African American Historic Places in South Carolina

State Historic Preservation Office

South Carolina Department of Archives & History

THE
South
Carolina
Archives
& History
Center

June 2009

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This tenth anniversary edition of
African American Historic Places in South Carolina
is dedicated to

Dr. Barbara Williams Jenkins.

A long-time member of the South Carolina
African American Heritage Commission, she has worked
tirelessly to encourage more sites and buildings associated
with African American history to be recognized with
historical markers and
the National Register of Historic Places.
She has assisted numerous individuals and organizations
as they seek this recognition, and her efforts can be seen
throughout this book. We salute her dedication and
thank her for all that she has done.

The staff of the State Historic Preservation Office,
SC Department of Archives & History

The members of the
South Carolina African American Heritage Commission

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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 30, 2009 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. More information about the National Register is available at **http://shpo.sc.gov/properties/register/**, or you can call 803-896-6178.

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 now available online. To view a nomination, click on this link: **www.nationalregister.sc.gov/nrlinks.htm**. At the end of each summary for a National Register listed property, there will be a link to its nomination if the record has been digitized.

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 at **http://shpo.sc.gov/properties/ markers/** or call 803-896-6182.

One-hundred-fifty-five of South Carolina's Historical Markers are associated with African American history, and the complete text of these 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.

On the Cover: Church of the Atonement is a Gothic Revival church built in 1896 and features a steep gable roof and a tower decorated with fish-scale shingles and topped with an open belfry. The church is included in the Walterboro Historic District.

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 at **www.cr.nps.gov/nhl/designations/listsofNHLs.htm**.

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.

Places to Visit
At the end of this publication is a list of places to visit that are open to the public and offer interpretation.

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.

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.
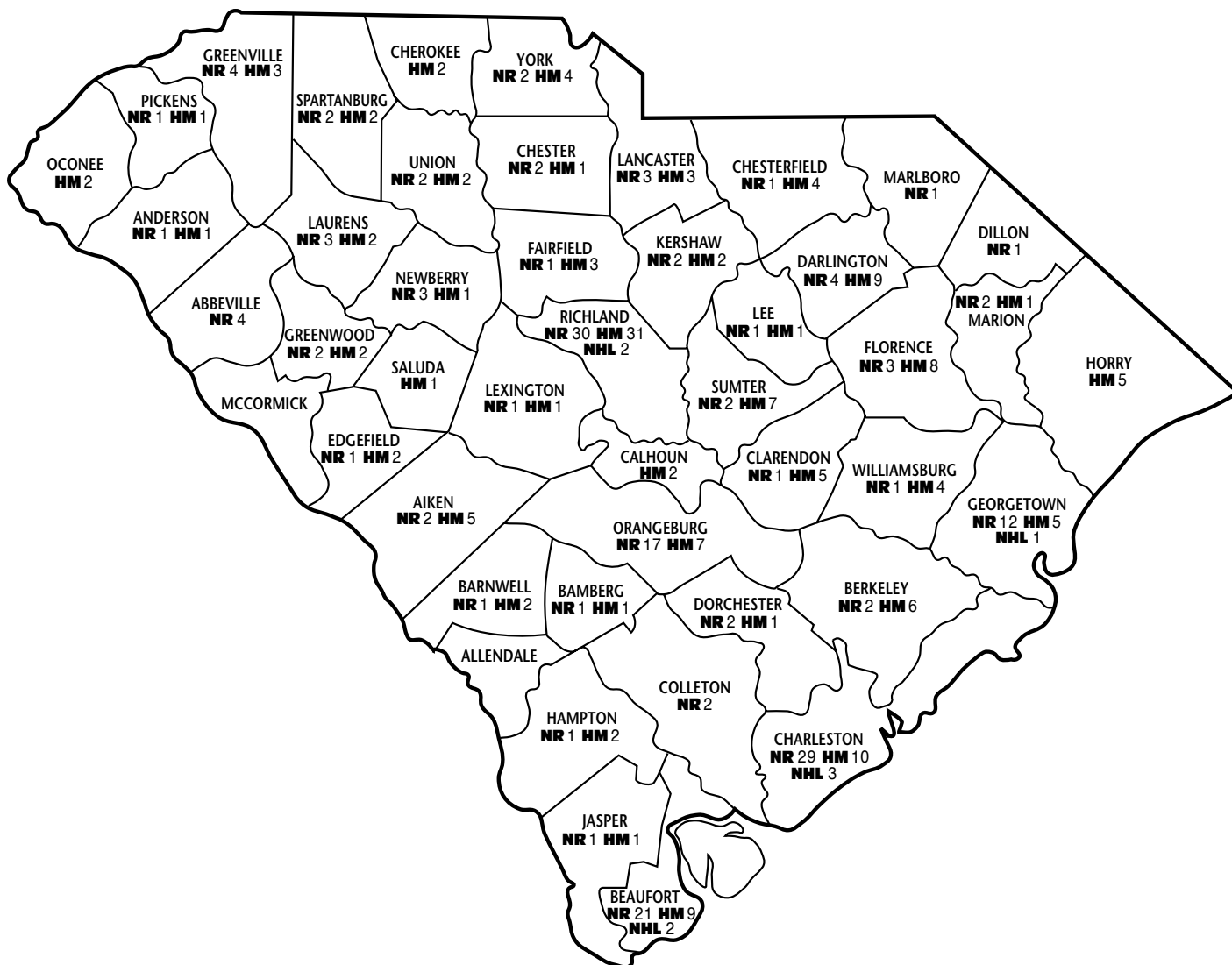
Please visit **http://shpo.sc.gov** for more information about South Carolina's State Historic Preservation Office.

GREENVILLE **NR** 4 **HM** 3
PICKENS **NR** 1 **HM** 1
OCONEE **HM** 2
SPARTANBURG **NR** 2 **HM** 2
CHEROKEE **HM** 2
YORK **NR** 2 **HM** 4
ANDERSON **NR** 1 **HM** 1
UNION **NR** 2 **HM** 2
CHESTER **NR** 2 **HM** 1
LANCASTER **NR** 3 **HM** 3
CHESTERFIELD **NR** 1 **HM** 4
MARLBORO **NR** 1
LAURENS **NR** 3 **HM** 2
FAIRFIELD **NR** 1 **HM** 3
KERSHAW **NR** 2 **HM** 2
DARLINGTON **NR** 4 **HM** 9
DILLON **NR** 1
ABBEVILLE **NR** 4
NEWBERRY **NR** 3 **HM** 1
RICHLAND **NR** 30 **HM** 31 **NHL** 2
LEE **NR** 1 **HM** 1
NR 2 **HM** 1 MARION
GREENWOOD **NR** 2 **HM** 2
SALUDA **HM** 1
LEXINGTON **NR** 1 **HM** 1
SUMTER **NR** 2 **HM** 7
FLORENCE **NR** 3 **HM** 8
HORRY **HM** 5
MCCORMICK
EDGEFIELD **NR** 1 **HM** 2
CALHOUN **HM** 2
CLARENDON **NR** 1 **HM** 5
WILLIAMSBURG **NR** 1 **HM** 4
AIKEN **NR** 2 **HM** 5
ORANGEBURG **NR** 17 **HM** 7
GEORGETOWN **NR** 12 **HM** 5 **NHL** 1
BARNWELL **NR** 1 **HM** 2
BAMBERG **NR** 1 **HM** 1
DORCHESTER **NR** 2 **HM** 1
BERKELEY **NR** 2 **HM** 6
ALLENDALE
COLLETON **NR** 2
HAMPTON **NR** 1 **HM** 2
CHARLESTON **NR** 29 **HM** 10 **NHL** 3
JASPER **NR** 1 **HM** 1
BEAUFORT **NR** 21 **HM** 9 **NHL** 2

NR = National Register of Historic Places   **HM** = South Carolina Historical Markers   **NHL** = National Historic Landmark

Listings by County

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Abbeville County

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.

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.
www.nationalregister.sc.gov/abbeville/S10817701004/index.htm

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.

President's Home of Harbison College NR
Highway 20, 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's 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's 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's Home of Harbison College is the only remaining building of the Abbeville campus of the college.
www.nationalregister.sc.gov/abbeville/S10817701010/index.htm

Aiken County

Aiken Colored Cemetery NR
Florence Street & Hampton Avenue, Aiken
The 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.
http://www.nationalregister.sc.gov/aiken/S10817702036/index.htm

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,

Immanuel School

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.
http://www.nationalregister.sc.gov/aiken/S10817702037/index.htm

Schofield School HM
At the school, 220 Sumter Street, N.E., 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. As 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

Jefferson High School 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) **Rev. Austin Jefferson, Sr.**
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

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 demol-ished and the present brick church was built in 1948.
Erected by the Congregation, 2001

Storm Branch Baptist Church HM
At the church, Storm Branch Road, Clearwater vicinity
(Front) 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. Revs 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.

(Reverse) 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

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

Anderson County
African American School Site HM
North side of Vance Street, near Broad Street, Pendleton
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 NR
Just off Queen Street, Pendleton
This small log building was constructed by community volunteers c. 1935. It served as the library for the Anderson County Training School and is the only unaltered building remaining from that school. Because the Anderson County Training School was one of only two black schools in the county that provided a high school education, it served

Faith Cabin Library

children in Pendleton as well as children from other communities who boarded in Pendleton to attend the school. The books for the library were provided by the Faith Cabin Library program, which was the work of Willie Lee Buffington, a white Saluda County mill worker. Because of near total neglect by state and county governments, black schools seldom had adequate libraries in the early twentieth century. Inspired by a black school teacher in Saluda County, Buffington began a mail solicitation for reading materials for African American schools in Saluda County in the early 1930s. The movement eventually resulted in the establishment of twenty-six Faith Cabin Libraries in South Carolina and fifty in Georgia. The Faith Cabin Library is included in the Pendleton Historic District.
www.nationalregister.sc.gov/anderson/S10817704013/index.htm

Bamberg County

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.
www.nationalregister.sc.gov/bamberg/S10817705009/index.htm

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

St. Philip's Episcopal Chapel,
Voorhees College Historic District

Barnwell County

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.
www.nationalregister.sc.gov/barnwell/S10817706003/index.htm

Bethlehem Baptist Church HM
At the church, just off 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.

Bethlehem Baptist Church

(**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

Macedonia Baptist Church HM
At the church, 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 County

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.
www.nationalregister.sc.gov/beaufort/S10817707001/index.htm

Detreville House NR
701 Green 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.
www.nationalregister.sc.gov/beaufort/S10817707001/index.htm

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.
www.nationalregister.sc.gov/beaufort/S10817707001/index.htm

Grand Army of the Republic Hall

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 a historic property in the Beaufort Historic District.
www.nationalregister.sc.gov/beaufort/S10817707001/index.htm

Mather School HM
East side of SC Highway 281, 100 yards south of its 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 the Mather School Alumnae Association, 1982

Robert Smalls House NR/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), in 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 customers collector for Beaufort. Robert Smalls died in 1915. In 1974 the house was designated a National Historic Landmark for its association with Robert Smalls.

**www.nationalregister.sc.gov/beaufort/S10817707017/index.htm**

Robert Smalls House

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.

www.nationalregister.sc.gov/beaufort/S10817707001/index.htm

Tabernacle Baptist Church NR
907 Craven Street, Beaufort
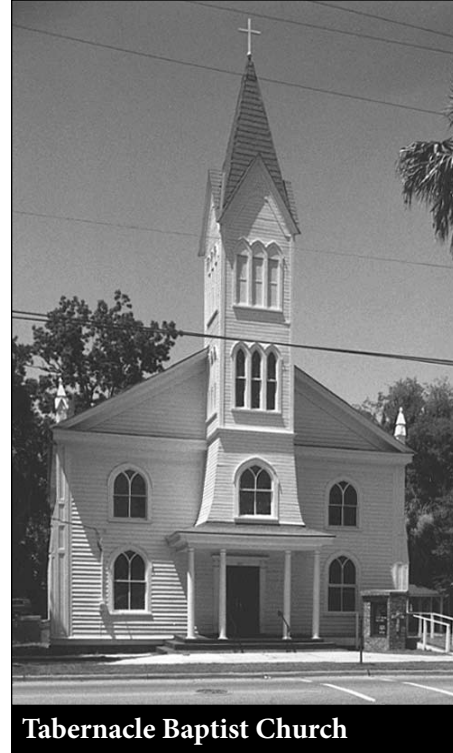
Tabernacle Baptist Church

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.

www.nationalregister.sc.gov/beaufort/S10817707001/index.htm

Tabernacle Baptist Church HM
907 Craven Street, at the church, Beaufort

(**Front**) Tabernacle Church was formed by black members of Beaufort Baptist Church after other members evacuated the area because of Federal occupation in 1861. The 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**) **Robert Smalls**

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 SC House and Senate, and nine years in Congress. He died in 1915 and is buried here.

Erected by the Beaufort County Council, 1980

Michael C. Riley Schools HM
Goethe Road, 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's 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.

Daufuskie Island Historic District NR
Southwest of Hilton Head 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 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.
www.nationalregister.sc.gov/beaufort/S10817707029/index.htm

Fish Hall Plantation HM
Mitchelville Road (County Road 335), adjacent to Barker Field, Hilton Head

(Front) This plantation was part of a 1717 Proprietary landgrant 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's population until after the 1950s, are in nearby Drayton Cemetery.

(Reverse) **Thomas Fenwick Drayton**
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

Mitchelville Archaeological Site NR
Address Restricted

Slaves poured into 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.
www.nationalregister.sc.gov/beaufort/S10817707033/index.htm

Mitchelville Houses, 1864

Mitchelville Site HM
Beach City Road (County Road 333)

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 the Town of Hilton Head Island and the Chicora Foundation, Inc., 1995

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.
www.nationalregister.sc.gov/beaufort/S10817707057/index.htm

Emancipation Day HM
On the banks of the Beaufort River at the US Naval Hospital, 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) Camp Saxton Site

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 ever had a country, the first flag 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

Dr. York Bailey House

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.
www.nationalregister.sc.gov/beaufort/S10817707035/index.htm

Coffin Point Plantation

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.
www.nationalregister.sc.gov/beaufort/S10817707023//index.htm

Eddings Point Community Praise House NR
Secondary Road 183, .1 miles north of its 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.
www.nationalregister.sc.gov/beaufort/S10817707047//index.htm

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.
www.nationalregister.sc.gov/beaufort/S10817707051/index.htm

Frogmore Plantation House

The Great Sea Island Storm HM
Penn Center, Martin Luther King, Jr., Drive (S.C. Secondary Road 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 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 know as Martin Luther King, Jr. Park.
www.nationalregister.sc.gov/beaufort/S10817707040/index.htm

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. This 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.
www.nationalregister.sc.gov/beaufort/S10817707058/index.htm

Mary Jenkins Community Praise House NR
Secondary Road 74, approximately 2 miles north of its junction with US Highway 21, 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 for the Eddings Point Community Praise House, also on St. Helena Island.
www.nationalregister.sc.gov/beaufort/S10817707048/index.htm

Mary Jenkins Community Praise House

The Oaks NR
On unpaved road .3 mile 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

The Oaks

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.
www.nationalregister.sc.gov/beaufort/S10817707042/index.htm

Penn Center Historic District NR/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. For more information, visit www.penncenter.com/
www.nationalregister.sc.gov/beaufort/S10817707020/index.htm
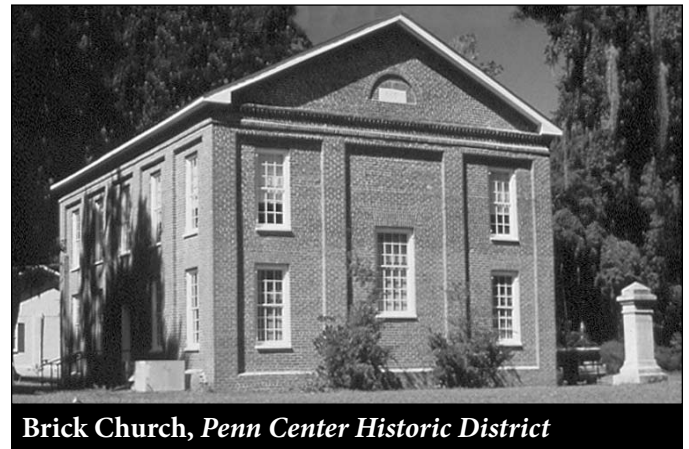
Brick Church, *Penn Center Historic District*

Penn School HM
Lands End Road (County Road 45), in front of Cope Administration Building, Penn Center,
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 the Penn Club and the S.C. Department of Parks, Recreation, and Tourism, 1981

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.
www.nationalregister.sc.gov/beaufort/S10817707027/index.htm

Seaside Plantation

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.
www.nationalregister.sc.gov/beaufort/S10817707044/index.htm

Sheldon Union Academy HM
US Highway 21, Sheldon

(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 School**
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

Berkeley County

Cainhoy Historic District NR
Wando River off SC Highway 41, Cainhoy vicinity

The Cainhoy Historic District is composed of a collection of nine major buildings which range in date from the mid-eighteenth century through the early twentieth century. This group of buildings serves as an illustration of the cultural and architectural development of the village from a ferry landing to a small but thriving river port. The first white settlers in the area were primarily Scottish Presbyterian and French Huguenot farmers who eked out a bare existence on land so dry and barren as to be worth hardly a dollar an acre in 1826. Later settlers were attracted by those same dry conditions and located their homes there away from the unhealthy swamps. In 1876 Cainhoy was the site of a political rally for Wade Hampton which degenerated into a brawl between blacks and whites. Christened the "Cainhoy Massacre," the incident left seven men dead and sixteen wounded.
www.nationalregister.sc.gov/berkeley/S10817708003/index.htm

Casey (Caice) HM
At the intersection of SC Highways 52 (Old Moncks Corner Road) and 176 (State 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

Howe Hall Plantation HM
Dogwood Park, 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

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 HM
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 Elementary School

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

Bowen's Corner HM
Intersection of Henry E. Brown, Jr., Boulevard and 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 Schenckingh (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

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.
www.nationalregister.sc.gov/berkeley/S10817708004/index.htm

Flooding a Rice Field at High Tide

Dixie Training School HM
Intersection of Main Street and old US Highway 52 North, Moncks Corner vicinity

(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) Berkeley Training High School

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

St. Stephen Colored 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) St. Stephen High School
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

Calhoun County

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

Good Hope Picnic HM
McCord's Ferry Road (SC Highway 267), between Lone Star and Elloree
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 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

Charleston County

King Cemetery NR
Near junction of US Highway 17 and S-19-38, Adams Run vicinity
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.
www.nationalregister.sc.gov/charleston/S10817710169/index.htm

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 communally in the kitchen. The Aiken-Rhett House is included in the Charleston Historic District. Historic Charleston Foundation operates the complex as a museum. For more information, see
www.historiccharleston.org/experience/arh
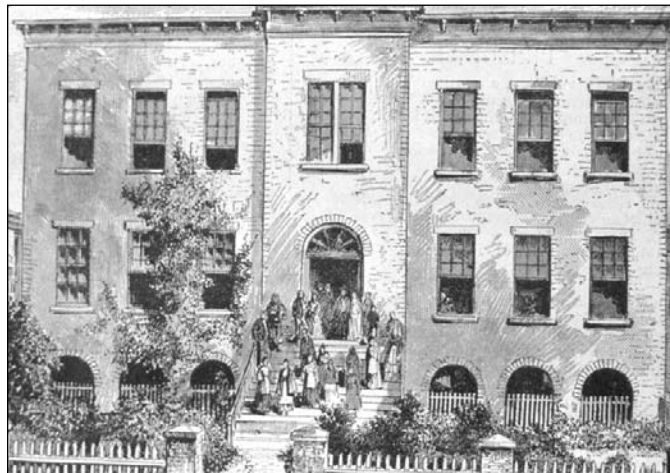
Avery Institute, 1879

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. Learn more about the Avery Research Center by visiting **www.cofc.edu/avery**.

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.
www.nationalregister.sc.gov/charleston/S10817710097/index.htm

Denmark Vesey House **NR/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.
www.nationalregister.sc.gov/charleston/S10817710094/index.htm

Emanuel A.M.E. Church **NR**
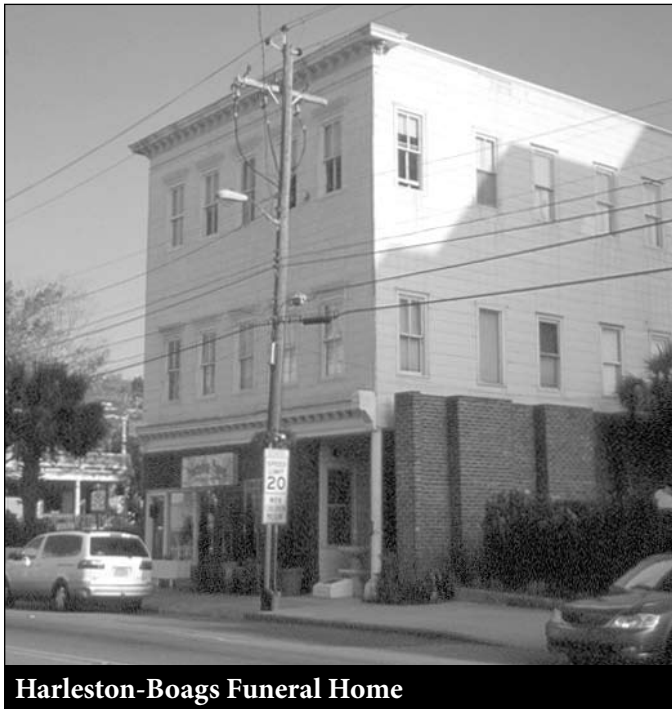*110 Calhoun Street, Charleston*

Emanuel A.M.E. Church

The congregation of Emanuel African Methodist Episcopal Church was reorganized c. 1865 with Rev. Richard H. Cain as its first pastor. The church was built on the legacy of an African Methodist Church, which had thrived in the early nineteenth century, but had been banned after the Denmark Vesey conspiracy. Cain, who had grown up in Ohio and been ordained a bishop in the A.M.E. Church in 1859, came to South Carolina as a missionary in 1865. In addition to his work with the A.M.E. Church, Cain held several political offices including serving two terms in Congress (1873-1875 and 1877-1879). Under Cain's leadership the Emanuel A.M.E. congregation purchased this lot on Calhoun Street and constructed a wooden building on the property. The church flourished

and by 1883 it had almost 4,000 members. Charleston's two other major A.M.E.churches — Morris Brown A.M.E. Church and Mt. Zion A.M.E. Church — were organized from Emanuel. After the wooden church was damaged in the earthquake of 1886, this Gothic Revival building was constructed in 1891. The brick and marble building was stuccoed ca. 1940. Emanuel A.M.E. Church is included in the Charleston Historic District.

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

Richard Holloway Houses NR
221 Calhoun Street, 96 Smith Street, and 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 Moralist 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.

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.

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

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

Mt. Zion A.M.E. Church is included in the Charleston Historic District.

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. Following the arrest of Denmark Vesey in 1822 for plotting a slave insurrection, the African Methodist church was forcibly disbanded and many African Americans returned to Bethel. In the 1840s, a black congregation at Bethel was organized. 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. www.nationalregister.sc.gov/charleston/S10817710089/index.htm

Old Bethel United Methodist Church

Old Marine Hospital/ Jenkins Orphanage NR/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.

Jenkins Orphanage Band, c. 1900

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.
www.nationalregister.sc.gov/charleston/S10817710070/index.htm

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 being renovated for a museum that will tell the story of Charleston's role in the slave trade.
www.nationalregister.sc.gov/charleston/S10817710090/index.htm
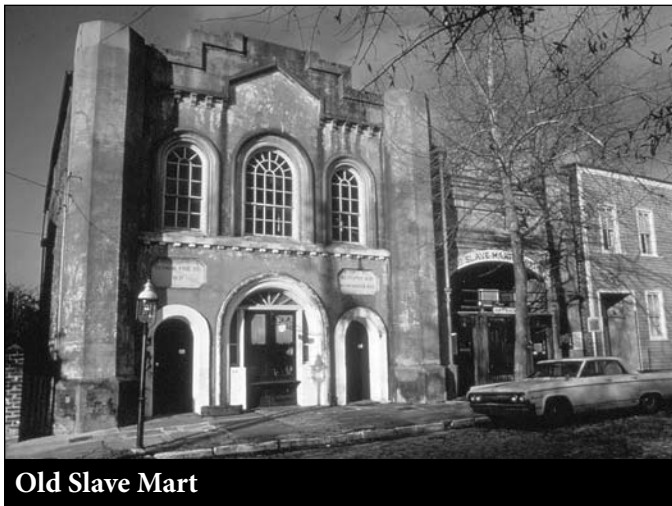

Old Slave Mart

The Parsonage/Miss Izard's School HM
5 and 7 President's 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
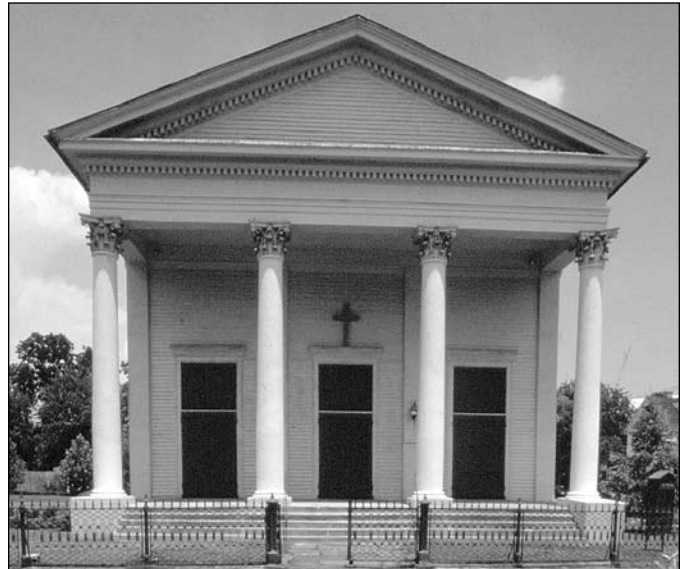
St. Mark's Episcopal Church

Saint Mark's Episcopal Church NR
Thomas and Warren Streets, 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.

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.

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.
www.nationalregister.sc.gov/charleston/S10817710117/index.htm

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.
www.nationalregister.sc.gov/charleston/S10817710151/index.htm

Hutchinson House

Point of Pines Plantation 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 originially in a group of houses on a slave street. Tax records from 1807 show that the island's population included over 2600 slaves.
www.nationalregister.sc.gov/charleston/S10817710144/index.htm

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
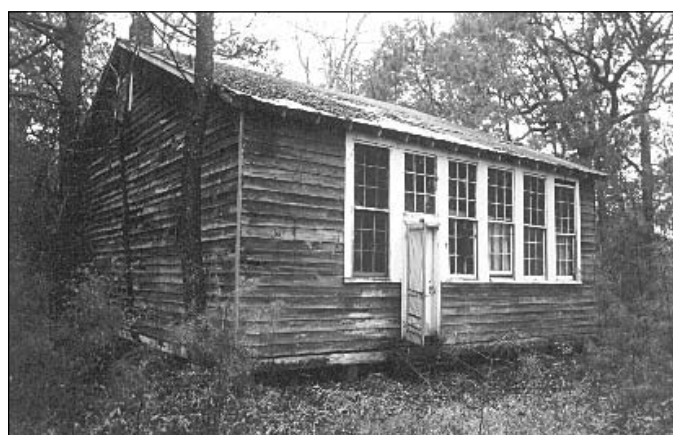
Seaside School

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

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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 accordancee 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.
www.nationalregister.sc.gov/charleston/S10817710157/index.htm

Folly North Site NR
Folly Beach vicinity, Address Restricted
The Folly North Site 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.

McLeod Plantation NR
325 Country Club Road, James Island vicinity
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.
www.nationalregister.sc.gov/charleston/S10817710081/index.htm

Seashore Farmers' Lodge No. 767 NR
NE corner junction of Sol Legare and 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.
www.nationalregister.sc.gov/charleston/S10817710181/index.htm

Seashore Farmer's Lodge No. 767

Moving Star Hall NR
River Road, John's 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.
www.nationalregister.sc.gov/charleston/S10817710118/index.htm

Moving Star Hall

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.
http://www.nationalregister.sc.gov/charleston/S10817710183/index.htm

Lincolnville School HM
West Broad Street, Lincolnville, West of Ladson
(Front) Lincolnville 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) **Lincolnville Elementary School**
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

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.
www.nationalregister.sc.gov/charleston/S10817710173/index.htm

Boone Hall Plantation NR
Long Point Road, Mount Pleasant vicinity
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. For more information visit
www.boonehallplantation.com/
www.nationalregister.sc.gov/charleston/S10817710135/index.htm

Boone Hall Plantation

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

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

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

A Sweetgrass Artist

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

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

Jenkins Orphanage HM
3923 Azalea Drive, 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

Liberty Hill HM
At the Felix Pinckney Community Center, North Charleston

Liberty Hill, established in 1871, is the oldest community in what is now North Charleston. By 1864 Paul and Harriet Trescot, free blacks living in Charleston, owned 112 acres here. The Trescots sold 2 acres to St. Peter's A.M.E. Church shortly afterwards and sold the remaining 110 acres in 1871 to Ishmael Grant, Plenty and William Lecque, and Aaron Middleton to found a freedmen's village. Liberty Hill was divided into lots, with the last lot sold by 1877.

Erected by the City of North Charleston and the North Charleston Heritage Corridor, 2002.

Stono River Slave Rebellion Site NR/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.
www.nationalregister.sc.gov/charleston/S10817710075/index.htm

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

Cherokee County

Granard Graded and High School HM
Granard Street (US 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) **Granard High School**

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 HM
Asbury Road (SC Highway 211), 1 mile west of its intersection with Union Highway (SC Highway 18), 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

Chester County

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

Kumler Hall, a two-story boys' dormitory constructed c. 1916, is the last remaining building of Brainerd Institute. Brainerd was established after the Civil War to educate freedmen by the Board

Kumler Hall, *Brainerd Institute*

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.

www.nationalregister.sc.gov/chester/S10817712013/index.htm

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.

www.nationalregister.sc.gov/chester/S10817712006/index.htm

Metropolitan A.M.E. Zion Church

Chesterfield County

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, 1949.
Erected by the Coulter Memorial Academy National Alumni Association, 1991

Dizzy Gillespie Birthplace HM
Huger Street, Cheraw

(Front) John Birks "Dizzy" Gillespie was born in a house on this site on Oct. 21, 1917. His family live 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 performing for the South Carolina Legislature, 1976

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

Mount Tabor United Methodist Church NR
West Boulevard and Academy Streets, 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 facade.
www.nationalregister.sc.gov/chesterfield/S10817713008/index.htm
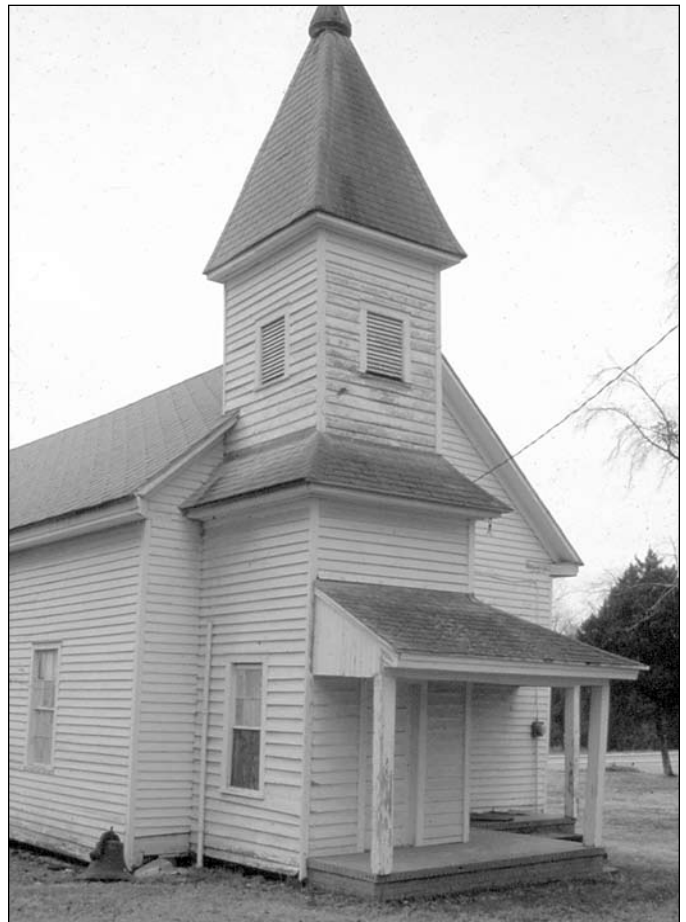
Mount Tabor United Methodist Church

Clarendon County

Pleasant Grove School HM
US Highway 301, 2 miles north of its intersection with County Road 123, Manning 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 the Pleasant Grove School Committee, 1993

Trinity A.M.E. Church

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*

Liberty Hill Church HM
At the church, 1 mile north of St. Paul, on County Road 373, 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) Pioneers in Desegregation
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
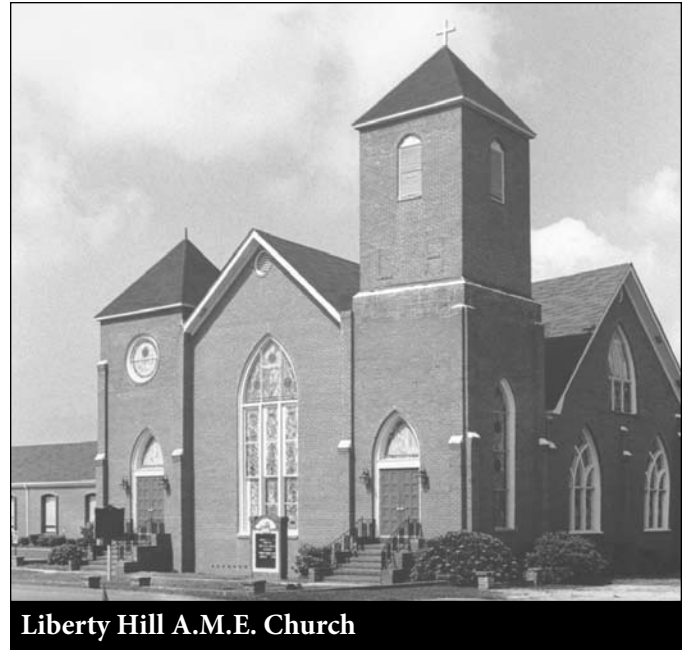
Liberty Hill A.M.E. Church

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

Summerton High School

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."
www.nationalregister.sc.gov/clarendon/S10817714006/index.htm

Mt. Zion A.M.E. Church **HM**
At the church, River 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

Taw Caw Church **HM**
At the church, on US Highway 301, just east of Summerton town limits, Summerton vicinity
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.
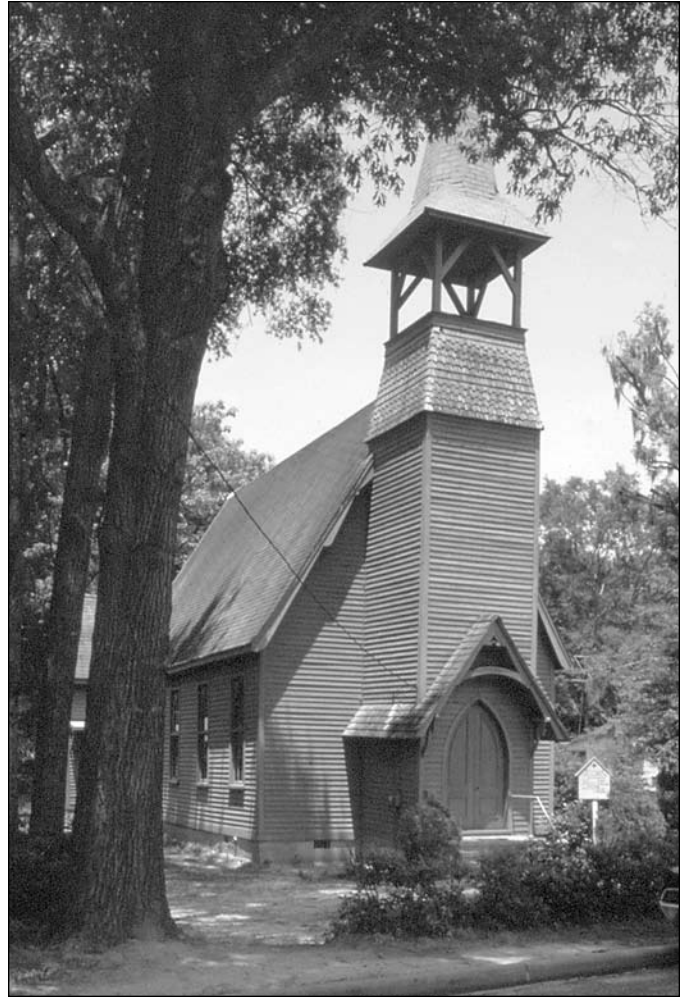*Erected by the Congregation, 1992*

Taw Caw Church

Colleton County
Church of the 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

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.
www.nationalregister.sc.gov/colleton/S10817715007/index.htm

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

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

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. www.nationalregister.sc.gov/darlington/S10817716049/index.htm

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 Deas House

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. www.nationalregister.sc.gov/darlington/S10817716019/index.htm

Edmund H. Deas HM
At the Deas house, 2nd block of Avenue E off South 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

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.
www.nationalregister.sc.gov/colleton/S10817715007/index.htm

Darlington County
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

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 the Darlington County Bicentennial Commission for Ethnic Participation, 1977

Henry "Dad" Brown HM
Corner of US Highway 52 and Brockington Road, 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. Variously 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

Lawrence Reese (1864-1915) HM
In front of the Belk Funeral Home, 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
At the church, 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) This Baptist Church was constituted when a group of black members led by the 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 the Darlington County Bicentennial Commission for Ethnic Participation, 1977

St. James Church HM
Pearl Street, Darlington

(Front) This United Methodist Church was originally named Pearl Street Methodist Episcopal Church. The first trustees were Henry Brown, Abner Black, Wesley Dargan, Zeddidiah 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.

(Reverse) In 1866, this United Methodist Church was founded by freedmen with aid from the Methodist Episcopal Church Missionary Society. The first minister was Rev. Liverus Ackerman, and the first building, also used as a school for freedmen, was completed by April 1866. The second house of worship dates from about 1883; the present building was completed in 1960.

Erected by the Congregation, 1976

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.
http://www.nationalregister.sc.gov/darlington/S10817716024/index.htm

House designed and built by Lawrence Reese at 229 West Broad Street

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.

www.nationalregister.sc.gov/darlington/S10817716025/index.htm

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 the Hartsville Centennial Commission, 1996

Zachariah W. Wines **HM**
Cheraw Street, Society Hill

Black merchant and educator Zachariah Wines, born 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 the Darlington County Bicentennial Commission for Ethnic Participation, 1979

Lawrence Faulkner **HM**
Main Street, 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) Simon Brown

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

Dillon County
Selkirk Farm **NR**
Old Cashua Ferry Road, 3.5 miles east of 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.

www.nationalregister.sc.gov/dillon/S10817717014/index.htm

Dorchester County
Middleton Place **NR/NHL**
Ashley River Road, Rural Dorchester County

Middleton Place, which was designated a National Historic Landmark in 1971, 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/**

www.nationalregister.sc.gov/dorchester/S10817718005/index.htm

Middleton Place

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.
www.nationalregister.sc.gov/dorchester/S10817718008/index.htm

Alston Graded School **HM**
At the school site, 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

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

Edgefield County

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.
www.nationalregister.sc.gov/edgefield/S10817719001/index.htm

Bettis Academy **HM**
US Highway 25 at Bettis Academy Road (County Road 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
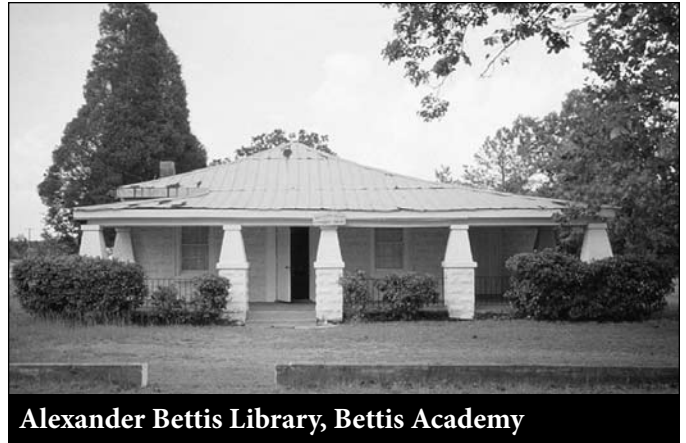
Alexander Bettis Library, Bettis Academy

about fifty years. The school, which was closed in the 1950s, was located about 1 1/2 miles southeast.
Erected by the Mt. Canaan Educational and Missionary Association, 1979

Mt. Canaan Baptist Church **HM**
US Highway 25, south of Trenton

(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

Fairfield County

Camp Welfare **NR**
East side of County Road 234, 4 miles southwest of County Road 55, Mitford

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.
www.nationalregister.sc.gov/fairfield/S10817720006/index.htm

Camp Welfare **HM**
SC Secondary Road 234, 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

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 the 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 County

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

William H. Johnson Birthplace **HM**
Palmetto Street, Florence vicinity

(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

Roseville Plantation Slave and Freedman's Cemetery **HM**
off North Williston Road, Florence vicinity

(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) **Clarke Cemetery**
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

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 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.
www.nationalregister.sc.gov/florence/S10817721008/index.htm

Gregg-Wallace Farm Tenant House

Hewn-Timber Cabins HM
US Highway 301/76 at Wallace Woods Road,
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 4" x 9" 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 1974.

Erected by Francis Marion University, 2002

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.
www.nationalregister.sc.gov/florence/S10817721015/index.htm

Jamestown HM
Jamestown Cemetery Road, Mars Bluff,
Florence vicinity

(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

Mt. Zion Methodist Church HM
Liberty Chapel Road, Mars Bluff, Florence vicinity

(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, Florence vicinity

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.
www.nationalregister.sc.gov/florence/S10817721020/index.htm

Mt. Zion Rosenwald School

Mt. Zion Rosenwald School HM
Liberty Chapel Road, Mars Bluff, Florence vicinity

(**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

Georgetown County

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.

Jonathan A. Baxter House

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.
www.nationalregister.sc.gov/georgetown/S10817722004/index.htm

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 the 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 the Georgetown Alumnae Chapter of Delta Sigma Theta, 1996

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.

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.

Howard School HM
Corner of Duke and King Streets, 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

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
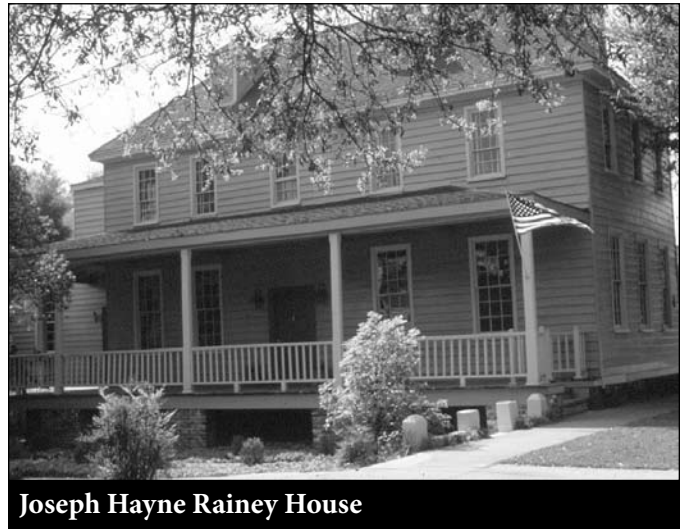
Joseph Hayne Rainey House

Joseph H. Rainey House NR/NHL
909 Prince Street, Georgetown

According to local tradition, Joseph H. Rainey was born in this house in 1832 and lived here until the family moved to Charleston in 1846. Rainey's father was a slave who had purchased his freedom and the freedom of his family. Joseph H. Rainey worked as a barber in Charleston before the Civil War. Early in the war he was drafted by the Confederacy, but he and his wife Susan escaped to Bermuda. Rainey returned to this house in Georgetown after the Civil War and launched a career in politics. He served in the South Carolina Senate (1868-1870), and in 1870, he became the first African American to serve in the United States House of Representatives. He was elected to four consecutive terms, but was defeated by a white Democratic candidate in 1878. Rainey was an active member of Congress. He was an ardent supporter of civil rights for African Americans, Native Americans, the Chinese in California, and supported removing political disabilities from white Southerners. After leaving Congress, he served as an internal revenue agent (1879-1881) before moving to Washington, D.C. In 1886 he returned to Georgetown where he died in this house in 1887. The Joseph H. Rainey House was designated a National Historic Landmark in 1984. The Rice Museum in Georgetown has recently installed an exhibit interpreting the life of Rainey. For information about visiting the Rice Museum see **www.ego.com/us/sc/myr/rice/ www.nationalregister.sc.gov/georgetown/S10817722018/index.htm**

Joseph Hayne Rainey HM
At the Rainey House, 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 the Georgetown Chapter of Delta Sigma Theta, 1994

Workers on Hobcaw Barony Pounding Rice, c. 1900

Hobcaw Barony NR
Bellefield Plantation, US Highway 17, Georgetown vicinity
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

Friendfield Church and Dispensary

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.
www.nationalregister.sc.gov/georgetown/S10817722036/index.htm

Keithfield Plantation NR
Northeast of Georgetown off County Road 52, Georgetown vicinity
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.
www.nationalregister.sc.gov/georgetown/S10817722023/index.htm

Slave Chapel at Mansfield Plantation

Mansfield Plantation Slave Street NR
US Highway 701, Georgetown vicinity
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.
www.nationalregister.sc.gov/georgetown/S10817722011/index.htm

Richmond Hill Plantation Archaeological Sites NR
Murrells Inlet vicinity, Address Restricted
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.

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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' 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.
www.nationalregister.sc.gov/georgetown/S10817722026/index.htm

Cedar Grove Plantation Chapel NR
SC Highway 255, .2 mile north of its intersection with SC Highway 46, Pawley's Island
Rev. Alexander Glennie, rector of All Saints' 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.
www.nationalregister.sc.gov/georgetown/S10817722034/index.htm

Cedar Grove Chapel

Arundel Plantation Slave House NR
Betweeen the Pee Dee and Waccamaw Rivers, east of SC Secondary Road 52, Pleasantville vicinity
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.
www.nationalregister.sc.gov/georgetown/S10817722025/index.htm

Pee Dee River Rice Planters Historic District NR
Pee Dee and Waccamaw Rivers northeast of Georgetown, Plantersville vicinity
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.
www.nationalregister.sc.gov/georgetown/S10817722025/index.htm

Greenville County
## 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 are 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

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
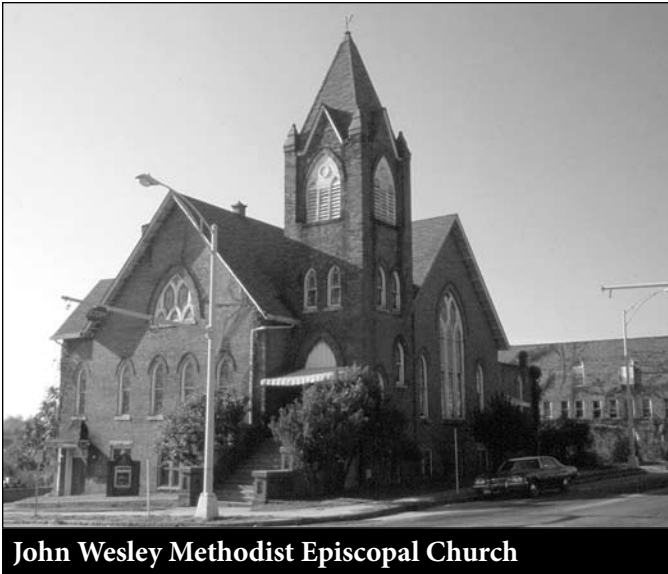
John Wesley Methodist Episcopal Church

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.
www.nationalregister.sc.gov/greenville/S10817723014/index.htm

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.
www.nationalregister.sc.gov/greenville/S10817723013/index.htm

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 an example of dedicated African American cemeteries established by freedmen in the late nineteenth century. It is a rare example of a municipal African American cemetery. 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.

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.
www.nationalregister.sc.gov/greenville/S10817723031/index.htm

Working Benevolent Temple

Working Benevolent Society Hospital HM
Corner of Green Avenue and 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

Sterling High School HM
US Highway 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

Greenwood County

Mt. Pisgah A.M.E. Church NR
Hackett Avenue and James 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, corbeled 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.
www.nationalregister.sc.gov/greenwood/S10817724006/index.htm

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.
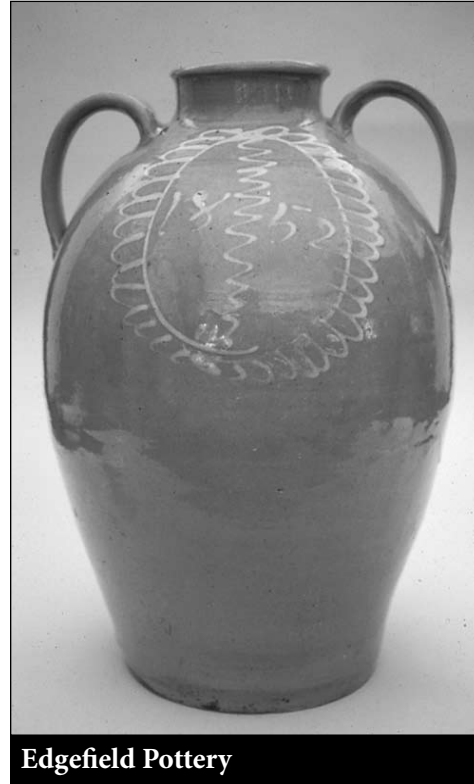
(Reverse) Good Hope Baptist Church grew to more than 250 members by 1900 under its first two ministers, Revs. W.L. Evans and H. Donaldson. The first church here was a frame building constructed soon after 1870; it was destroyed by arson in 1966. The present church, a brick building, was constructed in 1967-68 during the pastorate of Rev. M.B. Norman.
Erected by the Congregation, 2006

Trapp and Chandler Pottery Site NR
Kirksey vicinity, Address Restricted

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

Edgefield Pottery

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.
www.nationalregister.sc.gov/greenwood/S10817724012/index.htm

Dr. Benjamin E. Mays HM
At the Mays birthplace, US Highway 178, 1/10 mile Northwest of 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

Benjamin Mays birthplace before relocation of house to Greenwood

Hampton County
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

Hampton Colored School

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.
www.nationalregister.sc.gov/hampton/S10817725004/index.htm

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 the Hampton County Historical Society, 1989

Horry County
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*

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
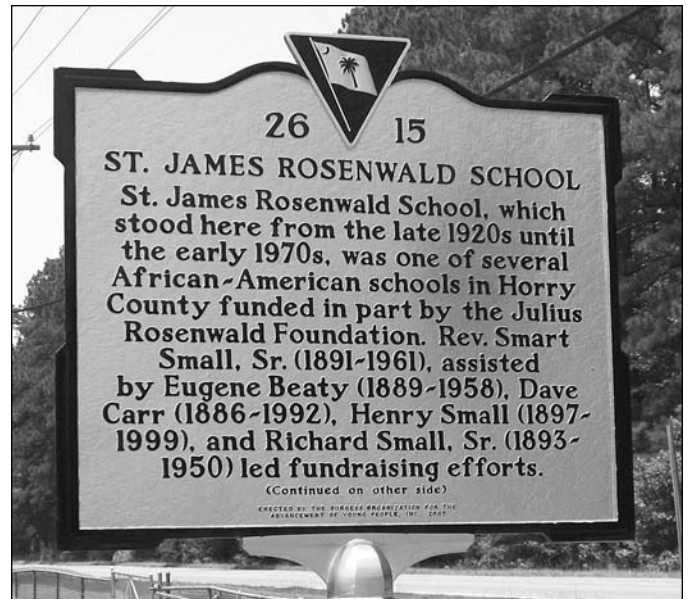
True Vine Missionary Baptist Church **HM**
At the church, 3765 SC Highway 90, Conway vicinity
(Front) This church was organized in 1894 by founders Antey Graham, Beney Graham, Samuel Graham, Will Hill, and Ben Wilson, and became a member of the Kingston Lake Association. The first

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

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

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

Jasper County
Honey Hill/Boyd's Neck Battlefield NR
Good Hope Plantation, Ridgeland vicinity, Address Restricted
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.
www.nationalregister.sc.gov/jasper/S10817727007/index.htm

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 County
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

Bonds Conway House

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.

www.nationalregister.sc.gov/kershaw/S10817728005/index.htm

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 brothers 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

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

Thomas English House **NR**
State Road 92, Camden vicinity

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.

www.nationalregister.sc.gov/kershaw/S10817728017/index.htm

Lancaster County

Mt. Carmel A.M.E. Zion Church and Campground **NR**
SC Highway 19, near its intersection with SC Highway 620, Cauthen Crossroads vicinity

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

Mt. Carmel A.M.E. Zion Campground Arbor

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.

www.nationalregister.sc.gov/lancaster/S10817729007/index.htm

Mt. Carmel Campground HM
At the campground, County Road 19, 1.6 miles south of 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

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.
www.nationalregister.sc.gov/lancaster/S10817729020/index.htm

Unity Baptist Church

Unity Baptist Church NR
Corner of Sumter and Hart Streets, 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.
www.nationalregister.sc.gov/lancaster/S10817729024/index.htm

Clinton Memorial Cemetery HM
Clinton School Road, Lancaster

(Front) 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) **Isom C. Clinton**
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 the Lancaster County Historical Commission, 1977

Laurens County

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

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.
www.nationalregister.sc.gov/laurens/S10817730010/index.htm

Charles 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."
www.nationalregister.sc.gov/laurens/S10817730017/index.htm

Charles Duckett House

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

Saint Paul First Baptist Church NR
Corner of Caroline and Hampton Streets, 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.
www.nationalregister.sc.gov/laurens/S10817730010/index.htm

Lee County
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

Dennis High School

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.
www.nationalregister.sc.gov/lee/S10817731017/index.htm

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

Lexington County
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

Foundation Wall and Granite Arch at Factory Ruins

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. More information is available at
www.riverbanks.org/history/
www.nationalregister.sc.gov/lexington/S10817732003/index.htm

Saluda Factory HM
US Highway 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 on Feb. 17, 1865, it was rebuilt and operated for some time after the war.
Erected by the Lexington County Historical Society, 1962

Marion County
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. The business was founded by Rev. Thomas E. Taylor, who was born in 1863. 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.

Mt. Olive Baptist Church

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.
www.nationalregister.sc.gov/laurens/S10817734007/index.htm

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*

Marlboro County

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.

St. Michael's Methodist Church

Newberry County

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*

Hannah Rosenwald School

Hannah Rosenwald School NR
61 Deadfall Road, Newberry vicinity

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. 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. 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. Hannah followed the standard interior plan for a three-teacher school, which included three classrooms, three cloakrooms, an industrial room, and an entry hall. Hannah School closed in the 1960s when it was consolidated with the Newberry and Silverstreet schools. http://www.nationalregister.sc.gov/newberry/S10817736032/index.htm

Hope Rosenwald School NR
1971 Hope Station Road, Pomaria vicinity

The Hope Rosenwald School near Pomaria in Newberry County was listed in the National Register on October 3, 2007. The Hope Rosenwald

Interior of Hope Rosenwald School prior to renovation

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. http://www.nationalregister.sc.gov/newberry/S10817736031/index.htm

43

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.

www.nationalregister.sc.gov/newberry/S10817736030/index.htm

Oconee County

Oconee County Training School HM
South 2nd 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

Seneca Institute 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 Junior College**

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 County

Shiloh A.M.E. Church HM
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 Culay, 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

All Star Bowling Lanes NR
559 East Russell Street, Orangeburg

After the Civil Rights Act of 1964 became law, most of Orangeburg's public accomodations 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.

www.nationalregister.sc.gov/orangeburg/S10817738032/index.htm

Claflin College Historic District NR
Claflin College, 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 Massachussetts. 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.

www.nationalregister.sc.gov/orangeburg/S10817738012/index.htm

Claflin University

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 Clafin 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

Tingley Memorial Hall, *Claflin College*

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.

www.nationalregister.sc.gov/orangeburg/S10817738009/index.htm

East Russell Street Area Historic District NR
East Russell Street between Watson and Clarendon Streets and along portions of Oakland Place, Dickson Street, and Whitman Street, 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.

www.nationalregister.sc.gov/orangeburg/S10817738015/index.htm

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.

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.
www.nationalregister.sc.gov/orangeburg/S10817738018/index.htm

Major John Hammond Fordham House

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.

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

Mt. Pisgah Baptist Church

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.
www.nationalregister.sc.gov/orangeburg/S10817738022/index.htm

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.
www.nationalregister.sc.gov/orangeburg/S10817738033/index.htm

Orangeburg City Cemetery

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

Smith-Hammond-Middleton Memorial, *South Carolina State College Historic District*

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.
www.nationalregister.sc.gov/orangeburg/S10817738034/index.htm

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 1960s, 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

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.
www.nationalregister.sc.gov/orangeburg/S10817738014/index.htm

Dukes Gymnasium, *South Carolina State University*

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. The building was designed by Miller F. Whittaker, the dean of the college's mechanical arts department. 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

Hodge Hall, *South Carolina State University*

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.
www.nationalregister.sc.gov/orangeburg/S10817738019/index.htm

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.
www.nationalregister.sc.gov/orangeburg/S10817738021/index.htm

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*

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.
www.nationalregister.sc.gov/orangeburg/S10817738025/index.htm

Trinity Methodist Episcopal Church NR
185 Boulevard Street, 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.
www.nationalregister.sc.gov/orangeburg/S10817738030/index.htm
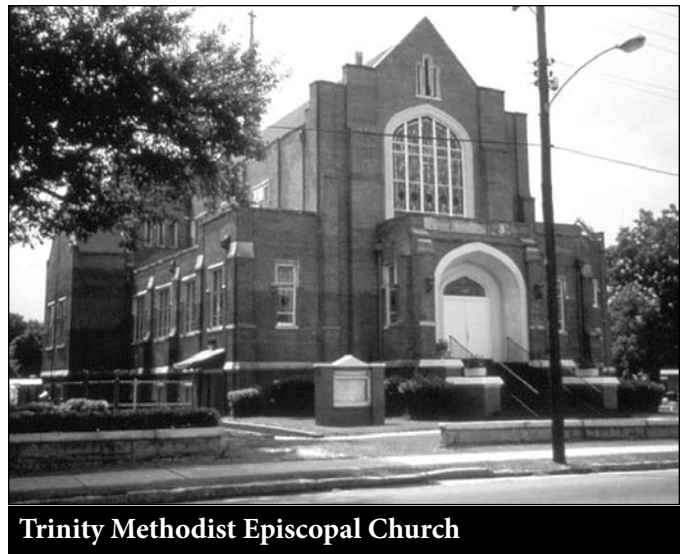
Trinity Methodist Episcopal Church

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

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.

www.nationalregister.sc.gov/orangeburg/S10817738027/index.htm

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

Great Branch Teacherage, ca. 1940

Great Branch Teacherage **NR**
2890 Neeses Highway, 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.

http://www.nationalregister.sc.gov/orangeburg/S10817738039/index.htm

Great Branch School and Teacherage **HM**
2890 SC Highway 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

Pickens County

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

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.

www.nationalregister.sc.gov/pickens/S10817739013/index.htm

Richland County
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

Coppin Hall, *Allen University*

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.

www.nationalregister.sc.gov/richland/S10817740030/index.htm

Allen University HM
1530 Harden St., 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

Chapelle Administration Building NR/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

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.
www.nationalregister.sc.gov/richland/S10817740031/index.htm

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.
www.nationalregister.sc.gov/richland/S10817740048/index.htm

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

Benedict College Historic District NR
Benedict College Campus, 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.

Morgan Hall, *Benedict College*

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; Antisdel Chapel, built in 1932, and Starks Center, built in 1937 as a joint library for Benedict College and adjoining Allen University.
www.nationalregister.sc.gov/richland/S10817740096/index.htm

Benedict College HM
Entrance to the campus, 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 Bethsheba 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, 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.
www.nationalregister.sc.gov/richland/S10817740065/index.htm

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

Big Apple

Big Apple NR
Park and Hampton Streets, 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." It is now owned by Historic Columbia Foundation and is available for meetings and events.
www.nationalregister.sc.gov/richland/S10817740058/index.htm

Blossom Street School HM
Strom Thurmond Fitness and Wellness Center, Blossom Street just east of its intersection with Park 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) **Celia Dial Saxon School**
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

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

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.
www.nationalregister.sc.gov/richland/S10817740129/index.htm

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, 2007

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.
www.nationalregister.sc.gov/richland/S10817740134/index.htm

Harriet M. Cornwell Tourist House **NR**
1713 Wayne Street, Columbia

The Harriet M. Cornwell Tourist House in Columbia was listed 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*.
http://www.nationalregister.sc.gov/richland/S10817740141/index.htm

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

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, 2009*

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.
www.nationalregister.sc.gov/richland/S10817740072/index.htm
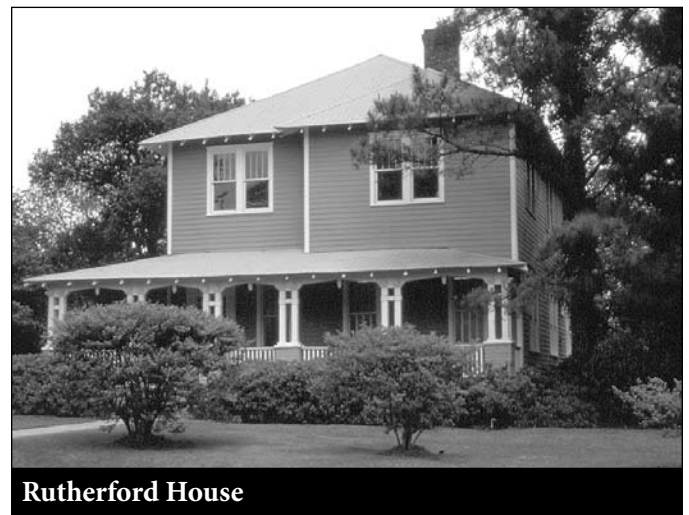
Rutherford House

Fair-Rutherford House **HM**
1326 Gregg Street, 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) Rutherford House
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, 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, 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.

http://www.nationalregister.sc.gov/richland/S10817740143/index.htm

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

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.

www.nationalregister.sc.gov/richland/S10817740135/index.htm

Heidt-Russell House 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 R. Russell

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 form 1957 to 1976.

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

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.

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 west 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

Student Protester, Kress Building, 1960s

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.

www.nationalregister.sc.gov/richland/S10817740044/index.htm

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.

www.nationalregister.sc.gov/richland/S10817740126/index.htm

Ladson Presbyterian Church HM
At the church, 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 by Columbia Sesquicentennial Commission, 1938

The Lighthouse & Informer 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) **John H. McCray**
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

Mann-Simons Cottage

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 Foundation operates the house as a museum that interprets the lives of free African Americans in antebellum Columbia. For more information, see www.historiccolumbia.org/
www.nationalregister.sc.gov/richland/S10817740026/index.htm

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

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 barber shops, 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.
www.nationalregister.sc.gov/richland/S10817740103/index.htm

North Carolina Mutual Building

North Carolina Mutual Building HM
1001-1003 Washington Street, corner of Washington & Park Streets, 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's 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

## Matthew J. Perry House HM
2216 Washington 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.

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

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
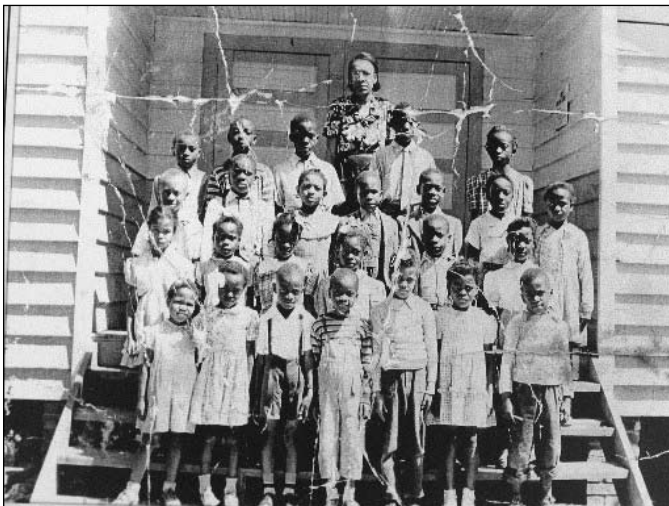

Students at Pine Grove Rosenwald School

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.

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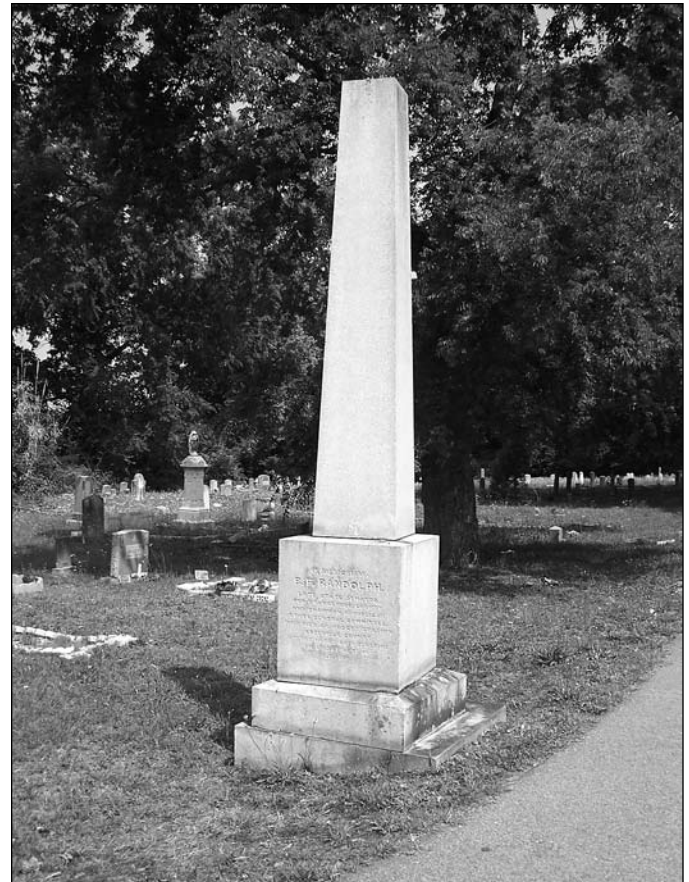
Randolph Cemetery

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.
www.nationalregister.sc.gov/richland/S10817740105/index.htm

Randolph Cemetery **HM**
At the 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

St. Paul Church **HM**
At the intersection of Broad River Road and Kennerly Road, Columbia
(Front) One of the first black churches after the Civil War, St. Paul began as Oak Grove African Methodist Episcopal Church. Local tradition says that the original small congregation worshiped 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) Oak Grove
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

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.
www.nationalregister.sc.gov/richland/S10817740112/index.htm

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

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. Simkins helped organize a state branch in South Carolina, served as state secretary, and worked on civil rights litigation. For example, she was significantly involved in the *Briggs v. Elliot* case in South Carolina that eventually led to the Supreme Court decision in *Brown v. Board of Education* that separate schools for African American

children were inherently unequal. Simkin's home at 2025 Marion Street was used not only as her residence but 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. Elliot* case. The house is now owned by the City of Columbia, managed by Historic Columbia Foundation, and is available for group visits and meetings. For more information about her, see
www.usca.edu/aasc/simkins.htm
www.nationalregister.sc.gov/richland/S10817740102/index.htm

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.

Modjeska Monteith Simkins

(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

South Carolina Statehouse NR/NHL
Capitol Square, 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.
www.nationalregister.sc.gov/richland/S10817740006/index.htm

Visanska-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 Historic District NR
Roughly bounded by Harden, Gervais, Heidt, Hampton, and Taylor Streets, 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.
www.nationalregister.sc.gov/richland/S10817740098/index.htm

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 and probably takes its name from a novel by Sir Walter Scott. 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.

(Reverse) Railroad and streetcar lines encouraged growth here, and the city 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 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, 2009

Waverly Five and Dime 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) **George Elmore and** *Elmore v. Rice*
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

Wesley Methodist Church

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. 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. 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. 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.
http://www.nationalregister.sc.gov/richland/S10817740145/index.htm

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

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.
www.nationalregister.sc.gov/richland/S10817740136/index.htm

Goodwill Plantation NR
North side of US Highway 378 near the Wateree River, Eastover vicinity

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.
www.nationalregister.sc.gov/richland/S10817740085/index.htm

Siloam School NR
1331 Congaree Road, Eastover vicinity
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.
www.nationalregister.sc.gov/richland/S10817740108/index.htm

Siloam School

St. Phillip A.M.E. Church HM
At the church, McCords Ferry Road,
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

St. Phillip School NR
4350 McCords Ferry Road, Eastover vicinity
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 the four-acre lot was purchased by Richland County School District 9. 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.
www.nationalregister.sc.gov/richland/S10817740109/index.htm

St. Thomas Protestant Episcopal Church NR
Near junction of US Highway 601 and SC Highway 263, Eastover vicinity
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

St. Thomas Protestant Episcopal Church

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.
www.nationalregister.sc.gov/richland/S10817740087/index.htm

Magnolia, slave house NR
SC Highway 769, Gadsden vicinity
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.
www.nationalregister.sc.gov/richland/S10817740078/index.htm

Barber House

Barber House NR
Near County Road 37, Hopkins vicinity
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.
www.nationalregister.sc.gov/richland/S10817740093/index.htm

Saluda County
Faith Cabin Library Site HM
Intersection of US Highway 378 and County Road 65, Saluda vicinity
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 the Saluda County Historical Society, 1994

Spartanburg County
Marysville School NR
Sunny Acres Road, Pacolet vicinity
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.
http://www.nationalregister.sc.gov/spartanburg/S10817742058/index.htm

15th N.Y. Infantry 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) "Harlem Hell Fighters"
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

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 Spartanburg Community Memorial Committee and African American Heritage Committee, 1997

Mary H. Wright Elementary School NR
201 Caulder Avenue, 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

Mary H. Wright Elementary School

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.
http://www.nationalregister.sc.gov/spartanburg/S10817742060/index.htm

Sumter County

Birthplace of Mary McLeod Bethune **HM**
US Highway 76, Mayesville

Mary McLeod Bethune

(**Front**) 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.

(**Reverse**) 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.
Erected by the Sumter County Historical Commission, 1975

Goodwill Parochial School **NR**
295 North Brick Church Road, Mayesville vicinity

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.
www.nationalregister.sc.gov/sumter/S10817743006/index.htm

Goodwill Parochial School

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.

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 Sumter County Historical Commission, 2006

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

Beulah School HM
3175 Florence Highway, Sumter vicinity

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

Enon Baptist Church HM
At the church, Pinewood at Starks Ferry Road, Sumter vicinity

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

Henry J. Maxwell Farm HM
Intersection of Pocalla Road (US Highway 15) and Maxwell Avenue, Sumter vicinity

(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

St. Paul African Methodist Episcopal Church HM
Plowden Mill Road, off SC Highway 58, Sumter vicinity

(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 Brogdon, Robert Brogdon, 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 County

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.
www.nationalregister.sc.gov/union/S10817744028/index.htm

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
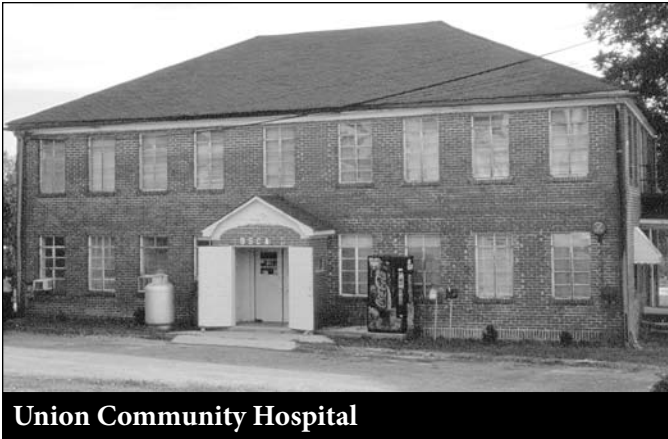
Union Community Hospital

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.
www.nationalregister.sc.gov/union/S10817744025/index.htm

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

Dr. L.W. Long

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. L.W. Long**
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

Williamsburg County
Mt. Zion A.M.E. Church HM
SC Highway 527, Bloomingvale vicinity
(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

Cooper's Academy HM
512 Cades Road (SC Highway 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**
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

McCollum-Murray House NR
C.E. Murray Boulevard, Greeleyville
The McCollum-Murray House was constructed ca. 1906 for Edward J. (d. 1942) and Margaret McCollum (d. 1949), an African American couple who moved to Greeleyville around the turn of the twentieth century. Edward McCollum 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 McCollum 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 McCollums 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 McCollums, Murray lived in the McCollum-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.
www.nationalregister.sc.gov/williamsburg/S10817745011/index.htm

McCollum-Murray House **HM**
72 C.E. Murray Boulevard, Greeleyville

(Front) This house, with Classical Revival architectural influences, was built ca. 1906 for Edward J. McCollum (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, McCollum 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

Stephen A. Swails House **HM**
Corner of Main and 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 Williamsburg Historical Society, 1998

York County

William Hill (1741-1816) **HM**
About 4 miles north of Newport on SC Highway 274

(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) **Hill's Ironworks**
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

Afro-American Insurance Company Building

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.
www.nationalregister.sc.gov/york/S10817746026/index.htm

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

Emmett Scott School HM
At the Emmett Scott Center, 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 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

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.
www.nationalregister.sc.gov/york/S10817746029/index.htm
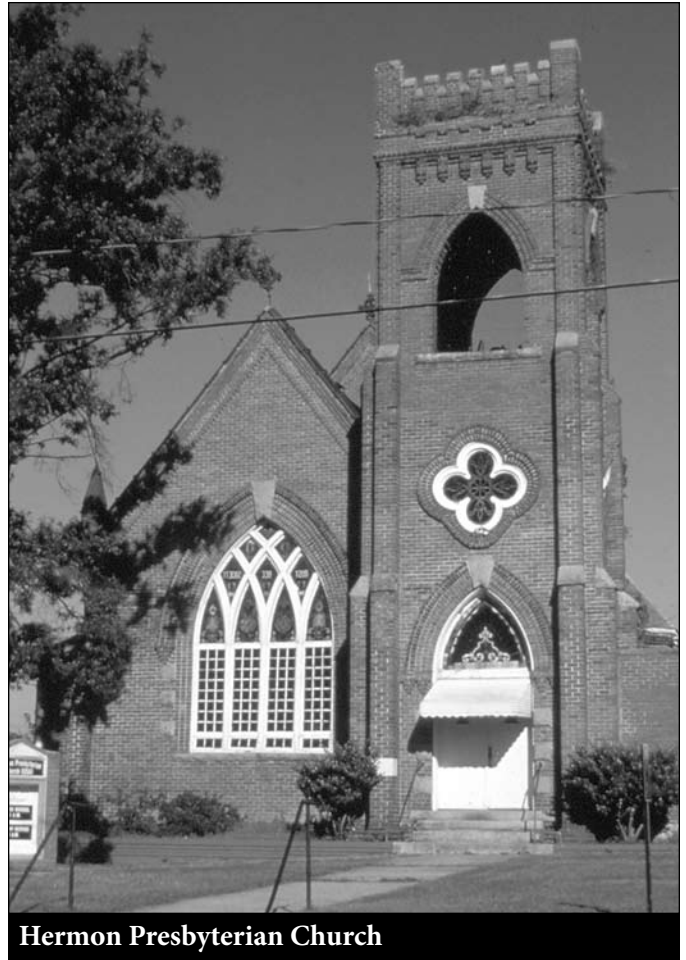
Hermon Presbyterian Church

McCrory's Civil Rights Site-Ins 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 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**) "FRIENDSHIP NINE"
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

This list was developed from a survey of historical and preservation societies, internet resources, and tourism publications. It includes those places that are open to the public and offer interpretation. While not exhaustive, it is a concerted effort to acknowledge and encourage visitation to those local places that honor African American history in South Carolina through public interpretation and research materials. Information is current as of the time of publication. Please contact a site before your planned visit to verify it will be open. Those places that are also included in the main text are denoted by ▼.

Aiken County

Aiken County Historical Museum
433 Newberry Street, SW
Aiken, South Carolina 29801
803-642-2015
museum@aikencountysc.gov
www.aikencountysc.gov/DspOfc.cfm?qOfcID=HIS

Open Tuesday-Sunday
Located in the historic Banksia building, the Aiken County Historical Museum has documents pertaining to slavery in its Aiken County Room and the Pottery Exhibit discusses Edgefield Pottery and its most famous enslaved producer, Dave Drake.

Redcliffe Plantation State Historic Site
181 Redcliffe Road
Beech Island, South Carolina 29842
803-827-1473
redcliffe@scprt.com
www.southcarolinaparks.com/park-finder/state-park/2015.aspx

Open Thursday-Monday
Home of James Henry Hammond, Redcliffe Plantation was also home to numerous enslaved and later free African and African American families from 1855 to 1975. The site has two preserved slave quarters, c. 1857, which later served as freedman cabins and paid employee housing. The site also documents the history of the over three hundred enslaved families that lived and worked at nearby Silver Bluff, Cathwood and Cowden Plantations.

Anderson County

Pendleton District Commission
125 East Queen Street
P.O. Box 565
Pendleton, South Carolina 29670
864-646-3782 or 800-862-1795
history@pendletondistrict.org
www.pendletondistrict.org

Open Monday-Friday
Appointment needed for Research Room 864-646-7271
The Pendleton District Commission has a Research Room and archival collection focused on the history of the Old Pendleton District, which includes present-day Anderson, Oconee and Pickens Counties. Within this general collection are books, vertical files, photographs, and historical documents related to local African American history.

Bamberg County

Voorhees College▼
Office of Admissions
P.O. Box 678
Denmark, South Carolina 29042
803-780-1030 or 866-237-4570
admissions@vorhees.edu
www.voorhees.edu

Tours are available by appointment
Founded on April 14, 1897 by Elizabeth Evelyn Wright, a Tuskegee Institute graduate, the school name changed to Voorhees Industrial School in 1902 to honor Ralph Voorhees. His generosity helped to build, stabilize, and ensure the future of the school. It became Voorhees College in the 1960s. Every third Friday in April the College holds its annual high school visitation day that includes a tour of the historic campus.

Beaufort County

Beaufort Arsenal Museum
713 Craven Street
Beaufort, South Carolina 29902
843-525-7077

Open Monday, Tuesday, Thursday-Saturday
The Arsenal was completed in 1798. It garrisoned an African American militia unit including Captain Robert Smalls during the Civil War. After emancipation, it was the site of the first polling booths for newly freed African American slaves. It now houses a museum exhibiting early American artifacts, Civil War relics, and other collections.

Heritage Library Foundation
852 William Hilton Parkway, Suite A-2
Hilton Head Island, South Carolina 29928
843-686-6560
www.heritagelib.org

Open Monday, Thursday-Saturday
In the collections of the Heritage Museum, African American historical researchers will find African American Post Civil War Family Land Certificates, Freedman's Bank Records, Negro Capitation Tax Records, and the U.S. Census Records. This library also has a large selection of African American genealogical resources.

Penn Center▼
P.O. Box 126
St. Helena Island, South Carolina 29920
843-838-2432
info@penncenter.com
www.penncenter.com/index.html

Open Monday-Saturday
On the site of one of the first schools for freed slaves, which is recognized as a National Historic Landmark, 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. Self-guided tours of the campus are also available. The Annual Penn Center Heritage Days Celebration is held every second weekend in November to celebrate and showcase the unique cultural heritage of the Gullah people of the Sea Islands.

Charleston County

Aiken-Rhett House▼
48 Elizabeth Street
Charleston, South Carolina 29401
843-723-1159
www.historiccharleston.org/experience/arh

Open Daily

The Aiken-Rhett House is an early nineteenth century mansion operated as a museum by the Historic Charleston Foundation. The complex also includes intact slave quarters, which are interpreted as part of the tour.

Avery Research Center for African American History and Culture at the College of Charleston▼
125 Bull Street
Charleston, South Carolina 29401
843-953-7609
www.cofc.edu/avery/

Open Monday-Saturday

The Avery Research Center is an archives, research center, and museum that focuses on collecting, preserving, and documenting the history and culture of African Americans in Charleston and the South Carolina Lowcountry. The archives concentrate on the profound experiences of African peoples, from their homelands, during the Middle Passage, into Barbados and other Caribbean islands, and onto the shores of Charleston and the Sea Islands. This story is especially vital and important in a region where indigenous African cultural traditions survive. Their story has produced an unprecedented history in Gullah and Sea Island culture, slavery, emancipation, Civil War and Reconstruction, segregation, migration, the civil rights movement, women's rights, education, business, and the arts.

Boone Hall Plantation and Gardens▼
1235 Long Point Road
Mt. Pleasant, South Carolina 29464
843-884-4371
www.boonehallplantation.com

Open Daily

Boone Hall is a working plantation that has preserved one of the nation's few remaining slave streets. On the general tour, guides explain the landscape and interpret the slave experience on the plantation. Specific tours for school children are also available.

Caw Caw Interpretive Center
5200 Savannah Highway
Ravenel, South Carolina 29470
843-889-8898
customerservice@ccprc.com
www.sc-charlestoncountyparks.civicplus.com/index.asp?NID=53

Open Wednesday-Sunday

The 654 acres that comprise the Caw Caw Interpretive Center were once a part of a 5,500-acre rice plantation where enslaved Africans applied their technology and skill in agriculture to carve a series of highly successful rice fields out of this cypress swamp. Standards-based student programs include Carolina Gold (grades 3-8), Rice in Colonial Carolina (grades 9-12), Shoo-Turkey — A Gullah Experience (grades K-3), and Carolina Gullah (grades 4-12).

Charleston Museum
360 Meeting Street
Charleston, South Carolina 29403
843-722-2996
info@charlestonmuseum.org
www.charlestonmuseum.org/topic.asp?id=1

Open Daily

Known as America's first museum, the Charleston Museum's mission is to preserve and interpret the cultural and natural history of Charleston and the South Carolina Lowcountry. The museum offers exhibits and K-12 standards-based educational programs.

Charleston County Public Library
68 Calhoun Street
Charleston, South Carolina 29401
843-805-6930
www.ccpl.org

Open Daily

The Charleston Public Library has a large newspaper collection, including several African American newspapers from the eighteenth century to the present. Primary documents available for research include transcripts of Charleston County wills, birth and death records, city directories and telephone books, and Freedman's Saving and Trust Company records.

Drayton Hall
3380 Ashley River Road
Charleston, South Carolina 29414
843-769-2600
info@draytonhall.org
www.draytonhall.org

Open Daily

Since its inception in 1738, African Americans have contributed to the growth, development, and survival of Drayton Hall. The main house, surviving outbuildings, and remaining landscape features are all testament to the varied roles African Americans have played at the site, both enslaved and free, named and unknown. An African American cemetery on the site may be one of the oldest in South Carolina in continuous use. Ten different curriculum standards-based school programs are offered, including *Connections: From Africa to America*,

that give students the opportunity to use primary documents, artifacts, photographs, and stories to analyze and interpret the lives of African Americans during the 18th, 19th, and 20th centuries.

Magnolia Plantation & Gardens
3550 Ashley River Road
Charleston, South Carolina 29414
843-571-1266 or 800-367-3517
tours@magnoliaplantation.com
www.magnoliaplantation.com

Open Daily

The Drayton family founded Magnolia Plantation in 1676. Ongoing research has revealed that an average of forty-five slaves lived and toiled at the plantation from the early 1800s until the end of the Civil War in 1865. Following the end of the War, the former slaves played an integral and unique role in transforming the site into one of the most beautiful tourist attractions in America. The *From Slavery to Freedom* tour takes visitors to a unique street of slave cabins, occupied into the 20th century, that have been restored to document African American life at the plantation. Each cabin reflects a different period of the African American experience at Magnolia — from slavery to Reconstruction and on through the 1920s and the Civil Rights era.

Old Slave Mart▼
6 Chalmers Street
Charleston, South Carolina 29401
843-958-6467
osmm@ci.charleston.sc.us
www.charlestoncity.info/dept/content.aspx?nid=1469

Open Monday-Saturday

The Old Slave Mart was once part of a complex of buildings known as Ryan's Mart. The complex included a yard enclosed by a brick wall, a slave jail, a kitchen, and a morgue. Slave auctions ended here in November of 1863. The museum recounts the story of Charleston's role in the inter-state slave trade, focusing on the history of the building and site and the slave sales that took place here.

Charles Pinckney National Historic Site
1254 Long Point Road
Mt. Pleasant, South Carolina 29464
843-881-5516
www.nps.gov/chpi

Open Daily

Charles Pinckney was an author and signer of the United States Constitution. This National Park Service site comprises 28 of the original 715-acre Snee Farm plantation. Two of the farm's cash crops, indigo and rice, are discussed in brochures and educational material with reference to the slave labor needed for their cultivation to be successful. Gullah Heritage Celebration events are held each February and March.

South Carolina Historical Society
100 Meeting Street
Charleston, South Carolina 29401
843-723-3225
www.southcarolinahistoricalsociety.org

Open Tuesday-Saturday

Manuscript materials form the bulk of the Society's holdings. This collection includes the papers of thousands of individuals and families, as well as the records of numerous organizations, businesses, and churches. These are unique items that cannot be found elsewhere and provide valuable insight into all aspects of the history of South Carolina. The collection of printed materials includes books, rare books, pamphlets, and serials relating to all aspects of South Carolina and its history.

Chester County

Chester District Genealogical Society
Richburg Town Hall
201 North Main Street
Box 336
Richburg, South Carolina 29729
803-789-5664 or 803-377-8822

Open Tuesday and by appointment

The Chester District Genealogical Society has many records that contain information on the enslaved people who resided on local plantations. African American history books include those pertaining to Chester, Lancaster, and Union counties. The library maintains a number of family history vertical files and publishes a bulletin and booklets about local cemeteries.

Chesterfield County

Lyceum Museum
Town Green on Market Street
Cheraw, South Carolina 29520
843-537-7681
cherawchamber@bellsouth.net
www.cherawchamber.com

Open by the Cheraw Chamber of Commerce upon request

On display at the museum is a Dizzy Gillespie exhibit as well as a remnant of the Ithiel Town Bridge designed by Town and built by freed slave Horace King.

Southern African American Heritage Center
125 Kershaw Street
Cheraw, South Carolina 29520
843-921-9989

Please call Center for operating hours

The Southern African American Heritage Center is dedicated to collecting, documenting and preserving the contributions of African Americans from Chesterfield County. Visitors will find documents and artifacts on display that offer an insight into local history and culture for African Americans from the 1800s to the mid 1900s.

Colleton County

Colleton Museum
239 North Jefferies Boulevard
Walterboro, South Carolina 29488
843-549-2303
museum@colletoncounty.org
www.colletoncounty.org

Open Tuesday-Saturday

The Colleton Museum has a permanent exhibit, titled "Shaking the Judge: The Tuskegee Airmen at Walterboro Army Airfield," on display. Photographs, interviews and newspaper entries document the training they received at the local base throughout 1944-1945 to become replacement pilots for the all-black 332nd Fighter Group and the challenges they faced against public discrimination on a small southern air base. The Tuskegee Airmen Memorial at the Walterboro Army Airfield Memorial Park commemorates their service and contributions.

Slave Relics Museum
208 Carn Street
Walterboro, South Carolina 29488
843-549-9130
www.slaverelics.org

Open Monday-Thursday, Saturday

The museum features a collection of artifacts, photographs and written documents that explore the African slave trade and the story of enslaved Africans in the Antebellum South. Features of the museum's collection include Plantation artifacts, slave furniture, rare slave documents, jewelry, Underground Railroad artifacts, and slave-made quilts dating from the 1830s to the 1860s.

Darlington County

Darlington County Historical Commission
204 Hewitt Street
Darlington, South Carolina 29532
843-398-4710
www.darcosc.com/HistoricalCommission/

Open Monday-Friday

This Commission is the storehouse for all the old Darlington County Courthouse records. Probate Records (1806-1923), family name files, and school, church, census, and the Freedman Bureau records are just a few of the sources available.

Dorchester County

Middleton Place Plantation▼
4300 Ashley River Road
Charleston, South Carolina 29414
843-556-6020 or 800-782-3608
info@middletonplace.org
www.middletonplace.org

Open Daily

Visit the Stableyards at Middleton Place Plantation to witness artisans demonstrating the various skills enslaved Africans employed daily. The African American Focus Tour is offered in April (Daily) and May (Wednesday-Sunday). It focuses on the "lives of the African American slaves and freedmen that lived at Middleton Place and their contribution to the Low Country culture."

Edgefield County

Bettis Academy▼
78 Nicholson Road
Trenton, South Carolina 29847
Mail: 13 Henry Street SE, Aiken, SC 29803
803-649-7709

The Rev. Alexander Bettis, a former slave who was taught to read by his owner, founded Bettis Academy and Junior College in 1881. A Baptist minister, he established Bettis Academy based on religious principles and Christian character. The Academy was accredited as a junior college in 1933 and closed in 1952. Today, the campus is operated by the Bettis Academy Heritage Corridor Team. Biddle Hall, constructed in 1942, is a museum that interprets the history of Bettis Academy and Junior College from its founding in 1881 through its closing in 1952.

Edgefield County Archives
124 Courthouse Square
Edgefield, South Carolina 29824
803-637-4104
tglenn@edgefieldcounty.sc.gov

Open Monday-Friday

The Edgefield County Archives has a vast collection of historical documents that are helpful for African American researchers. The records begin in 1785 and continue to 1930, and include deeds for slave sales, manumission deeds, estate records with slave inventories and appraisals, Coroner's reports, jail books, chain-gang documents, court records, old newspapers, and marriage records.

Tompkins Memorial Library
Old Edgefield District Genealogical Society
104 Courthouse Square
P.O. Box 546
Edgefield, South Carolina 29824
803-637-4010
oedgs@spiritcom.net
www.oedgs.org

Open Monday-Saturday

This building houses one of the largest genealogical collections in the southeast. The library is rapidly building up their African American resource information that includes church, cemetery and marriage records, and individual surname files. It is also the home of the Old Edgefield District African American Genealogical Society.

Florence County

Hewn Timber Cabins▼
Francis Marion University Campus,
on Wallace Woods Road
Florence, South Carolina 29502
843-661-1311
www.fmarion.edu/academics/Cabins

Call to confirm days and hours of operation

These slave cabins were built ca. 1831 by skilled slave labor on the

Gregg Plantation. The craftsmanship shown in the dovetailed, hewn logs is usually not attributed to work found in slave dwellings. They have been moved twice and are now located on the edge of the Francis Marion University campus. The website provides an online tour with insight provided by one of the former residents for those who are unable to visit in person.

Georgetown County

Brookgreen Gardens
1931 Brookgreen Drive
Murrells Inlet, South Carolina 29576
843-235-6000 or 800-849-1931
www.brookgreen.org/education.cfm
Open Daily

Established in 1931 as a non-profit corporation, Brookgreen Gardens incorporates four former rice plantations. During the antebellum period, slave labor created and cultivated the rice fields and provided wealth to the owners. Today, several educational, standards-based programs provide insight into the lives of enslaved Africans on a rice plantation and a unique glimpse into the Gullah/Geechee culture that developed on the barrier islands on the Southeastern coast of the United States.

Georgetown County Museum
632 Prince Street
Georgetown, South Carolina 29940
843-545-7020
info@georgetowncountymuseum.org
www.georgetowncountymuseum.com/
Open Tuesday-Saturday

In the heart of the Historic District is the Georgetown County Museum preserving and displaying more than 300 years of history and culture. Get a close look at relics of plantation culture — clothing and toys, slave bills of sale used by local rice planters, and much more. Also, there is information on local African Americans who were involved in education, politics, religion, and medicine that made Georgetown what it is today.

Hobcaw Barony▼
22 Hobcaw Road
Georgetown, South Carolina 29440
843-546-4623
hobcaw@belle.baruch.sc.edu
www.hobcawbarony.org/
Open Monday-Friday, guided tours offered Tuesday-Friday

Operating primarily as a 17,500-acre wildlife research reserve, Hobcaw Barony is comprised of 11 former plantations and their associated buildings. Tours provide both a social history and coastal ecology education. Tours also include a visit to Friendfield, the last 19th century slave village on the Waccamaw Neck.

Mansfield Plantation▼
1776 Mansfield Road
Georgetown, South Carolina 29440
866-717-1776
www.mansfieldplantation.com/index.html
Tours are available by appointment

Mansfield Plantation's location on nearly 1,000 acres affords visitors the rare opportunity to step back in time to an authentic pre-Civil War plantation. The slave street and chapel remain as reminders of the enslaved who worked and lived there. Educational tours explore the cultural history and ecology of the plantation.

Rice Museum
633 Front Street
Georgetown, South Carolina 29442
843-546-7423
thericemuseum@sc.rr.com
www.ricemuseum.org/
Open Monday-Saturday

The Rice Museum is located in the Old Market Building and is a prominent symbol of Georgetown County. Visitors to the Museum are enlightened to the history of a society dependent on the rice crop. In 1750, George Town became the center of rice production in the colony. By 1840, the Georgetown District (later County) produced nearly one-half of the total rice crop of the United States. A tour of the Rice Museum includes a 17-minute video presentation of "The Garden of Gold," a history of rice in Georgetown County. Other exhibits include a special archeological exhibit, "Footsteps of the Plantation," that explores the Gullah history of Georgetown and one dedicated to chronicling the life of Joseph H. Rainey, a Reconstruction-era legislator who was the first African American elected to the U.S. House of Representatives.

Greenville County

Greenville Cultural Exchange Center
700 Arlington Avenue
Greenville, South Carolina 29601
864-232-9162
www.greenvillesc.gov/visitors/cultural_exchange.asp
Open Tuesday-Saturday

The Greenville Cultural Exchange Center is a multi-cultural museum founded in 1987. It houses a research library and staff provides tours to educate those seeking an "understanding of the City of Greenville's and the region's multi-cultural diversity, contributions and accomplishments." GCEC files contain biographical sketches, news articles, tape recordings, photographs, and letters of prominent African Americans.

The Upcountry History Museum
540 Buncombe Street
Greenville, South Carolina 29601
864-467-3100
www.upcountryhistory.org
Open Wednesday-Sunday, Tuesday by appointment

The Upcountry History Museum has a permanent exhibit on the Civil Rights era in Greenville and the Upcountry, with short video vignettes

of important Upcountry Civil Rights leaders telling the story of their role in desegregating the public library, Greenville (Downtown) Airport, schools and churches in the area, as well as Clemson University. There is also an exhibit that focuses on the Reconstruction Era in the Upcountry, and one on the importance of religion in the Upcountry that features African American churches.

Horry County

Freewoods Farm
9515 Freewoods Road
Myrtle Beach, South Carolina 29588
843-650-9139 or 843-650-2064
www.freewoodsfarm.com/index.html

Open Monday-Friday or by appointment on Saturdays
This 40-acre living farm museum replicates life on small Southern family farms owned and operated by African Americans between 1865-1900. Authentic farm methods, tools, crops, animals, and buildings of the period are used to replicate life on the animal-powered farm. Farm buildings of the period include the main farmhouse, a smokehouse, a blacksmith shed, and livestock, tobacco and storage barns.

Kershaw County

Bonds Conway House▼
811 Fair Street
Camden, South Carolina 29020
803-425-1123
kchistory@camden.net
www.kershawcountyhistoricalsociety.org/bonds.htm

Open Thursdays (1-5pm) and by appointment
Bonds Conway, a skilled carpenter, was believed to be the first black person in Camden to purchase his freedom and that of his family. Conway built the small clapboard structure around 1812 and died in 1843, leaving behind eleven children. The house is now home to the Kershaw County Historical Society.

Camden Archives and Museum
1314 Broad Street
Camden, South Carolina 29020-3535
803-425-6050
www.camdenarchives.org/index.php

Open Monday-Friday, 1st and 3rd Sundays
The Camden Archives and Museum has numerous records available for African American historical or genealogical research. The extensive vertical file index offers information on Kershaw County schools, social organizations, and more. The archives contain records of Kershaw County wills, a surname index, and a collection of area newspapers from 1816 to the present.

Oconee County

Oconee Heritage Center
123 Browns Square Drive
P.O. Box 395
Walhalla, South Carolina 29691
864-638-2224
info@oconeeheritagecenter.org
www.oconeeheritagecenter.org/

Open Tuesday, Thursday-Saturday and by appointment
Included within the permanent exhibits are photos and a narrative about the Seneca Institute, a bedspread woven by slaves at Oconee Station, and a section on the 33rd United States Colored Infantry in Walhalla during Reconstruction. Holdings include information concerning African American schools (primarily Rosenwald schools) in the county.

Orangeburg County

Claflin University▼
Admissions
400 Magnolia Street
Orangeburg, South Carolina 29115
803-535-5579 or 1-800-922-1276
www.claflin.edu/index.html

Tours are available by appointment
Claflin was founded in 1869 by Methodist missionaries to educate freed slaves. Because its charter forbade discrimination of any sort, Claflin was the first South Carolina university to open its doors to all students regardless of race, class, or gender. The Claflin College Historic District is significant for its association with the important contributions of the college to African American education in South Carolina in the early twentieth century and is architecturally significant as an intact collection of early twentieth century educational buildings.

South Carolina State University▼
Admissions and Recruitment
300 College Street NE
Orangeburg, South Carolina 29117
803-536-4580 or 1-800-260-5956
http://scsu.edu

Tours are available by appointment
During its more than 110 year history, South Carolina State University has served as a leading Historically Black College or University (HBCU). Established in 1896 as a land-grant institution, it was the state's only public black school of higher learning. Originally established as an agricultural and mechanical college, the University provided an education in the sciences, literature, and history. Throughout the 1950s and 1960s, students were involved in civil rights demonstrations. A protest by students of the local segregated bowling alley led to the Orangeburg Massacre in 1968 in which there were 27 wounded and three slain. A monument in their honor stands on the campus. The I.P. Stanback Museum and Planetarium includes exhibits and programs in the arts, sciences and humanities.

Great Branch Teacherage
2890 Neeses Highway (Highway 4)
Orangeburg, South Carolina 29115
803-533-1828
www.greatbranchrosenwaldteacherage.com

Thursdays (except holidays) 10:00-4:00pm and by appointment
The Great Branch Teacherage, built in 1924-25 as part of the Julius Rosenwald Fund, is the only remaining structure from the complex of buildings at the Great Branch School, which included the school (built 1918, burned early 1960s), a cannery, shop, and storage building. The Teacherage was built to house the principal and teachers of the Great Branch School. The cottage has been restored and furnished, and items related to the school are on display.

Pickens County
Central Community Center
114 West Main Street
P.O. Box 721
Central, South Carolina 29630
864-654-7645
www.centralheritage.org/color.htm

Open by appointment
The Central Community Center, formerly Central Colored School, is located on Highway 93 on the west side of Central. The school is on the main thoroughfare and visible to all persons coming and going to Central. It is a white, three-room building with a small kitchen. The schoolhouse was built before 1925 and used as a school for African American students until 1957 when the school closed. Pickens School District sold the abandoned school to the Central Community trustees to be used as a Community Center. Presently, the building is used by the African American community for reunions, church services, hot dog lunches, and as a tourism site in Central. The site is listed with the SC National Heritage Corridor.

Central Heritage Society
416 Church Street
P.O. Box 1162
Central, South Carolina 29630
864-639-2156 or 864-639-2794
www.centralheritage.org

Open Sundays and by appointment
The Central History Museum collects material on all families in Central. The museum has worked with the churches on their records and collected information from all the cemeteries in town. The building is on the National Register of Historic Places and in the SC National Heritage Corridor.

Rickman Library, Faith Clayton Genealogy Room
Southern Wesleyan University
907 Wesleyan Drive
P.O. Box 1020
Central, South Carolina 29630-1020
864-644-5088
claytonroom@swu.edu
www.swu.edu/library

Open Monday-Saturday
The Faith Clayton Room of the Rickman Library has historical documents, books, and files that are particularly helpful for African American researchers. They include slave sales, deeds listing slave sales, coroner's reports, and old newspaper records. There is also a file on African American churches, families, and cemeteries. There are several books available for research on topics such as African American World War I veterans, cemeteries, and federal slave census records.

Richland County
Allen University▼
1530 Harden Street
Columbia, South Carolina 29204
803-765-6023
www.allenuniversity.edu

Tours are available by appointment
Founded in Cokesbury, South Carolina in 1870 as Payne Institute, the institution moved to Columbia in 1880 and was renamed Allen University in honor of Richard Allen, founder of the African Methodist Episcopal (A.M.E.) Church. Established four years after the University of South Carolina closed to African Americans, Allen helped fill a pressing need for higher education. The Allen University Historic District includes the Chappelle Administration Building, listed as a National Historic Landmark in 1976. Completed in 1925, it was designed by nationally renowned African American architect John A. Lankford and named for William D. Chappelle, a president of Allen and an A.M.E. bishop.

Benedict College▼
1600 Harden Street
Columbia, South Carolina 29204
803-705-4910 or 803-253-5000
www.benedict.edu

Tours are available Monday-Friday by appointment
Benedict College is the fourth largest private HBCU (Historically Black College or University) in the United States. Established in 1870 as Benedict Institute by the American Baptist Home Mission Society, the school began with a focus on educating ministers and teachers. By 1937 a chapter of the National Association for the Advancement of Colored People was founded at Benedict and students took part in a nationwide youth demonstration against lynching in February of that year. It was one of the first civil rights campaigns in South Carolina. The Benedict College Historic District reflects the campus' development from the late nineteenth century to 1937.

Historic Columbia Foundation
1601 Richland Street
Columbia, South Carolina 29201
803-252-1770 or 803-252-7742
www.historiccolumbia.org

Tours are available by appointment

The Historic Columbia Foundation has vertical files on traditionally African American sites and neighborhoods along with a developing list of biographic files. The Foundation also offers self-guided walking tours of the historic Waverly Neighborhood, one of two historically African American neighborhoods listed in the National Register of Historic Places, and a guided tour, *Homeplaces, Workplaces, and Resting Places*, which visits significant African American heritage sites in Columbia, highlighting important events and contributions from 1786 to the present day.

Mann-Simons Cottage▼
1403 Richland Street
Columbia, South Carolina 29201
803-252-1770 or 803-252-7742
www.historiccolumbia.org/site/houses/mannsimons-cottage/overview/index

Tours Tuesday-Sunday (purchase tickets at Robert Mills house)

The Mann-Simons Cottage was owned by Celia Mann and her descendants. Mann was born in slavery, but gained her freedom by the 1840s when she began living in the house. Today Historic Columbia Foundation operates the cottage as a house museum. It is the site of the annual Jubilee: Festival of Heritage held in late summer.

Randolph Cemetery▼
Western terminus of Elmwood Drive
Columbia, South Carolina 29201
803-252-1770

Tours are available by appointment

Established in 1871 and named in honor of assassinated state senator Benjamin F. Randolph, the Randolph Cemetery is one of the first black cemeteries in Columbia. It is the resting place of eight other Reconstruction-era African American legislators and prominent members of the African American community. The Downtown Columbia Task Force and the Committee for the Restoration and Beautification of Randolph Cemetery are working to restore it. The Historic Columbia Foundation, a member of the Committee, offers tours of the cemetery by appointment.

Richland County Public Library
1431 Assembly Street
Columbia, South Carolina 29201
803-799-9084
www.myrcpl.com

Open Daily

The Richland County Public Library is a great location for secondary source books and audio/video cassette tapes. The Local History room also contains resources for church and school histories, South Carolina General Histories, and a current subscription to *South Carolina Historical and Genealogical* magazine.

South Carolina Confederate Relic Room and Military Museum
301 Gervais Street
Columbia, South Carolina 29201
For research: 803-737-8092
For tours: 803-737-8095
www.crr.sc.gov

Open Tuesday-Saturday, 1st Sunday of the month

The South Carolina Confederate Relic Room and Military Museum is the state's museum of military history, and as such, preserves and displays African American military history within the state. The story of Robert Smalls is illustrated with models and artifacts, and Charleston slave tags and documents related to slavery are also on display. The museum includes a research library and archives focused on military history, which includes original documents and secondary sources related to slavery and to African American military service in various South Carolina wars from the Revolution through the present day. Research materials are available by appointment.

South Carolina Department of Archives and History
8301 Parklane Road
Columbia, South Carolina 29223
803-896-6100
http://scdah.sc.gov

Open Monday-Friday

The Department of Archives and History collects the permanently valuable colonial, state, county and municipal government records for South Carolina. The bulk of the collection covers the period 1671 to 1960, consists of more than 28,000 cubic feet of records and contains many record series that are rich with information about African Americans who lived in South Carolina. Record series that researchers frequently consult include census records, death certificates, marriage licenses, estate papers, bills of sale, state and county land records, military service records, legislative papers, school photographs, teacher reports and the Online Records Index. www.archivesindex.sc.gov

South Carolina State Museum
301 Gervais Street
Columbia, South Carolina 29201
803-898-4921
www.museum.state.sc.us

Open Monday (Memorial Day-Labor Day) and
Tuesday-Sunday

Housed in the historic 1894 Columbia Mill textile building, the South Carolina State Museum tells the story of South Carolina through many exhibits and programs. African American history can be found on display in the Cultural History and Science and Technology exhibits. African American Art is on display on the first floor.

South Caroliniana Library
910 Sumter Street
University of South Carolina
Columbia, South Carolina 29208
803-777-3131
www.sc.edu/library/socar

Open Monday-Saturday
The Caroliniana Library contains information on African Americans during and after slavery, including manuscripts, newspapers, journals, city directories, census and genealogical information.

Sumter County

Morris College
Office of Admissions
100 West College Street
Sumter, South Carolina 29150
803-934-3200
www.morris.edu

Tours are available by appointment
Morris College was established in 1908 by authorization of the Baptist Educational and Missionary Convention of South Carolina and received its certificate of incorporation from the State of South Carolina in 1911. It originally provided education at the elementary, high school, and college levels, but discontinued all but the college level education by 1946. It is one of the few colleges established, built and operated solely by African Americans throughout its history.

Union County

Union County Museum
127 West Main Street
Union, South Carolina 29379
864-429-5081
uncomus@bellsouth.net
www.unioncountymuseum.com

Open Tuesday, Thursday-Saturday and by appointment
The Union County Museum is actively growing their collection of materials related to African American history. The collection includes two volumes regarding the participation of African Americans in the American Revolution, limited birth records from the Union Community Hospital, and an archival file for Sims High School. The Museum also offers student tours and welcomes the opportunity to work with surrounding school districts.

York County

Historic Brattonsville
1444 Brattonsville Road
McConnells, South Carolina 29726
803-684-2327
http://chmuseums.org/brattonsville

Open daily. Specific African American history tours available upon request.
Operated by Culture and Heritage Museums, Historic Brattonsville offers insights into the lives of the Bratton family as well as their enslaved labor. There are a number of programs available for various grade levels and interests. "By the Sweat of Our Brow," a living history program, is offered every September.

McCelvey Center
212 East Jefferson Street
York, South Carolina 29745
803-684-3948
http://chmuseums.org/mccelvey

Open Monday-Saturday
The McCelvey's Historical Center has several interesting items for African American historical research. Michael Scoggin's scholarly work on African American soldiers during the Revolutionary War, including 3,000 African American entries in the Revolutionary War database, along with Nancy Sambet's research on Rosenwald Schools in York County, can be accessed here. The Historical Center provides opportunities for genealogical and historical research through its extensive collections of documents, photographs, York County court records, microfilm reels of federal censuses and local newspapers, rare books, maps, church and cemetery indexes, family genealogical books, as well as numerous reference books.

Museum of York County
4621 Mt. Gallant Road
Rock Hill, South Carolina 29732
803-329-2121
http://chmuseums.org/myco

Open Daily
The museum displays over 200 artfully mounted African animals, tribal dress and artifacts. The galleries also feature works by regional artists as well as traveling exhibitions. The museum holds its annual Africa Alive festival on the last Saturday in February.

Wesley United Methodist Church
110 West Jefferson Street
P.O. Box 1004
York, South Carolina 29745
704-523-7323 (Donald Love) or
803-684-3346 (church office)

Call to schedule an appointment
The Wesley Methodist Church is a historically black congregation and has many archival records on members and organizations that existed within the church.