

African American Historic Places in South Carolina

The following properties in South Carolina were listed in the National Register of Historic Places or recognized by the South Carolina Historical Marker program from July 2022 - June 2023 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

Abbeville

Harrisburg School HM

115 Harrisburg St., Abbeville

For more than thirty years, the Harrisburg neighborhood was the site of a public school for local African Americans. Harrisburg School opened in 1920-21 on Richey Street as part of the Abbeville City School District. It was housed in a wooden building that previously served as a Black-owned dance hall known as the Palm Garden before being converted into a two-teacher school with state support. Its first principal was Anderson-native Susie E. Sanders. In the 1930s Harrisburg School moved into a purpose-built brick building located at this site. It closed in 1954. In its last year the school enrolled children in grades 1-4. In 1956 the building became a recreation center for local African Americans. It was named in memory of Steve McKnight, a railroad fireman and well-known community member. The center hosted athletics, arts and crafts, dances, church groups, and other programs for a number of years. It no longer stands. **Sponsored by Essie Strother Patterson Legacy Foundation and Harrisburg Standpipe Community**

Aiken

Friendship Baptist Church HM

515 Richland Ave. East, Aiken

This is one of the oldest historically Black churches in Aiken. It was organized in 1866 by formerly enslaved members of Aiken First Baptist Church. They were led by their first pastor, Rev. John G. Phillips, who was assisted by Rev. Lucius Cuthbert of First Baptist Church. Tradition holds that worshippers first met under a brush arbor before moving into a wooden structure at this site, deeded to them in 1867. Early members conducted baptisms at a pool near Coker Spring (1 mi. SW). The first church building burned in 1893. It was replaced by the current Romanesque Revival building, designed by Aiken architect Siberia Ott and built in 1893-94. Friendship Baptist Church regularly hosted meetings and other events during the civil rights movement. Other church facilities include an Activity Building (1939, 1964) and parsonage (1920). **Sponsored by Aiken County Historical Society.**

A.L. Corbett School **HM**

A.L. Corbett Circle and Sand Dam Rd., Wagner

A.L. Corbett School for grades 1-12 opened at this site in 1954. The \$600,000-facility was funded by the state equalization program, an effort to preserve segregation by improving African American schools. It enrolled 785 students in its first year and was named for longtime Wagener mayor and school board member Adien Lecroy Corbett. The school's first principal was Woodrow Z. Wilson. In 1958 James O. Brown became principal of the school's elementary grades. Planned by prominent Columbia architects Lyles, Bissett, Carlisle & Wolff, Corbett School had thirty-six classrooms and was co-winner of a national competition for modern school design. In 1970 it became a middle school as part of integration. The 1954 campus was razed in 2002. Only the gym and auditorium remain.

Sponsored by Aiken County Historical Society and A.L. Corbett Alumni Association.

St. Catherine C.M.E **HM**

1578 Old Jackson Hwy. (S.C. Hwy. 5), Jackson

In 1890, this became the site of St. Catherine Colored Methodist Episcopal (C.M.E.) Church. Tradition maintains that the congregation began among enslaved people held by James Henry Hammond, a former S.C. governor who owned Silver Bluff Plantation. After 1865, members are said to have worshipped near Hollow Creek before acquiring this property from Hammond's son Harry. The first church at this site was a wood frame building constructed by St. Catherine members. In 1936, the church donated an acre of adjacent land to build a new public school for Black residents of the Kathwood community. The school closed in 1954 and enrolled approx. 100 students in grades 1-8 in its last years. The current church building was built in the 1970s. **Sponsored by St. Catherine Christian Methodist Episcopal Church.**

Anderson

Rock Mills Udenominational Singing Convention **HM**

U.S. Hwy. 29 and George Merck Rd., Anderson vicinity

Mt. Sinai Methodist Church (1/2 mi. S) was the home church of the Rock Mills Udenominational Singing Convention, later called the Interdenominational Colored Singing Convention. Formed by 1895, the Convention held annual meetings mostly at local Methodist and Baptist churches and other sites in this part of Anderson Co. Tradition holds the Convention sang using shape notes, a notation system common in communal sacred music. Officers and song leaders typically gathered at Mt. Sinai to plan the annual meeting and conduct teacher training and rehearsals. The Convention remained active until disbanding in the 2010s. **Sponsored by Community Workshop Choir.**

Beaufort

Beaufort Colored School **HM**

Carteret St. and Washington St., Beaufort

Beaufort Colored School opened at this site in 1867. The school was housed in a two-story frame residence acquired by thirteen free-born and previously enslaved Black men who served as the property's trustees. It was first staffed by northern missionaries who had come to the Sea Islands in 1862 to open schools for former slaves. The school was also known as Beaufort Colored High School and Beaufort Town School. Beaufort Colored School eventually became the town's only public school for African Americans. By the 1920s more than 300 students attended. After pressure from white school officials and the 1925 construction of a new school at Ribault Rd. and Greene St., the trustees of this site relinquished control of the property. The new school was named for Robert Smalls, one of Beaufort Colored School's original thirteen founders. **Sponsored by Beaufort County**

Berkeley

Oakley School **HM**

Old U.S. Hwy. 52 approx. 500 ft. S of Oakley Rd., Oakley

This was the site of a public school for African American residents of the Oakley community, originally known as Oakley Depot. In 1922 the Spiritual Union Association, a local Black benevolent society, acquired four acres of land at this site. They eventually built a wooden meeting hall that also served as Oakley School. The school enrolled students in grades 1-7. Oakley School was part of Berkeley Co. School District No. 11 (Whitesville) but remained the property of the Spiritual Union Association. Around 100 students attended each year. It closed in 1955 as part of the consolidation of Berkeley Co. schools, after which Oakley students attended Whitesville Elementary School (approx. 3 mi. NW). Only ruins remain of Oakley School. **Sponsored by Spiritual Union Association of Oakley.**

Maude Callen Clinic **NR**

2669 SC 45, Pineville

The Maude Callen Clinic is a vernacular one-story concrete block and frame health clinic constructed in 1953. It is located in a predominantly rural section of Berkeley County along the northern boundary of Lake Moultrie. The building, which is rectangular in plan, features an entry portico, metal casement windows, and copper coping. After a long period of vacancy and severe deterioration, the building was restored in 2017-2018. The Maude Callen Clinic is significant for its associations with Maude Daniel Callen (1898-1990), a nurse midwife who provided essential health care to working-class Black families in rural Berkeley County from 1923 through her retirement in 1972. Callen is considered one of the most influential figures in Berkeley County history. She became the first Black public health nurse to be hired by the Berkeley County Health Department and one of the first nurse-midwives in the state. Through her personal midwife services and midwife training program, Callen significantly diminished maternal and infant death in Berkeley County by 1955 and is credited with delivering nearly 75% of Berkeley County's population by 1972. She also organized Berkeley County's first school vaccination programs and birth certificate process within the Black community. She went above her job duties as a nurse midwife to clothe, feed, and counsel the poor, and she personally financed the improvement of the county's health clinics and distribution of a variety of resources when municipal or state funds were not awarded. Callen and her work made national headlines in December of 1951 when she was featured in Life magazine and received over \$25,000 in donations, which she used to build a modern health clinic that allowed her to more fully treat and care for one of the poorest populations in South Carolina. Today, the Maude Callen Clinic stands as testament to the significant work and legacy of Callen and her mission to help as many rural families as possible in one of the most impoverished communities in the state. With the demolition of the original church where Callen held her earliest clinics, as well as Callen's dwelling and the Berkeley County Health Center in Moncks Corner, the Maude Callen Clinic is both the best and last surviving resource which represents her work. **Listed in the National Register October 6, 2023.**

Charleston

Little Rock Golf Course **HM**

Grimball Rd. and Little Rock Blvd., James Island

This was the site of a Black-owned segregation-era golf course for local African Americans. It was opened in 1953 by Richard Smalls, Sr., who caddied at whites-only courses in the Charleston area. Community members helped Smalls build six par-3 and par-4 holes and a two-story clubhouse. Players socialized at the first-floor clubhouse and bar, while the second floor offered overnight rooms to those from out of town. Smalls named the course “Little Rock Golf Club,” supposedly after the many pebbles he found when preparing the land. In 1958, golfers at Little Rock’s clubhouse began planning an effort to desegregate the Charleston Municipal Golf Course. They sued the City, and the course admitted African Americans in 1961 under court order. Business at Little Rock declined, but the course stayed open until Smalls’s death in 1973. **Sponsored by Seashore Farmers Lodge and the Smalls, Walker, Craft, Urie, and Frazier Families.**

Charleston Riot of 1919

HM

Intersection of Beaufrain St. and Archdale St., Charleston

The “Red Summer” of 1919 was a wave of racist attacks on African American communities across the U.S. One of the first outbreaks of violence began the night of May 10 near the intersection of Archdale and Beaufain Sts. The event likely started when a sidewalk altercation between Black residents and white sailors on leave from the U.S. Naval Training Center became physical and spilled into neighboring streets and buildings. For hours, hundreds of white sailors and others moved along King St. and harassed, beat, stabbed, and shot African Americans. One local newspaper described it as a “hunt and chase of negroes.” Many defended themselves, including some who took up weapons. The mob overwhelmed City police, and order was restored early May 11 only after Marines and military police intervened. Three Black residents were killed and dozens were injured. **Sponsored by St. Stephen's Episcopal Church.**

St. Mark's Union Methodist Episcopal Church

HM

3657 Old Charleston Hwy., Johns Island vicinity

St. Mark’s Church was originally part of the Reformed Methodist Union Episcopal (RMUE) Church. RMUE ministers worked in the Johns Island area soon after the denomination formed in Charleston in 1885. St. Mark’s formally organized by 1890 to serve African American residents of Johns Island and Red Top. In 1913 St. Mark’s became one of the founding members of the Union Methodist Episcopal (UME) Church. Rev. Joseph Ellison, then pastor at St. Mark’s, led efforts to form the denomination as a breakaway of the RMUE Church. In 1969 a concrete block building replaced what may have been the original wood frame church. **Sponsored by St. Mark's U.M.E. Church.**

Chesterfield

Coulter Memorial Academy Historic District

NR

Roughly bounded by Powe, Front, Second, and Kershaw sts., Cheraw

Coulter Memorial Academy Historic District is significant at the local level in the areas of Education and Ethnic Heritage: Black as a private and later segregated public school for African Americans. The seven structures that make up the Coulter Memorial Academy Historic District date to the early-to-mid twentieth century and are also locally significant under Architecture. The district’s importance to African Americans in Cheraw is rooted in the founding of a local Presbyterian mission in 1881, with the period of significance (1924-1970) covering the construction of the earliest extant building through the desegregation of the Chesterfield County school system. Coulter Memorial Academy (previously, Coulter School or Coulter Academy) opened as a small day school for African Americans during a period when white leaders in South Carolina worked to limit educational opportunities for African Americans. Under the leadership of Reverend George W. Long, Coulter Memorial Academy came to include middle school, high school, and junior college levels by the mid-twentieth-century, as well as a special curriculum to train elementary school teachers. After World War II, Coulter Memorial

Academy transitioned from a private school to become one of the few Black public schools in Cheraw's history. Coulter closed in 1955 amid state efforts to preserve segregation by consolidating and improving public schools for African Americans. After Coulter's closure, the Chapman Training School building continued to operate as an educational facility for African American children as the Barbara Lawrence School. The contributing buildings have at different points housed educational facilities, church buildings, and a restaurant, and they represent several architectural styles including Late Gothic Revival, Classical Revival, and Craftsman. **Listed in the National Register September 26, 2022.**

Clarendon

Scott's Branch High School NR

1102 4th St., Summerton

Scott's Branch High School is a collection of Modern brick public school buildings located just outside the town limits of Summerton, South Carolina. The existing campus was originally built from 1951 through 1954 as part of South Carolina equalization program, a massive statewide effort to modernize African American schools in response to *Briggs v. Elliott*, a Summerton-based federal court case challenging school segregation. The plans for the new Scott's Branch High School were designed by the architecture firm of James and DuRant, and the buildings are typical of the Modernist designs often used for equalization school architecture. In 1971, a two-story classroom building with an attached one-story media center was constructed just north of the main school. The school underwent two phases of renovations and repairs, first in 1987 and again in 1994. While the property has undergone some changes—most notably, the replacement of part of the main school's original flat roof with a hipped roof, and the infilling of windows—such alterations are typical of equalization-funded schools in South Carolina and do not undermine the property's ability to convey its original use as a mid-century segregated school. Scott's Branch High School has national and statewide significance due to its association with the federal court case *Briggs v. Elliott* and the establishment of South Carolina's equalization school program. *Briggs* was originally filed by African American activists in Summerton, South Carolina and the National Association for the Advancement of Colored People (NAACP) protesting the unequal and segregated schools of the Summerton public school district. The case marked the first time that the NAACP directly challenged the constitutionality of segregation rather than simply push public officials to ensure that separate schools were in fact equal. The case was the first of five school segregation cases to reach the United States Supreme Court that were ultimately decided in *Brown v. Board of Education* (1954), which held that segregated schooling was unconstitutional. Reacting to the *Briggs* case, in 1951 state officials embarked on a massive campaign of new school construction to "equalize" South Carolina's Black and white public schools and shore up the legality of "separate but equal." Because of Clarendon County's direct ties to the *Briggs* case, the state prioritized funding for its public schools, with the nominated Scott's Branch High School being the first school in the county to be completed through the program. The school is also locally significant for its years of service for Summerton-area African Americans as an officially segregated school; the integration and subsequent white abandonment of local schools in 1970; and a renewal of local Black education activism that resulted in the 1971 construction of the classroom building and media center. **Listed in the National Register May 26, 2023.**

Dorchester

Murray United Methodist Episcopal Church HM

1216 Orangeburg Rd., Summerville Vicinity

Tradition holds this Methodist congregation organized around the end of the Civil War and initially worshipped under a brush arbor. By the 1910s members built a wood frame church at this site. They also opened Murray School, a public school for local Black children. It was later known as Murray-Branch and located 1 mi. N on Mallard Rd. The school closed in 1953. Murray United Methodist Church was named after a member of the local Murray family, who provided the congregation's first place of worship. The first church at this site was later brick-veneered and still stands. In the mid-1970s members began building a new church south of the old one. After several years of work, it opened for worship in 1977 and remains in use today. **Sponsored by Murray United Methodist Church and Expressions of Love Productions.**

Florence

St. Beulah Missionary Baptist Church **HM**

3015 St. Beulah Rd., Florence vicinity

St. Beulah Missionary Baptist Church likely organized in the late 19th century. They acquired this site from the Jeffries Creek Free Will Baptist Association in 1925 when Rev. William A. Johnson was pastor. St. Beulah's first church here was a wooden building brick-veneered in 1964. It was later expanded and still stands. **Sponsored by The Congregation.**

Green's Funeral Home **HM**

433 Ward St., Lake City

This is the original site of Green's Funeral Home, a prominent African American-owned business in mid-20th century Lake City. It was opened in 1931 by Luther M. Green (1908-1986), a native of Georgetown Co. who worked as an undertaker and barber. Green secured ownership of the property in 1938 from John H. Pendergrass, a local Black farmer. Green's also provided ambulance services to local residents in need of medical treatment. Luther Green became a local civil rights leader and was an active member of the S.C. Progressive Democratic Party in the 1940s. Around 1950 the funeral home moved to a new facility near S. Church and Knight Sts. Green and other family members continued to run the business for several more decades. The original c.1931 wood frame funeral home still stands at this site along with a former ambulance shed. **Sponsored by Saint Teresa Community Outreach and Empowerment.**

Greenville

Mattoon Presbyterian Church **HM**

415 Hampton Ave., Greenville

Mattoon Presbyterian Church was organized in 1878 by Black members of Washington Street (First) Presbyterian Church. They affiliated with the Northern Assembly of Presbyterians and named the church for Rev. Stephen Mattoon, president of Biddle University for freedmen in Charlotte, N.C. Biddle graduate Rev. Benjamin Franklin McDowell served as Mattoon Church's pastor from 1879 to 1906. The church was originally part of Catawba Presbytery in the Atlantic Synod. The two-story brick building at this site was constructed in c.1887 and was Mattoon's first permanent place of worship. It is one of the oldest historically Black church buildings in Greenville and originally had a central steeple. The congregation included approx. 50 communicant members around 1900. Mattoon Church also maintained a parochial school that served Black families around the community, including non-members. The school closed in c.1930. **Sponsored by Mattoon Presbyterian Church.**

Oscar Street School **HM**

Oscar St. and Madison St., Greenville

Oscar Street School for African Americans opened at this site in 1930. The one-story, brick-veneer school cost \$16,500 and was built by Jones-McKinney Co. It originally had six rooms with a capacity of 360 students. It was one of several local public schools building around that time for families in Greenville's growing suburbs. The first principal of Oscar Street School was Abbie J. Chappelle (1899-1942). Oscar Street School was an important institution for Greenville's Southern side neighborhood. Many nearby families lived in small wooden houses, few of which remain. A 1961 addition to the school was funded by the S.C. equalization program, a state effort to preserve segregation by upgrading Black schools. The school closed in 1970 as part of countywide integration. It was demolished a few years later. **Sponsored by Hampton-Pinckney, Inc. Porchfest.**

Lexington

Greater St. Paul African Methodist Episcopal Church

HM

662 Old Wire Rd., West Columbia vicinity

Tradition holds that the congregants of St. Paul Church organized in the 1870s and originally worshipped under a brush arbor. By 1884 members had built a church approx. 2 mi. E, near the Congaree River. They purchased that ½-acre lot for \$3.00 from Lavina Anderson, whose husband James was one of St. Paul's stewards. St. Paul was founded as a Methodist congregation and later joined the African Methodist Episcopal (A.M.E.) Church. In 1962 members acquired the current site from Samuel Jackson for a new church building. They met here several years before it was completed in the 1970s. In the 1980s the church adopted the name "Greater St. Paul." **Sponsored by The Congregation of Greater St. Paul African Methodist Episcopal Church.**

Lakeview School

NR

1218 Batchelor St., West Columbia

Lakeview School is locally significant for its association with African American education in West Columbia and with the South Carolina equalization program, a state-led effort in the 1950s and 1960s to forestall racial integration by upgrading segregated Black schools. Designed by architect Jesse W. Wessinger, the campus was built in 1949 and subsequently enlarged and updated between 1952 and 1961 with funds from the equalization program. From 1949 to 1968, Lakeview was the only public school for Black residents of West Columbia, a Columbia suburb originally known as Brookland or New Brookland. The nominated property replaced earlier facilities also known as Lakeview School and New Brookland Colored School, and it is the only historically segregated Black school still extant in West Columbia. The period of significance begins with the construction of the original school building in 1949 and ends in 1968, the last year the school operated as a racially segregated educational facility. **Listed in the National Register January 31, 2023.**

Marlboro

Beaver Dam Baptist Church

HM

Brickyard Rd. (S.C. State Rd. 36) and Phillips Circle, Wallace

By the 1890s, residents of this section of Marlboro County organized Beaver Dam Baptist Church. Also known as Cross Roads Church, they first met west of here at a place off Old River Road, near the Pee Dee River. Members held burials at a cemetery near that site until the 1990s. The church's first pastor was Rev. Benjamin Franklin Humphrey. Its name is taken from nearby Beaver Dam Creek. For many years, the church supported a public school for African Americans known as Beaver Dam or Irby Colored School. By 1917, the church had moved to a nearby 1½-ac. lot off Brickyard Road. The original building at this site was likely replaced by the current church, a wood frame building later veneered with concrete block. The church was damaged by a major tornado in 1984 but survived. **Sponsored by The Kollocktonian.**

St. Michael's Methodist Church

HM

NE corner of Cheraw St. (S.C. Hwy. 9) and W. Market St., Bennettsville

Established in 1868, St. Michael's was the first Methodist congregation in Bennettsville organized by African Americans. Early members met south of here at a community worship building used by local freedpeople after the Civil War. They built the first church at this site in the 1870s. St. Michael's was one of the earliest institutions in the African American neighborhood eventually known as "The Gulf." In 1923, St. Michael's replaced an older wooden building with the brick Gothic Revival church that still stands. A parsonage built adjacent to the church at that time was torn down in the 2000s. The church was designed Miller Fulton Whittaker, professor at S.C. State College and one of the first Black architects in S.C. It was built by local residents led by Lee Alonzo Blackman, a contractor and St. Michael's member. **Sponsored by Marlboro Historic Preservation Commission.**

East Side School

HM

NW corner of N. Cook St. (S.C. Hwy. 385) and Country Club Dr., Bennettsville

In addition to classrooms, the original campus included a gymnasium, auditorium, library, labs, a shop, and a former farmhouse that became the family home of Floyd B. Walker, Sr. and Tomasena Gupple Walker, East Side's first principal and first librarian. The school was designed by Columbia architects Lyles, Bissett, Carlisle & Wolff. A football field was later added to the northeast. It became a junior high school in 1969 during integration and was later an elementary school. In addition to classrooms, the original campus included a gymnasium, auditorium, library, labs, a shop, and a former farmhouse that became the family home of East Side's first principal and first librarian. An athletic field was later added to the northeast. East Side was designed by prominent Columbia architects Lyles, Bissett, Carlisle & Wolff. It became a junior high school as part of integration in 1969 and was later used as an elementary school. **Sponsored by Eastside School Preservation Alumnia Association.**

New Hill Baptist Church/Brightsville School

HM

195 S.C. Hwy. 79, Bennettsville vicinity

Organized by 1919, this Freewill Baptist congregation first met at a wooded 6.5-acre site approx. ½ mi. north where they built a wood frame church and established a cemetery. A storm destroyed the first church in the early 1950s. Members began worshipping at this 2-acre site after buying it from the Marlboro Co. School District in 1953. The current block church was built in 1975. From 1953-75 New Hill Church met in the former Brightsville School, built 1920-21 as an unusual barn-roofed, 2-story Rosenwald school for African Americans. It replaced an older one-room schoolhouse and was later converted to 1-story. In the early 1950s the school enrolled 70-100 students in grades 1-7. It closed in 1953 as part of the consolidation of Marlboro County's country schools. **Sponsored by New Hill Original Freewill Baptist Church.**

Oconee

The Lynching of Allen Green

HM

NW corner of Short St. and S. Tugaloo St., Walhalla

In 1930, over 100 white men and boys broke into Oconee County Jail to lynch Allen Green, a prominent local African American. Born in 1879, Green lived a few blocks east of here with his wife, Corrie Green. On April 20, he was arrested on likely false charges of raping a white woman. He was then brought to the jail which stood near this site. For several nights, groups met at the mill baseball field planning his lynching. On April 23, the mob came to the jail, attacked the sheriff, and forced Green from his cell. They took him to a location outside West Union, tied him to a tree, and shot him

repeatedly. One S.C. newspaper described it as “among the most barbarous crimes ever committed” in the state. Seventeen people, including the mayor of Walhalla, were indicted for murder and other charges. None were convicted. Green is buried outside of town. **Sponsored by Oconee County Arts and Historical Commission.**

Orangeburg

S.C. State School of Law **HM**

Moss Hall, 118 Pinckney St., Orangeburg

In 1946, John H. Wrihten III, a S.C. State student from Edisto Island, applied to all-white Univ. of South Carolina School of Law, the only law school then in the state. After being rejected on account of race, Wrihten sued U.S.C. in federal court where he was represented by a team of NAACP attorneys. A judge ordered the state to make equal accommodations for Black legal training, admit Wrihten to U.S.C., or close the white law school. Rather than accept Wrihten to U.S.C., the state opened segregated S.C. State School of Law in 1947. The school had no dedicated bulding or library until 1949, when it moved into this purpose-built facility designed by Columbia architects Lafaye, Lafaye & Fair. The school remained here until closing in 1966. Fifty-one people ultimately received S.C. State law degrees, including federal and state judges and civil rights attorneys. **Sponsored by South Carolina State University and Phi Beta Sigma Charleston Chapter.**

Richland

Brown Chapel A.M.E. Church **HM**

808 Barnes St., Columbia

Tradition holds that early members of Brown Chapel African Methodist Episcopal (A.M.E.) Church worshipped under a brush arbor. The church formally organized by the 1880s. Congregants built their first house of worship at this site around 1895 on land previously owned by the Tolliver family. Brown Chapel was initially part of the A.M.E. Church’s Columbia District and later joined the Lancaster District. Brown Chapel A.M.E. was founded to serve African American residents of the Arthurtown community. Members built a larger church at this site in 1914. It was replaced in 1958 by a brick building that still stands. In 1959 Brown Chapel acquired nearby Arthurtown Elementary School and used it as an education building and daycare center. It no longer stands. The current education building dates to 1981 and the church to 2005. **Sponsored by Brown Chapel A.M.E. Church.**

Saluda

Saluda Rosenwald School/Riverside High School **HM**

404 North Bouknight Ferry Rd., Saluda

In 1924-25 a new school building for African American residents of Saluda was built near here with support from the Julius Rosenwald Fund. It followed a six-teacher plan and nearly half its cost was paid by local African Americans. The campus served high school and elementary students. By the 1950s it had an agriculture and shop building, an elementary grade building, and a Faith Cabin Library. Riverside High School opened next to the old Rosenwald campus in 1954. It replaced all other Black schools in Saluda County and was funded by the S.C. equalization program, an effort to preserve segregation by upgrading Black schools. Approx. 1,000 students in grades 1-12 attended Riverside upon its opening. It became a middle school in 1970 during countywide integration and closed in 2001. **Sponsored by Riverside Community Development Corporation.**

Williamsburg

Epps-McGill Farmhouse HM

679 Eastland Ave., Kingstree vicinity

This two-story house dates to 1907 and is a fine local example of Folk Victorian architecture. It was built on land owned by the Epps family to serve as the newlywed home of local farmer Silas Wightman Epps and teacher Caroline Monroe. They lived here until c.1910. By the 1930s, the family began renting the house to tenant farmers who worked the surrounding 52-acre property. In c.1953, African American members of the McGill family moved into the farmhouse and began working the land as sharecroppers. They continued to farm here as tenants until 1976, when an Epps descendant deeded the house to Weaver and Margaret McGill. It is still owned by McGill descendants and is unusual for coming into the possession of a Black family who lived first lived there as sharecroppers. **Sponsored by Lambda Theta Omega Chapter of Alpha Kappa Alpha Sorority, Inc.**

Mt. Seal Methodist Church HM

5134 Hemingway Hwy (S.C. Hwy. 512), Hemingway vicinity

This Methodist congregation was originally known as Turkey Creek Church. Tradition holds that members first worshipped under a brush arbor. They formally organized by the 1870s. At that time the church was part of the Orangeburg District of the Methodist Episcopal (M.E.) denomination. In 1887 nine church trustees acquired two acres at this site along “the public road to Indiantown Church.” They constructed a wood frame church likely using trees harvested from the purchased land. By the early 20th century, the congregation had changed its name to Mt. Seal Methodist Church. **Sponsored by Mt. Seal United Methodist Church.**

York

Clover Springs Farm HM

Kings Mountain St, and Irish Downs Dr., Clover

In 1942, local textile entrepreneur Cary C. Boshamer (1895-1973) opened Clover Springs Farm at this site. Previously cotton fields and forest, the 380-ac. farm was used to raise and train thoroughbred horses. It included a half-mile track, pastures, and stables. Among the farm’s many products were nationally competitive horses Carolina Queen, King Clover, and Our Joy. Clover Springs Farm’s lead trainer was Edison “Ned” Gaines (1897-1964). A native of Va., Gaines oversaw a team of handlers and was one of the most successful African American trainers of the mid-20th century. He fielded a horse in the 1951 Kentucky Derby, the last Black trainer to do so until 1989. One obituary described him as a “horseman’s horseman.” The farm closed in the early 1970s. **Sponsored by the Town of Clover.**

Durkee Training Institute/Chisolm Training Institute HM

West side of Saluda St., 1/10 mi. north of Albright Rd. (S.C. Hwy. 121), Rock Hill

Durkee Training Institute, an African American vocational school, opened in 1932 on Crawford Rd. and moved to this site by 1937-38. It was founded by Rock Hill native William Mason Chisolm, who named it for benefactor Rev. J. Stanley Durkee. First a girls school, it soon became coeducational and served kindergarteners through adults, many from poor families. It enrolled 200-400 pupils by the 1950s. In 1951-52 the school was renamed Chisolm Training Institute. A graduate of Drake Univ. and the Univ. of Heidelberg, Chisolm served as the school’s president and lived on-site. He led construction of the campus, which included several half-timbered stone buildings. The school closed

around 1962, when Chisolm was killed at a country store he owned. The school no longer stands.
Sponsored by Culture & Heritage Museums of York County.

Mt. Zion School HM

5376 McConnells Hwy. (S.C. Hwy. 322), McConnells

This was the original location of Mt. Zion School, a public school for African Americans established by Mt. Zion Baptist Church. Church members acquired this site in 1873 and opened Mt. Zion School by 1876. At that time the school was taught by J.C. Noisette. It was housed in a wooden two-room building located on a ¼-acre lot on the northwest side of the church property. Mt. Zion School was supported primarily by members of Mt. Zion Baptist Church. In 1924 school trustees donated a 3-acre lot on Brattonsville Road to McConnellsville School District No. 13. A new three-teacher school was built at that site with funding from the Julius Rosenwald Fund, local Black residents, and the school district. The old school at this site was later removed. **Sponsored by Mt. Zion Baptist Church.**