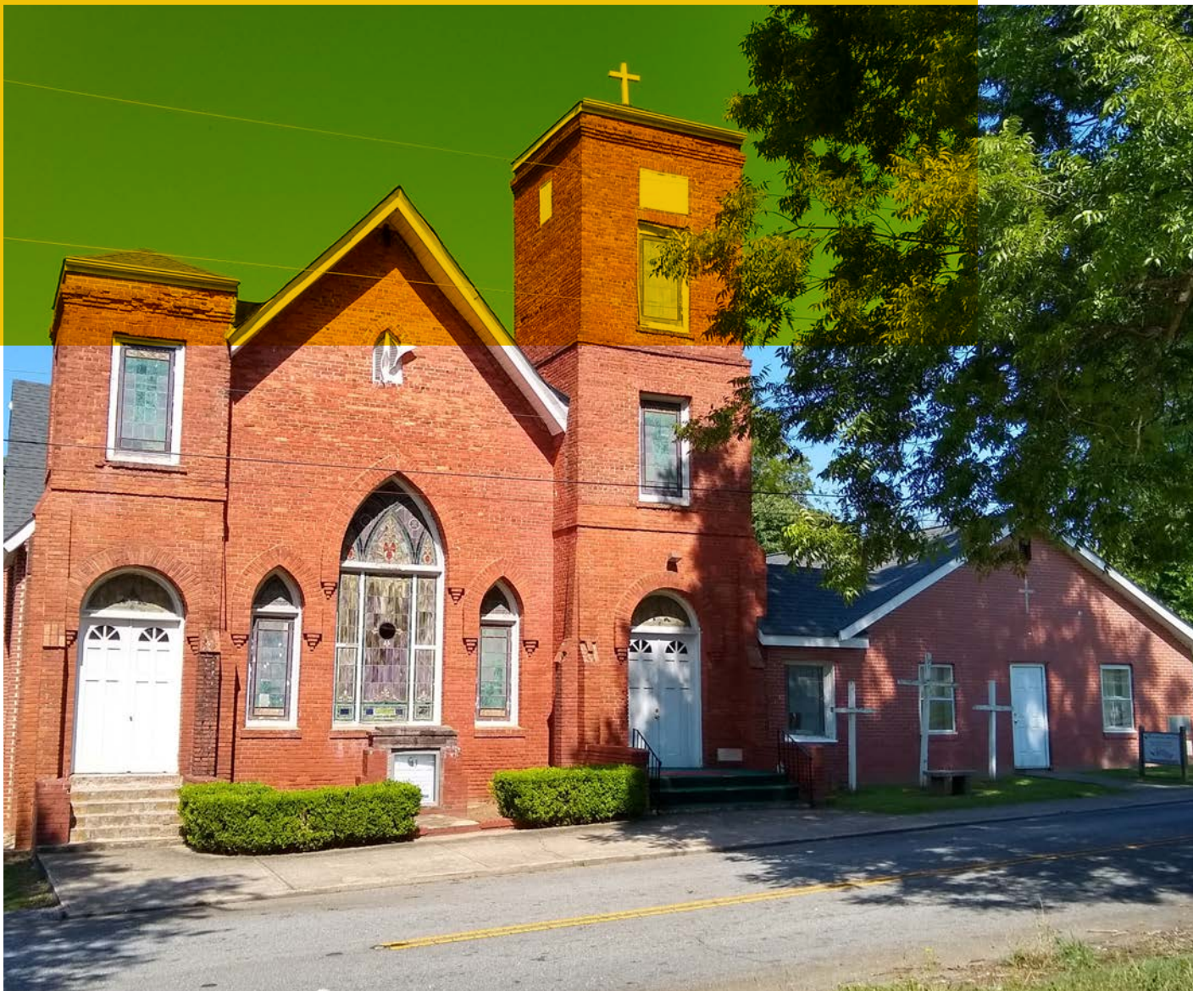


2021

African American Historic Places in South Carolina

State Historic Preservation Office
South Carolina Department of
Archives and History



This publication provides information on properties in South Carolina that are listed in the National Register of Historic Places or have been recognized with South Carolina Historical Markers as of June 2021 and have important associations with African American history. More information on these and other properties is available at the South Carolina Archives and History Center. Many other places in South Carolina are important to our African American history and heritage and are eligible for listing in the National Register or recognition with the South Carolina Historical Marker program. The State Historic Preservation Office at the South Carolina Department of Archives and History welcomes questions regarding the listing or marking of other eligible sites.

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

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

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

The National Register of Historic Places (NR)

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

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

South Carolina Historical Marker Program (HM)

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

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

National Historical Landmark Program (NHL)

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

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

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

Important note:

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

Acknowledgements

The listing of African American sites in the National Register was originally compiled by students from South Carolina State University who interned with the Department of Archives and History and with cooperation and assistance from the South Carolina African American Heritage Commission. The Department of Archives and History gratefully acknowledges their contributions.

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

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

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

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

----- "A History of South Carolina United Methodism." In *United Methodist Ministers in South Carolina: Bicentennial Edition, 1985*. Columbia, S.C.: S.C. Conference of the United Methodist Church, 1984.

Poston, Jonathan H. *The Buildings of Charleston: A Guide to the City's Architecture*. Columbia: University of South Carolina Press, 1997.

Powers, Bernard E. Jr. *Black Charlestonians: A Social History, 1822-1885*. Fayetteville: University of Arkansas Press, 1994.

Preservation Society of Charleston. *The Churches of Charleston and the Lowcountry*. Columbia: University of South Carolina Press, 1994.

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

Seventh Episcopal District of the African Methodist Episcopal Church. *African Methodism in South Carolina: A Bicentennial Focus*. Tappan, N.Y.: Custombook, Inc., c. 1987.

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

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

The South Carolina African American Heritage Commission established in 1993 has assisted the SHPO in the identification of historic places and encouraged the placement of Historical Marker and National Register nominations. Since the establishment of the Commission, the number of historical markers focused on African American history has increased from 26 to 406; and the number properties listed in the National Register with significance for African American history has doubled.

The activity that is the subject of this booklet has been financed in part with Federal funds from the National Park Services, U.S. Department of the Interior, and administered by the South Carolina Department of Archives and History. However, the contents and opinions do not necessarily reflect the views or policies of the Department of the Interior.

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

Front cover photograph:
Clinton Chapel AME Zion Church, Union County

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Abbeville

McGowan-Barksdale Servant Houses NR *211 North Street, Abbeville*

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

Mulberry A.M.E. Church HM *2758 Mount Carmel Road, Abbeville*

(Front) The formal organization of Mulberry A.M.E. Church dates to c. 1871, but many of the founding members were formerly enslaved people who had a tradition of religious organization that stretched back into slavery. Early meetings were held under a brush arbor. By 1872 members had built a log building. A second frame church was built in 1878 and remained until it burned in 1918.

(Reverse) The current Carpenter Gothic church, with offset steeple and church bell, dates to 1919. A cemetery, located across the road from the church, was established c. 1904. The one-teacher Mulberry School was once located here and served African American students until it closed in the early 1950s. Mulberry is mother church to St. Peter, Shady Grove and St. Paul A.M.E. churches in Abbeville. *Sponsored by the Essie Strother Patterson Legacy Foundation, 2017.*

President's Home of Harbison College NR *Highway 20, North of Abbeville, Abbeville vicinity*

This two-story brick house was built in 1907 as a residence for the president of Harbison College, which was established by the Presbyterian Church in the U.S.A. The college was an outgrowth of Ferguson Academy, an African American school established in Abbeville in the 1880s. In 1898, Samuel P. Harbison of Pennsylvania, a member of the Presbyterian Church, Board of Missions for Freedmen, gave funds for the purchase of property just outside of the town of Abbeville for the expansion of Ferguson Academy. It was renamed Harbison College for Colored Youth. Harbison and later his widow continued to support the school financially. In the late nineteenth and early twentieth centuries, the campus was expanded, and several large brick buildings were constructed, including this home for the president. The school was a co-educational institution offering a liberal arts education combined with religious, industrial, and agricultural training. In 1910 fires, which were believed to be the work of an arsonist, destroyed Harbison Hall and damaged the rear of the president, residence. Three students were killed

and several other students and a teacher were injured. The culprit was not caught, and the Board of Missions for Freedmen decided to move the school to the town of Irmo. The President, Home of Harbison College is the only remaining building of the Abbeville campus of the college.

Second Presbyterian Church NR *200 block of Washington Street, Abbeville*

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

St. James A.M.E. Church NR *305 Cherry Street, Abbeville*

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

Aiken

Aiken Colored Cemetery NR *Florence Street & Hampton Avenue, Aiken*

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



Aiken Colored Cemetery

Aiken Colored Cemetery / Pine Lawn Memorial Gardens HM

Florence Street & Hampton Avenue, Aiken

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

(Reverse) The earliest graves here are of slaves, free blacks, and freedmen from the mid-to-late 19th century. Many African Americans prominent in politics, the law, medicine, religion and education throughout the 20th century are buried. The cemetery also includes the graves of veterans of American wars from the Civil War to the present. It was listed in the National Register of Historic Places in 2007. *Sponsored by the Aiken County Historical Society, 2014.*

Aiken Graded School HM

Corner of Hampton Avenue & Kershaw Streets, Aiken

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

(Reverse) The school, described as "one of the best in the state" when it was being built, had ten classrooms, a library, and an auditorium seating 600. It opened in the fall of 1925, with principal W.D. Drake, nine teachers, and almost 300 students. The school, the only black elementary school in Aiken until new schools began to be built in 1954, closed in 1969. It was demolished in 1973. *Sponsored by the Aiken County Historical Society, 2013*

Carrsville HM

Barton Road & Boylan Street, North Augusta

(Front) This African-American community was established in 1930 after two floods on the Savannah River washed away most of the town of Hamburg. That town had become a predominantly African-American community after the Civil War. Carrsville was most likely named for Charles W. Carr of the American Red Cross or for William Carpenter, an African-American businessman, both of whom gave lots for new homes here to families displaced by the flooding. (Reverse) Boylan Street here was originally named Red Cross Street in recognition of that organization's aid to the black families who had lost their homes on the banks of the Savannah River. This building, long called, the Society Building, was built in 1930 for the Young Men's Union Society, which later bought the lot from William Carpenter. The building has hosted many events for organizations such as Simmons Lodge No. 571, which acquired it in 1988. *Sponsored by the Heritage Council of North Augusta, 2014*



Carrsville

Immanuel School NR

120 York Street NE, Aiken

The Immanuel School, built in 1889-1890, is significant for its association with the parochial education of black children in Aiken and surrounding South Carolina counties from 1890 until it closed in 1932, and as a particularly rare, sophisticated, and intact example of Late Victorian vernacular

school architecture as built for African-American schoolchildren in the late nineteenth century South. Immanuel School is particularly significant as a privately-funded African-American school. In 1942 the Redemptionist Fathers of South Carolina purchased the property and opened the St. Gerard's Catholic School for African-American children. This privately funded school closed in 1964. During the next forty years, the building housed an auto parts store, a furniture store, and a Salvation Army Thrift Store. Aiken Corporation purchased the property in 2004 with plans to create a new Center for African American History, Art and Culture.



Immanuel School

Jacksonville School/Jacksonville Lodge HM
351 Huber Clay Road, Langley

(Front) Jacksonville School, built by the Jacksonville Lodge in 1895, taught the black children of this community until 1936. Grades 1-7, with two teachers, met in two classrooms on the first floor, without electricity or running water. The Jacksonville Community Commission acquired and renovated the building in 1991-92. (Reverse) This building was constructed in 1895 by the Jacksonville Lodge, Grand United Order of Odd Fellows, a black fraternal organization. The lodge was led by Rev. Robert L. Mabry (1867-1943), also pastor of nearby Storm Branch Baptist Churches 1898-1943. The Odd Fellows met here on the second floor for many years. *Erected by the Jacksonville Community Commission, Inc., in Memory of Founding President Erwin M. Robinson, 2005*

**Jefferson High School /
Rev. Austin Jefferson, Sr.** HM
170 Flint Street, Bath

(Front) Jefferson High School opened in 1956 as a junior high and high school for African-American students of Beech Island, Belvedere, Graniteville,

Jackson, Langley-Bath-Clearwater, and North Augusta, with Herman W.W. Fennell (1910-1996) as principal. After county schools desegregated in 1970 it became Jefferson Junior High School, and in 1980 it became Jefferson Elementary School. (Reverse) This was one of three African-American schools in Aiken County named for Rev. Austin Jefferson, Sr. (1881-1966), longtime advocate for education. In 1944 the Langley-Bath Colored School was renamed Jefferson Grammar School in his honor. The original portion of this school was built in 1953 as the Jefferson Elementary School, with Augustus T. Stephens (1903-1992) as principal. *Erected by the Jefferson Alumni Association, 2007*

Providence Baptist Church HM
315 Barton Road, North Augusta

(Front) 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. (Reverse) 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*

Schofield School HM
220 Sumter Street NE, Aiken

(Front) This school was founded by the Freedmen's Bureau shortly after the Civil War to educate freedmen, women, and children. In 1868 Martha Schofield, a Quaker from Pennsylvania, came to Aiken and began her long career as superintendent. The school soon expanded to this two-block site and combined academics with instruction in industrial, farming, and homemaking skills. The 1897 Schofield School bulletin declared, "Character building is our most important work." (Reverse) Schofield School educated more than 6000 students by 1898. Many graduates became teachers and department heads here; others became successful business owners, professionals, farmers, and community leaders. In 1940 alumnus Sanford P. Bradby became its first African American superintendent. At first a private and later a public school, Schofield has taught children of all races

and creeds since 1866. The bell tower nearby once stood atop Carter Hall, built in 1882. *Erected by the Aiken County Historical Society and the Martha Schofield Historic Preservation Committee, 2001*

Silver Bluff Baptist Church HM

360 Old Jackson Highway, Beech Island

(Front) This church, one of the first black Baptist churches in America, grew out of regular worship services held as early as the 1750s at Silver Bluff, the plantation of Indian trader George Galphin. At first a non-denominational congregation with both white and black members, it was formally organized as Silver Bluff Baptist Church in 1773 with Rev. David George as its first minister. (Reverse) The church, dormant for a few years during the American Revolution, was revived in the 1780s by Rev. Jesse Peter. The congregation moved from its original site in 1815, again in the 1840s, and for the last time to the present site in 1866. A large frame sanctuary built in 1873 was covered in brick veneer in 1920; it was demolished and the present brick church was built in 1948. *Erected by the Congregation, 2001*

Storm Branch Baptist Church HM

153 Storm Branch Road, Clearwater vicinity

This church had its origins at or near this site in 1772 as a plantation chapel, in what was Edgefield District until after the Civil War. Reverends Iverson L. Brookes and John Trapp, prominent ministers in the Savannah River region, preached here from the 1830s into the 1860s; Brookes died in 1865. Storm Branch Baptist Church became a wholly black church in August 1866 when Mrs. Sara Lamar, widow of planter Thomas G. Lamar, deeded this land to trustee Aleck Davis. About that same time the first permanent sanctuary was built. Rev. Robert L. Mabry, the longest-serving minister, preached here from 1898 to 1943. *Erected by the Congregation, 1997*



Storm Branch Baptist Church

The Hamburg Massacre HM

US Hwy 1 / 78 / 25,

under the 5th Street Bridge, North Augusta

(Front) The Hamburg Massacre, which occurred nearby on July 8, 1876, was one of the most notable incidents of racial and political violence in S.C. during Reconstruction. White Democrats across the state organized rifle clubs to intimidate black and white Republicans during the gubernatorial election of 1876. Clashes between groups of armed men were frequent, in some cases even including the militia. (Reverse) After a dispute between whites and a black militia company, about 200 men from local rifle clubs tried to disarm 38 black militiamen and others barricaded in a warehouse. One white was killed and men on each side were wounded before the blacks fled. Two blacks were killed trying to escape. Whites captured 25-30 blacks and executed four of them. 87 whites were charged in the massacre but were never tried for it. *Erected by the Heritage Council of North Augusta, 2010*

Zion Hill Missionary Baptist Church HM

5415 Wagener Road, Salley

(Front) The congregation of Zion Hill Missionary Baptist Church originated c.1894, when tradition holds that members began worshipping at a brush arbor across the road. Rev. James Turner was the first pastor. Early church leadership included men and women born enslaved as well as free. Many were farmers. (Reverse) To accommodate the church's growing membership, congregants acquired the present site in 1897 and soon after built the first chapel. The first chapel was a one-story wood frame clapboard building with a three-story tiered bell tower projecting from the front façade. It was razed after the current church was built in 1986. *Sponsored by Zion Hill Missionary Baptist Church, 2019*

Allendale

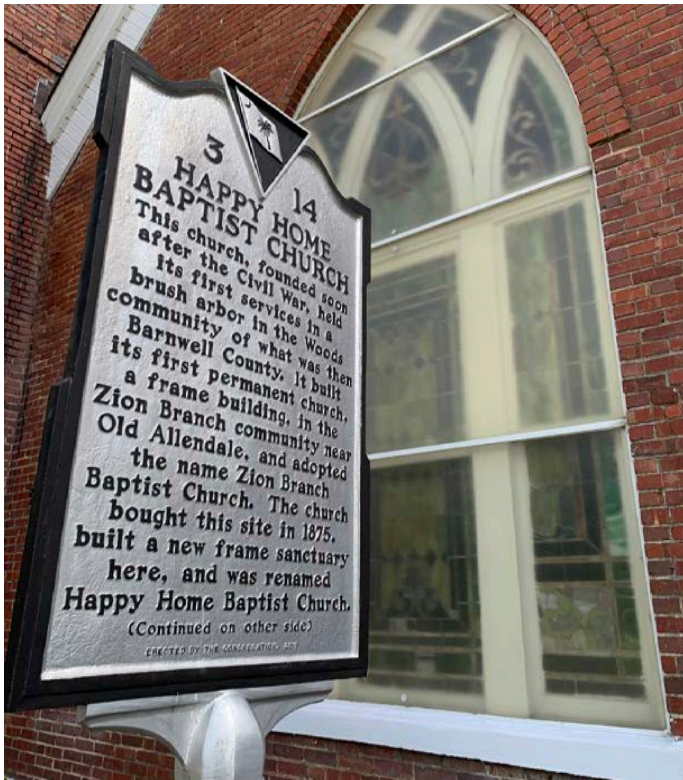
Happy Home Baptist Church HM

Memorial Avenue,

near Railroad Avenue W., Allendale

(Front) This church, founded soon after the Civil War, held its first services in a brush arbor in the Woods community of what was then Barnwell County. It built its first permanent church, a frame building, in the Zion Branch community near Old Allendale, and adopted the name Zion Branch Baptist Church. The church bought this site in 1875, built a new frame sanctuary here, and was renamed Happy Home Baptist Church. (Reverse) Rev. Jacob S. Daniels served the church for almost thirty years, and the congregation grew from 86 members in 1877 to 258 members in 1890. By 1902, his son, Rev. George C.

Daniels, succeeded him as pastor, and the church had 379 members. In 1911, during the pastorate of Rev. S.J. Rice, the church received a state charter and built its present church, a brick Gothic Revival building. *Erected by the Congregation, 2011*



Happy Home Baptist Church

Anderson

“The Hundreds” HM

305 West Queen Street, Pendleton

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

African American School Site HM

North side of Vance Street,
near Broad Street, Anderson

This one-room frame school, organized shortly after the Civil War, housed 76 students and 1 teacher by 1870. The school term lasted 1 month and 10 days. Jane Harris Hunter, founder of the Phillis Wheatley centers for working girls, attended the school for 3 years. She wrote the book *A Nickel and a Prayer*. Vance Street is named after the family of Rev. Augustus Thomas Vance, who served as the school trustee. *Erected by the National Alumni Association, Anderson County Training School and Riverside School, 1997*

Faith Cabin Library at Anderson Co.

Training School NR

145 Town Street, Pendleton

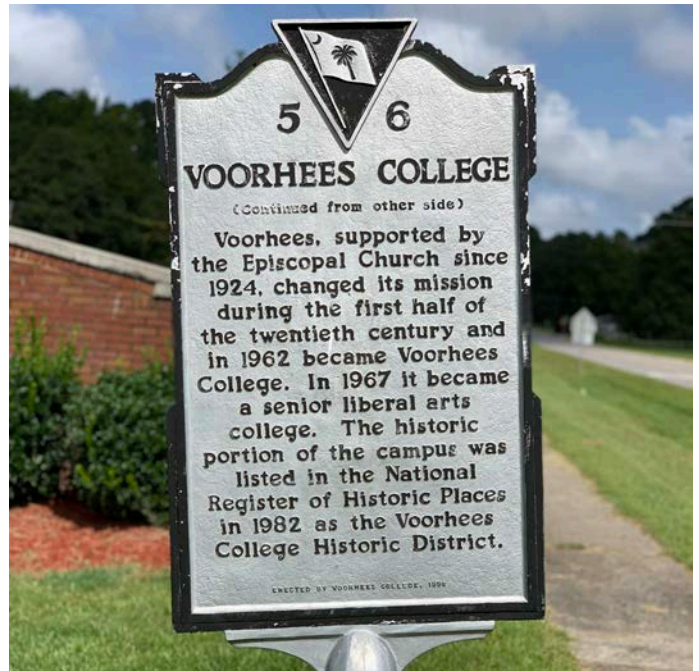
The Faith Cabin Library at Anderson County Training School is significant for its role in African-American education and social history in South Carolina from ca. 1936, when it was built, to 1954, when Anderson County Training School closed with the construction of a new African-American equalization school nearby. It is also significant as one of only two remaining free-standing Faith Cabin Libraries extant of the thirty built in South Carolina between 1932 and 1943. The Faith Cabin Library at Anderson County Training School was a part of the larger Faith Cabin Library program created by Willie Lee Buffington, a white mill worker who later became a Methodist minister and college professor, that offered library services to rural African Americans in South Carolina. The segregation laws of the late nineteenth and early twentieth century barred African Americans from using other library facilities beyond what was offered in Columbia and Charleston. The black community of Pendleton and nearby rural communities of Anderson County were among the thirty communities fortunate to participate in the Faith Cabin Library program. Faith Cabin Libraries not only served the schools nearby but also served the larger African American communities in their area as well. By building free-standing libraries, the Faith Cabin Library movement provided access to library services for the community completely independent of school hours. During the transition of certain schools to community centers, these libraries remained open to provide access. The building is a one-room log cabin built with donated money and timber from the community.

Bamberg

Denmark Industrial School HM

1930 Church Street, Denmark

The Denmark Industrial School was started by Elizabeth Evelyn Wright after she made attempts to start a school for black children in McNeill, Early Branch, Ruffin, Hampton, Brunson, Fairfax, Ulmer, Ehrhardt, and Govan. Wright faced suspicion, racism, and multiple arson attacks in her efforts to found the school. On April 14, 1897, Miss Wright opened this school with 14 students. Wright, a graduate of Booker T. Washington's Tuskegee Normal and Industrial School, sought to extend Washington's support for vocational training and teacher education. This building, owned by Teresa Sontag, was also a general store. In October Wright moved to a second location before moving to a 280-acre campus in 1902. In that year the school was renamed Voorhees Industrial School. *Sponsored by The Joseph C. Sanders Foundation, 2017*



Voorhees College

Voorhees College HM

At the entrance to the college,
Voorhees Road, Denmark

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

Voorhees College Historic District NR

Voorhees College campus, Denmark

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

Barnwell

Bethlehem Baptist Church HM

177 Wall Street, Barnwell

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

Bethlehem Baptist Church NR

Wall and Gilmore Streets, Barnwell

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



Bethlehem Baptist Church

Macedonia Baptist Church HM

3572 Dexter Street, Blackville

(Front) This church, the first African American Baptist church in Barnwell County, was founded in 1866 when Rev. James T. Tolbert preached in Blackville under a brush arbor; the first sanctuary was built in 1868. The church hosted the first state convention of black Baptists, held here in 1875, and built its second sanctuary by 1887. The present sanctuary was built here in 1976. (Reverse) This is the mother church of eight churches founded 1867-1922: Ebenezer, Frost Branch, Pilgrim Rest, St. Peter, Sunshine, Tabernacle, Shrub Branch, and Central. Macedonia Baptist Association, which promoted the education of area blacks, opened Macedonia School nearby in 1890. Macedonia High School was built here in 1954 and taught grades 1-12 until 1970, when it became Macedonia Middle School. *Erected by the Barnwell County Museum and Historical Board, 2002*

Beaufort

Baptist Church of Beaufort HM

600 Charles Street, Beaufort

(Front) The Baptist Church of Beaufort descends from Euhaw Baptist Church on Edisto Island. In 1794 the first meeting house was built on this site. In 1795 Henry Holcombe moved to Beaufort and became the first mission pastor. The Beaufort Baptist Church was formally constituted as an independent church in 1804. The first burial was in 1809. Prior to the Civil War, 3,557 of 3,723 members were enslaved people. (Reverse) The current Greek Revival building dates to 1844 and was constructed under the pastorate of Richard Fuller, who served 1833-1847. During the Civil War the church was a Union Army hospital for black troops. In Dec. 1862, Rev. Solomon Peck read the preliminary Emancipation Proclamation from the pulpit to an audience of escaped slaves and black soldiers. After the war, nearly all black members left to join newly formed black churches. *Sponsored by the Beaufort County Historical Society, 2018*

Beaufort National Cemetery NR

1601 Boundary Street, Beaufort

The Beaufort National Cemetery is significant because of its association with the Civil War as well as beyond the Civil War era, as the remains of veterans associated with every war and branch of service are interred here. The national cemetery was established in 1863. The period of significance ends in 1942, the year that Machinist Mate Gerd Reussel, a German World War II prisoner of war, was buried in the cemetery. The site is laid out in the shape of a half wheel. The cemetery's roads

form the spokes, and the large iron gates are set at the hub. The main entrance is at the center of the south side and is protected by a double iron gate, which was constructed in 1940. The cemetery was originally enclosed by a wooden picket fence, which was replaced with a brick wall circa 1876. The original lodge was a wooden cottage with three rooms, which was constructed outside the walls of the cemetery and was moved to inside the cemetery in 1877. In 1881, a lodge of the standard design by Quartermaster General Montgomery C. Meigs, was constructed near the former lodge. The Meigs lodge was used until 1934, when a new two-story brick and frame Dutch Colonial Revival style structure was constructed. The brick and stucco maintenance building, with a galvanized metal roof, was constructed in 1894. Three commemorative monuments or memorials are also located in the cemetery.

Berean Church /

J.I. Washington Branch Library HM
602 Cateret Street, Beaufort

(Front) Berean Presbyterian Church was founded by Samuel J. Bampfield, an influential African American political figure during Reconstruction. Bampfield served in the S.C. House of Representatives, was Beaufort's postmaster, and clerk of the county court. In 1892 the congregation purchased this lot and constructed a church in the Gothic Revival style. Solomon P. Hood, who later was appointed U.S. Minister to Liberia, was the first pastor. (Reverse) In 1931 the building was purchased by the Beaufort Township Library and converted for use as a segregated branch library for African Americans. It operated in that capacity until 1965 when this branch closed and Township Library was desegregated. The building was later used as headquarters for the Neighborhood Youth Corps and in 1993 was purchased by USC Beaufort for use as an art studio. *Sponsored by the Beaufort County Historical Society, the Old Commons Neighborhood Association, and USC Beaufort, 2014*

Berean Presbyterian Church NR
602 Carteret Street, Beaufort

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

Camp Saxton NR

Ribaut Street on the US Naval Hospital Grounds, Port Royal

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

Campbell Chapel NR
23 Boundary Street, Bluffton

Campbell Chapel AME Church sits on a .63-acre lot on the east side of Boundary Street in Bluffton, South Carolina, and is significant for its associations with the local African American community during Reconstruction and the late 19th century. It was constructed in 1853 and altered upon acquisition by the African Methodist Episcopal (AME) church from a white Methodist congregation in 1874. It is likely that some of the nine freedmen who purchased the buildings as trustees for the AME church were previously enslaved by members of the white congregation. The new congregation immediately altered the building, making it their own and making additional changes as the church grew and thrived. A cast-iron bell was likely purchased and installed around 1874 and remains today in the cupola. It retains historic fabric that is both original and reflective of the change in ownership and the needs of the new congregation. A raised choir loft was added in 1957 and an addition placed on the southeast corner in 1966. The simple rectangular plan of the original structure is typical of the Greek Revival style, commonly used for church and civic buildings in the United States in the 1850s. During the period of significance, the church provided a location where congregation members were educated, practiced their religion, and expanded their outreach and participation in the greater community. Listed in the National Register April 26, 2019.



Campbell Chapel

Campbell Chapel A.M.E. HM

NE of Church Street and Boundary Street Intersection, Bluffton

(Front) Built in 1853, this was originally Bluffton Methodist Episcopal church. Organized by whites, the church's 216 members in 1861 included 181 African Americans, who were likely enslaved to its white congregants. The church caught fire during the Civil War but survived. By 1874, local freed people began worshipping here as an African Methodist Episcopal (AME) church eventually known as Campbell Chapel. (Reverse) Campbell Chapel was part of a wave of Reconstruction-era AME churches organized to serve southern African American's spiritual and educational needs. In 1875, it was one of two churches in the AME Bluffton Mission, which had 190 members. Since altered several times, the building was first purchased by nine founding trustees for \$500. Campbell Chapel congregants worshipped here until 2004. *Sponsored by A Call to Action, Inc., 2020*



Cherry Hill School

Cherry Hill School HM

210 Dillon Road, Hilton Head Island

(Front) This one-room frame school, built ca. 1937, was the first separate school building constructed for African-American students on Hilton Head Island. It replaced an earlier Cherry Hill School, which had held its classes in the parsonage of St. James Baptist Church. After the black community on the island raised funds to buy this tract, Beaufort County agreed to build this school. (Reverse) This was an elementary school with one teacher, with an average of about 30 students. It had grades 1-5 when it opened in 1937, adding grade 6 the next school year. The black community helped pay for maintenance of the school and also supplemented teacher salaries. Cherry Hill School was listed in the National Register of Historic Places in 2012. *Sponsored by St. James Baptist Church, 2013*

Cherry Hill School NR

210 Dillon Road, Hilton Head Island

The Cherry Hill School, built ca. 1937, is significant as a building associated with the development of African-American education during segregation in South Carolina. The school operated until all African-American children attended the new consolidated elementary school in 1954. The community that organized, purchased the property, built, helped maintain, and attended the school was comprised of the descendants of the former-slave town of Mitchelville, the first community to mandate education in the South. At the time of construction of the Cherry Hill School, the island was still an isolated, largely undeveloped, unincorporated portion of Beaufort County. The Cherry Hill School is the first and only freestanding, purpose-built schoolhouse for African-American children on Hilton Head Island. When the Cherry Hill School was built, there were three other black elementary schools in privately owned buildings serving the various black neighborhoods on Hilton Head Island. However, none met in buildings specifically built as schools. The Cherry Hill School had the smallest enrollment of the black elementary schools on the island. The number of children enrolled specifically in the Cherry Hill School numbered from 27-32, with one teacher. The building is a simple, gable-front rectangular one-room frame and weatherboard-sided schoolhouse on an open brick-pier foundation. The interior remains much as it did when the building opened. While the building was a public elementary school from 1937 to 1954 it was owned by the Beaufort County School District. The St. James Baptist Church purchased the school in 1956. The church extended and renovated the building in 1984.

Coffin Point Plantation NR
Seaside Road, St. Helena Island

Coffin Point Plantation, a prosperous sea island cotton plantation, became a hub of activity when St. Helena Island was captured by Union troops in 1861. With the Union occupation of the island, the Coffin family fled and 260 slaves were found living on the plantation. The United States government developed a plan to train and educate the newly released slaves on the South Carolina Sea Islands in order to prove their effectiveness as free laborers. This effort, beginning in March 1862, became known as the Port Royal Experiment. Colonel William H. Noble, one of the cotton agents sent to the sea islands for the experiment, used the house at Coffin Point Plantation (c. 1801) as his headquarters. Edward S. Philbrick of Massachusetts served as a teacher and labor superintendent at Coffin Point. He bought acreage at Coffin Point and several other plantations in order to carry on the experiment with free labor.



Coffin Point Plantation

Combahee River Raid / Freedom Along the Combahee HM
Steel Bridge Landing, US Hwy 17N over Combahee River, Gardens Corner vicinity

(Front) On June 1-2, 1863, a Federal force consisting of elements of the 2nd S.C. Volunteer Infantry (an African-American unit) and the 3rd Rhode Island Artillery conducted a raid up the Confederate-held Combahee River. Col. James Montgomery led the expedition. Harriet Tubman, already famous for her work with the Underground Railroad, accompanied Montgomery on the raid. (Reverse) Union gunboats landed 300 soldiers along the river, and one force came ashore here at Combahee Ferry. Soldiers took livestock and supplies and destroyed houses, barns, and rice at nearby plantations. More than 700 enslaved men, women, and children were taken to freedom in perhaps the largest emancipation event in wartime S.C. Some freedmen soon enlisted in the U.S. Army. *Sponsored by the South Carolina Department of Transportation, 2013*

Cyrus Garvin House NR
Bridge and Wharf Streets, Bluffton

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



Cyrus Garvin House

Cyrus Garvin/Cyrus Garvin House HM
Bluffton Oyster Factory Park, Wharf St. near intersection with Bridge St., Bluffton

Little is known of Cyrus Garvin's early life. He was likely born into slavery, possibly on a plantation of the Baynard family. Garvin is notable for having amassed considerable status and property after emancipation. In 1868 he was acting as an agent on Ephraim Baynard's Montpelier plantation. By 1870 he was farming 75 acres and that number had risen to 100 ten years later. In 1878 he acted as an agent for St. Matthews Baptist Church, helping them to acquire land in Bluffton. (Reverse) Cyrus Garvin built the house located here c. 1870 and it is believed to be the oldest extant dwelling built by Freedpeople in Bluffton. The extended hall-and-parlor design was a vernacular form common to the low country. By 1880 Garvin lived here with his wife Ellen, their son Isaac, and Isaac's wife Janie and son Paul. Janie, who died in 1954, was the last person to inhabit the house, though the Garvins remained owners until 1961. The Beaufort Co. Land Trust acquired the land in 2001. *Sponsored by Town of Bluffton and Eugene and Melanie Marks, 2017*

Daufuskie Island HM

*at the Beaufort County Boat Landing,
Daufuskie Island*

(Front) This 5,200-acre island lies between the Cooper and New Rivers. Spanish and English explorers saw it in 1521 and 1663; English arrivals received grants ca. 1700. Indigo was the main crop before the American Revolution, when most planters here were Loyalists. Sea island cotton was the main crop after 1790. In 1861, when Union forces captured the sea islands, planters abandoned Daufuskie Island. (Reverse) Freedmen during and immediately after the Civil War, and then their descendants, made up almost all of the population here until near the end of the 20th century. Many owned small farms or worked in the oyster industry. The island, listed in the National Register of Historic Places in 1982, is also part of the Gullah Geechee Cultural Heritage Corridor, designated by Congress in 2006. *Sponsored by the South Carolina Society Colonial Dames XVII Century, 2013*



Daufuskie Island

Daufuskie Island Historic District NR

Southwest of Hilton Head Island, Daufuskie Island

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

thriving black community. Examples include the ruins of eight tabby slave residences (c. 1805-1842), First Union African Baptist Church (c. 1918), Janie Hamilton School (1937), Mary Field School (c. 1930), the First Union Sisters and Brothers Oyster Society Hall (c. 1890), Mary Field Cemetery, and numerous vernacular houses.

Detreville House NR

701 Greene Street, Beaufort

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

Dr. York Bailey House NR

US Highway 21, St. Helena Island

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



Dr. York Bailey House

Eddings Point Praise House NR

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

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

Emancipation Day / Camp Saxton Site HM

US Naval Hospital, Pinckney Blvd., near banks of the Beaufort River, Port Royal

(Front) On New Year's Day 1863 this plantation owned by John Joyner Smith was the scene of elaborate ceremonies celebrating the enactment of the Emancipation Proclamation. Hundreds of freedmen and women came from Port Royal, Beaufort, and the sea islands to join Federal military and civil authorities and others in marking the event. After the proclamation was read, the 1st South Carolina Volunteers (Colored), the first black regiment formed (Reverse) for regular service in the U.S. Army during the Civil War, received its national and regimental colors. Col. Thomas W. Higginson of the regiment wrote, "Just think of it! — the first day they had seen which promised anything to their people." This plantation was also the site of Camp Saxton, where the regiment (later the 33rd U.S. Colored Troops) organized and trained from late 1862 to early 1863. *Erected by Penn Center and the Michigan Support Group, 1996*

Emanuel Alston House NR

SC Sec. Rd. 161, St. Helena Island

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

First African Baptist Church HM

601 New Street, Beaufort

(Front) This church, founded in 1865, grew out of an antebellum praise house for black members of the Baptist Church of Beaufort. During the Civil War, after the Federal occupation of the town, it hosted a school for freedmen. Rev. Arthur Waddell (1821-1895), its founding pastor, had come to S.C. from Savannah, Ga. In 1867 Rev. Waddell and two black ministers from Savannah formally organized this church. (Reverse) In 1885 the congregation, with more than 900 members, built this "handsome and commodious" Carpenter Gothic church. Rev. Waddell continued to serve this church until he retired in 1894. At his death in 1895 First African Baptist was described as "one of the most aristocratic colored churches." Robert Smalls (1839-1915), Civil War hero, state legislator, and U.S. Congressman, was its most prominent member. *Sponsored by the Beaufort County Historical Society, 2013*



First African Baptist Church

First African Baptist Church NR

601 New Street, Beaufort

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

First African Baptist Church HM

70 Beach City Road, Hilton Head Island

(Front) This church, founded in 1862, was originally the church in the town of Mitchelville, a freedmen's village established on Hilton Head by the United States Army. Rev. Abraham Murchinson, its first minister, was a former slave, and the church had about 120 members when it was organized in August 1862. (Reverse) The church moved to the Chaplin community after the Civil War and was renamed Goodwill Baptist Church. It moved to this site by 1898 and was renamed Cross Roads Baptist Church before retaking its original name; it is the mother church of five Beaufort County churches. The present church was built in 1966. *Sponsored by the Congregation, 2012*

Fish Hall Plantation /

Thomas Fenwick Drayton HM

Mitchelville Road (County Road 335), adjacent to Barker Field, Hilton Head Island

(Front) This plantation was part of a 1717 Proprietary land grant of 500 acres to Col. John Barnwell. Later owners included members of the Green, Ellis, and Pope families. Nearby tabby ruins are remains of fire places of slave cabins. Graves of blacks, who made up most of the island population until after the 1950s, are in nearby Drayton Cemetery. (Reverse) Confederate Brig. Gen. Thomas F. Drayton was in command of this area at the time of the nearby battle of Port Royal, November 7, 1861. A brother, Capt. Percival Drayton, commanded the Union

warship Pocahontas at the same battle. Earlier, General Drayton had married Emma Catherine Pope, whose parents owned Fish Hall Plantation. *Erected by the Beaufort County Council, 1985*

Fort Howell HM

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

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

Fort Howell NR

N. side of Beach City Road, Hilton Head Island

Fort Howell, a Civil War earthwork fortification constructed in 1864, is significant in military history for its role in the Federal occupation and defense of Hilton Head Island; for its association with United States Colored Troops and the role they played in the occupation and defense of the island, and particularly in the construction of this fort; and for its association with Mitchelville, the nearby freedmen's village it was built to defend, a settlement which had been established on Hilton Head Island in 1862-63. The fort is also significant for its engineering, as a rare, sophisticated, and particularly intact example of a large semi-permanent field fortification, designed by Captain Charles R. Suter, Chief of Engineers, Department of the South, U.S. Army. The fort was constructed from late August or early September to late November 1864 by the 32nd U.S. Colored Infantry and the 144th New York Infantry. It was designed to be manned by artillerymen serving a variety of garrison, siege or seacoast artillery pieces. Intended to protect the approaches to the nearby freedmen's village of Mitchelville, it was constructed on an open site just southwest of the settlement, likely on a recently-logged site or a fallow cotton field. The fort, an essentially pentagonal enclosure constructed of built-up earth, is quite discernible despite natural erosion and the growth of trees and other vegetation over a period of almost 150 years. Its construction is typical of earthen Civil War

fortifications, but the size, sophistication of design, and physical integrity of this fort are all exceptional in the context of surviving Civil War fortifications in South Carolina. Most large earthwork structures and lines of earthworks in the state, whether constructed by Federal or Confederate troops and whether intended as temporary works or semi-permanent ones, have much less integrity than Fort Howell does.



Fort Howell

Frogmore Plantation Complex NR

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

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



Frogmore Plantation Complex

Grand Army of the Republic Hall NR

706 Newcastle Street, Beaufort

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



Grand Army of the Republic Hall

Grand Army of the Republic Hall HM

706 Newcastle Street, Beaufort

(Front) This building was built ca. 1896 by the David Hunter Post No. 9, Grand Army of the Republic (G.A.R.). The G.A.R., founded in 1866, was a fraternal society for veterans of the Union army and

navy, with white and black posts. David Hunter Post was founded in 1888 by African-American veterans, many of them former slaves on Sea Island plantations who had been soldiers in the United States Colored Troops in the Civil War. (Reverse) The post was named for Gen. David Hunter (1802-1886), who had organized the nucleus of the 1st S.C. Volunteers (Colored) in 1862. Robert Smalls (1839-1915), Civil War hero, state legislator, militia general, and U.S. Congressman, was a post officer. The post hosted annual Decoration Day services at Beaufort National Cemetery and the Sons of Union Veterans of the Civil War continue that tradition. *Sponsored by the Beaufort County Historical Society, 2013*

Knights of Wise Men Lodge Hall NR
Martin Luther King Drive, St. Helena Island

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

Mary Field School HM
203 School Road, Daufuskie Island

(Front) Following Emancipation, education was a priority for African American families on Daufuskie. Adults and children attended school at First Union African Baptist Church 1872-1934. Church families purchased land in 1930 and by 1933 had raised funds to build a school. Workers from the island built the school. The two-room Mary Field School opened in 1934 with grades 1-6. (Reverse) Mary Field became a Beaufort Co. school in the 1950s. Miss Frances Jones taught on the island 1930-1969 and educated several generations of Daufuskie families. Author Pat Conroy was briefly a teacher here 1969-70 and his novel *The Water is Wide* was based on his experience. In 2009 the former school building was renovated to be used for church functions and as a community center. *Sponsored by Daufuskie Island Historical Foundation, 2018*

Mary Jenkins Community Praise House NR
Secondary Road 74, St. Helena Island

Mary Jenkins Community Praise House is one of only four praise houses remaining on St. Helena

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



Mary Jenkins Community Praise House

Mather School HM
(Ribaut Rd) SC Hwy 281, south of intersection with Reynolds Street, Beaufort

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

Michael C. Riley Schools HM
Goethe Road, btwn Hilderbrand and Schultz Rds., Bluffton

(Front) This is the site of two schools that served the black community of southern Beaufort County for most of the twentieth century. Bluffton Graded School, a small frame building constructed about 1900, was followed in 1954 by an elementary and high school named for Michael C. Riley (1873-1966), longtime trustee of Beaufort County School District #2. (Reverse) From 1954 to 1970 the elementary school educated Bluffton's black students in grades 1-8 and the high school educated Bluffton, and

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

Mitchelville (Fish Haul)

Archaeological Site NR

Address restricted, Hilton Head Island

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

Mitchelville Site HM

Beach City Road (NE of int Co Rd 333 & Co Rd 334), Hilton Head Island

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



Mitchelville Site

Penn Center Historic District NHL

Highway 37, south of Frogmore, St. Helena Island

Penn School was founded in 1862 by northern missionaries and abolitionists who came to South Carolina after the capture of the Sea Islands by Union troops. Laura Towne and Ellen Murray from the Pennsylvania Freedmen's Relief Association were among those who began classes for the freed slaves, which for a time were held in Brick Church, built by Baptist planters in 1855. During Reconstruction, Brick Church, which is included in the historic district, served as church, meeting hall, and school for freedmen and northern missionaries. In 1864 the Pennsylvania Freedmen's Relief Association sent a schoolhouse, ready to be assembled, to St. Helena. The school, which was erected near Brick Church, was called Penn School. In the early twentieth century the school was incorporated and became Penn Normal, Industrial, and Agricultural School. It provided practical vocational training for its students as well as services to the community. Many of the trustees, including George Peabody, were philanthropists from the North, and a new campus was created with numerous buildings. At a time when public education was poor, Penn School graduates made important contributions to the local community, and the school gained a national reputation. Penn School also preserved manuscripts, oral history, musical recordings, and handicrafts documenting the cultural heritage of the sea islands. Buildings in the Penn Center Historic District illustrate the history of Penn School in the early twentieth century. These include Darrah Hall (1882), Hampton House (c. 1904), Benezet House (1905), Cedar Cottage (1907), Jasmine Cottage (1911), Cope Industrial Shop (1912), the Cafeteria (1917), Pine Cottage (1921), Lathers Hall (1922), Frissell Memorial Community Center (1925), Butler Building (1931), Arnett House (1937), the Potato House (1938), Orchard Cottage (1942), and the Cannery (1946). The school closed in 1948, and a non-profit organization was created to continue the community service and cultural preservation activities. During the 1960s Penn Center supported school desegregation and voter registration. Dr. Martin Luther King Jr. held meetings at Penn Center prior to the March on Washington in 1963. Today the mission of Penn Center is to promote and preserve the history and culture of the Sea Islands. The organization also acts as a catalyst for the development of programs for self-sufficiency. Penn Center sponsors public programs, operates a conference center and the York W. Bailey Museum and Gift Shop, and maintains the Laura M. Towne Archives and Library. In 1974 Penn Center Historic District was designated a National Historic Landmark.



Penn Center Historic District

Penn School HM

At Cope Building, Penn Center (Lands End Road), St. Helena Island

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

Port Royal Agricultural School / Beaufort County Training School HM

Shanklin Rd., NE of its intersection with Laurel Bay Rd., Burton

(Front) The Port Royal Agricultural School, later the Beaufort County Training School, operated nearby 1901-1955. Offering vocational and academic education for blacks, it was founded by Beaufort citizens led by Abbie Holmes Christensen (1852-1938). The school was modeled on Booker T. Washington's Tuskegee Institute, with his advice and support. (Reverse) Booker T. Washington called it a model school of its kind when he toured it in 1908. It was usually called the Shanklin School for Joseph S. Shanklin (1872-1957), Tuskegee alumnus and its principal 1903-1946. His wife India (1876-1939) was its matron, nurse, and a teacher. Renamed Beaufort Co. Training School, it became a public school

in 1920 and closed in 1955. Shanklin Elementary School, 2.6 mi. W, opened in 1994. *Sponsored by Beaufort County, 2014*

Queen Chapel A.M.E. Church HM

114 Beach City Road, Hilton Head Island

(Front) The congregation of Queen Chapel can trace its roots to May 1865 when A.M.E. missionaries Rev. R.H. Cain, Rev. James H.A. Johnson, and James A. Handy arrived on Hilton Head Island. They visited the Freedmen's town of Mitchelville and preached a sermon before departing for Charleston. Missionaries like Cain, Johnson, and Handy represented the first official A.M.E. presence in S.C. since 1822. (Reverse) In 1865 Charleston born A.M.E. Bishop D.A. Payne returned to S.C. and brought with him a group of missionaries. When they arrived in Hilton Head they met with Rev. James Lynch, who had come to S.C. in 1863 to perform missionary work among the Freedmen. The A.M.E. denomination experienced rapid growth after the Civil War and Queen Chapel was among the early churches founded. *Sponsored by Beaufort County Historical Society and Queen Chapel A.M.E. Church, 2015*

Robert Simmons House NR

On unpaved road .5 mile south of US Highway 21, St. Helena Island

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

Robert Smalls House NHL

511 Prince Street, Beaufort

In 1863 Robert Smalls purchased this house, which had been built in 1843 and was the home of his former owner. Smalls and his descendants occupied the house for about ninety years. Born a slave in 1839, Smalls was hired out by his owner and worked as a stevedore and harbor foreman in Charleston. With the outbreak of the Civil War, Smalls was employed by the Confederacy as a pilot on the Planter. In May 1862 Smalls, other black crew members, and his family stole the ship and delivered it to the Union forces. Smalls was made a second lieutenant in the Union navy and made commander of the Planter. During Reconstruction he returned to Beaufort and became a major political figure in the South Carolina Lowcountry. He served in the South

Carolina House of Representatives (1868-1970), the South Carolina Senate (1870-1875), and four terms in the U.S. House of Representatives between 1875 and 1887. As a legislator Smalls was an outspoken advocate of civil rights for African Americans. He was also director of the Enterprise Railroad, and the publisher of the Beaufort Standard. As a delegate to the Constitutional Convention of 1895, Smalls argued against the disenfranchisement of African American voters. Between 1889 and 1913 he served as customs collector for Beaufort. Robert Smalls died in 1915. In 1974 the house was designated a National Historic Landmark for its association with Robert Smalls.



Robert Smalls House

Seaside Plantation NR

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

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



Seaside Plantation

Sheldon Union Academy / Sheldon School HM

US Highway 21, just E of Sheldon Dr., Sheldon Community

(Front) Sheldon Union Academy, later Sheldon School, opened in 1893 on this site and educated the black children of rural Sheldon community for almost fifty years. The original Sheldon Union Academy board, which founded and governed the school from 1893 to 1918, included S.T. Beaubien, M.W. Brown, P.R. Chisolm, H.L. Jones, S.W. Ladson, F.S. Mitchell, and N.D. Mitchell. (Reverse) Sheldon Union Academy, founded by an independent group of community leaders, was a private school until 1918. That year its board deeded the property to Beaufort County, which built a new public school on this site. Sheldon School, which taught grades 1-7, closed in 1942 when the county consolidated its rural black schools. *Erected by the Committee for the Preservation of African American Landmarks, 2001*

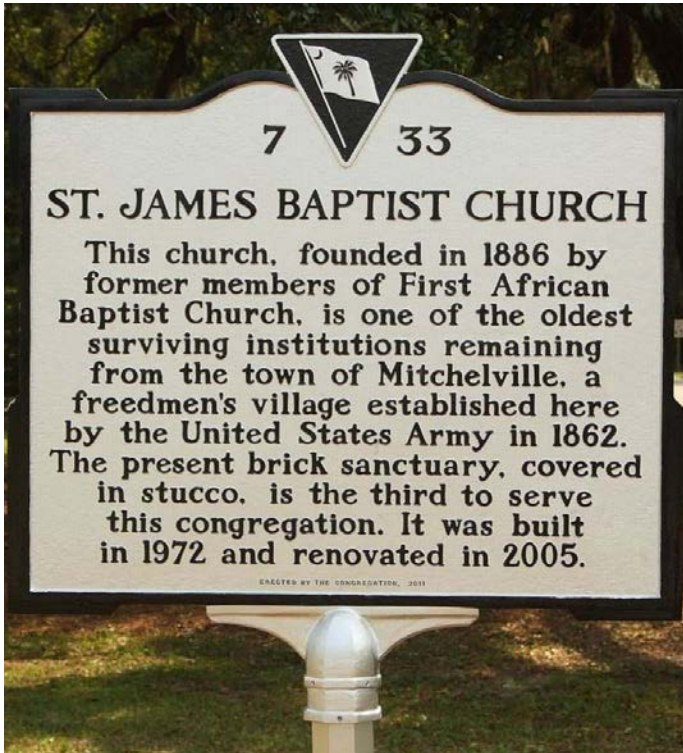
Sons of Beaufort Lodge No. 36 NR

607 West Street, Beaufort

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

St. James Baptist Church HM
209 Dillon Road, Hilton Head Island

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



St. James Baptist Church

Stoney-Baynard Plantation NR
Address restricted, Hilton Head Island

The Stoney-Baynard Plantation, dating from the first decade of the nineteenth century, or perhaps even the last decade of the eighteenth century, represents the main settlement of a typical sea island cotton plantation. The site is significant for the contributions it has already made, and is able to make through additional archaeological research, to our understanding of main plantation complexes and their white owners. In addition, the site provides the opportunity to explore the status and life style of African American slaves associated with household domestic duties, rather than field slaves which have been more extensively studied. Taken as a whole, the complex has the ability to further refine our understanding of the use and cognitive structure of rural plantation landscapes by both black slaves and white owners. Finally, the main house ruins are the only tabby mansion built

on Hilton Head Island. Standing architectural ruins associated with the plantation include portions of the main house, a chimney footing for what may be an overseer's house, and a slave house associated with slaves working in the main house. Ruins of a fourth structure include footings for a tent, probably constructed during the Civil War by Union troops known to have been stationed at this plantation.

Tabernacle Baptist Church NR
911 Craven Street, Beaufort

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



Tabernacle Baptist Church

Tabernacle Baptist Church /

Robert Smalls HM

907 Craven Street, Beaufort

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

The Great Sea Island Storm HM

Penn Center, Martin Luther King Dr, SC Sec Rd 7-45, St. Helena Island

(Front) On the night of August 27, 1893, a huge tropical cyclone, the largest and most powerful storm to hit S.C. until Hurricane Hugo in 1989, made landfall just E of Savannah, Ga. With gusts as high as 120 mph and a storm surge as high as 12 ft., the worst of the storm struck the Sea Islands near near Beaufort – St. Helena, Hilton Head, Daufuskie, Parris, and smaller islands were devastated. (Reverse) The storm killed more than 2,000 and left more than 70,000 destitute in coastal S.C. and Ga. Losses in lives and property were most catastrophic among blacks who were former slaves or their descendants. Clara Barton and the American Red Cross launched a massive relief effort, the first after a hurricane in U.S. history. Donations in 1893-94 fed, clothed, and sheltered thousands. *Erected by the Beaufort County Historical Society, 2008*

The Green NR

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

The Green is an open plot of land that measures 167 feet by 230 feet, near the center of St. Helena Island. The Penn School built Darrah Hall on this site c. 1885, but in 1893, refugees left homeless by a hurricane crowded into the building seeking shelter. A cooking fire got out of control and destroyed the building. The Green has long served as a meeting place and celebration site for St. Helena Island's African American residents. Such activities

as Emancipation Day, celebrating the adoption of the Emancipation Proclamation in 1863; the annual Farmers Fair; Labor Day celebrations; and community sings were held all or in part at the Green. The Green is also now known as Martin Luther King, Jr. Park.

The Oaks NR

Unpaved road 0.3 miles west of Secondary Road 165, St. Helena Island

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



The Oaks

Wesley Methodist Church HM

701 West Street, Beaufort

(Front) This church, established in 1833, was the first Methodist church in Beaufort and was founded as a mission to slaves and free blacks here and on the neighboring Sea Islands. The congregation had both black and white members but many more black members in the antebellum era. This church, first built in the meeting house form common to the Methodist church, was dedicated by Bishop William Capers in 1849. (Reverse) In 1861, after the Federal occupation of Beaufort and the Sea Islands, this church hosted a school for freedmen and continued to serve its black members. After the Civil War, it was formally affiliated with the Methodist Episcopal Church, the Northern Methodist Church 1844-1939. Its first black minister was appointed in 1873, during Reconstruction. The church has flourished in the years since. *Sponsored by the Old Commons Neighborhood Association, 2014*

William Simmons House HM

187 Gumtree Road, Hilton Head Island

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

Berkeley

Berkeley Training High School HM

320 N. Live Oak Dr., Moncks Corner

(Front) Berkeley Training High School, located here from 1955 to 1970, replaced a four-room wood frame school 1 mi. S at Main St. and Old U.S. Hwy. 52. That school, built in 1918-1920 at a cost of \$6,700, had been partially funded by the Julius Rosenwald Foundation. The new brick school, built here in 1955 at a cost of almost \$400,000, opened with an enrollment of more than 500 students in grades 8-12. (Reverse) Joseph H. Jefferson, Sr. (1919-1983) was the only principal of Berkeley Training High School at this

location, from 1955 to 1970. By the 1964-65 school year this school reached its peak of 723 students in grades 8-12. Its enrollment was reduced to grades 9-12 in 1965-66 and then to grades 10-12 in 1968-69. Berkeley Training High School closed in 1970 after the desegregation of Berkeley County schools. *Erected by the Berkeley Training High School Alumni Association, 2010*

Bowen's Corner HM

Intersection of Foster Creek Road & Tanner Ford Boulevard, Hanahan

(Front) Bowen's Corner, an African-American farming community from the mid-19th century through the late-20th century, was originally part of a rice plantation established along Goose Creek in 1680. That tract was granted by the Lords Proprietors to Barnard Schenckinckh (d. 1692). It was later owned by Benjamin Coachman (d. 1779), member of the Royal Assembly. By 1785 it passed to John Bowen (d. 1811), a state representative, for whom Bowen's Corner is named. (Reverse) Bowen and later absentee owners through the antebellum and post-Civil War era often employed slaves and freedmen as overseers or managers, giving them an opportunity to work toward self-sufficiency. Bowen's Old Place was subdivided into small farms after the war. By 1936 the Bowen's Corner community, between the railroad and the Goose Creek Reservoir, was centered on Bethel A.M.E. Church and Bowen's Corner School, for grades 1-8, which closed in 1954. *Erected by the City of Hanahan, 2008*

Cainhoy Historic District NR

Wando River off SC Hwy 41, Cainhoy

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

Casey (Caice) HM

325 Old Moncks Corner Road, Goose Creek

(Front) This African-American community grew up around a Methodist church founded during Reconstruction by a freedman named Casey or Caice. Its early services were under a tent, but a log cabin served as its first permanent church. In

1868 T.W. Lewis and other trustees bought a 25-acre tract between S.C. Hwys. 176 and 52. After a frame church replaced the cabin, Rev. William Evans (1822-1887) became the first permanent ordained minister at Casey Methodist Church. (Reverse) Casey Methodist Church was destroyed by arson in 1977; the adjacent cemetery is all that remains. Casey School, a three-room frame school built next to the church in the 1930s, taught area children in grades 1-7 until it burned in 1966. The Goose Creek Branch of the Berkeley County Public Library was built on the site in 1991. The Casey Fellowship Hall, across Moncks Corner Road from the church, was also a vital institution in the Casey community for many years. *Erected by the City of Goose Creek, 2006*

Cherry Hill Classroom HM
1386 Cherry Hill Road, Moncks Corner

(Front) This school was built ca. 1876 on land donated by John Campbell for a building that would serve as both a school for African American students and as a church for the Cherry Hill community. A one-room school for grades 1-6 with Aaron Cooper and St. Julian Middleton as its first teachers, it became a public school within the Berkeley County school district in the early 20th century. (Reverse) By the 1920s attendance here had grown enough to require a one-room addition, which was built on land donated by Mary Ann Cooper. Daisy Pasley and Pansy Cooper were the first teachers in the expanded school. The school closed after the 1954-55 school year, when many rural schools in Berkeley County were consolidated. It was rededicated as Cherry Hill Community Center in 2011. *Sponsored by Cherry Hill Community Center, 2014*



Ricefield and Trunk

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

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



Cooper River Historic District

Cordesville Rosenwald School HM
Doctor Evans Rd. S.of Umps Lane, Cordesville

(Front) Cordesville Rosenwald School, the first African American public school in Cordesville, S.C., was built on this site in 1923-24 at a total cost of \$5,400. Constructed as a four-room frame building, it was one of almost 500 schools in S.C. funded in part by the Julius Rosenwald Foundation, 1917-1932. (Reverse) The Rosenwald Foundation provided \$1,100 with the balance coming from public contributions, including \$2,000 from the African American community. The original frame school burned in the 1930s and was replaced by a brick schoolhouse. Students here would go on to Dixie Training School, later known as Berkeley High School. *Sponsored by Alumni and Friends of Cordesville School, 2019*

Dixie Training School / Berkeley Training High School HM

Intersection of Main Street and old US Highway 52, Moncks Corner

(Front) Berkeley Training High School, first called Dixie Training School, stood here from 1920 until the 1980s. The first public school for blacks in Moncks Corner was founded in 1880. It held classes in local churches until its first school was built in 1900. The three-room school built here 1918-1920 at a cost of \$6,700 was one of almost 500 in S.C. funded in part by the Julius Rosenwald Foundation 1917-1932. (Reverse) Rev. James Van Wright led a local effort to fund and build the school, with its slogan A Dollar or A Day. Rev. Harleston, the first principal, was succeeded in 1921 by R.A. Ready (d. 1952), principal for 29 years. The school, at first including grades 1-11, became Berkeley Training High School in the 1930s. It moved into a new school on U.S. Hwy. 17 in 1955 and closed in 1970 when county schools desegregated. *Erected by the Alumni and Friends of Berkeley Training High School, 2006*

French Huguenot Plantation / Freedmen's Plantation HM

112-114 Westover Drive, Goose Creek

(Front) Abraham Fleury, sometimes called Abraham Fleury Sieur De La Plaine, settled here about 1680. He was one of the first French Huguenot planters in Carolina. The Huguenots, Protestants who escaped the persecution of Catholic France, immigrated with encouragement from the Lords Proprietors, who promised them opportunity and religious freedom. They later assimilated into the predominantly Anglican society of the lowcountry. (Reverse) This tract was often called Cherry Hill after it was merged into that plantation before the Revolution. In 1858 freedman and planter Lamb Stevens (1766?-1868) added it to his extensive holdings. Stevens, born into slavery in N.C., later purchased his freedom and moved to S.C. He owned as many as 30 slaves, some of them relatives he bought in order to protect them and their families. Lamb died in 1868 at the age of 102. *Erected by the City of Goose Creek, 2010*

Howe Hall Plantation / Howe Hall HM

At Dogwood Park, 460 Liberty Hill Road, Goose Creek

(Front) Howe Hall Plantation, an inland rice plantation, was established here by Robert Howe, who came to S.C. in 1683. His first house here was later described as tolerable. Howe's son Job (d. 1706) built a brick plantation house here once described as commodious but spent most of his time in Charleston. Howe served in the Commons

House of Assembly 1696-1706 and was Speaker 1700-05. He died yellow fever in 1706. (Reverse) Howe Hall Plantation was later purchased by several planters, including Thomas Middleton in 1719 and Benjamin Smith in 1769. By the late antebellum period James Vidal owned it and other nearby plantations. During Reconstruction Vidal sold parcels to African American societies and to individual freedmen. This area became an African American farming community for many years. Dogwood Park was created here by the Goose Creek Recreation Commission in 1990. *Erected by the Goose Creek Recreation Commission, 2007*

Howe Hall Plantation / Howe Hall Elementary School HM

At Howe Hall AIMS Elementary School, 115 Howe Hall Road, Goose Creek

(Front) Howe Hall Plantation was established here by Robert Howe about 1683 and passed to his son Job Howe (d. 1706), Speaker of the Commons House of Assembly 1700-05. Later owned by such prominent lowcountry families as the Middletons and Smiths, it was owned by James Vidal before the Civil War. During Reconstruction Vidal sold parcels to African American societies and individual freedmen for small farms. (Reverse) Howe Hall became an African American community made up of small family farms in the 1870s. It was nicknamed Hog Hall by locals who belittled the area's lower status when compared to the old plantation. Howe Hall Elementary School, serving grades 1-8, consolidated several local black schools and was built here in 1854. Integrated in 1967, it has been Howe Hall AIMS (Arts Infused Magnet School) Elementary since 2002. *Erected by the City of Goose Creek, 2007*

Keith School HM

1509 Clements Ferry Road, Wando

(Front) This was the site of a one-room school for African American families in this area of Berkeley Co. It was located in the Berkeley Co. School District and is believed to have been built in the 1920s by descendants of local freedpeople. By the 1930s, it was known as Keith School. Approx. 70 students in grades 1-6 attended the school and were instructed by two teachers. (Reverse) Local children attended Keith School until 1955. By its final years, the school had grown to four teachers and approx. 100 pupils. It was one of several Black schools to be replaced by Cainhoy Elementary (8 mi. N). In 1971, the Keith School property was deeded to the Wando Community Center. The original school was destroyed by Hurricane Hugo in 1989. Portions of its foundation remain by the road. *Sponsored by Wando-Huger Community Corporation, 2021*

Laurel Hill School HM

Santee River Road (SC Hwy 45), 500 ft. N. of Mill Race Road, Alvin

(Front) This is the last site of Laurel Hill School, which served African American families mainly from the community of Alvin. It was founded by the 1910s, when around thirty students attended. Classes were conducted in a wooden one-room schoolhouse and at a local church before moving to this site by 1940. A pair of cypress trees flanked the school's entrance off the road. (Reverse) The Laurel Hill School built here was a larger frame facility, painted white with a tin roof. It enrolled 147 pupils in grades 1-6 in 1953-54. The next year, it was one of several Berkeley County schools to close amid consolidation. The building here was later repurposed as the Alvin Community Center. It burned in 1979, and the Center moved into a site across the road in 1986. *Sponsored by Alvin Recreational League, Inc., 2020*

Maude E. Callen Clinic HM

2669 SC Hwy 45, Pineville

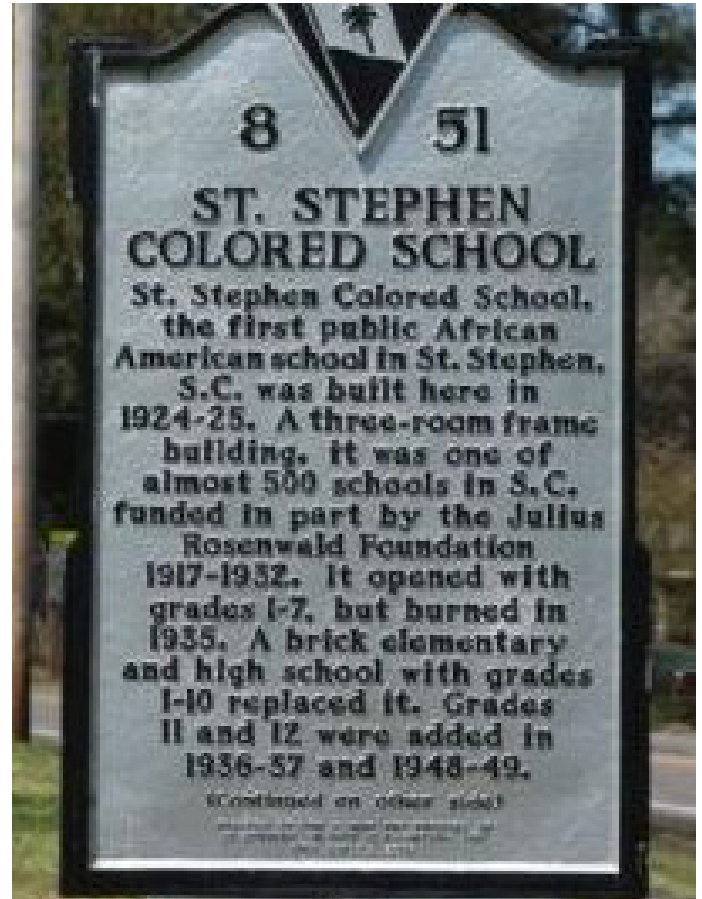
Maude E. Callen (1898-1990) was born in Quincy, FL. She received formal training at Florida A&M Univ. and the Tuskegee Institute. In 1923, she and her husband moved to Pineville, S.C., where she worked as an Episcopal missionary and one of the few nurse-midwives in S.C. She alone delivered over 800 babies and taught community women midwifery. Callen served poor patients throughout Berkeley Co. In 1951 Callen was featured in a LIFE magazine photo essay. The attention led to donations from across the nation, enabling the construction of the health clinic that she had long envisioned. The facade remains today as a reminder of her work. The clinic operated from 1953-1986. Callen retired in 1971, but continued to serve the people of Berkeley County until her death in 1990. *Sponsored by Friends of Maude Callen and Berkeley County Historical Society, 2017*

New Hope Methodist Church HM

1036 Cainhoy Road, Huger

The congregation of New Hope Methodist Church dates to 1837. At that time the congregation consisted of both white members and enslaved African American members from surrounding plantations. After the Civil War the African American members purchased the church building and reorganized as an A.M.E. congregation. A new church, a frame building, was completed in 1910. In the 20th Century the congregation converted from an A.M.E. Church and joined the United Methodist Church. Traditionally, worship services are held during 5th Sunday, when local ministers

hold an All Day Meeting. During the 1960s members of the community would gather as Joshua's Army and march from Loretta Bridge to New Hope. The current sanctuary was completed in the 1950s. *Sponsored by New Hope United Methodist Church and Elder Lillie K. Davis & Charles Davis, 2017*



St. Stephen Colored School / St. Stephen High School

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

Russellville Road/Old Mill Road, St. Stephen

(Front) St. Stephen Colored School, the first public African American school in St. Stephen, was built here in 1924-25. A three-room frame building, it was one of almost 500 schools in S.C. funded in part by the Julius Rosenwald Foundation 1917-1932. It opened with grades 1-7, but burned in 1935. A brick elementary and high school with grades 1-10 replaced it. Grades 11 and 12 were added in 1936-37 and 1948-49. (Reverse) A nine-room brick high school was constructed here in 1944-45, with Woodrow Z. Wilson as its last principal. It closed in 1954, and its students transferred to the new Russellville High School. The elementary school, with grades 1-7, was replaced by a new St. Stephen Elementary in 1966. The buildings here were torn

down in 1965, and their bricks and lumber donated to Allen A.M.E. Church. *Erected by the Alumni and Friends of St. Stephen Colored Elementary and High School, 2008*

included games and music. Members of several African-American churches in and around Lone Star helped found the picnic and still support it. *Erected by the Good Hope Picnic Foundation, 2008*

Calhoun

Bethel A.M.E. Church and School HM

410 S. Railroad Avenue, St. Matthews

(Front) Bethel A.M.E. Church was established in 1865 and held its early services under a brush arbor. Bethel was the first A.M.E. Church in Lewisville (now St. Matthews). Trustees Robin Amaker, Jack Dantzler, and Frank Keitt purchased land from Jacob G. Keitt to build the first permanent sanctuary and school house in 1867. The church was dedicated in June 1867 with Rev. Abraham J.C. Hamilton serving as the first pastor. (Reverse) The Freedmen's Bureau contributed \$250 to aid in the construction of a school for use by African American students. Known originally as the African Methodist Episcopal Church School, it was later renamed Bethel School. Mary Spiessegger was the first teacher, followed soon after by Charlotte S. Riley in Oct. 1867. The school served African American students from 1867 until the early 20th century. *Sponsored by the Calhoun County Museum and Cultural Center, 2016*

Fort Motte Rosenwald School Site HM

Fort Motte Road west of Spigner Road, Fort Motte

(Front) This site was the location of the Fort Motte Rosenwald School, one of two built in Calhoun County between 1924 and 1926. With support from the Julius Rosenwald Fund, the white and Black communities covered the \$3,700 total cost of the two-teacher building. The school was built for African American children in the Fort Motte community. (Reverse) At least three previous schools have been located in this general vicinity. The first was an early 1900s public school, which was replaced by the Rosenwald School. The last was Fort Motte Elementary, a brick separate but equal school built c.1956 for grades 1-8. A few years after the 1970-71 desegregation of Calhoun Co. schools, the school at this site was closed. *Sponsored by Calhoun County Museum/Historical Commission, 2021*

Good Hope Picnic HM

McCord, Ferry Rd. (SC Hwy 267) between Lone Star and Ellore, Lone Star

The Good Hope Picnic, a celebration of the end of the planting season, is the oldest African-American event in the Lone Star community. Founded in August 1915 by farmers to market their produce and held on the second Friday in August, it has often

John Ford High School HM

304 Agnes Street, St. Matthews

(Front) In 1954, this became the new site of John Ford High School, a segregated school for African Americans. Previously known as St. Matthews Colored School and located on Herlong Ave., it was renamed for longtime principal John Andrew Ford (1889-1956) in 1949. The campus constructed here was funded by the state equalization program, an effort to preserve segregation by upgrading African American schools. (Reverse) John Ford High School was an important social center for the Black community in St. Matthews. It remained all-Black until 1970, when a federal judge ordered Calhoun County School District 1 to desegregate. This campus subsequently became John Ford Middle School, which closed in 2009. In 2014, the facility reopened as the John Ford Community Center. Only the gymnasium and shop remain of the original school. *Sponsored by John Ford High School Association and WeGOJA Foundation, 2020*

Lang Syne Cemetery HM

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

(Front) 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). (Reverse) 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*

Mount Pleasant Baptist Church HM

At the church, SC Highway 419, Fort Motte

(Front) The first church built by African Americans at Fort Motte grew out of services held by slaves at nearby Bellville, Goshen, Lang Syne, and Oakland plantations. It was formally organized in 1867

by Caleb Bartley, Israel Cheeseborough, Cudjo Cunningham, Anderson Keitt, William McCrae, John Spann, and Harry Stuart. (Reverse) Rev. S.A. Evans, the first minister, was succeeded by Rev. Henry Duncan, who served until his death in 1905. The sanctuary, built in 1869 on land donated by Augustus T. and Louisa McCord Smythe, was remodeled in the 1970s and the 1990s. Mount Pleasant School educated students here from the 1870s into the 1920s. *Erected by the Congregation and the United Family Reunion, 2002*

Mt. Carmel Baptist Church HM

1887 Old Belleville Road, St. Matthews vicinity

(Front) Organized in 1870 by freed slaves, this Baptist congregation is said to have first met in a brush arbor before temporarily worshipping in the balcony of nearby Buckhead Baptist Church, the later disbanded congregation of their former owners. In 1871, six founding trustees acquired a 1-ac. lot at this site to be used for the erection of a Church building. (Reverse) The first pastor of Mount Carmel Baptist Church was Rev. Joseph Michael (1837-1896), a farmer like many early members, who served until his death. For a century, the church performed baptisms in the creek 500 ft. NE, rights to which were granted them in the original deed. A cornerstone was laid in 1926. The church was brick-veneered in the mid-1970s. *Sponsored by Mount Carmel Baptist Church and WeGOJA Foundation, 2020*

Oakland Cemetery HM

New Bethany Road, Fort Motte vicinity

(Front) This cemetery was named for nearby Oakland Plantation (c. 1800), the home of William Sabb Thomson (1785-1841), a planter and state senator. This cemetery served as the original burial grounds for Mt. Pleasant Church (1867) and New Bethany Church (1914). Buried here are former slaves who organized Mt. Pleasant and New Bethany Churches and their descendants. (Reverse) Families buried here include Bartley, Bates, Brown, Buckman, Cheeseboro, Davis, Esaw, Fogle, Ford, Glover, Gold, Goodwine, Govan, Green, Hart, Heatley, James, Keitt, Lomas, Lucas, Major, Miller, Morant, Noble, Pinckney, Reese, Seawright, Smith, Stewart, Stuart, Taylor, Wallace, Wolfe, and Wright. Fieldstones and Holley Burial Aid Society tombstones mark several graves. *Sponsored by the United Family Reunion, 2018*

St. John Good Samaritan

Lodge Hall and Cemetery HM

SC Hwy 419, directly across from Mt. Pisgah A.M.E. Church, Fort Motte

(Front) St. John Good Samaritan Lodge Hall and Cemetery were established c. 1900 on land sold by Jack Johnson. Among the early trustees was S.C. Senator Samuel Duncan. African American families buried here include Brown, Duncan, Green, Hanes, Lemon, McDuffie, Patterson, Slaffey, Spann, Stewart, Stuart, and Wright. (Reverse) African American benevolent and fraternal societies grew in number during the late 19th century as a way of providing support to members in times of need. Many also sponsored church construction and maintained cemeteries. They also supported education and The Hall served as a school through the late 1920s. *Sponsored by the United Family Reunion, 2018*

St. Matthews C.T.S. Site HM

125 Herlong Avenue, St. Matthews

(Front) St. Matthews County Training School (C.T.S.), one of two Rosenwald Schools in Calhoun County, was built on this 4-acre site. The 1924 brick school building cost \$13,500 and was paid for by public funds, monies raised by local African Americans, and the Julius Rosenwald Fund. The five-teacher building featured a hipped roof, central entrance, and banks of windows. As a C.T.S., it was centrally located to serve students from throughout Calhoun County. (Reverse) St. Matthews C.T.S. offered special training for rural African American teachers and the Tuskegee model of industrial education. As a forerunner to modern high schools, a C.T.S. offered 2-3 years of advanced vocational training, mainly in agriculture and home economics. In 1949, the school was renamed for longtime principal John A. Ford (1889-1956). In 1954, the campus became Guinyard Elementary after a new high school was built. *Sponsored by Calhoun County Museum/ Historical Commission, 2021*

True Blue Cemetery HM

True Blue Road, between SC Hwy 601 and Fort Motte Road, Fort Motte vicinity

(Front) 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. (Reverse) 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, Ravel, 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*

West End Public Library HM
1708 Calhoun Road, St. Matthews

(Front) In 1950, West End Calhoun County Library opened in a rented 4-room building off Calhoun Road to serve Black residents of Calhoun County. It was organized by local African Americans, who sought Calhoun Co. Public Library (CCPL) support to help secure resources. Its collection of 3,000 books originated from those given in 1937 by Rev. J.L.C. Riley of Lone Star to a library service run by the Works Progress Administration. (Reverse) To provide a larger, more permanent facility for the library, a concrete block building was built here in 1960 on a lot owned by the Calhoun Co. Colored Teachers Association. Funded by a legislative appropriation, the 936-sq. ft. structure cost \$6,500 and could house 8,000 books. West End became a CCPL branch library after desegregation. It closed in 1996 after the retirement of its longtime librarian, Hennie Owens Parker. *Sponsored by Calhoun County Resources, Inc., and WeGOJA Foundation, 2020*

communally in the kitchen. The Aiken-Rhett House is included in the Charleston Historic District. Historic Charleston Foundation operates the complex as a museum.



Aiken-Rhett House Slave Quarters

Ashley River Historic District NR
along Ashley River & S. Hwy 61,
Charleston & Summerville

The Ashley River Historic District is a unique nationally significant cultural landscape comprising 23,828.26-acres bounded by the Ashley River, the Ashley-Stono Canal, and a network of roads established in the late-17th century to connect Charleston with the extensive interior land holdings of the settlers as well as with important Native American trade routes. The district encompasses these roads as well as the buildings, structures, landscape features, and archaeological sites of the late-17th century through the mid-20th century. There are 136 resources contributing to the significance of the district and 68 noncontributing resources. Significant and well-known historic resources in the district include plantations, gardens, vernacular buildings, and country houses that were established along the banks of the Ashley River. However, it also includes the extensive savannas and wetlands that, as locations of major slave settlements, livestock pens and pastures, agricultural fields, and phosphate mining and forestry operations, were essential to the economic vitality of the plantation system. This is a system that was tested and defined during the Proprietary period, firmly established during the Colonial and Antebellum eras, and revived with new industry following the Civil War and Reconstruction which continued well into the 20th century. These tracts of land between the Ashley River to the north, and the Rantowles Creek/Stono Swamp watershed to the south continue to be exploited in the early-21st century for their timber and mineral resources, for their recreational value to equestrian and hunt clubs, and as a major tourist destination.

Charleston

Aiken-Rhett House Slave Quarters NR
48 Elizabeth Street, Charleston

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

Avery Institute NR
125 Bull Street, Charleston

Avery Institute originated in the Saxton School, which was founded by Francis L. Cardoza in 1865 as a school for African American students. Cardoza was born free in Charleston in 1837 and earned a four-year degree at the University of Glasgow. He continued his studies at seminaries in Edinburgh and London. After serving briefly as a Presbyterian pastor, Cardoza volunteered his services to the American Missionary Association as a teacher. In response to Cardoza's appeal for a secondary school for advanced students, the American Missionary Association purchased a lot on Bull Street and constructed this three-story brick building c. 1868. The Freedman's Bureau and the estate of northern philanthropist Charles Avery also contributed to the school. By 1880 Avery Institute had almost 500 students who were taught by an integrated staff including both Charlestonians and northerners. The training of teachers was one of the main goals of the school, which achieved a reputation of academic excellence. Many of South Carolina's most prominent African American leaders received their education here. By 1947 Avery became a public school, which closed its doors in 1954. Avery Institute is included in the Charleston Historic District. Today, the building houses the Avery Research Center for African American History and Culture. Based at the College of Charleston, it is an archives, research center, and museum.



Avery Institute

Bethel A.M.E. Church NR
369 Drayton Street, McClellanville

Bethel African Methodist Episcopal Church, built c. 1872, is associated with the growth of the African Methodist Episcopal Church during Reconstruction. The church was probably constructed by Samuel Drayton (a carpenter and former slave) who is thought to have built other churches in the area. Bethel A.M.E. was the first separate church for

African Americans in the McClellanville area and represents a way that freed slaves expressed their new found freedom. Bethel A.M.E. Church is also an excellent example of late-nineteenth century vernacular church architecture. The church was built in the Gothic Revival style and is sided with cypress fish-scale shingles. It also features blind pointed Gothic arches with chevron wooden panels over each window.

Bible Sojourn Society Cemetery HM
Within cemetery, N off Coosawatchie Road, Lincolntonville

(Front) The Town of Lincolntonville was founded in 1867 and incorporated in 1889 as a haven for African Americans. In 1891, town leaders established the Bible Sojourn Society Cemetery here on the farmland of Maria S. Eden. The 2.75-acre cemetery served as a community burial ground and was long associated with Ebenezer A.M.E. Church (1/2 mi. N), the town's first church. (Reverse) For nearly a century, Lincolntonville residents regularly held burials at this cemetery. Among those interred here are many of the town's founding families, early settlers, and later local leaders. Burials stopped around the time of Hurricane Hugo (1989) and resumed in the 2010s after the property was restored. In 2015, the cemetery was acquired by the Town of Lincolntonville. Sponsored by Town of Lincolntonville, 2021

Boone Hall Plantation NR
Boone Hall Plantation NR, Mount Pleasant

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



Boone Hall Plantation

Burke High School HM
144 President Street, Charleston

(Front) This school, founded in 1910, was the first public high school for African-Americans in Charleston. It succeeded the Charleston Normal & Industrial School, a private school at Bogard & Kracke Streets, which had been founded in 1894 by Rev. John L. Dart. The new Charleston Colored & Industrial School, built here at President and Fishburne Streets by the City of Charleston, opened in January 1911 with 375 students. (Reverse) David Hill became the first African-American principal in 1919. The school was renamed Burke Industrial School in 1921 in memory of J.E. Burke, vice chairman of the public school board. By 1930 Burke, with 1,000 students, had a full elementary and high school curriculum in addition to its vocational curriculum. Burke merged with Avery High School in 1954, was accredited, and was renamed Burke High School, in a new complex on this site. It was rebuilt in 2005. *Erected by the Burke High School Foundation, Inc., 2010*

Calvary Episcopal Church HM
104-106 Line Street, Charleston

(Front) This church, located on Beaufain Street for 91 years, was organized in 1847 to give free blacks and slaves in antebellum Charleston a separate Episcopal congregation of their own. The Rev. Paul Trapier was its first minister, and the church met in the St. Philip's Episcopal Church parsonage, then in Temperance Hall, before acquiring a lot at the corner of Beaufain and Wilson Streets. (Reverse) A stuccoed brick church on Beaufain Street was completed and consecrated in 1849. In 1940 Charleston Housing Authority bought the historic church and lot to build the Robert Mills Manor housing project. The congregation bought this lot on Line Street from the city and dedicated this sanctuary in 1942. Three African-American cemeteries have been on this site: one Colored, one Baptist, and Calvary Episcopal. *Erected by the Congregation, 2010*

Camp of Wild's "African Brigade,"
1863-1864 HM
Folly Beach Community Center,
55 Center Street, Folly Beach

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

Brigade who died here in 1863-64. Most graves were removed after the war. In 1987 relic hunters discovered additional graves of U.S. Colored Troops. In 1987-88 archaeologists removed 19 burials and published their findings. These soldiers were reburied with full military honors at Beaufort National Cemetery in May 1989. *Erected by The Friends of the 55th Massachusetts, 2010*

Cannon Street Hospital /
McClennan - Banks Memorial Hospital HM
135 Cannon Street, Charleston

(Front) Cannon Street Hospital, established here in 1897, served the African-American community of Charleston until 1959. Officially the Hospital and Training School for Nurses, it occupied a three-story brick building constructed ca. 1800. Dr. Alonzo C. McClennan (1855-1912), then one of only six black physicians in Charleston, was one of its founders and also edited *The Hospital Herald* 1898-1900. (Reverse) By 1956 Dr. Thomas C. McFall, director of the Cannon Street Hospital, led a campaign to build a new hospital. McClennan-Banks Memorial Hospital, which opened on Courtenay Street in 1959, was named for Dr. McClennan and Anna DeCosta Banks (1869-1930), first head nurse of the Cannon Street Hospital. The old hospital here was torn down in 1961; the new hospital closed at the end of 1976 and was torn down in 2004. *Erected by the Waring Historical Library, Medical University of South Carolina, and the Avery Research Center for African American History and Culture, College of Charleston, 2010*

Centenary United Methodist Church NR
60 Wentworth Street, Charleston

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

Central Baptist Church NR
26 Radcliffe Street, Charleston

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

Charleston Cemeteries Historic District NR
Huguenin Ave, bounded by Algonquin Rd, N. Romney St, Meeting St, CSX RR, Charleston

The Charleston Cemeteries Historic District was formerly the Magnolia Umbra Plantation. Beginning in 1849, the property underwent an eighteen-month transition under the guidance of South Carolina architect Edward C. Jones in the spirit of the rural cemetery movement. The first established cemetery was the Magnolia Cemetery; however, expansion and additions of additional cemeteries happened almost immediately and the cemetery district continued to grow through the mid-twentieth century. Located at the northern boundary of the city of Charleston, South Carolina the Cemeteries Historic District is composed of twenty-three cemeteries established between 1850 and 1956. The Cemeteries Historic District is significant under Criteria A and C. Criteria A in the area of social history for the evidence the district provides regarding the burial practices of a diverse swath of Charleston's population from 1850-1956. The variety of funerary art, ranging from the high-style and monumental carvings, mausoleums, and monuments, to simple vernacular grave markers, also makes it significant under Criterion C for funerary art. Moreover, portions of the district embody the distinct characteristics of the rural cemetery movement including landscaping, monuments, spatial layout, and decorative fencing, making it significant in the area of landscape architecture. The period of significance begins in 1850, with the founding of Magnolia Cemetery,

and concludes in 1956 when the Brown Fellowship Society cemetery, formerly on Pitt Street, was relocated here. Listed in the National Register July 24, 2017.



Cigar Factory / "We Shall Overcome"

Cigar Factory / "We Shall Overcome" HM
701 E. Bay Street, Charleston

(Front) This five-story commercial building, built ca. 1882 as a textile mill, was known as the Charleston Manufacturing Company, then Charleston Cotton Mills, in its early years. Leased to the American Tobacco Company in 1903, the plant was sold to that company in 1912. Popularly called "the Cigar Factory," it produced cigars such as Cremo and Roi-Tan until it closed in 1973. The Cigar Factory was listed in the National Register of Historic Places in 1980. (Reverse) By the end of World War II the factory employed 1,400 workers, 900 of them black women. In October 1945, 1,200 workers walked out over discrimination and low wages. Strikers sang the gospel hymn "I'll Overcome Someday." Later revised as "We Shall Overcome," it would become the anthem of the Civil Rights Movement. The strike ended in March 1946 with a settlement giving workers raises and promising better treatment. *Sponsored by the Preservation Society of Charleston, 2013*

Constitutional Convention of 1868 HM
Meeting Street, between Broad and Tradd Street, Charleston

(Front) In January 1868 delegates met to rewrite the S.C. Constitution. They convened at the Charleston Club House, which once stood near here. Before the Civil War the Club House was reserved for Charleston's planter elite, but a majority of the delegates in 1868 were African American, some of them former slaves. The election of delegates to the convention was the first time that African American men voted in S.C. (Reverse) The 1868 Constitution was a remarkable document for its time. The Declaration of Rights made no distinctions

based on race. It created the basis for the state's first public school system, as proposed by Robert Smalls, and guaranteed black male suffrage two years ahead of the 15th Amendment. In 1895, a new constitution would mandate segregated schools, outlaw interracial marriages, and disenfranchise black men. *Sponsored by the S.C. Civil War Sesquicentennial Advisory Board, 2018*

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

Just N. of Rifle Range Road, Mount Pleasant vicinity

(Front) This plantation cemetery predates the American Revolution. It was established by early members of the Hamlin, Hibben and Leland families. James Hibben (d. 1835), one of the founders of Mount Pleasant, is buried here. Generations of both white and black families are interred here. In 2003 this cemetery was listed in the National Register of Historic Places. (Reverse) Thomas Hamlin established Copahee Plantation here in 1696. Later divided into Copahee and Contentment Cottage, it is now known as Hamlin Farms. In 1881 African American farmers bought 31 ten-acre lots from the Hamlins and founded the Hamlin Beach community. White and black descendants still live here today. *Sponsored by the Christ Church Parish Preservation Society, 2011*

Denmark Vesey House NHL

56 Bull Street, Charleston

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

Dianna Brown Antique Shop NR

62 Queen Street, Charleston

The Dianna Brown Antique Shop was individually listed in the National Register on March 12, 2020. The Dianna Brown Antique Shop is significant at the local level in the areas of African American and Women's history for its association with successful antiques dealer Dianna McCall Brown (1860-1949). Arriving in Charleston in the late-1870s, Brown was a member of a locally prominent African American family who became one of the city's best-known early 20th century antique dealers and the first woman of color to enter the city's antiques trade. Working from 1913 until her death in 1949, Brown operated her shop on the first floor of the family's two-story residence at 62 Queen Street, the oldest portions of which likely date to the 1870s. Navigating the limitations placed on women of color in the early 20th century, Brown developed an extensive business network believed to have stretched across the United States, distinguishing herself among black and white Charlestonians alike as a successful entrepreneur.



Dianna Brown Antique Shop

Drayton Hall NHL

3380 Ashley River Road, Charleston vicinity

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

Edisto Island Baptist Church NR

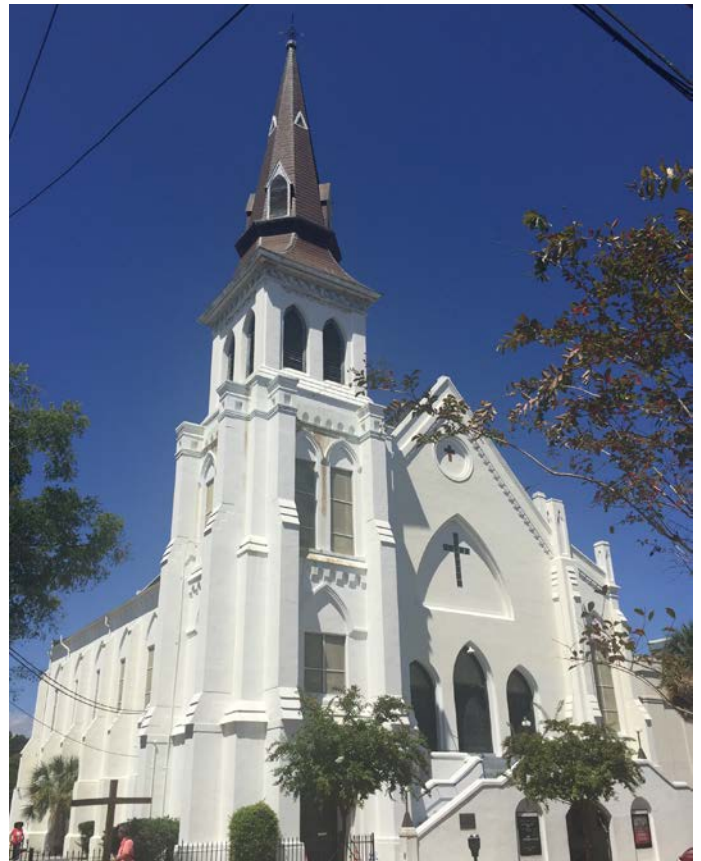
1813 SC Highway 174, Edisto Island

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

Emanuel A.M.E. Church NR

110 Calhoun Street, Charleston

The Emanuel African Methodist Episcopal Church is a Gothic Revival building designed by John Henry Devereux. The congregation of Emanuel AME dates to 1816, though the construction of the current sanctuary did not begin until 1891. Though work was completed in 1892, the building was badly damaged by a cyclone the next year and work on the building did not resume until 1901. Built in brick, the three-story building was stuccoed over between 1949 and 1951. After its completion in 1901, the church became a center of African American life in Charleston, attracting national figures who spoke before mass meetings and public gatherings. In the 1960s, the church became a key staging ground for civil rights activity, bringing it to national prominence. Emanuel served as a prominent organizing and meeting venue as the Charleston Movement pushed back against segregation in the city, led in part by Emanuel's minister Reverend B.J. Glover. Movement activities originating in the church resonated outward into the streets of Charleston, bringing about lasting change in the city and underscoring South Carolina's central role in the national Civil Rights Movement. This involvement in civil rights activity continued through the Hospital Workers' Strike of 1969, when Coretta Scott King spoke at the church in support of the striking workers. The church's place within the community, as an institution that was controlled entirely by African Americans, allowed it to play a vital role in the struggle for civil rights in Charleston. Listed in the National Register October 25, 2018.



Emanuel A.M.E. Church

Faber House (Hametic Hotel) NR

635 East Bay Street, Charleston

The Faber House (1836-c.1840) is a three-story mansion located in the East Side (historically Hampstead Village) neighborhood of Charleston that was designed in the Early Classical Revival style with unique elements of Palladian architecture. While other local structures incorporated aspects of Palladian style, the Faber House showcases the purity of this form, incorporating architectural elements such as strict symmetry, a soaring portico with pediment roof, Classical architectural detailing, and use of the Greek orders. Although the Faber House experienced different interior uses and mechanical upgrades, the house retains a high level of historic integrity and stands today as one of the few remaining antebellum suburban mansions in the East Side neighborhood of Charleston. It is also listed for its significance as one of the only African American hotels in the city from 1920 to 1932. Named the Hametic Hotel, the building catered to black travelers and met the community's needs for social spaces during Jim Crow segregation. Listed in the National Register April 30, 2019.

First Memorial Day HM
Hampton Park, Charleston

(Front) Hampton Park was once home to the Washington Race Course and Jockey Club. In 1864 this site became an outdoor prison for Union soldiers. Before Charleston fell in Feb. 1865, more than 250 prisoners died and were buried in mass graves. After Confederate evacuation, black ministers and northern missionaries led an effort to reinter bodies and build a fence around a newly established cemetery. Over the entrance workmen inscribed the words Martyrs of the Racecourse. (Reverse) On May 1, 1865 a parade to honor the Union war dead took place here. The event marked the earliest celebration of what became known as Memorial Day. The crowd numbered in the thousands, with African American school children from newly formed Freedmen's Schools leading the parade. They were followed by church leaders, Freedpeople, Unionists, and members of the 54th Mass., 34th, and 104th U.S. Colored Infantries. The dead were later reinterred in Beaufort. *Sponsored by the City of Charleston, 2017*

Folly North Site NR
Restricted, Folly Beach vicinity

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

Friendship A.M.E. Church HM
204 Royall Avenue, Mount Pleasant

(Front) This church, founded during Reconstruction, has been at this site since 1890. The first sanctuary serving this congregation was located on Hibben St. and built on a lot leased from the town of Mount Pleasant in 1877. After moving here and building a new church under the pastorate of Rev. F.E. Rivers in 1890, the congregation grew so quickly that it built its third sanctuary, a large frame church, by 1895. (Reverse) A 1911 storm during the pastorate of Rev. Frank Woodbury nearly destroyed the sanctuary, which was essentially rebuilt. Later renovations, including the application of a brick veneer in 1961 during the pastorate of Rev. J.A. Sabb, Jr., gave the church its present appearance. Friendship A.M.E.

Church also hosted the graduation exercises of nearby Laing School for many years until the school closed in 1953. *Erected by the Congregation, 2001*

Harleston-Boags Funeral Home NR
121 Calhoun Street, Charleston

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



Harleston-Boags Funeral Home

Harmon Field / Cannon Street All-Stars HM
President Street at Fishburne Street, Charleston

(Front) Harmon Field, established in 1927, was one of many parks across the country created with support from the Harmon Foundation, a national philanthropic organization. Though dedicated to the Recreation of All, state law mandated the racial segregation of public parks and Harmon Field remained a facility for African Americans until it was desegregated in 1964. Among other uses, the park was a venue for games played by amateur and semi-pro baseball teams. (Reverse) In 1953 the Cannon St. YMCA established the first

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

Holy Trinity Reformed Episcopal Church NR
51 Bull Street, Charleston

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

Hospital Strike of 1969 HM
Ashley Avenue, Charleston

(Front) Civil rights marches on Ashley Ave. and elsewhere occurred during strikes at two hospitals from March 20 to July 18, 1969. Workers, mostly black women, cited unequal treatment and pay when they organized and walked out of the Medical College Hospital (MCH) on Doughty St. and Charleston County Hospital (CCH) on Calhoun St. Some picketers were arrested, the state of S.C. refused to sanction a union, and talks stalled. (Reverse) The Southern Christian Leadership Conference joined the strike in its first major campaign since the death of Martin Luther King, Jr. Protests were marred by violence, and Gov. Robert McNair called out the National Guard and set a curfew. In May King's widow Coretta Scott King led 5,000 marchers down Ashley Ave. A settlement at MCH in June and CCH in July gave workers raises and promised better treatment. *Sponsored by the Preservation Society of Charleston, 2013*

Hunter's Volunteers HM
SW corner of Grimball Road and Riverland Drive, Charleston vicinity

(Front) This site once belonged to Hunter's Volunteers, an African American militia est. on James Island by 1877. Part of the S.C. National Guard, the unit kept an enlistment of 30-40 men tasked with helping preserve civil order. Most of them were farmers or laborers. The unit was disbanded in 1891 after trying to stop the arrest of a Black man in Charleston but was reinstated in 1892. (Reverse) In 1899, Hunter's Volunteers bought this site from Sarah Grimball and Henry Grimball. Over time, the unit became more of a mutual aid society and social club than a military outfit. In 1897, a year after being disarmed by the state, members chartered the Hunter Volunteer Charitable Society. A two-story wooden building razed in the 1960s served as their lodge and may have originally been an armory. *Sponsored by Canter Construction, 2019*

Hutchinson House NR
Point of Pines Road, Edisto Island

Built by Henry Hutchinson around the time of his marriage to Rosa Swinton in 1885, the Hutchinson House is the oldest intact house identified with the African American community on Edisto Island after the Civil War. Hutchinson was born a slave in 1860. According to local tradition, he built and operated, from c. 1900 to c. 1920, the first cotton gin owned by an African American on the island. Hutchinson lived in this house until his death in 1940.

Inland Rice Fields, ca 1701-1865 HM
Palmetto Commerce Pkwy, NW of Ashley Phosphate Road, North Charleston vicinity

(Front) Embankments and ditches dating from the early 18th century are still visible here and show the elaborate layout of rice fields that were part of Windsor Hill and Woodlands plantations. Before the American Revolution, lowcountry planters grew rice in inland fields that did not use the tides for flood waters. (Reverse) Windsor Hill was established ca. 1701 by Joseph Child (d. 1717), and Woodlands was established ca. 1800 by Thomas Parker (d. 1821). The remnants of these rice fields are a tangible reminder of the skill and labor of the enslaved people who constructed them, many of whom had been rice farmers in Africa. *Sponsored by Charleston County, 2012*

Jackson Street Freedman's Cottages NR
193-199 Jackson Street, Charleston

The Jackson Street cottages are a set of four single-story structures, built in a form that is known locally as a Freedman's Cottage. The buildings are timber-framed with a rectangular shaped plan, gable roofs, and a piazza. The walls were originally finished with wood clapboards, while the roof was sheathed with corrugated metal cladding. The chimneys and foundation are constructed with brick masonry. Typical of other Charleston architecture, and reminiscent especially of the single house, the piazza includes a screen door, which acts as the street entry for the buildings. The Jackson Street cottages were built in the early 1890s to accommodate working class families during urban expansion onto Charleston's northern peninsula. The retention of historic materials and setting, particularly the fact that the cottages remained clustered as a group, means that these cottages retain a higher degree of integrity than other examples of this architectural type in Charleston. The origin of the term Freedmen's Cottage in common local parlance is unclear, but it would seem to derive from the belief that these modest dwellings had their origins as homes for recently emancipated slaves in the late nineteenth century. Current research, including on the tenants of the cottages on Jackson Street, does not necessarily support this idea. Instead, it suggests that these dwellings were a response to housing needs and land pressures as the Charleston population grew and expanded north on the Charleston peninsula in the late nineteenth century. The cottages are eligible for listing in the National Register of Historic Places under Criterion A in the area of social history. Their significance derives from the story that they tell about residential development in Charleston during the late nineteenth and early twentieth centuries. The collection of buildings is also eligible under Criterion C as an example of an architectural vernacular based on the Charleston single house. Listed in the National Register June 5, 2017.

**James Simons Elementary School /
Desegregation of Charleston Schools** HM
741 King Street, Charleston

(Front) This school, built in 1919 and designed by local architects Benson & Barbot, was the fifth public elementary school in the city. It opened for the 1919-1920 school year with an enrollment of 600. In 1955 the Charleston Branch of the National Association for the Advancement of Colored People (NAACP) petitioned the Charleston school board to desegregate all public city schools, including this one. (Reverse) In 1960 nine parents, with support from the NAACP, applied for their

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

Jenkins Orphanage HM
3923 Azalea Dr, North Charleston

(Front) Since 1937 this has been the campus of the Jenkins Orphanage, established in Charleston in 1891 by Rev. Daniel Joseph Jenkins (1862-1937). Jenkins, a Baptist minister, founded this orphanage for African American children with aid from the city. Housed in the old Marine Hospital on Franklin Street downtown 1891-1937, it also included an institute to teach and train children between the ages of 3 and 20. More than 500 lived there by 1896. (Reverse) The Jenkins Orphanage Band played concerts across the U.S. and Europe for more than 30 years to help fund the orphanage. The band, taught by Hatsie Logan and Eugene Mikell, is prominent in the early history of jazz; alumni Cat Anderson, Freddie Green, and Jabbo Smith played for Duke Ellington, Count Basie, and others. The orphanage moved here in 1937, and its offices and dorms were built by the City of Charleston. Those historic buildings burned in the 1980s. *Erected by the Daniel Joseph Jenkins Institute for Children, a program of the Orphan Aid Society, Inc., 2008*

John L. Dart Library HM
1067 King Street, Charleston

Dart Hall, at Kracke and Bogard Sts., was founded in 1927 by Susan Dart Butler (1888-1959) as the first public library for African Americans in Charleston. She was the daughter of Rev. John L. Dart (1844-1947), who in 1894 established the Charleston Normal and Industrial Institute, later Burke H.S. The library began as a reading room in the printing office of the Institute, relying on Rev. Dart's personal collection. In 1931, with support of the Julius Rosenwald Fund, the collection and building expanded, and Dart Hall became a branch of the Charleston Free Library. The Dart family leased the building to the county for \$1 a year until the county bought the building in 1952. Susan Dart Butler continued to serve as librarian until 1957. In 1968 a new library was completed here and the original Dart Hall Library was razed. *Sponsored by the Charleston County Public Library, 2017*

John Schnierle Jr./

Alonzo J. Ransier House NR

33 Pitt Street, Charleston

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

Jonathan Jasper Wright Law Office HM

84 Queen Street, Charleston

(Front) Jonathan Jasper Wright (1840-1885), the first African American in the U.S. to sit as a justice on a state supreme court, practiced law here from 1877 until his death in 1885. Wright, a native of Pa., was educated at Lancasterian Academy in Ithaca, N.Y. He came to S.C. in 1865 as a teacher for the American Missionary Association and also worked as an attorney for the Freedmen's Bureau. (Reverse) Wright wrote that he hoped to vindicate the cause of the downtrodden. He was a delegate to the S.C. constitutional convention of 1868 and a state senator 1868-70. Wright, elected to the S.C. Supreme Court in 1870, resigned in 1877 due to political pressure. After he left the bench he practiced law, helped Claflin College found its Law Department, and became its Chair in Law. He died of tuberculosis in 1885. *Sponsored by the S.C. Black Lawyers Association, 2013*

King Cemetery NR

Near junction of US Highway 17 and S-19-38, Adams Run

The King Cemetery, which was named for a nineteenth century plantation owner, is thought to have been used by the area's African American community since at least the late antebellum

period. It contains at least 183 graves. Oral history documents the extensive use of the graveyard during slavery and continuing into the first half of the twentieth century. The cemetery is a good example of the Lowcountry African American cemetery, typically associated with a plantation and reflecting the continuation of burial rituals and patterns originating in slavery. Distinctive characteristics include the placing of grave goods — personal items of the deceased — on graves and the use of plant materials. Although relatively few burial goods are visible on the surface, archaeological investigations have shown that they are found slightly below grade, having been covered by recent buildup of soils. During the spring the cemetery is dominated by massive banks of daffodils and snowflakes with yucca plants marking individual graves.

Kress Building / Civil Rights Sit-Ins HM

281 King Street, Charleston

(Front) This three-story Art Deco building, built in 1930-31 was a 5- and 10-cent store owned by S.H. Kress & Co. until 1980. Kress, with about 400 American stores, designed its own buildings. This store features a yellow brick facade with colorful and decorative glazed terracotta details typical of Kress's Art Deco designs. A 1941 two-story addition faces Wentworth Street. McCrory Stores bought this building in 1980, operating it under the Kress name until 1992. (Reverse) In April 1, 1960, the lunch counter here and those at the Woolworth's and W.T. Grant's stores on King St. were the targets of the city's first civil rights sit-in. Black students from Burke High School were denied service but refused to leave. Arrested for trespassing, they were later convicted and fined. This youth-led protest was the beginning of a broader civil rights movement in Charleston. *Sponsored by the Preservation Society of Charleston, 2013*

Laing School HM

Hwy 17 N at Six Mile Road, Mount Pleasant

(Front) The original Laing School was founded in Mt. Pleasant by the Abolition Society of Pennsylvania in 1866. In 1953, Laing H.S., the last segregated school in Mt. Pleasant to graduate African American students from the 12th grade, was dedicated at this site in the Six Mile Community. From its inception, Laing students have made significant contributions to the state, nation, and world. (Reverse) Laing H.S. closed in 1970 when Charleston Co. schools desegregated. Ten principals served Laing School, 1866-1970: Cornelia Hancock, 1866-76; Abby D. Munro, 1876-1913; Marie A. O'Neill, 1913-19; Charlotte Powell, 1919-42; James Graves, 1942-45; John Collins, 1945-48; William Swinton, 1948-56; William

Rouse, 1956-61; Fletcher Linton, 1961-70; and Miriam M. Brown, 1953-69. *Sponsored by Laing School Association, 2017*

Laing School HM

King Street and Royall Avenue, Mount Pleasant

((Front) Laing School, located here from 1868 to 1953, was founded in 1866 by Cornelia Hancock, a Quaker who had served as a nurse with the Union Army during the Civil War. First housed in Mount Pleasant Presbyterian Church, Laing Industrial School was named for Henry M. Laing of the Friends' Association for the Aid and Elevation of Freedmen. The 1868 school, destroyed by the Charleston earthquake of 1886, was replaced by a school which stood here until 1954. (Reverse) Early instruction at Laing, with its motto, "Try To Excel," combined academics with instruction in industrial, farming, and homemaking skills. A new Laing Elementary opened at King & Greenwich Streets in 1945; the high school remained here until a new Laing High opened on U.S. Hwy. 17 North in 1953. Laing High closed in 1970 with the desegregation of county schools. That building later housed Laing Middle School when it opened in 1974.

Erected by the Laing School Alumni Association, 2002



Harleston-Boags Funeral Home

Liberty Hill HM

4790 Hassell Street, North Charleston

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

Lincoln Theatre / Little Jerusalem HM

601 King Street, Charleston

(Front) In 1919, the Lincoln Theatre opened at 601 King St. and became Charleston's lognest operating theater for African Americans. It was run for most of its history by African American manager Damon Ireland Thomas (1875-1955). For a time it was the only theater in the city where black patrons sat without restrictions. The Lincoln hosted movies, vaudeville troupes, public speakers, and local acts. It closed c.1971 and was razed in 1989 after sustaining damage from Hurricane Hugo. (Reverse) In the first decades of the 1900s, Jewish-owned stores clustered along King St. in an immigrant neighborhood sometimes called Little Jerusalem. Businesses here included furniture and dry goods stores, shoe repair shops, Zalkin's kosher meat market, and Mazo's deli. One early arrival, Russian-born Samuel L. Banov (1870-1933), ran a successful clothing store at 595 King St. and invested in real estate nearby, including 601 King St., which he opened in 1919 as the Lincoln Theatre. *Sponsored by the Jewish Historical Society of South Carolina, 2019*

Lincolnvile HM

*W. Broad and Lincoln Sts. (State Rd. S-10-881),
Lincolnvile*

(Front) The Town of Lincolnvile was founded in 1867 by seven African American leaders: Daniel Adger, Marc Buffett, Rev. Richard H. Cain, Hector Grant, Rev. Lewis Ruffin Nichols, Rev. M.B. Salters, and Walter Steele. The town was located along the S.C.R.R. and was originally known as Pump Pond because the steam engines would stop here to refill their tanks. It was renamed Lincolnvile in honor of Abraham Lincoln. The town was formally incorporated in 1889. (Reverse) Lincolnvile was established as an African American enclave. Rev. R.H. Cain purchased 500 acres, divided it into town lots, and sold to black settlers. By 1884 there were approximately 120 families living here and the town government was composed entirely of African American men. In addition to founding the town, Cain also served in the S.C. Senate and the U.S. House (1873-5, 1877-9). He was the first pastor of Emanuel A.M.E. Church after the Civil War and was appointed bishop in 1880. *Sponsored by the Town of Lincolnvile, 2018*

Lincolnvile School / Lincolnvile Elementary School HM

*West Broad Street, Lincolnvile,
W of Ladson, Lincolnvile*

(Front) Lincolnvile School, the first public school for black students in this community, stood here from 1924 to 1953. Built at a cost of \$6,100, it was one of more than 5000 schools in the South funded in

part by the Julius Rosenwald Foundation between 1917 and 1932. Four teachers taught grades 1-7 in a frame school with four classrooms and an auditorium, on a four-acre lot on Broad Street. (Reverse) In 1953 Lincolnville School was covered with brick veneer and expanded to become Lincolnville Elementary School, with four classrooms, a library, and a cafeteria/auditorium. Students attended grades 1-7 there until Charleston County schools were desegregated in 1969. *Erected by the Lincolnville Elementary School Alumni Association, 2008*

Magnolia Place and Gardens NR
3550 Ashley River Road, Charleston

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

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

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

McLeod Plantation NR
325 Country Club Road, James Island

McLeod Plantation includes a plantation house, built around 1856 for William Wallace McLeod, and one of the most intact rows of slave houses in the state. In 1860 seventy-four slaves lived in twenty-six cabins on the cotton plantation. Five of these slave

cabins, which line the main drive, remain today. The wood frame cabins measure about twenty feet by twenty feet and have exterior end chimneys. During the Civil War the McLeod family left the plantation, and it served as unit headquarters, a commissary, and a field hospital for Confederate forces. When Confederate forces evacuated Charleston in February 1865, Union troops used the plantation as a field hospital and officers' quarters. Among the units camped on the property were the 54th and 55th Massachusetts Volunteer Regiments, which were composed of African American soldiers. During Reconstruction the McLeod Plantation House served as headquarters for the Freedmen's Bureau for the James Island district.

Mosquito Beach HM
intersection of Sol Legare Road & Folly Road, Sol Legare Island

(Front) Located 1.5 mi. SW of here, Mosquito Beach is a .13-mile strip of land that served African Americans during the Jim Crow era, when nearby Folly Beach was segregated. The beach began as a gathering spot for workers at a nearby oyster factory in the 1920s and 1930s. A store selling seafood and drinks first opened in the 1930s. Other businesses followed in the 1940s and 1950s. (Reverse) Mosquito Beach lies along a tidal marsh historically known for the large mosquito population that gave the beach its name. By the 1960s, the beach provided African American leisure-seekers with music venues, pavilions, restaurants, and a hotel. Mosquito Beach's businesses as well as the land were owned by African Americans. Listed in the National Register of Historic Places in 2019. *Sponsored by Historic Charleston Foundation and Mosquito Beach Business Association, 2019*



Mosquito Beach

Mosquito Beach Historic District NR
intersection of Sol Legare Road & Folly Road, Sol Legare Island

The Mosquito Beach Historic District in the vicinity of Charleston, James Island and Folly Beach, Charleston County was listed in the National Register on September 23, 2019. The Mosquito Beach Historic District is a significant and well-preserved cultural, commercial, and recreational epicenter for the coastal black community in the Charleston area during Jim Crow segregation. Outstanding features of the district include its retained viewshed and rural landscape, as well as the survival of midcentury structures representative of the area's recreational peak during the Jim Crow era. The buildings, although simple and vernacular in nature, retain original finishes and detail, and their arrangement within the preserved landscape of Mosquito Beach, as well as the surviving remnants of the boardwalk, still reflect the original intent for the strip: a place of socializing and congregation.

Mount Pleasant Presbyterian Church HM
At the church, 302 Hibben Street (corner of Church and Hibben Sts.), Mount Pleasant

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

Moving Star Hall NR
River Road, Johns Island

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



Moving Star Hall

Mt. Zion A.M.E. Church NR
7 Glebe Street, Charleston

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



Mt. Zion A.M.E. Church

Old Bethel Methodist Church HM

222 Calhoun Street, Charleston

(Front) This church, built in 1797 in the meeting-house form, was dedicated in 1798 and completed in 1809. It is the oldest Methodist church standing in Charleston. Originally at the corner of Pitt and Calhoun Streets, Bethel Methodist Church was a congregation of white and black members, both free blacks and slaves. Many blacks left the church in 1833 during a dispute over seating. Though some later returned, many did not. (Reverse) In 1852 the congregation moved this building west to face Calhoun Street, to make room for a new brick church, completed the next year. This church, called Old Bethel, was used for Sunday school before its black members acquired it in 1876. They kept the name Old Bethel and moved the church to this location in 1882. Old Bethel Methodist Church was listed in the National Register of Historic Places in 1975. *Erected by the Congregation, 2011*

Old Bethel United Methodist Church NR

222 Calhoun Street, Charleston

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



Old Bethel United Methodist Church

Old Marine Hospital/ Jenkins Orphanage NHL

20 Franklin Street, Charleston

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

Old Plymouth Congregational Church NR

41-43 Pitt Street, Charleston

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

Old Slave Mart NR

6 Chalmers Street, Charleston

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



Old Slave Mart

Plymouth Church / Plymouth Parsonage HM

41 Pitt Street, Charleston

(Front) In 1867 over 100 African Americans, most former members of the Circular Church, founded Plymouth Church, among the oldest black Congregational Churches in the South. Plymouth is an example of the independent black churches formed at the dawn of emancipation. Early pastor Francis L. Cardozo was also involved in the operation of Avery Normal Institute, a school for black students. This Gothic Revival church building was completed in 1872. (Reverse) Plymouth parsonage, built in 1886, was home to church leaders. Pastors who lived here were active in anti-lynching and equal rights campaigns. Plymouth also hosted a number of prominent black figures. W.E.B. Du Bois, a founding NAACP member, visited

in 1925, and Paul Robeson, a singer and activist, stayed here while campaigning for presidential candidate Henry Wallace in 1948. In 1957 the congregation moved to a new location one mile north on Spring Street. *Sponsored by the Avery Research Center for African American History and Culture, 2014*

Point of Pines Plantation Slave Cabin NR

Point of Pines Road, Edisto Island

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

Richard Holloway Houses NR

221 Calhoun Street, 96 Smith Street, & 72 Pitt Street, Charleston

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

Seashore Farmers' Lodge No. 767 NR

NE corner of Sol Legare &
Old Sol Legare Roads, James Island

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



Seashore Farmers' Lodge No. 767

Seaside School NR

1097 SC Highway 174, Edisto Island

Seaside School, which was built c. 1931, is reported to be the oldest African American school remaining on Edisto Island. This is at least the second building for Seaside School. In the first half of the twentieth century per-pupil expenditures in South Carolina were considerably lower for blacks than whites. In 1922 J.B. Felton, State Supervisor for Colored Schools, found that only about ten percent of colored schoolhouses are respectable. Like so many in South Carolina the African American schools on Edisto Island were overcrowded. In 1930 the Edisto Island school district was authorized to consolidate the Seaside and Central African American schools and erect a four-room Rosenwald building, based on an agreement that the colored people would raise the money for the lot and as much as they could for desks to equip the building. Coming in the Great Depression, this requirement was beyond the capacity of the community. Seaside and Central were not consolidated, and the new Seaside School is a simple two-room building, constructed in accordance with Clemson's Extension Service Standards of 1907 and 1917. From 1931 until the construction of a consolidated school in 1954, black residents of Edisto Island received their primary education in this building.

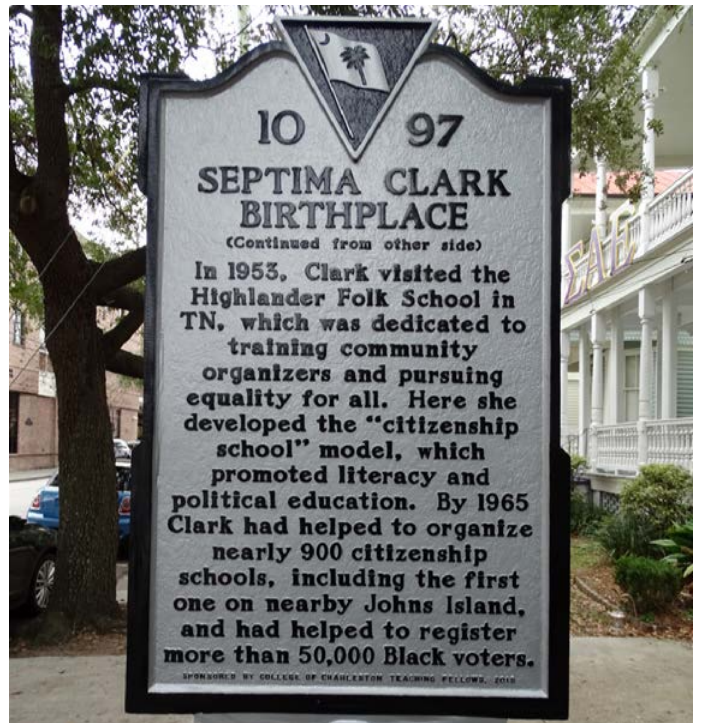


Seaside School

Septima Clark Birthplace HM

105 Wentworth Street, Charleston

(Front) Septima Poinsette Clark, who Martin Luther King Jr. called the Mother of the Movement, was a nationally influential Civil Rights activist. She was born at 105 Wentworth St. on May 3, 1898 to Peter Poinsette, a former slave, and Victoria Anderson, who was of Haitian descent. Clark earned her teacher's certificate from Charleston's Avery Normal Institute and her master's from Hampton Institute. She taught for nearly 40 years. (Reverse) In 1953, Clark visited the Highlander Folk School in TN, which was dedicated to training community organizers and pursuing equality for all. Here she developed the citizenship school model, which promoted literacy and political education. By 1965 Clark had helped to organize nearly 900 citizenship schools, including the first one on nearby Johns Island, and had helped to register more than 50,000 Black voters. *Sponsored by College of Charleston Teaching Fellows, 2018*



Septima Clark Birthplace

Simeon Pinckney Homestead HM

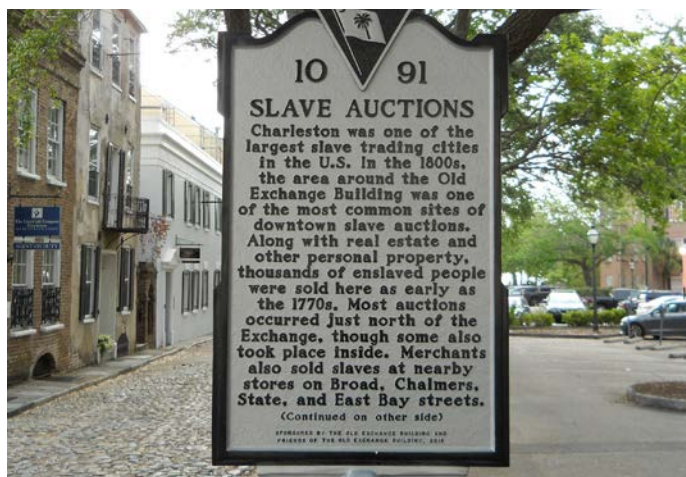
Fort Johnson Road, James Island

(Front) Simeon Pinckney, who was born a slave in Manning, S.C., enlisted in the 3rd S.C. Inf. (Colored) in 1863, and also served in the 21st U.S. Colored Infantry during the Civil War. Later, Pinckney settled on James Island with wife Isabella, stepson Daniel, and sons Alex and Samuel. In 1874 he purchased twenty acres of land for \$350. Here he built a house and farmed the land on his own account. (Reverse) Simeon Pinckney died in Nov. 1921 and is buried in the Fort Johnson area. Remarkably, Pinckney was not only able to purchase land during Reconstruction, but the family was also able to retain ownership of at least a portion of the tract for nearly 150 years. The Town of James Island purchased 7 acres of the Pinckney homestead for use as a public park in 2016. *Sponsored by Town of James Island, 2017*

Slave Auctions HM

122 East Bay Street, Charleston

(Front) 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. (Reverse) 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*

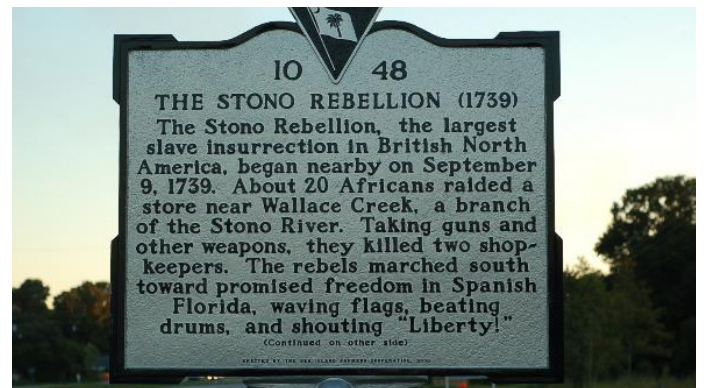


Slave Auctions

St. Mark's Episcopal Church NR

16 Thomas Street, Charleston

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



Stono Rebellion (1739)

Stono Rebellion (1739) HM

4246 Savannah Highway (US Highway 17),
Rantowles vicinity

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

Stono River Slave Rebellion Site NHL
North side of US Highway 17 and the west bank of Wallace River, Rantowles vicinity

On September 9-10, 1739, an Angolan slave named Jemmy led a slave rebellion involving some 80 slaves enlisted from area plantations. After attacking a warehouse and seizing weapons, the slaves marched toward St. Augustine, Florida, burning homes and buildings and killing whites. The militia apprehended the group, and almost forty slaves were killed in the resulting fighting. This slave rebellion played directly into the fears of the white population and led to the passage of the most comprehensive slave codes in the English colonies, which remained in place until the end of the Civil War. The Stono River Slave Rebellion Site was designated a National Historic Landmark in 1974.

Sweetgrass Baskets HM
US Highway 17 North at Hamlin Road, Mount Pleasant

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



Sweetgrass Baskets

The Parsonage/Miss Izard's School HM
5 and 7 President, Place, Charleston

(Front) The Parsonage, the home of Rev. James B. Middleton (1839-1918), stood here at 5 Short Court (now President's Place) until 1916. Middleton and his siblings, born slaves, were taught to read and write

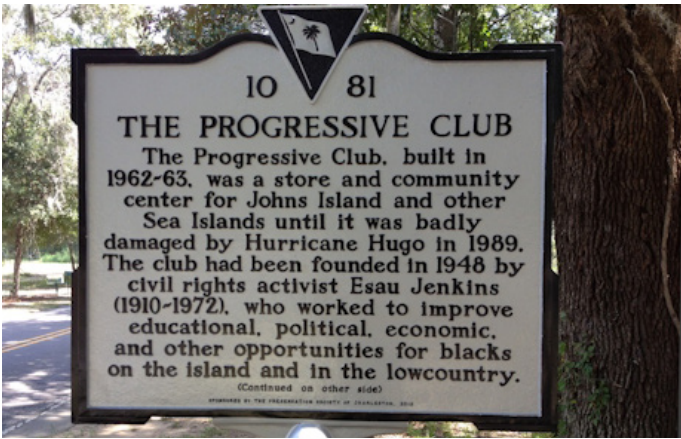
by their father, Rev. James C. Middleton (1790-1889). After the Civil War the elder Middleton, his son Rev. Abram Middleton (1827-1901), and Rev. James B. Middleton organized and served as pastors of many Methodist churches in the lowcountry. (Reverse) This house, the home of the Frazer and Izard families, was built at 7 Short Court (now President's Place) by 1872. Anna Eliza Izard (1850-1945), niece of Revs. James B. and Abram Middleton, was a graduate of the Avery Normal Institute and taught school here for many years. Mamie Garvin Fields (1888-1987), a Middleton descendant, described life at 5 & 7 Short Court in *Lemon Swamp and Other Places* (1983). *Erected by the Avery Research Center for African American History and Culture, 2004*

The Progressive Club NR
3377 River Road, Johns Island

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

The Progressive Club HM
River Road & Royal Oak Drive, Johns Island

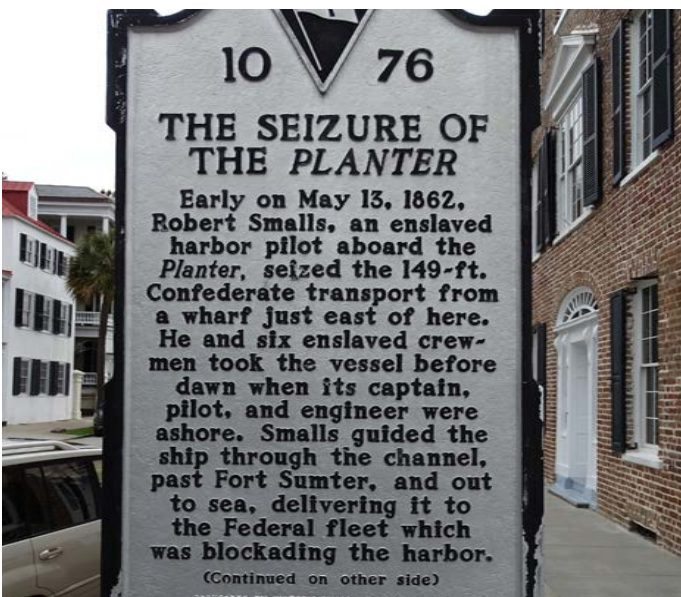
(Front) The Progressive Club, built in 1962-63, was a store and community center for Johns Island and other Sea Islands until it was badly damaged by Hurricane Hugo in 1989. The club had been founded in 1948 by civil rights activist Esau Jenkins (1910-1972), who worked to improve educational, political, economic, and other opportunities for blacks on the island and in the lowcountry. (Reverse) Jenkins, Septima Clark (1898-1987), and Bernice Robinson (1914-1994) founded the first Citizenship School in 1957 to encourage literacy and voter registration. Its success led to many similar schools across the South, called "the base on which the whole civil rights movement was built." The Progressive Club was listed in the National Register of Historic Places in 2007. *Sponsored by the Preservation Society of Charleston, 2013*



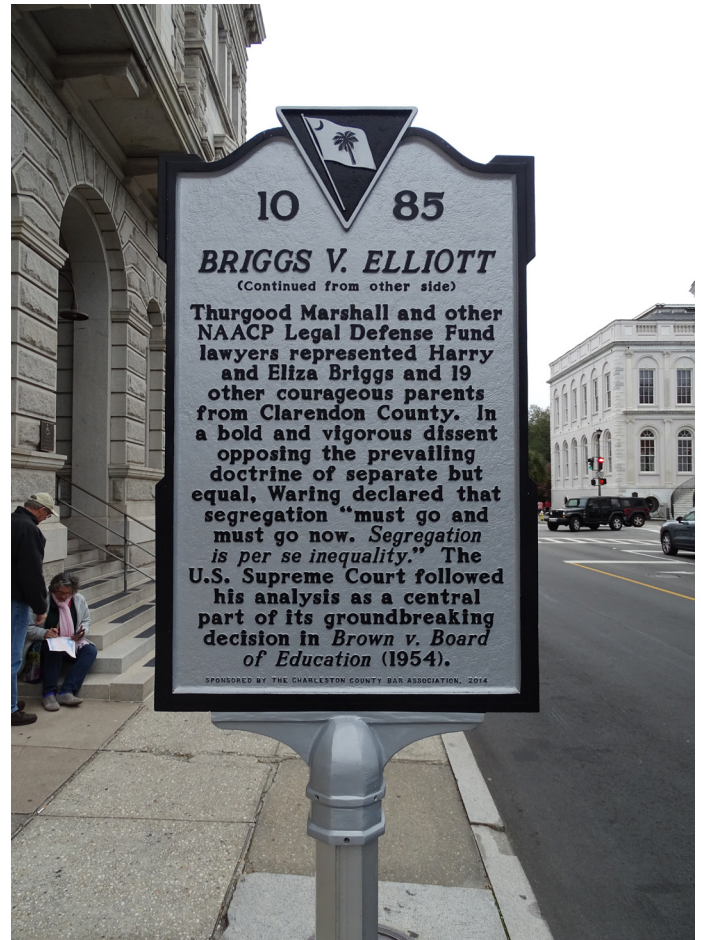
The Progressive Club

The Seizure of the Planter HM
40 E. Bay Street, Charleston

(Front) Early on May 13, 1862, Robert Smalls, an enslaved harbor pilot aboard the Planter, seized the 149-ft. Confederate transport from a wharf just east of here. He and six enslaved crewmen took the vessel before dawn, when its captain, pilot, and engineer were ashore. Smalls guided the ship through the channel, past Fort Sumter, and out to sea, delivering it to the Federal fleet which was blockading the harbor. (Reverse) Northern and Southern newspapers called this feat "bold" and "daring." Smalls and his crew, a crewman on another ship, and eight other enslaved persons including Smalls's wife, Hannah, and three children, won their freedom by it. Smalls (1839-1915) was appointed captain of the U.S.S. Planter by a U.S. Army contract in 1863. A native of Beaufort, he was later a state legislator and then a five-term U.S. Congressman. *Sponsored by Historic Charleston Foundation and the African American Historical Alliance, 2012*



The Progressive Club



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

U.S. Courthouse and Post Office / Briggs v. Elliott HM
83 Broad Street, Charleston

(Front) This Renaissance Revival building, opened in 1896, is notable for its association with U.S. District Judge J. Waties Waring (1880-1968). Waring, a Charleston native who served here 1942 to 1952, issued some of the most important civil rights rulings of the era. Briggs v. Elliott, the first suit to challenge public school segregation in the U.S., was heard here before three judges on May 28-29, 1951. (Reverse) Thurgood Marshall and other NAACP Legal Defense Fund lawyers represented Harry and Eliza Briggs and 19 other courageous parents from Clarendon County. In a bold and vigorous dissent opposing the prevailing doctrine of separate but equal, Waring declared that segregation "must go and must go now. Segregation is per se inequality." The U.S. Supreme Court followed his analysis as a central part of its groundbreaking decision in Brown v. Board of Education (1954). *Sponsored by the Charleston County Bar Association, 2014*

Union Heights / Howard Heights HM

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

(Front) This community, subdivided into lots in 1919, was named for the nearby union station of three railroads. It had been part of Belmont Plantation from the colonial period to the mid-19th century and became an African-American community after the Civil War. Union Heights, a thriving neighborhood of houses, churches, and shops, grew with the dramatic expansion of the Charleston Navy Yard from 1935 through World War II and into the 1960s. (Reverse) This community, subdivided into residential lots for African Americans in 1943, was named for Howard University. It had been part of Windsor Plantation in the early 19th century, then was part of the phosphate operations of the Virginia-Carolina Chemical Co. The Charleston Housing Authority developed this area with federal funding during World War II. Though smaller than Union Heights, Howard Heights flourished from 1943 into the 1960s. *Sponsored by the Union Heights Community Council, 2014*

W. Gresham Meggett High and Elementary School NR

1929 Grimball Road, James Island

The W. Gresham Meggett High and Elementary School in Charleston County, South Carolina, is a Modernist building influenced by the International style. Constructed in 1951, the W. Gresham Meggett High and Elementary School is significant under Criterion A in the areas of Education and Ethnic Heritage: African American because it is representative of the consolidation of smaller rural African American schools during the state's equalization program in the 1950s and 1960s. The school was built as the only black high school for the rural African American community on James Island in an effort to maintain separate but equal schools for black and white children. The creation of a public high school provided African American students on James Island with educational opportunities that were previously inaccessible. Paralleling the massive population growth after World War II, the school was expanded three times during the 1950s and 1960s to accommodate the increasing numbers of students until the school system desegregated in 1969. The school is also eligible under Criterion C because its architecture, especially that of the gymnasium, exemplifies the work of local architect Augustus Constantine and new approaches to school design during the postwar period. Constantine's firm designed both the school and the gymnasium, and while the school conforms to the design principles deployed at most schools built in the period, the gymnasium (added in 1967) stands apart. The gymnasium's

52

principal façade references architectural details from Italian Renaissance churches such as arcades, blind ocular windows, and massive gable roofs, giving the building a Mediterranean feel. Listed in the National Register February 20, 2018.



W. Gresham Meggett High and Elementary School

W. Gresham Meggett School HM

1929 Grimball Road, James Island

(Front) W. Gresham Meggett School opened in 1951 to serve grades 1-8. It was quickly expanded to house James Island's first black high school, opened in 1953. The school was funded by the S.C. equalization program, an effort to preserve segregation by complying with the legal doctrine of separate but equal. Several older black schools were eventually consolidated into Meggett School. (Reverse) Meggett School was an important educational and community resource for African American residents of James Island. The first principal of the combined elementary and high school was Leroy F. Anderson (1916-1989). The school's mascot was the Eagles. Meggett Elementary closed in 1963. Meggett High School closed in 1969 during integration and became a vocational campus. *Sponsored 2021 by Heritage Community Development Corporation (HCDC) and W.G. Meggett Classes of 1957-1969*

Weston-Grimké Homesite HM

*East side of Coming Street south of Morris Street,
Charleston*

(Front) Archibald (1849-1930) and Francis Grimké (1850-1937), early 20th century activists for African American rights, grew up in a small 3-room house on a nearby back lot. Born on a plantation near Charleston, they lived here with their enslaved mother Nancy Weston (1812-1895) and brother John (b.1852) following the 1852 death of Henry Grimké, their white father and owner, and brother of abolitionists Sarah and Angelina Grimké. (Reverse)

Francis and Archibald were enslaved until 1865. They briefly attended the nearby Morris Street School before being educated in the North. They became vocal advocates of racial equality and settled in Washington, D.C. Archibald was a lawyer, NAACP leader, and consul to the Dominican Republic. Francis was a Presbyterian minister and one of sixty signers of a 1909 call that led to the NAACP's founding. Their home no longer stands. *Sponsored by the Preservation Society of Charleston, 2020*

Cherokee

Dunton Chapel Methodist Church HM

320 E. Buford Street, Gaffney

(Front) 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). (Reverse) 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*

Granard Graded and High School HM

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

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

Mulberry Chapel Methodist Church NR 582 Asbury Road, Pacolet vicinity

Mulberry Chapel Methodist Church, built circa 1880, is significant for its association with African American heritage in the South Carolina upcountry during Reconstruction and for its architectural significance as an intact example of a vernacular form of Gothic Revival ecclesiastical architecture. Mulberry Chapel Methodist Church is a local example of one of the most significant social changes precipitated by black freedom - the establishment of independent black churches and denominations. It was part of a large social pattern, which resulted from two pressures: It was part of a large social pattern, which resulted from two pressures: blacks' desire to exercise their hard-won freedom from slavery and to avoid white antagonism. Before the Civil War, black slaves in the surrounding area attended the Asbury Methodist Church less than a mile away. By 1870, most blacks and whites worshiped in separate churches. Mulberry Chapel Methodist Church is one of only a few extant African-American churches in South Carolina dating from the first twenty-five years after the Civil War and is a rare example in the South Carolina upcountry. The northern half of the property contains a historic cemetery with approximately twenty marked graves and an additional twenty or more unmarked ones. Headstones date from 1888 to the 1960s. It is organized by family plot. Many of the people interred in the cemetery may have been former slaves, as indicated by the birth years. The most prominent figure associated with the cemetery is Samuel Nuckles, a former slave who served in the 1868 Constitutional Convention and represented Union County in the South Carolina House of Representatives during Reconstruction, between 1868 and 1872.



Mulberry Chapel Methodist Church

Mulberry Chapel Methodist Church HM

Asbury Road (SC Hwy 211), 1 mile west of intersection with Union Highway, Pacolet vicinity

(Front) This African American church, the first in what is now Cherokee County, was most likely built between 1880 and 1890. It served the Whig Hill, Asbury, and Thicketty communities of what was Union County before Cherokee County was created in 1897. Jack Littlejohn donated land for the chapel and cemetery. (Reverse) Regular services ended in the 1940s, but in 1953 Carl E. Littlejohn and others founded the Littlejohn Family Reunion, which holds annual services here every fall. Several members of the Littlejohn family are buried here, as well as Samuel Nuckles (d. ca. 1900), state representative from Union County 1868-1872. *Erected by the Littlejohn Family Reunion and the Cherokee Historical and Preservation Society, Inc., 2008*



Mulberry Chapel Methodist Church

Chester

Black Rock Baptist Church /

Black Rock School HM

1006 Old Richburg Road, Chester

(Front) Black Rock Baptist Church formally organized by 1874 and was originally part of the Gethsemane Baptist Association. The church traces its roots to the early ministry of its first pastor, Leroy Featherstone (c.1836-1919), believed to have begun when he was enslaved. The congregation worshipped at this site as early as 1907. The current sanctuary was built c.1920. (Reverse) As early as 1884, Black Rock Baptist Church hosted a school for African Americans. Early teachers included Mansel Phillip Hall, later founder of Friendship College in Rock Hill. Black Rock School first met in the church before moving into a one-room schoolhouse on church grounds, where it operated for several decades. The school closed in 1957 as Chester Co. consolidated its country schools. *Sponsored by the Congregation and the Golden Age Club, 2019*

Brainerd Institute HM

Lancaster Street, Chester

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

Kumler Hall/Brainerd Institute NR

Lancaster Street, Chester

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

Metropolitan A.M.E. Zion Church NR

182 York Street, Chester

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



Metropolitan A.M.E. Zion Church

**St. Paul Baptist Church at Halsellville/
Carter Colored School** HM

2344 West End Road, Chester vicinity

(Front) This congregation, originally known as St. Paul Colored Baptist Church, was formally organized by 1884 on nearby Goings Road. The church moved to this location in 1901. Members acquired the land for the church cemetery in 1929. Previously they shared the Old Zion Church cemetery near the original church site. (Reverse) Carter Colored School is believed to have opened in the early 1900s in a one-room schoolhouse on nearby Carter Road. It moved into a two-room school behind St. Paul Baptist Church by the 1930s and served African American children of Halsellville, eventually enrolling grades 1-7. It closed in 1957 as part of the consolidation of Chester Co.'s country schools and was replaced by an equalization school. *Sponsored by Old Zion St. Paul Halsellville Cemetery Association and WeGOJA Foundation, 2020*

Chesterfield

Chesterfield Colored School HM

North side of Toatley Drive, Chesterfield

(Front) This was the site of the Chesterfield Colored School, a segregated school built in 1937 to serve African Americans. The wood frame building originally had eight classrooms and enrolled students in grades 1-8. Additional classrooms and an auditorium were built in 1943-44, and grades 1-12 attended by 1948. Student activities included basketball, chorus, clubs, a newspaper, literary society, and student council. (Reverse) By the early 1950s, more than 500 students were enrolled at Chesterfield Colored School. The campus burned down on November 21, 1952. The school reopened in temporary housing, where it remained until 1954-55, when pupils transferred to Gary High School

(formerly Zoar School) and Edwards Elementary. The latter was built as part of S.C.'s equalization campaign to preserve segregation. *Sponsored by Chesterfield Historical Society and Town of Chesterfield, 2019*

Coulter Memorial Academy Site HM

Second Street, between Powe and Kershaw Streets, Cheraw

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

Dizzy Gillespie Birthplace HM

337 Huger Street, Cheraw

(Front) John Birks Dizzy Gillespie was born in a house on this site on Oct. 21, 1917. His family lived here until they moved to Philadelphia in 1935. A founder of modern jazz, Gillespie was an innovative trumpeter and bandleader known for his bent horn, bulging cheeks, sense of humor, and showmanship. In the 1950s he became a good will ambassador for the U.S. State Dept., playing concerts around the world. (Reverse) Gillespie was invited to perform at the White House by eight presidents from Eisenhower to George Bush. He received the National Medal of Arts, the highest prize awarded to an American artist, in 1989 and received the Kennedy Center Honors in 1990 for his lifetime contributions to American culture. Among his best-known songs were A Night in Tunisia and Salt Peanuts. He died in New Jersey Jan. 6, 1993. *Erected by the Pee Dee Committee, Colonial Dames of America in the State of South Carolina, 2001*



Dizzy Gillespie Birthplace

Long High School Site HM
1010 W. Greene Street, Cheraw

Long H.S. was completed in 1955 and replaced Coulter Academy as the primary African American H.S. in Cheraw. The school was named in honor of Rev. G.W. Long, Coulter's President from 1908 until 1943. Mr. Henry L. Marshall was the first principal. The new school was praised as a thoroughly modern facility, with a library, science lab, agriculture, woodworking/masonry workshops, and home economics classrooms. Long High played an integral role in the African American Community by providing cultural events and serving as a venue for strategic political planning during the 1960s. It would remain segregated by race from its opening until Chesterfield County complied with federal desegregation requirements in 1970. The last class graduated in 1970 with Mr. Otis L. Ford serving as the principal. The original school was razed in 1999. *Sponsored by the Long High Class of 1970 Legacy Committee, 2017*

Mount Tabor United Methodist Church NR
510 West Boulevard, Chesterfield

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

Mt. Tabor Methodist Church HM
510 West Boulevard, Chesterfield

(Front) Mt. Tabor Methodist Church dates to the early days of emancipation when, according to local tradition, a group of freedpeople met here under a brush arbor before the first church was built in 1868. The present church dates to c. 1878 and was built by members of the congregation. The frame building features an off-center tower with pyramidal roof. The original bell has been removed but remains on the church grounds. (Reverse) The church is oriented on a north-south axis with its principal façade and bell tower facing north. It originally fronted an unpaved lane that passed in front, with the Chesterfield & Lancaster RR passing behind. S.C. Hwy. 9 (West Blvd.) was completed in the late 1920s and roughly follows the old rail line here. Mt. Tabor was listed in the National Register of Historic Places in 1982 as part of the West Main St. Historic District. *Sponsored by the Historical Society of Chesterfield and the Town of Chesterfield, 2018*

Pee Dee Union Baptist Church HM
92 Chestnut Street, Cheraw

(Front) This church, formally organized in 1867, had

its origins in Cheraw Baptist Church, founded in 1837. Shortly after the Civil War 285 black members there received permission to organize a separate church. Rev. Wisdom London, the first pastor here, preached from a platform erected on this site until a new sanctuary was built. The first church here, a frame building, was destroyed by a tornado in 1912. (Reverse) The present brick church, replacing the original one destroyed by the tornado, was built in 1912 during the pastorate of Rev. Isaiah Williams. Three ministers have served Pee Dee Union Baptist Church for twenty years or more: Rev. F.W. Prince, who served here from 1915 to 1940; Rev. J.C. Levy, who served here from 1953 to 1974; and Rev. Thomas Dawkins, who served here from 1974 to 1999. *Erected by the Congregation, 2003*

Robert Smalls School NR
316 Front Street, Cheraw

Robert Smalls School, completed in 1953, is significant in the area of education for its association with the South Carolina Equalization School building program, a state initiative in the early 1950s to make schools for black children separate but equal to their white counterparts and in support of the practice of segregation. It served as an African-American school until it was desegregated in 1971. It is in fact, the only remaining example of the "separate but equal" schools in the Cheraw area, and indeed the only school building that predates 1965 remaining in the town of Cheraw. Robert Smalls School is also significant in the area of Architecture as an example of the architectural vision of Cheraw, Incorporated, a group of local leaders who sought to maintain Cheraw's historic architecture and ensure that new designs were compatible, in the colonial or ante-bellum style, and according to plans prepared by the Florence, South Carolina, architectural firm of Hopkins, Baker & Gill. The work of Cheraw, Incorporated, was one of the earliest attempts in inland South Carolina to preserve a sense of place in a historic community. When it was constructed Robert Smalls School housed grades one through six. It was used as a school until new elementary and primary schools were constructed in the 1990s.



Robert Smalls School

Robert Smalls School HM
316 Front Street, Cheraw

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

Clarendon

Briggs Family House/Briggs v. Elliott HM
SW corner of Hill Street and Delaine Street
Intersection, Summerton

(Front) On November 11, 1949, local African American families came to this house to sign a petition demanding equal resources in Summerton's racially segregated schools. Believing the home's isolated location offer safety, NAACP leader Rev. Joseph A. DeLaine requested its use from owners Harry Sr. (1913-1986) and Eliza Briggs (1917-1998) who with their children were the first of 107 people to sign the petition. (Reverse) The action taken here culminated in Briggs v. Elliott, named for lead plaintiff Harry Briggs Sr., and one of five cases that in 1954 led the U.S. Supreme Court to declare segregated schooling unconstitutional. Like others who signed the petition, the Briggs family faced retaliation. Harry and Eliza both lost their jobs, and the family was forced to leave the state to find opportunity. They returned to Summerton in 1976, living here at the home they had built in the 1940s. *Sponsored by Summerton Community Action Group, 2020*

Ebenezer Baptist Church HM
105 Dinkins Street, Manning

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

and anterooms were added in 1912. (Reverse) This was one of several churches in Clarendon County to host meetings between 1949 and 1954 on the desegregation of public schools. On April 20, 1949, plaintiffs in the suit that became Briggs v. Elliott met here. That case was later part of the landmark decision in Brown v. Board of Education (1954). By late 2009 Rev. George P. Windley, Sr. was Ebenezer's longest-tenured pastor, serving more than 30 years. *Erected by the Congregation, 2010*

**Liberty Hill Church /
Pioneers in Desegregation** HM
2310 Liberty Hill Road, St. Paul vicinity

(Front) In 1867, five years after the Emancipation Proclamation, Thomas and Margaret Briggs gave four acres of land to this African Methodist Episcopal church. The present building, completed in 1905, has been brick veneered. Meetings held here in the 1940s and 1950s led to local court cases, which helped bring about the U.S. Supreme Court's 1954 ruling desegregating public schools. (Reverse) Nineteen members of this congregation were plaintiffs in the case of Harry Briggs, Jr., vs. R.W. Elliott, heard in U.S. District Court, Charleston, in 1952. Although this court refused to abolish racial segregation in S.C. schools, this case, with others, led to the U.S. Supreme Court's 1954 landmark decision desegregating public schools. *Erected by the Congregation, 1985*



Liberty Hill Church / Pioneers in Desegregation

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*

Mt. Zion A.M.E. Church HM

At the church, Camp Bob Cooper Road, Summerton vicinity

(Front) This church, organized about 1865, held its early services in a nearby brush arbor but built a permanent sanctuary here soon afterwards. Rev. Daniel Humphries, its first pastor, served both Mt. Zion and its sister church St. James 1865-1879. The original sanctuary was torn down in 1918 and the present sanctuary was built that year with lumber from the old sanctuary. (Reverse) Mt. Zion School, once located here, served the community for many years with church member I.S. Hilton as principal. Mt. Zion A.M.E. hosted several meetings from 1948 to 1954 on the desegregation of the public schools, and member Levi Pearson was the plaintiff in *Pearson v. County Board of Education* (1948), which led to the landmark decision in *Brown v. Board of Education* (1954). *Erected by the Congregation, 1999*

Pearson Family Homesite/Pearson v. Clarendon Co. HM

1853 L and H Pearson Road, Manning vicinity

(Front) This farm was home to the family of Levi Pearson (1894-1970), who with his brother, Hammett Pearson, joined other African American parents in Davis Station and Jordan protesting Clarendon Co. Schools' refusal in the mid-1940s to transport their children to Scott's Branch H.S. (7.7 mi. W) in Summerton. For several years, parents jointly bought, maintained, and drove their own bus without county support. (Reverse) On June 22, 1947, Rev. J.A. DeLaine came here and recruited Levi Pearson to file an NAACP-backed lawsuit for equal transportation in the county's segregated schools. Though dismissed, *Pearson v. Clarendon Co.* led to one of the five cases decided in the U.S. Supreme Court's landmark ruling, *Brown v. Board of Education* (1954). Despite local backlash, Pearson never moved from this lot, bought in 1933. *Sponsored by Summerton Community Action Group, 2020*

Pleasant Grove School HM

US Highway 301, 2 miles north of its intersection with Country Road 123, Alcolu vicinity

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

Scott's Branch School / Briggs v. Elliott HM

NW corner of 4th St. and Larry King Hwy., Summerton

(Front) Previously located at Taw Caw Baptist Church outside Summerton and at a site on 1st St., Scott's Branch School moved here in 1937-38. The first school at this site was a white, ten-room, frame building and enrolled African American students in grades 1-11. The current campus, completed in 1952, was the first school built through S.C.'s equalization program, a statewide effort to preserve segregation by upgrading black schools. (Reverse) In the late 1940s, Scott's Branch School became the focal point of petitions and lawsuits filed by local African Americans to secure equal resources for black pupils in Summerton schools. Facing fierce opposition, 20 families ultimately sued to desegregate local schools in 1950. These efforts, led by Rev. Joseph A. DeLaine and the NAACP, resulted in *Briggs v. Elliott* (1951), first among five cases that in 1954 led the U.S. Supreme Court to declare segregated schooling unconstitutional. *Sponsored by Scott's Branch High School Alumni Association, Inc., 2020*

St. Mark A.M.E. HM

2 First Street, Summerton

(Front) In 1885, sixty-five former members of Liberty Hill A.M.E. Church (3 mi. SE) organized this congregation to have a church closer to their homes. They first met in a small frame building that fronted Main Street. In 1905, members bought the old Summerton Presbyterian Church building and had it moved to this site, razing the old church. That second church was destroyed in 1915. Congregants then built a third frame church, which was 1-story with a 2-story central bell tower. (Reverse) In the 1940s, St. Mark A.M.E. became an important site for NAACP-led efforts challenging inequality and segregation in Summerton schools. Long associated with Scott's Branch School, which was located just N of the church before moving to 4th Street, St. Mark A.M.E. hosted fundraisers, rallies, and public meetings that culminated in *Briggs v. Elliott*, one of five cases decided in the U.S. Supreme Court's landmark 1954 ruling that school segregation is unconstitutional. *Sponsored by Summerton Community Action Group, 2020*

Summerton High School NR
South Church Street, Summerton

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



Summerton High School

Trinity A.M.E. Church HM
39 West Rigby Street, Manning

(Front) This church was founded soon after the Civil War by 50 freedmen and women who held their first services in a stable donated to them by S.A. Rigby. In 1869 the church trustees bought a half-acre lot for a school, and in 1870 they bought a one-acre lot for the African Methodist Episcopal Church of Manning on what is now Rigby Street, named for Rigby. The first church here, a frame building, was completed in 1874. (Reverse) The congregation, first called simply Our Church by its members, was renamed Trinity A.M.E. Church when its first building was completed in 1874. That building was replaced by a larger frame church, which burned in 1895. The present church, also a frame building, was built that year and covered in brick veneer in 1914. The Central S.C. Conference of the A.M.E. Church was organized here in 1921. *Erected by the Congregation, 2006*



Trinity A.M.E. Church

Taw Caw Church HM
301 E. Main St. (US Hwy. 301), Summerton

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

Colleton

Church of Atonement NR

207 Chaplin Street, Walterboro

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



Church of Atonement

Colleton Training School/

Gruber Street USO HM

229 Gruber Street, Walterboro

Colleton Training School opened in 1925 and served African American students in both the elementary and high school grades. It was renamed Colleton High School and Colleton Elementary in 1954 and remained in use until schools in Colleton County were desegregated in 1970. During World War II Colleton Training School was temporary home of the African American USO, used by black servicemen from Walterboro Army Airfield. (Reverse) In 1944 a federal grant allowed for the construction of a purpose-built USO for black servicemen. Built adjacent to the original Colleton Training School it included an auditorium and dance floor. The USO hosted weekly dances, live music, and games. It was necessary to have a facility for black soldiers because other facilities in Walterboro were segregated and did not admit black troops. After the war the building was repurposed for use by Colleton Training School. *Sponsored by the Colleton Training School/Colleton High School Alumni Association, Inc., 2016*

Ruffin Rosenwald School/

Ruffin Equalization Schools HM

375 Smyly Road, Ruffin

(Front) This frame building dates to 1928-29 and originally housed a segregated school for Black residents of Ruffin. Its cost was paid by local African Americans, the school district, and the Julius Rosenwald Fund. It replaced another Rosenwald school built in 1920-21 that had burned. Approx. 5,000 Rosenwald schools were built in S.C. This is the only one known to still stand in Colleton Co. (Reverse) This building was replaced by Ruffin High School and Elementary School, built across Smyly Road in 1954 and 1962. Both were funded by the S.C. equalization program, an effort to preserve segregation by improving Black schools. The elementary campus closed in 1967 and was added to the high school. Ruffin H.S. desegregated in 1970 but remained predominantly Black until it closed in 2002. *Sponsored by Colleton County Council and WeGOJA Foundation, 2021*

St. James the Greater Catholic Mission NR

3087 Ritter Road, Walterboro vicinity

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.



St. James the Greater Catholic Mission

St. Peter's A.M.E. Church NR
 302 Fishburne Street, Walterboro

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



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

St. Peter's A.M.E. Church HM
 SE corner of Fishburne Street and
 Wichman Street, Walterboro

(Front) Tradition holds that this African Methodist Episcopal (A.M.E.) church first met after the Civil War before organizing in 1867 under Rev. James R. Nesbitt. It was part of the A.M.E. Church's Walterboro Circuit, which Nesbitt established in 1868. Members acquired this lot for worship in 1875. The congregation was initially known as Walterboro A.M.E. before later adopting the name St. Peter's. (Reverse) St. Peter's was the first A.M.E. congregation in Colleton County and is one of the county's oldest Black churches. In the years after it was organized, it became an important institution for local Black residents. The wood frame church on the east side of the lot dates to c.1879, when a tornado destroyed every church in Walterboro. It was renovated in 1952, when rooms and the steeple were added to the west side. *Sponsored by Colleton County Council and WeGOJA Foundation, 2021*

Training the Tuskegee Airmen HM

1447 Mighty Cougar Drive,
near Colleton Co H.S., Walterboro

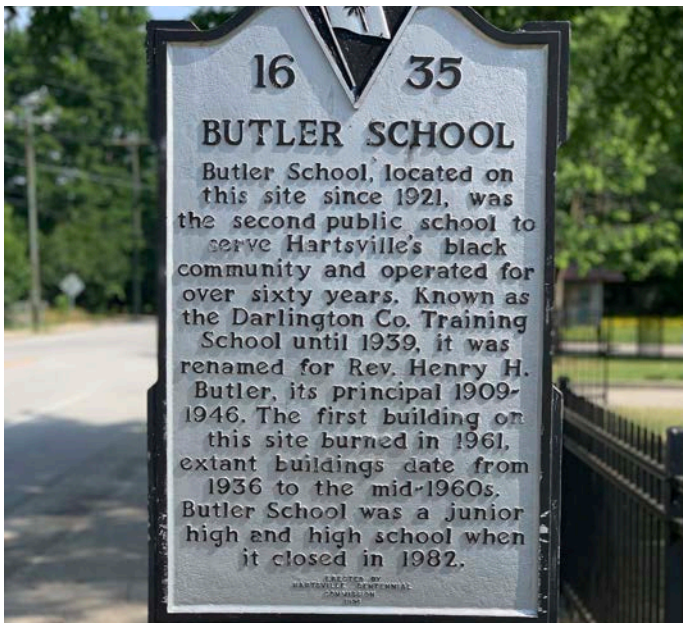
(Front) Graduates of the Tuskegee Army Flying School, who belonged to the first African-American units in the U.S. Army Air Corps, took further combat flight training at Walterboro Army Air Field from May 1944 to October 1945. Many of the first Tuskegee Airmen had already won distinction and fame in missions over North Africa, Sicily, and Italy in 1943-44, and several of them were assigned here as combat flight instructors. (Reverse) Trainees here flew the P-39, P-47, and P-40 fighter planes and the B-25 bomber. The officers' quarters and enlisted men's barracks stood just east and just west of this spot, respectively. Segregation on American military posts, in place until 1948, was made worse by the fact that German POWs held here could use White facilities but the Colored officers and men of the U.S. Army Air Corps could not. *Erected by the Hiram E. Mann Chapter, Tuskegee Airmen, Inc., 2011*

Darlington

Butler School HM

At the school, Sixth Street, Hartsville

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



Butler School

Darlington Memorial Cemetery NR

Avenue D and Friendship Street, Darlington

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



Darlington Memorial Cemetery

Darlington Memorial Cemetery HM

Avenue D and Friendship Street, Darlington

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

Edmund H. Deas HM

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

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

Edmund H. Deas House NR

229 Avenue E, Darlington

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



Edmund H. Deas House

Flat Creek Baptist Church HM

1369 Society Hill Road, Darlington vicinity

(Front) This African-American church was founded in 1877, with Rev. Daniel Jesse as its first pastor. It held its first services in a brush arbor, and acquired a site about 2 mi. SE on Flat Creek Rd. in 1881, building a frame sanctuary there. The church, known through the years as Simmons' Flat, Summer's House, the Grove, and Marggie Branch, was renamed Flat Creek Baptist Church by 1927. (Reverse) In 1913 Rev. Henry Hannibal Butler (1887-1948), newly ordained, came to Flat Creek Baptist Church as his first pastorate. Butler, principal of Darlington Co. Training School / Butler School in Hartsville (renamed for him in 1939), was later president of the S.C.

State Baptist Convention and president of Morris College. The congregation moved here and built the present brick church in 2000. *Erected by the Congregation, 2011*

Hartsville Colored Cemetery HM

417 Marion Avenue, Hartsville

The cemetery was founded by two mutual aid associations representing Hartsville's African American Community. The first acre was acquired in 1904 by the Hartsville Colored Cem. Association. A second acre was acquired in 1931 by the Mutual Cem. Association. The burials chronicle former slaves and local residents including professionals and veterans who served from the Spanish American War to the Vietnam War. *Sponsored by the City of Hartsville, 2017*



Hartsville Colored Cemetery

Hartsville Graded School / Mt. Pisgah Nursery School HM

630 South 6th Street, Hartsville

(Front) The first public school for the black children of Hartsville and vicinity operated on this site from about 1900 to 1921. It was renamed Darlington County Training School in 1918. A new school was built on 6th St. south of this site in 1921. Rev. Henry H. Butler (1887-1948) was principal at both sites for a combined 37 years. The 1921 school was renamed Butler School in Butler's honor in 1939. (Reverse) Mt. Pisgah Presbyterian Church grew out of a Sunday school started on this site by Rev. T.J. James in 1922. The church was organized that same year, and a new church building was erected nearby in 1926. Rev. James also founded Mt. Pisgah Nursery School, which operated in the old graded school here for many years. Rev. James's family later donated this property to the city for Pride Park, established in 1986. *Sponsored by the South Carolina African American Heritage Commission, 2012*

Henry “Dad” Brown HM

Corner of S. Gov. Williams Hwy (US Hwy 52) & Brockington Rd., Darlington

(Front) Henry “Dad” Brown (1830-1907), a black veteran of the Mexican, Civil, and Spanish-American Wars, is buried 75' N with his wife Laura. Variousy said to have been born free or born as a slave who purchased his and Laura's freedom, he was born near Camden. Brown, a brickmason, joined the Confederate army in May 1861 as a drummer in the Darlington Grays, Co. F, 8th S.C. Infantry. (Reverse) Brown enlisted as a drummer in Co. H, 21st S.C. Infantry in July 1861 and served for the rest of the war. He captured a pair of Union drumsticks in battle. He was also a member of the Darlington Guards 1878-1907. Described as a man of rare true worth at his death in 1907, Brown was honored shortly afterwards by Darlington citizens who erected the monument nearby. *Erected by the City of Darlington Historical Landmarks Commission, 2000*

Hough's Hotel HM

315 Jasper Avenue, Hartsville

(Front) Hough's Hotel, a two-story, 16-room hotel for African Americans, opened at this site in 1946. Established at a time when Black lodgers often struggled to find safe and convenient accommodations, the hotel was a valuable resource for travelers passing through Hartsville, many along U.S. Highway 15. It was opened and originally operated by Frank Hough (1888-1954), a former farm laborer who grew up west of Hartsville in a rural section of neighboring Lee County. (Reverse) In addition to lodging, Hough's Hotel also included a grocery store and restaurant patronized by guests and local residents alike. Upon Frank Hough's death, his wife Tera, son Theodore (Doc), and immediate family members ran the hotel. A well-known local institution, Hough's Hotel stayed in business several decades before closing c.1989. The hotel building, which featured white siding and striped awnings, remains but has been significantly altered. *Sponsored by Hough Descendants and WeGOJA Foundation, 2020*



Hough's Hotel

Jerusalem Baptist Church HM

6th Street & Laurens Avenue, Hartsville

(Front) This church, organized soon after the Civil War, is one of the oldest African-American churches in Darlington County. It held its first services a few miles E under a brush arbor on Snake Branch, a creek near E. Carolina Ave. The first permanent church, a log building, was built there. Trustees acquired this site in 1898, built the present church in 1907, and chartered the congregation in 1908. (Reverse) This church, built in 1907 as a frame building, was described as a splendid achievement when it was covered in brick veneer and rededicated in 1939. It had a congregation of more than 350 during the Depression. Rev. Henry H. Butler (1887-1948), pastor from 1932 until his death, was also for many years the principal of the Darlington Co. Training School/Butler School and later president of Morris College. *Sponsored by the Darlington County Historical Commission, 2014*

John Wesley Methodist Church HM
304 E. Main Street, Lamar

(Front) This church, founded about 1865, is the first African-American church in Lamar and was long known as Lamar Colored Methodist Episcopal Church. It was organized by Rev. John Boston, a former slave who was its first minister, serving here 1865-67. Boston, who also represented Darlington Co. in the S.C. House 1868-70 and 1872-74, is buried in the church cemetery. The old Boston Township was named for him. (Reverse) The church held its first services in a brush arbor, but completed a frame sanctuary here about 1866. That church burned in 1906 and was replaced later that year by the present frame sanctuary, a Gothic Revival building. In 1916 trustees donated a half-acre for the Lamar Colored School, later Spaulding High School. Electricity replaced gas lights in 1935 and the exterior was covered in brick veneer in the 1950s. *Erected by the Darlington County Historical Commission, 2011*

Lawrence Faulkner / Simon Brown HM
Main Street (US Hwy 15/401) at int. with US Hwy 52, Society Hill

(Front) Born c. 1840 and a resident of Darlington County by 1871, Lawrence Faulkner was a black school teacher, later merchant, and Society Hill's postmaster from 1877 to 1889. A trustee of nearby Union Baptist Church, Faulkner died in 1898. His store and dwelling were located on this site. (Reverse) A former slave from Virginia, Brown lived in Society Hill around 1900 and for years was employed by Lawrence Faulkner's widow to work on her farm. His small house was adjacent to the Faulkner house on this site. A gifted story-teller of black folk tales, Brown's allegories were posthumously recorded by the Smithsonian Institution. *Erected by the Darlington County Historical Commission, 1989*

Lawrence Reese HM
229 West Broad Street, Darlington

(Front) West Broad Street features several late-19th to early-20th century residences designed and built by Lawrence Reese (1864-1915), a native of Marlboro County who came to Darlington as a merchant by 1887. Reese, who had no formal training in architecture, was a self-taught master craftsman and designer. The Belk Funeral Home, at 229 West Broad, was built ca. 1900 as a residence for Abraham Hyman and was Reese's own favorite of the several houses he designed here. (Reverse) The West Broad Street Historic District, listed in the National Register of Historic Places in 1988, features 14 houses designed and built by Lawrence Reese between ca. 1890 and ca. 1910, most of them with elaborate Eastlake, Queen Anne, and other Victorian era architectural

elements. Reese also designed and built the South Carolina Western Railway Station on Russell Street, built in 1911 and also listed in the National Register in 1988. *Erected by the St. John's Heritage Foundation, 2000*

Macedonia Church HM
400 South Main Street, Darlington

(Front) Tradition says first meetings of this Baptist Church were held in the home of Laura Brown. A house of worship was constructed on the N.E. corner of present S. Main and Hampton streets on land purchased during 1866-1874. The present site was acquired in 1922 and the building occupied Feb. 3, 1935. (Reverse) Macedonia Church This Baptist Church was constituted when a group of black members led by Rev. Isaac Brockenton withdrew from the Darlington Baptist Church on Feb. 11, 1866. Brockenton became the first pastor and served until his death in 1908. The first trustees were Evans Bell, Peter Dargan, Lazarus Ervin, Antrum McIver, Samuel McIver, Samuel Orr, and Samuel Parnell. *Erected by Darlington County Bicentennial Commission for Ethnic Participation, 1977*

Mt. Rona Missionary Baptist Church HM
245 Lumber Road, Society Hill

Mt. Rona was founded c.1903, when the first trustees purchased this site. Early members included the Bacote, Leek, Martin, Brock, Mills, and Moses families. Among the earliest church institutions were the Deacons Board, Senior Choir, and Missionary Society. In 2007, a new sanctuary was built next to the original chapel. *Sponsored by the Congregation, 2019*

Mt. Zion Baptist Church HM
3208 N. Governor Williams Hwy, Dovesville vicinity

(Front) This church, founded in 1869, was organized by 36 black members of nearby Black Creek Baptist Church, who received letters of dismissal to form their own congregation. Rev. William Hart, its first minister, served until his death in 1872. He was succeeded by his son, Rev. Alfred Hart, who served here 1872-79, after representing Darlington County in the S.C. House 1870-72. (Reverse) The church held its first services in a brush arbor on this site, which its trustees bought from James C. McCallman in 1872. After worshipping under a frame shelter for several years, Mt. Zion built its first permanent sanctuary, a frame building, in 1890. The congregation grew enough to build a second frame church in 1908. The present brick sanctuary was dedicated in 1979. *Erected by the Darlington County Historical Commission, 2011*

New Hopewell Baptist Church HM
3500 New Hopewell Road, Hartsville vicinity

(Front) This church was formally organized soon after the Civil War. It was founded by 20 black members of Antioch Baptist Church, who received letters of dismissal to form their own congregation in 1869. Slaves and free blacks had belonged to Antioch Baptist Church since its organization in 1830. (Reverse) This church held its first services in a brush arbor. In 1871 Mrs. Lottie Cosom donated an acre on this site, later expanded to four acres for the church and cemetery. New Hopewell built its first permanent church here in 1886, renovated in 1887 and 1917-18. The present sanctuary was built in 1962. *Sponsored by the Darlington County Historical Commission, 2013*

Primus Park HM
E side of Blanding Road
250 ft. N of Primus Park Road, Hartsville

(Front) Primus Park was formally dedicated in 1962 as a multi-purpose athletic field for African Americans. Efforts to construct the park were led by its namesake, Rev. William D. Primus (1888-1965). It was built primarily to serve nearby Butler High School, where Primus had been a teacher and baseball coach. The Butler Booster Club later raised more than \$10,000 to add facilities to the field. (Reverse) Primus Park was an important site of public recreation for Hartsville's Black community. In addition to serving as home field for the Butler Tigers, it also hosted the Coastal Athletic League's Hartsville Blues baseball team and the Hartsville Steelers football team. The park continued to be used after Butler closed in 1982. It was destroyed by Hurricane Hugo in 1989. *Sponsored by Primus Descendants and WeGOJA Foundation, 2020*

**Rosenwald Consolidated School /
Rosenwald High School** HM
508 Church Street, Society Hill

(Front) The Julius Rosenwald Consolidated School, built in 1930, was a combined elementary and high school until 1953 and a high school until 1982. It brought in African-American students from three rural schools in and near Society Hill. A brick school built at a cost of \$11,150, it was one of almost 500 in S.C. funded in part by the Julius Rosenwald Foundation 1917-1932. Arthur A. Prince was its first principal. (Reverse) The school opened with pupils in grades 1-10; grade 11 was added in 1939 and grade 12 in 1948. A frame industrial education building was built in 1936. The school, accredited after World War II, became Rosenwald High School, though it continued to include elementary pupils until 1954, when a new Rosenwald Elementary School was built in Society Hill. The high school closed in 1982. *Sponsored by the Rosenwald School Reunion, 2014*

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*

Round O Baptist Church HM
1900 Society Hill Road, Darlington vicinity

(Front) In c.1883, freed African Americans and their descendants living on Round O Plantation withdrew from nearby Flat Creek Baptist Church and formed Round O Baptist Church. They built their first church here in 1895, when Rev. Isaiah Walter Williams (c.1873-1932) was pastor. Major James Jonathan Lucas, the owner of Round O Plantation, provided the land for the church. (Reverse) Soon after moving to this site, Round O Baptist Church organized a public school for Black children, which later moved across the road. The first church burned in 1903 and was replaced with a white, wooden structure with a central tower. That second church was removed in c.1967 to construct the building on the south side of the site. The current church was built adjacent in 1999. *Sponsored by Round O Missionary Baptist Church and WeGOJA Foundation, 2021*

South Carolina Western Railway Station NR
129 Russell Street, Darlington

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

St. James Church HM
312 Pearl Street, Darlington

This United Methodist Church was originally named Pearl Street Methodist Episcopal Church. The first

trustees were Henry Brown, Abner Black, Wesley Dargan, Zeddidiyah Dargan, January Felder, Randolph Hart and Rev. B. Frank Whittemore. Tradition says Federal occupation troops supplied the church bell, which they had taken from nearby St. John's Academy. *Erected by the Congregation, 1976*

St. John Methodist Church HM

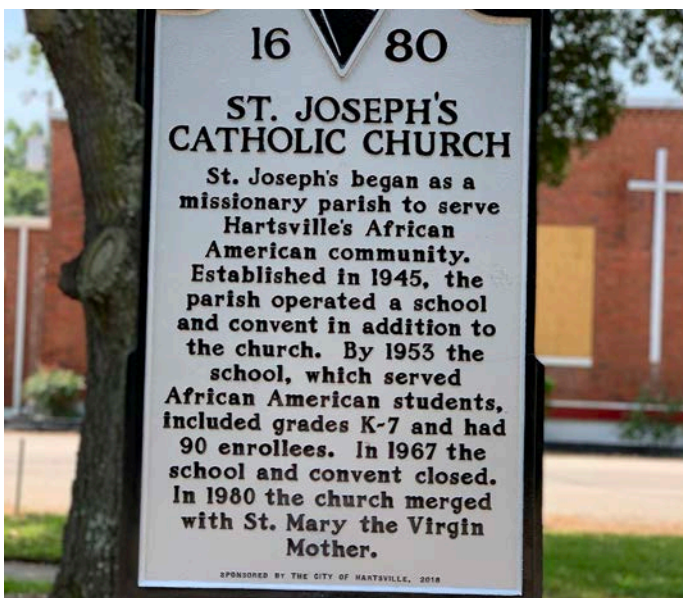
W. Seven Pines St. near intersection with Tomahawk Rd., Hartsville vicinity

The first meetings of what would become St. John Methodist Church took place under a brush arbor. The congregation completed their first permanent sanctuary, a one-room frame structure, in 1867. Having outgrown that building, the members built a larger frame church in 1907. After nearly seventy years of service, that building was replaced by the current sanctuary in 1976. The St. John Methodist Church Cemetery contains graves from as early as the 1890s and is still in use. The cemetery contains over 600 graves of church members and other African Americans from Hartsville, Darlington, Lamar, and surrounding areas. *Sponsored by St. John United Methodist Church, 2017*

St. Joseph's Catholic Church HM

307 W. Washington Street, Hartsville

St. Joseph's began as a missionary parish to serve Hartsville, African American community. Established in 1945, the parish operated a school and convent in addition to the church. By 1953 the school, which served African American students, included grades K-7 and had 90 enrollees. In 1967 the school and convent closed. In 1980 the church merged with St. Mary the Virgin Mother. *Sponsored by the City of Hartsville, 2018*



St. Joseph, Catholic Church

West Broad Street Historic District NR

West Broad Street, Darlington

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



West Broad Street Historic District

Zachariah W. Wines HM

Cheraw Street, Society Hill

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

Dillon

Pine Hill A.M.E. Church /

Pine Hill Rosenwald School HM
2258 Centerville Road, Latta

(Front) This church, founded in 1876, was in Marion County before Dillon County was created in 1910. At first on S.C. Hwy. 34, the church acquired this site in 1891 when Alfred Franklin Page (1863-1929) and his wife Laura Willis Page (1886-1963) donated 1.97 acres here. The congregation built a new Pine Hill A.M.E. Church shortly afterwards. This sanctuary was built in 1977. (Reverse) Pine Hill Rosenwald School, one of the first ten Rosenwald schools in the state, was built here in 1917-18. One of 500 rural black schools in S.C. funded in part by the Julius Rosenwald Foundation 1917-1932, it was a frame two-room school. With two to four teachers, it reached a peak of 208 students in grades 1-7 in 1938-39. The school closed in 1957 and burned in 1977. *Erected by the Congregation, 2011*

Selkirk Farm NR

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

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

Dorchester

Alston Graded School /

Alston High School HM
Corner of Cedar and 1st North Streets, Summerville

(Front) Alston Graded School, one of the first African American schools founded in Dorchester County, stood here from 1910 to 1954. Named for its founder, Dr. J.H. Alston, it included grades 1-11 until 1949 and 1-12 afterwards. The two-story wood frame school, which was designed by architects Burden and Walker of Charleston and built by N.A. Lee, was moved to Bryan Street in 1953. (Reverse) Alston High School, located on Bryan Street from 1953 to 1970, included grades 1-12. A new one-story brick school built on the new site in 1953 was constructed for about \$200,000. It closed in 1970 after the desegregation of county schools. The present Alston Middle School, on Bryan Street, includes grades 6-8. *Erected by the Alston Heritage Foundation, 2000*

Middleton Place NHL

*4300 Ashley River Road (Hwy 61),
Summerville vicinity*

Middleton Place, features a house, gardens, and stable yards associated with an eighteenth and nineteenth century plantation. It also includes several structures and sites associated with the heritage of African Americans who lived on the plantation. The plantation chapel, a room above the spring house dairy, was used by slaves as a house of worship. Archaeological remains, oral tradition, and mid-nineteenth century markers provide evidence that the area above the rice millpond and adjacent to the stable yards was once a cemetery for enslaved Africans. Eliza's House is a small frame building named for Eliza Leach (1891-1986), who worked at Middleton Place for over forty years and was the last person to live in the house. The original occupants of the house are not known, but in the 1880s it was apparently the home of Ned and Chloe, former slaves of William and Susan Middleton, who worked on Middleton Place. The plantation also includes a demonstration rice field where Carolina Gold rice is being grown in an original nineteenth century field. Middleton Place, which is operated by a nonprofit foundation, is open to the public. For more information about Middleton Place, see www.middletonplace.org/.



Middleton Place

Shady Grove Camp Ground HM

*Off Hwy 178, SE of Orangeburg & Dorchester Co line,
St. George vicinity*

(Front) This camp ground, established about 1870, is the largest of 4 Methodist camp grounds in Dorchester County. Tradition holds that Ceasar Wolfe and a group of former slaves, caught in a storm, stopped in a grove here for shelter. Rice planter S.M. Knight asked them to help harvest his fields, and

after they did so he gave them this spot as a place of worship. They named it Shady Grove. (Reverse) The group first met under a brush arbor but later built tents, the rough-hewn cabins typical of church camp grounds. The first tents burned in 1958 and were replaced; fires also occurred in 1969 and 1976. The tabernacle here is the centrally-located shelter where services are in session ending the fourth Sunday in October. A trumpet call on a ceremonial horn opens the meeting. *Erected by the Upper Dorchester County Historical Society, 2010*

St. George Rosenwald School NR
205 Ann Street, St. George

The St. George Rosenwald School is a one story, H-shaped, wood-framed building originally built in 1925 according to the Rosenwald Fund's Community School Plan Floor Plan No. 6-A for a six teacher school. Later additions to the building added five additional rooms: one room to each wing c. 1935, two rooms to the southwestern wing c. 1950, and one room to the northeastern wing c. 1954. The St. George Rosenwald School served as a school from its opening in 1925 to its closing in 1954, providing important educational services during the period of Jim Crow when discriminatory state funding meant that African American children had far fewer educational opportunities. During its use as a school, it was also an important part of the Black community of St. George, serving as a meeting and gathering place for the local neighborhood. After it closed, the school continued to be utilized as a community center, used for both social events and political events, including classes and meetings held by the Congress of Racial Equality in 1965. It is significant for its contributions to the history of African American education and community organizing related to the Civil Rights Movement. It is further significant for its architecture, which is representative of the distinctive styles created by the Rosenwald Fund's Fletcher Dresslar and Samuel Smith. One of only two Rosenwald Schools built in Dorchester County, it is the only one that survives today. Listed in the National Register October 2, 2018.



St. George Rosenwald School

St. Paul Camp Ground HM
940 St. Paul Road, Harleyville vicinity

(Front) This Methodist camp ground, one of four in Dorchester County, was established in 1880. African-American freedmen in this area held services in a brush arbor at the Old Prayer Ground nearby as early as 1869. By 1873 they acquired two acres nearby and founded St. Paul A.M.E. Church, building their first permanent sanctuary just southwest. (Reverse) In 1880 four community leaders purchased 113 acres here and deeded it to trustees for a new St. Paul Camp Ground. Tents, or rough-hewn cabins, form a circle around the tabernacle, the open-sided shelter where services are held. This camp ground, in session the week ending the third Sunday in October, was listed in the National Register of Historic Places in 1998. *Erected by the Upper Dorchester County Historical Society, 2011*

St. Paul Camp Ground NR
940 St. Paul Road, Harleyville vicinity

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

Edgefield

Bettis Academy HM

*US Highway 25 at Bettis Academy Road (Co Rd 37),
Trenton vicinity*

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

Bettis Academy and Junior College NR

*Bettis Academy Road and Nicholson Road,
Trenton vicinity*

Three buildings remain on what was once the campus of Bettis Academy and Junior College. These include the Alexander Bettis Community Library, constructed in 1938 by students; the Classroom Building, constructed c. 1935 by students; and Biddle Hall, constructed in 1942 for a home economics unit. Bettis Academy was named for Alexander Bettis (1836-1895), who was born a slave on a nearby plantation. Bettis became a Baptist minister and helped organize the Mt. Canaan Educational Association with representatives of African American Baptist churches in the area. In 1881, the Association purchased land to build a school for African American children. The curriculum at Bettis Academy included — in addition to the standard academic subjects — religious instruction, teacher training, and instruction in farming and home economics. Between 1900 and 1945, Bettis Academy expanded its student body to more than 1,000 students, its campus to fourteen buildings on 350 acres, and its curriculum to include instruction from first grade through junior college level. Bettis Academy and Junior College, which closed in 1952, played an important role in the education of African American students in what are now Edgefield, Aiken, Greenwood, and Saluda counties at a time when public education failed to adequately serve them.



Bettis Academy and Junior College

Macedonia Baptist Church/ Edgefield Academy HM

315 Macedonia Street, Edgefield

(Front) Organized in 1869 with the support of Edgefield Village Baptist Church, this first African American church in Edgefield was founded by former slaves, including Peter Johnson, George Simkins, Lawrence Cain, Henry Cane, Robert A. Green, Paris Simkins, and Willis Frazier. The first church was built by Rev. Joe Burkett in 1871. The current church dates to 1901 and was built by Sewell Smith. (Reverse) Edgefield's first school for newly freed slaves was established in 1866 by Lawrence Cain. In 1870, Macedonia Church conveyed $\frac{3}{4}$ of an acre N of here to Cain and other trustees for a new school for African Americans. By 1911, Edgefield Academy was located at that site. In 1925-26, the Academy moved across the road to a campus built with support from the Julius Rosenwald Fund. *Sponsored by Edgefield County Historical Society, 2021*

Mt. Canaan Baptist Church HM

*2451 Edgefield Road (US Highway 25),
Trenton vicinity*

(Front) This church, founded in 1868, was one of the first black Baptist churches in this area. Alexander Bettis (1836-1895), a former slave, established this church with the assistance of three white ministers after the local Baptist association refused to ordain him. Mt. Canaan grew from seventeen charter members to more than 2,000 members in only three years. (Reverse) This was the first of forty churches Rev. Alexander Bettis organized in Edgefield and Aiken Counties. He also founded Bettis Academy in 1881. He served Mt. Canaan and three other area churches until his death in 1895, and is buried here. Early services were held in a brush arbor. The original frame sanctuary was replaced by the present brick sanctuary in 1961. *Erected by the Congregation, 2004*

Mt. Pleasant Baptist Church HM

115 Steeple Road, Johnston

(Front) Mt. Pleasant Baptist Church was organized in 1869 when the African American members of Philippi Baptist Church requested permission to form an independent congregation. Fifty-two African American members, most of them recently emancipated freed people, formed the core of the original congregation. (Reverse) From the early days the church also supported a school for African American children. In 1939 the Baptist Young People's Union formed a Johnston chapter in the small two-room schoolhouse that once stood on the property. Rev. E.M. Gordon served the longest tenure of any pastor here, from 1968 to 2014. *Sponsored by Mt. Pleasant Baptist Church, 2019*

Fairfield

Camp Welfare HM

Camp Welfare Road, Mitford vicinity

(Front) This camp ground, described by one journalist as picturesque, rugged, simple, with an overhanging air of festivity, has hosted an annual camp meeting since 1876; slaves had worshipped here since before the Civil War. The site was purchased in 1879 by trustees Carter Beaty, Charles Green, Jeff Gaither, Henry Hall, and John Hall. It was deeded to Camp Wellfair A.M.E. Zion Church in 1925. (Reverse) The small wood-frame or cinder-block houses at Camp Welfare are typical of tents at church camp grounds. An early 20th century one-room school stood here until it closed in 1955. The site also includes Camp Wellfair A.M.E. Zion Church (built about 1930), an open-air arbor, and a cemetery. Camp Welfare was listed in the National Register of Historic Places in 1984. *Erected by the Fairfield County Historical Society, 2002*

Camp Welfare NR

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

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



Camp Welfare

Fairfield Institute HM

Congress Street between Moultrie and Palmer Streets, Winnsboro

(Front) This grade school and normal institute for blacks was founded in 1869 during Reconstruction by the Northern Presbyterian Church. The Reverend Willard Richardson was principal. In 1880, one hundred of its students were studying to be teachers and twenty others to enter the ministry. The school closed in 1888 to merge with Brainerd Institute in Chester. The site is located one block west. (Reverse) Kelly Miller Born in Fairfield County, this renowned black educator attended Fairfield Institute, 1878-1880, and won a scholarship to Howard University, from which he graduated in 1886. After graduate work at Johns Hopkins, Miller received his A.M. and L.L.D. degrees (1901 and 1903) and was for many years professor and dean at Howard. His writings on race problems were widely read and used in major universities. *Erected by Fairfield County Historical Society, 1985*

St. Paul Baptist Church HM

At the church, 207 North Garden Street, Winnsboro

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

Florence

Civil Rights Sit-Ins HM

Intersection of N. Dargan Street and W. Evans Street, Florence

(Front) On March 3-4, 1960, members of the Florence Youth branch of the NAACP staged protest demonstrations here at the former S.H. Kress store. Wilson H.S. students marched from Trinity Baptist Church to sit at the store's lunch counter, but were refused service and asked to leave. The police were called and the students left peacefully. Store management closed the counter before reopening shortly after. (Reverse) On March 4, 1960, students planned to picket in front of the store, but were arrested while walking up the building. Forty-eight protestors were arrested and charged with parading without a permit. The convictions were appealed to the S.C. Supreme Court and overturned in *City of Florence v. George* (1962). The lunch counter remained closed until the 1970s when it was reopened with service for all. *Sponsored by Florence County Museum, 2019*

Ebony Guest House NR
712-714 Wilson Street, Florence

The Ebony Guest House is an historically Black lodging establishment located at 712 and 714 Wilson Street in the North Florence neighborhood of Florence. The tourist home is located at 712 Wilson Street and was operated by the local Holmes family, who lived in the adjacent property to the north at 714 Wilson Street. It is significant for its role as a Jim Crow-era tourist home for African Americans. Opened in 1950 and in operation until 1972, the Ebony Guest House exemplifies the sort of alternative spaces that African Americans created and maintained for their communities in a society defined by segregation. For Black locals and others who traveled through Florence, Ebony Guest House offered convenient lodging and a safe haven from the humiliations and potential physical danger that accompanied codified and customary racial discrimination. Knowledge of the Ebony Guest House circulated by word of mouth and its listing in the Negro Travelers, Green Book, the publication and widespread use of which testified to the deep social value of the services offered by the businesses listed on its pages. Ebony Guest House is the only known extant property in Florence to have provided such service as an African American tourist home, serving Black travelers for over two decades.

Greater St. James A.M.E. Church HM
Moore Street, Lake City

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

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

Gregg-Wallace Farm Tenant House HM
310 Price Road, Mars Bluff vicinity

(Front) This house, built as a one-room tenant house ca. 1890 and later enlarged several times, features a narrow front porch and rear shed addition typical of many tenant houses on plantations

and farms in the post-Civil War South. Like the families who lived here, most tenants were African American. (Reverse) From 1890 to 1999 members of the Williams, Waiters, Frazier, Martin, and Gregg families lived here, working as wage laborers or sharecroppers, on land owned by the Gregg and Wallace families. This tenant house was listed in the National Register of Historic Places in 2002. *Erected by the Florence City and County Historical Commission, 2010*



Gregg-Wallace Farm Tenant House

Gregg-Wallace Farm Tenant House NR
310 Price Road, Mars Bluff

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

Hewn-Timber Cabins HM
Francis Marion University campus, Mars Bluff

(Front) The African Americans who built the two hewn-timber cabins that stand 200 yds. S on Wallace Woods Road were brought to Mars Bluff as slaves in 1836. They lived in these cabins on the cotton plantation of J. Eli Gregg, in what was then Marion District. These cabins are the last two of eight that originally stood in a cotton field at what is now the center of the university campus. (Reverse) The cabins, built of 4x9 hand-hewn timbers, feature precise full-dovetail joints and pine plank floors. They were enlarged after the Civil War. Freedmen and later tenant farmers lived in these houses until

the 1950s. Relocated several times, one cabin was moved to this site in 1980, the other in 1990. They were listed in the National Register of Historic Places in 1974. *Erected by Francis Marion University, 2002*

Historic Downtown African American Business District HM

300 Block of N. Dargan Street, Florence

The 200 and 300 blocks of N. Dargan St. were once the center of a thriving African American business district in Florence. A number of black-owned businesses operated here, including restaurants, barber shops, funeral parlors and pharmacies. These businesses provided services to African American customers who were often denied access to white-owned businesses. By the first decades of the 20th century North Florence had become the principal African American residential district as patterns of racial segregation became more fixed. The shops located on N. Dargan St., just north of the Atlantic Coast Line Railroad, served the predominantly African American residents who lived and worked here.

Sponsored by the City of Florence, 2017



Historic Downtown African American Business District

Jamestown HM

Jamestown Cemetery Road, Mars Bluff

(Front) This African American community, which flourished here for 70 years, has its origins in a 105-acre tract bought in 1870 by former slave Ervin James (1815-1872). James, determined to own his own farm instead of being dependent on sharecropping or tenant farming, bought the tract from Eli McKissick and Mary Poston. His five sons and a son-in-law later divided the tract into individual farms. (Reverse) Between 1870 and 1940 Ervin James's descendants and other area families purchased additional land, creating a rural community of about 250 residents. Among its institutions were the Jamestown Cemetery, dating from its earliest days; the Summerville Methodist Church (renamed Bowers Chapel), established about 1880; and the Summerville Elementary School, built in 1926. *Erected by the Jamestown Reunion Committee, 2006*

Jamestown Historic District NR (ADDRESS RESTRICTED), Florence vicinity

The Jamestown Historic District is located in the Pee Dee Region of South Carolina in northeast Florence County. Jamestown is a historically African American agricultural settlement that consists of one building, eight archaeological sites, and one cemetery. The one extant contributing building, called the Jane James House, is a one-and-a-half story dwelling built c. 1900. The modest home was built using materials from the surrounding area by its inhabitants and serves as an example of the kind of buildings that were present throughout Jamestown at its peak. In addition, Jamestown's large family cemetery is also notable for representing how burial and funerary practices at the site have been influenced by African and African American traditions. The Jane James House serves as an example of a late 19th to early 20th century African American agricultural property. Aside from the Jane James House and the cemetery, there are also eight other sites scattered throughout the district that contain the archaeological remains of historic house sites, all which would have been similar in age and type to the Jane James House. Although unique in many respects, the history of Jamestown also reflects the broad patterns of African American history in the South during the late nineteenth and early twentieth centuries: the story of black history after the Civil War, the story of southern agriculture in the first half of the twentieth century, and the story of community development in a time when many groups of African Americans struggled to survive and assert their independence. Jamestown is an unusual example of African Americans employing the mechanism of cooperative purchase to acquire land in the difficult decades after Reconstruction when white Democrats had regained control of the South. The community then maintained that cooperative sense and thrived for roughly seventy years, from its establishment in 1870 until its decline in the 1940s. Listed in the National Register October 25, 2018.



Jamestown Historic District

Joshua Braveboy Plantation HM

Ron E. McNair Blvd (US Hwy 52) at Lynches Lake Bridge, Lake City

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

Mt. Zion Methodist Church HM

5040 Liberty Chapel Road, Mars Bluff

(Front) This church, founded in 1868 with Rev. James Wesley Johnson as its first minister, held its early services in a brush arbor. In 1870 trustees purchased this 1 3/4 acre tract to build a Negro Schoolhouse sponsored by the church, the first in the Mars Bluff community. This sanctuary, originally a frame building, was built in 1875 on a tract purchased from the school. (Reverse) The sanctuary was extensively remodeled and covered in brick veneer in 1970. The cemetery nearby, established in 1876, includes the graves of such early church leaders as Anthony H. Howard (1840-1908), a former slave who served in the S.C. House of Representatives during Reconstruction. Howard was also one of several black farmers who grew rice here after the Civil War. *Erected by the Congregation, 2004*

Mt. Zion Rosenwald School NR

5040 Liberty Chapel Road, Mars Bluff

Mt. Zion Rosenwald School was built in 1925 as an elementary school for African American children. The school was constructed with matching funds from the Julius Rosenwald Fund, created by the chief executive officer of Sears, Roebuck, and Company to improve education for African American children in the South. Rosenwald funds were matched by donations from the local community. From 1917 to 1932, the Rosenwald Fund helped construct over 5,300 school buildings across the South, including about 500 in South Carolina. The construction of Mt. Zion Rosenwald School marked a major change in the educational opportunities for students in the Mars Bluff area. An earlier school, sponsored by Mt. Zion Methodist Church, was held in a building that had burned in the early 1920s. The Mt. Zion Rosenwald School, constructed according to plans developed by the Rosenwald Fund, was soundly built with large windows to bring in light. It served the rural community of Mars Bluff until 1952 when Mars Bluff School, a consolidated school for African American students in the area, opened.

Mt. Zion Rosenwald School HM

5040 Liberty Chapel Road, Mars Bluff

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



Mt. Zion Rosenwald School

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

Off North Williston Road, Florence

(Front) This was originally the slave cemetery for Roseville Plantation. Roseville, established about 1771 by the Dewitt family, was later owned by the Brockinton, Bacot, and Clarke families from the 1820s through the Civil War. A 1200-acre plantation, it had more than 100 slaves living and planting cotton here by 1850. (Reverse) This cemetery is sometimes called the Clarke Cemetery after the family that owned Roseville from Reconstruction until 1948. It is about 150 ft. square, and though it contains relatively few gravemarkers it includes at least 150 and as many as 250 or more graves. Slaves, freedmen, and their descendants were buried here for two hundred years, from the 1770s to the 1970s. *Erected by the Roseville Slave Cemetery Committee, 2004*

Salem United Methodist Church HM

5814 Old River Road, Florence vicinity

(Front) This Methodist church organized in 1871, when trustees acquired 1/2 acre of land north of

the Jeffries Creek Public Road for a place of Divine worship. Many founding members had previously been enslaved in this area, then part of McMillan Township in Marion County. Congregants built a frame church at this site in 1884, when Rev. Jeremiah McLeod (1854-1920) was pastor. (Reverse) After its founding, Salem became an important institution for the local Claussen community. It was originally part of the Methodist Episcopal (M.E.) Church's Mars Bluff Circuit and was later a charge with Wesley M.E. It became part of the Methodist Church's Central Jurisdiction in 1939. In 1968, it joined the United Methodist Church (U.M.C.) when the black and white conferences merged. *Sponsored by Salem United Methodist Men, 2021*

Slave Houses, Gregg Plantation NR
Francis Marion University Campus, Mars Bluff

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

The Assassination of Rep. Alfred Rush HM
SC Secondary Roads 35 and 848, Effingham vicinity

(Front) Alfred Rush (d. 1876), a black state representative for two terms during Reconstruction, was assassinated near here, about 1/2 mi. from his home, on May 13, 1876. Rush, who represented what was then Darlington County in the S.C. House 1868-70 and 1874-76, was also a deacon at Savannah Grove Baptist Church. (Reverse) Rush and his wife, returning from a picnic at Mt. Carmel Church near Timmonsville, were ambushed by an unknown gunman. Alfred Rush was killed instantly. Several black Darlington County officials wrote Gov. D.H. Chamberlain, "this was a cold blooded murder and our people are very much excited over it." *Erected by the Florence County Historical Commission, 2006*

The Lynching of Frazier Baker HM
Corner of Deep River & Church Streets, Lake City

(Front) In 1898 a building here was the scene of a lynching that sparked outrage across the nation. Frazier Baker, an African American who had

recently been appointed postmaster of Effingham, was appointed postmaster of Lake City in 1897. Whites who resented Baker harassed him, even burning the post office in an attempt to make him resign and leave town. An old school on this site became a temporary post office and Baker's home. (Reverse) On the night of Feb. 21-22, 1898, a mob set the house on fire and shot Baker and his family when they ran out. Baker and a baby daughter were killed, his wife and three of their children were wounded, and an editorial called it the most horrible crime ever committed in S.C. Local and state officials did nothing. Eleven men were tried in federal court in 1899, but a hung jury resulted in a mistrial. *Sponsored by the Town of Lake City, 2013*

Trinity Baptist Church HM
124 W. Darlington Street, Florence

(Front) Trinity Baptist organized in 1868, with Rev. Wesley J. Parnell (d.1873) serving as its first pastor. The church initially met at the home of members Jacob and Sarah Lindsey on Front St. before obtaining a property at the corner of Dargan and Marlboro Sts. The church acquired this site in 1884 and began meeting in a small frame sanctuary. Construction began on the current church around 1893 and finished by 1909. (Reverse) One of the city's oldest historically black churches, Trinity became an important site for African American religious and civic life in 20th century Florence. Ministers often held city and state leadership positions. Beginning in the 1940s, the church was a hub of activity related to the civil rights movement, hosting meetings, N.A.A.C.P. events, and national figures like Thurgood Marshall and Fannie Lou Hamer. *Sponsored by Trinity Baptist Church, 2019*



Trinity Baptist Church

William H. Johnson Birthplace HM

Palmetto Street, Florence

(Front) William Henry Johnson (1901-1970), one of the most important African-American artists of the 20th century, was born nearby on Cox Street. His family later lived on the corner of Cheves and Kemp Streets. In 1918, at the age of 17, Johnson moved to New York City. Johnson studied at the National Academy of Design and the Cape Cod School of Art, won several prizes, and studied art in Europe 1926-29. (Reverse) Johnson, back in America in 1929-31, had paintings in several exhibitions and a one-day show at the Florence Y.M.C.A. Visits to Florence inspired paintings of local people and places. In 1931 he married Danish artist Holcha Krake, living in Europe before returning to New York in 1938. After Johnson's wife died in 1944 his health declined; he was institutionalized in New York in 1947 and died there in 1970. *Erected by the Florence City Council and the Florence County Council, 2006*

Wilson School / Wilson High School HM

Corner of Palmetto & Dargan Streets, Florence

(Front) Wilson School, later Wilson High School, was the first public school in Florence, and stood here from 1866 to 1906. At first a private school for black children, it was established by the New England Branch of the Freedmen's Union Commission and operated by the Freedmen's Bureau. Thomas C. Cox, its first principal, later served as Darlington County sheriff. The school became a public school after the S.C. Constitution of 1868 authorized a system of free public schools. (Reverse) Rev. Joshua E. Wilson (1844-1915), a Methodist minister, was an early principal of what was long called "the Colored Graded School." It was most likely named Wilson School for him. The school on this site, a frame building, was torn down in 1906 to make way for Central School. A new Wilson School was built on Athens Street. Wilson High School was on Athens Street 1906-1956 and on North Irby Street 1956-1982. It has been on Old Marion Highway since 1982. *Erected by the Wilson High School Alumni Association, Inc., 2010*

Georgetown

Arundel Plantation Slave House NR

*East of US 701 off Plantersville Road,
Georgetown county*

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

Bethel A.M.E. Church NR

417 Broad Street, Georgetown

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

Bethel Church HM

Corner of Duke and Broad Streets, Georgetown

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

Bethesda Baptist Church HM

At the church, Wood Street, Georgetown

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

Cedar Grove Plantation Chapel NR
*SC Highway 255, .2 mile north of its intersection,
Pawleys Island*

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



Cedar Grove Plantation Chapel

Fannie Carolina House NR
*Corner of High Market and Wood Streets,
Georgetown*

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

Friendfield Plantation
*U.S. Hwy. 521-17A, Sampit River, Whites Creek, and
Creek Road, Georgetown vicinity*

Friendfield Plantation is a 3,305-acre property that includes buildings, structures, roadways, woodlands, ricefield systems and sites associated with the continuing use of the land from ca. 1750 until 1946. The property consists of parts of six antebellum rice plantations: Friendfield, Mount Pleasant, Midway, Canaan, Waterfield (Westfield) and Bonny Neck. It the Mount Pleasant (Silver Hill) House and its nineteenth century slave street. There are also three cemeteries, several ruins with visible above-ground features, and a number of known or suspected settlement sites without above-ground elements.



Friendfield Plantation

Friendly Aid Society / Rosemont School HM
809 Palm Street, Georgetown

(Front) The Christian Friendly Aid Society (CFAS), an African American benevolent society, built a lodge here c.1947. The Society began in the early 20th century among neighborhood families descended from people once enslaved on Rosemont Plantation, approx. 10 mi. north of here. The Society assisted members with medical and funeral costs, while the lodge served as a place to socialize and discuss community issues. (Reverse) Shortly after the CFAS constructed the lodge, the building housed the Rosemont School, a segregated elementary school in the Georgetown County School District. The school was previously located on the site of Rosemont Plantation and served black families still living on the plantation grounds. The school kept an enrollment of around 40-50 children attending the first and second grades. It closed in 1955 when J.B. Beck Elementary opened. *Sponsored by Alpha Kappa Alpha Sorority, Mu Phi Omega Chapter, 2019*

Hobcaw Barony NR

Bellefield Plantation, US Highway 17, Georgetown

Bernard M. Baruch, nationally prominent political advisor and philanthropist, created the 15,680-acre Hobcaw Barony between 1905 and 1907 by acquiring and combining several eighteenth and nineteenth century rice plantations. Hobcaw, which he managed as a recreational hunting plantation, includes numerous buildings and sites that reflect the lives of African Americans from the early nineteenth century through the first half of the twentieth century. These resources include graveyards; extant villages with slave houses and later tenant houses; archaeological sites of slave settlements; and ricefields, canals, dikes, reservoirs, and roads created and maintained by African American labor. The most intact village is Friendfield. It includes a street with five remaining houses. Three of the houses were built as slave cabins and two were built by employees of Baruch c. 1935. The residences, including the remodeled slave cabins, were used by African American tenants into the twentieth century. The street includes a church (built between 1890 and 1900) and a dispensary moved to the site around 1935. A visitor's center at the entrance to the property is open Monday through Friday except for holidays. Access to the 17,500-acre property is available only through guided tours.

Howard School HM

Corner of Duke and King Street, Georgetown

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

James A. Bowley HM

231 King Street, Georgetown

(Front) In the 1870s, this was the home of James Alfred Bowley (c.1844-1891). Born enslaved in Maryland, Bowley was the great nephew of Harriet Tubman (c.1822-1913). In 1850, Tubman and Bowley's free father organized a plan to free Bowley and his mother and sister, making them the first enslaved people who Tubman helped emancipate. Bowley attended school in Philadelphia before rejoining his family in Canada. During the Civil War, he served as a landsman in the United States Navy. (Reverse)

After the war, Bowley moved to Georgetown and worked for the Freedmen's Bureau as a teacher. By 1870, he had married Laura Clark (1854-1932) and lived at this location. They sold the home in 1880. Bowley served in the S.C. House (1869-1874) and was trustee for the University of S.C. when it was briefly integrated. In 1874, a rivalry with another black Republican led to a violent clash that made national news. Bowley also founded the short-lived Georgetown Planet newspaper. *Sponsored by the Gullah Geechee Chamber, 2019*

James A. Bowley House NR

231 King Street, Georgetown

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



Jonathan A. Baxter House

Jonathan A. Baxter House NR

932 Duke Street, Georgetown

This house, built c. 1890, was the home of Jonathan Alexander Baxter (1854-1927). Baxter was born

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

Joseph Hayne Rainey House NHL
909 Prince Street, Georgetown

On December 12, 1870, Joseph Hayne Rainey (1832-1887) was sworn in as a Member of the Forty-first Congress of the United States. This was a milestone in the American political scene for Rainey was the first black person to serve in the US House of Representatives and served longer than any of his black contemporaries. Local tradition maintains that Rainey was born in this house and lived there until 1846 when the family relocated to Charleston. After the Civil War, Rainey settled in this house and it was from here that he launched his political career in 1867. During his tenure in Congress, it served as his district headquarters and his place of residence when Congress was not in session. He eventually died here in 1887, the house remaining in the family until it was sold in 1896.



Joseph Hayne Rainey

Joseph Hayne Rainey HM
909 Prince Street, Georgetown

This National Historic Landmark was the family home of Joseph H. Rainey, the first African American elected to the US House of Representatives, 1870-1879. Born in Georgetown County in 1832, Rainey, it is said, made blockade-running trips during the Civil War. He was a delegate to the Constitutional

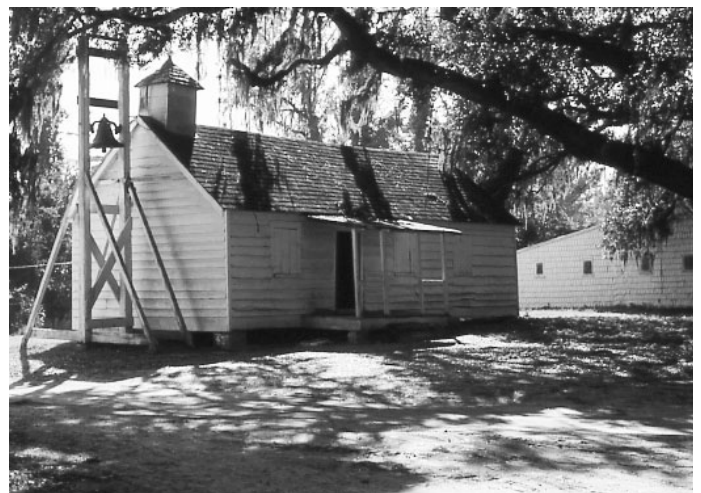
Convention of 1868, served two years in the SC Senate, and two years as internal revenue agent of SC. He died in Georgetown, SC, in 1887. Erected by Georgetown Chapter Delta Sigma Theta, 1994

Keithfield Plantation NR
Northeast of Georgetown off county road 52, Georgetown

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

Mansfield Plantation Slave Street NR
US Highway 701, Georgetown

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



Mansfield Plantation Slave Street

Mt. Olive Baptist Church HM
Duke Street, Georgetown

(Front) This church was founded in 1866 by Rev. James Smalls, its pastor for many years. The congregation, which built its sanctuary here on land owned by the Gospel Harp Society, grew to more than one hundred members by 1903. In 1914 trustees S.B. Belin, Neptune Boyd, Siward Dunmore, Joseph Gibson, I.J. McCottree, W.M. Salters, and Samuel White, Jr., purchased this property from the trustees of the Gospel Harp Society. (Reverse) The first church here, a frame building, was replaced by this brick sanctuary in 1920. Built during the pastorate of Rev. T.O. Mills, it features elaborate stained glass windows. Mt. Olive was also one of several Georgetown churches hosting graduation exercises for Howard High School in the 1940s. *Erected by the Georgetown Chapter, Delta Sigma Theta Sorority, 2001*

**Pee Dee River Rice Planters
Historic District** NR

Northeast of Georgetown, Georgetown

The Pee Dee Rice Planters Historic District includes ricefields associated with seventeen plantations located along the Pee Dee River and the Waccamaw River. The plantations on the Pee Dee River include Hasty Point, Breakwater, Belle Rive, Exchange, Rosebank, Chicora Wood, Guendalos, Enfield, Birdfield, Arundel, Springfield, and Dirleton. The district also includes ricefields associated with these Waccamaw River plantations: Turkey Hill, Oatland, Willbrook, Litchfield, and Waverly. African American slaves cleared the land; constructed the canals, dikes, and trunks; and cultivated and processed rice on these plantations. The district also includes homes of the planters, two rice barns, and a slave house. The rice barn remaining on Hasty Point was built c. 1840-1850. In 1860 some 600,000 pounds of rice were produced with 225 slaves at Hasty Point and Breakwater plantations, both owned by Francis Weston. A rice barn associated with Exchange Plantation is also still standing. In 1850 180,000 pounds of rice were produced at Exchange Plantation with sixty-four slaves. The slave cabin remaining at Arundel Plantation was originally one of twelve cabins situated in a semi-circle around the overseer's house.

Plantersville HM

*E of US Highway 701 and Plantersville Road,
Plantersville*

(Front) Est. c.1835, Plantersville began as a 350-ac. pineland village 6 mi. NE, used by planter families to escape seasonal malaria on local riverfront plantations, many along what is now Plantersville Road. Left behind were large workforces of

enslaved people of African descent, whose isolation nurtured the development of "Gullah," a West African-rooted language and culture found throughout the Lowcountry. (Reverse) Each summer, some enslaved people were taken to work in the village, but most remained on plantations. There, they grew rice using knowledge and skills with West African roots, enriching area planters. In the late 19th and early 20th c., freed people and their descendants formed new communities around old Plantersville, including Jackson Village, Annie Village, and St. Paul's. *Sponsored by Georgetown County Historical Society, 2021*

**Richmond Hill Plantation
Archaeological Sites** NR

On Waccamaw River, Murrells Inlet vicinity

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

Sandy Island School NR

32 Sandy Island Road, Sandy Island

Built in 1932, the Sandy Island School is a brick, Neoclassical Revival style structure significant for its association with African American civil rights through education and community advocacy. Until 1966, the segregated school served school age residents of Sandy Island, a 2.89-acre island located between the Waccamaw and Great Pee Dee Rivers in Georgetown County, which is still today accessible only by boat. In addition to educating generations of Sandy Island children, the school provided adult literary and education courses, including programs in the 1950s and 60s that are believed to have been part of the Citizenship School movement, an effort to promote voter registration and political activism among African Americans across the South. Sandy Island School is also significant for its association with Prince Washington, a local leader who served as the unincorporated community's unofficial mayor and played an important role in promoting the education of island residents, including the original

construction of Sandy Island School. Sandy Island School is also significant for its use of Neoclassical architecture, an unusual design for a segregated Black school of its era.

St. John A.M.E. Church HM
76 Duncan Avenue, Pawleys Island

St. John A.M.E. Church was established in the spring of 1867 with Rev. Saby Green as the first pastor. Early meetings were held under a brush arbor until a log framed church was built at Litchfield in 1867. The current brick sanctuary replaced the original church in 1947. The church began as a member of the Waccamaw Circuit, but became a station church in 1965. *Sponsored by St. John A.M.E. Church, 2017*



St. John A.M.E. Church

St. Stephen A.M.E. Church HM
1915 Winyah Street, Georgetown

(Front) In 1897, members of Bethel African Methodist Episcopal (AME) Church, led by Rev. Washington P. Carolina (1864-1939), obtained 1/2 ac. of land at this site and founded St. Stephen AME Church. Tradition holds that members met beneath a brush arbor until 1899, when a church was built during the tenure of first pastor Rev. Jordan W. Whittaker (1853-1902). That church, said to have been destroyed in a storm, was replaced in 1902. (Reverse) For more than a century, St. Stephen AME served African American residents of Georgetown's West End from this location. Here, members worshipped and hosted public events like denominational meetings, public talks, and political rallies. A white, wood frame church was built in 1940 and brick-veneered in the 1950s. St. Stephen AME moved 1 mi. NW to Highmarket St. after that third church burned on October 23, 2011. *Sponsored by the Georgetown Alumnae Chapter of Delta Sigma Theta Sorority, 2020*

Greenville

Allen Temple A.M.E. Church NR
109 Green Avenue, Greenville

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



Allen Temple A.M.E. Church

Brutontown HM
Rutherford Road, Greenville

(Front) Brutontown, an historic African-American community, grew up around the intersection of Paris Mountain Rd. and Rutherford Rd. Benjamin Bruton, a mulatto freedman, bought 1.75 acres here in 1874. He built a house and blacksmith shop, labeled Bruton's Shop on Kyzer's 1882 map of Greenville County. Other blacks, a few of them tradesmen like Bruton but most tenant farmers, soon moved to this area. By 1880 sixty African-American families lived here. (Reverse) The community, on both sides of Rutherford Rd., was known as Brutontown by about 1900. In 1921 farm land was subdivided into town lots, in an area 2 blocks deep and 6 blocks wide.

Bruton Temple Baptist Church, the first church here, was founded in 1921. By 1930 Brutontown numbered about 300 residents. The three-acre Society Burial Ground on Leo Lewis St., dating from before the Civil War, includes many graves of slaves, free blacks, and freedmen. *Erected by the Greenville County Redevelopment Authority, 2009*

Bryson High School HM
Bryson Drive, Fountain Inn

Bryson H.S. opened in 1954, serving African American students in lower Greenville Co. It was one of the many schools constructed in the 1950s as part of the school equalization program in S.C. The school consolidated the populations from five high schools, all that had inadequate facilities. The new Bryson H.S. featured a gym, auditorium, industrial and agricultural shops, home economics laboratories, and library. First serving grades 7-12, in 1958 they began serving grades 8-12. Dr. A.M. Anderson was the first and only principal. More than 1,000 students graduated from Bryson under his watch. The school mascot was the Hurricane and the newspaper was the Hurricane Times. The class of 1970 was the last to graduate. After the Civil Rights Act of 1964 the U.S. government put more pressure on the states to finally implement school desegregation. In 1970 S.C. schools complied. Bryson students moved to the all white Woodmont, Hillcrest and J.L. Mann High Schools. *Sponsored by the Bryson High School Alumni Association, 2017*

Cedar Grove Baptist Church /Simpsonville Rosenwald HM
206 Moore Street, Simpsonville

(Front) According to tradition, this African-American church was organized by Rev. Tom Jones shortly after the Civil War. It held its first services in a brush arbor, then built its first permanent church here. The congregation, with a membership of about 250, built a second frame sanctuary in 1938 at a cost of \$3,000. It was covered in brick veneer in 1962. The present brick church was dedicated in 1986. (Reverse) The Reedy River Baptist Association built a school for the African-American children of Simpsonville and other area communities here in 1891-92, on the present site of the church. In 1923-24 the Simpsonville Rosenwald School, an eight-room elementary and high school, was built nearby. One of about 500 schools in S.C. funded in part by the Julius Rosenwald Foundation 1917-1932, it closed after the 1953-54 school year. *Sponsored by the Greenville County Council and the Greenville Hospital System, 2012*

Claussen Bakery HM
400 Augusta Street, Greenville

(Front) 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. (Reverse) 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 Claussen 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*

Fountain Inn Principal's House and Teacherage NR
108 Mt. Zion Drive, Fountain Inn

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



Fountain Inn Principal's House and Teacherage

Fountain Inn Rosenwald School HM

Mt. Zion Dr., near Mt. Zion Baptist Church, Fountain Inn

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

Greenville County Courthouse / Willie Earle Lynching Trial HM

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

(Front) This Beaux Arts building, built in 1916-18, was the fourth Greenville County Courthouse, from 1918 to 1950. It was listed in the National Register of Historic Places in 1994. The largest lynching trial in U.S. history was held here May 12-21, 1947. Willie Earle, a young black man accused of assaulting white cabdriver Thomas W. Brown, had been lynched by a white mob on Bramlett Road in Greenville. (Reverse) The trial of 31 whites, 28 of them cabdrivers, was rare at the time and drew national attention. Though 26 defendants admitted being part of the mob, all defendants were acquitted by an all-white jury. Rebecca West's "Opera in Greenville," published in *The New Yorker* on June 14, 1947, interpreted the trial and its aftermath. Widespread outrage over the lynching and the verdict spurred new federal civil rights policies. *Erected by the Willie Earle Commemorative Trail Committee, 2010*

The Lynching of Willie Earle HM

Old Easley Road (SC Hwy 124) & Bramlett Road, Greenville

(Front) The Willie Earle lynching was the last recorded in S.C. and the one of the last in the South. On the night of February 15, 1947, white cabdriver Thomas W. Brown was found mortally wounded beside his cab in Pickens County. Earle, a young black man, was thought to be Brown's last passenger. He was arrested near Liberty on February 16, accused of assault and robbery, and held in the Pickens County Jail. (Reverse) Early on February 17, 1947, a white mob forced the Pickens Co. jailer to give Earle up. They drove Earle back to Greenville, lynched him, and left his body on Bramlett Rd. Brown died later that day. The May 12-21 trial of 31 men, rare at the time, drew national attention. Though 26 men admitted being part of the mob, an all-white jury acquitted all defendants. Outrage led to new federal civil rights policies. *Erected by the Willie Earle Commemorative Trail Committee, 2010*

Holly Springs School NR

130 Holly Springs Road, Belton vicinity

Holly Springs School is locally significant as an early example of an African American school in Greenville County, South Carolina. Built ca. 1891, the school is a single-story, one-room, wood-frame building with a double front entrance. The building faces east and is located on Holly Springs Road in a rural area of southwestern Greenville County. The school stands as a symbol of the educational struggle of freed men and women in the late 19th century as they worked to overcome the lingering effects of slavery-era anti-literacy laws and provide their children with education despite the re-enshrinement of white supremacy following Reconstruction. It continued to serve nearby black families until 1951, when Greenville County officials shuttered the school as part of a statewide campaign to equalize, and thereby preserve, segregated education. The property thus has multiple significant associations with the historical education of African Americans in Greenville County, extending across several decades.



Holly Springs School

John Wesley Methodist Episcopal Church NR

101 East Court Street, Greenville

John Wesley Methodist Episcopal Church was built between 1899 and 1903. The congregation was organized soon after the Civil War by Rev. James R. Rosemond. Although born a slave in Greenville in 1820, Rosemond had been allowed to preach at churches before the Civil War. After the war he organized fifty Methodist Episcopal churches in the upstate. John Wesley is one of the earliest churches he organized. The congregation was first named Silver Hill, but in 1902 the name was changed to John Wesley Church. Over its history the congregation has met in a variety of locations including the Greenville Methodist Church, a Freedman's Bureau schoolhouse, and a log building on Ann Street. By 1869 a sanctuary seating 500 people had been constructed at Choice and Cleveland streets. It was used by the congregation until about 1900. The foundations for the present building on East Court Street were laid in 1899. It is an excellent example of Gothic Revival church architecture of the late nineteenth and early twentieth centuries.



John Wesley Methodist Episcopal Church

Little Texas HM

Near intersection of E. North Street and N. Academy Street, Greenville

(Front) 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.

(Reverse) 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*

Matoon Presbyterian Church NR

415 Hampton Avenue, Greenville

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

Old Pilgrim Baptist Church / Old Pilgrim Rosenwald School HM

3540 Woodruff Road, Simpsonville

(Front) This church was founded in 1868 by black members of nearby Clear Spring Baptist Church who named their new church Pilgrim Baptist Church. Rev. John Abraham, their first pastor, held services in a brush arbor until a log church was built here. It was renamed Old Pilgrim Baptist Church in 1894. A frame church built here in 1907 was covered in brick veneer in 1962. The present brick church was built in 1983. (Reverse) Old Pilgrim Rosenwald School, named for the church, was built in 1930. It was one of almost 500 schools in S.C. funded in part by the Julius Rosenwald Foundation from 1917 to 1932. Built at a cost of \$3,800 with local funds raised by Henry Locke and trustees of Old Pilgrim Baptist Church, it operated 1930-1954 with three teachers, teaching as many as 83 elementary school students in grades 1-7. *Sponsored by Old Pilgrim Baptist Church, 2013*

Old Pilgrim Baptist Church Cemetery and Kilgore Family Cemetery NR

3540 Woodruff Road, Simpsonville

The Kilgore cemetery served as the plantation cemetery for members of the Kilgore family, a wealthy planter family whose generations were very active in the development of their local community and the state of South Carolina. The twenty-nine interments document the family through three

generations over the course of the nineteenth century, encompassing the rise and fall of plantation culture in upstate South Carolina. The accompanying markers trace the evolution of funerary art in the upstate during this period and include multiple markers created by W.T. White, a member of a prominent stonecutting family in Charleston, who was active from the 1840s through 1870. Directly adjacent to the Kilgore Family Cemetery, moreover, is the Old Pilgrim Baptist Church Cemetery, an African American cemetery associated with Old Pilgrim Baptist Church, which was founded in 1868 by, among others, at least five former slaves from the Kilgore plantation. Old Pilgrim's cemetery traces the history of African American burial practices in southern Greenville County beginning during slavery in the antebellum period, through emancipation, and into the twentieth century. The period of significance extends from the earliest known burial in 1813 until 1956, when the orientation and character of the Old Pilgrim Baptist Church Cemetery shifted to conform to the modern church building. The cemetery is listed for its significance under Criterion C (Art/Funerary Art) and Criterion A (Ethnic Heritage: African American).

Richland Cemetery NR

Hilly Street and Sunflower Street, Greenville

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

Springfield Baptist Church HM

600 E. McBee Avenue, Greenville

(Front) This is the oldest black Baptist congregation in downtown Greenville. It was founded in 1867 by members of Greenville Baptist Church (now First Baptist Church), which had been a combined congregation of whites and blacks before the Civil

War. Rev. Gabriel Poole, known as "Father Poole," was its first pastor. The new church worshipped in First Baptist Church until it built its own church here in 1872. (Reverse) The congregation purchased this site from the estate of Vardry McBee in 1871 and completed its first church, a frame building later covered in brick veneer, in 1872. That church was replaced by a brick Gothic Revival church in 1959. Springfield Baptist Church hosted many significant meetings during the Civil Rights Movement. The 1959 church burned in 1972 and was replaced by the present church in 1976. *Sponsored by the Congregation, 2013*

Sterling High School HM

US Hwy 123, Greenville vicinity

(Front) Sterling High School stood 3/4 mi. southeast of here and served generations of African Americans in Greenville. Founded in 1896 by Rev. D.M. Minus and called Greenville Academy, it was first located in West Greenville. It moved into a new two-story brick school nearby in 1902 and was then renamed Sterling Industrial College after Mrs. E.R. Sterling, who had financed Rev. Minus's education at Claflin University. (Reverse) The school closed briefly but reopened in 1915 as Enoree High School, owned by the Enoree Baptist Assn. The Greenville Co. School District bought the school in 1929, made it the first black public high school in the county, and restored the name Sterling. After it burned in Sept. 1967, classes moved to Greenville Jr. High, renamed Sterling Jr.-Sr. High. It closed after the 1969-70 school year. *Erected by the Greenville County Historical Commission and the Sterling High School Association, 2007.*

Working Benevolent Society Hospital HM

Corner of Green Avenue & Jenkins Street, Greenville

(Front) The Working Benevolent Society Hospital, first known as St. Luke Colored Hospital, was a two-story frame building standing here at the corner of Green Avenue and Jenkins Street. Founded in 1920, it served blacks in Greenville for twenty-eight years. The Working Benevolent Grand Lodge of S.C., at Broad and Fall Streets in Greenville, operated the hospital from 1928 until it closed in 1948. (Reverse) The hospital, described at its opening as "one of the most modern institutions in the South for colored people," had three wards and twenty-two beds in semi-private and private rooms. Mrs. M.H. Bright was the first superintendent. A registered nurse and a graduate of the Tuskegee Institute, she had been superintendent of the Institute hospital. Most of the superintendents after her were nurses as well. *Erected by the Green Avenue Area Civic Association, 2003*

Working Benevolent Temple & Professional Building NR

Broad and Fall Streets, Greenville

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



Working Benevolent Temple & Professional Building

Greenwood

Benjamin E. Mays Birthplace HM

*at the Mays House Museum,
237 N. Hospital Street, Greenwood*

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



Benjamin E. Mays Birthplace

Dr. Benjamin E. Mays HM

*US Highway 178, 1/10 mile Northwest of Mays
Crossroads, Mays Crossroads*

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

Good Hope Baptist Church HM

At the church, US Highway 25, Hodges

(Front) This church, founded about 1870, has its origins in Walnut Grove Baptist Church, founded in 1820. Walnut Grove included both white and black members before the Civil War, but after the war black members asked for letters of dismissal to organize a new church. Good Hope was founded by David Agnew, Doc McIntosh, Henry Moon, Wesley Posey, and others, with Rev. W.L. Evans as its first pastor. (Reverse) Good Hope Baptist Church grew to more than 250 members by 1900 under its first two ministers, Revs. W.L. Evans and H. Donaldson. The first church here was a frame building constructed soon after 1870; it was destroyed by arson in 1966. The present church, a brick building, was constructed in 1967-68 during the pastorate of Rev. M.B. Norman. *Erected by the Congregation, 2006*

Mt. Pisgah A.M.E. Church NR

501 Hackett Street, Greenwood

The congregation of Mt. Pisgah African Methodist Episcopal Church was organized in the early years of the twentieth century. It was an offshoot of the Weston Chapel A.M.E. Church, the mother church of the Greenwood District. The building for the new church was designed and constructed by members of the congregation in 1908. The brick church features Gothic details including the stained

glass windows with Gothic arches, corbelled brick hoods, and buttresses. Mt. Pisgah A.M.E. has been a longtime supporter of African American education, helping to fund Allen University and providing assistance to members of its congregation to attend Allen. Because of its central location in the city of Greenwood and its large size, the church has been used for meetings and community activities throughout its history.

Ninety Six Colored School HM

N. Main St., ½ mi. E of the town limits of Ninety Six, Ninety Six

(Front) The Ninety Six Colored School, built nearby between 1927 and 1932, was a combined elementary and high school through the 1951-52 school year and an elementary school through the 1955-56 school year. It was a six-room frame building, with a small frame lunchroom nearby. Six to eight teachers taught grades 1-7 and 8-11 until grade 12 was added in 1947-48. The school closed in 1956. (Reverse) Rev. Elliott F. Johnson, the first principal here, was succeeded by Rev. W.T. Boggs in 1943. Ninety Six Colored School averaged about 200 elementary and about 60 high school students for most of its history. After county districts consolidated in 1951, its high school students went to Brewer High School until a new Edgewood School for elementary and high school students opened in 1956. *Sponsored by the Historic 96 Development Association, 2014*

Trapp and Chandler Pottery Site NR

Address Restricted, Kirskey vicinity

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



Trapp and Chandler Pottery Site

Hampton

Brunson Rosenwald School/

Allen Elementary School HM

N. Broad Street near Intersection with Preacher Street, Brunson

(Front) The Brunson Rosenwald School, also known as the Brunson Colored School, was built on this site in 1925-26. The two-teacher schoolhouse was one of four in Hampton County that was funded in part by the Julius Rosenwald Foundation (1917-1932). The school was constructed at a total cost of \$2,700 and served the African American community here from 1926 until 1954. Brunson Rosenwald School was replaced by Allen Elementary School in 1954. (Reverse) Allen Elementary was one of many schools in S.C. built as part of the state's school equalization program. It remained a segregated school for African American students until the county desegregated schools in 1969-70. It was given to the Committee for the Betterment of Poor People and then the Town of Brunson. *Sponsored by the Town of Brunson, the Committee for the Betterment of Poor People, and the Arnold Fields Community Endowment, 2018*



Brunson Rosenwald School/Allen Elementary School

Cherry Grove Christian Church HM
1895 Cherry Grove Road, Brunson

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

**Estill Rosenwald School/
Estill Colored School** HM
555 3rd Street, Estill

(Front) The Estill Rosenwald School (Estill Colored School), was built on this site in 1925-26. Funded in part by the Julius Rosenwald Foundation (1917-1932), it was one of four Rosenwald Schools in Hampton Co. The Estill School was originally a five-teacher school and was constructed at a cost of \$7,200. The Foundation gave \$1,300, the local African American community gave \$2,900, and the balance was from public funds. (Reverse) Estill Rosenwald School served the African American community 1926-1954. In 1954 a new school, Estill Training School, was built on this site. Funded by the S.C. equalization program, Estill Training also served African American students. Estill Training became Estill Middle School in 1970 when federal court rulings required all S.C. school districts to finally implement plans to racially integrate their schools. *Sponsored by the Arnold Fields Community Endowment, 2018*

Gifford Rosenwald School NR
6146 Columbia Hwy, Gifford

Originally constructed in 1920, Gifford Rosenwald School faces west, fronting onto Columbia Highway (S.C. 321). The original design did not conform to the stock building plans for two-teacher schools that were available through the Rosenwald Foundation, but the floorplan is quite similar to the two-teacher Model No. 4 school detailed in the U.S. Bureau of Education's 1914 publication entitled Rural Schoolhouses and Grounds. Gifford Rosenwald is significant under Criterion A for its association with the history of African American education in Hampton County, South Carolina from 1920 to 1958. It stands both as a reminder to the history of racial segregation in South Carolina's public schools as well as the creative adaptation and resistance to this segregated public school system by African American citizens. Black South Carolinians worked to secure educational facilities for their children using the resources available to them. Facilities like the Gifford Rosenwald School offer tangible representation of these efforts to resist a separate and unequal school system, where African American children received less funding

and were given fewer resources than whites. The Gifford Rosenwald School is being under the National Register multiple documentation form, The Rosenwald School Building Program in South Carolina, 1917-1932. Listed in the National Register October 4, 2017.



Gifford Rosenwald School

Gifford Rosenwald School HM
Columbia Hwy (US Hwy 321), near its northern
junction with Nunn Street, Gifford

(Front) Gifford Rosenwald School, sometimes called Gifford Colored School, was built here in 1920-21. It was one of 500 rural schools built for African-American students in S.C., founded in part by the Julius Rosenwald Foundation from 1917 to 1932. The first of four Rosenwald schools in Hampton County, it was a two-room frame building constructed at a cost of \$3,225. (Reverse) Gifford Rosenwald School had two to five teachers for an average of almost 200 students a year in grades 1-9 until it closed in 1958. That year a new school serving Gifford and Luray, built by an equalization program seeking to preserve school segregation, replaced the 1921 school. The old school has been used for church services and Sunday school classes since 1958. *Sponsored by the Arnold Fields Community Endowment, the Faith Temple Deliverance Ministry, and the Town of Gifford Council, 2014*

Hampton Colored School HM
Holly Street, between Lightsey and Hoover Streets,
Hampton

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

Hampton Colored School NR
West Holly Street, Hampton

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



Hampton Colored School

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*

**Steele Missionary School/
Zion Fair Colored School** HM
146 Zion Fair Road, Varnville vicinity

(Front) Northern teacher Almira S. Steele opened a school for African American children at this site c.1885. Part of the American Missionary Association's outreach to southern freedpeople, the school was destroyed by fire in 1893. Elizabeth E. Wright, later founder of Voorhees College in Denmark, S.C., subsequently worked to build a new industrial school here. It burned before opening and relocated. (Front) In 1914, Zion Fair Baptist Church deeded ¼ acre of land to Tuten School District #3 to build a public school for African Americans in the McNeills community. Known as the Zion Fair or Camp Branch Colored School, the one-room school enrolled approx. 30-40 pupils each year. it closed c.1945. Students then attended a new Antioch-Camp Branch School located ¾ mi. away. *Sponsored by Arnold Fields Community Endowment, Zion Fair Baptist Church, and the Camp Branch Community, 2021*

**Yemassee Rosenwald School/
Fennell Elementary School** HM
131 Yemassee Hwy., Yemassee

Yemassee Rosenwald School (Front) In 1929 Elvira Jackson sold 4 acres of land to Yemassee School District #26 for \$500. The land was to be used to build an African American school and Yemassee Rosenwald School (Yemassee Colored School), a five-teacher school funded in part by the Rosenwald Foundation helped to fund four schools in Hampton Co. Fennell Elementary School (Reverse) Yemassee Rosenwald School served the African American community 1929-1954. In 1954 it was replaced by Fennell Elementary School. Fennell, which remains today, was built with funds from the S.C. Equalization Program. It was named for Clarence Fennell, an African American farmer, preacher, and community leader from Hampton Co. it remained a segregated African American school until 1970. *Sponsored by Pilgrim Ford Church and the Arnold Fields Community Endowment, 2018*



Yemassee Rosenwald School /Fennell Elementary School

Horry

Ark Cemetery HM

S. Hollywood Dr. and Juniper Dr., Surfside Beach

(Front) This marker stands adjacent to the burial ground of the former Ark Plantation, which dates back to the 1700s. Although the names of most of those buried here are now unknown, records indicate that it was primarily a cemetery for African Americans who lived at the Ark. In 1860, 63 slaves were recorded as living here. Descendants of those buried here continued to utilize the cemetery until 1952. (Reverse) Sabe Rutledge, who was born in the 1860s at the Ark, requested to be buried here and was so in 1952. Although town maps reserved two blocks as Ark Cemetery, in 1980 a circuit court judge ruled against those who claimed that the property was a cemetery and decreed the property free and clear of any claims by the defendants. Development of the property soon followed that court ruling. Documented evidence of the site now exists. *Sponsored by the Town of Surfside Beach, 2018*

Atlantic Beach HM

At the town hall, 30th and Atlantic Avenues, Atlantic Beach

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

Charlie's Place HM

1420 Carver Street, Myrtle Beach

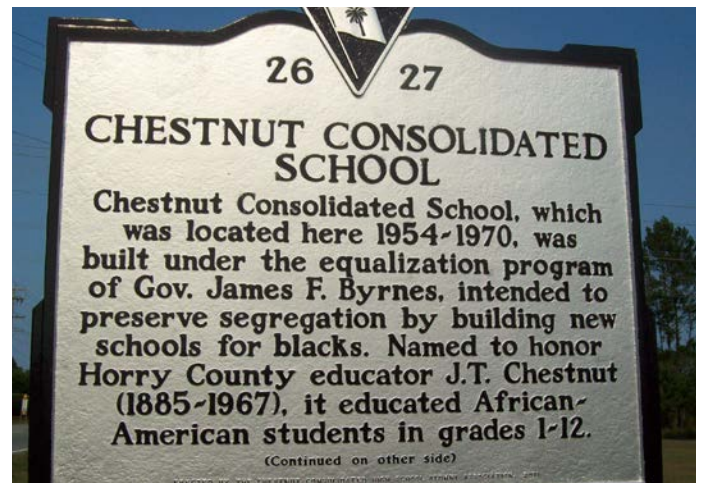
(Front) Charlie and Sarah Fitzgerald opened Charlie's Place as a supper club in 1937. It was a stop on the Chitlin Circuit, nightclubs where black entertainers such as Billie Holiday, the Mills Brothers, Little Richard, Ruth Brown, Otis Redding, and the Drifters performed during the era of racial segregation. While the club is gone, the Fitzgerald Motel, built in 1948, remains. The motel served black entertainers and travelers

who could not stay in whites-only hotels. (Reverse) Oral tradition holds that the Shag, a form of southern swing dancing, originated here. Both white and black customers gathered here to listen to music and dance. In 1950 the Ku Klux Klan led a parade through The Hill, the African American neighborhood where Charlie's Place was located. The Klan returned later and shots were fired into the club, injuring many. Charlie was severely beaten but survived. Some Klansmen were charged, but no one was prosecuted. *Sponsored by the Horry County Board of Architectural Review and Historic Preservation, 2018*

Chestnut Consolidated School / Chestnut Consolidated High School HM

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

(Front) Chestnut Consolidated School, which was located here 1954-1970, was built under the equalization program of Gov. James F. Byrnes, intended to preserve segregation by building new schools for blacks. Named to honor Horry County educator J.T. Chestnut (1885-1967), it educated African-American students in grades 1-12. (Reverse) This school, consolidating schools in several northeastern Horry County communities, was a one-story brick building with two wings. After county schools desegregated in 1970, it became North Myrtle Beach High School and was later North Myrtle Beach Middle School. The 1954 building was demolished in 1995. Erected by the Chestnut Consolidated High School Alumni Association, 2011



Chestnut Consolidated School / Chestnut Consolidated High School

Levister Elementary School HM

100 11th Avenue, Aynor

(Front) This school, built in 1953, was one of many African-American schools built by the equalization

program of Gov. James F. Byrnes, intended to preserve school segregation by building new schools for black children. Students in grades 1-7, who had previously attended the Allen, Cool Springs, Pleasant Hill, and Union Chapel schools, began the 1953-54 school year here. The last graduating class was the Class of 1969. (Reverse) This school became the Aynor Elementary School Annex in 1973; it closed in 1997. It was named for Nellie Burke Levister (1884-1968), the first Jeanes teacher in Horry County, who held that post from 1922 until 1958. The Jeanes Fund, established in 1908, was also called the Negro Rural School Fund. Its supervising teachers were consultants for the rural teachers and schools in their counties. *Erected by the Levister Development Activity Center, 2010*

Dunbar St. and Mr. Joe White Ave. in 2006. *Erected by the City of Myrtle Beach and the Myrtle Beach Colored School Committee, 2006*



Myrtle Beach Colored School

Loris Training School HM
3416 Cedar Street, Loris

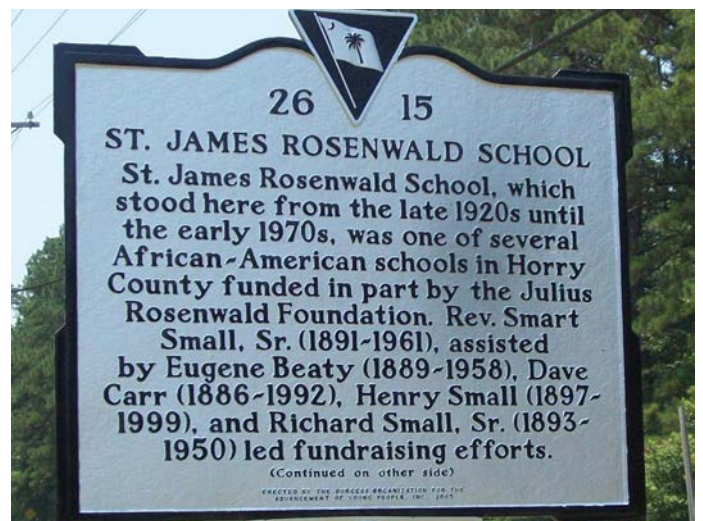
Front) Loris Training School, which stood here from 1928 to 1955, was the first school for black students in Loris and other nearby communities. Built at a cost of \$4,700, it was one of more than 5000 schools in the South funded in part by the Julius Rosenwald Foundation between 1917 and 1932. William P. Johnson, Sr. (1910-2007), the first principal once it became a public school, led Loris Training School 1931-1941. (Reverse) The Loris Training School opened in 1928 with grades 1-7 and a six-month term, but William P. Johnson eventually won approval for a nine-month term and for adding grades 8-11. George C. Cooper (1915-1991) was principal here from 1941 until the school closed in 1955. Its students were transferred to the Finklea Consolidated High School, with Cooper as principal there until it closed with desegregation in 1970. *Erected by the Finklea High/Loris Training Schools Alumni Association, 2008*

St. James Rosenwald School HM
SC Highway 707, Burgess

Front) St. James Rosenwald School, which stood here from the late 1920s until the early 1970s, was one of several African-American schools in Horry County funded in part by the Julius Rosenwald Foundation. Rev. Smart Small, Sr. (1891-1961), assisted by Eugene Beaty (1889-1958), Dave Carr (1886-1992), Henry Small (1897-1999), and Richard Small, Sr. (1893-1950) led fundraising efforts. (Reverse) The school, built in 1928 or 1929, was a five-room frame schoolhouse typical of the larger rural schools built by the Rosenwald Foundation between 1917 and 1932. It educated about 150 students a year in grades 1-10, with five or six teachers. St. James Rosenwald School had two principals: Eula G. Owens (d. 1971), succeeded by her husband, Boyd Williams Owens (d. 1981). It closed in 1970 after desegregation. *Erected by the Burgess Organization for the Advancement of Young People, Inc., 2005*

Myrtle Beach Colored School HM
900 Dunbar Street, Myrtle Beach

(Front) Myrtle Beach Colored School stood here from the early 1930s to 2001. The first public school for African-American students in Myrtle Beach, it was a six-room frame building similar to the schools funded in part by the Julius Rosenwald Foundation 1917-1932. The school opened as early as 1932, with three teachers and 113 students in grades 1-7 for a four-month academic year from October to February. (Reverse) During the 1930s and 1940s the school's academic year expanded to eight months, with as many as six teachers and 186 students in grades 1-7 before World War II. It added grades 8-12 after 1945 and reached a peak of eight teachers and 241 students in its last year. The school, replaced by Carver Training School in 1953, was torn down in 2001 but was reconstructed nearby at



St. James Rosenwald School

True Vine Missionary Baptist Church HM
At the church, 3765 SC Highway 90, Conway

(Front) This church was organized in 1894 by founders Antey Graham, Beney Graham, Samuel Graham, Will Hill, and Ben Wilson, and became a member of the Kingston Lake Association. The first sanctuary, a frame building, was built about 1913 and located near what is now S.C. Hwy. 90; it was later on Burroughs Road. (Reverse) Rev. Patrick Dewitt, Rev. Solomon Chestnut, Rev. A.T. Graham, and Rev. H.H. Wilson were among the earliest pastors serving True Vine Missionary Baptist Church. In 1943 the old sanctuary was moved to this site by a team of mules. The present brick sanctuary, the second serving this congregation, was built in 1971. *Erected by the Congregation, 1999*

**Whittemore School /
Whittemore High School** HM
1808 Rhue Street, Conway

(Front) Whittemore School, one of the first African-American schools in Horry County, educated elementary and high school students on this site from 1936 to 1970. Founded in 1870, it was named for Benjamin F. Whittemore (1824-1894), former Union army chaplain, Freedmen's Bureau educator 1865-67, and later a state senator and U.S. Congressman. The first school was just E on Race Path Ave. After it burned, classes moved to the Conway borough Academy on 5th Ave. (Reverse) A new Whittemore Training School was built at Race Path Ave. and Thompson St. in 1911, with students in grades 1-9 until 1929, 1-10 until 1933, and 1-11 afterwards. A new school built here in 1936 burned in 1944 and occupied temporary buildings until separate new elementary and high schools were completed in 1954. Grade 12 was added in 1949. The schools closed when Horry County schools desegregated in 1970. *Erected by the Whittemore High School Historical Marker Commission, 2011*

**Jasper
Clementa Carlos Pinckney** HM
2740 Tillman Road, Ridgeland

(Front) Clementa Carlos Pinckney (1973-2015) answered the call to preach at the age of 13 here at St. John AME Church and received his first appointment to pastor at the age of 18. As a pastor, he served innumerable parishioners in many S.C. churches, including Youngs Chapel AME, Mt. Horr AME, and Campbell Chapel AME. His last appointment was as pastor at Mother Emanuel AME Church in Charleston. (Reverse) Pinckney was elected to the S.C. House of Representatives in 1996 at the age of 23, becoming the youngest African
92

American elected to the S.C. legislature. In 2000 he was elected to the S.C. Senate. Sen. Pinckney was killed on June 17, 2015 along with 8 of his parishioners at Emanuel AME. A public viewing was held here at St. John AME. President Barack Obama delivered the eulogy at his funeral. *Sponsored by the Jasper County Historical Society and Those He Loved and Served, 2018*

Cummingsville Cemetery HM
State Rd S-27-193 near Pilgrim Church, Hardeeville

Cummingsville Cemetery dates to the 1870s when a group of freedmen formed the Cummingsville Society and purchased 10 acres for a cemetery. Oral tradition holds that James (John) Cummings, a former slave, was namesake of both the Cummingsville community and burial society. The Cummings, Crawford, German, Hamilton, Latson, Scott, and West families are among those buried here. *Sponsored by Cummingsville Society, 2018*

Honey Hill/Boyd's Neck Battlefield NR
Good Hope Plantation, Ridgeland

The Battle of Honey Hill was one of the three biggest battles fought in South Carolina during the Civil War. It was also important because of the presence of African American troops, including the 55th Massachusetts, who took part in the battle. The battle was one of the last Confederate victories of the Civil War. It took place when part of Sherman's southern strategy involved the destruction of the railroad from Charleston to Savannah. Union troops moved up the Broad River, landed at a point named Boyd's landing, and attempted to march inland to the railroad. They got lost numerous times, however, and by the time they found the correct road to the railroad, the Confederate forces had received reinforcements, and fortified their positions. Because of these factors, the battle was severely one-sided; Union forces suffered about 700 casualties, while only eight Confederates were killed. This site is important, because it contains remarkably well-preserved remains of Confederate and Union earthworks, as well as the roads and dikes that were significant to the outcome of the battle. The property is also significant as an archaeological resource, with potential to yield information concerning the Honey Hill campaign and the material culture of the forces engaged.

St. Matthew Baptist Church HM
At the church, SC Highway 336, Tillman

This church was founded in 1870 with Rev. Plenty Pinckney as its first minister and worshipped in a bush tent nearby until a log church was built a

few years later. A new frame church was built on this site in the 1890s during the pastorate of Rev. C.L. Lawton. The present sanctuary was built in 1960 during the tenure of Rev. R.M. Youmans, who served here for more than 35 years. *Erected by the Congregation, 2002*

Kershaw

Bonds Conway House NR *811 Fair Street, Camden*

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

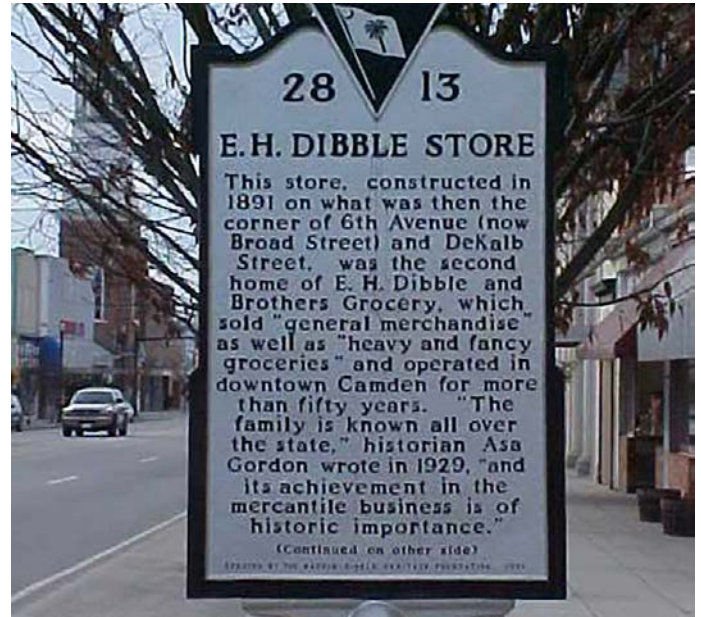


Bonds Conway House

E.H. Dibble Store/Eugene H. Dibble HM *Corner of Broad and DeKalb Streets, Camden*

(Front) This store, constructed in 1891 on what was then the corner of 6th Avenue (now Broad Street) and DeKalb Streets, was the second home of E.H. Dibble and Brothers Grocery, which sold general merchandise as well as heavy and fancy groceries and operated in downtown Camden for more than fifty years. The family is known all over the state, historian Asa Gordon wrote in 1929, and its achievement in the mercantile business is of historic importance. (Reverse) Eugene Heriot Dibble (1855-1934), prominent Camden merchant, was the son

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



E.H. Dibble Store/Eugene H. Dibble

Mather Academy HM

Corner of South Campbell and West DeKalb Streets, Camden

(Front) Mather Academy was founded in 1887 by the New England Southern Conference of the Women's Home Missionary Society of the Methodist Church. It succeeded a freedmen's school opened during Reconstruction by Sarah Babcock, who returned to Massachusetts, married Rev. James Mather, and became the corresponding secretary of the Southern Conference when it organized in 1883. The Methodists opened a Model Home and Industrial School on this site in 1887. (Reverse) Mather Academy educated girls, and later boys, in grades 1-11 until grade 12 was added in 1928. The Southern Assn. of Secondary Schools and Colleges gave it an A rating in 1937. A new main building, library, dormitories, and gym were all built between 1900 and 1964. In 1959 Mather merged with the Boylan-Haven School of Jacksonville, Fla., to become Boylan-Haven-Mather Academy. It closed here in 1983; the last building was demolished in 1995. *Erected by the Boylan-Haven-Mather Academy National Alumni Association, 2000*

Monroe Boykin Park HM
Campbell Street, Camden

(Front) This five-acre park, laid out in the 1798 city plan, features large pine trees reminiscent of the area before the Revolution, when Camden was known as Pine Tree Hill. In 1912 it was named Monroe Boykin Park for Rev. Monroe Boykin (d. 1904), longtime pastor of Mount Moriah Baptist Church, one of Camden's oldest African-American churches. Boykin, born a slave, had been owned by Judge T.J. Withers after Withers's marriage to Elizabeth Boykin in 1831. (Reverse) After emancipation Monroe Boykin was given two acres here by Withers's heirs. In 1866 he and other freedmen withdrew from First Baptist Church of Camden to form a new congregation. Ordained by Northern missionaries, Boykin became the first pastor of Mount Moriah Baptist Church and served for 34 years. He also founded many churches in Kershaw, Lancaster, Sumter, and Clarendon Counties. In 1912 the city developed a part of Boykin's land here into Monroe Boykin Park. *Erected by the City of Camden, 2011*

Red Hill School HM
2405 Running Fox Road, Camden

(Front) This frame building was constructed in 1927-28 to house a school for African American families of Red Hill and surrounding communities. Its \$2900 cost was paid by local Black residents, the school district, and the Julius Rosenwald Fund. Red Hill was one of nearly 5,000 Rosenwald schools built for southern Black children from 1917 to 1932, including approx. 500 in S.C. (Reverse) By the 1930s, Red Hill School had an enrollment of approx. 140 pupils in grades 1-7 with three teachers. It later enrolled students through the tenth grade, and it served as a junior high in the early 1950s. When Red Hill closed in 1955, two teachers instructed 51 eighth graders. Kershaw Co. School District sold the property in 1956 to a local family who turned it into a private residence. *Sponsored by St. John Missionary Baptist Church, 2021*

Thomas English House NR
State Road 92, Camden

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

Ephesus United Methodist Church HM
274 Lachicotte Road, Lugoff

(Front) Ephesus United Methodist Church (U.M.C.) formally organized in 1869, when freed African Americans built a small frame church at this location. Tradition holds that landowner Caroline J. Perkins permitted members to worship here by Buck's Creek beginning in 1866. The congregation took ownership of the property in 1898, when they acquired one acre of land surrounding the church building. (Reverse) Ephesus Church's first settled pastor was Rev. James W. Brown (1837-1927). For many years, the church maintained a wooden one-room schoolhouse for the education of local children and adults. Among those buried in the church cemetery is singer/songwriter Brook Benton (1931-1988), born as Benjamin Franklin Peay. In 1998, Ephesus merged with nearby Smyra congregation to form Unity U.M.C. *Sponsored by South Carolina African American Heritage Commission/WeGOJA Foundation, 2021*

Lancaster

Clinton A.M.E. Zion Church NR
Johnson Street, Kershaw

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

**Clinton Memorial Cemetery /
Isom C. Clinton** HM
Clinton School Road, Lancaster

More than 300 members of Lancaster's black community are buried here, with the first grave dating to 1864. Originally the Clinton family cemetery, it was donated to Mt. Zion A.M.E. Church in 1960 by Dr. John J. Clinton (1889-1974). Prominent citizens buried here include clergymen, educators, businessmen, and politicians, and many veterans of American wars from World War I through Vietnam. (Reverse) This cemetery is named for Isom Caleb Clinton (1830-1904), buried here with his family. Born a slave, Clinton organized Mt. Carmel A.M.E. Zion Church in 1866 and served as an elder for many years until he became a bishop in the A.M.E. Zion Church in 1892. He also founded one of the first black public schools in Lancaster County and served as county treasurer both during and after Reconstruction. An obituary called Clinton's influence manifest in this community and throughout the county. *Erected by the Lancaster County History Commission, 2001*

Lancaster Normal and Industrial Institute HM

East Barr Street, Lancaster

(Front) Located on this site, Lancaster Normal and Industrial Institute for black students was incorporated in 1905; M.D. Lee was president and J.G. McIlwain chairman of the board. By 1912, the school was offering both elementary and advanced education to a number of students, many of whom trained for industrial employment or as teachers. (Reverse) This school, incorporated in 1905, was operated by the General Conference of the African Methodist Episcopal Zion Church. By 1908 the campus included the Springs Industrial Building, named in honor of Colonel Leroy Springs (a benefactor of the institute), and the Clinton Young Men's Building, named for African Methodist Episcopal Zion Bishop I.C. Clinton. *Erected by Lancaster County Historical Commission, 1977*

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

SC Hwy 19 near intersection with SC Hwy 620, Cauthen Crossroads

Isom Caleb Clinton (1830-1904), a former slave, helped establish Mt. Carmel African Methodist Episcopal Zion Church and its campground c. 1870. The campground is associated with the formative years of the A.M.E. Zion Church in South Carolina. In 1867 the South Carolina Conference of the A.M.E. Zion Church was organized and Isom Clinton was ordained a deacon. In 1892 he was consecrated a bishop. The Mt. Carmel A.M.E. Campground was the site of annual camp meetings held every September under the auspices of the A.M.E. Zion Church. The interdenominational meetings continue today and draw participants from several states. The campground includes small frame or concrete block cabins, called tents, arranged in a rough rectangle. Many of the tents, where worshipers stay during camp meetings, have been used by the same families for generations. A shed-like arbor, located near the center of the rectangle, is the focus of the revival meetings. The Mount Carmel A.M.E. Zion Church is located on the southern side of the campground. The brick-veneer building is said to be the fourth church building on the site. The church graveyard is located on the northern side of the campground. It includes the grave of Frederick Albert Clinton (1834-1890), younger brother of Isom Clinton. Frederick Clinton was instrumental in the founding and growth of Mt. Carmel and was also involved in politics, serving in the South Carolina Senate from 1870 to 1877.



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

Mt. Carmel Campground HM

At campground, County Rd. 19, 1.6 miles south of Cauthen Crossroads, Cauthen Crossroads

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

Unity Baptist Church NR

112 East Sumter Street, Kershaw

The congregation of Unity Baptist Church was organized in 1909 and originally met in the homes of members. Its congregation was an outgrowth of Kershaw's first Baptist Church. Unity was the second separate African American church established in Kershaw in the early twentieth century. The congregation occupied this sanctuary in April 1910. The wood frame church was built by Deacon George L. Shropshire, a local contractor and carpenter. It is a particularly intact vernacular example of Gothic Revival church architecture. Rev. A.W. Hill became Unity's first full-time minister in 1911. His successor, Rev. L.C. Jenkins, was the first pastor to occupy the parsonage adjacent to the church, which was built c. 1922 and is also listed in the National Register.



Unity Baptist Church

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

N. Bell Street at Friendship Drive, Clinton

(Front) This church held its first services in a nearby brush arbor shortly after the Civil War and was formally organized in 1880. Trustees purchased this 3-acre lot, and members and friends built a frame church here, naming their congregation Friendship A.M.E. Church. The present brick church on South Bell Street was built in 1937. The cemetery here includes graves of veterans of American wars from World War I to Vietnam. (Reverse) Friendship School, founded in 1883 by Friendship A.M.E. Church, eventually grew to include grades 1-11. In 1926 it became a public school, moved into a new building, and was renamed Bell Street School. It was the first accredited black high school in the county. The 1950 school nearby became an elementary school in 1956, renamed Martha Dendy School in 1960. Later a middle school, it closed in 2008. Erected by Friendship A.M.E. Church, 2010

Laurens

Bell Street School / Martha Dendy School HM

301 N. Bell Street, Clinton

(Front) This school, built in 1950, was the third African-American school on Bell Street. Friendship School, founded in 1883 by nearby Friendship A.M.E. Church, was a combined elementary and high school. The frame school was replaced in 1926 by a brick school, named Bell Street School, with students in grades 1-11 until grade 12 was added in 1948-49. In 1937 it became the first black high school in Laurens County to be fully accredited by the state. (Reverse) Bell Street School burned in 1949, and this school opened in 1950. It became Bell Street Elementary in 1956 when a new high school was built. In 1960 it was renamed Martha Dendy Elementary School in memory of principal David Dendy's mother. It became a junior high school when county schools desegregated in 1970, then a middle school in 1972, and a 6th grade center in 1997. The school closed in 2008. Sponsored by the City of Clinton and Concerned Citizens for the Preservation of Bell Street / Martha Dendy School, 2012



Bell Street School / Martha Dendy School

Bethel A.M.E. Church NR

234 Caroline Street, Laurens

Bethel African Methodist Episcopal Church, which was organized in 1868, was one of the first African American congregations in Laurens. The congregation built this brick Romanesque Revival structure c. 1910. The church was constructed by Columbus White, a local African American contractor. Two bishops of the A.M.E. church have come from Bethel. The church is included in the Laurens Historic District. Church building is no longer extant.

Charles S. Duckett House NR

105 Downs Street, Laurens

Charles H. Duckett built this house c. 1892 and lived here until his death in 1942. Duckett was a carpenter, contractor, and lumber dealer in Laurens and owned the only lumberyard in Laurens for many years. The house demonstrates Duckett's skill in carpentry and building. Besides his construction and lumber business, Duckett also operated a funeral home and was active in civic affairs and in the Bethel A.M.E. Church. He was well-respected in both the black and white communities in Laurens. Upon his death, the Laurens newspaper credited Duckett with being the only Negro in the southern states who operated a retail lumber business and called him the city's most outstanding colored citizen."



Charles S. Duckett House

Laurens County Training School HM
Off West Mill Street, Gray Court

(Front) The Laurens County Training School, located here 1924-1954, had its origins in Gray Court School, a one-room school founded ca. 1890 on the grounds of Pleasant View Baptist Church. The training school, opened in 1924 in a building constructed with assistance from the Rosenwald Fund, taught grades 8-11 until 1948. (Reverse) This school, at first emphasizing farming and homemaking skills, later expanded its curriculum to include more academic courses and became an accredited high school in 1948-49 with the addition of grade 12. The school closed and was later demolished when Laurens County schools were consolidated in 1954. *Erected by the Laurens County Training School Alumni Committee, 2001*

Mt. Carmel A.M.E. Church HM
209 Mt. Carmel Road, Gray Court

(Front) Mt. Carmel A.M.E. Church was founded in 1878. The congregation first met in the home of Mack and Caroline Saxon, freed slaves who had acquired substantial land holdings in Laurens County by 1877. The congregation later expanded and moved to a brush arbor before constructing a wood frame building on a three-acre tract donated by the Saxons. The current brick church was completed in 1922. (Reverse) During Reconstruction the A.M.E. Church sent missionaries to the South in order to cultivate new members. Rev. B.F. Martin was one of these individuals. Martin worked in Laurens County during the 1870s and in 1880 reported he had, "procured three acres and built and paid for a nice little structure in size 28 by 37," referring to the first church built on this site. *Sponsored by Mt. Carmel A.M.E. Church, 2014*

Rich Hill HM
Corner of Hampton and Silver Streets, Laurens

(Front) This African-American neighborhood, roughly bounded by N. Caroline St., E. Hampton St., Laurel St., and E. Laurens St., was an uncleared forest owned by James H. Irby and then N.B. Dial before the Civil War. After 1865 so many freedmen and women bought lots and built homes here that by the 1880s the area was called Rich Hill. The historic houses here, most from the first half of the 20th century, reflect such architectural styles as Queen Anne and Craftsman. (Reverse) Bethel A.M.E. Church, founded in 1868, and St. Paul First Baptist Church, founded in 1877, anchor this neighborhood. The present Bethel A.M.E. Church was built in 1910 and the present St. Paul First Baptist Church was built in 1912. Both are brick Romanesque Revival churches designed and built by local contractor Columbus White. St. Paul First Baptist Church also housed the first black public school in Laurens County until 1937. *Erected by the Piedmont Rural Telephone Cooperative, 2006*

Saint Paul First Baptist Church NR
216 East Hampton Street, Laurens

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



Saint Paul First Baptist Church

Lee
Dennis High School NR
410 West Cedar Lane, Bishopville

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

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



Dennis High School

Dennis High School HM
410 West Cedar Lane, Bishopville

(Front) Dennis High School, built in 1936, was the first high school for African-American students in Lee County. Built on land donated by philanthropist Rebecca Dennis, it was named in her honor. This school was originally intended as an elementary school, but when the old elementary school burned shortly before this school opened it became both an elementary school and high school. It was the only black high school in Lee County for several years. (Reverse) The auditorium here was a significant social center for blacks throughout Lee County. In 1948, when a new Dennis High School opened, this became Dennis Elementary School. In 1954, a state program to equalize funding for black and white schools built a new Dennis High and Elementary School. The original Dennis High School was renovated and served as Dennis Primary School until it closed in 1970. It was listed in the National Register of Historic Places in 2005. *Erected by the Dennis Community Development Corporation of Lee County, 2007*

Mechanicsville United Methodist Church HM
184 Lake Ashwood Road, Sumter vicinity

(Front) This church was organized in 1871 by Black families who settled in this area after the Civil War. In 1872, members John Jenkins and Daniel Gass paid \$50 to acquire the 2-ac. church site. First known as Mechanicsville Colored Church, the congregation later adopted the name Philadelphia Methodist Episcopal Church. (Reverse) Members first met a brush arbor by the original church cemetery, near Lake Ashwood. They built a wooden church here in 1911. It was rebuilt in 1922, when members adopted the name Mechanicsville Methodist Church. A new church was built in 1961. The congregation joined the newly merged United Methodist Church in 1968. *Sponsored by Mechanicsville Historical Committee, 2020*

Mount Pleasant High School HM
3075 Elliott Highway, Elliott

(Front) Mount Pleasant High School opened at this location in 1957. It served African American students from southern Lee County communities like Elliott, Lynchburg, St. Charles, and Wisacky and was planned to be named Lower Lee High School. Local families are believed have requested the name Mount Pleasant after a nearby A.M.E. church where an older Black school had been located. (Reverse) Mount Pleasant High School was built with funds from the S.C. equalization program, which upgraded Black schools to preserve segregation. Lee County schools desegregated in 1970. Mount Pleasant's first and longest-serving principal was Isaac C. Joe (1915-2018). Its mascots were the Rams and Rattlers. The high school closed in 2000. This site was later a middle school and alternative school. *Sponsored by Mount Pleasant High School Alumni Association/WeGOJA Foundation, 2021*

Lexington
Blinding of Isaac Woodard HM
West Church Street near Fulmer Street, Batesburg-Leesville

(Front) Sgt. Isaac Woodard, a black soldier, was removed from a bus in Batesburg and arrested on Feb. 12, 1946, after a dispute with the bus driver. Woodard was beaten and blinded by a town police officer and the next day convicted in town court for drunk and disorderly. The incident led Harry Truman to form a Council on Civil Rights and issue Executive Order 9981, which desegregated the U.S. Armed Forces in 1948. (Reverse) The police officer was charged with violating Woodard's civil rights but was acquitted by an all-white jury. The result troubled the presiding judge, J. Waties Waring, who would

go on to issue landmark civil rights rulings, including a dissent in *Briggs v. Elliott* (1952), which became a model for *Brown v. Board of Education* (1954). In 2018 a judge, on the town's motion, expunged Woodard's conviction. *Sponsored by the Sgt. Isaac Woodard Historical Marker Association, 2019 [Dedicated to the memory of Isaac Woodard, 2019] (bracketed text written in Braille)*

Congaree Creek Earthworks HM
Timmerman Trail, 12,000 Year History Park, Cayce

(Front) These earthworks were constructed in early 1865 and were the site of brisk fighting between the Union XV Corps and Confederate forces on Feb. 15, 1865. Approximately 750 enslaved and free African Americans who were responsible for building much of the defensive line, which ran from Congaree Creek to the Saluda Factory four miles north. (Reverse) The Confederate Congress approved legislation authorizing impressment of black laborers in March 1863 because slaveholders were reluctant to provide slaves for service. Still, labor shortages persisted. Maj. John R. Niernsee, S.C. Militia Chief Engineer, complained that he had to begin work at Congaree Creek with only 12 black workers and his request for 2,000 laborers was never met. *Sponsored by S.C. Civil War Sesquicentennial Advisory Board and S.C. African American Heritage Commission, 2015*



Congaree Creek Earthworks

Lakeview School HM
1218 Batchelor Street, West Columbia

(Front) This was the last site of a segregated school for Black residents of Brookland-Cayce School District with roots to at least the 1900s. First called the Brookland or New Brookland Colored School, it was located on Lacy Street by c.1931 when it served grades 1-8. Grade 11 was added in 1938-39, making it then a 4-year high school with 4 initial graduates. In 1939, the community renamed the school Lakeview

for its location overlooking nearby Horseshoe Lake. (Reverse) Lakeview left its wooden facility on Lacy Street in 1949, when the school moved to a new brick building at this site. A new elementary building in 1953 and other later additions were funded by the state equalization program, an effort to preserve segregation by upgrading the quality of African American schools. In 1968, the school district closed Lakeview amid efforts at desegregation. A year later, the campus was repurposed for the new Northside Middle School. *Sponsored by Brookland-Lakeview Empowerment Center & Greater Lakeview Alumni Association, 2020*

Saluda Factory HM
US Hwy 378, West Columbia

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

Saluda Factory Historic District NR
Along the Saluda River, West Columbia

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



Saluda Factory Historic District

Marion

Centenary Rosenwald School / Terrell's Bay High School HM

Johnny Odom Dr., Centenary

(Front) Centenary Rosenwald School was built here in 1924-25. It was one of 500 rural schools in S.C. for blacks, constructed with partial funding from the Julius Rosenwald Foundation from 1917 to 1932. A two-room frame school, it was built at a cost of \$2,100. An average of 125 students a year attended, at first in grades 1-7 but later adding grades 8-12. Centenary School closed in 1954. (Reverse) Terrell's Bay High School was built in 1954 by the equalization program intended to preserve segregation by building new schools for blacks. It, a new Terrell's Bay Elementary, and a new Pleasant Grove Elementary replaced Centenary Rosenwald School and Rains Colored School. Terrell's Bay High was desegregated in 1970. It closed in 2003 when two county school districts were consolidated. *Sponsored by the Marion County Performing Arts & Science Academy, 2014.*

Mt. Olive Baptist Church NR

301 Church Street, Mullins

Wade Alston Ford, an African American architect from Lake View, South Carolina, designed and oversaw construction of this Late Gothic Revival church. Five volunteer craftsmen built the cruciform church between 1922 and 1926. This is the second building to house the congregation, which was founded in 1882 underneath a bush arbor.



Mt. Olive Baptist Church

Mt. Olive Baptist Church HM

corner of Church and Mullins Streets, Mullins

This church was founded in 1882 by 16 charter members, all former slaves or the children of former slaves. It held services in a brush arbor and a cotton gin before building its first sanctuary in 1886 at

Main and Marion Streets. The present sanctuary, designed by Negro architect Wade Alston Ford and built by members of the congregation in 1922-26, was listed in the National Register of Historic Places in 2000. *Erected by the Congregation, 2002*

Palmetto High School HM

305 O'Neal Street, Mullins

(Front) Palmetto High School, completed in 1953, was built as a school for African American students. It replaced the previous Palmetto High School, which was a Rosenwald School completed in 1924. The new school was one of the equalization schools built in the early 1950s as part of an effort to equalize African American educational facilities. It opened in the spring of 1954 with James T. McCain as principal. (Reverse) When completed, the new high school was described as modern in every detail and constructed entirely of concrete, masonry, and steel. The class of 1970 was the last to graduate from Palmetto High School. Court rulings finally implemented public school integration in 1970-71 and the white and black high schools were combined. The building then became Palmetto Middle School. *Sponsored by the Pee Dee Museum of African-American Culture, 2014*

St. James A.M.E. Church HM

5333 South Hwy 41, Ariel Crossroads

(Front) The congregation of St. James A.M.E. Church first worshipped under a bush arbor in the vicinity of what is now Ariel Crossroads. Mattie Munnerlyn White sold one-half acre of land, including the original church, to the Trustees of St. James A.M.E. in 1891. The cornerstone of the current church was laid in 1914 under the leadership of Rev. A.J. Starks, Pastor, and Rev. W.P. Carolina, Presiding Elder. (Reverse) In 1919 Zack R. Leonard sold land to the church for what is now St. James Cemetery, located 3/4 of a mile north. St. James School, built in 1925, once stood nearby and was among 500 schools built for African American students in S.C. that was funded in part by the Rosenwald Foundation (1917-1932). It remained the principal school for local black students until 1954. *Sponsored by St. James A.M.E. Church, 2014*

Taylor's Barber Shop NR

205 North Main Street, Marion

Taylor's Barber Shop has been a fixture in Marion for over one hundred years. Rev. Thomas E. Taylor, who was born in 1863, founded the business. Taylor was known as the white man's barber because he catered specifically to white clientele. The barbershop had marble countertops, bootblack

chairs, and private rooms with bathtubs for travelers passing through town. Rev. Taylor died in 1935. His barbershop is included in the Marion Historic District.

Marlboro

"The Gulf" HM

Market Street between Liberty & Cheraw Streets, Bennettsville

(Front) This area has been the center of the African-American business district and a popular gathering place since the late 19th century. It has been called the Gulf since about 1925. Its most prominent early figure was E.J. Sawyer, Jr. (1854-1929), who was born a slave in N.C. and came here about 1869. Sawyer, postmaster 1883-85 and 1892-93, was also principal of the Colored Graded School 1878-1893, and editor of the Pee Dee Educator 1890-1900. (Reverse) The block of Market St. going W from Liberty St. to Cheraw St. got its name from the large Gulf Oil Company sign at Everybody's Service Station. That station, on the corner of N. Liberty and W. Market Sts., was long owned by J.D. Bud McLeod. Heber E. Covington (1887-1952) ran a popular cafe next door for many years, as well as a taxi service. The street was often blocked off at night on the weekends for dancers enjoying the latest recorded or live music. *Sponsored by the Marlborough Historical Society, 2012*

Adamsville School HM

Int. of Adamsville Rd N (SC State Rd 28) and Bradley Rd (SC State Rd 122), Adamsville Crossroads

(Front) Adamsville School opened in 1954 as part of S.C.'s equalization program, an attempt to forestall racial integration by improving facilities for African American students. The Black elementary school in the McColl area, it consolidated students from local one- and two-room schools. These were Boykin, Brightsville, Fletcher Grove, Lester, Reedy Branch, Saint Paul, and Tatum Schools. (Reverse) The high school building was finished in 1955 and students from McColl Industrial and Marlboro Training Schools moved to Adamsville High School. The last graduating class was 1969. The next year S.C.'s dual school system finally ended. Adamsville became a middle school and remained open until 1989. It was later destroyed by fire. *Sponsored by the Adamsville School Reunion, 2018*

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

just S of the intersection of SC Hwy 38 S and Coxe Rd. W, Monroe Crossroads

(Front) This church, built in 1834, was organized by

Rev. Archibald McQueen and is the oldest church building in Marlboro County. Notable features include its cupola and the fanlights over the entrance. It was the mother church for Bennettsville (1855) and Blenheim Presbyterian (1888), and was replaced by those churches. (Reverse) In 1891 the church was sold to black Baptists who renamed it Pee Dee Union Baptist Church. It was later renamed Pee Dee Missionary Baptist Church. Rev. Furman D. Peterkin, its first pastor, served here to 1927. This church, remodeled in 1945, was replaced by New Pee Dee Missionary Baptist Church, built in 2008. *Sponsored by the Marlborough Historical Society, 2014*

Marlboro Training High School HM

King Street, between Queen Street & Oliver Street, Bennettsville

(Front) This school, built in 1928 and founded by the Marlboro Educational Society, was the first high school for black students in the county. It was accredited by the state as a four-year high school by 1939. An elementary and high school 1928-1956, it included students in grades 1-11 until 1948 and added grade 12 in 1949. It was an elementary school 1956-1972, then was a child development center for the school district until 1987. (Reverse) The Colonial Revival school was designed by Bennettsville architect Henry Dudley Harrall (1878-1959). It was also called Marlboro County Training High School. Charles D. Wright, Sr., principal here from 1929 to his death in 1949, was its longest-serving principal, responsible for many advances in its curriculum. This building has housed a local non-profit community center since 1988. *Sponsored by the Marlborough Historical Society, 2012.*



Marlboro Training High School

St. Michael's Methodist Church NR
116 Cheraw Street, Bennettsville

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

McCormick

Hopewell Rosenwald School NR
SC Sec. Rd 33-12, Clarks Hill vicinity

Built in 1926, Hopewell School is significant in the areas of education, African American heritage, and architecture. Hopewell is a One Teacher Community Plan school, embodying the distinctive architectural characteristics that fall under the guidelines set out by the Julius Rosenwald School Building Program from 1913 to 1932. Though it appears from the exterior to be a one room school house, inside are two smaller rooms and one large room. The larger space was reserved as the class room. Hopewell was built, along with one other Rosenwald school in McCormick County, at a cost of \$400 per school. Hopewell is the only Rosenwald School remaining in the county. Hopewell greatly impacted the education of rural McCormick County's African American students from 1927 to 1954. By 1954, Hopewell's enrollment dropped to only nine students as many of the African American families left the area for better opportunities. The school was then left for the benefit and use of the community. Because South Carolina's white students and schools were afforded more, African American schools, especially in rural counties such as McCormick, were extremely important in the education they provided, the safe environment they gave, and the belief that if students studied and did their best, they could better their future and community. The history of Hopewell Rosenwald School shows its impact on McCormick County's educational and black heritage landscape for just such provisions and aspirations.



Hopewell Rosenwald School

Newberry
Hannah Rosenwald School NR
61 Deadfall Road, Pomaria

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



Hannah Rosenwald School

Hope Rosenwald School HM

1917 Hope Station Road, Pomaria vicinity

(Front) This school, built in 1925-26 at a cost of \$2,900, was one of more than 500 rural African-American schools in S.C. funded in part by the Julius Rosenwald Foundation between 1917 and 1932. The original two-acre lot for the school was donated by James H. Hope, Mary Hope Hipp, and John J. Hope. James H. Hope, then S.C. Superintendent of Education, was its longest-serving head, 1922-1947. (Reverse) This two-room school, with grades 1-8 taught by two teachers, closed in 1954. In 1958 it was sold to the Jackson Community Center and Cemetery Association, comprised of nine members of the adjacent St. Paul A.M.E. Church. That group maintained the school for many years. It became the Hope Community Center in 2006 and was listed in the National Register of Historic Places in 2007. Erected by the Hope School Community Center, 2010



Hope Rosenwald School



Hope Rosenwald School, Interior

Hope Rosenwald School NR

1917 Hope Station Road, Pomaria

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

Howard Junior High School NR

431 Shiloh Street, Prosperity

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

Jacob Bedenbaugh House NR

1185 SC Hwy. 773, Prosperity vicinity

The Jacob Bedenbaugh House, built circa 1860, is significant in social history due to the original owners, Jacob and Sarah Bedenbaugh, being an interracial couple who weathered the prejudices of a society that was bent on keeping whites and blacks as separate as possible. This couple lived in defiance of the prevailing social mores during the Civil War, Reconstruction, and Jim Crow eras, as interracial relationships were considered unnatural during this period. While the couple may have been able to marry during the Civil War and Reconstruction periods, finding someone who was willing to conduct the ceremony would have been difficult.

Following the adoption of 1895 South Carolina state constitution, the couple was forever barred from marrying. While participating in an interracial relationship was not specifically against the law, the couple was indicted and tried for fornication in July 1890. The prosecution of the couple reflects the extent to which South Carolina courts went to keep interracial couples from being together in a time when the black population was being continually disenfranchised. The home has been continuously owned by the same family since its original construction. Jacob Bedenbaugh purchased the property in 1858 and the two-story I-house was constructed shortly thereafter. Sometime between 1860 and 1864, Jacob Bedenbaugh entered into a relationship with a mulatto woman named Sarah. The couple never married, although Sarah took the Bedenbaugh name. They remained together for approximately 42 years and produced eight children. Jacob died in 1915 and Sarah died in 1936. Additionally, most of the home's major alterations were completed by 1936.

Miller Chapel A.M.E. Church HM
500 Caldwell Street, Newberry

(Front) This church, founded in 1867, was one of the first A.M.E. churches north of Columbia. It was organized when black Methodists in Newberry sent Carolina Brown and Winnie Simmons to Columbia for the third annual meeting of the South Carolina Conference of the A.M.E. Church. They asked Rev. Simeon Miller to serve their new church and later named it for him. Rev. Hiram Young was the first presiding elder. (Reverse) The congregation first held its services in a cotton warehouse, but acquired this lot and built a church of their own in 1869-70. In 1870, when Miller Chapel A.M.E. Church hosted the first meeting of the Columbia Conference, conference delegates voted to found Payne Institute (now Allen University). This church, later enlarged several times, was covered in brick veneer in the 1970s. *Erected by the Newberry County African American Heritage Committee, 2006*

Peoples Hospital HM
Vincent Street Park, Vincent Street at
Cline Street, Newberry

(Front) Peoples Hospital, the first and only hospital for African Americans in the county from 1937 until Newberry County Memorial Hospital was desegregated in 1952, stood here until 1970. It was founded by Dr. Julian Edward Grant (1900-1997), who practiced medicine in Newberry County for more than fifty years. Grant, a native of Marlboro County, was educated at Claflin University and Meharry Medical College in Nashville, Tenn., before moving to Newberry in 1930. (Reverse) Grant,

recognizing the need for a hospital for blacks in Newberry, organized a board of trustees from the community. By 1935 the board acquired this site, with a two-story, seven-room frame house on a two-acre lot, for \$1,500. The house, renovated and fitted with medical equipment, opened as Peoples Hospital in 1937. The building, later the Vincent Street Community Center after the hospital closed in 1952, was demolished in 1970 to build Vincent Street Park. *Sponsored by the City of Newberry, 2014*

Oconee
Bethel Colored Methodist
Episcopal Church HM

At the fork of Dr. Johns Road and State Road S-37-478, Westminster vicinity

(Front) Bethel Colored Methodist Episcopal (C.M.E.) was founded in 1876, likely by former slaves. Members built a small wood frame church at this site after acquiring a 1-acre parcel for \$5.00. Bethel primarily served African American residents of Tugaloo and Center Townships, some of whom migrated to Oconee Co. from Ga. (Reverse) Bethel was part of the C.M.E. Church, founded in 1870 as an offshoot of the white-led Methodist Episcopal Church, South. The congregation is believed to have disbanded by the 1950s. The original cemetery is south of the church and continued to be used for burials decades after the church's closure. *Sponsored by Oconee County Parks, Recreation, and Tourism and WeGOJA Foundation, 2020*

Faith Cabin Library at Seneca
Junior College NR
298 S. Poplar Street, Seneca

The Faith Cabin Library at Seneca Junior College is significant for its role in African American education and social history in South Carolina between 1937 and 1939. This building, constructed in 1937 and known as the Oberlin Unit because it was largely the result of the interest and efforts of students at Oberlin College in Ohio, is important on a local level for its impact on the African American community in Oconee County, and on the state level as one of only two remaining free-standing Faith Cabin Libraries extant of the thirty built in South Carolina between 1932 and 1943. The Faith Cabin Library at Seneca Junior College was a part of the larger Faith Cabin Library program created by Willie Lee Buffington, a white mill worker who later became a Methodist minister and college professor, that offered library services to rural African Americans in South Carolina. The segregation laws of the late nineteenth and early twentieth century barred African Americans from using other library facilities beyond

what was offered in Columbia and Charleston. The black community in Seneca was one of the thirty communities fortunate to participate in the Faith Cabin Library program. With donated money and timber from the community, and books from the students of Oberlin College, Buffington established the library, a free-standing two-room log cabin, on the campus of Seneca Junior College. When the Faith Cabin Library program began, the faculty of the college contacted Buffington to build a library on the campus. The library remained open for only two years, when in 1939 Seneca Junior College closed its doors due in part to the construction of a new black high school nearby and the economic impact of the Great Depression. It is the only building remaining from the Seneca Junior College campus.



Faith Cabin Library at Seneca Junior College

Oconee County Training School HM
South Second Street, Seneca

(Front) Oconee County Training School, which educated the African American children of this county from 1925 to 1955, was the successor to the Seneca Colored Graded School. This school, also known as OCTS, was founded in 1925 with Rev. B.F. Stewart as its first principal. Funded by local taxes and the Peabody Fund, it was built with 8 classrooms and later expanded to 26 classrooms, for students in grades 1-10 until 1931, grades 1-11 1931-1947, and grades 1-12 1947-1955. (Reverse) Oconee County Training School taught both academic classes and the trades, and added teachers and offered new classes as it grew during the 1930s and 40s and especially after World War II. More than 700 students attended OCTS between 1925 and 1955, and its last graduating class was its largest. The main building here later housed East End Elementary School 1955-1970 and the Seneca Preschool 1972-1992. *Erected by the Oconee County African American Heritage Committee, 2006*

Retreat Rosenwald School HM
150 Pleasant Hill Circle, Westminster vicinity

(Front) This school, often called Retreat Colored School, was built in 1923 for the African-American students in and near Westminster. A two-room, two-teacher, elementary school, it was built by local builder William Walker Bearden of Oakway at a cost of \$2,300. It was one of more than 500 schools in S.C. funded in part by the Julius Rosenwald Foundation between 1917 and 1932. (Reverse) This public school replaced a one-room private school established by Pleasant Hill Baptist Church about 1870. About 50-60 students a year, in grades 1-7, attended Retreat Colored School from 1923 until it closed after the 1949-50 school year. The school was sold to Pleasant Hill Baptist Church in 1950. It was listed in the National Register of Historic Places in 2011. *Erected by Pleasant Hill Baptist Church, 2011*

Retreat Rosenwald School NR
150 Pleasant Hill Circle, Westminster vicinity

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

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

Seneca Institute/ Seneca Junior College HM

South 3rd Street and Poplar Street, Seneca

(Front) The Seneca Institute (later Seneca Junior College) educated African American children of this region from 1899 to 1939. It was founded and sponsored by the Seneca River Baptist Association, which in 1898 acquired eight acres here. The first home of Seneca Institute, a frame three-room building, was built in 1899. Its first principal, Dr. John Jacob Starks (d. 1944), served here 1899-1912 before serving as president of Morris College and then Benedict College. (Reverse) Seneca Institute taught academic courses to primary and secondary students and industrial courses as well to secondary students. Its campus featured a two-story frame classroom building, a two-story frame boys dormitory, and a two-story brick girls dormitory and chapel. Though it expanded its curriculum to become Seneca Junior College in 1930, it struggled through the Depression and finally closed in 1939. *Erected by the Oconee County African American Heritage Committee, 2006*

Orangeburg All Star Bowling Lanes NR

559 East Russell Street, Orangeburg

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



All Star Bowling Lanes

Bowman Rosenwald School HM

Corner of Adam & Center Streets, Bowman

(Front) Bowman Rosenwald School, which stood here from 1927 to 1952, was one of several African-American schools in Orangeburg County funded in part by the Julius Rosenwald Foundation. The school, built in 1926-27 at a cost of \$6,000, was a five-room frame building typical of the larger rural schools built by the Rosenwald Foundation between 1917 and 1932. The school burned in 1952. (Reverse) Bowman Rosenwald School educated about 250 students a year for most of its history, at first in grades 1-8 with five teachers and a five-month session, but by 1948-49 in grades 1-12 with nine teachers and an eight-month session. Its enrollment grew dramatically after World War II, reaching a peak of 576 students in 1951-52, its last full school year. *Erected by the Bowman-Rosenwald Historical Marker Committee, and the Orangeburg Chapter of The Links, Incorporated, 2011*



Bowman Rosenwald School

Bushy Pond Baptist Church HM

1396 Wire Road, Norway

(Front) This church was organized during or just after the Civil War by black members of Willow Swamp Baptist Church, a combined congregation of whites and blacks before the war. In 1869-70 members received formal letters of dismissal to organize their own church. They named it Bushy Pond for the bush arbor they built nearby for their first services, and the pond close to it. (Reverse) Rev. John Fitzsimmons was the first pastor. By 1871 Bushy Pond Baptist Church had 103 members. In 1905, during the pastorate of Rev. W.O. Carmichael, the congregation built its first permanent church, a frame Gothic Revival sanctuary, on this site. The church also sponsored the Bushy Pond School, built nearby. The present brick church was dedicated in 1974. *Sponsored by the Congregation, 2013*

Camp Harry E. Daniels HM

Camp Daniels Road, ½ mi. E of State Road S-9-203, Ellore vicinity

(Front) Opened in 1949, this 4-H camp for African American youth was named for state extension leader Harry Daniels (1894-1944). Fundraising and planning was led by extension leaders E.N. Williams, W. Johnson, G.W. Dean, M.B. Paul, and M. Price, with help from farm and home agents and 4-H members. The 267-acre camp included a dining hall, barracks, a lake, bath houses, and athletic fields. (Reverse) When in operation, this was S.C.'s only 4-H camp for African Americans, hundreds of whom visited here each summer from around the state. Campers rotated weekly by counties from June to August. They participated in farm and home demonstrations, recreational activities, and leadership and citizenship programs. Camp Harry E. Daniels closed in 1964 after the signing of the Civil Rights Act. *Sponsored by Orangeburg African American Camp Committee and WeGOJA Foundation, 2021*

Civil Rights Meetings/Sit-In March HM

400 Magnolia Street, Orangeburg

(Front) In the early 1960s, this campus was an important meeting place for local college students organizing for civil rights. Organizers included students from Claflin College and neighboring S.C. State College. They chose to meet here due to opposition by the administration and trustees at S.C. State, a state-supported school. Campus sites where students planned sit-ins, marches, and other events included a bell tower, a bandstand, and Seabrook Gymnasium. (Reverse) On March 15, 1960, approx. 1,000 students peacefully marched from this site to downtown Orangeburg to conduct sit-ins at several

segregated establishments. They departed Claflin in groups and were eventually attacked with fire hoses and tear gas. Nearly 400 protesters were arrested. The march was one of the largest demonstrations of the 1960 sit-in movement and helped galvanize local African American support for civil rights activism in Orangeburg. *Sponsored by Claflin University and WeGOJA Foundation, 2021*

Claflin College HM

At the entrance to the Claflin College campus, Orangeburg

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

Claflin College Historic District NR

At entrance of Claflin College campus, Orangeburg

In 1869 Rev. T. Willard Lewis and Rev. Alonzo Webster, Methodist ministers from the North who had come to South Carolina as missionaries to the former slaves, established Claflin University. The school was named in honor of the family of Lee Claflin, a wealthy Methodist layman of Massachusetts. In addition to northern missionaries, the board of trustees included prominent black South Carolinians. Although it was chartered as a university, in the early years Claflin, of necessity, provided a basic grammar school education for the freedmen. In the late nineteenth century, preparatory and normal courses (high school level) became an important component of the school. In the early twentieth century there were no four-year public high schools for African Americans in South Carolina able to award official state high school diplomas. Claflin provided hundreds of students from all parts of the state with a high school education. The name of the school was changed from Claflin University to Claflin College in 1914. In 1922 Dr. J.B. Randolph became the first African

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

Dukes Gymnasium NR

South Carolina State University, Orangeburg

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



Dukes Gymnasium

East Russell Street Area Historic District NR

Between Watson and Clarendon Streets, Orangeburg

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

Felton Training School & Teacherage HM

SC State University, between Duke's Gym and the Student Services Building, Orangeburg

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

Fisher's Rexall Drugs NR

East Russell and Middleton Streets, Orangeburg

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

Great Branch School and Teacherage HM

2890 SC Hwy 4 (Neeses Highway), Orangeburg vicinity

(Front) The Great Branch School, which stood here from 1918 to the early 1960s, was one of the first Rosenwald schools in S.C. A two-room frame school built in 1917-18, it was typical of the rural black

schools funded in part by the Julius Rosenwald Foundation between 1917 and 1932. (Reverse) A three-room addition and three-room teacherage were built in 1922-23; Principal W.M. Jennings lived here until 1933. The school closed about 1954 and was later burned by arsonists. The teacherage, one of only eight Rosenwald teacherages in S.C., was listed in the National Register of Historic Places in 2007. *Erected by The Orangeburg Chapter of The Links, Incorporated, 2008*

Great Branch Teacherage NR
2890 Neeses Hwy, Orangeburg vicinity

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



Great Branch Teacherage

Hodge Hall NR
South Carolina State University, Orangeburg

Hodge Hall was built in 1928 for the agriculture and home economics departments at South Carolina State College. Miller F. Whittaker, dean of the college's mechanical arts department, designed the building. The design and supervision of the building's construction were requirements for the fulfillment of Whittaker's Master of Science degree

from the architectural department of Kansas Agricultural College. (Professional architectural training was not then available for African Americans in South Carolina.) Whittaker was one of South Carolina's first professionally trained African American architects. His expression of sound architectural principals at Hodge Hall demonstrates his expertise. South Carolina State College students helped construct the two-story brick building.



Hodge Hall

Holly Hill Rosenwald School HM
corner of Unity Road and Rush Street, Holly Hill

(Front) The Holly Hill Rosenwald School once stood near this location. Built 1926-27, the Holly Hill School was the third school for African American students built in the area and one of almost 500 S.C. schools funded in part by the Julius Rosenwald Foundation (1917-32). Local African American residents matched the \$1,500 Rosenwald grant and the remainder of the funding for the six-teacher schoolhouse came from public sources. (Reverse) Separate lunch room, home economics, and library buildings were later added. In 1946 the main school building was lost to fire. It was replaced by a new building in 1948 and in 1954 a modern high school was constructed on Pratt St. with funds from S.C.'s school equalization program. Both of the new schools were named in honor of James S. Roberts (1891-1955) who served as principal from 1929-1955. *Sponsored by Holly Hill Rosenwald Alumni and Community, 2014*

John Benjamin Taylor House HM
Boulevard & Oak Streets, Orangeburg

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

in the Methodist Episcopal Church in 1892. (Reverse) Taylor was superintendent of the Charleston District of the Methodist Episcopal Church 1907-1913, then superintendent of the Orangeburg District 1924-1929. He purchased this lot in 1900 and built this house for his first wife Harriet Catherine Dibble Taylor (1873-1918) and four children. He added a half-story in 1927. His second wife Daisy McLain Buckley Taylor lived here until her death in 1965. *Sponsored by the Naudin-Dibble Heritage Foundation, 2014*



Major John Hammond Fordham House

Kress Building NR
1301 Russell Street, Orangeburg

Constructed in 1954 as a S. H. Kress & Co. building, it is a two-story corner building composed of brick and terra cotta tiles. The building is an example of Kress' more Modern style of architecture, stripped of the standard Art Deco designs for which Kress stores were famous. The building was the site of civil rights demonstrations by local African American students during the early 1960s. Between 1960 and 1961, twenty students were arrested for peacefully protesting segregation practices at the lunch counter, representing the larger trend of downtown demonstrations against Jim Crow segregation. The building is in the Orangeburg Downtown Historic District.

Law Offices of Coblyn and Townsend NR
Corner of Amelia and Middleton Streets, Orangeburg

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

Lowman Hall NR
South Carolina State University, Orangeburg

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

Major John Hammond Fordham House NR
415 Boulevard Street, Orangeburg

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

Mattie E. Pegues New Homemakers Camp HM
Columbia Road NE and Valencia Drive, Orangeburg vicinity

(Front) At the end of this road is the site of a camp opened in 1946 by the S.C. New Homemakers of America (N.H.A.), an organization for African American girls studying home economics under the 1917 Smith-Hughes Act. Founded in 1933 and chartered in 1942, New Homemakers S.C. previously operated a camp in Vance, S.C. (Reverse) Each summer, hundreds of students from across S.C. visited the 32-ac. camp for recreation, education, and demonstrations. When opened, the camp had 18 buildings and a pond for fishing and swimming. In 1956, it was named for Mattie E. Pegues, a teacher trainer at S.C. State College and founder of New Homemakers S.C. *Sponsored by Orangeburg African American Camp Committee and WeGOJA Foundation, 2021*

McCoy Farmstead NR
307 Boyer Road, Holly Hill vicinity

McCoy Farmstead is a rural farming complex and dwelling site two miles from the town of Holly Hill in Orangeburg County. It is named for the McCoy family, who farmed the land for multiple generations with the help of tenant farmers. The McCoy Farmstead consists of a main house built circa 1875 and fourteen contributing buildings and structures erected between 1875 and 1900, with the exception of the flower house that was built in the 1930s. Agricultural fields surround the house on four sides. Across Boyer Road from the main house is a circa 1875 one-story wood frame schoolhouse that operated as the McCoy School in the late nineteenth century. McCoy Farmstead is significant for its agricultural, educational, and social history. The farm complex, especially Lula's House (an extant tenant home) and the agricultural outbuildings, is associated with late 19th and early to mid-20th century agricultural practices, tenant farming, and domestic labor from c. 1875 to 1953. The McCoy Community Schoolhouse is significant in local education, as it served as a white school from c. 1875 to c. 1902. The main house is also significant for its architecture, as an example of a vernacular Queen Anne residence. Listed in the National Register January 22, 2019.

Mt. Pisgah Baptist Church NR
310 Green Street, Orangeburg

According to tradition, this is the second building for the Mt. Pisgah Baptist Church congregation, which was organized around the mid-nineteenth century. It was constructed in 1903 by A.W. Thorne, an African American builder. The brick church features a sophisticated design including a square plan with a prominent tower on the south corner, which includes the entrance to the church. Other significant features of the church include complex three-part stained glass windows and beaded board wainscoting and ceiling on the interior. Nelson C. Nix, who served as pastor of Mt. Pisgah for forty years in the early twentieth century, was also the dean of the mathematics department at South Carolina State College.



Mt. Pisgah Baptist Church

Orangeburg City Cemetery NR
Windsor and Bull Streets, Orangeburg

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



Orangeburg City Cemetery

Orangeburg Downtown Historic District NR
streets around the public square, Orangeburg

Originally listed in 1985 for commercial, industrial, architectural, governmental, and social significance, the Orangeburg Downtown Historic District is a prime example of the evolution of a downtown commercial district from the late nineteenth to the mid-twentieth centuries. The district is also significant for its associations with the Civil Rights Movement, especially the sit-ins at the Kress Department Store, and for associations with Orangeburg's Jewish history. A majority of the buildings in the district were built between ca. 1883 and ca. 1925 when Orangeburg underwent tremendous growth, with a smaller number of

buildings representing postwar architecture and commerce. Buildings in the district are constructed mainly of brick and represent various architectural movements of the late nineteenth and twentieth centuries, including Romanesque Revival, Victorian, Neo-Classical, and Modern. Listed in the National Register September 20, 1985; Additional Documentation approved January 22, 2019.

Pewilburwhitcade New Farmers Camp HM
West side of Willington Drive NE and Prep Street, Orangeburg vicinity

(Front) In 1935, the S.C. chapter of New Farmers of America (N.F.A.), a vocational agriculture association for African American boys, opened Camp Pewilburwhitcade near here on Caw Caw Creek. It was named for its founders Verd Peterson, W.W. Wilkins, J.P. Burgess, M.F. Whittaker, and Thomas Cade, who donated the land. (Reverse) N.F.A. promoted scientific farming and sought to equip Black youth for rural leadership roles. The 62.5-acre camp here was a recreational and educational center and hosted groups of boys and girls from across S.C. It included cabins, a shower house, dining-recreation hall, bathing pool, office, and teacherage. *Sponsored by Orangeburg African American Camp Committee and WeGOJA Foundation, 2020*

Rocky Swamp Rosenwald School HM
Norway Road (SC Sec. Rd. 38-36) E of Levi Pond Rd., Neeses vicinity

(Front) This is the site of Rocky Swamp Rosenwald School, a frame three-room school built here in 1920-21 for African-American students in Neeses and vicinity. An elementary school with two to three teachers in grades 1-9, it was one of more than 500 schools in S.C. funded in part by the Julius Rosenwald Foundation. (Reverse) This school was built at a total cost of \$4,100, with contributions from the black community, the white community, Orangeburg County, and the Rosenwald Fund. It opened for the 1921-22 school year with 199 students, averaging 145 students until 1942. Rocky Swamp closed after the 1950-51 school year. *Sponsored by the Rocky Swamp Rosenwald School Historical Marker Committee and the Orangeburg Chapter of The Links, Incorporated, 2013*

Shiloh A.M.E. Church HM
2902 Cleveland Street, Elloree

(Front) This church, founded in 1886, was organized by Revs. D.A. Christie and C. Heyward with Sol Ellerbe and Mordecai Williams as trustees and Galas Culy, Walter Montgomery, and Henry Tilley

as stewards. Its first services were in a brush arbor, and its first sanctuary was built nearby in 1887. This sanctuary, a frame building later covered in brick veneer, was built in 1892. (Reverse) Member Robert Lee Williams (1862-1949) was a community leader and progressive farmer. When he died at the age of 87 Elloree businesses closed in his memory and the New York Times called him generally and sincerely mourned. The church also hosted numerous meetings during the Civil Rights Movement of the 1950s and 60s seeking to desegregate local schools and businesses. *Erected by the Williams-Waymer-Carrion-Murray Family Reunion, 2003*

**South Carolina State College
Historic District** NR
300 College Street, Orangeburg

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

in the sit-in movement of 1960, aimed at the desegregation of lunch counters at downtown Orangeburg stores and the Orangeburg Movement of 1963-1964, aimed at the desegregation of public accommodations and local compliance with Federal plans for the desegregation of public schools. In 1968 South Carolina State students' protest of the segregation of the All Star Bowling Lanes turned into tragedy. During a confrontation between angry students and local law enforcement, state highway patrolmen fired into a group of students, killing three of them and wounding twenty-eight others. A monument to the memory of Henry Smith, Samuel Hammond, and Delano Middleton was erected on Center Court on the campus in 1969. The Smith-Hammond-Middleton Memorial is included in the historic district.

South Carolina State University HM

At the entrance to South Carolina State University, Orangeburg

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

St. Paul's Episcopal Church HM

1170 State Rd S-38-226, Orangeburg

(Front) St. Paul's Episcopal Church was established in 1912. It was founded by Dr. Robert Shaw Wilkinson (1865-1932) and his wife, Marion Birnie Wilkinson (1870-1956), as St. Paul's Episcopal Mission. Services were held in the Wilkinson's home for the first decade. Beginning in 1922 the YWCA Hut on the S.C. State campus became home to the congregation. They would remain there until the current sanctuary was consecrated Nov. 4, 1951. (Reverse) Robert Shaw Wilkinson came to S.C. State in 1896 as professor of mathematics. In 1911 he became the college's second president, serving until his death in 1932. Wilkinson High School in Orangeburg is named in his honor. Marion Wilkinson was an active community leader and founder of

the S.C. Federation of Colored Women's Clubs. St. Paul's remains the only African American Episcopal Church in Orangeburg. *Sponsored by St. Paul's Episcopal Church, 2016*

The Orangeburg Massacre HM

On the Campus of South Carolina State University, Orangeburg

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

Tingley Memorial Hall, Claflin College NR

College Avenue, Orangeburg

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



Tingley Memorial Hall, Claflin College

Treadwell Street Historic District NR

Treadwell and Amelia Streets, Orangeburg

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

Trinity Methodist Episcopal Church NR

185 Boulevard, N.E., Orangeburg

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

Trinity United Methodist Church HM

185 Boulevard, N.E., Orangeburg

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

Wilkinson High School

(Belleville campus) HM

1255 Belleville Road, Orangeburg

(Front) In 1938, Orangeburg's first black high school opened on Goff Ave. at a campus built by the Works Progress Administration. It was named for Dr. Robert Shaw Wilkinson (1865-1932), pres. of S.C. State A&M College. The school's mascot was the Wolverines, and its colors were maroon and gray. Its motto was Strive to excel, not to equal. Throughout Wilkinson's history, it was the only black high school in the city of Orangeburg. (Reverse) In 1953, Wilkinson moved to a new campus at this site, built to help the state preserve segregation by equalizing black and white schools. Wilkinson students were active in the 1960s in the civil rights movement. After *Swann v. Mecklenburg* (1971), Wilkinson integrated with the white high school to form Orangeburg-Wilkinson High. Grades 9-10 attended the Wilkinson campus here until 1973, when it became Belleville Junior High. *Sponsored by Wilkinson High School Alumni, 2019*

Wilkinson High School (Goff campus) HM

822 Goff Avenue, Orangeburg

(Front) In 1938, Orangeburg's first black high school opened in this building, constructed by the Works Progress Administration. It was named for Dr. Robert Shaw Wilkinson (1865-1932), pres. of S.C. State A&M College. The school's mascot was the Wolverines, and its colors were maroon and gray. Its motto was Strive to excel, not to equal. Throughout Wilkinson's history, it was the only black high school in the city of Orangeburg. (Reverse) In 1953, Wilkinson moved to a new campus on Belleville Rd., built to help the state preserve segregation by equalizing black and white schools. Wilkinson students were active in the 1960s in the civil rights movement. After *Swann v. Mecklenburg* (1971), Wilkinson integrated with the white high school to form Orangeburg-Wilkinson High. Grades 9-10 attended the Wilkinson campus until 1973, when it became Belleville Junior High. *Sponsored by Wilkinson High School Alumni, 2019*



Wilkinson High School (Goff campus)

Williams Chapel A.M.E. Church NR

1908 Glover Street, Orangeburg

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

Williams Chapel A.M.E. Church HM

1908 Glover Street, Orangeburg

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

Pickens

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

Woodland Cemetery, Clemson University Campus, Clemson

(Front) 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. (Reverse) 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, Clemson

(Front) 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. (Reverse) 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*

Integration with Dignity, 1963 HM

Near Tillman Hill on the
Clemson University Campus, Clemson

(Front) Clemson University became the first white college or university in the state to integrate on January 28, 1963. Harvey B. Gantt, a Charleston native wanting to study architecture, had applied for admission in 1961. When Clemson delayed admitting him, he sued in federal court in the

summer of 1962. President Robert C. Edwards, meanwhile, worked behind the scenes to make plans for Gantt's eventual enrollment. (Reverse) Edwards and several leading businessmen, politicians, and others drew up an elaborate plan, described as a conspiracy for peace, designed to ensure that Gantt would enter Clemson without the protests and violence that marked the integration of other Southern universities. After a federal court ruled that Clemson should admit him, Gantt enrolled without incident. He graduated with honors in 1965. *Erected by Clemson University, 2003*

Liberty Colored High School NR

Junction of East Main Street and Rosewood Street, Liberty

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



Liberty Colored High School

Richland

1900 Block Henderson Street /

William J. Sumter HM

1931 Henderson Street, Columbia

(Front) This block features a dense collection of late 19th and early 20th c. houses historically associated with and home to African Americans. Residing here through the mid-1900s were many middle- and working-class African Americans, including barbers, teachers, nurses, carpenters, cooks, porters, maids, a butcher, a pastor, and a blacksmith. By the 1940s, several properties here were owned by barber William J. Sumter. (Reverse) The house at 1931 Henderson St. was the home of William J. Sumter (1881-1967), an African American entrepreneur who owned and operated a well-known barber shop on Main St. from 1905-1954, said to have the oldest in Columbia when it closed. Sumter purchased this house in 1909 from African American carpenter John W. Bailey. Sumter and his wife Daisy A. Robinson, lived here with their children. He later owned 1921 and 1925 Henderson St., which he rented to tenants. *Sponsored by Richland County Conservation Commission, 2019*



1900 Block Henderson Street / William J. Sumter

A.P. Williams Funeral Home NR

1808 Washington Street, Columbia

The A. P. Williams Funeral Home was built between 1893 and 1911 as a single-family residence. In 1936, Bessie Williams Pinckney and her son Archie Preston Williams II converted part of the building to a funeral home with a residence on the second floor where they lived. At this time the white-owned funeral homes in Columbia served white customers only. Archie Preston Williams II was a leader in the city's black community who ran for election to both the Columbia City Council and the state legislature in the 1950s. He was also an officer in the Columbia Chapter of the National Association

for the Advancement of Colored People (NAACP) for twenty-two years. Williams was instrumental in convincing Columbia to hire its first two African American police officers and to provide equal pay for African American city employees.

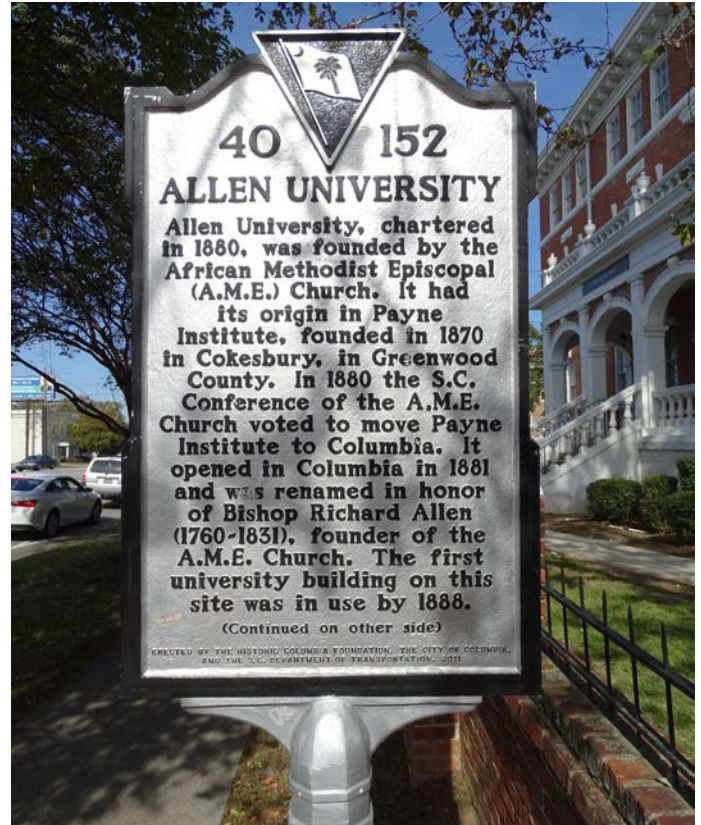
Allen University HM
1530 Harden Street, Columbia

(Front) Allen University, chartered in 1880, was founded by the African Methodist Episcopal (A.M.E.) Church. It had its origin in Payne Institute, founded in 1870 in Cokesbury, in Greenwood County. In 1880 the S.C. Conference of the A.M.E. Church voted to move Payne Institute to Columbia. It opened in Columbia in 1881 and was renamed in honor of Bishop Richard Allen (1760-1831), founder of the A.M.E. Church. The first university building on this site was in use by 1888. (Reverse) Allen University, founded to educate ministers for the A.M.E. Church, also had primary and secondary courses, and college-level liberal arts courses. It also offered courses in the arts and had one of the few black law schools in the South before 1900. Its primary and secondary programs ended in the 1920s and 1930s. Allen was also a significant center for civil rights activities in Columbia from the 1930s through the 1960s. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2009*

Allen University Historic District NR
1530 Harden Street, Columbia

Allen University, which was founded in 1881 by the African Methodist Episcopal Church, was named in honor of Richard Allen, founder of the denomination. Established four years after the University of South Carolina was closed to African Americans, Allen helped fill a pressing need for higher education. The school has historically been controlled and managed by African Americans. Although it was founded primarily to educate clergy, Allen also offered law, college, and normal (teaching) degrees. The school was among the few southern colleges for African Americans to have a law department, which lasted until the early twentieth century. The historic district includes five buildings: Arnett Hall, erected in 1891 and named for Rev. Benjamin W. Arnett, president of the Allen Board of Trustees; Coppin Hall, completed in 1907; the Canteen, constructed prior to 1922; the Chapelle Administration Building, completed in 1925 and named for William David Chapelle, a president of Allen and an A.M.E. bishop; and the Joseph Simon Flipper Library, erected in 1941 and named for a prominent A.M.E. bishop. Coppin Hall and Chapelle Administration Building have particular architectural distinction. Coppin Hall was designed

by Charles Coker Wilson of Columbia and built by Rev. John D. Smart of Winnsboro, a traveling A.M.E. minister. John Anderson Lankford, a nationally important African American architect, designed Chapelle Administration Building.



Allen University Historic District

Alston House HM
1811 Gervais Street, Columbia

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

Alston House NR
1811 Gervais Street, Columbia

Built around 1875, this one-story Greek Revival cottage was used as a residence and business in the late nineteenth century by Carolina Alston, an African American businesswoman. Alston acquired the property in 1888, but might have leased it

earlier. She operated a dry goods business, which was evidently very successful. H.E. Lindsay, in his essay, "Negro Business Men of Columbia, South Carolina," included in the *Negro in Business* edited by W.E.B. DuBois in 1899, reported that Alston had been in the dry goods business for twenty years and was renowned for the quality of her establishment. She served both black and white customers. Alston sold the property in 1906.

Barber House NR
Near County Road 37, Hopkins

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



Barber House

Harriet Barber House HM
Lower Richland Blvd. & Barberville Loop Road, Hopkins vicinity

(Front) In 1872 Samuel Barber (d. 1891) and his wife Harriet (d. 1899), both former slaves, bought 42 1/2 acres here from the S.C. Land Commission, established in 1869 to give freedmen and freedwomen the opportunity to own land. Barber, a well-digger as a slave, was a farmer and minister after the Civil War. The Barber family has owned a major portion of this tract since Samuel and Harriet Barber purchased it in 1872. (Reverse) Samuel Barber's wife Harriet (d. 1899) received title to this land in 1879. This one-story frame house was built

ca. 1880. The Barbers' son Rev. John B. Barber (1872-1957) inherited the property in 1899. He was a schoolteacher and pastor of St. Mark and New Light Beulah Baptist churches. This house was listed in the National Register of Historic Places in 1986. *Erected by South East Rural Community Outreach, 2010*

Benedict College HM
1600 Harden Street, Columbia

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

Benedict College Historic District NR
1600 Harden Street, Columbia

Benedict Institute was founded in 1870 by the American Baptist Home Mission Society to provide education for freedmen and their children. The school was named for Stephen Benedict, an abolitionist from Rhode Island who left money to the Society at his death. The school was especially intended to educate ministers and teachers. Benedict Institute offered courses from the primary to the college level. As Benedict developed, more emphasis was placed on courses designed to help African Americans find work, particularly courses in agriculture, horticulture, and industrial and vocational training. By the time the Benedict Institute was chartered as Benedict College in 1894, it had an enrollment of some 200 students. The first seven presidents of the school were white Baptist ministers from the North, but in 1929 Dr. J.J. Starks became the first African American president. In the mid-1930s the curriculum was restructured and the elementary and high school programs were discontinued. Degree programs were confined to the bachelor of arts and the bachelor of divinity in theology. Benedict College was also an important social center in

Columbia. A branch of the National Association for the Advancement of Colored People (N.A.A.C.P.) was founded at Benedict in 1937, and students took part in a nationwide youth demonstration against lynching in February 1937. This was one of the first civil rights campaigns in South Carolina. The college of liberal arts created divisions of social sciences, natural sciences, and humanities in 1948 to provide more college level instruction. The degree program in theology, which had produced many of the South's noted African American ministers, was discontinued in 1966. Historic buildings on the Benedict campus illustrate the growth of the school from the late nineteenth century to 1937. Buildings in the historic district include: Morgan Hall, built in 1895 as the president's residence; Pratt Hall, built in 1902 as a hospital and training school for nurses; Duckett Hall, constructed in 1925 as a science building; Antidel Chapel, built in 1932, and Starks Center, built in 1937 as a joint library for Benedict College and adjoining Allen University.



Benedict College Historic District

Bethel A.M.E. Church HM

1528 Sumter Street, Columbia

(Front) This church, founded in 1866, was one of the first separate African-American congregations established in Columbia after the Civil War. It met in buildings on Wayne St., at Lincoln & Hampton Sts., and at Sumter & Hampton Sts. before acquiring this site. This sanctuary, a Romanesque Revival design, was built in 1921 and was designed by noted black architect John Anderson Lankford (1874-1946). (Reverse) John Anderson Lankford, one of the first registered black architects in the U.S., was later supervising architect of the A.M.E. Church. Bethel was listed in the National Register of Historic Places in 1982. In 1995 its congregation moved to the former Shandon Baptist Church on Woodrow St. In 2008 the Renaissance Foundation began restoring the historic church as a cultural arts center.

Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2008

Bethel A.M.E. Church NR

1528 Sumter Street, Columbia

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

Bethel Baptist Church HM

McNulty Road, Blythewood

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

Bible Way Church of Atlas Road HM

2440 Atlas Road, Columbia

(Front) This church, founded in 1963, was originally about 3 mi. NW on Bluff Road. It was organized by Elizabeth Simmons (1900-1965), known as Mother Simmons, Andrew C. Jackson (1927-2006), and eleven other adults and their children. The first church, a modest building, was called the Little Red Church. Jackson, its first pastor and later a bishop, served this church from 1963 until he retired in 1996. (Reverse) After the first church burned in 1966, services were held in Atlas Road Elementary School across the street until a new church was built here. That church, chartered as Bible Way Church of Arthurtown but later renamed Bible Way Church of Atlas Road, was dedicated in 1967. Over the next forty years it grew from a few faithful members to more than 10,000, building new sanctuaries here in 1981 and 2001. *Sponsored by the Congregation, 2013*

Big Apple / House of Peace Synagogue NR
1000 Hampton Street, Columbia

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



Big Apple / House of Peace Synagogue

Blossom Street School HM
Blossom Street, Columbia

(Front) Blossom Street School, at the corner of what was then Blossom & Gates (now Park) Streets, was built in 1898 as the first public school in Columbia south of Senate Street. A frame building, it was originally a school for white children. After it burned in 1915, a brick school was built here the next year. Blossom Street became a school for black children in Ward One in 1929 and was renamed Celia Dial Saxon School in 1930. (Reverse) Blossom Street School was renamed to honor Celia Dial Saxon (1857-1935). Saxon was educated at the Normal School at the University of S.C. 1875-77, during Reconstruction. She taught in Columbia schools for 57 years and was a founder of the Wilkinson Orphanage, Wheatley YWCA, and Fairwold Industrial School. Saxon School closed in 1968 and was demolished in 1974 as a result of campus expansion by the University of S.C. *Erected by the Ward One Families Reunion Organization and the Historic Columbia Foundation, 2008*

Booker T. Washington High School Auditorium NR
1400 Wheat Street, Columbia

The Booker T. Washington High School Auditorium is the last extant building of Booker T. Washington High School, a segregated school for African American students in Columbia. The school opened in 1916 and became an important institution for

the African American community in Columbia and across South Carolina. The auditorium was constructed in 1956 using state funds dedicated to equalizing African American schools across South Carolina, which the state government hoped would forestall a push toward integrated schools. The auditorium is a brick building constructed in the International Style typical of school construction in South Carolina during the 1950s. The building housed an auditorium as well as classrooms for the vocational and performing arts at the school. The auditorium was also used for a number of public events that brought together the school and local Columbia community. From 1956 until 1970, the auditorium served the segregated high school. Booker T. Washington High School and other schools in Richland District One were integrated in 1970-71. The other buildings making up the Booker T. Washington High School campus were torn down by the University of South Carolina, which bought the school in 1974, leaving the auditorium as the only remaining building. The building retains much of the same appearance as it did when constructed in 1956, with the exception of a 2013 rear addition that now serves as the main entrance. Listed in the National Register October 25, 2018.



Booker T. Washington High School Auditorium

Booker T. Washington School / Booker T. Washington High HM
1400 Wheat Street, Columbia

The two-story main building at Booker T. Washington School, built in 1916, stood here until 1975. At first an elementary school with grades 1-10, it became Booker T. Washington High School with grades 9-10 in 1918, added grade 11 in 1924, and added grade 12 in 1947. Columbia's only black high school from 1917 to 1948 and for many years the largest black high school in the state, it closed in 1974. Booker T. Washington High, one of the first black high schools accredited by the S.C. Dept. of Education, was also one of the most significant institutions in Columbia's

black community for more than fifty years. Notable principals included C.A. Johnson, 1916-1931; J. Andrew Simmons, 1932-1945; and Harry B. Rutherford, 1950-1965. The University of S.C. bought the property in 1974 and demolished the main building in 1975. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2009*

Calvary Baptist Church, 1865-1945 HM
Richland Street, Columbia

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

Canal Dime Savings Bank/Bouie v. City of Columbia (1964) HM
1530 Main Street, Columbia

(Front) This three-story building was designed by the noted Columbia architectural firm of W.B. Smith Whaley and Co. Completed in 1895 and featuring a granite facade and red barrel tile roof, the building is a rare example of Romanesque-style architecture in Columbia. Originally built to house the Canal Dime Savings Bank, the building was acquired by Eckerd's Pharmacy in 1936 and continued to operate as a drugstore until the 1980s. (Reverse) On March 14, 1960, African American college students Simon Bouie and Talmadge Neal led a protest march to the Eckerd's luncheonette. The pair were jailed and convicted for refusing to leave their seats after being denied service due to their race. In *Bouie v. Columbia (1964)*, the U.S. Supreme Court overturned their convictions. The sit-in demonstration was part of broader protest movements against racial segregation in Columbia and the nation. *Sponsored by Columbia SC 63, 2017*

Carver Theatre NR
1519 Harden Street, Columbia

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

Carver Theatre HM
1519 Harden Street, Columbia

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

Champion & Pearson Funeral Home NR
1325 Park Street, Columbia

The Champion and Pearson Funeral Home, located at 1325 Park Street, in downtown Columbia, South Carolina, is an early twentieth century brick and stone building, constructed in 1929 with various architectural elements that result in an eclectic and unique landmark property within what once was a thriving African American commercial district in the city. It is a commercial/institutional building that historically was present along this section of Park Street with numerous other commercial, institutional, and residential buildings and structures that made up a core of African American businesses. As a segregated African American funeral home in the city of Columbia built during the height of Jim Crow era racial segregation, it is eligible for the National Register of Historic Places under Criterion A in the area of significance of Ethnic Heritage: African American, and as an intact historic building in Columbia, representative of the era of institutionalized segregation of the races. The property's period of significance, 1929-1966, encompasses the 1929 date of construction for the building, and 1966, when the building was no longer used exclusively for funerals and as the residence for the Pearson family. Listed in the National Register July 17, 2017.



Champion & Pearson Funeral Home

Chapelle Administration Building NHL
1530 Harden Street, Columbia

Chapelle Administration Building was completed in 1925 and served as the central building for Allen University. The building included administrative offices and an assembly hall on the first floor and classrooms on the second and third floors. The basement included a kitchen and dining hall, print shop, and mailroom. Originally the building also included a library. Chapelle Administration Building was designed by John Anderson Lankford (1874-1946). A native of Missouri, Lankford graduated from Lincoln Institute and continued his studies in mechanical engineering, mechanical drawing, plumbing, and machinery at Tuskegee Institute. After graduating from Tuskegee, Lankford taught at several colleges and by the end of the century had gained a respected reputation as an architect. He established an architectural practice in Washington, D.C., in 1902 and became especially interested in church architecture. Lankford believed that African Americans should build their own churches, designed to fit the needs of the congregation, rather than to purchase old buildings vacated by whites. In 1908 he was elected Church Architect and Supervisor of African Methodist Episcopal Church buildings. In this capacity Lankford designed A.M.E. churches across the country. In addition to churches, Lankford designed many school buildings. In 1976 Chapelle Administration Building was listed as a National Historic Landmark as an outstanding example of Lankford's work.



Chapelle Administration Building

**Columbia Civil Rights Sit-Ins/
Barr v. City of Columbia (1964)** HM
1520 Taylor Street, Columbia

(Front) On March 15, 1960 five African American students from Benedict College, Charles Barr, David Carter, Richard Counts, Milton Greene, and

Johnny Clark, were arrested after refusing to leave the lunch counter at the Taylor Street Pharmacy, which once occupied this building. Their actions followed similar sit-ins at S.H. Kress and Eckerd's Pharmacy, both located on nearby Main Street. (Reverse) In *Barr v. City of Columbia* the U.S. Supreme Court held that lower courts had denied the students due process, as guaranteed by the 14th Amendment. Columbia attorney Matthew J. Perry served as lead counsel and delivered oral arguments to the Court. The Civil Rights Act of 1964, enacted ten days after the decision in *Barr*, finally prohibited racial segregation of public accommodations such as hotels and restaurants. *Sponsored by Columbia SC 63, 2017*

**Columbia Hospital "Negro Unit" /
Columbia Hospital "Negro Nurses"** HM
NW corner of Harden Street & Lady Street
intersection, Columbia

(Front) Columbia Hospital, est. 1892, opened a segregated wing for African Americans in 1934 at its Hampton St. location. In 1943, it built an expanded Negro Unit at the NW corner of Harden and Lady Sts. This 4-story facility was designed by architects Lafaye, Lafaye, & Fair and cost \$333,000. When opened, it was equipped for 165 patients plus 30 infants. In 1972, Columbia Hospital was replaced by Richland Memorial Hospital. (Reverse) In 1935, Columbia Hospital opened a segregated School of Nursing for African Americans. A first class of ten graduated in 1938. In 1941, a 3-story dormitory for African American nurses was built at the corner of Laurens and Washington Sts. It included classrooms, an auditorium, and a library. By the time the school closed in 1965, more than 400 nurses had graduated. The school was accredited by the state of S.C. *Sponsored by the Columbia Hospital School of Nursing Alumnae Association Black Nurses, 2019*

Columbia Township Auditorium NR
1703 Taylor Street, Columbia

The Columbia Township Auditorium was designed by the Columbia architectural firm of Lafaye and Lafaye and constructed in 1930. The three-story brick building is an excellent example of Georgian Revival architecture featuring a Doric columned portico and rusticated arches and quoins. With a seating capacity of 2,500 to 3,500, the Township has hosted thousands of events concerts, wrestling and boxing matches, comedy performances, political rallies, and other events such as high school graduations, reunions, and conventions. Through the 1960s, the policy of the Township was the same as most other public entertainment venues in the Jim Crow South. White and black patrons could

attend the same events, but sat in separate areas. While white patrons entered through the front entrance and sat on the first floor, black patrons entered through a side entrance and sat in the balcony. If the performers were black, then black patrons could sit on the first floor, and white patrons sat in the balcony. In addition, there were separate ticket booths, coatrooms, and restrooms.

Cyril O. Spann Medical Office HM
2226 Hampton Street, Columbia

(Front) From 1963 to 1979, this was the office of Dr. Cyril O. Spann (1916-1979), one of the first fully trained African American surgeons in S.C. Born in Chester, Spann fought in World War II and attended nearby Benedict College. After graduating from Meharry Medical College, he traveled to different S.C. towns to perform surgery and train other black doctors. He built this office after acquiring the site in 1962. (Reverse) A local civil rights leader, Spann helped desegregate public accommodations and once performed life-saving surgery on a student stabbed during a sit-in. While Spann saw patients at this office, he conducted surgery at Good Samaritan-Waverly Hospital, where he worked as early as 1957 and later served as chief of staff. After Spann's death, other black doctors continued practicing at his office into the 1990s. *Sponsored by Tnovsa Global Commons and Richland County Conservation Commission, 2019.*



Dr. Cyril O. Spann Medical Office

Dr. Cyril O. Spann Medical Office NR
2226 Hampton Street, Columbia

The Dr. Cyril O. Spann Medical Office is a small, one-story building located in a mixed use sector in Columbia's historically African American Waverly neighborhood. It is significant for its association with the history of segregated healthcare facilities

in Columbia and with Dr. Cyril O. Spann, believed to have been the only black surgeon in South Carolina in the 1960s and early 70s. The building is of simple, Modern design typical of the early 1960s, and it served as Spann's office from its 1963 construction until Spann's death in 1979. It is located near the former Good Samaritan-Waverly Hospital, a segregated black hospital established in 1952 where Spann served as chief of staff from 1966 until the hospital's closure in 1973. Unlike the segregated hospital wings and waiting rooms that typically greeted black patients seeking care, Dr. Spann's office was one created by and for African Americans. A distinctly modern, purpose-built doctor's office, Spann's practice marked a shift from earlier African American doctors offices in Columbia, which were often located in residences or re-purposed buildings.



Dr. Matilda A. Evans House

Dr. Matilda A. Evans House NR
2027 Taylor Street, Columbia

The Dr. Matilda A. Evans House is a two-and-one-half story, wood frame American Foursquare built circa 1915. The house exhibits simplified characteristics of the Colonial Revival style and is located in a commercial district in a historic African American community with two historically black

colleges/universities (HBCUs) Benedict College and Allen University in the immediate vicinity. The house is significant for its association with the life and work of Dr. Matilda Arabelle Evans, a physician and philanthropist who worked tirelessly for the African American community and bridged racial and gender divides with her work. Dr. Evans was a major reformer and public health advocate in Columbia, South Carolina and was the first black woman to practice medicine in South Carolina. Though her work was centered in Columbia, the effects of her work permeated the entire state. Her life and work is a tribute to the agency displayed by black women who fought to combat the oppressive system of Jim Crow segregation. Her home, the only extant structure in Columbia associated with Dr. Evans, reflects her contributions to the state's medical and African American history. Listed in the National Register January 22, 2019.

Dr. Matilda A. Evans House HM
2027 Taylor Street, Columbia

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

Early Howard School Site HM
NW corner of Lincoln and Hampton Streets,
Columbia

On this site stood Howard School, a public school for blacks established after the Civil War. By 1869 there was a two-story frame building large enough for 800 pupils. Partially funded by the Freedmen's Bureau, the school reportedly was named for Oliver O. Howard, first commissioner, Bureau of Refugees, Freedmen, and Abandoned Lands. For years the only public school for blacks in Columbia, Howard was moved 5 blocks NW, 1924. *Erected by the Howard School Community Club, 1990*

Edwards v. S.C. HM
NW corner of Main Street and Gervais Street
Intersection, Columbia

(Front) On March 2, 1961, over 200 African American college and high school students marched 6 blocks from Zion Baptist Church to the S.C. State House in an NAACP-organized protest of racial segregation. Led by Benedict College theology student David Carter, protesters walked the capitol grounds, carried signs, and, when ordered to disperse, sang patriotic and religious songs. Despite the orderly nature of the protest, 190 people were arrested for disturbing the peace. (Reverse) Defended by NAACP lawyers, including local attorneys Matthew Perry and Lincoln C. Jenkins Jr., 187 students appealed their convictions to the U.S. Supreme Court. In 1963, the Court ruled 8-1 that the arrests violated the 1st and 14th Amendments. The decision, styled *Edwards v. South Carolina* after lead plaintiff James Edwards Jr., was a landmark ruling cited to defend activists across the U.S., declaring states may not make criminal the peaceful expression of unpopular views. *Sponsored by Columbia S.C. 63, 2020*

Fair-Rutherford and Rutherford Houses NR
1326 and 1330 Gregg Street, Columbia

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

Fair-Rutherford House / Rutherford House HM
1326 Gregg St and 1330 Gregg St, Columbia

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

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

First Calvary Baptist Church HM

corner of Pine Street and Washington Street, Columbia

(Front) 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. (Reverse) 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*

Florence Benson Elementary NR

226 Bull Street, Columbia

The Florence C. Benson Elementary School is significant for its association with the system of racial segregation in Columbia, South Carolina. Constructed ca. 1953-1955 in Wheeler Hill, a poor African-American neighborhood that was segregated from the white sections of Columbia by custom, to serve African-American students who were segregated from their white counterparts by law, the Florence C. Benson Elementary School is both an example of the state government's efforts during the early 1950s to maintain separate but equal school systems for black and white children and one of the last remnants of a segregated black residential area. The school opened as the Wheeler Hill School in 1955 for 270 African American students in the first through sixth grades. The Wheeler Hill School replaced the Celia Dial Saxon Negro Elementary School, which was overcrowded and needed rehabilitation. In 1958, it was renamed in honor of Florence Corinne Benson, a former teacher

at the school. The school, built of concrete block and red brick veneer on a masonry foundation with a three-finger plan, was designed by local white architect James B. Urquhart. With its one-story classroom wings and rows of interior and exterior windows, the building was a typical equalization school, and typical of new school construction in the post-World War II era, reflecting influences of the Modern and International styles. Comprising eighteen classrooms, a library, a nurse's office, a large modern kitchen, and a combined cafeteria and auditorium, the school served approximately five hundred students. The equalization funds also paid for desks, tables, visual aid and music equipment, maps, and cafeteria equipment. The school served the Wheeler Hill community until 1975, when it closed its doors due to declining enrollment.



Florence Benson Elementary

Fort Jackson Elementary School / Hood Street Elementary School HM

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

(Front) Fort Jackson Elementary School was one of the first public schools in S.C. to desegregate when classes began on September 3, 1963. The first school on post and one of the first permanent buildings at Fort Jackson, it was built in only three months. A new federal policy required all schools on military bases to admit African-American students instead of sending them to separate schools off-base. (Reverse) This school opened under Principal Thomas Silvester with nine civilian teachers and 245 students in Grades 1-6. A newspaper article described it as operated without regard to race, creed or color. Fort Jackson Elementary School, later renamed Hood Street Elementary School after additional schools opened on post, has served the families of Fort Jackson servicemen and servicewomen for more than 45 years. *Erected by Fort Jackson, United States Army, 2009*

Good Samaritan-Waverly Hospital HM
2204 Hampton Street, Columbia

(Front) Good Samaritan-Waverly Hospital, created in 1938 by the merger of two older hospitals, served the black community of Columbia for 35 years. It merged Good Samaritan Hospital, founded in 1910 by Dr. William S. Rhodes and his wife Lillian, and Waverly Hospital, founded in 1924 by Dr. Norman A. Jenkins and his four brothers. The hospitals competed for the same doctors, nurses, and patients for several years. (Reverse) By the mid-1930s the Duke Endowment and the Rosenwald Fund recommended a merger of the two hospitals to improve the quality of health care for blacks in Columbia and surrounding counties. This building, the first in Columbia built specifically as a hospital for blacks, opened in 1952. After the new integrated Richland Memorial Hospital opened in 1972, Good Samaritan-Waverly Hospital closed the next year. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2009*



Good Samaritan-Waverly Hospital

Good Samaritan-Waverly Hospital NR
2204 Hampton Street, Columbia

During its operation from 1952 to 1973, Good Samaritan--Waverly Hospital served as an alternative institution for black residents in Columbia and was the culmination of a string of local hospitals and clinics built for the African American community. The hospital was the only training facility exclusively for black nurses in Columbia, and was built as a state-of-the-art medical facility. The new facility had a pharmacy, laboratory, X-ray room, staff dining room, two operating rooms, and fifty beds. The hospital routinely served as an overflow facility for charity patients from Columbia Hospital and other hospitals in the surrounding counties, but was often forced to absorb the cost as the local governments failed to reimburse

the hospital for treatment. Ironically, the biggest challenge to Good Samaritan-Waverly Hospital was the Civil Rights Act and the integration of Columbia's hospital facilities. Good Samaritan-Waverly Hospital struggled to attract white patients to keep its eligibility for Medicare funding. In August of 1973, Good Samaritan-Waverly Hospital was forced to close its doors.

Goodwill Plantation NR
North side of US Highway 378, Eastover

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

Harden Street Substation NR
1901 Harden Street, Columbia

The Harden Street Substation was built in 1953 to employ the Columbia Fire Department's first African American firemen and to serve the predominately African American Waverly community. By 1921, the only employment allowed African Americans in the Columbia Fire Department was in menial capacities such as janitors. In 1947, Clarence Mitchell, a veteran of World War II and a resident of the Waverly community, took and passed the city's civil service exam and applied for employment as a fireman with the Columbia Fire Department. He was denied employment on the grounds that state law prohibited white and black citizens working together in public buildings, and there

were no fire department substations for African Americans. After the National Association for the Advancement of Colored People (NAACP) threatened to bring a lawsuit, the Columbia city council decided to build a new substation and to staff it with African American firemen under white officers. Clarence Mitchell and seven other men were hired, completed a rigorous training program, and began serving as fireman at the new Harden Street Substation. Designed by Heyward Singley, a prominent local architect, the new substation was a state-of-the-art facility and a concrete step toward the integration of the Columbia Fire Department.

Harriet M. Cornwell Tourist House NR
1713 Wayne Street, Columbia

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

Harriett Cornwell Tourist Home HM
1713 Wayne Street, Columbia

This home's first owner was John R. Cornwell, an African American business man and civic leader who owned a successful barber shop on Main St. After his death, Cornwell's wife Hattie and daughters Geneva Scott and Harriett Cornwell lived here. From the 1940s until after the Civil Rights Act of 1964 they ran the house as a "tourist home" for black travelers. Harriett also taught at Waverly Elementary School.

(Reverse) During the Jim Crow era, segregation gave African American travelers very few choices for restaurants or lodging. Many chose to stay in a network of private houses located across the South and nation. These tourist homes often relied on word-of-mouth, but many were also listed in guides such as *The Negro Travelers' Green Book*. This house was listed in the National Register of Historic Places in 2007. *Sponsored by the Richland County Conservation Commission, 2014*

Heidt-Russell House / Edwin R. Russell HM
1240 Heidt Street, Columbia

(Front) This house, with Greek Revival and Italianate architectural influences, was built about 1879 by William J. Heidt, builder and contractor who managed Heidlinger's Steam Bakery. The Heidts lived here until 1912. Mary E. Russell, whose husband Nathaniel was a postman for the U.S. Post Office, bought the house in 1919. (Reverse) Edwin Roberts Russell (1913-1996) spent his early years here. A research scientist, he was one of the few blacks directly involved in the Manhattan Project to develop the atomic bomb. Educated at Benedict College and Howard University, in 1942-45 Russell helped separate plutonium from uranium at the University of Chicago. He returned to Columbia to teach at Allen University, then was a research chemist at the Savannah River Plant from 1957 to 1976. *To Be Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2008*

Howard School Site HM
Laurel Street, just W of its intersection with Huger Street, Columbia

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

I. DeQuincey Newman House HM
2210 Chappelle Street, Columbia

(Front) Isaiah DeQuincey Newman (1911-1985), Methodist minister, civil rights leader, and state senator, lived here from 1960 until his death. Born in Darlington County, he attended Claflin College and was a graduate of Clark College and Gammon Theological Seminary. Newman, a long-time pastor, was also a major figure in the Civil Rights Movement in S.C. for more than forty years, beginning in the 1940s. (Reverse) In 1943 Newman helped found the Orangeburg branch of the National Association for the Advancement of Colored People. State field director of the S.C. NAACP 1960-69, he later advised governors and Congressmen on poverty and on improving housing and medical care in S.C. In 1983 Newman became the first black member of the S.C. Senate since 1888. He resigned in 1985 because of ill health and died a few months later. *Sponsored by the South Carolina United Methodist Advocate, 2012*

James M. Hinton House HM
1222 Heidt Street, Columbia

Front) This is the site of the home of James Miles Hinton (1891-1970), businessman, civil rights pioneer, and minister. Hinton moved to Columbia in 1939 and was elected president of the Columbia branch of the National Association for the Advancement of Colored People (NAACP) that year. He was president of the S.C. State Conference of the NAACP from 1941 through 1958, as it grew from 13 chapters to 80 chapters. (Reverse) Hinton helped overthrow the all-white Democratic primary in S.C. and helped plan strategy for Briggs v. Elliott, the S.C. case of those that led to Brown v. the Board of Education and school desegregation. He was often threatened, was kidnapped from Augusta in 1949, and had shots fired at his house here in 1956. Hinton was later pastor of Second Calvary Baptist Church in Columbia, and died in Augusta in 1970. *To Be Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2008*

Kensington HM
McCords Ferry Rd. (US Hwy 601) & SC Hwy 764 (Old Eastover Road), Eastover vicinity

This plantation on the Wateree River features a remarkable Italianate Revival house built in 1852-54. Designed by Charleston architects Edward C. Jones and Francis D. Lee, it was built for Matthew Richard Singleton (1817-1854) and Martha Kinloch Singleton (1818-1892). Jacob Stroyer described life as a slave here in his memoir, first published in 1879. Kensington was owned by members of the Singleton, Hamer, and Lanham families until the late twentieth century, and though the house fell into disrepair the land was farmed for many years. Kensington was listed in the National Register of Historic Places in 1971. It was sold to Union Camp (later International Paper) in 1981, restored in 1983-84, and opened for educational programs. *Erected by the Scarborough-Hamer Foundation, 2005*

Kress Building NR
1580 Main Street, Columbia

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

Ladson Presbyterian HM
1720 Sumter Street, Columbia

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

Ladson Presbyterian Church NR
1720 Sumter Street, Columbia

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

Leevy's Funeral Home NR
1831 Taylor Street, Columbia

Leevy's Funeral Home was built in 1951 and is significant for its association with African American community-building during segregation and with Isaac Samuel (I. S.) Leevy. Efforts to design and construct the building were led by Leevy's son, Isaac Kirkland Leevy. Located at the corner of Taylor and Gregg streets in Columbia, the two-story, Mid-century Modern building features a notable slate-stone façade on its southeast corner and has a high degree of historic integrity. The business's history is representative of the broader role black-owned funeral homes played for African Americans during segregation and provided vital services

in caring for the dead with skill and respect. The property is also listed for its association with I. S. Leevy (1876-1968), a prominent local political activist and community leader. A founder of the Columbia NAACP and a prominent figure in state Republican Party politics, Leevy was one of the city's leading advocates for black political empowerment and educational equality in the early and mid-twentieth century. The funeral home was Leevy's home, place of business, and the center of his political actions, and it is the only extant property associated with his life. The period of significance begins with the building's construction in 1951 and ends in 1968 when Leevy passed away.



Leevy, Funeral Home

Lincoln Park HM

Byrd Avenue and Fern Avenue, Columbia

(Front) From 1901 to 1905, this was a segregated park for African Americans, opened by the Columbia Electric Street Railway Company. Development in this part of Columbia, then known as the highlands, began in the 1890s with the extension of rail service from downtown. Following complaints from white riders traveling to nearby Hyatt Park, the company created Lincoln Park as part of its efforts to segregate the previously integrated rail line to the highlands. (Reverse) Black residents from across Columbia visited Lincoln Park for walks, picnics, musical performances, and camp meetings. Approx. 4,000 people attended the park's formal opening in July 1901. It originally had an auditorium and outdoor theater. By 1903, Lincoln Park had been combined with Hyatt Park for the use of whites. In 1905, a Virginia-based firm bought 100 acres of surrounding land to develop the whites-only Park Place neighborhood and formally renamed this Lake Park. *Sponsored by City of Columbia Parks and Recreation Department, 2021*

Little Zion Baptist Church HM

8229 Winnsboro Road, Blythewood

The congregation at Little Zion dates to c. 1832, when enslaved individuals worshipped in white-controlled churches. After emancipation, these former slaves founded independent congregations like this one. A group led by Doctor Entzminger purchased the land where the church now stands c. 1886. In earlier years services were held under a brush arbor. Later, a frame sanctuary was built. In the past 130 years, Little Zion has had only five pastors. The longest pastorate was Rev. Abraham Chandler, who served for fifty years from 1887-1937. Under the leadership of Pastor Eddie W. Davis, the newest edifice was built in 1995 and added land was purchased. In 2016, a part of Winnsboro Hwy. was named for him in honor of all his accomplishments and service as pastor since 1983. *Sponsored by Little Zion Baptist Church, 2017*

Magnolia, Slave House NR

SC Highway 769, Gadsden

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

**Manigault's Funeral Home/
Congaree Casket Company** HM

SE of Main Street and Green Street, Columbia

(Front) This was the original site of Manigault-Gaten-Williams Funeral Home, est. 1923 and later run by the family of co-founder William Marion Manigault (1885-1940). Born in Kingville, Manigault was a veteran of Troop K, 10th Cavalry (Buffalo Soldiers), who became an undertaker after moving to Columbia in 1908. He ran the business with his wife, Annie Rivers Manigault, and his children, Anna May and Walter, both licensed embalmers. (Reverse) In c.1930, the family opened the Congaree Casket Company on this site. It was one of the only such Black-owned firms then in the U.S. The company sold caskets to funeral directors across S.C. and the southeastern U.S. This site also included a 225-seat chapel, a casket showroom, and garages, with additional showrooms in Charleston and Georgetown. In 1959, the business moved to Two Notch Rd. to make way for the expansion of U.S.C. *Sponsored by the 9th and 10th (Horse) Cavalry Association of the Buffalo Soldiers and the Manigault Family, 2021*

Mann-Simons Cottage NR
1403 Richland Street, Columbia

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



Mann-Simons Cottage

Mann-Simons Cottage HM
1403 Richland Street, Columbia

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

the house until 1960. It was listed in the National Register of Historic Places in 1973 and has been a museum since 1977. *Erected by First Calvary Baptist Church, Second Calvary Baptist Church, and Zion Baptist Church, 2003*

Matthew J. Perry House HM
901 Richland Street, Columbia

(Front) Matthew J. Perry, Jr. (b. 1921), lawyer, civil rights pioneer, and jurist, lived in a house on this site as a youth; the house was torn down in 1997. He served in the U.S. Army during World War II, then graduated from S.C. State College (now S.C. State University) in 1948. After graduating in the first class of the S.C. State Law School in 1951 Perry practiced law in Spartanburg, specializing in civil rights cases. (Reverse) Perry returned to Columbia in 1961 as chief counsel of the S.C. State Conference of the National Association for the Advancement of Colored People (NAACP). For fifteen years he tried numerous pivotal civil rights cases before the U.S. Supreme Court. In 1976 Perry was appointed to the U.S. Military Court of Appeals, and in 1979 he became the first black U.S. district court judge in S.C. *To Be Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2008*

**Minton Family Home /
Dr. Henry McKee Minton** HM
1012 Marion Street, Columbia

(Front) This Italianate-style home was built c. 1872 for Theophilus and Virginia McKee Minton. The Mintons were prominent African American residents of Columbia during the era of Reconstruction. They were married in 1870. Their son, Henry McKee Minton (1871-1946), was born the next year. Theophilus Minton graduated from the Univ. of S.C. Law School in 1876. (Reverse) The Mintons lived in this home, which was originally located near the corner of Marion and Gervais, until they left Columbia in 1877. Henry Minton later pursued a career in pharmacy and medicine. On May 15, 1904, Dr. Minton and a distinguished group of physicians in Philadelphia, PA founded Sigma Pi Phi Fraternity, the oldest African American Greek-letter organization in the nation. *Sponsored by Alpha Iota Member Boule, Sigma Pi Phi Fraternity, 2018*

Modjeska Monteith Simkins House NR
2025 Marion Street, Columbia

This house, built c. 1900, became the home of Modjeska Monteith Simkins (1899-1992) in 1932. Simkins was a leader in health reform for African Americans and an ardent supporter of equal

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



Modjeska Monteith Simkins House

Modjeska Simkins House HM
2025 Marion Street, Columbia

(Front) This house was for sixty years the home of Modjeska Monteith Simkins (1899-1992), social reformer and civil rights activist. A Columbia native, she was educated at Benedict College, then taught high school. Director of Negro Work for the S.C. Anti-tuberculosis Association 1931-1942, Simkins was the first black in S.C. to hold a full-time, statewide, public health position. (Reverse) Simkins was a founder of the S.C. Conference of the National Association for the Advancement of Colored People (NAACP). As the secretary of the conference 1941-1957, Simkins hosted many meetings and

planning sessions here, for cases such as Brown v. Board of Education. In 1997 the house was acquired by the Collaborative for Community Trust; it was transferred to the Historic Columbia Foundation in 2007. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2008*

Monteith School HM
6505 North Main Street, Columbia

This African-American school, built nearby before 1900, was originally New Hope School, a white school affiliated with Union Church. It closed about 1914. In 1921 Rachel Hull Monteith (d. 1958) opened Nelson School as a black public school in the Hyatt Park School District. With about 100 students in grades 1-5, it later became a 3-teacher school with Monteith as its principal and added grades 6 and 7. Nelson School was renamed Monteith School in 1932 to honor Rachel Monteith. A civil rights activist, she was the mother of prominent civil rights activist Modjeska Monteith Simkins (1899-1992). By 1936 her daughter Rebecca (1911-1967) also taught here; she became principal when her mother retired in 1942. The Hyatt Park School District was annexed into the city in 1947, and the school closed in 1949. Moved here in 2003, it now serves as a community center. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2009*

Nathaniel J. Frederick House HM
1416 Park Street, Columbia

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

New Light Beulah Baptist Church HM

1330 Congaree Road, Hopkins

New Light Beulah Baptist Church was organized in 1867 when 565 African American members withdrew from Beulah Baptist Church. Before the Civil War enslaved people composed the majority of the Beulah congregation. After emancipation they left to form an independent congregation, with Rev. William W. Williams the first pastor. New Light Beulah shared the sanctuary with the white members, but in 1871 they were forcibly expelled and moved to a brush arbor until a new church was built. The congregation persisted and the year 1876 saw a record number of conversions. New Light Beulah has been mother church to many other congregations in its first 150 years. *Sponsored by New Light Beulah Baptist Church, 2017*

North Carolina Mutual Building NR

1001 Washington Street, Columbia

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



North Carolina Mutual Building

North Carolina Mutual Building HM

1001-1003 Washington Street, Columbia

(Front) The North Carolina Mutual Building was built in 1909 by the N.C. Mutual and Provident Association, a black-owned life insurance company with an office here until the mid-1930s. Built as a two-story commercial building, with a third story added after 1927, it was part of the Washington Street business district, an important part of Columbia, African-American community for most of the 20th century. (Reverse) This building had stores on the first floor and offices on the upper floors. First-floor tenants included barbers and beauticians, tailors and dressmakers, and restaurants. Second and third floor tenants included insurance agents, doctors, and lawyers. The Palmetto Grand Lodge owned the building from 1927 to the early 1940s. The N.C. Mutual Building was listed in the National Register of Historic Places in 1995. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2009*

Palmetto Education Association HM
1719 Taylor Street, Columbia

(Front) Founded in 1900 as the S.C. State Teachers Association, and known from 1918-1953 as the Palmetto State Teachers Association, the Palmetto Education Association (PEA) was a state-wide professional association for African American teachers and public school employees. In 1947 the PEA purchased a house at this site to serve as their first permanent headquarters. The building was razed in 1957 and a new headquarters was built here. (Reverse) The Palmetto Education Association pressured for equitable salaries, working conditions, and professional development for African American teachers. They also worked to improve schools and curricula for African American students. In 1968 the PEA merged with the formerly all-white S.C. Education Association and moved from this location. The building that stands here today was PEA headquarters from 1957-68. *Sponsored by the South Carolina Education Association, 2018*

Pine Grove Rosenwald School HM
937 Piney Woods Road, Columbia

(Front) This school, built in 1923 at a cost of \$2,500, is one of 500 African-American schools in S.C. funded in part by the Julius Rosenwald Foundation from 1917 to 1932. It is a two-room school typical of smaller Rosenwald schools. From 1923 to 1950 an average of 40-50 students a year attended this school, in grades 1-7. (Reverse) This school closed after the 1949-50 school year, when many districts were consolidated. It was sold to the Pine Grove Community Development Club in 1968, then to the Richland County Recreation Commission in 2002. Pine Grove Rosenwald School was listed in the National Register of Historic Places in 2009. *Erected by the Richland County Recreation Commission, 2011*

Pine Grove Rosenwald School NR
937 Piney Woods Road, Columbia

The Pine Grove School is significant as a representation of the modernization of African American education in a period marked by massive discriminatory school funding. Built in 1923, the Pine Grove School is a wood-frame, one-story rectangular gable-front building with a V-crimp tin metal roof. The layout of the Pine Grove Rosenwald School is a variant of the two-room schoolhouse published as Rosenwald Community School Plan No. 2-C. The common characteristics of this school plan included the orientation of the building, light colored paint schemes, and large banks of tall narrow windows. These particular elements were aimed at providing proper ventilation and optimal

natural lighting inside the school, features that many early-twentieth century African American schoolhouses lacked. The local African American community donated \$265, the white community raised \$315, and public funds totaling \$1,200 were gained for the construction and operation of the new school. In return the Rosenwald Fund provided a \$700 grant and architectural assistance towards the construction of the school.



Pine Grove Rosenwald School

Randolph Cemetery NR
Adjacent to Elmwood Cemetery near I-26, Columbia

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



Randolph Cemetery

Randolph Cemetery HM

At the west terminus of Elmwood Avenue, Columbia

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

Richard Samuel Roberts House HM

1717 Wayne Street, Columbia

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

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



Richard Samuel Roberts House

Robert Weston Mance House HM

Corner of Pine & Hampton Streets, Columbia

(Front) The Robert Weston Mance House, built in 1903, stood here at the corner of Pine and Hampton Streets until 2008. A two-story American Foursquare frame house, it was later clad in brick veneer. It was built for grocers Thomas J. and Ida Roberts, whose store was next door. Rev. Robert W. Mance (1876-1930) acquired the house in 1922. After his death Dr. Robert W. Mance, Jr. (1903-1968) lived here until 1957. (Reverse) Rev. Robert W. Mance, an African Methodist Episcopal minister, lived here while he was president of Allen University 1916-1924. Dr. Robert W. Mance, Jr. was a physician, superintendent of Waverly Hospital, and civil rights activist. Three Allen University presidents lived here from the 1950s to the 1980s. A new dormitory project here resulted in the relocation of the house two blocks E to Heidt Street in 2008. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2010*

Ruth's Beauty Parlor NR

1221 Pine Street, Columbia

Ruth's Beauty Parlor is a two-and-one half story Queen Anne style house in Columbia that is significant as an intact and representative example

of a Jim Crow-era African American beauty parlor. Built from 1909 to 1910, the home at 1221 Pine Street was used by Ruth Collins Perry as a beauty parlor from the late 1930s to 1943, serving African American residents of the surrounding Waverly neighborhood as well as the city's broader Black community. Beauty shops like Ruth's Beauty Parlor fostered Black beauty culture, which developed as a cultural expression for African American women who were excluded and degraded by racialized white beauty standards. They also often served as safe havens for Black women engaged in social and political activism against segregation. The property at 1221 Pine is also listed in the National Register as a contributor to the Waverly Historic District.

Sidney Park C.M.E. Church NR

1114 Blanding Street, Columbia

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



Sidney Park C.M.E. Church

Sidney Park C.M.E. Church HM

1114 Blanding Street, Columbia

(Front) Sidney Park C.M.E. Church was founded in 1886 and has been at this site since 1889. It grew out of a dispute among members of Bethel A.M.E. Church, who left that congregation and applied to

join the Colored Methodist Episcopal (now Christian Methodist Episcopal) Church. The congregation acquired this site in 1886 and built its first sanctuary, a frame building, in 1889. That church burned by 1892.

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

Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2009

Siloam School NR

1331 Congaree Road, Eastover

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



Siloam School

South Carolina Statehouse NHL

Main and Gervais Streets, Columbia

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

St. Luke's Episcopal Church HM

1300 Pine Street, Columbia

(Front) St. Luke's was the first Episcopal congregation in Columbia established for African Americans. Members began worshipping together in 1871 in a private house. They formally organized in 1873 under the Rev. Benjamin Bosworth Babbit and were a mission of nearby Trinity Episcopal Church (1 mi. W). They gathered in temporary locations until 1884, when they moved into a frame church at the corner of Lady and Marion Streets. (Reverse) Congregants later sold the lot on Lady Street and used the proceeds to build a Gothic Revival church on Hampton Street, consecrated in 1913. St. Luke's moved to this site in 1958. Members worshipped in the chapel on the N side of the lot until the brick church building was completed and consecrated in 1963. Both were designed by architect James B. Urquhart and built during the tenure of the Rev. William F. O'Neal. *Sponsored by St. Luke, Episcopal Church, 2021*

St. Paul Church / Oak Grove HM

intersection of Broad River Road and Kennerly Road, Columbia

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

St. Phillip A.M.E. Church HM

4351 McCords Ferry Road (US Hwy 601), Eastover vicinity

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

St. Phillip School NR

4350 McCords Ferry Road, Eastover

St. Phillip School, which was built c. 1938, took its name from St. Phillip African Methodist Episcopal Church, which stands directly across McCords Ferry Road from the school. When the school was first founded c. 1915, a building was constructed next to St. Phillip A.M.E. Church; this school building stood until c. 1929. The present three-room school building was probably constructed soon after Richland County School District 9 purchased the four-acre lot. By 1939 St. Phillip School was a three-teacher school valued at \$4,500. The school is associated with some positive changes to public education in Richland County in the first half of the twentieth century a longer school year, increased expenditures per student, and improved teacher salaries. Yet there remained vast disparities between educational opportunities for black and white children. By 1930 the average spent on each white student in Richland County was \$71.71 while only \$13.69 was spent on each black student. St. Phillip School, which closed in 1959, held an important place in the social life of the community in addition to its educational function.



St. Phillip School

St. Thomas Protestant Episcopal Church NR

Near junction of US Highway 601 and SC Highway 263, Eastover

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

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



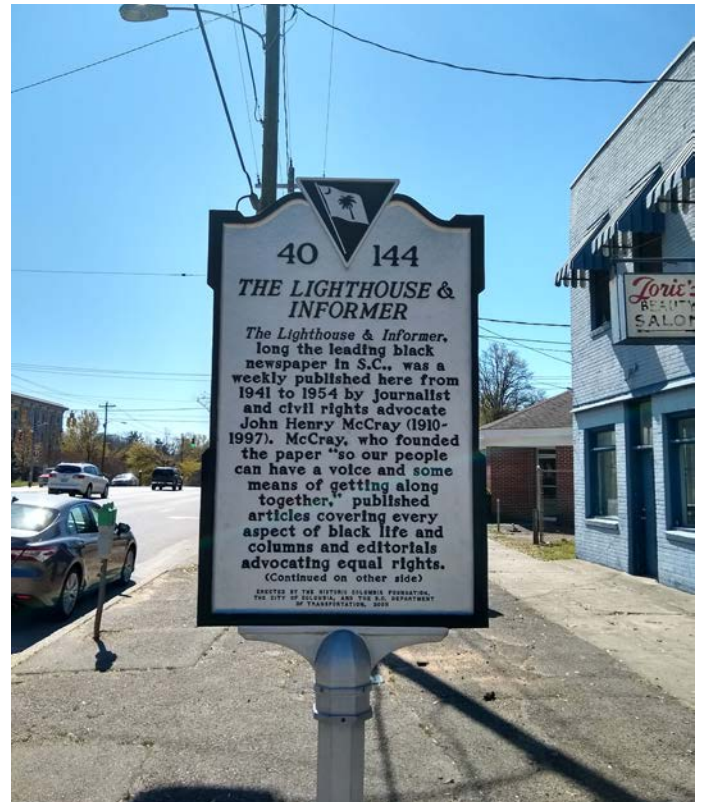
St. Thomas Protestant Episcopal Church

The Lighthouse & Informer /

John H. McCray HM

1507 Harden Street, Columbia

Front) The Lighthouse & Informer, long the leading black newspaper in S.C., was a weekly published here from 1941 to 1954 by journalist and civil rights advocate John Henry McCray (1910-1997). McCray, who founded a paper so our people can have a voice and some means of getting along together, published articles covering every aspect of black life and columns and editorials advocating equal rights. (Reverse) In 1944, after the S.C. General Assembly repealed laws regulating primaries and the S.C. Democratic Party excluded blacks from voting in them, John H. McCray helped found the Progressive Democratic Party, the first black Democratic party in the South. He was an editor for other leading black newspapers in the 1950s and 1960s, then spent many years as an administrator at his alma mater, Talladega College. McCray died in Alabama in 1987. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2008*



The Lighthouse & Informer / John H. McCray

Victory Savings Bank HM

919 Washington Street, Columbia

(Front) Victory Savings Bank, founded in 1921, was the first, and for many years the only, black-owned bank in S.C. It was chartered by I.S. Joseph as president and I.S. Leevy and C.E. Stephenson as vice presidents, and opened at 1107 Washington St. in the heart of Columbia's black business district. It was in this building 1955-1985, then moved to Sumter St., where it became S.C. Community Bank in 1999. (Reverse) Dr. Henry D. Monteith, who became president in 1948, led the bank for many years. His sister Modjeska Monteith Simkins, notable civil rights leader, held several positions here. This bank offered loans to blacks after widespread economic reprisals, many related to the Clarendon County school desegregation case *Briggs v. Elliott*, later included in the landmark *Brown v. Board of Education* case (1954). *Sponsored by the City of Columbia, 2014*

Visanka-Starks House HM

2214 Hampton Street, Columbia

(Front) This house, built after 1900, was originally a two-story frame residence with a projecting bay and wraparound porch; a fire in 1989 destroyed the second story. Barrett Visanska (1849-1932), a jeweler, bought the house in 1913. Visanska,

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

Waverly HM

1400 block of Harden Street, Columbia

(Front) Waverly has been one of Columbia's most significant black communities since the 1930s. The city's first residential suburb, it grew out of a 60-acre parcel bought by Robert Latta in 1855. Latta's widow and children sold the first lots here in 1863. Shortly after the Civil War banker and textile manufacturer Lysander D. Childs bought several blocks here for development. Waverly grew for the next 50 years as railroad and streetcar lines encouraged growth. (Reverse) The City of Columbia annexed Waverly in 1913. Two black colleges, Benedict College and Allen University, drew many African Americans to this area as whites moved to other city suburbs. By the 1930s this community was almost entirely black. The Waverly Historic District, bounded by Gervais, Harden, and Taylor Streets and Millwood Avenue, was listed in the National Register of Historic Places in 1989. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2011*

Waverly Five and Dime / George Elmore And Elmore V. Rice HM

2317 Gervais Street, Columbia

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

(Reverse) In 1947 the National Association for the Advancement of Colored People (NAACP) sued to end the all-white primary in S.C. Judge J. Waties Waring (1880-1948) ruled in U.S. district court that it was "time for S.C. to rejoin the Union." Blacks voted in the next S.C. primary, in 1948. As a result

of the case, George Elmore endured numerous personal threats and economic reprisals that ruined his business. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2008*

Waverly Historic District NR

Roughly bounded by Harden, Gervais, Heidt, etc, Columbia

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



Waverly Historic District

Wesley Methodist Church HM
1727 Gervais Street, Columbia

(Front) Wesley Methodist Church is the oldest African American Methodist congregation in Columbia. It was founded in 1869 by Rev. J.C. Emerson and was a separate black congregation instead of forming from an established white church. First called the Columbia Mission, it met upstairs in a Main St. building and later built its own chapel. About 1910 the Columbia Mission bought this lot and was renamed Wesley Methodist Episcopal Church. (Reverse) This Gothic Revival church, built in 1910-11, was designed by noted Columbia architect Arthur W. Hamby, who designed other churches in Columbia as well as in Winnsboro, Bishopville, and St. Matthews. Its high-style Late Gothic design is relatively unusual for an African-American church of its period, and is notable for its two asymmetrical towers, decorative brickwork, and pointed-arch stained glass windows. *Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2008*

Wesley Methodist Church NR
1727 Gervais Street, Columbia

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



Wesley Methodist Church

Zion Baptist Church HM
801 Washington Street, Columbia

(Front) Zion Baptist Church first organized in 1865 and met in a humble dwelling on Gadsden St. The congregation moved to this site in 1871. The current sanctuary, the second on this spot, was built in 1916. Zion Baptist has long served as a center for community organization. Both the Women's Baptist Educational and Missionary Convention of S.C. (1888) and the Women's Auxiliary to the Gethsemane Baptist Association (1919) were founded here, as were other important missions. (Reverse) In 1930 Dr. Matilda Evans, the first African American woman to have a practice in the state, started a free clinic in the basement of the church. It served 700 patients on its first day. On March 2, 1961 over 200 African American students met at Zion Baptist before beginning their march to the State House to protest racial segregation. The U.S. Supreme Court later overturned the convictions of those students arrested during the march in the case *Edwards v. S.C.* (1963). *Sponsored by Zion Baptist Church, 2014*

Zion Chapel Baptist Church No. 1 HM
130 Walter Hills Road, Columbia

(Front) This African-American church was organized ca. 1865 when four men left Sandy Level Baptist Church, founded before the Revolution with both white and black members, to form their own congregation. They elected Rev. Joe Taylor as their first pastor and held early services in a brush arbor nearby. (Reverse) The first permanent church here, a log building, was replaced by a frame church 1907-1922, during the pastorate of Rev. T.H. McNeal. It was covered in brick veneer in 1941, then extensively renovated 1964-1978, during the pastorate of Rev. A.J. Grove, Sr. The historic church cemetery dates to the 1880s. *Sponsored by the Richland County Conservation Commission and the Congregation, 2013*

Saluda

Faith Cabin Library Site HM

Intersection of US Highway 378 and County Road 65, Saluda

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

Ridge Hill High School NR

206 Ridge Hill Drive, Ridge Spring

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



Ridge Hill High School

Ridge Hill School /

Faith Cabin Library HM

206 Ridge Hill Drive, Ridge Spring

(Front) This school, built in 1934, replaced the Ridge Hill Rosenwald School, a six-classroom frame school built in 1923-24. That school was funded in part by the Julius Rosenwald Foundation, building more than 500 African-American schools in S.C. 1917-1932. It burned in 1934, but the new school was built on the same plan, at a cost of about \$8000. Grades 1-11 attended this school until grade 12 was added in 1947. Ridge Hill School closed in 1957. (Reverse) This building has been the Ridge Spring Star Community Center since 1978. The chimney nearby is all that remains of a Faith Cabin Library, part of a program founded in 1932 by Willie Lee Buffington (1908-1988) to help give small-town and rural African-Americans better access to books. The library built here in 1934 was the second Faith Cabin Library in the state. More than 100 were built in S.C. and Ga. from 1932 to 1960. Erected by the Ridge Spring Star Community Center, 2009

Spartanburg

15th N.Y. Infantry /

"Harlem Hell Fighters" HM

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

(Front) The 15th N.Y. Infantry, a volunteer National Guard unit of African American soldiers, arrived here Oct. 10, 1917, to train at Camp Wadsworth. Race riots that summer in East St. Louis and Houston raised the fears of Spartanburg's whites about the potential for racial violence if Northern black soldiers trained here. Though the 15th N.Y. was ordered not to respond to any insults or physical abuse by local whites, tensions rose for the next two weeks. (Reverse) The War Dept., fearing that minor incidents would soon escalate, ordered the unit back to N.Y. on Oct. 24 and on to France. As the 369th U.S. Infantry, it joined the 4th French Army and its band won acclaim all over France for its concerts. It was the first American unit in combat, and was soon nicknamed the Harlem Hell Fighters. It was at the front for 191 days, longest of any American unit in World War I. Erected by ReGenesis and the Spartanburg County Historical Association, 2004



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

Founded c.1880 by former slaves Simpson Foster and Emanuel Waddell, it was originally just a few acres set aside for their relatives. It grew to several hundred residents as other families settled nearby seeking economic opportunity and refuge from white supremacy. (Reverse) Many early residents were farmers, and agriculture remained central to life in Little Africa for decades. By 1910, community leaders had built the two-room Africa School to teach local children. One of S.C.'s first Rosenwald Fund schools later opened there. Near the school, community members built Fairview C.M.E. c.1912, one mile west of here. Congregants first organized themselves c.1902. *Sponsored by Little Africa Community Members and Friends, 2019*

Mary H. Wright Elementary School NR
201 Caulder Av, Spartanburg

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



Mary H. Wright Elementary School

Episcopal Church of the Epiphany HM
121 Ernest L. Collins Avenue, Spartanburg

(Front) The Episcopal Church of the Epiphany was est. 1893 as a mission to Spartanburg's African American residents. Rev. Theodore D. Bratton (1862-1944) organized the church as an affiliate of historically white Church of the Advent. The earliest members of Epiphany met downtown in a building on Wall St. The church founded a school in 1904. Its first settled pastor Rev. Samuel Whittemore Grice (1881-1940) began service in 1905. (Reverse) The Church of the Epiphany moved to this site by 1912, when the current chapel was completed. S.C.'s bishop at the time called it one of the most attractive and churchly buildings in the Diocese. Its new location along what was then South Liberty Street was a common settling place for freed blacks after the Civil War. After urban renewal in the 1970s, this was one of the few historic structures left in the neighborhood. *Sponsored by the Church of the Epiphany, 2019*

Little Africa HM
1701 Little Africa Road, Chesnee

(Front) Little Africa was one of a number of independent African American communities formed across the South after the Civil War.

Marysville School NR
Sunny Acres Road, Spartanburg

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

Old City Cemetery HM
Cemetery Street, Spartanburg

(Front) This cemetery, established on this site about 1900 as the Spartanburg Colored Cemetery, includes many graves moved here from the first black cemetery in the city, established in 1849 1 mi. W. and closed by the expansion of the Charleston & Western Carolina RR. Also known as the New Colored Cemetery until 1928 and later known as Freeman's Cemetery, it has been known as the Old City Cemetery since 1959. (Reverse) Prominent persons buried here include educator Mary Honor Farrow Wright (1862-1946), for whom Mary Wright School was named; midwife Phyllis Goins (1860-1945) and policeman Tobe Hartwell (d. 1932), for whom city housing developments were named; city councilman Thomas Bomar (1864-1904), and educator Annie Wright McWhirter (1885-1976), first woman to teach at the South Carolina School for the Deaf and Blind. *Erected by the Spartanburg Community Memorial Committee and African American Heritage Committee, 1997*

Sumter

Beulah School HM
3175 Florence Hwy., Sumter

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

Birthplace of Mary McLeod Bethune HM
US Highway 76, Mayesville

(Front) Mrs. Bethune devoted her life to the advancement of her race. As the founder of Bethune-

Cookman College, Daytona Beach, Florida, she directed its policy for thirty years. She founded the National Council of Negro Women in 1935. Honored by four presidents, she was a consultant in the drafting of the United Nations Charter. (Reverse) This noted humanitarian and educator was born five miles north of Mayesville, S.C., on July 10, 1875. She was one of the first pupils of the Mayesville Mission School, located fifty yards west of this marker, where she later served as a teacher. She died on May 18, 1955, and is buried at Bethune-Cookman College. *Erected by Sumter County Historical Commission, 1975*

Ellison House NR
SC Highway 261, Stateburg

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

Enon Baptist Church HM
At the church, Pinewood at Starksferry Road, Sumter

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

Goodwill Parochial School NR
295 North Brick Church Road, Mayesville

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



Goodwill Parochial School

Goodwill School HM

221 N. Brick Church Rd., Mayesville

Goodwill School was established by missionaries from the Northern Presbyterian Church shortly after the Civil War. The school served freed people and their children. In an 1872 report, the Committee on Freedmen of the Presbyterian Church reported that Goodwill School served 350 students and was one of the most active Presbyterian parochial schools in South Carolina. The building that stands today was built about 1890. The Presbyterian Church continued to sponsor the school until 1933. Goodwill Presbyterian Church continued to operate the school until it was consolidated with Sumter Co. Public School District 2 in 1960. Throughout its history Goodwill School provided education to African American students from Sumter Co. and beyond. *Sponsored by Sumter County Historical Commission, 2019*

Henry J. Maxwell Farm HM

Intersection of Pocalla Road (US Hwy. 15), Sumter

(Front) Henry Johnson Maxwell (1837-1906), Union soldier, U.S. postmaster, state senator, and lawyer, lived here from 1874 until his death in 1906. Maxwell, the son of Stephen J. and Thurston Johnson Maxwell, was born free on Edisto Island. After serving as a sergeant in the 2nd U.S. Colored Artillery, he returned to S.C. to teach and work for the Freedmen's Bureau in Bennettsville. (Reverse) Maxwell, postmaster of Bennettsville 1869-70, was said to be the first colored postmaster in the United States. He was admitted to the S.C. Bar in 1871 and represented Marlboro County in the S.C. Senate 1868-1877. Maxwell and his second wife Martha Louisa Dibble Maxwell bought this 44-acre farm in 1874, raising eight children. He was a longtime member of Sumter 2nd Presbyterian Church. *Erected by the Naudin-Dibble Heritage Foundation, 2008*

Kendall Institute HM

Watkins Street, Sumter

(Front) Kendall Institute, founded on this site in 1891, was one of the first black schools in Sumter. It was funded by the Board of Missions for Freedmen of the Presbyterian Church in the U.S.A. The institute was named for Mrs. Julia B. Kendall, late wife of Rev. Henry Kendall, secretary of the Board of Missions 1870-1892. It emphasized academics for primary and secondary grades; some students boarded here in a girls' dormitory or a boys' cottage. (Reverse) The pastors of the Second Presbyterian Church of Sumter were also principals of Kendall Institute: Revs. J.C. Watkins (1891-1903); A.U. Frierson (1903-1916); J.P. Foster (1916-1928); and J.P. Pogue (1928-1932). Under Foster's tenure the institute boasted 272 students in 1918 and added agricultural and industrial classes and athletics. It closed in 1932 after the Presbyterian Church in the U.S.A. stopped funding its Southern parochial schools during the Depression. *Erected by the Sumter County Historical Commission, 2006*

Lincoln High School NR

20-26 Council Street, Sumter

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



Lincoln High School

Lincoln High School HM
20-26 Council Street, Sumter

(Front) 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. (Reverse) 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*

Mt. Zion Methodist Church HM
130 Loring Mill Road, Sumter

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

**Pinewood Cemetery/
African American Cemetery** HM
625 Gordin Street, Pinewood

(Front) Pinewood Cemetery, also known as Weeks Cemetery, began as a family burial ground associated with the plantation owned by James Dickson Weeks (1804-87). Both Weeks and his wife, Elizabeth Ardis Weeks (1815-93), have prominent headstones in the cemetery. By the mid-1950s the Weeks Cemetery was filled and the cemetery was expanded, with new burial plots added to the east. (Reverse) The Weeks plantation household

included both white and enslaved African American members. Local tradition holds that enslaved people were buried just to the east of the original Weeks Cemetery. A 1956 plat, drawn when the cemetery was expanded, denotes a Colored Cemetery between the Weeks plot and the modern portion of Pinewood Cemetery. All of the African American burials are unmarked. *Sponsored by the Friends of Wesley and Hattie Brown, 2018*

Randall v. Sumter School District HM
Shaw Drive, Building 1505,
Shaw Air Force Base., Sumter

(Front) Though the U.S. Supreme Court had declared racially segregated school unconstitutional in the landmark decision *Brown v. Board* (1954), school boards in much of the South maintained segregated school systems well into the 1960s. This included Sumter School District No. 2, which served families stationed at Shaw AFB. In 1963, 14 African American airmen from Shaw challenged the legality of the segregated system. (Reverse) The lead plaintiff was Col. James E. Randall, who had been a Tuskegee Airmen and flew missions in Korea and Vietnam, and renowned civil rights attorneys Matthew J. Perry and Ernest Finney Jr. argued the case. In Aug. 1964 the U.S. District Court ruled that Sumter County's segregated school system violated the rights of the plaintiffs and ordered Sumter Co. to begin district-wide desegregation in the fall of 1965. *Sponsored by Shaw AFB, United States Air Force, 2018*

**St. Paul African Methodist
Episcopal Church** HM
Plowden Mill Road, off SC Highway 58, Sumter

(Front) This congregation was organized before the Civil War and held its services in a brush arbor until 1875 when the trustees bought land near this site from B.W. Brogdon and built a sanctuary there. First church officers were trustees Cuff Brogden, Robert Brogden, and James Witherspoon. By 1880 the church was affiliated with the South Carolina Conference of the African Methodist Episcopal Church. (Reverse) St. Paul A.M.E. Church bought this property in 1886 in conjunction with Pinehill Church, and the parcel was divided between the two churches in 1913. Initially part of a three-church circuit, St. Paul received its first full-time minister in the 1950s. The present sanctuary was completed in 1975 and an educational annex was added in 1990. *Erected by the Sumter County Historical Commission, 1997*

Union

Clinton Chapel AME Zion Church NR *108 S. Enterprise Street, Union*

Clinton Chapel African Methodist Episcopal (AME) Zion Church, was listed in the National Register of Historic Places March 12, 2020. Clinton Chapel is a Gothic Revival church significant for its associations with Union's African American community from the late 19th century through World War II. Built in 1893 with an annex added in 1948, Clinton Chapel was constructed during a period of growth for the AME church and the consolidation of Jim Crow segregation. It is representative of the important role that black churches played as social and cultural institutions during this period, nurturing the spiritual needs of their parishioners and providing spaces for public gatherings and community events. As a late 19th century Black church, Clinton Chapel comes under the umbrella of the National Register Multiple Property Listing Historic Resources of Union, S.C., c.1823-c.1940, which includes Black churches as a property type significant for representing the growth and expansion of black congregations in Union.



Clinton Chapel AME Zion Church

Corinth Baptist Church NR *North Herndon Street, Union*

The first black congregation in Union was organized in 1883 and held services in the Old Union Methodist Church. The congregation purchased this lot in 1894 and constructed this building.

Poplar Grove School HM *Near 109 Tinkler Creek Road, Union*

(Front) Poplar Grove School opened in 1927 as a four-classroom school for African American students in Union Co. An extra classroom was added in 1941. In the mid-1960s the original four classrooms

were removed and the remaining large classroom was made into a private residence. As of 2018, the remaining portion of the building is the last of the Rosenwald-era African American Schools in Union Co. (Reverse) Local tradition holds that Poplar Grove School was a Rosenwald School and it offered educational opportunity to African American students at a time when S.C. schools were racially segregated. Of the rural African American schools in Union Co., Poplar Grove produced the largest number of college graduates. *Sponsored by the South Carolina Humanities Council and Poplar Grove Alumni, 2018*

Sims High School HM *200 Sims Drive, Union*

(Front) Sims High School, located here from 1956 to 1970, replaced a 1927 school on Union Boulevard, which in 1929 had become the first state-accredited high school for African-American students in the upstate. It was named for Rev. A.A. Sims, founder and first principal 1927-1951. James F. Moorer, principal 1951-1969, also coached the football team to 93 consecutive conference wins 1946-1954. C.A. Powell, who was white, was the school's last principal, 1969-1970. (Reverse) A new school was built here in 1956. Notable alumni include the first black head coach in NCAA Division I-A football, the first coach of a black college basketball team in the National Invitational Tournament, and the first black Chief of Chaplains of the United States Army. Sims High School closed in 1970 with the desegregation of Union County schools. This building housed Sims Junior High School 1970-2009. Sims Middle School opened on Whitmire Highway in 2009. *Erected by the Sims High School Reunion Committee, 2011*

Sims High School HM *Union Boulevard, Union*

Sims High School stood here from 1927 until the early 1970s and was the first black high school in Union County. It was named for its founder, Rev. A.A. Sims (1872-1965), who was its principal 1927-1951. It included grades 6-11 until 1949 and 6-12 afterwards, and educated blacks from Union and surrounding counties. In 1956 it moved to a new building on Sims Drive. The high school closed in 1970, but that building now houses the present Sims Jr. High. *Erected by the Historical Marker Committee, Sims High School Alumni, 2004*

Union Community Hospital NR
213 West Main Street, Union

Union Community Hospital was founded in 1932 under the leadership of Dr. Lawrence W. Long (1906?-1985). Dr. Long was a pioneer in providing medical services to the African American population. A native of Union County, Dr. Long graduated from Howard University and Meharry Medical College. When he returned to Union, he found that because of racial segregation he was not able to practice medicine in the local hospital or to admit patients to the hospital. He decided that African Americans deserved better medical care and raised funds to establish a hospital for them. An old boarding house was rented and later brick-veneered and modified for use as the hospital. Union County also began providing support for the new hospital. The hospital, which was expanded in 1949, served as Dr. Long's office and provided beds for more intensive care. After Dr. Long became certified to perform surgery, the hospital provided a site for basic surgical procedures. In 1934 Dr. Long began holding continuing education clinics at the hospital for African American physicians and dentists from neighboring towns. The clinics were successful and Dr. Long continued to hold them every year for forty-two years. Featuring locally and nationally known physicians of both races, the clinics began to draw physicians from across the Carolinas and Georgia. They provided an invaluable service to African American physicians by giving them a rare opportunity to keep abreast of new developments.



Union Community Hospital

Union Community Hospital HM
213 West Main Street, Union

(Front) Union Community Hospital served the black community of Union County and nearby areas from 1932 to 1975. Built as a house ca. 1915, it was

converted into a hospital by Dr. L.W. Long in 1932 with the support of several local churches. The building was covered in brick veneer in the 1930s, and a rear addition was built in 1949. The hospital was listed in the National Register of Historic Places in 1996. (Reverse) Dr. Lawrence W. Long (1906-1985), a native of Union County, was educated at Howard University and Meharry Medical College before returning to Union and founding this hospital. Long also hosted annual clinics attended by doctors from S.C. and the Southeast 1934-1975. A lifelong leader in medicine and public health who was also active in civic affairs in Union, Long was named S.C. Doctor of the Year in 1957 and National Doctor of the Year in 1958. *Erected by the L.W. Long Resource Center, 2004*

Union County Lynchings of 1871 HM
N. Enterprise Street and W. Main Street in front of Union County Jail, Union

(Front) In 1871, one of the worst waves of white supremacist violence in S.C. history unfolded in Union County. During two raids in Jan. and Feb. of that year, twelve Black men were forcibly taken from this jail by the Ku Klux Klan while awaiting trial. Most were members of the S.C. militia accused of killing a white man. Ten men are known to have been shot or hanged to death in the two attacks. The fate of the other two is unknown. (Reverse) National press described the lynchings as outrages and inhumane barbarities. These murders and other acts of intimidation and violence aimed at disenfranchising Blacks led President Ulysses S. Grant to declare a state of rebellion in Union and eight other S.C. counties. Danger and inequities led some Black families to leave Union Co., while others remained and built community institutions. *Sponsored by Union County Community Remembrance Project, 2020*

Williamsburg
"Let Us March on Ballot Boxes" HM
Tomlinson Street between Lexington and Eastlane Avenues, Kingstree

(Front) 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. (Reverse) 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*



"Let Us March on Ballot Boxes"

Benevolent Societies Hospital HM
1100 E. Main Street, Kingstree

(Front) In March 1948, eight local Black benevolent societies founded a hospital for African Americans at this site. It was housed in a former residence that was remodeled and expanded to include rooms for treatment, exams, consultation, and operating, as well as a dining room, kitchen, lobby, and offices. Funds for the building and equipment were provided by local residents as well as others. (Reverse) For many years, Benevolent Societies Hospital was the main provider of medical care for African Americans in Williamsburg County. Doctors and nurses often treated patients suffering from conditions related to poverty. The facility was brick-veneered and renovated in 1965. Additions were made to its south side in 1970-1971. The hospital closed several years later, after which this building became a funeral home. *Sponsored by District 11 OES & 11th Masonic District and WeGOJA Foundation, 2021*

Bethel African Methodist Episcopal Church HM
1224 Gourdin Road, Salters

(Front) This African Methodist Episcopal (A.M.E.) congregation organized in 1879. In that year, founding trustees Carter Murray and Peter Kelty, said to have been Bethel's first two pastors,

acquired a 1-acre parcel at this site. Tradition holds that members met under a tent before building a wood frame church. (Reverse) Bethel was originally part of the A.M.E. church's Gourdin Circuit. The first wood church was eventually replaced by the current building, which was later expanded and brick-veneered. For many years, Bethel housed a Black public school on-site until Williamsburg Co. consolidated its country schools in the 1950s. *Sponsored by the Descendants of Sam and Lena Miller, 2020*

Chubby Checker Home HM
Intersection Steadfast Rd. and US Hwy. 521, Spring Gully

(Front) On Oct. 3, 1941, Ernest Evans, later known by his stage name, "Chubby Checker," was born to Raymond and Earle (Scott) Evans in a small house at 1040 Steadfast Rd., approx. 1 mi. SW. In 1947, the family bought the nearby lot at 976 Steadfast Rd., where they likely then built the white shotgun house that still stands. They lived there until moving to Philadelphia, Pa., around 1948. (Reverse) The descendant of African American farmers, Evans later recalled joining his family doing agricultural work while living here in Spring Gully. His decades-long singing career as Chubby Checker began in the late 1950s. His 1960 cover of "The Twist," originally by Hank Ballard and the Midnighters, became one of the best-selling singles of all time and a classic of American popular music. *Sponsored by Williamsburg County Council, 2020*

Cooper's Academy / Bethesda Methodist Church HM
512 Cades Road (SC Hwy 512), Cades

(Front) Cooper's Academy, built in 1905-06, was a private boarding school for the black children of this community until 1927, and a public school 1927-1958. Founded by Moses Cooper, H.J. Cooper, and Ada E. Martin, it was first called Cooper's Academy, Normal and Industrial Institute for Colored Youth. The school closed in 1958 when black schools at Battery Park and Cades were consolidated. (Reverse) Bethesda Methodist Church, founded in 1879, was organized in a brush arbor. Its first permanent church, a one-room sanctuary built about 1884, stood 1/4 mi. W. The congregation bought a two-acre site here in 1893, and soon built a one-room frame church. The church was rebuilt in 1971, during the pastorate of Rev. J.B. Bowen. *Erected by the Cooper Academy / Bethesda Methodist Church History Committee, 2009*

Epps-McGill Farmhouse NR
679 Eastland Avenue, Kingstree vicinity

Constructed from 1905 to 1907, the Epps-McGill Farmhouse is a two-story Folk Victorian structure that served as the residence for generations of local farmers working the fifty-one-acre farmstead that historically surrounded the property. Situated on the two acres that remain of the original farm, it is listed for its association with the development of agriculture and tenant farming from 1953 to 1976 in Williamsburg County, specifically as an unusual example of a property that ultimately came into the legal possession of an African American family who first lived there as sharecroppers. The Epps-McGill Farmhouse is also a rare surviving example of Folk Victorian architecture in Williamsburg County, with intact original character-defining features such as its unique porch ceilings, offset bay window, and wood soffit pendants. The interior of the structure features the original staircase, decorative mantels, and interior wood paneling.

McColum-Murray House NR
72 C.E. Murray Boulevard, Greeleyville

The McColum-Murray House was constructed ca. 1906 for Edward J. (d. 1942) and Margaret McColum (d. 1949), an African American couple who moved to Greeleyville around the turn of the twentieth century. Edward McColum was a machinist for the Mallard Lumber Company. The house features elements of folk Victorian and Classical Revival architecture. According to oral tradition, it was built by local black carpenter, George Whack, and McColum himself crafted much of the interior woodwork. When Charles E. Murray (1910-1999) lost his father at the age of twelve, he went to live with the McColums as their foster son. After graduating from the Colored Normal, Industrial, Agricultural, and Mechanical College (now known as South Carolina State University) at the age of nineteen, Murray began a long career at Tomlinson High School in Kingstree as an English and drama teacher. After the deaths of the McColums, Murray lived in the McColum-Murray House until his own death. While teaching, Murray earned a master's degree in education from South Carolina State College in 1959. In 1960 he became principal of Williamsburg County Training School, where he remained for twenty-three years. Murray was a role model for hundreds of students and an outstanding citizen of the community. He received numerous awards for his contributions. In 1972, Williamsburg County Training School was renamed C.E. Murray Elementary and High School in his honor, and in 1979, Murray was awarded an honorary Doctor of Humanities from Claflin University.



McColum-Murray House

McColum-Murray House HM
72 C.E. Murray Boulevard, Greeleyville

(Front) This house, with Classical Revival architectural influences, was built ca. 1906 for Edward J. McColum (1867-1942), African-American businessman and machinist with the Mallard Lumber Company. In 1922, when twelve-year-old Charles E. Murray's father William died, McColum and his wife Margaret (1886-1949) took him in. They considered him their foster son and encouraged him to pursue his education. (Reverse) Charles E. Murray (1910-1999), prominent African-American educator, lived here from 1922 until he died. A graduate of what is now S.C. State University, he taught at Tomlinson High in Kingstree 1929-41 and 1945-60. He was principal of the Williamsburg County Training School (after 1972 C.E. Murray Elementary and High School) 1960-83. This house was listed in the National Register of Historic Places in 2006. *Erected by the Dr. Charles E. Murray Historical Foundation of Greeleyville, 2007*

Mt. Zion A.M.E. Church HM
SC Highway 527, Bloomingvale

(Front) This church was founded in 1867 on land donated by Moses and Matilda Watson. It was the first African American church in the Bloomingvale community and was organized by trustees Orange Bruorton, Augusta Dicker, Sr., Fred Grant, Esau Green, Fortune Session, Moses Watson, and Richmond White. It was also mother church to Bruorton Chapel A.M.E. Church, active until the 1950s. (Reverse) Mt. Zion also sponsored Mt. Zion School, which closed in 1958. The first sanctuary here, a wood frame church, was replaced in the early 1920s by a second wood frame church built by carpenter Rev. W.C. Ervin, Sr. The present church, the third serving Mt. Zion, was built 1948-1954 by carpenter Rev. W.C. Ervin, Jr. It was covered in brick veneer in the late 1950s. *Erected by the United Bruorton/Brewington Family Reunion and the Congregation, 2003*

Stephen A. Swails House HM

Corner of Main and E. Brooks Streets, Kingstree

(Front) Stephen Atkins Swails (1832-1900), U.S. Army officer and state senator, lived in a house on this site 1868-79. Swails, a free black from Pennsylvania, came to S.C. in 1863 as a 1st sgt. in the 54th Massachusetts Volunteers (Colored), the first black regiment organized in the North during the Civil War. He was wounded twice and was commissioned 2nd Lt. by Massachusetts Governor John Andrew in early 1864. (Reverse) Swails, one of only about 100 black officers during the Civil War, was promoted to 1st Lt. in 1865. Afterwards he was an agent for the Freedmen's Bureau and practiced law in Kingstree. He was a state senator 1868-78 and served three terms as president pro tem. Swails was also intendant of Kingstree 1873-77 and edited the Williamsburg Republican. He is buried in the Friendly Society Cemetery in Charleston. *Erected by the Williamsburgh Historical Society, 1998*

Tomlinson School HM

701 Tomlinson Street, Kingstree

(Front) Formerly enslaved African Americans built the first Tomlinson School in 1866. Overseen by the Freedmen's Bureau, it was the first Black public school in Williamsburg County. Tomlinson School was located at this site by 1924, when it moved into a new 2-story facility funded by the school district, the Julius Rosenwald Fund, and local African Americans, whose contributions allowed for the construction of a brick rather than wood frame school building. (Reverse) For decades, Tomlinson High and Graded School was the center of Black education in Williamsburg County. A white brick high school and library building opened in 1935. It was later demolished. A gymnasium was added in 1941 and burned in 1994. Major additions were made c.1954 with funding from the S.C. equalization program, which upgraded Black schools to preserve segregation. Tomlinson closed in 1970 as part of the integration of Williamsburg Co. schools. *Sponsored by Tomlinson Alumni, Inc. and WeGOJA Foundation, 2021*

York

Afro American Insurance Company HM

538 S. Dave Lyle Boulevard, Rock Hill

This building, constructed ca. 1909, was built for the Afro-American Insurance Co., a black-owned firm with offices throughout the South. It was designed by William W. Smith (1862-1937) of Charlotte, an African-American builder and designer. Smith, though not a registered architect, was well-known for his designs in N.C. and S.C. The building was listed in the National Register of Historic Places in 1992. *Sponsored by the African-American Cultural Resources Committee of Rock Hill, 2014*

Afro-American Insurance Company Building NR

558 South Dave Lyle Boulevard, Rock Hill

The Afro-American Insurance Company Building was constructed c. 1909 by William W. Smith, an African American architect and builder from Charlotte, North Carolina. It housed the local office of the Afro-American Insurance Company. This company, with offices in several southeastern states, was one of several insurance companies owned and operated by African Americans. The Rock Hill building was evidence of the growing market for business and professional services for the emerging African American middle class. The building has housed a number of black-owned businesses including a restaurant, grocery stores, and seafood shops in addition to the insurance office. The building shares a number of common design elements with other buildings that William Smith designed and built including a formal composition, strong use of corbelling, and a mixture of different colors of brick.



Afro-American Insurance Company Building

Allison Creek Presbyterian Church / African-American Graveyard HM

5780 Allison Creek Road, York

(Front) This church was founded in 1854 by residents of the Clay Hill community on Allison Creek, who were members of Bethel (1769) and Ebenezer (ca. 1785) Presbyterian churches. They built this church soon afterwards, on land donated by J.D. Currence. Rev. J.R. Baird, the first pastor here, served until 1866. (Reverse) A graveyard just E of the church cemetery was begun in the 1850s for both slave and free black members of the church. Used until ca. 1896, it contains about 300 graves, 14 with engraved stones and the rest marked by field stones or unmarked. After 1865 black members of Allison Creek left to form Union Baptist (1892), Liberty Hill A.M.E. Zion (1896), and New Home A.M.E. Zion (1897). *Sponsored by the Culture & Heritage Museums of York County, 2014*

Blue Branch Church HM
655 Blanton Road, Sharon

(Front) Blue Branch Church was formally organized in 1870-71 as part of northern Presbyterians's missions to southern freedpeople. Tradition holds that this site was previously a burial ground for enslaved people. The church's first minister was Rev. Baker Russel (1819-1902). The first church was built here in 1871-72, at which time Blue Branch had 120 members and a Sunday school. (Reverse) For at least a century, Blue Branch Presbyterian Church was a spiritual resource for Black residents of the Bullock Creek area. It was founded as part of the Atlantic Synod, the first of four African American synods in the Presbyterian Church, U.S.A. A new church was built in 1946, at which time a cornerstone bearing the year 1845 was added for unknown reasons. The congregation disbanded in 1972. *Sponsored by Trustees of Blue Branch and WeGOJA Foundation, 2020*

**Boyd Hill School/
West End School** HM
546 S. Cherry Road, Rock Hill

(Front) A new school for African American residents of the Boyd Hill community was built here in 1925 on a 4-acre lot. Designed by local architect Alfred D. Gilchrist, the white, wooden facility cost \$9,100 and was funded by the school district, local African Americans, and the Julius Rosenwald Fund. Four teachers taught approx. 200 students in grades 1-5 in Boyd Hill School's first year here. The school was later expanded to enroll pupils in grades 1-8. (Reverse) Soon after its construction, the school here was renamed West End School. Its first principal was Wesley James Lindsay (1880-1963). West End's student body remained segregated until 1970. The school closed in 1971, following the construction of integrated York Road Elementary School (2 mi. NW). This campus later became a community center. Though brick-veneered and expanded multiple times, portions of the original Rosenwald building remain on the W side of the campus. *Sponsored by West End School Alumni, Friends, & Patrons, 2020*

Brick House / Lynching of Jim Williams HM
Historic Brattonville, McConnells vicinity

(Front) In 1841, Dr. John S. Bratton began construction of a new, all-brick two-story house at Brattonville. Completed c.1843, the Greek Revival building housed the Brattonville Store and Post Office. A two-story rear frame section was added c.1855 to house the Brattonville School. Napoleon Bratton took over the store by 1870 and constructed a new store building c.1885. It closed in 1915. (Reverse) In March 1871, York Co. Ku Klux Klan

members, led by Dr. J. Rufus Bratton, lynched black militia Capt. James Williams, hanging him from a tree near his home 1.5 miles away. His body was carried to the Brick House the next day where a coroner's inquest was held. The murder was part of a wave of Reconstruction-era Klan violence that led to a declaration of martial law in nine S.C. counties. *Sponsored by Culture and Heritage Museums of York County, 2019*

Carroll Rosenwald School HM
4789 Mobley Store Road, Rock Hill vicinity

Built 1929-30 for \$4250, this was originally the Carroll School for African American residents of the nearby Ogden community. Its cost was paid by local African Americans, the school district, and the Julius Rosenwald Fund. It closed in 1954 as part of S.C.'s effort to preserve segregation by equalizing black and white schools. In its last year, 141 students were taught by 4 teachers. *Sponsored by Rock Hill School District 3, 2020*



Carroll Rosenwald School

Carroll Rosenwald School NR
4789 Mobley Store Road, Rock Hill vicinity

The Carroll School is a three classroom frame school building located at 4789 Mobley Store Road at the corner with Williamson Road, approximately seven miles southwest of Rock Hill in York County. The school served the African American community in the Ogden area of York County from its opening in 1929 until 1954, when it was closed. It was listed in the National Register under Criterion A (Ethnic Heritage: Black; Education) and Criterion C (Architecture). In addition to providing for educational opportunities, the Rosenwald schools were intended to create gathering spaces for African American communities in the rural south.

The Carroll School was located across the road from New Zion Baptist Church and was associated with the church in many activities. Records at the Rock Hill School District office show that in the early 1950s, plans to consolidate schools were underway to provide better and larger facilities for the African American students. The Carroll School closed in 1954 and students were transferred to a newly consolidated African American school, the Fairview School. In 2001, an effort was begun by Rock Hill School District #3 to restore the building and use it as a site for an in-district field trip for all fifth grade students in the District. Listed in the National Register June 24, 2018.



Catawba Rosenwald

Catawba Rosenwald NR
3071 S. Anderson Road, Catawba

The Catawba Rosenwald School was built in 1924-25 to serve the African-American community in southeastern York County. It was known as the Catawba School on official lists of Rosenwald schools, but is generally known as the Liberty Hill School locally because of its association with Liberty Hill Missionary Baptist Church nearby. The school is significant for its association with African-American public education and ethnic heritage and as an extant example of an architectural design typically associated with schools funded in part by the Julius Rosenwald Fund. It was one of twenty schools built in York County with funds from the Rosenwald program between 1917 and 1932. Of these schools, only two, the Catawba Rosenwald School and the Carroll Rosenwald School, are known to be extant. The Catawba School is built according to Rosenwald Plan # 20 as a two-teacher rural school. The local builder is unknown. The Rosenwald fund contributed \$700 of the total cost of \$2,800. It is one of at least eight extant Rosenwald schools of this type in South Carolina. It was placed on a four-acre site, which exceeded the recommended lot size and provided ample space for outdoor activities and a well and outhouse. There is a non-contributing outhouse behind the school, but it is not known if this is the original privy. In its original location, the building was oriented so that the classrooms received east and west light. About 1960, the school building was moved on the same piece of property to accommodate the widening of South Anderson Road. Since the school was closed in 1956, the Liberty Hill Missionary Baptist Church has assisted the Rock Hill School District in maintenance and security responsibilities.

Clinton Junior College HM
1029 Crawford Road, Rock Hill

Clinton Junior College, affiliated with the A.M.E. Zion Church, was founded in 1894 by Revs. Nero Crockett and W.M. Robinson as Clinton Institute. Named for Bishop Isom C. Clinton, it featured primary and secondary courses as well as a two-year college program. It became Clinton Junior College in 1965. Dr. Sallie V. Moreland (ca. 1898-2000) served 48 years as president of the college from 1946 to 1994. *Erected by Clinton Junior College, 2005*

**Elias Hill Homeplace/
Liberian Migration** HM
5780 Allison Creek Road, Rock Hill vicinity

(Front) Elias Hill (1819-1872) was born enslaved at Hill's Ironworks on Allison Creek. He and his parents were emancipated prior to 1860. Although physically paralyzed at an early age, Elias was well educated and became a Baptist minister, a school teacher, and a Union League leader. In 1869 he purchased 40 acres from J.M. Ross on Allison Creek 1/4 mi. E of here. (Reverse) During Reconstruction (1865-1877), the Ku Klux Klan persecuted Rev. Hill and other freedmen in York County. In October 1871, 166 free blacks from Clay Hill emigrated to Liberia, West Africa, led by Elias Hill, Solomon Hill, June Moore, and Madison, Harriet, and George Simril. Arriving in Liberia in December, they began new lives at Arthington as planters and political leaders. *Sponsored by Culture & Heritage Museums and Allison Creek Presbyterian Church, 2017*

Emmett Scott School HM

*At the Emmett Scott Center,
801 Crawford Road, Rock Hill*

(Front) This school, founded in 1920, was the first public school for blacks in Rock Hill. Named for Emmett J. Scott (1873-1957), a prominent educator who was then secretary of Howard University, Emmett Scott School included all twelve grades until 1956 and was a junior high and high school from 1956 until South Carolina schools were desegregated in 1970. The original two-story frame school, built in 1920, was demolished in 1952.

(Reverse) This property is owned by the City of Rock Hill and has been a neighborhood recreation center since the school closed in 1970. Seven principals served the Emmett Scott School during its fifty-year existence: Frank H. Neal 1920-1924; L.B. Moore 1924-1938; Ralph W. McGirt 1938-1959; W.H. Witherspoon 1959-1967; George Land 1967; Richard Boulware 1968; Samuel Foster 1969-1970. *Erected by Emmett Scott Alumni and Affiliates, 1996*

1931-1973. The college dropped grades 1-7 in 1938, then dropped grades 8-12 in 1950 and became Friendship Junior College. In 1960-61, students who protested segregation at sit-ins at McCrory's on Main St. became pioneers of the Civil Rights Movement. The struggling junior college closed in 1981, and the buildings on this site were demolished in 1992. *Sponsored by the African-American Cultural Resources Committee of Rock Hill, 2014*

George Fish School HM

401 Steele Street, Fort Mill

(Front) This was the site of Fort Mill's longest operating school dedicated to African Americans. Built on a 4-acre parcel acquired in 1925, the brick school opened in 1926 and cost \$12,200, a portion of which was paid by the Julius Rosenwald Fund. The school was named for George Fish (1868-1933), a white mill manager who supported its construction. African Americans were previously taught at the old Fort Mill Academy building 1 mi. SW. (Reverse) The design of the George Fish School followed the Rosenwald Fund's six-teacher floor plan and included six classrooms, an auditorium, stage, and library. By the 1930s, the school enrolled grades 1-8 before adding a ninth grade and, by 1941, a high school. It remained a segregated school for African Americans until 1968, when it integrated and became Fort Mill Jr. High. The school was sold in 1986 and later demolished. *Sponsored by Fort Mill School District, 2019*

Hermon Presbyterian Church NR

446 Dave Lyle Boulevard, Rock Hill

The congregation of Hermon Presbyterian Church was organized in 1869 by a group of African Americans who had been members of Presbyterian congregations before the Civil War and wanted to form their own congregation. It was one of the first African American congregations in Rock Hill. The members first met in a small frame building, but by the 1890s the congregation had grown enough to purchase land and begin construction of a permanent church building on this site. The brick church was constructed largely through the efforts of members of the congregation, which included five bricklayers and seven carpenters. Hermon Presbyterian Church, which was completed in 1903, is an excellent example of late Gothic Revival church architecture. The congregation of Hermon Presbyterian Church has included many leaders in education, politics, and the Civil Rights Movement in Rock Hill.



Friendship School / Friendship Junior College

Friendship School / Friendship Junior College HM

445 Allen Street, Rock Hill

(Front) Friendship College, on this site from 1910 to 1981, was founded in 1891 by Rev. M.P. Hall and sponsored by the Sunday Schools of the black Baptist churches of York and Chester counties. It first met in nearby Mt. Prospect Baptist Church before acquiring 9 acres here in 1910. Also called Friendship Normal and Industrial Institute, it was chartered in 1906 and combined an elementary and secondary school curriculum with an industrial education for much of its history. (Reverse) Dr. James H. Goudlock was president here 42 years,



Hermon Presbyterian Church

Jr. College in Rock Hill were denied service at the McCrory's lunch counter but refused to leave. Their sit-in was one of the first of many calling attention to segregated public places in downtown Rock Hill. These protests lasted for more than a year. (Reverse) Many Rock Hill protesters were arrested, convicted, and fined. On January 31, 1961, ten students from Friendship Jr. College were arrested when they refused to leave McCrory's. Nine would not pay their fines and became the first Civil Rights sit-in protesters in the nation to serve jail time. This new Jail No Bail strategy by the Friendship Nine was soon adopted as the model strategy for the Freedom Rides of 1961. *Erected by the Culture & Heritage Museums of York County and the City of Rock Hill, 2007*

Mount Prospect Baptist Church HM
339 W. Black Street, Rock Hill

(Front) This church, founded in 1883, first held services in private homes in Rock Hill. Formally organized as First Baptist Church, Colored, in 1885, it was later renamed Mt. Prospect Baptist Church. Its first pastor, Rev. Thomas S. Gilmore (1855-1938), served here 55 years, until his death in 1938. The first permanent church, a frame building, burned and was replaced by a second frame church about 1900. (Reverse) In 1891 Mount Prospect hosted the first classes of Friendship College, founded by Rev. M.P. Hall to offer an education to Rock Hill blacks before there was a public school for them. The school held classes here until 1910. The second church burned in 1914, and this brick church, with Romanesque Revival elements, was built in 1915. It was listed in the National Register of Historic Places in 1992. *Sponsored by the African-American Cultural Resources Committee of Rock Hill, 2014*

New Mount Olivet A.M.E. Zion Church HM
527 S. Dave Lyle Boulevard, Rock Hill

(Front) This church, organized in 1873, held its first services in private homes and then under a brush arbor on Pond St., near the railroad tracks. First called Mt. Olivet Methodist Zion Church, it bought this tract in 1896 and built its first permanent church, a frame building, in 1898. Renamed Mt. Olivet A.M.E. Zion Church ca. 1900, it built this brick church 1923-27, under Revs. J.D. Virgil and C.L. Flowers. (Reverse) The church was renamed New Mount Olivet A.M.E. Zion Church in 1937. In May 1961, when an interracial group sponsored by the Congress of Racial Equality (CORE) launched the first Freedom Rides from Washington to New Orleans, the first violent opposition in the South occurred in the bus station in Rock Hill. That night this church held a mass meeting to honor and support the Freedom Riders. *Sponsored by the African-American Cultural Resources Committee of Rock Hill, 2014*

Liberty Hill School HM
3071 S. Anderson Road, Catawba

(Front) Liberty Hill School was built in 1924-25 to serve African American residents of the Catawba area. Its \$3,200 cost was paid by local African Americans, the school district, and the Julius Rosenwald Fund. It is one of twenty Rosenwald schools built in York County and among nearly 500 constructed in S.C. It follows a two-teacher design plan typical of smaller Rosenwald schools. (Reverse) Liberty Hill School ultimately enrolled students in grades 1-7. It closed in 1955 and was among the last country schools in York County to be consolidated. Its students were transferred to Hillcrest Elementary in Lesslie (7.3 mi. N), built in 1955 and funded by the S.C. equalization program, a statewide effort to preserve segregation by upgrading Black schools. *Sponsored by Liberty Hill Rosenwald Foundation and WeGOJA Foundation, 2020*

McCrory's Civil Rights Sit-Ins / "Friendship Nine" HM
137 E. Main Street, Rock Hill

(Front) This building, built in 1901, was occupied by McCrory's Five & Dime from 1937 to 1997. On February 12, 1960, black students from Friendship

Sadler Store HM
405 S. Congress Street, York

(Front) This brick-veneered, wood frame building was built in 1927 as a country store opened by William Sadler (1865-1930). An African American businessman, Sadler had managed farmland and another store in McConnells, S.C., before opening the Sadler Store here on the outskirts of York in one of the town's predominantly black neighborhoods. The adjacent one-story house was built at the same time as the store and served as Sadler's second family home. (Reverse) Upon Sadler's death, his daughter Mary "Mamie" Sadler Crawford (1899-1992) took over the store, managing it until the 1960s. She renamed it "Crawford's" and added a lunch counter. It was one of York's only black-owned businesses and a well-known gathering place for local African Americans and those traveling between Charlotte and Columbia. Crawford's daughter, Mae Crawford Williams, kept the store open until 1997. Listed in the National Register of Historic Places in 2017. *Sponsored by Yorkville Historical Society and WeGOJA Foundation, 2020*

Sadler Store NR
405 S. Congress Street, York

The Sadler Store, built in 1927, is a one-story wood framed, brick veneered commercial country store at 405 South Congress Street in York, South Carolina. It was listed in the National Register of Historic Places under Criterion A in the area of Ethnic Heritage: African American as an example of African American entrepreneurship during the era of legalized racial segregation. Business owner William Sadler built his country store in York in 1927. The Sadler Store provided future generations of William Sadler's family opportunities for financial independence not possible for many other black South Carolinians due to the restrictions of Jim Crow segregation. Following William's death in the 1960s, the store was operated by his eldest daughter, Mamie Sadler Crawford, who managed it until it closed in the 1970s. The small building served as a store, restaurant, and gathering place for African Americans in York, as well as a haven for black travelers in route to Charlotte or Columbia via Hwy. 321. Family remembers recall that the Sadler Store, by then known as Crawford's, was well known as a friendly location by black travelers making their way through York. The Sadler Store was once centered within one of York's primary African American residential communities and located across from Jefferson School, the main African American high school in the town. When Jefferson School integrated in 1970, it closed off a significant portion of the customer base for the store and was a contributing factor in the store's closing. Listed in the National Register October 16, 2017.



Sadler Store

St. Anne's Parochial School HM
648 S. Jones Avenue, Rock Hill

(Front) St. Anne's Church, the first Catholic church in York County, was founded in 1919 by the Rev. William A. Tobin of Columbia. The first church, built on Saluda Street in 1920, closed in 1961. St. Anne's opened its first parochial school in the church rectory in 1951, with 17 pupils in the kindergarten and first grade. A second grade was added in 1952. A new St. Anne's School opened here in 1956. (Reverse) In 1954 St. Anne's became the first school in S.C. to integrate, when it enrolled 5 students from St. Mary's, the predominantly African-American Catholic church in Rock Hill. The school included grades 1-8 by 1957, and by 1961 had 15 black students enrolled. Worship services for St. Anne's Church were held in the school auditorium 1982-1994. In 1998, St. Anne School moved to a new facility on Bird Street. *Erected by Culture & Heritage Museums of York County, St. Anne School, and The Hands of Mercy, Inc., 2009*

St. James Rosenwald School HM
1108 Hickory Street, Hickory Grove

(Front) This was one of twenty African American schools built in York County in the early 20th c. with support from the Julius Rosenwald Foundation, which helped fund nearly 5,000 new schools for Black pupils across the South, including approx. 500 in S.C. This school was built in 1929-30 at a cost of \$3,000 and sits on a 4-acre lot. It follows a two-teacher design plan commonly used for smaller Rosenwald schools. (Reverse) St. James School's first principal at this location was James W. Goudlock. It served local families until 1957 and was one of many local schools to close in the 1950s as part of the consolidation of York Co. school systems. Three teachers instructed seventy pupils during the school's final year. This

building later housed St. Paul's Baptist Church. It is one of the only Rosenwald schools still standing in York Co. *Sponsored by Hickory Grove Community Preservation and WeGOJA Foundation, 2021*

William Hill / Hill's Ironworks HM

About 4 miles north of Newport on SC Highway 274, Newport vicinity

(Front) William Hill, who served in the American Revolution and was present at many battles, built an ironworks near here on Allison Creek about 1776. Hill and his partner, Isaac Hayne, manufactured swivel guns, kitchen utensils, cannon, ammunition, and various farm tools. His ironworks was burned by British Capt. Christian Huck in June 1780. (Reverse) Rebuilt 1787-1788 near here on Allison Creek, Hill's Ironworks consisted of two furnaces, four gristmills, two sawmills, and about fifteen thousand acres of land by 1795. Around eighty blacks were employed here as forgemen, blacksmiths, founders, miners, and in other occupations. A nail factory with three cutting machines was operating here by 1802. *Erected by the York County Historical Commission, 1988*

Wright Funeral Home HM

8 Hunter Street, York

(Front) Isaac Bub Wright Jr. was a master craftsman who began making caskets in the early 1900s. In 1914 he began Wright Funeral Home at this location. The two-story building here served as a funeral parlor and chapel, with an embalming room in the rear. Later, a pressing club (dry cleaners) also operated at the rear of the building. The second floor served as a casket making shop. Isaac Wright died in 1918, but his widow, Fannie C. Wright, continued to operate the business. (Reverse) Wright Funeral Home was among the earliest black-owned businesses in York and remains family-owned after 100 years. It played an important role serving the African American community during the era of racial segregation. The Wright family also operated a grocery store, which was replaced by a modern brick funeral home in 1985. In 1998, the original funeral home building was repurposed as the Alice Wright Smith Historical Museum. *Sponsored by the Yorkville Historical Society, 2018*