African American Historic Places in South Carolina

The following properties in South Carolina were listed in the National Register of Historic Places or recognized by the South Carolina Historical Marker program from
July 2021 - June 2022
and have important associations with African American history

State Historic Preservation Office
South Carolina Department of Archives and History

HM = Historical Marker **NR** = National Register of Historic Places

Abbeville

Harbison Cemetery HM

East of S.C. Hwy. 20 and Sunset Dr., Abbeville

(Front) This approx. three-acre cemetery dates to at least the 1890s and was created to serve African American residents of the Abbeville area. It eventually became known as "Harbison Cemetery" after historically black Harbison College, located north of here by c.1900 and named for benefactor Samuel Pollock Harbison. The earliest-known burials here include members of the Logan, Richie, and White families. Several of the graves show the influence of African burial customs.

(Reverse) Harbison Cemetery is a community burial ground and includes members from several local denominations. The interred include alumni of Harbison College and its predecessor, Ferguson Academy, and at least one Harbison professor. Also among the buried are farmers, laborers, teachers, ministers, tradespeople, homemakers, and business people. Harbison College moved to Irmo, S.C. in 1911. Burials took place here throughout the 20th century and continue today. ***Sponsored by Essie Strother Patterson Legacy Foundation, 2021***

Abbeville County Training School NR

410 Branch Street, Abbeville

The Abbeville County Training School is listed in the National Register for significance in the areas of Education, Ethnic Heritage: Black, and Architecture. Built in 1925 with support from the Julius Rosenwald Fund, the Abbeville County Training School was one of five Rosenwald schools constructed in Abbeville County in the 1920s. From 1925 through 1970, it served as an educational and social center for the local African American community. The building housed first through twelfth grade students and was the only accredited African American high school in the

county in its later years. In 1954, the building became the Branch Street School and served grades one through eight until 1968, and one through seven until closing in 1970. The school exhibits the tenacity and perseverance of Abbeville County African American residents despite the inequities of segregation. The school is also architecturally significant as an example of Floor Plan No. 7, one of two seven-teacher school designs created for the Rosenwald program. Although some of the original windows have been bricked-in, the original fenestration is evident and still exhibits the rhythm of the original construction, and the building retains many character-defining features. The 1949 additions to the main school and the ca. 1954 brick classroom building were constructed within the property's period of significance and contribute to its importance. The school sits on a five-acre parcel on the south side of Branch Street in the town of Abbeville, though only the upper half of the tract is historically associated with the school. Listed in the National Register May 27, 2022.

Aiken

African Americans in the CCC HM

Aiken State Park, near Park office, 1145 State Park Rd., Windsor vicinity

(Front) Aiken State Park was one of 17 state parks built in S.C. by the Civilian Conservation Corps (CCC), which was racially segregated. Company 1438, a white unit, began work on the park in 1934. They were replaced in 1936 by Company 4470, an African American unit who worked here until 1939 and ultimately built most of the park. When the park opened in 1936, it prohibited African American visitors.

(Reverse) Most Black CCC workers in S.C. were assigned to forestry projects, and Aiken was one of the only S.C. state parks constructed by an African American unit. Workers here planted trees, fought wildfires, stocked fish, and built roads, buildings, trails, dams, and other resources around the park. Aiken and the rest of the state park system did not fully integrate until 1966. ***Sponsored by South Carolina State Park Service, 2022***

Allendale

Allendale Training School NR

4561 Allendale-Fairfax Highway, Allendale

The Allendale Training School is a collection of International Style one-story masonry buildings locally significant in the areas of Education, Ethnic Heritage: Black, and Architecture. Prior to the construction of the Allendale Training School, the town of Allendale's Black students were served by a campus of wood frame buildings constructed in the mid-1920s. The destruction of part of that campus in a 1946 fire and a growing student body prompted the initial construction of the Allendale Training School in 1950. Increasing enrollment prompted plans for an addition to the existing school building and three new buildings in 1955, funded by the State of South Carolina's "equalization" program, a statewide campaign to thwart mounting legal challenges to segregation by improving the condition of the state's Black schools. Designed by notable architecture firm Lafaye, Lafaye, and Fair, the 1950 school and its 1955 additions exemplify the burgeoning trend of Modern architecture in the postwar period, particularly for educational facilities. The buildings are architecturally significant as they epitomize the Modern design utilized for most equalization schools, which included one-story, flat-roofed buildings with large banks of metal-framed windows. The site still reflects its original use as a school with visible remnants of modern playground equipment and large acreage behind the school for play. The site retains a high degree of integrity. The original windows are present throughout the buildings, the classroom layouts are largely untouched, and the horizontal dominance of the design remains intact, making this a highly intact piece of South Carolina's educational history and legacy of racial discrimination. Listed in the National Register June 10, 2022.

Beaufort

Oyotunji Village HM

Bryant Ln. and U.S. Hwy. 17/21, Sheldon

(Front) In 1970, members of the N.Y. Yoruba Temple arrived in Beaufort Co. to found an "African Village" centered on traditional Yoruba religion and culture. Influenced by Black Nationalist thought, they rented lots at two other sites before establishing Oyotunji Village on a 9-acre parcel here in 1972. Its name refers to the West African empire and is Yoruba for "Oyo again awakes."

(Reverse) Villagers were part of a Yoruba movement known as Orisha-Vodun, the lead founder of which was Oba (King) Efuntola Oseijeman Adelabu Adefunmi I (1928-2005), born Walter Eugene King in Detroit. Here they built temples, shrines, homes, a school, museum, and bazaar. A national center for Yoruba culture, Oyotunji was home to as many as 150-200 people by the early 1980s.

Sponsored by Oyotunji Village, 2021

Berkeley

S.C.O.P.E. Freedom House HM

E side of State Rd. S-8-35, 1/10 mi. N of S.C. Hwy. 45, Pineville

(Front) In 1965, this was the Berkeley County headquarters of Summer Community Organization and Political Education (SCOPE), a voter registration project of the Southern Christian Leadership Conference (SCLC). SCOPE recruited volunteers from colleges around the U.S. to work with local African American activists in six southern states. Two concrete buildings here served as their "Freedom House."

(Reverse) Berkeley Co. SCOPE was established by Martha Prioleau Simmons, a local civil rights leader whose family owned the Freedom House property. The Pineville-based project included five white Ca. college students and at least two dozen local Black adults and teenagers. Together, they registered approx. 600 new voters over three months and conducted demonstrations against segregation. ***Sponsored by SCOPE50, 2021***

Charleston

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

4650 Sanders Ave., North Charleston

(Front) Organized c.1867 by Rev. Caesar Smalls, St. Peter's African Methodist Episcopal (A.M.E.) Church is the oldest-known religious body in North Charleston. Tradition holds members first worshipped under a tent at Retreat Plantation, which later became the site of the Charleston Navy Yard. By 1871, they acquired a one-acre parcel at this site, where they built a wood frame church on the south side of the property.

(Reverse) St. Peter's was an important early institution for Liberty Hill, a community of freed people situated north and west of the church. Brick veneer and stained glass windows were added to the church by the 1950s. An education building was built in 1971 and dedicated in 1973. A new sanctuary was built in 1981 to replace the old church, which closed due to damage. It was repaired

and reopened as a family life center in 1991. ***Sponsored by St. Peter's AME Church Trustee Board, 2021***

Slave Trading Complex HM

6 Chalmers St., Charleston

(Front) This was the south end of a large slave trading complex known as The Mart or Ryan's Mart. It was opened in 1856 by Thomas Ryan after the City banned auctions of enslaved people and other goods from near the Exchange building. At that time, this Chalmers St. lot was an alleyway that led to the rest of the complex, which extended one-block north to Queen St. In 1859, the Mart's second owner had the alley covered and converted it into a formal auction space.

(Reverse) Behind this lot was a large "slave pen," kitchen house, four-story "jail" building, and a small structure later recalled as a "dead-house." None remain. Bombardment during the Civil War forced the Mart's abandonment in 1863. Sales of enslaved people continued at other sites until Confederate forces evacuated Charleston in 1865. The Mart buildings later became tenements, portions of which African Americans occupied for decades. The Old Slave Mart Museum opened here in 1938. ***Sponsored by Old Slave Mart Museum/City of Charleston***

Slave Trading Complex HM

Approx. 150 ft. W of Queen St. and State St. intersection, Charleston

(Front) From 1856 to 1863, this was the north end of a slave trading complex known as The Mart or Ryan's Mart. It was opened by Thomas Ryan and extended south to a lot on Chalmers St. that became its main sales room. Prior to auction, enslaved people were held, prepped, and inspected in a large "slave pen" formed by high brick walls connecting the north and south ends of the Mart. The Mart also included a two-story kitchen house and a small structure later recalled as a "dead-house."

(Reverse) Enslaved people were also confined and sometimes sold at Ryan's Jail, a brick four-story double-house here on Queen St. After slavery was abolished, local Black residents lived in the Mart buildings. African American families still resided in the Queen St. building as late as 1950 when the county health department condemned it as uninhabitable. It was torn down by 1951. The Chalmers St. sales room, now the Old Slave Mart Museum, is the last extant Mart building. ***Sponsored by Old Slave Mart Museum/City of Charleston***

Darlington

Pleasant Grove Church HM

1372 Pocket Rd., Darlington vicinity

This church was organized in 1869 by Rev. Dnaiel Jesse. Members first met under a brush arbor before building a small wooden church at this site by 1872, when they acquired one acre where the church already stood. The present structure was built in 1910 and has been renovated several times. Dr. Frank Ham was the longest-serving of six pastors the church had in its first 150 years, serving 49 years. ***Sponsored by Pleasant Grove Baptist Church, 2021***

Bethesda Baptist Church HM

208 Church St., Society Hill

(Front) Bethesda Baptist Church organized in 1867 when African American members of Welsh Neck Baptist Church were granted dismissal to form their own congregation. The church's first minister was Rev. James Hamilton. Bethesda was originally part of the Gethsemane Baptist Association and later joined the Pee Dee Association. The church cemetery is located north of here behind Welsh Neck Cemetery.

(Reverse) Bethesda Baptist Church had as many as 1,300 members in the 1880s and was for a time the largest black Baptist congregation in the Pee Dee. Nearby Union Baptist Church was formed by

Bethesda members in 1885. The current church bulding was constructed in 1971 and is the fourth to have served the congregation. The previous three churches burned in 1871, 1934, and 1969. *Sponsored by Bethesda Baptist Church, 2021*

Cherry Grove Baptist Church/Cherry Grove Rosenwald School HM

552 E. Billy Farrow Hwy., Darlington vicinity

Cherry Grove Baptist Church (Front)

Former members of Swift Ceek Baptist Church (3 mi. W) founded this church in 1869, later adopting the name "Cherry Grove." They obtained this site in 1878 to build their first permanent church, and land 1½ mi. NW for a cemetery in 1889. The church was originally part of the Gethsemane Baptist Association, Upper Division, and later joined the Pee Dee Baptist Association.

Cherry Grove Rosenwald School (Reverse)

For many years, Cherry Grove Baptist Church supported a public school for African Americans. In 1920-21, the Julius Rosenwald Fund helped build a 4-teacher school to the church's west, one of 14 Rosenwald schools to be built in Darlington Co. It was part of Swift Creek School District (No. 8) and eventually served grades 1-7. Cherry Grove School closed in 1956 and no longer stands. *Sponsored by Cherry Grove Missionary Baptist Church, 2022*

Dorchester

Dorchester Cemetery HM

Infinity Dr., Dorchester

(Front) In 1876, six trustees of a local Methodist Episcopal (M.E.) congregation purchased a 25-acre parcel at this site. Tradition holds that congregants worshipped under a brush arbor before building a church south of here several years later. The church was subsequently named Morris Chapel Methodist Episcopal Church. This site continued to be used as a cemetery.

(Reverse) This later became a community burial ground for African Americans known as Dorchester Cemetery. Among the area churches with members buried here are Morris Chapel United Methodist, Jerusalem United Methodist, St. Daniel United Methodist, Elem Missionary Baptist, Surprise Missionary Baptist, and Mt. Zion African Methodist Episcopal. Burials continue to take place here. *Sponsored by Dorchester Cemetery Association, 2022*

Florence

Mars Bluff Rice Growers HM

Francis Marion Rd. and Robert C. Scott Dr., Florence vicinity

(Front) From the 18th century until c.1920, African American farmers grew rice in nearby fields. While not a major cash crop in this part of S.C., rice was a staple on local plantations, where enslaved people grew it using African methods. After the Civil War, most freed people here worked as tenants and sharecroppers, and some continued to grow rice for household consumption and sale to merchants.

(Reverse) Freed people and their descendants grew rice on at least 18 fields, most less than 1 acre in size. Most Mars Bluff farmers cleared fields where rainwater accumulated and watered as needed from wells and ditches, rather than rely on canals and reservoirs. Grown on land unsuited for cotton, rice provided African Americans in Mars Bluff a measure of economic and community independence. *Sponsored by Francis Marion University, 2022*

Ebony Guest House HM

712 N. Wilson St., Florence

(Front) In 1949, Ebony Guest House, a prominent local tourist home for African Americans, opened at this site. It was owned and operated by Mary C. Holmes (1900-1981), a native of Williamsburg Co. who moved to Florence in the 1920s. She lived next door with her family, who helped maintained the Guest House. Her husband, Norman A. Holmes (c.1890-1969), was a minister and carpenter who oversaw construction of the two concrete-block buildings where guests stayed.
(Reverse) Ebony Guest Houst was listed in *The Negro Traveler's Green Book* for a number of years and was a valuable resource at a time when white-owned establishments typically barred African Americans. It initially catered to traveling ministers but soon served a variety of guests, including national entertainers performing at nearby venues. Ebony Guest House closed in the 1970s. Holmes family descendants later converted the buildings into apartments. ***Sponsored by Francis Marion University and the City of Florence, 2022***

Laurens

Hampton Street School HM

N. Caroline St. and E. Hampton Ave., Laurens

(Front) By 1895, this intersection was the site of the Laurens Colored School, eventually known as Hampton Street School. In that year, Thomas Sanders became principal and taught 60-100 students with his wife, Rachel Sanders. It was housed in a wooden building behind St. Paul Baptist Church and supported by local African American residents. It was rebuilt after a 1912 fire that also burned the church and the Sanders family home.
(Reverse) Hampton Street School was located in what was once known as the "Possum Hollow" neighborhood. It served grades 1-10 until 1937, when Thomas Sanders High School opened 1.3 mi. SE. Hampton Street School then became an elementary school for grades 1-7. The school closed in 1954 and was replaced by a new Thomas Sanders Elementary School, built near the high school with funds from the S.C. equalization program. ***Sponsored by City of Laurens, 2021***

Lexington

Mount Olive A.M.E. Church HM

490 South Church St., Swansea

(Front) This is the first permanent site of Mount Olive African Methodist Episcopal (A.M.E.) Church. Church leaders acquired this site from Hilliard and Joanna Goodwin in 1899, a few years after the Town of Swansea was chartered. Congregants organized several years earlier and are said to have met under a brush arbor before building their first church here. The church's founders included members of the Hildebrand, Johnson, and Lykes families.
(Reverse) Many of Mount Olive's original members had previously been enslaved in this part of Lexington County and worked as farmers after emancipation. The congregation was initially part of the A.M.E. Church's Columbia District and later joined the Wateree District. The first A.M.E. church in Swansea, Mount Olive was a valuable community resource for local African Americans. The current church dates to c.1909 and was later brick-veneered. ***Sponsored by Mount Olive A.M.E. Trustee Board, 2021***

Cayce Colored School/Cayce Negro Elementary School HM

1908 Wilkinson St., Cayce

Cayce Colored School (Front)

In 1927-28, a wood frame school was built on this site to house the Cayce Colored School. It served African American residents of Cayce and was part of the Brookland-Cayce School District. Grades 1-7 enrolled at the school for much of its history. Approx. 200 students attended each day in the 1930s. The school was later expanded and was brick-veneered c.1950. It hosted performances, talks, and other community events.

Cayce Negro Elementary School (Reverse)

In 1953, a ten-classroom brick building was built south of the old school, by then known as Cayce Negro Elementary. It was funded by the S.C. equalization program, a state effort to preserve segregation by improving Black schools. The school was renamed for local teacher Ida A. Bull in 1965. It closed in 1969 as part of integration. All that remains of the school is the equalization wing along Wilkinson Street. ***Sponsored by Neriah Community Development Corporation, 2022***

Marlboro

Workers Enterprise Bank HM

104 W. Market St., Bennettsville

(Front) Chartered in 1919, the Workers Enterprise Bank was the first Black-owned bank in Bennettsville and one of the only such institutions then in S.C. It opened in 1920 in this purpose-built, one-story brick building. The bank's founders included local African American leaders Edward Sawyer, Carolina Breeden, Jonas Thomas, George Pegues, and Kestler Reese. It was built on land owned by Thomas, who ran a hotel and store in an adjacent building.

(Reverse) After Reconstruction, southern African Americans opened banks like this one to provide economic opportunity to community members who were routinely denied access to credit and other financial services. The Workers Enterprise Bank was a valuable resource for Black families, businesses, and farmers from across Marlboro Co., who came here to obtain personal loans and mortgages, open savings accounts, and conduct other business. The bank closed in December 1924. ***Sponsored by Marlboro County Historic Preservation Commission, 2022***

Orangeburg

Christ the King Catholic Church HM

140 Treadwell St., Orangeburg

(Front) In 1930, white Catholic priests in the Redemptorist missionary order assumed charge of local Holy Trinity Parish. In 1939, they opened a mission named "Christ the King" to evangelize to local African Americans. Their first permanent church was built on College Ave. in 1940. It burned in a likely arson days before its dedication. A second church, of Colonial Revival-inspired design, was built here in 1942.

(Reverse) Classes were initially held here for Christ the King Catholic School. The school was staffed by the Oblate Sisters of Providence, an order of African American nuns, and eventually moved to the site of their convent on Amelia St. Christ the King Church served Black Orangeburg-area Catholics until 1967, when congregants integrated with historically white Holy Trinity Church. The church no longer stands. ***Sponsored by the Cecil Williams Civil Rights Museum and the Orangeburg NAACP, 2022***

Christ the King Catholic School HM

1724 Amelia St., Orangeburg

(Front) This was the site of Christ the King Catholic School for local African Americans. Classes were previously held at Christ the King Church, opened on Treadwell Ave. in 1942. In 1943, the Oblate Sisters of Providence, an order of African American nuns, arrived in Orangeburg to maintain this and another Catholic school in Aiken. Christ the King School subsequently moved to this site, where the order's convent was located.

(Reverse) In 1949, Christ the King School moved into the brick-faced Quonset hut that still stands nearby. A brick annex was added in 1954. For a time, approx. 200 students in grades K-8 attended, included from non-Catholic families. The church closed in 1967 when congregants integrated with historically white Holy Trinity Church. The school reopened as Holy Trinity School on Riverside Dr. with Black and white pupils. It closed in 1998. ***Sponsored by the Cecil Williams Civil Rights Museum and the Orangeburg NAACP, 2022***

Pickens

Littlejohn's Grill HM

644 Old Greenville Hwy. (S.C. Hwy. 93), Clemson

(Front) Horace and Gertrude Littlejohn opened Littlejohn's Grill in a small concrete building in the 1940s. After a c.1950 fire, they rebuilt the Grill as a two-story nightclub. It became a stop on the "Chitlin' Circuit" of venues that hosed African American entertainers during segregation. Among those who performed there were James Brown, Little Richard, Marvin Gaye, and The Supremes.

(Reverse) Littlejohn's Grill was an important social and cultural institution for black Clemson-area residents. Artists and other black travelers barred from local whites-only hotels often lodged in the Grill's tourist cabins. After Horace Littlejohn's 1966 death, the club continued to operate under different names and management. It was demolished in 1995 and replaced by the Littlejohn Community Center. ***Sponsored by City of Clemson and Pickens County Historical Society, 2022***

Central Colored School HM

714 W. Main St., Central

(Front) This frame building was constructed c.1925 as a school for African American residents of Central. Known as Central Colored School, it replaced a privately owned one-room school building believed to have been located nearby. The school enrolled appox. 70 students in grades 1-7 in 1937 and was open eight months out of the year. It had three rooms and was staffed by two teachers, including the principal.

(Reverse) Students who continued their education beyond Central Colored School attended Liberty Colored High School in Liberty. Central Colored School served local families until it closed in 1953. In its final year, the school enrolled approx. 50 pupils. Central-area students then attended segregated Calhoun Elementary in Clemson. In 1957, the former school at this site became the Central Community Center. ***Sponsored by Pickens County Historical Society, 2022***

Soapstone Church & School HM

296 Liberia Rd., Pickens vicinity

(Front) This Baptist congregation likely dates to the 1870s and was organized by Rev. Joseph McJunkin to serve residents of Liberia, a community of newly freed slaves settled after the Civil War. Congregants are said to have first met under a brush arbor. Tradition holds that early members held classes for local children on a nearby soapstone outcropping that gave the church its name.

(Reverse) By the 1890s, Soapstone Church housed an African American public school. A one-room schoolhouse that still stands may date to the 1920s and served as Soapstone School until it closed in 1953. In 1967, a church built c.1900 burned in a possible arson. It was replaced later that year by

the current church. Former members and Liberia residents are buried in two nearby cemeteries.
Sponsored by Pickens County Historical Society and Pickens County, 2022


Richland

Holman's Barber Shop NR

2128 Gervais Street, Columbia

Holman's Barber Shop is significant at the local level for its association with Black barber shops' and beauty salons' important functions within African American communities, and its connection with Columbia's segregation history. Operating for over seventy years within Lower Waverly, Holman's Barber Shop reflects Black barber shops' vital roles within local African American communities and is one of the only mid-century Black-owned barber shops in Columbia known to still stand and have integrity to its earliest years of operation. Holman's provided Black Columbians and other African Americans with an alternative public space where patrons could meet, freely converse, and receive quality, convenient service without fear of the harassment and degradation that often awaited them in similar white-controlled establishments.

The operation of first Ret's Beauty Box and later the Modernistic Beauty Salon in the other half of the building provides a parallel story of beauty care, social history, and upward economic mobility for Black women. The hollow concrete block commercial building endures as a reminder of Black entrepreneurship in the face as adversity and of African Americans' broader resistance to the system of segregation. The building's exterior remains largely unchanged since construction, with minimal cosmetic updates, and it overall retains its historic integrity from the period of significance. Listed in the National Register September 10, 2021.

Zion Baptist Church NR

801 Washington Street, Columbia

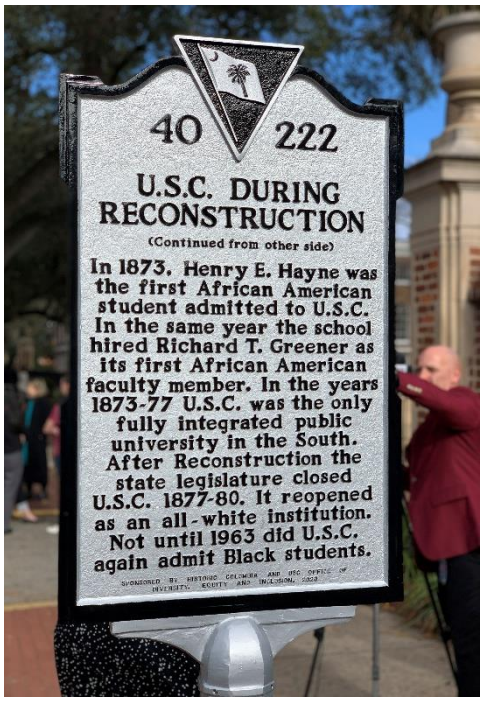
Zion Baptist Church is significant at the local level under Criterion A in the areas of Ethnic Heritage: Black, Social History, Health/Medicine, and Politics/Government, and under Criterion C in the area of Architecture. Located in downtown Columbia, Zion served as a vital center of activity for the African American community from the building's construction in 1916 through the civil rights movement of the 1950s and 1960s. For decades, the church was a key site for local activism in the long Black freedom struggle, used by the National Association for the Advancement of Colored People (NAACP), Richland County Citizens Committee, and a number of other local organizations. It was also an important site for community health, including as the original location of a clinic opened by South Carolina's first female African American medical doctor, Dr. Matilda Evans. Zion was also the starting place for one of South Carolina's most significant civil rights demonstrations, when students marched from the church to the South Carolina State House where they were arrested en masse, leading to the Edwards v. South Carolina (1963) Supreme Court decision. The church building is also listed as an important local example of Romanesque Revival ecclesiastical architecture in Columbia. The building retains much of its original historic fabric with minimal alteration on the exterior and in the sanctuary, and demonstrates a late, stripped-down variation on Romanesque Revival architecture. Listed in the National Register September 24, 2021.

Allen Benedict Court HM

East side of Harden St., between Laurel St. and Read St., Columbia

(Front) In 1940, a segregated public housing complex for African Americans opened at this site. Named after nearby Allen University and Benedict College, Allen Benedict Court was the second public housing project in Columbia built under the Housing Act of 1937. It was constructed by the Columbia Housing Authority with funds provided by the United States Housing Authority. The 17-acre site was previously occupied by small wooden houses.

(Reverse) For years, Allen Benedict Court was an important resource for local African American families who often faced discrimination in the housing and lending markets. Residents lived in 26 brick buildings with 244 units and amenities like athletic courts, a playground, social area, a splash pool, and a public library branch. Local Black press called the complex a "distinct asset" to the surrounding neighborhood upon its opening. Allen Benedict Court was razed in 2021. ***Sponsored by Columbia Housing Authority, 2021***



U.S.C. During Reconstruction HM

Sumter St. and College St., adjacent to University of South Carolina Horseshoe, Columbia

(Front) People of African descent have been integral to the history of U.S.C. In the early days of the university enslaved people lived and worked on campus. After the Civil War a new state constitution required that public schools, colleges, and universities be free and open to all "without regard to race." In 1869, the S.C. legislature appointed two African Americans, Benjamin Boseman and Francis Cardozo, to the board of trustees.

(Reverse) In 1873, Henry E. Hayne was the first African American student admitted to U.S.C. In the same year the school hired Richard T. Greener as its first African American faculty member. In the years 1873-77 U.S.C. was the only fully integrated public university in the South. After Reconstruction the state legislature closed U.S.C. 1877-80. It reopened as an all-white institution. Not until 1963 did U.S.C. again admit Black students. ***Sponsored by Historic Columbia and USC Office of Diversity, Equity and Inclusion, 2022***

Hettie Anderson Homesite HM

West side of Wayne St., between Taylor St. and Blanding St., Columbia

(Front) Harriette "Hettie" Eugenia Anderson, acclaimed African American art model of the Gilded Age, grew up in a house at this site. Anderson was born in Columbia around 1873 to Caroline (Lee) Scott and Benajmin Dickerson. Her mother's family were local free people of color before the Civil War. Anderson and her family lived on the west side of Wayne Street on property owned by Scott and later by Anderson.

(Reverse) In the 1890s, Anderson moved to N.Y. and began modeling for prominent artists. She was fair-complexioned and listed in some records as white. She was said to have a "heroic" appearance and often posed as classically inspired figures. Notable works for which posed include Central Park's William T. Sherman Monument and the Saint-Gaudens double eagle gold coin. Anderson died in 1938 and is buried at nearby Elmwood Cemetery. ***Sponsored by South Carolina African American Heritage Commission, 2022***

Spartanburg

Bethune High School HM

450 Park St., Inman vicinity

(Front) Bethune High School opened in 1953. It was housed in a brick facility built at this site and funded by the S.C. equalization program, an effort to preserve segregation by upgrading African

American schools. Bethune replaced several older Black schools in northwestern Spartanburg County. It served grades 1-12 and included elementary and high school wings, a cafeteria, and a gymnatorium.
(Reverse) Bethune High School was named in honor of Mary McLeod Bethune (1875-1955), a pioneering Black educator and activist born near Mayesville, S.C. She attended the school's formal dedication in Dec. 1953 and toured the campus. Bethune High School closed in 1969 during the integration of Spartanburg Co. School District 1. The property was later sold and used as a private business. ***Sponsored by MMB Class of 1972, 2021***

York

Crawford School HM

4109 Saluda Rd., Rock Hill vicinity

(Front) Crawford School for African American residents of the Ogden community was built here in 1926-27. The school cost $3,800 and was funded by Ogden School District No. 14, local African Americans, and the Julius Rosenwald Fund, whose records identified as "Ogden School." It was one of twenty Rosenwald schools built in York Co. and nearly 500 constructed in South Carolina.
(Reverse) Grades 1-8 attended Crawford School, which sat on a 4-ac. lot and followed the Fund's three-teacher design plan. Approx. 100 students were enrolled in the 1950s. Crawford and several other area schools were replaced in 1954 by Fairfield Elementary School, built that year with funds from the S.C. equalization program. The Rosenwald building later became a community center and still stands. ***Sponsored by Legacy of African American Schools, 2021***

Lincoln Memorial Cemetery HM

948 Flint Street Ext., Rock Hill

Local African Americans conducted burials at this graveyard as early as the 1910s. In 1932, a group chartered as the Lincoln Cemetery Association acquired the surrounding 11 ¾-ac. tract, after which this became known as Lincoln Memorial Cemetery. Most of the tract was later sold. Between 200 and 300 people are believed to be buried here. They include local families and community leaders. The Association dissolved in 1964. Burials stopped a few years later. ***Sponsored by Legacy of African American Schools, 2021***