

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 2025 - June 2026 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

J.S. Wright High School

NR

700 Branch St., Abbeville

J. S. Wright High School is a historically Black equalization school in a rural area outside downtown Abbeville. The state constructed schools under the equalization program in an effort to avoid integration by “equalizing” Black and white school plants. The campus is a collection of three one-story masonry veneer buildings with low, horizontal massing. The design of the school is Modern with an International Style influence. Constructed in 1954 with historic additions in 1959, 1962, and 1965, the property exhibits typical tenets of equalization school architecture including a sprawling layout, banks of windows, and horizontal lines. The school building has a modified E-shape plan with a gymnasium, library, and front offices forming a core from which three classroom wings emanate. An original freestanding shop building located south of the school building was expanded with classrooms added to the east and west in 1962, 1965, and c.1975. A third building, the 1959 all-purpose room with a 1962 science lab addition, was originally separate from the main school but was internally connected c. 1975. The buildings are veneered with jumbo brick instead of standard-sized brick and feature slanted roof structures. Lyles, Bissett, Carlisle & Wolff, a firm known for their Modern designs throughout the South, designed the school. The property served as the only Black high school in Abbeville County from the time of its construction until integration in 1970. Listed in the National Register June 8, 2026.

Allendale

Ervington Baptist Church

HM

4347 River Rd. (S.C. Hwy. 3), Allendale vicinity

(Front) Ervington Baptist Church began with enslaved worshippers at historically white Concord Baptist Church (1 mi. N). In 1868, following the Civil War, 20 charter members withdrew from Concord and organized their own congregation, first led by Rev. Solomon Edwards. The church

name derives from Erwinton, a name used in the 1800s for this section of Allendale Co., then in Barnwell Co.

(Reverse) By the 1870s Ervington had at least 200 members. The church has been located on the east side of the former Barnwell Public Road since at least 1891 when they acquired an adjacent lot to the south. They moved to the current site after taking ownership in 1911. Gravestones in the cemetery date to as early as the 1920s. The church building has been rebuilt and expanded several times. ***Sponsored by Allendale County Historical Society, 2026***

Doe Pond Baptist Church **HM**

5663 Revolutionary Trail, Martin

(Front) Tradition holds that Doe Pond Baptist Church was organized by formerly enslaved people in the years after the Civil War. By the 1880s the congregation had around 100 members. At that time it was part of the Bethlehem Baptist Association. Church founders likely took the name “Doe Pond” from a small body of water located near their original worship site 2 mi. SW.

(Reverse) At the original site, members built a church and established a cemetery. Doe Pond’s early laypeople as well as ministers were mostly from local farming families. The congregation acquired this site in 1958 and subsequently built a new church using timbers from the old one. The c.1958 church has been renovated and expanded over the years but still stands. ***Sponsored by Allendale County Historical Society, 2025***

Anderson

Mt. Sinai United Methodist Church and Cemetery **HM**

225 George Merck Rd., Anderson vicinity

(Front) This is the original site of Mt. Sinai United Methodist Church, an historically African American congregation organized by 1870. Members first met here under a brush arbor and then built a meeting house. The site was donated to the church in 1874 by heirs of Rev. David Humphreys, a white minister.

(Reverse) Mt. Sinai became an important institution for the Rock Mills area of Anderson County. An adjoining cemetery dating to its earliest years contains hundreds of graves. Camp meetings at this site drew as many as 2,000 people. Mt. Sinai School was built here c.1895. The church had twelve members in 2025. ***Sponsored by Mt. Sinai United Methodist Church, 2026***

St. Paul Baptist Church **NR**

322 W. Reed St., Anderson

St. Paul Baptist Church is a historically Black church in Anderson. The brick Gothic Revival church was built in 1903 on the site of an earlier wooden sanctuary and heavily remodeled in 1953. The building has a cross-gable roof and an asymmetrical T-shaped plan, a fifty-foot tower, and stained glass windows. A one-story 1953 addition is located on the north side of the church. A wood-frame, one-and-a-half-story Craftsman bungalow constructed c. 1922 sits to the east of the church and has served as the church's parsonage since its completion. The Dr. James O. Rich Education Center, a Modern masonry gymnasium and education building built in 1976, stands north of the church. St. Paul Baptist Church is significant for its associations with local civil rights activism and as the home and workplace of local civil rights leader Reverend

James O. Rich. The church became pivotal in the Civil Rights Movement in Anderson under the leadership of Rich, who became its pastor in 1960. Under Rich's leadership, the church supported the upward social and economic mobility of the local Black community. The church served as a meeting place for political activities and marches. While serving as the reverend of St. Paul and living within the adjacent parsonage, Rich served as president of the local chapter of the National Association for the Advancement of Colored People (NAACP) for nineteen years. His history of activism included running for local office as the city's first Black candidate since Reconstruction, leading a major protest against discrimination at the post office, and advocating for affordable housing. He was instrumental in advancing the civil rights of African Americans in Anderson during his lifetime. Listed in the National Register May 22, 2026.

Taylor Brothers Homesite **HM**

S. McDuffie St. and Cleveland Ave., Anderson

(Front) The four Taylor brothers, “first family” of the Negro Leagues, were acclaimed baseball professionals raised in Varennes Township on Anderson’s south side. They were the sons of Isham and Adaline Taylor, who likely lived on S. McDuffie Street in 1900 and moved to a house on Cleveland Ave. soon after. Several attended Greeley Institute or played for Anderson’s amateur team. Their professional careers began in 1904-08 in Alabama.

(Reverse) The Taylors ultimately served roles with teams across the U.S. Charles Isham “C.I.” (b.1875) was an influential owner-manager who in 1920 helped found the first Negro major league. John “Steel Arm” (b.1879) was a top pitcher in the 1900s-10s. James “Candy Jim” (b.1884) managed and won the most games in Negro Leagues history. Benjamin “Ben” (b.1888) was among the best-ever first basemen and a 2006 Hall of Fame inductee. **Sponsored by Clemson Area African American Museum, 2025**

Beaufort

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

500 Charles St., Beaufort

(Front) **Grace Chapel African Methodist Episcopal (A.M.E.)** Church formally organized in 1869 and was initially called Beaufort A.M.E. Church. A.M.E. missionaries began preaching to Beaufort-area freedpeople in 1863 during the Civil War. Rev. Theophilus G. Steward conducted additional local work in 1865. Beaufort A.M.E. acquired this wooden building for worship in 1872. It was built in 1858 and known as Grace Chapel.

(Reverse) **The Beaufort A.M.E.** congregation eventually adopted the Grace Chapel name as its own. The chapel was originally built by the Parish Church of St. Helena for the used of enslaved and free Black members. Remodeled in 1911, the chapel became an important site for public programs, performances, meetings, and other events. In 2017 Grace Chapel A.M.E. Church moved to a new facility on Lady’s Island. **Sponsored by Beaufort County Historical Society, Grace Chapel A.M.E. Church, and City of Beaufort, 2025**

Berkeley

Taveau Church

HM

2354 Doctor Evans Rd., Moncks Corner vicinity

(Front) This wooden church likely dates to c.1840 and was built for Martha Caroline Swinton Ball Taveau, owner of surrounding Clermont Plantation. It was meant for Presbyterian worship but by the late 1840s had become a house of worship for enslaved people, some of whom likely built the church. Named Taveau Church, it was part of the Cooper River Mission of the Methodist Episcopal Church, South.

(Reverse) After the Civil War, local freed people joined the Methodist Episcopal Church and continued to worship at Taveau. During Reconstruction the church served as a public school for around 100 Black students. Taveau Church closed in the 1970s when the congregation merged with nearby St. Luke Methodist Church. In 1978 the property was listed in the National Register of Historic Places. *Sponsored by Preservation South Carolina, 2026*

Charleston

Angel Oak

NR

3688 Angel Oak Rd., Johns Island

Angel Oak is a large, southern live oak tree located on the southwest side of Bohicket Road on Johns Island. The tree is the principal feature within Angel Oak Park, a 2.13-acre conservation area owned by the City of Charleston, and stands along a historic thoroughfare (today known as Angel Oak Road) that separates the park from postbellum tenant farms. Immediately surrounding Angel Oak within the park is a manicured clearing that accommodates benches and picnic tables beneath a canopy of scattered native black gum, sweet gum, and red maple trees. Significant features of the tree include its nearly nine-foot-diameter trunk, extensive canopy, and sweeping limbs. The exact age of the Angel Oak has been widely debated over the past century; however, recent studies have concluded that the Angel Oak is likely between 400 and 500 years old. Angel Oak is significant for its associations as a cultural and spiritual symbol among the Gullah people on Johns Island from the end of the Civil War through the Civil Rights Era. Local oral traditions related to the Angel Oak's spiritual and social significance can be traced back at least to first generation freedmen. The tree also served as a well-known recreational site for Black students and has been an important tourism site on Johns Island since the 1920s. The tree remains a site of tourism and community gathering. Listed in the National Register May 21, 2026.

Ebenezer A.M.E. Church

HM

124 E. Pinckney St., Lincolnton

Ebenezer African Methodist Episcopal (A.M.E.) is the oldest church congregation in the Town of Lincolnton. In 1874 trustees led by town founder Rev. Richard H. Cain took ownership of this site. Tradition holds the current church was built in 1878. Ebenezer later joined the A.M.E. Church's Charleston District. The church was renovated in 1903 and brick-veneered around

1960. An education wing was added in 1995. ***Sponsored by Lincolnville Historical & Preservation Society, 2025***

Gadsden Green **HM**

Hagood Ave. and Line St., Charleston

(Front) The neighborhood of Gadsden Green, also called Fiddlers Green or Back da Green, began around 1852. In that year, landowner and prolific slave trader Thomas N. Gadsden subdivided a tract currently bounded by Cannon St., President St., and Gadsden Creek. The marsh at that time extended several blocks further inland along Line St. By 1900 the area was a racially diverse but mostly Black community with 1- and 2-story homes, small grocery stores, a shipyard, wharf, and sawmill.

(Reverse) In 1938 the neighborhood was damaged by tornadoes. Over the protest of local residents, the City of Charleston subsequently demolished much of the neighborhood to build Gadsden Green Homes, a segregated public housing complex opened in 1942 and expanded in 1968. From 1954 to 1970, the City filled Gadsden Creek and 100 acres of saltmarsh with municipal waste and soil for a City dump and urban development, in what had been a popular fishing and swimming spot. ***Sponsored by Preservation Society of Charleston and Friends of Gadsden Creek, 2026***

Hebron Presbyterian Church **NR**

4058 Betsy Kerrison Parkway, Johns Island

Hebron Presbyterian Church is a late-nineteenth-century church located on Johns Island. Situated in a predominantly rural area, the c. 1885 church is flanked by two associated cemeteries to the north and west. Hebron Presbyterian Church retains its original overall form, Gothic-style detailing, and important interior spaces, such as the historic sanctuary and interior gallery. The wood-frame two-story building sits on a replacement concrete block foundation. Significant damage from Hurricane Hugo in 1989 eventually led to the relocation of the church approximately twenty feet north of its original site. The church is locally significant for its associations with the establishment and construction of Black churches as vital community institutions for formerly enslaved people in the late nineteenth century. Hebron Presbyterian is one of two surviving Black churches on Johns Island from this period and is an important surviving representation of institution-building by local Black residents following the Civil War and emancipation. The church is also a rare extant example of late-nineteenth-century ecclesiastical architecture on Johns Island. Listed in the National Register April 28, 2025.

Hutchinson House (Additional Documentation) **NR**

7666 Point of Pines Rd., Edisto Island

Hutchinson House is a rare surviving physical representation of local freedpeople's post-Civil War community-building, and one of the earliest and the most elaborate extant examples of the freedmen house typology on Edisto Island. It was built by Henry Hutchinson, who was born enslaved on Edisto Island in 1860, and whose family became emblematic of the financial stability and success freedpeople hoped to attain in the Lowcountry after the American Civil

War. At the same as it is reflects typologies and construction methods representative of Charleston County freedmen's houses—through its dormered roof, raised foundation, and wood frame construction—Hutchinson House is also an unusually large and highly ornamented example, with its T-plan, additional rooms, wraparound porch featuring scrollwork ornament, and painted interior wood paneling. Hutchinson House is a c. 1885 one-and-a-half-story wood frame dwelling set on brick piers. The side gable metal roof features front and rear dormers. A wraparound porch supported by treated, hand hewn logs wraps around the façade and sides. The porch features wooden Tuscan columns and slender Victorian turned balustrades. The house is clad in weatherboard siding and features six-over-six, single hung wood sash windows. The windows and dormers are symmetrically spaced on the façade and rear of the house. Saw-cut Folk Victorian verge boards ornament the gable ends of the house, the eaves, the dormers, and the wrap-around porch. The interior walls and ceilings are clad in original beadboard and horizontally oriented wood paneling. The house has vernacular Victorian mantles in the downstairs parlors and original pine flooring throughout. The house underwent a comprehensive restoration between 2017 and 2025, which included the reconstruction of the rear bay and wraparound porch. Listed in the National Register May 5, 1987. Additional Documentation approved September 26, 2025.

Mt. Zion Baptist Church HM

360 Dunmeyer Hill Rd., Lincolnton

(Front) Mt. Zion Baptist Church organized in the 1880s. Tradition holds they first met under a brush arbor on land owned by local farmer Adonis Dezelle. In 1887, Dezelle and Rev. Anthony Alston, pastor of First Baptist church of Summerville, acquired one acre of land at this site for what was then called the Baptist Church of Taylor's Hill. Members built their first permanent house of worship here soon after.

(Reverse) Church trustees took ownership of the property in 1892, by which time the congregation had adopted the name Mt. Zion Baptist Church. Several church buildings have stood on the site, the most recent of which dates to the 1960s and has been renovated several times. Adjacent to the building is a community burial ground established by church founders and known as Mt. Zion or Dunmeyer Hill Cemetery. ***Sponsored by Lincolnton Historical & Preservation Society, 2025***

Lincolnton Jail HM

134 W. Smith St., Lincolnton

(Front) On this site stands a small, wood frame building that for decades served as Lincolnton Jail. The jail is believed to have been built around 1900 and is one of the oldest institutional buildings remaining in Lincolnton, which formally incorporated in 1889. The jail was maintained by Town marshals who also oversaw local law enforcement and were employed in Lincolnton as early as the 1890s. More serious crimes were referred to the sheriff's office.

(Reverse) The Town intendant (mayor) served as chief magistrate and presided over a court for lesser charges. The county health department closed the jail in 1933 due to unsafe conditions. It reopened later that year after being renovated and masonry-veneered by local builder Austin Hardee. The 4-cell jail remained in use until around 1960 and later fell into disrepair. The Town

of Lincolnvile built a fire and police station in front of the jail building around 1970. ***Sponsored by Lincolnvile Historical & Preservation Society, 2025***

Payne Reformed Methodist Union Episcopal Church **HM**

1560 Camp Rd., James Island

(Front) Payne Reformed Methodist Union Episcopal (R.M.U.E.) Church organized in the 1870s. Tradition holds that early members, including first pastor Rev. Prince “Pappy” White, were previously enslaved on the Seabrook family plantation. In 1879 the church entered into an 88-year lease for this site from F.P. Seabrook.

(Reverse) The church was originally called Payne Chapel and affiliated with the African Methodist Episcopal (A.M.E.) denomination. In 1885 Payne was among the first members of the newly formed R.M.U.E. Church, an A.M.E. offshoot. Congregants took ownership of the site in 1947. The original sanctuary was renovated in the 1960s. ***Sponsored by Town of James Island, 2026***

Rockville Elementary School **HM**

Edith L. Frierson Elementary School, 6133 Maybank Hwy., Wadmalaw Island

(Front) This campus was originally Rockville Elementary School. It replaced an older Rockville School that moved to this site between World Wars I and II from Bethlehem Baptist Church (1 mi. N). It served African American residents of Wadmalaw Island and was built in 1953-54 through the S.C. equalization program, a state effort to defend segregation by improving Black schools.

(Reverse) The equalization school was designed by Charleston architect Augustus E. Constantine. It enrolled around 400 students in its early years and had 12 rooms. It remained predominantly Black after desegregating in 1970-71. In 1974 the school was renamed in honor of longtime principal Edith L. Frierson (1908-1998). A native of Charleston, she led the school from 1926 until retiring in 1974. ***Sponsored by Friends of Frierson and Charleston County School District, 2025***

St. Marks Episcopal Church **NR**

16 Thomas St., Charleston

St. Mark’s Episcopal Church is a historically Black church located in the Radcliffeborough neighborhood of downtown Charleston. The congregation built the church between 1876 and 1878. St. Mark’s is a wood frame single story building with a Roman Revival temple front. Four Corinthian columns constructed of brick and stucco and featuring cast-iron capitals support the pedimented portico. The sanctuary features fifteen-over-fifteen-over-fifteen pane triple hung windows and stained-glass panels set in round arched window openings. The interior of the church features Victorian ornamentation including dark stained pine paneling, a tin ceiling with a plaster cove, a barrel-vaulted chancel, and a pulpit with a bell-shaped canopy. Closely associated with Charleston’s elite free Black community, St. Mark’s formed in 1865 as the first Protestant Episcopal congregation in the state established by Black congregants independently, rather than as a mission church. St. Mark’s is significant as the first Black congregation to apply for admission to the Convention of the Protestant Episcopal Diocese of South Carolina in 1875, setting off a decades-long debate about the status of African Americans in the Episcopal Church

in South Carolina that persisted into the twentieth-century civil rights movement. St. Mark's was one of the first Black churches invited to attend the Episcopal Convention of the Diocese of South Carolina in 1954 and became a voting member in 1965, when the Diocese of South Carolina became the last Episcopal convention in the nation to integrate. The building is also significant as an uncommon example of post-Civil War use of the Roman Revival style in Charleston, and as one of the last temple-form churches to be constructed in the city. Members sought to help legitimize St. Mark's by tying themselves to Charleston's architectural past through the use of the Classical Revival architecture that predominated before the Civil War. The Victorian interior of the church is juxtaposed with the Classical exterior. Listed in the National Register January 23, 2026.

Three Trees School

HM

Champaign St. and Fort Johnson Rd., James Island

(Front) This was the site of Three Trees School, one of the earliest Black public schools on James Island. Three Trees opened by 1888 and was one of three schools then providing an education to local Black students, along with Society Corner and Cut Bridge schools. By 1913, Three Trees School was housed in a two-room wooden structure with about 80 students in attendance.

(Reverse) Three Trees School later met in a former residence repurposed as a lodge hall. In 1936, a three-room wooden schoolhouse was built at this site with funds from the New Deal-era Public Works Administration (PWA). Three Trees School enrolled more than 150 students when it closed in 1953 and was replaced by W. Gresham Meggett School on Grimball Road. It was torn down shortly thereafter. ***Sponsored by Town of James Island, 2025***

Wesley Methodist Church

HM

736 W. Front St., Lincolnton

This wood frame building dates to 1887 and housed Wesley Methodist Episcopal (M.E.) Church. Wesley M.E. was part of a charge with a Summerville congregation of the same name and first pastored by Rev. C.C. Jacobs. It was one of the earliest institutions in the Town of Lincolnton. The church briefly housed a Black public school prior to 1899. It closed in the 1960s after members merged with the Summerville church. ***Sponsored by Lincolnton Historical & Preservation Society, 2025***

Florence

Richmond Rest/Black Railroad Unions

HM

SE corner of E. Cheves St. and S. Griffin St., Florence, Florence County

Richmond Rest (Front), Richmond Rest, a popular African American tourist home, opened north of here by 1948. It was owned by Lillie Richmond (d.1966) and listed in the *Negro Motorist Green Book*. It was first housed in a 2-story frame residence on S. Griffin St. and moved to Richmond's personal home on E. Evans St. c.1958. Among its most frequent lodgers were overnight workers from the nearby Atlantic Coast Line (ACL) rail yard. Richmond Rest likely closed in the early 1960s.

Black Railroad Unions (Reverse), Richmond Rest was also used for meetings of local Black railroad unions. African Americans worked on Florence railroads since the 1800s. The national

Association of Train Porters, Brakemen, and Switchmen organized in the city in 1918. Florence train firemen and others protested job discrimination in the railroad industry in the 1940s. Lodge No. 83 of the International Association of Railway Employees was founded in 1950 at Ace's Grill, another *Green Book* site at Kemp and Cheves Sts. ***Sponsored by United Transportation Union, Local 942, Brotherhood of Maintenance and Way, Local 562, and Florence County Museum, 2025***

Palmetto School/Florence County Foster Home **HM**
1511 Stokes Rd., Florence, Florence County

Palmetto School (Front), By the 1910s this was the site of Palmetto School, a public school for African Americans. It was housed in a wooden building that burned in 1941 and was replaced with support from the New Deal-era Works Progress Administration (WPA). Around that time it had 60-70 elementary-age students and two teachers. It was part of the Florence City School District and closed in 1952. In 1953 the school building became the Florence County Foster Home for Negro Children.

Florence County Foster Home (Reverse), The foster home was opened by the Florence Council of Negro Women, then led by Dr. Iola Jones. The Council raised public and private funding for the effort, which aided orphaned and needy children otherwise often placed in jail. The home had around 15 rooms and capacity for 22 children. It closed in 1969, and the remaining children were sent to previously all-white Florence Foster Home. The building no longer stands. ***Sponsored by Francis Marion University, 2025***

Greenville

Florence Williams Hospital **HM**
1014 Duke St., Georgetown

(Front) This is the site of the Florence Williams Hospital, opened by its namesake in 1926. Florence Williams (1887-1967) was an African American nurse who worked previously at a hospital on Prince St. She lived at this site in a 2-story wood frame house with her husband and son. Inspired by what she said was a divine vision, she began treating Black patients out of her family's home after the Prince St. hospital closed.

(Reverse) Williams expanded the house several times to accommodate the hospital, which was funded by private donations and the County. It included clinical and operating rooms, a kitchen, laundry, and 18 Black and 7 white patient beds. White as well as Black doctors provided treatment, regardless of patients' ability to pay. It was the only hospital in the county until Georgetown Memorial opened in 1950. It closed a few years later. ***Sponsored by Georgetown Alumnae Chapter Delta Sigma Theta Sorority, Inc., 2026***

Richland Cemetery **HM**
7 Fern Ave., Greenville

(Front) Richland Cemetery was established in 1884 by the City of Greenville as a public burial ground for African Americans. It is one of S.C.'s oldest municipal graveyards for African Americans and was the first in Greenville. It was named for Richland Creek, a Reedy River

tributary that runs to the west. Black residents were previously buried in a segregated lot adjoining Springwood Cemetery. Richland was listed in the National Register of Historic Places in 2005.

(Reverse) Richland is roughly 6 acres in size and likely contains more than 2,800 graves, most of them unmarked. Markers are generally modest in scale and ornamentation, reflecting family members' economic backgrounds. Some grave decorations show the influence of West African burial customs. Richland is the final resting place for many of Greenville's most influential African American leaders. Burials mostly pre-date World War II and have become less frequent over time. *Sponsored by City of Greenville, 2026*

Lancaster

Whitfield Hotel NR

118 East Marion Street, Kershaw

The Whitfield Hotel is a two-story Late Victorian brick commercial building in downtown Kershaw. The historically Black hotel, which included a restaurant, was built c. 1903 and expanded c. 1913. The exterior of the building is characterized by its red brick masonry construction, jack arch openings, two-over-two sash windows, and projecting bays and sawtooth woodwork on the east façade. The interior is defined by its retained features and finishes, including hardwood floors, plaster walls, wainscoting, beadboard ceilings, original trim, doors, fireplaces, and, in the stair hall, spindlework. This building served as the only African American hotel in Kershaw from its construction in c. 1903 through the hotel's closure in 1964. A large, two-story addition, completed c. 1913, added a restaurant and ballroom to the building. The hotel catered to Black travelers and met the community's need for social spaces during Jim Crow segregation. The exclusion of African Americans from most hotels and restaurants during segregation made traveling difficult and dangerous. Places like the Whitfield Hotel provided a safe place for Black travelers to eat and sleep while on the road. The building was commissioned by Roxanna Whitfield Belk, an entrepreneurial African American woman. This building represents the efforts of the Black community to provide alternative spaces of their own while they were banned from White establishments. The restaurant, which served both Blacks and Whites, closed in 1930 after Whitfield Belk died. The hotel remained open through 1964 under the ownership of Whitfield Belk's stepdaughter, Beatrice Belk. **Listed in the National Register September 24, 2025.**

Marion

Nazarene Baptist Church/Nazarene School HM

Nazarene Baptist Church, 2107 Old Stage Rd., Mullins vicinity

Nazarene Baptist Church (Front), This congregation traces its roots to enslaved members of Gapway Baptist Church (1 mi. W) who held their own worship services as early as the 1840s. They organized the independent Nazarene Church after the Civil War. Early preachers from the Reaves and Owens families were licensed by Gapway in 1866. By 1870 Nazarene had over 100 members and was part of the Gethsemane Baptist Association.

Nazarene School (Reverse), Around 1900, Nazarene Baptist church founded a public school at this site. Early classes were held in a wooden 1-room school that was replaced by a larger 2-room building likely in the 1920s. Known as Nazarene or Gapway School, it served Black families from Marion Co.'s Reaves and Legette Townships. Around 90 elementary-age students were enrolled in 1954-55, its final year. It no longer stands. *Sponsored by South Carolina Tobacco Museum, 2025*

Marlboro

Marlboro County Training School NR

612 King Street, Bennettsville, SC

The Marlboro County Training School is significant for its use as Bennettsville's only African American public school from 1928 to 1954, and its subsequent service as one of only two such schools from 1954 to 1971. Designed in the Colonial Revival style by local architect Henry Dudley Harrall, the school building was constructed in 1928 and first opened in 1929 as Bennettsville High School for African Americans, a fourteen-room facility that served all of the town's high school- and elementary-age Black students. By 1935, the building was home to the Marlboro County Training School, an institution that previously operated for several years in the nearby town of McColl before moving to the King Street campus. New additions in c. 1935 and 1941 accommodated growing enrollment. As the Marlboro County Training School, it continued to serve as the only site of Black elementary and secondary education in Bennettsville until the 1954-56 construction of East Side School through the state equalization program. East Side became the city's sole Black high school in 1956, after which this building continued to serve local African Americans as Marlboro Elementary School. It continued to be one of just two local Black elementary schools until 1971, when it was the last public school in Marlboro County to be desegregated. Listed in the National Register April 28, 2025.

St. Michael's Church Cemetery HM

South side of Country Club Dr., between N. Cook St. and McLeod St., Bennettsville

(Front) In 1892, St. Michael's Methodist Church, one of the first African American churches in Bennettsville, established a cemetery here in what was then the town's northeastern outskirts. In that year, church trustees purchased the two acres on the cemetery's southern end from the estate of John A. McRae. The church first organized in 1868. Members worshipped 1 mi. SW and were previously buried in family plots or other graveyards.

(Reverse) In 1908, trustees acquired three more acres from the McRae estate to expand northeast, towards what later became Country Club Drive. The church graveyard was sometimes identified with adjacent Oak Ridge Cemetery, an older, historically white cemetery. Burials took place into the 2000s. Multiple generations of families are interred here, including St. Michael's members and many others from the broad community. *Sponsored by Marlboro County Historic Preservation Commission, 2026*

Newberry

Gallman High School NR

540 Brantley Street, Newberry

Gallman High School operated as the only public high school for Black students in Newberry County during segregation. Architect Irvine B. Leslie Jr. designed the International Style school, which was constructed in 1954 as part of the state's equalization program. The school consists of the original 1954 building and a two-story addition erected in 1959. The school's architectural austerity and material composition embody prevailing post-World War II building design predicated on efficiency and durability, and typify the architectural design trends of South Carolina's equalization school program. The equalization program sought to avoid integration by constructing physically equal white and Black school plants. The school is significant for its associations with the equalization program and for its Modern architecture, as well as for its importance to the history of local Black education. Gallman High School is also significant as a site of student activism during the local civil rights struggle in 1968 and 1969. Gallman became an integrated middle school in 1970. **Listed in the National Register May 28, 2025.**

Orangeburg

Orangeburg County Training School HM

710 Wolfe St., Elloree vicinity

(Front) In 1924, Elloree School District bought 4 acres at this site from Black farmer Robert L. Williams to build Orangeburg County Training School. Rooted in an older school opened by Shiloh A.M.E. Church, the 6-room wooden Training School was built with support from the Julius Rosenwald Fund, which in 1926-27 also funded a vocational building. Courses emphasized agricultural and domestic instruction as well as teacher training.

(Reverse) The school had around 400 elementary and high school students by 1930. It was destroyed by likely arsons in 1932 and rebuilt. In 1954 the campus closed and was replaced through the state equalization program. The school was long an important institution for Elloree's Black community, hosting performances, picnics, and other public events. Still standing is a c.1932 teacherage which became a community center in 1973. ***Sponsored by Williams-Waymer-Carrion-Murray Inc., 2026***

Richland

Pine Grove A.M.E. Church HM

120 Steward Dr., Columbia vicinity

(Front) Tradition holds that Pine Grove African Methodist Episcopal (A.M.E.) Church organized in 1872 and first worshipped under a brush arbor. Within a few years members built their first house of worship. In 1897 the church took ownership of 2 1/2 acres of land at this site. The sanctuary on the north side of the property, later a fellowship hall, was built around that time.

(Reverse) The land for the church was donated by member Willis Steward. Soon after organizing, Pine Grove joined the A.M.E. Church's Columbia District. Congregants also founded Pine Grove public school for African Americans. An education wing was added to the church in

1961 and expanded in 1982. In 2001 worship services moved into a new sanctuary built just south of the c.1897 building. ***Sponsored by Pine Grove African Methodist Episcopal Church, 2026***

Ridgewood Baptist Church HM

5326 Ridgeway St., Columbia

(Front) Ridgewood Baptist Church organized in 1925. Members initially worshipped in the yard of Robert and Lillie Knightner's family home on Monticello Road. They acquired this site in 1927. Also known as Ridgewood Tabernacle Baptist Church, the congregation built their first house of worship soon after with help from other neighborhood residents. Baptisms were initially conducted in a branch of Crane Creek to the east.

(Reverse) Ridgewood's founding minister was Rev. Zachariah E. Dennis, who served the congregation until his 1955 death. During that time the church became an important institution for African American residents of the Ridgewood neighborhood. The first church was torn down and replaced in 1964 by a brick building that still stands. Congregants later built a family life center and began a number of community programs. ***Sponsored by Ridgewood Missionary Baptist Church and Richland County Conservation Commission, 2026***

Chappelle Memorial A.M.E. Church HM

1101 Pine St., Columbia

(Front) In the early 1900s the African Methodist Episcopal (A.M.E.) Church opened a mission ½ mi. E on House Street to serve residents of Columbia's Waverly neighborhood. In 1918 members moved to this site where they initially met in a repurposed house. At that time the church was pastored by Rev. J.W. Witherspoon and known as Chappelle Station. It was named in honor of A.M.E. Bishop Rev. W.D. Chappelle, a native of S.C.

(Reverse) Members adopted the name Chappelle Memorial around 1950. Over the years the church became a gathering place for performances, meetings, talks, and other community events. The first permanent house of worship at this site was a wooden church constructed in 1921. The congregation grew, and the old church was removed in 1950 and replaced by the larger, brick-veneered Gothic Revival building that still stands. ***Sponsored by Chappelle Memorial AME Church, Richland County Conservation Commission, Greater Historic Waverly Development Corporation, and Pink and Green Community Service Foundation, Inc., 2026***

Spartanburg

Beaverdam Baptist Church and School HM

1252 Beaverdam Church Rd., Enoree

(Front) This Baptist congregation organized in the 1870s. A church cemetery at this site dates to that period, and early members likely worshipped nearby. The church's name is taken from Beaverdam Creek, which runs south of the road. Congregants took ownership of the site in 1894 and built several houses of worship here.

(Reverse) For a number of years this was also the site of Beaverdam School for African Americans. In 1935 the school was housed in a one-room wooden building and had around 80

students. Part of Laurens Co. School District No. 10 (Lanford), it closed around 1950 as part of the consolidation of the county's small country schools. **Sponsored by Beaverdam Baptist Church, 2025**

Williamsburg

St. Mary African Methodist Episcopal Church HM

5301 U.S. Hwy. 521, Salters vicinity

(Front) Tradition holds that St. Mary African Methodist Episcopal (A.M.E.) Church was organized in the 1890s by Rev. Caesar Wilson and first worshipped on the north side of Gapway Road, now U.S. Hwy. 521. They acquired this site in 1909 where they rebuilt their original wood frame church.

(Reverse) St. Mary eventually joined the A.M.E. Church's Gapway Circuit and shared pastors with several other local congregations. Members also founded St. Lawrence School, a public school for African Americans that stood next to the church. Though veneered with concrete block and later with brick, the original church still stands. ***Sponsored by C. Williams Rush Museum of African-American Arts and Culture, 2026***

York

St. James Rosenwald School NR

1108 Hickory St., Hickory Grove

St. James Rosenwald School, located in the town of Hickory Grove in western York County, was completed in 1930 as the town's only public elementary school for Black pupils. The construction of the St. James Rosenwald School was made possible in part by the contributions of the Julius Rosenwald Fund supplemented with public funds. From 1917 to 1937, this fund helped Black southerners counteract systemic educational discrimination in the Jim Crow Era by financially sponsoring school construction, teacher training, and busing. St. James Rosenwald School's four-acre lot is located at the northern edge of Hickory Grove's town limits. The school building is rectangular in plan, covering approximately 2,900 square feet. It is of wood frame construction with a brick foundation, and a small concrete block addition constructed c. 1975 connects to the south elevation. The exterior walls are primarily covered in asbestos siding added c. 1957 with some portions clad in wood clapboards. The building was constructed in the simple vernacular style typical of Rosenwald schools with some details denoting a Craftsman influences. St. James Rosenwald Schools served as the only public elementary school for Black pupils in Hickory Grove between 1930 and 1957. It is one of only four surviving Rosenwald schools in York County. The school served the first through seventh grades with two to three teachers throughout its years of service, and acted as a hub for Hickory Grove's Black community through the extracurricular, social, and public health events it hosted. St. James was closed in 1957 and consolidated with other area schools as part of the state equalization program, an initiative intended to prolong school segregation by upgrading South Carolina's historically inferior African American school buildings. St. James Rosenwald School represents the inequalities inherent in the segregated school system of the Jim Crow era and embodies the

local Black community's struggle for better educational facilities and opportunities. Listed in the National Register January 30, 2026.