followed his analysis as a central part of its groundbreaking decision in *Brown v. Board of Education* (1954).

Sponsored by the Charleston County Bar Association, 2014

Ashley River Historic District NR

along Ashley River & S.C. Highway 61, Charleston & Summerville

The Ashley River Historic District is a unique nationally significant cultural landscape comprising 23,828.26-acres bounded by the Ashley River, the Ashley-Stono Canal, and a network of roads established in the late-17th century to connect Charleston with the extensive interior land holdings of the settlers as well as with important Native American trade routes. The district encompasses these roads as well as the buildings, structures, landscape features, and archaeological sites of the late-17th century through the mid-20th century. There are 136 resources contributing to the significance of the district and 68 noncontributing resources. Significant and well-known historic resources in the district include plantations, gardens, vernacular buildings, and country houses that were established along the banks of the Ashley River. However, it also includes the extensive savannas and wetlands that, as locations of major slave settlements, livestock pens and pastures, agricultural fields, and phosphate mining and forestry operations, were essential to the economic vitality of the plantation system. This is a system that was tested and defined during the Proprietary period, firmly established during the Colonial and Antebellum eras, and revived with new industry following the Civil War and Reconstruction which continued well into the 20th century. These tracts of land between the Ashley River to the north, and the

Rantowles Creek/Stono Swamp watershed to the south continue to be exploited in the early-21st century for their timber and mineral resources, for their recreational value to equestrian and hunt clubs, and as a major tourist destination.

Drayton Hall NHL

3380 Ashley River Road, Charleston vicinity
Drayton Hall is without question one of the finest of all surviving plantation houses in America. Its early date, 1738-42, makes its architectural sophistication all the more remarkable. John Drayton, a member of the King's Council, acquired the land on which Drayton Hall was built in 1738. Perhaps because of their relatively comfortable position in South Carolina society at this early date, the Drayton's were able to invest in the house a degree of architectural elaboration very rare in America in the first half of the eighteenth century. Drayton Hall has conducted significant research into the lives of African Americans who have been an integral part of Drayton Hall's history from the 18th century to the 20th century. <http://www.draytonhall.org/research/people/african.html>

Magnolia Place and Gardens NR

3550 Ashley River Road, Charleston vicinity
Magnolia Gardens, which consists of 390 of the original 1,872 acres, has a long heritage that dates back as far as 1672 when Morris Mathews, one of the first settlers to arrive in the province, received a warrant for 750 acres of land which eventually became part of the Drayton estate and Magnolia Gardens. The gardens were created by the Reverend John G. Drayton during the mid-nineteenth century and is the only private wild fowl sanctuary in the Charleston County area. The property includes seven wooden slave cabins, the Drayton vault, the plantation house, in addition to the gardens and nursery. Five of the slave cabins have been restored and represent African American life on the property from the 1850s through the 1960s.

Edisto Island Baptist Church NR

1813 S.C. Highway 174, Edisto Island
The original core of Edisto Island Baptist Church was built in 1818 to serve the island's white planters. Enslaved African Americans attended the church with their owners, and the original slave gallery still lines both sides of the sanctuary. After Edisto Island was occupied by Union troops during the Civil War, most of the white plantation families left the island. In 1865 the trustees of the church turned it over to the black members. Edisto Island Baptist Church has operated as an African American church since that time. Soon after 1865 an addition was made to the front of the church that doubled its size. Around 1880 a two-story portico and a small square belfry were added to the front of the church. The grounds of the church also include a baptismal pool made of tabby, which may date to 1818. Tabby is an early building material used primarily in coastal Georgia and South Carolina consisting of sand, lime, oyster shells, and water. The foundation of the original core of the church has a tabby foundation.

Hutchinson House NR

Point of Pines Road, Edisto Island
Built by Henry Hutchinson around the time of his marriage to Rosa Swinton in 1885, the Hutchinson House is the oldest intact house identified with the African American

community on Edisto Island after the Civil War. Hutchinson was born a slave in 1860. According to local tradition, he built and operated, from c. 1900 to c. 1920, the first cotton gin owned by an African American on the island. Hutchinson lived in this house until his death in 1940.



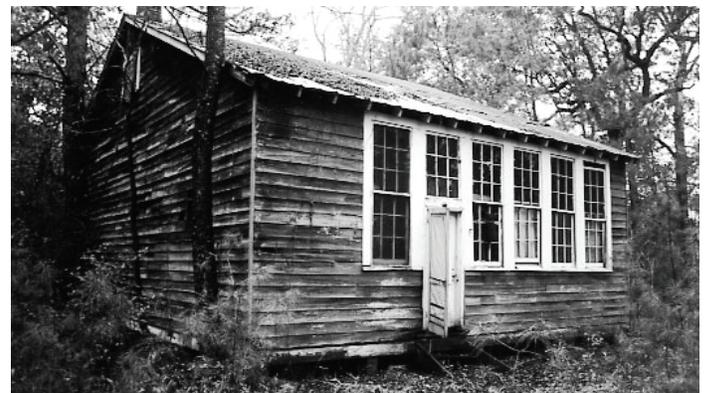
Hutchinson House

Point of Pines Plantation Slave Cabin NR

Point of Pines Road, Edisto Island
Point of Pines Plantation has one of the few remaining slave cabins on Edisto Island. This one-story, weatherboard structure dates from the first half of the nineteenth century and was originally in a group of houses on a slave street. Tax records from 1807 show that the island's population included over 2600 slaves. Note: Property no longer extant, removed from National Register October 2013.

Seaside School NR

1097 S.C. Highway 174, Edisto Island
Seaside School, which was built c. 1931, is reported to be the oldest African American school remaining on Edisto Island. This is at least the second building for Seaside School. In the first half of the twentieth century per-pupil expenditures in South Carolina were considerably lower for blacks than whites. In 1922 J.B. Felton, State Supervisor for Colored Schools, found that "only about ten percent of colored schoolhouses are respectable." Like so many in South Carolina the African American schools on Edisto Island were overcrowded. In 1930 the Edisto Island school district was authorized to consolidate the Seaside and Central African American schools and erect a four-room Rosenwald building, based on an agreement that the "colored people would raise the money for the lot and as much as they could for desks to equip the building."



Seaside School

Coming in the Great Depression, this requirement was beyond the capacity of the community. Seaside and Central were not consolidated, and the new Seaside School is a simple two-room building, constructed in accordance with Clemson's Extension Service Standards of 1907 and 1917. From 1931 until the construction of a consolidated school in 1954, black residents of Edisto Island received their primary education in this building.

Folly North Site NR

Address restricted, Folly Beach vicinity

The Folly North Site (38CH1213) is nationally significant. Confederate forces held the 75-acre tract from the beginning of the war to the spring of 1863, but Federal forces occupied it for the remainder of the war and built earthen fortifications as part of the effort to capture Charleston. Federal troops on the island included the 54th Massachusetts Volunteer Infantry (Colored) and the 55th Massachusetts Volunteer Infantry (Colored). Archaeological excavations have revealed the remains of fortifications and remarkably preserved artifacts and features associated with daily military life on the island.

Camp of Wild's "African Brigade," 1863-1864 HM

*Folly Beach Community Center,
55 Center Street, Folly Beach*

Folly Island was occupied by Union troops April 1863-February 1865. Gen. Edward A. Wild's "African Brigade" camped nearby from November 1863 to February 1864. The two regiments in Wild's brigade were the 55th Massachusetts, made up largely of free blacks, and the 1st North Carolina, made up of former slaves.

A cemetery was laid out nearby for soldiers in Wild's Brigade who died here in 1863-64. Most graves were removed after the war. In 1987 relic hunters discovered additional graves of U.S. Colored Troops. In 1987-88 archaeologists removed 19 burials and published their findings. These soldiers were reburied with full military honors at Beaufort National Cemetery in May 1989.

Erected by The Friends of the 55th Massachusetts, 2010

McLeod Plantation NR

325 Country Club Road, James Island

McLeod Plantation includes a plantation house, built around 1856 for William Wallace McLeod, and one of the most intact rows of slave houses in the state. In 1860 seventy-four slaves lived in twenty-six cabins on the cotton plantation. Five of these slave cabins, which line the main drive, remain today. The wood frame cabins measure about twenty feet by twenty feet and have exterior end chimneys. During the Civil War the McLeod family left the plantation, and it served as unit headquarters, a commissary, and a field hospital for Confederate forces. When Confederate forces evacuated Charleston in February 1865, Union troops used the plantation as a field hospital and officers' quarters. Among the units camped on the property were the 54th and 55th Massachusetts Volunteer Regiments, which were composed of African American soldiers. During Reconstruction the McLeod Plantation House served as headquarters for the Freedmen's Bureau for the James Island district.

Seashore Farmers' Lodge No. 767 NR

NE corner of Sol Legare &

Old Sol Legare Raods, James Island

The Seashore Farmers' Lodge No. 767 (circa 1915) is significant as an illustration of the importance of fraternal orders in the cultural life of the lowcountry African American community in the early twentieth century. The Lodge provided, as its creed mandated, support for its members and a celebration of life with music and recreation. Lodge members were small farmers, bound together by familial and community ties.



Seashore Farmer's Lodge no. 767

Moving Star Hall NR

River Road, Johns Island

The Moving Star Young Association was founded as a mutual aid and burial society to provide assistance for its members in times of sickness and death. The Moving Star Hall was built in 1917 to provide a meeting place and praise house for its members, who were also members of several local churches. The Hall provided a meeting place during the week, where prayer, songs, and preaching provided alternatives to the more formal church services on Sundays and provided opportunities for leadership within the African American community. In the 1940s, the building served as the meeting place for the Progressive Club, which sought to register African Americans to vote. In the 1960s, the Hall was associated with the rise of the Moving Star Singers, a folk group which recorded three albums and enhanced appreciation for the music of the Sea Islands.

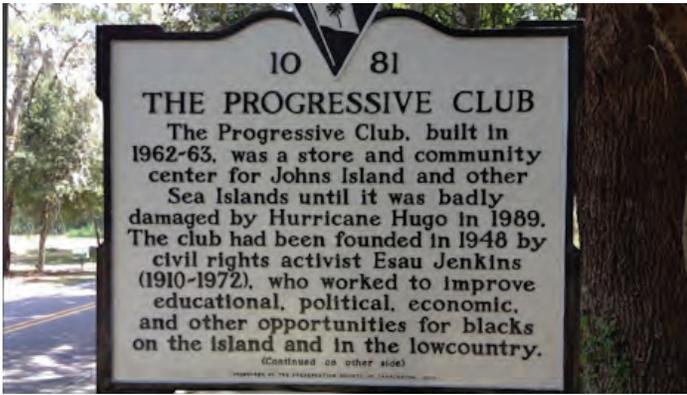


Moving Star Hall

The Progressive Club **NR**

3377 River Road, Johns Island

The Progressive Club on Johns Island in Charleston County was listed in the National Register on October 24, 2007. The Progressive Club Sea Island Center is significant for its association with events and persons important in the Civil Rights Movement, beginning with the building's construction in 1963 until the death of the Club's founder Esau Jenkins in 1972. It served as a vital community center, providing a home for the Progressive Club's legal and financial assistance program, adult education program, dormitory lodging, and as a community recreational, childcare, meeting place and grocery store. The building is the only remaining structure of the era in South Carolina built to house a "Citizenship School" where adult education classes and workshops enabled African American citizens to register to vote, vote, and become aware of the political processes of their communities. It became a model for similar efforts throughout the South.



The Progressive Club

The Progressive Club **HM**

River Road & Royal Oak Drive, Johns Island

The Progressive Club, built in 1962-63, was a store and community center for Johns Island and other Sea Islands until it was badly damaged by Hurricane Hugo in 1989. The club had been founded in 1948 by civil rights activist Esau Jenkins (1910-1972), who worked to improve educational, political, economic, and other opportunities for blacks on the island and in the lowcountry.

Jenkins, Septima Clark (1898-1987), and Bernice Robinson (1914-1994) founded the first Citizenship School in 1957 to encourage literacy and voter registration. Its success led to many similar schools across the South, called "the base on which the whole civil rights movement was built." The Progressive Club was listed in the National Register of Historic Places in 2007. *Sponsored by the Preservation Society of Charleston, 2013*

Lincolville Elementary School **HM**

West Broad Street, Lincolville,

West of Ladson, Lincolville

Lincolville School, the first public school for black students in this community, stood here from 1924 to 1953. Built at a cost of \$6,100, it was one of more than 5000 schools in the South funded in part by the Julius Rosenwald Foundation between 1917 and 1932. Four teachers taught grades 1-7 in a frame school with four classrooms and an auditorium, on a four-acre lot on Broad Street.

In 1953 Lincolville School was covered with brick veneer and expanded to become Lincolville Elementary School, with four classrooms, a library, and a cafeteria/auditorium. Students attended grades 1-7 there until Charleston County schools were desegregated in 1969. *Erected by the Lincolville Elementary School Alumni Association, 2008*

Maryville **HM**

Emanuel A.M.E. Church, corner of S.C. Highway 61 and 5th Avenue, Maryville

The town of Maryville, chartered in 1886, included the site of the original English settlement in S.C. and the plantation owned by the Lords Proprietors 1670-99. When the old plantation was subdivided into lots and sold to local blacks in the 1880s, they established a town named for educator and community leader Mary Mathews Just (d. 1902). Though Maryville was widely seen as a model of black "self-government," the S.C. General Assembly revoked the town charter in 1936. *Erected by the City of Charleston, 1999*

Bethel A.M.E. Church **NR**

369 Drayton Street, McClellanville

Bethel African Methodist Episcopal Church, built c. 1872, is associated with the growth of the African Methodist Episcopal Church during Reconstruction. The church was probably constructed by Samuel Drayton (a carpenter and former slave) who is thought to have built other churches in the area. Bethel A.M.E. was the first separate church for African Americans in the McClellanville area and represents a way that freed slaves expressed their new found freedom. Bethel A.M.E. Church is also an excellent example of late-nineteenth century vernacular church architecture. The church was built in the Gothic Revival style and is sided with cypress fish-scale shingles. It also features blind pointed Gothic arches with chevron wooden panels over each window.

Boone Hall Plantation **NR**

1235 Long Point Road, Mount Pleasant

Nine slave houses still remain at Boone Hall and form one of the few remaining slave streets in the state. The houses date from 1790 to 1810, and two of them display exceptional brickwork and feature diamond shaped patterns unusual in South Carolina. The nine slave houses are survivors of approximately twenty-seven slave houses at Boone Hall, and the nine survivors are believed to have been for house servants. Tours of the slave houses are available at Boone Hall Plantation and Gardens.



Boone Hall Plantation

Friendship A.M.E. Church HM

204 Royall Avenue, Mount Pleasant

This church, founded during Reconstruction, has been at this site since 1890. The first sanctuary serving this congregation was located on Hibben St. and built on a lot leased from the town of Mount Pleasant in 1877. After moving here and building a new church under the pastorate of Rev. F.E. Rivers in 1890, the congregation grew so quickly that it built its third sanctuary, a large frame church, by 1895.

A 1911 storm during the pastorate of Rev. Frank Woodbury nearly destroyed the sanctuary, which was essentially rebuilt. Later renovations, including the application of a brick veneer in 1961 during the pastorate of Rev. J.A. Sabb, Jr., gave the church its present appearance. Friendship A.M.E. Church also hosted the graduation exercises of nearby Laing School for many years until the school closed in 1953. *Erected by the Congregation, 2001*

Laing School HM

King Street and Royall Avenue, Mount Pleasant

Laing School, located here from 1868 to 1953, was founded in 1866 by Cornelia Hancock, a Quaker who had served as a nurse with the Union Army during the Civil War. First housed in Mount Pleasant Presbyterian Church, Laing Industrial School was named for Henry M. Laing of the Friends' Association for the Aid and Elevation of Freedmen. The 1868 school, destroyed by the Charleston earthquake of 1886, was replaced by a school which stood here until 1954.

Early instruction at Laing, with its motto, "Try To Excel," combined academics with instruction in industrial, farming, and homemaking skills. A new Laing Elementary opened at King & Greenwich Streets in 1945; the high school remained here until a new Laing High opened on U.S. Hwy. 17 North in 1953. Laing High closed in 1970 with the desegregation of county schools. That building later housed Laing Middle School when it opened in 1974. *Erected by the Laing School Alumni Association, 2002*

Mount Pleasant Presbyterian Church HM

At the church, 302 Hibben Street, Mount Pleasant (corner of Church and Hibben Streets)

Erected about 1854 and originally a Congregational Church affiliated with Old Wappetaw Church, founded about 1699. Served as a Confederate hospital during the Civil War, then briefly housed the Laing School for freedmen during Reconstruction. Was accepted into Charleston Presbytery as a mission church and renamed Mount Pleasant Presbyterian Church in 1870. *Erected by the congregation, 1996*

Sweetgrass Baskets HM

U.S. Highway 17 North at Hamlin Road, Mount Pleasant

Coil baskets of native sweetgrass and pine needles sewn with strips of palmetto leaf have been displayed for sale on stands along Highway 17 near Mount Pleasant since the 1930s. This craft, handed down in certain families since the 1700s, originally was used on plantations in rice production. Unique to the lowcountry it represents one of the oldest West African art forms in America. *Erected by the Original Sweetgrass Market Place Coalition and the Christ Church Parish Preservation Society, 1997*



Sweetgrass Baskets

Cook's Old Field Cemetery, Copahee Plantation and Hamlin Beach HM

North of Rifle Range Road, Mount Pleasant vicinity

This plantation cemetery predates the American Revolution. It was established by early members of the Hamlin, Hibben and Leland families. James Hibben (d. 1835), one of the founders of Mount Pleasant, is buried here. Generations of both white and black families are interred here. In 2003 this cemetery was listed in the National Register of Historic Places.

Thomas Hamlin established Copahee Plantation here in 1696. Later divided into Copahee and Contentment Cottage, it is now known as Hamlin Farms. In 1881 African American farmers bought 31 ten-acre lots from the Hamlins and founded the Hamlin Beach community. White and black descendants still live here today. *Sponsored by the Christ Church Parish Preservation Society, 2011*

Jenkins Orphanage HM

3923 Azalea Drive, North Charleston

Since 1937 this has been the campus of the Jenkins Orphanage, established in Charleston in 1891 by Rev. Daniel Joseph Jenkins (1862-1937). Jenkins, a Baptist minister, founded this orphanage for African American children with aid from the city. Housed in the old Marine Hospital on Franklin Street downtown 1891-1937, it also included an institute to teach and train children between the ages of 3 and 20. More than 500 lived there by 1896. The Jenkins Orphanage Band played concerts across the U.S. and Europe for more than 30 years to help fund the orphanage. The band, taught by Hatsie Logan and Eugene Mikell, is prominent in the early history of jazz; alumni Cat Anderson, Freddie Green, and Jabbo Smith played for



Jenkins Orphanage Band

Duke Ellington, Count Basie, and others. The orphanage moved here in 1937, and its offices and dorms were built by the City of Charleston. Those historic buildings burned in the 1980s. *Erected by the Daniel Joseph Jenkins Institute for Children, a program of the Orphan Aid Society, Inc., 2008*

Liberty Hill HM

*at Felix Pinckney Community Center,
4790 Hassell Street, North Charleston*

Liberty Hill, established in 1871, is the oldest community in what is now North Charleston. In 1864 Paul and Harriet Trescot, "free persons of color" living in Charleston, owned 112 acres here. They sold land to Ishmael Grant, Aaron Middleton, and Plenty and William Lecque for a settlement for freedmen. These men donated an acre of the southeast corner to "the African Church," now St. Peter's African Methodist Episcopal Church. *Erected by the City of North Charleston and the North Charleston Heritage Corridor, 2005*

Union Heights / Howard Heights HM

*Meeting Street, just South of
Beech Avenue, North Charleston*

This community, subdivided into lots in 1919, was named for the nearby union station of three railroads. It had been part of Belmont Plantation from the colonial period to the mid-19th century and became an African-American community after the Civil War. Union Heights, a thriving neighborhood of houses, churches, and shops, grew with the dramatic expansion of the Charleston Navy Yard from 1935 through World War II and into the 1960s.

This community, subdivided into residential lots for African Americans in 1943, was named for Howard University. It had been part of Windsor Plantation in the early 19th century, then was part of the phosphate operations of the Virginia-Carolina Chemical Co. The Charleston Housing Authority developed this area with federal funding during World War II. Though smaller than Union Heights, Howard Heights flourished from 1943 into the 1960s.

Sponsored by the Union Heights Community Council, 2014

Inland Rice Fields, ca 1701-1865 HM

*Palmetto Commerce Parkway,
NW of Ashley Phosphate Road,
North Charleston vicinity*

Embankments and ditches dating from the early 18th century are still visible here and show the elaborate layout of rice fields that were part of Windsor Hill and Woodlands plantations. Before the American Revolution, lowcountry planters grew rice in inland fields that did not use the tides for flood waters.

Windsor Hill was established ca. 1701 by Joseph Child (d. 1717), and Woodlands was established ca. 1800 by Thomas Parker (d. 1821). The remnants of these rice fields are a tangible reminder of the skill and labor of the enslaved people who constructed them, many of whom had been rice farmers in Africa. *Sponsored by Charleston County, 2012*

Stono River Slave Rebellion Site NHL

*North side of U.S. Highway 17 and the west bank
of Wallace River, Rantowles vicinity*
On September 9-10, 1739, an Angolan slave named Jemmy

led a slave rebellion involving some 80 slaves enlisted from area plantations. After attacking a warehouse and seizing weapons, the slaves marched toward St. Augustine, Florida, burning homes and buildings and killing whites. The militia apprehended the group, and almost forty slaves were killed in the resulting fighting. This slave rebellion played directly into the fears of the white population and led to the passage of the most comprehensive slave codes in the English colonies, which remained in place until the end of the Civil War. The Stono River Slave Rebellion Site was designated a National Historic Landmark in 1974.

Stono Rebellion (1739) HM

*4246 Savannah Highway (U.S. Highway 17),
Rantowles vicinity*

The Stono Rebellion, the largest slave insurrection in British North America, began nearby on September 9, 1739. About 20 Africans raided a store near Wallace Creek, a branch of the Stono River. Taking guns and other weapons, they killed two shopkeepers. The rebels marched south toward promised freedom in Spanish Florida, waving flags, beating drums, and shouting "Liberty!" (Reverse) The rebels were joined by 40 to 60 more during their 15-mile march. They killed at least 20 whites, but spared others. The rebellion ended late that afternoon when the militia caught the rebels, killing at least 34 of them. Most who escaped were captured and executed; any forced to join the rebels were released. The S.C. assembly soon enacted a harsh slave code, in force until 1865. *Erected by the Sea Island Farmers Cooperative, 2006*

Cherokee County

Granard Graded and High School HM

*Granard Street (U.S Highway 29) near its
intersection with Logan Street, Gaffney*

This is the original location of Granard Graded and High School, also known as Granard Street School. It was built here between 1905 and 1914 and included the first black high school in Gaffney. The first high school graduating class numbered two students in 1923. J.E. Gaffney served as Granard's principal for more than thirty years. A new Granard High, a brick building, was built on Rutledge Avenue in 1937. (Reverse) The 1937 Granard High School included grades 1-11 until 1947, then added grade 12. Standard courses for grades 8-11 were supplemented by industrial and home economics courses, sports, music, art, and other activities. Granard High School organized its first sports team in 1928 and its first band and chorus in 1947. The school closed in 1968 when Cherokee County schools were desegregated. *Erected by the Cherokee Historical and Preservation Society and the Cherokee County African-American Heritage Committee, 2008*

Mulberry Chapel Methodist Church NR

582 Asbury Road, Pacolet vicinity

Mulberry Chapel Methodist Church, built circa 1880, is significant for its association with African American heritage in the South Carolina upcountry during Reconstruction and for its architectural significance as an intact example of a vernacular form of Gothic Revival ecclesiastical architecture. Mulberry Chapel Methodist Church is a local example of one of the most significant social changes precipitated by black freedom - the establishment of

independent black churches and denominations. It was part of a large social pattern, which resulted from two pressures: blacks' desire to exercise their hard-won freedom from slavery and to avoid white antagonism. Before the Civil War, black slaves in the surrounding area attended the Asbury Methodist Church less than a mile away. By 1870, most blacks and whites worshiped in separate churches. Mulberry Chapel Methodist Church is one of only a few extant African-American churches in South Carolina dating from the first twenty-five years after the Civil War and is a rare example in the South Carolina upcountry. The northern half of the property contains a historic cemetery with approximately twenty marked graves and an additional twenty or more unmarked ones. Headstones date from 1888 to the 1960s. It is organized by family plot. Many of the people interred in the cemetery may have been former slaves, as indicated by the birth years. The most prominent figure associated with the cemetery is Samuel Nuckles, a former slave who served in the 1868 Constitutional Convention and represented Union County in the South Carolina House of Representatives during Reconstruction, between 1868 and 1872.

Mulberry Chapel HM

Asbury Road (S.C. Highway 211), 1 mile W of intersection Union Highway, Pacolet

This African American church, the first in what is now Cherokee County, was most likely built between 1880 and 1890. It served the Whig Hill, Asbury, and Thicketty communities of what was Union County before Cherokee County was created in 1897. Jack Littlejohn donated land for the chapel and cemetery.

Regular services ended in the 1940s, but in 1953 Carl E. Littlejohn and others founded the Littlejohn Family Reunion, which holds annual services here every fall. Several members of the Littlejohn family are buried here, as well as Samuel Nuckles (d. ca. 1900), state representative from Union County 1868-1872.

Erected by the Littlejohn Family Reunion and the Cherokee Historical and Preservation Society, Inc., 2008



Mulberry Chapel Methodist Church

Chester County

Brainerd Institute HM

Lancaster Street, Chester

This institute grew out of an 1866 school for freedmen; it became Brainerd Institute in 1868 when the Board of Missions of the Presbyterian Church in New York appointed Rev. Samuel Loomis to help establish churches and schools among the blacks near Chester. At first an elementary school, Brainerd grew to ten grades by 1913 and was a four-year high school by the 1930s. Renamed Brainerd Junior College about 1935, it emphasized teacher training until it closed in 1939. *Erected by Chester Middle School Junior Beta Club, 1997*

Kumler Hall/Brainerd Institute NR

Lancaster Street, Chester

1916, is the last remaining building of Brainerd Institute. Brainerd was established after the Civil War to educate freedmen by the Board of Missions, Freedmen's Division, of the Presbyterian Church in the U.S.A. The Board of Missions continued to operate the school until it closed between 1939 and 1941. Brainerd was named for David Brainerd, an early Presbyterian missionary among the Indians in Massachusetts. The school offered vocational, industrial, mechanical, classical, college preparatory, and teacher training at a time when public education for local African American children was deficient or nonexistent. From its founding until the turn of the century Brainerd was the only school available for African American children in Chester, and it provided the only high school education until the 1920s. Brainerd was accredited by the state and its standards were so much higher than any of the public schools that most of its graduates were certified to teach public school.



Metropolitan AME Zion Church

Metropolitan A.M.E. Zion Church NR

182 York Street, Chester

Built from 1912 to 1914 by members of the congregation under the direction of self-trained architect Fred Landers, the Metropolitan A.M.E. Zion Church is a historic property in the Chester Historic District. The congregation was organized in 1866 at Mt. Zion Church and was one of the first African Methodist Episcopal Zion Churches organized in South Carolina after the Civil War.

Chesterfield County

Coulter Memorial Academy Site **HM**

Second Street, between Powe and Kershaw Streets, Cheraw

Organized in 1881, this Negro Presbyterian (USA) school was founded by the Rev. J.P. Crawford with support from Mrs. C.E. Coulter from whom it received its name. The Rev. G.W. Long was academy president from 1908 until 1943, and Coulter offered junior college credit, 1933-1947. The academy merged with the public school system, 1949. *Erected by the Coulter Memorial Academy National Alumni Association, 1991*

Dizzy Gillespie Birthplace **HM**

Huger Street, Cheraw

John Birks "Dizzy" Gillespie was born in a house on this site on Oct. 21, 1917. His family lived here until they moved to Philadelphia in 1935. A founder of modern jazz, Gillespie was an innovative trumpeter and bandleader known for his bent horn, bulging cheeks, sense of humor, and showmanship. In the 1950s he became a good will ambassador for the U.S. State Dept., playing concerts around the world.

Gillespie was invited to perform at the White House by eight presidents from Eisenhower to George Bush. He received the National Medal of Arts, the highest prize awarded to an American artist, in 1989 and received the Kennedy Center Honors in 1990 for his lifetime contributions to American culture. Among his best-known songs were "A Night in Tunisia" and "Salt Peanuts." He died in New Jersey Jan. 6, 1993. *Erected by the Pee Dee Committee, Colonial Dames of America in the State of South Carolina, 2001*

Pee Dee Union Baptist Church **HM**

92 Chestnut Street, Cheraw

This church, formally organized in 1867, had its origins in Cheraw Baptist Church, founded in 1837. Shortly after the Civil War 285 black members there received permission to organize a separate church. Rev. Wisdom London, the first pastor here, preached from a platform erected on this site until a new sanctuary was built. The first church here, a frame building, was destroyed by a tornado in 1912.

The present brick church, replacing the original one destroyed by the tornado, was built in 1912 during the pastorate of Rev. Isaiah Williams. Three ministers have served Pee Dee Union Baptist Church for twenty years or more: Rev. F.W. Prince, who served here from 1915 to 1940; Rev. J.C. Levy, who served here from 1953 to 1974; and Rev. Thomas Dawkins, who served here from 1974 to 1999. *Erected by the Congregation, 2003*

Robert Smalls School **NR**

316 Front Street, Cheraw

Robert Smalls School, completed in 1953, is significant in the area of education for its association with the South Carolina "Equalization School" building program, a state initiative in the early 1950s to make schools for black children "separate but equal" to their white counterparts and in support of the practice of segregation. It served as an African-American school until it was desegregated in 1971. It is in fact, the only remaining example of the "separate but equal" schools in the Cheraw area, and indeed the



only school building that predates 1965 remaining in the town of Cheraw. Robert Smalls School is also significant in the area of Architecture as an example of the architectural vision of Cheraw, Incorporated, a group of local leaders who sought to maintain Cheraw's historic architecture and ensure that new designs were compatible, in the "colonial" or "ante-bellum" style, and according to plans prepared by the Florence, South Carolina, architectural firm of Hopkins, Baker & Gill. The work of Cheraw, Incorporated, was one of the earliest attempts in inland South Carolina to preserve "a sense of place" in a historic community. When it was constructed Robert Smalls School housed grades one through six. It was used as a school until new elementary and primary schools were constructed in the 1990s.

Robert Smalls School **HM**

*316 Front Street, Cheraw **HM***

(Front) Robert Smalls School was built in 1953 as a segregated school for African American students. Construction was funded as part of South Carolina's school equalization program. While both white and black schools were funded by this program, the purpose was to equalize African American educational facilities and conform with the doctrine of separate but equal in order to avoid racial integration. (Reverse) Designed by the firm of Hopkins, Baker & Gill of Florence, S.C., the school's Colonial Revival aesthetic was heavily influenced by Cheraw, Incorporated, a group of local leaders who worked to ensure that new construction in the area was consistent with Cheraw's historic character. The architecture of the building sets it apart from other equalization schools, which were usually built in a mid-century modern style. Sponsored by Pathfinders United, 2015

Mount Tabor United Methodist Church **NR**

510 West Boulevard, Chesterfield

Constructed in 1878 by freedmen, the Mt. Tabor Church is included in the West Main Street Historic District. The wood frame church features a bell tower on the left side of the façade.

Clarendon County

Pleasant Grove School **HM**

U.S. Highway 301, 2 miles north of its

intersection with Country Road 123, Alcolu vicinity Black institution built soon after school district purchased the land 1933. School closed 1953 with 5 teachers/159 students. Now a community center. *Erected by Pleasant Grove School Committee, 1993*

Ebenezer Baptist Church HM

105 Dinkins Street, Manning

This church was founded about 1869 by Mary Scott "Aunt Mary" Harvin, and held its first services in a nearby brush arbor. In 1881 church trustees purchased a one-half acre lot here from Dr. J.G. Dinkins for \$35.00. The present church, built in 1901, was described as "enlarged and beautified on a very modern style" when two towers, a gallery, and anterooms were added in 1912.

This was one of several churches in Clarendon County to host meetings between 1949 and 1954 on the desegregation of public schools. On April 20, 1949, plaintiffs in the suit that became *Briggs v. Elliott* met here. That case was later part of the landmark decision in *Brown v. Board of Education* (1954). By late 2009 Rev. George P. Windley, Sr. was Ebenezer's longest-tenured pastor, serving more than 30 years. *Erected by the Congregation, 2010*



Trinity A.M.E. Church

Trinity A.M.E. Church HM

39 West Rigby Street, Manning

This church was founded soon after the Civil War by 50 freedmen and women who held their first services in a stable donated to them by S.A. Rigby. In 1869 the church trustees bought a half-acre lot for a school, and in 1870 they bought a one-acre lot for "the African Methodist Episcopal Church of Manning" on what is now Rigby Street, named for Rigby. The first church here, a frame building, was completed in 1874.

The congregation, first called simply "Our Church" by its members, was renamed Trinity A.M.E. Church when its first building was completed in 1874. That building was replaced by a larger frame church, which burned in 1895. The present church, also a frame building, was built that year and covered in brick veneer in 1914. The Central S.C. Conference of the A.M.E. Church was organized here in 1921. *Erected by the Congregation, 2006*

Liberty Hill Church HM

At the church, 1 mile north of St. Paul, on County Road 373, St. Paul vicinity

In 1867, five years after the Emancipation Proclamation, Thomas and Margaret Briggs gave four acres of land to this African Methodist Episcopal church. The present building, completed in 1905, has been brick veneered. Meetings held here in the 1940s and 1950s led to local court cases, which helped bring about the U.S. Supreme Court's 1954 ruling desegregating public schools.

Nineteen members of this congregation were plaintiffs in the case of Harry Briggs, Jr., vs. R.W. Elliott, heard in U.S. District Court, Charleston, in 1952. Although this court refused to abolish racial segregation in S.C. schools, this case, with others, led to the U.S. Supreme Court's 1954 landmark decision desegregating public schools.

Erected by the Congregation, 1985



Liberty Hill A.M.E. Church

Summerton High School NR

South Church Street, Summerton

Summerton High School was built in 1936 for white students. It is important for its close association with the landmark 1954 Supreme Court decision in *Brown v. the Board of Education of Topeka, Kansas*, a decision that struck down the segregation of public education in the United States. This decision also overturned the Court's earlier decision in *Plessy v. Ferguson* (1896), which held that separate public facilities were constitutional as long as those separate facilities were equal, a doctrine that had since formed the cornerstone of legal segregation. The *Brown* case was actually five cases from South Carolina, Kansas, Virginia, the District of Columbia, and Delaware, cases that had been consolidated for joint argument before the Supreme Court. Summerton High School is the only school still standing of the five schools named in the original 1949 petition which became the basis for *Briggs v. Elliott*, the South Carolina case. Summerton High School was one of two white schools that were targeted by those who sought to end legal segregation in Clarendon County. The petition detailed the obvious differences in expenditures, buildings, and services available for white and black students in the school district. It observed that Summerton High School was "modern, safe, sanitary, well equipped, lighted and healthy . . . uncrowded, and maintained in first class condition" in contrast to the schools for African American children, which were "inadequate . . . unhealthy . . . old and overcrowded and in a dilapidated condition."

Mt. Zion A.M.E. Church HM

At the church, River Road, Summerton vicinity

This church, organized about 1865, held its early services in a nearby brush arbor but built a permanent sanctuary here soon afterwards. Rev. Daniel Humphries, its first pastor, served both Mt. Zion and its sister church St. James 1865-1879. The original sanctuary was torn down in 1918 and the present sanctuary was built that year with lumber from the old sanctuary. Mt. Zion School, once located here, served the community for many years with church member

I.S. Hilton as principal. Mt. Zion A.M.E. hosted several meetings from 1948 to 1954 on the desegregation of the public schools, and member Levi Pearson was the plaintiff in *Pearson v. County Board of Education* (1948), which led to the landmark decision in *Brown v. Board of Education* (1954). *Erected by the Congregation, 1999*

Taw Caw Church HM

301 E. Main Street (U.S. Highway 301), just east of Summerton town limit, Summerton vicinity

In 1885 this black baptist church bought the building here, said built about 1860, from white Taw Caw church, now Summerton. Building additions have been made over the years. *Erected by the Congregation, 1992*



Church of the Atonement

Colleton County

Church of Atonement NR

207 Chaplin Street, Walterboro

The African American congregation of the Church of the Atonement was formed in 1892 as a mission of the St. Jude's Episcopal Church, a white congregation. The rector of St. Jude's supplied services for the Church of the Atonement. This distinctive Gothic Revival church was built in 1896. The wood frame building features a steep gable roof. A tower on the front, which contains the Gothic-arched entrance, is decorated with fish-scale shingles and topped with an open belfry. The Church of the Atonement is included in the Walterboro Historic District.



St. Peter's A.M.E. Church

St. Peter's A.M.E. Church NR

302 Fishburne Street, Walterboro

The congregation of St. Peter's African Methodist Episcopal Church was formed in 1867 under the leadership of Rev. James Nesbitt, who preached to the newly emancipated African Americans in the Colleton County area. He was the first pastor of St. Peter's A.M.E. Church and St. John A.M.E. Church in Walterboro and Mt. Zion A.M.E. Church in the Round O section of the county. This Gothic Revival building was constructed c. 1870. The wood frame church features Gothic windows and a tower with an open belfry. St. Peter's A.M.E. Church is included in the Walterboro Historic District.

Training the Tuskegee Airmen HM

1447 Mighty Cougar Drive,

near Colleton County H.S., Walterboro

Graduates of the Tuskegee Army Flying School, who belonged to the first African-American units in the U.S. Army Air Corps, took further combat flight training at Walterboro Army Air Field from May 1944 to October 1945. Many of the first "Tuskegee Airmen" had already won distinction and fame in missions over North Africa, Sicily, and Italy in 1943-44, and several of them were assigned here as combat flight instructors.

Trainees here flew the P-39, P-47, and P-40 fighter planes and the B-25 bomber. The officers' quarters and enlisted men's barracks stood just east and just west of this spot, respectively. Segregation on American military posts, in place until 1948, was made worse by the fact that German POWs held here could use "White" facilities but the "Colored" officers and men of the U.S. Army Air Corps could not. *Erected by the Hiram E. Mann Chapter, Tuskegee Airmen, Inc., 2011*

Darlington County

Darlington Memorial Cemetery NR

Avenue D and Friendship Street, Darlington

The Darlington Memorial Cemetery was the first cemetery created for the African American community in Darlington. It began in 1890 as a five-acre cemetery established by members of Macedonia Baptist Church and other African American citizens of Darlington. In 1946 both Bethel A.M.E. Church and St. James Methodist Church established cemeteries adjacent to the Macedonia Baptist Church Cemetery. Today the three cemeteries are collectively known as the Darlington Memorial Cemetery. The cemetery reflects the gravestone art of the late nineteenth through the twentieth centuries and includes the graves of many prominent African American citizens of the town. These include Rev. Isaac P. Brockenton, D.D. (1828-1908), minister and public servant; James Lawrence Cain (1871-1944), principal of Mayo Graded School and Mayo High School; Edmund H. Deas (1855-1915), a politician prominent in the Pee Dee region and the state in the 1880s and 90s; Lawrence Reese (1864-1915), merchant and self-taught designer and master craftsman; and Dr. Mable K. Howard, educator.

Darlington Memorial Cemetery HM

Avenue D and Friendship Street, Darlington

This cemetery, established in 1890, was originally a five-acre tract when it was laid out as the cemetery for the nearby Macedonia Baptist Church. The first African American cemetery in Darlington, it includes about 1,900 graves dating from the late 19th century to the present. In 1946 Bethel A.M.E. Church and St. James Methodist Church, both nearby, established their own cemeteries here as well. (Reverse) Among the prominent persons buried here are Rev. Isaac Brockenton (1829-1908), the founding pastor of Macedonia Baptist Church; Edmund H. Deas (1855-1915), prominent Darlington County politician; and Lawrence Reese (1864-1915), a self-taught designer and master craftsman who designed and built several houses on West Broad Street. This cemetery was listed in the National Register of Historic Places in 2005. *Erected by the Darlington Memorial Cemetery Association, 2006*

Edmund H. Deas House NR

229 Avenue E, Darlington

Edmund Deas moved to Darlington from Stateburg in the 1870s and became active in Republican politics. He served as the county chairman of the Republican party in 1884 and 1888 and was a delegate to the Republican National Conventions of 1888, 1896, 1900, and 1908. The "Duke of Darlington," as he became known, purchased this house in Darlington in 1905, where he lived until his death at age 60 in 1915.

Edmund H. Deas HM

At the Deas House, 2nd block of Avenue E off South Main Street, Darlington

After moving to Darlington County in the 1870s, Edmund H. Deas served as county chairman of the Republican Party for a number of years and was a delegate to four national conventions. A black candidate for Congress in 1884 and 1890, Deas was Deputy Collector of Internal Revenue in S. C., 1889-94 and 1897-1901. This house was his residence at his death in 1915. *Erected by Darlington County Bicentennial Committee for Ethnic Participation, 1977*



Edmund H. Deas House

Henry "Dad" Brown HM

Corner of S. Gov. Williams Highway.

(U.S. Hwy. 52) & Brockington Road, Darlington

Henry "Dad" Brown (1830-1907), a black veteran of the Mexican, Civil, and Spanish-American Wars, is buried 75' N with his wife Laura. Variouslly said to have been born free or born as a slave who purchased his and Laura's freedom, he was born near Camden. Brown, a brickmason, joined the Confederate army in May 1861 as a drummer in the "Darlington Grays," Co. F, 8th S.C. Infantry.

Brown enlisted as a drummer in Co. H, 21st S.C. Infantry in July 1861 and served for the rest of the war. He "captured" a pair of Union drumsticks in battle. He was also a member of the "Darlington Guards" 1878-1907. Described as "a man of rare true worth" at his death in 1907, Brown was honored shortly afterwards by Darlington citizens who erected the monument nearby. *Erected by the City of Darlington Historical Landmarks Commission, 2000*

Lawrence Reese (1864-1915) HM

229 West Broad Street, Darlington

West Broad Street features several late-19th to early-20th century residences designed and built by Lawrence Reese (1864-1915), a native of Marlboro County who came to Darlington as a merchant by 1887. Reese, who had no formal training in architecture, was a self-taught master craftsman and designer. The Belk Funeral Home, at 229 West Broad, was built ca. 1900 as a residence for Abraham Hyman and was Reese's own favorite of the several houses he designed here.

The West Broad Street Historic District, listed in the National Register of Historic Places in 1988, features 14 houses designed and built by Lawrence Reese between ca. 1890 and ca. 1910, most of them with elaborate Eastlake, Queen Anne, and other Victorian era architectural elements. Reese also designed and built the South Carolina Western Railway Station on Russell Street, built in 1911 and also listed in the National Register in 1988.

Erected by the St. John's Heritage Foundation, 2000

Macedonia Church HM

At the church, 400 South Main Street, Darlington

Tradition says first meetings of this Baptist Church were held in the home of Laura Brown. A house of worship was constructed on the N.E. corner of present S. Main and Hampton streets on land purchased during 1866-1874. The present site was acquired in 1922 and the building

occupied Feb. 3, 1935. / (Reverse) Macedonia Church
This Baptist Church was constituted when a group of black members led by Rev. Isaac Brockenton withdrew from the Darlington Baptist Church on Feb. 11, 1866. Brockenton became the first pastor and served until his death in 1908. The first trustees were Evans Bell, Peter Dargan, Lazarus Ervin, Antrum Mclver, Samuel Mclver, Samuel Orr, and Samuel Parnell. *Erected by Darlington County Bicentennial Commission for Ethnic Participation, 1977*

St. James Church HM

312 Pearl Street, Darlington

This United Methodist Church was originally named Pearl Street Methodist Episcopal Church. The first trustees were Henry Brown, Abner Black, Wesley Dargan, Zeddidiyah Dargan, January Felder, Randolph Hart and Rev. B. Frank Whittemore. Tradition says Federal occupation troops supplied the church bell, which they had taken from nearby St. John's Academy. *Erected by the Congregation, 1976*

South Carolina Western Railway Station NR

129 Russell Street, Darlington

The South Carolina Western Railway Station (now known as the Seaboard Air Line Railroad Station) is significant for its association with several railway companies that played major roles in Darlington's economy in the first half of the twentieth century. The South Carolina Western Railway was chartered in Darlington on August 26, 1910. The rail line from McBee to Darlington was open to service on May 15, 1911, and the passenger station was completed shortly thereafter. Lawrence Reese, a black master carpenter who designed and constructed many houses in Darlington, particularly those that contribute to the West Broad Street Historic District, built this station.

West Broad Street Historic District NR

West Broad Street, Darlington

The West Broad Street Historic District is a collection of houses built between 1890 and 1928. Fourteen houses in this district are attributed to Lawrence Reese. Reese, an African American carpenter, moved to Darlington from Bennettsville around 1887 and quickly obtained a reputation as a master builder and carpenter. He trained his two sons Harry and Larry in the trade as well, earning his family a prominent position in the Darlington community. The houses built by Reese include 23, 229, 232, 235, 241, 242, 245, 258, 368, 375, 379, 389, 393, and 395 West Broad Street.



West Broad Street Historic District

Flat Creek Baptist Church HM

1369 Society Hill Road, Darlington vicinity

This African-American church was founded in 1877, with Rev. Daniel Jesse as its first pastor. It held its first services in a brush arbor, and acquired a site about 2 mi. SE on Flat Creek Rd. in 1881, building a frame sanctuary there. The church, known through the years as Simmons' Flat, Summer's House, the Grove, and Marggie Branch, was renamed Flat Creek Baptist Church by 1927.

In 1913 Rev. Henry Hannibal Butler (1887-1948), newly ordained, came to Flat Creek Baptist Church as his first pastorate. Butler, principal of Darlington Co. Training School / Butler School in Hartsville (renamed for him in 1939), was later president of the S.C. State Baptist Convention and president of Morris College. The congregation moved here and built the present brick church in 2000.

Erected by the Congregation, 2011

Mt. Zion Baptist Church HM

3208 N. Governor Williams Highway.,

Dovesville vicinity

This church, founded in 1869, was organized by 36 black members of nearby Black Creek Baptist Church, who received letters of dismissal to form their own congregation. Rev. William Hart, its first minister, served until his death in 1872. He was succeeded by his son, Rev. Alfred Hart, who served here 1872-79, after representing Darlington County in the S.C. House 1870-72.

The church held its first services in a brush arbor on this site, which its trustees bought from James C. McCallman in 1872. After worshipping under a frame shelter for several years, Mt. Zion built its first permanent sanctuary, a frame building, in 1890. The congregation grew enough to build a second frame church in 1908. The present brick sanctuary was dedicated in 1979. *Erected by the Darlington County Historical Commission, 2011*

Butler School HM

At the school, Sixth Street, Hartsville

Butler School, located on this site since 1921, was the second school to serve Hartsville's black community and operated for over sixty years. Known as the Darlington Co. Training School until 1939, it was renamed for Rev. Henry H. Butler, its principal 1909-1946. The first building on this site burned in 1961; extant buildings date from 1936 to the mid-1960s. Butler School was a junior high and high school when it closed in 1982. *Erected by Hartsville Centennial Commission, 1996*

Hartsville Graded School / Mt. Pisgah Nursery School HM

630 South 6th Street, Hartsville

The first public school for the black children of Hartsville and vicinity operated on this site from about 1900 to 1921. It was renamed Darlington County Training School in 1918. A new school was built on 6th St. south of this site in 1921. Rev. Henry H. Butler (1887-1948) was principal at both sites for a combined 37 years. The 1921 school was renamed Butler School in Butler's honor in 1939.



Hartsville Graded School Marker Dedication

Mt. Pisgah Presbyterian Church grew out of a Sunday school started on this site by Rev. T.J. James in 1922. The church was organized that same year, and a new church building was erected nearby in 1926. Rev. James also founded Mt. Pisgah Nursery School, which operated in the old graded school here for many years. Rev. James's family later donated this property to the city for Pride Park, established in 1986. *Sponsored by the South Carolina African American Heritage Commission, 2012*

Jerusalem Baptist Church HM

6th Street & Laurens Avenue, Hartsville

This church, organized soon after the Civil War, is one of the oldest African-American churches in Darlington County. It held its first services a few miles E under a brush arbor on Snake Branch, a creek near E. Carolina Ave. The first permanent church, a log building, was built there. Trustees acquired this site in 1898, built the present church in 1907, and chartered the congregation in 1908.

This church, built in 1907 as a frame building, was described as "a splendid achievement" when it was covered in brick veneer and rededicated in 1939. It had a congregation of more than 350 during the Depression. Rev. Henry H. Butler (1887-1948), pastor from 1932 until his death, was also for many years the principal of the Darlington Co. Training School/Butler School and later president of Morris College. *Sponsored by the Darlington County Historical Commission, 2014*

New Hopewell Baptist Church HM

3500 New Hopewell Road, Hartsville vicinity

This church was formally organized soon after the Civil War. It was founded by 20 black members of Antioch Baptist Church, who received letters of dismissal to form their own congregation in 1869. Slaves and free blacks had belonged to Antioch Baptist Church since its organization in 1830.

This church held its first services in a brush arbor. In 1871 Mrs. Lottie Cosom donated an acre on this site, later expanded to four acres for the church and cemetery. New Hopewell built its first permanent church here in 1886, renovated in 1887 and 1917-18. The present sanctuary was built in 1962. *Sponsored by the Darlington County Historical Commission, 2013*

John Wesley Methodist Church HM

304 E. Main Street, Lamar

This church, founded about 1865, is the first African-American church in Lamar and was long known as Lamar Colored Methodist Episcopal Church. It was organized by

Rev. John Boston, a former slave who was its first minister, serving here 1865-67. Boston, who also represented Darlington Co. in the S.C. House 1868-70 and 1872-74, is buried in the church cemetery. The old Boston Township was named for him.

The church held its first services in a brush arbor, but completed a frame sanctuary here about 1866. That church burned in 1906 and was replaced later that year by the present frame sanctuary, a Gothic Revival building. In 1916 trustees donated a half-acre for the Lamar Colored School, later Spaulding High School. Electricity replaced gas lights in 1935 and the exterior was covered in brick veneer in the 1950s. *Erected by the Darlington County Historical Commission, 2011*

Lawrence Faulkner / Simon Brown HM

Main Street, Society Hill

Born c. 1840 and a resident of Darlington County by 1871, Lawrence Faulkner was a black school teacher, later merchant, and Society Hill's postmaster from 1877 to 1889. A trustee of nearby Union Baptist Church, Faulkner died in 1898. His store and dwelling were located on this site.

A former slave from Virginia, Simon Brown lived in Society Hill around 1900 and for years was employed by Lawrence Faulkner's widow to work on her farm. His small house was adjacent to the Faulkner house on this site. A gifted story-teller of black folk tales, Brown's allegories were posthumously recorded by the Smithsonian Institution. *Erected by the Darlington County Historical Commission, 1989*

Rosenwald Consolidated School / Rosenwald High School HM

508 Church Street, Society Hill

The Julius Rosenwald Consolidated School, built in 1930, was a combined elementary and high school until 1953 and a high school until 1982. It brought in African-American students from three rural schools in and near Society Hill. A brick school built at a cost of \$11,150, it was one of almost 500 in S.C. funded in part by the Julius Rosenwald Foundation 1917-1932. Arthur A. Prince was its first principal.

The school opened with pupils in grades 1-10; grade 11 was added in 1939 and grade 12 in 1948. A frame industrial education building was built in 1936. The school, accredited after World War II, became Rosenwald High School, though it continued to include elementary pupils until 1954, when a new Rosenwald Elementary School was built in Society Hill. The high school closed in 1982. *Sponsored by the Rosenwald School Reunion, 2014*

Zachariah W. Wines HM

Cheraw Street, Society Hill

Black merchant and educator Zachariah Wines was born in 1847 in Society Hill, represented Darlington County in the S.C. House 1876-78, and was commissioned captain in the National Guard by Gov. Wade Hampton in 1877. He taught at nearby Waddell School and later served as Society Hill Postmaster, 1897-1904. He died in 1920 and is buried about 1/3 mile northeast. *Erected by Darlington County Bicentennial Committee for Ethnic Participation, 1979*

Dillon County

Pine Hill A.M.E. Church **HM**

2258 Centerville Road, Latta

This church, founded in 1876, was in Marion County before Dillon County was created in 1910. At first on S.C. Hwy. 34, the church acquired this site in 1891 when Alfred Franklin Page (1863-1929) and his wife Laura Willis Page (1886-1963) donated 1.97 acres here. The congregation built a new Pine Hill A.M.E. Church shortly afterwards. This sanctuary was built in 1977.

PINE HILL ROSENWALD SCHOOL Pine Hill Rosenwald School, one of the first ten Rosenwald schools in the state, was built here in 1917-18. One of 500 rural black schools in S.C. funded in part by the Julius Rosenwald Foundation 1917-1932, it was a frame two-room school. With two to four teachers, it reached a peak of 208 students in grades 1-7 in 1938-39. The school closed in 1957 and burned in 1977. *Erected by the Congregation, 2011*

Selkirk Farm **NR**

Old Cashua Ferry Road, 3.5 miles east of Bingham, Bingham vicinity

Selkirk Farm was the home of the Rev. James Cousar. Cousar's slave Case built the original portion of the house in the 1850s. Rev. Cousar served as the minister of several Presbyterian churches in the area and also became a prosperous cotton planter. Both before and after the Civil War, he was active in the organization of African American congregations. He donated land for two African American churches, one in Bishopville and one on his own property

Dorchester County

Middleton Place **NHL**

4300 Ashley River Road (Highway 61), Summerville vicinity

Middleton Place, features a house, gardens, and stable yards associated with an eighteenth and nineteenth century plantation. It also includes several structures and sites associated with the heritage of African Americans who lived on the plantation. The plantation chapel, a room above the spring house dairy, was used by slaves as a house of worship. Archaeological remains, oral tradition, and mid-nineteenth century markers provide evidence that the area above the rice millpond and adjacent



Middleton Place

to the stable yards was once a cemetery for enslaved Africans. Eliza's House is a small frame building named for Eliza Leach (1891-1986), who worked at Middleton Place for over forty years and was the last person to live in the house. The original occupants of the house are not known, but in the 1880s it was apparently the home of Ned and Chloe, former slaves of William and Susan Middleton, who worked on Middleton Place. The plantation also includes a demonstration rice field where Carolina Gold rice is being grown in an original nineteenth century field. Middleton Place, which is operated by a nonprofit foundation, is open to the public.

St. Paul Camp Ground **NR**

940 St. Paul Road, Harleyville vicinity

St. Paul Camp Ground was established by members of St. Paul African Methodist Episcopal Church and was one of two African American religious campgrounds in Dorchester County. In 1880 the trustees of St. Paul A.M.E. Church purchased 113 acres on which to build this campground. The St. Paul Camp Ground is typical of the Methodist camp meeting grounds that became popular in the nineteenth century. The camp meeting ground is in the shape of a flattened circle enclosed by a road. The tabernacle, where the worship services were held, is near the center of the circle. It has an earthen floor, open rafters, and unplastered walls. During camp meeting week worshipers stayed in simple cabins, called tents, which line the circle. The property also includes two stores, a storage building, and privies behind some of the tents. St. Paul Camp Ground is still used for camp meetings for a week in October each year. In addition to St. Paul A.M.E. Church, the camp meetings draw from churches in Harleyville, St. George, Ridgeville, and other parts of Dorchester County.

St. Paul Camp Ground **HM**

940 St. Paul Road, Harleyville vicinity

This Methodist camp ground, one of four in Dorchester County, was established in 1880. African-American freedmen in this area held services in a brush arbor at the "Old Prayer Ground" nearby as early as 1869. By 1873 they acquired two acres nearby and founded St. Paul A.M.E. Church, building their first permanent sanctuary just southwest.

In 1880 four community leaders purchased 113 acres here and deeded it to trustees for a new St. Paul Camp Ground. "Tents," or rough-hewn cabins, form a circle around the "tabernacle," the open-sided shelter where services are held. This camp ground, in session the week ending the third Sunday in October, was listed in the National Register of Historic Places in 1998. *Erected by the Upper Dorchester County Historical Society, 2011*

Alston Graded School **HM**

At the school site, corner of Cedar and 1st North Streets, Summerville

Alston Graded School, one of the first African American schools founded in Dorchester County, stood here from 1910 to 1954. Named for its founder, Dr. J.H. Alston, it included grades 1-11 until 1949 and 1-12 afterwards. The two-story wood frame school, which was designed by architects Burden and Walker of Charleston and built by N.A. Lee, was moved to Bryan Street in 1953.

Alston High School, located on Bryan Street from 1953 to 1970, included grades 1-12. A new one-story brick school built on the new site in 1953 was constructed for about \$200,000. It closed in 1970 after the desegregation of county schools. The present Alston Middle School, on Bryan Street, includes grades 6-8. *Erected by the Alston Heritage Foundation, 2000*

Shady Grove Camp Ground HM

Off Highway 178, SE of Orangeburg & Dorchester County line, St. George vicinity
This camp ground, established about 1870, is the largest of 4 Methodist camp grounds in Dorchester County. Tradition holds that Caesar Wolfe and a group of former slaves, caught in a storm, stopped in a grove here for shelter. Rice planter S.M. Knight asked them to help harvest his fields, and after they did so he gave them this spot as a place of worship. They named it Shady Grove.

The group first met under a brush arbor but later built "tents," the rough-hewn cabins typical of church camp grounds. The first tents burned in 1958 and were replaced; fires also occurred in 1969 and 1976. The "tabernacle" here is the centrally-located shelter where services are in session ending the fourth Sunday in October. A trumpet call on a ceremonial horn opens the meeting. *Erected by the Upper Dorchester County Historical Society, 2010*

Edgefield County

Bettis Academy and Junior College NR

Bettis Academy Road and Nicholson Road, Trenton vicinity

Three buildings remain on what was once the campus of Bettis Academy and Junior College. These include the Alexander Bettis Community Library, constructed in 1938 by students; the Classroom Building, constructed c. 1935 by students; and Biddle Hall, constructed in 1942 for a home economics unit. Bettis Academy was named for Alexander Bettis (1836-1895), who was born a slave on a nearby plantation. Bettis became a Baptist minister and helped organize the Mt. Canaan Educational Association with representatives of African American Baptist churches in the area. In 1881, the Association purchased land to build a school for African American children. The curriculum at Bettis Academy included — in addition to the standard academic subjects — religious instruction, teacher training, and instruction in farming and home economics. Between 1900 and 1945, Bettis Academy expanded its student body to more than 1,000 students, its campus to fourteen buildings on 350 acres, and its curriculum to include instruction from first grade through junior college level. Bettis



Bettis Academy, Biddle Hall

Academy and Junior College, which closed in 1952, played an important role in the education of African American students in what are now Edgefield, Aiken, Greenwood, and Saluda counties at a time when public education failed to adequately serve them.

Bettis Academy HM

U.S. Highway 25 at Bettis Academy Road (Co. Road 37), Trenton vicinity

Established as a result of the inspiration and efforts of the Reverend Alexander Bettis, this educational institution was incorporated in 1889, and provided elementary, high school, and junior college training for blacks. A.W. Nicholson succeeded Bettis as president and served for about fifty years. The school, which was closed in the 1950s, was located about 1 1/2 miles southeast. *Erected by Mt. Canaan Educational and Missionary Association, 1979*

Mt. Canaan Baptist Church HM

U.S. Highway 25, south of Trenton, Trenton

This church, founded in 1868, was one of the first black Baptist churches in this area. Alexander Bettis (1836-1895), a former slave, established this church with the assistance of three white ministers after the local Baptist association refused to ordain him. Mt. Canaan grew from seventeen charter members to more than 2,000 members in only three years.

This was the first of forty churches Rev. Alexander Bettis organized in Edgefield and Aiken Counties. He also founded Bettis Academy in 1881. He served Mt. Canaan and three other area churches until his death in 1895, and is buried here. Early services were held in a brush arbor. The original frame sanctuary was replaced by the present brick sanctuary in 1961. *Erected by the Congregation, 2004*

Fairfield County

Camp Welfare NR

East side of County Road 234, 4 mile, 4 miles sw, Mitford vicinity

Camp Welfare was founded soon after the Civil War by the African Methodist Episcopal Church and has been located on its present site since at least 1876. The camp includes simple cabins, called tents, arranged in a U-shape. The tents were designed for sleeping only; cooking was done outdoors, and there were community bath houses. The older tents, probably constructed around 1900, are wood frame. Some of the newer tents are constructed of concrete blocks. The focal point of the camp is the arbor, a rough gable-roofed wooden shelter with benches where worship services were held. Camp meetings were held during the last week of August each year. Religious services held each day in the arbor were the focal point of camp meeting week, but also important was fellowship with family and friends. Many of the families have continued to attend through several generations, passing their tents down through the family.

Camp Welfare HM

S.C. Secondary Road 234, Mitford vicinity

This camp ground, described by one journalist as "picturesque, rugged, simple, with an overhanging air of festivity," has hosted an annual camp meeting since 1876; slaves had worshipped here since before the Civil War.

The site was purchased in 1879 by trustees Carter Beaty, Charles Green, Jeff Gaither, Henry Hall, and John Hall. It was deeded to Camp Wellfair A.M.E. Zion Church in 1925./ (Reverse) The small wood-frame or cinder-block houses at Camp Welfare are typical of "tents" at church camp grounds. An early 20th century one-room school stood here until it closed in 1955. The site also includes Camp Wellfair A.M.E. Zion Church (built about 1930), an open-air arbor, and a cemetery. Camp Welfare was listed in the National Register of Historic Places in 1984. *Erected by the Fairfield County Historical Society, 2003*



Camp Welfare

Fairfield Institute HM

Congress Street between Moultrie and Palmer Streets, Winnsboro

This grade school and normal institute for blacks was founded in 1869 during Reconstruction by the Northern Presbyterian Church. The Reverend Willard Richardson was principal. In 1880, one hundred of its students were studying to be teachers and twenty others to enter the ministry. The school closed in 1888 to merge with Brainerd Institute in Chester. The site is located one block west.

Kelly Miller

Born in Fairfield County, this renowned black educator attended Fairfield Institute, 1878-1880, and won a scholarship to Howard University, from which he graduated in 1886. After graduate work at Johns Hopkins, Miller received his A.M. and L.L.D. degrees (1901 and 1903) and was for many years professor and dean at Howard. His writings on race problems were widely read and used in major universities. *Erected by Fairfield County Historical Society, 1985*

St. Paul Baptist Church HM

At the church, 207 North Garden Street, Winnsboro This African American church was organized in 1873 by Simon McIntosh, Henry Golden, Lily Yarborough, Francis Kelly, Lizzie Hart, and others. The first pastor, Rev. Daniel Golden, served 1873-1891. The first sanctuary was built in 1876. The present sanctuary was built in 1893 and remodeled during the pastorate of Rev. C.L. McMillian, who served 1958-1989. *Erected by the Congregation, 1995*

Florence County

The Assassination of Rep. Alfred Rush HM

S.C. Secondary Roads 35 and 848, Effingham vicintiy

Alfred Rush (d. 1876), a black state representative for two terms during Reconstruction, was assassinated near here, about 1/2 mi. from his home, on May 13, 1876. Rush, who

represented what was then Darlington County in the S.C. House 1868-70 and 1874-76, was also a deacon at Savannah Grove Baptist Church.

Rush and his wife, returning from a picnic at Mt. Carmel Church near Timmonsville, were ambushed by an unknown gunman. Alfred Rush was killed instantly. Several black Darlington County officials wrote Gov. D.H. Chamberlain, "this was a cold blooded murder and our people are very much excited over it. *Erected by the Florence County Historical Commission, 2006*

William H. Johnson Birthplace HM

Palmetto Street, Florence vicinity

William Henry Johnson (1901-1970), one of the most important African-American artists of the 20th century, was born nearby on Cox Street. His family later lived on the corner of Cheves and Kemp Streets. In 1918, at the age of 17, Johnson moved to New York City. Johnson studied at the National Academy of Design and the Cape Cod School of Art, won several prizes, and studied art in Europe 1926-29.

Johnson, back in America in 1929-31, had paintings in several exhibitions and a one-day show at the Florence Y.M.C.A. Visits to Florence inspired paintings of local people and places. In 1931 he married Danish artist Holcha Krake, living in Europe before returning to New York in 1938. After Johnson's wife died in 1944 his health declined; he was institutionalized in New York in 1947 and died there in 1970. *Erected by the Florence City Council and the Florence County Council, 2006*

Roseville Plantation Slave and Freedman's Cemetery / Clarke's Cemetery HM

Off North Williston Road, Florence

This was originally the slave cemetery for Roseville Plantation. Roseville, established about 1771 by the Dewitt family, was later owned by the Brockinton, Bacot, and Clarke families from the 1820s through the Civil War. A 1200-acre plantation, it had more than 100 slaves living and planting cotton here by 1850.

This cemetery is sometimes called "the Clarke Cemetery" after the family that owned Roseville from Reconstruction until 1948. It is about 150 ft. square, and though it contains relatively few gravemarkers it includes at least 150 and as many as 250 or more graves. Slaves, freedmen, and their descendants were buried here for two hundred years, from the 1770s to the 1970s. *Erected by the Roseville Slave Cemetery Committee, 2004*

Wilson School HM

Corner of Palmetto & Dargan Streets, Florence Wilson School, later Wilson High School, was the first public school in Florence, and stood here from 1866 to 1906. At first a private school for black children, it was established by the New England Branch of the Freedmen's Union Commission and operated by the Freedmen's Bureau. Thomas C. Cox, its first principal, later served as Darlington County sheriff. The school became a public school after the S.C. Constitution of 1868 authorized a system of free public schools.

WILSON HIGH SCHOOL Rev. Joshua E. Wilson (1844-1915), a Methodist minister, was an early principal of what was long called "the Colored Graded School." It was most likely named Wilson School for him. The school on this site, a frame building, was torn down in 1906 to make way for Central School. A new Wilson School was built on Athens Street. Wilson High School was on Athens Street 1906-1956 and on North Irby Street 1956-1982. It has been on Old Marion Highway since 1982. *Erected by the Wilson High School Alumni Association, Inc., 2010*

Greater St. James A.M.E. Church HM

Moore Street, Lake City

This church was founded in 1883 by a Rev. Hill and twenty-five charter members. Early services were held in a member's house on E. Main Street. The congregation purchased a lot at the corner of Lake and N. Church Streets in 1885 and built its first sanctuary, a frame building, that year. That church was renovated and enlarged in 1917. It was further renovated, adding a steeple, in 1948-50.

In 1951 Rev. J.A. DeLaine (1898-1974) was transferred from Pine Grove A.M.E. Church in Summerton after playing a leading role in *Briggs v. Elliott*, the Clarendon County school desegregation case that led to *Brown v. Board of Education* (1954). Unknown persons burned the church in October 1955. Rev. G. Lee Baylor was the pastor when a new sanctuary, named Greater St. James, was dedicated here in 1957. *Erected by the Congregation, 2004*

Joshua Braveboy Plantation HM

*Ron E. McNair Blvd (U.S. Highway 52)
at Lynches Lake Bridge, Lake City*

This site was part of the 150-acre plantation of Joshua Braveboy (1740-fl. 1820), a free black who served in the S.C. militia during the American Revolution. Braveboy, a native of N.C., came to S.C. in 1771 and received a grant on Two Mile Branch at Lynches Creek. He served under Gen. Francis Marion in 1780-81, and in another militia unit in 1782. He spent the rest of his life here, in what was then Williamsburg Co. *Sponsored by the Florence County Historical Commission, 2013*

The Lynching of Frazier Baker HM

Corner of Deep River & Church Streets, Lake City

In 1898 a building here was the scene of a lynching that sparked outrage across the nation. Frazier Baker, an African American who had recently been appointed postmaster of Effingham, was appointed postmaster of Lake City in 1897. Whites who resented Baker harassed him, even burning the post office in an attempt to make him resign and leave town. An old school on this site became a temporary post office and Baker's home.

On the night of Feb. 21-22, 1898, a mob set the house on fire and shot Baker and his family when they ran out. Baker and a baby daughter were killed, his wife and three of their children were wounded, and an editorial called it "the most horrible crime ever committed" in S.C. Local and state officials did nothing. Eleven men were tried in federal court in 1899, but a hung jury resulted in a mistrial. *Sponsored by the Town of Lake City, 2013*

Gregg-Wallace Farm Tenant House NR

310 Price Road, Mars Bluff

The original section of the Gregg-Wallace Farm Tenant House was built c. 1890 by Walter Gregg. Additions were made around 1910, 1920, 1957, and 1967, bringing the present structure to five rooms. People who lived in the house included Otis Waiters, Peter Frazier, Ruth Martin, and Mattie Smalls Gregg. The tenant house is a reminder of the cultural pattern that existed from 1865 to World War II when most African Americans in the rural South lived in tenant houses. The house also represents a particular aspect of tenant farming that was found in Mars Bluff. Landowners in the community exercised control for a longer period through the use of a cartel that trapped African Americans in their tenant houses and in wage labor.

Gregg-Wallace Farm Tenant House HM

310 Price Road, Mars Bluff vicinity

This house, built as a one-room tenant house ca. 1890 and later enlarged several times, features a narrow front porch and rear shed addition typical of many tenant houses on plantations and farms in the post-Civil War South. Like the families who lived here, most tenants were African American.



Gregg-Wallace Farm Tenant House

From 1890 to 1999 members of the Williams, Waiters, Frazier, Martin, and Gregg families lived here, working as wage laborers or sharecroppers, on land owned by the Gregg and Wallace families. This tenant house was listed in the National Register of Historic Places in 2002.

Erected by the Florence City and County Historical Commission, 2010

Hewn-Timber Cabins HM

Francis Marion University campus, Mars Bluff

The African Americans who built the two hewn-timber cabins that stand 200 yds. S on Wallace Woods Road were brought to Mars Bluff as slaves in 1836. They lived in these cabins on the cotton plantation of J. Eli Gregg, in what was then Marion District. These cabins are the last two of eight that originally stood in a cotton field at what is now the center of the university campus.

The cabins, built of 4"x9" hand-hewn timbers, feature precise full-dovetail joints and pine plank floors. They were enlarged after the Civil War. Freedmen and later tenant farmers lived in these houses until the 1950s. Relocated several times, one cabin was moved to this site in 1980, the other in 1990. They were listed in the National Register of Historic Places in 1974. *Erected by Francis Marion University, 2002*

Slave Houses, Gregg Plantation NR

Francis Marion University campus, Mars Bluff

These two one-story log houses were built in the 1830s to house enslaved African Americans on the J. Eli Gregg Plantation, which is now the campus of Francis Marion University. The buildings were part of a group of seven houses placed on either side of a "street" leading to the main plantation house. The houses have been moved several times, but have remained on what was the Gregg Plantation property. Before 1870, the houses were moved several hundred yards to form a new community. Occupied until the early 1950s, the houses were again moved in 1971 for the construction of the Francis Marion Library. One of the buildings was brought to the current site in 1980, the other in 1990.

Jamestown HM

Jamestown Cemetery Road, Mars Bluff

This African American community, which flourished here for 70 years, has its origins in a 105-acre tract bought in 1870 by former slave Ervin James (1815-1872). James, determined to own his own farm instead of being dependent on sharecropping or tenant farming, bought the tract from Eli McKissick and Mary Poston. His five sons and a son-in-law later divided the tract into individual farms.

Between 1870 and 1940 Ervin James's descendants and other area families purchased additional land, creating a rural community of about 250 residents. Among its institutions were the Jamestown Cemetery, dating from its earliest days; the Summerville Methodist Church (renamed Bowers Chapel), established about 1880; and the Summerville Elementary School, built in 1926. *Erected by the Jamestown Reunion Committee, 2006*

Mt. Zion Methodist Church HM

5040 Liberty Chapel Road, Mars Bluff

This church, founded in 1868 with Rev. James Wesley Johnson as its first minister, held its early services in a brush arbor. In 1870 trustees purchased this 1 3/4 acre tract to build a "Negro Schoolhouse" sponsored by the church, the first in the Mars Bluff community. This sanctuary, originally a frame building, was built in 1875 on a tract purchased from the school.

The sanctuary was extensively remodeled and covered in brick veneer in 1970. The cemetery nearby, established in 1876, includes the graves of such early church leaders as Anthony H. Howard (1840-1908), a former slave who served in the S.C. House of Representatives during Reconstruction. Howard was also one of several black farmers who grew rice here after the Civil War. *Erected by the Congregation, 2004*

Mt. Zion Rosenwald School NR

5040 Liberty Chapel Road, Mars Bluff

Mt. Zion Rosenwald School was built in 1925 as an elementary school for African American children. The school was constructed with matching funds from the Julius Rosenwald Fund, created by the chief executive officer of Sears, Roebuck, and Company to improve education for African American children in the South. Rosenwald funds were matched by donations from the local community. From 1917 to 1932, the Rosenwald Fund helped construct over 5,300 school buildings across the South, including about 500 in South Carolina. The construction of Mt.

Zion Rosenwald School marked a major change in the educational opportunities for students in the Mars Bluff area. An earlier school, sponsored by Mt. Zion Methodist Church, was held in a building that had burned in the early 1920s. The Mt. Zion Rosenwald School, constructed according to plans developed by the Rosenwald Fund, was soundly built with large windows to bring in light. It served the rural community of Mars Bluff until 1952 when Mars Bluff School, a consolidated school for African American students in the area, opened.



Mt. Zion Rosenwald School

Mt. Zion Rosenwald School HM

5040 Liberty Chapel Road, Mars Bluff

This school, built in 1925, was the first public school for African American students in the Mars Bluff community. One of more than 5000 schools in the South funded in part by the Julius Rosenwald Foundation, it features a standard two-classroom plan typical of the rural schools built by the foundation between 1917 and 1932. (Reverse) The first school here, a private school built by Mt. Zion Methodist Church in 1870, burned in the early 1920s. Mt. Zion Rosenwald School usually operated on a four- or five-month calendar in which two or three teachers taught grades 1-6. It closed in 1952 when a new Mars Bluff Consolidated School opened. This school was listed in the National Register of Historic Places in 2001. *Erected by Mt. Zion United Methodist Church, 2002*

Georgetown County

Jonathan A. Baxter House NR

932 Duke Street, Georgetown

This house, built c. 1890, was the home of Jonathan Alexander Baxter (1854-1927). Baxter was born free in Charleston to a shoemaker and his wife. His family moved to Georgetown when Jonathan was an infant. He was educated in the public schools in Georgetown and became a teacher. In the 1870s Baxter became involved in politics serving as an alderman and a commissioner of elections. He served three terms in the South Carolina House of Representatives from 1884-1889, after most African Americans had lost their seats with the end of Reconstruction. The house is included in the Georgetown Historic District.



Jonathan A. Baxter House

Bethel A.M.E. Church NR

417 Broad Street, Georgetown

The congregation of Bethel African Methodist Episcopal Church was organized c. 1865. Its first pastor was Rev. Augustus Z. Carr. The present church building is located approximately 100 feet from the original site. This church building was constructed in 1882 of wood. It was substantially remodeled and took its present appearance in 1908. The brick Gothic Revival building features two square crenellated towers on the front and gothic-arched window and door openings. It is included in the Georgetown Historic District.

Bethel Church HM

Corner of Duke and Broad Streets, Georgetown

This African Methodist Episcopal church was the first separate black church in Georgetown County. It was established by the Rev. A. T. Carr shortly after the 1863 Emancipation Proclamation which freed the slaves. The church purchased this property Jan. 15, 1866, and remodeled the present building in 1908 when the Rev. R. W. Mance was minister. The educational building was built in 1949 under the pastorate of Rev. H. B. Butler, Jr. *Erected by Georgetown Chapter of Delta Sigma Theta, 1988*

Bethesda Baptist Church HM

At the church, Wood Street, Georgetown

Organized shortly after the Civil War with Rev. Edward Rhue as its first pastor, Bethesda Baptist Church purchased this site by 1867. Construction of this sanctuary began in 1922 during the pastorate of Rev. A.W. Puller and was completed and dedicated during the pastorate of Rev. G. Going Daniels in 1927. Rev. W.A. Johnson served as Bethesda's pastor from 1956 until his death in 1995. *Erected by the Georgetown Alumnae Chapter of Delta Sigma Theta, 1996.*

Organized shortly after the Civil War with Rev. Edward Rhue as its first pastor, Bethesda Baptist Church purchased this site by 1867. Construction of this sanctuary began in 1922 during the pastorate of Rev. A.W. Puller and was completed and dedicated during the pastorate of Rev. G. Going Daniels in 1927. Rev. W.A. Johnson served as Bethesda's pastor from 1956 until his death in 1995. *Erected by Georgetown Alumnae Chapter, Delta Sigma Theta, 1996*

James A. Bowley House NR

231 King Street, Georgetown

This house, which was built c. 1890, was the home of James A. Bowley, a teacher, editor, legislator, and judge. Bowley, who was born free in Maryland c. 1844, came to Georgetown County as a teacher in 1867. During Reconstruction, he served in the South Carolina House of Representatives (1869-1874), as county school commissioner (1869), as county commissioner (1874) and as a probate judge. He was also the editor of the Georgetown Planet, a local newspaper. In the 1870s, Bowley developed a political rivalry with William H. Jones, another African American leader in Georgetown, which erupted in violence. The house is included in the Georgetown Historic District.

Fannie Carolina House NR

Corner of High Market and Wood Streets, Georgetown

This residence, which is included in the Georgetown Historic District, was the home of Mrs. Fannie Carolina, founder and owner of the Fan-O-Lin Beauty School. The Beauty School was one of the first in South Carolina. Mrs. Carolina also produced "Fan-O-Lin," a popular hair pomade.

Howard School HM

Corner of Duke and King Streets, Georgetown

After purchasing this land January 1, 1866, Georgetown Colored Academy built a school here. By 1908 the old building had been torn down and a new school built, its name changed to Howard. The elementary department moved into a new structure on Kaminski Street in 1938; the high school followed in 1949. After the 1984 graduation, predominantly black Howard merged with mostly white Winyah School to form Georgetown High School. *Erected by the Georgetown Chapter of Delta Sigma Theta, 1986*

Mt. Olive Baptist Church HM

Duke Street, Georgetown

This church was founded in 1866 by Rev. James Smalls, its pastor for many years. The congregation, which built its sanctuary here on land owned by the Gospel Harp Society, grew to more than one hundred members by 1903. In 1914 trustees S.B. Belin, Neptune Boyd, Siward Dunmore, Joseph Gibson, I.J. McCottree, W.M. Salters, and Samuel White, Jr., purchased this property from the trustees of the Gospel Harp Society.

The first church here, a frame building, was replaced by this brick sanctuary in 1920. Built during the pastorate of Rev. T.O. Mills, it features elaborate stained glass windows. Mt. Olive was also one of several Georgetown churches hosting graduation exercises for Howard High School in the 1940s. *Erected by the Georgetown Chapter, Delta Sigma Theta Sorority, 2001*

Joseph Hayne Rainey NHL

909 Prince Street, Georgetown

This National Historic Landmark was the family home of Joseph H. Rainey, the first African American elected to the US House of Representatives, 1870-1879. Born in Georgetown County in 1832, Rainey, it is said, made blockade-running trips during the Civil War. He was a delegate to the Constitutional Convention of 1868, served two years in the SC Senate, and two years as internal revenue agent of SC. He died in Georgetown, SC, in 1887.

Joseph Hayne Rainey **HM**

909 Prince Street, Georgetown

This National Historic Landmark was the family home of Joseph H. Rainey, the first African American elected to the US House of Representatives, 1870-1879. Born in Georgetown County in 1832, Rainey, it is said, made blockade-running trips during the Civil War. He was a delegate to the Constitutional Convention of 1868, served two years in the SC Senate, and two years as internal revenue agent of SC. He died in Georgetown, SC, in 1887. Erected by Georgetown Chapter Delta Sigma Theta, 1994



Joseph Hayne Rainey House

Hobcaw Barony **NR**

Bellefield Plantation,

U.S. Highway 17, Georgetown vicinity

Bernard M. Baruch, nationally prominent political advisor and philanthropist, created the 15,680-acre Hobcaw Barony between 1905 and 1907 by acquiring and combining several eighteenth and nineteenth century rice plantations. Hobcaw, which he managed as a recreational hunting plantation, includes numerous buildings and sites that reflect the lives of African Americans from the early nineteenth century through the first half of the twentieth century. These resources include graveyards; extant villages with slave houses and later tenant houses; archaeological sites of slave settlements; and ricefields, canals, dikes, reservoirs, and roads created and maintained by African American labor. The most intact village is Friendfield. It includes a "street" with five remaining houses. Three of the houses were built as slave cabins and two were built by employees of Baruch c. 1935. The residences, including the remodeled slave cabins, were used by African American tenants into the twentieth century. The street includes a church (built between 1890 and 1900) and a dispensary moved to the site around 1935. A visitor's center at the



Workers on Hobcaw Barony pounding rice

entrance to the property is open Monday through Friday except for holidays. Access to the 17,500-acre property is available only through guided tours.

Keithfield Plantation **NR**

Northeast of Georgetown off

County Road 52, Georgetown vicinity

Keithfield Plantation was one of several productive rice plantations on the Black River. In 1860 the plantation produced 315,000 pounds of rice with 81 slaves. Agricultural features associated with rice cultivation are particularly intact at Keithfield. These include fields, canals (including the remnants of a brick-lined canal), dikes, and trunks, originally constructed by enslaved African Americans and maintained in the same locations since the antebellum period. The Plantation also includes a one-room slave cabin built c. 1830. After the Civil War an uprising led by freedmen occurred at Keithfield in the spring of 1866. The freedmen left the ricefields, refused to work, and threatened the plantation manager with axes, hoes, and sticks, pelting him with bricks and rocks. They finally forced him to jump in the Black River and swim to the other side.

Mansfield Plantation Slave Street **NR**

U.S. Highway 701, Georgetown

Mansfield Plantation was established in the eighteenth century and by the last half of the century was producing rice. By the mid-nineteenth century, F.S. Parker owned the plantation. Plantation records at the South Caroliniana Library show that by 1860 Parker owned over 100 slaves and planted 235 acres of rice at Mansfield. Six slave houses and a slave chapel remain as reminders of the slaves who lived and worked on the plantation.



Slave Chapel at Mansfield

Richmond Hill Plantation Archaeological Sites **NR**

On Waccamaw River, Murrells Inlet vicinity

This rice plantation on the Waccamaw River was owned by John D. Magill, who in 1860 owned 189 slaves. He was notorious for his brutal treatment of his slaves and his inefficiency as a plantation manager. Slaves were poorly clothed and fed, punishments were cruel and frequent, and runaways were either shot or hanged. Twenty-eight of Magill's slaves escaped to Union troops when federal gunboats came up the Waccamaw River in 1862. The plantation house, overseers' houses, and slave houses burned by 1930. Archaeological investigations at the site of the slave settlement, which originally included twenty-four cabins, have the potential to increase our understanding of the lives of slaves on lowcountry rice plantations.



Cedar Grove Chapel

Cedar Grove Plantation Chapel NR

S.C. Highway 255, .2 mile north of its intersection with S.C.Highway 46, Pawleys Island
 Rev. Alexander Glennie, rector of All Saints' Episcopal Church from 1830 to 1860, established a ministry to slaves on the rice plantations of Georgetown County and eventually built thirteen chapels for the slaves. Cedar Grove Plantation Chapel, built in 1850, is the only remaining chapel of these thirteen. The chapel originally stood on the plantation owned by Andrew Hassell, but was moved in 1898 and in 1976. In 1985, the chapel was moved to its present location on the grounds of All Saints' Church.

Arundel Plantation Slave House NR

East of U.S. 701 off Plantersville Road, Pleasantville vicinity

This is the only remaining building of what were once fifty cabins that made up the slave settlement at Arundel Plantation. Arundel was one of many large Georgetown County rice plantations that operated with slave labor from the mid-eighteenth century through the Civil War. This unusual Gothic Revival style cabin was built after 1841 by Frederick Shaffer, the seventh owner of Arundel. The slave house is a contributing property in the Pee Dee River Rice Planters Historic District.

Pee Dee River Rice Planters Historic District NR

Pee Dee and Waccamaw Riverst northeast of Georgetown, Plantersville vicinity

The Pee Dee Rice Planters Historic District includes ricefields associated with seventeen plantations located along the Pee Dee River and the Waccamaw River. The plantations on the Pee Dee River include Hasty Point, Breakwater, Belle Rive, Exchange, Rosebank, Chicora Wood, Guendalos, Enfield, Birdfield, Arundel, Springfield, and Dirleton. The district also includes ricefields associated with these Waccamaw River plantations: Turkey Hill, Oatland,

Willbrook, Litchfield, and Waverly. African American slaves cleared the land; constructed the canals, dikes, and trunks; and cultivated and processed rice on these plantations. The district also includes homes of the planters, two rice barns, and a slave house. The rice barn remaining on Hasty Point was built c. 1840-1850. In 1860 some 600,000 pounds of rice were produced with 225 slaves at Hasty Point and Breakwater plantations, both owned by Francis Weston. A rice barn associated with Exchange Plantation is also still standing. In 1850 180,000 pounds of rice were produced at Exchange Plantation with sixty-four slaves. The slave cabin remaining at Arundel Plantation was originally one of twelve cabins situated in a semi-circle around the overseer's house.

Greenville County

Fountain Inn Principal's House and Teacherage NR

108 Mt. Zion Drive, Fountain Inn

The Fountain Inn Principal's House and Teacherage, built in 1935, is significant for its historical association with the Fountain Inn Negro School and African-American history in Fountain Inn. The house is the only remaining building that is historically associated with the Fountain Inn Negro School complex, comprised of the grade school built in 1928, a high school built in 1930, a library, and the Clayton "Peg Leg" Bates Gymnasium, built in 1942. The school and its appurtenant buildings served the educational needs of the Fountain Inn's African American community until the students of this community were enrolled in Fountain Inn High School in the 1960s. The teacherage was constructed originally as a home for teachers that provided educational instruction for African Americans in Fountain Inn, and by the 1940s housed teachers and the principal and his family. Its separate entrance at the building's southwest corner accessed the kitchen and accommodated home economics classes. These buildings were designed to offer comfortable domestic amenities like front corner porches and modern indoor bathrooms, but they were also meant to serve as instructional facilities. The house is nearly identical to Plan No. 301 ("Teachers Home for Community Schools") for teacherages supported by the Julius Rosenwald Fund. Although this house was constructed after the end of the Rosenwald Fund school program, its design is consistent with plans frequently used for Rosenwald schools and related buildings.



Fountain Inn Principal's House Teacherage

Fountain Inn Rosenwald School HM

Mt. Zion Drive, near

Mt. Zion Baptist Church, Fountain Inn

The Fountain Inn Rosenwald School, also known as the Fountain Inn Colored School, was a complex of several buildings built here from 1928 to 1942. The first school, a frame seven-room elementary school for grades 1-7, was a Rosenwald school, one of 500 rural schools in S.C. funded in part by the Julius Rosenwald Fund from 1917 to 1932. It was built in 1928-29 at a cost of \$7,200. (Reverse) The Fountain Inn Colored High School, a frame three-room high school for grades 8-11, was built in 1930. A frame teacherage was built in 1935 for principal Gerard A. Anderson, and by 1942 this complex included a library, gymnasium, and three new classrooms. The high school closed in 1954, and the elementary school closed in 1960. The 1935 teacherage is the only building standing; the rest were demolished in 2000. *Erected by the City of Fountain Inn and the Greenville County Historic Preservation Commission, 2011*



Allen Temple A.M.E. Church

Allen Temple A.M.E. Church NR

109 Green Avenue, Greenville

Built 1929-30, the church is significant as the first A.M.E. church in Greenville, and architecturally significant as an excellent example of early twentieth century Classical Revival ecclesiastical design by Juan Benito Molina, a Cuban-born and educated architect, the only black architect practicing in Greenville in the early twentieth century. Organized during Reconstruction as a mission church, Allen Temple A.M.E. was formally organized as a separate congregation in 1881. The church is a large gable-front, steel-frame brick building laid in American bond, with projecting twin towers of unequal height, set upon a partially-subterranean brick basement foundation that features a soldier course water table. The two-story Dreher Educational Building was added in 1949. To the rear of the church is a Craftsman bungalow residence, built ca. 1920, but sheathed in brick between 1929 and 1949, long used as the church parsonage.

Brutontown HM

Rutherford Road, Greenville

Brutontown, an historic African-American community, grew up around the intersection of Paris Mountain Rd. and Rutherford Rd. Benjamin Bruton, a mulatto freedman, bought

1.75 acres here in 1874. He built a house and blacksmith shop, labeled "Bruton's Shop" on Kyzer's 1882 map of Greenville County. Other blacks, a few of them tradesmen like Bruton but most tenant farmers, soon moved to this area. By 1880 sixty African-American families lived here.

The community, on both sides of Rutherford Rd., was known as "Brutontown" by about 1900. In 1921 farm land was subdivided into town lots, in an area 2 blocks deep and 6 blocks wide. Bruton Temple Baptist Church, the first church here, was founded in 1921. By 1930 Brutontown numbered about 300 residents. The three-acre "Society Burial Ground" on Leo Lewis St., dating from before the Civil War, includes many graves of slaves, free blacks, and freedmen. *Erected by the Greenville County Redevelopment Authority, 2009*

Greenville County Courthouse / Willie Earle Lynching Trial HM

35 W. Court Street, behind Old County Courthouse, Greenville

This Beaux Arts building, built in 1916-18, was the fourth Greenville County Courthouse, from 1918 to 1950. It was listed in the National Register of Historic Places in 1994. The largest lynching trial in U.S. history was held here May 12-21, 1947. Willie Earle, a young black man accused of assaulting white cabdriver Thomas W. Brown, had been lynched by a white mob on Bramlett Road in Greenville.

THE WILLIE EARLE LYNCHING TRIAL The trial of 31 whites, 28 of them cabdrivers, was rare at the time and drew national attention. Though 26 defendants admitted being part of the mob, all defendants were acquitted by an all-white jury. Rebecca West's "Opera in Greenville," published in The New Yorker on June 14, 1947, interpreted the trial and its aftermath. Widespread outrage over the lynching and the verdict spurred new federal civil rights policies.

Erected by the Willie Earle Commemorative Trail Committee, 2010

John Wesley Methodist Episcopal Church NR

101 East Court Street, Greenville

John Wesley Methodist Episcopal Church was built between 1899 and 1903. The congregation was organized soon after the Civil War by Rev. James R. Rosemond. Although born a slave in Greenville in 1820, Rosemond had been allowed to preach at churches before the Civil



John Wesley Methodist Episcopal Church

War. After the war he organized fifty Methodist Episcopal churches in the upstate. John Wesley is one of the earliest churches he organized. The congregation was first named Silver Hill, but in 1902 the name was changed to John Wesley Church. Over its history the congregation has met in a variety of locations including the Greenville Methodist Church, a Freedman's Bureau schoolhouse, and a log building on Ann Street. By 1869 a sanctuary seating 500 people had been constructed at Choice and Cleveland streets. It was used by the congregation until about 1900. The foundations for the present building on East Court Street were laid in 1899. It is an excellent example of Gothic Revival church architecture of the late nineteenth and early twentieth centuries.

Matoon Presbyterian Church NR

415 Hampton Avenue, Greenville

Matoon Presbyterian Church is a part of the Hampton-Pinckney Historic District and is in one of Greenville's oldest neighborhoods. The Matoon congregation was organized in 1878, and this building was constructed in 1887. The ground floor originally held a parochial school for African American students in the first through the ninth grades, which had been discontinued by 1930. More recently, the church has housed a daycare center

Richland Cemetery NR

Hilly Street and Sunflower Street, Greenville

Richland Cemetery was established by the City of Greenville in 1884 as the first municipal cemetery for African Americans. It was named for nearby Richland Creek. Today the cemetery occupies approximately six acres on a small hill northeast of downtown Greenville in a traditionally African American area known as the Greenline-Spartanburg neighborhood. After the Civil War African Americans were generally excluded from white cemeteries. Richland Cemetery is a rare example of a municipal African American cemetery established in the late nineteenth century. The establishment of the cemetery led to the development of a self-sustaining African American community in downtown Greenville. Richland is the final resting place of many of Greenville's most notable African American educators, health practitioners, and community leaders. The cemetery also features a variety of landscape features, funerary art, and cultural artifacts that distinguish it as a traditional African American cemetery.

Springfield Baptist Church HM

600 E. McBee Avenue, Greenville

This is the oldest black Baptist congregation in downtown Greenville. It was founded in 1867 by members of Greenville Baptist Church (now First Baptist Church), which had been a combined congregation of whites and blacks before the Civil War. Rev. Gabriel Poole, known as "Father Poole," was its first pastor. The new church worshipped in First Baptist Church until it built its own church here in 1872.

The congregation purchased this site from the estate of Vardry McBee in 1871 and completed its first church, a frame building later covered in brick veneer, in 1872. That church was replaced by a brick Gothic Revival church in 1959. Springfield Baptist Church hosted many significant meetings during the Civil Rights Movement. The 1959 church burned in 1972 and was replaced by the present church in 1976. *Sponsored by the Congregation, 2013*

The Lynching of Willie Earle HM

Old Easley Road (S.C. Highway 124) & Bramlett Road, Greenville

The Willie Earle lynching was the last recorded in S.C. and the one of the last in the South. On the night of February 15, 1947, white cabdriver Thomas W. Brown was found mortally wounded beside his cab in Pickens County. Earle, a young black man, was thought to be Brown's last passenger. He was arrested near Liberty on February 16, accused of assault and robbery, and held in the Pickens County Jail.

Early on February 17, 1947, a white mob forced the Pickens Co. jailer to give Earle up. They drove Earle back to Greenville, lynched him, and left his body on Bramlett Rd. Brown died later that day. The May 12-21 trial of 31 men, rare at the time, drew national attention. Though 26 men admitted being part of the mob, an all-white jury acquitted all defendants. Outrage led to new federal civil rights policies. *Erected by the Willie Earle Commemorative Trail Committee, 2010*

Working Benevolent Temple & Professional Building NR

Broad and Fall Streets, Greenville

The Working Benevolent State Grand Lodge of South Carolina was a health, welfare, and burial benefit society for African Americans in South Carolina. The Lodge designed, built, and financed this building in 1922 to serve as its headquarters and administrative offices and to attract black business people to Greenville by providing office space for their businesses. The building has provided office space for many of Greenville's African American doctors, lawyers, dentists, insurance firms, a newspaper, and Greenville's first black mortuary. During the 1960s, the temple was used for meeting space for local organizers of the Civil Rights Movement.



Working Benevolent Temple

Working Benevolent Society Hospital HM

Corner of Green Avenue & Jenkins Street, Greenville

The Working Benevolent Society Hospital, first known as St. Luke Colored Hospital, was a two-story frame building standing here at the corner of Green Avenue and Jenkins Street. Founded in 1920, it served blacks in Greenville for twenty-eight years. The Working Benevolent Grand Lodge of S.C., at Broad and Fall Streets in Greenville, operated the hospital from 1928 until it closed in 1948.

The hospital, described at its opening as "one of the most modern institutions in the South for colored people," had three wards and twenty-two beds in semi-private and private rooms. Mrs. M.H. Bright was the first superintendent. A registered nurse and a graduate of the Tuskegee Institute, she had been superintendent of the Institute hospital. Most of the superintendents after her were nurses as well. *Erected by the Green Avenue Area Civic Association, 2003*

Sterling High School HM

U.S. Highway 123, Greenville vicinity

Sterling High School stood 3/4 mi. southeast of here and served generations of African Americans in Greenville. Founded in 1896 by Rev. D.M. Minus and called Greenville Academy, it was first located in West Greenville. It moved into a new two-story brick school nearby in 1902 and was then renamed Sterling Industrial College after Mrs. E.R. Sterling, who had financed Rev. Minus's education at Claflin University.

The school closed briefly but reopened in 1915 as Enoree High School, owned by the Enoree Baptist Assn. The Greenville Co. School District bought the school in 1929, made it the first black public high school in the county, and restored the name Sterling. After it burned in Sept. 1967, classes moved to Greenville Jr. High, renamed Sterling Jr.-Sr. High. It closed after the 1969-70 school year.

To Be Erected by the Greenville County Historical Commission and the Sterling High School Association, 2007

Cedar Grove Baptist Church / Simpsonville Rosenwald HM

206 Moore Street, Simpsonville

According to tradition, this African-American church was organized by Rev. Tom Jones shortly after the Civil War. It held its first services in a brush arbor, then built its first permanent church here. The congregation, with a membership of about 250, built a second frame sanctuary in 1938 at a cost of \$3,000. It was covered in brick veneer in 1962. The present brick church was dedicated in 1986.

The Reedy River Baptist Association built a school for the African-American children of Simpsonville and other area communities here in 1891-92, on the present site of the church. In 1923-24 the Simpsonville Rosenwald School, an eight-room elementary and high school, was built nearby. One of about 500 schools in S.C. funded in part by the Julius Rosenwald Foundation 1917-1932, it closed after the 1953-54 school year. *Sponsored by the Greenville County Council and the Greenville Hospital System, 2012*

Old Pilgrim Baptist Church / Old Pilgrim Rosenwald School HM

3540 Woodruff Road, Simpsonville

This church was founded in 1868 by black members of nearby Clear Spring Baptist Church who named their new church Pilgrim Baptist Church. Rev. John Abraham, their first pastor, held services in a brush arbor until a log church was built here. It was renamed Old Pilgrim Baptist Church in 1894. A frame church built here in 1907 was covered in brick veneer in 1962. The present brick church was built in 1983.

Old Pilgrim Rosenwald School, named for the church, was built in 1930. It was one of almost 500 schools in S.C. funded in part by the Julius Rosenwald Foundation from 1917 to

1932. Built at a cost of \$3,800 with local funds raised by Henry Locke and trustees of Old Pilgrim Baptist Church, it operated 1930-1954 with three teachers, teaching as many as 83 elementary school students in grades 1-7. *Sponsored by Old Pilgrim Baptist Church, 2013*

Greenwood County

Benjamin E. Mays Birthplace HM

at the Mays House Museum,

237 N. Hospital Street, Greenwood

This house, originally 14 mi. SE on U.S. Hwy. 178 in the Epworth community, was the birthplace of Dr. Benjamin E. Mays (1894-1984), Baptist minister, college president, author, and civil rights pioneer. Mays was the eighth child of Hezekiah and Louvenia Mays, both born into slavery. In 1911 he left the tenant farm where this house stood to attend high school at S.C. State College in Orangeburg. Mays, a graduate of Bates College and the University of Chicago, was an early and forceful opponent of segregation. Best known as president of Morehouse College, in Atlanta, 1940-1967, Mays was described by Dr. Martin Luther King, Jr. as his "spiritual mentor." Mays's inspiring memoir *Born To Rebel* (1971) is a civil rights classic. This house was moved here, renovated, and dedicated as a museum in 2011. *Sponsored by the Mays House Museum, 2012*



Dr. Benjamin Mays Birthplace

Mt. Pisgah A.M.E. Church NR

01 Hackett Street, Greenwood

The congregation of Mt. Pisgah African Methodist Episcopal Church was organized in the early years of the twentieth century. It was an offshoot of the Weston Chapel A.M.E. Church, the mother church of the Greenwood District. The building for the new church was designed and constructed by members of the congregation in 1908. The brick church features Gothic details including the stained glass windows with Gothic arches, corbelled brick hoods, and buttresses. Mt. Pisgah A.M.E. has been a longtime supporter of African American education, helping to fund Allen University and providing assistance to members of its congregation to attend Allen. Because of its central location in the city of Greenwood and its large size, the church has been used for meetings and community activities throughout its history.

Good Hope Baptist Church HM

At the church, U.S. Highway 25, Hodges

This church, founded about 1870, has its origins in Walnut Grove Baptist Church, founded in 1820. Walnut Grove included both white and black members before the Civil War, but after the war black members asked for letters of dismissal to organize a new church. Good Hope was founded by David Agnew, Doc McIntosh, Henry Moon, Wesley Posey, and others, with Rev. W.L. Evans as its first pastor.

Good Hope Baptist Church grew to more than 250 members by 1900 under its first two ministers, Revs. W.L. Evans and H. Donaldson. The first church here was a frame building constructed soon after 1870; it was destroyed by arson in 1966. The present church, a brick building, was constructed in 1967-68 during the pastorate of Rev. M.B. Norman. *Erected by the Congregation, 2006*

Trapp and Chandler Pottery Site NR

Address restricted, Kirskey vicinity

There was a pottery factory on this site as early as c. 1834. By c. 1844 the pottery was owned by Rev. John Trapp. Thomas M. Chandler, a master potter, was associated with the pottery from c. 1844 to c. 1850. This factory, like others in the old Edgefield District, produced utilitarian stoneware with a distinctive use of alkaline glaze, a unique style of decoration, and a heavy reliance on slave labor before 1865. According to marks on ceramics from the pottery as well as historical records, slaves worked at the pottery where they produced a unique art form. The Trapp and Chandler Pottery Site is the last known intact site of a production center of Edgefield decorated stoneware. Further archaeological research at the site will reveal information about the manufacture of alkaline glaze stoneware as well as a cross section of the variability of vessels.



Trapp and Chandler Pottery Site,
Marked Alkaline Glazed Shards

Dr. Benjamin E. Mays HM

"U.S. Highway 178, 1/10 mile Northwest of Mays Crossroads", Mays Crossroads

The spiritual mentor of Martin Luther King, Jr. Born here in 1894. Served as president of Morehouse College 1940-67 and as presidential advisor. Died in 1984. *Erected by Greenwood County, 1995*

Ninety Six Colored School HM

N. Main Street, 1/2 mi.

E of the town limits of Ninety Six, Ninety Six

The Ninety Six Colored School, built nearby between 1927 and 1932, was a combined elementary and high school through the 1951-52 school year and an elementary school through the 1955-56 school year. It was a six-room frame building, with a small frame lunchroom nearby. Six to eight teachers taught grades 1-7 and 8-11 until grade 12 was added in 1947-48. The school closed in 1956.

Rev. Elliott F. Johnson, the first principal here, was succeeded by Rev. W.T. Boggs in 1943. Ninety Six Colored School averaged about 200 elementary and about 60 high school students for most of its history. After county districts consolidated in 1951, its high school students went to Brewer High School until a new Edgewood School for elementary and high school students opened in 1956.

Sponsored by the Historic 96 Development Association, 2014

Hampton County

Cherry Grove Christian Church HM

1895 Cherry Grove Road, Brunson

This African-American church, a congregation of the Disciples of Christ, was founded in 1855 by members of Three Mile Creek Christian Church. A Rev. Ervin was its first pastor, and it met in a brush arbor before building its first sanctuary here. The present brick church was built in 2002. *Erected by the Congregation, 2009*

Gifford Rosenwald School HM

Columbia Hwy. (U.S. Hwy. 321), near its northern junction with Nunn Street, Gifford

Gifford Rosenwald School, sometimes called Gifford Colored School, was built here in 1920-21. It was one of 500 rural schools built for African-American students in S.C., founded in part by the Julius Rosenwald Foundation from 1917 to 1932. The first of four Rosenwald schools in Hampton County, it was a two-room frame building constructed at a cost of \$3,225.

Gifford Rosenwald School had two to five teachers for an average of almost 200 students a year in grades 1-9 until it closed in 1958. That year a new school serving Gifford and Luray, built by an equalization program seeking to preserve school segregation, replaced the 1921 school. The old school has been used for church services and Sunday school classes since 1958.

Sponsored by the Arnold Fields Community Endowment, the Faith Temple Deliverance Ministry, and the Town of Gifford Council, 2014



Gifford Rosenwald School

Hampton Colored School **NR**

West Holly Street, Hampton

Ervin Johnson, a local African American carpenter, built Hampton Colored School with the help of community volunteers in 1929. The two room school opened in 1929-30 and served students in grades one through eight. At first funds were so scarce it was only open from October to March. Eventually, however, donations from the black community allowed it to operate for a full school year, and it later offered high school courses. Hampton School remained the only black school in Hampton until Hampton Colored High School was built in 1947, and the old Hampton Colored School was converted into the lunchroom for the high school.

Hampton Colored School **HM**

Holly Street, between

Lightsey and Hoover Streets, Hampton

Constructed for black students, this elementary school was built shortly after Hampton County School District purchased the land in the late 1920s. Two of the school's alumni of the 1930s and 1940s, brothers James F. and Julius C. Fields, achieved national stature as actors, dancers, and choreographers in stage, television, and motion picture productions. *Erected by Hampton County Historical Society, 1989*



Hampton Colored School

Horry County

Atlantic Beach **HM**

At the town hall, 30th and

Atlantic Avenues, Atlantic Beach

Atlantic Beach, nicknamed "The Black Pearl," was established about 1934 as an oceanfront community for blacks denied access to other area beaches by segregation. Many became year-round residents, but most spent their vacations here. From the 1930s to the 1970s "The Black Pearl" was one of the most popular beach resorts on the East Coast for blacks from Va. to Fla. Its hotels, nightclubs, restaurants, shops, and pavilion were packed every May to September./ (Reverse) George Tyson was the first to develop this area, from 1934 to 1943. In 1943 the Atlantic Beach Co. – J.W. Seabrook, R.K. Gordon, and P.C. Kelly III – bought the tracts and continued to develop them. As other area beaches began desegregating in the 1970s the beach saw fewer visitors. The town of Atlantic Beach, chartered in 1966 with Emery Gore and Millard Rucker as its first two mayors, is one of a few black-owned and governed oceanfront communities in the United States./ *Erected by the Atlantic Beach Historical Society, 2005*

Levister Elementary School **HM**

100 11th Avenue, Aynor

This school, built in 1953, was one of many African-American schools built by the equalization program of Gov. James F. Byrnes, intended to preserve school segregation by building new schools for black children. Students in grades 1-7, who had previously attended the Allen, Cool Springs, Pleasant Hill, and Union Chapel schools, began the 1953-54 school year here. The last graduating class was the Class of 1969.

This school became the Aynor Elementary School Annex in 1973; it closed in 1997. It was named for Nellie Burke Levister (1884-1968), the first Jeanes teacher in Horry County, who held that post from 1922 until 1958. The Jeanes Fund, established in 1908, was also called the Negro Rural School Fund. Its supervising teachers were consultants for the rural teachers and schools in their counties.

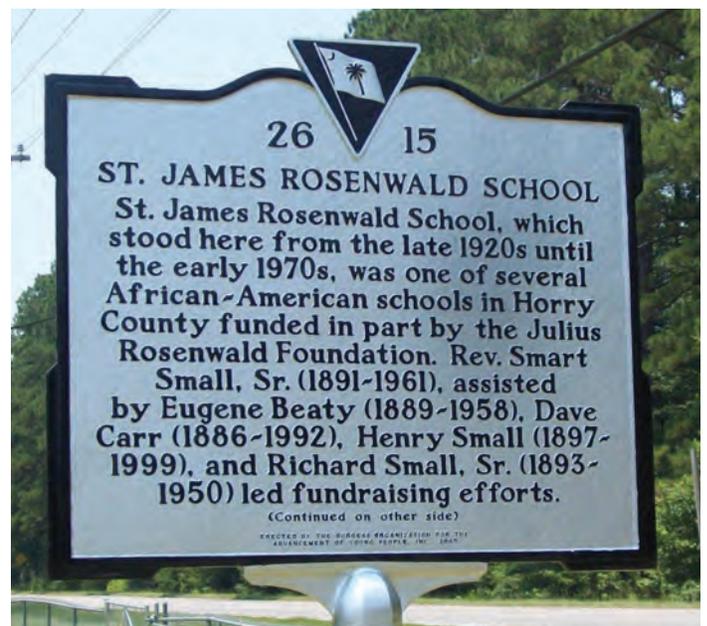
Erected by the Levister Development Activity Center, 2010

St. James Rosenwald School **HM**

S.C. Highway 707, Burgess

St. James Rosenwald School, which stood here from the late 1920s until the early 1970s, was one of several African-American schools in Horry County funded in part by the Julius Rosenwald Foundation. Rev. Smart Small, Sr. (1891-1961), assisted by Eugene Beaty (1889-1958), Dave Carr (1886-1992), Henry Small (1897-1999), and Richard Small, Sr. (1893-1950) led fundraising efforts.

The school, built in 1928 or 1929, was a five-room frame schoolhouse typical of the larger rural schools built by the Rosenwald Foundation between 1917 and 1932. It educated about 150 students a year in grades 1-10, with five or six teachers. St. James Rosenwald School had two principals: Eula G. Owens (d. 1971), succeeded by her husband, Boyd Williams Owens (d. 1981). It closed in 1970 after desegregation. *Erected by the Burgess Organization for the Advancement of Young People, Inc., 2005*



St. James Rosenwald School

Whittemore School / Whittemore High School HM

1808 Rhue Street, Conway

Whittemore School, one of the first African-American schools in Horry County, educated elementary and high school students on this site from 1936 to 1970. Founded in 1870, it was named for Benjamin F. Whittemore (1824-1894), former Union army chaplain, Freedmen's Bureau educator 1865-67, and later a state senator and U.S. Congressman. The first school was just E on Race Path Ave. After it burned, classes moved to the Conwayborough Academy on 5th Ave.

A new Whittemore Training School was built at Race Path Ave. and Thompson St. in 1911, with students in grades 1-9 until 1929, 1-10 until 1933, and 1-11 afterwards. A new school built here in 1936 burned in 1944 and occupied temporary buildings until separate new elementary and high schools were completed in 1954. Grade 12 was added in 1949. The schools closed when Horry County schools desegregated in 1970. *Erected by the Whittemore High School Historical Marker Commission, 2011*

True Vine Missionary Baptist Church HM

*the church, 3765 S.C. Highway 90,
Conway vicinity*

This church was organized in 1894 by founders Antey Graham, Beney Graham, Samuel Graham, Will Hill, and Ben Wilson, and became a member of the Kingston Lake Association. The first sanctuary, a frame building, was built about 1913 and located near what is now S.C. Hwy. 90; it was later on Burroughs Road.

Rev. Patrick Dewitt, Rev. Solomon Chestnut, Rev. A.T. Graham, and Rev. H.H. Wilson were among the earliest pastors serving True Vine Missionary Baptist Church. In 1943 the old sanctuary was moved to this site by a team of mules. The present brick sanctuary, the second serving this congregation, was built in 1971. *Erected by the Congregation, 1999*

Chestnut Consolidated School / Chestnut Consolidated High School HM

11240 Highway 90 (North Myrtle Beach Middle School), Little River

Chestnut Consolidated School, which was located here 1954-1970, was built under the equalization program of Gov. James F. Byrnes, intended to preserve segregation by building new schools for blacks. Named to honor Horry County educator J.T. Chestnut (1885-1967), it educated African-American students in grades 1-12.

This school, consolidating schools in several northeastern Horry County communities, was a one-story brick building with two wings. After county schools desegregated in 1970, it became North Myrtle Beach High School and was later North Myrtle Beach Middle School. The 1954 building was demolished in 1995. *Erected by the Chestnut Consolidated High School Alumni Association, 2011*

Loris Training School HM

3416 Cedar Street, Loris

Loris Training School, which stood here from 1928 to 1955, was the first school for black students in Loris and other nearby communities. Built at a cost of \$4,700, it was one of more

than 5000 schools in the South funded in part by the Julius Rosenwald Foundation between 1917 and 1932. William P. Johnson, Sr. (1910-2007), the first principal once it became a public school, led Loris Training School 1931-1941.

The Loris Training School opened in 1928 with grades 1-7 and a six-month term, but William P. Johnson eventually won approval for a nine-month term and for adding grades 8-11. George C. Cooper (1915-1991) was principal here from 1941 until the school closed in 1955. Its students were transferred to the Finklea Consolidated High School, with Cooper as principal there until it closed with desegregation in 1970. *Erected by the Finklea High/Loris Training Schools Alumni Association, 2008*

Myrtle Beach Colored School HM

900 Dunbar Street, Myrtle Beach

Myrtle Beach Colored School stood here from the early 1930s to 2001. The first public school for African-American students in Myrtle Beach, it was a six-room frame building similar to the schools funded in part by the Julius Rosenwald Foundation 1917-1932. The school opened as early as 1932, with three teachers and 113 students in grades 1-7 for a four-month academic year from October to February.

During the 1930s and 1940s the school's academic year expanded to eight months, with as many as six teachers and 186 students in grades 1-7 before World War II. It added grades 8-12 after 1945 and reached a peak of eight teachers and 241 students in its last year. The school, replaced by Carver Training School in 1953, was torn down in 2001 but was reconstructed nearby at Dunbar St. and Mr. Joe White Ave. in 2006. *Erected by the City of Myrtle Beach and the Myrtle Beach Colored School Committee, 2006*



Myrtle Beach Colored School

Jasper County

Honey Hill/Boyd's Neck Battlefield NR

Good Hope Plantation, Ridgeland

The Battle of Honey Hill was one of the three biggest battles fought in South Carolina during the Civil War. It was also important because of the presence of African American troops, including the 55th Massachusetts, who took part in the battle. The battle was one of the last Confederate victories of the Civil War. It took place when part of Sherman's southern strategy involved the destruction of the railroad from Charleston to Savannah. Union troops moved up the Broad River, landed at a point named Boyd's landing, and attempted to march inland to the railroad. They got lost numerous times, however, and by

the time they found the correct road to the railroad, the Confederate forces had received reinforcements, and fortified their positions. Because of these factors, the battle was severely one-sided; Union forces suffered about 700 casualties, while only eight Confederates were killed. This site is important, because it contains remarkably well-preserved remains of Confederate and Union earthworks, as well as the roads and dikes that were significant to the outcome of the battle. The property is also significant as an archaeological resource, with potential to yield information concerning the Honey Hill campaign and the material culture of the forces engaged.

St. Matthew Baptist Church HM

At the church, S.C. Highway 336, Tillman

This church was founded in 1870 with Rev. Plenty Pinckney as its first minister and worshipped in a "bush tent" nearby until a log church was built a few years later. A new frame church was built on this site in the 1890s during the pastorate of Rev. C.L. Lawton. The present sanctuary was built in 1960 during the tenure of Rev. R.M. Youmans, who served here for more than 35 years. *Erected by the Congregation, 2002*

Kershaw County

Bonds Conway House NR

811 Fair Street, Camden

Bonds Conway was born a slave in Virginia in 1763. He was brought to Kershaw County in 1792 by his owner, Peter Conway. Bonds Conway was allowed to hire himself out and earn money. In 1793 Zachariah Cantey purchased Bonds Conway using Conway's own money. With this purchase Cantey "relinquished any title or claim" to Conway. After purchasing his freedom in this manner, Conway worked as a skilled carpenter. He also began to purchase land in Camden and by the time of his death, Conway owned land extending through the center of the block bordered by York, Market, King, and Lyttleton streets. He built this house on that property c. 1812. In the 1970s the Kershaw County Historical Society purchased the house, moved it to its present location, and restored it. The Bonds Conway House is included in the Camden Historic District, and is open to the public on a limited basis.



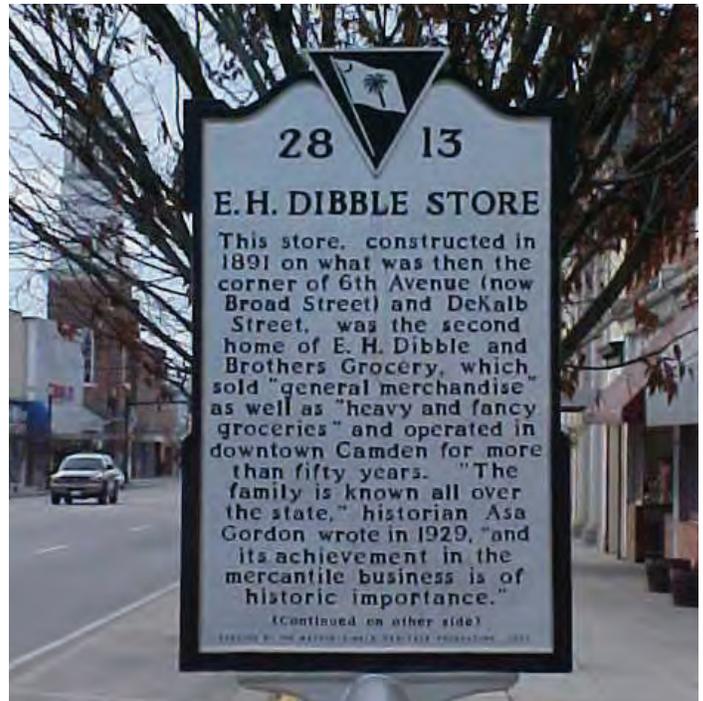
Bonds Conway House

E.H. Dibble Store/Eugene H. Dibble HM

Corner of Broad and DeKalb Streets, Camden

This store, constructed in 1891 on what was then the corner of 6th Avenue (now Broad Street) and DeKalb Streets, was the second home of E.H. Dibble and Brothers Grocery, which sold "general merchandise" as well as "heavy and fancy groceries" and operated in downtown Camden for more than fifty years. "The family is known all over the state," historian Asa Gordon wrote in 1929, "and its achievement in the mercantile business is of historic importance."

Eugene Heriot Dibble (1855-1934), prominent Camden merchant, was the son of Andrew H. and Ellie Naudin Dibble. He also served in the S.C. House 1876-78. The first Dibble store in Camden, founded by Eugene's brother John Moreau Dibble (1848-1877), was on lower Main Street; after his death Ellie Naudin Dibble and her sons operated it. After E.H. Dibble's death in 1934 an obituary recalled, "He always lent his influence for the good of the community." *Erected by the Naudin-Dibble Heritage Foundation, 2001*



E.H. Dibble Store

Mather Academy HM

Corner of South Campbell and West Dekalb Streets, Camden

Mather Academy was founded in 1887 by the New England Southern Conference of the Women's Home Missionary Society of the Methodist Church. It succeeded a freedmen's school opened during Reconstruction by Sarah Babcock, who returned to Massachusetts, married Rev. James Mather, and became the corresponding secretary of the Southern Conference when it organized in 1883. The Methodists opened a "Model Home and Industrial School" on this site in 1887.

Mather Academy educated girls, and later boys, in grades 1-11 until grade 12 was added in 1928. The Southern Assn. of Secondary Schools and Colleges gave it an "A" rating in 1937. A new main building, library, dormitories, and

gym were all built between 1900 and 1964. In 1959 Mather merged with the Boylan-Haven School of Jacksonville, Fla., to become Boylan-Haven-Mather Academy. It closed here in 1983; the last building was demolished in 1995. *Erected by the Boylan-Haven-Mather Academy National Alumni Association, 2000*

Monroe Boykin Park HM

Campbell Street, Camden

This five-acre park, laid out in the 1798 city plan, features large pine trees reminiscent of the area before the Revolution, when Camden was known as "Pine Tree Hill." In 1912 it was named Monroe Boykin Park for Rev. Monroe Boykin (d. 1904), longtime pastor of Mount Moriah Baptist Church, one of Camden's oldest African-American churches. Boykin, born a slave, had been owned by Judge T.J. Withers after Withers's marriage to Elizabeth Boykin in 1831.

After emancipation Monroe Boykin was given two acres here by Withers's heirs. In 1866 he and other freedmen withdrew from First Baptist Church of Camden to form a new congregation. Ordained by Northern missionaries, Boykin became the first pastor of Mount Moriah Baptist Church and served for 34 years. He also founded many churches in Kershaw, Lancaster, Sumter, and Clarendon Counties. In 1912 the city developed a part of Boykin's land here into Monroe Boykin Park. *Erected by the City of Camden, 2011*

Thomas English House NR

State Road 92, Camden vicinity

Thomas English was a prominent planter who had this house built sometime around 1800. After the Civil War, the house was purchased by the South Carolina Land Commission and sold under a payment plan to newly freed slaves. In the 1870s and early 1880s, the property appears to have been owned by an African American man named Gibbes Carter and his wife. After his death Carter's widow owned the property until 1900. In 1991 the house was moved about two miles from its original location on Kershaw County Road 12.

Lancaster County

Mt. Carmel A.M.E. Zion Church and Campground NR

S.C. Highway 19 near intersection with S.C.

Highway 620, Cauthen Crossroads

Isom Caleb Clinton (1830-1904), a former slave, helped establish Mt. Carmel African Methodist Episcopal Zion Church and its campground c. 1870. The campground is associated with the formative years of the A.M.E. Zion Church in South Carolina. In 1867 the South Carolina Conference of the A.M.E. Zion Church was organized and Isom Clinton was ordained a deacon. In 1892 he was consecrated a bishop. The Mt. Carmel A.M.E. Campground was the site of annual camp meetings held every September under the auspices of the A.M.E. Zion Church. The interdenominational meetings continue today and draw participants from several states. The campground includes small frame or concrete block cabins, called tents, arranged in a rough rectangle. Many of the tents, where worshippers stay during camp meetings, have been used by the same families for generations. A shed-like arbor, located near the center of the rectangle, is the focus of the revival meetings. The Mount Carmel A.M.E. Zion Church is located on the southern side of the campground. The brick-veneer building is said to be the fourth church building on the site.



Mount Carmel A.M.E. Zion Campground, Cabins

The church graveyard is located on the northern side of the campground. It includes the grave of Frederick Albert Clinton (1834-1890), younger brother of Isom Clinton. Frederick Clinton was instrumental in the founding and growth of Mt. Carmel and was also involved in politics, serving in the South Carolina Senate from 1870 to 1877.

Mt. Carmel Campground HM

At campground, County Road 19, 1.6 miles south of Cauthen Crossroads, Cauthen Crossroads

According to local tradition, this African Methodist Episcopal Zion Campground was established c.1870. Instrumental in organizing the campground was former slave Isom Caleb Clinton, who was ordained Bishop of the church in 1892. Through the years the campground has flourished; hundreds now participate in the annual ecumenical encampment./ (Reverse) Mt. Carmel A.M.E.Z. Campground was entered in the National Register of Historic Places in 1979. Frederick A. Clinton (1834-1890), organizer and lifetime trustee of Mt. Carmel, brother of Bishop I. C. Clinton and the first Lancaster County black elected to the S.C. Senate (1870-1877), is buried here. *Erected by Mt. Carmel A.M.E. Zion Church, 1981*

Clinton A.M.E. Zion Church NR

Johnson Street, Kershaw

The congregation of Clinton African Methodist Episcopal Zion Church, which was organized in the early twentieth century, was the first separate African American congregation in Kershaw. This wood frame vernacular Gothic Revival building was constructed in 1909. Clinton A.M.E. Zion Church was named for Isom Caleb Clinton, an ex-slave who was a prominent minister in the A.M.E. Zion Church and who was ordained as a bishop in 1892.

Unity Baptist Church NR

112 East Sumter Street, Kershaw

The congregation of Unity Baptist Church was organized in 1909 and originally met in the homes of members. Its congregation was an outgrowth of Kershaw's first Baptist Church. Unity was the second separate African American church established in Kershaw in the early twentieth century. The congregation occupied this sanctuary in April 1910. The wood frame church was built by Deacon George L. Shropshire, a local contractor and carpenter. It is a particularly intact vernacular example of Gothic Revival church architecture. Rev. A.W. Hill became Unity's first full-time minister in 1911. His successor, Rev. L.C. Jenkins,

was the first pastor to occupy the parsonage adjacent to the church, which was built c. 1922 and is also listed in the National Register.



Unity Baptist Church

Clinton Memorial Cemetery HM

Clinton School Road, Lancaster

More than 300 members of Lancaster's black community are buried here, with the first grave dating to 1864. Originally the Clinton family cemetery, it was donated to Mt. Zion A.M.E. Church in 1960 by Dr. John J. Clinton (1889-1974). Prominent citizens buried here include clergymen, educators, businessmen, and politicians, and many veterans of American wars from World War I through Vietnam.

Isom C. Clinton

This cemetery is named for Isom Caleb Clinton (1830-1904), buried here with his family. Born a slave, Clinton organized Mt. Carmel A.M.E. Zion Church in 1866 and served as an elder for many years until he became a bishop in the A.M.E. Zion Church in 1892. He also founded one of the first black public schools in Lancaster County and served as county treasurer both during and after Reconstruction. An obituary called Clinton's influence "manifest in this community and throughout the county." *Erected by the Lancaster County History Commission, 2001*

Lancaster Normal and Industrial Institute HM

East Barr Street, Lancaster

Located on this site, Lancaster Normal and Industrial Institute for black students was incorporated in 1905; M.D. Lee was president and J.G. McIlwain chairman of the board. By 1912, the school was offering both elementary and advanced education to a number of students, many of whom trained for industrial employment or as teachers.

This school, incorporated in 1905, was operated by the General Conference of the African Methodist Episcopal Zion Church. By 1908 the campus included the Springs Industrial Building, named in honor of Colonel Leroy Springs (a benefactor of the institute), and the Clinton Young Men's Building, named for African Methodist Episcopal Zion Bishop I.C. Clinton. *Erected by Lancaster County Historical Commission, 1977*

Laurens County

Bell Street School / Martha Dendy School HM

301 N. Bell Street, Clinton

This school, built in 1950, was the third African-American school on Bell Street. Friendship School, founded in 1883 by nearby Friendship A.M.E. Church, was a combined elementary and high school. The frame school was replaced in 1926 by a brick school, named Bell Street School, with students in grades 1-11 until grade 12 was added in 1948-49. In 1937 it became the first black high school in Laurens County to be fully accredited by the state.

Bell Street School burned in 1949, and this school opened in 1950. It became Bell Street Elementary in 1956 when a new high school was built. In 1960 it was renamed Martha Dendy Elementary School in memory of principal David Dendy's mother. It became a junior high school when county schools desegregated in 1970, then a middle school in 1972, and a 6th grade center in 1997. The school closed in 2008.

Sponsored by the City of Clinton and Concerned Citizens for the Preservation of Bell Street / Martha Dendy School, 2012



Bell St. School, Martha Dendy School

Friendship A.M.E. Church & Cemetery / Bell Street Schools HM

N. Bell Street at Friendship Drive, Clinton

This church held its first services in a nearby brush arbor shortly after the Civil War and was formally organized in 1880. Trustees purchased this 3-acre lot, and members and friends built a frame church here, naming their congregation Friendship A.M.E. Church. The present brick church on South Bell Street was built in 1937. The cemetery here includes graves of veterans of American wars from World War I to Vietnam.

Friendship School, founded in 1883 by Friendship A.M.E. Church, eventually grew to include grades 1-11. In 1926 it became a public school, moved into a new building, and was renamed Bell Street School. It was the first accredited black high school in the county. The 1950 school nearby became an elementary school in 1956, renamed Martha Dendy School in 1960. Later a middle school, it closed in 2008. *Erected by Friendship A.M.E. Church, 2010*

Laurens County Training School HM

Off West Mill Street, Gray Court

The Laurens County Training School, located here 1924-1954, had its origins in Gray Court School, a one-room school founded ca. 1890 on the grounds of Pleasant View Baptist Church. The training school, opened in

1924 in a building constructed with assistance from the Rosenwald Fund, taught grades 8-11 until 1948. This school, at first emphasizing farming and homemaking skills, later expanded its curriculum to include more academic courses and became an accredited high school in 1948-49 with the addition of grade 12. The school closed and was later demolished when Laurens County schools were consolidated in 1954. *Erected by the Laurens County Training School Alumni Committee, 2001*

Mt. Carmel A.M.E. Church HM

209 Mt. Carmel Road, Gray Court

Mt. Carmel A.M.E. Church was founded in 1878. The congregation first met in the home of Mack and Caroline Saxon, freed slaves who had acquired substantial land holdings in Laurens County by 1877. The congregation later expanded and moved to a brush arbor before constructing a wood frame building on a three-acre tract donated by the Saxons. The current brick church was completed in 1922.

During Reconstruction the A.M.E. Church sent missionaries to the South in order to cultivate new members. Rev. B.F. Martin was one of these individuals. Martin worked in Laurens County during the 1870s and in 1880 reported he had, "procured three acres and built and paid for a nice little structure in size 28 by 37," referring to the first church built on this site. *Sponsored by Mt. Carmel A.M.E. Church, 2014*

Bethel A.M.E. Church NR

234 Caroline Street, Laurens

Bethel African Methodist Episcopal Church, which was organized in 1868, was one of the first African American congregations in Laurens. The congregation built this brick Romanesque Revival structure c. 1910. The church was constructed by Columbus White, a local African American contractor. Two bishops of the A.M.E. church have come from Bethel. The church is included in the Laurens Historic District.

Charles S. Duckett House NR

105 Downs Street, Laurens

Charles H. Duckett built this house c. 1892 and lived here until his death in 1942. Duckett was a carpenter, contractor, and lumber dealer in Laurens and owned the only lumberyard in Laurens for many years. The house demonstrates Duckett's skill in carpentry and building. Besides his construction and lumber business, Duckett also



Charles S. Duckett House

operated a funeral home and was active in civic affairs and in the Bethel A.M.E. Church. He was well-respected in both the black and white communities in Laurens. Upon his death, the Laurens newspaper credited Duckett with being "the only Negro in the southern states who operated a retail lumber business" and called him "the city's most outstanding colored citizen."

Rich Hill HM

Corner of Hampton and Silver Streets, Laurens

This African-American neighborhood, roughly bounded by N. Caroline St., E. Hampton St., Laurel St., and E. Laurens St., was an uncleared forest owned by James H. Irby and then N.B. Dial before the Civil War. After 1865 so many freedmen and women bought lots and built homes here that by the 1880s the area was called "Rich Hill." The historic houses here, most from the first half of the 20th century, reflect such architectural styles as Queen Anne and Craftsman.

Bethel A.M.E. Church, founded in 1868, and St. Paul First Baptist Church, founded in 1877, anchor this neighborhood. The present Bethel A.M.E. Church was built in 1910 and the present St. Paul First Baptist Church was built in 1912. Both are brick Romanesque Revival churches designed and built by local contractor Columbus White. St. Paul First Baptist Church also housed the first black public school in Laurens County until 1937. *Erected by the Piedmont Rural Telephone Cooperative, 2006*

Saint Paul First Baptist Church NR

216 East Hampton Street, Laurens

This Romanesque Revival-style brick church was built in 1912 by Columbus White, a local African American contractor. Saint Paul First Baptist Church was the first black Baptist church in Laurens. The church is included in the Laurens Historic District.



Saint Paul First Baptist Church

Lee County

Dennis High School NR

410 West Cedar Lane, Bishopville

Dennis High School, which was constructed in 1936, was the first high school for African Americans in Lee County and drew students from Bishopville and rural areas outside the town. The handsome substantial brick school building improved education for African American youth in the county and also served as a center for community

activities. Contrasted with the much larger Bishopville High School, built in the same year for white students, Dennis High School illustrates the inequalities of South Carolina's "separate but equal" educational system. In 1948 a new black high school was built and Dennis became an elementary school. Renovations made to the school in 1954 during the "Brown vs. Board of Education" era are associated with the state's desperate attempt to prove the equality of education in South Carolina through greatly increased allocations to African American schools. State funds were also used to build a new black elementary school, and Dennis became a primary school until it closed in 1970 when schools were integrated in Lee County.

Dennis High School HM

410 West Cedar Lane, Bishopville

Dennis High School, built in 1936, was the first high school for African-American students in Lee County. Built on land donated by philanthropist Rebecca Dennis, it was named in her honor. This school was originally intended as an elementary school, but when the old elementary school burned shortly before this school opened it became both an elementary school and high school. It was the only black high school in Lee County for several years.

The auditorium here was a significant social center for blacks throughout Lee County. In 1948, when a new Dennis High School opened, this became Dennis Elementary School. In 1954, a state program to equalize funding for black and white schools built a new Dennis High and Elementary School. The original Dennis High School was renovated and served as Dennis Primary School until it closed in 1970. It was listed in the National Register of Historic Places in 2005. *Erected by the Dennis Community Development Corporation of Lee County, 2007*



Dennis High School

**Lexington County
Congaree Creek Earthworks HM**

Timmerman Trail, 12,000 Year History Park, Cayce
These earthworks were constructed in early 1865 and were the site of brisk fighting between the Union XV Corps and Confederate forces on Feb. 15, 1865. Approximately 750 enslaved and free African Americans who were responsible for building much of the defensive line, which ran from Congaree Creek to the Saluda Factory four miles north.

The Confederate Congress approved legislation authorizing impressment of black laborers in March 1863 because slaveholders were reluctant to provide slaves for service.

Still, labor shortages persisted. Maj. John R. Niernsee, S.C. Militia Chief Engineer, complained that he had to begin work at Congaree Creek with only 12 black workers and his request for 2,000 laborers was never met. *Sponsored by S.C. Civil War Sesquicentennial Advisory Board and S.C. African American Heritage Commission, 2015*



Congaree Creek Earthworks

Saluda Factory Historic District NR

Along the Saluda River, West Columbia

The Saluda Factory, built in the 1830s, was one of the first textile manufacturing plants in the state. It was operated by slave labor, and the main products of the mill were brown shirting and a colored cotton fabric used in making clothing for slaves. The factory was burned in February of 1865 by General William T. Sherman's army, but was rebuilt of wood on the original granite foundations after the war. This factory burned in 1884 and was never rebuilt. Today all that remains of the factory are the granite foundations, which give an outline of the building's dimensions and the granite sluices used for diverting river water to power the mill. The ruins are located on the grounds of Riverbanks Zoo, which has erected a Saluda Factory Interpretive Center nearby



Saluda Factory, Foundation Wall and Granite Arch at Factory Ruins

Saluda Factory HM

U.S. Highway 378, West Columbia

One mile east on the Saluda River stood a 4-story granite building erected by the Saluda Manufacturing Company, incorporated in 1834. Operated by slave labor, it was, at one time, the largest cotton factory in the State. Burned by Sherman Feb. 17, 1865, it was rebuilt and operated for some time after the war. *Erected by Lexington County Historical Society, 1962*

Marion County

St. James A.M.E. Church HM

5333 South Highway 41, Ariel Crossroads

The congregation of St. James A.M.E. Church first worshipped under a bush arbor in the vicinity of what is now Ariel Crossroads. Mattie Munnerlyn White sold one-half acre of land, including the original church, to the Trustees of St. James A.M.E. in 1891. The cornerstone of the current church was laid in 1914 under the leadership of Rev. A.J. Starks, Pastor, and Rev. W.P. Carolina, Presiding Elder.

In 1919 Zack R. Leonard sold land to the church for what is now St. James Cemetery, located 3/4 of a mile north. St. James School, built in 1925, once stood nearby and was among 500 schools built for African American students in S.C. that was funded in part by the Rosenwald Foundation (1917-1932). It remained the principal school for local black students until 1954. *Sponsored by St. James A.M.E. Church, 2014*

Centenary Rosenwald School / Terrell's Bay High School HM

Johnny Odom Drive, Centenary

Centenary Rosenwald School was built here in 1924-25. It was one of 500 rural schools in S.C. for blacks, constructed with partial funding from the Julius Rosenwald Foundation from 1917 to 1932. A two-room frame school, it was built at a cost of \$2,100. An average of 125 students a year attended, at first in grades 1-7 but later adding grades 8-12. Centenary School closed in 1954.

Terrell's Bay High School was built in 1954 by the equalization program intended to preserve segregation by building new schools for blacks. It, a new Terrell's Bay Elementary, and a new Pleasant Grove Elementary replaced Centenary Rosenwald School and Rains Colored School. Terrell's Bay High was desegregated in 1970. It closed in 2003 when two county school districts were consolidated. *Sponsored by the Marion County Performing Arts & Science Academy, 2014*

Taylor's Barber Shop NR

205 North Main Street, Marion

Taylor's Barber Shop has been a fixture in Marion for over one hundred years. Rev. Thomas E. Taylor, who was born in 1863, founded the business. Taylor was known as the "white man's barber" because he catered specifically to white clientele. The barbershop had marble countertops, bootblack chairs, and private rooms with bathtubs for travelers passing through town. Rev. Taylor died in 1935. His barbershop is included in the Marion Historic District.

Mt. Olive Baptist Church NR

301 Church Street, Mullins

Wade Alston Ford, an African American architect from Lake View, South Carolina, designed and oversaw construction

of this Late Gothic Revival church. Five volunteer craftsmen built the cruciform church between 1922 and 1926. This is the second building to house the congregation, which was founded in 1882 underneath a bush arbor.

Mt. Olive Baptist Church HM

corner of Church and Mullins Streets, Mullins

This church was founded in 1882 by 16 charter members, all former slaves or the children of former slaves. It held services in a brush arbor and a cotton gin before building its first sanctuary in 1886 at Main and Marion Streets. The present sanctuary, designed by Negro architect Wade Alston Ford and built by members of the congregation in 1922-26, was listed in the National Register of Historic Places in 2000. *Erected by the Congregation, 2002*



Mt. Olive Baptist Church, Mullins

Palmetto High School HM

305 O'Neal Street, Mullins

Palmetto High School, completed in 1953, was built as a school for African American students. It replaced the previous Palmetto High School, which was a Rosenwald School completed in 1924. The new school was one of the equalization schools built in the early 1950s as part of an effort to equalize African American educational facilities. It opened in the spring of 1954 with James T. McCain as principal.

When completed, the new high school was described as "modern in every detail and constructed entirely of concrete, masonry, and steel." The class of 1970 was the last to graduate from Palmetto High School. Court rulings finally implemented public school integration in 1970-71 and the white and black high schools were combined. The building then became Palmetto Middle School. *Sponsored by the Pee Dee Museum of African-American Culture, 2014*

Marlboro County

Marlboro Training High School HM

*King Street, between Queen &
Oliver Streets, Bennettsville*

This school, built in 1928 and founded by the Marlboro Educational Society, was the first high school for black students in the county. It was accredited by the state as a four-year high school by 1939. An elementary and high school 1928-1956, it included students in grades 1-11 until 1948 and added grade 12 in 1949. It was an elementary school 1956-1972, then was a child development center for the school district until 1987.

The Colonial Revival school was designed by Bennettsville architect Henry Dudley Harrall (1878-1959). It was also called Marlboro County Training High School. Charles D. Wright, Sr., principal here from 1929 to his death in 1949, was its longest-serving principal, responsible for many advances in its curriculum. This building has housed a local non-profit community center since 1988. *Sponsored by the Marlborough Historical Society, 2012*

St. Michael's Methodist Church NR

116 Cheraw Street, Bennettsville

St. Michael's Methodist Church was designed by prominent African American architect Miller F. Whittaker and constructed c. 1922. Whittaker was a professor of mechanical arts at South Carolina State College who later served as president of the college (1932-1949). The church is included in the Bennettsville Historic District.

"The Gulf" HM

Market Street between Liberty & Cheraw Streets, Bennettsville

This area has been the center of the African-American business district and a popular gathering place since the late 19th century. It has been called "the Gulf" since about 1925. Its most prominent early figure was E.J. Sawyer, Jr. (1854-1929), who was born a slave in N.C. and came here about 1869. Sawyer, postmaster 1883-85 and 1892-93, was also principal of the Colored Graded School 1878-1893, and editor of the Pee Dee Educator 1890-1900.

The block of Market St. going W from Liberty St. to Cheraw St. got its name from the large Gulf Oil Company sign at Everybody's Service Station. That station, on the corner of N. Liberty and W. Market Sts., was long owned by J.D. "Bud" McLeod. Heber E. Covington (1887-1952) ran a popular cafe next door for many years, as well as a taxi service. The street was often blocked off at night on the weekends for dancers enjoying the latest recorded or live music. *Sponsored by the Marlborough Historical Society, 2012*

Great Pee Dee Presbyterian Church / Pee Dee Missionary Baptist Church HM

*just S of the intersection of S.C. Hwy. 38 S and
Coxe Road W, Monroe Crossroads*

This church, built in 1834, was organized by Rev. Archibald McQueen and is the oldest church building in Marlboro County. Notable features include its cupola and the fanlights over the entrance. It was the mother church for Bennettsville (1855) and Blenheim Presbyterian (1888), and was replaced by those churches.

In 1891 the church was sold to black Baptists who renamed it Pee Dee Union Baptist Church. It was later renamed Pee Dee Missionary Baptist Church. Rev. Furman D. Peterkin, its first pastor, served here to 1927. This church, remodeled in 1945, was replaced by New Pee Dee Missionary Baptist Church, built in 2008. *Sponsored by the Marlborough Historical Society, 2014*

McCormick County

Hopewell Rosenwald School NR

S.C. Sec. Road 33-12, Clarks Hill vicinity

Built in 1926, Hopewell School is significant in the areas of

education, African American heritage, and architecture. Hopewell is a One Teacher Community Plan school, embodying the distinctive architectural characteristics that fall under the guidelines set out by the Julius Rosenwald School Building Program from 1913 to 1932. Though it appears from the exterior to be a one room school house, inside are two smaller rooms and one large room. The larger space was reserved as the class room. Hopewell was built, along with one other Rosenwald school in McCormick County, at a cost of \$400 per school. Hopewell is the only Rosenwald School remaining in the county. Hopewell greatly impacted the education of rural McCormick County's African American students from 1927 to 1954. By 1954, Hopewell's enrollment dropped to only nine students as many of the African American families left the area for better opportunities. The school was then left for the benefit and use of the community. Because South Carolina's white students and schools were afforded more, African American schools, especially in rural counties such as McCormick, were extremely important in the education they provided, the safe environment they gave, and the belief that if students studied and did their best, they could better their future and community. The history of Hopewell Rosenwald School shows its impact on McCormick County's educational and black heritage landscape for just such provisions and aspirations.



Hopewell Rosenwald

Newberry County

Miller Chapel A.M.E. Church HM

500 Caldwell Street, Newberry

This church, founded in 1867, was one of the first A.M.E. churches north of Columbia. It was organized when black Methodists in Newberry sent Carolina Brown and Winnie Simmons to Columbia for the third annual meeting of the South Carolina Conference of the A.M.E. Church. They asked Rev. Simeon Miller to serve their new church and later named it for him. Rev. Hiram Young was the first presiding elder.

The congregation first held its services in a cotton warehouse, but acquired this lot and built a church of their own in 1869-70. In 1870, when Miller Chapel A.M.E. Church hosted the first meeting of the Columbia Conference, conference delegates voted to found Payne Institute (now Allen University). This church, later enlarged several times, was covered in brick veneer in the 1970s. *Erected by the Newberry County African American Heritage Committee, 2006*

Peoples Hospital **HM**

Vincent Street Park, Vincent Street at Cline Street, Newberry

Peoples Hospital, the first and only hospital for African Americans in the county from 1937 until Newberry County Memorial Hospital was desegregated in 1952, stood here until 1970. It was founded by Dr. Julian Edward Grant (1900-1997), who practiced medicine in Newberry County for more than fifty years. Grant, a native of Marlboro County, was educated at Claflin University and Meharry Medical College in Nashville, Tenn., before moving to Newberry in 1930. Grant, recognizing the need for a hospital for blacks in Newberry, organized a board of trustees from the community. By 1935 the board acquired this site, with a two-story, seven-room frame house on a two-acre lot, for \$1,500. The house, renovated and fitted with medical equipment, opened as Peoples Hospital in 1937. The building, later the Vincent Street Community Center after the hospital closed in 1952, was demolished in 1970 to build Vincent Street Park. *Sponsored by the City of Newberry, 2014*

Hannah Rosenwald School **NR**

61 Deadfall Road, Newberry vicinity

Hannah Rosenwald School is significant as a building associated with African-American education during segregation in South Carolina and as a building that embodies the distinctive characteristics of a Rosenwald school design. The Julius Rosenwald Fund focused on providing monies for the construction of modern school buildings for rural African-American children in the South that could serve as models for all rural schools. Twenty-six Rosenwald schools, the second-highest number in the state, were built in Newberry County. Hannah Rosenwald School was built during the 1924-1925 school year, replacing the older Free Hannah School. Known in Rosenwald School records as the "Utopia School" after the local community, Hannah Rosenwald School was built on four acres of land near Hannah A.M.E. Church, which relocated across the road from the school in 1952. The Rosenwald Fund donated \$900, the African-American community donated \$1000, and the public (both state and county) donated \$2000 to build a three-teacher type school on a north-south orientation. Three-teacher schools were common in South Carolina, but most of them were built on an east-west orientation. Hannah followed the standard interior plan for a three-teacher school, which included three classrooms, three cloakrooms, an industrial room, and an entry hall. The current openings between the classrooms indicate where blackboards once hung. Hannah School closed in the 1960s when it was consolidated with the Newberry and Silverstreet schools. Listed in the National Register January 22, 2009.



Hannah Rosenwald School



Hope Rosenwald School

Hope Rosenwald School **NR**

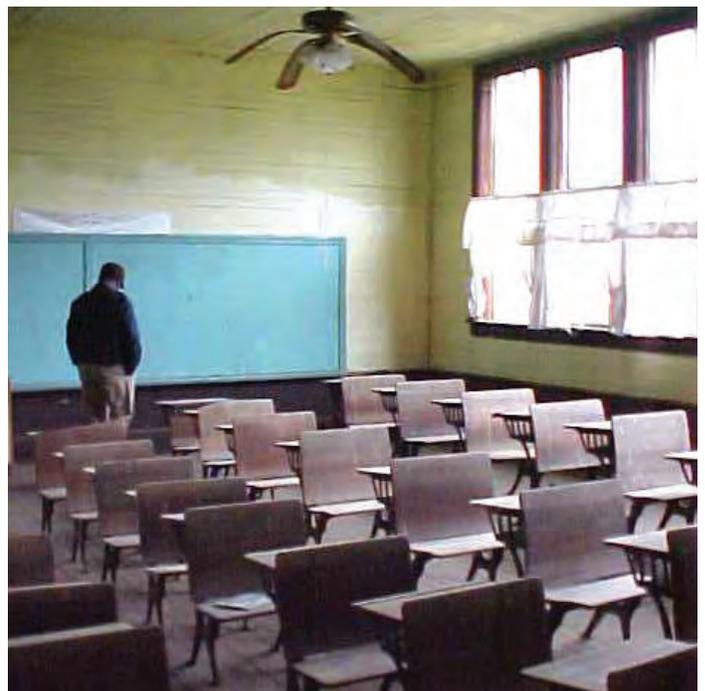
1971 Hope Station Road, Pomaria vicinity

The Hope Rosenwald School near Pomaria in Newberry County was listed in the National Register on October 3, 2007. The Hope Rosenwald School is significant for its role in African-American education in South Carolina between 1925 and 1954, and as a property that embodies the distinctive features of a significant architectural type and method of schoolhouse construction popular throughout the southern United States in the early twentieth century. It is one of the few remaining examples of the nearly 500 schools for African American children in the state that were built with assistance from a fund established by Julius Rosenwald, CEO of Sears & Roebuck.

Hope Rosenwald School **HM**

1971 Hope Station Road, Pomaria vicinity

This school, built in 1925-26 at a cost of \$2,900, was one of more than 500 rural African-American schools in S.C. funded in part by the Julius Rosenwald Foundation between 1917 and 1932. The original two-acre lot for the school was donated by James H. Hope, Mary Hope Hipp, and John J. Hope. James H. Hope, then S.C. Superintendent of Education, was its longest-serving head, 1922-1947.



Interior of Hope Rosenwald School Prior to renovation.

This two-room school, with grades 1-8 taught by two teachers, closed in 1954. In 1958 it was sold to the Jackson Community Center and Cemetery Association, comprised of nine members of the adjacent St. Paul A.M.E. Church. That group maintained the school for many years. It became the Hope Community Center in 2006 and was listed in the National Register of Historic Places in 2007. *Erected by the Hope School Community Center, 2010*

Howard Junior High School NR

431 Shiloh Street, Prosperity

Howard Junior High School (also known as Shiloh School) was built on the site of an earlier school constructed by the Shiloh African Methodist Episcopal Church. This one-story, wood frame building was constructed in 1924-25 with matching funds from the Julius Rosenwald Fund. The Fund was created by the chief executive officer of Sears, Roebuck, and Company to improve education for African American children in the South. Rosenwald monies were matched by donations from the local community and tax funds. From 1917 to 1932, the Rosenwald Fund helped construct almost 500 school buildings in South Carolina. The Howard Junior High School, which was built according to plans developed by the Rosenwald Fund, had four classrooms and featured the rows of large windows typical of Rosenwald Schools. In the 1930s, two additional classrooms were added to the south end of the original structure.

Jacob Bedenbaugh House NR

1185 S.C. Highway 773, Prosperity vicinity

The Jacob Bedenbaugh House, built circa 1860, is significant in social history due to the original owners, Jacob and Sarah Bedenbaugh, being an interracial couple who weathered the prejudices of a society that was bent on keeping whites and blacks as separate as possible. This couple lived in defiance of the prevailing social mores during the Civil War, Reconstruction, and Jim Crow eras, as interracial relationships were considered "unnatural" during this period. While the couple may have been able to marry during the Civil War and Reconstruction periods, finding someone who was willing to conduct the ceremony would have been difficult. Following the adoption of 1895 South Carolina state constitution, the couple was forever barred from marrying. While participating in an interracial relationship was not specifically against the law, the couple was indicted and tried for fornication in July 1890. The prosecution of the couple reflects the extent to which South Carolina courts went to keep interracial couples from being together in a time when the black population was being continually disenfranchised. The home has been continuously owned by the same family since its original construction. Jacob Bedenbaugh purchased the property in 1858 and the two-story I-house was constructed shortly thereafter. Sometime between 1860 and 1864, Jacob Bedenbaugh entered into a relationship with a mulatto woman named Sarah. The couple never married, although Sarah took the Bedenbaugh name. They remained together for approximately 42 years and produced eight children. Jacob died in 1915 and Sarah died in 1936. Additionally, most of the home's major alterations were completed by 1936.

Oconee County

Faith Cabin Library at Seneca Junior College NR

298 S. Poplar Street, Seneca

The Faith Cabin Library at Seneca Junior College is significant for its role in African American education and social history in South Carolina between 1937 and 1939. This building, constructed in 1937 and known as the Oberlin Unit because it was largely the result of the interest and efforts of students at Oberlin College in Ohio, is important on a local level for its impact on the African American community in Oconee County, and on the state level as one of only two remaining free-standing Faith Cabin Libraries extant of the thirty built in South Carolina between 1932 and 1943. The Faith Cabin Library at Seneca Junior College was a part of the larger Faith Cabin Library program created by Willie Lee Buffington, a white mill worker who later became a Methodist minister and college professor, that offered library services to rural African Americans in South Carolina. The segregation laws of the late nineteenth and early twentieth century barred African Americans from using other library facilities beyond what was offered in Columbia and Charleston. The black community in Seneca was one of the thirty communities fortunate to participate in the Faith Cabin Library program. With donated money and timber from the community, and books from the students of Oberlin College, Buffington established the library, a free-standing two-room log cabin, on the campus of Seneca Junior College. When the Faith Cabin Library program began, the faculty of the college contacted Buffington to build a library on the campus. The library remained open for only two years, when in 1939 Seneca Junior College closed its doors due in part to the construction of a new black high school nearby and the economic impact of the Great Depression. It is the only building remaining from the Seneca Junior College campus.



Faith Cabin Library at Seneca

Oconee County Training School HM

South Second Street, Seneca

Oconee County Training School, which educated the African American children of this county from 1925 to 1955, was the successor to the Seneca Colored Graded School. This school, also known as OCTS, was founded in 1925 with Rev. B.F. Stewart as its first principal. Funded by local taxes and the Peabody Fund, it was built with 8 classrooms and later expanded to 26 classrooms, for students in grades 1-10 until 1931, grades 1-11 1931-1947, and grades 1-12 1947-1955.

Oconee County Training School taught both academic classes and the trades, and added teachers and offered new classes as it grew during the 1930s and 40s and especially after World War II. More than 700 students attended OCTS between 1925 and 1955, and its last graduating class was its largest. The main building here later housed East End Elementary School 1955-1970 and the Seneca Preschool 1972-1992. *Erected by the Oconee County African American Heritage Committee, 2006*

Seneca Institute HM

South 3rd Street and Poplar Street, Seneca

The Seneca Institute (later Seneca Junior College) educated African American children of this region from 1899 to 1939. It was founded and sponsored by the Seneca River Baptist Association, which in 1898 acquired eight acres here. The first home of Seneca Institute, a frame three-room building, was built in 1899. Its first principal, Dr. John Jacob Starks (d. 1944), served here 1899-1912 before serving as president of Morris College and then Benedict College.

Seneca Junior College

Seneca Institute taught academic courses to primary and secondary students and industrial courses as well to secondary students. Its campus featured a two-story frame classroom building, a two-story frame boys dormitory, and a two-story brick girls dormitory and chapel. Though it expanded its curriculum to become Seneca Junior College in 1930, it struggled through the Depression and finally closed in 1939. *Erected by the Oconee County African American Heritage Committee, 2006*

Retreat Rosenwald School NR

150 Pleasant Hill Circle, Westminster vicinity

The Retreat Rosenwald School, built in 1924, is significant for its association with African American public education during the first half of the twentieth century and as an extant example of an architectural design typically associated with the schools funded in part by Julius Rosenwald. The Julius Rosenwald Fund sought to improve schools for African Americans in the rural South. In addition to their architectural significance, extant Rosenwald Schools reflect the struggle of black communities to give their children better educational opportunities. Rosenwald schools also reflect the strong bonds of community: the public space became an important social center for rural blacks. The Retreat Rosenwald School was completed for a total cost of \$2,300, including \$700 from the Julius Rosenwald Fund. It was one of ten Rosenwald Schools built in Oconee County; the only other one extant is in Seneca. The building is T-shaped with entrances on either side of the forward wing. Each has a small-engaged porch which opens into a classroom. The floor plan is typical of a two-teacher community school, floor plan number 20-A, recommended in Bulletin No. 3 by the Julius Rosenwald Fund. The building has three main rooms consisting of two classrooms and an industrial room in the forward-projecting wing. The two classrooms were separated by a detachable dividing wall. The school is situated with a northwest to southeast orientation. This deviates somewhat from the specifications laid out by Samuel L. Smith's Community School Plans for Rosenwald Schools, which calls for a north-south orientation. The school's orientation is parallel to the road, however, and the southwest orientation of the large windows would increase the amount of sunlight in the winter and decrease it in the summer. The school served

the African American community in the Westminster area from 1924 until 1950, when the Retreat Rosenwald School was closed because student enrollment had decreased significantly.

Retreat Rosenwald School HM

150 Pleasant Hill Circle, Westminster vicinity

This school, often called Retreat Colored School, was built in 1923 for the African-American students in and near Westminster. A two-room, two-teacher, elementary school, it was built by local builder William Walker Bearden of Oakway at a cost of \$2,300. It was one of more than 500 schools in S.C. funded in part by the Julius Rosenwald Foundation between 1917 and 1932.

This public school replaced a one-room private school established by Pleasant Hill Baptist Church about 1870. About 50-60 students a year, in grades 1-7, attended Retreat Colored School from 1923 until it closed after the 1949-50 school year. The school was sold to Pleasant Hill Baptist Church in 1950. It was listed in the National Register of Historic Places in 2011. *Erected by Pleasant Hill Baptist Church, 2011*

Orangeburg County

Bowman Rosenwald School HM

Corner of Adam & Center Streets, Bowman

Bowman Rosenwald School, which stood here from 1927 to 1952, was one of several African-American schools in Orangeburg County funded in part by the Julius Rosenwald Foundation. The school, built in 1926-27 at a cost of \$6,000, was a five-room frame building typical of the larger rural schools built by the Rosenwald Foundation between 1917 and 1932. The school burned in 1952.

Bowman Rosenwald School educated about 250 students a year for most of its history, at first in grades 1-8 with five teachers and a five-month session, but by 1948-49 in grades 1-12 with nine teachers and an eight-month session. Its enrollment grew dramatically after World War II, reaching a peak of 576 students in 1951-52, its last full school year. *Erected by the Bowman-Rosenwald Historical Marker Committee, and the Orangeburg Chapter of The Links, Incorporated, 2011*



Bowman Rosenwald School

Shiloh A.M.E. Church HM

2902 Cleveland Street, Elloree

This church, founded in 1886, was organized by Revs. D.A. Christie and C. Heyward with Sol Ellerbe and Mordecai Williams as trustees and Galas Culy, Walter Montgomery, and Henry Tilley as stewards. Its first services were in a brush arbor, and its first sanctuary was built nearby in 1887. This sanctuary, a frame building later covered in brick veneer, was built in 1892.

Member Robert Lee Williams (1862-1949) was a community leader and progressive farmer. When he died at the age of 87 Elloree businesses closed in his memory and the New York Times called him "generally and sincerely mourned." The church also hosted numerous meetings during the Civil Rights Movement of the 1950s and 60s seeking to desegregate local schools and businesses. *Erected by the Williams-Waymer-Carrion-Murray Family Reunion, 2003*

Holly Hill Rosenwald School HM

corner of Unity Road and Rush Street, Holly Hill

The Holly Hill Rosenwald School once stood near this location. Built 1926-27, the Holly Hill School was the third school for African American students built in the area and one of almost 500 S.C. schools funded in part by the Julius Rosenwald Foundation (1917-32). Local African American residents matched the \$1,500 Rosenwald grant and the remainder of the funding for the six-teacher schoolhouse came from public sources.

Separate lunch room, home economics, and library buildings were later added. In 1946 the main school building was lost to fire. It was replaced by a new building in 1948 and in 1954 a modern high school was constructed on Pratt St. with funds from S.C.'s school equalization program. Both of the new schools were named in honor of James S. Roberts (1891-1955) who served as principal from 1929-1955. *Sponsored by Holly Hill Rosenwald Alumni and Community, 2014*

Rocky Swamp Rosenwald School HM

Norway Road (S.C. Sec. Road 38-36) E of Levi Pond Road, Neeses vicinity

This is the site of Rocky Swamp Rosenwald School, a frame three-room school built here in 1920-21 for African-American students in Neeses and vicinity. An elementary school with two to three teachers in grades 1-9, it was one of more than 500 schools in S.C. funded in part by the Julius Rosenwald Foundation.

This school was built at a total cost of \$4,100, with contributions from the black community, the white community, Orangeburg County, and the Rosenwald Fund. It opened for the 1921-22 school year with 199 students, averaging 145 students until 1942. Rocky Swamp closed after the 1950-51 school year.

Sponsored by the Rocky Swamp Rosenwald School Historical Marker Committee and the Orangeburg Chapter of The Links, Incorporated, 2013

Bushy Pond Baptist Church HM

1396 Wire Road, Norway

This church was organized during or just after the Civil War by black members of Willow Swamp Baptist Church, a combined congregation of whites and blacks before the war. In 1869-70 members received formal letters of dismissal

to organize their own church. They named it Bushy Pond for the bush arbor they built nearby for their first services, and the pond close to it.

Rev. John Fitzsimmons was the first pastor. By 1871 Bushy Pond Baptist Church had 103 members. In 1905, during the pastorate of Rev. W.O. Carmichael, the congregation built its first permanent church, a frame Gothic Revival sanctuary, on this site. The church also sponsored the Bushy Pond School, built nearby. The present brick church was dedicated in 1974.

Sponsored by the Congregation, 2013

All Star Bowling Lanes NR

559 East Russell Street, Orangeburg

After the Civil Rights Act of 1964 became law, most of Orangeburg's public accommodations soon desegregated. However, white resistance to desegregation remained, and the management of the All Star Bowling Lanes refused to comply. From 1964 to 1968, the management turned away African Americans, including students at South Carolina State, Claflin College, and even a Little League team in town to play at the Little League World Series. In early 1968, protests were staged in the bowling alley and in the parking lot. During the first week of February, blacks were arrested for trespassing and vandalism, and police physically restrained and beat back a crowd of African American students, who retreated. These events led directly to a confrontation on the campus of South Carolina State University known as the "Orangeburg Massacre," in which three young men were killed.



All Star Bowling Lanes

Claflin College Historic District NR

At entrance of Claflin College campus, Orangeburg

In 1869 Rev. T. Willard Lewis and Rev. Alonzo Webster, Methodist ministers from the North who had come to South Carolina as missionaries to the former slaves, established Claflin University. The school was named in honor of the family of Lee Claflin, a wealthy Methodist layman of Massachusetts. In addition to northern missionaries, the board of trustees included prominent black South Carolinians. Although it was chartered as a university, in the early years Claflin, of necessity, provided a basic grammar school education for the freedmen. In the late nineteenth century, preparatory and normal courses (high school level) became an important component of the school. In the early twentieth century there were no four-year public high schools for African Americans in South Carolina able to award official state high school diplomas. Claflin provided hundreds of students from all parts of the state

with a high school education. The name of the school was changed from Claflin University to Claflin College in 1914. In 1922 Dr. J.B. Randolph became the first African American president of Claflin. In the following years, as public education improved somewhat, the number of college students increased and the high school and grammar school courses were discontinued. Numerous graduates achieved prominence in medicine, the ministry, and other professional fields. The education of teachers was a primary goal of the school, which provided teachers for public schools throughout the state. Historic buildings on the Claflin campus reflect the development of the school in the last years of the nineteenth century and the first two decades of the twentieth century. These include Lee Library (1898), Tingley Memorial Hall (1908), Trustee Hall (c. 1910), Wilson Hall (1913), and the Dining Hall (1913). Most of the buildings were constructed with funds donated by northern philanthropists. Lee Library and Tingley Memorial Hall were designed by William Wilson Cooke, superintendent of vocational training at Claflin and a pioneer African American architect in South Carolina and the nation.

Claflin College HM

At the entrance to the

Claflin College campus, Orangeburg

Claflin College, founded in 1869 as Claflin University, is the oldest historically black college in S.C. and was established to "advance the cause of education, and maintain a first-class institution ... open to all without distinction of race or color." It was named for two generations of the Claflin family of Mass., Lee Claflin (1791-1871), a prominent Methodist layman, and his son Gov. William Claflin (1818-1903), who supported and helped fund the new institution./ (Reverse) The S.C. Agricultural and Mechanical Institute opened at Claflin in 1872 and was the predecessor of S.C. State University, founded in 1896. Claflin, associated with and supported by the Methodist Church, featured in its early years industrial, manual, and agricultural training; primary and secondary education; and college-prep and college courses, including architecture, law, teacher education, and theology. It was renamed Claflin College in 1979. *Erected by Claflin College, 1998*

Tingley Memorial Hall, Claflin College NR

College Avenue, Orangeburg

Tingley Memorial Hall was designed by William Wilson Cooke and constructed in 1908 with funds donated by S.H. Tingley of Providence, Rhode Island, in memory of his wife, Adella M. Tingley. The two-story Georgian Revival building, which was erected for the use of the English and Pedagogical Department at Claflin, contained classrooms and an assembly hall. After the main campus building burned in 1913, Tingley became the administration building. William Wilson Cooke was born in Greenville in 1871. He completed the classical preparatory course at Claflin, served as superintendent of mechanical arts at Georgia State College, and returned to Claflin as superintendent of vocational training from 1897-1907. During this period Cooke earned a B.S. degree from Claflin and took courses at the Massachusetts Institute of Technology and Columbia University. The composition of the building and the sophisticated use of classical motifs reflect Cooke's knowledge and skill as an architect. In 1907 Cooke became a senior architectural designer with the United States Supervising Architect's Office in the Department of Treasury

in Washington, D.C., the first African American to hold this position. Cooke spent twenty-two years supervising construction work for the federal government. His career also included ten years in private practice in Illinois and Indiana.



Tingley Memorial Hall, Claflin College

East Russell Street Area Historic District NR

Between Watson and Clarendon Streets, Orangeburg

This historic district contains a collection of late nineteenth and early twentieth century houses and demonstrates the relationships between whites and blacks during the years 1850 to 1930. Many African American residents employed in service industries lived in the modest houses along the side streets, while affluent white residents lived along East Russell and Whitman streets in more imposing houses on large landscaped lots. African American residents of this neighborhood generally worked in a service capacity; for example, they were laundresses, drivers, and house servants.

Fisher's Rexall Drugs NR

East Russell and Middleton Streets, Orangeburg

A contributing property in the Orangeburg Downtown Historic District, the lunch counter in this drugstore, along with that of the Kress Department Store, was the scene of sit-ins and protests in 1960.

Major John Hammond Fordham House NR

415 Boulevard Street, Orangeburg

This house was built in 1903 for Major John Hammond Fordham, a lawyer and prominent African American citizen of Orangeburg. Fordham, a native of Charleston, moved to Orangeburg in 1874 after he was admitted to the Bar. In addition to practicing law, Fordham served in several appointive governmental positions, including coroner of Orangeburg (1874-1876), postal clerk in the railway mail service (1877-1887), and deputy collector of internal revenue (1889-1893 and 1887-?). Fordham was also a leader in the Republican party in the state. The house was designed by William Wilson Cooke. Cooke was superintendent of the vocational training program at Claflin University (1897-1907) and later became the first African American to serve as a senior architectural designer in the U.S. Supervising Architect's Office.



Major John Hammond Fordham House

Law Offices of Coblyn and Townsend NR

Corner of Amelia and Middleton Streets, Orangeburg

This building, listed as a contributing property in the Orangeburg Downtown Historic District, housed the offices of Earl W. Coblyn and Zack E. Townsend. Coblyn and Townsend were African American lawyers who represented the plaintiffs in the *Adams v. School District No. 5* case in 1964, which resulted in enforced desegregation of Orangeburg schools.

Orangeburg City Cemetery NR

Windsor and Bull Streets, Orangeburg

The Orangeburg Cemetery Association purchased this land in 1888. When it was chartered in 1889, the Orangeburg City Cemetery became the first non-church-owned cemetery for African Americans in Orangeburg. Many prominent African American residents of Orangeburg are buried here, including Johnson C. Whittaker, one of the first African American cadets at West Point (and father of Miller F. Whittaker), and Robert Wilkinson, a president of South Carolina State.



Orangeburg City Cemetery

Mt. Pisgah Baptist Church NR

310 Green Street, Orangeburg

According to tradition, this is the second building for the Mt. Pisgah Baptist Church congregation, which was organized around the mid-nineteenth century. It was constructed in 1903 by A.W. Thorne, an African American builder. The brick church features a sophisticated design including a square plan with a prominent tower on the south corner, which includes the entrance to the church. Other significant

features of the church include complex three-part stained glass windows and beaded board wainscoting and ceiling on the interior. Nelson C. Nix, who served as pastor of Mt. Pisgah for forty years in the early twentieth century, was also the dean of the mathematics department at South Carolina State College.



Mt. Pisgah Baptist Church

South Carolina State College Historic District NR

300 College Street, Orangeburg

The Colored Normal, Industrial, Agricultural, and Mechanical College of South Carolina was established in 1896 by the South Carolina General Assembly for the education of African American youth. The college was formed soon after the adoption of the 1895 state constitution, which upheld segregation as long as it provided "separate but equal" facilities for whites and blacks. Although South Carolina State was chronically under-funded by the General Assembly, it played a critical role in providing higher education for African Americans in the state. In the early years, because of prevailing white attitudes, the college emphasized the trades and industries rather than four-year college degrees. The buildings in the district illustrate the development of South Carolina State between 1917 and 1949. During this period the college made the transition to becoming a true college rather than a normal, industrial, agricultural, and mechanical school. By 1941 the Southern Association of Colleges and Secondary Schools rated South Carolina State a Class A institution, and shortly after World War II the college began a graduate program and a law school. The school was renamed South Carolina State College in 1954 and South Carolina State University in 1992. Between 1917 and 1949 South Carolina State was able to improve its physical plant in spite of inadequate state funding, which was lower than the funding for the white public colleges. The buildings constructed on campus during this period were usually designed by faculty of the college and often built by students. Historic buildings in the district include: Lowman Hall (1917), Marion Birnie Wilkinson YWCA Hut (1925-1927), Hodge Hall (1928), Home Management House (1928), Mechanical Industries Hall (1938-1942), Miller Hall (1938), Wilkinson Hall (1938), Industrial Arts Building (1941), Power House and Smoke Stack (1945), and Moss Hall (1949). During the 1960s South Carolina State played a significant role in the Civil Rights Movement. Students participated in the sit-in movement of 1960, aimed at the desegregation of lunch counters at downtown Orangeburg stores and the Orangeburg Movement of 1963-1964, aimed at the

desegregation of public accommodations and local compliance with Federal plans for the desegregation of public schools. In 1968 South Carolina State students' protest of the segregation of the All Star Bowling Lanes turned into tragedy. During a confrontation between angry students and local law enforcement, state highway patrolmen fired into a group of students, killing three of them and wounding twenty-eight others. A monument to the memory of Henry Smith, Samuel Hammond, and Delano Middleton was erected on Center Court on the campus in 1969. The Smith-Hammond-Middleton Memorial is included in the historic district.

South Carolina State University HM

At the entrance to South Carolina State University, Orangeburg

S.C. State University was founded in 1896 as the Colored Normal, Industrial, Agricultural & Mechanical College of S.C., with its origins in the Morrill Land Grant Acts of 1862 and 1890 providing for land-grant colleges. Intended "for the best education of the hand, head and heart of South Carolina's young manhood and womanhood of the Negro race," it became S.C. State College in 1954 and S.C. State University in 1992./ (Reverse) South Carolina State has been called "at least symbolically, the most important educational institution in black Carolina since its founding." Students were also active in the Civil Rights Movement of the 1950s and 60s, taking part in sit-ins, the Orangeburg Movement of 1963-64 seeking desegregation of downtown businesses, and the Orangeburg Massacre in 1968. *Erected by South Carolina State University, 1997*

Dukes Gymnasium NR

South Carolina State University, Orangeburg

John H. Blanche, a South Carolina State College student in mechanical arts, designed this building under the supervision of Miller F. Whittaker. Whittaker, one of South Carolina's first professionally trained African American architects, was dean of the mechanical arts department and later served as president of the college (1932-1949). Thomas Entzminger, an African American carpenter from Columbia, was chief building supervisor when Dukes Gymnasium was constructed in 1931. Instructors in mechanical arts courses at the college installed the steel framing, plumbing, and electrical systems and supervised other parts of the construction. Funding for the building was provided by student recreation fees.



Dukes Gymnasium

Felton Training School & Teacherage HM

S.C. State University, between Duke's Gym and the Student Services Building, Orangeburg

Felton Training School was completed in 1925 and was financed in part by the Rosenwald Fund (1917-1948). It was a four-teacher school for African American students built according to Rosenwald floor plan no. 400. Felton was a practice school constructed to support Normal School instruction at S.C. State A&M (now S.C. State U.). A Rosenwald supported teacherage was built in 1927 to complete the teacher training center. Felton Training School was named for J.B. Felton, S.C. Supervisor of African American Schools 1919-1948 and advocate for Rosenwald School construction. The school drew students from Orangeburg public schools. For those families who could afford the small attendance fees, the selective program offered here was viewed as the best option for educating their children. In 1964 the original school was replaced by a new facility. *Sponsored by Orangeburg Chapter of The Links, Incorporated, 2015*

Hodge Hall NR

South Carolina State University, Orangeburg

Hodge Hall was built in 1928 for the agriculture and home economics departments at South Carolina State College. Miller F. Whittaker, dean of the college's mechanical arts department, designed the building. The design and supervision of the building's construction were requirements for the fulfillment of Whittaker's Master of Science degree from the architectural department of Kansas Agricultural College. (Professional architectural training was not then available for African Americans in South Carolina.) Whittaker was one of South Carolina's first professionally trained African American architects. His expression of sound architectural principals at Hodge Hall demonstrates his expertise. South Carolina State College students helped construct the two-story brick building



Hodge Hall

Lowman Hall NR

South Carolina State University, Orangeburg

Lowman Hall, which was constructed in 1917 as a men's dormitory, is the oldest intact building on the campus of South Carolina State University. It is associated with the development of the college from the insubstantial frame buildings when it opened in 1896 to the permanent brick buildings constructed in the twentieth century. Lowman Hall was one of the first designs of Miller F. Whittaker, who was then on the college faculty. Whittaker was a pioneer African American architect in South Carolina and his work helped set standards for students aspiring to the architectural profession.

The Orangeburg Massacre HM

On the Campus of South Carolina State University, Orangeburg

On February 8, 1968, after three nights of escalating racial tension over efforts by S.C. State College students and others to desegregate the All Star Bowling Lanes, 3 students died and 27 others were wounded on this campus. S.C. Highway Patrolmen fired on a crowd here, killing Samuel Hammond Jr., Delano Middleton, and Henry Smith. This tragedy was the first of its kind on any American college campus. *Erected by South Carolina State University, 2000*

John Benjamin Taylor House HM

Boulevard & Oak Streets, Orangeburg

This Craftsman house, built by 1903, was the home of Rev. John Benjamin Taylor (1867-1936) until his death. Taylor, a minister and administrator in the Methodist Episcopal Church 1892-1936, was also a longtime trustee of Claflin University, 1908-1928. Educated at Claflin, he was a teacher and principal in Orangeburg before being appointed a minister in the Methodist Episcopal Church in 1892.

Taylor was superintendent of the Charleston District of the Methodist Episcopal Church 1907-1913, then superintendent of the Orangeburg District 1924-1929. He purchased this lot in 1900 and built this house for his first wife Harriet Catherine Dibble Taylor (1873-1918) and four children. He added a half-story in 1927. His second wife Daisy McLain Buckley Taylor lived here until her death in 1965. *Sponsored by the Naudin-Dibble Heritage Foundation, 2014*

Treadwell Street Historic District NR

Treadwell & Amelia Streets, Orangeburg

The Treadwell Street Historic District is an intact example of an early twentieth century middle-class African American neighborhood. African American professionals, as well as laborers and tradesmen lived in the area, including Dr. Henry Rowe, physician; Rev. Nelson Nix, pastor of Mt. Pisgah Baptist Church; and Professor J.A. Pierce of South Carolina State. Pierce's wife operated a school for African American children out of their home.



Trinity Methodist Episcopal Church

Trinity Methodist Episcopal Church NR

at the church, 185 Boulevard, N.E., Orangeburg

Trinity Methodist Episcopal Church, constructed over a sixteen-year period from 1928 to 1944, is an excellent

example of twentieth century Gothic Revival church architecture. It was designed by William K. Wilkins (1881-1937), a professor of manual training and industrial education and teacher-trainer of shop work at South Carolina State from 1918 until his death in 1937. Wilkins, who was educated at Claflin College, South Carolina State, and the Carnegie Institute of Technology, never held an architect's license, but designed buildings under the supervision of Miller F. Whittaker, director of the mechanical arts department at South Carolina State. This is the fourth building associated with the Trinity Methodist Episcopal Church congregation, which was organized in 1966 by Methodist ministers from the North. Although a groundbreaking ceremony was held for the present sanctuary in 1928, construction proceeded slowly as the church found itself in the Depression. The first services in the completed building were held in August 1944. Trinity Methodist Episcopal Church played a central role during the Civil Rights Movement of the 1950s and 1960s as the site of numerous organizational and strategic meetings.

Trinity United Methodist Church HM

185 Boulevard, N.E., Orangeburg

This African-American church, established in 1866, built its first sanctuary 4 blocks SE in 1870. Construction began on this sanctuary in 1928 and was completed in 1944. Trinity, headquarters for the Orangeburg Movement during the 1960s, hosted many civil rights meetings and rallies attended by leaders such as Martin Luther King, Jr., Roy Wilkins, and Thurgood Marshall. *Erected by the Congregation, 1995*

Williams Chapel A.M.E. Church NR

1908 Glover Street, Orangeburg

The congregation of Williams Chapel African Methodist Episcopal Church was organized in 1873 and originally worshiped in a frame building northeast of the present church. Miller F. Whittaker designed this Gothic Revival church, and construction began in 1915 under the supervision of I.J. Minger, an African American builder. Due to financial difficulties, the building was not completed until 1925. Miller was a professor of mechanical arts at South Carolina State College who was one of South Carolina's first professionally trained African American architects. The picturesque massing and distinctive detailing attest to his talents.

Williams Chapel A.M.E. Church HM

1908 Glover Street, Orangeburg

This church was founded in 1873 with Rev. Dave Christie as its first pastor. In 1877 trustees Emily A. Williams, Richard Howard, and Irwin Mintz purchased a small lot here, on what was then Market Street before Glover Street was laid out. They soon built a frame church, which stood for almost thirty years. Additional acreage purchased in 1909 allowed the congregation to build an addition and parsonage. (Reverse) This Gothic Revival church was designed by Miller F. Whittaker (1892-1949), a professor at S.C. State Agricultural & Mechanical College (now S.C. State University), one of the first black architects in S.C., and a member of this congregation. The cornerstone was laid in 1919, and the church was completed about 1925. Williams Chapel A.M.E. Church was listed in the National Register of Historic Places in 1985. *Erected by the Congregation, 2006*



Great Branch Teacherage

Great Branch Teacherage NR

2890 Neeses Highway, Orangeburg vicinity

The Great Branch Teacherage near Orangeburg was listed in the National Register of Historic Places on October 24, 2007. The Great Branch Teacherage is significant as a relatively intact and rare example of Rosenwald-funded teachers' housing from the period 1917-1932, when the Julius Rosenwald Fund helped build schools and associated buildings to support the education of black children in the South. This teachers' cottage, built in 1924-25, was an important part of the Great Branch School complex, which once included the school, a cannery, a shop, a storage building, well house, and two outdoor privies. The Great Branch School was built in 1917-18, enlarged in 1922-1923, and closed ca. 1954; arsonists burned it in the early 1960s.

Great Branch School and Teacherage HM

2890 S.C. Highway 4 (Neeses Highway), Orangeburg vicinity

The Great Branch School, which stood here from 1918 to the early 1960s, was one of the first Rosenwald schools in S.C. A two-room frame school built in 1917-18, it was typical of the rural black schools funded in part by the Julius Rosenwald Foundation between 1917 and 1932. (Reverse) A three-room addition and three-room teacherage were built in 1922-23; Principal W.M. Jennings lived here until 1933. The school closed about 1954 and was later burned by arsonists. The teacherage, one of only eight Rosenwald teacherages in S.C., was listed in the National Register of Historic Places in 2007. *Erected by The Orangeburg Chapter of The Links, Incorporated, 2008*

Pickens County

Integration with Dignity, 1963 HM

Near Tillman Hill on the Clemson University Campus, Clemson

Clemson University became the first white college or university in the state to integrate on January 28, 1963. Harvey B. Gantt, a Charleston native wanting to study architecture, had applied for admission in 1961. When Clemson delayed admitting him, he sued in federal court in the summer of 1962. President Robert C. Edwards, meanwhile, worked behind the scenes to make plans for Gantt's eventual enrollment.

Edwards and several leading businessmen, politicians, and others drew up an elaborate plan, described as "a conspiracy for peace," designed to ensure that Gantt

would enter Clemson without the protests and violence that marked the integration of other Southern universities. After a federal court ruled that Clemson should admit him, Gantt enrolled without incident. He graduated with honors in 1965. *Erected by Clemson University, 2003*

Liberty Colored High School NR

"Junction of East Main Street and Rosewood Street," Liberty

Liberty Colored High School was erected in 1937 with assistance from the Works Progress Administration (W.P.A.). The brick building with large well-lighted classrooms and an auditorium replaced an earlier frame building that had burned. It was a significant improvement in facilities for black students in Pickens County. By the 1940s, Liberty Colored High School was one of two high schools for black students in the county and served Liberty, Norris, Central, Clemson, and rural areas in between. The disparities inherent in segregated education, however, continued to put black students at a disadvantage. The limited funds provided by state government were supplemented by donations from parents and the community. For example, the Parent-Teacher Association purchased books for the school library and students built the shelves.



Liberty Colored High School

Richland County

Bethel Baptist Church HM

McNulty Road, Blythewood

Bethel Baptist Church was founded in 1884 by black members of nearby Sandy Level Baptist Church seeking to organize a separate congregation. They met at first in a brush arbor, then built a frame sanctuary here in 1892. It was covered in granite veneer in 1952. The church also sponsored the Bethel School, which stood behind the church. The present sanctuary was built in 2003. *Erected by Bethel Baptist Church and Blythewood Middle School, 2009*

Allen University Historic District NR

1530 Harden Street, Columbia

Allen University, which was founded in 1881 by the African Methodist Episcopal Church, was named in honor of Richard Allen, founder of the denomination. Established four years after the University of South Carolina was closed to African Americans, Allen helped fill a pressing need for higher education. The school has historically been controlled and managed by African Americans. Although it was founded primarily to educate clergy, Allen also offered law, college, and normal (teaching) degrees. The school was among the few southern colleges for African

Americans to have a law department, which lasted until the early twentieth century. The historic district includes five buildings: Arnett Hall, erected in 1891 and named for Rev. Benjamin W. Arnett, president of the Allen Board of Trustees; Coppin Hall, completed in 1907; the Canteen, constructed prior to 1922; the Chapelle Administration Building, completed in 1925 and named for William David Chapelle, a president of Allen and an A.M.E. bishop; and the Joseph Simon Flipper Library, erected in 1941 and named for a prominent A.M.E. bishop. Coppin Hall and Chapelle Administration Building have particular architectural distinction. Coppin Hall was designed by Charles Coker Wilson of Columbia and built by Rev. John D. Smart of Winnsboro, a traveling A.M.E. minister. John Anderson Lankford, a nationally important African American architect, designed Chapelle Administration Building.

Allen University HM

1530 Harden Street, Columbia

Allen University, chartered in 1880, was founded by the African Methodist Episcopal (A.M.E.) Church. It had its origin in Payne Institute, founded in 1870 in Cokesbury, in Greenwood County. In 1880 the S.C. Conference of the A.M.E. Church voted to move Payne Institute to Columbia. It opened in Columbia in 1881 and was renamed in honor of Bishop Richard Allen (1760-1831), founder of the A.M.E. Church. The first university building on this site was in use by 1888.

Allen University, founded to educate ministers for the A.M.E. Church, also had primary and secondary courses, and college-level liberal arts courses. It also offered courses in the arts and had one of the few black law schools in the South before 1900. Its primary and secondary programs ended in the 1920s and 1930s. Allen was also a significant center for civil rights activities in Columbia from the 1930s through the 1960s. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2009*



Chapelle Administration Building

Chapelle Administration Building NHL

1530 Harden Street, Columbia

Chapelle Administration Building was completed in 1925 and served as the central building for Allen University. The building included administrative offices and an assembly hall on the first floor and classrooms on the second and third floors. The basement included a kitchen and dining hall, print shop, and mailroom. Originally the building

also included a library. Chapelle Administration Building was designed by John Anderson Lankford (1874-1946). A native of Missouri, Lankford graduated from Lincoln Institute and continued his studies in mechanical engineering, mechanical drawing, plumbing, and machinery at Tuskegee Institute. After graduating from Tuskegee, Lankford taught at several colleges and by the end of the century had gained a respected reputation as an architect. He established an architectural practice in Washington, D.C., in 1902 and became especially interested in church architecture. Lankford believed that African Americans should build their own churches, designed to fit the needs of the congregation, rather than to purchase old buildings vacated by whites. In 1908 he was elected Church Architect and Supervisor of African Methodist Episcopal Church buildings. In this capacity Lankford designed A.M.E. churches across the country. In addition to churches, Lankford designed many school buildings. In 1976 Chapelle Administration Building was listed as a National Historic Landmark as an outstanding example of Lankford's work.

Alston House NR

1811 Gervais Street, Columbia

Built around 1875, this one-story Greek Revival cottage was used as a residence and business in the late nineteenth century by Carolina Alston, an African American businesswoman. Alston acquired the property in 1888, but might have leased it earlier. She operated a dry goods business, which was evidently very successful. H.E. Lindsay, in his essay, "Negro Business Men of Columbia, South Carolina," included in the Negro in Business edited by W.E.B. DuBois in 1899, reported that Alston had been in the dry goods business for twenty years and was renowned for the quality of her establishment. She served both black and white customers. Alston sold the property in 1906.

Alston House HM

1811 Gervais Street, Columbia

This Greek Revival cottage, built ca. 1872, was the residence and business of Caroline Alston, a black businesswoman who lived and ran a dry goods store here as early as 1873. She purchased the house in 1888, becoming one of the few black business owners in Columbia during the period. Alston, known for the "esteem and confidence" of her black and white customers, sold the house in 1906. It was listed in the National Register of Historic Places in 1979. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2009*

Benedict College Historic District NR

1600 Harden Street, Columbia

Benedict Institute was founded in 1870 by the American Baptist Home Mission Society to provide education for freedmen and their children. The school was named for Stephen Benedict, an abolitionist from Rhode Island who left money to the Society at his death. The school was especially intended to educate ministers and teachers. Benedict Institute offered courses from the primary to the college level. As Benedict developed, more emphasis was placed on courses designed to help African Americans find work, particularly courses in agriculture, horticulture, and industrial and vocational training. By the time the Benedict Institute was chartered as Benedict College in 1894, it

had an enrollment of some 200 students. The first seven presidents of the school were white Baptist ministers from the North, but in 1929 Dr. J.J. Starks became the first African American president. In the mid-1930s the curriculum was restructured and the elementary and high school programs were discontinued. Degree programs were confined to the bachelor of arts and the bachelor of divinity in theology. Benedict College was also an important social center in Columbia. A branch of the National Association for the Advancement of Colored People (N.A.A.C.P.) was founded at Benedict in 1937, and students took part in a nationwide youth demonstration against lynching in February 1937. This was one of the first civil rights campaigns in South Carolina. The college of liberal arts created divisions of social sciences, natural sciences, and humanities in 1948 to provide more college level instruction. The degree program in theology, which had produced many of the South's noted African American ministers, was discontinued in 1966. Historic buildings on the Benedict campus illustrate the growth of the school from the late nineteenth century to 1937. Buildings in the historic district include: Morgan Hall, built in 1895 as the president's residence; Pratt Hall, built in 1902 as a hospital and training school for nurses; Duckett Hall, constructed in 1925 as a science building; Antisdell Chapel, built in 1932, and Starks Center, built in 1937 as a joint library for Benedict College and adjoining Allen University.

Benedict College HM

1600 Harden Street, Columbia

Benedict College, founded in 1870 by the American Baptist Home Mission Society to educate freedmen and their descendants, was originally called Benedict Institute. It was named for Stephen and Bathsheba Benedict of Rhode Island, whose bequest created the school. Mrs. Benedict donated money to buy land in Columbia for it. The institute was chartered as Benedict College in 1894. Its early presidents were all white Baptist ministers from the North. By the time Dr. J.J. Starks became Benedict College's first black president in 1930, its curriculum included primary and secondary courses, college-level liberal arts courses, and courses in theology, nursing, and teaching. This curriculum was streamlined in the 1930s to emphasize the liberal arts and theology. Benedict College was also a significant center for civil rights activities in Columbia from the 1930s through the 1960s. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2011*

Bethel A.M.E. Church NR

1528 Sumter Street, Columbia

The congregation of Bethel A.M.E. Church organized in 1866 and moved several times before constructing this church on Sumter Street in 1921. The monumental Romanesque Revival brick church was designed by John Anderson Lankford, one of the first registered black architects in the United States and the official architect of the A.M.E. Church. He traveled throughout the South and West designing churches and overseeing construction. Lankford saw the church as the center of the black community so designed each church with a social hall as well as a sanctuary. During the 1960s, Bethel A.M.E. served as a location for civil rights meetings and rallies. The congregation has moved to a new home on Woodrow Street.

Bethel A.M.E. Church HM

1528 Sumter Street, Columbia

This church, founded in 1866, was one of the first separate African-American congregations established in Columbia after the Civil War. It met in buildings on Wayne St., at Lincoln & Hampton Sts., and at Sumter & Hampton Sts. before acquiring this site. This sanctuary, a Romanesque Revival design, was built in 1921 and was designed by noted black architect John Anderson Lankford (1874-1946).

John Anderson Lankford, one of the first registered black architects in the U.S., was later supervising architect of the A.M.E. Church. Bethel was listed in the National Register of Historic Places in 1982. In 1995 its congregation moved to the former Shandon Baptist Church on Woodrow St. In 2008 the Renaissance Foundation began restoring the historic church as a cultural arts center. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2008*

Bible Way Church of Atlas Road HM

2440 Atlas Road, Columbia

This church, founded in 1963, was originally about 3 mi. NW on Bluff Road. It was organized by Elizabeth Simmons (1900-1965), known as "Mother Simmons," Andrew C. Jackson (1927-2006), and eleven other adults and their children. The first church, a modest building, was called "the Little Red Church." Jackson, its first pastor and later a bishop, served this church from 1963 until he retired in 1996.

After the first church burned in 1966, services were held in Atlas Road Elementary School across the street until a new church was built here. That church, chartered as Bible Way Church of Arthurtown but later renamed Bible Way Church of Atlas Road, was dedicated in 1967. Over the next forty years it grew from a few faithful members to more than 10,000, building new sanctuaries here in 1981 and 2001. *Sponsored by the Congregation, 2013*

Big Apple / House of Peace Synagogue NR

1000 Hampton Street, Columbia

The House of Peace Synagogue was built in 1907-1909 and located 100 yards to the south. This building was sold in 1936 and moved. Shortly thereafter, it became a popular African American nightclub known as The Big Apple. A dance by this name originated here and soon swept the country. It is immortalized in the Tommy Dorsey song, "The Big Apple."



Big Apple

Blossom Street School HM

Blossom Street, Columbia

Blossom Street School, at the corner of what was then Blossom & Gates (now Park) Streets, was built in 1898 as the first public school in Columbia south of Senate Street. A frame building, it was originally a school for white children. After it burned in 1915, a brick school was built here the next year. Blossom Street became a school for black children in Ward One in 1929 and was renamed Celia Dial Saxon School in 1930.

Blossom Street School was renamed to honor Celia Dial Saxon (1857-1935). Saxon was educated at the Normal School at the University of S.C. 1875-77, during Reconstruction. She taught in Columbia schools for 57 years and was a founder of the Wilkinson Orphanage, Wheatley YWCA, and Fairwold Industrial School. Saxon School closed in 1968 and was demolished in 1974 as a result of campus expansion by the University of S.C.

Erected by the Ward One Families Reunion Organization and the Historic Columbia Foundation, 2008

Calvary Baptist Church, 1865-1945 HM

Richland Street, Columbia

Site of an African American church organized in 1865 with Samuel Johnson as its first pastor. It met under a brush arbor and in the basement of the Mann-Simons Cottage until its first sanctuary was built in 1875. Calvary helped found Present Zion (1865), First Nazareth (1879), and Second Calvary (1889). After the first church burned in 1945 the congregation built a new sanctuary at Pine and Washington Sts. in 1950. *Erected by the Congregation, 1997*

Carver Theatre NR

1519 Harden Street, Columbia

Carver Theatre is important for its association with Columbia's African American community in the early to mid-twentieth century. Built c. 1941, it is the only theatre built exclusively for African Americans still standing in Columbia. During the days of Jim Crow segregation, the Theatre provided entertainment to African Americans, including movies, weekly talent shows, and special shows on Saturday mornings for children.

Carver Theatre HM

1519 Harden Street, Columbia

Carver Theatre, built about 1941, was one of Columbia's two exclusively African-American theatres during the segregation era of the mid-20th century. It was run by black operators but owned by the white-owned Dixie Amusement Company for most of its history. Carver Theatre also hosted weekly talent shows based on the popular "Amateur Hour" in Harlem. The theatre, which closed in 1971, was listed in the National Register of Historic Places in 2003. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2011*

Columbia Township Auditorium NR

1703 Taylor Street, Columbia

The Columbia Township Auditorium was designed by the Columbia architectural firm of Lafaye and Lafaye and constructed in 1930. The three-story brick building is an excellent example of Georgian Revival architecture featuring a Doric columned portico and rusticated arches and quoins. With a seating capacity of 2,500 to 3,500, the

Township has hosted thousands of events — concerts, wrestling and boxing matches, comedy performances, political rallies, and other events such as high school graduations, reunions, and conventions. Through the 1960s, the policy of the Township was the same as most other public entertainment venues in the Jim Crow South. White and black patrons could attend the same events, but sat in separate areas. While white patrons entered through the front entrance and sat on the first floor, black patrons entered through a side entrance and sat in the balcony. If the performers were black, then black patrons could sit on the first floor, and white patrons sat in the balcony. In addition, there were separate ticket booths, coatrooms, and restrooms.

Harriet M. Cornwell Tourist House NR

1713 Wayne Street, Columbia

The Harriet M. Cornwell Tourist House in Columbia was listed in the National Register as part of the Multiple Property Submission "Segregation in Columbia." From ca. 1940 to ca. 1960 during the era of segregation, the Harriet M. Cornwell Tourist Home served as place where African Americans could find lodging and one meal a day. While no sign advertised the house as a tourist home for blacks, the house and its address were advertised nationally in publications titled, The Negro Travelers' Green Book and the International Travelers' Green Book.

Matilda A. Evans House HM

2027 Taylor Street, Columbia

Dr. Matilda A. Evans (1872-1935), black physician, public health advocate, and civil rights advocate, lived here 1928-1935. Evans, a graduate of the Schofield School in Aiken and Oberlin College, received her M.D. from the Woman's Medical College of Pennsylvania in 1897. She moved to Columbia that year and founded the first black hospital in the city in 1901, in a house at Taylor St. and Two Notch Rd. Taylor Lane Hospital & Training School for Nurses, described in 1910 as "a monument to her industry and energy," burned in 1914. Evans soon opened St. Luke's Hospital & Training School for Nurses, which closed in 1918. She served in the U.S. Army Sanitary Corps during World War I and later founded the S.C. Good Health Association. Evans, elected president of the black Palmetto Medical Association in 1922, was its first woman president. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2011*

Fair-Rutherford and Rutherford Houses NR

1326 and 1330 Gregg Street, Columbia

These two houses are associated with the advancement of the Rutherford family from servitude to a position of prominence and respect. William H. Rutherford (1852-1910) was thirteen when the Civil War ended and he became free. He worked as a barber and later a teacher and a businessman. By 1905 William Rutherford had acquired the c. 1850 Fair-Rutherford House at 1326 Gregg Street as a rental property. William Rutherford's son, Harry B. Rutherford, Sr., expanded the family's landholdings by purchasing the lot at 1330 Gregg Street in 1914. When Harry Rutherford died, his widow, Carrie Rutherford, moved to 1326 Rutherford Street and continued buying and selling real estate. By 1925 the family had built the Rutherford House, an imposing residence on the lot next door at 1330 Gregg Street.

Fair-Rutherford House / Rutherford House HM

1326 and 1330 Gregg Street, Columbia

The Fair-Rutherford House, a Greek Revival cottage, stood here from ca. 1850 until it was demolished in 2004. Built for Dr. Samuel Fair, it passed through several owners before 1905, when William H. Rutherford (1852-1910) bought and enlarged it. Rutherford, an African-American businessman born a slave, taught school, then made lodge regalia and supplies and briefly co-owned a local cigar factory.

The Rutherford House was built in 1924-25 for Carrie Rutherford, daughter-in-law of W.H. Rutherford. Her son Dr. Harry B. Rutherford, Jr. (1911-1980) and his wife Dr. Evarett Sims Rutherford (1910-1978) were prominent educators, he as a teacher and principal and later a dean at Benedict College, and she as a professor and department chair at Benedict College and Howard University. The house was listed in the National Register of Historic Places in 1984. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2011*



Florence Benson Elementary

Florence Benson Elementary NR

226 Bull Street, Columbia

The Florence C. Benson Elementary School is significant for its association with the system of racial segregation in Columbia, South Carolina. Constructed ca. 1953-1955 in Wheeler Hill, a poor African-American neighborhood that was segregated from the white sections of Columbia by custom, to serve African-American students who were segregated from their white counterparts by law, the Florence C. Benson Elementary School is both an example of the state government's efforts during the early 1950s to maintain "separate but equal" school systems for black and white children and one of the last remnants of a segregated black residential area. The school opened as the Wheeler Hill School in 1955 for 270 African American students in the first through sixth grades. The Wheeler Hill School replaced the Celia Dial Saxon Negro Elementary School, which was overcrowded and needed rehabilitation. In 1958, it was renamed in honor of Florence Corinne Benson, a former teacher at the school. The school, built of concrete block and red brick veneer on a masonry foundation with a three-finger plan, was designed by local white architect James B. Urquhart. With its one-story classroom wings and rows of interior and exterior windows, the building was a typical equalization school, and typical of new school construction in the post-World War II era, reflecting influences of the Modern and International styles. Comprising eighteen classrooms, a library, a nurse's office, a large modern kitchen, and a combined cafeteria and

auditorium, the school served approximately five hundred students. The equalization funds also paid for desks, tables, visual aid and music equipment, maps, and cafeteria equipment. The school served the Wheeler Hill community until 1975, when it closed its doors due to declining enrollment.

Good Samaritan-Waverly Hospital NR

2204 Hampton Street, Columbia

During its operation from 1952 to 1973, Good Samaritan-Waverly Hospital served as an alternative institution for black residents in Columbia and was the culmination of a string of local hospitals and clinics built for the African American community. The hospital was the only training facility exclusively for black nurses in Columbia, and was built as a state-of-the-art medical facility. The new facility had a pharmacy, laboratory, X-ray room, staff dining room, two operating rooms, and fifty beds. The hospital routinely served as an overflow facility for charity patients from Columbia Hospital and other hospitals in the surrounding counties, but was often forced to absorb the cost as the local governments failed to reimburse the hospital for treatment. Ironically, the biggest challenge to Good Samaritan-Waverly Hospital was the Civil Rights Act and the integration of Columbia's hospital facilities. Good Samaritan-Waverly Hospital struggled to attract white patients to keep its eligibility for Medicare funding. In August of 1973, Good Samaritan-Waverly Hospital was forced to close its doors.

Good Samaritan-Waverly Hospital HM

2204 Hampton Street, Columbia

Good Samaritan-Waverly Hospital, created in 1938 by the merger of two older hospitals, served the black community of Columbia for 35 years. It merged Good Samaritan Hospital, founded in 1910 by Dr. William S. Rhodes and his wife Lillian, and Waverly Hospital, founded in 1924 by Dr. Norman A. Jenkins and his four brothers. The hospitals competed for the same doctors, nurses, and patients for several years.

By the mid-1930s the Duke Endowment and the Rosenwald Fund recommended a merger of the two hospitals to improve the quality of health care for blacks in Columbia and surrounding counties. This building, the first in Columbia built specifically as a hospital for blacks, opened in 1952. After the new integrated Richland Memorial Hospital opened in 1972, Good Samaritan-Waverly Hospital closed the next year. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2009*



Good Samaritan-Waverly Hospital

Harden Street Substation NR

1901 Harden Street, Columbia

The Harden Street Substation was built in 1953 to employ the Columbia Fire Department's first African American firemen and to serve the predominately African American Waverly community. By 1921, the only employment allowed African Americans in the Columbia Fire Department was in menial capacities such as janitors. In 1947, Clarence Mitchell, a veteran of World War II and a resident of the Waverly community, took and passed the city's civil service exam and applied for employment as a fireman with the Columbia Fire Department. He was denied employment on the grounds that state law prohibited white and black citizens working together in public buildings, and there were no fire department substations for African Americans. After the National Association for the Advancement of Colored People (NAACP) threatened to bring a lawsuit, the Columbia city council decided to build a new substation and to staff it with African American firemen under white officers. Clarence Mitchell and seven other men were hired, completed a rigorous training program, and began serving as fireman at the new Harden Street Substation. Designed by Heyward Singley, a prominent local architect, the new substation was a state-of-the-art facility and a concrete step toward the integration of the Columbia Fire Department.

Heidt-Russell House HM

1240 Heidt Street, Columbia

This house, with Greek Revival and Italianate architectural influences, was built about 1879 by William J. Heidt, builder and contractor who managed Heidlinger's Steam Bakery. The Heids lived here until 1912. Mary E. Russell, whose husband Nathaniel was a postman for the U.S. Post Office, bought the house in 1919.

Edwin Roberts Russell (1913-1996) spent his early years here. A research scientist, he was one of the few blacks directly involved in the Manhattan Project to develop the atomic bomb. Educated at Benedict College and Howard University, in 1942-45 Russell helped separate plutonium from uranium at the University of Chicago. He returned to Columbia to teach at Allen University, then was a research chemist at the Savannah River Plant from 1957 to 1976.
To Be Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2008

James M. Hinton House HM

1222 Heidt Street, Columbia

This is the site of the home of James Miles Hinton (1891-1970), businessman, civil rights pioneer, and minister. Hinton moved to Columbia in 1939 and was elected president of the Columbia branch of the National Association for the Advancement of Colored People (NAACP) that year. He was president of the S.C. State Conference of the NAACP from 1941 through 1958, as it grew from 13 chapters to 80 chapters.

Hinton helped overthrow the all-white Democratic primary in S.C. and helped plan strategy for *Briggs v. Elliott*, the S.C. case of those that led to *Brown v. the Board of Education* and school desegregation. He was often threatened, was kidnapped from Augusta in 1949, and had shots fired at his house here in 1956. Hinton was later pastor of Second Calvary Baptist Church in Columbia, and died in

Augusta in 1970. *To Be Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2008*

Early Howard School Site HM

NW corner of Lincoln and Hampton Streets, Columbia

On this site stood Howard School, a public school for blacks established after the Civil War. By 1869 there was a two-story frame building large enough for 800 pupils. Partially funded by the Freedmen's Bureau, the school reportedly was named for Oliver O. Howard, first commissioner, Bureau of Refugees, Freedmen, and Abandoned Lands. For years the only public school for blacks in Columbia, Howard was moved 5 blocks NW, 1924.

Erected by the Howard School Community Club, 1990

Howard School Site HM

Laurel Street, just W of its intersection with Huger Street, Columbia

Established after the Civil War, this public school for blacks was located at the NW corner of Hampton & Lincoln streets by 1869 and was partially supported by the Freedmen's Bureau. It is said the school was named for Oliver O. Howard, commissioner of Refugees, Freedmen, and Abandoned Lands during Reconstruction. Moved here in 1924, Howard School was for many years the only public school for blacks in Columbia. *Erected by the Howard School Community Club and the Arsenal Hill Concerned Citizens Club, 1988*

Kress Building NR

"1580 Main Street," Columbia

This building, constructed around 1935, housed a Kress "five and dime" store with a lunch counter that served whites only. It was one of eight places in Columbia that saw student protests and sit-ins during the Civil Rights Movement of the 1960s.

Ladson Presbyterian Church NR

1720 Sumter Street, Columbia

Ladson Presbyterian Church was built in 1896. The brick Romanesque Revival style church was designed by Daniel E. Zeigler and Company, Architects of Columbia. H.G. Heidt, a local contractor, was the builder. The history of the Ladson congregation began in the early 1800s. In 1838 First Presbyterian Church of Columbia organized their African American members into a separate but affiliated congregation, which began meeting for worship and instruction in a lecture room constructed on Sumter Street. When General William T. Sherman's army marched through Columbia in 1865, the lecture room was burned. In 1868 First Presbyterian built Ladson Memorial Chapel for its African American members on Sumter Street next to the site of the lecture room. In 1874 the Ladson members severed ties with First Presbyterian Church, which was affiliated with the southern Presbyterian denomination, and joined the northern Presbyterian denomination. In 1876 the first African American minister of Ladson, Rev. Mack G. Johnson, D.D., was hired. Johnson, a former slave, was educated at Howard University and served Ladson until his death in 1921. After a fire destroyed the Ladson Memorial Chapel on October 31, 1895, the congregation began raising funds to build the building that stands today.

Ladson Presbyterian HM

1720 Sumter Street, Columbia

Congregation originated in the Sabbath School for colored people organized by the First Presbyterian Church 1838, later conducted by the Rev. G. W. Ladson. A chapel for the Negro members of that church was built here 1868. Rebuilt 1896. The title was transferred to Ladson Church trustees in 1895. *Erected in 1938 by the Columbia Sesquicentennial Commission of 1936.*



Mann-Simons Cottage

Mann-Simons Cottage NR

1403 Richland Street, Columbia

This house was probably built as a one-room house around 1825-1830 and expanded over the nineteenth and early twentieth centuries. It was the home of Celia Mann, a free African American woman who was born in Charleston in 1799. She was born into slavery, but purchased her freedom. According to family tradition, Mann walked from Charleston to Columbia. She was living in this house at least by 1844. Mann earned her living as a midwife and was instrumental in the establishment of First Calvary Baptist Church, one of the first African American congregations in Columbia. The church held meetings in her basement until a sanctuary was completed. Mann left the house to Agnes Jackson, her youngest daughter, who lived there until 1907. Jackson's second husband, Bill Simons, was a member of the well-known Joe Randall Band. Today Historic Columbia operates the house as a museum that interprets the lives of free African Americans in antebellum Columbia.

Mann-Simons Cottage HM

1403 Richland Street, Columbia

This cottage, built before 1850, with alterations and additions throughout the nineteenth and twentieth centuries, was the home of Celia Mann (1799-1867) and her husband Ben Delane, among the few free blacks living in Columbia in the two decades before the Civil War. Mann, born a slave in Charleston, earned or bought her freedom in the 1840s and moved to Columbia, where she worked as a midwife./ (Reverse) Three Baptist churches (First Calvary, Second Calvary, and Zion) trace their origins to services held in the basement of this house. After Mann's death her daughter Agnes Jackson (d. 1907) lived here; descendants of Agnes Jackson's second husband Bill Simons owned the house until 1960. It was listed in the National Register of Historic Places in 1973 and has been a museum since 1977. *Erected by First Calvary Baptist Church, Second Calvary Baptist Church, and Zion Baptist Church, 2003*

Modjeska Monteith Simkins House NR

2025 Marion Street, Columbia

This house, built c. 1900, became the home of Modjeska Monteith Simkins (1899-1992) in 1932. Simkins was a leader in health reform for African Americans and an ardent supporter of equal rights. She was Director of Negro Work for the South Carolina Tuberculosis Association for eleven years in the 1930s and early 1940s. In this position, she traveled across the state supervising clinics and educating people about good health practices. Simkins was also an activist in the fight for civil rights for African Americans in Columbia and South Carolina. Beginning in the early 1930s she helped lobby for a federal anti-lynching bill, protested police brutality in Columbia, and became a leader in the National Association for the Advancement of Colored People (NAACP). Simkins helped organize a state branch in South Carolina, served as state secretary, and worked on civil rights litigation. For example, she was actively involved in the Briggs v. Elliott case in South Carolina, the first in a series of court cases culminating in the landmark U.S. Supreme Court decision, Brown v. Board of Education of Topeka that ruled separate schools for African American children were inherently unequal. Simkins' home was used not only as her residence but also as lodging for other civil rights leaders, offices, and meeting rooms. Thurgood Marshall frequently stayed there as he was developing the groundwork for the Briggs v. Elliott case.

Modjeska Simkins House HM

2025 Marion Street, Columbia

This house was for sixty years the home of Modjeska Monteith Simkins (1899-1992), social reformer and civil rights activist. A Columbia native, she was educated at Benedict College, then taught high school. Director of Negro Work for the S.C. Anti-tuberculosis Association 1931-1942, Simkins was the first black in S.C. to hold a full-time, statewide, public health position./ (Reverse) Simkins was a founder of the S.C. Conference of the National Association for



Modjeska Simkins

the Advancement of Colored People (NAACP). As the secretary of the conference 1941-1957, Simkins hosted many meetings and planning sessions here, for cases such as *Brown v. Board of Education*. In 1997 the house was acquired by the Collaborative for Community Trust; it was transferred to the Historic Columbia Foundation in 2007. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2008*

Nathaniel J. Frederick House HM

1416 Park Street, Columbia

Nathaniel J. Frederick (1877-1938), educator, lawyer, newspaper editor, and civil rights activist, lived here from 1904 until his death. This house was built in 1903 by Cap J. Carroll, a prominent businessman and city official whose daughter Corrine married Frederick in 1904. Frederick, who was educated at Claflin College and the University of Wisconsin, was admitted to the S.C. bar in 1913. (Reverse) Frederick argued more cases before the Supreme Court of S.C. than any black lawyer of his day. He won national attention for defending clients accused of murdering a sheriff in *State v. Lowman* (1926), but his clients were later lynched. Frederick was principal of the Howard School 1902-18 and president of the State Negro Teachers Association. He edited the *Palmetto Leader*, the major black newspaper in S.C., 1925-38. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2011*

I. DeQuincey Newman House HM

2210 Chappelle Street, Columbia

Isaiah DeQuincey Newman (1911-1985), Methodist minister, civil rights leader, and state senator, lived here from 1960 until his death. Born in Darlington County, he attended Claflin College and was a graduate of Clark College and Gammon Theological Seminary. Newman, a long-time pastor, was also a major figure in the Civil Rights Movement in S.C. for more than forty years, beginning in the 1940s.

In 1943 Newman helped found the Orangeburg branch of the National Association for the Advancement of Colored People. State field director of the S.C. NAACP 1960-69, he later advised governors and Congressmen on poverty and on improving housing and medical care in S.C. In 1983 Newman became the first black member of the S.C. Senate since 1888. He resigned in 1985 because of ill health and died a few months later. *Sponsored by the South Carolina United Methodist Advocate, 2012*

Matthew J. Perry House HM

901 Richland Street, Columbia

Matthew J. Perry, Jr. (b. 1921), lawyer, civil rights pioneer, and jurist, lived in a house on this site as a youth; the house was torn down in 1997. He served in the U.S. Army during World War II, then graduated from S.C. State College (now S.C. State University) in 1948. After graduating in the first class of the S.C. State Law School in 1951 Perry practiced law in Spartanburg, specializing in civil rights cases.

Perry returned to Columbia in 1961 as chief counsel of the S.C. State Conference of the National Association for the Advancement of Colored People (NAACP). For fifteen years he tried numerous pivotal civil rights cases before the U.S. Supreme Court. In 1976 Perry was appointed to the U.S. Military Court of Appeals, and in 1979 he became the first

black U.S. district court judge in S.C. *To Be Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2008*

North Carolina Mutual Building NR

1001 Washington Street, Columbia

The North Carolina Mutual Building was constructed in 1909 by the North Carolina Mutual and Provident Association, which later became the largest black-owned insurance company in the United States. North Carolina Mutual filled a void for African Americans by providing life insurance at a time when it was difficult or impossible for them to purchase life insurance from white-owned companies. The brick structure included two stores on the first floor and nine offices on the second. North Carolina Mutual used three of the offices and rented the other spaces to small African American-owned businesses, which provided needed goods and services to South Carolina's black population during the years of Jim Crow segregation. The businesses in the building included barbershops, beauty shops, tailors, dressmakers, shoe repair shops, and restaurants. The building also housed the offices of African American professionals including physicians and a lawyer. In addition, the North Carolina Mutual Building provided a social role in Columbia's African American community. In 1927 the Palmetto Grand Lodge, Free and Accepted Ancient York Masons bought the building and added a third story, which the lodge used as a meeting hall until the early 1940s.

North Carolina Mutual Building HM

1001-1003 Washington Street, Columbia

The North Carolina Mutual Building was built in 1909 by the N.C. Mutual and Provident Association, a black-owned life insurance company with an office here until the mid-1930s. Built as a two-story commercial building, with a third story added after 1927, it was part of the Washington Street business district, an important part of Columbia's African-American community for most of the 20th century.



North Carolina Mutual Building

This building had stores on the first floor and offices on the upper floors. First-floor tenants included barbers and beauticians, tailors and dressmakers, and restaurants. Second and third floor tenants included insurance agents, doctors, and lawyers. The Palmetto Grand Lodge owned the building from 1927 to the early 1940s. The N.C. Mutual Building was listed in the National Register of Historic Places in 1995. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2009*

Pine Grove Rosenwald School NR

937 Piney Woods Road, Columbia

The Pine Grove School is significant as a representation of the modernization of African American education in a period marked by massive discriminatory school funding. Built in 1923, the Pine Grove School is a wood-frame, one-story rectangular gable-front building with a V-crimp tin metal roof. The layout of the Pine Grove Rosenwald School is a variant of the two-room schoolhouse published as Rosenwald Community School Plan No. 2-C. The common characteristics of this school plan included the orientation of the building, light colored paint schemes, and large banks of tall narrow windows. These particular elements were aimed at providing proper ventilation and optimal natural lighting inside the school, features that many early-twentieth century African American schoolhouses lacked. The local African American community donated \$265, the white community raised \$315, and public funds totaling \$1,200 were gained for the construction and operation of the new school. In return the Rosenwald Fund provided a \$700 grant and architectural assistance towards the construction of the school.

Pine Grove Rosenwald School HM

937 Piney Woods Road, Columbia

This school, built in 1923 at a cost of \$2,500, is one of 500 African-American schools in S.C. funded in part by the Julius Rosenwald Foundation from 1917 to 1932. It is a two-room school typical of smaller Rosenwald schools. From 1923 to 1950 an average of 40-50 students a year attended this school, in grades 1-7.

This school closed after the 1949-50 school year, when many districts were consolidated. It was sold to the Pine Grove Community Development Club in 1968, then to the Richland County Recreation Commission in 2002. Pine Grove Rosenwald School was listed in the National Register of Historic Places in 2009. *Erected by the Richland County Recreation Commission, 2011*



Pine Grove Rosenwald School

Randolph Cemetery NR

Adjacent to Elmwood Cemetery near I-26, Columbia

Randolph Cemetery was established by a group of African American civic leaders in 1872 and expanded in 1899. They named the cemetery for Benjamin Franklin Randolph, an African American who was assassinated by white men while campaigning for the Republican party in Abbeville County in 1868. Born in 1837, Randolph grew up in Ohio and attended Oberlin College. He became a Methodist minister, and during the Civil War he came to South Carolina as chaplain of the Twenty-Sixth U.S. Colored Troops, which were stationed on Hilton Head Island and in the Beaufort area. After the war Randolph settled in Charleston and founded one newspaper and became editor of another. He later moved to Orangeburg and became involved in politics, representing Orangeburg District as a delegate to the Constitutional Convention of 1868 and in the South Carolina Senate. It is not clear whether Randolph was buried on the property since the cemetery was established after his death, but a monument to his memory is located at the entrance. The cemetery also includes the graves of eight other African American members of the South Carolina General Assembly and numerous other leaders of Columbia's African American community in the late nineteenth and early twentieth centuries.



Randolph Cemetery

Randolph Cemetery HM

At the west terminus of Elmwood Avenue, Columbia

Randolph Cemetery, founded in 1871, was one of the first black cemeteries in Columbia. It was named for Benjamin Franklin Randolph (1837-1868), a black state senator assassinated in 1868 near Hodges, in Abbeville County. Randolph, a native of Kentucky and a free black before the Civil War, had been a chaplain in the Union Army, an agent of the Freedmen's Bureau, and a newspaper publisher before he was elected to represent Orangeburg County in the S.C. Senate in 1868. (Reverse) Eight other black lawmakers from the Reconstruction era are buried here: Henry Cardozo (1830-1886), William Fabriel Myers (1850-1917), William Beverly Nash (1822-1888), Robert John Palmer (1849-1928), William M. Simons (1810-1878), Samuel Benjamin Thompson (1837-1909), Charles McDuffie Wilder (1835-1902), and Lucius W. Wimbush (1839-1872). Randolph Cemetery was listed in the National Register of Historic Places in 1995. *Erected by the Downtown Columbia Task Force and the Committee for the Restoration and Beautification of Randolph Cemetery, 2006*

Richard Samuel Roberts House HM

1717 Wayne Street, Columbia

Richard Samuel Roberts (1880-1936), a photographer who documented individuals, families, and institutions in Columbia's black community and across S.C., lived here from 1920 until his death. Roberts, a self-taught photographer, moved his family from Florida to Columbia and bought this house at 1717 Wayne Street for \$3,000. Roberts and his wife Wilhelmina Williams Roberts (1881-1977) raised their children here.

Roberts, who was a full-time custodian at the main Columbia post office, first used an outbuilding here for his photography studio. From 1922 to 1936 his studio was downtown at 1119 Washington Street. Roberts often advertised in the Palmetto Leader, the leading black newspaper in S.C. Some of Roberts' best photographs were published in 1986 in *A True Likeness: The Black South of Richard Samuel Roberts*. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2009*

Robert Weston Mance House HM

Corner of Pine & Hampton Streets, Columbia

The Robert Weston Mance House, built in 1903, stood here at the corner of Pine and Hampton Streets until 2008. A two-story American Foursquare frame house, it was later clad in brick veneer. It was built for grocers Thomas J. and Ida Roberts, whose store was next door. Rev. Robert W. Mance (1876-1930) acquired the house in 1922. After his death Dr. Robert W. Mance, Jr. (1903-1968) lived here until 1957.

Rev. Robert W. Mance, an African Methodist Episcopal minister, lived here while he was president of Allen University 1916-1924. Dr. Robert W. Mance, Jr. was a physician, superintendent of Waverly Hospital, and civil rights activist. Three Allen University presidents lived here from the 1950s to the 1980s. A new dormitory project here resulted in the relocation of the house two blocks E to Heidt Street in 2008. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2010*

Sidney Park C.M.E. Church NR

1114 Blanding Street, Columbia

Sidney Park Christian Methodist Episcopal Church was established in 1886 when 600 members broke away from Bethel A.M.E. Church and affiliated with the then Colored Methodist Church. Sidney Park members purchased this property in 1887 and built a frame church, which burned before 1893. In that year, this structure was erected, with the congregation raising the funds and providing much of the labor. The church has been used throughout the twentieth century as a school, a meeting place, and a concert hall, hosting notable African American groups such as the Fisk Jubilee singers.

Sidney Park C.M.E. Church HM

1114 Blanding Street, Columbia

Sidney Park C.M.E. Church was founded in 1886 and has been at this site since 1889. It grew out of a dispute among members of Bethel A.M.E. Church, who left that congregation and applied to join the Colored Methodist Episcopal (now Christian Methodist Episcopal) Church. The congregation acquired this site in 1886 and built its first sanctuary, a frame building, in 1889. That church burned by 1892.

This Gothic Revival brick church, built in 1893, was constructed by members who provided materials and labor. In the 1930s many members joined the National Association for the Advancement of Colored People (NAACP), and the church later hosted many meetings during the Civil Rights Movement. Sidney Park was listed in the National Register of Historic Places in 1996. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2009*

South Carolina Statehouse NHL

Main and Gervais Streets, Columbia

The South Carolina Statehouse housed the only legislature in the history of the United States to seat a black majority. During Reconstruction 239 African American legislators served in the General Assembly in this building. The South Carolina Statehouse was listed as a National Historic Landmark in 1976, in part for its association with the political achievements of African Americans during Reconstruction.

St. Paul Church / Oak Grove HM

intersection of Broad River Road and Kennerly Road, Columbia

One of the first black churches after the Civil War, St. Paul AME began as Oak Grove African Methodist Episcopal Church. Local tradition says that the original small congregation worshipped in the 1850s in the "Bush Arbor;" later in the 1880s building a church on present Kennerly Rd. In the 1930s this was moved to its present site 3/10 mi. N./ (Reverse) By 1870 a substantial black settlement had developed in this area of the Dutch Fork Township known as Oak Grove. Prominent in its history have been the families of Octavius Bookman, Miles Bowman, Henry Corley, Moses Geiger, and John Richardson. A number of their descendants still live in the area. *Erected by The Irmo-St. Andrews Women's Society, 1985*

The Lighthouse & Informer HM

1507 Harden Street, Columbia

The Lighthouse & Informer, long the leading black newspaper in S.C., was a weekly published here from 1941 to 1954 by journalist and civil rights advocate John Henry McCray (1910-1997). McCray, who founded a paper "so our people can have a voice and some means of getting along together," published articles covering every aspect of black life and columns and editorials advocating equal rights.

In 1944, after the S.C. General Assembly repealed laws regulating primaries and the S.C. Democratic Party excluded blacks from voting in them, John H. McCray helped found the Progressive Democratic Party, the first black Democratic party in the South. He was an editor for other leading black newspapers in the 1950s and 1960s, then spent many years as an administrator at his alma mater, Talladega College. McCray died in Alabama in 1987. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2008*

Victory Savings Bank HM

919 Washington Street, Columbia

Victory Savings Bank, founded in 1921, was the first, and for many years the only, black-owned bank in S.C. It was chartered by I.S. Joseph as president and I.S. Leevy and C.E. Stephenson as vice presidents, and opened at 1107

Washington St. in the heart of Columbia's black business district. It was in this building 1955-1985, then moved to Sumter St., where it became S.C. Community Bank in 1999.

Dr. Henry D. Monteith, who became president in 1948, led the bank for many years. His sister Modjeska Monteith Simkins, notable civil rights leader, held several positions here. This bank offered loans to blacks after widespread economic reprisals, many related to the Clarendon County school desegregation case *Briggs v. Elliott*, later included in the landmark *Brown v. Board of Education* case (1954). *Sponsored by the City of Columbia, 2014*



Victory Savings Bank

Visanka-Starks House **HM**

2214 Hampton Street, Columbia

This house, built after 1900, was originally a two-story frame residence with a projecting bay and wraparound porch; a fire in 1989 destroyed the second story. Barrett Visanska (1849-1932), a jeweler, bought the house in 1913. Visanska, a native of Poland, was a leader in Columbia's Jewish community and a founder of the Tree of Life Congregation. In 1938 Dr. John J. Starks, president of Benedict College, bought the house.

Dr. John Jacob Starks (1876-1944), the first black president of Benedict College, lived here from 1938 until his death. Starks was president of Seneca Institute 1899-1912; Morris College 1912-1930; and Benedict College 1930-1944. After World War II this house served as the nurses' home for Good Samaritan-Waverly Hospital, created by merger in 1939. It was later a private residence once more. *Erected by the Richland County Conservation Commission, 2007*

Waverly Historic District **NR**

Roughly bounded by Harden, Gervais, Heidt Streets, Columbia

This historic district includes the core twelve blocks of the original Waverly neighborhood, excluding large sections of modern construction and extensively altered buildings. Waverly was Columbia's first residential neighborhood outside the city limits. By the end of the nineteenth century it had developed into a populous, racially-mixed residential neighborhood. In the twentieth century, with the proximity of Allen and Benedict Colleges and several health care facilities, Waverly became a popular neighborhood for African Americans, a significant number of whom were professionals. Before World War I, most white residents of Waverly had moved to separate all-white suburbs such as Shandon. By the 1920s Waverly had evolved into Columbia's most prominent African American community. African Americans in Waverly created a nearly self-sufficient community of black-owned businesses, hospitals, churches, and schools. Waverly residents were also active in civil rights efforts as early as the 1930s, and some of them became local and regional leaders. The remaining historic buildings in the neighborhood date from the 1870s to the early 1940s and represent a range of architectural styles. In addition to residences the neighborhood includes commercial buildings, churches, and the campus of Allen University.

Waverly **HM**

1400 block of Harden Street, Columbia

Waverly has been one of Columbia's most significant black communities since the 1930s. The city's first residential suburb, it grew out of a 60-acre parcel bought by Robert Latta in 1855. Latta's widow and children sold the first lots here in 1863. Shortly after the Civil War banker and textile manufacturer Lysander D. Childs bought several blocks here for development. Waverly grew for the next 50 years as railroad and streetcar lines encouraged growth.

The City of Columbia annexed Waverly in 1913. Two black colleges, Benedict College and Allen University, drew many African Americans to this area as whites moved to other city suburbs. By the 1930s this community was almost entirely black. The Waverly Historic District, bounded by Gervais, Harden, and Taylor Streets and Millwood Avenue, was listed in the National Register of Historic Places in 1989. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2011*



Waverly Historic District House

Waverly Five And Dime HM

2317 Gervais Street, Columbia

The Waverly Five & Dime, located here until about 1957, was managed 1945-48 by George A. Elmore (1905-1959), the African American plaintiff in a landmark voting rights case soon after World War II. Elmore ran this store and two liquor stores, and also worked as a photographer and cab driver. In 1946, when he tried to vote in the all-white Democratic primary in Richland County, he was denied a ballot.

In 1947 the National Association for the Advancement of Colored People (NAACP) sued to end the all-white primary in S.C. Judge J. Waties Waring (1880-1948) ruled in U.S. district court that it was "time for S.C. to rejoin the Union." Blacks voted in the next S.C. primary, in 1948. As a result of the case, George Elmore endured numerous personal threats and economic reprisals that ruined his business. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2008*

Wesley Methodist Church NR

1727 Gervais Street, Columbia

Wesley Methodist Church, built in 1910-11, illustrates the impact of segregation in the lives of African Americans during the Jim Crow era in Columbia. Because it is a historically African-American church, Wesley Methodist Church helps explain religious segregation, particularly within the Methodist denomination. The church is also significant as a good example of Late Gothic Revival church architecture in Columbia in the early twentieth century, and as an excellent example of the work of Columbia architect Arthur W. Hamby. Wesley Methodist Church was founded in 1869 as the Columbia Mission. Their first chapel was built between 1870 and 1873 and was later sold when the Columbia Mission purchased property at the corner of Gervais and Barnwell Streets. In 1910, the Columbia Mission was renamed Wesley Methodist Episcopal Church. Set on a partially subterranean basement that is capped with a stone or cast stone water table, Wesley Methodist Church features a solid brick wall foundation and exterior walls. The primary facade has asymmetrical twin towers, with the taller tower on the east side. The façade is crenellated with stone and brick battlements along the top and at the tops of the towers. Between the two towers is a triple, pointed arch window with tracery, stained glass panels, and a cream-colored limestone drip mold. Each side facade has eight, pointed-arch stained-glass windows with cream-colored sandstone drip molds. A cross-gabled bay transept projects from the building and features a gabled parapet and a large pointed-arch stained-glass window identical to the primary facade.

Wesley Methodist Church HM

1727 Gervais Street, Columbia

Wesley Methodist Church is the oldest African American Methodist congregation in Columbia. It was founded in 1869 by Rev. J.C. Emerson and was a separate black congregation instead of forming from an established white church. First called the Columbia Mission, it met upstairs in a Main St. building and later built its own chapel. About 1910 the Columbia Mission bought this lot and was renamed Wesley Methodist Episcopal Church.

This Gothic Revival church, built in 1910-11, was designed by noted Columbia architect Arthur W. Hamby, who designed other churches in Columbia as well as in Winnsboro,

Bishopville, and St. Matthews. Its high-style Late Gothic design is relatively unusual for an African-American church of its period, and is notable for its two asymmetrical towers, decorative brickwork, and pointed-arch stained glass windows. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2008*



Wesley Methodist Church

A.P. Williams Funeral Home NR

1808 Washington Street, Columbia

The A. P. Williams Funeral Home was built between 1893 and 1911 as a single-family residence. In 1936, Bessie Williams Pinckney and her son Archie Preston Williams II converted part of the building to a funeral home with a residence on the second floor where they lived. At this time the white-owned funeral homes in Columbia served white customers only. Archie Preston Williams II was a leader in the city's black community who ran for election to both the Columbia City Council and the state legislature in the 1950s. He was also an officer in the Columbia Chapter of the National Association for the Advancement of Colored People (NAACP) for twenty-two years. Williams was instrumental in convincing Columbia to hire its first two African American police officers and to provide equal pay for African American city employees.

Zion Baptist Church HM

801 Washington Street, Columbia

Zion Baptist Church first organized in 1865 and met in a humble dwelling on Gadsden St. The congregation moved to this site in 1871. The current sanctuary, the second on this spot, was built in 1916. Zion Baptist has long served as a center for community organization. Both the Women's Baptist Educational and Missionary Convention of S.C. (1888) and the Women's Auxiliary to the Gethsemane Baptist Association (1919) were founded here, as were other important missions.

In 1930 Dr. Matilda Evans, the first African American woman to have a practice in the state, started a free clinic in the basement of the church. It served 700 patients on its first day. On March 2, 1961 over 200 African American students met at Zion Baptist before beginning their march to the State House to protest racial segregation. The U.S. Supreme Court later overturned the convictions of those students arrested during the march in the case *Edwards v. S.C.* (1963). *Sponsored by Zion Baptist Church, 2014*

Zion Chapel Baptist Church No. 1 HM

130 Walter Hills Road, Columbia

This African-American church was organized ca. 1865 when four men left Sandy Level Baptist Church, founded before the Revolution with both white and black members, to form their own congregation. They elected Rev. Joe Taylor as their first pastor and held early services in a brush arbor nearby.

The first permanent church here, a log building, was replaced by a frame church 1907-1922, during the pastorate of Rev. T.H. McNeal. It was covered in brick veneer in 1941, then extensively renovated 1964-1978, during the pastorate of Rev. A.J. Grove, Sr. The historic church cemetery dates to the 1880s.

Sponsored by the Richland County Conservation Commission and the Congregation, 2013

Goodwill Plantation NR

North side of U.S. Highway 378, Eastover

Goodwill was developed as a plantation beginning in the late eighteenth century. Most of the plantation that became known as Goodwill was consolidated by Daniel Huger by c. 1795. Several resources on the 3,285.71 acres that are listed in the National Register are associated with African Americans who provided the work force for the plantation. A mill pond and extensive canal irrigation system constructed by slaves were known to have existed by 1827, making this one of the first attempts in the state to reclaim low-lying land for agricultural purposes. The canal system was expanded under Huger and later owners. With the elaborate irrigation system the plantation was quite profitable, producing subsistence crops and cotton as its largest cash crop. In 1858 Edward Barnwell Heyward purchased Goodwill Plantation. During the Civil War slaves from the family's lowcountry plantations were sent to Goodwill. It is estimated that as many as 976 slaves resided at Goodwill during the war. Two slave cabins, which were probably built c. 1858, also remain on Goodwill Plantation. After the Civil War, Goodwill was managed by a succession of owners. African American tenant farmers apparently produced cotton, grain, and subsistence crops on the property. One tenant house, constructed c. 1910, is still standing.

Siloam School NR

1331 Congaree Road, Eastover

Built c. 1936 with Works Progress Administration (W.P.A.) funds, Siloam School served rural African American students until it closed in 1956. The current building replaced an earlier school building constructed in the 1920s.

St. Phillip School NR

4350 McCords Ferry Road, Eastover

St. Phillip School, which was built c. 1938, took its name from St. Phillip African Methodist Episcopal Church, which stands directly across McCords Ferry Road from the school. When the school was first founded c. 1915, a building was constructed next to St. Phillip A.M.E. Church; this school building stood until c. 1929. The present three-room school building was probably constructed soon after Richland County School District 9 purchased the four-acre lot. By 1939 St. Phillip School was a three-teacher school valued at \$4,500. The school is associated with some positive changes to public education in Richland County in the first half of

the twentieth century — a longer school year, increased expenditures per student, and improved teacher salaries. Yet there remained vast disparities between educational opportunities for black and white children. By 1930 the average spent on each white student in Richland County was \$71.71 while only \$13.69 was spent on each black student. St. Phillip School, which closed in 1959, held an important place in the social life of the community in addition to its educational function.



St. Phillip School

St. Phillip A.M.E. Church HM

4351 McCords Ferry Road

(U.S. Highway 601), Eastover vicinity

This church, organized by 1835, met first in a brush arbor 1 1/2 mi. N., then constructed a sanctuary on this site shortly thereafter. Its first pastor was Rev. Anderson Burns, and its original trustees were Joseph and Robert Collins, Barnes Flowers, Saylor Pope, Harkness Smith, and Red Stroy. A later sanctuary, built in 1952; burned in 1981; the present sanctuary was dedicated that year. *Erected by the St. Phillip A.M.E. Church Anniversary Committee, 1999*

St. Thomas Protestant Episcopal Church NR

Near junction of U.S. Highway 601 & S.C.

Highway 263, Eastover

St. Thomas' Protestant Episcopal Church was constructed in 1893. It is a simple wood frame building displaying elements of the Gothic Revival style including a Gothic-arched doorway and lancet windows. The interior features beaded board wainscoting and a ceiling with exposed beams and trusses. In the 1870s Bishop William Bell White Howe, concerned about the lack of mission work of the



St. Thomas Protestant Episcopal Church

Episcopal Church among the African American population, established missions for African Americans in the Columbia and Charleston areas. He appointed Rev. Thomas Boston Clarkson to minister to the African American residents of Lower Richland County. Rev. Clarkson oversaw the construction of a chapel in the sandhills near Eastover on the site of the present church. The chapel was built with funds donated by Rev. James Saul of Philadelphia and named in his honor. Rev. Clarkson served as minister of Saul Chapel until his death in 1889. In 1891 Saul Chapel burned, and in 1892 work began on the present church. According to tradition, members of the congregation helped build the church.

Fort Jackson Elementary School / Hood Street Elementary School HM

In front of Hood Street Elementary, Hood Street, Fort Jackson, Columbia

Fort Jackson Elementary School was one of the first public schools in S.C. to desegregate when classes began on September 3, 1963. The first school on post and one of the first permanent buildings at Fort Jackson, it was built in only three months. A new federal policy required all schools on military bases to admit African-American students instead of sending them to separate schools off-base.

This school opened under Principal Thomas Silvester with nine civilian teachers and 245 students in Grades 1-6. A newspaper article described it as "operated without regard to race, creed or color." Fort Jackson Elementary School, later renamed Hood Street Elementary School after additional schools opened on post, has served the families of Fort Jackson servicemen and servicewomen for more than 45 years. *Erected by Fort Jackson, United States Army, 2009*

Magnolia, Slave House NR

S.C. Highway 769, Gasden

This slave house is believed to have been built about the same time as the main house at Magnolia, an imposing Greek Revival mansion constructed c. 1855 for Frances Tucker Hopkins. She was the wealthy widow of David Thomas Hopkins, a prominent Richland County planter. Located about 150 feet from the mansion, the slave house was the home of house servants. It was later used as a tenant house. The hipped roof wood frame house has a central chimney and shutters covering the windows.



Barber House

Barber House NR

Near County Road 37, Hopkins

After the Civil War, the South Carolina Land Commission was established to assist freedmen in the purchase of land. In 1872, Samuel Barber, a former slave, purchased this land from the commission. His wife, Harriet, also a former slave, received title in 1879. The family farmed twenty-four acres of land, which was inherited by Samuel and Harriet's son, John, after their death. John, a schoolteacher and Baptist preacher, and his wife, Mamie Holly, raised eleven children here. The house has remained in the Barber family for over one hundred years.

Harriet Barber House HM

Lower Richland Boulevard & Barberville Loop Road, Hopkins vicinity

In 1872 Samuel Barber (d. 1891) and his wife Harriet (d. 1899), both former slaves, bought 42 1/2 acres here from the S.C. Land Commission, established in 1869 to give freedmen and freedwomen the opportunity to own land. Barber, a well-digger as a slave, was a farmer and minister after the Civil War. The Barber family has owned a major portion of this tract since Samuel and Harriet Barber purchased it in 1872. Samuel Barber's wife Harriet (d. 1899) received title to this land in 1879. This one-story frame house was built ca. 1880. The Barbers' son Rev. John B. Barber (1872-1957) inherited the property in 1899. He was a schoolteacher and pastor of St. Mark and New Light Beulah Baptist churches. This house was listed in the National Register of Historic Places in 1986. *Erected by South East Rural Community Outreach, 2010*

Saluda County

Faith Cabin Library Site HM

Intersection of U.S. Highway 378 & County Road 65, Saluda

Built in 1932 about 1/2 mi. NE and stocked with donated books, this library was the first of over 110 libraries founded by W.L. Buffington for rural blacks. *Erected by Saluda County Historical Society, 1994*

Ridge Hill High School NR

206 Ridge Hill Drive, Ridge Spring

Ridge Hill High School, built in 1934, is significant in the areas of education and African American heritage. The Ridge Hill High School replaced a Rosenwald-funded wood clapboard school built on the same site in 1924 which burned ten years later. The Ridge Hill High School was rebuilt as a brick version of the original industrial school, using the same six teacher plan, the Six Teacher Community School Plan No. 6-A. The total building cost was around \$8000 in a particularly tough economic climate for Saluda County. The new Ridge Hill High School was considered one of the finest school buildings in Saluda County. The school is a large, one-story building with a north/south orientation. Keeping the center of the building for communal uses such as an auditorium, cafeteria, and school events, the six classrooms are situated on the outer perimeter of the plan. The overall effect is symmetrical with the floor plan following an H shape. As such, the back resembles the front in form and materials. Ridge Hill was used as a high school until the 1956-1957 school year and at the time of nomination is still in use for Ridge Spring's vibrant black community.

Ridge Hill School / Faith Cabin Library **HM**

206 Ridge Hill Drive, Ridge Spring

This school, built in 1934, replaced the Ridge Hill Rosenwald School, a six-classroom frame school built in 1923-24.

That school was funded in part by the Julius Rosenwald Foundation, building more than 500 African-American schools in S.C. 1917-1932. It burned in 1934, but the new school was built on the same plan, at a cost of about \$8000. Grades 1-11 attended this school until grade 12 was added in 1947. Ridge Hill School closed in 1957.

FAITH CABIN LIBRARY This building has been the Ridge Spring Star Community Center since 1978. The chimney nearby is all that remains of a Faith Cabin Library, part of a program founded in 1932 by Willie Lee Buffington (1908-1988) to help give small-town and rural African-Americans better access to books. The library built here in 1934 was the second Faith Cabin Library in the state. More than 100 were built in S.C. and Ga. from 1932 to 1960.

Erected by the Ridge Spring Star Community Center, 2009



Ridge Hill High School

Spartanburg County Marysville School **NR**

Sunny Acres Road, Pacolet vicinity

Marysville School in the Spartanburg County town of Pacolet was listed in the National Register on January 9, 2007. The Pacolet Manufacturing Company built the school in 1915 to educate the children of the African American families that worked in the mills in Pacolet. It served the Marysville community, which was established by the Pacolet Manufacturing Company to keep the black workers and their families separate from the white workers. The three-room school building still retains its original walls, floors, and slate boards.

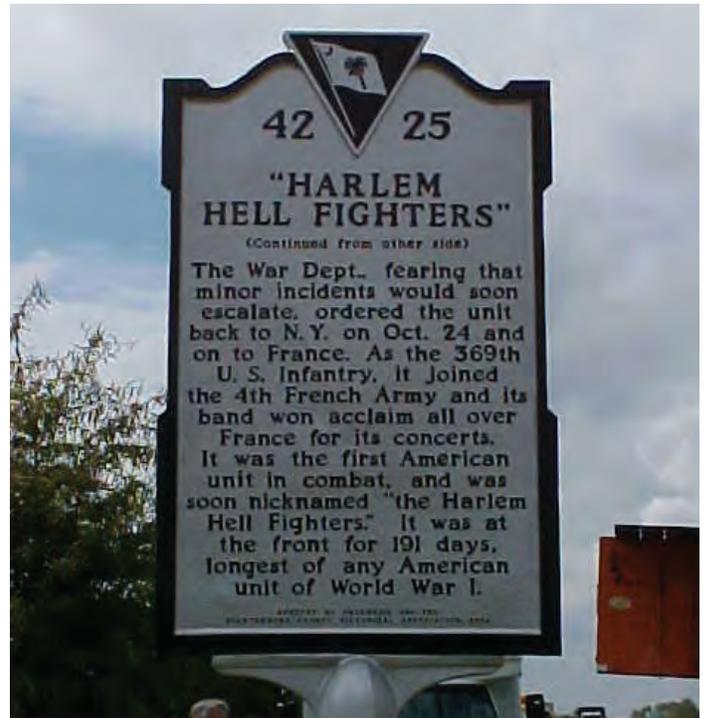
15th N.Y. Infantry / "Harlem Hell Fighters" **HM**

Corner of W.O. Ezell Highway
and Westgate Mall Drive, Spartanburg

The 15th N.Y. Infantry, a volunteer National Guard unit of African American soldiers, arrived here Oct. 10, 1917, to train at Camp Wadsworth. Race riots that summer in East St. Louis and Houston raised the fears of Spartanburg's whites about the potential for racial violence if Northern black soldiers trained here. Though the 15th N.Y. was ordered not to respond to any insults or physical abuse by local whites, tensions rose for the next two weeks.

The War Dept., fearing that minor incidents would soon escalate, ordered the unit back to N.Y. on Oct. 24 and on to France. As the 369th U.S. Infantry, it joined the 4th French Army and its band won acclaim all over France for its concerts. It was the first American unit in combat, and

was soon nicknamed "the Harlem Hell Fighters." It was at the front for 191 days, longest of any American unit in World War I. *Erected by ReGenesis and the Spartanburg County Historical Association, 2004*



Harlem Hell Fighters

Old City Cemetery **HM**

Cemetery Street, Spartanburg

This cemetery, established on this site about 1900 as the Spartanburg Colored Cemetery, includes many graves moved here from the first black cemetery in the city, established in 1849 1 mi. W. and closed by the expansion of the Charleston & Western Carolina RR. Also known as the New Colored Cemetery until 1928 and later known as Freeman's Cemetery, it has been known as the Old City Cemetery since 1959.

Prominent persons buried here include educator Mary Honor Farrow Wright (1862-1946), for whom Mary Wright School was named; midwife Phyllis Goins (1860-1945) and policeman Tobe Hartwell (d. 1932), for whom city housing developments were named; city councilman Thomas Bomar (1864-1904), and educator Annie Wright McWhirter (1885-1976), first woman to teach at the South Carolina School for the Deaf and Blind. *Erected by the Spartanburg Community Memorial Committee and African American Heritage Committee, 1997*



Mary H. Wright Elementary School

Mary H. Wright Elementary School NR

201 Caulder Avenue, Spartanburg

The Mary H. Wright Elementary School is significant for its association with the statewide struggle over racial equality in education during the 1950s and as a remarkable local example of how one community attempted to implement the state legislature's initial response to the legal challenges brought against South Carolina's segregated educational system. The school, constructed in 1951, was one of the first buildings constructed in the state with funds from the statewide sales tax used to finance the state's equalization program of Governor James F. Byrnes and was cited in litigation from the period for its importance in relationship to this program. The school is also significant as an excellent example of International style institutional architecture in upstate South Carolina and as an important design work of W. Manchester Hudson and A. Hugh Chapman, Jr., prominent local architects of the mid-twentieth century. After completion of the main, two-story, L-shaped brick block of the Wright School in 1951, two additional brick wings, built to resemble the original section, were added in the ensuing years. Both additions appear to have been part of the original plan for the school. A fourth, non-contributing section consisting of a gymnasium and classroom was added in 1980.

Sumter County

Birthplace of Mary McLeod Bethune HM

U.S. Highway 76, Mayesville

Mrs. Bethune devoted her life to the advancement of her race. As the founder of Bethune-Cookman College, Daytona Beach, Florida, she directed its policy for thirty years. She founded the National Council of Negro Women in 1935. Honored by four presidents, she was a consultant in the drafting of the United Nations Charter.

This noted humanitarian and educator was born five miles north of Mayesville, S.C., on July 10, 1875. She was one of the first pupils of the Mayesville Mission School, located fifty yards west of this marker, where she later served as a teacher. She died on May 18, 1955, and is buried at Bethune-Cookman College. *Erected by Sumter County Historical Commission, 1975*

Goodwill Parochial School NR

295 North Brick Church Road, Mayesville vicinity

This two-story wood frame building was constructed c. 1890 to replace an earlier building associated with Goodwill Parochial School. The school had been established soon after the end of the Civil War by the Committee on Freedmen of the Presbyterian Church in the U.S.A. The minister of nearby Goodwill Presbyterian Church also served as the principal of Goodwill Parochial School. The school provided an education for hundreds of African American youth at a time when public education for African Americans was deficient. In 1932, in the midst of the Depression, the Board of National Missions of the Presbyterian Church in the U.S.A. decided to discontinue its financial support of the day schools it had long supported in the South. The school did not close, however, but continued to educate local children until it was consolidated in 1960 with Eastern School, a public school in Sumter County School District 2.



Goodwill Parochial School

Ellison House NR

S.C. Highway 261, Stateburg

This house, which was built c. 1816, was purchased in 1838 by William Ellison, a free African American. Ellison became a successful plantation owner. He owned and operated a cotton gin and owned almost fifty slaves. His house is included in the Stateburg Historic District.

Kendall Institute HM

Watkins Street, Sumter

Kendall Institute, founded on this site in 1891, was one of the first black schools in Sumter. It was funded by the Board of Missions for Freedmen of the Presbyterian Church in the U.S.A. The institute was named for Mrs. Julia B. Kendall, late wife of Rev. Henry Kendall, secretary of the Board of Missions 1870-1892. It emphasized academics for primary and secondary grades; some students boarded here in a girls' dormitory or a boys' cottage.

The pastors of the Second Presbyterian Church of Sumter were also principals of Kendall Institute: Revs. J.C. Watkins (1891-1903); A.U. Frierson (1903-1916); J.P. Foster (1916-1928); and J.P. Pogue (1928-1932). Under Foster's tenure the institute boasted 272 students in 1918 and added agricultural and industrial classes and athletics. It closed in 1932 after the Presbyterian Church in the U.S.A. stopped funding its Southern parochial schools during the Depression. *Erected by the Sumter County Historical Commission, 2006*

Lincoln High School NR

20-26 Council Street, Sumter

Lincoln High School, located at 20 Council Street, in the city of Sumter, South Carolina, was established in the 1930s as the high school for African American students in the city of Sumter, South Carolina. The building occupies the former site of a schoolhouse for African American students dating from 1874, which was also referred to as "Lincoln School." The core of the high school building that remains today was constructed in 1937 in a modern-style. It was later expanded in 1952 with the addition of two large wings. The south wing housed primarily classroom space along with a cafeteria and library, while the north wing included a gymnasium. Though a significant alteration was made to the building circa 1967, when a two-story white stucco façade that offers the appearance of columns was added to the main entrance of the building, this change



Lincoln High School

was made during the period when Lincoln High School remained a segregated school for African American students. The form of the building therefore retains integrity from, and continues to convey the history of, segregated education in Sumter County.

Mt. Zion Methodist Church HM

130 Loring Mill Road, Sumter

This church, with its origin in a brush arbor where services were held during the Civil War, was formally organized in 1873 with a Rev. B. James as its first pastor. Col. James D. Blanding sold the trustees a small parcel to build their first permanent church, a frame building; church trustees bought additional acreage in 1883. The first Mt. Zion Methodist Church burned in 1913. The present church, also a frame building, replaced the first church. The cornerstone was laid in 1914; later renovations included the application of brick veneer in the 1980s. Rev. Isaiah DeQuincey Newman (1911-1985), who was pastor of Mt. Zion 1975-1982, was a civil rights activist and state senator 1983-85 and the first African American in the S.C. State Senate since 1886. *Erected by the Sumter County Historical Commission, 2008*

Beulah School HM

3175 Florence Highway, Sumter vicinity

This two-room African-American school was likely built between 1922 and 1930 for students in grades 1-7. It had 50-100 students and an academic year of four to five months until 1939 and six to eight months afterwards. Janie Colclough and Brantley Singletary taught here from 1932 through 1946. Beulah School closed in 1952 and was merged into Mayesville Elementary School. *Erected by Beulah A.M.E. Church, 2008*

Enon Baptist Church HM

At the church, Pinewood at Starksferry Road, Sumter vicinity

This church was organized in 1872 by Rev. Benjamin Lawson and held early services in a brush arbor. The first sanctuary, a log building, was built about 1883 during the ministry of Rev. S.B. Taylor; its timbers were reused to build a frame sanctuary in 1905. The present sanctuary here, dedicated in 1972, was built during the ministry of Rev. T.O. Everette, who served Enon from 1958 to 1980. *Erected by the Sumter County Historical Association, 2000*

Henry J. Maxwell Farm HM

Intersection of Pocalla Road (U.S. Highway 15), Sumter vicinity

Henry Johnson Maxwell (1837-1906), Union soldier, U.S. postmaster, state senator, and lawyer, lived here from 1874 until his death in 1906. Maxwell, the son of Stephen J. and Thurston Johnson Maxwell, was born free on Edisto Island. After serving as a sergeant in the 2nd U.S. Colored Artillery, he returned to S.C. to teach and work for the Freedmen's Bureau in Bennettsville.

Maxwell, postmaster of Bennettsville 1869-70, was said to be "the first colored postmaster in the United States." He was admitted to the S.C. Bar in 1871 and represented Marlboro County in the S.C. Senate 1868-1877. Maxwell and his second wife Martha Louisa Dibble Maxwell bought this 44-acre farm in 1874, raising eight children. He was a longtime member of Sumter 2nd Presbyterian Church. *Erected by the Naudin-Dibble Heritage Foundation, 2008*

St. Paul African Methodist Episcopal Church HM

Plowden Mill Road, off S.C. Highway 58, Sumter vicinity

This congregation was organized before the Civil War and held its services in a brush arbor until 1875 when the trustees bought land near this site from B.W. Brogdon and built a sanctuary there. First church officers were trustees Cuff Brogden, Robert Brogden, and James Witherspoon. By 1880 the church was affiliated with the South Carolina Conference of the African Methodist Episcopal Church.

St. Paul A.M.E. Church bought this property in 1886 in conjunction with Pinehill Church, and the parcel was divided between the two churches in 1913. Initially part of a three-church circuit, St. Paul received its first full-time minister in the 1950s. The present sanctuary was completed in 1975 and an educational annex was added in 1990. *Erected by the Sumter County Historical Commission, 1997*

Union County

Corinth Baptist Church NR

North Herndon Street, Union

The first black congregation in Union was organized in 1883 and held services in the Old Union Methodist Church. The congregation purchased this lot in 1894 and constructed this building.

Sims High School HM

Union Boulevard, Union

Sims High School stood here from 1927 until the early 1970s and was the first black high school in Union County. It was named for its founder, Rev. A.A. Sims (1872-1965), who was its principal 1927-1951. It included grades 6-11 until 1949 and 6-12 afterwards, and educated blacks from Union and surrounding counties. In 1956 it moved to a new building on Sims Drive. The high school closed in 1970, but that building now houses the present Sims Jr. High. *Erected by the Historical Marker Committee, Sims High School Alumni, 2004*

Sims High School HM

Sims Drive, Union

Sims High School, located here from 1956 to 1970, replaced a 1927 school on Union Boulevard, which in 1929 had become the first state-accredited high school for African-American students in the upstate. It was named for Rev. A.A. Sims, founder and first principal 1927-1951. James F. Moorer, principal 1951-1969, also coached the football team to 93 consecutive conference wins 1946-1954. C.A. Powell, who was white, was the school's last principal, 1969-1970.

A new school was built here in 1956. Notable alumni include the first black head coach in NCAA Division I-A football, the first coach of a black college basketball team in the National Invitational Tournament, and the first black Chief of Chaplains of the United States Army. Sims High School closed in 1970 with the desegregation of Union County schools. This building housed Sims Junior High School 1970-2009. Sims Middle School opened on Whitmire Highway in 2009. *Erected by the Sims High School Reunion Committee, 2011*

Union Community Hospital NR

213 West Main Street, Union

Union Community Hospital was founded in 1932 under the leadership of Dr. Lawrence W. Long (1906?-1985). Dr. Long was a pioneer in providing medical services to the African American population. A native of Union County, Dr. Long graduated from Howard University and Meharry Medical College. When he returned to Union, he found that because of racial segregation he was not able to practice medicine in the local hospital or to admit patients to the hospital. He decided that African Americans deserved better medical care and raised funds to establish a hospital for them. An old boarding house was rented and later brick-veneered and modified for use as the hospital. Union County also began providing support for the new hospital. The hospital, which was expanded in 1949, served as Dr. Long's office and provided beds for more intensive care. After Dr. Long became certified to perform surgery, the hospital provided a site for basic surgical procedures. In 1934 Dr. Long began holding continuing education clinics at the hospital for African American physicians and dentists from neighboring towns. The clinics were successful and Dr. Long continued to hold them every year for forty-two years. Featuring locally and nationally known physicians of both races, the clinics began to draw physicians from across the Carolinas and Georgia. They provided an invaluable service to African American physicians by giving them a rare opportunity to keep abreast of new developments.



Union Community Hospital

Union Community Hospital HM

213 West Main Street, Union

Union Community Hospital served the black community of Union County and nearby areas from 1932 to 1975. Built as a house ca. 1915, it was converted into a hospital by Dr. L.W. Long in 1932 with the support of several local churches. The building was covered in brick veneer in the 1930s, and a rear addition was built in 1949. The hospital was listed in the National Register of Historic Places in 1996. (Reverse) Dr. Lawrence W. Long (1906-1985), a native of Union County, was educated at Howard University and Meharry Medical College before returning to Union and founding this hospital. Long also hosted annual clinics attended by doctors from S.C. and the Southeast 1934-1975. A lifelong leader in medicine and public health who was also active in civic affairs in Union, Long was named S.C. Doctor of the Year in 1957 and National Doctor of the Year in 1958. *Erected by the L.W. Long Resource Center, 2004*

Williamsburg County

Mt. Zion A.M.E. Church HM

S.C. Highway 527, Bloomingvale

This church was founded in 1867 on land donated by Moses and Matilda Watson. It was the first African American church in the Bloomingvale community and was organized by trustees Orange Bruorton, Augusta Dicker, Sr., Fred Grant, Esau Green, Fortune Session, Moses Watson, and Richmond White. It was also mother church to Bruorton Chapel A.M.E. Church, active until the 1950s. (Back) Mt. Zion also sponsored Mt. Zion School, which closed in 1958. The first sanctuary here, a wood frame church, was replaced in the early 1920s by a second wood frame church built by carpenter Rev. W.C. Ervin, Sr. The present church, the third serving Mt. Zion, was built 1948-1954 by carpenter Rev. W.C. Ervin, Jr. It was covered in brick veneer in the late 1950s. *Erected by the United Bruorton/Brewington Family Reunion and the Congregation, 2003*

Cooper's Academy / Bethesda Methodist Church HM

512 Cades Road (S.C. Highway 512), Cades

Cooper's Academy, built in 1905-06, was a private boarding school for the black children of this community until 1927, and a public school 1927-1958. Founded by Moses Cooper, H.J. Cooper, and Ada E. Martin, it was first called Cooper's Academy, Normal and Industrial Institute for Colored Youth. The school closed in 1958 when black schools at Battery Park and Cades were consolidated.

Bethesda Methodist Church, founded in 1879, was organized in a brush arbor. Its first permanent church, a one-room sanctuary built about 1884, stood 1/4 mi. W. The congregation bought a two-acre site here in 1893, and soon built a one-room frame church. The church was rebuilt in 1971, during the pastorate of Rev. J.B. Bowen. *Erected by the Cooper Academy / Bethesda Methodist Church History Committee, 2009*

McCollum-Murray House NR

72 C.E. Murray Boulevard, Greeleyville

The McCollum-Murray House was constructed ca. 1906 for Edward J. (d. 1942) and Margaret McCollum (d. 1949), an African American couple who moved to Greeleyville around the turn of the twentieth century.

Edward McCollum was a machinist for the Mallard Lumber Company. The house features elements of folk Victorian and Classical Revival architecture. According to oral tradition, it was built by local black carpenter, George Whack, and McCollum himself crafted much of the interior woodwork. When Charles E. Murray (1910-1999) lost his father at the age of twelve, he went to live with the McCollums as their foster son. After graduating from the Colored Normal, Industrial, Agricultural, and Mechanical College (now known as South Carolina State University) at the age of nineteen, Murray began a long career at Tomlinson High School in Kingstree as an English and drama teacher. After the deaths of the McCollums, Murray lived in the McCollum-Murray House until his own death. While teaching, Murray earned a master's degree in education from South Carolina State College in 1959. In 1960 he became principal of Williamsburg County Training School, where he remained for twenty-three years. Murray was a role model for hundreds of students and an outstanding citizen of the community. He received numerous awards for his contributions. In 1972, Williamsburg County Training School was renamed C.E. Murray Elementary and High School in his honor, and in 1979, Murray was awarded an honorary Doctor of Humanities from Claflin University.

McCollum-Murray House HM

72 C.E. Murray Boulevard, Greeleyville

This house, with Classical Revival architectural influences, was built ca. 1906 for Edward J. McCollum (1867-1942), African-American businessman and machinist with the Mallard Lumber Company. In 1922, when twelve-year-old Charles E. Murray's father William died, McCollum and his wife Margaret (1886-1949) took him in. They considered him their foster son and encouraged him to pursue his education. (Reverse) Charles E. Murray (1910-1999), prominent African-American educator, lived here from 1922 until he died. A graduate of what is now S.C. State University, he taught at Tomlinson High in Kingstree 1929-41 and 1945-60. He was principal of the Williamsburg County Training School (after 1972 C.E. Murray Elementary and High School) 1960-83. This house was listed in the National Register of Historic Places in 2006. *Erected by the Dr. Charles E. Murray Historical Foundation of Greeleyville, 2007*

Stephen A. Swails House HM

Corner of Main and E. Brooks Streets, Kingstree

Stephen Atkins Swails (1832-1900), U.S. Army officer and state senator, lived in a house on this site 1868-79. Swails, a free black from Pennsylvania, came to S.C. in 1863 as a 1st sgt. in the 54th Massachusetts Volunteers (Colored), the first



McCollum-Murray House

black regiment organized in the North during the Civil War. He was wounded twice and was commissioned 2nd Lt. by Massachusetts Governor John Andrew in early 1864.

Swails, one of only about 100 black officers during the Civil War, was promoted to 1st Lt. in 1865. Afterwards he was an agent for the Freedmen's Bureau and practiced law in Kingstree. He was a state senator 1868-78 and served three terms as president pro tem. Swails was also intendant of Kingstree 1873-77 and edited the Williamsburg Republican. He is buried in the Friendly Society Cemetery in Charleston. *Erected by the Williamsburgh Historical Society, 1998*



Catawba Rosenwald

York County

Catawba Rosenwald NR

3071 S. Anderson Road, Catawba

The Catawba Rosenwald School was built in 1924-25 to serve the African-American community in southeastern York County. It was known as the Catawba School on official lists of Rosenwald schools, but is generally known as the Liberty Hill School locally because of its association with Liberty Hill Missionary Baptist Church nearby. The school is significant for its association with African-American public education and ethnic heritage and as a extant example of an architectural design typically associated with schools funded in part by the Julius Rosenwald Fund. It was one of twenty schools built in York County with funds from the Rosenwald program between 1917 and 1932. Of these schools, only two, the Catawba Rosenwald School and the Carroll Rosenwald School, are known to be extant. The Catawba School is built according to Rosenwald Plan # 20 as a two-teacher rural school. The local builder is unknown. The Rosenwald fund contributed \$700 of the total cost of \$2,800. It is one of at least eight extant Rosenwald schools of this type in South Carolina. It was placed on a four-acre site, which exceeded the recommended lot size and provided ample space for outdoor activities and a well and outhouse. There is a non-contributing outhouse behind the school, but it is not known if this is the original privy. In its original location, the building was oriented so that the classrooms received east and west light. About 1960, the school building was moved on the same piece of property to accommodate the widening of South Anderson Road. Since the school was closed in 1956, the Liberty Hill Missionary Baptist Church has assisted the Rock Hill School District in maintenance and security responsibilities.

William Hill / Hill's Ironworks HM

About 4 miles north of Newport on S.C. Highway 274, Newport vicinity

William Hill, who served in the American Revolution and was present at many battles, built an ironworks near here on Allison Creek about 1776. Hill and his partner, Isaac Hayne, manufactured swivel guns, kitchen utensils, cannon, ammunition, and various farm tools. His ironworks was burned by British Capt. Christian Huck in June 1780. Rebuilt 1787-1788 near here on Allison Creek, Hill's Ironworks consisted of two furnaces, four gristmills, two sawmills, and about fifteen thousand acres of land by 1795. Around eighty blacks were employed here as forgemen, blacksmiths, founders, miners, and in other occupations. A nail factory with three cutting machines was operating here by 1802. *Erected by the York County Historical Commission, 1988*

Afro-American Insurance Company Building NR

538 S. Dave Lyle Boulevard, Rock Hill

The Afro-American Insurance Company Building was constructed c. 1909 by William W. Smith, an African American architect and builder from Charlotte, North Carolina. It housed the local office of the Afro-American Insurance Company. This company, with offices in several southeastern states, was one of several insurance companies owned and operated by African Americans. The Rock Hill building was evidence of the growing market for business and professional services for the emerging African American middle class. The building has housed a number of black-owned businesses including a restaurant, grocery stores, and seafood shops in addition to the insurance office. The building shares a number of common design elements with other buildings that William Smith designed and built including a formal composition, strong use of corbelling, and a mixture of different colors of brick.

Afro American Insurance Company HM

538 S. Dave Lyle Boulevard, Rock Hill

This building, constructed ca. 1909, was built for the Afro-American Insurance Co., a black-owned firm with offices throughout the South. It was designed by William W. Smith (1862-1937) of Charlotte, an African-American builder and designer. Smith, though not a registered architect, was well-known for his designs in N.C. and S.C. The building was listed in the National Register of Historic Places in 1992. *Sponsored by the African-American Cultural Resources Committee of Rock Hill, 2014.*



Afro-American Insurance Company Building

Clinton Junior College HM

1029 Crawford Road, Rock Hill

Clinton Junior College, affiliated with the A.M.E. Zion Church, was founded in 1894 by Revs. Nero Crockett and W.M. Robinson as Clinton Institute. Named for Bishop Isom C. Clinton, it featured primary and secondary courses as well as a two-year college program. It became Clinton Junior College in 1965. Dr. Sallie V. Moreland (ca. 1898-2000) served 48 years as president of the college from 1946 to 1994. *Erected by Clinton Junior College, 2005*

Friendship School / Friendship Junior College HM

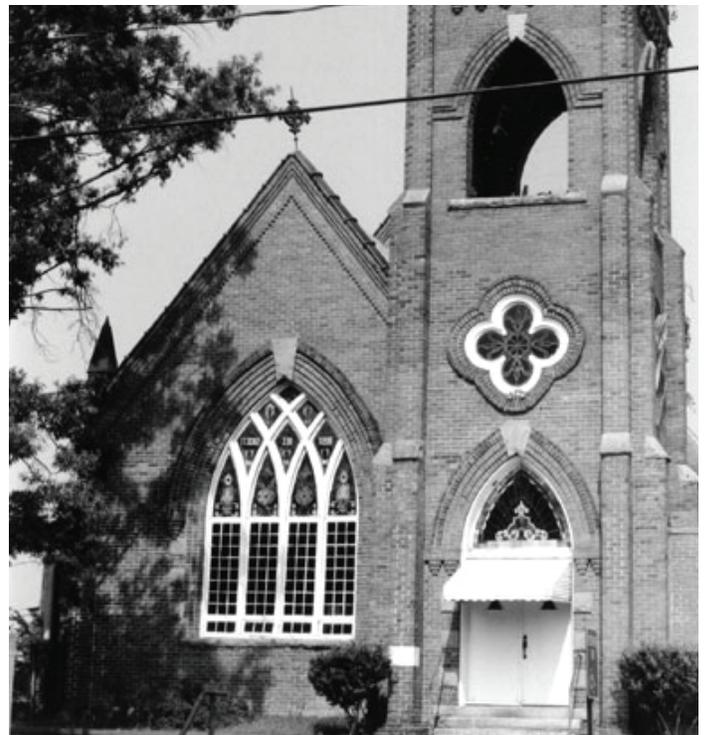
445 Allen Street, Rock Hill

Friendship College, on this site from 1910 to 1981, was founded in 1891 by Rev. M.P. Hall and sponsored by the Sunday Schools of the black Baptist churches of York and Chester counties. It first met in nearby Mt. Prospect Baptist Church before acquiring 9 acres here in 1910. Also called Friendship Normal and Industrial Institute, it was chartered in 1906 and combined an elementary and secondary school curriculum with an industrial education for much of its history. Dr. James H. Goudlock was president here 42 years, 1931-1973. The college dropped grades 1-7 in 1938, then dropped grades 8-12 in 1950 and became Friendship Junior College. In 1960-61, students who protested segregation at "sit-ins" at McCrory's on Main St. became pioneers of the Civil Rights Movement. The struggling junior college closed in 1981, and the buildings on this site were demolished in 1992. *Sponsored by the African-American Cultural Resources Committee of Rock Hill, 2014*

Hermon Presbyterian Church NR

446 Dave Lyle Boulevard, Rock Hill

The congregation of Hermon Presbyterian Church was organized in 1869 by a group of African Americans who had been members of Presbyterian congregations before the Civil



Hermon Presbyterian Church

War and wanted to form their own congregation. It was one of the first African American congregations in Rock Hill. The members first met in a small frame building, but by the 1890s the congregation had grown enough to purchase land and begin construction of a permanent church building on this site. The brick church was constructed largely through the efforts of members of the congregation, which included five bricklayers and seven carpenters. Hermon Presbyterian Church, which was completed in 1903, is an excellent example of late Gothic Revival church architecture. The congregation of Hermon Presbyterian Church has included many leaders in education, politics, and the Civil Rights Movement in Rock Hill.

McCrary's Civil Rights Sit-Ins / "Friendship Nine" HM

137 E. Main Street, Rock Hill

This building, built in 1901, was occupied by McCrary's Five & Dime from 1937 to 1997. On February 12, 1960, black students from Friendship Jr. College in Rock Hill were denied service at the McCrary's lunch counter but refused to leave. Their "sit-in" was one of the first of many calling attention to segregated public places in downtown Rock Hill. These protests lasted for more than a year.

Many Rock Hill protesters were arrested, convicted, and fined. On January 31, 1961, ten students from Friendship Jr. College were arrested when they refused to leave McCrary's. Nine would not pay their fines and became the first Civil Rights sit-in protesters in the nation to serve jail time. This new "Jail No Bail" strategy by "the Friendship Nine" was soon adopted as the model strategy for the Freedom Rides of 1961. *Erected by the Culture & Heritage Museums of York County and the City of Rock Hill, 2007*

Mount Prospect Baptist Church HM

339 W. Black Street, Rock Hill

This church, founded in 1883, first held services in private homes in Rock Hill. Formally organized as First Baptist Church, Colored, in 1885, it was later renamed Mt. Prospect Baptist Church. Its first pastor, Rev. Thomas S. Gilmore (1855-1938), served here 55 years, until his death in 1938. The first permanent church, a frame building, burned and was replaced by a second frame church about 1900. In 1891 Mount Prospect hosted the first classes of Friendship College, founded by Rev. M.P. Hall to offer an education to Rock Hill blacks before there was a public school for them. The school held classes here until 1910. The second church burned in 1914, and this brick church, with Romanesque Revival elements, was built in 1915. It was listed in the National Register of Historic Places in 1992. *Sponsored by the African-American Cultural Resources Committee of Rock Hill, 2014*

New Mount Olivet A.M.E. Zion Church HM

527 S. Dave Lyle Boulevard, Rock Hill

This church, organized in 1873, held its first services in private homes and then under a brush arbor on Pond St., near the railroad tracks. First called Mt. Olivet Methodist Zion Church, it bought this tract in 1896 and built its first permanent church, a frame building, in 1898. Renamed Mt. Olivet A.M.E. Zion Church ca. 1900, it built this brick church 1923-27, under Revs. J.D. Virgil and C.L. Flowers. The church was renamed New Mount Olivet A.M.E. Zion Church in 1937. In May 1961, when an interracial group sponsored by the Congress of

Racial Equality (CORE) launched the first Freedom Rides from Washington to New Orleans, the first violent opposition in the South occurred in the bus station in Rock Hill. That night this church held a mass meeting to honor and support the Freedom Riders. *Sponsored by the African-American Cultural Resources Committee of Rock Hill, 2014*

St. Anne's Parochial School HM

648 S. Jones Avenue, Rock Hill

St. Anne's Church, the first Catholic church in York County, was founded in 1919 by the Rev. William A. Tobin of Columbia. The first church, built on Saluda Street in 1920, closed in 1961. St. Anne's opened its first parochial school in the church rectory in 1951, with 17 pupils in the kindergarten and first grade. A second grade was added in 1952. A new St. Anne's School opened here in 1956.

In 1954 St. Anne's became the first school in S.C. to integrate, when it enrolled 5 students from St. Mary's, the predominantly African-American Catholic church in Rock Hill. The school included grades 1-8 by 1957, and by 1961 had 15 black students enrolled. Worship services for St. Anne's Church were held in the school auditorium 1982-1994. In 1998, St. Anne School moved to a new facility on Bird Street. *Erected by Culture & Heritage Museums of York County, St. Anne School, and The Hands of Mercy, Inc., 2009*

Emmett Scott School HM

At the Emmett Scott Center, Crawford Road, Rock Hill

This school, founded in 1920, was the first public school for blacks in Rock Hill. Named for Emmett J. Scott (1873-1957), a prominent educator who was then secretary of Howard University, Emmett Scott School included all twelve grades until 1956 and was a junior high and high school from 1956 until South Carolina schools were desegregated in 1970. The original two-story frame school, built in 1920, was demolished in 1952.

This property is owned by the City of Rock Hill and has been a neighborhood recreation center since the school closed in 1970. Seven principals served the Emmett Scott School during its fifty-year existence: Frank H. Neal 1920-1924; L.B. Moore 1924-1938; Ralph W. McGirt 1938-1959; W.H. Witherspoon 1959-1967; George Land 1967; Richard Boulware 1968; Samuel Foster 1969-1970. *Erected by Emmett Scott Alumni and Affiliates, 1996*

Allison Creek Presbyterian Church / African-American Graveyard HM

5780 Allison Creek Road, York

This church was founded in 1854 by residents of the Clay Hill community on Allison Creek, who were members of Bethel (1769) and Ebenezer (ca. 1785) Presbyterian churches. They built this church soon afterwards, on land donated by J.D. Currence. Rev. J.R. Baird, the first pastor here, served until 1866.

A graveyard just E of the church cemetery was begun in the 1850s for both slave and free black members of the church. Used until ca. 1896, it contains about 300 graves, 14 with engraved stones and the rest marked by field stones or unmarked. After 1865 black members of Allison Creek left to form Union Baptist (1892), Liberty Hill A.M.E. Zion (1896), and New Home A.M.E. Zion (1897). *Sponsored by the Culture & Heritage Museums of York County, 2014*