

African American Historic Places in South Carolina

The following properties in South Carolina were listed in the National Register of Historic Places or have been recognized by the South Carolina Historical Marker program from July 2015 - June 2016 and have important associations with African American history

State Historic Preservation Office
South Carolina Department of Archives and History

HM = Historical Marker

NR = National Register of Historic Places

Aiken County

Providence Baptist Church **HM**

315 Barton Rd., North Augusta

Providence Baptist Church was established by enslaved and free people of African descent in the town of Hamburg. After the Civil War Hamburg became a center of African American political power in Aiken County. In 1868 three members of the Providence Congregation, John Gardner, Prince Rivers, and Samuel Lee, won election to the S.C. legislature. All three would rise to greater political prominence during the era of Reconstruction.

In 1929 a massive flood inundated Hamburg and forced residents to move to higher ground. The town never recovered. Many residents salvaged material to rebuild their homes. Providence Baptist Church was similarly dismantled and rebuilt atop the 75 foot bluff behind the old town. The new settlement was officially named Carrsville, but sometimes referred to locally as "New Hamburg."

Sponsored by First Providence Baptist Church and the Heritage Council of North Augusta, 2016

Calhoun County

Lang Syne Cemetery **HM**

Near the intersection of Old Lang Syne Rd. and Adams Rd., Fort Motte vicinity

Established by the Peterkin family c. 1905, buried here are many former slaves and their descendants. Among those interred here are African American inhabitants of Lang Syne depicted in Julia Mood Peterkin's novels: Mary Weeks Bryant (Scarlett Sister Mary), Daniel Anderson (Bree-dee), Louvenia Berry (Maum Vinner), Anniker Spann Bryant (Maum Aneky), and Hannah Jefferson (Maum Hannah).

Several graves are marked by Holley Burial Aid Society tombstones. The area around the cemetery was also known as Sunday School Woods because it was the place where slaves from Lang Syne met for religious worship. Near here is Lang Syne School, the plantation's slave cemetery, known as The Yard, the African American Bellville Cemetery, and the Heatley-Dulles-Cheves-McCord family cemetery.
Sponsored by the United Family Reunion, 2016

True Blue Cemetery HM

True Blue Rd. (State Rd. S-9-132), between S.C. Hwy. 601 and Fort Motte Rd. (State Rd. S-9-25), Fort Motte vicinity

True Blue cemetery was established as the burial ground for slaves, former slaves, and their descendants from True Blue Indigo Plantation (c. 1700), as well as the Singleton, Hanes, Weinges (Winsey) Street, and Fort Motte communities. This cemetery also served as the original burial ground for nearby Mt. Zion, Mt. Salem, and Jerusalem (Ancestors of True Blue) Baptist Churches.

Those buried here are members of the Brizz, Brown, Cannon, Cokley, Colter, Garner, Glover, Heyward, Jones, Kirkland, Lavan, Logan, Milligan, Mitchell, Moultrie, Mosely, Owens, Palmer, Ravanel, Sasportas, Scott, Snipes, Switzer, Turquand (Turkvan), and White families. Some graves are marked by field stones while others have Holley Burial Aid Society tombstones.

Sponsored by the United Family Reunion, 2016

Charleston County

Slave Auctions HM

122 E. Bay Street, Charleston

Charleston was one of the largest slave trading cities in the U.S. In the 1800s, the area around the Old Exchange Building was one of the most common sites of downtown slave auctions. Along with real estate and other personal property, thousands of enslaved people were sold here as early as the 1770s. Most auctions occurred just north of the Exchange, though some also took place inside. Merchants also sold slaves at nearby stores on Broad, Chalmers, State, and East Bay streets.

Enslaved Africans were usually sold at wharves along the city harbor. Some Africans were sold near the Exchange, but most people sold here were born in the U.S., making this a key site in the domestic slave trade. In 1856, the city banned auctions of slaves and other goods from the Exchange. Indoor sales grew elsewhere, and Ryan's Mart, a complex of buildings between Queen and Chalmers streets, became the main downtown auction site.

Sponsored by the Old Exchange Building, 2016

Cherokee County

Dunton Chapel Methodist Church HM

320 E. Buford St., Gaffney

Dunton Chapel Methodist Church can trace its origins to 1870, when Rev. J.R. Rosemond began preaching in the home of Milton Hardy. The church was built c. 1878, but has undergone many renovations, including being brick veneered in 1937. Originally known as the "Church of Gaffney," it was named Dunton Chapel in 1888 to honor Dr. Lewis M. Dunton, presiding elder of the Greenville District of the M.E. Church (1879-82).

The first school for African American students in Gaffney was opened at Dunton Chapel Methodist Church in 1899 under the direction of Rev. R.C. Campbell. By 1920 it remained as one of only ten schools in the county that served African American students. A public night school serving adult students was also operated at Dunton Chapel. The grade school remained in operation into the 1920s.

Sponsored by Dunton United Methodist Church, 2016

Clarendon County

Manning Training School HM

311 West Boyce Street, Manning

Manning Training School has origins in the early 20th century with the Slater Fund helped finance Clarendon County Training School. This facility provided both education for black students and advanced training for African American teachers who taught in the rural South. Schools that performed this teacher-training function were known as “training schools.” The first school burned in the 1920s. A new school was built in 1927-28 and was financed in part by the Rosenwald Fund. This Rosenwald School, the first Manning Training School, burned in 1941. It was replaced by temporary buildings until a new school was built in 1953 with funds from S.C.’s school equalization program. Mr. William M. Parker served as principal of Manning Training School from 1942 until it was consolidated with Manning H.S. in 1970.

Sponsored by Manning Training School Alumni, 2016

Colleton County

St. James the Greater Catholic Mission NR

3087 Ritter Road, Walterboro

The three resources of St. James the Greater Mission constitute an extremely rare example of a rural, southern, African American Roman Catholic parish, in continuous existence from its antebellum origins to today. The site is remarkable for possessing a complete, historically intact campus containing a church, a school, and a cemetery. The ca. 1935 church, St. James’ third, is situated on the same site that served the previous two churches built in 1833 and 1894. It is significant as an intact and essentially unaltered example of a vernacular church containing elements of the late Gothic Revival style clad entirely with wooden shingles. The church is one of the earliest rural Catholic churches still extant in the state of South Carolina. The schoolhouse is significant as an intact and rare example of a turn-of-the-twentieth-century I-house built specifically as a school building for African American students in South Carolina. The school was established in the late nineteenth century and the current building, constructed in 1901, provided private education for over one hundred local black pupils, regardless of religious affiliation, during the first half of the twentieth century when schools in South Carolina were segregated. The period of significance for St. James the Greater Mission is from 1835 to 1960. 1835 marks the earliest extant and decipherable gravestone in the cemetery and 1960 was the last year that St. James School operated as a Catholic school for African Americans; after this date, the parish lost a degree of historic autonomy and self-sufficiency as the education of its youth merged with other local schools.



Darlington County

Round O HM

1901 Society Hill Road, Darlington

Much of the land in this vicinity was once part of Thomas Smith's Round O Plantation. The name derives from a large Carolina Bay in the area known as "The Round Owe." Round O was birthplace of former S.C. Representative (Dist. 73) and Senator (Dist. 19) Kay Patterson, who was among the first African Americans elected to the S.C. legislature since 1902 when he won election in 1974. Sponsored by South Carolina African American Heritage Foundation, 2016

Greenville County

Claussen Bakery HM

400 Augusta St., Greenville

This two-story trapezoidal plan industrial building is one of two surviving Claussen bakeries in S.C. Built in 1930, the bakery initially employed forty workers who produced 45,000 loaves of bread a day. In February 1967 twenty-two African American employees, including organizer and spokesman Horace Butler Sr., who would later serve as the first African American foreman at the bakery, went on strike to protest discrimination in hiring and promotion practices.

The Greenville branch of the NAACP, led by Rev. D.C. Francis, called for a boycott of Claussen baked goods in protest. Jesse Jackson, then working as director of SCLC's Operation Breadbasket, helped bring Rev. Martin Luther King Jr. to Greenville. On April 30, 1967 King spoke to a crowd of 3,500 at Greenville Memorial Auditorium. King preached economic justice and support for the Clausen workers who "had been called boys...then they stood up like men."

Sponsored by Afro-American Historical and Genealogical Society, the Greater Sullivan Neighborhood, and the Greenville Branch of the NAACP, 2016

Little Texas HM

Near intersection of E. North St. and N. Academy St., just south of Bon Secours Wellness Arena, Greenville
William E. Earle acquired much of the land now bounded by Beattie Pl., N. Church, Academy, and E. North Sts. at a foreclosure sale in 1869. He subdivided the land and sold the parcels. Much of the land was purchased by African Americans, including Milton Brooks, a 30-year-old laborer who bought the first lot in 1872. The community grew from about a dozen families in 1876 to become a neighborhood of more than 75 houses by the 1920s. Little Texas developed just south of Allen School.

Allen School, which had its origins as a Freedmen's school in the 1860s, was a fixture of the neighborhood until a new Allen School was built on Stone Ave. in 1936. Memorial Auditorium was built adjacent to Little Texas in 1958. As the city continued to expand, Little Texas would succumb to the pressures of urban development. In 1971 the city condemned 65 homes in order to use the land for future development, effectively marking the end of Little Texas.

Sponsored by Greenville Arena District Board of Directors, 2016

Hampton County

Huspah Baptist Church and School HM

729 Magnolia Street West, Hampton

Huspah Baptist Church was organized c. 1873. The congregation first met in the homes of church

members before erecting a permanent sanctuary. A two-room school was added to the property c. 1890 and was operated as a school for African American students. In 1898 the congregation purchased the "Old Baptist Church" lot, a one-acre plot of land that included the former church building of a white congregation. The first school was burned in 1895, a victim of suspected arson. It re-opened the following year in a new building. Elizabeth Evelyn Wright and Jessie Dorsey were the first teachers at the new school. Wright would go on to found Voorhees College in 1897. The school at Huspah remained in service until the county built a new school for African American students on Holly St. in 1927.

Sponsored by Huspah Baptist Church, 2015

Pickens County

Fort Hill Slave and Convict Cemetery / Woodland Cemetery Clemson University HM

Woodland Cemetery, Clemson University Campus, Clemson

African Americans enslaved at Fort Hill were buried along the hillside below the Calhoun family plot in graves marked only by field stones. The exact number of burials is unknown. Beginning in 1890, Clemson College leased prisoners, primarily African Americans, from the state to construct campus buildings. Until 1915, those who died during their incarceration were buried adjacent to the slave cemetery.

Clemson University's Woodland Cemetery began as statesman John C. Calhoun's Fort Hill Plantation graveyard. Early maps show the hillside had been an orchard. The first known burial was a child, also named John C. Calhoun, who died in 1837. Clemson College laid out the present cemetery in 1924 as a graveyard for faculty and staff. Many prominent Clemson University leaders are buried here.

Sponsored by Clemson University, 2016

Fort Hill Slave Quarters / Clemson College Convict Stockade HM

Lee Hall vicinity, Clemson University Campus, Clemson

Located one-eighth mile from the main house, the Fort Hill slave quarters were described in 1849 as being "built of stone and joined together like barracks, with gardens attached." Some 70-80 enslaved African Americans then lived at Fort Hill. In 1854, Andrew P. Calhoun moved to Fort Hill from Alabama with his property, including slaves. At his death in 1865, the estate included 139 enslaved African Americans.

In 1890, convicted laborers, mostly African Americans with sentences ranging from two months to life, were jailed in a prison stockade nearby. They cleared land, and made and laid bricks. They also dismantled the stone slave quarters to use as foundations for Clemson College's earliest buildings, including the Chemistry Building, Main Administration Building, and faculty residences.

Sponsored by Clemson University, 2016

Richland County

First Calvary Baptist Church HM

Corner of Pine Street and Washington Street, Columbia

First Calvary Baptist Church descended from African American congregants who left First Baptist Church following the Civil War. These founding members, like many African Americans at the time, sought greater autonomy by breaking from white-controlled churches. The congregation of First Calvary first organized under a brush arbor and later met in the home of Celia Mann, now the Mann-Simons

Cottage.

The congregation built a permanent home, a frame structure, on Richland St. c. 1870. They remained at that location until building a new stone sanctuary at Pine and Washington Sts., which was completed in 1950. After more than fifty years of useful service that church was replaced by a modern brick sanctuary, built on the same site as the 1950 building, which was dedicated in 2005.

Sponsored by First Calvary Baptist Church, 2016

Sumter County

Lincoln High School **HM**

20-26 Council Street, Sumter

Lincoln High School can trace its origins to the establishment of “Lincoln School,” which was built as the first public school in Sumter, S.C. for African American students in 1874. Lincoln High School, which opened in 1937, occupies the same site and operated as an African American high school until 1969. Lincoln was highly regarded for its academic programs, with an award-winning student newspaper called “The Echo” one of many accomplishments.

Funding from the Works Progress Administration offset labor costs of the large-scale construction. In 1952 funds from S.C.’s public school equalization program were used to add two large wings to the original building. In 1970 Lincoln H.S. consolidated with the formerly all-white Edmunds H.S. to form Sumter H.S. This building remained in use as the Council St. Campus of Sumter H.S. until 1983. It was listed in the National Register of Historic Places in 2015. *Sponsored by the Lincoln High School Preservation Alumni Association, 2015*



Williamsburg County

“Let Us March on Ballot Boxes” **HM**

Tomlinson Street, between Lexington Avenue and Eastland Avenue, Kingstree

On May 8, 1966, Dr. Martin Luther King Jr. visited Kingstree. King’s speech, which came after passage of the Voting Rights Act of 1965, urged an audience of 5,000 who had gathered on the grounds of Tomlinson High School to “march on ballot boxes” and use the vote as a means to pursue social and economic justice. King also called for grassroots mobilization and challenged each attendee to help register new voters.

King referred to the current moment as a “second Reconstruction” and reminded the audience that during the first Reconstruction S.C. had elected African American representatives to serve in the State House and U.S. Congress. If they had done so before, then they could do so again. His message ranged beyond political and civil rights, to a vision of a day when all would enjoy adequate jobs, food, and security.

Sponsored by Williamsburg County Development Corporation, Tomlinson Alumni, Inc., and the citizens of Williamsburg County, 2016