

# A Teacher's Guide to African American Historic Places in South Carolina

2020

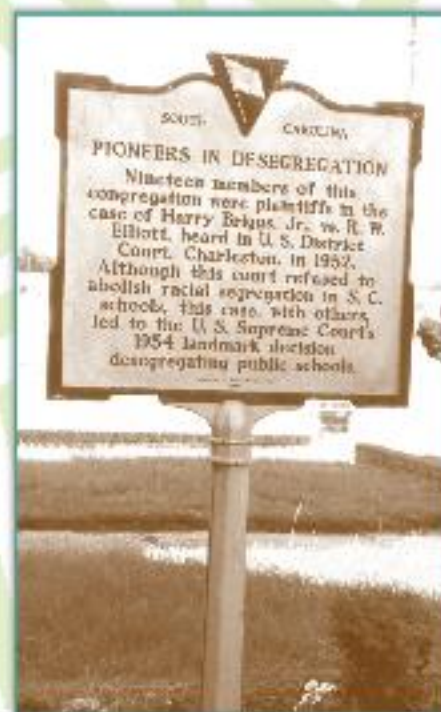
*Fourth Edition*



wego   
FOUNDATION

Pride • Future • Courage • Purpose • Culture





©2020 *A Teacher's Guide to African American Historic Places in South Carolina 2020*, Fourth Edition, is a publication of WeGOJA Foundation. All Rights Reserved.  
*Alada M. Shinault-Small, Editor/Layout/Covers Design*

## PRESS RELEASE

**For Immediate Release – Aug. 3, 2020**

**Contact – Jannie Harriot, [info@WeGOJA.org](mailto:info@WeGOJA.org), 843-332-3589**

### SCAAHF is now the WeGOJA Foundation

**Columbia, S.C.** -- To raise broader public awareness and build a more sustainable organization, the South Carolina African American Heritage Foundation has re-branded itself as the **WeGOJA Foundation**. Under the new brand, the non-profit will collaborate with civic, government and business leaders to strengthen its advocacy for historic preservation and to raise money to support the efforts of the South Carolina African American Heritage Commission.

“Particularly in today’s climate, we are obligated to ensure that the African American voice and experience in South Carolina are not overlooked or minimally included in conversations about the state,” said Jannie Harriot, WeGOJA Foundation Executive Director. “Whether we’re talking about history, education, government or tourism, we can make sure African American perspectives have a seat at the table. We can broaden awareness by identifying, documenting, preserving and sharing the places associated with the African American experience.”

The organization shares its story and solicits memberships on its new website at [www.WeGOJA.org](http://www.WeGOJA.org). They will launch a grassroots fundraising campaign in the fall. The name **WeGOJA** (pronounced we-GO-juh) itself is a tribute to history. It is an acronym of words from three languages spoken by people of African descent who were brought to the Americas as a result of the Trans-Atlantic slave trade.

“**We**” is from the Gullah language and means “Our”. Historically, Gullah Geechee people are from southern coastal North Carolina, coastal South Carolina and Georgia, north coastal Florida and St. Augustine, and extending inland about thirty miles. West Africans who were enslaved in this geographical area were literate in many Old World languages. They were denied the opportunity to learn English formally. To communicate, a language evolved that combined West African languages with English. This language became known as Gullah.

“**Gem sa bop**” (pronounced THEM suh bop) is from the Wolof language and means “Believe in yourself”. Wolof is spoken widely in Senegal and The Gambia. Countless Africans from these countries, including the Wolof, were enslaved and brought to South Carolina. Wolof also heavily influenced the shaping of the Gullah language.

“**Ojo Iwamtu**” (pronounced o-joe e-WAHM-to) is from the Yoruba language and means “Future”. Yoruba people primarily inhabit southwestern Nigeria, and similarly to the Wolofs, countless Yoruba bondsmen and bondswomen were brought to South Carolina. Yoruba heavily influenced the shaping of the Gullah language.

“**Jom**” (pronounced jome) is Wolof for “Purpose”, and it also means “Courage.”

“**Asa**” (pronounced AH-suh) is Yoruba and means “Culture.”

(More)

As the SCAAHF, the Foundation supported a variety of Commission projects, including:

- The oral history project “Black Carolinians Speak: Portraits of a Pandemic”
- The installation of hundreds of official state historical markers
- Inclusion of historic sites on the National Register of Historic Places
- The “African American Historic Places in South Carolina” guide and its annual addendums
- Curriculum-based teacher’s guides that incorporate African American heritage into school instruction
- The Green Book of South Carolina, the state’s first online travel guide to more than 300 African American historic sites at [www.GreenBookofSC.com](http://www.GreenBookofSC.com)
- “The Business of Rural Heritage, Culture & Art: An Introductory Resource Guide for Entrepreneurs”
- “How Did we Get to Now?” which documents historic African American schools in South Carolina from the Jim Crow era

These services will continue as funding is available.

More information, including downloadable brand logos for media, is available on the website at [www.WeGOJA.org](http://www.WeGOJA.org). For more information, contact Jannie Harriot at 843-332-3589 or [info@WeGOJA.org](mailto:info@WeGOJA.org).

#### **Thank you to Contributors**

\*The WeGOJA Foundation is eternally grateful to Dr. Dior Konate for lending her expertise in the research of West African languages. Konate is Associate Professor and Coordinator of History at South Carolina State University in Orangeburg, S.C. Also contributing to the development of the new name were Dr. Larry Watson, professor of history at SC State; Alada Shinault-Small, historian and tour guide in Charleston; and Strauss Moore Shiple, retired tourism marketing professional in York County.

#### **South Carolina African American Heritage Commission**

The mission of the South Carolina African American Heritage Commission (SCAAHC) is to identify and promote the preservation of historic sites, structures, buildings, and culture of the African American experience in South Carolina, and to assist and enhance the efforts of the South Carolina Department of Archives and History. The 15-member commission includes representatives from all regions of the state. It was established as a council in 1993 by joint legislative resolution and became a commission in 2001 by executive order of Governor Jim Hodges.





Pride · Future · Courage · Purpose · Culture

## ***WeGOJA Foundation Members***

### ***Executive Director***

**Ms. Jannie Harriot**, Hartsville

### ***Board Members***

**Rev. Robert China**, Sumter

**Ms. Anita Dantzler**, Columbia

**Mr. M. Richard DeVoe**, Charleston

**Ms. Dawn Dawson-House**, Columbia

**Mr. Wallace Foxworth**, Marion

**Mr. Levi Isaac**, Columbia

**Mr. Terry James**, Florence

**Mr. Dalton Tresvant**, Columbia

**Dr. Larry Watson**, Columbia



### ***SCAAHC Members***

**Ms. Pontheolla Mack Abernathy**, Spartanburg

**Mr. Michael Allen**, Mount Pleasant

**Dr. Abel Bartley**, Clemson

**Ms. Felicia Flemming-McCall**, Cheraw

**Ms. Jannie Harriot**, Hartsville

**Ms. Shelby Henderson**, Seneca

**Mr. Terry James**, Florence

**Dr. Barbara Williams Jenkins**, Manning

**Ms. Cassandra Williams Rush**, Myrtle Beach

**Ms. Strauss Moore Shiple**, York

**Ms. Victoria Smalls**, St. Helena Island

**Mr. Dontavius Williams**, Edgemoor

**Mr. Bernie L. Wright**, Orangeburg

### ***SCAAHC Ex-officio Members***

**Mr. Michael Bedenbaugh**, Palmetto Trust for Historic Preservation

**Bishop Thomas Bell**, Cathedral of Praise Church, Camden

**Dr. Jacob Butler**, Morris College

**Attorney Joyce Cheeks**, Law Office of Joyce Farr Cheeks, P.C., Columbia

**Mr. Stephen Corsini**, SC Department of Education

**Ms. Anita Dantzler**, Columbia

**Mr. George Dennis**, Columbia

**Dr. George Devlin**, Benedict College

**Mr. M. Richard DeVoe**, SC Sea Grant Consortium

**Rev. Merritt Graves**, Mt. Zion AME Church, Florence

**Ms. Cynthia Haddad**, SC Commission for Minority Affairs

**Dr. Jennifer Heusel**, Coker College

**Dr. Ronnie Hopkins**, Voorhees College

**Mr. Nate Johnson**, SC Department of Parks, Recreation & Tourism

**Ms. Kathy Jenkins**, SC Conference of NAACP

**Ms. Kristy Quattrone**, Office of the Governor

**Ms. Ce Scott-Fitts**, SC Arts Commission

**Dr. Dywanna Smith**, Claflin University

**Ms. Brenda Tindal**, International African American Museum, Charleston

**Dr. Louis Venters**, Francis Marion University

**Dr. Larry Watson**, South Carolina State University

### Cover photos

## ***African American Education through the Years, from Reconstruction - COVID-19: People, Places, Events & Symbols***

**Front Cover** - *Left* - Statue of **Professor Richard T. Greener** at USC, Columbia. The base reads: "Richard Theodore Greener (1844-1922), Professor of philosophy, scholar, librarian and law graduate of the Reconstruction-era University of South Carolina. Born in Philadelphia and raised in Boston, Greener attended preparatory school at Oberlin College and Phillips Academy, Andover. He was the first African American to graduate from Harvard College and the first African American faculty member at the University of South Carolina from 1873-1877. He later served as the Dean of the Howard University Law School, as the Secretary of the Grant Monument Association and as a US consular officer to Vladivostok, Russia." *Photo by A.M. Shinault-Small*

*Right* - **Teacher & students**, Schomburg Center for Research in Black Culture, Photographs and Prints Division, The New York Public Library. "Portrait of Sea Island School teacher Miss Harriet W. Murray, with students Elsie and Puss", 1866, New York Public Library Digital Collections, <https://digitalcollections.nypl.org/items/4d898c30-d6cd-0130-4047-58d385a7bbd0>.

*Center* - An outdoor classroom at **Penn School**, est. 1863, now Penn Center. Schomburg Center for Research in Black Culture, Jean Blackwell Hutson Research and Reference Division, The New York Public Library. "Mark Hopkins University; Penn School, St. Helena Island, S.C.", 1917. New York Public Library Digital Collections, <https://digitalcollections.nypl.org/items/510d47df-1e8e-a3d9-e040-e00a18064a99>.

**Inside Front Cover** - *Clockwise* - Reverse of the state historic marker at **Historic Liberty Hill AME Church**, Summerton. *Photo by A.M. Shinault-Small*; **Allen University Senior pin**, Class of 1958, Columbia. *Photo by A.M. Shinault-Small*; St. George Rosenwald School (1925-1954) was a six-teacher school and a venue for community gatherings. After the school closed, the building served as a community center & also as a site for CORE (Congress of Racial Equality) meetings in the 1960s, <http://schpr.sc.gov/index.php/Detail/properties/47713>; Many former students can remember their school days before electric bells when teachers rang a **handbell** like this one to signal the start of the day, class changes, lunch & the end of the day, <https://www.etsy.com/listing/816572869/vintage-brass-school-bell-with-wooden-ga>; **Avery Institute Class of 1933**, Charleston. To the group's left - Class of '33 **Senior ring, front**, to its right - Class of '33 **Senior ring, side**. *Photo by A.M. Shinault-Small*.



## Cover photos

### ***African American Education through the Years, from Reconstruction - COVID-19: People, Places, Events & Symbols continued***

**Inside Back Cover** - *Clockwise* - One of 3 photos printed on the front pg. of ***The State*** newspaper, Columbia, Wed., March 4, 1970. This photo shows the 2 school buses that white residents overturned in **Lamar** on the previous day reacting to the desegregation of Lamar High. African American students were riding on the buses during the attack. Posted on the University of SC Center for Civil Rights History & Research's Facebook page, March 3, 2020, <https://www.facebook.com/uofscrcr>; **Mayo High School**, Darlington, yearbook photo of **math teacher** Jannie Harriot, 1969-1970 school year. *Photo provided by Jannie Harriot*; Many Typing, Journalism & Secretarial Science students may have used a **Smith-Corona typewriter** like this c. 1977 model before computers became the norm, <https://typewriterdatabase.com/1977-smith-corona-sterling.5862.typewriter>. **The Education Improvement Act (EIA)** of 1984 mandated that by the 1989-1990 school year, all SC public schools were to teach African American history as a part of their Social Studies curricula; that adopted textbooks must include African American heritage & that the Dept. of Education would assist school districts with this implementation, <https://www.scstatehouse.gov/code/t59c029.php>; **Button** - Student Non-Violent Coordinating Committee (**SNCC**), Schomburg Center for Research in Black Culture, Art and Artifacts Division, The New York Public Library. "One man, one vote", 1960-80. New York Public Library Digital Collections, <https://digitalcollections.nypl.org/items/a8340e90-6be1-0135-82bc-6dcdf39f84e7>; Background - **Books & apples** are longstanding icons representing education, <https://pixabay.com/photos/school-books-apples-blackboard-2276269/>.

**Back Cover** - *Clockwise* - Social Studies and Arts educators from around SC attended a week-long **Teacher Institute** in Hartsville in 2018, sponsored by the South Carolina African American Heritage Commission (SCAAHC) to learn strategies to integrate state Visual & Performing Arts standards with Social Studies standards. The historical focus was *Briggs v. Elliott* & the desegregation of SC public schools. Participants attended a debriefing post-institute and are seen here in a session led by Steve Tuttle, center, in the Reading Room at the SC Dept. of Archives & History, Columbia. *Photo by A.M. Shinault-Small*; The South Carolina African American Heritage Foundation (now WeGOJA Foundation) has placed artists-in-residence at various SC public schools since 2015 to teach history via artistic presentations. Here, Beaufort teaching artist "**Aunt Pearl Sue**" engages the school body at Elloree Elementary School, Elloree, in 2019. *Photo by Jannie Harriot*. As a result of **COVID-19**, schools & colleges throughout the nation were shut down in the spring of 2020 as the 2019-2020 academic year was winding down. Proms, sporting events, field trips, & other traditional gatherings were cancelled. Some schools sponsored drive-by graduations, some held virtual ones, others hosted in-person celebrations & many had none. **Signs** like this one honoring a Charleston County School of the Arts, N. Charleston, graduate sprung up statewide on lawns & near doorways. Note that the zeros are toilet tissues rolls (a symbol that's emerged to represent the 2020 pandemic). *Photo by A.M. Shinault-Small*; Due to ongoing COVID-19 concerns, the **2020-2021 public school year** began with thousands of students throughout SC receiving **at-home virtual instruction** like 7<sup>th</sup> grader Earvin Keel, pictured at his desk using his laptop. *Photo by Antionette Clyburn*; Here's another example of an at-home learning area, created by the parents of this Richland County K-5 student. *Photo by Seandra Harriot-Molden*. Many of today's 21st century educators and students alike use laptops, cell phones & other **personal devices** along with "old school" paper & writing instruments in their educational settings. Image by William Iven from [Pixabay](https://pixabay.com/photos/office-notes-notepad-entrepreneur-620817/), <https://pixabay.com/photos/office-notes-notepad-entrepreneur-620817/>; Mugs like this were distributed at the Jan. 2007 **SCAAHC Annual Meeting**. See <https://scdah.sc.gov/news/2019-04/south-carolina-african-american-heritage-commission-scaahc> for more info on the Commission. *Photo by A.M. Shinault-Small*.

# CONTENTS

Acknowledgements .....	9
Introduction.....	11
How to Use This Guide.....	13
Local Markers Document History Too .....	15
Interpreting The Entries.....	16

## Historical Sites by County:

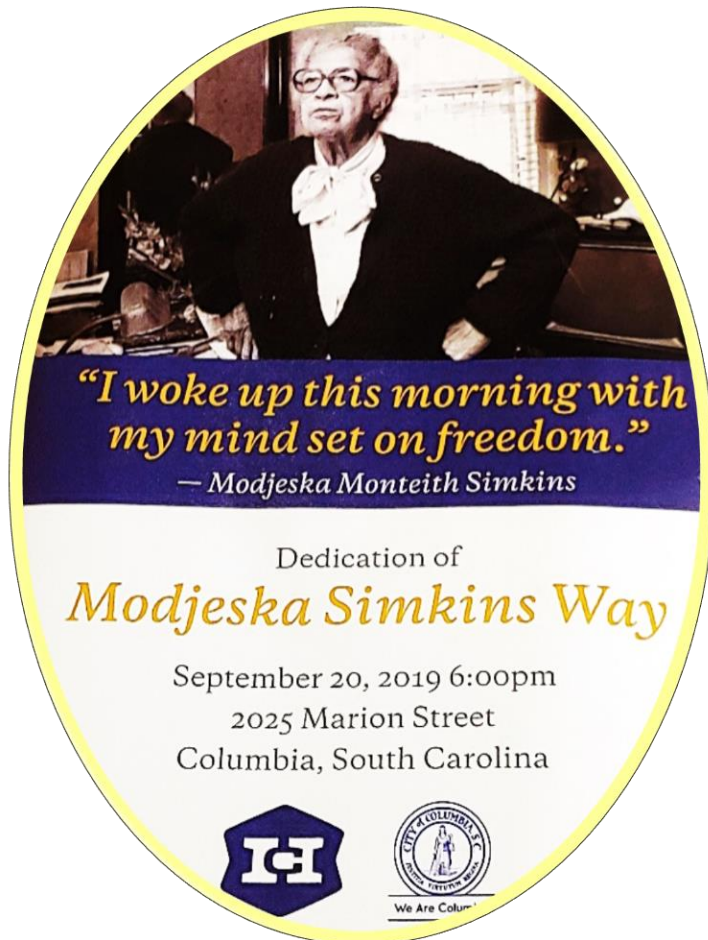
Abbeville 17	Aiken 17	Allendale 20
Anderson 20	Bamberg 21	Barnwell 21
Beaufort 22	Berkeley 31	Calhoun 34
Charleston 34	Cherokee 47	Chester 47
Chesterfield 48	Clarendon 49	Colleton 50
Darlington 51	Dillon 55	Dorchester 55
Edgefield 57	Fairfield 57	Florence 58
Georgetown 62	Greenville 66	Greenwood 69
Hampton 71	Horry 71	Jasper 73
Kershaw 73	Lancaster 75	Laurens 76
Lee 78	Lexington 78	Marion 78
Marlboro 80	McCormick 80	Newberry 81
Oconee 82	Orangeburg 84	Pickens 90
Richland 91	Saluda 105	Spartanburg 105
Sumter 106	Union 107	Williamsburg 109
York 110		

Teaching Activities .....	113
---------------------------	-----

Lesson Plans .....	127
--------------------	-----

**New in this edition**  
**Green Book-inspired Lesson Plans..... 194**

Internet Resources .....	220
--------------------------	-----



Above - Postcard announcing the unveiling of *Modjeska Simkins Way*, held on Friday, Sept. 20, 2019 by Historic Columbia & the City of Columbia near her former home. Ms. Simkins (1899-1992) was a highly-respected educator, public health professional, civil rights leader & human rights activist; see more info on page 100.  
 Photo by A. M. Shinault-Small



# ACKNOWLEDGEMENTS

The **WeGOJA Foundation**, formerly the South Carolina African American Heritage Foundation, is pleased to present the revised edition of *A Teacher's Guide to African American Places in South Carolina*. Originally published in 2008 and revised in 2012 and 2015, the lessons in this edition are updated to the 2020 South Carolina College- and Career-Ready Standards for Social Studies. All of the lessons from the previous editions are included in this edition, plus six new lessons that center around *The Green Book*.

The **WeGOJA Foundation** supports the efforts of the **South Carolina African American Heritage Commission (SCAAHC)**. The Commission was created by the South Carolina General Assembly in 1993 as the South Carolina African American Heritage Council; then as a Commission by Executive Order in 2001.

The SCAAHC's mission is to "Identify and promote the preservation of historic sites, structures, buildings, and culture of the African American experience in South Carolina." *A Teacher's Guide* serves as an outreach instrument for public schools throughout the Palmetto State to assist educators with incorporating the information herein into their classroom instruction.

This 2020 edition of *A Teacher's Guide to African American Historic Places in South Carolina* is funded in part by the South Carolina Department of Archives and History and is the product of a team of dedicated teachers representing grade levels K-12. They are Dr. LaNora Foster, Wallace Foxworth, Steven Getz, Whitney Nicole Jones, Lee Ann Morris, Andrae Walker, and Dontavious Williams.

The project was made possible by the efforts of Jannie Harriot (Executive Director of the WeGOJA Foundation), Dr. Larry Watson (Professor of History, South Carolina State University and University of South Carolina; Chairman of the WeGOJA Foundation), Alada Shinault-Small (former SCAAHC member), Dr. Ramon Jackson (African American Heritage Coordinator, SCAAHC) and Chanda Robinson and Frank Gause (Curriculum Coordinators).

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 in the 1990s as a part of a SCAAHC initiative to introduce African American undergrads to historic preservation.

Most of the information in this Guide's summary descriptions came from the National Register and Statewide Survey of Historic Properties files at the state 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". *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.

# ACKNOWLEDGEMENTS continued

Special thanks go to the following for images used in this publication:

- The State Historic Preservation Office files at the South Carolina Department of Archives and History Center
- Chicora Foundation for the Mitchelville photo
- Constance Schulz, *History of South Carolina Slide Collection*, for photos of Dr. York Bailey & flooding of a rice field at high tide
- Avery Research Center at the College of Charleston for the Jenkins Orphanage Band, Mr. Dizzy Gillespie, female workers at Hobcaw Barony pounding rice, and Ms. Mary McLeod Bethune photos
- The South Carolina State Museum for the photo of Liberty Hill A.M.E Church
- The Original Sweetgrass Marketplace Coalition for the photo of basket making
- Mr. Cecil Williams, *Freedom and Justice*, for the photo of Mr. Glover protesting at the Kress Building in Columbia
- And to the various other photo contributors as noted

The South Carolina African American Heritage Foundation received a Bridge Grant from the South Carolina Humanities [www.schumanities.org](http://www.schumanities.org). Funding for the Bridge Grant has been provided by the National Endowment for the Humanities (NEH) as part of the Coronavirus Aid, Relief and Economic Security (CARES) Act economic stabilization plan.

This project is funded in part by the South Carolina Arts Commission which receives support from the National Endowment for the Arts.

The activity that is the subject of this teacher's guide has been financed in part with Federal funds from the National Park Service, Department of Interior and administered by the South Carolina Department of Archives and History. However the contents and opinions do not necessarily reflect the views or policies of the Department of Interior, nor does the mention of trade names or commercial products constitute endorsement or recommendation by the Department of Interior or the South Carolina Department of Archives and History.



NATIONAL  
ENDOWMENT  
FOR THE  
HUMANITIES



SOUTH  
CAROLINA  
**arts**  
COMMISSION



--- Jannie Harriot  
Executive Director  
WeGOJA Foundation

*We also acknowledge all of South Carolina's administrators, educators and support staff for their dedication and commitment to their students and parents.*

*And we acknowledge South Carolina's students for adjusting and striving.*

*Left – A Charleston County School District 3<sup>rd</sup> grader finishes his school week, Oct. 9, 2020.  
Photo by Chin Allen*



# INTRODUCTION

African Americans have made a tremendous contribution to the growth and development of South Carolina throughout its 300-year history. Between 1492 and 1820, roughly ten to fifteen million enslaved Africans were brought to our shores as part of the Transatlantic Slave Trade. South Carolina, one of the thirteen original British North American colonies, was a common destination for Africans traded as part of this broad exchange of goods between European nations and colonies in the New World. As a result, our state possesses a rich African American heritage.

Beginning in the 1670s, Charleston became one of the most important ports for the importation of African slaves. After surviving the horrific “Middle Passage,” roughly half of the enslaved Africans brought to the British colonies before the American Revolution passed through South Carolina. Upon arrival, they were briefly quarantined on Sullivan’s Island—sometimes referred to as the “Ellis Island” of African Americans—prior to being sold in Charleston slave markets. Enslaved Africans served as the primary workforce for English settlements in the Carolinas and, by 1708, they comprised 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. The swelling Black population and heightened fears of slave insurrection inspired South Carolina legislators to pass a comprehensive slave law and gradually restrict the foreign slave trade. Congress outlawed the foreign trade on January 1, 1808, but internal trade between states continued. Although enslaved Africans continued to be imported illegally, the ancestors of many Black South Carolinians arrived here before this date. South Carolina had a clear Black majority between 1820 and the Depression era. It is believed that half of today’s African American population has ties to South Carolina.

A wealth of historic buildings, structures, and sites highlight broad themes within the Black experience such as slavery, emancipation, Reconstruction, segregation, and the long struggle for equal rights. Slave dwellings, archeological sites, and rice fields remind us of the legacy of slavery. Buildings in Charleston, Camden, and Columbia attest to the contributions of free Blacks during the antebellum period. The Civil War and Black Reconstruction are remembered in places as diverse as campgrounds that once served as worship and training grounds for African American soldiers fighting for the Union and the homes of Black Reconstruction-era legislators. Buildings that housed African American schools, churches, businesses, and social and fraternal organizations represent a proud tradition of Black entrepreneurship and institution building despite Jim Crow segregation. The long struggle for civil and human rights is commemorated at the homes of prominent organizers, meeting places, and protest sites.

These historic spaces remind us of the courage, endurance, resistance, 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 history of our state.

This publication provides information on properties associated with African American history and culture in South Carolina that are listed in the National Register of Historic Places, recognized as National Historic Landmarks, or commemorated with South Carolina Historical Markers. More information on these and other properties is available in the South Carolina Historic Properties Record ([www.schpr.sc.gov](http://www.schpr.sc.gov)) and *The Green Book of South Carolina* online mobile guide ([www.greenbookofsc.com](http://www.greenbookofsc.com)).

The publication has been presented at teacher conferences, national and state historic preservation conference, and various community meetings. We learned that while the site information in the AAHP was a valuable resource, teachers needed more prepared materials to integrate those sites into the curriculum. In 2008, *A Teacher’s Guide to African American Historic Places in South Carolina* was created and revised in 2015 as a standards-based resource for classroom instruction that encourages the integration of African American history and culture into the social studies.

## INTRODUCTION continued

The WeGOJA Foundation proudly presents this revised 2020 edition, a worthy addition to its collection of publications that assist educators with incorporating South Carolina's rich African American heritage into their classroom instruction. New and existing lesson plans have been revised to correlate with the 2020 South Carolina Social Studies College-and Career-Ready Standards, which are intended to encourage critical thinking and deeper historical understanding. This attractive, exciting, and educational guide also features a pictorial series titled, "African American Education through the Years from Reconstruction to COVID-19: People, Places, Events and Symbols," on its four covers.

Linking our ongoing work in historic preservation to curriculum development, this edition also includes a special section featuring six new lesson plans highlighting extant buildings that once housed businesses listed in the *Negro Motorist Green Book*, a travel guide that provided African American travelers with information about businesses that accommodated Black customers to help them avoid the embarrassments, difficulties, and dangers caused by southern Jim Crow laws and de facto segregation in other sections of the country. First published in 1936 by New York postal worker and entrepreneur Victor Hugo Green and his small, dedicated staff, the *Green Book* initially listed businesses in the New York metropolitan area before adopting a national focus three years later.

In this revised edition we continue to emphasize historic places as opportunities for transformative education. Use of local historic sites in the curriculum makes the history we teach our children relevant and meaningful and encourages them to think critically about the past within a context they understand because it is centered in their neighborhoods and communities. These sites also provide an opportunity for students to become engaged in their communities by analyzing how the built environment served the community in the past and how it changes and continues to be utilized as time passes. It is our sincere belief that its widespread use will prepare students to become more engaged and informed citizens equipped with historical knowledge and cultural sensitivity to function in our multicultural society.

--- Ramon Jackson, Ph.D.

*African American Heritage Coordinator*

*South Carolina African American Heritage Commission*



# HOW TO USE THIS GUIDE

## List of Historic Sites

The historic sites listed in this book are those that have a significant association with African American history and are recognized by at least one of the following programs: the South Carolina Historical Marker Program, the National Register of Historic Places, and the National Historic Landmark Program. The sites are categorized alphabetically, first by the county within which they are located, second by the site's location within a city, town or community vicinity, and lastly by the name of the site.

## Historic Preservation Program Introductions

### *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 tell the stories of buildings and structures that are still standing, or they 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.

Presently, South Carolina has over 400 historical markers that are associated with African American history and culture, up from 36 in the early 1990s. The complete texts of these markers are printed in this Guide as they appear on the actual markers. "Front" and "Back" are used to denote two-sided marker text.

More information about state historical markers is available at, <https://scdah.sc.gov/historic-preservation/programs/historical-markers> call 803-896-6182.

### *The National Register of Historic Places (NR)*

The National Register of Historic Places is the nation's honor roll of historic properties and 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 to 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 State Historic Preservation Office (SHPO) at the South Carolina Department of Archives and History administers the National Register program in South Carolina. More information about the National Register is available at <https://scdah.sc.gov/historic-preservation/programs/national-register> or call 803-896-6179 or 803-896-6182.

This publication includes summary information about more than 190 National Register properties in South Carolina that are significantly associated with African American history. More extensive information about these properties is available in the National Register files at the South Carolina Archives and History Center. These are available online as well. See: <http://nationalregister.sc.gov>

Where available, a link to the digitized nomination is listed at the end of the property's summary.

### *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 must possess exceptional value in representing or illustrating an important theme in the history of the United States. Many of the most renowned historic properties in the nation are National Historic Landmarks. The National Park Service administers the National Historic Landmark program. 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. A number of South Carolina's National Historic Landmarks highlight the state's African American heritage. To find out more about the National Historic Landmark program visit:

<https://www.nps.gov/subjects/nationalregister/database-research.htm>.

### *Important Note*

Many historic places are PRIVATE PROPERTY and are not open to the public. Please respect the property rights of their owners. Many sites, both free and admission-based, are presently closed to the public or have reduced hours due to COVID-19. It's best to call or visit the property's website to discover its present status.

## The Guide's Organization

### *Correlation of Standard Indicators (SI)*

*A Teacher's Guide to African American Historic Places in South Carolina* includes the correlation of the sites to the Indicators located in the *2020 South Carolina Social Studies College-and Career-Ready Standards*. They are listed below each site summary.

### Time Periods

The chronological periods employed in this book are based on the National Assessment of Educational Progress (NAEP) timeline for United States History and integrated with those reflected by the historic sites to form five periods of African American history in South Carolina:

*Colonization and the Revolution*  
(1670-1800) **COLR**

*Expansion and Reform:*  
*Antebellum* (1800-1860) **ANTE**

*Civil War and Reconstruction*  
(1860-1877) **CWR**

*Modern America and Jim Crow*  
*Segregation* (1877-1945) **MAJC**

*Contemporary America:*  
*Civil Rights Movement*  
(1945-Present) **CRM**

The symbols are used to represent these periods and are included with the historic site summaries. Some sites, however, are important for other reasons such as architectural significance; therefore, a time period may not apply.

### Teaching Activities (TA)

For most teachers, their units of study are already formulated. Thus, teaching activities are provided to aid in the development of lesson plans or to supplement existing lessons. Teaching activities are the simplest means of integrating African American history into the teaching of South Carolina and United States history as well as providing a tangible example of that history. The teaching activities are based on historical themes, subjects, or time periods that the corresponding historic sites illustrate.

### Lesson Plans (LP)

Most of the lesson plans provided were based on lesson models developed by Teaching American History in South Carolina (TAHSC). They, like the teaching activities, are based on historical themes, time periods, or individual sites. Keep in mind that these lessons can be adapted to suit various teaching styles and grade levels.

### Internet Resources

The websites found in this section inform our understanding of history. Many provide access to primary source information and are easily navigated by students, teachers and parents. These can be used to supplement the teaching activities and lesson plans.



As mentioned on p. 13, many historic sites are presently closed to the public or are hosting reduced hours in response to COVID-19 concerns. And many that are open have reduced visitor capacity & require face coverings & distancing. The Powder Magazine museum in Charleston posted the info shown above in their newsletter *The Dispatch* upon re-opening in June 2020.

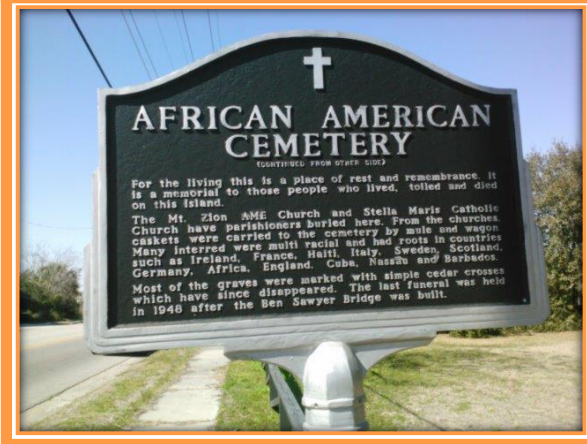
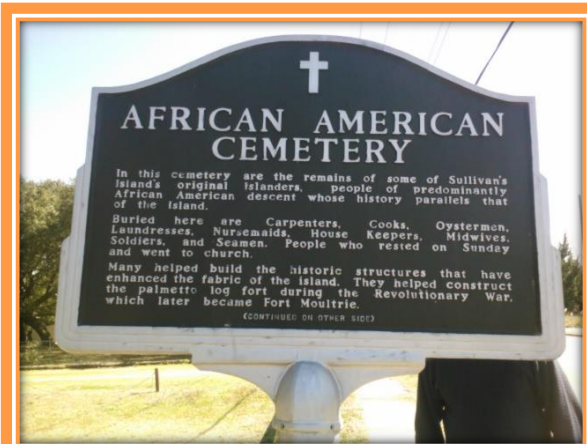
Historic properties throughout the US have transitioned to video platforms to continue their programming while adjusting to COVID-19 challenges. The Powder Magazine has been posting in *The Dispatch* since mid-2020 info like shown below to announce its reworked programs format.





**Communities, organizations & citizens throughout South Carolina erect public displays to chronicle their notable people, places & events. They supplement National Register & National Historic Landmark designations & state historic markers. These signs, markers & plaques document the Palmetto State's rich and expansive history and culture also.**

*Clockwise:*



1. This plaque documents the first Memorial Day celebration in the US that was held in Charleston at what is now known as Hampton Park. A state historic marker sponsored by the City replaced the plaque in 2017.

2. Located at the Walterboro Army Airfield Memorial Park, this sign commemorates the period between 1944-1945 when hundreds of Tuskegee Airmen trained there.

3. Community members crafted this sign & erected it at the cemetery at McLeod Plantation on James Island in 2015, replacing a previous one that they had installed.

4. Countless locals & out-of-towners regularly visit the "Healing Springs" in Blackville to gather water that flows continuously from 10 spigots. The sign informs visitors of the site's historical and cultural significance.

5. The Sullivan's Island cemetery marker honors the area's many residents of African descent who were buried there from the 18<sup>th</sup>-20<sup>th</sup> centuries.

Photos by -  
A.M. Shinault-Small





# INTERPRETING THE ENTRIES

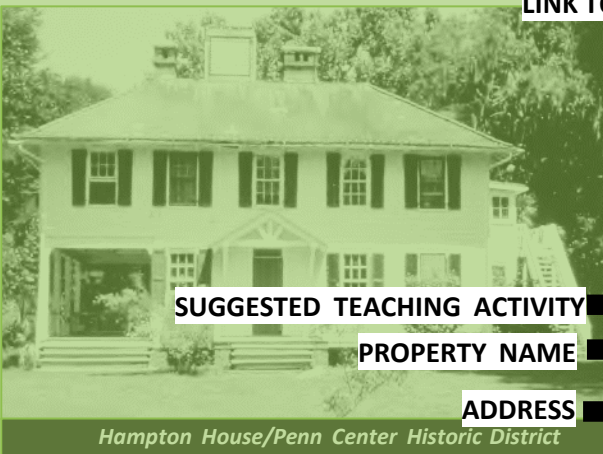
## Building, Penn Center

*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 [redacted], who traveled all the way from Massachusetts to help her people.

*Back* One of the first schools for blacks in the South, Penn School opened in 1862 and was reorganized as Penn Normal, Industrial and Agricultural School in 1901. As a result of this change, which incorporated

HISTORICAL MARKER TEXT

LINK TO NATIONAL REGISTER INFORMATION



Hampton House/Penn Center Historic District

SUGGESTED TEACHING ACTIVITY

PROPERTY NAME

ADDRESS

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 Public Recreation, and Tourists, 1901*

STANDARD INDICATOR(S)

SI: 1.G.3, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 4.5.P, 4.5.CC, 5.4.CE, 5.4.CC, 8.3.P, 8.4.CX, USHC.2. CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E

SLP: LP-MTP-4

PROPERTY SUMMARY

*Seaside Plantation* NR CWR  
On County Road 77 (Seaside Road) near its junction with Secondary Road 37  
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 enslaved African Americans. 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 formerly enslaved persons on the South Carolina sea islands in order to prove their effectiveness as free laborers. The house itself served as a residence for 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

missionary, teacher, and member of a prominent African American abolitionist family in Philadelphia.

<http://www.nationalregister.sc.gov/beaufort/S10817707027/index.htm>

SI: USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E

STA: TA-ANTE-2; SLP: LP-MTP-2

*Robert Simmons House* NR

On unpaved road, 0.5 mile south of US Highway 21 MAJC

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. It 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.

<http://www.nationalregister.sc.gov/beaufort/S10817707044/index.htm>

SI: K.G.2, K.CG.1, K.CG.2, K.CG.3, 5.4.CC, 5.4.E, 5.4.CC, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E

## Sheldon Community

### Sheldon Union Academy HM

*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.

*Back* 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*

SI: 1.G.3, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.E, 5.4.COUNTY NAME, 4.5.P, 4.5.CC, 5.2.E, 8.3.P, 8.4.CX

BERKELEY COUNTY

*Cainhoy* CWR

*Cainhoy Historic District* NR

On the North side of the Wando River at the South end of County Road S-8-26

MARKER PROGRAM

The Cainhoy Historic District, while listed for its collection of buildings that date from the 18th to the 20th centuries, it also derives significance



Seaside Plantation

## ABBEVILLE COUNTY

### Abbeville

#### McGowan-Barksdale

##### Servant Houses NR

211 North Street

ANTE

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 enslaved people or tenants.

SI: 8.3.CX

SLP: LP-MTP-2

#### St. James A.M.E. Church NR

305 Cherry Street

CWR

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.

SI: 2-CG.1, 4.5.CX, 4.5.CE, 4.5.CC, 4.5.E, 8.1.CX

STA: TA-MTP-8

#### Second Presbyterian Church NR

200 block of Washington Street

MAJC

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.

SI: 2.CG.1, 5-2.CX

#### Abbeville Vicinity President's Home of Harbison College NR

MAJC

Highway 20, North of Abbeville

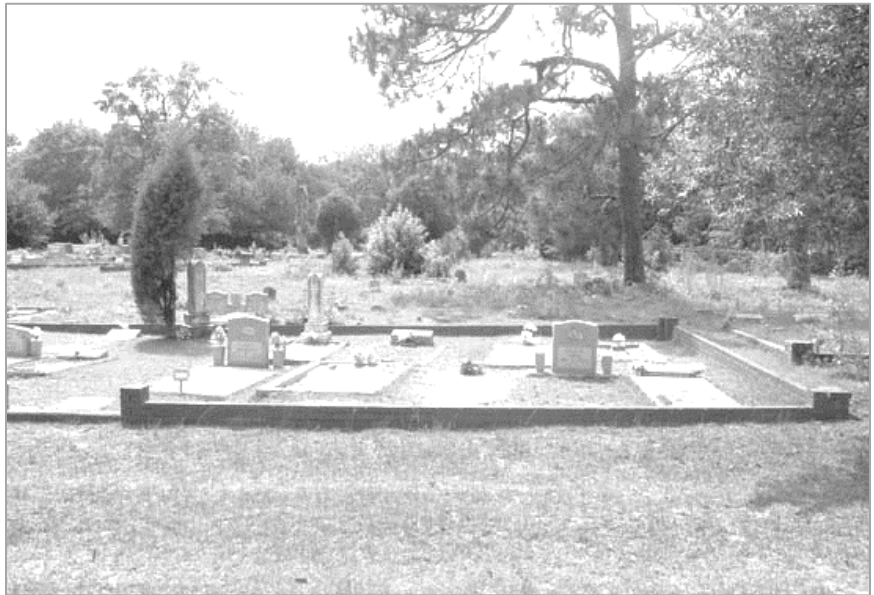
This two-story brick house was built in 1907 as a residence for the president of Harbison College, which was established by the Presbyterian Church in the U.S.A. The college was an outgrowth of Ferguson Academy, an African American school established in Abbeville in

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.

<http://www.nationalregister.sc.gov/abbville/S10817701010/index.htm>

SI: 8-1.CE, 8.3.P

SLP: LP-MAJC-1



Aiken Colored Cemetery

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

## AIKEN COUNTY

### Aiken

MAJC

#### Aiken Colored Cemetery NR

Florence Street & Hampton Avenue

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 the enslaved, freedmen, Reconstruction politicians and office holders, merchants, bankers, lawyers, doctors, ministers, and educators.

<http://www.nationalregister.sc.gov/aiken/S10817702036/index.htm>

SI: 1.CG.3, 4.3.CX, 4.4.CX, 4.4.CC, 8.1.CE, 8.3.CC, USHC.2.CE

STA: TA-ANTE-4

SLP: LP-MAJC-5



### **Aiken Colored Cemetery HM**

**Florence Street & Hampton Avenue**

*Front* This cemetery, established in 1852 as a city cemetery, became Pine Lawn Memorial Gardens in 1988.

The only burial ground for African Americans in Aiken until the mid-20th century, it was laid out by the City of Aiken on 4 acres, and later expanded to its present 9.5 acres. In 1892 the city deeded it to the Aiken Cemetery and Burial Association, helping that association maintain the cemetery.

*Back* **Pine Lawn Memorial Gardens**

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

*Sponsored by the Aiken County Historical Society, 2014*

### **Aiken Graded School HM**

**Corner of Hampton Avenue & Kershaw Street**

MAJC

*Front* This park is the site of Aiken Graded School, a two-story brick school built 1924-25. It was built for black pupils in grades 1-7 and was one of almost 500 S.C. schools funded in part by the Julius Rosenwald Foundation 1917-1932. Black Aiken physician Dr. C.C. Johnson raised \$3,500 in the black community toward the total cost of \$33,500. Black brick mason Elliott Ball supervised the school's construction. (Reverse) The school, described as "one of the best in the state" when it was being built, had ten classrooms, a library, and an auditorium seating 600. It opened in the fall of 1925, with principal W.D. Drake, nine teachers, and almost 300 students. The school, the only black elementary school in Aiken until new schools began to be built in 1954, closed in 1969. It was demolished in 1973.

*Sponsored by the Aiken County Historical Society, 2013*

SI: K.G.1, 4.5.CX, 4.5.CC, 5.4.CC, 4.5.P, 4.5.CE, 4.5.E  
SLP: LP-MAJC-9

### **Schofield School HM**

MAJC  
CWR

**At the school, 220 Sumter Street NE**

*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."

*Back* Schofield School educated more than 6000 students by 1898. Many graduates became teachers and department heads here; others became successful business owners, professionals, farmers, and community leaders. In 1940 alumnus Sanford P. Bradby became its first African-American superintendent. At first a private and later a public school, Schofield has taught children of all races and creeds since 1866. The bell

### **Bath**

#### **Jefferson High School HM**

**170 Flint Street**

MAJC

*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.

*Back* **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*

SI: 5.4.CC, 5.4.E, 5.4.CE

STA: TA-MAJC-2

### **Beech Island**

#### **Silver Bluff Baptist Church HM**

**360 Old Jackson Highway**

COLR

*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.

*Back* The church, dormant for a few years during the American Revolution, was revived in the 1780s by Rev. Jesse Peter. The congregation moved



*Silver Bluff Baptist Church*

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*

SI: 2.H.2, 4.4.CC, 4.5.CE, USHC.3.CX, USHC.2.CC, USHC.2.E



from its original site in 1815, again in the 1840s, and for the last time to the present site in 1866. A large frame sanctuary built in 1873 was covered in brick veneer in 1920; it was demolished and the present brick church was built in 1948.

*Erected by the Congregation, 2001*

SI: 3.4.2.HS, 5.4.CC, 5.4.E, 4.3.2  
STA: TA-COLR-2

## Clearwater Vicinity

### Storm Branch

#### Baptist Church HM CWR

At the church, Storm Branch Road

*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. Reverends Iverson L. Brookes and John Trapp, prominent ministers in the Savannah River region, preached here from the 1830s into the 1860s; Brookes died in 1865.



*Storm Branch Baptist Church*

*Back* 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*

SI: 2.CG.2, 3.4.2.HS, 5.4.E, 5.4.CC, 4.2.2.CO

## Langley

### Jacksonville School/ Jacksonville Lodge HM

351 Huber Clay Road MAJC

*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



*Jacksonville School/Jacksonville Lodge*

water. The Jacksonville Community Commission acquired and renovated the building in 1991-92.

#### *Back* Jacksonville Lodge

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*

SI: .K.G.2, K.CG.1, KCG.2, K.CG.3, 5.4.CC, 5.4.E, 5.4.CC, USHC.2.CX, USHC.3.CX, USHC.3.E STA: TA-MTP-7

## North Augusta

### Carrsville HM MAJC

Barton Road & Boylan Street *Front*

This African-American community was established in 1930 after two floods on the Savannah River washed away most of the town of Hamburg. That town had become a predominantly African-American community after the Civil War. Carrsville was most likely named for Charles W. Carr of the American Red Cross or for William Carpenter, an African-American businessman, both

of whom gave lots for new homes here to families displaced by the flooding.

*Back* Boylan Street here was originally named Red Cross Street in recognition of that organization's aid to the black families who had lost their homes on the banks of the Savannah River.

This building, long called "the Society Building," was built in 1930 for the Young Men's Union Society, which later bought the lot from William Carpenter. The building has hosted many events for organizations such as Simmons Lodge No. 571, which acquired it in 1988. *Sponsored by the Heritage Council of North Augusta, 2014.*

SI: 4.5.CC, 4.5.E, 8.4.CC, 8.5.CO

### The Hamburg Massacre HM

U.S. Hwy. 1/78/25, under the 5th Street Bridge on the N. Augusta side CWR

*Front* The Hamburg Massacre, which occurred nearby on July 8, 1876, was one of the most notable incidents of racial and political violence in S.C. during Reconstruction. White Democrats across the state organized "rifle clubs" to intimidate black and white Republicans during the gubernatorial election of 1876. Clashes between groups of armed men were frequent, in some cases even including the militia.

*Back* After a dispute between whites and a black militia company, about 200 men from local rifle clubs tried to disarm 38 black militiamen and others barricaded in a warehouse. One white was killed and men on each side were wounded before the blacks fled. Two blacks were killed trying to escape. Whites captured 25-30 blacks and executed four of them. 87 whites were charged in the massacre but were never tried for it.

*Erected by the Heritage Council of North Augusta, 2010*

SI: 4.4.CE, 4.5.P, 4.5.CC, 4.5.E, 5.4.CC, 8.4.CC, USHC.2.CX, USHC.3.CX, USHC.3.E  
SLP: LP-MAJC-5

## ALLENDALE COUNTY

### Allendale

#### Happy Home Baptist Church

HM

CWR

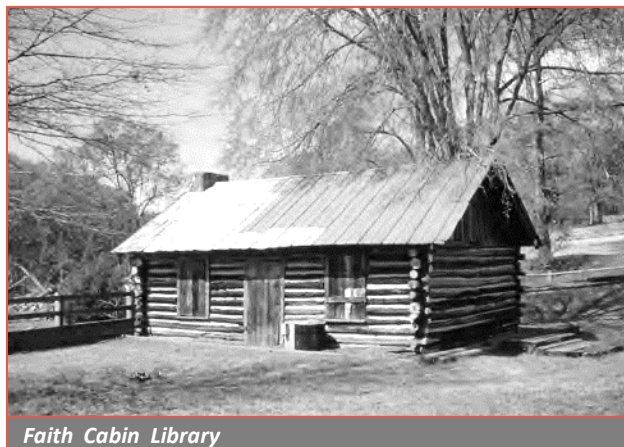
Memorial Avenue, near Railroad Avenue West

*Front* This church, founded soon after the Civil War, held its first services in a brush arbor in the Woods community of what was then Barnwell County. It built its first permanent church, a frame building, in the Zion Branch community near Old Allendale, and adopted the name Zion Branch Baptist Church. The church bought this site in 1875, built a new frame sanctuary here, and was renamed Happy Home Baptist Church.

*Back* Rev. Jacob S. Daniels served the church for almost thirty years, and the congregation grew from 86 members in 1877 to 258 members in 1890.

By 1902, his son, Rev. George C. Daniels, succeeded him as pastor, and the church had 379 members. In 1911, during the pastorate of Rev. S.J. Rice, the church received a state charter and built its present church, a brick Gothic Revival building.

*Erected by the Congregation, 2011*



Faith Cabin Library

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*

SI: K.CG.1, K.CG.2, K.CG.3, 5.4.E, 5.4.CC, USHC.2.CX, USHC.3.CX, USHC.3.E

SLP: LP-MAJC-1

#### Faith Cabin Library NR at Anderson Training School

MAJC

The Faith Cabin Library at Anderson County Training School is significant

were among the thirty communities fortunate to participate in the Faith Cabin Library program. Faith Cabin Libraries not only served the schools nearby but also served the larger African American communities in their area as well. By building free-standing libraries, the Faith Cabin Library movement provided access to library services for the community completely independent of school hours. During the transition of certain schools to community centers, these libraries remained open to provide access. The building is a one-room log cabin built with donated money and timber from the community.

<http://www.nationalregister.sc.gov/anderson/S10817704022/index.htm>

SI: 1.G.1, 2.CG.2, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.E, 5.4.CC, 8.3.P, 8.4.CX, 8.4.CC, 8.5.CO, 8.5.CX, USHC.3.CX, USHC.2.CC, USHC.2.E, USHC.3.CE, USHC.3.CX, USHC.3.X, USHC.4.CX, USHC.4.E  
STA: TA-MAJC-3

#### "The Hundreds" HM

305 West Queen Street

MAJC

*Front* This area was a hub of African-American life from the late-19th to mid-20th centuries. Anderson County Training School, built ca. 1922 as a Rosenwald school, closed in 1954 under the equalization program for black and white schools. It burned in the 1960s. The agricultural building is now a community center. The Faith Cabin Library, built ca. 1935 by a program to give black schools their own libraries, is one of only two such libraries still standing in S.C.

*Back* A frame store built nearby by Benjamin Horace Keese (1881-1975) and long known as the "Keese Barn" was a favorite gathering place for many years. Built ca. 1900 as a grocery store, it was later expanded and served as a cafe and antiques store/auction house. In 2003 Clemson University architecture students dismantled the Keese Barn and reused its historic materials to build the Memorial Block, to honor the store and its significance in Pendleton.

*Erected by Pendleton Pride in Motion, 2011*

STA: TA-MAJC-9

## ANDERSON COUNTY

### Pendleton

#### African American

#### School Site HM

North side of Vance Street, near Broad Street

CWR

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

for its role in African-American education and social history in South Carolina from ca. 1936, when it was built, to 1954, when Anderson County Training School closed with the construction of a new African-American "equalization school" nearby. It is also significant as one of only two remaining free-standing Faith Cabin Libraries extant of the thirty built in South Carolina between 1932 and 1943. The Faith Cabin Library at Anderson County Training School was a part of the larger Faith Cabin Library program created by Willie Lee Buffington, a white mill worker who later became a Methodist minister and college professor, that offered library services to rural African Americans in South Carolina. The segregation laws of the late nineteenth and early twentieth century barred African Americans from using other library facilities beyond what was offered in Columbia and Charleston. The black community of Pendleton and nearby rural communities of Anderson County



## BAMBERG COUNTY

### Denmark

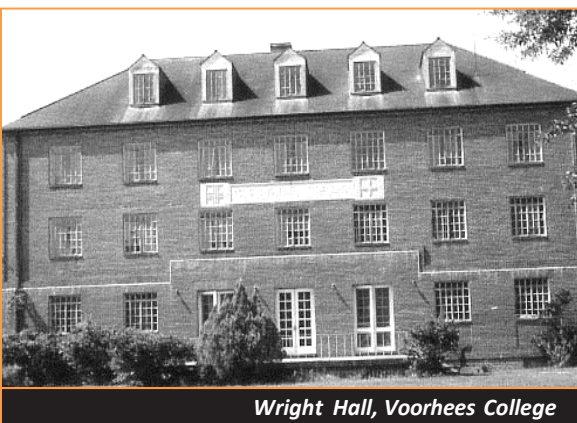
#### Voorhees College

##### Historic District NR

MAJC

##### Voorhees College campus

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



Wright Hall, Voorhees College

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.

<http://www.nationalregister.sc.gov/bamberg/S10817705009/index.htm>

SI: K.CG.1, K.CG.2, K.CG.3, 5.4.E, 5.4.CC, USHC.3.CE, USHC.3.E, USHC.5.CO, USHC.5.CE, USHC.5.CC, USHC.5.E  
SLP: LP-MAJC-1

#### Voorhees College HM

##### At the entrance to the college, Voorhees Road

*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.

*Back* 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*

## BARNWELL COUNTY

### Barnwell

#### Bethlehem Baptist Church NR

##### 177 Wall Street

CWR

The congregation of Bethlehem Baptist Church was organized c.1868



Bethlehem Baptist Church

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.

<http://www.nationalregister.sc.gov/barnwell/S10817706003/index.htm>

SI: K.CG.1, K.CG.2, K.CG.3, 5.4.E, 5.4.CC

#### Bethlehem Baptist Church HM

##### At the church, just off Wall Street

*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.

*Back* 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 Blackville*



## Blackville

### **Macedonia Baptist Church** HM

3572 Dexter Street **CWR**

*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.

*Back* 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*

SI: K.CG.1, K.CG.2, K.CG.3, 2.CG.2, 5.4.E, 5.4.CC

## BEAUFORT COUNTY

### **Beaufort**

### **Berean Presbyterian Church** NR

602 Carteret Street **MAJC**

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.

SI: K.CG.1, K.CG.2, K.CG.3, 2.CG.2, 5.4.E, 5.4.CC

### **Detreville House** NR

701 Green Street **CWR**

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.

SI: 2.G.3, 2.CG.2, 2.CG.1, 5.2.E, USHC.2.CX, USHC.3.CX, USHC.3.E

### **First African Baptist Church** NR

601 New Street **CWR**

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 Beaufort's Historic District.  
[http://www.nationalregister.sc.gov/beaufort/S10817707001/index\\_2.htm](http://www.nationalregister.sc.gov/beaufort/S10817707001/index_2.htm)

SI: K.CG.1, K.CG.2, K.CG.3, 2.CG.2, 5.4.E, 5.4.CC, USHC.2.CX, USHC.3.CX, USHC.3.E  
SLP: LP-CWR-3

### **First African Baptist Church** HM

601 New Street

*Front* This church, founded in 1865, grew out of an antebellum praise house for black members of the Baptist Church of Beaufort. During the Civil War, after the Federal occupation of the town, it hosted a school for freedmen. Rev. Arthur Waddell (1821-1895), its founding pastor, had come to S.C. from Savannah, Ga. In 1867 Rev. Waddell and two black ministers from Savannah formally organized this church.

*Back* In 1885 the congregation, with more than 900 members, built this "handsome and commodious" Carpenter Gothic church. Rev. Waddell continued to serve this church until he retired in 1894. At his death in 1895 First African Baptist was described as "one of the most aristocratic colored churches." Robert Smalls (1839-1915), Civil War hero, state legislator, and U.S. Congressman, was its most



First African Baptist Church

prominent member.

*Sponsored by the Beaufort County Historical Society, 2013*

### **Grand Army of the Republic Hall NR**

CWR

**706 Newcastle Street**

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

David Hunter (1802-1886), who had organized the nucleus of the 1st S.C. Volunteers (Colored) in 1862. Robert Smalls (1839-1915), Civil War hero, state legislator, militia general, and U.S. Congressman, was a post officer. The post hosted annual Decoration Day services at Beaufort National Cemetery and the Sons of Union Veterans of the Civil War continue that tradition. *Sponsored by the Beaufort County Historical Society, 2013*

### **Mather School HM**

CWR

**East side of SC Highway 281, 100 yards south of its intersection with Reynolds Street**

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*

SI: K.CG.1, K.CG.2, K.CG.3, 5.4.E, 5.4.CC, 4.4.CE, USHC.2.CX, USHC.3.CX, USHC.3.E

### **Robert Smalls House NR/NHL**

**511 Prince Street**

CWR

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 enslaved in 1839, Smalls was hired out by his enslaver and worked as a stevedore and harbor foreman in Charleston. With the outbreak of the Civil War, the Confederacy required that he pilot the *Planter*. In May 1862, Smalls, other black crew members, and his family stole the ship and delivered it to Union forces. Smalls was named as a second lieutenant in the navy and was made commander of the *Planter*. During Reconstruction he returned to Beaufort and became a major

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

SI: K.CG.1, K.CG.2, K.CG.3, 5.4.E, 5.4.CC, 4.4.CE, USHC.2.CX, USHC.3.CX, USHC.3.E  
STA: TA-CWR-2, TA-CWR-9  
SLP: LP-CWR-3; LP-MTP-4

### **Sons of Beaufort Lodge No. 36 NR**

CWR

**607 West Street**

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

*Grand Army of the Republic Hall*

Beaufort. Many black Union veterans lived in the community, and after the war they formed the David Hunter Post #9 of the Grand Army of the Republic, an organization for veterans of the Union Army. Built in 1896, this meeting hall for the post is believed to be the only surviving building in South Carolina associated with the Grand Army of the Republic. It is included in the Beaufort Historic District.

SI: K.CG.1, K.CG.2, K.CG.3, 5.4.E, 5.4.CC, 4.4.CE, 5.4.CC, USHC.2.CX, USHC.3.CX, USHC.3.E  
STA: TA-MTP-7

### **Grand Army of the Republic Hall HM**

**706 Newcastle Street**

*Front* This building was built ca. 1896 by the David Hunter Post No. 9, Grand Army of the Republic (G.A.R.). The G.A.R., founded in 1866, was a fraternal society for veterans of the Union army and navy, with white and black posts. David Hunter Post was founded in 1888 by African-American veterans, many of them former slaves on Sea Island plantations who had been soldiers in the United States Colored Troops in the Civil War.  
*Back* The post was named for Gen.



*Robert Smalls House, 1843*



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.

SI: 1.G.3, 3.4.1.PR, 3.4.2.HS, 4.4.CE, 5.4.CC, 8.3.CO

STA: TA-MTP-7 SLP: LP-CWR-3

### **Tabernacle Baptist Church NR** 907 Craven Street **CWR**

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.

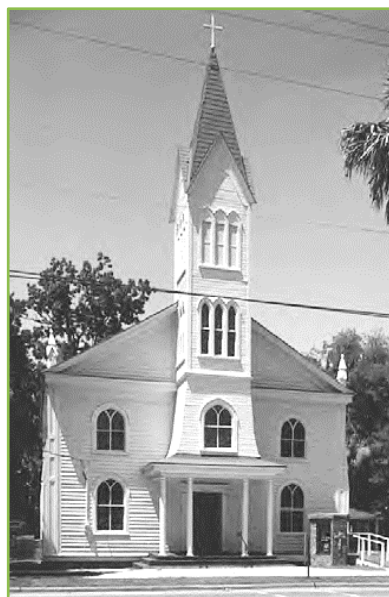
<http://www.nationalregister.sc.gov/beaufort/S10817707001/pages/S1081770700138.htm>

SI: 1.G.3, 3.4.1.PR, 3.4.2.HS, 4.4.CE, 5.4.CC, 8.3.CO

SLP: LP-CWR-3

### **Tabernacle Baptist Church HM** 907 Craven Street, at the church

*Front* Tabernacle Church was formed by black members of Beaufort



**Tabernacle Baptist Church**

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.

#### **Back 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*

### **Wesley Methodist Church NR** 701 West Street **ANTE**

*Front* This church, established in 1833, was the first Methodist church in Beaufort and was founded as a mission to slaves and free blacks here and on the neighboring Sea Islands.

The congregation had both black and white members but many more black members in the antebellum era. This church, first built in the "meeting house" form common to the Methodist church, was dedicated by Bishop William Capers in 1849.

*Back* In 1861, after the Federal occupation of Beaufort and the Sea Islands, this church hosted a school for freedmen and continued to serve its black members. After the Civil War, it was formally affiliated with the Methodist Episcopal Church, the Northern Methodist church 1844-1939. Its first black minister was appointed in 1873, during Reconstruction. The church has flourished in the years since.

*Sponsored by the Old Commons Neighborhood Association, 2014*

SI: 3.4.2.HS, 4.4.CE, 5.4.CC, 3.4.3.AG, 8.4.CX, 5.4.CE, 5.4. CC, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CE, USHC.3.CX, USHC.3.E

## **Bluffton**

### **Michael C. Riley Schools HM** Goethe Road **MAJC**

*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.

*Back* 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*

SI: K.CG.1, K.CG.2, K.CG.3, 5.4.E, 5.4.CC, USHC.5.CC, USHC.5.E  
STA: TA-MAJC-2

## **Burton**

### **Port Royal Agricultural School HM** Shanklin Road, NE of intersection with Laural Bay Road **MAJC**

*Front* The Port Royal Agricultural School, later the Beaufort County Training School, operated nearby 1901-1955. Offering vocational and academic education for blacks, it was founded by Beaufort citizens led by Abbie Holmes Christensen (1852-1938). The school was modeled on Booker T. Washington's Tuskegee Institute, with his advice and support.

*Back* **Beaufort County Training School** Booker T. Washington called it "a model school of its kind" when he toured it in 1908. It was usually called "the Shanklin School" for Joseph S. Shanklin (1872-1957), Tuskegee alumnus and its principal 1903-1946. His wife India (1876-1939) was its matron, nurse, and a teacher. Renamed Beaufort Co. Training School, it became a public school in 1920 and closed in 1955. Shanklin



Elementary School, 2.6 mi. W, opened in 1994. *Sponsored by Beaufort County, 2014*

SI: 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.CC, 8.3.P, 8.4.CX, 8.4.CC, 8.5.CO, USHC.3.CE, USHC.3.CX, USHC.3.E

## ***Daufuskie Island***

### ***Daufuskie Island***

ANTE CWR  
MAJC

#### ***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



enslaved population from 1805-1842. Ruins of dwellings where the enslaved people were housed, and archaeological sites remain from this period. The island was largely abandoned during the Civil War, but many formerly enslaved people returned during Reconstruction, reoccupying the same dwellings and building churches, schools, and meeting places. In the early twentieth century, the population swelled to almost 1000, with oysters, logging, and trucking providing jobs. By the 1940s and 1950s, outside competition had caused many to leave the island and search for jobs elsewhere, leaving the population in 1980 at less than seventy-five people. Because of its limited population and means of access, Daufuskie has retained many of the historic homes, schools, churches, cemeteries, and archaeological sites that attest to this once-thriving black community. Examples include the ruins of eight tabby 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.

<http://www.nationalregister.sc.gov/beaufort/S10817707029/index.htm>

SLP: LP-MTP-2

## ***Daufuskie Island***

### ***Daufuskie Island HM***

#### ***at the Beaufort County Boat Landing***

*Front* This 5,200-acre island lies between the Cooper and New Rivers. Spanish and English explorers saw it in 1521 and 1663; English arrivals received grants ca. 1700. Indigo was the main crop before the American Revolution, when most planters here were Loyalists. Sea island cotton was the main crop after 1790. In 1861, when Union forces captured the sea islands, planters abandoned Daufuskie Island.

*Back* Freedmen during and immediately after the Civil War, and then their descendants, made up almost all of the population here until near the end of the 20th century. Many owned small farms or worked in the oyster industry. The island, listed in the National Register of Historic Places in 1982, is also part of the Gullah Geechee Cultural Heritage Corridor, designated by Congress in 2006.

*Sponsored by the South Carolina Society Colonial Dames XVII Century, 2013*

## ***Gardens Corner Vicinity***

### ***Combahee River Raid HM***

#### ***at Steel Bridge Landing, U.S. Hwy. 17***

#### ***N. on the county line with Colleton Front***

CWR

On June 1-2, 1863, a Federal force consisting of elements of the 2nd S.C. Volunteer Infantry (an African American unit) and the 3rd Rhode Island Artillery conducted a raid up the Confederate-held Combahee River. Col. James Montgomery

led the expedition. Harriet Tubman, already famous for her work with the Underground Railroad, accompanied Montgomery on the raid.

#### ***Back Freedom Along the Combahee***

Union gunboats landed 300 soldiers along the river, and one force came ashore here at Combahee Ferry. Soldiers took livestock and supplies and destroyed houses, barns, and rice at nearby plantations. More than 700 enslaved men, women, and children were taken to freedom in perhaps the largest emancipation event in wartime S.C. Some freedmen soon enlisted in the U.S. Army.

*Sponsored by the South Carolina Department of Transportation, 2013*

SI: 1.CG.2, 2.CG.2, 4.4.CE, USHC.5.CC, USHC.5.E

STA: TA-MAJC-2

## ***Hilton Head***

### ***Cherry Hill School NR***

#### ***210 Dillon Road***

MAJC

The Cherry Hill School, built ca. 1937, is significant as a building associated with the development of African-American education during segregation in South Carolina. The school operated until all African-American children attended the new consolidated elementary school in 1954. The community that organized, purchased the property, built, helped maintain, and attended the school was comprised of the descendants of the former-slave town of Mitchelville, the first community to mandate education in the South. At the time of construction of the Cherry Hill School, the island was still an isolated,



***Cherry Hill School***

largely undeveloped, unincorporated portion of Beaufort County. The Cherry Hill School is the first and only freestanding, purpose-built schoolhouse for African American children on Hilton Head Island. When the Cherry Hill School was built, there were three other black elementary schools in privately owned buildings serving the various black neighborhoods on Hilton Head Island. However, none met in buildings specifically built as schools. The Cherry Hill School had the smallest enrollment of the black elementary schools on the island. The number of children enrolled specifically in the Cherry Hill School numbered from 27- 32, with one teacher. The building is a simple, gable-front rectangular one-room frame and weatherboard-sided schoolhouse on an open brick-pier foundation. The interior remains much as it did when the building opened. While the building was a public elementary school from 1937 to 1954, it was owned by the Beaufort County School District. The St. James Baptist Church purchased the school in 1956. The church extended and renovated the building in 1984.

<http://www.nationalregister.sc.gov/beaufort/S10817707071/index.htm>

SI: 1.G.1, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.E, 5.4.CC, 4.5.P, 8.4.CX, 8.4.CC, 8.5.CO, 8.5.CX, USHC.3.CE, USHC.3.CX, USHC.3.E, USHC.4.CX, USHC.4.E

### **Cherry Hill School HM** 210 Dillon Road

*Front* This one-room frame school, built ca. 1937, was the first separate school building constructed for African-American students on Hilton Head Island. It replaced an earlier Cherry Hill School, which had held its classes in the parsonage of St. James Baptist Church. After the black community on the island raised funds to buy this tract, Beaufort County agreed to build this school.

*Back* This was an elementary school with one teacher, with an average of about 30 students. It had grades 1-5 when it opened in 1937, adding grade 6 the next school year. The black community helped pay for maintenance of the school and also

supplemented teacher salaries. Cherry Hill School was listed in the National Register of Historic Places in 2012. *Sponsored by St. James Baptist Church, 2013*

### **First African Baptist Church HM** 70 Beach City Road **CWR**

*Front* This church, organized in 1862, was first located in the town of Mitchelville, a freedmen's village established on Hilton Head by the United States Army. Rev. Abraham Murchinson, its first pastor, was a former slave. The congregation numbered about 120 members when it was organized in August 1862.

*Back* The church moved to the Chaplin community after the Civil War and was renamed Goodwill Baptist Church. It moved to this site by 1898 and was renamed Cross Roads Baptist Church before retaking its original name; it is the mother church of five Beaufort County churches. The present building was built in 1966.

*Sponsored by the Congregation, 2012*

SI: 2.G.3, 2.CG.2, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.CC, 8.1.CX

### **Fish Hall Plantation HM** **ANTE** Mitchelville Road (County Road 335), adjacent to Barker Field

*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 fireplaces of slave cabins. Graves of blacks, who made up most of the island population until after the 1950s, are in nearby Drayton Cemetery.

*Back* **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

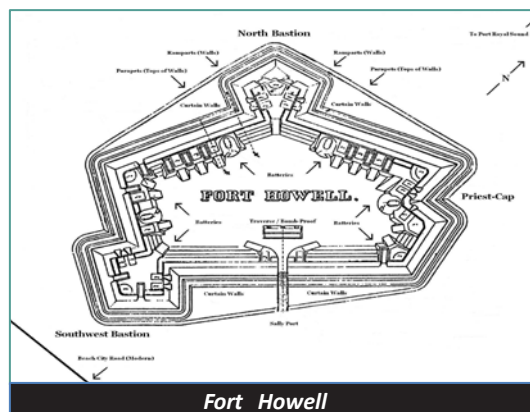
*Pocahontas* at the same battle. Earlier, General Drayton had married Emma Catherine Pope, whose parents owned Fish Hall Plantation.

*Erected by the Beaufort County Council, 1985*

SI: 1.G.1, 1.G.3, 8.3.CX  
STA: TA-COL-1, TA-COL-2

### **Fort Howell HM** **CWR** Beach Cit Road, just South West of its junction with Dillon Road

*Front* This Civil War fort, named for Gen. Joshua Blackwood Howell (1806-1864), was built by the U.S. Army to defend Hilton Head.



*Back* This fort was an enclosed pentagonal earthwork with a 23' high parapet and emplacements for up to 27 guns. It was built from August to November 1864 by the 32nd U.S. Colored Infantry and the 144th N.Y. Infantry. Though Fort Howell never saw action, it is significant for its design and its structural integrity. It was listed in the National Register of Historic Places in 2011.

*Erected by the Hilton Head Island Land Trust, Inc., 2011*

STA: TA-CWR-11

### **Mitchelville (Fish Haul) Archaeological Site NR** **CWR**

Enslaved people poured onto Hilton Head Island after its fall to Union forces in November 1861. The community of Mitchelville was one of the attempts of the Union Army to provide housing for them. Mitchelville, which was named in honor of its designer, General O.M. Mitchel, was designed to help the formerly enslaved "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



*Mitchelville Houses, 1864*

understanding of the transition of African American culture from slavery to freedom.

**SI: 3.41.PR, 3.4.2.HS, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E**

### **Mitchelville Site HM**

**Beach City Road (County Road 333), northeast of its intersection with Dillon Road (County Road 334)**

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*

### **St. James Baptist Church HM**

**209 Dillon Road**

**MAJC**

This church, founded in 1886 by former members of First African Baptist Church, is one of the oldest surviving institutions remaining from the town of Mitchelville, a freedmen's village established here by the United States Army in 1862. The present brick sanctuary, covered in stucco, is the

third to serve this congregation. It was built in 1972 and renovated in 2005.

*Erected by the Congregation, 2011*

### **William Simmons House HM**

**Gullah Museum of Hilton Head Island, 187 Gumtree Drive**

**MAJC**

*Front* This house, built in 1930, is typical in materials and methods of construction of those built on the S.C. Sea Islands from the end

of the Civil War to the mid-20th century. It was built on land bought after 1865 by William Simmons (ca. 1835-1922). Simmons, born a slave, had served in the U.S. Army during the war,

enlisting in the 21st U.S. Colored Infantry as Ira Sherman.

*Back* William Simmons's granddaughter Georgianna Jones Bryan (1900-1989) built this house in 1930 for her brother, William "Duey" Simmons (1901-1966). It illustrates everyday life and the persistence of

Gullah culture in an African-American farm community until after a bridge was Hamlin Beach community. White and black descendants still live here today. Built from the mainland in 1956. It was renovated in 2010-11 as the Gullah Museum of Hilton Head Island.

*Sponsored by the Christ Church Parish Preservation Society 2011. Erected by the Gullah Museum of Hilton Head Island, 2011*

**SI: K.G.2, K.CG.1, K.CG.2, K.CG.3, 5.4.E, 5.4.CC, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E**

## **Port Royal Camp Saxton NR**

**CWR**

**Ribaut Street on the US Naval Hospital Grounds**

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 the enslaved 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. <http://www.nationalregister.sc.gov/beaufort/S10817707057/index.htm>

**SI: 2.CG.2, 4.4.CE  
SLP: LP-CWR-4**



*Camp Saxton Site*

### **Emancipation Day HM**

**CWR**

**On the banks of the Beaufort River at the US Naval Hospital, Beaufort**

*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

#### **Back 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 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*

**SI: 4.4.CE**

## **St. Helena Island**

### **Dr. York Bailey House NR** **US Highway 21** MAJC

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. Born on St. Helena in 1881,



*Dr. York Bailey, Physician*

he graduated from Penn School and Hampton Institute and studied medicine at Howard University. Dr. Bailey 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. The York W. Bailey Cultural Center and Museum at Penn Center is named for him.

<http://www.nationalregister.sc.gov/beaufort/S10817707035/index.htm>

**SI: 2.G.3, 2.CG.1, 2.CG.2, 5.2.E, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E, USHC.3.CE,**



*Coffin Point Plantation*

### **Coffin Point Plantation NR** **Seaside Road** CWR

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.

<http://www.nationalregister.sc.gov/beaufort/S10817707023/index.htm>

**SI: 1.G.1, 1.G.3, 8.3.CX**

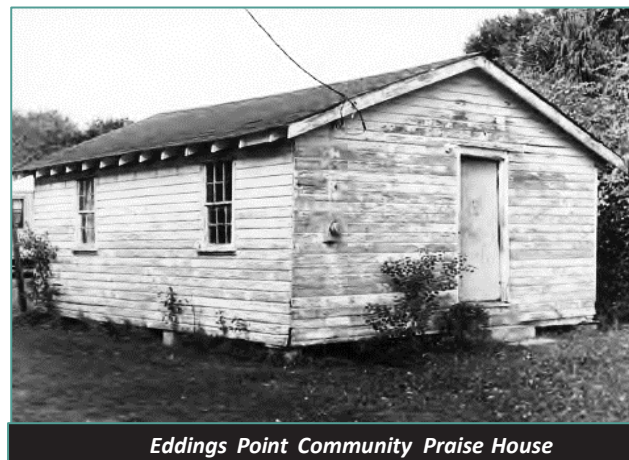
**STA: TA-ANTE-2**

**SLP: LP-MTP-2**

### **Eddings Point Community** **Praise House NR** MAJC

**Secondary Road 183, 0.1 mile north of its junction with Secondary Road 74**

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 when enslaved African Americans 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



*Eddings Point Community Praise House*

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.

<http://www.nationalregister.sc.gov/beaufort/S10817707047/index.htm>

SI: 3.4..2.HS



*Frogmore Plantation*

### ***Frogmore Plantation Complex NR***

CWR

**Off Secondary Road 77, near its junction with Secondary Road 35** 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.  
<http://www.nationalregister.sc.gov/beaufort/S10817707051/index.htm>

SI: 3.4.2.HS, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E  
SLP: LP-MTP-2

### ***The Green NR***

CWR

#### **Intersection of US Highway 21 and Lands End Road**

The Green is an open plot of land that measures 167 feet by 230 feet, near the center of St. Helena Island. The Penn School built Darrah Hall on this site c. 1885, but in 1893, refugees left homeless by a hurricane crowded into the building seeking shelter. A cooking fire got out of control and destroyed the building. The Green has long served as a meeting place and celebration site for St. Helena Island's African American residents. Such activities as Emancipation Day, celebrating the adoption of the Emancipation Proclamation in 1863; the annual Farmers Fair; Labor Day celebrations; and community sings were held all or in part at the Green. The Green is also now known as Martin Luther King, Jr. Park.

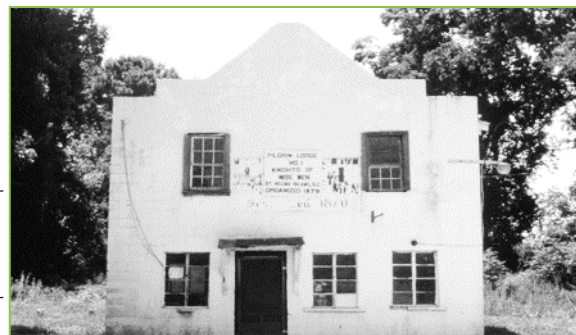
<http://www.nationalregister.sc.gov/beaufort/S10817707040/index.htm>

### ***Knights of Wise Men Lodge Hall NR***

MAJC

#### **Martin Luther King Drive**

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



*Knights of Wise Men Lodge Hall*

members. The lodge is still used during times of celebration, both as a dance hall and as a temporary jail for overenthusiastic celebrants.

<http://www.nationalregister.sc.gov/beaufort/S10817707058/index.htm>

SI: 1.G.1, 2.CG.2, USHC.3.CX, USHC.3.E, USHC.3.CE  
STA: TA-MTP-7

### ***Mary Jenkins Community Praise House NR***

MAJC

#### **Secondary Road 74, approximately 2 miles north of its junction with US Highway 21**

Mary Jenkins Community Praise House is one of only four praise houses remaining on St. Helena Island. The small wood frame building, which was built c. 1900 by Kit Chaplin, represents a vernacular architectural form that has survived since the plantation era. Paris Capers, born in 1863, was one of the early elders. As a place of religious worship as well as community meetings, this praise house is an important reminder of St. Helena Island's African American heritage.

For more information about praise houses see the description section of the nomination for the Eddings Point Community Praise House, also on St. Helena Island.

SI: 1.G.4, 8.3.P



*Mary Jenkins Community Praise House*



## **The Oaks NR**

CWR

**On unpaved road 0.3 mile west of Secondary Road 165**

The house at the Oaks was built c. 1855 by John Jeremiah Theus Pope and his wife. The family fled St. Helena Island after it was captured by Union troops in 1861. Edward L. Pierce, one of the leaders of the Port Royal Experiment, chose the Oaks as his headquarters, and it remained the St. Helena headquarters throughout the Civil War. The Port Royal Experiment was a program of the United States government designed to train and educate the newly released slaves on the South Carolina sea islands in order to prove their effectiveness as free laborers. Supplies were sent to the Oaks to be sorted and repacked for distribution to other plantations and



*The Oaks*

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.

<http://www.nationalregister.sc.gov/beaufort/S10817707042/index.htm>

SI: K.G.2, K.CG.1, K.CG.2, K.CG.3, 5.4.E, 5.4.CC, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E  
STA: TA-ANTE-2

## **Penn Center**

CWR MAJC  
CRM

### **Historic District NR/NHL**

**Highway 37, south of Frogmore**

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),



*Brick Church/Penn Center Historic District*

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 <http://www.penncenter.com/>

SI: 2.G.3, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.CE, 5.4.CC, 8.3.P, 8.4.CX, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E, USHC.3.CE  
STA: TA-CWR-7, TA-MTP-14  
SLP: LP-CWR-4

### **Penn School HM**

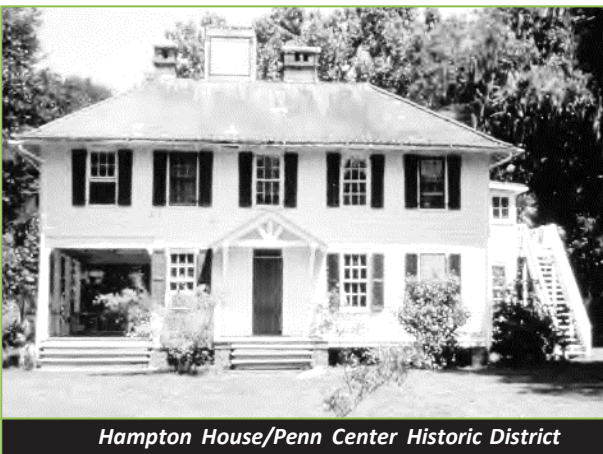
**Lands End Road (County Road 45), in front of Cope Administration**



### Building, Penn Center

*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.

*Back* One of the first schools for blacks in the South, Penn School opened in 1862 and was reorganized as Penn Normal, Industrial and Agricultural School in 1901. As a result of this change, which incorporated



Hampton House/Penn Center Historic District

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*

SI: 2.G.3, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.CE, 5.4.CC, 8.3.P, 8.4.CX, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E, USHC.3.CE  
SLP: LP-MTP-4

### Seaside Plantation NR CWR

Off County Road 77 (Seaside Road) near its junction with Secondary Road 37

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 enslaved African Americans. 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 formerly enslaved persons on the South Carolina sea islands in order to prove their effectiveness as free laborers. The house itself served as a residence for 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.

<http://www.nationalregister.sc.gov/beaufort/S10817707027/index.htm>

SI: 2.G.3, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.CE, 5.4.CC, 8.3.P, 8.4.CX, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E, USHC.3.CE  
STA: TA-ANTE-2; SLP: LP-MTP-2

### Robert Simmons House NR

On unpaved road, 0.5 mile south of US Highway 21 MAJC

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.

<http://www.nationalregister.sc.gov/beaufort/S10817707044/index.htm>

SI: K.CG.1, K.CG.2, K.CG.3  
5.4.CC, 5.4.E, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E

### Sheldon Community Sheldon Union Academy HM US Highway 21 MAJC

*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.

### Back 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*

SI: 2.G.3, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E  
5.4.CE, 5.4.CC, 8.3.P, 8.4.CX

### BERKELEY COUNTY

### Cainhoy CWR Cainhoy Historic District NR

On the North side of the Wando River at the South end of County Road S-8-26

The Cainhoy Historic District, while listed for its collection of buildings that date from the 18th to the 20th centuries, it also derives significance



Seaside Plantation

from its association with black history and Reconstruction politics. During the heated gubernatorial election of 1876, which eventually led to the end of Reconstruction, a political meeting between blacks and whites dissolved into violence resulting in the Cainhoy massacre. Seven men were killed and 16 wounded in the conflict. This incident was unusual among Reconstruction-era racial confrontations in South Carolina because the black group won.

<http://www.nationalregister.sc.gov/berkeley/S10817708003/index.htm>

SI: 1.G.4, 8.3.P, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E  
STA: TA-MTP-5

## Goose Creek

### Casey (Caice) HM

CWR

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

*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.

*Back* 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*

SI 4.5.P, 4.5.CC, 5.4.CC, 8.3.P, 8.4.CX

## French Huguenot Plantation

At the intersection of SC Highways 52

### (Old Moncks Corner Road) and 176 (State Road) HM

ANTE

*Front* Abraham Fleury, sometimes called Abraham Fleury Sieur De La Plaine, settled here about 1680. He was one of the first French Huguenot planters in Carolina. The Huguenots, Protestants who escaped the persecution of Catholic France, immigrated with encouragement from the Lords Proprietors, who promised them opportunity and religious freedom. They later assimilated into the predominantly Anglican society of the lowcountry.

#### Back Freedman's Plantation

This tract was often called Cherry Hill after it was merged into that plantation before the Revolution. In 1858 freedman and planter Lamb Stevens (1766?-1868) added it to his extensive holdings. Stevens, born into slavery in N.C., later purchased his freedom and moved to S.C. He owned as many as 30 slaves, some of them relatives he bought in order to protect them and their families. Lamb died in 1868 at the age of 102.

*Erected by the City of Goose Creek, 2010*

SI: 1.G.3, 3.4.3.AG

### Howe Hall Plantation HM at Dogwood Park, 460 Liberty Hill Road

CWR

*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.

#### Back 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*

SI: 2.CG.1, 5.2.E

SLP: LP-MTP-2

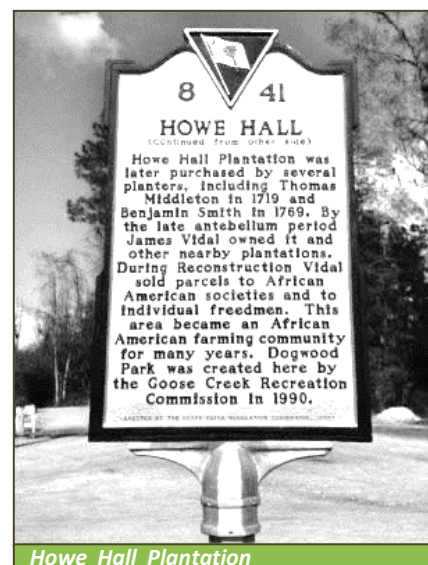
### Howe Hall Plantation HM at the Howe Hall AIMS Elementary School, 115 Howe Hall Road

CWR  
MAJC

*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.

#### Back 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 1954. Integrated in 1967, it has been Howe Hall AIMS (Arts Infused Magnet





School) Elementary since 2002.  
*Erected by the City of Goose Creek, 2007*

**SI: 2.CG.1, 5.2.E**  
**STA: TA-MAJC-2**

## Moncks Corner

### Berkeley Training High School

**HM**

**CRM**

**320 No. Live Oak Drive**

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

*Back* Joseph H. Jefferson, Sr. (1919-1983) was the only principal of Berkeley Training High School at this location, from 1955 to 1970. By the 1964-65 school year this school reached its peak of 723 students in grades 8-12. Its enrollment was reduced to grades 9-12 in 1965-66 and then to grades 10-12 in 1968-69. Berkeley Training High School closed in 1970 after the desegregation of Berkeley County schools.

*Erected by the Berkeley Training High School Alumni Association, 2010*

**SI: K-H.2, 4.5.E, 4.5.CC, 5.4.CE, 5.4.CC, 8.5.CX, USHC.5.CC, USHC.5.E**

## Cherry Hill Classroom

**Historic District HM**

**MAJC**

**1386 Cherry Hill Road**

*Front* This school was built ca. 1876 on land donated by John Campbell for a building that would serve as both a school for African American students

and as a church for the Cherry Hill community. A one-room school for grades 1-6 with Aaron Cooper and St. Julian Middleton as its first teachers, it became a public school within the Berkeley County school district in the early 20th century.

*Back* By the 1920s attendance here had grown enough to require a one-room addition, which was built on land donated by Mary Ann Cooper. Daisy Pasley and Pansy Cooper were the first teachers in the expanded school. The school closed after the 1954-55 school year, when many rural schools in Berkeley County were consolidated. It was rededicated as Cherry Hill Community Center in 2011. *Sponsored by Cherry Hill Community Center, 2014*

**SI: 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.CC, 8.3.P, 8.4.CX, 8.4.CC, 8.5.CO, 8.5.CX, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E**



**Flooding a Rice Field at High Tide**

## Cooper River

**Historic District NR**

**Along the East and West branches of the Cooper River**

**ANTE**

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. Enslaved people 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 enslavers, 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 enslaved African Americans who were forced to 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.

<http://www.nationalregister.sc.gov/berkeley/S10817708004/index.htm>

**SI: 8.3.P**

## Dixie Training School HM

**MAJC**

**Intersection of Main Street and old US Highway 52 North**

*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.

*Back* **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*

**SI: K.G.2, K.CG.1, K.CG.2, K.CG.3, 5.4.CC, 5.4.E**  
**STA: TA-MAJC-2**



## CALHOUN COUNTY

### Fort Motte Vicinity

#### Mount Pleasant Baptist Church

CWR

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.

*Back* 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*

SI: 2.G.3, 2.CG.1, 5.2.E

## CHARLESTON COUNTY

### Adams Run Vicinity

#### King Cemetery NR

ANTE

Near junction of US Highway 17 and  
S-19-38

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 a Lowcountry African American cemetery, typically associated with a plantation and reflecting the continuation of burial rituals and patterns originating during enslavement. 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.

<http://www.nationalregister.sc.gov/charleston/S10817710169/index.htm>

SI: 2.CG.1, 5.2.E

STA: TA-MTP-6

### Charleston Aiken-Rhett House

#### Slave Quarters NR

ANTE

48 Elizabeth Street  
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 enslaved more than 700 people on his rice plantation while approximately 12 highly-skilled enslaved people 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. Their forced labor included being household servants — butlers, maids, nurses, chambermaids, and cooks — and those who worked in the 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 enslaved slept in rooms arranged dormitory style above the kitchen and stable and probably ate communally in the kitchen. The Aiken-Rhett House is listed individually and is included in the Charleston Historic District. Historic Charleston

Foundation operates the complex as a museum. For more information, see:

<https://www.historiccharleston.org/house-museums/aiken-rhett-house/>

SI: 2.G.3, 2.CG.1, 5.2.E

SLP: LP-MTP-2

### Avery Institute NR

125 Bull Street

CWR

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



Avery Institute, 1879

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. Learn more about the Avery Research Center at - <https://avery.cofc.edu/>. [http://www.nationalregister.sc.gov/charleston/S10817710004/index\\_2.htm](http://www.nationalregister.sc.gov/charleston/S10817710004/index_2.htm)

SI: 2.G.3, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E  
4.5.P, 4.5.CC, 8.3.P, USHC.2.CX,  
USHC.2.CC, USHC.2.E, USHC.3.CX,  
USHC.3.E  
SLP: LP-MTP-4

### **Burke High School HM**

144 President Street

MAJC

*Front* This school, founded in 1910, was the first public high school for African-Americans in Charleston. It succeeded the Charleston Normal & Industrial School, a private school at Bogard & Kracke Streets, which had been founded in 1894 by Rev. John L. Dart. The new Charleston Colored & Industrial School, built here at President and Fishburne Streets by the City of Charleston, opened in January 1911 with 375 students.

*Back* David Hill became the first African-American principal in 1919. The school was renamed Burke Industrial School in 1921 in memory of J.E. Burke, vice chairman of the public school board. By 1930 Burke, with 1,000 students, had a full elementary and high school curriculum in addition to its vocational curriculum. Burke merged with Avery High School in 1954, was accredited, and was renamed Burke High School, in a new complex on this site. It was rebuilt in 2005.

[http://ldhi.library.cofc.edu/exhibits/show/history\\_burke\\_high\\_school](http://ldhi.library.cofc.edu/exhibits/show/history_burke_high_school)

*Erected by the Burke High School Foundation, Inc., 2010*

SI: K.G.2, K.CG.1, K.CG.2, K.CG.3,  
5.4.E, 5.4.CC, USHC.5.CC  
SLP: LP-MTP-4  
STA: TA-MAJC-13

### **Calvary Episcopal Church HM**

104-106 Line Street

ANTE

*Front* This church, located on Beaufain Street for 91 years, was organized in 1847 to give free blacks and slaves in antebellum Charleston a separate Episcopal congregation of their own. The Rev. Paul Trapier was its first minister, and the church met in the St. Philip's Episcopal Church parsonage, then in Temperance Hall, before acquiring a lot at the corner of Beaufain and Wilson Streets.

*Back* A stuccoed brick church on Beaufain Street was completed and consecrated in 1849. In 1940 Charleston Housing Authority bought the historic church and lot to build the Robert Mills Manor housing project. The congregation bought this lot on Line Street from the city and dedicated this sanctuary in 1942. Three African-American cemeteries have been on this site: one "Colored," one Baptist, and Calvary Episcopal.

*Erected by the Congregation, 2010*

### **Cannon Street Hospital HM**

135 Cannon Street

MAJC CWR

*Front* Cannon Street Hospital, established here in 1897, served the African-American community of Charleston until 1959. Officially the Hospital and Training School for Nurses, it occupied a three-story brick building constructed ca. 1800. Dr. Alonzo C. McClennan (1855-1912), then one of only six black physicians in Charleston, was one of its founders and also edited The Hospital Herald 1898-1900.

*Back* **McClennan-Banks Memorial**

**Hospital** By 1956 Dr. Thomas C. McFall, director of the Cannon Street Hospital, led a campaign to build a new hospital. McClennan-Banks Memorial Hospital, which opened on Courtenay Street in 1959, was named for Dr. McClennan and Anna DeCosta Banks (1869-1930), first head nurse of the Cannon Street

Hospital. The old hospital here was torn down in 1961; the new hospital closed at the end of 1976 and was torn down in 2004.

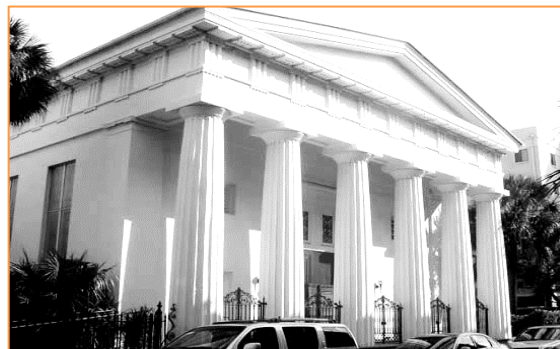
*Erected by the Waring Historical Library, Medical University of South Carolina, and the Avery Research Center for African American History and Culture, College of Charleston, 2010*

SI: USHC.2.CX, USHC.2.CC, USHC.2.E,  
USHC.3.CX, USHC.3.E

### **Centenary United Methodist Church NR**

CWR

60 Wentworth Street  
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 Poinsette Clark, prominent



**Centenary United Methodist Church**

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.

[http://www.nationalregister.sc.gov/charleston/S10817710004/index\\_5.htm](http://www.nationalregister.sc.gov/charleston/S10817710004/index_5.htm)

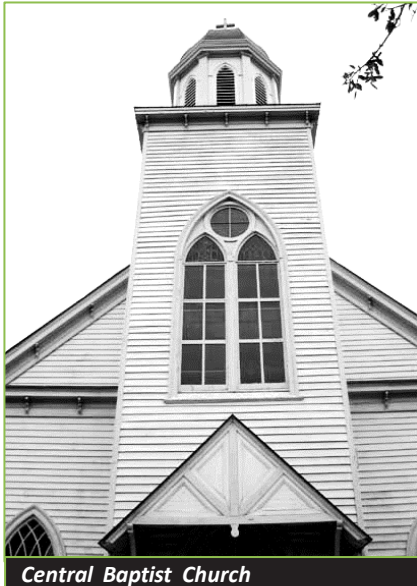
SI: K.G.2, K.CG.1, K.CG.2, K.CG.3  
5.4.CC, 5.4.E, USHC.2.CX, USHC.2.CC,  
USHC.2.E, USHC.3.CX, USHC.3.E  
STA: TA-MTP-2 SLP: LP-CWR-2

### Central Baptist Church NR

26 Radcliffe Street

MAJC

Central Baptist Church is said to be the first church in Charleston designed, built, and paid for solely by African



Central Baptist Church

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.

<https://www.nps.gov/places/central-baptist-church.htm>

SI: K.G.2, K.CG.1, K.CG.2, K.CG.3  
5.4.CC, 5.4.E, USHC.3.CE, USHC.3.CX,  
USHC.3.E, USHC.3.CE, USHC.3.E

### Cigar Factory HM

701 East Bay Street

MAJC  
CRM

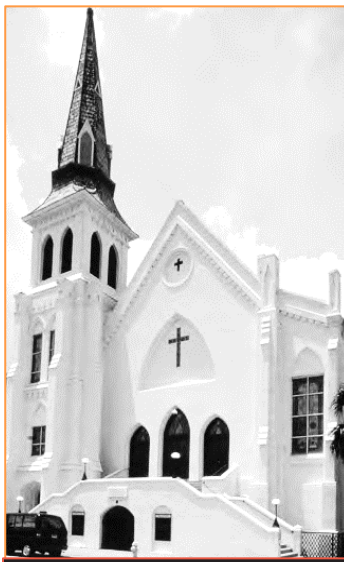
*Front* This five-story commercial building, built ca. 1882 as a textile mill, was known as the Charleston Manufacturing Company, then Charleston Cotton Mills, in its early years. Leased to the American Tobacco Company in 1903, the plant was sold to that company in 1912. Popularly called "the Cigar Factory," it produced cigars such as Cremo and Roi-Tan until it closed in 1973. The Cigar Factory was listed in the National Register of Historic Places in 1980.

*Back* "We Shall Overcome"

By the end of World War II the factory employed 1,400 workers, 900 of them black women. In October 1945, 1,200 workers walked out over discrimination and low wages. Strikers sang the gospel hymn "I'll Overcome Someday." Later revised as "We Shall Overcome," it would become the anthem of the Civil Rights Movement. The strike ended in March 1946 with a settlement giving workers raises and promising better treatment.

*Sponsored by the Preservation Society of Charleston, 2013*

SI: 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.CC,  
8.3.P, 8.4.CX, 8.4.CC, 8.8.5.CO,  
8.5.CO, 8.5CX, USHC.2.CX, USHC.2.CC,  
USHC.2.E, USHC.3.CX, USHC.3.E,  
USHC.4.CX, USHC.4.E  
STA: TA-CRM-6



Emanuel A.M.E. Church

### Emanuel A.M.E. Church NR

110 Calhoun Street

ANTE CWR

The congregation of Emanuel African Methodist Episcopal Church was re-organized in 1865 with Rev. Richard H. Cain as its pastor. The church was established in 1818 with 3 circuit churches that were banned after the Denmark Vesey freedom plot in 1822. Vesey was a member. Under Cain's leadership, Mother Emanuel's congregation purchased this lot on Calhoun Street and constructed a wooden building that was destroyed during the 1886 earthquake. The current Gothic Revival structure was completed in 1891. Charleston's two other major A.M.E. churches — Morris Brown and Mt. Zion — were organized from Emanuel.

On Wed., June 17, 2015, the congregation and city were shattered when a gunman killed 9 members at the end of Bible study, including the pastor, attempting to start a race war. The pastor, the Rev. Sen. Clementa Pinckney, had warmly welcomed the stranger and asked him to join them. A total of 5 survived the massacre.

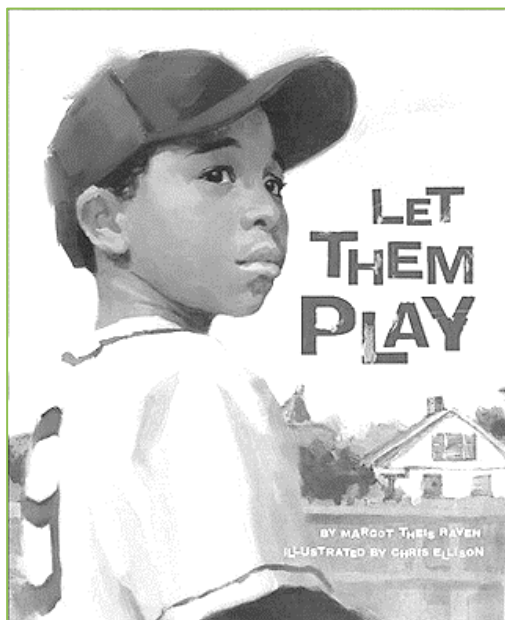
SI: K.G.2, K.CG.1, K.CG.2, K.CG.3,  
5.4.CC, 5.4.E  
STA: TA-MTP-2, TA-MTP-8  
SLP: LP-CWR-2



A visitor placed this floral arrangement at the front of Mother Emanuel A.M.E. Church in July 2015 in memory of the 9 members who were killed while at Bible study.

Photo by A.M. Shinault-Small





This youth book, published in 2005, tells the Cannon St. All-Stars' story

### Harmon Field HM

MAJC

**President Street at Fishburne Street**

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

**Back Cannon Street All-Stars**

In 1953 the Cannon St. YMCA established the first African American

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

*Sponsored by the City of Charleston, 2014*

See this Oct. 2020 article in which 2 of the All-Stars discuss their experiences from 65 years earlier:

[https://www.postandcourier.com/columnists/sapakoff-cannon-street-all-stars-racial-opportunity-message-65-years-later/article\\_065af5dc-1151-11eb-8fed-37c46b81b7f0.html](https://www.postandcourier.com/columnists/sapakoff-cannon-street-all-stars-racial-opportunity-message-65-years-later/article_065af5dc-1151-11eb-8fed-37c46b81b7f0.html)

SI: 4.5.CC, 4.5.E, 8.5.CO

USHC.4.P, USHC.4.CX, USHC.4.E

STA: TA-CRM-7

### Richard Holloway Houses NR 221 Calhoun Street, 96 Smith Street, and 72 Pitt Street

ANTE

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 Moralistic 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 enslaved communities. 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 a 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.

SI: 8.5.CX

STA: TA-ANTE-3

### Holy Trinity Reformed Episcopal Church NR 51 Bull Street

MAJC

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.

SI: K.G.2, K.CG.1, K.CG.2, K.CG.3,  
5.4.CC, 5.4.E

SLP: LP - CWR-2



Cannon Street All-Stars, 1955

## **Hospital Strike of 1969 HM**

**Ashley Avenue** CRM

*Front* Civil rights marches on Ashley Ave. and elsewhere occurred during strikes at two hospitals from March 20 to July 18, 1969. Workers, mostly black women, cited unequal treatment and pay when they organized and walked out of the Medical College Hospital (MCH) on Doughty St. and Charleston County Hospital (CCH) on Calhoun St. Some picketers were arrested, the state of S.C. refused to sanction a union, and talks stalled.

*Back* The Southern Christian Leadership Conference joined the strike in its first major campaign since the death of Martin Luther King, Jr. Protests were marred by violence, and Gov. Robert McNair called out the National Guard and set a curfew. In May King's widow Coretta Scott King led 5,000 marchers down Ashley Ave. A settlement at MCH in June and CCH in July gave workers raises and promised better treatment.

*Sponsored by the Preservation Society of Charleston, 2013*

SI: 4.5.CC, 4.5.E, 8.5.CO, USHC.4.P, USHC.4.CX, USHC.4.E

## **Kress Building HM**

**281 King Street** MAJC  
CRM

*Front* This three-story Art Deco building, built in 1930-31 was a 5- and 10-cent store owned by S.H. Kress & Co. until 1980. Kress, with about 400 American stores, designed its own buildings. This store features a yellow brick facade with colorful and decorative glazed terracotta details typical of Kress's Art Deco designs. A 1941 two-story addition faces Wentworth Street. McCrory Stores bought this building in 1980, operating it under the Kress name until 1992.

*Back* **Civil Rights Sit-Ins**

On April 1, 1960, the lunch counter here and those at the Woolworth's and W.T. Grant's stores on King St. were the targets of the city's first civil rights "sit-in." Black students from Burke High School were denied service but refused to leave. Arrested for trespassing, they were later convicted and fined. This youth-led protest was the beginning of a broader civil rights movement in Charleston.

*Sponsored by the Preservation Society*

*of Charleston, 2013*

SI: 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 4.5.P, 5.4.CC, 8.3.P, 8.4.CX, 8.4.CC, 8.5.CO, 8.5.CX, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E  
SLP: LP-MTP-4

## **Maryville HM**

**At Emmanuel A.M.E. Church, corner of SC Highway 61 and 5th Avenue** CWR  
MAJC

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*

SI: K.G.2, K.CG.1, K.CG.2, K.CG.3  
5.4.CC, 5.4.E

## **Mt. Zion A.M.E. Church NR**

**7 Glebe Street** MAJC

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



*Mt. Zion A.M.E. Church*

so much that it became too large for one minister. The pastor, Rev. Norman Bascom Sterrett, developed a plan to divide the congregation, and the old Glebe Street Presbyterian Church property was purchased for the new church. In 1882 the Mt. Zion A.M.E. Church was formed. Mt. Zion A.M.E. Church is included in the Charleston Historic District.

<http://www.nationalregister.sc.gov/charleston/S10817710004/pages/S10817710004066.htm>

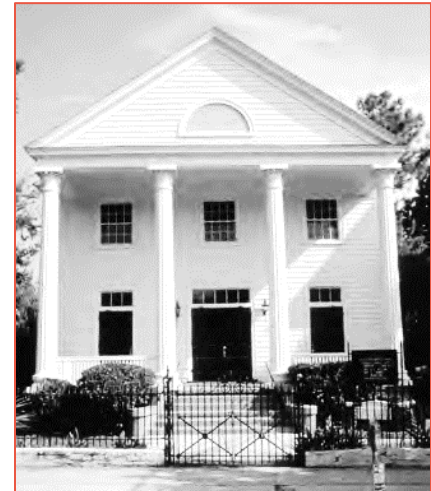
SI: K.G.2, K.CG.1, K.CG.2, K.CG.3

5.4.CC, 5.4.E

STA: TA-MTP-8

## **Old Bethel United Methodist Church NR**

**222 Calhoun Street** ANTE  
CWR



*Old Bethel United Methodist Church*

## **Old Bethel Methodist Church**

**222 Calhoun Street HM**

*Front* This church, built in 1797 in the meetinghouse form, was dedicated in 1798 and completed in 1809. It is the oldest Methodist church standing in Charleston. Originally at the corner of Pitt and Calhoun Streets, Bethel Methodist Church was a congregation of white and black members, both free blacks and slaves. Many blacks left the church in 1833 during a dispute over seating. Though some later returned, many did not.

*Back* In 1852 the congregation moved this building west to face Calhoun Street, to make room for a new brick church, completed the next year. This church, called "Old Bethel," was used for Sunday school before its black members acquired it in 1876. They



kept the name Old Bethel and moved the church to this location in 1882. Old Bethel Methodist Church was listed in the National Register of Historic Places in 1975.

*Erected by the Congregation, 2011*

<http://www.nationalregister.sc.gov/charleston/S10817710089/index.htm>

SI: K.G.2, K.CG.1, K.CG.2, K.CG.3, 5.4.CC, 5.4.E, 4.1.CC, 4.2.CX S  
LP: LP-CWR-2

### **Old Marine Hospital/ Jenkins Orphanage NR/NHL**

20 Franklin Street

MAJC

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

SI: 1.G.1, 2.G.3, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.CC, 8.3.P



Left - Old Slave Mart

From:

<https://greenbookofsc.com/locations/old-slave-mart/>

### **Old Slave Mart NR**

6 Chalmers Street

ANTE  
CWR

After an 1856 Charleston ordinance ended the public sale of enslaved people, 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 humans. 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. Auctions 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 presently a museum that tells the story of Charleston's role in the slave trade.

<http://www.nationalregister.sc.gov/charleston/S10817710090/index.htm>

SI: K.G.2, K.CG.1, K.CG.2, K.CG.3, 5.4.CC, 5.4.E

STA: TA – ANTE-3

TA: CWR-1

SLP: LP-MTP-2

### **Old Plymouth Congregational Church NR**

41-43 Pitt Street

MAJC

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.

SI: K.G.2, K.CG.1, K.CG.2, K.CG.3, 5.4.CC, 5.4.E



Jenkins Orphanage Band, c. 1900

## ***The Parsonage/*** ***Miss Izard's School*** **HM**

CWR  
MAJC

### **5 and 7 President's Place**

*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.

*Back* 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*

**SI: 1.G.1, 2.G.3, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.CC, 8.3.P**

## ***Plymouth Church*** **HM**

MAJC

### **41 Pitt Street, near intersection with Bull Street**

*Front* In 1867 over 100 African Americans, most former members of the Circular Church, founded Plymouth Church, among the oldest black Congregational Churches in the South. Plymouth is an example of the independent black churches formed at the dawn of emancipation. Early pastor Francis L. Cardozo was also involved in the operation of Avery Normal Institute, a school for black students. This Gothic Revival church building was completed in 1872.

*Back* **Plymouth Parsonage** Plymouth parsonage, built in 1886, was home to church leaders. Pastors who lived here were active in anti-lynching and equal rights campaigns. Plymouth also hosted a number of prominent black figures. W.E.B. Du Bois, a founding NAACP member,

visited in 1925, and Paul Robeson, a singer and activist, stayed here while campaigning for presidential candidate Henry Wallace in 1948. In 1957 the congregation moved to a new location one mile north on Spring Street.

*Sponsored by the Avery Research Center for African American History and Culture, 2014*

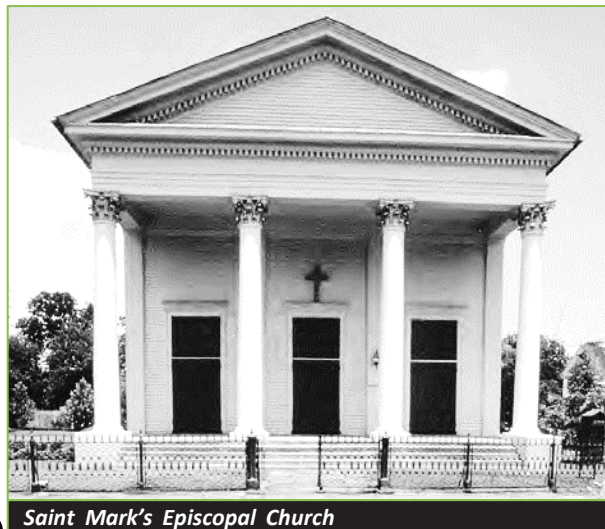
**USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E**

## ***Saint Mark's Episcopal Church*** **NR**

CWR

### **16 Thomas Street**

St. Mark's Protestant Episcopal Church was organized in 1865



***Saint Mark's Episcopal Church***

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.

**SI: K.G.2, K.CG.1, K.CG.2, K.CG.3, 5.4.CC, 5.4.E, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E** **SLP: LP-CWR-2**

## ***John Schnierle Jr./Alonzo J. Ransier House*** **NR**

MAJC

### **33 Pitt Street**

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.

**SI: 8.5CX, USHC.3.CE, USHC.3.E**

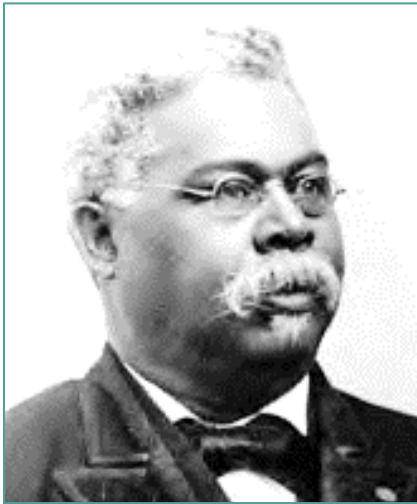
## ***The Seizure of the Planter*** **HM**

### **40 East Bay Street, Historic Charleston Foundation**

CWR

*Front* Early on May 13, 1862, Robert Smalls, an enslaved harbor pilot





**Congressman Robert Smalls**

aboard the Planter, seized the 149-ft. Confederate transport from a wharf just east of here. He and six enslaved crewmen took the vessel before dawn, when its captain, pilot, and engineer were ashore. Smalls guided the ship through the channel, past Fort Sumter, and out to sea, delivering it to the Federal fleet which was blockading the harbor.

*Back* Northern and Southern newspapers called this feat “bold” and “daring.” Smalls and his crew, a crewman on another ship, and eight other enslaved persons including Smalls’s wife, Hannah, and three children, won their freedom by it. Smalls (1839-1915) was appointed captain of the U.S.S. Planter by a U.S. Army contract in 1863. A native of Beaufort, he was later a state legislator and then a five-term U.S. Congressman.

*Sponsored by Historic Charleston Foundation and the African American Historical Alliance, 2012*

**SI: 8.3.CE, USHC.2.CX, USHC.2.CC, USHC.2.E**

### **James Simons Elementary School HM**

**741 King Street**



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

including this one.

*Back* **Desegregation of Charleston Schools** In 1960 nine parents, with support from the NAACP, applied for their children’s transfer to four white schools, including James Simons Elementary School. Denied by the board and on appeal, they sued in federal court in 1962 and won their case the next year. On September 3, 1963, eleven black students entered this school and Memminger Elementary School and Charleston and Rivers High Schools.

*Sponsored by the Preservation Society of Charleston, 2013*

**SI: 1.G.1, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.CC, 5.4.E, 8.3.P, 8.4.CX 8.4.CC, 8.5.CO, 8.5.CX, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E**



**U.S. Courthouse and Post Office**

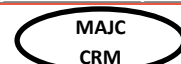
### **U.S. Courthouse and Post Office HM**

**U.S. Courthouse, 83 Broad Street**



**Mr. & Mrs. Harry Briggs**

*From:*  
<https://americanhistory.si.edu/brown/history/4-five/detail/harry-briggs.html>

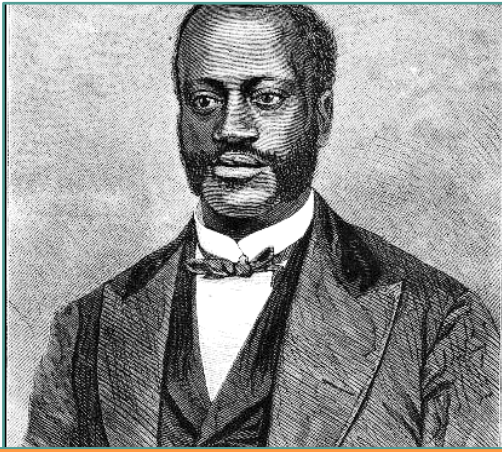


*Front* This Renaissance Revival building, opened in 1896, is notable for its association with U.S. District Judge J. Waties Waring (1880-1968). Waring, a Charleston native who served here 1942 to 1952, issued some of the most important civil rights rulings of the era. Briggs v. Elliott, the first suit to challenge public school segregation in the U.S., was heard here before three judges on May 28- 29, 1951.

*Back* **Briggs V. Elliott**

Thurgood Marshall and other NAACP Legal Defense Fund lawyers represented Harry and Eliza Briggs and 19 other courageous parents from Clarendon County. In a bold and vigorous dissent opposing the prevailing doctrine of separate but equal, Waring declared that segregation “must go and must go now. Segregation is per se inequality.” The U.S. Supreme Court followed his analysis as a central part of its groundbreaking decision in Brown v. Board of Education (1954). *Sponsored by the Charleston County Bar Association, 2014*

**SI: 5.4.CC, 5.4.E, 8.5.CX, 5.4.CE, USHC.5.CC, USHC.5.E**



**The Hon. Jonathan J. Wright**

From:  
<https://greenbookofsc.com/locations/jonathan-jasper-wright-law-office/>

**Jonathan Jasper Wright**  
**Law Office** HM  
 84 Queen Street

MAJC

*Front* Jonathan Jasper Wright (1840-1885), the first African American in the U.S. to sit as a justice on a state supreme court, practiced law here from 1877 until his death in 1885. Wright, a native of Pa., was educated at Lancasterian Academy in Ithaca, N.Y. He came to S.C. in 1865 as a teacher for the American Missionary Association and was later a legal advisor to freedmen for the Freedmen's Bureau.

*Back* Wright wrote that he hoped to "vindicate the cause of the downtrodden." He was a delegate to the S.C. constitutional convention of 1868 and a state senator 1868-70. Wright, elected to the S.C. Supreme Court in 1870, resigned in 1877 due to political pressure. After he left the bench he practiced law, helped Claflin College found its Law Department, and became its Chair in Law. He died of tuberculosis in 1885.

*Sponsored by the S.C. Black Lawyers Association, 2013*

SI: 4.5.P, 4.5.CX, 4.5.E, 4.5.CC, 4.5.P, 5.4.CC, 8.3.P, 8.4.CX, 8.4.CC, 8.5.CO, 8.5.CX, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E

**Edisto Island**  
**Edisto Island Baptist Church** NR  
 1813 SC Highway 174

ANTE  
CWR

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

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.

<http://www.nationalregister.sc.gov/charleston/S10817710151/index.htm>

SI: K.G.2, K.CG.1, K.CG.2, K.CG.3, 5.4.CC, 5.4.E



**Edisto Island Baptist Church**

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 an octagonal, subterranean 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 is of tabby construction.

<http://www.nationalregister.sc.gov/charleston/S10817710117/index.htm>

SI: K.G.2, K.CG.1, K.CG.2, K.CG.3, 5.4.CC, 5.4.E

**Hutchinson House** NR  
 Point of Pines Road

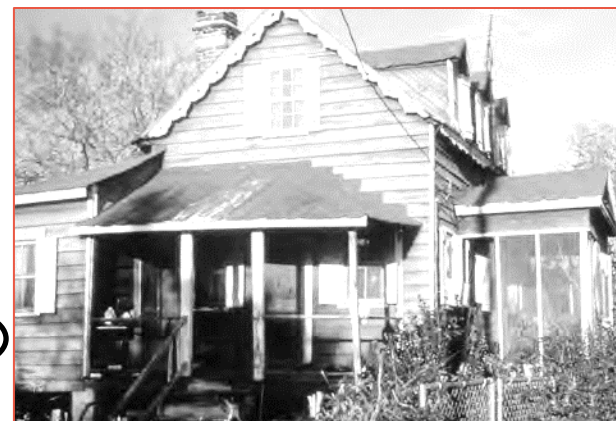
MAJC

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

**Seaside School** NR  
 1097 SC Highway 174

MAJC

Seaside School, which was built c. 1931, is reported to be the oldest African American school remaining on Edisto Island. This is at least the second building for Seaside School. In the first half of the twentieth century per-pupil expenditures in South Carolina were considerably lower for blacks than whites. In 1922 J.B.



**Hutchinson House**



Felton, State Supervisor for Colored Schools, found that "only about ten percent of colored schoolhouses are



**Seaside School**

respectable." Like so many in South Carolina, the African American schools on Edisto Island were overcrowded. In 1930, the Edisto Island school district was authorized to consolidate the Seaside and Central African American schools and erect a four-room Rosenwald building, based on an agreement that the "colored people would raise the money for the lot and as much as they could for desks to equip the building." Coming in the Great Depression, this requirement was beyond the capacity of the community. Seaside and Central were not consolidated, and the new Seaside School is a simple two-room building, constructed in accordance with Clemson's Extension Service Standards of 1907 and 1917. From 1931 until the construction of a consolidated school in 1954, black residents of Edisto Island received their primary education in this building.

<http://www.nationalregister.sc.gov/charleston/S10817710157/index.htm>

SI: K.G.2, K.CG.1, K.CG.2, K.CG.3  
5.4.CC, 5.4.E, USHC.4.P, USHC.4.CX,  
USHC.4.E

## Folly Beach

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

*Front* Folly Island was occupied by Union troops April 1863-February 1865. Gen. Edward A. Wild's "African Brigade" camped nearby from November 1863 to February 1864. The two regiments in Wild's brigade

were the 55th Massachusetts, made up largely of free blacks, and the 1st North Carolina, made up of former slaves.

*Back* A cemetery was laid out nearby for soldiers in Wild's Brigade who died here in 1863-64.

Most graves were removed after the war. In 1987 relic hunters discovered additional graves of U.S. Colored Troops. In 1987-88 archaeologists

removed 19 burials and published their findings. These soldiers were reburied with full military honors at Beaufort National Cemetery in May 1989.

*Erected by The Friends of the 55th Massachusetts, 2010*

SLP: LP-CWR-4

## Folly North Site NR

MAJC

The Folly North Site (38CH1213) is nationally significant. Confederate forces held the 75-acre tract from the beginning of the war to the spring of 1863, but Federal forces occupied it for the remainder of the war and built earthen fortifications as part of the effort to capture Charleston. Federal troops on the island included the 54th Massachusetts Volunteer Infantry

(Colored) and the 55th Massachusetts Volunteer Infantry (Colored). Archaeological excavations have revealed the remains of fortifications and remarkably preserved artifacts and features associated with daily military life on the island.

<http://www.nationalregister.sc.gov/charleston/S10817710172/index.htm>

SI: K.G.2, K.CG.1, K.CG.2, K.CG.3,  
5.4.CC, 5.4.E

## James Island

### McLeod Plantation NR

325 Country Club Road CWR

McLeod Plantation includes a plantation house, built around 1856 for William Wallace McLeod, and one of the most intact rows of houses for the enslaved in the state. In 1860, seventy-four enslaved people lived in twenty-six cabins on the cotton plantation. Five of these 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 54<sup>th</sup> and 55<sup>th</sup> Massachusetts Volunteer Regiments, which were composed



**Avenue of oak trees & cabins that housed the enslaved, McLeod Plantation**

of African American soldiers. During Reconstruction the McLeod Plantation House served as headquarters for the Freedmen's Bureau for the James Island district.

<http://www.nationalregister.sc.gov/charleston/S10817710081/index.htm>

STA: TA-ANTE-2, TA-CWR-8  
SLP: LP-MTP-2

### **Seashore Farmers' Lodge No. 767 NR**

MAJC

**NE corner of Sol Legare & Old Sol Legare Roads**

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.

<http://www.nationalregister.sc.gov/charleston/S10817710181/index.htm>

SI: K.G.2, K.CG.1, K.CG.2, K.CG.3, 5.4.CC, 5.4.E, USHC.4.P, USHC.4.CX, USHC.4.E

STA: TA-MTP-7

### **John's Island**

#### **Moving Star Hall NR**

**River Road**

CRM

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,



*Moving Star Hall*

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.

<http://www.nationalregister.sc.gov/charleston/S10817710118/index.htm>

SI: K.G.2, K.CG.1, K.CG.2, K.CG.3 5.4.CC, 5.4.E, USHC.4.P, USHC.4.CX, USHC.4.E STA: TA-MTP-7

### **The Progressive Club NR**

**3377 River Road**

MAJC

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, 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>

SI: 1.G.1, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.CC, 8.3.P, USHC.3.CE, USHC.3.CX, USHC.3.E, USHC.3.CE, USHC.5.CC, USHC.5.E

### **The Progressive Club HM**

**River Road and Royal Oak Drive**

*Front* The Progressive Club, built in 1962-63, was a store and community center for Johns Island and other Sea Islands until it was badly damaged by Hurricane Hugo in 1989. The club had been founded in 1948 by civil rights



*The Progressive Club*

activist Esau Jenkins (1910-1972), who worked to improve educational, political, economic, and other opportunities for blacks on the island and in the lowcountry.

*Back* Jenkins, Septima Clark (1898-1987), and Bernice Robinson (1914-1994) founded the first Citizenship School in 1957 to encourage literacy and voter registration. Its success led to many similar schools across the South, called "the base on which the whole civil rights movement was built." The Progressive Club was listed in the National Register of Historic Places in 2007.

*Sponsored by the Preservation Society of Charleston, 2013*

### **McClellanville**

#### **Bethel A.M.E. Church NR**

**369 Drayton Street**

MAJC

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 formerly-enslaved carpenter) 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 freedmen expressed their newfound 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.

<http://www.nationalregister.sc.gov/charleston/S10817710173/index.htm>

SI: K.G.2, K.CG.1, K.CG.2, K.CG.3, 5.4.CC, 5.4.E, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E STA: TA-MTP-8

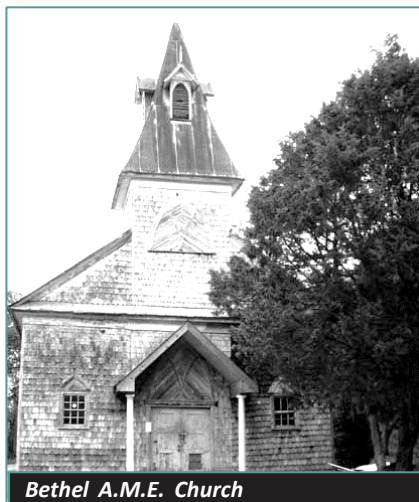
### Mount Pleasant Friendship A.M.E. Church HM

204 Royall Avenue

CWR

*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.

*Back* A 1911 storm during the pastorate of Rev. Frank Woodbury nearly destroyed the sanctuary,



Bethel A.M.E. Church

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*

SI: K.G.2, K.CG.1, K.CG.2, K.CG.3, 5.4.E, 5.4.CC, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E STA: TA-MTP-8

### Laing School HM

MAJC

*King Street and Royall Avenue, 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.

*Back* 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*

SI: 1.G.1, 2.G.3, 5.4.CC, 8.3.P, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E  
STA: TA-MAJC-2  
SLP: LP-MTP-4

### Mount Pleasant Presbyterian Church HM

CWR

At the church, 302 Hibben Street  
(corner of Church and Hibben Streets)

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*

SI: K.G.2, K.CG.1, K.CG.2, K.CG.3, 4.5.P, 5.4.E, 5.4.CC, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E



A Sweetgrass Basketmaker

### Sweetgrass Baskets HM US

Highway 17 North at Hamlin Road

COLR ANTE  
CWR MAJC CRM

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*

SI: 1.G.4, 1.G.3

## **Boone Hall Plantation NR**

**1235 Long Point Road** **COLR**

Nine houses for the enslaved at Boone Hall remain 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. These nine houses are survivors of approximately twenty- seven at Boone Hall, and the nine survivors are believed to have been for enslaved people who labored in the house.

<http://www.nationalregister.sc.gov/charleston/S10817710135/index.htm>

SI: 1.G.3, 3.4.3.AG, 8.3.CX

STA: TA-COL-1, TA-ANTE-2, TA-ANTE-3  
SLP: LP-MTP-2

## **Cook's Old Field Cemetery HM**

**Just North of Rifle Range Road  
Mount Pleasant vicinity** **ANTE**

*Front* This plantation cemetery pre-dates the American Revolution. It was established by early members of the



*Cabins for the enslaved at Boone Hall Plantation*

Hamlin, Hibben and Leland families. James Hibben (d. 1835), one of the founders of Mount Pleasant, is buried here. Generations of both white and black families are interred here. In 2003 this cemetery was listed in the National Register of Historic Places.

*Back* **Copahee Plantation and Hamlin Beach** Thomas Hamlin established Copahee Plantation here in 1696. Later divided into Copahee and Contentment Cottage, it is now known as Hamlin Farms. In 1881 African American farmers bought 31 ten-acre lots from the Hamlins and founded the Hamlin Beach community. White and

black descendants still live here today.

<http://www.nationalregister.sc.gov/charleston/S10817710171/index.htm>  
*Sponsored by the Christ Church Parish Preservation Society, 2011*

STA: TA-COLR-4; TA-MAJC-11

## **North Charleston Inland Rice Fields, ca. 1701- 1865 HM**

**ANTE  
CWR**

**Palmetto Commerce Parkway, North  
West of Ashley Phospahte Road**

*Front* Embankments and ditches dating from the early 18th century are still visible here and show the elaborate layout of rice fields that were part of Windsor Hill and Woodlands plantations. Before the American Revolution, lowcountry planters grew rice in inland fields that did not use the tides for flood waters.

*Back* Windsor Hill was established ca. 1701 by Joseph Child (d. 1717), and Woodlands was established ca. 1800 by Thomas Parker (d. 1821). The remnants of these rice fields are a tangible reminder of the skill and labor of the enslaved people who constructed them, many of whom had been rice farmers in Africa.  
*Sponsored by Charleston County, 2012*

SI: 3.2.2.ER, 3.4.1.PR,  
3.4.2.HS, 3.4.3.AG,  
3.5.1.HS, 3.5.3.HS, 4.4.CE

## **Liberty Hill HM**

**CWR**

**At the Felix Pinckney Community  
Center**

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*

SI: 4.5.CC, 4.5.E, 5.4.CC, 8.3.P, USHC.2.CX,  
USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E

## **Union Heights HM**

**MAJC**

**Meeting Street, just South of Beech  
Avenue**

*Front* This community, subdivided into lots in 1919, was named for the nearby union station of three railroads. It had been part of Belmont Plantation from the colonial period to the mid-19th century and became an African-American community after the Civil War. Union Heights, a thriving neighborhood of houses, churches, and shops, grew with the dramatic expansion of the Charleston Navy Yard from 1935 through World War II and into the 1960s.

*Back* **Howard Heights**

This community, subdivided into residential lots for African Americans in 1943, was named for Howard University. It had been part of Windsor Plantation in the early 19th century, then was part of the phosphate operations of the Virginia-Carolina Chemical Co. The Charleston Housing Authority developed this area with federal funding during World War II. Though smaller than Union Heights, Howard Heights flourished from 1943 into the 1960s.

*Sponsored by the Union Heights Community Council, 2014*

SI: 4.5.CC, 4.5.E, 5.3.CE, USHC.5.CO,  
USHC.5.CE, USHC.5.CC, USHC.5.E

## **Rantowles Vicinity Stono River Slave Rebellion**

**Site NR/NHL**

**COLR**

**North side of US Highway 17 and  
the westbank of Wallace River**

On September 9-10, 1739, Jemmy, an enslaved Angolan, led a rebellion involving enslaved people enlisted from area plantations. After attacking a warehouse and seizing weapons, they marched toward Spanish Florida.



This 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.

<http://www.nationalregister.sc.gov/charleston/S10817710075/index.htm>

STA: TA-COLR-2, TA-COLR-3, TA-MTP-3

### **Stono Rebellion (1739) HM** 4246 Savannah Highway (US Highway 17)

*Front* The Stono Rebellion, the largest slave insurrection in British North America, began nearby on September



*Stono Rebellion Historic Marker Unveiling*

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!"

*Back* 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** **Gaffney** **Granard Graded And High School HM**

MAJC

Granard Street (U.S. Highway 29)

*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.

*Back* **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, 2007*

SI: K.G.2, K.CG.1, K.CG.2, K.CG.3, 5.4.E, 5.4.CC, USHC.5.CC, USHC.5.E  
STA: TA-MAJC-2

## **CHESTER COUNTY** **Chester**

**Brainerd Institute HM**  
Lancaster Street

CWR  
MAJC

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*

SI: K.G.2, K.CG.1, K.CG.2, K.CG.3, 5.4.CC, 5.4.E, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E STA: TA-MAJC-2

### **Kumler Hall, Brainerd Institute NR** Lancaster and Cemetery Streets

MAJC

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 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 twentieth 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.

<http://www.nationalregister.sc.gov/chester/S10817712013/index.htm>

SI: 2.G.3, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.CE, 5.4.CC, 8.3.P, 8.4.CX, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E, USHC.3.CE STA: TA-MAJC-2



*Kumler Hall, Brainerd Institute*

## Metropolitan A.M.E. Zion Church NR

182 York Street **CWR**

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.

<http://www.nationalregister.sc.gov/chester/S10817712006/index.htm>

SI: K.G.2, K.CG.1, K.CG.2, K.CG.3, 5.4.E, 5.4.CC, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E



Metropolitan A.M.E. Zion Church

## CHESTERFIELD COUNTY

### Cheraw

#### Coulter Memorial Academy

Site HM **MAJC**

Second Street, between Powe and Kershaw Streets

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*

SI: K.G.2, K.CG.1, K.CG.2, K.CG.3, 5.4.CC, 5.4.E, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E

#### Dizzy Gillespie Birthplace HM

Huger Street **MAJC**

*Front* John Birks "Dizzy" Gillespie was born in a house on this site on Oct. 21, 1917. His family lived here until they moved to Philadelphia in 1935. A founder of modern jazz, Gillespie was an innovative trumpeter and bandleader known for his bent horn, bulging cheeks, sense of humor, and showmanship. In the 1950s he became a good will ambassador for the U.S. State Dept., playing concerts around the world.

*Back* 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*

SI: 2.G.3, 5.2.E, USHC.4.P, USHC.4.CX, USHC.4.E  
STA: TA-MAJC-1, TA-MAJC-6

#### Pee Dee Union Baptist Church HM

92 Chestnut Street **CWR**

*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.

*Back* 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



Dizzy Gillespie performed for the SC Legislature, 1976

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*

SI: K.G.2, K.CG.1, K.CG.2, K.CG.3, 5.4.E, 5.4.CC, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX

#### Robert Smalls School NR

316 Front Street **CRM**

Robert Smalls School, completed in 1953, is significant in the area of education for its association with the South Carolina "Equalization School"



Robert Smalls School

building program, a state initiative in the early 1950s to make schools for black children "separate but equal" to their white counterparts and in support of the practice of segregation. It served as an African American school until it was desegregated in



1971. It is the only remaining example of the "separate but equal" schools in the Cheraw area, and the only school building that predates 1965 remaining in the town. Robert Smalls School is also significant as an example of the architectural vision of Cheraw, Incorporated, a group of local leaders who sought to maintain Cheraw's historic architecture and ensure that new designs were compatible, in the "colonial" or "antebellum" style, according to plans prepared by the Florence, SC architectural firm of Hopkins, Baker & Gill. The work of Cheraw, Inc. was one of the earliest attempts in inland South Carolina to preserve "a sense of place" in an historic community. When it was constructed, the school housed grades one through six. It was used as a school until new elementary and primary schools were constructed in the 1990s.

SI: 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 4.5.P, 5.4.CC, 8.3.P, 8.4.CX, 8.4.CC, 8.5.CO, 8.5.CX, USHC.3.CX, USHC.2.CC, USHC.2.E, USHC.3.CE, USHC.3.CX, USHC.3.E  
SLP: LP-MTP-5

### ***Chesterfield Mount Tabor United Methodist Church NR*** CWR

**510 West Boulevard**  
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.  
<http://www.nationalregister.sc.gov/chesterfield/S10817713008/index.htm>

SI: K.G.2, K.G.3, 2.CG.2, 5.4.E, 5.4.CC, USHC.3.CX, USHC.3.E

### **CLARENDON COUNTY** ***Manning Ebenezer Baptist Church HM*** **105 Dinkins Street** MAJC CRM

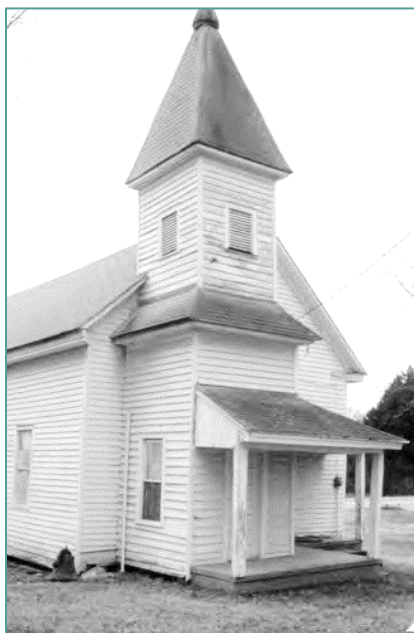
*Front* This church was founded about 1869 by Mary Scott "Aunt Mary" Harvin, and held its first services in a

nearby brush arbor. In 1881 church trustees purchased a one-half acre lot here from Dr. J.G. Dinkins for \$35.00. The present church, built in 1901, was described as "enlarged and beautified on a very modern style" when two towers, a gallery, and anterooms were added in 1912.

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

*Erected by the Congregation, 2010*

SI: 2.G.3, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.CC, 8.1.CX



*Mt. Tabor United Methodist Church*

### ***Manning Vicinity Pleasant Grove School HM*** MAJC

US Highway 301, 2 miles north of its intersection with County Road 123 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 HM***

**39 West Rigby Street** CWR

*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.

*Back* 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.

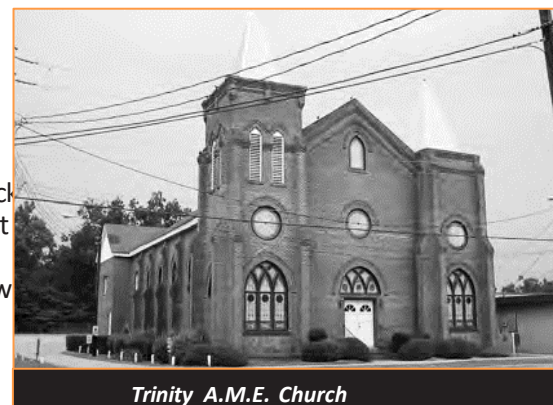
*Erected by the Congregation, 2006*

SI: 2.G.3, 2.CG.2, USHC.3.CX, USHC.3.E  
STA: TA-MTP-8

### ***St. Paul Vicinity Liberty Hill Church HM*** CRM

**2310 Liberty Hill Road**

*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



*Trinity A.M.E. Church*

desegregating public schools.

### **Back** **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*

SI: 2.G.3, 2.CG.2, 5.4.CE, 5.4.E,  
5.4.CC, 8.5.CX, USHC.5.CC, USHC.5.E  
STA: TA-MTP-2  
SLP: LP-CRM-1  
LP-MTP-4

## **Summerton**

### **Summerton High School NR**

**South Church Street**

CRM

Summerton High School was built in 1936 for white students. It is important for its close association with the landmark 1954 Supreme Court decision in *Brown v. the Board of Education of Topeka, Kansas*, a decision that struck down the segregation of public education in the United States. This decision also overturned the Court's earlier decision in *Plessy v. Ferguson* (1896), which held that separate public facilities were constitutional as long as those separate facilities were equal, a doctrine that had since formed the cornerstone of legal segregation. The *Brown* case was actually five cases from South

Carolina, Kansas, Virginia, the District of Columbia, and Delaware - cases that had been consolidated for joint argument before the Supreme Court. Summerton High School is the only school still standing of the five 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 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."

<http://www.nationalregister.sc.gov/clarendon/S10817714006/index.htm>

SI: 2.CG.2, 5.4.E, 4.5.CC, 5.4.CC,  
5.4.CE, USHC.5.CC, USHC.5.E

STA: TA-MAJC-2  
SLP: LP-CRM-1  
LP-MTP-4

## **Summerton Vicinity**

### **Mt. Zion A.M.E. Church HM**

**At the church, River Road**

CRM

*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.

*Back* 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.

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*

SI: 2.G.3, 4.5.CC, 4.5.E, 5.4.CE,  
5.4.E, 5.4.CC, USHC.5.CC,  
USHC.5.E

STA: TA-MTP-2, TA-MTP-8



*Taw Caw Church*

### **Taw Caw Church HM**

MAJC

**At the church, on US Highway 301, just east of Summerton town limits**

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*

SI: 2.CG.2, 4.5.CC

## **COLLETON COUNTY**

### **Walterboro**

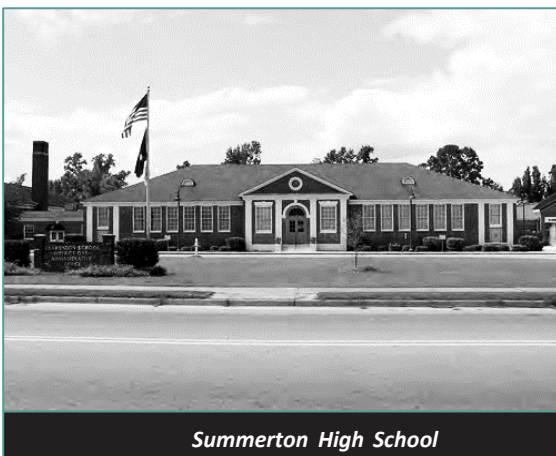
### **Church of the Atonement NR**

**207 Chaplin Street**

MAJC

The African American congregation of the Church of the Atonement was formed in 1892 as a mission of St. Jude's Episcopal Church, a white congregation. The rector of St. Jude's supplied services for the Church of the Atonement. This distinctive Gothic Revival church was built in 1896.

The wood frame building features a steep gable roof. A tower on the front, which contains a Gothic-arched entrance, is decorated with fish-scale shingles and topped with an open belfry and steeple. The Church of the Atonement is included in the



*Summerton High School*



Walterboro Historic District.  
<http://www.nationalregister.sc.gov/colleton/S10817715007/index.htm>

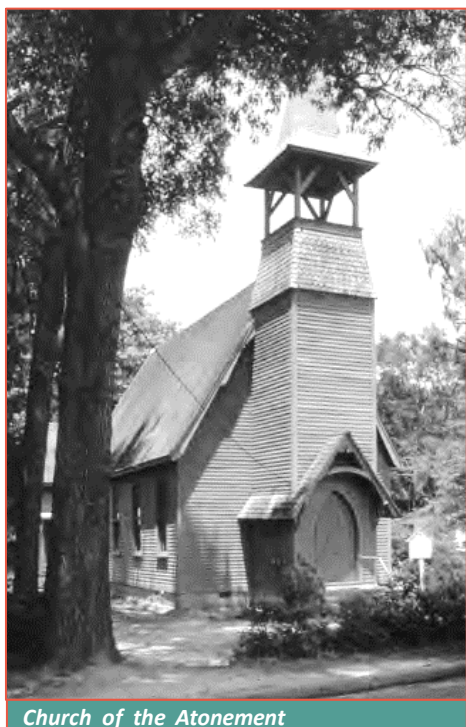
SI: 2.CG.2, 4.5.CC

**St. Peter's A.M.E. Church NR**  
**302 Fishburne Street** **CWR**

The congregation of St. Peter's African Methodist Episcopal Church was formed in 1867 under the leadership of Rev. James Nesbitt, who preached to the newly emancipated African Americans in the Colleton County area. He was the first pastor of St. Peter's A.M.E. Church and St. John A.M.E. Church in Walterboro and Mt. Zion A.M.E. Church in the Round O area 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 and steeple. St. Peter's A.M.E. Church is included in the Walterboro Historic District.

<http://www.nationalregister.sc.gov/colleton/S10817715007/index.htm>

SI: 2.CG.1, 2.CG.2, USHC.2.CX, USHC.2.CC, USHC.2.E  
 STA: TA-MTP-8



*Church of the Atonement*

**Training The Tuskegee Airmen HM** **MAJC CRM**  
**1447 Mighty Cougar Drive,**  
**Walterboro, near the Colleton County High School student parking lot**

*Front* Graduates of the Tuskegee Army Flying School, who belonged to the first African-American units in the U.S. Army Air Corps, took further combat flight training at Walterboro Army Air Field from May 1944 to



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

October 1945. Many of the first "Tuskegee Airmen" had already won distinction and fame in missions over North Africa, Sicily, and Italy in 1943-44, and several of them were assigned here as combat flight instructors.

*Back* Trainees here flew the P-39, P-47, and P-40 fighter planes and the B-25 bomber. The officers' quarters and enlisted men's barracks stood just east and just west of this spot, respectively.

Segregation on American military posts, in place until 1948, was made worse by the fact that German POWs held here could use "White" facilities but the "Colored" officers and men of the U.S. Army Air Corps could not.

*Erected by the Hiram E. Mann Chapter, Tuskegee*

SI: 5.4.CE, 5.4.CC, USHC.5.CC, USHC.5.E  
 SLP: LP-MAJC-6

**DARLINGTON COUNTY**

**Darlington**

**Henry "Dad" Brown HM** **CWR**

Corner of US Highway 52 and Brockington Road

*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. Various 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.

*Back* 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*

SI: K.H.2, 2.CG.2, 2.CG.1, 4.4.CE

**Darlington Memorial Cemetery NR** **MAJC**  
**Avenue D and Friendship Street**

The Darlington Memorial Cemetery was the first cemetery created for



*Darlington Memorial Cemetery*

the African American community in Darlington. It began in 1890 as a five-acre cemetery established by members of Macedonia Baptist Church and other African American citizens of Darlington. In 1946, both Bethel A.M.E. Church and St. James

Methodist Church established cemeteries adjacent to the Macedonia Baptist Church Cemetery. Today the three cemeteries are collectively known as the Darlington Memorial Cemetery. The cemetery reflects the gravestone art of the late nineteenth through the twentieth centuries and includes the graves of many prominent African American citizens of the town. These include Rev. Isaac P. Brockenton, D.D. (1828-1908), minister and public servant; James Lawrence Cain (1871-1944), principal of Mayo Graded School and Mayo High School; Edmund H. Deas (1855-1915), a politician prominent in the Pee Dee region and the state in the 1880s and 90s; Lawrence Reese (1864-1915), merchant and self-taught designer and master craftsman; and Dr. Mable K. Howard, educator.  
<http://www.nationalregister.sc.gov/darlington/S10817716049/index.htm>

SI: 2.CG.2, 4.4.CE, 4.5.CC

## Darlington Memorial Cemetery HM

**Avenue D and Friendship Street**

*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.

*Back* Among the prominent persons buried here are Rev. Isaac Brockenton (1829-1908), the founding pastor of Macedonia Baptist Church; Edmund H. Deas (1855-1915), prominent Darlington County politician; and Lawrence Reese (1864-1915), a self-taught designer and master craftsman who designed and built several houses on West Broad Street. This cemetery was listed in the National Register of Historic Places in 2005.

*Erected by the Darlington Memorial Cemetery Association, 2006*

## Edmund H. Deas House NR

**229 Avenue E**

CWR

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.

<http://www.nationalregister.sc.gov/darlington/S10817716019/index.htm>

SI: 1.CG.2, 2.CG.2, 4.5.CC, 4.5.P, 4.5.CC, 4.5.E, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E  
 SLP: LP-CWR-1

## Edmund H. Deas HM

**At the Deas house, 2nd block of Avenue E off South Main Street**

After moving to Darlington County in the 1870s, Edmund H. Deas served as county chairman of the Republican Party for a number of years and was a delegate to four national conventions. A black candidate for Congress in 1884 and 1890, Deas was Deputy Collector of Internal Revenue in S.C., 1889-94



Edmund H. Deas House

and 1897-1901. This house was his residence at his death in 1915.

*Erected by the Darlington County Bicentennial Commission for Ethnic Participation, 1977*

## Macedonia Church HM

CWR

**At the church, 400 South Main Street**

*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.

*Back* 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*

SI: 2.CG.2, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, USHC.2.CX, USHC.2.CC, USHC.2.E

## Lawrence Reese (1864-1915)

HM

**In front of the Belk Funeral Home, 229 West Broad Street**

MAJC

*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.

*Back* 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*

**SI: USHC.3.CE, USHC.3.CX, USHC.3.E**

### **South Carolina Western Railway Station NR**

**129 Russell Street**

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>

### **St. James Church HM**

**312 Pearl Street**

This United Methodist Church was originally named Pearl Street Methodist Episcopal Church. The first trustees were Henry Brown, Abner Black, Wesley Dargan, Zeddiah Dargan, January Felder, Randolph Hart and Rev. B. Frank Whittemore. Tradition says Federal occupation troops supplied the church bell, which

they had taken from nearby St. John's Academy.

*Erected by the Congregation, 1976*

**SI: 2.CG.2, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 4.5.P, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E**

### **West Broad Street**

#### **Historic District NR**

#### **West Broad Street**

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

MAJC



*South Carolina Western Railway Station*

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.

<http://www.nationalregister.sc.gov/darlington/S10817716025/index.htm>

**SI: 2.CG.1, 2.CG.2, 4.5.CC, USHC.3.CE, USHC.3.CX, USHC.3.E**



*375 West Broad Street*

### **Darlington Vicinity**

#### **Flat Creek Baptist Church HM**

**1369 Society Hill Road**

CWR  
MAJC

*Front* This African-American church was founded in 1877, with Rev. Daniel Jesse as its first pastor. It held its first services in a brush arbor, and acquired a site about 2 mi. SE on Flat Creek Rd. in 1881, building a frame sanctuary there. The church, known through the years as Simmons' Flat, Summer's House, the Grove, and Marggie Branch, was renamed Flat Creek Baptist Church by 1927.

*Back* In 1913 Rev. Henry Hannibal Butler (1887-1948), newly ordained, came to Flat Creek Baptist Church as his first pastorate. Butler, principal of Darlington Co. Training School / Butler School in Hartsville (renamed for him in 1939), was later president of the S.C. State Baptist Convention and president of Morris College. The congregation moved here and built the present brick church in 2000.

*Erected by the Congregation, 2011*

**SI: K.G.2, K.CG.1, K.CG.2, K.CG.3, 5.4.E, 5.4.CC, 8.3.P, USHC.3.CE, USHC.3.CX, USHC.3.E**

**STA: TA-CWR-10**

### **Dovesville Vicinity**

#### **Mt. Zion Baptist Church HM**

**North Governor Williams Hwy.**

CWR

*Front* This church, founded in 1869, was organized by 36 black members of nearby Black Creek Baptist Church, who received letters of dismissal to form their own congregation. Rev. William Hart, its first minister, served until his death in 1872. He was succeeded by his son, Rev. Alfred Hart, who served here 1872-79, after representing Darlington County in the S.C. House 1870-72.

*Back* The church held its first services in a brush arbor on this site, which its trustees bought from James C. McCallman in 1872. After worshipping under a frame shelter for several years,

Mt. Zion built its first permanent sanctuary, a frame building, in 1890. The congregation grew enough to build a second frame church in 1908. The present brick sanctuary was dedicated in 1979.

*Erected by the Darlington County Historical Commission, 2011*

SI: 2.G.3, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.CC, 8.1.CX

## Hartsville

### Butler School HM

MAJC

At the school, Sixth Street

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*

SI: K.H.2, 2.CG.2, 4.5.CC, USHC.3.CE, USHC.3.CX, USHC.3.E  
STA: TA-MAJC-2

### Hartsville Graded School HM

630 South 6th Street

MAJC

*Front* The first public school for the black children of Hartsville and vicinity operated on this site from about 1900 to 1921. It was renamed Darlington County Training School in 1918. A new school was built on 6th St. south of this site in 1921. Rev. Henry H. Butler (1887-1948) was principal at both sites for a combined 37 years. The 1921 school was renamed Butler School in Butler's honor in 1939. MT. PISGAH NURSERY SCHOOL

*Back* **Mt. Pisgah Nursery School** Mt. Pisgah Presbyterian Church grew out of a Sunday school started on this site by Rev. T.J. James in 1922. The church was organized that same year, and a new church building was erected nearby in 1926. Rev. James also founded Mt. Pisgah Nursery School, which operated in the old graded school here for many years.

Rev. James's family later donated this property to the city for Pride Park, established in 1986.

*Sponsored by the South Carolina African American Heritage Commission, 2012*

SI: 1.G.1, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.E, 5.4.CC, 8.3.P, 8.4.CX, 8.4.CC, 8.5.CO, 8.5.CX, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CE, USHC.3.CX, USHC.3.E, USHC.4.CX, USHC.4.E  
STA: TA-MAJC-15

### Jerusalem Baptist Church HM

6th Street and Lamar Avenue

CWR

*Front* This church, organized soon after the Civil War, is one of the oldest African-American churches in Darlington County. It held its first services a few miles E under a brush arbor on Snake Branch, a creek near E. Carolina Ave. The first permanent church, a log building, was built there. Trustees acquired this site in 1898, built the present church in 1907, and chartered the congregation in 1908.

*Back* This church, built in 1907 as a frame building, was described as "a splendid achievement" when it was covered in brick veneer and rededicated in 1939. It had a congregation of more than 350 during the Depression. Rev. Henry H. Butler (1887-1948), pastor from 1932 until his death, was also for many years the principal of the Darlington Co. Training School/Butler School and later president of Morris College.

*Sponsored by the Darlington County Historical Commission, 2014*

SI: 3.41.PR, 3.4.2.HS, 3.4.3.AG, 3.5.1.HS, 3.5.3.HS  
SLP: LP-CWR-5

## Hartsville Vicinity

### New Hopewell Baptist Church

HM

CWR

3500 New Hopewell Road

*Front* This church was formally organized soon after the Civil War. It was founded by 20 black members of Antioch Baptist Church, who received letters of dismissal to form their own congregation in 1869. Slaves and free blacks had belonged to Antioch Baptist Church since its organization in 1830.

*Back* This church held its first services

in a brush arbor. In 1871 Mrs. Lottie Cosom donated an acre on this site, later expanded to four acres for the church and cemetery. New Hopewell built its first permanent church here in 1886, renovated in 1887 and 1917-18. The present sanctuary was built in 1962.

*Sponsored by the Darlington County Historical Commission, 2013*

SI: 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.CC, 5.4.E, 8.3.P, 8.4.CX, 8.4.CC, 8.5.CO, USHC.2.CX, USHC.2.CC, USHC.2.EE, USHC.3.CE, USHC.3.CX, USHC.3.E, USHC.4.CX, USHC.4.E

## Lamar

### John Wesley Methodist Church HM

304 East Main Street

CWR

*Front* This church, founded about 1865, is the first African-American church in Lamar and was long known as Lamar Colored Methodist Episcopal Church. It was organized by Rev. John Boston, a former slave who was its first minister, serving here 1865-67. Boston, who also represented Darlington Co. in the S.C. House 1868-70 and 1872-74, is buried in the church cemetery. The old Boston Township was named for him.

*Back* The church held its first services in a brush arbor, but completed a frame sanctuary here about 1866. That church burned in 1906 and was replaced later that year by the present frame sanctuary, a Gothic Revival building. In 1916 trustees donated a half-acre for the Lamar Colored School, later Spaulding High School. Electricity replaced gas lights in 1935 and the exterior was covered in brick veneer in the 1950s. *Erected by the Darlington County Historical Commission, 2011*

SI: 2.G.3, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.CC, 8.1.CX

## Society Hill

### Lawrence Faulkner HM

Main Street

MAJC

*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.

**Back 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*

**SI: K.H.2, 2.CG.1, 2.CG.2, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, USHC.2.CX, USHC.2.CC, USHC.2.E**

**Rosenwald Consolidated School HM**

**508 Church Street**

*Front* The Julius

Rosenwald Consolidated School, built in 1930, was a combined elementary and high school until 1953 and a high school until 1982. It brought in African-American students from three rural schools in and near Society Hill. A brick school built at a cost of \$11,150, it was one of almost 500 in S.C. funded in part by the Julius Rosenwald Foundation 1917-1932. Arthur A. Prince was its first principal.

**Back Rosenwald High School**

The school opened with pupils in grades 1-10; grade 11 was added in 1939 and grade 12 in 1948. A frame industrial education building was built in 1936. The school, accredited after World War II, became Rosenwald High School, though it continued to include elementary pupils until 1954, when a new Rosenwald Elementary School was built in Society Hill. The high school closed in 1982.

*Sponsored by the Rosenwald School Reunion, 2014*

**SI: 4.5.CC, 4.5.P, 5.4.CC, 8.3.P, 8.4.CX, 8.4.CC, 8.5.CO, 8.5.CX, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CE, USHC.3.CX, USHC.3.E**

**Zachariah W. Wines HM**

**Cheraw Street**

*Black merchant and educator*

Zachariah Wines was born in 1847 in Society Hill, represented Darlington County in the S.C. House 1876-78,

and was commissioned captain in the National Guard by Gov. Wade Hampton in 1877. He taught at nearby Waddell School and later served as Society Hill Postmaster, 1897-1904. He died in 1920 and is buried about 1/3 mile northeast.

*Erected by the Darlington County Bicentennial Commission for Ethnic Participation, 1979*

**SI: 2.CG.2, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, USHC.2.CX, USHC.2.CC, USHC.2.E**



*Selkirk Farm*

**DILLON COUNTY**

**Bingham Vicinity**

**Selkirk Farm NR**

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

Selkirk Farm was the home of the Rev. James Cousar. Case, enslaved by Cousar, 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.

<http://www.nationalregister.sc.gov/dillon/S10817717014/index.htm>

**SI: 2.CG.2, 3.4.2.HS, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 8.3.CX**  
**SLP: LP-MTP-2**

**Latta**

**Pine Hill A.M.E. Church HM**

**2258 Centerville Road**

*Front* This church, founded in 1876,

was in Marion County before Dillon County was created in 1910. At first on S.C. Hwy. 34, the church acquired this site in 1891 when Alfred Franklin Page (1863-1929) and his wife Laura Willis Page (1886-1963) donated 1.97 acres here. The congregation built a new Pine Hill A.M.E. Church shortly afterwards. This sanctuary was built in 1977.

**Back Pine Hill Rosenwald School**

Pine Hill Rosenwald School, one of the first ten Rosenwald schools in the state, was built here in 1917-18. One of 500 rural black schools in S.C. funded in part by the Julius Rosenwald Foundation 1917-1932, it was a frame two-room school. With two to four teachers, it reached a peak of 208 students in grades 1-7 in 1938-39. The school closed in 1957 and burned in 1977.

*Erected by the Congregation, 2011*

**SI: 2.G.3, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.CC, 8.1.CX**

**SLP: LP-MTP-3 STA: TA-MAJC-14**

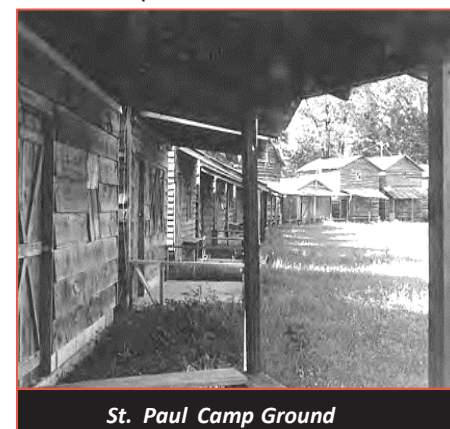
**DORCHESTER COUNTY**

**Harleyville Vicinity**

**St. Paul Camp Ground NR**

**940 St. Paul Road**

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



*St. Paul Camp Ground*

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.

<http://www.nationalregister.sc.gov/dorchester/S10817718008/index.htm>

SI: 2.CG.1, 2.CG.2, 4.4.CE, 4.5.P, 4.5.CC, 4.5.E, 5.4.CC, 8.4.CC, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E

### St. Paul Camp Ground HM 940 St. Paul Road

*Front* This Methodist camp ground, one of four in Dorchester County, was established in 1880. African-American freedmen in this area held services in a brush arbor at the "Old Prayer Ground" nearby as early as 1869. By 1873 they acquired two acres nearby and founded St. Paul A.M.E. Church, building their first permanent sanctuary just southwest.

*Back* In 1880 four community leaders purchased 113 acres here and deeded it to trustees for a new St. Paul Camp Ground. "Tents," or roughhewn cabins, form a circle around the "tabernacle," the open-sided shelter where services are held. This camp ground, in session the week ending the third Sunday in October, was listed in the National Register of Historic Places in 1998.

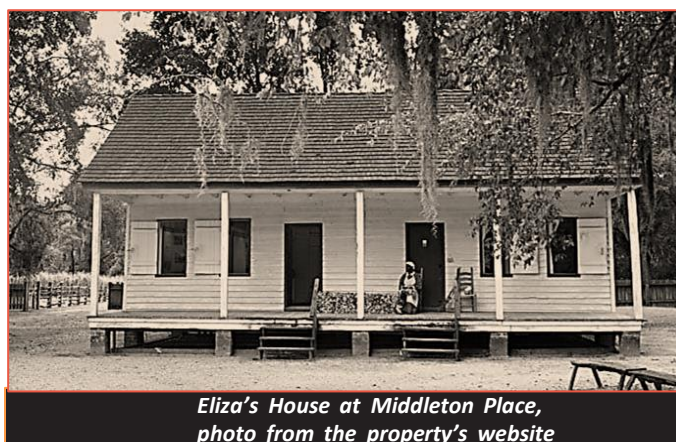
*Erected by the Upper Dorchester County Historical Society, 2011*

### Rural Dorchester County Middleton Place NR/NHL Ashley River Road

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, was used by the enslaved 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 the home of Ned and Chloe who had been enslaved there.

<http://www.nationalregister.sc.gov/dorchester/S10817718005/index.htm>



*Eliza's House at Middleton Place, photo from the property's website*

SI: 2.CG.1, 2.CG.2, 3.4.1.PR, 3.4.2.HS, 3.4.3.AG, 4.3.CE, 4.3.CC, 4.3.E, 3.5.1.HS, 3.5.3.HS, 4.1.CX, 4.3.CX, 4.4.CO, 6.3.CE, 8.3.CX  
STA: TA-ANTE-2, TA-MTP-6  
SLP: LP-MTP-2



*Sheep roam freely at Middleton Place. From - <https://www.middletonplace.org/explare/stableyards/#close>*

### St. George Vicinity Shady Grove Camp Ground off U.S. Hwy. 178, just Southeast of the Orangeburg County/Dorchester County line HM

MAJC

*Front* This camp ground, established about 1870, is the largest of 4 Methodist camp grounds in Dorchester County. Tradition holds that Caesar Wolfe and a group of former slaves, caught in a storm, stopped in a grove here for shelter. Rice planter S.M. Knight asked them to help harvest his fields, and after they did so he gave them this spot as a place of worship. They named it Shady Grove.

*Back* The group first met under a brush arbor but later built "tents," the rough-hewn cabins typical of church camp grounds. The first tents burned in 1958 and were replaced; fires also occurred in 1969 and 1976. The

"tabernacle" here is the centrally-located shelter where services are in session ending the fourth Sunday in October. A trumpet call on a ceremonial horn opens the meeting.

*Erected by the Upper Dorchester County Historical Society, 2010*

SI: 4.4.CE, 4.5.CC, 4.5.E, 5.4.CC, USHC.2.CX, USHC.2.CC, USHC.2.EE, USHC.3.CX, USHC.3.E  
STA: TA-MTP-11

### Summerville

#### Alston Graded School HM At the school site, corner of Cedar and 1st North Streets

MAJC

*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.

#### **Back 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*

---

**SI: 2.CG.2, 4.5.CC**

---

## **EDGEFIELD COUNTY**

### **Trenton Vicinity**

#### **Bettis Academy and Junior College NR**

**MAJC**

**Bettis Academy Road and Nicholson Road**

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 enslaved 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



**Biddle Hall/Bettis Academy**

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.

<http://www.nationalregister.sc.gov/edgefield/S10817719001/index.htm>

**SI: K.H.2, 2.CG.2, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.CC, 5.4.CE, 8.3.P, 8.4.CX**

#### **Bettis Academy HM**

**US Highway 25 at Bettis Academy Road (County Road 37)**

Established as a result of the inspiration and efforts of the Reverend Alexander Bettis, this educational institution was incorporated in 1889 and provided elementary, high school, and junior college training for blacks. A.W. Nicholson succeeded Bettis as president and served for about fifty years. The school, which was closed

in the 1950s, was located about 1 1/2 miles southeast.

*Erected by the Mt. Canaan Educational and Missionary Association, 1979*

#### **Mt. Canaan Baptist Church**

**HM** **CWR**

**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.

**Back** 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**

### **Ridgeway Vicinity**

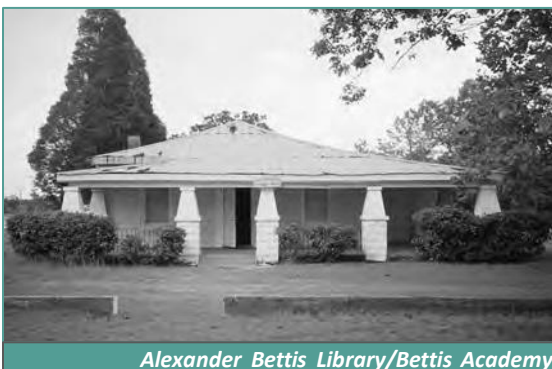
**CWR**

#### **Camp Welfare NR**

**MAJC**

**East side of County Road 234, 4 miles southwest of County Road 55**

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



**Alexander Bettis Library/Bettis Academy**

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.

<http://www.nationalregister.sc.gov/fairfield/S10817720006/index.htm>

SI: K.H.2, 2.CG.2, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.CC, 5.4.CE, 5.4.E, USHC.3.CX, USHC.2.CC, USHC.2.E



Camp Welfare

### **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.

*Back* 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*

### **Wimmsboro**

#### **Fairfield Institute HM** Congress Street between Moultrie and Palmer Streets

CWR

*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.

*Back* **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*

SI: K.H.2, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, USHC.3.CX, USHC.3.E

### **St. Paul Baptist Church HM** At the church, 207 North Garden Street

CWR

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*

SI: 2.G.3, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, USHC.3.CX, USHC.3.E

### **FLORENCE COUNTY**

#### **Effingham Vicinity** **The Assassination Of Rep.**

##### **Alfred Rush HM**

CWR

S.C. Secondary Roads 35 and 848

*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.

*Back* 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*

SI: 2.CG.1, 2.CG.2, 4.5.CC, 4.5.E, 5.4.CC, 8.4.CC, USHC.2.CX, USHC.2.CC, USHC.2.E  
STA: TA-CWR-3

### **Florence**

#### **Wilson School HM**

CWR  
MAJC

corner of Palmetto & Dargan Streets

*Front* Wilson School, later Wilson High School, was the first public school in Florence, and stood here from 1866 to 1906. At first a private school for black children, it was established by the New England Branch of the Freedmen’s Union Commission and operated by the Freedmen’s Bureau. Thomas C. Cox, its first principal, later served as Darlington County sheriff. The school became a public school after the S.C. Constitution of 1868 authorized a system of free public schools.

##### **Back Wilson High School**

Rev. Joshua E. Wilson (1844-1915), a Methodist minister, was an early



principal of what was long called "the Colored Graded School." It was most likely named Wilson School for him. The school on this site, a frame building, was torn down in 1906 to make way for Central School. A new Wilson School was built on Athens Street. Wilson High School was on Athens Street 1906-1956 and on North Irby Street 1956-1982. It has been on Old Marion Highway since 1982.

*Erected by the Wilson High School Alumni Association, Inc., 2010*

**SI: 1.CG.2, 2.CG.2, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.CC, 8.4.CX, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E**

## Florence Vicinity

### William H. Johnson Birthplace

HM

Palmetto Street

MAJC

*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.

*Back* 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*

**SI: 2.H.1, USHC.4.CC**  
**STA: TA-MAJC-5**

### Roseville Plantation Slave and Freedman's Cemetery HM

off North Williston Road

ANTE  
COLR

*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.

#### Back 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*

**SI: 1.H.1, 8.1.P, 8.1.CE, 8.3.CO, 8.3.P, 8.3.CC, 8.4.CX, 8.4.CC**  
**STA: TA-COLR-1**  
**SLP: LP-MTP-2**

## Lake City

### Greater St. James A.M.E.

Church HM  
Moore Street

MAJC

*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 North 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.

*Back* 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*

**SI: K.H.2, 2.H.3, 8.5.CX, 8.5.CC, 8.4.CC, 8.3.P, USHC.5.CC**  
**STA: TA-MTP-2, TA-MTP-8**

### Joshua Braveboy Plantation

Ron E. McNair Boulevard, (U.S. Hwy 52) at Lynches Lake Bridge HM

COLR

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

*Sponsored by the Florence County Historical Commission, 2013*

**SI: 2.E.1, 2.E.2, 2.E.3, 4.1.CE, 8.2.CO, 8.2.CE, 4.1.CO, 4.1.CX**

### The Lynching of Frazier Baker

corner of Deep river Street and Church Street HM

MAJC

*Front* In 1898 a building here was the scene of a lynching that sparked outrage across the nation. Frazier Baker, an African American who had recently been appointed postmaster of Effingham, was appointed postmaster of Lake City in 1897. Whites who resented Baker harassed him, even burning the post office in an attempt to make him resign and leave town. An old school on this site became a temporary post office and Baker's home.

*Back* On the night of Feb. 21-22, 1898, a mob set the house on fire and shot Baker and his family when they ran out. Baker and a baby daughter were killed, his wife and three of their children were wounded, and an editorial called it "the most horrible crime ever committed" in S.C. Local and state officials did nothing. Eleven men were tried in federal court in 1899, but a hung jury resulted in a mistrial.

*Sponsored by the Town of Lake City, 2013*

**SI: 8.4.CX, 8.4.CC**  
**STA: TA-MAJC-17**

## Mars Bluff

### Gregg-Wallace Farm Tenant House NR 310 Price Road

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.

<http://www.nationalregister.sc.gov/florence/S10817721008/index.htm>

SI: K.G.1, K.G.3, K.H.2, 2.H.3, 8.3.CX, 8.3.CO, 8.3.E, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E

### Gregg-Wallace Farm Tenant House HM 310 Price Road

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



Gregg-Wallace Farm Tenant House

houses on plantations and farms in the post-Civil War South. Like the families who lived here, most tenants were African American.

*Back* From 1890 to 1999 members of the Williams, Waiters, Frazier, Martin, and Gregg families lived here, working as wage laborers or sharecroppers, on land owned by the Gregg and Wallace families. This tenant house was listed in the National Register of Historic Places in 2002.

### Hewn-Timber Cabins HM US Highway 301/76 at Wallace Woods Road, Francis Marion University campus

ANTE

*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.

*Back* The cabins, built of 4"x9" hand-hewn timbers, feature precise full-dovetail joints and pine plank floors. They were enlarged after the Civil War. Freedmen, and later tenant



Hewn-Timber Cabin

farmers lived in these houses until the 1950s. Relocated several times, one cabin was moved to this site in 1980, the other in 1990. They were listed in the National Register of Historic Places in 1974.

*Erected by Francis Marion University, 2002*

SI: K.H.2, 2.H.3, 8.3.CX, 8.3.CO, 8.3.P, 8.3.CC, 8.3.E, USHC.2.CX, USHC.2.CC, USHC.2.E  
SLP: LP-MTP-2

### Jamestown HM Jamestown Cemetery Road

CWR  
MAJC

*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.

*Back* Between 1870 and 1940 Ervin James's descendants and other area families purchased additional land,



Jamestown Cemetery Marker



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*

SI: K.H.2, 8.5.CX, USHC.3.CX, USHC.3.E

### **Mt. Zion Methodist Church** **HM** 5040 Liberty Chapel Road **CWR**

*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.

*Back* 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*

SI: K.H.2, 2.E.1, 2.E.2, 2.E.3, 2.H.3, 8.4.CX, 8.4.CC

STA: TA-CWR-4, TA-MTP-2, TA-MTP-4, SLP: LP-MAJC-3

### **Mt. Zion Rosenwald School** **NR** 5040 Liberty Chapel Road **MAJC**

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



**Mt. Zion Rosenwald School**

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.

<http://www.nationalregister.sc.gov/florence/S10817721020/index.htm>

SI: K.H.2, 2.H.3, 2.E.1, 2.E.2, 2.E.3, 8.4.CX, 8.4.CC

SLP: LP-MAJC-3

### **Mt. Zion Rosenwald School** **HM** Liberty Chapel Road

*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.

*Back* 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*

### **Slave Houses, Gregg Plantation (Hewn-Timber Cabins)** **NR** **ANTE**

**Francis Marion University Campus**  
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



**Slave House/Gregg Plantation**

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.

<http://www.nationalregister.sc.gov/florence/S10817721015/index.htm>

SI: K.H.2, 2.H.3, 8.3.CX, 8.3.CO, 8.3.P, 8.3.CC, 8.3.E, USHC.2.CX, USHC.2.CC, USHC.2.E  
SLP: LP-MTP-2

## GEORGETOWN COUNTY

### Georgetown

**Jonathan A. Baxter House NR**  
932 Duke Street

CWR



*Johnathan A. Baxter House*

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.

SI: 8.3.CO, 8.3.P, 8.3.CC, 8.4.CC, USHC.2.CO, USHC.2.CE, USHC.2.P

### **Bethel A.M.E. Church NR**

417 Broad Street

CWR

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.

SI: K.H.2, 2.H.3  
STA: TA-MTP-8

### **Bethel Church HM**

Corner of Duke and Broad Streets

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 enslaved. 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

CWR

Organized shortly after the Civil War with Rev. Edward Rhue as its first pastor, Bethesda Baptist Church purchased this site by 1867.



*Bethel A.M.E. Church*

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

CWR

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.

SI: 8.4.CC, 8.3.P, USHC.2.CX, USHC.2.CC, USHC.2.E



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

MAJC

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.

SI: 2.E.1, 2.E.2, 2.E.3,  
USHC.2.CX, USHC.2.CC, USHC.2.E

**Howard School HM**

MAJC

**Corner of Duke and King Streets**

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*

STA: TA-MAJC-2

**Mt. Olive Baptist Church HM**  
**Duke Street**

MAJC

*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. *Back* 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 H. Rainey House NR/NHL**  
**909 Prince Street**

CWR

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 enslaved and had purchased his freedom and the freedom of his family. Rainey worked as a barber in Charleston before the Civil War

designated a National Historic Landmark in 1984.

<http://www.nationalregister.sc.gov/georgetown/S10817722018/index.htm>

SI: 8.4.CC, 8.4.CX

SLP: LP-CWR-1



Joseph Hayne Rainey House

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 U.S. 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 and 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

**Joseph Hayne Rainey HM**  
**At the Rainey House, 909 Prince Street**

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.

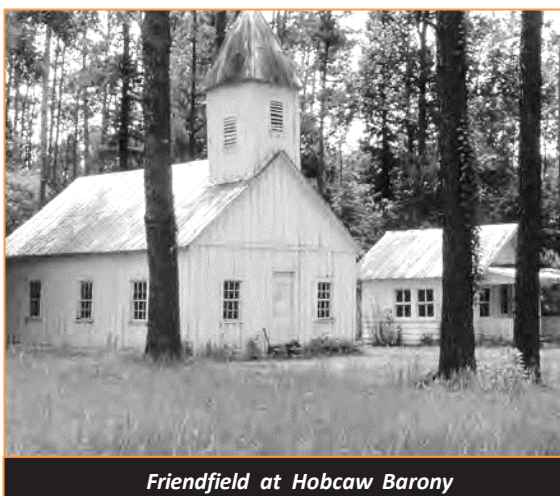
*Erected by the Georgetown Chapter of Delta Sigma Theta, 1994*

## Georgetown Vicinity

### Hobcaw Barony NR ANTE

#### Bellefield Plantation, US Highway 17

Bernard M. Baruch, nationally prominent political advisor and philanthropist, created the 15,680-acre Hobcaw Barony between 1905 and 1907 by acquiring and combining several eighteenth and nineteenth century rice plantations. Hobcaw, which he managed as a recreational hunting plantation, includes numerous buildings and sites that reflect the lives of African Americans from the early nineteenth century through the first half of the twentieth century. These resources include graveyards; extant villages with slave houses and later tenant houses; archaeological sites of slave settlements; and ricefields, canals, dikes, reservoirs, and roads created and maintained by African American labor. The most intact village is Friendfield. It includes a "street" with five remaining houses. Three of the houses were built as dwellings for enslaved people and two were built by employees of Baruch c. 1935. The residences, including the remodeled dwellings, 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.



*Friendfield at Hobcaw Barony*

Former U.S. First Lady Michelle Obama can trace her paternal family roots to Friendfield.

More info:

<https://www.chicagotribune.com/news/chi-obama-slavery-01-dec01-story.html>

<http://www.nationalregister.sc.gov/georgetown/S10817722036/index.htm>

STA: TA-ANTE-2  
SLP: LP-MTP-2



*Female Workers at Hobcaw Barony Pounding Rice, c. 1900*

### Murrells Inlet Vicinity Richmond Hill Plantation Archaeological Sites NR

CWR

ANTE

This rice plantation on the Waccamaw River was owned by John D. Magill. In 1860, he had 189 African Americans enslaved and was notorious for brutal treatment and for his inefficiency as a manager. The enslaved were poorly clothed and fed, punishments were inhumane and frequent, and runaways were either shot or hanged. Twenty-eight of the enslaved people escaped to Union troops when federal gunboats came up the Waccamaw River in 1862. The plantation house, overseers' houses, and slave houses were burned by 1930.

<http://www.nationalregister.sc.gov/georgetown/S10817722026/index.htm>

SI: 4.1.CE, 4.1.CO, 4.1.CC, 8.1.P, 8.1.CE, 8.3.CO, 8.3.P, 8.3.CC, 8.3.CX, 8.3.CO, 8.3.P, 8.3.E, 8.4.CX, 8.4.CC

STA: TA-ANTE-2  
SLP: LP-MTP-2

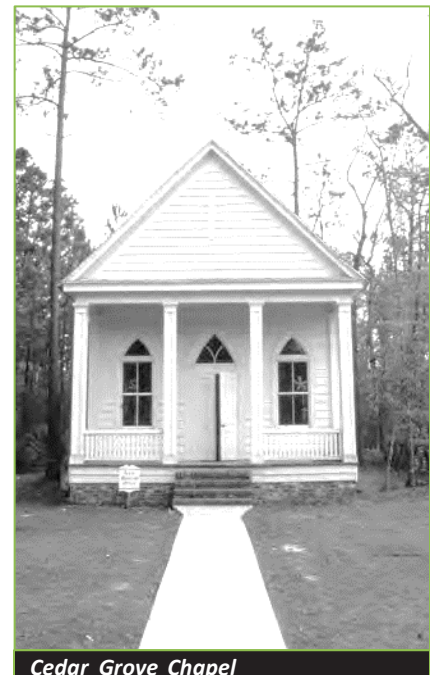
## Pawley's Island Cedar Grove Plantation

### Chapel NR ANTE

SC Highway 255, 0.2 mile north of its intersection with SC Highway 46

Rev. Alexander Glennie, rector of All Saints' Episcopal Church from 1830 to

1860, established a ministry to the enslaved on the rice plantations of Georgetown County and eventually built thirteen chapels for them. 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



*Cedar Grove Chapel*



1976. In 1985, the chapel was moved to its present location on the grounds of All Saints' Church.

<http://www.nationalregister.sc.gov/georgetown/S10817722034/index.htm>

SI: 2.CG.2, 2.CG.3  
SLP: LP-MTP-2

## Rural Georgetown County

### Arundel Plantation Slave House NR

ANTE

This is the only remaining building of what was once fifty cabins that made up the enslaved settlement at Arundel Plantation which was one



Arundel Plantation Slave House

of many large Georgetown County rice plantations that operated with enslaved 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 house is a contributing property to the Pee Dee River Rice Planters Historic District.

<http://www.nationalregister.sc.gov/georgetown/S10817722025/index.htm>

SI: 2.H.1, 2.H.3  
STA: TA-ANTE-2  
SLP: LP-ANTE-3, LP-MTP-2

### Keithfield Plantation NR

Northeast of Georgetown off County Road 52

ANTE CWR

Keithfield Plantation was one of several productive rice plantations on the Black River. In 1860, 81 enslaved people produced 315,000 pounds of rice. 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, threatened the plantation manager with axes, hoes, and sticks and pelted him with bricks and rocks. They finally forced him to jump in the Black River and swim to the other side.

<http://www.nationalregister.sc.gov/georgetown/S10817722023/index.htm>

STA: TA-ANTE-2  
SLP: LP-MTP-2

### Mansfield Plantation Slave Street NR

ANTE

US Highway 701

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 enslaved over 100 black people and planted 235 acres of rice at Mansfield. Six houses and a chapel remain as reminders of the enslaved people who lived and worked there.

<http://www.nationalregister.sc.gov/georgetown/S10817722011/index.htm>

SI: 4.1.CC, 4.2.CX  
STA: TA-ANTE-2  
SLP: LP-MTP-2

### Pee Dee River Rice Planters Historic District NR

ANTE

Pee Dee and Waccamaw Rivers northeast of Georgetown

The Pee Dee Rice Planters Historic District includes ricefields associated with seventeen plantations located along the Pee Dee River and the Waccamaw River. The plantations on the Pee Dee River include Hasty Point, Breakwater, Belle Rive, Exchange, Rosebank, Chicora Wood, Guendalos, Enfield, Birdfield, Arundel,



Keithfield Plantation Rice Fields

Springfield, and Dirleton. The district also includes ricefields associated with these Waccamaw River plantations: Turkey Hill, Oatland, Willbrook, Litchfield, and Waverly. Enslaved African Americans 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 by 225 enslaved workers 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 by sixty-four enslaved workers. The slave cabin remaining at Arundel Plantation was originally one of twelve cabins situated in a semi-circle around the overseer's house.

SI: 2.CG.2, 2.CG.3, 2.H.1, 2.H.3  
STA: TA-ANTE-2  
SLP: LP-MTP-2



Old Church at Mansfield Plantation

## GREENVILLE COUNTY

### Fountain Inn

#### **Fountain Inn Principal's House and Teacherage NR** 105 Mt. Zion Drive MAJC

The Fountain Inn Principal's House and Teacherage, built in 1935, is significant for its historical association with the Fountain Inn Negro School and African-American history in Fountain Inn. The house is the only remaining building that is historically associated with the Fountain Inn Negro School complex, comprised of the grade school built in 1928, a high school built in 1930, a library, and the Clayton "Peg Leg" Bates Gymnasium, built in 1942. The school and its appurtenant buildings served the educational needs of the Fountain Inn's African American community



*Fountain Inn Principal's House and Teacherage*

until the students of this community were enrolled in Fountain Inn High School in the 1960s. The teacherage was constructed originally as a home for teachers that provided educational instruction for African Americans in Fountain Inn, and by the 1940s housed teachers and the principal and his family. Its separate entrance at the building's southwest corner accessed the kitchen and accommodated home economics classes. These buildings were designed to offer comfortable domestic amenities like front corner porches and modern indoor bathrooms, but they were also meant to serve as instructional facilities. The

house is nearly identical to Plan No. 301 ("Teachers Home for Community Schools") for teacherages supported by the Julius Rosenwald Fund.

Although this house was constructed after the end of the Rosenwald Fund school program, its design is consistent with plans frequently used for Rosenwald schools and related buildings. Listed in the National Register June 27, 2011.

<http://www.nationalregister.sc.gov/greenville/S10817723070/index.htm>

SI: K.G.1, K.G.3, 8.1.P, 8.1.CE, 8.3.CO, 8.3.P, 8.3.CC, 8.4.CX, 8.4.CC, USHC.5.CC

#### **Fountain Inn Rosenwald School HM** Mt. Zion Drive, near Mt. Zion Baptist Church MAJC

*Front* The Fountain Inn Rosenwald School, also known as the Fountain

Inn Colored School, was a complex of several buildings built here from 1928 to 1942. The first school, a frame seven-room elementary school for grades 1-7, was a Rosenwald school, one of 500 rural schools in S.C. funded in part by the Julius Rosenwald Fund from 1917 to

1932. It was built in 1928-29 at a cost of \$7,200.

*Back* The Fountain Inn Colored High School, a frame three-room high school for grades 8-11, was built in 1930. A frame teacherage was built in 1935 for principal Gerard A. Anderson, and by 1942 this complex included a library, gymnasium, and three new classrooms. The high school closed in 1954, and the elementary school closed in 1960. The 1935 teacherage is the only building standing; the rest were demolished in 2000.

*Erected by the City of Fountain Inn & the Greenville County Historic Preservation Commission, 2011*

SI: K.G.1, K.G.3, 2.CG.2, 2.CG.3

### Greenville

#### **Allen Temple A.M.E. Church** 109 Green Avenue NR MAJC

Allen Temple A.M.E. Church, built 1929-30, is significant as the first A.M.E. church in Greenville, and architecturally significant as an excellent example of early twentieth century Classical Revival ecclesiastical design by Juan Benito Molina, a Cuban-born and educated architect, the only black architect practicing in Greenville in the early twentieth century. Organized during Reconstruction as a mission church, Allen Temple A.M.E. was formally organized as a separate congregation in 1881. The church is a large gable-front, steel-frame brick building laid in American bond, with projecting twin towers of unequal height, set upon a partially-subterranean brick basement foundation that features a soldier course water table. A rowlock brick course is located between the water table and the facade's first floor windows and wraps the building at the window sill level. Other architectural features along the upper facade and other elevations include another bordered soldier course band around the entire building, square cast-stone panel insets on each pilaster that align with the bordered soldier course, and a rowlock brick band at the height of the pilaster capitals. All



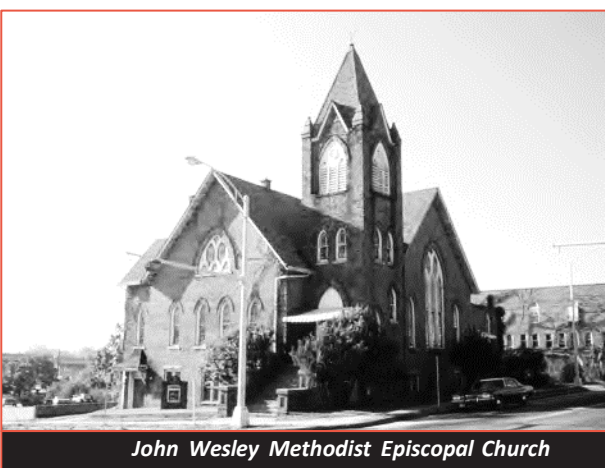
*Allen Temple A.M.E. Church*



windows feature cast stone sills, wood frames, leaded stained glass (both geometrical and pictorial), keystones and impost blocks. The church's west tower is three stories in height and contains a large open arched belfry that once housed the church's bell, with belt courses, cornices, corbels and pyramidal finials at each corner of its roof's parapet. The two-story Dreher Educational Building was added in 1949. To the rear of the church is a Craftsman bungalow residence, built ca. 1920, but sheathed in brick between 1929 and 1949, long used as the church parsonage, that contributes to the significance of the Allen Temple A.M.E. Church. Listed in the National Register April 16, 2010.

<http://www.nationalregister.sc.gov/greenville/S10817723066/index.htm>

SI: K.G.1, K.G.3, 8.3.CO, 8.4.CC, USHC.2.CC, USHC.2.E, UAHC.3.CE



John Wesley Methodist Episcopal Church

### Greenville County Courthouse HM

MAJC

35 West Court Street, behind the Old Greenville County Courthouse

*Front* This Beaux Arts building, built in 1916-18, was the fourth Greenville County Courthouse, from 1918 to 1950. It was listed in the National Register of Historic Places in 1994. The largest lynching trial in U.S. history was held here May 12-21, 1947. Willie Earle, a young black man accused of assaulting white cabdriver Thomas W. Brown, had been lynched by a white mob on Bramlett Road in Greenville.

*Back* **The Willie Earle Lynching Trial** The trial of 31 whites, 28 of them cab-drivers, was rare at the time and drew national attention. Though 26

defendants admitted being part of the mob, all defendants were acquitted by an all-white jury. Rebecca West's "Opera in Greenville," published in The New Yorker on June 14, 1947, interpreted the trial and its aftermath. Widespread outrage over the lynching and the verdict spurred new federal civil rights policies.

*Erected by the Willie Earle Commemorative Trail Committee, 2010 [2011]*

SI: 2.CG.2, 2.CG.3, 8.1.P, 8.1.CE, 8.3.CO, 8.3.P, 8.3.CC, 8.4.CX, 8.4.CC, USHC.5.CC

### John Wesley Methodist Episcopal Church NR 101 East Court Street

CWR

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

<http://www.nationalregister.sc.gov/greenville/S10817723014/index.htm>

SI: K.H.2, 2.CG.2, 2.CG.3, 2.H.1, 2.H.3



Matoon Presbyterian Church

### Matoon Presbyterian Church NR 415 Hampton Avenue

MAJC

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.

<http://www.nationalregister.sc.gov/greenville/S10817723015/index.htm>

SI: K.H.2

### Richland Cemetery NR Hilly Street and Sunflower Street

MAJC

Richland Cemetery was established by the City of Greenville in 1884 as the first municipal cemetery for African Americans. It was named for nearby Richland Creek. Today the cemetery occupies approximately six acres on a small hill northeast of downtown Greenville in a traditionally African American area known as the Greenline-Spartanburg neighborhood. After the Civil War African Americans were generally excluded from white cemeteries. Richland Cemetery is a rare example of a municipal African American cemetery established in the late nineteenth century. The establishment of the cemetery led to the development of a self-sustaining African American community in downtown Greenville when in 1887 a portion of it was divided into ten building lots and sold. 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.

<http://www.nationalregister.sc.gov/greenville/S10817723060/index.htm>

SI: K.H.2, 1.H.1, 8.4.CX, 8.4.CC,  
8.3.CO, 8.3.CC  
SLP: LP-MAJC-2

## Springfield Baptist Church HM

CWR MAJC  
CRM

600 East McBee Avenue

*Front* This is the oldest black Baptist congregation in downtown Greenville. It was founded in 1867 by members of Greenville Baptist Church (now First Baptist Church), which had been a combined congregation of whites and blacks before the Civil War. Rev. Gabriel Poole, known as "Father Poole," was its first pastor. The new church worshipped in First Baptist Church until it built its own church here in 1872.

*Back* The congregation purchased this site from the estate of Vardry McBee in 1871 and completed its first church, a frame building later covered in brick veneer, in 1872. That church was replaced by a brick Gothic Revival church in 1959. Springfield Baptist Church hosted many significant meetings during the Civil Rights Movement. The 1959 church burned in 1972 and was replaced by the present church in 1976.

*Sponsored by the Congregation, 2013*

SI: 8.3.CO, 8.4.CC, 8.5.CX,  
USHC.2.CX, USHC.2.CC, USHC.2.E

**The Lynching of Willie Earle**  
Old Easley Road, (S.C. Hwy. 124) &  
Bramlett Road HM

MAJC  
CRM

*Front* The Willie Earle lynching was the last recorded in S.C. and the one of the last in the South. On the night of February 15, 1947, white cabdriver Thomas W. Brown was found mortally wounded beside his cab in Pickens County. Earle, a young black man, was

thought to be Brown's last passenger. He was arrested near Liberty on February 16, accused of assault and robbery, and held in the Pickens County Jail.

*Back* Early on February 17, 1947, a white mob forced the Pickens Co. jailer to give Earle up. They drove Earle back to Greenville, lynched him, and left his body on Bramlett Rd. Brown died later that day. The May 12-21 trial of 31 men, rare at the time, drew national attention. Though 26 men admitted being part of the mob, an all-white jury acquitted all defendants. Outrage led to new federal civil rights policies.

*Erected by the Willie Earle Commemorative Trail Committee, 2010 [2011]*

SI: 2.CG.2, 2.CG.3, 8.1.P, 8.1.CE, 8.3.CO,  
8.3.P, 8.3.CC, 8.4.CX, 8.4.CC, USHC.5.CC

## Working Benevolent Temple & Professional Building NR

Broad and Fall Streets

MAJC  
CRM

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 businesspeople 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.

<http://www.nationalregister.sc.gov/greenville/S10817723031/index.htm>

SI: K.H.2, 2.E.1, 2.E.2, 2.E.3, 8.5.CX,  
USHC.2.CX, USHC.2.CC, USHC.2.E,  
8.1.P, 8.1.CE, 8.3.CO, 8.3.P, 8.3.CC  
STA: TA-MTP-7 SLP: LP-CRM-3

## Working Benevolent Society Hospital HM

Corner of Green Avenue and Jenkins Street

*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.

*Back* 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.



Working Benevolent Temple

*Erected by the Green Avenue Area Civic Association, 2003*

SI: K.H.2  
STA: TA-MTP-7

## Greenville Vicinity Sterling High School HM

CWR  
MAJC

U.S. Hwy. 123, Greenville vicinity

*Front* Sterling High School stood 3/4 mi. southeast of here and served generations of African Americans in Greenville. Founded in 1896 by Rev. D.M. Minus and called Greenville Academy, it was first located in West Greenville. It moved into a new two-



story brick school nearby in 1902 and was then renamed Sterling Industrial College after Mrs. E.R. Sterling, who had financed Rev. Minus's education at Claflin University.

*Back* 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*

SLP: LP-CRM-1

### **Simpsonville Cedar Grove Baptist Church**

206 Moore Street HM

MAJC

*Front* According to tradition, this African-American church was organized by Rev. Tom Jones shortly after the Civil War. It held its first services in a brush arbor, then built its first permanent church here. The congregation, with a membership of about 250, built a second frame sanctuary in 1938 at a cost of \$3,000. It was covered in brick veneer in 1962. The present brick church was dedicated in 1986.

*Back* **Simpsonville Rosenwald School** The Reedy River Baptist Association built a school for the African-American children of Simpsonville and other area communities here in 1891-92, on the present site of the church. In 1923-24 the Simpsonville Rosenwald School, an eight-room elementary and high school, was built nearby. One of about 500 schools in S.C. funded in part by the Julius Rosenwald Foundation 1917-1932, it closed after the 1953-54 school year. *Sponsored by the Greenville County Council and the Greenville Hospital System, 2012*

SI: K.G.1, K.G.3, 8.3.CO, 8.4.CC, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CE

### **Old Pilgrim Baptist Church**

3540 Woodruff Road HM

CWR  
MAJC

*Front* This church was founded in 1868 by black members of nearby Clear Spring Baptist Church who named their new church Pilgrim Baptist Church. Rev. John Abraham, their first pastor, held services in a brush arbor until a log church was built here. It was renamed Old Pilgrim Baptist Church in 1894. A frame church built here in 1907 was covered in brick veneer in 1962. The present brick church was built in 1983.

*Back* **Old Pilgrim Rosenwald School** Old Pilgrim Rosenwald School, named for the church, was built in 1930. It was one of almost 500 schools in S.C. funded in part by the Julius Rosenwald Foundation from 1917 to 1932. Built at a cost of \$3,800 with local funds raised by Henry Locke and trustees of Old Pilgrim Baptist Church, it operated 1930-1954 with three teachers, teaching as many as 83 elementary school students in grades 1-7

*Sponsored by Old Pilgrim Baptist Church, 2013*

SI: 8.3.CO, 8.4.CC, 8.5.CO, 8.5.CX, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.2.CX, USHC.2.CC, USHC.2.E

### **GREENWOOD COUNTY**

#### **Greentwood**

MAJC

#### **Mt. Pisgah A.M.E. Church NR**

501 Hackett Street

The congregation of Mt. Pisgah African Methodist Episcopal Church



**Mt. Pisgah A.M.E. Church**

was organized in the early years of the twentieth century. It was an offshoot of the Weston Chapel A.M.E. Church, the mother church of the Greenwood District. The building for the new church was designed and constructed by members of the congregation in 1908. The brick church features Gothic details including the stained glass windows with Gothic arches, corbelled brick hoods, and buttresses. Mt. Pisgah A.M.E. has been a longtime supporter of African American education, helping to fund Allen University and providing assistance to members of its congregation to attend Allen. Because of its central location in the city of Greenwood and its large size, the church has been used for meetings and community activities throughout its history.

<http://www.nationalregister.sc.gov/greenwood/S10817724006/index.htm>

SI: 2.H.1/2.H.3

TA: TA-MTP-8

### **Hodges**

#### **Good Hope Baptist Church HM**

At the church, 6516 US Highway 25 North

CWR

*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.

*Back* 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*

SI: 2.H.1, 2.H.3

## Kirksey Vicinity Trapp and Chandler Pottery Site NR

There was a pottery factory on this

ANTE



Trapp and Chandler Pottery

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

vessel  
<http://www.nationalregister.sc.gov/greenwood/S10817724012/index.htm>.

SLP: LP-ANTE-2

## Benjamin E. Mays Birthplace HM

MAJC

at the Mays House Museum, 237 North Hospital Street

*Front* This house, originally 14 mi. SE on U.S. Hwy. 178 in the Epworth community, was the birthplace of Dr. Benjamin E. Mays (1894-1984), Baptist minister, college president, author, and civil rights pioneer. Mays was the eighth child of Hezekiah and Louvenia Mays, both born into slavery. In 1911 he left the tenant farm where this house stood to attend high school at S.C. State College in Orangeburg.

*Back* Mays, a graduate of Bates College and the University of Chicago, was an early and forceful opponent of segregation. Best known as president of Morehouse College, in Atlanta, 1940-1967, Mays was described by Dr. Martin Luther King, Jr. as his "spiritual mentor." Mays's inspiring memoir *Born To Rebel* (1971) is a civil rights classic. This house was moved here, renovated, and dedicated as a museum in 2011.

*Sponsored by the Mays House Museum, 2012*

SI: K.G.1, K.G.3, 2.CG.2, 2.CG.3, 8.1.P, 8.1.CE, 8.3.CO, 8.3.P, 8.3.CC, USHC.2.CX, USHC.2.CC, USHC.2.E  
SLP: LP-MAJC-8



Dr. Benjamin E. Mays Birthplace

## Mays Crossroads Vicinity

Dr. Benjamin E. Mays HM

CRM

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.

*Erected by Greenwood County, 1995*

STA: TA-CRM-1



Dr. Benjamin E. Mays

## Ninety Six

Ninety Six Colored School HM  
North Main Street, 1/2 mile East of the town limits

MAJC CRM

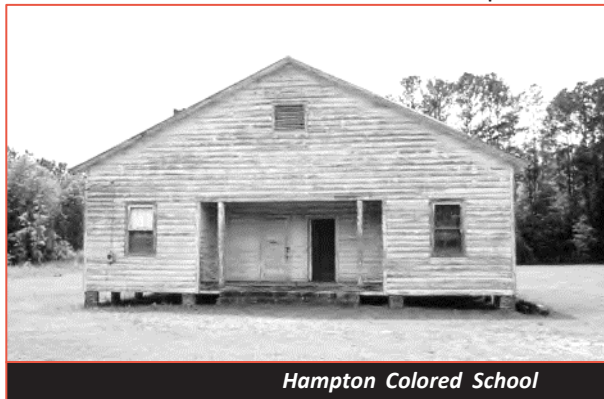
*Front* The Ninety Six Colored School, built nearby between 1927 and 1932, was a combined elementary and high school through the 1951-52

school year and an elementary school through the 1955-56 school year. It was a six-room frame building, with a small frame lunchroom nearby. Six to eight teachers taught grades 1-7 and 8-11 until grade 12 was added in 1947-48. The school closed in 1956.



*Back* Rev. Elliott F. Johnson, the first principal here, was succeeded by Rev. W.T. Boggs in 1943. Ninety Six Colored School averaged about 200 elementary and about 60 high school students for most of its history. After county districts consolidated in 1951, its high school students went to Brewer High School until a new Edgewood School for elementary and high school students opened in 1956.

*Sponsored by the Historic 96 Development Association, 2014*



*Hampton Colored School*

**SI: 8.3.CO, 8.4.CC, 8.5.CO, 8.5.CX, USHC.2.CX, USHC.2.CC, USHC.2.E**

## **HAMPTON COUNTY**

### *Gifford*

#### **Gifford Rosenwald School HM**

**Columbia Hwy. (U.S. Hwy 321), near northern junction with Nunn Street** MAJC

*Front* Gifford Rosenwald School, sometimes called Gifford Colored School, was built here in 1920-21. It was one of 500 rural schools built for African-American students in S.C., founded in part by the Julius Rosenwald Foundation from 1917 to 1932. The first of four Rosenwald schools in Hampton County, it was a two-room frame building constructed at a cost of \$3,225.

*Back* Gifford Rosenwald School had two to five teachers for an average of almost 200 students a year in grades 1-9 until it closed in 1958. That year a new school serving Gifford and Luray, built by an equalization program seeking to preserve school segregation, replaced the 1921 school. The old school has been used for church services and Sunday school classes since 1958.

*Sponsored by the Arnold Fields Community Endowment, the Faith Temple Deliverance Ministry, and the Town of Gifford Council, 2014*

**SI: 8.3.CO, 8.4.CC, 8.5.CO, 8.5.CX USHC.2.CX, USHC.2.CC, USHC.2.E,**

## **Hampton**

### **Hampton Colored School NR**

**West Holly Street**

MAJC

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.

<http://www.nationalregister.sc.gov/hampton/S10817725004/index.htm>

**SI: K.H.2, 2.H.1, 2.H.3, 8.5.CX., 8.1.P, 8.1.CE, 8.3.CO, 8.3.P, 8.3.CC**

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

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**

#### **Atlantic Beach HM**

MAJC

**At the town hall, 717 30th Avenue, South**

*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.

*Back* 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*

**SI: 2.H.1, 2.H.3, 2.E.1, 2.E.2, 2.E.3, 8.5.CX, 8.1.P, 8.1.CE, 8.3.CO, 8.3.P, 8.3.CC**  
**SLP: LP-MAJC-4**  
**STA: TA-MAJC-1**



*Atlantic Beach*

## Aynor

### **Levister Elementary School HM** 100 11th Avenue CRM

*Front* This school, built in 1953, was one of many African-American schools built by the equalization program of Gov. James F. Byrnes, intended to preserve school segregation by building new schools for black children. Students in grades 1-7, who had previously attended the Allen, Cool SpringHAMs, Pleasant Hill, and Union Chapel schools, began the 1953-54 school year here. The last graduating class was the Class of 1969.

*Back* This school became the Aynor Elementary School Annex in 1973; it closed in 1997. It was named for Nellie Burke Levister (1884-1968), the first Jeanes teacher in Horry County, who held that post from 1922 until 1958. The Jeanes Fund, established in 1908, was also called the Negro Rural School Fund. Its supervising teachers were consultants for the rural teachers and schools in their counties.

*Erected by the Levister Development Activity Center, 2010*

## Burgess

### **St. James Rosenwald School HM** SC Highway 707 MAJC

*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.

*Back* 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*

STA: TA-MAJC-2

SLP: LP-MAJC-3

## Conway

### **True Vine Missionary Baptist Church HM** MAJC

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.

*Back* Rev. Patrick Dewitt, Rev. Solomon Chestnut, Rev. A.T. Graham, and Rev. H.H. Wilson were among the earliest pastors serving True Vine Missionary Baptist Church. In 1943 the old sanctuary was moved to this site by a team of mules. The present brick sanctuary, the second serving this congregation, was built in 1971.

*Erected by the Congregation, 1999*

## Whittemore School HM

1808 Rhue Street CWR

*Front* Whittemore School, one of the first African-American schools in Horry County, educated elementary and high school students on this site from 1936 to 1970. Founded in 1870, it was named for Benjamin F. Whittemore (1824-1894), former Union army chaplain, Freedmen's Bureau educator 1865-67, and later a state senator and U.S. Congressman. The first school was just E on Race Path Ave. After it burned, classes moved to the Conwayborough Academy on 5th Ave.

*Back* **Whittemore High School**

A new Whittemore Training School was built at Race Path Ave. and

Thompson St. in 1911, with students in grades 1-9 until 1929, 1-10 until 1933, and 1-11 afterwards. A new school built here in 1936 burned in 1944 and occupied temporary buildings until separate new elementary and high schools were completed in 1954. Grade 12 was added in 1949. The schools closed when Horry County schools desegregated in 1970.

*Erected by the Whittemore High School Historical Marker Commission, 2011*

## Little River

### **Chestnut Consolidated School** at North Myrtle Beach Middle School, 11240 Hwy. 90 HM CRM

*Front* Chestnut Consolidated School, which was located here 1954-1970, was built under the equalization program of Gov. James F. Byrnes, intended to preserve segregation by building new schools for blacks. Named to honor Horry County educator J.T. Chestnut (1885-1967), it educated African-American students in grades 1-12.

*Back* **Chestnut Consolidated High School** This school, consolidating schools in several northeastern Horry County communities, was a one story brick building with two wings. After county schools desegregated in 1970, it became North Myrtle Beach High School and was later North Myrtle Beach Middle School. The 1954 building was demolished in 1995.

*Erected by the Chestnut Consolidated High School Alumni Association, 2011*

SI: K.H.2, 8.5.CX, USHC.5.CC

## Myrtle Beach

### **Myrtle Beach Colored School HM** 900 Dunbar Street MAJC

*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





**Myrtle Beach Colored School Marker Dedication**

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.

*Back* During the 1930s and 1940s the school's academic year expanded to eight months, with as many as six teachers and 186 students in grades 1-7 before World War II. It added grades 8-12 after 1945 and reached a peak of eight teachers and 241 students in its last year. The school, replaced by Carver Training School in 1953, was torn down in 2001 but was reconstructed nearby at Dunbar St. and Mr. Joe White Ave. in 2006.

*Erected by the City of Myrtle Beach and the Myrtle Beach Colored School Committee, 2006*

**SI: K.H.2, 8.1.P, 8.1.CE, 8.3.CO, 8.3.P, 8.3.CC**

## **JASPER COUNTY**

### **Ridgeland Vicinity**

#### **Honey Hill/Boyd's Neck**

##### **Battlefield NR**

**CWR**

##### **Good Hope Plantation**

The Battle of Honey Hill was one of the three largest battles fought in South Carolina during the Civil War. It was also important because African American troops, including the 55th Massachusetts, 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. These factors caused the battle to be 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.

<http://www.nationalregister.sc.gov/jasper/S10817727007/index.htm>

**2.CG.1, 4.4.CO, 4.4.CE, 8.3.CE, USHC.2.CX, USHC.2.CC, USHC.2.E**

## **Tillman**

### **St. Matthew Baptist Church HM**

**At the church, SC Highway 336**

**CWR**

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**

### **Camden**

#### **Bonds Conway House NR**

**811 Fair Street**

**COLR**

Bonds Conway was born enslaved in Virginia in 1763. He was brought to Kershaw County in 1792 by his enslaver, Peter Conway. Bonds Conway was allowed to hire himself out and earn money. In 1793, Zachariah



**Bonds Conway House**

Cantey purchased Bonds Conway using Conway's own money. With this purchase, Cantey "relinquished any title or claim" to Conway. After purchasing his freedom in this manner, Conway worked as a skilled carpenter. He also began to purchase land in Camden and by the time of his death, Conway owned land extending through the center of the block bordered by York, Market, King, and

Lyttleton streets. He built this house on that property c. 1812. In the 1970s, the Kershaw County Historical Society purchased the house, moved it to its present location, and restored it. The Bonds Conway House is included in the Camden Historic District. More info: <https://kershawcountyhistoricalsociety.org/2014/11/01/welcoming-south-carolina-historical-society-tour-guests-today/bonds-conway-house/>.

<http://www.nationalregister.sc.gov/kershaw/S10817728005/pages/S1081772800559.htm>

SI: K.H.2, 2.CG.1, 3.4.2.HS, 3.4.3.AG  
STA: TA-COLR-2

### **E.H. Dibble Store/ Eugene H. Dibble HM**

CWR

Corner of Broad and DeKalb Streets

*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."

*Back* Eugene H. Dibble



**E.H. Dibble Store Marker**

Eugene Heriot Dibble (1855-1934), prominent Camden merchant, was the son of Andrew H. and Ellie Naudin Dibble. He also served in the S.C.

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

*Erected by the Naudin-Dibble Heritage Foundation, 2001*

STA: TA-MTP-7

### **Mather Academy HM**

MAJC

Corner of South Campbell and West DeKalb Streets

*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.

*Back* 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*

SI: K.H.2, 2.CG.2, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 4.5.P, 8.4.CX, USHC.2.CX, USHC.3.CX

### **Monroe Boykin Park HM**

Campbell Street

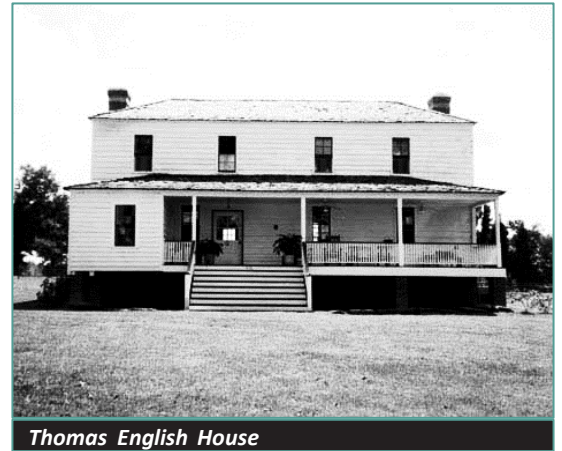
COLR

*Front* This five-acre park, laid out in the 1798 city plan, features large pine

trees reminiscent of the area before the Revolution, when Camden was known as "Pine Tree Hill." In 1912 it was named Monroe Boykin Park for Rev. Monroe Boykin (d. 1904), longtime pastor of Mount Moriah Baptist Church, one of Camden's oldest African-American churches. Boykin, born a slave, had been owned by Judge T.J. Withers after Withers's marriage to Elizabeth Boykin in 1831.

*Back* After emancipation Monroe Boykin was given two acres here by Withers's heirs. In 1866 he and other freedmen withdrew from First Baptist Church of Camden to form a new congregation. Ordained by Northern missionaries, Boykin became the first pastor of Mount Moriah Baptist Church and served for 34 years. He also founded many churches in Kershaw, Lancaster, Sumter, and Clarendon Counties. In 1912 the city developed a part of Boykin's land here into Monroe Boykin Park.

*Erected by the City of Camden, 2011*



**Thomas English House**

### **Camden Vicinity Thomas English House NR**

State Road 92

CWR

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.

<http://www.nationalregister.sc.gov/kershaw/S10817728017/index.htm>



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

## LANCASTER COUNTY

### Cauthen Crossroads Vicinity

#### **Mt. Carmel A.M.E. Zion Church and Campground** NR CWR

SC Highway 19, near its intersection with SC Highway 620

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 SC Conference of the A.M.E. Zion Church was organized and Isom Clinton was ordained a deacon. In 1892, he was consecrated a bishop. The Mt. Carmel A.M.E. Campground was the site of annual camp meetings held every September under the auspices of the A.M.E. Zion Church. The interdenominational meetings continue today and draw participants from several states. The campground includes small frame or concrete block cabins, called tents, arranged in a rough rectangle. Many of the tents, where worshipers stay during camp meetings, have been used by the same families for generations. A shed-like arbor, located near the center of the rectangle, is the focus of the revival meetings. The Mount Carmel A.M.E. Zion Church is located on the southern side of

the campground. The brick-veneer building is said to be the fourth church building on the site. The church graveyard is located on the northern side of the campground. It includes the grave of Frederick Albert Clinton (1834-1890), younger brother of Isom Clinton. Frederick Clinton was instrumental in the founding and growth of Mt. Carmel and was also involved in politics, serving in the South Carolina Senate from 1870 to 1877.

<http://www.nationalregister.sc.gov/lancaster/S10817729007/index.htm>

SI: 2.CG.1, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E  
USHC.2.CX, USHC.2.CC, USHC.2.E  
USHC.3.CX, USHC.3.E  
STA: TA-MTP-2

#### **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.

*Back* 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*

### Kershaw

#### **Clinton A.M.E. Zion Church** NR Johnson Street MAJC

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

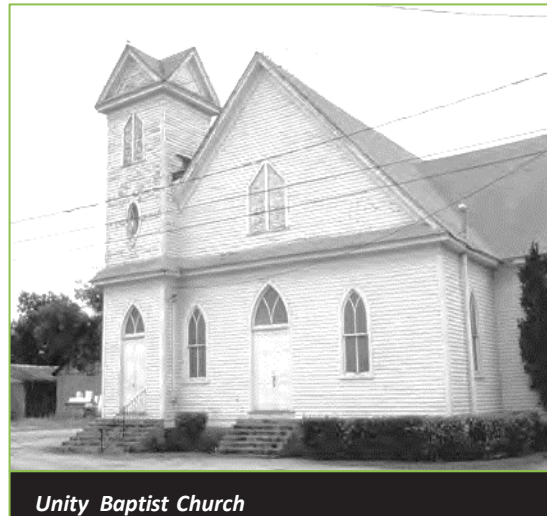
building was constructed in 1909. Clinton A.M.E. Zion Church was named for Isom Caleb Clinton, formerly enslaved, who was a prominent minister in the A.M.E. Zion Church and who was ordained as a bishop in 1892.

<http://www.nationalregister.sc.gov/lancaster/S10817729020/index.htm>

SI: 2.G.3, 2.CG.1, 4.5.P, 4.5.CX,  
4.5.CC, 4.5.E

#### **Unity Baptist Church** NR 112 East Sumter Street MAJC

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,



**Unity Baptist Church**

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.

<http://www.nationalregister.sc.gov/lancaster/S10817729024/index.htm>

## Lancaster

### Clinton Memorial Cemetery HM

#### Clinton School Road

CWR  
MAJC

*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.

#### Back 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*

SI: 2.G.3, 2.CG.1, 2.CG.2, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E

STA: TA-CWR-4

### Lancaster Normal and Industrial Institute HM

#### East Barr Street

MAJC

*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.

*Back* 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

### Clinton

#### Bell Street School HM

##### 301 North Bell Street

CWR

*Front* This school, built in 1950, was the third African-American school on Bell Street. Friendship School, founded in 1883 by nearby Friendship A.M.E. Church, was a combined elementary and high school. The frame school was replaced in 1926 by a brick school, named Bell Street School, with students in grades 1-11 until grade 12 was added in 1948-49. In 1937 it became the first black high school in Laurens County to be fully accredited by the state.

#### Back Martha Dendy School

Bell Street School burned in 1949, and this school opened in 1950. It became Bell Street Elementary in 1956 when a new high school was built. In 1960 it was renamed Martha Dendy Elementary School in memory of principal David Dendy's mother. It became a junior high school when county schools desegregated in 1970, then a middle school in 1972, and a 6th grade center in 1997. The school closed in 2008.

*Sponsored by the City of Clinton and Concerned Citizens for the Preservation of Bell Street/ Martha Dendy School, 2012*

SI: 1.G.1, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 4.5.P, 5.4.CC, 5.4.E, 8.3.P, 8.4.CX, 8.4.CC, 8.5.CO, 8.5.CX, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CE, USHC.3.CX, USHC.4.CX

### Friendship A.M.E. Church & Cemetery HM

CWR

#### at Friendship Cemetery, North Bell Street at Friendship Drive

*Front* This church held its first services in a nearby brush arbor shortly after the Civil War and was formally organized in 1880. Trustees purchased

this 3-acre lot, and members and friends built a frame church here, naming their congregation Friendship A.M.E. Church. The present brick church on South Bell Street was built in 1937. The cemetery here includes graves of veterans of American wars from World War I to Vietnam.

#### Back Bell Street Schools

Friendship School, founded in 1883 by Friendship A.M.E. Church, eventually grew to include grades 1-11. In 1926 it became a public school, moved into a new building, and was renamed Bell Street School. It was the first accredited black high school in the county. The 1950 school nearby became an elementary school in 1956, renamed Martha Dendy School in 1960. Later a middle school, it closed in 2008.

*Erected by Friendship A.M.E. Church, 2010*

SI: 5.4.CC, 5.4.E, 8.3.P, USHC.3.CE, USHC.3.CX, USHC.3.E

## Gray Court

### Laurens County Training School HM

#### Off West Mill Street

MAJC

*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.

*Back* 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*

SI: 8.5.CX, USHC.4.P, USHC.4.CX, USHC.4.E  
STA: TA-MAJC-2



### **Mt. Carmel A.M.E. Church HM**

**209 Mt. Carmel Road**

MAJC

*Front* Mt. Carmel A.M.E. Church was founded in 1878. The congregation first met in the home of Mack and Caroline Saxon, freed slaves who had acquired substantial land holdings in Laurens County by 1877. The congregation later expanded and moved to a brush arbor before constructing a wood frame building on a three-acre tract donated by the Saxons. The current brick church was completed in 1922.

*Back* During Reconstruction the A.M.E. Church sent missionaries to the South in order to cultivate new members. Rev. B.F. Martin was one of these individuals. Martin worked in Laurens County during the 1870s and in 1880 reported he had, "procured three acres and built and paid for a nice little structure in size 28 by 37," referring to the first church built on this site.

*Sponsored by Mt. Carmel A.M.E. Church, 2014*

**SI: 2.CG.2, 3.4.1.PR, 3.4.2.HS, 3.4.3.AG, 3.5.1.HS, 3.5.3.HS**



*Bethel A.M.E. Church*

### **Laurens**

#### **Bethel A.M.E. Church NR**

**234 Caroline Street**

CWR

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.

<http://www.nationalregister.sc.gov/laurens/S10817730010/index.htm>

**STA: TA-MTP-8**

#### **Charles Duckett House NR**

**105 Downs Street**

MAJC

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."

<http://www.nationalregister.sc.gov/laurens/S10817730017/index.htm>

**SI: 2.CG.1, 2.CG.2**

**STA: TA-MTP-7**

#### **Rich Hill HM**

MAJC

**Corner of Hampton and Silver Streets**

*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.

*Back* 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



*Charles Duckett House*

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*

**SI: 2.CG.1 4.5.P, 4.5.CX, 4.5.CC, 4.5.E 4.5.P, 8.4.CX, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E**

#### **Saint Paul First Baptist Church NR**

**216 East Hampton Street**

MAJC

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



*Saint Paul First Baptist Church*

## LEE COUNTY

### Bishopville

#### Dennis High School NR

410 West Cedar Lane

MAJC

Dennis High School, constructed in 1936, was the first high school for African Americans in Lee County and drew students from Bishopville and rural areas outside the town. The handsome substantial brick school building improved education for African American youth in the county and also served as a center for community activities. Contrasted with the much larger Bishopville High School, built in the same year for white students, Dennis High School illustrates the inequalities of South Carolina's "separate but equal" educational system. In 1948 a new black high school was built, and Dennis became an elementary school. Renovations made to the school in 1954 during the *Brown v. 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.

<http://www.nationalregister.sc.gov/lee/S10817731017/index.htm>

SI: K.H.2, 4.5.CC, 4.5.E, 5.4.E, 5.4.CC, 5.4.CE, 8.5.CX, USHC.5.CC, USHC.5.E  
STA: TA-MAJC-2

#### Dennis High School HM

410 West Cedar Lane

*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.

*Back* 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

### West Columbia

#### Saluda Factory Historic

District NR

Along the Saluda River

ANTE

CWR

The Saluda Factory, built in the 1830s, was one of the first textile manufacturing plants in the state. It was operated by enslaved labor, and the main products of the mill were brown shirting and a colored cotton fabric used in making clothing for enslaved people. The factory was burned in February of 1865 by General William T. Sherman's army, but was rebuilt of wood on the original granite foundations after the war. This factory burned in 1884 and was never rebuilt. Today all that remains of the factory are the granite foundations, which give an outline of the building's dimensions and the granite sluices used for diverting river water to power the mill. The ruins are located on the grounds of Riverbanks Zoo, which has erected a Saluda Factory Interpretive Center nearby. More info: <https://www.riverbanks.org/historic-landmarks/> and <http://www.nationalregister.sc.gov/lexington/S10817732003/index.htm>

STA: TA-ANTE-1



Dennis High School

#### Saluda Factory HM

US Highway 378

One mile east on the Saluda River stood a four-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

### Ariel Crossroads

#### St. James A.M.E. Church HM

5333 South Highway 41

MAJC

*Front* The congregation of St. James A.M.E. Church first worshipped under a bush arbor in the vicinity of what is now Ariel Crossroads. Mattie Munnerlyn White sold one-half acre of land, including the original church, to the Trustees of St. James A.M.E. in 1891. The cornerstone of the current church was laid in 1914 under the



Saluda Factory Ruins Stone Archway from <https://www.hmdb.org/m.asp?m=45045>



leadership of Rev. A.J. Starks, Pastor, and Rev. W.P. Carolina, Presiding Elder.

*Back* In 1919 Zack R. Leonard sold land to the church for what is now St. James Cemetery, located 3/4 of a mile north. St. James School, built in 1925, once stood nearby and was among 500 schools built for African American students in S.C. that was funded in part by the Rosenwald Foundation (1917-1932). It remained the principal school for local black students until 1954.

*Sponsored by St. James A.M.E. Church, 2014*

**SI: 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 4.5.P, 5.4.CC, 8.3.P, 8.4.CX, 8.4.CC, 8.5.CO, 8.5.CX**

## Centenary

### Centenary Rosenwald School

Johnny Odom Drive HM **MAJC**

*Front* Centenary Rosenwald School was built here in 1924-25. It was one of 500 rural schools in S.C. for blacks, constructed with partial funding from the Julius Rosenwald Foundation from 1917 to 1932. A two-room frame school, it was built at a cost of \$2,100. An average of 125 students a year attended, at first in grades 1-7 but later adding grades 8-12. Centenary School closed in 1954.

#### *Back* Terrell's Bay High School

Terrell's Bay High School was built in 1954 by the equalization program intended to preserve segregation by building new schools for blacks. It, a new Terrell's Bay Elementary, and a new Pleasant Grove Elementary replaced Centenary Rosenwald School and Rains Colored School. Terrell's Bay High was desegregated in 1970. It closed in 2003 when two county school districts were consolidated.

*Sponsored by the Marion County Performing Arts & Science Academy, 2014*

**4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.CC  
8.3.P, 8.4.CX, 8.4.CC, 8.5.CX,  
USHC.2.CX, USHC.2.CC, USHC.2.E,  
USHC.3.CE, USHC.3.CX, USHC.3.E**

## Marion

### Taylor's Barber Shop NR

205 North Main Street **MAJC**

Taylor's Barber Shop has been a fixture in Marion for over one hundred years. Rev. Thomas E. Taylor, who was born in 1863, founded the business. Taylor was known as the "white man's barber" because he catered specifically to white clientele. The barbershop had marble countertops, bootblack chairs, and private rooms with bathtubs for travelers passing through town. Rev. Taylor died in 1935. His barbershop is included in the Marion Historic District.



*Mt. Olive Baptist Church*

## Mullins

### Mt. Olive Baptist Church NR

301 Church Street **MAJC**

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.

<http://www.nationalregister.sc.gov/marion/S10817734007/index.htm>

## Mt. Olive Baptist Church HM

Corner of Church and Mullins Streets

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

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

*Erected by the Congregation, 2002*

## Palmetto High School

305 O'Neal Street HM **CRM**

*Front* Palmetto High School, completed in 1953, was built as a school for African American students. It replaced the previous Palmetto High School, which was a Rosenwald School completed in 1924. The new school was one of the equalization schools built in the early 1950s as part of an effort to equalize African American educational facilities. It opened in the spring of 1954 with James T. McCain as principal.

*Back* When completed, the new high school was described as "modern in every detail and constructed entirely of concrete, masonry, and steel." The class of 1970 was the last to graduate from Palmetto High School. Court rulings finally implemented public school integration in 1970-71 and the white and black high schools were combined. The building then became Palmetto Middle School.

*Sponsored by the Pee Dee Museum of African-American Culture, 2014*

**SI: 4.5.P, 4.5.CX, 4.5.CC, 4.5.E,  
5.4.CC, 8.3.P, 8.4.CX, 8.4.CC, 8.5.CO,  
8.5.CX, USHC.2.CX, USHC.2.CC,  
USHC.2.E, USHC.3.CE, USHC.3.CX,  
USHC.3.E**

## MARLBORO COUNTY Bennettsville

### St. Michael's Methodist Church NR

MAJC

116 Cheraw Street

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.

SI: 2.CG.1, 2.CG.2,  
4.5.P, 4.5.CX, 4.5.CC, 4.5.E



St. Michael's Methodist Church

### Marlboro Training High School Bennettsville HM

MAJC

*Front* This school, built in 1928 and founded by the Marlboro Educational Society, was the first high school for black students in the county. It was accredited by the state as a four-year high school by 1939. An elementary and high school 1928-1956, it included students in grades 1-11 until 1948 and added grade 12 in 1949. It was an elementary school 1956-1972, then was a child development center for the school district until 1987.

*Back* The Colonial Revival school was designed by Bennettsville architect Henry Dudley Harrall (1878-1959). It was also called Marlboro County Training High School. Charles D. Wright, Sr., principal here from 1929 to his death in 1949, was its longest-serving principal, responsible for many advances in its curriculum. This building has housed a local non-profit

community center since 1988.

*Sponsored by the Marlborough Historical Society, 2012*

SI: 1.G.1, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E,  
4.5.P, 5.4.E, 5.4.CC

### "The Gulf" HM Bennettsville

MAJC

*Front* This area has been the center of the African-American business district and a popular gathering place since the late 19th century. It has been called "the Gulf" since about 1925. Its most prominent early figure was E.J. Sawyer, Jr. (1854-1929), who was born a slave in N.C. and came here about 1869. Sawyer, postmaster 1883-85 and 1892-93, was also principal of the Colored Graded School 1878-1893, and editor of the Pee Dee Educator 1890-1900.

*Back* The block of Market St. going W from Liberty St. to Cheraw St. got its name from the large Gulf Oil Company sign at Everybody's Service Station. That station, on the corner of N. Liberty and W. Market Sts., was long owned by J.D. "Bud" McLeod. Heber E. Covington (1887-1952) ran a popular cafe next door for many years, as well as a taxi service. The street was often blocked off at night on the weekends for dancers enjoying the latest recorded or live music.

*Sponsored by the Marlborough Historical Society, 2012*

SI: 4.5.P, 4.5.CX, 4.5.CC, 4.5.E  
4.5.P, 5.4.CC, 8.3.P, 8.4.CX,  
8.4.CC, 8.5.CO, 8.5.CX

### Monroe Crossroads Great Pee Dee Presbyterian Church HM

ANTE

just South of the intersection of S.C.  
Hwy. 38 South and Coxe Road West

*Front* This church, built in 1834, was organized by Rev. Archibald McQueen and is the oldest church building in Marlboro County. Notable features include its cupola and the fanlights over the entrance. It was the mother church for Bennettsville (1855) and Blenheim Presbyterian (1888) and was replaced by those churches.

*Back* Pee Dee Missionary Baptist

Church In 1891 the church was sold to black Baptists who renamed it Pee Dee Union Baptist Church. It was later renamed Pee Dee Missionary Baptist Church. Rev. Furman D. Peterkin, its first pastor, served here to 1927. This church, remodeled in 1945, was replaced by New Pee Dee Missionary Baptist Church, built in 2008.

*Sponsored by the Marlborough Historical Society, 2014*

SI: 8.3.P, 8.4.CX, 8.4.CC, 8.5.CX ,  
USHC.2.CX, USHC.2.CC, USHC.2.E,  
USHC.3.CE, USHC.3.CX, USHC.3.E  
STA: TA-ANTE-5

## MCCORMICK COUNTY Clarks Hill Vicinity

### Hopewell Rosenwald School

S.C. Sec. Road 33-12 NR

MAJC

The Hopewell Rosenwald School, built in 1926, is significant in the



Hopewell Rosenwald School, rear view

areas of education, African American heritage, and architecture. Hopewell is a One Teacher Community Plan school, embodying the distinctive architectural characteristics that fall under the guidelines set out by the Julius Rosenwald School Building Program from 1913 to 1932. Though it appears from the exterior to be a one room schoolhouse, inside are two smaller rooms and one large room. The larger space was reserved as the classroom. Hopewell was built, along with one other Rosenwald school in McCormick County, at a cost of \$400 per school. Hopewell is the only Rosenwald School remaining in the county. Hopewell greatly impacted



the education of rural McCormick County's African American students from 1927 to 1954. By 1954, Hopewell's enrollment dropped to only nine students as many of the African American families left the area for better opportunities. The school was then left for the benefit and use of the community. Because South Carolina's white students and schools were afforded more, African American schools, especially in rural counties such as McCormick, were extremely important in the education they provided, the safe environment they gave, and the belief that if students studied and did their best, they could better their future and community. The history of Hopewell Rosenwald School shows its impact on McCormick County's educational and black heritage landscape for these kinds of provisions and aspirations. Listed in the National Register June 9, 2010.

<http://www.nationalregister.sc.gov/mccormick/S10817733021/index.htm>

SI: K.G.2, K.CG.1, K.CG.2, K.CG.3  
5.4.E, 5.4.CC, USHC.5.CC, USHC.5.E

## NEWBERRY COUNTY Newberry

### Miller Chapel A.M.E. Church

500 Caldwell Street HM

CWR

*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.

*Back* 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*

STA: TA-MTP-8

### Peoples Hospital HM

MAJC

Vincent Street Park, Vincent Street at Cline Street

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

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

*Sponsored by the City of Newberry, 2014*

SI: 4.5.E, 5.4.CC, 5.4.E, 5.4.CE,  
8.5.CX, USHC.5.CC, USHC.5.E

### Pomaria Vicinity

MAJC

### Hope Rosenwald School NR

1971 Hope Station Road

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

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

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

SI: 4.5.P, 4.5.CX, 4.5.CC, 4.5.E

5.4.E, 5.4.CC, 5.2.E

USHC.5.CC, USHC.5.E

SLP: LP-MAJC-3



Hope Rosenwald School

### Hope Rosenwald School HM

1971 Hope Station Road

*Front* This school, built in 1925-26 at a cost of \$2,900, was one of more than 500 rural African-American schools in S.C. funded in part by the Julius Rosenwald Foundation between 1917 and 1932. The original two-acre lot for the school was donated by James H. Hope, Mary Hope Hipp, and John J. Hope. James H. Hope, then S.C. Superintendent of Education, was its longest-serving head, 1922-1947.

*Back* This two-room school, with grades 1-8 taught by two teachers, closed in 1954. In 1958 it was sold to the Jackson Community Center and Cemetery Association, comprised of

nine members of the adjacent St. Paul A.M.E. Church. That group maintained the school for many years. It became the Hope Community Center in 2006 and was listed in the National Register of Historic Places in 2007.

*Erected by the Hope School  
Community Center, 2010*

## **Prosperity Vicinity**

### **Jacob Bedenbaugh House NR**

Prosperity vicinity

ANTE  
CWR

Bedenbaugh House, built circa 1860, is significant in social history due to the original owners, Jacob and Sarah Bedenbaugh, being an interracial couple who weathered the prejudices of a society that was bent on keeping whites and blacks as separate as possible. This couple lived in defiance of the prevailing social mores during the Civil War, Reconstruction, and Jim Crow eras, as interracial relationships were considered "unnatural" during

in a time when the black population was being continually disenfranchised. The home has been continuously owned by the same family since its original construction. Jacob Bedenbaugh purchased the property in 1858 and the two-story-house was constructed shortly thereafter. Sometime between 1860 and 1864, Jacob Bedenbaugh entered into a relationship with a biracial woman named Sarah. The couple never married, although Sarah took the Bedenbaugh name. They remained together for approximately 42 years and had eight children. Jacob

died in 1915 and Sarah died in 1936.

<http://www.nationalregister.sc.gov/newberry/S10817736034/index.htm>

SI: K.G.2, K.CG.1, K.CG.2, K.CG.3, 5.4.E, 5.4.CC, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E

### **Howard Junior High School NR**

431 Shiloh Street

MAJC

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.

<http://www.nationalregister.sc.gov/newberry/S10817736030/index.htm>



*Howard Junior High School*

STA: TA-MAJC-2  
SLP: LP-MAJC-3

## **OCONEE COUNTY**

### **Seneca**

### **Faith Cabin Library NR**

at Seneca Junior College

MAJC

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



*Jacob Bedenbaugh House*

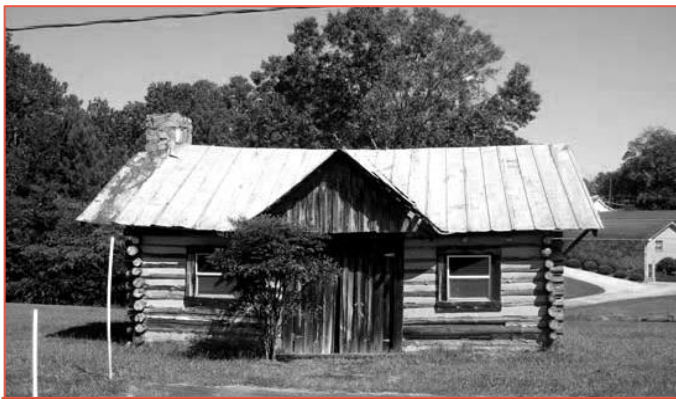
this period. While the couple may have been able to marry during the Civil War and Reconstruction periods, finding someone who was willing to conduct the ceremony would have been difficult. Following the adoption of the 1895 South Carolina state constitution, the couple was forever barred from marrying. While participating in an interracial relationship was not specifically against the law, the couple was indicted and tried for fornication in July 1890. The prosecution of the couple reflects the extent to which South Carolina courts went to keep interracial couples from being together



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

<http://www.nationalregister.sc.gov/oconee/S10817737020/index.htm>

SI: 1.G.1, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.E, 5.4.CC, 8.3.P, 8.4.CX, 8.4.CC, 8.5.CO, 8.5.CX, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CE, USHC.3.CX, USHC.3.E, USHC.4.CX, USHC.4.E



Faith Cabin Library

### Oconee County Training School HM

MAJC

*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.

*Back* 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*

SI: K.H.2, 2.CG.1, 4.5.CC, 4.5.P, 8.5.CX  
USHC.5.CC, USHC.5.E,  
STA: TA-MAJC-2

### Seneca Institute HM

MAJC

*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.

### Back 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



Retreat Rosenwald School

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*

SI: 5.4.E, 5.4.CC, 5.2.E, 8.5.CO  
USHC.2.CX, USHC.2.CC, USHC.2.E  
USHC.3.CX, USHC.3.E

### Westminster Vicinity Retreat Rosenwald School NR

MAJC

150 Pleasant Hill Circle  
Retreat Rosenwald School, built in 1924, is significant for its association with African American public education during the first half of the twentieth century and as an extant example of an architectural design typically associated with the schools funded in part by Julius Rosenwald. The Julius Rosenwald Fund sought to improve schools for African Americans in the rural South. In addition to their architectural significance, extant Rosenwald Schools reflect the struggle of black communities to give their children better educational opportunities. Rosenwald schools also reflect the strong bonds of community: the public space became an important social center for rural blacks. The Retreat Rosenwald School was completed for a total cost of \$2,300, including \$700 from the Julius Rosenwald Fund. It was one of ten Rosenwald Schools built in Oconee County; the only other one extant is in Seneca. The building is T-shaped with entrances on either side of

the forward wing. Each has a small-engaged porch which opens into a classroom. The floor plan is typical of a two-teacher community school, floor plan number 20-A, recommended in Bulletin No. 3 by the Julius Rosenwald Fund. The building has three main rooms consisting of two classrooms and an industrial room in the forward-projecting wing. The two classrooms were separated by a detachable dividing wall. The school is situated with a northwest to southeast orientation. This deviates somewhat from the specifications laid out by Samuel L. Smith's Community School Plans for Rosenwald Schools, which calls for a north-south orientation. The school's orientation is parallel to the road, however, and the southwest orientation of the large windows would increase the amount of sunlight in the winter and decrease it in the summer. The school served the African American community in the Westminster area from 1924 until 1950, when the Retreat Rosenwald School was closed because student enrollment had decreased significantly.

<http://www.nationalregister.sc.gov/oconee/S10817737018/index.htm>

**SI: K.G.2, K.CG.1, K.CG.2, K.CG.3, 2.CG.2, 5.4.E, 5.4.CC, USHC.5.CC, USHC.5.E**  
**STA: TA-MAJC-12**

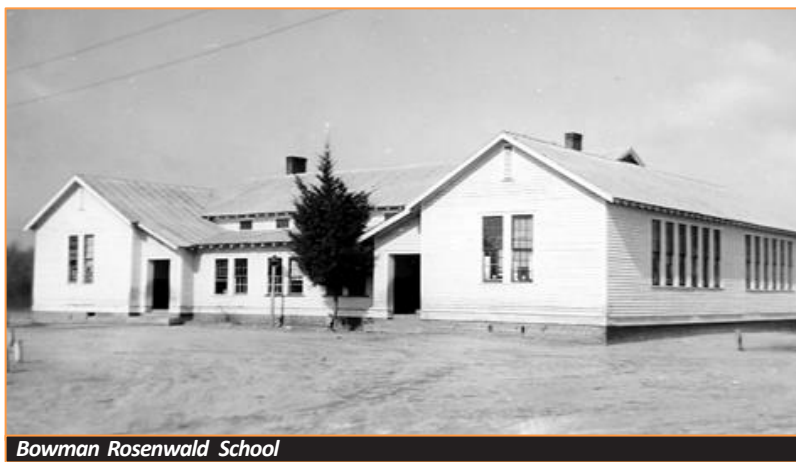
### **Retreat Rosenwald School HM** **150 Pleasant Hill Circle**

*Front* This school, often called Retreat Colored School, was built in 1923 for the African-American students in and near Westminster. A two-room, two-teacher, elementary school, it was built by local builder William Walker Bearden of Oakway at a cost of \$2,300. It was one of more than 500 schools in S.C. funded in part by the Julius Rosenwald Foundation between

1917 and 1932.

*Back* This public school replaced a one-room private school established by Pleasant Hill Baptist Church about 1870. About 50-60 students a year, in grades 1-7, attended Retreat Colored School from 1923 until it closed after the 1949-50 school year. The school was sold to Pleasant Hill Baptist Church in 1950. It was listed in the National Register of Historic Places in 2011.

*Erected by Pleasant Hill Baptist Church, 2011*



**Bowman Rosenwald School**

## **ORANGEBURG COUNTY** **Bowman**

**Bowman Rosenwald School**  
**corner of Adam and Center Streets**  
**HM**

MAJC  
CRM

*Front* Bowman Rosenwald School, which stood here from 1927 to 1952, was one of several African-American schools in Orangeburg County funded in part by the Julius Rosenwald Foundation. The school, built in 1926-27 at a cost of \$6,000, was a five-room frame building typical of the larger rural schools built by the Rosenwald Foundation between 1917 and 1932. The school burned in 1952.

*Back* Bowman Rosenwald School educated about 250 students a year for most of its history, at first in grades 1-8 with five teachers and a five-month session, but by 1948-49 in grades 1-12 with nine teachers and an eight-month session. Its enrollment grew dramatically after World War II, reaching a peak of 576 students in

1951-52, its last full school year.

*Erected by the Bowman-Rosenwald Historical Marker Committee, and the Orangeburg Chapter of The Links, Incorporated, 2011*

**SI: K.G.2, K.CG.1, K.CG.2, K.CG.3 5.4.E, 5.4.CC, USHC.5.CC, USHC.5.E**  
**STA: TA-MAJC-10**

## **Elloree** **Shiloh A.M.E. Church HM**

**2902 Cleveland Street** **CRM**

*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.

*Back* 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*

**SI: 5.4.E, 5.4.CC, 5.4.CE, 8.5.CX**  
**STA: TA-MTP-2, TA-MTP-8**

## **Neeses Vicinity** **Rocky Swamp Rosenwald School HM** **Norway Road (S.C. Sec. Road 38-36), East of Levi Pond Road**

MAJC

*Front* This is the site of Rocky Swamp Rosenwald School, a frame three-room school built here in 1920-21 for African-American students in Neeses and vicinity. An elementary



school with two to three teachers in grades 1-9, it was one of more than 500 schools in S.C. funded in part by the Julius Rosenwald Foundation.

*Back* This school was built at a total cost of \$4,100, with contributions from the black community, the white community, Orangeburg County, and the Rosenwald Fund. It opened for the 1921-22 school year with 199 students, averaging 145 students until 1942. Rocky Swamp closed after the 1950-51 school year.

*Sponsored by the Rocky Swamp Rosenwald School Historical Marker Committee and the Orangeburg Chapter of The Links, Incorporated, 2013*

**SI: 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.E, 5.4.CC, 8.3.P, 8.4.CX, 8.4.CC, 8.5.CO, 8.5.CX,, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CE, USHC.3.CX, USHC.3.E , USHC.4.CX, USHC.4.E**

## Norway

### Bushy Pond Baptist Church

1396 Wire Road HM

CWR

*Front* This church was organized during or just after the Civil War by black members of Willow Swamp Baptist Church, a combined congregation of whites and blacks before the war. In 1869-70 members received formal letters of dismissal to organize their own church. They named it Bushy Pond for the bush arbor they built nearby for their first services, and the pond close to it.

*Back* Rev. John Fitzsimmons was the first pastor. By 1871 Bushy Pond Baptist Church had 103 members. In 1905, during the pastorate of Rev. W.O. Carmichael, the congregation built its first permanent church, a frame Gothic Revival sanctuary, on this site. The church also sponsored the Bushy Pond School, built nearby. The present brick church was dedicated in 1974. *Sponsored by the Congregation, 2013*

**SI: 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.CC, 8.3.P, 8.4.CX, 8.4.CC, 8.5.CO, 8.5.CX, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CE, USHC.3.CX, USHC.3.E**

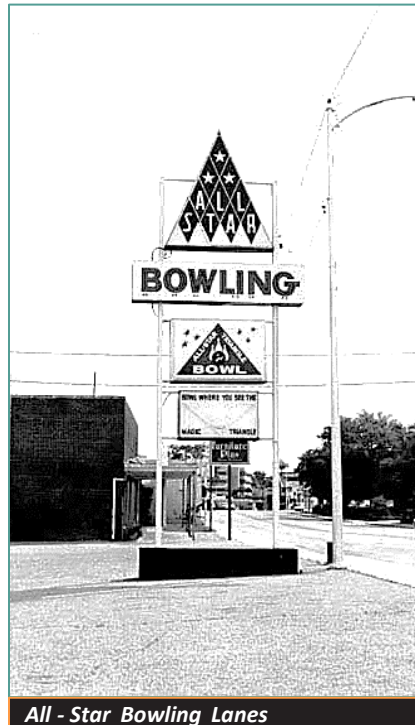
## Orangeburg

### All Star Bowling Lanes NR

559 East Russell Street

CRM

After the Civil Rights Act of 1964 became law, most of Orangeburg's public accommodations soon desegregated; however, white resistance to desegregation remained,



All - Star Bowling Lanes

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 College, Claflin College, and even a baseball team passing through town on the way 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. They retreated. These events led directly to a confrontation on the campus of South Carolina State College (now University) known as the "Orangeburg Massacre," in which three young black men were killed.

<http://www.nationalregister.sc.gov/orangeburg/S10817738032/index.htm>

**SI: 2.CG.2, 5.4.E, 5.4.CC, 8.5.CX**

**STA: TA-CRM-4, TA-CRM-9, TA-MTP-7**

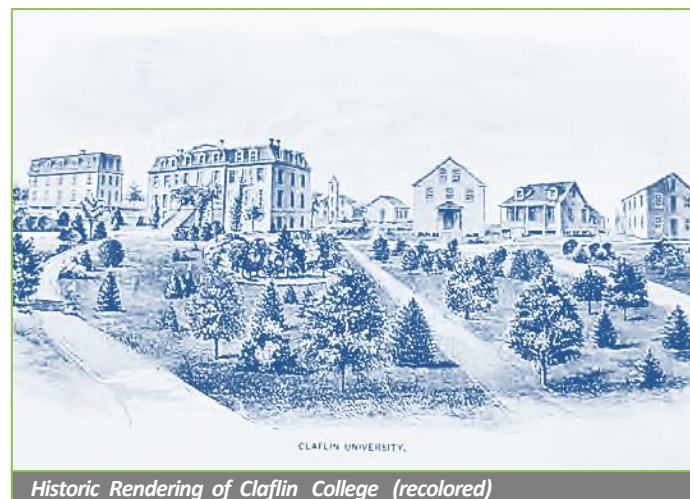
**SLP: LP-CRM-2, LP-CRM-4**

### Claflin College Historic District NR

400 Magnolia Street

MAJC

In 1869 Rev. T. Willard Lewis and Rev. Alonzo Webster, Methodist ministers from the North who had come to South Carolina as missionaries to the former slaves, established Claflin University. The school was named in honor of the family of Lee Claflin, a wealthy Methodist layman of Massachusetts. In addition to northern missionaries, the board of trustees included prominent black South Carolinians. Although it was chartered as a university, in the early years Claflin, of necessity, provided a basic grammar school education for the freedmen. In the late nineteenth century, preparatory and normal courses (high school level) became an important component of the school. In the early twentieth century there were no four-year public high



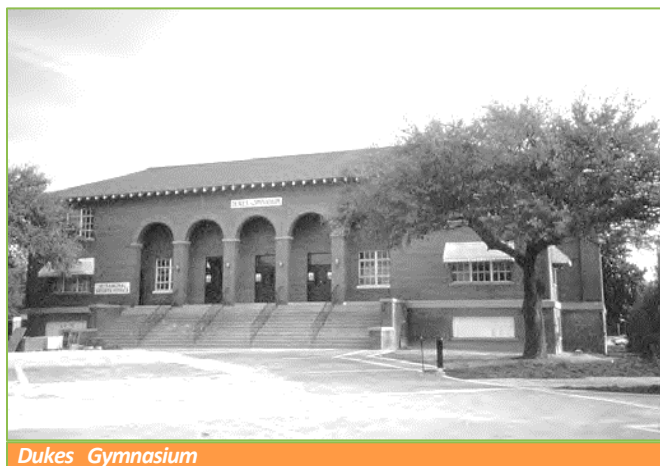
Historic Rendering of Claflin College (recolored)

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

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.

*Back* The S.C. Agricultural and



**Dukes Gymnasium**

Mechanical Institute opened at Claflin in 1872 and was the predecessor of S.C. State University, founded in 1896. Claflin, associated with and supported by the Methodist Church, featured in its early years industrial, manual, and

agricultural training; primary and secondary education; and college-prep and college courses, including architecture, law, teacher education, and theology. It was renamed Claflin College in 1979.

*Erected by Claflin College, 1998*

### **Dukes Gymnasium NR**

MAJC

#### **South Carolina State University**

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.

<http://www.nationalregister.sc.gov/orangeburg/S10817738014/index.htm>

SI: 8.5.CX, USHC.3.CX, USHC.3.CC, USHC.3.E

### **East Russell Street Area**

#### **Historic District NR**

MAJC

East Russell Street between Watson and Clarendon Streets and along portions of Oakland Place, Dickson Street, and Whitman Street

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.

<http://www.nationalregister.sc.gov/orangeburg/S10817738015/index.htm>

SI: 2.G.3, 4.5.E, 4.5.CC, 5.4.CC, 5.2.E, 8.5.CO, USHC.3.CX, USHC.3.CC, USHC.3.E

### **Fisher's Rexall Drugs NR**

East Russell and Middleton Streets

CRM

A contributing property to 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.

SI: 4.5.E, 5.4.E, 5.4.CC, 8.5.CX

STA: TA-CRM-4

### **Major John Hammond**

#### **Fordham House NR**

415 Boulevard

CWR

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

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.

<http://www.nationalregister.sc.gov/orangeburg/S10817738012/index.htm>

SI: 2.CG.2, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 8.4.CC, USHC.3.CX, USHC.3.CC, USHC.3.E

### **Claflin College HM**

At the entrance to the Claflin College campus

*Front* Claflin College, founded in 1869 as Claflin University, is the oldest



(1877-1887), and deputy collector of internal revenue (1889-1893 and 1897-?). 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 Supervising Architect's Office of the U.S. Treasury Department.

<http://www.nationalregister.sc.gov/orangeburg/S10817738018/index.htm>

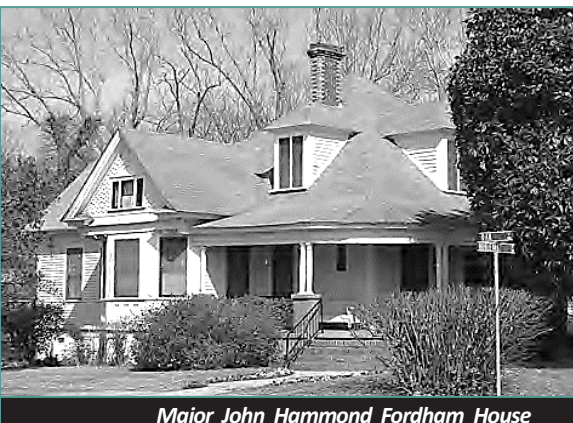
SI: 1.CG.2, 1.CG.3, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.CC, USHC.3.CX, USHC.3.CC, USHC.3.E

### **Hodge Hall NR**

MAJC

#### **South Carolina State University**

Hodge Hall was built in 1928 for the agriculture and home economics departments at South Carolina State College. Miller F. Whittaker, dean of the college's mechanical arts department, designed the building. The design and supervision of the building's construction were requirements for the fulfillment of Whittaker's Master of Science degree from the architectural department of Kansas Agricultural College. (Professional architectural training was not then available for African Americans in South Carolina.) Whittaker was one of South Carolina's first professionally trained African American architects. His expression of sound architectural principals at Hodge Hall demonstrates his expertise. South Carolina State College students helped construct the two-story brick building.



Major John Hammond Fordham House

<http://www.nationalregister.sc.gov/orangeburg/S10817738019/index.htm>

SI: 5.2.E

### **Law Offices of Coblyn and Townsend NR**

CRM

#### **Corner of Amelia and Middleton Streets**

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.

SI: 1.CG.3, 1.CG.2, 5.4.CC, 5.4.E, 5.4.CE, 5.4.CC, 8.5.CX  
STA: TA-MAJC-2, TA-MTP-7

### **Lowman Hall NR**

MAJC

#### **South Carolina State University**

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.

<http://www.nationalregister.sc.gov/orangeburg/S10817738021/index.htm>

SI: 1.G.3, 5.2.E, USHC.3.CX, USHC.3.CC, USHC.3.E

### **Mt. Pisgah Baptist Church**

NR

MAJC

#### **310 Green Street**

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



Lowman Hall

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

<http://www.nationalregister.sc.gov/orangeburg/S10817738022/index.htm>

### **Orangeburg City Cemetery**

#### **Windsor and Bull Streets NR**

MAJC

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



Mt. Pisgah Baptist Church

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.

<http://www.nationalregister.sc.gov/orangeburg/S10817738033/index.htm>

SI: 4.5.P, 8.4.CC

### **The Orangeburg Massacre** **HM** **On the campus of South Carolina State University**

CRM

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*

SI: 5.4.CC, 8.5.CX

SLP: LP-CRM-2, LP-CRM-4

### **South Carolina State College Historic District** **N R** **300 College Street**

MAJC

CRM

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 prevailing white attitudes caused the college to emphasize the trades and industries rather than four-year college degrees. The buildings in the district illustrate the development

of South Carolina State between 1917 and 1949. During this period the college made the transition to becoming a true college rather than a normal, industrial, agricultural, and mechanical school. By 1941 the Southern Association of Colleges and Secondary Schools rated South Carolina State a Class A institution, and shortly after World War II the college began a graduate program and a law school. The school was renamed South Carolina State College in 1954 and South Carolina State University in 1992. Between 1917 and 1949

South Carolina State was able to improve its physical plant in spite of inadequate state funding, which was lower than the funding for the white public colleges. The buildings constructed on campus during this period were usually designed by faculty of the college and often built by students. Historic buildings in the district include: Lowman Hall (1917), Marion Birnie Wilkinson YWCA Hut (1925-1927), Hodge Hall (1928), Home Management House (1928), Mechanical Industries Hall (1938-1942), Miller Hall (1938), Wilkinson Hall (1938), Industrial Arts Building (1941), Power House and Smoke Stack (1945), and Moss Hall (1949). During the 1960s South Carolina State played a significant role in the Civil Rights Movement. Students participated in the sit-in movement of 1960, aimed at the desegregation of lunch counters at downtown Orangeburg stores and the Orangeburg Movement of 1963- 1964, aimed at the desegregation of public accommodations and local compliance with Federal plans for the desegregation of public schools. In

1968 South Carolina State students' protest of the segregation of the All Star Bowling Lanes turned into tragedy. During a confrontation

between angry students and local law enforcement, state highway patrolmen fired into a group of students, killing three of them and wounding twenty-eight others. A monument to the memory of Henry Smith, Samuel Hammond, and Delano Middleton was erected on Center Court on the campus in 1969. The Smith-Hammond-Middleton Memorial is



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

included in the historic district.

<http://www.nationalregister.sc.gov/orangeburg/S10817738034/index.htm>

SI: 4.5.P, 5.4.CC, 5.4.E, 5.4.CE, 8.5.CX, USHC.3.CX, USHC.3.CC, USHC.3.E, USHC.4.CO, USHC.4.E, USHC.5.CO, USHC.5.CE

SLP: LP-CRM-2

### **South Carolina State University** **HM**

**At the entrance to South Carolina State University**

*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.

*Back* 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*

### **John Benjamin Taylor House** **Boulevard and Oak Street HM**

MAJC

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

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

*Sponsored by the Naudin-Dibble Heritage Foundation, 2014*

SI: 2.CG.2, 5.2.E, 5.4.CE, 5.4.CC, 8.5.CX

### **Tingley Memorial Hall,** **Claflin College NR** **College Avenue**

MAJC

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 of 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



*Tingley Memorial Hall/Claflin College*

government. His career also included ten years in private practice in Illinois and Indiana.

<http://www.nationalregister.sc.gov/orangeburg/S10817738009/index.htm>

SI: 1.G.3, 2.CG.2, 4.5.CE

### **Treadwell Street** **Historic District NR**

MAJC

**Treadwell and Amelia Streets**

The Treadwell Street Historic District is an intact example of an early twentieth century middle-class African American neighborhood. African American professionals, as



*Treadwell Street Historic District*

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.

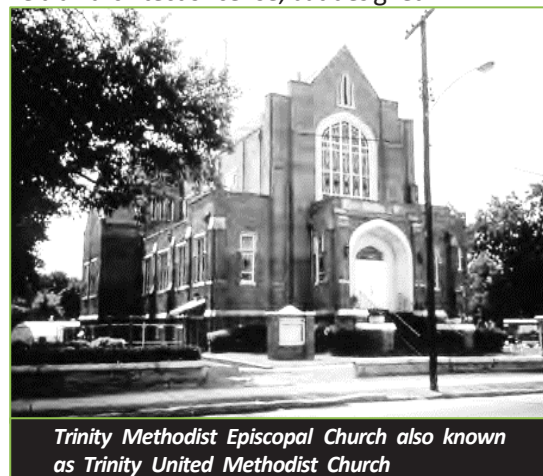
<http://www.nationalregister.sc.gov/orangeburg/S10817738025/index.htm>

SI: 8.4.CX, 8.4.CO

### **Trinity Methodist Episcopal Church** **185 Boulevard, N.E. NR**

MAJC  
CRM

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



*Trinity Methodist Episcopal Church also known as Trinity United Methodist Church*

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 1866 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.

<http://www.nationalregister.sc.gov/orangeburg/S10817738030/index.htm>

STA: TA-MTP-2

### **Trinity United Methodist Church HM**

**At the church, 185 Boulevard, N.E.**

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**

MAJC

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. Financial difficulties resulted in the building not being 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.

<http://www.nationalregister.sc.gov/orangeburg/S10817738027/index.htm>

STA: TA-MTP-8



*Williams Chapel A.M.E. Church*

### **Williams Chapel A.M.E. Church HM**

**1908 Glover Street**

*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.

*Back* 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*

### **Orangeburg Vicinity Great Branch Teacherage NR**

**2890 Neeses Highway**

MAJC

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>

SLP: LP-MAJC-3

## **PICKENS COUNTY**

### **Clemson**

### **Integration with Dignity, 1963 HM**

CRM

**Near Tillman Hill on the Clemson University Campus**

*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



*Great Branch Teacherage*



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.

*Back* 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*

SI: 1.CG.2, 1.G.3, 5.4.CC,  
5.4.E, 5.4.CE, 8.5.CX

STA: TA-CRM-2

SLP: LP-CRM-1

## Liberty

### Liberty Colored High School

NR

MAJC

Junction of East Main Street and  
Rosewood Street

Liberty Colored High School was



Liberty Colored High School

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.

<http://www.nationalregister.sc.gov/pickens/S10817739013/index.htm>

SI: 4.5.CC, 5.2.E

STA: TA-MAJC-2

## RICHLAND COUNTY

### Columbia

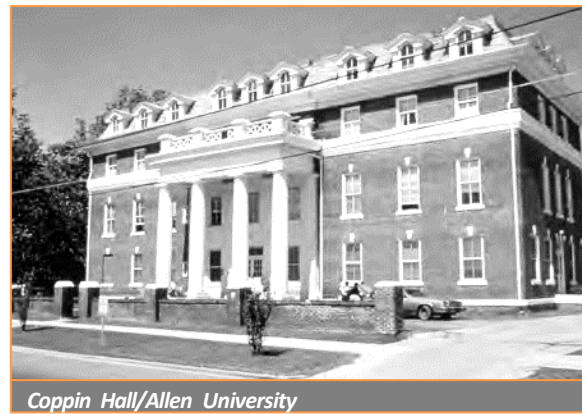
#### Allen University Historic

District NR

MAJC

1530 Harden Street

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



Coppin Hall/Allen University

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.

<http://www.nationalregister.sc.gov/richland/S10817740030/index.htm>

SI: 4.5.CC, 5.4.CC, 8.4.CC, 8.4.CO

#### Alston House NR

1811 Gervais Street

MAJC

Built around 1875, this 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.

<http://www.nationalregister.sc.gov/richland/S10817740048/index.htm>

SI: 4.5.CC, 5.4.CC, 5.4.CE,  
USHC.3.C3, USHC.3.CO,  
USHC.3.E, USHC.3.CX, USHC.3.CC  
SLP: LP-MTP-1

**Benedict College**  
**Historic District** NR  
**1600 Harden Street**

CWR  
MAJC  
CRM

Benedict Institute was founded in 1870 by the American Baptist Home Mission Society to provide education for freedmen and their children.

The school was named for Stephen Benedict, an abolitionist from Rhode Island

who left money to the Society at his death. The school was especially intended to educate ministers and teachers.

Benedict Institute offered courses from the primary to the college level. As Benedict developed, more emphasis was placed on courses designed to help African Americans find work, particularly courses in agriculture, horticulture, and industrial and vocational training. By the time the Benedict Institute was chartered as Benedict College in 1894, it had an enrollment of some 200 students. The first seven presidents of the school were white Baptist ministers from the North, but in 1929 Dr. J.J. Starks became the first African American president. In the mid-1930s the curriculum was restructured and the elementary and high school programs were discontinued. Degree programs were confined to the bachelor of arts and the bachelor of divinity in theology. Benedict College was also an important social center in Columbia. A branch of the National Association for the Advancement of Colored People (N.A.A.C.P.) was founded at Benedict in 1937, and students took part in a nationwide youth demonstration against lynching in February 1937. This was one of the first civil rights campaigns in South Carolina. The college of liberal arts created divisions of social sciences, natural sciences, and humanities in 1948 to provide



*Morgan Hall/Benedict College*

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.

<http://www.nationalregister.sc.gov/richland/S10817740096/index.htm>  
SI: 4.5.CC, 5.4.CC, 8.4.CC, 8.4.CO,  
USHC.3.C3, USHC.3.CO, USHC.3.E  
STA: TA-MTP-15

**Benedict College** HM  
**1600 Harden Street**

*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.

*Back* 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

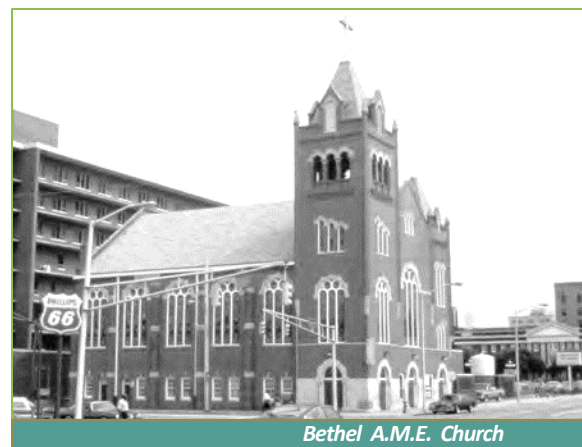
theology. Benedict College was also a significant center for civil rights activities in Columbia from the 1930s through the 1960s.

*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**

CRM

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



*Bethel A.M.E. Church*

location for civil rights meetings and rallies. The congregation has moved to a new home on Woodrow Street.

<http://www.nationalregister.sc.gov/richland/S10817740065/index.htm>

SI: 4.5.P, 4.5.CX, 4.5.CC, 5.2.E, 5.4.CE,  
5.4.CC, 8.4.P, 8.5.CX, USHC.3.CX, USHC.3.CC,  
USHC.3.E  
STA: TA-MTP-2, TA-MTP-8

**Bible Way Church of Atlas**  
**Road** HM

**2440 Atlas Road**

CRM

*Front* This church, founded in 1963, was originally about 3 mi. NW on Bluff Road. It was organized by Elizabeth



Simmons (1900-1965), known as "Mother Simmons," Andrew C. Jackson (1927-2006), and eleven other adults and their children. The first church, a modest building, was called "the Little Red Church." Jackson, its first pastor and later a bishop, served this church from 1963 until he retired in 1996.

*Back* After the first church burned in 1966, services were held in Atlas Road Elementary School across the



**Big Apple/House of Peace Synagogue**

street until a new church was built here. That church, chartered as Bible Way Church of Arthurtown but later renamed Bible Way Church of Atlas Road, was dedicated in 1967. Over the next forty years it grew from a few faithful members to more than 10,000, building new sanctuaries here in 1981 and 2001.

*Sponsored by the Congregation, 2013*

**SI: 4.5.P, 4.5.CX, 4.5.CC, 4.5.CE, 5.4.CC, 8.3.P, 8.4.CX, 8.4.CC, 8.5.CO, 8.5.CX**

### **Big Apple/House of Peace Synagogue**

MAJC

**1000 Hampton Street**  
The House of Peace Synagogue was built in 1907-1909 and located 100 yards to the south at 1318 Park Street. This building was sold in 1936, and shortly thereafter became a popular African American nightclub known as The Big Apple Club. A dance by this name originated here and soon swept the country. It is immortalized in the Tommy Dorsey song, "The Big Apple." The building was moved to its present location in 1984.

<http://www.nationalregister.sc.gov/richland/S10817740058/index.htm>

**SI: 2.CG.2, 5.2.E, USHC.4.P, USHC.4.CC, USHC.4.E**  
**STA: TA-MAJC-1**

### **Calvary Baptist Church, 1865-1945 HM**

MAJC

**Richland Street**

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**

MAJC

**1519 Harden Street**  
Carver Theatre is important for its association with Columbia's African American community in the early to mid- 20<sup>th</sup> century. Built c. 1941, it is the only theatre built exclusively for African Americans that is 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.

<http://www.nationalregister.sc.gov/richland/S10817740129/index.htm>

**SI: 2.CG.2, 4.5.CC, 5.2.E, USHC.4.P, USHC.4.CC, USHC.4.E**

### **Carver Theatre HM**

**1519 Harden Street**

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*

### **Chapelle Administration Building NR/NHL**

MAJC

**1530 Harden Street**

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/Allen University**

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 Chappelle Administration Building was listed as a National Historic Landmark as an outstanding example of Lankford's work.

<http://www.nationalregister.sc.gov/richland/S10817740031/index.htm>

SI: 2.G.3, 2.CG.1, 2.CG.2, 5.2.E, USHC.4.P, USHC.4.CX, USHC.4.E

### **Columbia Township Auditorium NR**

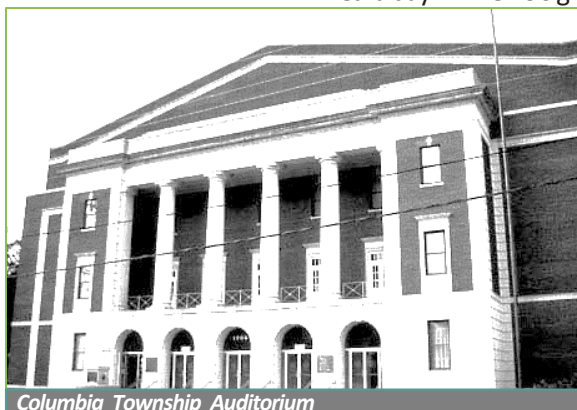
MAJC

**1703 Taylor Street**

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



*Columbia Township Auditorium*

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.

<http://www.nationalregister.sc.gov/richland/S10817740134/index.htm>

SI: 2.CG.1, 4.5.CC, 5.4.CC, 5.4.E, 8.5.CX

STA: TA-MAJC-1

### **Harriet M. Cornwell Tourist House NR**

MAJC

**1713 Wayne Street**

The Harriet M. Cornwell Tourist House in Columbia was listed in the National Register as part of the Multiple Property Submission "Segregation in Columbia." From ca. 1940 to ca. 1960 during the era of segregation, the Harriet M. Cornwell Tourist Home served as place where African Americans could find lodging and one meal a day. While no sign advertised

the house as a tourist home for blacks, the house and its address were advertised nationally in *The Negro Travelers' Green Book*.

[http://www.national](http://www.nationalregister.sc.gov/richland/S10817740141/index.htm)

[register.](http://www.nationalregister.sc.gov/richland/S10817740141/index.htm)

[sc.gov/](http://www.nationalregister.sc.gov/richland/S10817740141/index.htm)

[richland/](http://www.nationalregister.sc.gov/richland/S10817740141/index.htm)

[S10817740141](http://www.nationalregister.sc.gov/richland/S10817740141/index.htm)

[/index.htm](http://www.nationalregister.sc.gov/richland/S10817740141/index.htm)

[/index.htm](http://www.nationalregister.sc.gov/richland/S10817740141/index.htm)

[/index.htm](http://www.nationalregister.sc.gov/richland/S10817740141/index.htm)

[/index.htm](http://www.nationalregister.sc.gov/richland/S10817740141/index.htm)

**Harriet M. Cornwell Tourist House HM**  
**1713 Wayne Street**

*Front* This home's first owner was John R. Cornwell, an African American business man and civic leader who owned a successful barber shop on Main St. After his death, Cornwell's wife Hattie and daughters Geneva Scott and Harriett Cornwell lived here.



*Harriet M. Cornwell Tourist House*

From the 1940s until after the Civil Rights Act of 1964 they ran the house as a "tourist home" for black travelers. Harriett also taught at Waverly Elementary School.

*Back* During the Jim Crow era, segregation gave African American travelers very few choices for restaurants or lodging. Many chose to stay in a network of private houses located across the South and nation. These tourist homes often relied on word-of-mouth, but many were also listed in guides such as *The Negro Travelers' Green Book*. This house was listed in the National Register of Historic Places in 2007.

*Sponsored by the Richland County Conservation Commission, 2014*

### **Florence Benson Elementary School NR**

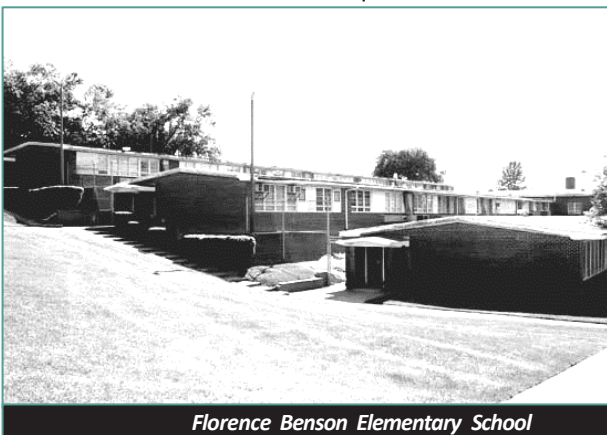
CRM

**226 Bull Street**

The Florence C. Benson Elementary School is significant for its association with the system of racial segregation in Columbia, South Carolina. Constructed ca. 1953-1955 in Wheeler Hill, a poor African-American neighborhood that was segregated from the white sections of Columbia by custom, to serve African-American students who were segregated from their white counterparts by law, the Florence C. Benson Elementary School is both an example of the



state government's efforts during the early 1950s to maintain "separate but equal" school systems for black and white children and one of the last remnants of a segregated black residential area. The school opened as the Wheeler Hill School in 1955 for 270 African American students in the first through sixth grades. The Wheeler Hill School replaced the Celia Dial Saxon Negro Elementary School, which was overcrowded and needed rehabilitation. In 1958, it was renamed in honor of Florence Corinne Benson, a former teacher at the school. The school, built of concrete block and red brick veneer on a masonry foundation with a threefinger plan, was designed by local white architect James B. Urquhart. With its one-story classroom wings and rows of interior and exterior windows, the building was a typical equalization school, and typical of new school construction in the post-World War II era, reflecting influences of the Modern and International styles. Comprising eighteen classrooms, a library, a nurse's office, a large modern kitchen, and a combined cafeteria and auditorium, the school served approximately five hundred students. The equalization funds also



*Florence Benson Elementary School*

paid for desks, tables, visual aid and music equipment, maps, and cafeteria equipment. The school served the Wheeler Hill community until 1975, when it closed its doors due to declining enrollment. Listed in the National Register October 7, 2009.

<http://www.nationalregister.sc.gov/richland/S10817740148/index.htm>

### **Fort Jackson Elementary School HM** CRM in front of the Hood Street Elementary School, Hood Street, Fort Jackson

*Front* Fort Jackson Elementary School was one of the first public schools in S.C. to desegregate when classes began on September 3, 1963. The first school on post and one of the first permanent buildings at Fort Jackson, it was built in only three months. A new federal policy required all schools on military bases to admit African-American students instead of sending them to separate schools off-base.

### **Back Hood Street Elementary School**

This school opened under Principal Thomas Silvester with nine civilian teachers and 245 students in Grades 1-6. A newspaper article described it as "operated without regard to race, creed or color." Fort Jackson Elementary School, later renamed Hood Street Elementary School after additional schools opened on post, has served the families of Fort Jackson servicemen and servicewomen for more than 45 years.

*Erected by Fort Jackson, United States Army, 2009*

STA: TA-CRM-5

### **Early Howard School Site HM** CWR NW corner of Lincoln and Hampton Streets

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*

SI: 2.CG.1, 2.CG.2, 4.5.P, 4.5.CX, 4.5.CC, 5.4.CC, 5.4.E, 8.4.CX, USHC.2.CX, USHC.3.CX, USHC.3.E

### **Fair-Rutherford and Rutherford Houses NR** MAJC 1326 and 1330 Gregg Street

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



*Rutherford House*

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.

<http://www.nationalregister.sc.gov/richland/S10817740072/index.htm>

SI: 4.5.P, 4.5.CX, 4.5.CC, 5.2.E, 5.4.CC, 5.4.E  
STA: TA-MTP-1 SLP: LP-MTP-2

### **Harden Street Substation NR** MAJC 1901 Harden Street

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 firemen 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.

<http://www.nationalregister.sc.gov/richland/S10817740135/index.htm>  
**SI: 2.G.3, 2.CG.1, 4.5.CC, 5.4.CC, 5.4.E, 8.5.CX**

### **Heidt-Russell House HM**

**1240 Heidt Street**

**MAJC**

*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 Heids lived here until 1912. Mary E. Russell, whose husband Nathaniel was a postman for the U.S. Post Office, bought the house in 1919.

*Back* **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 from 1957 to 1976.

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

**SI: 2.CG.2, 5.2.E**

### **James M. Hinton House HM**

**1222 Heidt Street**

**CRM**

*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.

*Back* 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*

**SI: 2.CG.2, 5.4.CC, 5.4.E, 8.5.CX**

### **Howard School Site HM**

**Laurel Street, just west of its intersection with Huger Street**

**MAJC**

Established after the Civil War, this public school for blacks was located at the NE corner of Hampton and 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*

**SI: 2.G.E, 2.CG.1, 2.CG.2, 4.5.CC, 5.4.CC, 5.4.E, USHC.2.CX, USHC.3.CX, USHC.3.E**

### **Kress Building NR**

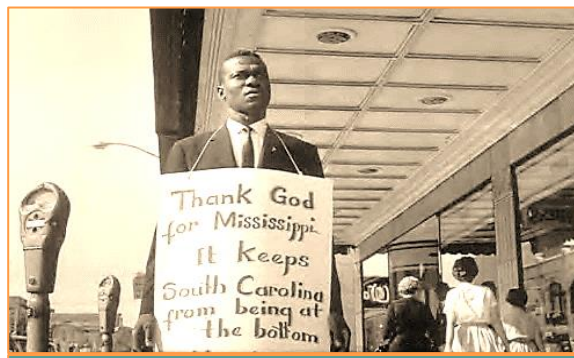
**1580 Main Street**

**CRM**

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. See <https://www.columbiasc63.com/>

<http://www.nationalregister.sc.gov/richland/S10817740044/index.htm>

**SI: 4.5.CC, 5.4.CC, 5.4.E, 5.4.CE, 8.5.CX, USHC.5.CC, USHC.5.E**  
**STA: TA-CRM-4**



**Lennie Glover, Downtown Columbia 1961/Kress Building**

### **Ladson Presbyterian Church NR**

**1720 Sumter Street**

**ANTE CWR**

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



**Ladson Presbyterian Church**

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 on Sumter St. for the African American members, 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 formerly enslaved, 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 church that stands today. <http://www.nationalregister.sc.gov/richland/S10817740126/index.htm>

SI: 2.CG.1, 2.CG.2, 4.5.P, 4.5.CX, 4.5.CC, 5.4.CC, 5.4.E, USHC.2.CX, USHC.3.CX, USHC.3.E

### **Ladson Presbyterian Church HM**

**At the church, 1720 Sumter Street**  
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 and rebuilt 1896. The

title was transferred to Ladson Church trustees in 1895.

*Erected by Columbia Sesquicentennial Commission, 1936*

### **The Lighthouse & Informer HM** **1507 Harden Street** CRM

*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 (1910-1987). 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.

#### **Back 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*

SI: 2.CG.1, 2.CG.2, 4.5.CC, 5.4.CC, 5.4.E, 8.5.CX, USHC.3.CE, USHC.3.CX, USHC.3.E, USHC.5.CC, USHC.5.E

### **Mann-Simons Cottage NR**

**1403 Richland Street** ANTE

This structure 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 enslaved and purchased her freedom. According to family

tradition, Mann walked from Charleston to Columbia and was living in this house 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. (The current house, which is an Historic Columbia Foundation museum, is believed to have been constructed after Ms. Mann's death.

<http://www.nationalregister.sc.gov/richland/S10817740026/index.htm>

SI: 2.CG.2  
STA: TA-MTP-1  
SLP: LP-MTP-1



**Mann-Simons Cottage**

### **Mann-Simons Cottage HM** **1403 Richland Street**

*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.

*Back* 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*

### **I. DeQuincey Newman House**

**2210 Chappelle Street HM**

**CRM**

*Front* Isaiah DeQuincey Newman (1911-1985), Methodist minister, civil rights leader, and state senator, lived here from 1960 until his death. Born in Darlington County, he attended Claflin College and was a graduate of Clark College and Gammon Theological Seminary. Newman, a long-time pastor, was also a major figure in the Civil Rights Movement in S.C. for more than forty years, beginning in the 1940s.

*Back* In 1943 Newman helped found the Orangeburg branch of the National Association for the Advancement of Colored People. State field director of the S.C. NAACP 1960-69, he later advised governors and Congressmen on poverty and on improving housing and medical care in S.C. In 1983 Newman became the first black member of the S.C. Senate since 1888. He resigned in 1985 because of ill health and died a few months later.

*Sponsored by the South Carolina United Methodist Advocate, 2012*

**SI: 5.4.CE, 5.4.CC, 8.5.CX**

**USHC.5.CC, UShC.5.E**

### **North Carolina Mutual Building NR**

**1001 Washington Street**

**MAJC**

The North Carolina Mutual Building was constructed in 1909 by the North Carolina Mutual and Provident Association, which later became the largest black-owned insurance company in the United States. North Carolina Mutual filled a void for African Americans by providing

life insurance at a time when it was difficult or impossible for them to purchase life insurance from white-owned companies. The brick structure included two stores on the first floor and nine offices on the second. North



Carolina Mutual used three of the offices and rented the other spaces to small African American-owned businesses, which provided needed goods and services to South Carolina's black population during the years of Jim Crow segregation. The businesses in the building included barbershops, beauty shops, tailors, dressmakers, shoe repair shops, and restaurants. The building also housed the offices of African American professionals including physicians and a lawyer. In addition, the North Carolina Mutual Building provided a social role in Columbia's African American community. In 1927 the Palmetto Grand Lodge, Free and Accepted Ancient York Masons bought the building and added a third story, which the lodge used as a meeting hall until the early 1940s.

<http://www.nationalregister.sc.gov/richland/S10817740103/index.htm>

**SI: 2.G.3, 2.CG.1, 2.CG.2, 4.5.CC, 5.4.CC, 5.2.E, 5.4.E, 8.5.CX**

**STA: TA-MTP-7**

### **Matthew J. Perry House HM**

**2216 Washington Street**

**CRM**

*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.

*Back* 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*

**SI: 1.CG.2, 2.CG.1, 2.CG.2, 5.4.CC, 5.4.E, 5.4.CE, 8.5.CX**

### **Pine Grove Rosenwald School HM**

**937 Piney Woods Road**

**MAJC**

*Front* This school, built in 1923 at a cost of \$2,500, is one of 500 African-American schools in S.C. funded in part by the Julius Rosenwald Foundation from 1917 to 1932. It is a two-room school typical of smaller Rosenwald schools. From 1923 to 1950 an average of 40-50 students a year attended this school, in grades 1-7.

*Back* This school closed after the 1949-50 school year, when many districts were consolidated. It was sold to the Pine Grove Community Development Club in 1968, then to the Richland County Recreation Commission in 2002. Pine Grove



Rosenwald School was listed in the National Register of Historic Places in 2009.

*Erected by the Richland County Recreation Commission, 2011*

**SI: KG2, K.CG.1, K.CG.2, 2.G.3, 2.CG.2, 4.5.P, 4.5.CX, 4.5.CC, 5.4.CC, 5.4.E, USHC.5.CC, USHC.5.E**

**Randolph Cemetery NR**  
**Adjacent to Elmwood Cemetery near I-126**

**CWR**

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.

<http://www.nationalregister.sc.gov/richland/S10817740105/index.htm>

**SI: 2.CG.1, 2.CG.2, 4.5.P, 4.5.CX, 4.5.CC, 5.4.CC, 5.4.E, 4.5.P, 4.5.CE, USHC.2.CX, USHC.3.CX, USHC.3.E**  
**STA: TA-CWR-4**

**Randolph Cemetery HM**  
**At the West terminus of Elmwood Avenue**

*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



**Memorial Obelisk/Randolph Cemetery**

Freedmen's Bureau, and a newspaper publisher before he was elected to represent Orangeburg County in the S.C. Senate in 1868.

*Back* 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*

**Robert Weston Mance House**

**2216 Washington Street HM**

**MAJC**

*Front* The Robert Weston Mance House, built in 1903, stood here at the corner of Pine and Hampton Streets until 2008. A two-story American Foursquare frame house, it was later clad in brick veneer. It was built for grocers Thomas J. and Ida Roberts, whose store was next door. Rev. Robert W. Mance (1876-1930) acquired the house in 1922. After his death Dr. Robert W. Mance, Jr. (1903-1968) lived here until 1957.

*Back* Rev. Robert W. Mance, an African Methodist Episcopal minister, lived here while he was president of Allen University 1916-1924. Dr. Robert W. Mance, Jr. was a physician, superintendent of Waverly Hospital, and civil rights activist. Three Allen University presidents lived here from the 1950s to the 1980s. A new dormitory project here resulted in the relocation of the house two blocks E to Heidt Street in 2008.

*Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2010*

**SI: 5.4.CC, 5.4.E, USHC.2.CX, USHC.3.CX, USHC.3.E**

**Sidney Park C.M.E. Church NR**  
**1114 Blanding Street**

Sidney Park Christian Meth

**MAJC**

Episcopal Church was established in 1886 when 600 members broke away from Bethel A.M.E. Church and affiliated with the then Colored Methodist Episcopal 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.

<http://www.nationalregister.sc.gov/richland/S10817740112/index.htm>

## Modjeska Monteith Simkins House NR

2025 Marion Street

MAJC  
CRM

This house, built c. 1900, became the home of Modjeska Monteith Simkins (1899-1992) in 1932. Simkins was a



Modjeska Monteith  
Simkins

leader in health reform for African Americans and an ardent supporter of equal rights. She was Director of Negro Work for the South Carolina Tuberculosis Association for eleven years in the 1930s and early 1940s. In this position, she traveled across the state supervising clinics and educating people about good health practices. Simkins was also an activist in the fight for civil rights for African Americans in Columbia and South Carolina. Beginning in the early 1930s she helped lobby for a federal anti-lynching bill, protested police brutality in Columbia, and became a leader in the National Association for the Advancement of Colored People (NAACP). Simkins helped organize a state branch in South Carolina, served as state secretary, and worked on civil rights litigation. For example, she was actively involved in the *Briggs v. Elliott* case in South Carolina, the first in a series of court cases culminating in the landmark U.S. Supreme Court decision, *Brown v. Board of Education of Topeka* that ruled separate schools for African American children were inherently unequal. Simkins' home was used not only as her residence but also

as lodging for other civil rights leaders, offices, and meeting rooms. Thurgood Marshall frequently stayed there as he was developing the groundwork for the *Briggs v. Elliott* case. For more information about Ms. Simkins, see: <https://www.scpnet.com/modjeskaschool/booklets/>

<http://www.nationalregister.sc.gov/richland/S10817740102/index.htm>

SI: 1.CG.2, 2.CG.1, 2.CG.2, 4.5.CC, 5.4.CC, 5.4.E, 5.4.CE, 8.5.CX, USHC.5.CC, USHC.5.E  
STA: TA-MAJC-7, TA-CRM-3  
SLP: LP-MTP-1

## Modjeska Simkins House HM 2025 Marion Street

*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.

*Back* 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

Main and Gervais Streets  
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.

<http://www.nationalregister.sc.gov/richland/S10817740006/index.htm>

SI: 1.CG.3, 2.CG.1, 2.CG.2, 4.5.P, 4.5.CX, 4.5.CC, 5.4.CC, 5.4.E, 8.3.P, 8.4.CX, 8.4.CC, USHC.2.CX, USHC.3.CX, USHC.3.E  
SLP: LP-CWR-3

## Victory Savings Bank HM 919 Washington Street

MAJC  
CRM

*Front* Victory Savings Bank, founded in 1921, was the first, and for many years the only, black-owned bank in S.C. It was chartered by I.S. Joseph as president and I.S. Leevy and C.E. Stephenson as vice presidents, and opened at 1107 Washington St. in the heart of Columbia's black business district. It was in this building 1955-1985, then moved to Sumter St., where it became S.C. Community Bank in 1999.

*Back* Dr. Henry D. Monteith, who became president in 1948, led the bank for many years. His sister Modjeska Monteith Simkins, notable civil rights leader, held several positions here. This bank offered loans to blacks after widespread economic reprisals, many related to the Clarendon County school desegregation case *Briggs v. Elliott*,



Unveiling of the Modjeska Simkins Way sign in Columbia, 9-20-19 Photo by A.M. Shinault-Small



later included in the landmark *Brown v. Board of Education* case (1954).  
Sponsored by the City of Columbia,  
2014

### Visanska-Starks House HM

2214 Hampton Street

MAJC

*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.

*Back* 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*

SI: 1.H.1

### Waverly Five And Dime HM

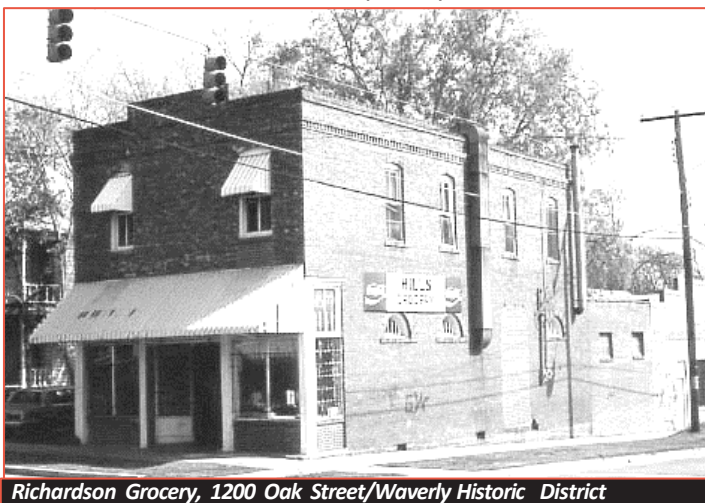
2317 Gervais Street

CRM

*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.

*Back* **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



Richardson Grocery, 1200 Oak Street/Waverly Historic District

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*

SI: 2.H.1, 4.5.CC

### Waverly Historic District NR

Roughly bounded by Harden, Gervais, Heidt, Hampton, and Taylor Streets

MAJC  
CRM

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's original limits. By the end of the nineteenth century it had developed into a populous, racially-diverse residential neighborhood. In the twentieth century, with the proximity of Allen University and

Benedict College 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.

<http://www.nationalregister.sc.gov/richland/S10817740098/index.htm>

SI: 2.CG.1, 2.CG.2, 2.CG.3, 2.G.3

STA: TA-MTP-1

### Waverly Historic District HM

1400 block of Harden Street

*Front* Waverly has been one of Columbia's most significant black communities since the 1930s. The city's first residential suburb, it grew out of a 60-acre parcel bought by Robert Latta in 1855. Latta's widow and children sold the first lots here in 1863. Shortly after the Civil War banker and textile manufacturer Lysander D. Childs bought several blocks here for development. Waverly grew for the next 50 years as railroad and streetcar lines encouraged growth.

*Back* The City of Columbia annexed Waverly in 1913. Two black colleges, Benedict College and Allen University, drew many African Americans to this area as whites moved to other

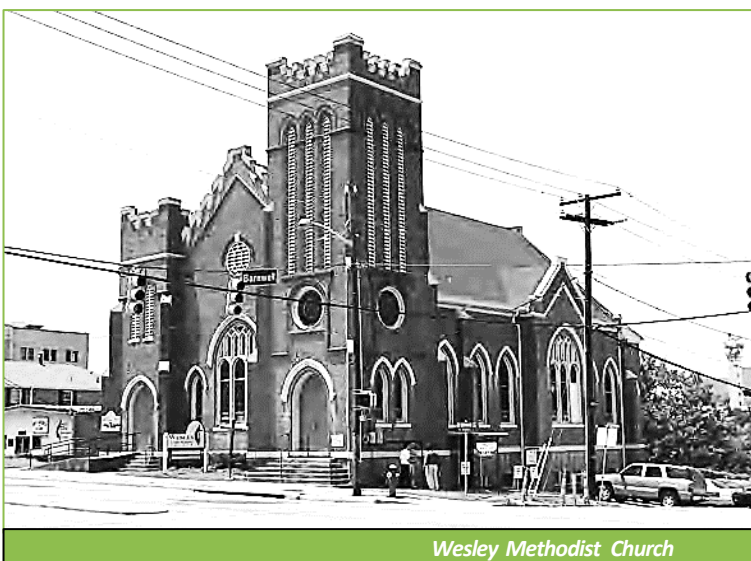
city suburbs. By the 1930s this community was almost entirely black. The Waverly Historic District, bounded by Gervais, Harden, and Taylor Streets and Millwood Avenue, was listed in the National Register of Historic Places in 1989.

*Erected by the Historic Columbia Foundation, the City of Columbia, and the S.C. Department of Transportation, 2011.*

### **Wesley Methodist Church HM**

**1727 Gervais Street** **CWR MAJC**

*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



*Wesley Methodist Church*

own chapel. About 1910 the Columbia Mission bought this lot and was renamed Wesley Methodist Episcopal Church.

*Back* 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*

**SI: 2.CG.2, 2.CG.3, 8.4.CC, 8.4.CX**

### **A.P. Williams Funeral Home NR**

**1808 Washington Street** **CRM**

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.  
<http://www.nationalregister.sc.gov/richland/S10817740136/index.htm>

**SI: 1.H.1, 2.H.1**

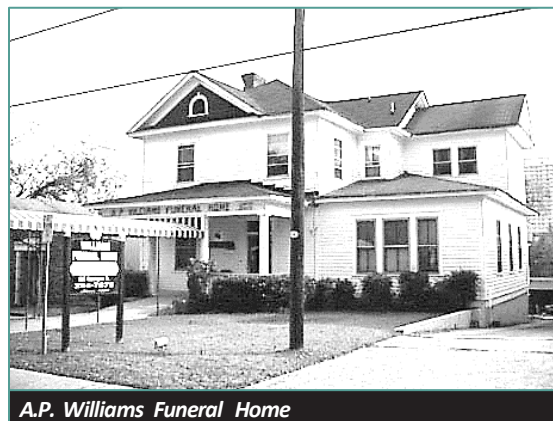
**STA: TA-MTP-7**

### **Zion Baptist Church HM**

**801 Washington Street** **CWR CRM**

*Front* Zion Baptist Church first organized in 1865 and met in a humble dwelling on Gadsden St. The congregation moved to this site in 1871. The current sanctuary, the second on this spot, was built in 1916. Zion Baptist has long served as a center for community organization. Both the Women's Baptist Educational

and Missionary Convention of S.C. (1888) and the Women's Auxiliary to



*A.P. Williams Funeral Home*

the Gethsemane Baptist Association (1919) were founded here, as were other important missions.

*Back* In 1930 Dr. Matilda Evans, the first African American woman to have a practice in the state, started a free clinic in the basement of the church. It served 700 patients on its first day. On March 2, 1961 over 200 African American students met at Zion Baptist before beginning their march to the State House to protest racial segregation. The U.S. Supreme Court later overturned the convictions of those students arrested during the march in the case *Edwards v. S.C.* (1963).

*Sponsored by Zion Baptist Church, 2014*

**SI: 8.3.CO, 8.4.CC, 8.4.CX, 8.5.CO, 8.5.CX, USHC.2.CC, USHC. 2.CX, USHC.2.E**

### **Zion Chapel Baptist Church No. 1 HM**

**130 Walter Hills Road** **CWR**

*Front* This African-American church was organized ca. 1865 when four men left Sandy Level Baptist Church, founded before the Revolution with both white and black members, to form their own congregation. They elected Rev. Joe Taylor as their first pastor and held early services in a brush arbor nearby.

*Back* The first permanent church here, a log building, was replaced by a frame church 1907-1922, during the pastorate of Rev. T.H. McNeal. It was covered in brick veneer in 1941, then extensively renovated 1964-



1978, during the pastorate of Rev. A.J. Grove, Sr. The historic church cemetery dates to the 1880s.

*Sponsored by the Richland County Conservation Commission and the Congregation, 2013*

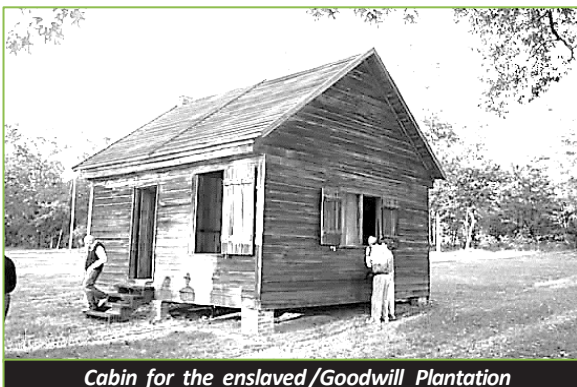
## Eastover Vicinity

### Goodwill Plantation NR

North side of US Highway 378 near the Wateree River

ANTE

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 were enslaved and forced to be the work force for the plantation. A mill pond and an extensive canal irrigation system constructed by the enslaved 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



Cabin for the enslaved/Goodwill Plantation

quite profitable, producing subsistence crops and cotton as its largest cash crop. In 1858, Edward Barnwell Heyward purchased Goodwill Plantation. During the Civil War, the enslaved people from the family's lowcountry plantations were sent to Goodwill. It is estimated that as many as 976 bondsmen resided at Goodwill during the war. Two 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 produced cotton, grain, and subsistence crops on the property. One tenant house, constructed c. 1910, is still standing.

<http://www.nationalregister.sc.gov/richland/S10817740085/index.htm>

SI: 3.4.2.HS, 3.4.3.AG, 8.3.CX, USHC.2.CX, USHC.2.E

STA: TA-ANTE-2, TA-MTP-1  
SLP: LP-MTP-2



Siloam School

### Siloam School NR

1331 Congaree Road

MAJC

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.

<http://www.nationalregister.sc.gov/richland/S10817740108/index.htm>

STA: TA-MAJC-2

### St. Phillip A.M.E. Church HM

At the church, 4351 McCords Ferry Road

ANTE

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*

STA: TA-MTP-8

### St. Phillip School NR

4350 McCords Ferry Road

MAJC

St. Phillip School, which was built c. 1938, took its name from St. Phillip African Methodist Episcopal Church, which stands directly across McCords Ferry Road from the school. When the school was first founded c. 1915, a building was constructed next to St. Phillip A.M.E. Church; this school building stood until c. 1929. The present three-room school building

was probably constructed soon after Richland County School District 9 purchased the four-acre lot. By 1939 St. Phillip School was a three-teacher school valued at \$4,500. The school is associated with some positive changes to public education in Richland County in the first half of the twentieth century - a longer school year,

increased expenditures per student, and improved teacher salaries. Yet there remained vast disparities between educational opportunities for black and white children. By 1930, the average spent on each white student in Richland County was \$71.71, while only \$13.69 was spent on each black student. St. Phillip School, which closed in 1959, held an important place in the social life of the community in addition to its educational function.

<http://www.nationalregister.sc.gov/richland/S10817740109/index.htm>

SI: 4.5.CC



St. Phillip School

### **St. Thomas Protestant Episcopal Church NR**

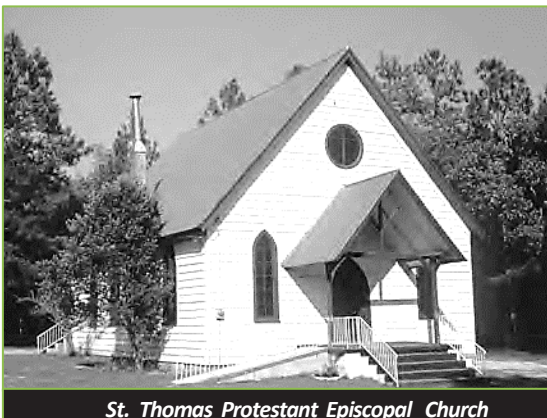
CWR  
MAJC

Near junction of US Highway 601 and SC Highway 263

St. Thomas' Protestant Episcopal Church was constructed in 1893. It is a simple wood frame building displaying elements of the Gothic Revival style including a Gothic-arched doorway and lancet windows. The interior features beaded board wainscoting and a ceiling with exposed beams and trusses. In the 1870s Bishop William Bell White Howe, concerned about the lack of mission work of the Episcopal Church among the African American population, established missions for African Americans in the Columbia and Charleston areas. He appointed Rev. Thomas Boston Clarkson to minister to the African American residents of Lower Richland County. Rev. Clarkson oversaw the construction of a chapel in the sandhills near Eastover on the site of the present church. The chapel was built with funds donated by Rev. James Saul of Philadelphia and named in his honor. Rev. Clarkson served as minister of Saul Chapel until his death in 1889. In 1891, Saul Chapel burned, and in 1892 work began on the present church. According to tradition, members of the congregation helped build the church.

<http://www.nationalregister.sc.gov/richland/S10817740087/index.htm>

SI: 8.3.CO, 8.4.CC



St. Thomas Protestant Episcopal Church

### **Gadsden Vicinity Magnolia, slave house NR**

ANTE

This house is believed to have been built about the same time as the main house at Magnolia and is located about 150 feet from it. The structure was housing for the enslaved people who had to work in the main house and was later used as a tenant house. The hipped roof wood-frame structure has a central chimney and has shutters covering the windows. The main house is 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.

<http://www.nationalregister.sc.gov/richland/S10817740078/index.htm>

SI: 2.CG.2, 2.CG.3, 3.4.2.HS

STA: TA-MTP-1

SLP: LP-MTP-2

### **Hopkins Vicinity Harriet Barber House NR**

Off of County Road 37

CWR

After the Civil War, the South Carolina Land Commission was established to assist freedmen in the purchase of land. In 1872, Samuel Barber, formerly enslaved, purchased this land from the commission. His wife, Harriet, also formerly enslaved, 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.

To learn more visit:

<https://www.harrietbarberhouse.org/>.

<http://www.nationalregister.sc.gov/richland/S10817740093/index.htm>

### **Harriet Barber House HM** Lower Richland Boulevard and Barberville Loop Road

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

*Back* Samuel Barber's wife Harriet (d. 1899) received title to this land in 1879. This one-story frame house was built ca. 1880. The Barbers' son Rev. John B. Barber (1872-1957) inherited the property in 1899. He was a schoolteacher and pastor of St. Mark and New Light Beulah Baptist churches. This house was listed in the National Register of Historic Places in 1986.

*Erected by South East Rural Community Outreach, 2010*

SI: USHC.2.CC, USHC.2.CX, USHC.2.E ,  
USHC.3.CX, USHC.3.E



Harriet Barber House



## Irmo

### **St. Paul Church HM** **835 Kennerly Road**

CWR  
MAJC

*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 in the 1850s the original small congregation worshipped in the "bush arbor;" later in the 1880s, a church was built on present Kennerly Rd. In the 1930s, this was moved to its present site 3/10 mi. N.

#### *Back* **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, 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*

## SALUDA COUNTY

### **Ridge Spring**

#### **Ridge Hill High School NR**

**206 Ridge Hill Drive**

MAJC

Ridge Hill High School, built in 1934, is significant in the areas of education and African American heritage. The Ridge Hill High School replaced a Rosenwald-funded wood clapboard school built on the same site in 1924 which burned ten years later. The Ridge Hill High School was rebuilt as a brick version of the original industrial school, using the same

six-teacher plan, the Six Teacher Community School Plan No. 6-A. The total building cost was around \$8000 in a particularly tough economic climate for Saluda County. The new Ridge Hill High School was considered



*Ridge Hill High School*

one of the finest school buildings in Saluda County. The school is a large, one-story building with a north/south orientation. Keeping the center of the building for communal uses such as an auditorium, cafeteria, and school events, the six classrooms are situated on the outer perimeter of the plan. The overall effect is symmetrical with the floor plan following an H shape. As such, the back resembles the front in form and materials. Ridge Hill was used as a high school until the 1956-1957 school year. Listed in the National Register June 9, 2010.

<http://www.nationalregister.sc.gov/saluda/S10817741011/index.htm>

SI: USHC.5.CC, USHC.5.E

### **Saluda Vicinity**

#### **Faith Cabin Library Site HM** **Intersection of US Highway 378** **and County Road 65**

MAJC

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*

SI: 2.CG.2, 2.CG.3, 4.5.CC, 8.5.CX  
STA: TA-MAJC-3

## SPARTANBURG COUNTY

### **Pacolet Vicinity**

#### **Marysville School NR**

**Sunny Acres Road**

MAJC

Marysville School in the town of Pacolet was listed in the National Register on January 9, 2007. The Pacolet Manufacturing Company built Marysville School in 1915 to educate the children of the African American families that worked in the mills



*Marysville School*

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>

SI: 4.5.CC

STA: TA-MAJC-2

SLP: LP-CRM-1

## Spartanburg

### 15th N.Y. Infantry HM

Corner of W.O. Ezell Highway and Westgate Mall Drive **MAJC**

*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.

*Back* "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*

SI: 2.H.1, 4.5.CC, 8.5.CX

### Old City Cemetery HM

Cemetery Street **MAJC**

*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.

*Back* 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*

SI: 4.5.CC, 8.5.CX

STA: TA-MAJC-7

## SUMTER COUNTY

### Mayesville

#### Birthplace of Mary McLeod Bethune HM

US Highway 76 **MAJC**

*Front* Mrs. Bethune devoted her life to the advancement of her race. As the founder of Bethune-Cookman College, Daytona Beach, Florida, she directed its policy for thirty years. She founded the National Council of Negro Women in 1935. Honored by four presidents, she was a consultant in the drafting of the United Nations Charter.

*Back* This noted humanitarian and educator was born five miles north



Mary McLeod Bethune (on right)

of Mayesville, S.C., on July 10, 1875. She was one of the first pupils of the Mayesville Mission School, located fifty yards west of this marker, where she later served as a teacher. She died on May 18, 1955, and is buried at Bethune-Cookman College.

*Erected by the Sumter County Historical Commission, 1975*

SI: 1.CG.2, 1.H.1, 2.CG.2, 2.CG.3, 2.H.1, 4.5.CC, 5.4.CC, 5.4.CE, 8.5.CX, USHC.5.CO, USHC.5.CC, USHC.5.CE, USHC.5.E

STA: TA-MAJC-4, TA-MAJC-7

SLP: LP-MAJC-1

### Mayesville Vicinity

#### Goodwill Parochial School NR

295 North Brick Church Road **MAJC**

This two-story wood frame building was constructed c. 1890 to replace



Goodwill Parochial School

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, amid 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.

<http://www.nationalregister.sc.gov/sumter/S10817743006/index.htm>

SI: 4.5.CC, 4.5.CX, 4.5.E, 4.5.P

STA: TA-MAJC-2



## Stateburg

### Ellison House NR

SC Highway 261

ANTE

This house, which was built c. 1816, was purchased in 1838 by William Ellison, a free African American. He became a successful plantation owner, also owning and operating a cotton gin. Ellison owned over 900 acres of land and 63 slaves in 1860. The census of the same year shows Ellison to be one of 171 African American slaveowners in South Carolina. His house is included in the Stateburg Historic District.

SI: 1.H.1, 3.4.2.HS, 3.4.3.AG, 8.3.CX

STA: TA-ANTE-3



Ellison House

## Sumter

### Kendall Institute HM

Watkins Street

CWR

*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.

*Back* The pastors of the Second Presbyterian Church of Sumter were also principals of Kendall Institute: Revs. J.C. Watkins (1891-1903); A.U. Frierson (1903-1916); J.P. Foster (1916-1928); and J.P. Pogue (1928-1932). Under Foster's tenure the institute boasted 272 students in 1918 and added agricultural and industrial

classes and athletics. It closed in 1932 after the Presbyterian Church in the U.S.A. stopped funding its Southern parochial schools during the Depression.

*Erected by the Sumter County Historical Commission, 2006*

SI: 2.CG.2, 2.CG.3, 4.5.CC, 4.5.CX, 4.5.E, 4.5.P

## Sumter Vicinity

### Enon Baptist Church HM

MAJC

**At the church, 2990 Pinewood Road**

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*

### St. Paul African Methodist Episcopal Church HM

835 Plowden Mill Road, off SC Highway 58

MAJC

*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. Brogden and built a sanctuary there. First church officers were trustees Cuff Brogden, Robert Brogden, and James Witherspoon. By 1880 the church was affiliated with the South Carolina Conference of the African Methodist Episcopal Church.

*Back* 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

## Union

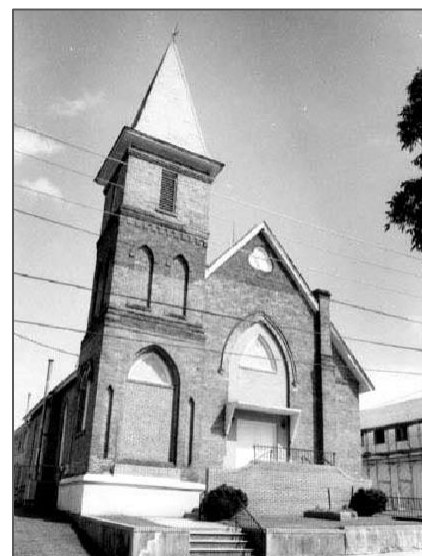
### Corinth Baptist Church NR

302 North Herndon Street

MAJC

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.

<http://www.nationalregister.sc.gov/union/S10817744028/index.htm>



Corinth Baptist Church

### Sims High School HM

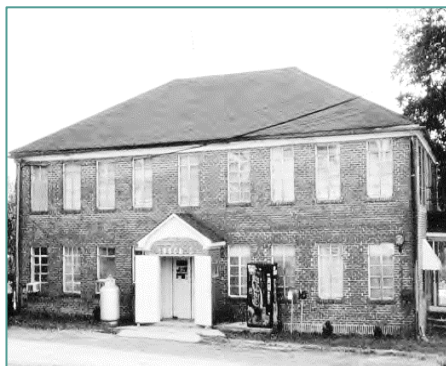
Union Boulevard

MAJC

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*

SI: K.H.2, 2.G.3, 4.5.CC, 5.4.CC, 5.4.CE,  
 8.5.CX, USHC.5.CC, USHC.5.E



*Union Community Hospital*

### **Sims High School HM** **200 Sims Drive**

MAJC

*Front* Sims High School, located here from 1956 to 1970, replaced a 1927 school on Union Boulevard, which in 1929 had become the first state accredited high school for African-American students in the upstate. It was named for Rev. A.A. Sims, founder and first principal 1927-1951. James F. Moorer, principal 1951-1969, also coached the football team to 93 consecutive conference wins 1946-1954. C.A. Powell, who was white, was the school's last principal, 1969-1970.

*Back* A new school was built here in 1956. Notable alumni include the first black head coach in NCAA Division I-A football, the first coach of a black college basketball team in the National Invitational Tournament, and the first black Chief of Chaplains of the United States Army. Sims High School closed in 1970 with the desegregation of Union County schools. This building housed Sims Junior High School 1970-2009. Sims Middle School opened on Whitmire Highway in 2009.

*Erected by the Sims High School  
 Reunion Committee, 2011*

### **Union Community Hospital NR** **213 West Main Street**

MAJC

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 racial segregation prevented him from practicing medicine in the local hospital and from admitting patients to it. He decided that African Americans deserved better medical care and raised funds to establish a hospital for them. An old boarding house was rented and later brick-veneered and modified for use as the hospital. Union County also began providing support for the new hospital. The hospital, which was expanded in 1949, served as Dr. Long's office and provided beds for more intensive care. After Dr. Long became certified to perform surgery, the hospital provided a site for basic surgical procedures. In 1934, Dr. Long began holding continuing education clinics at the hospital for African American physicians and dentists from neighboring towns. The clinics were successful and Dr. Long continued to hold them every year for forty-two years. Featuring locally and nationally known physicians of both races, the clinics began to draw physicians from across the Carolinas and Georgia. They provided an invaluable service to African American physicians by giving them a rare opportunity to keep abreast of new developments.

<http://www.nationalregister.sc.gov/union/S10817744025/index.htm>

SI: 2.G.3, 2.H.1, 4.5.CC, 8.5.CX  
 STA: TA-MTP-7

### **Union Community Hospital HM** **213 West Main Street**

*Front* Union Community Hospital served the black community of Union County and nearby areas from 1932 to 1975. Built as a house ca. 1915, it was converted into a hospital by Dr. L.W. Long in 1932 with the support of several local churches. The building was covered in brick veneer in the 1930s, and a rear addition was built in 1949. The hospital was listed in the National Register of Historic Places in 1996.

#### **Back 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*



*Dr. L. W. Long*



## WILLIAMSBURG COUNTY

### *Bloomingvale Vicinity*

#### **Mt. Zion A.M.E. Church HM** SC Highway 527 CWR

*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.

*Back* 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*

STA: TA-MTP-8

## Greeleyville

#### **McCollum-Murray House NR** C.E. Murray Boulevard MAJC CRM

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



McCollum-Murray House

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.

<http://www.nationalregister.sc.gov/williamsburg/S10817745011/index.htm>

#### **McCollum-Murray House HM** 72 C.E. Murray Boulevard

*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.

*Back* 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*

## Kingstree

#### **Stephen A. Swails House HM** CWR

#### **Corner of Main and Brooks Streets**

*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.

*Back* 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*

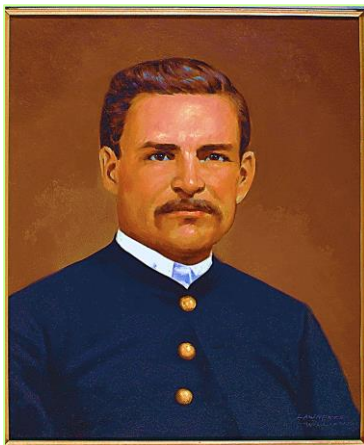
SI: USHC.2.CC, USHC.2.CX, USHC.2.E, USHC.3.CX, USHC.3.E  
SLP: LP-CWR-1

**Stephen A. Swails**

U.S. Army 1<sup>st</sup> Lt.,  
SC Senator, Attorney,  
Intendant, Newspaper  
Editor

More info:

<http://www.prideandjourney.com/index.php/featured-bios/stephen-atkin-swails>



of at least eight extant Rosenwald schools of this type in South Carolina. It was placed on a four-acre site, which exceeded the recommended lot size and provided ample space for outdoor activities and a well and outhouse. There is a non-contributing outhouse behind the school, but it is not known if this is the original privy.

In its original location, the building was oriented so that the classrooms received east and west light. About 1960, the school building was moved on the same piece of property to accommodate the widening of South Anderson

Road. Since the school was closed in 1956, the Liberty Hill Missionary Baptist Church has assisted the Rock Hill School District in maintenance and security responsibilities.

SI: 8.3.CO, 8.4.CC, 8.4.CX, 8.5.CO, 8.5.CX, USHC.2.CX, USHC.2.CC, USHC.2.E

## Newport Vicinity

**William Hill (1741-1816) HM**

About 4 miles north of Newport on SC Highway 274

COLR

*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.

*Back* **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 forgersmen,

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*

## Rock Hill

**Afro-American Insurance Company Building NR**

MAJC

558 South Dave Lyle Boulevard

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



**Afro-American Insurance Company Building**

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

## YORK COUNTY

### Catawba

**Catawba Rosenwald School**

3071 South Anderson Road NR

MAJC

The Catawba Rosenwald School was built in 1924-25 to serve the African-American community in southeastern York County. It was known as the Catawba School on official lists of Rosenwald schools but is generally known as the Liberty Hill School locally because of its association with Liberty Hill Missionary Baptist Church nearby. The school is significant for its association with African-American public education and ethnic heritage and as a extant example of an architectural design typically associated with schools funded in part by the Julius Rosenwald Fund. It was one of twenty schools built in York County with funds from the Rosenwald program between 1917 and 1932. Of these schools, only two, the Catawba Rosenwald School and the Carroll Rosenwald School, are known to be extant. The Catawba School is built according to Rosenwald Plan # 20 as a two-teacher rural school. The local builder is unknown. The Rosenwald fund contributed \$700 of the total cost of \$2,800. It is one



including a formal composition, strong use of corbelling, and a mixture of different colors of brick.

<http://www.nationalregister.sc.gov/york/S10817746026/index.htm>

SI: 2.G.3, 4.5.CC, 4.5.E, USHC.3.CE  
TA: TA-MTP-7

### **Afro-American Insurance Company Building HM**

**558 South Dave Lyle Boulevard**

This building, constructed ca. 1909, was built for the Afro-American Insurance Co., a black-owned firm with offices throughout the South. It was designed by William W. Smith (1862-1937) of Charlotte, an African-American builder and designer. Smith, though not a registered architect, was well-known for his designs in N.C. and S.C. The building was listed in the National Register of Historic Places in 1992.

*Sponsored by the African-American Cultural Resources Committee of Rock Hill, 2014*

### **Clinton Junior College HM**

**1029 Crawford Road**

MAJC

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*

SI: K.H.2, 2.H.1  
STA: TA-CWR-6

### **Emmett Scott School HM**

**At the Emmett Scott Center,**

**801 Crawford Road**

MAJC

*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.

*Back* This property is owned by the City of Rock Hill and has been a neighborhood recreation center since the school closed in 1970. Seven principals served the Emmett Scott School during its fifty-year existence: Frank H. Neal 1920-1924; L.B. Moore 1924-1938; Ralph W. McGirt 1938-1959; W.H. Witherspoon 1959-1967; George Land 1967; Richard Boulware 1968; Samuel Foster 1969-1970.

*Erected by Emmett Scott Alumni and Affiliates, 1996*

SI: K.H.2, 2.G.3, 4.5.CC  
STA: TA-MAJC-2

### **Friendship School HM**

**445 Allen Street**

MAJC  
CRM

*Front* Friendship College, on this site from 1910 to 1981, was founded in 1891 by Rev. M.P. Hall and sponsored by the Sunday Schools of the black Baptist churches of York and Chester counties. It first met in nearby Mt. Prospect Baptist Church before acquiring 9 acres here in 1910. Also called Friendship Normal and Industrial Institute, it was chartered in 1906 and combined an elementary and secondary school curriculum with an industrial education for much of its history.

*Back* Friendship Junior College Dr. James H. Goudlock was president here 42 years, 1931-1973. The college dropped grades 1-7 in 1938, then dropped grades 8-12 in 1950 and became Friendship Junior College. In 1960-61, students who protested segregation at "sit-ins" at McCrory's on Main St. became pioneers of the Civil Rights Movement. The struggling junior college closed in 1981, and the buildings on this site were demolished in 1992.

*Sponsored by the African-American Cultural Resources Committee of Rock Hill, 2014*

SI: 4.5.CC, 4.5.CX, 4.5.E, 4.5.P, 8.3.CO, 8.4.CC, 8.4.CX, 8.5.CO, 8.5.CX, USHC.2.CC, USHC.2.CX, USHC.2.E

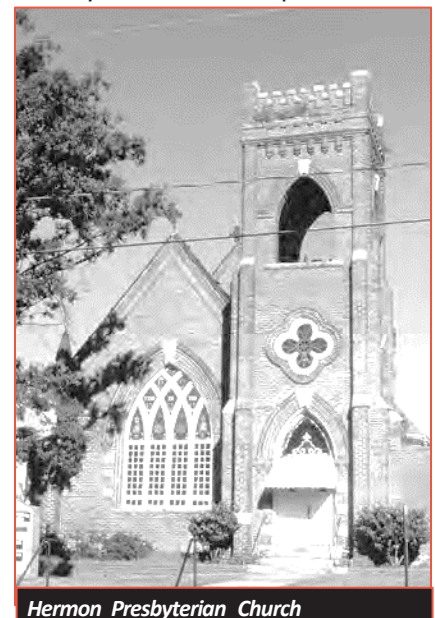
STA: TA-CRM-10  
S LP: LP-CRM-4

### **Hermon Presbyterian Church NR**

**446 Dave Lyle Boulevard**

CWR  
CRM

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*

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.

<http://www.nationalregister.sc.gov/york/S10817746029/index.htm>

STA: TA-MTP-2

## McCrary's Civil Rights

### Sit-Ins HM

CRM

137 E. Main Street

*Front* This building, built in 1901, was occupied by McCrary'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 McCrary'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.

### Back "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 McCrary'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*

SI: 4.5.CC, 8.5.CX, USHC.5.CO, USHC.5.CE, USHC.5.CC, USHC.5.E

STA: TA-CRM-4

SLP: LP-CRM-1

## Mount Prospect Baptist Church HM

339 West Black Street

MAJC

*Front* This church, founded in 1883, first held services in private homes in Rock Hill. Formally organized as First Baptist Church, Colored, in 1885, it was later renamed Mt. Prospect Baptist Church. Its first pastor, Rev. Thomas S. Gilmore (1855-1938), served here 55 years, until his death in 1938. The first permanent church, a frame building, burned and was replaced by a second frame church about 1900.

*Back* In 1891 Mount Prospect hosted the first classes of Friendship College, founded by Rev. M.P. Hall to offer an education to Rock Hill blacks before

there was a public school for them. The school held classes here until 1910. The second church burned in 1914, and this brick church, with Romanesque Revival elements, was built in 1915. It was listed in the National Register of Historic Places in 1992.

*Sponsored by the African-American Cultural Resources Committee of Rock Hill, 2014*

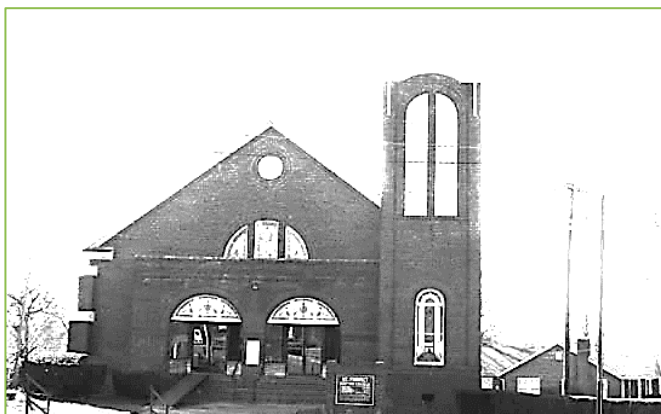
## New Mount Olivet A.M.E.

### Zion Church HM

MAJC

527 South Dave Lyle Boulevard

*Front* This church, organized in 1873, held its first services in private homes and then under a brush arbor on Pond St., near the railroad tracks. First called Mt. Olivet Methodist Zion Church, it bought this tract in 1896 and built its first permanent church, a frame building, in 1898. Renamed Mt. Olivet A.M.E. Zion Church ca. 1900, it built this brick church 1923-27, under Revs. J.D. Virgil and C.L. Flowers.



Mount Prospect Baptist Church

*Back* The church was renamed New Mount Olivet A.M.E. Zion Church in 1937. In May 1961, when an interracial group sponsored by the Congress of Racial Equality (CORE) launched the first Freedom Rides from Washington to New Orleans, the first violent opposition in the South occurred in the bus station in Rock Hill. That night this church held a mass

meeting to honor and support the Freedom Riders.

*Sponsored by the African-American Cultural Resources Committee of Rock Hill, 2014*

## York

## Allison Creek Presbyterian Church HM

CWR

5780 Allison Creek Road

*Front* This church was founded in 1854 by residents of the Clay Hill community on Allison Creek, who were members of Bethel (1769) and Ebenezer (ca. 1785) Presbyterian churches. They built this church soon afterwards, on land donated by J.D. Currence. Rev. J.R. Baird, the first pastor here, served until 1866. *Back* African-American Graveyard A graveyard just E of the church cemetery was begun in the 1850s for both slave and free black members of the church. Used until ca.1896, it contains about 300 graves, 14

with engraved stones and the rest marked by field stones or unmarked. After 1865 black members of Allison Creek left to form Union Baptist (1892), Liberty Hill A.M.E. Zion (1896), and New Home A.M.E. Zion (1897).

*Sponsored by the Culture & Heritage Museums of York County, 2014*



The young men who became known as the Friendship 9 while they were incarcerated, 1961. More: <https://friendship9.org/>



# TEACHING ACTIVITIES - BY TIME PERIOD

(Counties where properties are located are noted in parentheses.)

## Colonization and the Revolution (1670-1800) **COLR**

### **TA-COLR-1 Plantation Life**

Properties: Fish Hall Plantation (Beaufort)  
Boone Hall Plantation (Charleston)  
Roseville Plantation Slave and  
Freedman's Cemetery (Florence)

**SI: 4.2 E, 6.3 P, 8.1 CO, 8.1 CE, USHC.1.CO**

#### **SUGGESTED LESSON ACTIVITIES**

1. Working in pairs, have students describe a day in the life of a slave child, and a day in the life of a plantation owner's child. Illustrate the story. Use Nancy Rhyne's *Voices of South Carolina Slave Children* as a resource.
2. Locate one of the plantations on a current map and explain the importance of the geographic features surrounding it.

### **TA-COLR-2 Free and Enslaved African Americans**

Properties: Silver Bluff Baptist Church (Aiken)  
Fish Hall Plantation (Beaufort)  
Stono River Slave Rebellion (Charleston)  
Bonds Conway House (Kershaw)  
William Hill (York)

**SI: 4.2 E, 6.3 P, 8.1 CO, 8.1 CE, USHC.1.CO**

#### **SUGGESTED LESSON ACTIVITIES**

1. Create a visual to compare and contrast the lifestyle, jobs, and contributions to the community of the people involved with the sites.
2. Create a list of interview questions for one of the individuals discussed in class (such as William Hill or Bonds Conway) or an individual discovered during the research of these historic properties.
3. Create a graphic organizer comparing the daily life of African Americans and independent farmers.

### **TA-COLR-3 The Stono Rebellion and the 1740 Slave Code**

Property: Stono River Slave Rebellion (Charleston)

**SI: 4.2 E, 6.3 P, 8.1 CO, 8.1 CE, 8.1P, USHC.1.CO**

#### **SUGGESTED LESSON ACTIVITIES**

1. Create a "cause and effect" chart depicting conditions leading up to the Stono Rebellion.
2. Write a closing argument for the defense attorney had Jemmy gone to trial.
3. Research the 1740 Slave Codes using the original document and a transcription found at <http://www.teachingushistory.org/tTrove/1740slavecode.htm>. Then generate a list of the five slave codes that had the greatest impact.

### **TA-COLR-4 Cook's Old Field Cemetery**

Properties: Cook's Old Field Cemetery (Charleston)  
Copahee Plantation (Charleston)  
Hamlin Beach (Charleston)

**SI: 8.1 C, 8.2 CX, 8.3 P, 4.2 E, 4.1 CO, 4.1 CX, USHC-2.4**

#### **SUGGESTED LESSON ACTIVITIES**

1. Create a map of the Charleston County plantation established by the Hamlin, Hibben, and Leland families and locate the historic headstones and grave markers from the Cook's Old Field Cemetery. See: <http://mountpleasanthistorical.org/items/show/12> and <https://www.findagrave.com/cemetery/2339595/cook's-old-field-cemetery>
2. Generate a timeline utilizing fictional headstones and grave markers interspersed with actual historic events with a brief description of each.
3. Create the production notes and dialogue outline for a movie scene that takes place at the grave site pre-American Revolution in the Cook's Old Field Cemetery. The movie scene contains the delivery of the eulogy at the grave site by a family member. Students will then choose actors (alive or dead) for the characters.  
**For example:**  
Character- Rhett Hamlin to be portrayed by Channing Tatum  
Character- Scarlett Hibben to be portrayed by Marilyn Monroe  
Character- Big Sam Leland to be portrayed by Tyler Perry

# Expansion and Reform: Antebellum (1800-1860)

ANTE

## TA-ANTE-1 Textile Mills

Property: Saluda Factory Historic District (Lexington)

SI: USHC.2.CO

### SUGGESTED LESSON ACTIVITIES

1. After studying the history of textile factories during the turn of the century, research the significance of the Saluda Factory.
2. Compare the Saluda Factory's work conditions to another antebellum textile mill, Graniteville Mill in Aiken County. Refer to the National Register nominations of both for initial background information: [www.nationalregister.sc.gov/nrlinks.htm](http://www.nationalregister.sc.gov/nrlinks.htm).
3. Illustrate similarities and differences of the Saluda Factory's work conditions to that of another textile mill by creating a poster board, PowerPoint presentation, or some other creative representation.

## TA-ANTE-2 Plantations

Properties: Coffin Point Plantation (Beaufort)  
The Oaks (Beaufort)  
Seaside Plantation (Beaufort)  
Boone Hall Plantation (Charleston)  
McLeod Plantation (Charleston)  
Point of Pines Plantation (Charleston)  
Middleton Place (Dorchester)  
Arundel Plantation Slave House (Georgetown)  
Hobcaw Barony (Georgetown)  
Keithfield Plantation (Georgetown)  
Mansfield Plantation Slave Street (Georgetown)  
Pee Dee River Planters Historic District (Georgetown)  
Richmond Hill Plantation Archaeological Sites (Georgetown)  
Goodwill Plantation (Richland)

SI: 4.3 CX, 4.3 E, 8.3 P, 8.3 CX

### SUGGESTED LESSON ACTIVITIES

1. Research the triangular trade routes and the African slave trade.
2. Research antebellum rice and cotton plantations using the National Register of Historic Places nominations of the above sites ([www.nationalregister.sc.gov/nrlinks.htm](http://www.nationalregister.sc.gov/nrlinks.htm)), local newspapers, church records, etc.
3. Using research information, create a chart for each type of plantation including the following: name of plantation, location, number of enslaved African Americans, acreage, and pounds of rice produced.

4. Students will create a flow chart showing the planting, cultivating, harvesting, and processing of rice and a second one for cotton production.
5. Create models of cotton and rice plantations including the fields, the buildings, and the rivers or streams.
6. Research the cultural influence that African Americans had on the surrounding areas. Include language, music, farming techniques, food, medicine, religion, arts and craftsmanship.

## TA-ANTE-3 Free and Enslaved African Americans

Properties: Boone Hall Plantation (Charleston)  
Richard Holloway Houses (Charleston)  
Old Slave Mart (Charleston)  
Ellison House (Sumter)

SI: 4.3 CX, 4.3 E, 8.1 CO, 8.1 CE, 8.1 P, 8.4 CC, USHC.2.CX

### SUGGESTED LESSON ACTIVITIES

1. Research the practice of free blacks owning slaves of which William Ellison was an example. Books such as Larry Koger's *Free Black Slave Masters in South Carolina, 1790-1860* provide a good basis for research.
2. Take a field study to one of the above properties. Have students write their observations of this field study in a journal. Students will share observations and curriculum connections when returning to class the next day. Students will use their journals and other information researched and discussed in class to develop a presentation related to their study.
3. Research the significance of the sites using the National Register nominations: (<http://www.nationalregister.sc.gov/nrlinks.htm>), local newspapers, church records, etc.

## TA-ANTE-4 Aiken Colored Cemetery

Property: Aiken Colored Cemetery (Aiken)

SI: 8.3 P, 8.3 CX, USHC.2.CO

### SUGGESTED LESSON ACTIVITIES

1. Research each cemetery and view the photo gallery. <http://www.nationalregister.sc.gov/aiken/S10817702036/index.htm>
2. Discuss how and where African Americans were buried prior to the establishment of the Aiken Colored Cemetery. <https://www.sciway.net/hist/chicora/gravematters-1.html>
3. Create a Venn diagram comparing and contrasting the Aiken Colored Cemetery and the Zubly Cemetery. <http://www.nationalregister.sc.gov/aiken/nraiken.htm>



## TA-ANTE-5 Great Pee Dee Presbyterian Church

Property: Great Pee Dee Presbyterian Church  
(Marlboro)

SI: 8.4.P, USHC.2.CO, USHC.2.CC

### SUGGESTED LESSON ACTIVITIES

1. Examine the architectural details of the church (cupola and fanlights, for example).
2. Research black churches of the time period (Shiloh Baptist Church and Michael's United Methodist Church).
3. Create a flyer that could have advertised the purchase and renaming of the church by black Baptists in 1891.

## Civil War and Reconstruction (1860-1877)

CWR

### TA-CWR-1 Runaway Enslaved African Americans and the Underground Railroad

Property: Old Slave Mart (Charleston)

SI: 2.CG.1, 2.CG.2, 4.4.CO, 4.1.CX, 4.3.CX, 4.5.CC, 4.5.P, 8.3.CX

### SUGGESTED LESSON ACTIVITIES

1. Have students read the fictional book *Sweet Clara and the Freedom Quilt* by Deborah Hopkinson and the nonfiction book *The Underground Railroad* by Raymond Bial. Students should create a concept map examining the moral issues of slavery, considering the perspectives of both the enslaved and the enslavers. If technology is available, this can be accomplished using Kidspiration, if not, using sticky notes on a whiteboard.
2. Using the books *Sweet Clara and the Freedom Quilt* and *The Underground Railroad*, have students take the perspective of Clara and write a letter home to her aunt about her experiences traveling the Underground Railroad. Students can use an online letter generator to type and print their letters.
3. The quilt in the story *Sweet Clara and the Freedom Quilt* contained a coded message that only other runaways would recognize to help them find the

Underground Railroad. Discuss why runaway enslaved people needed coded messages. Have students create and share with the group a secret message that runaways would be able to use to find the Underground Railroad.

### TA-CWR-2 Robert Smalls

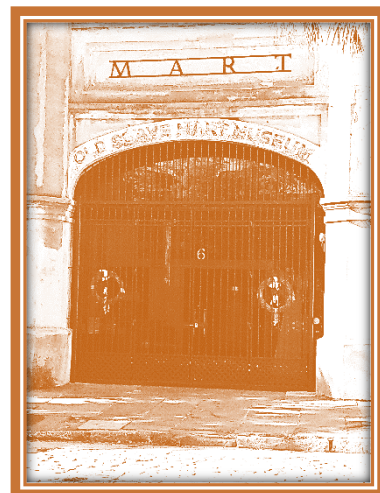
Property: Robert Smalls House (Beaufort)

SI: 4.4.CO, 4.5.CC, 4.5.E, USHC.2.CO, USHC.2.CC

### SUGGESTED LESSON ACTIVITIES

1. Using Microsoft Word, compose a short biography of Robert Smalls, including a picture of the former Congressman.
2. Write a journal entry describing Robert Smalls' daring commandeering of the Confederate steamer, *The Planter*, and its subsequent delivery to Union forces.
3. Using Microsoft Publisher, create a flyer describing details of the *USLV Maj. Gen. Robert Smalls*, a 314-foot long, 5,412-ton transport vessel, the first Army vessel named after an African American man.
4. Read *Yearning to Breathe Free: Robert Smalls of South Carolina and His Families* by Andrew Billingsley, as a class novel documenting important milestones in Robert Smalls' life.
5. Describe the different jobs held by Robert Smalls — from enslaved to harbor foreman to naval commander to legislator.

Old Slave Mart, presently a museum,  
Charleston Photo by A.M. Shinault-Small



### **TA-CWR-3 Representative Alfred Rush**

Property: The Assassination of Rep. Alfred Rush  
(Florence)

---

SI: 4.5.P, 4.5.CC, 4.5.E

---

#### **SUGGESTED LESSON ACTIVITIES**

1. Read and discuss historical marker text about Representative Alfred Rush's assassination.
  2. Discuss his important and influential role as a deacon at Savannah Grove Baptist Church and his role as a Representative during Reconstruction and a delegate to the 1868 South Carolina Constitutional Convention. Discuss some of the main features of this constitution, such as free public education, voting rights for all men, and others. You can find the 1868 Constitution online.
  3. Put the students in cooperative groups and allow them to use to write a letter to Governor Chamberlain.
    - a. *Prewriting* — pick out specific historical facts to use in the letter.
    - b. *Writing* — Write your letter from the heart and include specific historical facts.
    - c. *Revising* — allow another group to read the letter and suggest revisions.
    - d. *Editing* — Make corrections.
    - e. *Publishing* — Complete and share each group's letter.
  6. Allow students to peer review listing three positives about their classmates' letters and one comment about what could have been done differently with the letters.
- 

### **TA-CWR-4 Cemeteries**

Properties: Mt. Zion Methodist Church (Florence)  
Clinton Memorial Cemetery (Lancaster)  
Randolph Cemetery (Richland)

---

SI: 4.5.P, 4.5.CX, 4.5.E, 4.5.CC

---

#### **SUGGESTED LESSON ACTIVITIES**

1. Research the significance of the sites using the National Register of Historic Places nominations [www.nationalregister.sc.gov/nrlinks.htm](http://www.nationalregister.sc.gov/nrlinks.htm) and other

primary and secondary sources.

2. Write eulogies for fallen African American Civil War soldiers, Civil War civilians, or Reconstruction politicians.
- 

### **TA-CWR-6 Colleges/Universities**

Property: Clinton Junior College (York)

---

SI: USHC.3.CO, USHC.3.E

---

#### **SUGGESTED LESSON ACTIVITIES**

1. Research the history of Clinton Junior College using the National Register of Historic Places nomination link [www.nationalregister.sc.gov/nrlinks.htm](http://www.nationalregister.sc.gov/nrlinks.htm) and other primary and secondary sources.
  2. Research the A.M.E. Zion Church and its role in the education of African Americans.
  3. Research Revs. Nero Crockett and William Robinson and write a proposal from them on the need for a school for African Americans in York County.
  4. Dr. Sallie V. Moreland was president of Clinton for 48 years. Make a list comparing and contrasting technology during her tenure (1946-1994).
- 

### **TA-CWR-7 Schools**

Property: Penn Center (Beaufort)

---

SI: USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX, USHC.3.E

---

#### **SUGGESTED LESSON ACTIVITIES**

1. Research the Penn Center using the National Register of Historic Places nomination and other primary and secondary sources.
  2. Some South Carolina sea islands were held by the Union by 1861. Discuss what life may have been like for African Americans living there (better or worse).
  3. Research Pennsylvania Freedman's Relief Association and its relationship with Penn Center.
  4. Draw a map of the Beaufort area showing St. Helena Island.
  5. Research the Union occupation in 1861.
  6. Write an article about the occupation for the Beaufort newspaper.
  7. Research teachers Laura Towne and Ellen Murray and write a biographical sketch for each one.
  8. Research teacher Charlotte Forten and do a Venn diagram comparing her with Towne and Murray.
-



## TA-CWR-8 *Life on McLeod Plantation*

Property: McLeod Plantation (Charleston)

SI: 4.4.CO, 4.4.CE, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E

### SUGGESTED LESSON ACTIVITIES

1. Research the Freedmen's Bureau whose headquarters for the James Island District was McLeod Plantation during Reconstruction.
2. Research the 54th and 55th Massachusetts Volunteer Infantry that camped at McLeod Plantation in 1865 during the Civil War.



SC Historic Marker unveiling in May 2012 in Charleston commemorating Congressman Smalls' "borrowing" *The Planter* & escaping to freedom with his family & others in May 1862. Photo by Jannie Harriot

## TA-CWR-9 *The Seizure of the Planter*

Property: Robert Smalls House (Beaufort)

SI: USHC.2.CC, USHC.2.CX, USHC.2.E

### SUGGESTED LESSON ACTIVITIES

1. Create a fictional Facebook page for *The Planter*. Provide details about the crew, ship, missions, and friends. Be sure to include Robert Smalls, the 37th Congressional record, Northern newspaper editorials, and President Lincoln.
2. Design a cartoon strip based on the seizure of the Planter that contains a minimum of three different cartoon expressions of ideas. Cartoon strips can express ideas with a combination of artistic images and words. The words can take form through captions placed above or below the panels and through balloons/bubbles. Examples of ideas and thought manifested in smooth balloons/bubbles that end in arrows represent talk; compound bubbles/balloons make it possible for a single character to say several different things in a single frame, and undulating bubbles/balloons represent dreams or thought. Cartoon thought and ideas can also take place in names and titles.
3. Debate (compare and contrast) the significance of the seizure of *The Planter* as a turning point in the Civil War from varying perspectives and as a turning point in racial equality.

## TA-CWR-10 *Flat Creek Baptist Church*

Property: Flat Creek Baptist Church (Darlington)

SI: 8.5.CX, USHC.3.CX, USHC.3.E, USHC.3.CE, USHC.3.CX, USHC.3.E

### SUGGESTED LESSON ACTIVITIES

1. Flat Creek Baptist Church in Darlington, SC held its first services in a brush arbor. Research a brush arbor and describe how it might have looked. Draw a picture of how you imagine it would have been to have church services in a brush arbor.
2. Research training schools. Write a journal entry from the point of view of a student who gets the opportunity to attend a training school.
3. Create a timeline of school segregation and desegregation in South Carolina.
4. Reverend Henry Hannibal Butler had his first pastorate at Flat Creek Baptist Church. He was later president of Morris College. Research Morris College and create a colorful brochure to encourage students to attend college there. Include when it was founded, courses of study and majors offered, where it is located, nearby cities/towns, etc.

## TA-CWR-11 Fort Howell

Property: Fort Howell (Beaufort)

SI: 3.4.2.HS, 4.4.CE, 4.5.P, 4.5.CC, 4.5.E, USHC.2.CX, SHC.2.CC, USHC.2.E

### SUGGESTED LESSON ACTIVITIES

1. Fort Howell was built to defend Hilton Head Island and the village of Mitchelville in South Carolina. Mitchelville was a town where freedmen lived. Research freedmen and write two journal entries – one describing how you feel about becoming a freedman after being enslaved and the other telling what struggles you have now that you are a freedman.
2. Fort Howell is known for its structural integrity. Describe how it looked and how it was built. Draw a sketch of Fort Howell.
3. Create a timeline of the building of at least 5 forts in South Carolina, including Fort Howell.
4. Fort Howell was built by the 32nd U. S. Colored Infantry and the 144th N. Y. Infantry. Research the United States Colored Troops. This info will help: <https://www.archives.gov/education/lessons/blacks-civil-war/article.html>
5. ) Write a letter from a U.S. Colored Troops soldier to a son who wants to enlist.

## Modern America: Jim Crow Segregation (1877-1945)

MAJC

### TA-MAJC-1 African American Entertainment

Property: Dizzy Gillespie Birthplace (Chesterfield)  
Atlantic Beach (Horry)  
Big Apple (Richland)  
Carver Theatre (Richland)  
Columbia Township Auditorium (Richland)

SI: 5.2.E, USHC.4.CC, USHC.4.P, USHC.4.CX, USHC.4.E, USHC.5.CC, USHC.5.E

### SUGGESTED LESSON ACTIVITIES

1. Research the significance of the above sites using the National Register of Historic Places nominations - [www.nationalregister.sc.gov/nrlinks.htm](http://www.nationalregister.sc.gov/nrlinks.htm) - and other primary and secondary sources. Create a web quest to teach about the achievements and lives of black entertainers connected with the above sites.
2. Research biographies of African American actors, actresses, and performers from the 1930s-1960s. Provide a written report of at least two entertainers and how they crossed paths with other nationally-known black Americans in the field of entertainment. For example, students might focus on Dizzy Gillespie

and other jazz greats such as Duke Ellington, Louis Armstrong, or Thelonius Monk.

<https://www.biography.com/>

3. Use Photostory (free software from Microsoft) to create a narrated travelogue of the places associated with black South Carolina entertainers.
4. Create an African American Entertainment Map of South Carolina. Working with a large map, mark the places with photos and captions to highlight the people and places that entertained African Americans during the Jim Crow era.
5. Create a movie poster, ticket, or brochure advertising upcoming attractions at one of the above sites. Display students' products on a classroom wall illustrating highlights of pop culture during the 1930s-1950s.
6. Create postcards from an Atlantic Beach vacation experience of an African American family who spends a week at Atlantic Beach from the 1930s-1970s. Use historical information about Atlantic Beach online at <http://www.townofatlanticbeachsc.com/history.html>

### TA-MAJC-2 School Segregation

Properties: Jefferson High School (Aiken)  
Michael C. Riley Schools (Beaufort)  
Dixie Training School (Berkeley)  
Howe Hall Plantation (Elementary School) (Berkeley)  
Laing School (Charleston)  
Granard Graded and High School (Cherokee)  
Brainerd Institute (Chester)  
Kumler Hall, Brainerd Institute (Chester)  
Summerton High School (Clarendon)  
Butler School (Darlington)  
Alston Graded School (Dorchester)  
Howard School (Georgetown)  
St. James Rosenwald School (Horry)  
Laurens County Training School (Laurens)  
Dennis High School (Lee)  
Howard Jr. High School (Newberry)  
Oconee County Training School (Oconee)  
Law Offices of Cobylyn and Townsend (Orangeburg)  
Liberty Colored High School (Pickens)  
Siloam School (Richland)  
Marysville School (Spartanburg)  
Goodwill Parochial School (Sumter)  
Emmett Scott School (York)

SI: 5.4.CC, 5.4.E, 5.4.CE, 8.5.CX, USHC.5.CC, USHC.5.E

### SUGGESTED LESSON ACTIVITIES

1. Define Jim Crow laws and list examples of facilities



affected by these laws.

- Identify and discuss significant cases regarding the desegregation of South Carolina's public schools. Briggs Petition - <http://www.teachingushistory.org/tTrove/briggsvelliott.htm> . Also - *Brown v. Board of Education*, *Adams v. School District No. 5*.
- Research the significance of the sites above using the National Register of Historic Places nominations - <http://www.nationalregister.sc.gov/nrlinks.htm>. Trace the order of events that occurred during the integration of these sites on a timeline using photos and quotes.
- Using local sources, research local graduates from segregated high schools who have become successful community members.
- Create a journal describing a typical school day in the life of a 10-year old.
- Redesign one of the historic properties to meet modern-day educational needs.
- Write an editorial to the local paper explaining why *separate is not equal*.

---

### **TA-MAJC-3 Faith Cabin Libraries**

Properties: Faith Cabin Library (Anderson)  
Faith Cabin Library Site (Saluda)

---

**SI: 5.4.P, 5.2.E, 8.4.P, USHC.4.P, USHC.4.CX, USHC.4.E**

#### **SUGGESTED LESSON ACTIVITIES**

- Research the life of Willie L. Buffington. <http://www.libsci.sc.edu/histories/aif/aif08.html>
- Locate on a South Carolina map any of the faith cabin library sites.
- Compare and contrast public libraries for whites and blacks at the time using a Venn diagram.
- Write a short essay on the influence that libraries have on a community.

---

### **TA-MAJC-4 Mary McLeod Bethune**

Property: Birthplace of Mary McLeod Bethune (Sumter)

---

**SI: 1.CG.1, 5.4.P, 5.2.CC, 8.5.P, USHC.4.CE**

#### **SUGGESTED LESSON ACTIVITIES**

- Research the life of Mary McLeod Bethune and create a timeline of significant events in her life.
- Use the Internet to investigate Bethune-Cookman College.
- Use the Internet to investigate the National Council of Negro Women, an organization she founded.
- Write an article about her educational legacy based upon the research.

### **TA-MAJC-5 Harlem Renaissance & the Roaring 20s**

Property: William H. Johnson Birthplace (Florence)

---

**SI: 5.2.E, 8.4.P, USHC.4.P, USHC.4.CX, USHC.4.E**

#### **SUGGESTED LESSON ACTIVITIES**

- Read and discuss William H. Johnson's biography .
- View and discuss his paintings.
- Discuss how growing up in a rural area during the early 1900s in Florence, South Carolina affected his artwork (religion, farming, self portraits, etc.).

---

### **TA-MAJC-6 Dizzy Gillespie**

Property: Dizzy Gillespie Birthplace (Chesterfield)

---

**SI: 5.2.E, 8.4.P, USHC.4.P, USHC.4.CX, USHC.4.E**

#### **SUGGESTED LESSON ACTIVITIES**

- Use Knowitall.org (<https://www.knowitall.org/search?keys=dizzy+gillespie>) to take a virtual tour of The Dizzy Gillespie Park located where the birthplace once stood.
- Read his biographical information found on the website.
- As a class, create a collage using pictures of him performing and pictures of the Dizzy Gillespie Park.

---

### **TA-MAJC-7 African American Women in Health and Education**

Properties: Modjeska Montieith Simkins House (Richland)  
Old City Cemetery (Mary Honor Farrow Wright grave)  
(Spartanburg)  
Birthplace of Mary McLeod Bethune (Sumter)

---

**SI: 1.CG.1, 5.4.P, 5.4.CE, 5.3.E, USHC.4.CE**

#### **SUGGESTED LESSON ACTIVITIES**

- Using a Venn diagram compare the accomplishments/contributions of Simkins, Wright, and Bethune.
- Write a eulogy for a local woman who was an educational pioneer in the African American community.
- Create a biographical poster for each of the women. Include photographs of the women and the sites associated with them.
- Make a BEFORE and AFTER poster for one of the women listed above. Choose an issue on which this woman had a great impact.



Dizzy Gillespie Park, Cheraw  
See TA-MAJC-1 & TA-MAJC-6.  
Photo by A.M. Shinault-Small

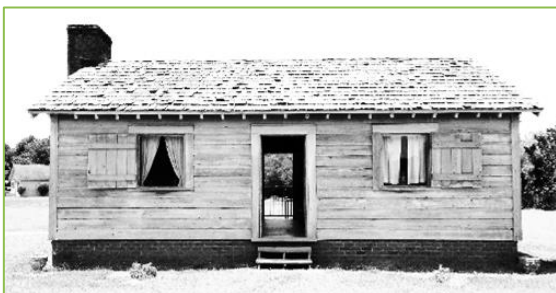
### TA-MAJC-9 *The Hundreds*

Property: The Hundreds (Anderson)

SI: 5.2.CE, 5.3.E, 5.4.E, 5.4.CC, 8.5.P

#### SUGGESTED LESSON ACTIVITIES

1. Research and discuss the types of schools and libraries that were provided for African American communities in the early 1900s.
2. Create sales advertisements for an African American Grocery Store from the 1900s (use current grocery store advertisements as examples)



Mary McLeod Bethune Birthplace site, Sumter  
See TA-MAJC- 4 & TA-MAJC - 7 on the previous page.  
Photo by A.M. Shinault-Small

### TA-MAJC-10 *Bowman Rosenwald School*

Property: Bowman Rosenwald School  
(Orangeburg)

SI: 8.4.CC

#### SUGGESTED LESSON ACTIVITIES

By engaging in one of the following individual or small group activities, students will recognize the significance of the Bowman Rosenwald School as part of the Rosenwald rural school building program, a philanthropic fund devoted to educating African American children during the early 20th century,

1. Create a map of South Carolina identifying the location of Rosenwald schools including the Bowman Rosenwald School in Orangeburg County.
2. Generate a Venn diagram comparing the life and contributions of Julius Rosenwald with that of Booker T. Washington. They supported the education of African American children and the early civil rights movement.
3. Design a brochure featuring the friendship between Julius Rosenwald and Booker T. Washington, and the history of the Bowman Rosenwald School from 1926 to 1952.
4. Summarize in a short essay the failure of Reconstruction in South Carolina to provide desegregated public schools and the success of the Rosenwald philanthropic fund's rural school building program to provide school and teachers, including the school in Bowman, SC, to educate African American children during the Progressive movement of the early 20th century.
5. Create a timeline of the life of Julius Rosenwald including social and political events during his life that led him to his philanthropic work to educate African American children through his rural school building program. Include the expansion of Rosenwald schools across southern states including South Carolina and the building of the Bowman Rosenwald School in 1926.
6. Present a student-created poster or slide show detailing the expansion of the Rosenwald rural school building program and its significance across the South, featuring pictures and facts about schools in South Carolina including the Bowman Rosenwald School.



### **TA-MAJC-11 *Copahee Plantation and Hamlin Beach***

Property: Copahee Plantation and Hamlin Beach (Charleston)

SI: 8.3.CX

#### **SUGGESTED LESSON ACTIVITIES**

1. Make a Venn diagram comparing a rice plantation before the Hurricane of 1893 and after.
2. Create a round robin story about experiences of sharecropping on a plantation owned by African American and white sharecroppers.

### **TA-MAJC-12 *Take A Trip Down Memory Lane***

Property: Retreat Rosenwald School (Oconee)

SI: 8.4.CO

#### **SUGGESTED LESSON ACTIVITIES**

1. Research Rosenwald Schools in the South (their benefactor, purpose, and achievements).
2. Discuss and create a schedule for one day at an African American school in the early 1900s. (What were the activities/lessons?)

### **TA-MAJC-13 *Burke High School***

Property: Burke High School (Charleston)

SI: 8.4.CO

#### **SUGGESTED LESSON ACTIVITIES**

Students will focus on the impact of the Progressive movement in South Carolina and educational reform by engaging in one of the following individual or small group activities:

1. Create a brochure of Burke High School describing its history since it was founded in 1910 during the Progressive Movement.
2. Create a timeline of the Progressive Movement's impact on South Carolina with key events that happened nationally or locally that paved the way for the founding of Burke High School.
3. Present a student-created slide show highlighting key people and events during the Progressive movement throughout the U.S. that promoted

educational reform in South Carolina and the establishment of the public school system featuring Burke High School and others founded during this era.

4. Write a short argumentative essay stating people, events, and acts of government during the Progressive movement that caused educational reform and the founding of Burke High School.
5. Write a short essay comparing the Burke High School (role, purpose, student body) in 1910 during the Progressive movement to the Burke High School rebuilt in 2005.

### **TA-MAJC-14 *Pine Hill Rosenwald School***

Properties: Pine Hill Rosenwald School (Dillon)

SI: 8.4.CO, USHC.2.CX, USHC.2.CC, USHC.2.E, USHC.3.CX

#### **SUGGESTED LESSON ACTIVITIES**

1. Research the history of the Rosenwald School Program. <https://savingplaces.org/places/rosenwald-schools#.X5mBelhKiM8> will help. Using the information you gather from your research, tell why Rosenwald schools were important for African American children during the early 1900s.
2. Compare and contrast schools for white children and African American children using a Venn diagram.
3. Julius Rosenwald and Booker T. Washington worked together to build public schools for African American students. Research the life of either gentleman and create a brochure depicting hardships and accomplishments.



*Burke High School's (Charleston) crest*  
From:

<https://www.ccsdschools.com/Page/25>

## TA-MAJC-17 *The Lynching of Frazier Baker*

Property: The Lynching of Frazier Baker (Florence)

SI: 8.4.CX, 8.4.P, 8.5.CX, USHC.3.CX, USHC.3.E

### SUGGESTED LESSON ACTIVITIES

1. Write a newspaper article summarizing the events of the trial after the lynching of Frazier Baker.
2. Use discretion, mature classrooms only - Search digital archives for photographs of "lynching postcards." Have a class discussion about why these postcards became so popular.
3. Compare the trial of the lynching of Frazier Baker to the jury trial of George Stinney (1950).

## Contemporary America: Civil Rights Movement (1945-Present)

### TA-CRM-1 *Dr. Benjamin Mays*

CRM

Property: Dr. Benjamin E. Mays (Greenwood)

SI: 5.3.CE, 8.3.CC, 8.5.CX, USHC.5.CC

### SUGGESTED LESSON ACTIVITIES

1. Research the life of Dr. Benjamin Mays.
2. Construct a timeline of significant events in his life.
3. Use internet access to read his eulogy to Dr. Martin Luther King, Jr. Select quotes from that eulogy and write a journal entry explaining their meanings.



State historic marker chronicling sit-ins at McCrory's Five-and-Dime in Rock Hill that started in 1960. Read about this site and others that are a part of the U.S. Civil Rights Trail that launched around 2017.

<https://civilrightstrail.com/attraction/mccrorys-five-dime/>

## TA-CRM-2 *School Integration*

Property: Integration with Dignity, 1963 (Pickens)

SI: 5.4.CE, 8.3.CC, 8.5.CX, USHC.5.CC

### SUGGESTED LESSON ACTIVITIES

1. Research the integration of southern college and university campuses.
2. Research the integration of Clemson University.
3. Read the article in *Sandlapper Magazine*, Winter 2007-2008, Pages 48-50.
4. Compare and contrast Harvey Gantt's experiences of integrating Clemson University in 1963 to those of Henrie Monteith, Robert Anderson, and James Solomon who integrated the University of South Carolina in Columbia in the same year.

## TA-CRM-3 *Modjeska Monteith Simkins*

Property: Modjeska Monteith Simkins House (Richland)

SI: 8.3.CC, 8.5.CX, USHC.5.CC

### SUGGESTED LESSON ACTIVITIES

1. Research the life of Modjeska Simkins.
2. Construct a timeline of significant events.
3. Visit her residence at 2025 Marion St. in Columbia, an Historic Columbia house museum, or take a virtual tour of the property if available. Use the internet to create a web quest.
4. Research Ms. Simkins' involvement in the *Briggs v. Elliott* case.

## TA-CRM-4 *Early Civil Rights Protests*

Properties: All-Star Bowling Lanes (Orangeburg)  
Fisher's Rexall Drugs (Orangeburg)  
Kress Building (Richland)  
McCrory's Civil Rights Sit-Ins (York)

SI: 8.3.CC, 8.5.CX, USHC.5.CC

### SUGGESTED LESSON ACTIVITIES

1. Write three journal entries describing civil rights protests from the perspective of a Freedom Rider who comes to South Carolina to protest unequal access to public facilities. Include a map. Read the personal account of the late Congressman John Lewis' involvement in the Freedom Rides of 1961 from his autobiography, *Walking with the Wind: A Memoir of the Movement*.
2. Write a news article that describes the protest at one of the historic sites in South Carolina using firsthand accounts of the first sit-ins and other protests of the



era as models.

3. Create a poster presenting the key facts of lunch counter sit-ins across the South and especially in South Carolina, using the summaries on the American Memory site of the Library of Congress as a model.
4. Research the lives of those who participated in sit-ins. One participant in the Rexall Drug protest in Orangeburg was James E. Clyburn, a current South Carolina Congressman. Also Rev. Jesse Jackson, a Greenville native, protested at the public library there. Create a PowerPoint with bios and photographs.

---

### ***TA-CRM-5 Fort Jackson Elementary School***

Property: Fort Jackson Elementary (Richland)

---

**SI: 5.4.CE, 5.4.E, 8.3.CC, 8.5.CX**

---

#### **SUGGESTED LESSON ACTIVITIES**

1. Make a poster for a school activity that would allow the white and African-American children to get to know each other better to help ease any tensions they may have of each other.
  2. Write a journal entry of a white/African-American child meeting and befriending a child of the opposite race on the first day of school.
  3. Make a Venn diagram on the differences that white and African-American children going to a desegregated school for the first time would experience.
- 

### ***TA-CRM-6 Cigar Factory***

Property: The Cigar Factory (Charleston)

---

**SI: 5.1.E, 5.1.P, 5.3.CE, 5.4.CE, 8.5.P**

---

#### **SUGGESTED LESSON ACTIVITIES**

1. Research the worker strike at the Cigar Factory of October 1945. Include working conditions, types of workers, specific jobs of employees, and results of the strike.
  2. Create a chart or Venn Diagram that details the working environment of the 1,400 workers (900 African American women) at the Cigar Factory.
  3. Research the history of the hymn "We Shall Overcome" and its impact as the anthem of the Civil Rights Movement. The Cigar Factory protesters first sang a version of it.
  4. Write a newspaper article summarizing the events of the Cigar Factory strike
- 

### ***TA-CRM-7 Cannon Street All Stars***

Property: Harmon Field (Charleston)

---

**SI: 8.3.CC, 8.3.CX, USHC.5.CC**

---

#### **SUGGESTED LESSON ACTIVITIES**

1. View <https://www.littleleague.org/s/cannon+street>  
The links will give some background info on the team's 1955 experience.
  2. Write a persuasive paragraph outlining why the Cannon Street players should have been allowed to play in the Little League tournament.
- 



A front view of the Cigar Factory during renovations in 2015. Photo by A.M. Shinault-Small

## TA-CRM-10 Friendship School

Property: Friendship School (York)

S: 5.4.CE, 8.5.CX, 8.5.P, USHC-5.CC

### SUGGESTED LESSON ACTIVITIES

1. Have students imagine that were attending Friendship College during the 1960s. Have them to write a letter to a friend or family member.
2. Have students create posters boycotting the arrest of the Friendship Nine.

For info, use: <https://friendship9.org/>



**Mann-Simons Cottage, Columbia**

See this image at:

<https://discoversouthcarolina.com/articles/explore-the-mann-simons-cottage>

## Teaching Activities Covering Multiple Time Periods

### TA-MTP-1 Houses

ANTE CWR  
MAJC

Time Periods:

Properties: Fair-Rutherford and Rutherford Houses (Richland)  
Goodwill Plantation (Richland)  
Magnolia, slave house (Richland)  
Mann-Simons Cottage (Richland)  
Waverly Historic District (Richland)

SI: 4.4.CO, 4.4.CX, 4.4.CC, 8.3.CX, 8.3.CO, 8.3.P, 8.3.CC, 8.3.E, USHC.2.CO, USHC.2.CC

### SUGGESTED LESSON ACTIVITIES

1. Create a map of Columbia and locate the historic houses.
2. Generate a time line of the historic houses with a brief description of each.
3. Design a brochure featuring four homes in Richland County.
4. Compare and contrast architecture from 3 different time periods.

### TA-MTP-2 Churches

CWR  
CRM

Time Periods:

Property: Centenary United Methodist Church (Charleston)  
Emanuel A.M.E. Church (Charleston)  
Liberty Hill Church (Clarendon)  
Mt. Zion A.M.E. Church (Clarendon)  
Greater St. James A.M.E. Church (Florence)  
Mt. Zion Methodist Church (Florence)  
Mt. Carmel A.M.E. Zion Church and Campground (Lancaster)  
Shiloh A.M.E. Church (Orangeburg)  
Trinity Methodist Episcopal Church (Orangeburg)  
Bethel A.M.E. Church (Richland)  
Herman Presbyterian Church (York)

SI: 8.3.CO, 8.3.P, 8.3.CC, 8.3.E, 8.3.CO, 8.4.CC, 8.3.CO, 8.4.CC, USHC.2.CX, USHC.2.CC, USHC.2.E

### SUGGESTED LESSON ACTIVITIES

1. Locate at least three of the churches on a map of South Carolina.
2. Research the role of African American churches in local politics.
3. Discuss why the church has been the center of community life.



## TA-MTP-7 Trades and Professions

Time Periods:

CWR  
MAJC  
CRM

Properties: Jacksonville School/Jacksonville Lodge (Aiken)  
Grand Army of the Republic Hall (Beaufort)  
Knights of Wise Men Lodge Hall (Beaufort)  
Sons of the Beaufort Lodge No. 36 (Beaufort)  
Moving Star Hall (Charleston)  
Seashore Farmers' Lodge No. 767 (Charleston)  
Working Benevolent Society Hospital (Greenville)  
Working Benevolent Temple & Professional Building (Greenville)  
E.H. Dibble Store/Eugene H. Dibble (Kershaw)  
Charles S. Duckett House (Laurens)  
All Star Bowling Lanes (Orangeburg)  
Law Offices of Coblyn and Townsend (Orangeburg)  
North Carolina Mutual Building (Richland)  
A. P. Williams Funeral Home (Richland)  
Union Community Hospital (Union)  
Afro-American Insurance Company (York)

SI: 8.4.CC, USHC.3.CO, USHC.3.CX, USHC.3.CC, USHC.3.E, USHC.5.CC, USHC.5.E

### SUGGESTED LESSON ACTIVITIES

1. Create a brochure about African Americans who influenced business practices in South Carolina in particular or in the United States like A. Phillip Randolph and Madam C. J. Walker.
2. Research the role of fraternal and burial societies in the African American community and how they supported business ventures and community members.
3. Interview prominent African American business leaders in the community.
4. Make an advertisement for African American businesses showing photographs of the location and the owners and examples of the work or services provided. Barbershops and beauty salons, mortuaries, insurance agents, doctors, and dentists have a long history in the African American community.
5. Create a chart showing the dates of operation, the leaders, the goals, and the major achievements of each of the businesses and organizations associated with the

above historic sites.

6. Research the first African American physicians and dentists in the community. Create a scrapbook of their biographies, their education, their office locations, their services, and their advertisements. Describe what it was like to go to the doctor or the dentist for an African American in the Jim Crow era.

## TA-MTP-8 African Methodist Episcopal Churches

Time Periods:

COLR  
ANTE CWR  
MAJC CRM

Properties: St. James A.M.E. Church (Abbeville)  
Bethel A.M.E. Church (Charleston)  
Emanuel A.M.E. Church (Charleston)  
Friendship A.M.E. Church (Charleston)  
Mt. Zion A.M.E. Church (Charleston)  
Mt. Zion A.M.E. Church (Clarendon)  
Trinity A.M.E. Church (Clarendon)  
St. Peter's A.M.E. Church (Colleton)  
Greater St. James A.M.E. Church (Florence)  
Bethel A.M.E. Church (Georgetown)  
Mt. Pisgah A.M.E. Church (Greenwood)  
Bethel A.M.E. Church (Laurens)  
Miller A.M.E. Church (Newberry)  
Shiloh A.M.E. Church (Orangeburg)  
Williams Chapel A.M.E. Church (Orangeburg)  
Bethel A.M.E. Church (Richland)  
St. Phillip A.M.E. Church (Richland)  
Mt. Zion A.M.E. Church (Williamsburg)

SI: 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 8.5.CO

### SUGGESTED LESSON ACTIVITIES

1. Research Richard Allen, the founder of the A.M.E. church.
2. Choose one or two sites to research for younger children and more sites for older students. After researching the sites using the National Register of Historic Places nominations <http://www.nationalregister.sc.gov/>, local newspapers, church records, etc., have students create collages that represent some of the important aspects and significances of these sites to the lives of individuals.
3. Provide younger students with as many hands-on activities as possible. Try to find artifacts that the children can touch. If not, have students create their own replicas of items such as newspapers, church records, etc.

## TA-MTP-14 *Historic Penn Center*

Time Periods:

Properties: Penn Center (Beaufort)

CWR MAJC  
CRM

SI: 8.4.CC, 8.5.CO

### SUGGESTED LESSON ACTIVITIES

1. Working in pairs, have students describe a day at school in the life of an African American child, and a day in the life of a white child during a specific time period. Illustrate the story.
2. Use photos, drawings and paintings to create a storyboard depicting the differences between African American schools and all – white schools in South Carolina during a specific time period .
3. Discuss how the public school system in South Carolina has evolved and how desegregation has changed where students attend schools.

## TA-MTP-15 *Benedict College*

Time Periods:

Properties: Benedict College (Richland)

CWR MAJC  
CRM

SI: USHC.CX, USHC.2.E

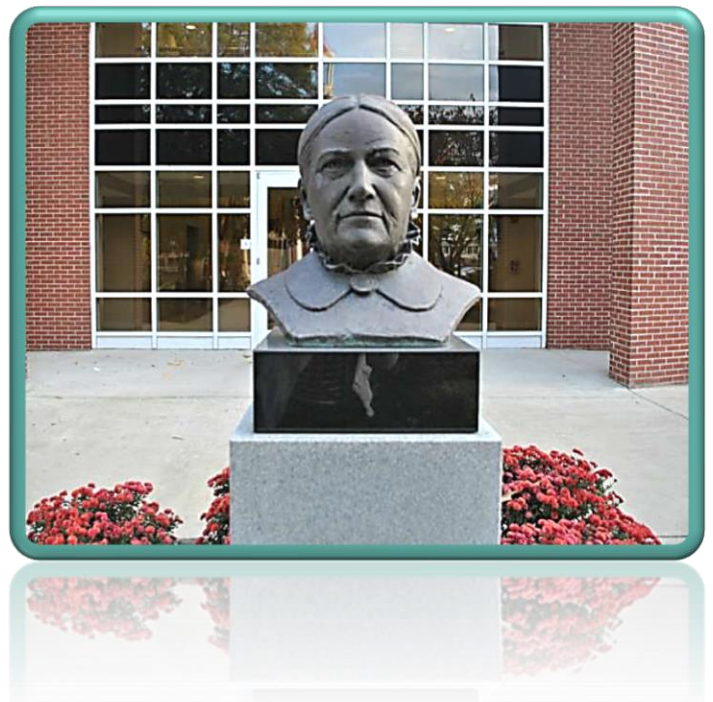
### SUGGESTED LESSON ACTIVITIES

1. Research the history of Benedict College using the National Register of Historic Places nominations at [www.nationalregister.sc.gov/nrlinks.htm](http://www.nationalregister.sc.gov/nrlinks.htm) and other primary and secondary sources.
2. Research the American Baptist Home Mission Society [http://www.abhms.org/come\\_from.cfm](http://www.abhms.org/come_from.cfm). Discuss their roles in the education of African Americans.
3. Research the namesake of the school, Bathsheba Benedict. Write a biographical sketch.
4. Create posters recruiting African Americans to attend Benedict College.

**Below - Bust of Bathsheba Benedict (1809-1897), founder, Benedict College , Columbia**

**From -**

<https://www.findagrave.com/memorial/28889145/bathsheba-adams-benedict>





# LESSON PLANS BY TIME PERIOD

ANTE

***Expansion and Reform: Antebellum (1800 - 1860)***

**Pages 128 - 130**

CWR

***Civil War & Reconstruction (1860 – 1877)***

**Pages 131 - 144**

MAJC

***Modern America: Jim Crow Segregation (1877 - 1945)***

**Pages 145 - 171**

CRM

***Contemporary America: Civil Rights Movement (1945 - Present)***

**Pages 172 - 180**

MTP

***Multiple Time Periods***

**Pages 181 - 193**

# LP - ANTE - 2

## POTS OF CLAY: A “MUST-HAVE” OF THE 1800s

**Barbara Padget**

Gilbert Middle School, Lexington County School District I

**Property:** Trapp and Chandler Pottery Site  
(Greenwood)

**Standard Indicators:** 4.2.E, 4.4.CO, 6.3.P, 8.1.CO, 8.1.CE

### Essential Questions

1. What role did pottery factories play in local communities?
2. What determined the location of these factories?
3. What kinds of items were produced and for what were they used?
4. How were enslaved African Americans involved?
5. Why did these pottery factories close?

### Historic Content

The Trapp and Chandler Pottery Factory was one of several manufacturing sites that produced alkaline-glazed pottery for the local area. Located near Kirksey Crossroads in what was the Edgefield District (present-day Greenwood County). John Trapp was a minister at Mountain Creek Baptist Church from 1833 until his death in 1876. He was an investor in the business, not a potter. (Baldwin 50-51) Thomas Chandler was the main turner in the business. (51) This business produced pan form bowls, jugs, storage jars, churns, chamber pots, and cups. (51-52) It closed in 1849. (53) Apparently, Chandler opened his own business the following year, which was a stoneware and brick factory, according to an advertisement in the *Edgefield Advertiser*. (53) Chandler had eleven slaves and journeymen pottery makers in 1850, paying \$165.00 a month. (53) In a January 29, 2008 interview with Stephen Ferrill, curator of Old Edgefield Pottery Museum, Ferrill confirmed that Chandler had at least four slaves, a couple, Simon and Easter and their two sons, Ned and John. Ferrill said that the journeymen were Irish immigrants. (Ferrill interview)

Pottery making was profitable in an agricultural society (Baldwin 1) because of its practicality and the availability of the clay needed to form the pots. (2) The Edgefield District used different components in their glazes to give their pottery a distinct look. (2-3) Both saprolite and kaolin were used, saprolites having a “reddish hue” and kaolin having a more grayish, green color. (3) Pots were made for specific purposes with tier rims and handles designed to enhance their uses. (53-54)

Enslaved people worked in the pottery business. The jobs consisted of mining the clay, preparing the clay for turning and turning the pots themselves. The most famous, Dave, was required to work for Lewis Miles and other members of the Landrum and Drakes families in Edgefield. (Koverman 20-25)

Dave has garnered much interest from scholars and historians because he wrote verses on the pottery he made. He worked as a potter from the 1830s through 1864, when he dated his last pot. (33) Koverman also suggests through her research that Dave’s phrases may have brought him trouble as a slave. She bases this on the gaps in the dates of his works compared to events that may have suggested trouble in the slave community. (33-34).

Pottery making began to decline after the Civil War and the invention of mass-produced glass and metal containers. (An Edgefield Tradition 2008)

### Sources Needed

#### **Primary Sources (in addition to the historic site)**

“Chandler and Dave pots.” Photographs. Collection of Old Edgefield Pottery Museum, Edgefield, South Carolina. Edgefield, South Carolina. Photographs taken by Barbara Padget, January 2008.

Ferrill, Stephen. Interview by Barbara Padget, 29 January 2008, Edgefield, South Carolina.

#### **Secondary Sources**

Baldwin, Cinda K. *Great and Noble Jar*. Athens: University of Georgia Press, 1995.

Koverman, Jill Beute, ed. *I Made This Jar: The Life and Works of the Enslaved African-American Potter: Dave*. Columbia: McKissick Museum, University of South Carolina, 1998.

South Carolina State Historic Preservation Office. “Trapp and Chandler Pottery (38GN169). Greenwood County, South Carolina.” National Register of Historic Places nomination,

<http://www.nationalregister.sc.gov/greenwood/S10817724012/S10817724012.pdf>

### Lesson Procedures

1. Show students examples of modern storage containers — Tupperware, etc.
2. Brainstorm modern uses and direct students to speculate what people living in the 1800s used for storage.
3. Show students examples of pottery — pictures or real examples.
4. Explain briefly how pottery is made and what it is made of.
5. Locate Edgefield, Aiken, and Greenwood counties on a state map of South Carolina. Have students identify the geographical regions (Sand Hills and Piedmont) in



which these counties are located. Discuss why pottery factories would be located here.

6. Show maps of Edgefield potteries using the Baldwin book. Locate the Trapp and Chandler Pottery Site.
7. Discuss the different kinds of pots based on the use.
8. Contrast different glazes used to make pots look differently.
9. Discuss the use of enslaved labor in the potteries. Include Dave.
10. Discuss what ended the “hey day” of pottery making. Relate to items today that are no longer being made. (analog television, VCR tapes, etc.)

### Assessment Ideas

1. Make a “shopping list” of necessary pieces of stoneware needed for a household in antebellum South Carolina. Explain why you need each piece.
2. Create a journal entry from one of these three different points of view. You are reacting to this scenario: the present owner is selling the factory to another person. Different points of view: Turner, present owner, and a customer.

### Lesson Activities

1. Construct a web quest using an Edgefield Pottery site for students to complete.
2. Work with the school Technology person to set up a blog for students to share ideas about what they have learned.
3. Ask a potter to have a video chat with the class (via Hangouts, Zoom, Teams, etc.)



Above: Butter Churn — Chandler piece. Top left: Dave the Potter Storage Jar. Bottom left: Early Chandler Storage Jar.



Above: Decorated Clabber Bowl Chandler piece. Below: Early Chandler Storage Jar — two views. All pieces courtesy of Stephen Ferrill. All photos taken by Barbara Padget.





# LP - CWR - 1

## BLACK VOICES OF THE PEE DEE: 3 PROMINENT CITIZENS

*Gina Kessie*

Fairfield Central High School, Fairfield County School District

**Properties:** Edmund H. Deas House  
(Darlington)  
Joseph H. Rainey House (Georgetown)  
Stephen A. Swails House  
(Williamsburg)

**Properties not listed:** Friendly Society Cemetery (Charleston, Swails burial site); Baptist Cemetery (Georgetown, Rainey burial site)

**Standard Indicators:** 4.5.CE, 4.5.P, 4.5 CX, 8.3.P,  
8.4.CX, 8.4.CC, USHC.2.CO,  
USHC.2.CC

### Essential Questions

1. How were Black citizens (native or migrants) of the Pee Dee region able to overcome adversity and make significant contributions to local and state politics, economics, education, and culture?
2. Why did these particular Black citizens rise to the occasion to positively affect the lives of many other citizens of the Pee Dee region of SC and the U.S.?
3. Explain the lasting legacies of these three Pee Dee citizens.

### Historic Content

The Gilded Age and Progressive Era, encompassing the time span of 1865-1920, represent roughly two generations of major transitions. One of those major transitions was the era of Reconstruction, 1865-1877. As America transformed from an agrarian, frontier society to a highly urbanized and industrialized nation, a way of life in the southern region ended. The antebellum world of enslavement would end violently. The old relationship of enslaver and enslaved changed rapidly as blacks were freed by the 13th amendment; conferred citizenship by the 14th amendment; and granted the franchise by the 15th amendment. Those hard-earned rights would have to be fought for by blacks on a continual basis throughout the southeastern region. Nearly 4,000,000 African American citizens would retain those civil rights in a very precarious situation until 1896. It was in that year that the United States Supreme Court would uphold the constitutionality of racial segregation in the landmark case of *Plessy v. Ferguson*.

To the newly-freed blacks, freedom was a positive event although it was also a time of trepidation. They were no longer property, were now mobile, reclaimed family units, owned property, entered into contracts, and had legal marriages. However, the main focus of black communities/

people/families was survival, establishment of their own churches, political power, and education.

As citizens, Blacks viewed freedom from a cultural perspective; the government viewed freedom from the constitutional base. Men such as **Edmund Deas, Joseph H. Rainey, and Stephen A. Swails** recognizing this disconnect, sought office and went above and beyond to ensure that freedom would remain an absolute condition for their fellow Black brothers and sisters. Although most initial changes were rejected by Redeemers, some reforms continued. The funding of public schools and the limited land redistribution did give many Black citizens in the Pee Dee Region a foundation from which they could perpetuate a measure of independence within a society in which they were, after 1877 and especially after 1896, in a subordinate position.

South Carolina's Pee Dee Region encompasses the coastal zone, outer coastal plain, and inner coastal plain. It is divided into nine counties: Chesterfield, Darlington, Dillon, Florence, Georgetown, Horry, Marion, Marlboro, and Williamsburg. Named for an Indian nation, the Pee Dee region would become the home of thousands of enslaved Africans by the 1730s. Africans and their descendants cleared many of the ancient pine trees and dredged swampy areas to cultivate rice and other plantation crops. By the 1740s, Blacks would greatly outnumber whites in much of the Pee Dee. By 1800, cotton would be cultivated by enslaved Africans and the crop caused an economic boom for this northeastern area of SC.

At the end of slavery, there was a critical need in the black communities of the Pee Dee for persons who would rise to the occasion and strive to make life better for their people. This lesson focuses on three prominent Black citizens (Deas, Rainey, and Swails) as well as on the historic places associated with them. Information about their lives, accomplishments and contributions is examined.

## Sources Needed

### Primary Sources (in addition to the historic sites)

Freedmen's Contract between C.K. Singleton and 32

Freedmen, 22 January 1867, Singleton Family Papers, South Carolina Library, University of South Carolina, Columbia, SC. This document indicates the extent to which newly freed Black men took charge of their lives and lived up to their responsibilities regarding families and community.

Petition of Colored Citizens, Mobile, Alabama, 2 August 1865, in Records of the Assistant Commissioner for the State of Alabama, National Archives Record Group 105: Records of the Bureau of Refugees, Freedmen, and Abandoned Lands, National Archives Microcopy M809, Roll 23 (Washington, D.C.: National Archives Microfilm Publications), available online. This historical document shows how freed Blacks took charge of and demanded proper treatment concerning their political rights and economic conditions.

Nast, Thomas. "The Modern Samson," *Harper's Weekly*, 3 October 1868, and "The Union As It Was," *Harper's Weekly*, 24 October 1874, reproduced online at "Cartoons of Thomas Nast: Reconstruction, Chinese Immigration, Native Americans, Gilded Era." These famous cartoons sum up the end of Reconstruction and the descent into a virtual hell for millions of southern African Americans in the United States. Correctly titled "The Union As It Was," this cartoon is referred to as "Armed White Man's Leaguer and KKK Member Shake Hands" on this website.

### Secondary Sources

Altman, Susan. *The Encyclopedia of African-American Heritage*. New York: Facts on File, 1997. This source contains information about the Reconstruction era and the following years 1877-1900.

Blight, David W. *Race and Reunion: The Civil War in American Memory*. Cambridge, Mass.: Belknap Press of Harvard University Press, 2001. This book provides much detailed insight into the conditions of the South during and after Reconstruction.

Ciment, James. *Atlas of African-American History*. New York: Facts on File, 2001. The Atlas contains biographical data about famous African Americans.

Foner, Eric. *Reconstruction: America's Unfinished Revolution, 1863-1877*. New York: Harper & Row, 1998. This is a great source of information concerning the social, political, and economic aspects of black life during Reconstruction.

Gates, Henry Louis, Jr., and Cornel West. *The African-American Century: How Black Americans Have Shaped Our Country*. New York: The Free Press, 2000. This source provided much information on the first fifteen years of the 20th century black experience.

Segal, Ronald. *The Black Diaspora: Five Centuries of the Black Experience Outside of Africa*. New York: Farrar, Straus, and Giroux, 1995. This source was used primarily for the information found in the chapter that deals with the black experience in the United States of America.

South Carolina State Historic Preservation Office. "African American Historic Places in South Carolina." Columbia: South Carolina Department of Archives and History, 2007.

\_\_\_\_\_. "Edmund H. Deas House, Darlington County, South Carolina," National Register of Historic Places nomination, <http://www.nationalregister.sc.gov/darlington/S10817716019/index.htm>. The nomination provides an understanding of the historical significance of the site as well as primary and secondary source information.

\_\_\_\_\_. "Joseph H. Rainey House, Georgetown County, South Carolina," National Register of Historic Places nomination, <http://www.nationalregister.sc.gov/georgetown/S10817722018/index.htm>. The nomination provides an understanding of the historical significance of the site as well as primary and secondary source information.

Tindall, George Brown, and David Shi. *America: A Narrative History*. Seventh Edition. New York: W.W. Norton, 2007.

Williams, Lou Falkner. *The Great South Carolina Ku Klux Klan Trials, 1871-1872*. Athens, Ga.: University of Georgia Press, 1996. This book provides a good context for understanding the social and political conditions in South Carolina during the Reconstruction era.

## Lesson Procedures

1. E.Q. — How were Black citizens of the Pee Dee region able to overcome adversity and make significant contributions in local and state politics, economics, education, and culture?

Introduce students to the three prominent Black citizens of the Pee Dee region via handouts of biographical information. Provide maps of the United States and of South Carolina, dry erase markers, and paper to students. Have students trace the physical routes that these men traveled during their lives as they rose to prominence and embellish those accomplishments with biographical information as well.

2. E.Q. — Why did these particular Black citizens rise to the occasion to positively affect the lives of many other citizens of the Pee Dee region and the United States?

Have students analyze pictures of the historic places (monuments, graves, edifices, markers, etc.) and brief biographies associated with these individuals. Have students make connections to the situation of Blacks in the Pee Dee after slavery, after the Compromise of 1877, and after *Plessy v. Ferguson* (1896) to the political achievements and contributions of these three Black men.



3. E.Q. —How did these places (Darlington, Georgetown, and Williamsburg Counties) progress from the post-Civil War era to the present as a result of the contributions of these three Black citizens?

Have students view a series of short films via United Streaming (“Palmetto Places: Darlington”, “Palmetto Places: Georgetown”, “Palmetto Places: Reconstruction”) focusing on the history of the counties of the Pee Dee region. Students are making connections with the legacies of Deas, Rainey, and Swails in relation to the history of the Pee Dee and of South Carolina in general. (Students will complete a chart indicating progression from point A to point B).

#### Assessment Ideas

1. Have students write an evaluative essay in which they compare the accomplishments of Deas, Rainey, and Swails to nationally well-known African Americans of the latter half of the nineteenth century (i.e., Booker T. Washington, W.E.B. DuBois, Hiram R. Revels, Robert Smalls, Robert Brown Elliott, etc.)
2. Students create a timeline of prominent Black citizens in the Pee Dee Region and include the historic sites associated with them.

#### Lesson Activities

Complete the following worksheets:

1. KWLH Technique
2. Compare and Contrast
3. Fishbone Mapping
4. Interaction Outline
5. Problem/Solution



***Congressman Joseph Hayne Rainey (1832-1887)***

**From:**

[https://history.house.gov/People/Listing/R/RAINEY,-Joseph-Hayne-\(R000016\)/](https://history.house.gov/People/Listing/R/RAINEY,-Joseph-Hayne-(R000016)/)

# 1. KWLH Technique

KWLH technique is a good method to help students activate any prior knowledge that they may possess of the Pee Dee region's prominent black citizens. This activity is done by grouping and giving each group an *African American Historic Places in South Carolina* booklet.

**K** — what students already **KNOW**

**W** — what students **WANT** to learn

**L** — what students identify as they read and **LEARN**

**H** — **HOW** students can learn more about the above topic

Use of this graphic organizer is helpful to groups of students in organizing their thoughts and information.

What We Know	What We Want to Learn	What We Learned	How We Can Discover More Information

Categories of information we expect to use:

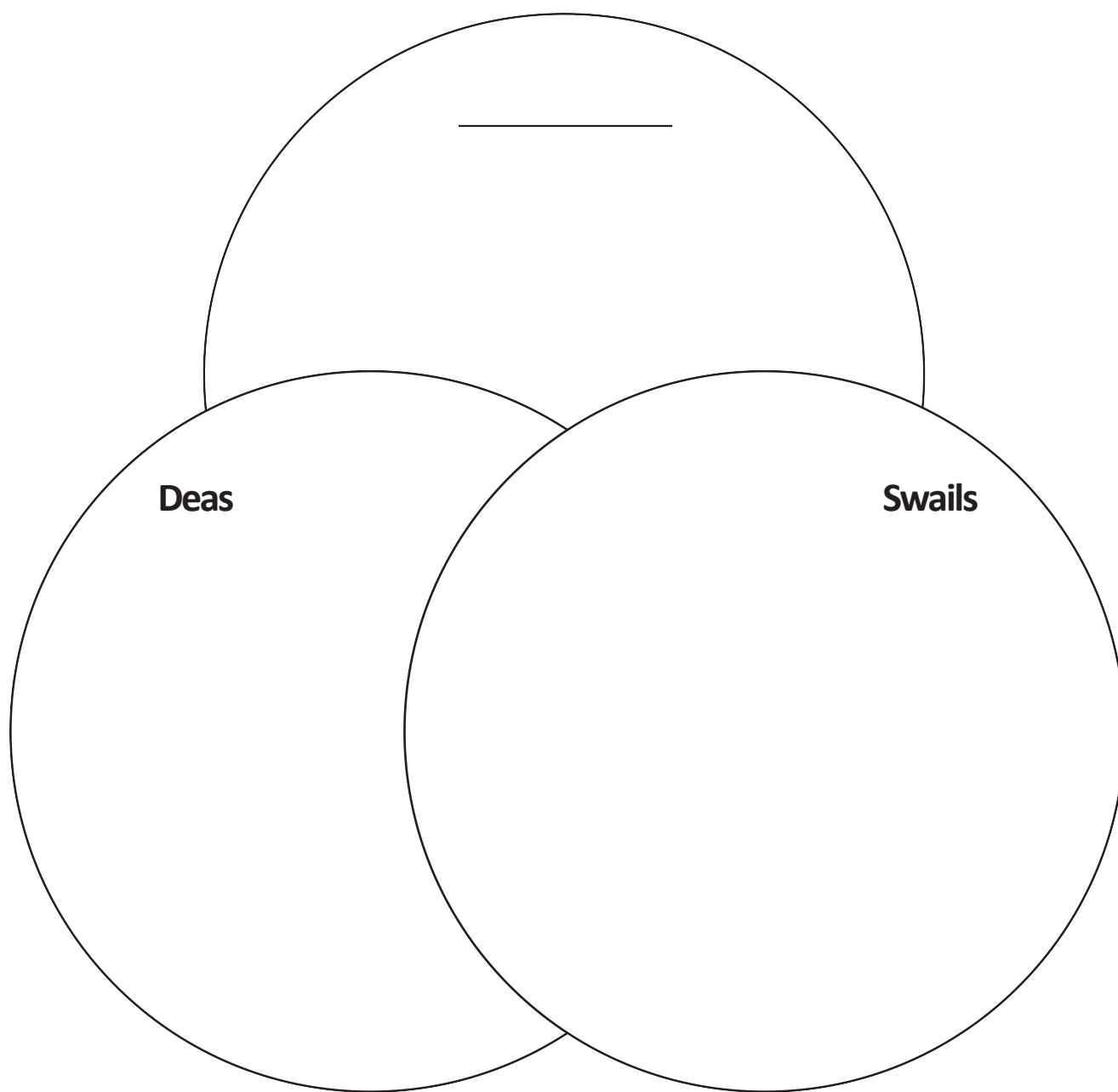


## 2. Comparison & Contrast

Comparison and Contrast is a tried and true method to get students to indicate similarities and differences. The graphic organizer below is what I consider an advanced model of a Venn diagram.

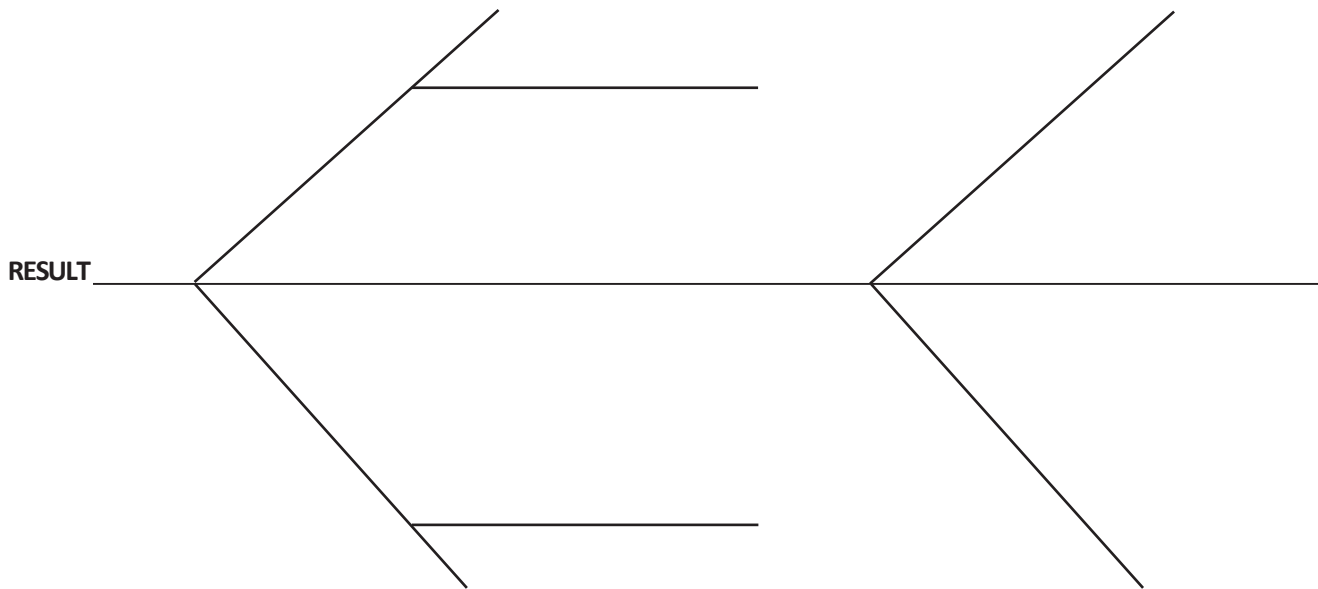
1-Rainey & Swails  
3-Deas & Swails

2-Rainey & Deas  
4-List what all three had in common



### 3. Fishbone Mapping

Use the fishbone map to demonstrate the causal interaction of Black politicians during the Reconstruction era (1865-1890) in the Pee Dee region.

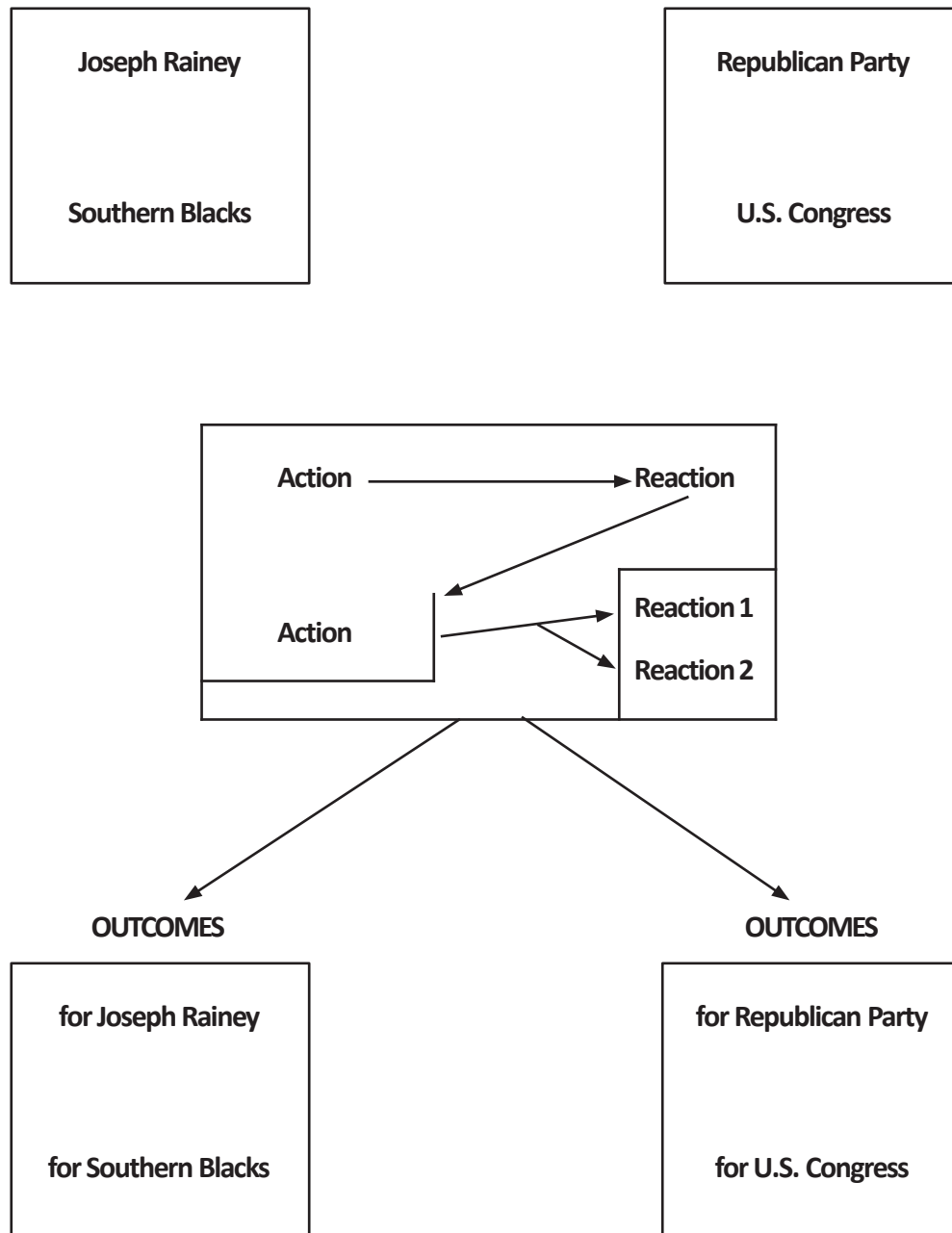


1. What are the factors that caused the establishment and growth of independent Black churches in the Pee Dee Region?
2. How were Black freedmen and women able to establish schools for their children?
3. What factors helped former enslaved African Americans to survive in an economy largely closed to them?
4. Are the factors that caused a coalescence of the Black community in the Pee Dee prior to 1900 the same that caused it to continue in the present day? Why or why not?



## 4. Interaction Outline

The interaction outline requires students to indicate the nature of an interaction between persons or groups at the local, state, and national levels.



1. What were the goals of persons and groups involved in Reconstruction politics?
2. Did they conflict or cooperate?
3. What was the outcome(s) of each person or group?
4. What was the effect(s) of the goals and outcomes upon the Black people of the Pee Dee?

## 5. Problem/Solution

This method requires students to identify a problem encountered by one historical figure and consider multiple solutions and possible results. Apply this method to Deas, Swails, and Rainey.

**Who: Lieutenant Stephen A. Swails**

<b>PROBLEM</b>	<b>WHAT</b>
	<b>WHY</b>

↓

<b>ATTEMPTED SOLUTIONS</b>	<b>RESULTS</b>
1.	1.
2.	2.

↓

<b>END RESULTS</b>
--------------------



# LP - CWR - 2

## WORSHIPPING FREE: AFRICAN AMERICAN CHURCHES AFTER THE CIVIL WAR

**Rosamond Lawson**

Charleston School of the Arts, Charleston County School District

**Properties:** Centenary United Methodist Church (Charleston)  
Emanuel A.M.E. Church (Charleston)  
Holy Trinity Reformed Episcopal Church (Charleston)  
Old Bethel United Methodist Church (Charleston)  
Old Plymouth Congregational Church (Charleston)  
Saint Mark's Episcopal Church (Charleston)

**Standard Indicators:** K.H.2, 2.CG.1, 4.5.P, 4.5.CX, 4.5.CC, 4.5.E, 5.4.CC, 8.4.CC, USHC.3.CX, USHC.3.CE, USHC.3.E

### Essential Questions

1. How did freedom affect the ability of African Americans to worship in Charleston and where did they worship?
2. Why was the worship experience important?
3. How did African American churches influence society?

### Historic Content

From *African Americans and the Palmetto State* pages 117-118, 122:

"... African Americans in pre-Civil War South Carolina were deeply religious. They took active roles in building churches whenever and wherever they could . . . Churches were a center of social life for people who were not welcomed elsewhere in society. They helped develop organizing skills in members. Until the Civil War was over, those skills were kept inside the church."

Many new African-American churches were created during this period. "... African-Americans were eager to test their freedom. One way to test freedom was to move away from the churches identified with whites. Many white churches wanted to keep black members. However, they did not want to allow black participation in decision-making. In addition, they insisted on keeping segregated seating for services. As a result, African-Americans left these churches. Two church groups with very similar names, the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church, sent missionaries to the South. Both attracted large numbers of people in many new churches."

"Had it not been for churches providing opportunities for schooling, many African-Americans would have had little chance for an education. Church schools offered an elementary education to many African-Americans . . . there were no government services to help the poor. Churches also assumed this role . . . Churches also played at least a limited role in politics . . . Most of the African-American churches supported the policies of the Republican government . . . Ministers became central figures in African-American communities . . . [and] served as role models and leaders during the era of segregation."

### Sources Needed

#### **Primary Sources (in addition to the historic sites)**

Photographs to use in a PowerPoint presentation of the topic

Readings from interviews with formerly-enslaved people pertaining to religion, specifically to church

Audio of the Slave Narratives that pertain to religion and church

#### **Secondary Sources**

Botsch, Carol Sears, Robert E. Botsch, James O. Farmer, W. Calvin Smith, and Barbara Woods. *African Americans and the Palmetto State*. Columbia, SC: South Carolina Department of Education, 1994.

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

South Carolina State Historic Preservation Office, "Old Bethel United Methodist Church, Charleston County, South Carolina," National Register of Historic Places nomination, <http://www.nationalregister.sc.gov/charleston/S10817710089/index.htm>.

### Lesson Procedures

*Have a cooperative group activity comparing the photographs and history of the three sites*

1. Give a PowerPoint presentation to the students that provides general background information about the sites. Include pictures of other examples of African American churches in the area.
2. Have groups examine the photos and other written material on the sites (provide specific information in the lesson plan so that the students will be able to answer the essential questions in their class presentations).

3. Students can research the original pastors' and members' biographies. Based on their research, have each them present one site to the class in a way they have designed (i.e. drawing, monologue, interview, etc.).
4. Finish with group discussion about the results of any investigation that they have done.

**Assessment Ideas**

1. Informal evaluation of the group presentations.
2. Include vocabulary and facts from the lesson on a test.

**Lesson Activities**

1. Have a field trip , in-person or virtual, to downtown Charleston to see the sites.
2. Research a specific African American denomination and present a 1-2 page paper.
3. Create a drawing or painting based on one of the sites.
4. Present dramatically about African Americans deciding to leave white church groups and form their own churches.



# LP - CWR-3 ROBERT SMALLS: WARRIOR AND PEACEMAKER

**T. Lynn Moseley**

Granby Education Center, Lexington District II

**Properties:** First African Baptist Church (Beaufort)  
Robert Smalls House (Beaufort)  
Sons of Beaufort Lodge No. 36  
(Beaufort)  
Tabernacle Baptist Church (Beaufort)  
South Carolina Statehouse (Richland)

**Standard Indicators:** 4.5.P, 4.5.CC, 4.5.E, 5.4.CC, 8.3.CE,  
8.3.P, 8.4.CC, USHC.2.CE, USHC.2.P,  
USHC.2.E, USHC.CX, USHC.2.CX,  
USHC.2.CC, USHC.3.CX, USHC.3.CE,  
USHC.3.E

## Essential Questions

1. How did Robert Smalls become a Civil War hero to the Union cause?
2. What did Robert Smalls accomplish as a leader and politician after the Civil War?
3. How should Robert Smalls be remembered today?

## Historic Content

As a Civil War hero and politician, Robert Smalls' career of over forty years coincided with the rise and decline of the Republican Party in South Carolina during the nineteenth century. Born enslaved in Beaufort on April 5, 1839, Robert Smalls began his life laboring in the house for the family of his enslaver, Henry McKee. In 1851, he was hired out as a laborer in Charleston, working in a variety of jobs and eventually as a ship rigger and sailor. In July 1861, he was hired out as a deck hand on a harbor boat called *The Planter* for \$16 per month.

*The Planter* was chartered to run munitions among the widespread Confederate fortifications in the Charleston harbor. Robert Smalls gained notoriety on May 13, 1862, when he, his family and crew "borrowed" *The Planter* and took it through and outside of the Charleston Harbor to the Union blockade (Miller 1995, 2). Among the intelligence information passed on to Union authorities, an important piece was that Confederate fortifications on Cole's Island on the Stono River had been disarmed, allowing Union forces to occupy this area without resistance. As a skilled pilot who was familiar with the waters, Smalls was able to give important details about the area.

By April 1863, Smalls took part in a Union attempt to take the Charleston Harbor. A flotilla of ironclads, led by

a 3,500-ton battleship, approached the harbor at a point between Forts Moultrie and Sumter. Shells were exchanged for hours and eventually the Union flotilla retreated in what was the last naval attempt to take Charleston. In December 1863, Smalls took command of *The Planter* after it was caught in an intense crossfire with Confederate forces. From that point on, Smalls was officially made the captain of *The Planter*.

Smalls became a war hero for the Union cause. In describing his actions in a speech at a later date, Robert Smalls said, "Although born a slave I always felt that I was a man and ought to be free, and I would be free or die." He added that he felt "*The Planter* might be of some service to Uncle Abe." (Miller 1995, 3).

After the war, Smalls returned to his native Beaufort, and he purchased the home of his former enslaver. As one of the founders of the state's Republican party, he was a delegate to the 1868 Constitution. He represented Beaufort County in the State House of Representatives and in the State Senate. In 1874, Smalls was elected to the U.S. House of Representatives, where he served intermittently until 1886. As a political force during the turbulent postbellum era, Smalls fought for the interests of his constituents, which consisted largely of formerly-enslaved African Americans of the Lowcountry.

One example of Smalls' influence as a leading politician came from a letter written by him on August 24, 1876. Smalls was writing to South Carolina Governor Daniel Chamberlain reporting on a strike in the Rice Districts of the state. Smalls noted that the strikers were not receiving money for their services and were being overcharged for the goods and services needed to live. He ended his letter by asking Governor Chamberlain to end the system of checks, in order to restore peace to the rice districts of the Lowcountry. A resolution to the conflict came when the planters agreed to pay cash to their employees.

Congressman Smalls died at his home in Beaufort on February 23, 1915, and he is buried in the cemetery at Tabernacle Baptist Church.

## Sources Needed

### Primary Sources (in addition to the historic sites)

Simmons, William J., 1887. *Men of Mark: Eminent, Progressive and Rising*. Documenting the American South. University Library, University of North Carolina at Chapel Hill, 2000.

Smalls, Robert to Governor Daniel Chamberlain, 24 August 1876. Papers of Governor Daniel Chamberlain. S518024 Box 14. South Carolina Department of Archives and History, Columbia, South Carolina.

### Secondary Sources

Miller, Edward A. *Gullah Statesman: Robert Smalls from Slavery to Congress, 1839-1915*. Columbia: University of South Carolina Press, 1995.

Perlin, Don. *The Life of Robert Smalls*. New York: Golden Legacy, Illustrated History Magazine. Fitzgerald Publishing Company Inc., 1970.

South Carolina State Historic Preservation Office, "Robert Smalls House, Beaufort County, South Carolina," National Register of Historic Places nomination,

[www.nationalregister.sc.gov/beaufort/S10817707017](http://www.nationalregister.sc.gov/beaufort/S10817707017).

## Lesson Procedures

- Display an image of Robert Smalls such as one found online or in Edward Miller's book, *Gullah Statesmen*. The website "Documenting the American South" has an image of Smalls.
- The same website has the full text of a book published in 1887 by William Simmons called *Men of Mark: Eminent, Progressive and Rising*. The book features a chapter on Robert Smalls. Images of *The Planter* are available online as well.
- Discuss the roles of African Americans during the Civil War and Reconstruction, especially Smalls' role as a legislator and his efforts as one of the founders of the Republican Party in South Carolina. Review South Carolina's 1868 Constitution.
- Tell students the story of Robert Smalls based on information in the above sources. The National Register of Historic Places Nomination for the Robert Smalls House is at - <http://www.nationalregister.sc.gov/beaufort/S10817707017/index.htm>.

Below – The Congressman Robert Smalls bust is located at Tabernacle Baptist Church, Beaufort. From the church's Facebook page





# LP - CWR - 4

## GENERAL WILD'S AFRICAN BRIGADE

**Frederica Walker Brown**  
Baron DeKalb Elementary, Kershaw County

**Properties:** Camp Saxton (Beaufort)  
Penn Center(Beaufort)

**Standard Indicators:** 8.3.CE, 8.3.CO, 8.3.E, USHC.CX,  
USHC.2.E

### Essential Questions

1. How did African American women influence education post-reconstruction and during the Jim Crow era?
2. Where were the sites of emerging education that African American women influenced or founded?

### Time Required

60 minutes

### Recommended Grade Level

Middle/High

### Historic Content

*Once let the black man get upon his person the brass letter, U.S., let him get an eagle on his button, and a musket on his shoulder and bullets in his pocket, there is no power on earth that can deny that he has earned the right to citizenship. - Frederick Douglass*

The issues of emancipation and military service were intertwined from the onset of the Civil War. News from Fort Sumter set off a rush by free black men to enlist in U.S. military units. They were turned away, however, because a Federal law dating from 1792 barred Negroes from bearing arms for the U.S. army (although they had served in the American Revolution and in the War of 1812). In Boston disappointed would-be volunteers met and passed a resolution requesting that the Government modify its laws to permit their enlistment.

The Lincoln administration wrestled with the idea of authorizing the recruitment of black troops, concerned that such a move would prompt the border states to secede. When Gen. John C. Frémont (photo citation: 111-B-3756) in Missouri and Gen. David Hunter (photo citation: 111-B-3580) in South Carolina issued proclamations that emancipated slaves in their military regions and permitted them to enlist, their superiors sternly revoked their orders. By mid-1862, however, the escalating number of former slaves (contrabands), the declining number of white volunteers, and the increasingly pressing personnel needs of the Union Army pushed the Government into reconsidering the ban.

As a result, on July 17, 1862, Congress passed the Second Confiscation and Militia Act, freeing slaves who

had masters in the Confederate Army. Two days later, slavery was abolished in the territories of the United States, and on July 22 President Lincoln (photo citation: 111-B-2323) presented the preliminary draft of the Emancipation Proclamation to his Cabinet.

After the Union Army turned back Lee's first invasion of the North at Antietam, MD, and the Emancipation Proclamation was subsequently announced, black recruitment was pursued in earnest. Volunteers from South Carolina, Tennessee, and Massachusetts filled the first authorized black regiments. Recruitment was slow until black leaders such as Frederick Douglass (photo citation: 200-FL-22) encouraged black men to become soldiers to ensure eventual full citizenship. (Two of Douglass's own sons contributed to the war effort.) Volunteers began to respond, and in May 1863 the Government established the Bureau of Colored Troops to manage the burgeoning numbers of black soldiers.

By the end of the Civil War, roughly 179,000 black men (10% of the Union Army) served as soldiers in the U.S. Army and another 19,000 served in the Navy. Nearly 40,000 black soldiers died over the course of the war—30,000 of infection or disease. Black soldiers served in artillery and infantry and performed all noncombat support functions that sustain an army, as well. Black carpenters, chaplains, cooks, guards, laborers, nurses, scouts, spies, steamboat pilots, surgeons, and teamsters also contributed to the war cause. There were nearly 80 black commissioned officers. Black women, who could not formally join the Army, nonetheless served as nurses, spies, and scouts, the most famous being Harriet Tubman (photo citation: 200-HN-PIO-1), who scouted for the 2d South Carolina Volunteers. Because of prejudice against them, black units were not used in combat as extensively as they might have been. Nevertheless, the soldiers served with distinction in a number of battles. Black infantrymen fought gallantly at Milliken's Bend, LA; Port Hudson, LA; Petersburg, VA; and Nashville, TN. The July 1863 assault on Fort Wagner, SC, in which the 54th Regiment of Massachusetts Volunteers lost two-thirds of their officers and half of their troops, was memorably dramatized in the film *Glory*. By war's end, 16 black soldiers had been awarded the Medal of Honor for their valor.

In addition to the perils of war faced by all Civil War soldiers, black soldiers faced additional problems stemming from racial prejudice. Racial discrimination was prevalent even in the North, and discriminatory practices permeated the U.S. military. Segregated units were formed with black enlisted men and typically commanded

by white officers and black non-commissioned officers. The 54th Massachusetts was commanded by Robert Shaw and the 1st South Carolina by Thomas Wentworth Higginson—both white. Black soldiers were initially paid \$10 per month from which \$3 was automatically deducted for clothing, resulting in a net pay of \$7. In contrast, white soldiers received \$13 per month from which no clothing allowance was drawn. In June 1864 Congress granted equal pay to the U.S. Colored Troops and made the action retroactive. Black soldiers received the same rations and supplies. In addition, they received comparable medical care.

The black troops, however, faced greater peril than white troops when captured by the Confederate Army. In 1863 the Confederate Congress threatened to punish severely officers of black troops and to enslave black soldiers. As a result, President Lincoln issued General Order 233, threatening reprisal on Confederate prisoners of war (POWs) for any mistreatment of black troops. Although the threat generally restrained the Confederates, black captives were typically treated more harshly than white captives. In perhaps the most heinous known example of abuse, Confederate soldiers shot to death black Union soldiers captured at the Fort Pillow, TN, engagement of 1864. Confederate General Nathan B. Forrest witnessed the massacre and did nothing to stop it.

The document featured with this article is a recruiting poster directed at black men during the Civil War. It refers to efforts by the Lincoln administration to provide equal pay for black soldiers and equal protection for black POWs. The original poster is located in the Records of the Adjutant General's Office, 1780's–1917, Record Group 94.

## Sources Needed

### *Secondary Sources (in addition to the historic sites)*

Freeman, Elsie, Wynell Burroughs Schamel, and Jean West. "The Fight for Equal Rights: A Recruiting Poster for Black Soldiers in the Civil War." *Social Education* 56, 2 (February 1992): 118-120. [Revised and updated in 1999 by Budge Weidman.]

<https://www.archives.gov/education/lessons/blacks-civil-war>.

Historical Marker (Charleston County) Camp of Wild's "African Brigade," 1863-1864.

<https://www.hmdb.org/m.asp?m=47153>.

Black Americans in the US Military from the American Revolution to the Korean War: The Civil War

<http://dmna.ny.gov/historic/articles/blacksMilitary/BlacksMilitaryCivil.htm>.

## Lesson Procedures

1. To motivate students and elicit their prior knowledge, create a web together about the battles and events of the Civil War.
2. Share information about African Americans joining the Union Army, the battles which they fought, and their acceptance by White Union soldiers.
3. Share background information on Edward A. Wild, the 55th Massachusetts and the 1st North Carolina regiments.
4. Allow students to divide into groups to brainstorm what life was like for the African Americans soldiers before, during, and after the Civil War.
5. As a final class, discuss and look back at the original web and create a list for "After the Civil War – A New America."
6. Students will choose one wrap-up activity below for informal assessment.

## Assessment Ideas

1. Write an epitaph for a headstone for one of the African American soldiers.
2. Create a monument for the historical battle site and write a description explaining why the design is appropriate for placement at this battle site.
3. Write a speech that General Edward A. Wild may have delivered to his troops (either before, during, or after a battle).



# LP - MAJC- 1

## 3 AFRICAN AMERICAN WOMEN: TRAILBLAZERS IN EDUCATION

**Ellen Bagby**

Beltline Campus, Midlands Technical College

**Properties:** President's Home of Harbison College (Abbeville)  
(Attended by Jane Edna Hunter)  
African American School Site (Anderson)  
(Attended by Jane Edna Hunter)  
Voorhees College Historic District (Bamberg)  
(Founded by Elizabeth Evelyn Wright)  
Birthplace of Mary McLeod Bethune (Sumter)

**Properties not listed:** Woodburn Plantation (Anderson)  
Mayesville (Sumter)

**Standard Indicators:** 8.5.P, USHC.3.CE, USHC.3.CX, USHC.3.E

### Essential Questions

1. How did African American women influence education post-reconstruction and during the Jim Crow era?
2. Where were the sites of emerging education that African American women influenced or founded?

### Historic Content

In ten short years from 1872 to 1882 three southern women were born who would help to form social networks and enact social reform to make education an attainable goal. Elizabeth Evelyn Wright, Mary McLeod Bethune and Jane Edna Hunter were African American women who participated in the transformation from slavery to the classroom. Life was difficult in the aftermath of the Civil War and the beginnings of an approaching industrial era. Poverty, illiteracy and exploitation were the norm for African Americans. These women knew it was through education that freedom would truly be attained.

**Elizabeth Evelyn Wright** was born on April 3, 1872 in Talbotton, Georgia. She was one of twenty-one children growing up in the rural South reeling with poverty and with little means of supporting oneself. At age fourteen she found an advertisement urging poor African Americans to enroll in Tuskegee Institute in Tuskegee, Alabama. She went to Tuskegee and graduated in 1894. She promised herself she would found a school much like her mentor, Booker T. Washington, had done at Tuskegee. Following her dream, Elizabeth bought land in South Carolina and opened Denmark Industrial School on April 14, 1897. Its humble beginnings with fourteen students grew when Ralph Voorhees, a blind philanthropist from New Jersey, and his wife, Elizabeth,

donated money to the school, which was later renamed in the Voorhees' honor. The name changed once again in the 1940s and lastly in the 1960s to Voorhees College. Unfortunately, Elizabeth Wright died at the early age of 34 in 1908.

**Mary McLeod Bethune** (d. 1955) was born on July 10, 1875 in Mayesville, South Carolina. She was one of seventeen children whose parents had been former slaves. She entered Presbyterian Mission School in Mayesville when she was eleven years old. In 1893 she graduated from Scotia Seminary, a school for African American girls in Concord, North Carolina and then Moody Bible Institute. Her role as an educator took her to Daytona Beach, Florida where she opened Daytona Literacy School for Training Negro Girls in 1904 with six students. In 1912 she gained considerable financial help from James Gamble of Proctor and Gamble. In 1923 Bethune's school merged with Cookman Institute of Jacksonville, Florida, which was a school for boys, and Bethune-Cookman College was born.

**Jane Edna Hunter** (d. 1971) was born on December 13, 1892 on Woodburn Farm near Pendleton, South Carolina. In 1896, at the age of 14, she attended a boarding school on the campus of Ferguson and Williams College (renamed Harbison College in 1898) in Abbeville, South Carolina. Jane relocated to Charleston, South Carolina for work after an unhappy marriage to Edward Hunter, where she entered Cannon Street Hospital and Training School for Nurses with the help of friends. In 1904, she completed advanced training at Dixie Hospital and Training School and at Hampton Institute in Virginia. Jane moved to Cleveland, Ohio to seek employment and felt firsthand the difficulties of an African American woman in a large city. With the help of friends she founded the Working Girls' Home Association where unemployed women could find shelter, resources, and education. By 1912 the home was expanded and known as the Phillis Wheatley Association. In 1925 Jane passed the Ohio bar examination having graduated from Baldwin-Wallace Law School in Cleveland. Her autobiography, *A Nickel and A Prayer*, tells of her struggles and was published in 1940. She went on to found the Women's Civic League in 1943.

### Sources Needed

#### **Primary Sources (in addition to the historic sites)**

Bethune, Mary McLeod to Booker T. Washington. 3 November 1902 in *Mary McLeod Bethune: Building a Better World*, eds. Audrey T. McCluskey and Elaine M. Smith. Bloomington: Indiana University Press, 1999.  
Hunter, Jane Edna. *A Nickel and a Prayer*. Cleveland, OH: Elli Kani Publishing Co., 1940.

### **Primary Sources**

- Barton, Rebecca C. *Witnesses For Freedom*. New York: Harper & Brothers Publishers, 1948.
- Blight, David W. *Race and Reunion: The Civil War in American Memory*. Cambridge: Harvard University Press, 2001.
- Bodie, Idella. *South Carolina Women*. Orangeburg, SC: Sandlapper Publishing, Inc., 1978.
- Jones, Adrienne Lash. *Jane Edna Hunter: A Case Study of Black Leadership, 1910-1950*. Brooklyn, NY: Carlson Publishing, Inc., 1990.
- Peterson, Carla. "Lifting as We Climb: African American Women and Social Activism: 1880-1920," in Beth Savage, ed., *African American Historic Places*. Washington, DC: Preservation Press, 1994.
- South Carolina Department of Archives and History. "African American Historic Places in South Carolina." Columbia: South Carolina Department of Archives and History, 2007.
- South Carolina State Historic Preservation Office, "Harbison College President's Home, Abbeville County, South Carolina," National Register of Historic Places nomination, <http://www.nationalregister.sc.gov/abbeville/S10817701010/index.htm>.
- \_\_\_\_\_. "Voorhees College Historic District, Bamberg County, South Carolina," National Register of Historic Places nomination, <http://www.nationalregister.sc.gov/bamberg/S10817705009/index.htm>.

### **Lesson Procedures**

1. Have students imagine that they are someone like Elizabeth Evelyn Wright, Mary McLeod Bethune, or Jane Edna Hunter growing up African American in South Carolina between the years 1877 and 1900. Have them create a plan for their future. They need to be specific as to how they would get an education.
2. Discuss what options African Americans had to get an education (via churches, communities, missionaries, Northerners) between the years 1877 to 1900.
3. Have students write a chronological sketch of Jane Edna Hunter, Elizabeth Evelyn Wright, and Mary McLeod Bethune and tell how these women furthered education.

### **Assessment Ideas**

1. Students write letters to one of the women studied asking for advice in furthering their education. Other students would answer their letters.
2. Students write obituaries for Jane Edna Hunter, Elizabeth Evelyn Wright, and Mary McLeod Bethune.

### **Lesson Activities**

1. Locate places where African Americans received an education between the years 1865 and 1945.
2. Visit a historically black college or university in South Carolina in person and/or view its website and learn its history.
3. Create a South Carolina map showing where educational opportunities exist statewide today for post-high school studies.
4. Visit in person and/or online one of the three sites associated with Jane Edna Hunter, Elizabeth Evelyn Wright, or Mary McLeod Bethune.



# LP - MAJC - 2

## IF THESE STONES COULD SPEAK

Linda F. Hardin

Tanglewood Middle School, Greenville County School District

**Property:** Richland Cemetery (Greenville)

**Standard Indicators:** 2.CG.1, 2.CG.2

### Essential Questions

1. What can we learn about Greenville's African American population from the inscriptions on tombstones in Richland Cemetery? Consider community leaders, talents, professions, religions, personal interests and other factors.
2. How do African American burial customs in Richland reflect the African origins of the people buried there?
3. What inferences can we make about the life spans and health of the African American population of Greenville, SC from 1900 to the present from surveying Richland Cemetery?

### Historic Content

Taken from 2007 *African American Historic Places in South Carolina* pg. 34.

"Richland Cemetery was established by the City of Greenville in 1884 as its first municipal cemetery for African Americans. It was named for nearby Richland Creek. Today the cemetery occupies approximately six acres on a small hill northeast of downtown Greenville in a traditionally African American area known as the Greenline-Spartanburg neighborhood. After the Civil War African Americans were generally excluded from white cemeteries. Richland Cemetery is a rare example of a municipal African American cemetery established in the late nineteenth century. The establishment of the cemetery led to the development of a self-sustaining African American community in downtown Greenville when in 1886 a portion of it was divided into ten building lots and sold. 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."

### Sources Needed

#### Primary Sources (in addition to the historic site)

"African-American Heritage in Colleton, Dorchester, and Bamberg Counties." This site, part of the SCGenWeb Project, has photographs, genealogical resources, and general historical resources. It contains a large variety of links to other sources. <https://www.sciway3.net/scgenweb/>

"African-Americans in The South Carolina Room," This site provides studies of church archives and cemeteries done by the WPA in the 1930s.

### Secondary Sources

"African-American Cemeteries in South Carolina," <http://africanamericancemeteries.com/sc/>. This site provides lists of names for selected African American cemeteries in South Carolina. Unfortunately, there are many cemeteries listed that have broken links to the name lists.

Aheron, Piper Peters. *Greenville: Images of America*. Charleston, SC: Arcadia Publishing, 1999. Aheron has assembled excellent photographs of Greenville in the early 1900s.

Chicora Foundation, Inc. "Grave Matters," <https://www.sciway.net/hist/chicora/gravematters.html>.

The information on this webpage, provided by the Chicora Foundation, provides an overview of the history of African American cemeteries, maps, songs, the differences between African American and European American cemeteries, archeological research in the cemeteries, locations of cemeteries, and methods of cemetery preservation. The site demonstrates the importance of the cemeteries not only as a final resting place, but also as a storehouse of African American history. See Chicora's informational website specifically about cemetery preservation at <http://chicora.org/cemetery-preservation.html>.

"Find a Grave," <https://www.findagrave.com/>. If you wish to find the grave of a specific South Carolina figure, you can browse by state and then the grave locations are indexed by the person's name. Students could compose grave listings for South Carolina's African American leaders and tell others where their graves are located.

Helsley, Alexia Jones. *Silent Cities: Cemeteries and Classrooms*. Columbia, SC: South Carolina Department of Archives and History, 1997. Helsley has a comprehensive overview of cemetery research methods including many activities for the classroom.

Huff, Archie Vernon, Jr. *Greenville: The History of City and County in the South Carolina Piedmont*. Columbia, SC: University of South Carolina Press, 1999. Dr. Huff's careful review of Greenville history has details of African American history interwoven throughout the book.

McGahee, Susan, and Mary W. Edmonds. *South Carolina's Historic Cemeteries: A Preservation Handbook*. Columbia: South Carolina Department of Archives and History, 1997. This handbook helps create a plan

for the maintenance and preservation of historic cemeteries. Methods and additional resources are discussed.

South Carolina State Historic Preservation Office.

"Richland Cemetery, Greenville County, South Carolina," National Register of Historic Places nomination.

<http://www.nationalregister.sc.gov/greenville/S10817723060/index.htm>. This nomination provides a brief description of Richland Cemetery, its significance to Greenville, and site images. It also includes an extensive bibliography of published and unpublished primary and secondary resource materials.

\_\_\_\_\_. "African American Historic Places in South Carolina." Columbia: South Carolina Department of Archives and History, 2007. This publication was used to supply the historic content for the lesson.

"Tombstone Transcription Project,"

<https://www.rootsweb.com/> This site provides links to counties and cemeteries in which tombstones have been listed or transcribed. The exact location of each cemetery is listed, and photos can be accessed.

### Cultural Institutions

Greenville Cultural Exchange Center, Greenville, South Carolina. Ms. Ruth Ann Butler and the directors of the Cultural Exchange were instrumental in having Richland Cemetery designated as an historical site. They have artifacts from prominent African American citizens, a cemetery map, and many biographical details about Greenville's African American community.

### Lesson Procedures

1. What can we learn about Greenville's African American population from the inscriptions on tombstones in Richland Cemetery? Consider community leaders, talents, professions, religions, personal interests and other factors.
  - a. Students will visit Richland Cemetery, using a cemetery map from the Greenville Cultural Exchange. They will take photographs of selected tombstones and transcribe the inscriptions. Using the dates of death, the students can find out more about selected individuals from newspaper obituaries, city directories, and secondary resources. Students can also rewrite a brief inscription so that it is more reflective of the person's life or create an inscription that accurately describes accomplishments. Students will also complete a checklist of the talents, professions, religious beliefs, personal interests, or other factors found during the cemetery visit.

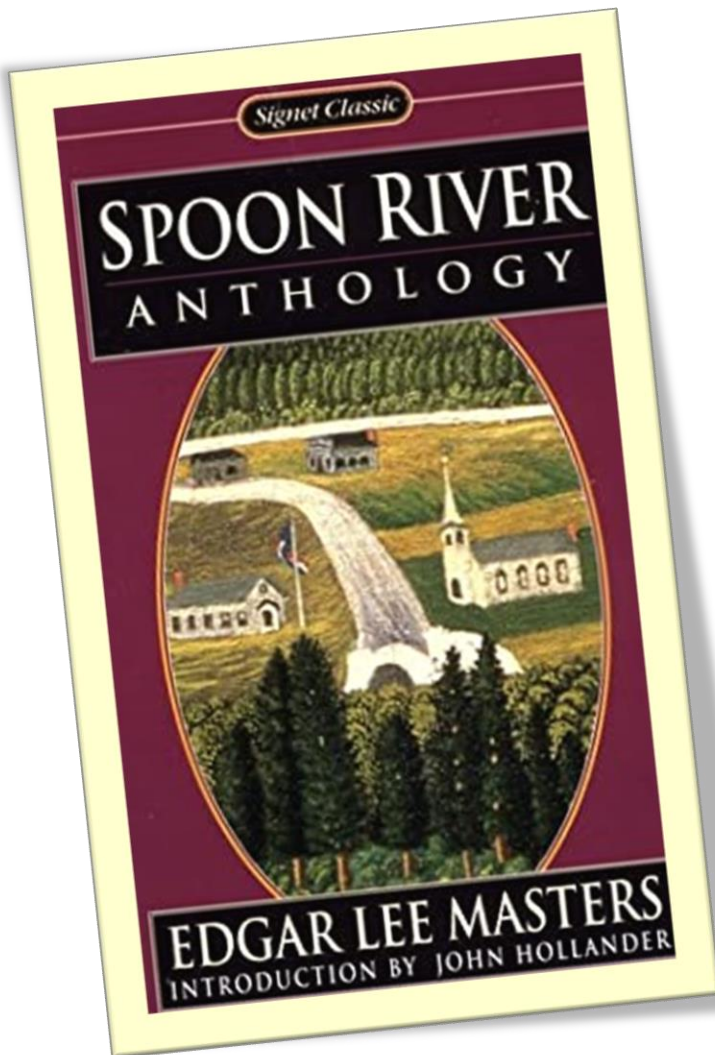
2. How do African American burial customs in Richland reflect the African origins of the people buried there?
  - a. Using *Silent Cities: Cemeteries and Classrooms*, as well as internet research on African American burial customs, students will create a list of customs or tomb styles typical of African American origins. Then, during the cemetery visit, students will look for and document with photos, evidence of these customs at Richland Cemetery. They may present their findings in a PowerPoint presentation or in a poster format.
3. What inferences can we make about the life spans and health of the African American population of Greenville, SC from 1900 to the present from surveying Richland Cemetery?
  - a. Using a cemetery survey form or the form on page 27 of *Silent Cities: Cemeteries and Classrooms*, record dates of birth and death for as many graves as possible. List ages at death. About how long did most African Americans live during different decades? Are there dates when many deaths occur? What events might have caused these deaths? Look at the graves of children. Are there more deaths of children in certain time periods? Students can display their findings in charts or graphs of various decades, making conclusion statements about each data display.

### Assessment Ideas

1. Students will create a video and photo documentary of Richland Cemetery. They will use photographs of graves, live video footage taken at the cemetery, interviews with Ms. Ruth Ann Butler (Greenville Cultural Exchange Center), members of the Friends of Richland Cemetery, or other experts on the history of Greenville's African American community. The documentary will present the major conclusions about the African American community gained from the cemetery study. They will distribute copies of the DVD to the public library, the Upstate Historical Museum, school libraries and churches.
2. Students will create a cemetery brochure that includes a map, locations of the most notable graves, especially those of important Greenville citizens, graves that show cultural heritage, and the qualities that make Richland Cemetery a unique historical site.
3. Students will create video podcasts that could be posted online on the school website of 2-3 minutes in length that describe and illustrate various aspects of the cemetery.

### Lesson Activities

1. Read selections from *Spoon River Anthology* by Edgar Lee Masters, 1915. Create Spoon River-style monologues for the people of Richland Cemetery, giving details of African American life in Greenville between 1890 and 1960. Perform the speeches using tombstone photos. *The cover of a 1992 reprint is pictured on the left.*
2. Use the obituary section of the *Greenville News* to read about Greenville citizens. Create an obituary page for Richland Cemetery featuring prominent or unusual people who are buried there.
3. Using information about Greenville's prominent African Americans in Richland Cemetery, post photos of the graves and biographies of the citizens online at <https://www.findagrave.com/>.
4. Interview a genealogist about the use of cemetery records to research family history.





# LP - MAJC - 3 AMEN! SCHOOL'S IN!

**Sherie Sawyer**

Latta Elementary School, Dillon School District 3

**Properties:** Mt. Zion Rosenwald School  
(Florence)  
Mt. Zion Methodist Church  
(Florence)  
St. James Rosenwald School (Horry)  
Hope Rosenwald School  
(Newberry)  
Howard Jr. High School (Newberry)  
Great Branch Teacherage  
(Orangeburg)

**Standard Indicators:** 4.5.E, 4.5.CC, 5.4.CE, 5.4.CC,  
8.4.CC, 8.4.CO, 8.5.CX  
USHC.5.CC, USHC.5.E

## Essential Questions

1. How did discriminatory laws affect the academic opportunities of African Americans in the Southeast?
  - a. How was the *Plessy v. Ferguson* decision used to develop Jim Crow laws in the South and specifically South Carolina?
  - b. How did Jim Crow Laws affect educational opportunities for African Americans?
  - c. How did local churches and programs like the Rosenwald Fund attempt to improve African American education in the South and specifically South Carolina?
  - d. How did Rosenwald educational facilities compare to white educational facilities in the same area during Jim Crow segregation?

## Historic Content

In *Plessy v. Ferguson* (1896), the U.S. Supreme Court decided that a Louisiana law mandating separate but equal accommodations for blacks and whites on intrastate railroads was constitutional. This decision provided the legal foundation to justify many other actions by state and local governments to socially separate blacks and whites. This separation was evident in education throughout South Carolina.

From 1877 to the 1970s, several Southern states enacted and maintained formal and informal rules limiting the legal rights of African Americans. These rules were known as Jim Crow laws, named after a minstrel character (white musical performer who portrayed blacks negatively). The rules were meant to maintain white supremacy.

South Carolina had twenty-two formal Jim Crow laws and six specifically related to education. Separate schools meant that authorities did not have to guarantee an adequate education for blacks or have to maintain

black schools at the same level. Segregated schools also reinforced feelings of inferiority among black children and superiority among whites.

Many South Carolina African American communities already had a legacy of providing educational opportunities for their children when others could not be found. Unfortunately, due to unequal funding, many of these schools were either held in churches or one-room shanties that provided for neither adequate lighting nor ventilation. Because of the inadequacies of black public and private schools and the high value of education among African Americans, community and church leaders were always seeking better educational opportunities for their children.

In 1912, Julius Rosenwald, a northern philanthropist and president of Sears & Roebuck at the turn of the twentieth century, worked with Booker T. Washington to help fund the construction of five schools near Tuskegee Institute in Alabama. Rosenwald was keenly aware of the deplorable state of educational facilities for African American children throughout the South and saw building quality schoolhouses as a way to supplement the monies spent on black education. From this small effort began a matching grant fund that launched a 20-year regional building program that encompassed 15 southeastern states and over 5,300 schools, shops, and teacher's homes. At a time when State support for educating African American children was woefully inadequate, Rosenwald Schools played a critical role in educating South Carolina's African American children.

Generally, to receive a Rosenwald Fund matching grant for the construction of a school, one-third of the funds had to come from the community. This one-third could be in the form of labor, land, money or any other monetary resource. The state and/or local government had to provide one-third of the money also. Once these requirements were met, the Rosenwald Fund provided the remaining one-third of the necessary funds.

Once, 500 Rosenwald school buildings dotted the South Carolina landscape. They were built using mandated school plans created by an architect funded solely by the Rosenwald fund. The communities that built these schools were willing to work hard and sacrifice financially and in many other ways to build adequate schools for their children. Though African Americans paid taxes into the public school system, they were required to raise additional funds to build the schools, and in some cases donate land to the public school system to have these schools built.

The Rosenwald Schools were greatly needed and appreciated, but often they still did not compare in size

and equipment to their local white school counterparts. The Mars Bluff (white) and Mt. Zion (black) schools were a prime example of this inequality. It has taken many laws, the strength of great people and many years to improve education and educational facilities for all. The Rosenwald Schools were a step in the right direction to correct the inequality found in African American schools during segregation.

## Sources Needed

### Primary Sources (in addition to the historic sites)

Jim Crow History. "Jim Crow Laws: South Carolina."

<https://www.sciway.net/afam/reconstruction/blackcodes.html>.

South Carolina State Historic Preservation Office. "Great Branch Teacherage, Orangeburg County, South Carolina," National Register of Historic Places nomination.

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

\_\_\_\_\_. "Hope Rosenwald School, Newberry County, South Carolina," National Register of Historic Places nomination..

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

\_\_\_\_\_. "Mars Bluff School."

<http://www.nationalregister.sc.gov/florence/S10817721020/index.htm>.

### Secondary Sources

Anderson, James D. *Black Education in the South, 1860-1935*. Chapel Hill: University of North Carolina Press, 1988.

Ascoli, Peter M. *Julius Rosenwald: The Man Who Built Sears, Roebuck and Advanced the Cause of Black Education in the American South*. Indianapolis: Indiana University Press, 2006.

Hoffschwelle, Mary S. *The Rosenwald Schools of the American South*. New Perspectives on the History of the South, ed. John David Smith, 2006.

National Trust for Historic Preservation. "Rosenwald Schools." <https://savingplaces.org/places/rosenwald-schools#.X5mBelhKiM8>.

## Lesson Procedures

1. Choose one of the historic sites above, add others if desired. Read and discuss its historical background. Check for prior knowledge and connect to past learning during the discussion time.
2. Share pictures and background information on the schools found on the South Carolina Department of Archives and History website.
3. Give a brief but detailed description of the founder of the Rosenwald Fund and share his portrait and purpose for setting up the fund.
4. Give specific information about the community and church leaders that helped build Rosenwald Schools in your area. Example: pictures, church histories, newspaper articles.
5. Read the South Carolina Jim Crow Laws that effected education and led to the need for Rosenwald Schools, <https://www.sciway.net/afam/reconstruction/blackcodes.html>.
6. Compare white schools during the same time period with the Rosenwald Schools in the same area. Use a Venn diagram
7. Discuss the need and importance of the Rosenwald School in your area.

## Assessment Ideas

1. The class will create a picture story of a Rosenwald School using the South Carolina Department of Archives and History's State Historic Preservation Office internet resources.
2. Each student will use the pictures and historical background discussed and shared in class to write a summary of the history of a Rosenwald School.
3. The students will write about their experience as a student attending a Rosenwald School using their summary of the historical background information discussed and shared during the lesson. Each student or group of students will include pictures found on the South Carolina Department of Archives and History or National Trust websites.

## Lesson Activities

1. Use a Rosenwald School to create a diorama.
2. Create an Acrostic Poem describing a Rosenwald School.
3. "Jim Crow Must Go!" Rewrite the law or create a political cartoon (propaganda) showing why "Jim Crow Must Go!"
4. Create an advertisement showing the criteria that has to be met to build a Rosenwald school. Remember, it has to be inviting and simple.





See this image of the Mt. Zion Rosenwald School, located in the Florence area, and its state historic marker at - <https://savingplaces.org/places/rosenwald-schools#.X5mBelhKiM8>.



# LP - MAJC - 4

## TRAVELING SOUTHERN STYLE

**Valentina Cochran**

Pine Grove Elementary School, Richland County School District 1

**Properties:** Atlantic Beach (Horry)  
Harriet M. Cornwell Tourist Home  
(Richland)

**Standard Indicators:** 4.5.CC, 4.5.E, 5.4.CE, 5.4.CC,  
8.4.CC, 8.4.CO, 8.5.CX  
USHC.5.CC, USHC.5.E

### Essential Questions

1. How did Jim Crow laws make travel different for African Americans?
2. Where did African American travelers find lodging during the Jim Crow era?

### Historic Content

Traveling during The Jim Crow Era exposed African Americans to both risk and humiliation. Crossing the Mason-Dixon Line or the Ohio River meant entering a different world with different laws. While traveling, basic necessities were needed such as food, gas, water, restrooms and maybe an overnight hotel stay. Stopping for these necessities in the South was dangerous for African Americans due to Jim Crow segregation laws.

Seeing signs enforcing segregation and denial of service were a common part of life for African Americans living and traveling. While traveling by train, the conductor was sure to let passengers know which sections were for “whites” and which were for “colored.” The train stations also had separate entrances, ticket offices, restrooms and waiting rooms. “White Only” signs hung above restaurant entrances, gas stations, and other public facilities. Parks, benches, movie theaters and hospitals were also segregated. Many restaurants served blacks through a door or window at the rear of the building, not allowing them to sit in the dining area. Most stores practiced segregation by making people of color wait until the white people were served first. Blacks were forbidden to try on hats, clothes or shoes in the store. Public libraries were closed to African Americans in the South.

While traveling during the Jim Crow era, travelers had to pass through small towns where knowledge of the local unwritten Jim Crow laws was very important. Blacks could be stopped at anytime and forced to state their reason for being in a certain place at a certain time. Local people in small towns knew where whites and blacks were allowed to mix such as the post office, banks and certain stores. Blacks were often warned not to let the sun go down on them in certain towns. Traveling during this time presented great danger.



*Colored waiting room sign, Rome, Georgia, 1943*  
<https://americanhistory.si.edu/brown/history/1-segregated/detail/colored-waiting-room.html>

Victor Green, publisher and owner of *The Negro Travelers' Green Book* began producing the book in 1936. It offered “Assured Protection for the Negro Traveler.” Green created the book from his own personal experiences while traveling. His encounters and those of his friends were often described as painful embarrassments, which ruined their vacations or business trips. (Green 1956, 5) These painful experiences could easily happen anywhere in the country, to include in the south.

Two properties listed in *The Negro Travelers' Green Book* were the Harriet M. Cornwell Tourist Home in Columbia and the Theretha Hotel in Atlantic Beach, both in South Carolina. Harriet Cornwell, known for her community activism, provided travelers to Columbia with an alternative to staying in the two black hotels in town. At her house was a comfortable place to stay with one meal a day provided. She only required guests to pay what they could. The Cornwell Tourist Home, which never advertised with signs, is an example of how much people of color depended on word-of-mouth for an enjoyable traveling experience.

Not much is known about the Theretha Hotel, but Atlantic Beach became a popular destination for African Americans as early as the 1930s. Nicknamed “The Black Pearl,” Atlantic Beach is a 4-block stretch of beach from 29th to 32nd streets surrounded by North Myrtle Beach on three sides and the Atlantic Ocean on the other. Atlantic Beach was not only segregated by land with barricades at 29th and 32nd Street but barricade wire with floatation devices also ran into the water. During segregation, Atlantic Beach was one of the most popular beaches for blacks on the East Coast from Virginia to

Florida. Even nationally-known black entertainers like Ray Charles and James Brown who performed in Myrtle Beach had to stay in Atlantic Beach because of Jim Crow Laws. Incorporated in 1966, Atlantic Beach may be the only black-owned and governed oceanfront community in the United States.

### Sources Needed

#### Primary Sources (in addition to the historic sites)

South Carolina ETV Roadshow. "Atlantic Beach." YouTube™.

*The Negro Motorist Green Book*. New York: Victor H. Green and Company, 1949. From the Collections of Henry Ford, in partnership with the University of Michigan, [http://www.autolife.umd.umich.edu/Race/R\\_Casestudy/Negro\\_motorist\\_green\\_bk.htm](http://www.autolife.umd.umich.edu/Race/R_Casestudy/Negro_motorist_green_bk.htm).

*The Negro Travelers' Green Book*. New York: Victor H. Green and Company, 1956. Published Materials Division, South Caroliniana Library, University of South Carolina, Columbia, South Carolina. Selected portions of this source are online at <http://www.teachingushistory.org/tTrove/blackandwhitetourism.htm>.

State Development Board. Tourism Promotional Brochure. S149013. South Carolina Department of Archives and History, Columbia, South Carolina. Use same link as above.

The Town of Atlantic Beach, <http://www.townofatlanticbeachsc.com>.

#### Secondary Sources

Cooper, Michael L. *Bound for the Promised Land: The Great Migration*. New York: Lodestar Books, 1995.

Dawson, George and Richard Glaubman. *Life Is So Good*. New York: Penguin Books, 2000.

Litwack, Leon F. *Trouble in Mind: Black Southerners in the Age of Jim Crow*. New York: Alfred A. Knopf, 1998.

South Carolina State Historic Preservation Office. "Harriet M. Cornwell Tourist Home, Richland County," National Register of Historic Places nomination. <http://www.nationalregister.sc.gov/richland/S10817740141/index.htm>.

Taylor, Mildred. *The Gold Cadillac*. New York: Scholastic, 1987.

### Lesson Procedures

1. Students will read aloud and discuss *The Gold Cadillac* by Mildred Taylor. The students will use the book for building background and prior knowledge to discuss some of the problems African Americans faced while traveling South during the 1950s.
2. Students will compare travel guides (*The Negro Travelers' Green Book*, *The Negro Motorist Green Book*, and the *South Carolina Tourism Promotional Brochure* that was intended for white travelers). Students might also compare these travel guides with modern travel guides provided today by the state of South Carolina - <https://discoversouthcarolina.com/> . Students can discuss the differences between travel guides of the past and present.
3. Students will pretend that they are traveling to Columbia from another part of the state that includes an overnight stay. They will create a poster showing the route they will travel, including signs and stops along the way.
4. Students will write a two-paragraph essay explaining and comparing a trip taken by an African American family and one by a white family during the Jim Crow era. Students could also pretend that they are leaving South Carolina to travel to a city like Chicago, Detroit, or New York City making the same comparisons. Students should read selections in the 1949 *Green Book* and 1956 *Green Book* (cited above) in order to describe conditions for African Americans traveling during the Jim Crow era.
5. Drawing on their personal experience of traveling within and outside of the state, have students compare traveling during the Jim Crow era to today by creating a poster and writing a two-paragraph essay.

### Assessment Ideas

Descriptive Poster and Essay. See Project Rubric on next page.

Name \_\_\_\_\_  
 Date \_\_\_\_\_

## ***Traveling Southern Style***

### **Project Rubric**

#### **Travel Description**

The writing assignment must include two paragraphs. The first paragraph must describe four stops listed in either the 1949 *Green Book* or the 1956 *Green Book*. Students should read pages 1-7 of the 1949 *Green Book* and pages 3-7 of the 1956 *Green Book* to learn more about the emotions

of African Americans who traveled in the Jim Crow south. Posters must include features listed below to receive points toward this assignment. Illustrations from either *Green Book* may be copied and printed to create the poster. Other images from the internet may be used. Be sure to include images from the Jim Crow era as well as from today.

	Total Points Possible	Student Grade
<b>First Paragraph</b>		
Description of 4 Stops from <i>Green Book</i>	16	
Explanation of Feelings	6	
Problems	6	
Reasons to Visit Particular Stops	3	
<b>Second Paragraph</b>		
2 Stops Today	6	
3 Ways Travel Differs Today	9	
<b>Poster</b>		
Route of states in order	18	
Pictures of 4 Stops	12	
4 Stops labeled	12	
4 Jim Crow Signs	12	
<b>Total</b>	<b>100</b>	



# LP - MAJC - 5

## THE HAMBURG MASSACRE

**Jeremy K. Gerken**

**J. Paul Truluck Middle School, Florence County School District Three**

**Properties:** Aiken Colored Cemetery (Aiken)

**Standard Indicators:** 8.3.CO, 8.4.CC, 8.4.CX

### Time Required

60 minutes

### Recommended Grade Level

Middle

### Objectives

1. Students will summarize how Reconstruction political, educational, and social opportunities for African Americans failed as a result of the Hamburg Massacre.

### Historic Content

Reconstruction ended in South Carolina with violence and controversy. The Hamburg Massacre of 1876 took place in a predominantly African American town in Aiken County. Six black militia members were killed by a white mob. This incident marked an intensification of the white campaign to “redeem” South Carolina’s government. White Democrat “Red Shirts,” led by former Confederate general Wade Hampton, coordinated a campaign of violence, intimidation and fraud in order to win the election of 1876. President Grant sent more federal troops, but they could not assure a free and fair election. Voting irregularities threw the governor’s election into the General Assembly, but there were also disputes about who was elected to the state legislature.

Two rival governments were established, one Republican and one white Democrat. There was a stand-off as white taxpayers refused to support the Republican government. Election irregularities also plagued the national election. The electoral votes of three southern states, including South Carolina, were in dispute. The resolve of Congress to protect the freedmen had waned in the face of continuing resistance of southerners as well as the corruption of the Grant administration, economic depression in the North and issues related to increased migration to the West. Democrats and Republicans reached a compromise whereby Democrats would recognize the election of Republican President Hayes in exchange for the withdrawal of federal troops from the South.

President Hayes withdrew the last of the federal troops from South Carolina, Florida and Louisiana. The Conservative Democratic Party under former Confederate

General, now Governor, Wade Hampton took control of the government of South Carolina, and African Americans were left to fend for themselves in a hostile environment.

### Lesson Materials

1. Political Cartoon about the Hamburg Massacre
2. Student graphic organizer (following the lesson)  
Note -This sheet will need to have identical front and back copies
3. Role-play activity sheet (following the lesson)

### Lesson Procedures

*Keep procedures clear, concise and linear for ease of interpretation.*

1. Begin the lesson by reviewing the accomplishments of African Americans from the beginning of Reconstruction, such as being able to vote, gaining freedom, holding political office, etc. Make a list of these items for all in the class to see them.
2. Instruct the students to pair up and identify whether these accomplishments would be considered social, political, educational, or accomplishments that could fit into multiple categories. The students should also write down and give a reason as to why they placed these items in these categories. (If time permits allow the students to switch up and work with another pair or two to discuss these items with each other.)
3. Randomly select students to participate in a role-play (see attached) that will give the background of what happened during the Hamburg Massacre. Discuss with students where the Massacre took place. Tell them that the name has been changed to North Augusta, SC partially because of the events that took place there.
4. After students have performed the role-play, have students will get back into groups and use the chart from before to brainstorm social, political, and educational opportunities that would negatively affect African Americans in SC. If time permits, have members from each group share results of how this event would have impacted African Americans socially, politically, and educationally.
5. After students have shared their lists, they will then be given the assessment with some focus questions and task to complete (see assessment below).

**Assessment Ideas**

*Students will be given the choice of completing one of two different activities. Students may choose to complete a political cartoon (similar to the web link) that would summarize the negative effects of the Hamburg Massacre on African Americans socially, politically, and educationally. Students may also write a newspaper article 300-500 words long that describes the Hamburg Massacre and documents how this event will now affect African Americans politically, socially, and educationally. Use the rubric below to assess student results.*

**Focus Questions**

1. How did the Hamburg Massacre create tensions between whites and African Americans? Democrats and Republicans?
2. What would be the consequences for African Americans if the new government of “white” Democrats no longer viewed the African Americans as equals?
3. Would there have been any way for the “white” Democrats, Republicans, and African Americans to have worked out the election, so that tensions could have been decreased?

# The Hamburg Massacre

## Rubric

Category	1-2 Points	3-4 Points	5 Points
1. Purpose	Student lacked purpose or included only 1 of the three categories of failure of Reconstruction.	Student fulfilled most of the purpose of the assignment or included two of the three points for reasons that Reconstruction would be considered a failure.	Student fulfilled all of the purpose of the assignment and included all three aspects of social, political, and educational opportunities that would have been affected by the Massacre.
2. Brainstorm-Pair Share Activity	Student indicated which categories the item would be part of, but did not include an explanation.	Student indicated categories and provided explanations for two of the three categories or student indicated categories, but included insufficient or brief explanations.	Student indicated categories for all three items and developed sufficient explanations for choosing these categories.
3. Focus Questions	Student answer one or two focus questions, but did not complete in depth.	Student completed two or more focus questions, but did not complete in depth for all or only a few.	Student completed all focus questions and completed in depth questions that examined and summarized aspects of the Hamburg Massacre.

Total out of 15 \_\_\_\_\_



# The Hamburg Massacre

Name\_\_\_\_\_Period\_\_\_\_\_Date\_\_\_\_\_

Item	Category (Social, Political, or Educational)	Explanation

# The Hamburg Massacre

## Role Play Activity

**Directions:** Randomly select students to participate in the role play or ask for volunteers give students their individual roles for each scene. If your class is not large enough students may play multiple roles or the teacher may participate as well. Give students participating in the role play a few minutes 1-3 to develop their role play. During this time other student can examine the political cartoon provided in the link and make predictions on what the Hamburg Massacre is about. During each scene student not participating in that scene should record their thoughts/feelings about each scene.

**Scene 1: The two students should read each role, and then discuss how they will play out their parts together.**

**White Democrat/Red Shirt-**You are talking to a Republican and are upset that they have stolen money from the government and that they have allowed former slaves to be part of government.

**Republican-**You are talking to a White Democrat/Red Shirt and they are upset with you for how the state government is being run. They are especially upset that Republicans have allowed African Americans to be part of South Carolina Government.

**Scene 2: A group of black militia are having a meeting near a road when a white farmer approaches and finds that the road is blocked by the members of the black militia.**

**Black Militia** (5-6 persons should play this role)-This group of black militia members is meeting together near a road and discussing different items including Reconstruction and the election of 1876. After a few minutes they are approached by a white farmer who demands that all of the members of the black militia move. The black militia refuses to move and the farmer vows to come back.

**White Farmer-**You are going down the road and come upon a group of black militia that you feel are blocking the road. You ask them to move, because you have "better things to do." However, members of the black militia refuse to move and you and the militia members get in an argument. You become upset and vow to come back and have them moved.

**Scene 3: In this scene members of the Black Militia and Red Shirts have a confrontation, in which five of the members of the Black Militia are killed.**

**Black Militia Group** (5-6 people)-The following day after the confrontation you are again at the same road, when you are approached by the white farmer and a magistrate (judge) who has also brought with him a group of Red Shirts (white militia men). Arguments come about and five members of the Black Militia are shot and killed.

**White Farmer-**You approach the black militia with a magistrate (judge) to have the members of the black militia arrested for blocking your road. An argument occurs and then gun shots are fired, which ends up killing five members of the black militia.

**Magistrate-**You are a judge who has been asked to come along and have members of a black militia arrested for blocking a road that a white farmer was trying to travel. You instruct the Red Shirts to arrest and detain members of the black militia. Shots are then fired, killing five of the black militia members.

**Red Shirts** (5-6 people)-You are asked by a judge to come along and help restrain a black militia group who is blocking a road that a white farmer was trying to travel. Arguments break out between your group and the black militia and shots are fired. Afterwards, five of the black militia members are dead.

**Scene 4: This scene details the consequences of the Hamburg Massacre and effects that it would have had on relations between whites and blacks politically, socially, and educationally.**

**African American** (3-4 people)-You are gathered with other African Americans at a voting booth who are discussing whether or not you should vote, because rumors say that anyone who votes Republican may be shot and killed. The discussion continues with whether or not people should just avoid confrontation and live to see another day or fight for rights and possibly be killed.

**Red Shirts** (3-4 people)-You are gathered at a voting booth and are checking before people vote whether they are voting Republican or Democrat. You are also holding sticks (like baseball bats) to intimidate anyone trying to vote for Republicans.

# LP - MAJC - 6

## WORLD WAR II'S IMPACT ON SOUTH CAROLINA

*Rhonda Willis*

Wade Hampton High School, Hampton School District One

**Property:** Training of the Tuskegee Airmen  
(Colleton)

**Standard Indicators:** 8.5.CO

### Time Required

180 minutes

### Recommended Grade Level

Middle

### Objectives

1. Students will explain how certain events opened opportunities for African Americans in South Carolina during World War II, including the training of the Tuskegee Airmen.
2. Students will compare how wartime industries and military opportunities impacted South Carolina's economy and the United States' economy.

### Historic Content

During World War II, South Carolina experienced significant economic growth. The war effort ended the Great Depression as South Carolinians enjoyed full employment. Many South Carolinians joined the armed forces. The expansion of military bases to meet training needs at Fort Jackson, Parris Island, the naval base at Charleston and the new air base at Columbia stimulated the local economy. However, segregation and discrimination continued to limit the opportunities of African Americans in South Carolina. President Roosevelt's executive order opened jobs in wartime industries and led African Americans to move off South Carolina farms in search of better economic and social opportunities in the cities of the North and West. Once the war ended, economic prosperity continued in South Carolina as it did throughout the country. Demand for goods unavailable in wartime and the ability to pay for them because of wartime savings led to increased consumer spending.

World War II had a significant impact on South Carolina just as it did on the rest of the country. Immediately after the bombing of Pearl Harbor, the United States was anxious to retaliate against the Japanese, whose sneak attack had brought the United States out of isolationism and into the war in Europe as well as the Pacific. A group of bomber pilots under the leadership of James Doolittle trained in Columbia to engage in an air attack to be launched from aircraft

carriers on Tokyo. The attack helped to lift the morale of Americans.

Even before Pearl Harbor the United States government was drafting young men into the armed services and preparing for war. Military camps that had been established during World War I in South Carolina reopened to serve as training bases for the thousands of young men drafted into the armed services. Camp Jackson in Columbia became Fort Jackson. The Charleston Navy yards increased production of destroyers. South Carolinian James F. Byrnes helped to guide the Lend Lease plan that offered support to the allies in their fight against the Germans through Congress and later served as the director of war mobilization. The economy of South Carolina and the United States began to climb out of the Great Depression as the result of government spending on war preparations.

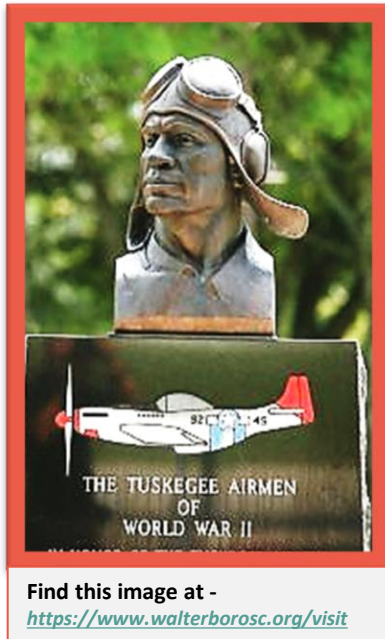
African American pilots were trained at the air base at the Tuskegee Institute in Alabama. Commanded by white officers, the Tuskegee airmen supported the allied invasion of Italy. Then they were assigned to escort heavy bombers on raids against strategic enemy targets. This air campaign was directed at weakening Germany prior to the D-Day invasion. Several of the Tuskegee airmen earned the Distinguished Flying Cross and the airmen proved that African American pilots could shoot down enemy aircraft as well as or better than white air crews. African American soldiers served in segregated units commanded by white officers in the fight for freedom. When they returned to the states many were determined to fight to end segregation.

The Tuskegee Airmen and the bravery and sacrifice of other African American members of the military opened the doorway for other African Americans to serve in the military and for the desegregation of the military in the postwar period.

Many South Carolinians served in the armed forces but many others were not fit for service. One third of young white men and one half of black men were either illiterate or in such poor health that they could not serve. This was a startling indication of the poverty of South Carolina. But war brought some prosperity. War mobilization meant more jobs at home and the wartime population of South Carolina cities grew with a resulting impact on area businesses. Farmers were short-handed but women and children worked in the fields to bring in bumper crops.

Just as people did throughout the United States, South Carolinians collected scrap metal and rubber for the war effort. They used ration books to get their share of the short supply of food and fuel and they bought war bonds to fund the war effort. When the war was over they had





savings to use to buy the automobiles and goods that were not available during the war. When V-E Day and V-J Day finally arrived, South Carolina and the United States were poised to enter a period of prosperity.

### Lesson Materials

1. Data collection sheet (see attached).
2. Variety of classroom resources and/or Internet access
3. Assessment rubric

### Lesson Procedures

1. Begin by describing agricultural South Carolina compared to other regions of the United States prior to World War II.
2. State that World War II impacted the United States' economy, including South Carolina. Describe how the WWII's impact on the rural agricultural society ended some opportunities while opening or expanding others and how events like the attack on Pearl Harbor caused the military to expand its operations, which supported economic recovery from The Great Depression.
3. Divide the class into groups of two or three.
4. Assign each group to do research on one of eight different topics: 1) the economy of the United States prior to WWII, 2) the economy of South Carolina prior to WWII, 3) President Roosevelt's order to expand wartime industries, 4) James Doolittle's bomber pilots, 5) South Carolinian James F. Byrnes and the Lend Lease plan, 6) the Tuskegee Airmen and South Carolina, 7) the economy of the United States after WWII, and 8) the economy of South Carolina after WWII.
5. Provide students with Internet access and/or a variety of other classroom sources to research topics. Students will prepare a presentation to share information on their topic. The presentation can be written or visual using poster boards or a slide show. Students must cite the source of their information and document all sources with a Works Cited page.

6. After groups have researched their topic, they will present what they have learned. The audience will write relevant information and sources in the data collection chart.
7. After the groups have presented their topics and the students have filled in their charts, the groups will meet again to compare and discuss their notes with their members.
8. After students have discussed their notes, the teacher will facilitate a whole class discussion to answer these questions as a formative assessment: 1) How did World War II expand opportunities for African Americans during and after World War II? 2) What economic impact did World War II have on the United States, particularly South Carolina?

### Assessment Ideas

*Choose one of the following topics. Write a one page paper addressing your choice. Use information gathered, presented, and discussed in class to support your ideas. You may use your data collection chart to write your essay. Use at least three sources to provide evidence for your argument and include a Works Cited page with your essay. Use the rubric to self-evaluate your writing.*

1. Describe and compare how World War II impacted the economies of South Carolina and the United States. Support your argument with cited evidence.
2. The expansion of military operations helped the United States, particularly South Carolina, recover from The Great Depression. Do you agree or disagree with this statement? Defend your answer with cited evidence.
3. The training of the Doolittle Raiders and the Tuskegee Airmen contributed to the United States' victories during World War II and impacted opportunities for African Americans during and after the war. Describe their challenges and contributions. Support your answer with cited evidence.

# 1. World War II's Impact on South Carolina

Class Data Collection Chart

Group Members	Topic	Information and Facts	Sources Cited

2. World War II’s Impact on South Carolina

Class Data Collection Chart

Student Name	Topic	Information and Facts	Sources Cited



# World War II's Impact on South Carolina

## Essay Rubric

Criteria	4	3	2	1
Content	The content addresses the topic thoroughly with a valid argument and supporting evidence.	The content addresses the topic with a valid argument but evidence is weak or missing.	Some content addresses the topic but other content is off topic.	The content does not address the topic.
Evidence	At least three sources are cited to support argument.	At least two sources are cited to support argument.	At least one source is cited to support argument.	No sources are cited to support the argument.
Organization	Argument is presented logically and concisely and evidence is clearly presented.	Argument is presented logically but some evidence is scattered or insufficient.	Argument's association with the topic and supporting evidence are difficult to follow.	Argument is not logical and evidence is not clearly presented or absent.
Grammar/ Sentence Structure	Minor grammatical errors exist and do not impact the essay's argument.	Some grammatical errors slightly distract the reader from the essay's argument.	Grammatical errors and awkward sentence structures impact the essay's argument.	Major grammatical errors and sentence fragments make the essay difficult to read.

# LP - MAJC – 8

## BENJAMIN E. MAYS BIRTHPLACE

*Mary D. Haile*

W.J. Keenan High School, Richland County School District One

**Property:** Benjamin E. Mays Birthplace (Greenwood)

**Standard Indicators:** 8.1.P, 8.1.CE, 8.3.CO, 8.3.P,  
8.3.CC, 8.4.CC, 8.5.CX

### Time Required

Two or Three 60 minute class periods

### Recommended Grade Level

Elementary/Middle/High

### Essential Questions

1. What is Benjamin E. Mays' legacy? Why has Benjamin E. Mays' birthplace been recognized as an African American Historic Place in South Carolina?
2. How do I paraphrase another's words?
3. How do I add meaningful visual representation to great quotes from Benjamin E. Mays?

### Historic Content

This house, originally 14 mi. SE on US Hwy. 178 in the Epworth community, was the birthplace of Dr. Benjamin E. Mays (1894-1984), Baptist minister, college president, author, and civil rights pioneer. Mays was the eighth child of Hezekiah and Louvenia Mays, both born into slavery. In 1911 he left the tenant farm where this house stood to attend high school at S.C. State College in Orangeburg.

Mays, a graduate of Bates College and the University of Chicago, was an early and forceful opponent of segregation. Best known as president of Morehouse College, in Atlanta, 1940-1967, Mays was described by Dr. Martin Luther King, Jr. as his "spiritual mentor." Mays's inspiring memoir *Born to Rebel* (1971) is a civil rights classic. This house was moved to Greenwood County, renovated, and dedicated as a museum in 2011.

### Sources/Resources Needed:

1. One computer and a projection device/screen
2. Benjamin E. Mays' tribute
3. Benjamin E. Mays' birthplace
4. How to Paraphrase (mini lesson; lesson notes)
5. Benjamin E. Mays quotes (handout)
6. White art paper
7. Art Supplies (markers, crayons, colored pencils)

### Lesson Procedures

#### Day 1

1. The teacher will have students complete the Quickwrite: What do you know about Benjamin E. Mays? The teacher and students will have a quick discussion about students' Quickwrite.
2. The teacher and students will watch the Benjamin E. Mays tribute :  
[https://www.youtube.com/watch?v=-Xsood\\_M9r8](https://www.youtube.com/watch?v=-Xsood_M9r8). While viewing, students will record key facts and their observations about Benjamin E. Mays. The teacher and students will briefly discuss the facts and observations.
3. The teacher and students will discuss Mays' birthplace . See a photo at :  
<https://mayshousemuseum.org/menus/dr-benjamin-e-mays-historic-preservation.html>.
4. The teacher will complete the mini-lesson on paraphrasing (See "Mini Lesson Notes" below). The teacher and students will practice paraphrasing two sentences in a whole group exercise.
5. The students will receive eight (8) Benjamin E. Mays' quotes. The students will paraphrase each quote (See Part I of the "Benjamin E. Mays—Paraphrasing and "What is Character?" Handout" below).

#### Day 2

1. The teacher and students will review what students learned the previous day about Benjamin E. Mays.
2. The teacher will discuss the word character. The students will use what they have learned about Mays in the tribute and through his quotes to describe Benjamin E. Mays' character (See Part II of the "Benjamin E. Mays (Paraphrasing and "What is Character?" Handout" below).
3. Explain to students they will each be creating visual representations based on his or her paraphrases of four of the eight Benjamin E. Mays quotes. \*Note: Students will decide which four quotes they would like to create visual representations (See "Set-up for Visual Representations" below). Students will need white art paper and art supplies to complete this part of the lesson.

### **Day 3**

1. Display students' visual representations around the classroom. Ask students to briefly share the ideas behind their representations, making connections between the quotes and the images they used.
2. Give students the chance to walk around and look at each other's visual representations. Tell students to take some notes on works they find especially compelling or those that are the most similar to or the most different from their own.
3. Have students compare and contrast their ideas and reflect on the diverse representations of the quotes.
4. Have a final discussion about Benjamin E. Mays' legacy and the significance of the birthplace being designated an African American Historic place in South Carolina.

### **Assessment Ideas**

1. Have students turn in their paraphrasing/what is character handout.
2. Assess students' visual representations.

### **Lesson Notes**

#### ***Paraphrasing***

Paraphrasing involves taking a set of facts or opinions and rewording them (putting the ideas into your own words). When paraphrasing, it is important to keep the original meaning and to present it in a new form. Paraphrasing can be done with individual sentences or entire paragraphs.

#### **A good paraphrase:**

- Is accurate: Should accurately represent the author's ideas.
- Is complete: Should tell the whole idea of author.
- In your own voice: Don't just substitute synonyms for key words and leave the rest unchanged. Your words and voice should convey the information.
- Should make sense by itself: like a summary, you should be able to read a paraphrase and feel it is done in sentences which flow together naturally.

### **What are the steps for making a good paraphrase?**

1. Read the passage and circle unfamiliar words. Look these up in a dictionary and write a few synonyms for each difficult word.
2. Read through the passage very carefully and write notes of main points on a sheet of paper.
3. Without looking at the passage, re-write it in your own words.
4. Look at your re-writing and the original. Make sure you haven't copied the same words or sentence structure. Also be sure you've included all the information in the original passage.

### **Examples of paraphrased sentences:**

Original: Her life spanned years of incredible change for women.

Paraphrase: Mary lived through an era of liberating reform for women.

### **\* For Group Exercise:**

**Original:** Giraffes like acacia leaves and hay and they can consume 75 pounds of food a day.

**Paraphrase:** A giraffe can eat up to 75 pounds of acacia leaves and hay every day.

**Original:** Any trip to Barbados should include a visit to a restaurant to sample flying fish, tamarind and plantain.

**Paraphrase:** Be sure to include a food-tasting experience when visiting Barbados.



## Benjamin E. Mays

### Paraphrasing and “What is Character?” (Part I)

Directions:

Part I: Read each quote below. Paraphrase each quote.

Part II: What is Character? Describe Benjamin E. Mays’ character

Quote	Paraphrase
"It isn't a disgrace not to reach the stars, but it is a disgrace to have no stars to reach for."	
"Every man and woman is born into the world to do something unique and something distinctive and if he or she does not do it, it will never be done."	
"The tragedy of life doesn't lie in not reaching your goal. The tragedy lies in having no goals to reach."	
"Honest communication is built on truth and integrity and upon respect of the one for the other."	
"If what is communicated is false, it can hardly be called communication."	
"It isn't a calamity to die with dreams unfulfilled, but it is a calamity not to dream."	
"Not failure, but low aim is sin."	
"Whatever you do, strive to do it so well that no man living and no man dead and no man yet to be born could do it any better."	

## Benjamin E. Mays

### Paraphrasing and “What is Character?” (Part II)

Directions:

Part I: Read each quote below. Paraphrase each quote.

Part II: What is Character? Describe Benjamin E. Mays’ character

#### What is Character?

One dictionary defines character as “the mental and moral qualities distinctive to an individual.” Another says it is “the complex of mental and ethical traits marking a person.” In still another dictionary, character is said to be “the stable and distinctive qualities built into an individual’s life which determine his or her response regardless of circumstances.”

Using what you learned about Benjamin E. Mays in the video tribute and what you learned about him through the paraphrasing of his famous quotes, describe Benjamin E Mays’ character.

## Benjamin E. Mays

### Paraphrasing and “What is Character?” (Part II)

Directions:

Part I: Read each quote below. Paraphrase each quote.

Part II: What is Character? Describe Benjamin E. Mays’ character

Paraphrased Quote:

Visual Representation



# LP - MAJC - 9 AIKEN GRADED SCHOOL

**Katelyn Price**  
Richland County School District One

---

**Property:** Aiken Graded School (Aiken)

**Standard Indicators:** 8.5.CO, 8.5.CX, 8.5.CE

## **Recommended Grade Level**

Middle/High

## **Learning Objectives**

1. Students will understand the development of education for many African American students.
2. Students will explain the involvement of the community to create schools for African American students.
3. Students will compare and contrast the education at the Aiken Graded School to other schools in the state.

## **Essential Questions**

1. What is the Aiken Graded School? Who went to that school? Why was it built?
2. How was the Aiken Graded School different from other schools built during this time?
3. Who is Julius Rosenwald? What impact did he have on the Aiken Graded School?

## **Historic Content**

A park is the present site of the Aiken Graded School, a two-story brick school built 1924-25. It was built for black pupils in grades 1-7 and was one of almost 500 S.C. schools funded in part by the Julius Rosenwald Foundation 1917-1932. Aiken physician Dr. C.C. Johnson raised \$3,500 in the black community toward the total cost of \$33,500. Black brick mason Elliott Ball supervised the school's construction. The school, described as "one of the best in the state" when it was being built, had ten classrooms, a library, and an auditorium seating 600. It opened in the fall of 1925, with principal W.D. Drake, nine teachers, and almost 300 students. The school, the only black elementary school in Aiken until new schools began to be built in 1954, closed in 1969. It was demolished in 1973.

## **Sources/Resources Needed:**

See links below

## **Lesson Procedures**

1. Introduce students to the topic by showing this youtube clip, <https://www.youtube.com/watch?v=uAfOBhdSXB0>
2. Have an open discussion on Julius Rosenwald's reason for donating the money to start the fund.  
What role did Mr. Rosenwald's ethnicity play in his decision? Was that important? Why or why not?  
How did Booker T. Washington inspire him? How does this inspire you?
3. Allow students to read a portion of the Rosenwald text [http://archive.org/stream/juliusrosenwaldf033270mbp/juliusrosenwaldf033270mbp\\_djvu.txt](http://archive.org/stream/juliusrosenwaldf033270mbp/juliusrosenwaldf033270mbp_djvu.txt)
4. Allow students to read about the Aiken Graded School: <https://www.scpictureproject.org/aiken-county/aiken-graded-school.html>
5. In groups of 3-4, create a brochure illustrating the benefits of Rosenwald Schools like the Aiken Graded School. The brochure should also compare aspects of Rosenwald schools to aspects of present-day schools.

# LP - CRM - 1

## “INTEGRATION WITH DIGNITY”

**Cleo Crank**

Greenville Tech Charter High School, Greenville County School District

**Properties:** Integration with Dignity, 1963 (Pickens)  
Liberty Hill Church (Clarendon)  
Summerton High School (Clarendon)  
Sterling High School (Greenville)  
Marysville School (Spartanburg)  
McCrory's Civil Rights Sit-Ins (York)

**Standard Indicators:** 5.4.CC, 5.4.CE, 8.5.CX, 8.5.CE, USHC.5.CC, USHC.5.E, USHC.5.P, USHC.5.CX

### Essential Questions

1. What constitutes segregation?
  - a. How is segregation different from racial separation?
  - b. How did *Brown v. Board of Education* promote racial equality?
2. Why was the nation changing established views on racial segregation?
  - a. What was the national response to mandated desegregation?
  - b. How did the state of South Carolina respond?
3. What were some significant places affected by the Civil Rights Movement in the South Carolina Upstate?

### Historic Content

The moniker “Integration with Dignity” that is embossed on the historical marker on Clemson University’s campus in Pickens county suggests that South Carolina’s engagement with the Civil Rights Movement and the desegregation of many schools is unique. While South Carolina’s decision to end school segregation can be traced back to Clarendon County in the *Briggs v. Elliott* case, it was later combined with *Brown* and desegregation cases from Virginia, the District of Columbia, and Delaware and renamed *Brown v. Board of Education of Topeka Kansas* so the nation would not see the case as just a southern issue. This case eventually mandated racial integration in all public schools nationwide. Many areas in America reacted with protests and violence. In contrast, the upstate of South Carolina witnessed very little civil unrest.

This lesson will help high school students explore the events of the Civil Rights Movement and the sites of racial separation and segregation. Students will gain a broader understanding about how different people in different regions reacted and eventually accepted the changing times.

### Sources

#### Primary sources

Civil Rights Movement photos from South Carolina Archives and History Center - <https://scdah.sc.gov/> and the Library of Congress - <https://www.loc.gov/>.

“Black Codes and Jim Crow Laws,” <http://www.sciway.net/afam/reconstruction/blackcodes.html>.

Photos of historical sites

Williams, Cecil J. *Freedom and Justice: Four Decades of the Civil Rights Struggle as Seen by a Black Photographer of the Deep South*. Macon, GA: Mercer University Press, 1995. Also see - <https://www.cecilwilliams.com/>

Yearbooks from local white high school and black high school during early 1960s

#### Secondary Sources

Bast, Kirk K. “‘As Different as Heaven and Hell’: The Desegregation of Clemson College.” *Proceedings of the South Carolina Historical Association* (1994): 38-44.

Edgar, Walter. *South Carolina: A History*. Columbia, SC: University of South Carolina Press, 1998.

\_\_\_\_\_. *South Carolina in the Modern Age*. Columbia, SC: University of South Carolina Press, 1992.

Haessly, Lynn. “‘We’re Becoming Mayors’: An Interview with Former Sit-In Leader Harvey Gantt, Now Charlotte’s Mayor.” *Southern Exposure* 14 (1986): 44-51.

Horton, James Oliver. *Landmarks of African American History*. New York City: Oxford University Press, 2005.

South Carolina State Historic Preservation Office, “Marysville School, Spartanburg County, South Carolina,” National Register of Historic Places nomination - <http://www.nationalregister.sc.gov/spartanburg/S10817742058/index.htm>.

\_\_\_\_\_. “Summerton High School, Clarendon County, South Carolina,” National Register of Historic Places nomination, [www.nationalregister.sc.gov/clarendon/S10817714006/index.htm](http://www.nationalregister.sc.gov/clarendon/S10817714006/index.htm).

### Lesson Procedures

1. E. Q. - What constitutes segregation?

Opening hook: Randomly select 20% of students to represent those who are “segregated”. The other 80% will have laptops and new supplies. The 20% will have used and outdated supplies. As students protest, explain that they have supplies just like everyone else. Discuss how “equal is not fair.”

2. How did *Brown v. Board of Education* promote racial equality?

Show pictures/yearbooks of Marysville School in Spartanburg and Sterling High School and Greenville High School in Greenville (or your local segregated schools). Have students find proof in the images that the schools were not equal.

3. E.Q. - Why and how was the nation changing established views on racial segregation?

Place students in 5 small groups to read summaries of:

- ☐ Jim Crow laws
- ☐ the *Brown v. Board of Education* decision
- ☐ early desegregation activities in the South (the Arkansas nine; the University of Mississippi and James Meredith; sit-ins and the Friendship Nine at McCrory's)
- ☐ *Briggs v. Elliott* and Scotts Branch School
- ☐ Clemson University and Harvey Gantt

Each group has one topic. Have students share info on their topics.

4. E.Q. - What were some places affected significantly by the Civil Rights Movement in the South Carolina Upstate?

Show pictures of historical markers for Sterling High School and Clemson. Show pictures of the statue in downtown Greenville to honor Sterling High School. Discuss the importance of recognizing notable events, people and locations.

### Assessment Ideas

1. Have students write a letter to the editor of the local newspaper explaining how diversity in public school has benefited them.
2. After generating possible questions, have students interview someone who remembers when integration of public schools began — person needs to be 60 years old or older.
3. Have students create a presentation on the topics they researched using various creative formats, (i.e. PowerPoint, skit, monologue).

### Lesson Activities

1. Create a calendar of famous events during the modern Civil Rights Movement.
2. Generate a map of the Upstate showing the location of African American historical places.
3. Create a digital timeline of Civil Rights events with pictures and music.



# LP - CRM – 2

## ORANGEBURG MASSACRE

**Dale Evans**

Robert E. Howard Middle School, Orangeburg Consolidated School District 5

**Properties:** All Star Bowling Lanes (Orangeburg)  
The Orangeburg Massacre  
(Orangeburg)  
South Carolina State College  
Historic District (Orangeburg)

**Standard Indicators:** 4.5.E, 5.4.CE, 5.4.CC

### Essential Questions

1. On what legal grounds did the students feel they were entitled to entrance at All Star Bowling Lanes, the segregated bowling alley?
2. What impact did the Orangeburg Massacre have on the Civil Rights Movement in South Carolina?

### Historic Content

On February 8, 1968, African American students protesting the segregation of All Star Bowling Lanes, the city's only bowling alley, were fired upon by local law enforcement. Three students from South Carolina State College were killed and 28 more were wounded. The Orangeburg Massacre, as it was then called, went on to have a major impact on race relations not only in the state of South Carolina, but on the Civil Rights Movement as a whole.

### Sources Needed

#### Primary Sources (in addition to the historic sites)

"AAS Envoy Investigates Orangeburg." *The Dartmouth* (Hanover, NH), February 29, 1968.

"Curfew Imposed by Governor in Orangeburg, S.C." *New York Times*, February 10, 1968.

Davis, Mike. "Boycott Set in Orangeburg." *The Afro American* (Philadelphia Edition), February 17, 1968.

Ford, Wally. "Afro-Ams Aid Victims of 'Atrocities'." *The Dartmouth* (Hanover, NH), February 19, 1968.

Interviews from actual participants, Library of Congress, Washington, DC and online at [www.loc.gov](http://www.loc.gov).

"One Slain, 50 Shot in Carolina." *Atlanta Constitution*, February 9, 1968.

"Riot Brings Curfew in Carolina." *Atlanta Constitution*, February 10, 1968.

Trainor, Charles. "Afro-Ams Push Towards Goal of \$1750." *The Dartmouth* (Hanover, NH), February 29, 1968.

#### Secondary Sources

Bass, Jack and Jack Nelson. *The Orangeburg Massacre*. Macon, GA: Mercer University Press, 1984.

Hine, William C. "Civil Rights and Campus Wrongs: South Carolina State College Students Protest 1955-1968." *South Carolina Historical Magazine* vol 97, October 1996.

Orangeburg Massacre website,  
<https://www.orangeburgmassacre.com/>.

Sellers, Cleveland with Robert Terrell. *The River of No Return*. Jackson, MS: University Press of Mississippi, 1990.

South Carolina Educational Television.  
<https://www.knowitall.org/search?keys=orangeburg+massacre>.

South Carolina State Historic Preservation Office. "All Star Bowling Lanes, Orangeburg County, South Carolina." National Register of Historic Places nomination, <http://www.nationalregister.sc.gov/orangeburg/S10817738032/index.htm>.

\_\_\_\_\_. "South Carolina State College Historic District, Orangeburg County, South Carolina." National Register of Historic Places nomination, <http://www.nationalregister.sc.gov/orangeburg/S10817738034/index.htm>.

Williams, Cecil. *Out of the Box in Dixie*. Orangeburg: Cecil J. Williams Photography/Publishing, 2007.

### Lesson Procedures

1. Students will be given a brief history of the Civil Rights Movement and laws relating to integrating public places in order to examine the "racial barometer" of the 1960s and look at the response of both blacks and whites to *Brown v. Board of Education* and the integration of Central High School in Little Rock, Arkansas.
2. Using cooperative learning groups, the students will examine issues and outcomes using selected documents, photographs, and film footage of highly publicized protest movements like the Montgomery Bus Boycott, The Sit-In Movement, The Freedom Rides, Voter Registration movements, the Selma March, and urban riots. The Orangeburg Massacre can be introduced by having recorded interviews with actual participants. If this isn't possible, a synopsis of events using excerpts from secondary sources can be used. Students will again use documents and photographs to examine issues and outcomes specific to the Orangeburg Massacre.
3. This unit can culminate with a guided tour of the sites at South Carolina State University where the Orangeburg Massacre took place.

### Assessment Ideas

1. Students can choose from one of the following:
  - a. write an editorial on the Orangeburg Massacre with a call to action for positive change
  - b. create a PowerPoint presentation of the causes and events leading up to the Orangeburg Massacre
  - c. write and perform a poem, song, or rap on the Orangeburg Massacre
  - d. construct a brochure or booklet on the Orangeburg Massacre

A rubric or a checklist type of evaluation can be used to assess the above activities.

2. Students can be given grades for participation in group work, class discussion, and the “Ticket out the Door” activities. “Ticket out the Door” questions can include the essential questions, or one of the following questions:
  - a. What does the Orangeburg Massacre tell us about the Civil Rights Movement in 1968?
  - b. What impact did the Orangeburg Massacre have on the Civil Rights Movement in Orangeburg, the state of South Carolina, and the rest of the United States?

### Lesson Activities

1. Construct an annotated timeline of important civil rights events.
2. Write a dialog between a white conservative southern resident and an African American progressive southern resident on race relations in 1968.

3. Visit websites like *Road Trip! Through South Carolina Civil Rights History*:  
[www.knowitall.org/roadtrip/cr-flash/flash.cfm](http://www.knowitall.org/roadtrip/cr-flash/flash.cfm) for interviews on the Orangeburg Massacre.
4. Research the Kent State demonstration and do a Venn diagram comparing the Orangeburg Massacre to the Kent State demonstration.
5. Watch or read *To Kill a Mockingbird* by Harper Lee. Explore the relationship between the social and historical context which influenced the author, and the ways in which this novel makes relevant connections to today. Students can also explore one of these concepts: prejudice, intolerance, courage, and/or justice.
6. Dramatize the play *A Long Road to Freedom* by Fannie Lou Hamer that depicts the author’s struggle for equality when she was refused the right to vote in 1962. The play can be printed from the website [www.scholastic.com/browse/article.jsp?id=4788](http://www.scholastic.com/browse/article.jsp?id=4788).
7. Students in groups can write and dramatize a play dealing with a civil rights protest.

# LP - CRM - 3

## THE LYNCHING OF WILLIE EARLE

*Amishocoe Fulmore*

Lake City High School, Florence District #3

**Properties:** Working Benevolent Temple  
and Professional Building (Greenville)  
The Lynching of Willie Earle (Greenville)

**Standard Indicator:** 8.5.CO

### Time Required

Day 1 – 60 minutes (research)  
Day 2 – 60 minutes (multimedia creation and presentations)  
Day 3 – 60 minutes (multimedia creation and presentations)

### Recommended Grade Level

Middle

### Objectives

1. Students will select and read one newspaper article about the lynching of Willie Earle. (see web links)
2. Students will identify major events that led to the lynching of Willie Earle.
3. Students will create a multimedia presentation (PowerPoint Presentation or Movie-Maker Documentary) on the lynching of Willie Earle.

### Historic Content

Lynching is the violent punishment or execution, without due process, for real or alleged crimes. On February 17, 1947, Willie Earle, an African American, was lynched by a mob of 31 white men after being accused of murdering Thomas Watson Brown. This lynching was the last recorded event in South Carolina history. The trial of the men who were arrested for Earle's lynching drew national as well as international attention. After five and a half hours, the jury returned with a not guilty verdict. The governor at the time was Strom Thurman. He ordered an investigation in the event.

### Sources Needed

Letters to the Editor of the *Spartanburg Herald*, February 1947. <http://www.johnbisom.com/WillieEarle.html>.  
Will Moredock writes a brief history of the Willie Earle lynching.  
<http://www.charlestoncitypaper.com/charleston/the-good-fight-zwnj-the-lastlynching/Content?oid=1108264>.

Article on the background of Willie Earle lynching.  
<http://www.greenvilleonline.com> (Keyword search Willie Earle.)

Video from the WYFF- Greenville Evening news commemorating the historic marker,  
<https://www.youtube.com/watch?v=9EkPgLhhXuM>

Movie Maker Instruction:  
<https://moviemaker.minitool.com/moviemaker/use-movie-maker.html>

### Lesson Procedures

#### Day 1

1. Students will complete an anticipation guide.
2. Begin by introducing students to who Willie Earle and Thomas Brown were and their places in SC history.
3. Students will view the YouTube video from the WYFF Greenville Evening News on the commemorative historical markers.
4. Present students with the historical markers. Students are to read to the markers.
5. The class should discuss the major theme of the markers and how they relate to racism.
  - Why create a marker?
  - Is remembering Willie Earle disrespectful to the memory of Thomas W. Brown?
  - Is racism still a part of American society?
  - Is violence ever a good way to solve your problems?

#### Day 2 & 3

1. Instruct students to choose two news articles about the lynching of Willie Earle.
2. Instruct students to search through their selected article to find major events that lead to the lynching of Willie Earle. Students are to complete the chronology of the events chart.
3. After students have identified their major events, they are to create a multimedia presentation project.  
NOTE: Students may need more time to complete the presentation.
4. Students will present their presentation to the class.

### Assessment Ideas

1. Students will complete an anticipation guide.
2. Students will complete the chronology chart.
3. Students will complete an oral presentation.



# The Lynching of Willie Earle

## Rubric for Multimedia Presentation

Category	10 Points	5 Points	3 Points	1 Point
<b>Images</b> <b>Points Earned</b> _____	Images create a distinct atmosphere or tone that matches different parts of the story. The images may communicate symbolism and/or metaphors.	Images create an atmosphere or tone that matches some parts of the story. The images may communicate symbolism and/or metaphors.	An attempt was made to use images to create an atmosphere/tone but it needed more work. Image choice is logical.	Little or no attempt to use images to create an appropriate atmosphere/tone.
<b>Point of View/Purpose</b> <b>Points Earned</b> _____	Establishes a purpose early on and maintains a clear focus throughout.	Establishes a purpose early on and maintains focus for most of the presentation.	There are a few lapses in focus, but the purpose is fairly clear.	It is difficult to figure out the purpose of the presentation.
<b>Duration of Presentation</b> <b>Points Earned</b> _____	Length of presentation was 4 minutes.	Length of presentation was 3 minutes.	Length of presentation was 2 minutes.	Presentation was less than 2 minutes long OR more than 4 minutes.
<b>Video Presentation</b> <b>Points Earned</b> _____	Well-rehearsed with smooth delivery that holds audience attention.	Rehearsed with fairly smooth delivery that holds audience attention most of the time.	Delivery not smooth, but able to maintain interest of the audience most of the time.	Delivery not smooth and audience attention often lost.
<b>Attractiveness</b> <b>Points Earned</b> _____	Makes excellent use of font, color, graphics, effects, etc. to enhance the presentation.	Makes good use of font, color, graphics, effects, etc. to enhance to presentation.	Makes use of font, color, graphics, effects, etc. but occasionally these detract from the presentation content.	Use of font, color, graphics, effects etc. but these often distract from the presentation content.
<b>Summarization</b> <b>Points Earned</b> _____	Student uses only 1-3 sentences to describe clearly what the article is about.	Student uses several sentences to accurately describe what the article is about.	Student summarizes most of the article accurately, but has some slight misunderstanding.	Student has great difficulty summarizing the article.
<b>Identifies Important Information</b> <b>Points Earned</b> _____	Student lists all the main points of the article without having the article in front of him/her.	The student lists all the main points, but uses the article for reference.	The student lists all but one of the main points, using the article for reference. S/he does not highlight any unimportant points.	The student cannot import important information with accuracy.
<b>Oral Presentation</b> <b>Points Earned</b> _____	Interesting, well-rehearsed with smooth delivery that holds audience attention.	Relatively interesting, rehearsed with a fairly smooth delivery that usually holds audience attention.	Delivery not smooth, but able to hold audience attention most of the time.	Delivery not smooth and audience attention lost.

Total Points Earned \_\_\_\_\_

# The Lynching of Willie Earle

## Chronology of Events Chart

Beginning Events	Middle Events	Concluding Events
What happened to cause the lynching of Willie Earle? 1.	What were the events that led to the lynching of Willie Earle? 1.	What were the end results of those who lynched Willie Earle? 1.
2.	2.	
3.	3.	2.
What evidence tied Earle to the crime? 1.	4.	
2.	5.	3.
3.	6.	

# The Lynching of Willie Earle

## Anticipation Guide: Willie Earle

Read each statement and place a (+) or a (–) sign if you agree or disagree with the statement. After you have read the Articles about Willie Earle, return to this sheet and put a (+) or (–) sign if you agree or disagree with the statement.

Before Reading		Statements to Consider	After Reading	
Agree (+)	Disagree (–)		Agree (+)	Disagree (–)
		Sometimes, it's best to take the law into your own hands.		
		People should always do something to protect the lives of others.		
		Sometimes a violence is necessary to solve problems		
		Under our justice system, all citizens are treated fairly in our courts of law.		
		When the law does not succeed in punishing criminals, citizens should do so.		



# LP - CRM - 4

## SURVEY OF THE CIVIL RIGHTS MOVEMENT

### Franklin Gause

Richland County School District One

**Properties:** All Star Bowling Lanes (Orangeburg)  
Friendship School (York)

**Standard Indicators:** 4.5.E, 4.CC, 5.4.E, 5.4.CE,  
5.4.CC, 8.5.CX, USHC.5.CC,  
USHC.5.E

**Time Required**  
180 minutes

**Recommended Grade Level**  
All Grade Levels

### Objectives

1. Describe the Civil Rights movement in South Carolina.
2. Explain the role of college students during the Civil Rights movement in South Carolina.
3. Describe the nonviolent strategies used by students at Friendship College and South Carolina State University.

### Historic Content

*All-Star Bowling Lanes NR*  
*559 East Russell Street, Orangeburg*

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

These events led directly to a confrontation on the campus of South Carolina State University known as the "Orangeburg Massacre," in which three young men were killed.

*Friendship School HM*  
*445 Allen St., Rock Hill*

Friendship College, on this site from 1910 to 1981, was founded in 1891 by Rev. M.P. Hall and sponsored by the Sunday Schools of the black Baptist churches of York and Chester counties. It first met in nearby Mt. Prospect Baptist Church before acquiring 9 acres here in 1910.

Also called Friendship Normal and Industrial Institute, it was chartered in 1906 and combined an elementary and secondary school curriculum with an industrial education for much of its history.

### Friendship Junior College

Dr. James H. Goudlock was president here 42 years, 1931-1973. The college dropped grades 1-7 in 1938, then dropped grades 8-12 in 1950 and became Friendship Junior College. In 1960-61, students who protested segregation at "sit-ins" at McCrory's on Main St. became pioneers of the Civil Rights Movement. The struggling junior college closed in 1981, and the buildings on this site were demolished in 1992.

### Sources Needed

*Civil Rights in S.C. / Briggs vs. Elliot*

<https://www.knowitall.org/search?keys=briggs+v+elliott>

### Orangeburg Massacre

1. <http://www.orangeburgmassacre.com/>

2. <https://www.blackpast.org/?s=orangeburg+massacre>

### Friendship Nine

<https://friendship9.org/>

### Lesson Procedures

1. Give students background information on the Civil Rights movement in South Carolina and the landmark case Briggs vs. Elliot (whole group instruction).
2. In small groups, review the timeline of events of the Civil Rights movement in South Carolina. Have students select one event and recreate a simulation of the event.
3. Divide class in to two groups. One group will research Friendship College and the other group will research All Star Bowling Alley. Students will develop a skit they will perform that highlights the events of each in the Civil Rights movement.
4. Have students research the Briggs vs. Elliot case. Divide the class into two random groups (they choose a number that determines their group). Have students debate the issue of segregation using the Briggs vs. Elliot court case, one group for segregation and the other group against segregation.

# LP – MTP – 1

## SOUTH CAROLINA'S AFRICAN AMERICAN WOMEN: "LIFTING AS WE CLIMB"

**Harmonica R. Hart**

Kelly Mill Middle School, Richland School District 2

Time Periods:

ANTE  
MAJC CRM

**Properties:** Alston House (Richland)  
Mann-Simons Cottage (Richland)  
Modjeska Monteith Simkins House (Richland)

**Standard Indicators:** 3.4.2.HS, 5.4.CC, 5.4.E,  
4.5.CC, 8.4.CX, 8.5.CE  
USHC.3.CX, USHC.3.E  
USHC.5.CC, USHC.5.3

### Essential Questions

1. What does the motto "Lifting As We Climb" mean?
2. Why did women of color feel it was necessary for them to form an organization to help their gender and their race when few women were politically empowered after the Reconstruction Period?
3. In what ways has the National Association of Colored Women's Club been beneficial?
4. How did the personal involvement of South Carolina's African American women contribute to the social and political success of African Americans after the Reconstruction period?

### Historic Content

South Carolina's African American Women: "Lifting As We Climb" tells the story of how South Carolina's African American women used their education, leadership, and possessions as a means to lift their race from social and political inequality as they themselves climbed to higher positions in society. The empowerment of African American women became most evident as early as 1896 when women of color made the decision to merge two prominent women's organizations to create the National Association of Colored Women's Club (NACWC), the oldest African American secular organization designed to combat the social and political issues most important to African American women; issues such as education for women and children, women's suffrage, anti-lynching and Jim Crow laws.

South Carolina native Modjeska Monteith Simkins and the founders and well-known members of the NACWC like Josephine St. Pierre Ruffin, Ida Barnett Wells, and Mary Church Terrell, were examples of women of color who desired to "promote interracial understanding so that justice may prevail among all people."

In addition to this objective, they promoted the education of women. With an education, women were in a position to take a stand for women's equality and "secure and enforce civil and political rights for the

African American race." Attending college and choosing a career would help women of color advance themselves and their race. Education and leadership allowed women of color to contribute to the cause of equality and "work for the moral, economic, social, and religious" welfare of all women. Women of color were able to accomplish this goal by offering their possessions to help African American political leaders and their race. For example, during the Antebellum period, Celia Mann, a free African American woman, opened the basement of her home to three prominent black churches for members to come and worship. During Jim Crow segregation, Carolina Alston acquired property to start her own dry goods business, which allowed her to be in a position to serve African American customers. Modjeska Monteith Simkins invited prominent African American political leaders to lodge and carry out political business at her home during the Civil Rights Movement.

South Carolina women of color offered their services by opening their homes and their hearts. They welcomed opportunities to help social and political leaders fight for justice and equality in areas of health-care, education, voting, and ending Jim Crow laws and lynching practices. The "aims and interests [of women of color] are identical with those of all good and aspiring women." Lifting As We Climb symbolizes the dedication of women of color who gave what they had to help their race and themselves.

### Sources Needed

#### Primary Sources (in addition to the historic sites)

National Association of Colored Women's Clubs, Inc.

[www.nacwc.org](http://www.nacwc.org). Primary source selected to understand the objectives of the organization and its influences on women of color in South Carolina.

Simkins, Modjeska, to *The State* (Columbia, SC), 18 May 1981. Modjeska Monteith Simkins Papers, South Caroliniana Library, University of South Carolina, Columbia, SC. Primary source selected to capture the voice and political and social perspectives of Simkins.

"Un-American Activity Group Exhibits List Mrs. Simkins." *News and Courier* (Charleston, SC), 23 October 1953. Modjeska Monteith Simkins Papers, South Caroliniana Library, University of South Carolina, Columbia, SC. Primary sources selected to analyze the life and work of Modjeska Monteith Simkins.

#### Secondary Sources

Peterson, Carla. "Lifting as We Climb: African American Women and Social Activism: 1880-1920," in Beth Savage, ed., *African American Historic Places*.

Washington, DC: Preservation Press, 1994. Secondary source used to understand how women's political and social roles developed over the course of the Reconstruction period and how women became political and social leaders.

"Simkins, Modjeska Monteith." In *The South Carolina Encyclopedia*, ed. Walter Edgar, 866-867. Columbia, SC: University of South Carolina Press, 2006. Secondary source provided background information about the life and work of Simkins.

South Carolina State Historic Preservation Office. "Alston House, Richland County." National Register of Historic Places nomination, <http://www.nationalregister.sc.gov/richland/S10817740048/index.htm>. Secondary source selected to provide an understanding of the significance of the historical site.

\_\_\_\_\_. "Mann-Simons Cottage, Richland County." National Register of Historic Places nomination, <http://www.nationalregister.sc.gov/richland/S10817740026/index.htm>. Secondary source selected to provide an understanding of the significance of the historical site.

\_\_\_\_\_. "Modjeska Monteith Simkins House, Richland County." National Register of Historic Places nomination: <http://www.nationalregister.sc.gov/richland/S10817740102/index.htm>. Secondary source selected to provide an understanding of the significance of the historical site.

## Lesson Procedures

### Day 1

1. Ask students what does the motto "Lifting As We Climb" mean to them.
2. Introduce students to women of color organizations — National Federation of Afro-American Women, National League of Colored Women, and National Association of Colored Women — and compare these organizations to other women's organizations established during the same time period using a graphic organizer.
3. Discuss the meaning of the colors and symbols chosen by organizations to represent their goals and objectives. Discuss the National Association of Colored Women's Club colors and symbols.

### Day 2

1. Students will read the seven objectives of NACWC and discuss why members of NACWC included each objective.
2. Identify key women of color who were involved in the NACWC and compare their efforts to gain suffrage for women with the efforts of other women's organizations of the period. Determine how their efforts were alike and how their efforts were different using the organization's documents and a Venn Diagram to illustrate findings.

### Day 3

1. Preview a photograph of Modjeska Monteith Simkins' historical house and discuss how women of color contributed their possessions to help in the fight for equality.
2. Study other South Carolina historical sites that were instrumental in the fight for equality in areas of health care, education, voting, ending Jim Crow and lynching practices.

## Assessment Ideas

1. Written and oral responses to essential questions.
2. Informal and formal lecture quizzes and tests.
3. Create a portfolio of African American Women's Organizations and their key leaders and prominent members. List the organizations that were set up for and by women, give dates of organizations and goals of each — include primary sources collected (maps, letters, governmental documents, photographs, newspaper clippings).

## Lesson Activities

1. Visit the Mann-Simons Cottage and Modjeska Monteith Simkins House. Take notes, pictures, and study the grounds. Imagine the traffic of people coming in and out of the houses. Draft an analytical poem describing your perspective of one of the houses.
2. Visit the Richland County Public Library Local History Room. Research newspaper clippings on the life and work of Ms. Simkins to determine the life that she lived in South Carolina.
3. Have students design a collage of South Carolina African American women who were instrumental in the fight for equality and justice in South Carolina. Explain how their contributions impacted South Carolina and U.S. history.
4. Students can create a Tour Brochure of the Simkins home. Include in the brochure the history of the home, key people, rooms of significance, a map of the home, directions to the home, and any other interesting facts from primary and secondary sources you have researched.
5. After reading letters to the editor written by and about Simkins, have students write a letter to an editor explaining their views about women activists. Ask if they agree or disagree that African American women should be involved in the fight for equality and justice for African Americans and most importantly for African American women? Have the students explain their responses using information learned from primary and secondary sources.



# LP - MTP - 2

## SLAVE NARRATIVES – STORIES FROM THE WPA & THE FEDERAL WRITERS PROJECT

*Lacy B. Bryant*  
Charleston County School District

### Time Periods:

ANTE CWR

### Properties:

McGowan-Barksdale Servant  
Houses (Abbeville)  
Daufuskie Island (Daufuskie)  
Coffin Point Plantation  
(St. Helena Island)  
Frogmore Plantation  
(St. Helena Island)  
Seaside Plantation  
(St. Helena Island)  
Howe Hall Plantation (Goose Creek)  
Aiken-Rhett House Slave Quarters  
(Charleston)  
Old Slave Mart (Charleston)  
Point of Pines Plantation (Edisto)  
McLeod Plantation (Edisto)  
Boone Hall Plantation (Mount Pleasant)  
Selkirk Farm (Bingham)  
Middleton Place (Rural Dorchester County)  
Roseville Plantation Slave and Freedman's Cemetery (Florence)  
Hewn-Timber Cabins (Lake City)  
Slave Houses, Gregg Plantation (Lake City)  
Hobcaw Barony (Georgetown)  
Richmond Hill Plantation (Murrells Inlet)  
Cedar Grove Plantation (Pawley's Island)  
Arundel Plantation Slave House (Georgetown)  
Keithfield Plantation (Georgetown)  
Mansfield Plantation Slave Street (Georgetown)  
Pee Dee River Rice Planters Historic District (Georgetown)  
Fair-Rutherford and Rutherford Houses (Columbia)  
Goodwill Plantation (Eastover)  
Magnolia Slave House (Gadsden)

### Standard Indicators:

**8.4.CX, 8.4.CC, 8.5.CO**  
**USHC.2.P, USHC.2.E,**  
**USHC.3.CX,USHC.3.E**

### Time Required

Two 60-minute class periods

### Recommended Grade Level

Middle/High

### Objectives

1. Students will analyze firsthand accounts of formerly-enslaved people as recorded by the WPA Federal Writer's Project.
2. Students will identify how freedmen's lives changed during and after the Civil War.
3. Students will evaluate oral histories including their strengths and limitations.

### Historic Content

During the 1930s, the Works Progress Administration collected, recorded, and assembled over 2,000 primary source accounts of the lives of African Americans before and after the Civil War. These recordings, prints, and photographs have been made available to the public and are an invaluable source of information from this time period. Hearing people tell their own stories helps students understand what life may really have been like. This experience is far better than reading about slavery from a textbook.

Although there is no other source of information quite like this collection, it does have limitations. The recordings themselves were made in the 1930s, which was over 65 years since slavery had ended. The people who were interviewed were very young when they were enslaved. Also, since so much time had passed, we cannot be sure if the details of some stories are true. The 1930s was a time in American history where there were great tensions among whites and blacks. Jim Crow and other discriminatory laws were common in all parts of the country. The people who interviewed these formerly-enslaved African Americans were usually white men and women. Some historians argue that the formerly-enslaved people would not feel comfortable sharing intimate details of their lives, therefore preventing the WPA from recording accurate narratives.

Students can learn much valuable information about slavery and the lives of the enslaved through these interviews and documents. In addition, students will learn about author bias and the reliability of primary sources, which are important skills to develop in order to think and write like historians.

## Sources Needed

"Slave Narratives: An Introduction to the WPA Slave Narratives."

<https://www.loc.gov/search/?in=&q=slave+narrative+project&new=true&st=>. This link takes you to the Library of Congress's information about the Slave Narratives. It gives readers background information on how the project began, the limitations of the collection, and other ways in which the slave narratives can be used for learning.

## Lesson Procedures

1. Students should already be familiar with SC history standards about slavery and lives of the enslaved.
2. Group Discussion Topics: What do we know about slavery? How do we know the things we do? Do you think there are parts of an enslaved person's life that we don't know about? (Specific examples of mistreatment and discrimination, personal feelings about slavery, stories of families and their lives) How would we find information about those things? Introduce the WPA, Federal Writer's Project, and Slave Narratives to students and help them to understand how valuable this info is today. <https://www.loc.gov/collections/slave-narratives-from-the-federal-writers-project-1936-to-1938/about-this-collection/> will help.
3. The teacher will play one (or a selected portion of one) of the recordings for the class and work with students to complete an audio-recording analysis form as a group. (Attachment) The teacher should demonstrate/talk about their own thinking to the students as a model. <https://www.loc.gov/audio/?q=slave+narrative>.
4. In small groups, listen to a narrative. The teacher will need to select a few of the narratives and review them for language, recording quality, and content. Some of the narratives are hard to hear. Others have content that may not be appropriate for very young children. It is suggested that the teacher give students clear directions on how to play the recording and clear instructions on how to answer the questions on the

document analysis sheet. The teacher may also want to have a discussion about different words and the language used during the 1930s.

5. Students will complete a primary source analysis form about the recording.
6. In a whole group, the teacher will work with students to analyze a photograph or painting that is part of the collection. Students should notice that the interviews are of elderly people, which will begin a conversation about bias and reliability of sources. It should be pointed out to students that there are limitations to the slave narratives, but it is one of the best sources of information we have about this time period and setting.
7. In small groups, students will analyze a primary source photo from the collection and complete the photo analysis sheet. After students have analyzed the recordings and photographs, students will rejoin as a class. Students will summarize the stories that they heard to the class. Create a chart that lists information about slavery or the lives of the enslaved that was discovered from the primary sources.
8. The class will discuss, decide, and reflect on which are the most important stories they heard from this lesson and why.
9. Extension Activity: Present information or allow students to research the limitations of the slave narratives. Have a discussion with the guiding question: Although this is a great primary source, what limitations may it have had? Did you notice anything about the date of the recordings? Did you notice anything about the people who worked for the WPA? What conclusions can we draw from this information?

## Assessment Ideas:

1. Have students turn in their document analysis sheets.
2. Assess students for understanding as they present their stories to the class.
3. Have students reflect on the benefits and limitations of the collection.
4. Ask students to answer the question "which was the most important story you heard today and why?"

Audio Recording Analysis Sheet		
<b>Step 1: Pre-Listening</b>	Whose voices will you hear in the recording?	
	What is the date of the recording?	
	Where was this recording made?	
<b>Step 2: Listening</b>	Type of sound recording:	<input type="checkbox"/> Policy Speech <input type="checkbox"/> Press Conference <input type="checkbox"/> Congressional Testimony <input type="checkbox"/> Campaign Speech <input type="checkbox"/> News Report <input type="checkbox"/> Court Proceedings <input type="checkbox"/> Entertainment Broadcast <input type="checkbox"/> Interview <input type="checkbox"/> Other Notes:
	Unique Physical Characteristics of Recording	<input type="checkbox"/> Music <input type="checkbox"/> Background Noises <input type="checkbox"/> Narration <input type="checkbox"/> Special Effects Notes:
	What is the tone or mood of this recording?	
<b>Step 3: Post-Listening or Re-Listening</b>	List three things you think are important.	
	Why do you think the original broadcast was made? Who was the audience?	
	What evidence from the recording tells you why it was made?	
	List two things you can learn about the topic from this recording.	
	Write a question that is unanswered from the recording.	
	What information do you gain about this event that would not be conveyed by a written transcript? Be specific.	
*This analysis sheet has been modified from the original which was created by the National Archives and Records Administration, located in Washington, DC.		



Photo Analysis Sheet			
<b>Step 1: Observation</b>	Study the photograph for two minutes. Form an overall impression of the photograph and then examine individual items.		Notes and observations:
	<b>Details:</b> Divide the photograph into four quadrants. Focus on each quadrant one at a time. Use this chart to record some of the details about the photograph.		
	<b>People</b>	<b>Objects</b>	<b>Activities</b>
<b>Step 2: Inference</b>	Based on your observations from above, list three things you can infer from this photograph.		
<b>Step 3: Questions</b>	What questions do you have after looking closely at this photograph?		
	Where can you find the answers to these questions?		
*This analysis sheet has been modified from the original which was created by the National Archives and Records Administration, located in Washington, DC.			

# LP – MTP – 3

## THE A.M.E. JOURNEY

Wallace Foxworth  
Johnakin Middle School, Marion, SC

CWR  
MAJC

### Time Periods

**Property:** Pine Hill A.M.E. Church (Dillon)

**Standard Indicators:** 3.4.1.PR, 3.4.2.HS, 3.4.3.AG  
3.5.1.HS, 3.5.3.HS,  
USHC.2.CX, USHC.2.CC  
USHC.2.E

### Essential Question

1. How did the African American church influence society?

### Historic Content

*From South Carolina Curriculum Guide page 44 and the History of South Carolina pages 246-247:*

During the Reconstruction Era, freed slaves and African Americans were extended most of the rights of other citizens, including the right to vote. Because the African American population in South Carolina was greater than the white population, the oppressed group suddenly gained tremendous political power during Reconstruction.

As African Americans gained more political power in the South, the white residents grew more and more frustrated. This created a backlash of intense racial tensions during Reconstruction. Methods were used to prevent African Americans from voting (such as poll taxes or literacy tests), and groups such as the Ku Klux Klan formed to intimidate African Americans. When the Democratic Party (consisting mostly of white residents) took over after Reconstruction, a series of unfair laws were passed to restrict the rights of African Americans.

#### *The African American Churches and Education:*

In politics African Americans wanted equality with whites. In religion they preferred separation. Freedmen began to withdraw from white-dominated churches to which they had belonged. Northern missionaries formed many of them into African American congregations. Black Baptists formed churches all over the state. Northern Methodists and Presbyterians set up African American churches of their denominations. Bishop Daniel A. Payne, a native of Charleston, reestablished the African Methodist Episcopal Church, which had been closed after the Denmark Vesey insurrection. Congregations of the African Methodist Episcopal Church, Zion, were formed along the northern border of the state. The Colored, now Christian Methodist Episcopal Church elected Richard H. Vanderhorst (van-DORST) of Georgetown as one of

its first bishops. Along with the Republican Party, these churches became the center of African American life in South Carolina. The ministers were central figures in black communities.

The new African American churches opened schools and colleges. The AME church founded the Payne Institute in Cokesbury. It later moved to Columbia and became Allen University. Northern Baptists set up Benedict Institute, now Benedict College in Columbia. Northern Methodists opened Claflin University in Orangeburg. These schools offered elementary and high school work, as well as college courses.

The new public school system was headed by Justus K. Jilison of Massachusetts, the first state superintendent of instruction. The schools got little money from the legislature, but Jilison set up standards for textbooks and for training schools for teachers with what money he had. The legislature added a Normal School to the University of South Carolina to train teachers. It quickly became an all-black school. The state also gave funds to Claflin and Orangeburg, and it operated as a joint church-public university until 1896.

### Sources Needed

*Primary Sources (in addition to the historic sites)*  
*Photographs to use in a photostory presentation.*

### Secondary Sources

*The Dillon Herald* newspaper article

Richard Allen Biography: Civil Rights Activist, Minister, Journalist (1760–1831), [www.biography.com/people/richard-allen-21056735](http://www.biography.com/people/richard-allen-21056735)

### Lesson Procedures

1. Read article from *The Dillon Herald* dated November 3, 2011 to provide general background information about the site.
2. Have groups examine photos and other written material on the sites.
3. Students will research the original pastors or members' biographies. Based on their research, each student will present to the class a mini-PowerPoint, poster, or brochure.

## Assessment Ideas

Student will answer the following question in a short essay: As a learner of history, how has this learning experience impacted my life?

## Lesson Activities

1. Research the history of the African Methodist Episcopal (A.M.E.) church using:  
[www.pbs.org/godinamerica/black-church/](http://www.pbs.org/godinamerica/black-church/) and [www.ame-church.com/our-church/our-history](http://www.ame-church.com/our-church/our-history).
2. Use the Bio Cube planning sheet at [www.readwritethink.org](http://www.readwritethink.org) to gather information on Richard Allen, William P. Quinn, Daniel A. Payne, or Henry M. Turner, all instrumental in developing the A.M.E. Church. You may use [www.biography.com](http://www.biography.com) for all.
3. Use the information gathered in #2 to create an electronic presentation (using Microsoft PowerPoint, Microsoft PhotoStory or Prezi (<https://prezi.com/>)).
4. Pine Hill A.M.E. Church is located in Dillon County. It originated in Marion County, but was moved when Dillon separated from Marion and became its own county in 1910. On a South Carolina map, locate Dillon County and Marion County and color them. Suggest some reasons why you believe the areas may have been divided.



**Bishop Richard Allen**

From <https://www.britannica.com/topic/African-Methodist-Episcopal-Church>



# LP - MTP - 4

## A HISTORY OF PUBLIC EDUCATION IN CHARLESTON COUNTY

**Lisa M. Seeber**  
Charleston County School District

---

### Time Periods:

CRM  
MAJC

**Properties:** Robert Smalls House (Beaufort)  
Summerton High School (Clarendon)  
Liberty Hill AME Church (Clarendon)  
Penn School (Beaufort)  
Avery Normal Institute (Charleston)  
Laing (Charleston)  
Burke (Charleston)  
Kress Building (Charleston)

**Standard Indicators:** 5.4.CC, 5.4.E, 5.4.CE, 8.5.CX,  
USHC.5.CC, USHC.5.E

### Time Required

2-3 class periods

### Recommended Grade Level

3rd, 5th, 8th and High School

### Objectives

1. Students will learn the history of the public education experience of African Americans living in the Lowcountry following the Reconstruction era.
2. Students will learn about the desegregation of public schools.
3. Students will learn the roles of significant leaders and educators in the effort to provide equal education opportunities for African Americans.

### Historic Content

In 1865, the federal Reconstruction government forced states from the former Confederacy to reform their legal systems for re-admission into the United States. With the protection of federal troops, formerly enslaved African Americans could vote and run for political office in the American South for the first time. Reconstruction proved to be a tumultuous period as former Confederates, newly freed African Americans, free people of color, and northern transplants to the region struggled to restructure a society and economy that had revolved around slavery for centuries. This period was also a time of fundamental progressive change. With the support of newly elected African American politicians, establishing a public school system in the American South became one of the most significant and long-lasting progressive legacies of Reconstruction.

In South Carolina, African American representatives elected during Reconstruction, such as Robert Smalls and Joseph Hayne Rainey, took the lead in implementing progressive legislation through the 1868 state constitution. This constitution featured many groundbreaking amendments, including provisions for free public education for all children in the state, black and white. Prior to the American Civil War, southern states generally did not provide public education. White elites employed private tutors or sent their children to private institutions, while simultaneously enforcing laws that prevented enslaved African Americans from learning to read and write. Poor whites either did not receive a formal education, or they only had access to informal schooling. This legislative move to write state-supported education into law reflected the aspirations of formerly enslaved people. Black South Carolinians saw newly acquired freedom and citizenship as an avenue to obtain formal schooling and literacy for all.

Even before the ratification of South Carolina's 1868 constitution, the Freedmen's Bureau, northern philanthropic and missionary associations, and African American leaders established the state's first private schools for black youth. In 1865, the American Missionary Association (AMA) established the Avery Normal Institute as the first secondary private school for African Americans in Charleston. The Avery Normal Institute required tuition fees, and initially focused on training professionals and leaders of the local upper class African American community through a classical education curriculum. It emerged as a premier private institution and remained one of the only secondary schools for African Americans in the Lowcountry until the end of the nineteenth century.

Reconstruction ended in South Carolina after Wade Hampton's 1876 gubernatorial election, followed by the Compromise of 1877 that elected Republican Rutherford Hayes as President of the United States and led to the withdrawal of federal troops from the South. Without federal supervision, former Confederate legislators in South Carolina increasingly shut African American out of political participation on all levels, while repealing numerous progressive measures from the Reconstruction period. Their actions inhibited the growth of private and public schools for African Americans in South Carolina. Despite these challenges, the state did maintain a racially segregated elementary, secondary, and postsecondary system of education after Reconstruction. Unfortunately, black public schools within this system were underfunded, and did not meet the needs and aspirations

of African American communities. In Charleston and across the South, black parents and civic leaders spent years organizing and petitioning local school districts to support missions to include effective education for their children.

In 1894, Reverend John L. Dart, a graduate of the Avery Normal Institute and Atlanta University opened the Charleston Industrial Institute (later known as the Charleston Colored Industrial School and eventually Burke Industrial School in 1921) on the corner of Bogard and Kracke Streets in downtown Charleston. The original school building, Dart Hall, accommodated approximately 150 male and female students. As the student population grew, Reverend Dart organized the construction of additional buildings on the small campus. Dart envisioned the mission of this long overdue free public school as an institution of vocational and moral education.

As his original prospectus read: "In view of the startling fact that there are more than 5,000 colored children in Charleston without free public school advantages, and knowing that the many boys and girls who are now growing up in ignorance, idleness and crime must become, in future, a large criminal and dependent class, a number of the leading and progressive colored men of this city undertook the work of establishing a school for colored children, where they could be taught not only reading and writing, but the lessons of morals, temperance, sewing, cooking, nursing, housework, carpentering, etc."

Based on this prospectus, the Charleston Colored Industrial School sought to educate African American students with technical skills that would help them secure gainful employment in the local economy. The intended curriculum mirrored the vocational or industrial structure encouraged by many white leaders that sought to shape black educational policy during the post-war period and into the early twentieth century.

African American leaders such as Booker T. Washington were also prominent advocates for this industrial labor focus in black education. As a former slave, Washington endorsed the notion that African Americans could gain racial equality in the United States through gradual economic mobility. Washington and his supporters argued that vocational training assisted in this endeavor better than a classical education curriculum. Schools like Reverend Dart's Charleston Industrial School mirrored Washington's philosophy by providing courses that emphasized technical skills, strong work ethic, and moral character development. These vocational education goals for African Americans generated controversy within black communities. Though the school was established through the initiatives of black Charlestonians, there were concerns that the school's industrial focus was a strategy for white elites to develop a subservient black class trained in manual labor once institutionalized slavery had ended. They believed that a professional and college preparatory curriculum better served African Americans by generating racial uplift and

social, economic, and political equality.

In contrast to the model of education emphasized at the Charleston Industrial School, the Avery Normal Institute in Charleston encouraged a classical liberal arts curriculum that facilitated access to higher education and professional development for African Americans. Avery's mission was closely aligned with W.E.B. DuBois's concept of the "Talented Tenth," which sought to educate the upper echelons of black society to become civil, political, and economic leaders for promoting racial equality in the United States. The divergent educational philosophies between Avery and the Industrial School were apparent in their initial course offerings. While the Industrial School provided classes in carpentry and domestic sciences, Avery emphasized college preparatory classes aimed to train school teachers or students entering colleges and universities upon graduation.

During the late nineteenth and twentieth centuries, the early educational goals and mission statements at Burke and Avery were regularly contested and debated within the local African American community. As a result, the class divides and distinction between the vocational and classical education goals at the schools became blurred. By the mid-twentieth century, Burke offered academic curricular programs and Avery offered vocational classes.

Reverend Dart initially gained funding for Charleston Industrial School through local private donors and northern philanthropists. For years, he regularly petitioned the city of Charleston to assume responsibilities for the school. The city government finally responded in 1911 by constructing a new building at the school's present location at the corner of Fishburne and President Streets. Once the Charleston Industrial School operated as a public school, city officials enforced an ordinance that only white teachers could be employed to teach in coveted city school positions. Even though the industrial school was a segregated black school, African American teachers from Charleston had to find work in private institutions, or in rural African American public schools outside of the city. In 1919, local activists successfully petitioned to overturn the ordinance, and only black teachers could join the faculty of black public schools in Charleston, until the city desegregated its public school system in the 1960s. In 1921, the school district changed the name of the Charleston Colored Industrial School to Burke Industrial School, in memory of the death of city board member James E. Burke. Until 1947, Burke High School was the only public high school for African American students in the city of Charleston. Outside of Laing School, which served the rural black population in Mt. Pleasant, Burke was also the only public secondary institution for African American students in Charleston County until the 1950s. The school district did not provide transportation from outlying areas to downtown, so that black students from surrounding rural Lowcountry and Sea Islands area could only attend Burke High School as circumstances permitted.

As the city continued to experience dramatic economic and population growth after World War II, the African American population demanded a more comprehensive public education system. By the 1940s, Burke experienced overcrowded conditions and required financial support for expansion, but the city of Charleston consistently failed to provide adequate resources to the school. The Avery Normal Institute continued to provide African American students with access to liberal arts education, but as a private institution, the school's tuition was costly and out of reach for many black families on the peninsula.

Beginning in the 1940s, local activists, committed faculty, and leadership at Burke High School organized to address the lack of support from the Charleston County School District. They also launched a concerted effort to strengthen and expand the curriculum beyond the school's vocational emphasis. The academic course offerings grew to include a math and science program, and Burke faculty developed chorus, theater, art, and band programs that soon gained distinction in the community, particularly through the success of renowned Burke graduates such as artist Merton Simpson, who graduated in 1949. In addition, faculty implemented a student newspaper, the *Parvenue*, where students reported local news and addressed larger social issues. During this time, administration at Burke successfully navigated the state's school accreditation process. After several years of lobbying, the state of South Carolina formally evaluated and approved the Burke High School faculty, curriculum, and educational mission in 1947. During this same year, Avery also became a public school. Burke High School earned full accreditation from the Southern Association of Colleges and Secondary Schools in 1954.

As the largest African American public school on the Charleston peninsula, Burke High School began to experience dramatic changes in the 1950s with new legislation for school desegregation. In 1952, Reverend Joseph A. DeLaine in Summerton, South Carolina organized African American parents in Clarendon County, including Harry and Eliza Briggs, to litigate for bus transportation to public schools for their children. Thurgood Marshall and the NAACP picked up this case, *Briggs v. Elliot*, to argue for equally funded schools throughout the state. White political leaders in South Carolina had anticipated this litigation. Before *Briggs v. Elliott*, they attempted to avoid integration by equalizing school facilities, teacher salaries, and other educational expenditures throughout South Carolina, in a belated attempt to adequately meet the "separate but equal" provision that had defined educational policies in the U.S. South since the *Plessy v. Ferguson* decision in 1896. This statewide equalization program led to the construction of a new Burke High School on the same location as the former building. It also led to new high schools for African American students in North Charleston (Bonds-Wilson High School), John's Island (Haut Gap High School), and James Island (W. Gresham Meggett

High School). These additional African American schools alleviated overpopulation pressures on Burke facilities to accommodate students from surrounding areas. Still, the state's equalization program ultimately failed to prevent desegregation, and South Carolina's *Briggs v. Elliot* case became one of the five cases that launched the monumental *Brown v. Board of Education* Supreme Court decision in 1954 to desegregate schools throughout the nation.

The *Brown v. Board of Education* decision did not immediately desegregate public schools in Charleston. Through various delay tactics, segregationist leaders in the city prevented school integration for nearly a decade. The 1954 *Brown* decision did, however, coincide with a significant merger between Avery and Burke. The city of Charleston closed the Avery Normal Institute months prior to the historic *Brown* decision. Government officials argued that the newly renovated and accredited Burke High School had the capacity to absorb the faculty and student body that attended Avery, which was then a public school. The merger between the two schools resulted in a high school that comprehensively adopted both a liberal college preparatory program and a vocational education model. The historic divide between the two institutions effectively ceased before the first phases of desegregation in Charleston.

Burke High School students worked with local activists to play a major role in organizing protests for integration and equality during the civil rights movement of the 1950s and 60s. The College of Charleston and the Citadel did not accept African Americans at this time, and the city did not feature a historically black college, so black activism was non-existent on college campuses in Charleston compared to other U.S. cities. Burke High School students filled this void by becoming active participants in the Charleston Movement. Under the leadership of J. Arthur Brown and I. DeQuincey Newman, many young people joined the NAACP Youth Council.

Faculty at Burke High School, particularly Eugene C. Hunt, encouraged their participation. Burke students took part in local marches, sit-ins, and statewide planning meetings. The sit-in at the S.H. Kress store in downtown Charleston became one of the most significant examples of Burke's student activism. On April 1, 1960, twenty-four students marched to Kress, a segregated five-and-dime store in a major commerce district on King Street. They occupied nearly one half of the lunch counter seats, and were arrested for trespassing. The Kress sit-in was the first direct action protest in the city of Charleston. Over the next few years, young African Americans in Charleston, many of them from Burke High School, participated in boycotts, protests, and demonstrations demanding racial equality and the abolishment of Jim Crow segregation. Millicent Brown, a Burke High School student, was one of twelve students to desegregate the first public elementary, middle, and high schools in the fall of 1963.

Burke High School students who graduated in the



1960s also shaped the changing environments of colleges and universities during the civil rights movement. Harvey Gantt, a Burke graduate in 1960, became the first student to desegregate public college education in South Carolina when he enrolled at Clemson University in 1963. Later that same year, Delano Meriwether (who also graduated from Burke in 1960) desegregated the Duke University School of Medicine. Students also had an option to attend the Citadel once the military college began to enroll black students in 1966. The College of Charleston desegregated in 1967. Historically black colleges remained a strong option for postsecondary education, and they were also sites of powerful civil rights protests. During the 1968 Orangeburg Massacre on the campus of South Carolina State University, white highway patrolmen killed three African American student protesters and wounded twenty-seven others. This tragic event at a historically black college played a prominent role in the ongoing struggle for full racial equality in the state.

*\*Background information comes from the Lowcountry Digital Library (<http://ldhi.library.cofc.edu/>)*

### Lesson Procedures

1. The teacher will model her thinking aloud to students as she demonstrates how to annotate this document. The teacher will model annotation for the first paragraph or section before breaking students into smaller groups to annotate the rest of the document.
2. In small groups, students will read the historical background listed above and annotate it. Annotations should include questions that arise from reading the document, comments and observations about the document, and a reflection of the document. Other useful parts of the annotation would include charting prior knowledge before reading, summarizing the main idea, and a list of questions that arise from the reading. The background can be broken down into smaller sections based on time period, location, event, or individual school.
3. Students will create a timeline of events. Timelines can be hung in the classroom or published to the class website. After students have a clear understanding of the events (timeline), students will research other events and the means in which African Americans sought to bring change and equality under the law.

### Extension Activities

1. Research Burke High school graduates who have influenced and/or impacted South Carolina. Students will create a "yearbook" featuring these students.
2. Students will research 20<sup>th</sup> c. African Americans who created a legacy like Septima Clark, Modjeska Monteith Simkins, Harvey Gantt, Millicent Brown, Cecelia Rogers, and Eugene Hunt. Students will create a newspaper article telling their local community about their accomplishments.

### Assessment Ideas

Collect annotations, timelines, yearbook, and/or newspaper article from students or have students present these to the class.

# LP - MTP - 5

## "SEPARATE BUT EQUAL"

Brian Williams  
Richland County School District One

### Time Periods:

CRM  
MAJC

**Properties:** Robert Smalls School (Chesterfield)

**Standard Indicators:** 5.4.CC, 5.4.E, 5.4.CE, 8.5.CX,  
USHC.5.CC, USHC.5.E,

### Time Required

180 Minutes

### Recommended Grade Level

All grade levels

### Essential Questions

1. How did the *Plessy v. Ferguson* Case play a role in South Carolina's public education system?
2. How did Jim Crow, Segregation and Desegregation affect public education in South Carolina?

### Historic Content

Robert Smalls School, completed in 1953, is significant in the area of education for its association with the South Carolina "Equalization School" building program, a state initiative in the early 1950s to make schools for black children "separate but equal" to their white counterparts and in support of the practice of segregation. It served as an African-American school until it was desegregated in 1971. It is in fact, the only remaining example of the "separate but equal" schools in the Cheraw area, and indeed the only school building that predates 1965 remaining in the town of Cheraw.

Robert Smalls School is also significant in the area of Architecture as an example of the architectural vision of Cheraw, Incorporated, a group of local leaders who sought to maintain Cheraw's historic architecture and ensure that new designs were compatible, in the "colonial" or "ante-bellum" style, and according to plans prepared by the Florence, South Carolina, architectural firm of Hopkins, Baker & Gill. The work of Cheraw, Incorporated, was one of the earliest attempts in inland South Carolina to preserve "a sense of place" in a historic community.

When it was constructed Robert Smalls School housed grades one through six. It was used as a school until new elementary and primary schools were constructed in the 1990s. (316 Front St., Cheraw)

### Sources Needed:

- <https://www.scpictureproject.org/chesterfield-county/robert-smalls-school.html>
- [https://www.thirteen.org/wnet/jimcrow/stories\\_events\\_plessy.html](https://www.thirteen.org/wnet/jimcrow/stories_events_plessy.html)
- <https://www.history.com/topics/black-history/plessy-v-ferguson>
- <https://www.britannica.com/event/Plessy-v-Ferguson-1896>

### Lesson Procedures

1. Divide the students into two groups according to a distinct characteristic. Allow the students to try and figure out why they have been divided and try to compare and contrast themselves to the other group. Use this activity to explain what segregation was and what characteristics were used in the United States to divide races.
2. Give students background information on the *Plessy v. Ferguson* case using whole class instruction.
3. Discuss the roles of African Americans in education and why a school for African Americans was a necessity in the South due to the Jim Crow Laws.
4. Use electronic devices to research Robert Smalls and have the students to complete essays on who he was and why the school would be named after him.
5. Research the "Separate but Equal" policy in the South and its effects on segregation and desegregation.
6. In groups, discuss the importance of race relations in public education, and create a play or script in which you explain what role race had in public education in the south during the Jim Crow era.

An added feature to this edition of *A Teacher's Guide to African American Historic Places in South Carolina 2020* is six lesson plans centering around *The Green Book*. You can find this same group of lessons in the South Carolina African American Heritage Commission's *2020 Supplement to A Teacher's Guide to African American Historic Places in South Carolina - Integrating the Arts into Classroom Instruction Using South Carolina College- and Career-Ready Standards for Visual and Performing Arts Proficiency & South Carolina Social Studies College- and Career-Ready Standards, Fourth Edition*, published in June 2020:

[https://scdah.sc.gov/sites/default/files/Documents/Historic%20Preservation%20\(SHPO\)/Publications/Integrating%20the%20Arts%20Supplement%202020%20.pdf](https://scdah.sc.gov/sites/default/files/Documents/Historic%20Preservation%20(SHPO)/Publications/Integrating%20the%20Arts%20Supplement%202020%20.pdf). Also, see LP-MAJC- 4, "Traveling Southern Style", p. 153, for an additional lesson that centers around a Columbia property that was listed often in *The Green Book*.

*The Green Book* was published under different names during its very successful run from 1936 – 1966, like *The Negro Motorist Green Book*, *The Negro Travelers' Green Book* and *Travelers' Green Book*, for example. It was a guide that three decades of African Americans considered to be a definite must-have to travel safely throughout the US (*not only just throughout the South!*) The book provided a heads-up on what businesses and service providers that would accommodate them and would appreciate their patronage.

Background image from: Schomburg Center for Research in Black Culture, Manuscripts, Archives and Rare Books Division, The New York Public Library. "Travelers' Green Book: 1963-64 International Edition" *The New York Public Library Digital Collections*. 1963.

<https://digitalcollections.nypl.org/items/666fe280-82ee-0132-31f3-58d385a7bbd0#/?uuiid=66cf3020-82ee-0132-9563-58d385a7bbd0>.

*"We do not know much about Victor Green. But what we do know is that he was a capitalist and a businessman. And the fact that he created this book to help African-Americans and to build black businesses shows that in a practical way he was a race man. He was a postal worker in Harlem which is also where he lived. Green got the idea for the book because of the trips that he would take with his wife, Alma, to visit her family in Virginia. During that journey they would have to deal with Jim and Jane Crow segregation and how best to navigate those roads.*

*Green also had a Jewish friend who had a guide for Jewish families for places in the Catskills where they could go to vacation. Green thought that a similar guide would be something that would be very useful for his community. It is always important to highlight how the Negro Motorist Green Book existed because of segregation and the threat of violence, but it also was used and created to help black people go to places of recreation and pleasure. By the early 1940s, it was called the Negro Motorist Guide For Travel and Vacation. So "vacation" was in the title very early on, starting in the early 1940s.*

*Most of the businesses listed in the Negro Motorist Green Book were owned by African Americans — but not all were. Some were white owned. I also saw listings in the Negro Motorist Green Book for Chinese restaurants. The owners were signaling that this is a welcome place for African Americans."*

--- From filmmaker Yoruba Richen to Chauncey Devega in *You needed the Negro Motorist Green Book more in the North and the West*, March 13, 2019,

<https://www.salon.com/2019/03/13/you-needed-the-negro-motorist-green-book-more-in-the-north-and-the-west/>



## The Negro Travelers'

## GREEN BOOK

The Guide to Travel and Vacations



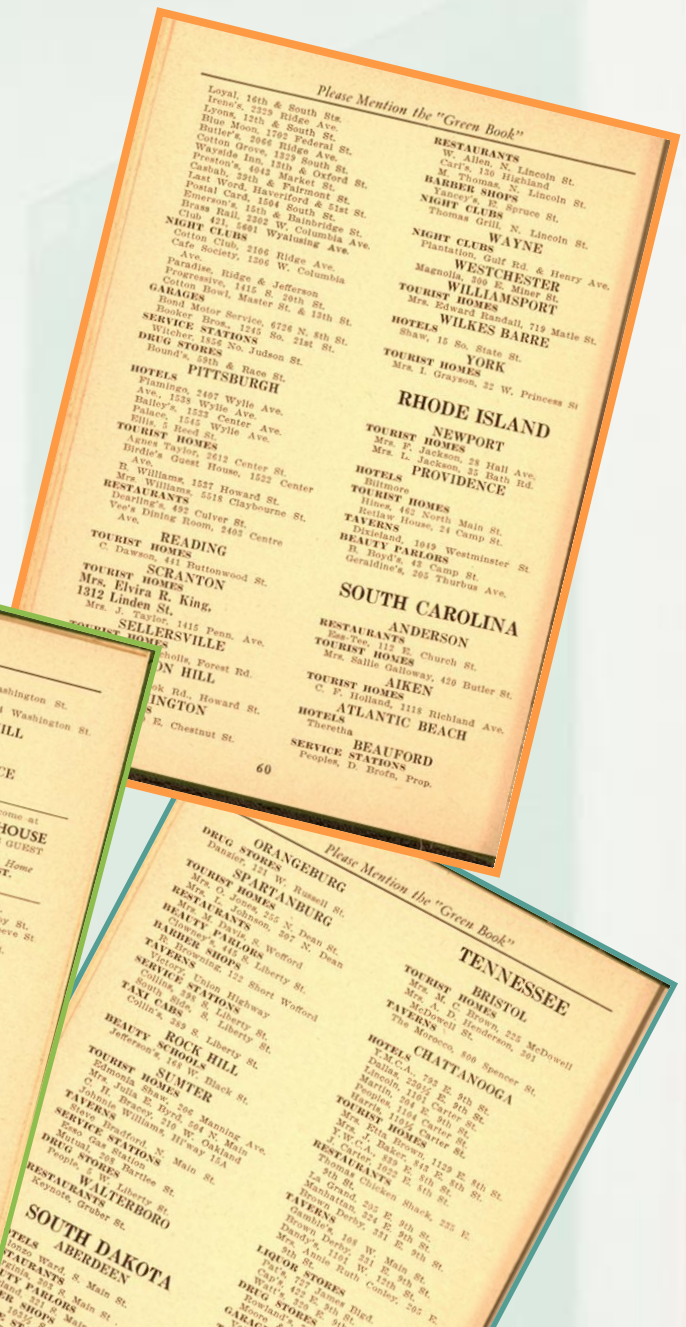
Above – The South Carolina businesses that were listed on pp. 60-62 in the 1955 edition of *The Negro Travelers' Green Book: The Guide to Travel and Vacations*. They and the background image from: Schomburg Center for Research in Black Culture, Manuscripts, Archives and Rare Books Division, The New York Public Library. (1955). *The Negro Travelers' Green Book: 1955 International Edition*, <https://digitalcollections.nypl.org/items/2a146d30-9381-0132-f916-58d385a7b928>

Left - Mr. & Mrs. Victor Hugo Green, *Green Book* publishers.  
From: <https://greenbookchronicles.com/>

Travel-Wise People Travel by  
THE GREEN BOOK

For 17 years the guide used by experienced travelers.

Carry your GREEN Book with you — you may need it.



# LP – MTP – GB - 1

## Avery Institute - Educational Reconstruction

Andrae J. Walker, Allendale County School District

**Recommended Grade Level: 4th**

**I. Property - Avery Normal Institute, 125 Bull St, Charleston, SC 29401**

The former school building is presently known as the Avery Research Center for African American History & Culture and is a part of the College of Charleston. The school was established in 1865 to educate black children, many of whom had been enslaved. Avery had a primary and a secondary school, and its Normal School prepared and trained post-secondary students to become educators. The school was closed in 1954.

**In 1947, *The Negro Motorist Green Book: A Classified Motorist's & Tourist's Guide Covering the United States* listed Avery Institute along with other SC educational institutions among its compilation of "Negro Schools and Colleges in the United States".**

**Lesson & Activities:**

60-minute lesson: Education & Race

Activities: Primary source research, Timeline & Collage creation, Gallery Walk

### **II. SC State Standard and Indicators**

#### **A. Foundational Knowledge**

*Students should be provided an overview using these standards. The purpose is to provide them with an important understanding of why the Avery Normal School was established in 1865 and its connection to the events associated with the time periods.*

#### **African People & Early Colonial America**

1. 4.1.CX

2. 4.2.CO

#### **People of African Descent & The American Civil War**

3. 4.4.CO

4. 4.4.CE

#### **B. Subject Knowledge & Content**

#### **Civic Action, Abolition & Emancipation**

5. 4.4.P

6. 4.4.CC

#### **Reconstruction Era**

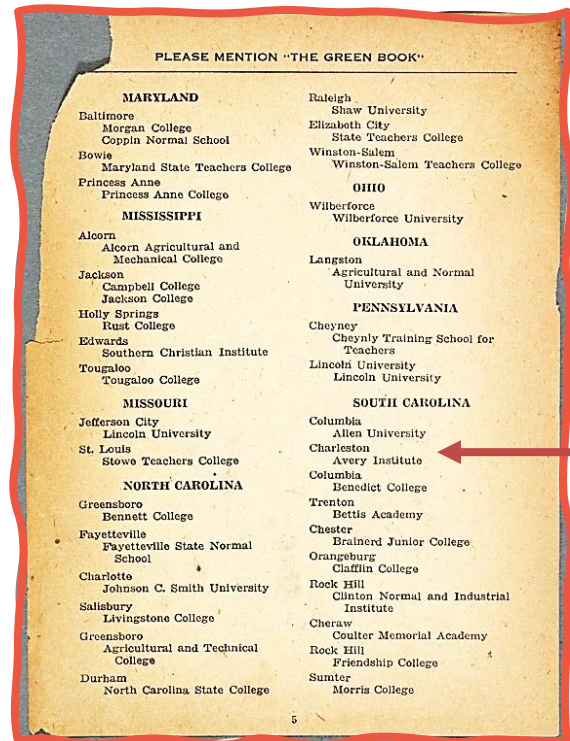
7. 4.5.CO

8. 4.5.CE

9. 4.5.P

10. 4.5.CX

11. 4.5.CC



Page 5 of *The Negro Motorist Green Book: 1947: A Classified Motorist's & Tourist's Guide Covering the United States* lists Avery Institute among other "Negro Schools and Colleges in the United States".

<https://digitalcollections.nypl.org/items/29219280-892b-0132-4271-58d385a7bbd0#/?uuid=29557790-892b-0132-0a9c-58d385a7bbd0>

## Avery Institute - Educational Reconstruction continued

12. 4.5.E

### Race Relations & Civil Rights

13. 5.4.CC

14. 5.4.E

### III. Essential Questions

*Note: These questions can be rephrased depending on the age group and comprehension ability of your students.*

1. What was the Avery Normal Institute?
2. What was the historical foundation, importance, and purpose of this institution being established?
3. Why are primary sources important in understanding the creation and legacy of the Avery Institute?
4. Why was education one of the central focuses when the Avery Institute was established?
5. Is education (and how it's organized) still an important and effective tool in correcting problems created by centuries of institutionalized racism experienced by African Americans?

### IV. Historic Content (from website)

#### Reading Sources

1. Avery Normal Institute Collection: <https://lcdl.library.cofc.edu/content/avery-normal-institute/>
2. Avery Institute Website: <http://www.averyinstitute.us/history.html>
3. Black & Tan Party (Thomas Cardoza Connection): <http://lestweforget.hamptonu.edu/page.cfm?uid=9FEC2DE7-0F15-48A3-FDDDF0E75F8DDC19>

#### Primary Source Research

1. Lowcountry Digital Library: <https://lcdl.library.cofc.edu/>
2. Library of Congress: *Emancipation Proclamation*: <https://www.loc.gov/resource/mal.2082000/?sp=1&r=-1.084,0,0,0,0>

#### Pre-requisite Reading Sources

1. *The Miseducation of the Negro*, by Carter G. Woodson
2. *The State of Racial Disparities in Charleston County, South Carolina (2000-2015)*: <https://rsji.cofc.edu/wp-content/uploads/2017/01/The-State-of-Racial-Disparities-in-Charleston-County-SC-Rev.-11-14.pdf>
3. *The Developmental Psychology of the Black Child* by Amos Wilson

### V. Lesson Procedures

*Note: The teacher should be knowledgeable about the experiences of African people and their struggle in America and the world over. Prior research and study of works from black scholars, as well as others, should be read with a serious intent; an intent that seeks to help students see past and present parallels that African people continue to face educationally, economically, politically, culturally, psychologically, etc.*

*Search out any current publications of studies that highlight the continued plight of African Americans in general. This 60 min. lesson will not be enough to instill the type of understanding and ownership of learning needed for students to recognize their critical role as a student. Feel free to extend this lesson over a longer period.*



## Avery Institute - Educational Reconstruction continued

### Day 1

#### A. Introduction: Foundational Knowledge [20min]

##### *Contextual Overview*

Using available standards, text, and additional sources of content knowledge, the teacher should provide students with an understanding of the historical context within which enslaved communities were oppressed and purposely kept ignorant. The teacher should be explicit in emphasizing how education was one of the essential empowering tools for freedmen and freed women.

Use any presentation software available (Keynote, Microsoft PowerPoint, Prezi, etc.) in concert with your overview. Use visuals and sounds that will capture the historical context as it relates to the everyday experiences of African Americans, freed or enslaved in Charleston SC, throughout America, and the world. Stop occasionally when needed to get feedback from students, posing surface and penetrating questions.

#### B. Whole Class Student-Centered Dialogue & Discussion [20min]

##### *Collective Dialogue Learning*

Measure the students background, current, and newly-acquired knowledge (from your introduction) on the history of African Americans in general, and Charleston, SC in particular. Allow students to communicate and share with you and their classmates. Have them “*Turn & Talk*” at key points in this part of the lesson. Encourage students to jot down any questions, thoughts, or feelings that they have.

#### C. Exploring the Avery Institute: Then & Now

##### *Collective Research, Exploration, & Collaboration*

Using available technology, take students to one of the primary resources weblinks they will use to explore pictures and documents related to the Avery Institute. Place a focus on visual learning using the photos in the data bases. Students should keep in mind the foundational knowledge that you provided them, using the essential questions as reference.

### Procedure

- Divide students in manageable and differentiated groups. 5-10 small groups would be advisable to cover the Institute’s almost century of existence.
- Explain to students that their objective is to explore the data bases for primary sources within the decade they were assigned in order to gain an understanding of the role of the Avery Institute in the lives of newly-freed African Americans.
- Students should download and save the photos and documents that stand out to them most; photos that they feel tell a story about the Institute.
- Students should be discussing the photos within their groups, each providing their unique take on what the photos reveal to them.

### VI. Assessment

- Students can answer the essential questions on paper or electronically.
- Teacher observations

## **Avery Institute - Educational Reconstruction continued**

### **VII. Mini Lesson Activities**

#### **1. Avery Normal Institute Creative Timeline**

Students, after research, reading, and discussion, can be put into groups in order to create a timeline of the Institute's inception until the time it was closed. Providing students a model, preferably one created by the teacher, will be helpful. Students can create these timelines on poster board, large chart paper, or digitally. For example, iPads and Macs have dynamic creative applications such as Pages and Keynote. However, the poster, chart paper, etc. will be more hands on.

Also, students should be encouraged and guided to add events on their timeline that relate to the plight and accomplishment of African Americans in Charleston, throughout the United States and the world. The dates should be within the time frame of 1865-1954. Use the standards and indicators to provide students will a range of information connected to events within this time period.

#### **2. Avery Normal Institute Photo Analysis, Collage, and Gallery Walk**

Provide and present a model photo collage that tell a story. This can be a physical model and/or a digital one. Stimulate students' thinking by asking them to analyze the collage. Then, ask students to discuss among each other what they think that connects all the photos in the collage. Next, with the whole class involved, have students share what stands out to them and what feelings and thoughts the pictures elicit. Lastly, explain the "big picture." Next, provide the students with the resources and materials needed to create their own collage using photos connected to the Avery Institute. Remember, there are online databases with photos and other primary documents related to the school. Then instruct students to choose photos and other images that tell a story about the people who attended the Institute and the circumstances that surrounded them.

When the collages are complete, have students display them to be viewed by classmates, schoolmates and other members of the school family in a gallery-like atmosphere.

#### **Materials**

iPads

Mac Books

Pencils

Poster Boards

Large Chart Paper

Colored Pencils

Crayons

Scissors

Glue

Laminate Machine and lamination paper (for printing out images to be glued to the poster board and/or chart paper)

Rulers

# LP – MTP – GB - 2

## Civic Beauty

*Lee Ann Morris, Richland County School District 1*

**Recommended Grade Level: 8th**

**Property:**

*Ruth's Beauty Parlor, Columbia*

**Social Studies Standards and Indicators:**

8.5.CX, 8.5.CE, 8.5.E, USHC.5.CC

**Historical Content:**

Ruth's Beauty Parlor was one of six Columbia, SC area hair salons that was listed in *The Negro Motorist Green Book* from 1939 to 1941. It was opened in the late 1930s by Mrs. Ruth Collins Perry, a daughter of two successful Black entrepreneurs. The salon remained in operation intermittently until the 1990s. Mrs. Perry was known by residents in the Waverly community as "Mama P". She often encouraged local youth to study history, set goals, and to persevere.

The property at 1221 Pine Street is significant for its association with Black beauty culture and entrepreneurship through its use as a beauty parlor and dressmaking shop from 1939 to 1943. Ruth's Beauty Parlor, 1221 Pine, was part of a long historical effort among African American women to create spaces for cultural and aesthetic expression in a society where beauty norms were defined by White standards, and where public space was often divided into distinct "black" and "white" spheres. In many cases, beauty parlors also served as vital spaces for Black social activism, allowing African American women to discuss and strategize on the political issues of the day and empowering shop owners to become very influential leaders. Ruth's is a relatively rare intact and representative example of the broader Black beauty shop movement in Columbia.

Among the Waverly residents who assumed positions of prominence in Jim Crow Columbia's African American community was Nathaniel Hamilton Collins (c.1874-1944). He oversaw construction and was the first owner of the building that later became the beauty parlor that was run by his daughter, Ruth Collins Perry (1908-2005). Mr. Collins was the son of farmers - Robert and Martha Collins - who were probably enslaved. He distinguished himself as a real estate agent, merchant, tailor, insurance broker, political activist, and the president and owner of multiple businesses, including the Collins Clothing Company. His wife, Sarah E. Collins (1882-1965), likewise became a well-known figure among Waverly's Black community. She participated in a number of social and civic organizations and was believed to have been one of the first African American women in Columbia to work as a real estate agent. Over time, the property at 1221 Pine Street was so closely identified with the family, it came to be known as "the Collins House".

Nathaniel Collins's success as a tailor likely had a substantial influence on the professional interests and careers of both Ruth Collins Perry and her sister Etienne Collins (1915-2000), both of whom became involved with the clothing and fashion industry as seamstresses and designers. Ruth did seamstress work from the family home at 1221 Pine and played a significant role in her father's business, often being cited in Columbia newspapers as the point of contact for customers interested in clothing alterations.



## Civic Beauty continued

Ruth Collins married Herman Perry in 1938. He was one of Columbia's first African American U.S. Postal Service carriers, he originally worked as a mail carrier in New York City prior to marriage. Herman's work with the postal service may be to credit for the documentation of 1221 Pine's significance as a beauty parlor. The primary record of the parlor's operation at the house was its listing in *The Negro Motorist Green Book*, a national publication of primarily Black-owned businesses which were often listed through the effort of local postal carriers. Ruth's Beauty Parlor was listed in *The Green Book* from 1939 - 1941.

While little documentation remains of the specific activities that unfolded at the parlor, it likely served a similar role for Black Columbians as did other beauty parlor and barber shops across the city and state - providing a valuable sanctuary from the aesthetic and cultural dictates of White society and a space in which African Americans could converse freely.

### Sources and Materials Needed:

Primary and secondary sources including the parlor's listing in *The Green Book of South Carolina* website, <https://greenbookofsc.com/locations/ruths-beauty-parlor/>, a photograph of the building, newspaper article from *The State*, and Columbia's Green Book Sites from the Historic Columbia website.

### Lesson Procedures:

- Get Started: Ask students to complete a quick write answering the following prompt - Why do people visit beauty parlors/salons and barber shops? What role do these establishments play in society?
- Think-Pair-Share: After students have written their answers individually, have them share with a partner. Then discuss as a whole group. Emphasize the social aspect that these establishments provided in the past and if that role has changed throughout history.
- Direct Instruction: Read aloud *The Greenbook of SC* website entry on Ruth's Beauty Parlor, see the link above.
- Primary Sources Analysis: Have students work in groups to analyze any photos of Ruth's Beauty Parlor that they discover.
- Sample questions:
  - What do you see in these pictures?
  - What features of the building stand out to you?
  - How did the building change through time?
- Independent Research: Have students use their devices to research and take notes on Ruth's Beauty Parlor and its importance to Columbia and the Civil Rights Movement.
- Websites to use to provide further information to students:  
<https://www.historiccolumbia.org/GreenBook>  
Page 6 of this PDF of a 1996 ARTIFACTS, <https://core.ac.uk/download/pdf/49243972.pdf>

### Assessment:

Students will answer the essential questions in at least one written paragraph.

## Civic Beauty continued

### Mini Lesson Activities:

1. According to Historic Columbia, only 25% of the *Negro Motorist Green Book* sites in Columbia are still standing today. The structure that housed Ruth's Beauty Parlor is the only one of six salons originally listed that still exists. Have students write a persuasive essay convincing their audiences that Civil Rights Movement and *Negro Motorist Green Book* sites should be preserved.
2. Ruth's was often a safe haven and a meeting place for Civil Rights activists. Have students write and perform a skit about meetings that they imagine could have happened at this location.

Another resource for teacher background knowledge - this link accesses the full application for Ruth's to the National Register for Historic Places:

[https://scdah.sc.gov/sites/default/files/Documents/Historic%20Preservation%20\(SHPO\)/Programs/Programs/National%20Register/SC\\_Richland%20Co\\_Ruth's%20Beauty%20Parlor\\_RB.pdf](https://scdah.sc.gov/sites/default/files/Documents/Historic%20Preservation%20(SHPO)/Programs/Programs/National%20Register/SC_Richland%20Co_Ruth's%20Beauty%20Parlor_RB.pdf)

Photo above of Ruth's Beauty Parlor can be found at <https://greenbookofsc.com/locations/ruths-beauty-parlor/>



# LP – MTP – GB - 3

## More Than A Funeral Home

Steven Getz, Lexington School District 1

**Recommended Grade Level: 8th**

**Property:** *Leevy's Funeral Home*, 1831 Taylor Street, Columbia, SC, 29201

**Social Studies Standards & Indicators:**

**8.5.CX-** Analyze the correlation between the Modern Civil Rights Movement in South Carolina and the U.S.

**8.5.CC-** Analyze the continuities and changes in South Carolina's identity resulting from the civic participation of different individuals and groups of South Carolinians.

**Purpose:** Students will learn about segregation, the common good, and how South Carolina activists used the legal system to make life better for everyone. **Goals:** (A) Students will define and use terms including: Jim Crow, NAACP, sit-in, picket, segregation, and desegregation. (B) Students will hear about the following Civil Rights leaders: Dr. Martin Luther King Jr., Malcolm X, Rosa Parks, and I.S. Leevy Johnson. (C) The teacher will engage students in conversation prior to presenting the video to test what they already know about Civil Rights. (D) Students will learn and understand discrimination of segregation and the actions people took in South Carolina for equality in the Civil Rights movement along with identifying South Carolina lawyers, teachers, and others who fought for social justice and found their passion by choosing to serve others.

**The 1955 edition of *The Negro Travelers' Green Book: The Guide to Travel and Vacation*, page 61, lists "Leevy's" under the Service Stations category (see p. 110) because Kershaw County natives Isaac Samuel "I.S." Leevy, Jr. and Mary, his wife and business partner, purchased the Taylor St. property and opened Leevy's Service Station and Garage in 1930. Their Esso gas station was the first black-owned service station in SC and was listed in *The Green Book* from 1950-1955. In 1932, the couple founded Leevy's Funeral Home.**

More on the Leevys: A Hampton Institute graduate, Mr. Leevy moved to Columbia in 1907, where he operated a tailoring shop and Leevy's Department Store on Washington St. which specialized in custom clothing and dry goods. married Mary in 1909. Leevy was an active civic leader in the black community for six decades, and he co-founded the Columbia branch of the NAACP, Victory Savings Bank, and the South Carolina Race Relations Commission. He was a leader in the Republican Party until switching parties in 1964. Leevy's Funeral Home remains a family-run business.



**Essential Question:** How did the founders of Leevy's Funeral Home influence the ways in which social injustice changed the law and transformed Civil Rights in South Carolina and the United States?

Above: "Filling station" pump from Leevy's that's on display in front of the funeral home.  
From <https://leevy.com/history/>



A current Google Street View image of Leevy's Funeral Home.



## More Than A Funeral Home continued

**Sources and Materials Needed:** Computer, Projector, Generic Activity sheets (Notecatcher, See, Think and Wonder)

**Lesson Time:** 90 minutes

### Goals:

1. Teacher will engage students in the lesson by asking students to name famous Civil Rights leaders and discuss their importance in history.
2. Students will learn why it is important to participate in public and community service.

### Lesson procedures:

1. Brainstorm with students and ask them what they know about Civil Rights. Ask what they know about Civil Rights in South Carolina. Write responses on your Smartboard or front board.
2. Conduct the **Mini Lesson Chalk Talk Activity** that is provided.
3. Next, conduct the **Mini Lesson Gallery Walk**. Pass out the NoteCatcher for student responses.
4. View Leevy's Funeral Home History video, it is a six-minute video, you may want to watch three minutes pause and ask students to summarize and draw inference and then continue with the remaining 3 minutes.  
<https://www.knowitall.org/video/i-s-leevy-grandson-i-s-leevy-johnson-legacy-leadership-interview>
5. Visit Leevy's website: <https://leevy.com/>. For additional resources click on the About Us and History tabs and have students read the info.
6. Launch the WISTV article link: <https://www.wistv.com/story/21311095/reviewing-columbias-progress-since-1963/>. Have students read the article from their individual devices or provide copies. Create questions to ask students as they read the article.
7. Make connections to the Civil Rights Movement in a short discussion reviewing everything introduced from the resources listed above.
8. Conclude by allowing students to interact and collaborate with one another through the 30-Second Expert. This also serves as a mini lesson for the following days.

### 30-Second Expert & See Think Wonder Activities

To complete "See Think Wonder", once students have written down their conclusions, ideas and questions, follow the steps below:

**Step 1:** Stand and find a partner. Stay standing.

**Step 2:** One person shares his or her thoughts while the other listens. You have 30 seconds to share.

Begin by saying, "**I am an expert on this topic because I know...**"

**Step 3:** The listener will summarize what s/he has heard. Begin your summary with "**According to**" (insert name) and summarize what you heard. After your summary, ask, "**Did I get that right?**"

**Step 4:** Reverse roles. Speaker becomes listener and listener now speaks.




**Step 5:** Be sure to thank your partner when you are finished.

## More Than A Funeral Home continued

**Mini Lesson Activities:** See material following the lesson

### Videos:

- Leevy's: <https://www.knowitall.org/video/i-s-leevy-grandson-i-s-leevy-johnson-legacy-leadership-interview>
- Article: <https://www.wistv.com/story/21311095/reviewing-columbias-progress-since-1963/>

See Think Wonder		
 <b>SEE</b> What do you see?	 <b>THINK</b> What do you think is going on?	 <b>WONDER</b> What does it make you wonder?

Adapted by Alice Vigors 2017

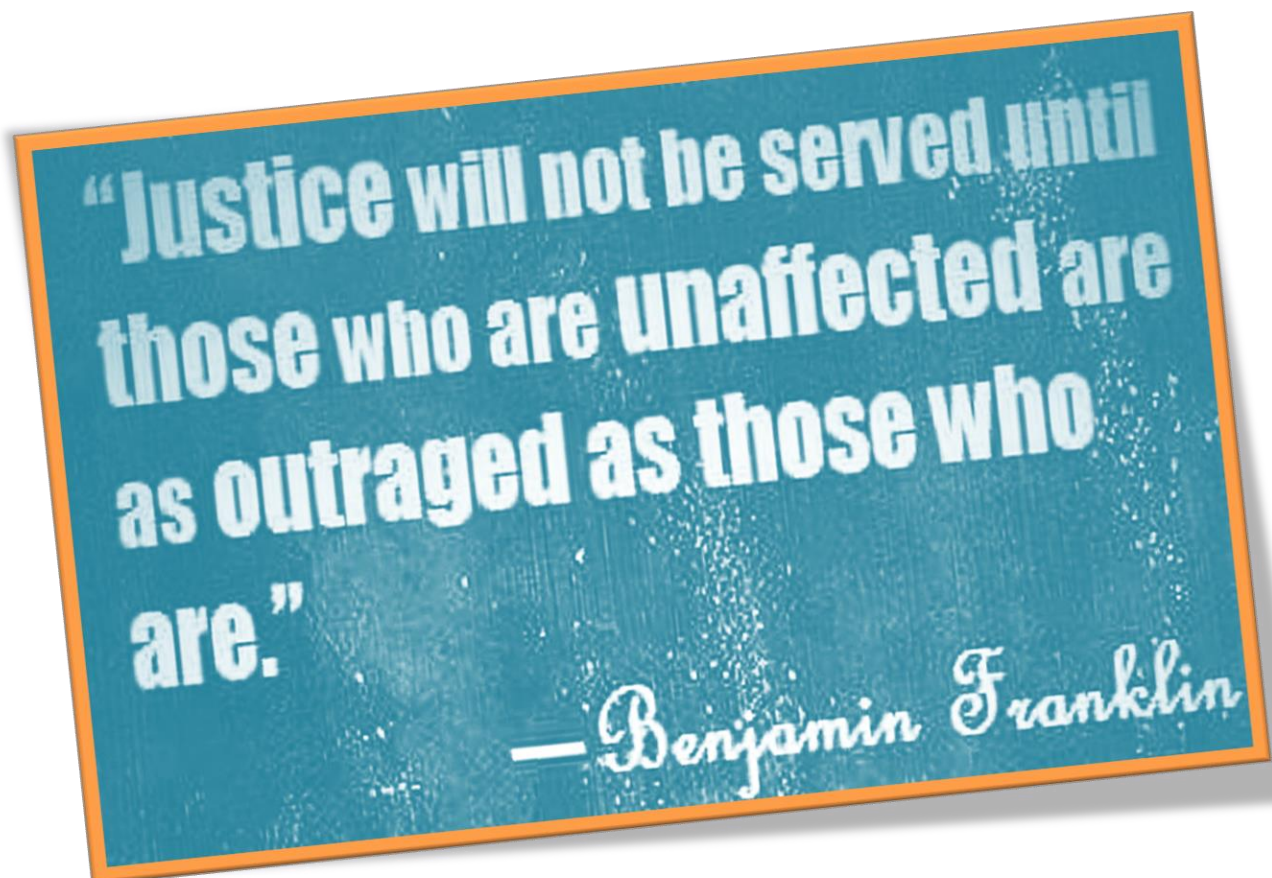
**MINI LESSON CHALK**

**Learning Target:**

I can compare and contrast the goals and tactics used in the Civil Rights movement to modern day events.

**Chalk Talk**

1. A chalk talk is a SILENT activity.
2. Read the famous quotes and silently reflect on what emotions they evoke or bring out. (Teacher will have the quotes individually up on the screen. Students can then go to the board and do number #3.)
3. You may add to the chalk talk at any time by going to the board and:
  - adding your thoughts
  - circling interesting ideas, thereby inviting comments
  - writing questions about a participant's comment & adding your own reflections or ideas
  - sketching or doodling any images that come to mind
  - composing your own thoughts to create a quote & signing your name to it





**“OUR LIVES  
BEGIN TO END  
THE DAY WE  
BECOME SILENT  
ABOUT THINGS  
THAT MATTER.”**

—MARTIN LUTHER KING JR



**More Famous Quotes:**

**“I am – Somebody. I may be poor, but I am – Somebody! I may be on welfare, but I am – Somebody! I may be uneducated, but I am – Somebody! I must be, I’m God’s child. I must be respected and protected. I am black and I am beautiful! I am – Somebody! Soul Power!”**

- Jesse Jackson, civil rights leader & SC native in an address to Operation Breadbasket rally, 1966.

**“The greatest evil in our country today is...ignorance...We need to be taught to study rather than to believe.”**

- Septima Poinsette Clark, SC Civil Rights leader

**“People always say that I didn’t give up my seat because I was tired, but that isn’t true. No, the only tired I was, was tired of giving in.”**

- Rosa Parks

**“A man who stands for nothing will fall for anything.”**

- Malcolm X

**And More Famous Quotes :**

**“The violent demonstrations and fatal vehicular attack we witnessed in Charlottesville last weekend were the horrific consequences of institutionalized hatred as practiced by KKK, Nazi, and “alt-right” groups...Students, you in particular model for us what it means for strangers of all backgrounds and persuasions to build and sustain a community of trust.”**

- Kim Benson, English professor at Haverford College

**“Forty-two percent of black children are educated in high-poverty schools...The unemployment rate for black high-school dropouts is 47% (for white high-school dropouts it is 26%)...Although black people make up just 13.2% of the US population, they account for 37% of the homeless.... African Americans now constitute nearly 1 million of the total 2.3 million jail population...”**

- Elizabeth Day, writer for The Guardian

**“Throughout its 200-year history, [the Emanuel African Methodist Episcopal Church] has endured slavery, discrimination and racism. When worship and assembly were banned, the church resisted and provided a place of fellowship and sanctuary. The Emanuel Nine tragedy marks another dark moment for the church, though faith helped to heal and bring light into the darkness.”**

- Michael Arad, Architect of the design for the Mother Emanuel Memorial

**“the arrest of Eric Garner, [after he ] was placed in a chokehold for 15 to 19 seconds by a white police officer...Garner can be heard...saying, “I can’t breathe” a total of 11 times and was pronounced dead in hospital an hour later... “I can’t breathe” became a totemic phrase for protesters. The basketball player LeBron James wore a T-shirt with the words emblazoned across the front...”**

-Elizabeth Day, writer for *The Guardian*

**“African Americans are incarcerated at more than 5 times the rate of whites. Though African Americans and Hispanics make up approximately 32% of the US population, they comprised 56% of all incarcerated people in 2015. African Americans and whites use drugs at similar rates, but the imprisonment rate of African Americans for drug charges is almost 6 times that of whites.”**

-Criminal Justice Fact Sheet, NAACP

**“As a freshman at Duke University, I feel the effects of the “Corridor of Shame” every day. Sometimes, it is hard for me to understand material my peers clearly find familiar. Often, I feel inferior. I never agree with other students who say, “Everything we are going over now we basically learned in high school.”**

- Ehime Ohue, student who attended school in the “Corridor of Shame”

## More Than A Funeral Home continued

### Teacher References

#### Changing Political Influence

African Americans continue to fight for equal rights in our nation.

Examples of current issues include:

1. Corridor of Shame - poverty-stricken area along I-95 highway in SC with underfunded and failing schools
2. Black Lives Matter Movement - protests against systematic violence against African Americans, especially police violence
3. Voting Rights - ex-felons, voter ID, gerrymandering
4. Emanuel 9- The 2015 shooting at the Emanuel AME Church Bible study in Charleston, SC
5. Redlining- The practice of mortgage lenders of drawing red lines around portions of a map to indicate areas or neighborhoods in which they do not want to make loans. (i.e. areas with high minority populations)

#### Debrief:

Which quotes stood out to you? Why?

What are the similarities and differences about civil rights then and now?

What modern-day issues do you see or hear in the news that remain?

#### Focus Questions:

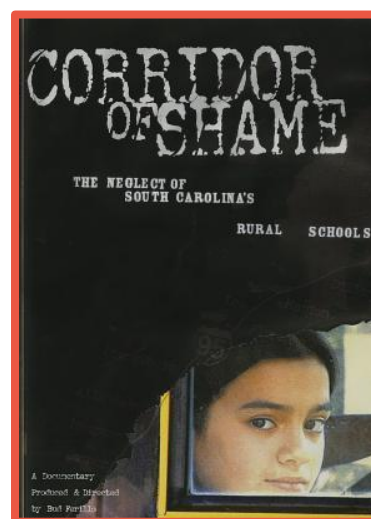
What was the main goal of the Civil Rights Movement?

What caused the movement to accelerate?

What are examples of methods used during the Civil Rights Movement?

"Corridor of Shame is a fifty-eight-minute documentary that takes a revealing look inside the decaying rural schools of South Carolina, exposing crumbling and inadequate facilities that are not only unacceptable but truly dismal learning environments for 21st century education. Struggling with the effects of reduced funding from the State of South Carolina in recent years and declining support from local governments due to diminishing tax bases, these schools are hard-pressed to provide a minimally adequate education for their students." From:

[https://www.goodreads.com/book/show/1787139\\_8-corridor-of-shame](https://www.goodreads.com/book/show/1787139_8-corridor-of-shame)





# LP – MTP – GB - 4

## Simmie Hiller Smith Tourist Home: A Lesson on Jim Crow

*Dontavius Williams, “The Chronicles of Adam”, Edgemoor, SC*

**Recommended Grade Levels: 4th or 8th**

**Property: Simmie Hiller Smith Tourist Home, Columbia, SC**

**Social Studies Standard Indicators: 4.5.CC, 8.4.CC**

4.5.CC Identify and evaluate the impact of economic, political, and social events on the African American experience throughout Reconstruction.

8.4.CC Analyze continuities and change in the African American experience in the period of Reconstruction and Jim Crow eras within South Carolina.

### Essential Question(s)

How did the Jim Crow era affect how African Americans traveled and worked in the U.S.?

### Historic Content

Alice Kessler had this residence built in 1913 and lived here with her son Samuel Hiller, and his sisters, Simmie Hiller Smith and Bernice Hiller Fambro. Smith, a dressmaker, welcomed both famous travelers and college students from Allen University into her home and also taught sewing in her basement while employed as a home demonstration agent. Listed in the *Negro Travelers' Green Book* from 1938 until 1967 as the “Mrs. S.H. Smith Tourist Home”, visitors included musicians Cab Calloway, Father Devine, and Duke Ellington. After Smith’s death in 1955, her daughter, Delores Hiller Frazier, continued this legacy while also renting out the second floor to civil rights activist Beatrice McKnight and her family. Frazier and her husband, Benjamin, one of eight African American men to desegregate the Columbia Fire Department, enrolled their son, Jablanski, and daughter, Cheryl, in Hand Middle School in 1964, where they became part of the first class of children to desegregate Columbia’s public schools. This residence remained in the family until 2019.

### Sources Needed

Schomburg Center for Research in Black Culture, Manuscripts, Archives and Rare Books Division, The New York Public Library. "The Negro Travelers' Green Book: Fall 1956" *The New York Public Library Digital Collections*. 1956. <https://digitalcollections.nypl.org/items/9c454830-83b9-0132-d56a-58d385a7b928>

### Secondary Sources

The Green Book: A Historic Travel Guide for Black America, Part I (video) by National Trust for Historic Preservation, [https://www.youtube.com/watch?time\\_continue=2&v=t7\\_cy7uUcqk&feature=emb\\_title](https://www.youtube.com/watch?time_continue=2&v=t7_cy7uUcqk&feature=emb_title)  
Kids Konnect Jim Crow (Laws) Facts & Worksheets, <https://kidskonnect.com/history/jim-crow-laws/>

### Links to Jim Crow Segregation Photos

<https://www.richlandlibrary.com/blog/2019-05-23/traveling-columbia-during-jim-crow>

<https://www.bloomberg.com/news/articles/2015-10-30/the-green-book-a-jim-crow-era-guides-for-black-travelers-is-being-digitized>

## Simmie Hiller Smith Tourist Home: A Lesson on Jim Crow continued

### Lesson Procedure:

Opener (10 – 20 minutes): Teacher should display a collage of photos of the “Jim Crow” South and give the students five minutes to free write responding to the following quote: “*For the African American, there was no real sense of “belonging” in certain towns and cities in the South.*” Students will be expected to write their thoughts on what it means to “belong”. Following the free write time, the teacher should allow students to share their writings and lead a brief discussion on what it means to “belong”.

Lesson (20 Minutes):

Teacher should define “Jim Crow” .

Teacher should discuss the dangers of travel for African American motorists in the South due to Jim Crow Laws. The activities at [this link](#) may assist with the discussion.

Teacher should discuss how African American motorists coped with this unfair system.

Teacher should introduce *The Green Book*.

Teacher should discuss the main goal of *The Green Book* and what it provided for the African American traveler.

Teacher should conduct a think-aloud activity to demonstrate how to annotate the “Forward” in *The Negro Travelers’ Green Book (Spring 1956)*.

What was the main goal of publishing *The Green Book*?

What did *The Green Book* provide for the African American traveler?

What was the author’s purpose for writing the Forward?

How does the author’s use of symbols help the traveler?

Teacher will show [The Green Book: A Historic Travel Guide for Black America, Part I \(video\) by National Trust for Historic Preservation](#) (Secondary Source). (Consider providing questions as students view the movie).

### Lesson Activities:

Students will explore primary sources and prepare a historical fiction writing about traveling in the United States through South Carolina in 1956 and stopping at the Simmie Hiller Tourist Home from the perspective of a famous athlete or musician, or other traveler.

Methods that may be used: Written Essay (story) Detailed Comic Strip VLOG (Video Blog)

Electronic-Narrated Storyboard

### Assessment

In addition to the Lesson Activity, students should answer the essential question as an exit ticket.



Simmie Hiller Smith Tourist Home, Columbia  
From - <https://archives.sc.gov/news/2020-09/year-review-african-american-historic-preservation-south-carolina>

## Rubric for Writing Assignment

	4. Distinguished	3. Proficient	2. Apprentice	1. Novice
Planning - Brainstorming: Generate ideas about a topic	Brainstorm had more than ten ideas. Every idea related to the topic. Links were drawn between related ideas.	Brainstorm had more than ten ideas. Almost every idea was related to the topic.	Brainstorm had less than ten ideas. More than half of the ideas were related to the topic.	Brainstorm had fewer than four ideas. Some ideas were not related to the topic.
Media - Quality: Appropriateness and effectiveness	Media was highly relevant to the topic and clearly supported the project content.	Media was relevant to the topic and supported the project content.	Media was relevant to the topic but did not effectively support content.	Media was either inappropriate or had no relevance to the topic.
Research - Overview: Quantity, quality, and documentation	Included reliable information from primary sources, secondary sources, and subject-matter experts. Project bibliography or credits were complete and flawlessly formatted.	Included information from at least three secondary sources. Used information from relevant primary source materials. All information came from reliable sources. Project bibliography or credits were complete.	Included facts from multiple secondary sources. Used one primary source. Included facts from reputable sources and opinions from unreliable sources. Bibliography or credits were incomplete.	No information from primary sources. Included information from one secondary source. More opinion than fact. Sources were unreliable. No project bibliography or credits.
Writing - Ideas: Interesting, informative details	All details were unique, interesting, and related to and supported the main idea. Writing included information based on personal experience.	Writing had many interesting details which supported the main idea. Writing included information based on personal experience.	Writing had three or more details that supported the main idea.	Writing had few details.



# LP – MTP – GB - 5

## A Home Away From Home

Whitney Jones, Florence School District One

**Recommended Grade Levels: 4th or 8th**

**Property: *Ebony Guest House, 712 N. Wilson Street, Florence, SC***

**Social Studies Standard Indicators: 4.5.CC; 4.5.CO; 8.4.CC; 8.4.CX**

### **Essential Questions:**

1. What was traveling like for African Americans during the Jim Crow Era? Travel by car? Travel by train? Travel by plane?
2. What methods were used to help African Americans travel safely under Jim Crow laws? How has those methods evolved?

### **Historic Content:**

During segregation, discriminatory laws and practices made traveling a problematic and even dangerous experience for African Americans. For most travelers, a road trip by car was as easy as packing up luggage, hopping into the car and heading out into the great unknown. But for black Americans, things were never that simple. Along the nation's highways, black travelers were routinely denied access to essential services like gas, food, restrooms, and lodging. Stopping in an unfamiliar place carried the risk of humiliation, threats, or physical harm. To find safe and friendly accommodations, black travelers relied on a network of shared advice exchanged by word of mouth and published in travel guides such as *The Green Book*.

One South Carolina property listed in the *The Green Book* was the Ebony Guest House (see the 1955 listing on p. 110). Not much is known about this property except that it was minutes from N. Dargan St. where a number of black-owned businesses operated including barber shops, funeral homes, pharmacies, and restaurants. These businesses provided goods and services to African Americans. And further, the African American community was denied entry to area white-owned businesses. North Florence during the Jim Crow era had become the main area for African Americans to work, reside and travel. This location served as a hub for African Americans to obtain products and services safely and to support their community's businesses.

### **Sources Needed:**

#### ***Primary Sources (in addition to the historic site)***

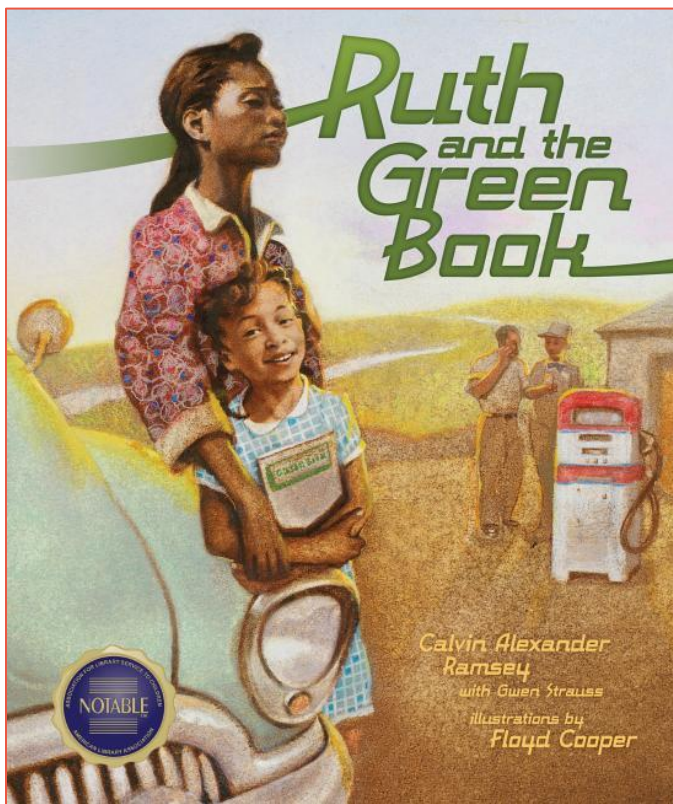
South Carolina ETV Slavery by Another Name Series “**The Birth of Jim Crow**” - <https://video.scetv.org/video/slavery-another-name-birth-jim-crow/>.

GREEN, VICTOR H. *NEGRO MOTORIST GREEN BOOK: 1938-1963*. W.W. NORTON, 2019.

#### ***Secondary Sources***

Ramsey, Calvin A., et al. *Ruth and the Green Book*. Scholastic Inc., 2013 (see synopsis on next page).

“Tools & Resources.” *Digital Collections - University Libraries | University of South Carolina*, <https://delphi.tcl.sc.edu/library/digital/collections/greenbook.html>.



***Ruth and the Green Book* synopsis:** “Young Ruth is excited to be traveling with her parents from Chicago to Alabama in their 1952 “sea mist green” Buick to visit her grandma. Then a gas station attendant won’t let her mother use the restroom, and the anticipation of staying in a real hotel turns to disappointment and anger: no Blacks allowed. It’s an attendant at another gas station who tells them about *The Negro Motorist Green Book* , a guide to businesses and homes that welcome Black travelers. “I couldn’t stop reading it—all those places in all those states where we could go and not worry about being turned away.” They stay one night at the home of a Black woman who welcomes them with a warm smile and a free room, and a second night at an inn where every visitor has a copy of the *Green Book* . “It felt like I was part of one big family!” Illustrations heighten the sense of history and emotion in a fascinating picture book that stays true to a child’s perspective while illuminating the essential support African Americans provided one another in the face of mid-twentieth-century racism. A historical note provides additional information on the development and uses of *The Negro Motorist Green Book* .” (Ages 6–9)

- From <https://www.teachingbooks.net/tb.cgi?tid=22304>

## Lesson Procedures

1. Students should watch the recorded reading (via YouTube) and discuss [\*Ruth and The Green Book\*](#) by Calvin Alexander Ramsey. The students will use the story to establish background and connect prior knowledge to the Jim Crow Era. The discussion will be focused on identifying the trials and challenges that African Americans faced while traveling during the Jim Crow era.
2. Students should choose a year of publication from *The Green Book* and should research the following questions: What types of services were listed for African American travelers in *The Green Book*? How does that compare to services needed by people traveling by car today?
3. Students should explore the [map created using the 1956 Green Book](#) on the University of South Carolina Library Digital Archives. Students will choose any city and state from the Green book to research the following questions: Are there any noticeable patterns to the locations of services offered in the Green Book? What services are clustered together in a town? Read the Introduction in an issue of *The Green Book*. What does it reveal about how locations were listed?

## Assessment:

After students have conducted research and analyzed maps using the USC digital archives; they should create a digital Green Book map of Florence, SC. Students will need to use [Google My Maps](#) or another mapping tool, select city (Florence), and choose a published year of *The Green Book* to use. Students will create a custom map showing the locations of services offered in Florence similar to the map displayed on the USC Library site. Students should use their creativity to embellish their maps uniquely.

# LP – MTP – GB – 6

## Southernside: A Rest Stop for the Stars

Wallace Foxworth, Marion County School District

**Recommended grade levels:** 4th , 5th or 8th

**Property:** *Mrs. W. H. Smith Tourist Home, 212 John Street, now Asbury Avenue, Greenville, SC*

**Social Studies Standards:** 4.5.CC; 5.4.CC; 5.4.E; 8.5.CX; USHC-2.CC/USHC.2.E

### **Historical Content:**

First published in 1936 by New York postal worker and entrepreneur Victor Hugo Green, the *Negro Motorist Green Book* was created to provide African American travelers with vital information to avoid the embarrassments, difficulties, and dangers caused by southern Jim Crow laws and de facto segregation. Aided by a cadre of informants—many of whom were Black postal workers—Green and his small, dedicated staff developed lists of businesses nationwide that catered to Black consumers. Roughly 200 Black-owned businesses and other institutions in South Carolina were listed. The final issue was the *Travelers' Green Book: 1966-67 International Edition*, which had the subtitle “For Vacation Without Aggravation!”

Greenville was one of several South Carolina cities recognized by *The Green Book* contributors as an exciting destination for Black travelers. In 1940, United States Travel Bureau employee Charles McDowell commended the city for the state of its segregated high school and hospital facilities and marveled at the “many beautiful homes owned by Negroes.” Beginning with the listing of the Poinsette Hotel in 1939, dozens of Greenville-area Blacks owned barbershops, beauty parlors, drug stores, hotels, nightclubs, restaurants, service stations, and theaters that were advertised in *The Green Book*.

Perhaps the most important Greenville-area businesses that were listed in the travel guide were tourist homes owned and operated by resourceful African American entrepreneurs who opened their homes to Black travelers who were denied access to White-owned hotels. Among them was a house located at 212 John Street (renamed Asbury Avenue in the late 1940s) owned by Isaac M. White, a former school principal turned event promoter, and his wife, Lurleen Hallums Smith White, a schoolteacher who made extra money as proprietor of the tourist home. Their home, a two-story clapboard structure, built ca.1910, quickly became the cultural heartbeat of “Southernside,” a hardscrabble enclave located on the outskirts of the Hampton-Pinckney neighborhood. Mr. and Mrs. White opened their doors to African American travelers from all walks of life, most notably famous musicians and entertainers who performed for segregated audiences at nearby Textile Hall. The list of luminaries included Cab Calloway, Duke Ellington, Sarah Vaughn, Ella Fitzgerald, Della Reese and Ethel Waters. Local residents fondly remember impromptu performances given by these legends on the large front porch.

During desegregation, the Hampton-Pinckney neighborhood declined due to white flight, urban renewal, and government neglect. A \$90 million transportation plan proposed by the government threatened to destroy Southernside and other sections of the neighborhood to build new, gleaming highways for downtown commuters. As a result, the city government spent no money to improve Southernside and failed to apply for federal funds to help its aging population. The plan, scrapped in 1980 because it was deemed too expensive, forever changed the neighborhood. Fearful homeowners and businesses left, long-term renters moved to new public housing, and affluent residents fled to the suburbs. Today, posh apartments line some streets. The former tourist home at 212 Asbury Avenue is one of a few extant buildings that serve as reminders of Southernside’s vibrant past.

### **Essential Questions:**

1. How did Jim Crow laws affect African Americans?
2. What strategies were used by African Americans to confront Jim Crow laws?

### **Sources and Materials Needed:**

*The Negro Motorist Green Book*. New York: Victor H. Green and Company, 1949. From the Collections of Henry Ford, in partnership with the University of Michigan. See:

<https://digitalcollections.nypl.org/collections/the-green-book/#/?tab=about> .



## Southernside: A Rest Stop for the Stars continued

*The Negro Traveler's Green Book*. New York: Victor H. Green and Company, 1956. Published Materials Division, South Carolina Library, University of South Carolina, Columbia, South Carolina. Selected portions of this source are online at <http://www.teachingushistory.org/tTrove/blackandwhitetourism.htm>.

State Development Board. Tourism Promotional Brochure. S149013. South Carolina Department of Archives and History, Columbia, South Carolina. It was produced while George Timmerman was the SC governor, 1955-1959. [www.teachingushistory.org/tTrove/blackandwhitetourism.htm](http://www.teachingushistory.org/tTrove/blackandwhitetourism.htm).

<https://www.thirteen.org/wnet/jimcrow/jimcrowguide.pdf>

[www.biography.com](http://www.biography.com)

### Lesson Procedures:

1. The teacher should read the book *A Taste of Colored Water* by Matt Faulkner to set the tone/atmosphere for the lesson and have a brief discussion about it.
2. The teacher should select pages 8-9 from “The Rise and Fall of Jim Crow” and have students discuss what they learned and pair with information from in-class discussions and readings.
3. The teacher should share the history and a photograph of the W.H. Smith Tourist home. Students will complete a document analysis worksheet from the information presented.
4. The teacher should share the introduction from page 1 of *The Green Book* and also excerpts from pages 3 and 65 of the 1949 edition. Students will complete a document analysis worksheet from the information in *The Green Book* segments.
5. The teacher will have students research at the website [biography.com](http://www.biography.com) for one of the entertainers listed in the content material and complete a Biography Notetaking Organizer. Later students will present their findings.



Left - Concert flyer; note the Greenville show that's listed for Oct. 11th at Textile Hall. From *The Lighthouse and Informer*, Oct. 6, 1951; SC Historical Newspaper Collection at the University of SC.

Below - Textile Hall. From the Kenneth Marsh Photograph Collection at the University of SC.



Name: \_\_\_\_\_

Date: \_\_/\_\_/\_\_\_\_

Period: \_\_\_\_

**Modified Analysis Worksheet****1. Type of document/s: (Place an X)**

- |  |   |  |                                   |
|--|---|--|-----------------------------------|
| <input type="checkbox"/> Advertisement | <input type="checkbox"/> Congressional Record | <input type="checkbox"/> Census Report | <input type="checkbox"/> Letter   |
| <input type="checkbox"/> Patent        | <input type="checkbox"/> Map                  | <input type="checkbox"/> Press Release | <input type="checkbox"/> Telegram |
| <input type="checkbox"/> Memorandum    | <input type="checkbox"/> Newspaper            | <input type="checkbox"/> Picture       | <input type="checkbox"/> Other    |

**2. Date (s) of Document:** \_\_\_\_\_**3. Author (or creator) of the document**  
\_\_\_\_\_  
\_\_\_\_\_**4. For what audience was the document written?**  
\_\_\_\_\_  
\_\_\_\_\_**5. Document Information:****A. List six things that the author said that you think are important**

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_

**B. Why do you think this document was written? (Be specific)**  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_**6. What evidence in the document helped you to know why it was written? Quote from the document.**  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_**7. Write a question to the author which is left unanswered by the document.**  
\_\_\_\_\_  
\_\_\_\_\_

## Biography Notetaking Organizer

Name: \_\_\_\_\_

Date \_\_/\_\_/\_\_

Person Researching: \_\_\_\_\_

Born: \_\_\_\_\_

Died: \_\_\_\_\_

Early Years:

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

Education:

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

Accomplishments:

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

Interesting Facts:

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

Character Traits:

1. \_\_\_\_\_

2. \_\_\_\_\_





**William H. Smith Tourist Home  
Greenville**

*Photo by Ramon Jackson*

# INTERNET RESOURCES

## ***Adventures in Faith:***

### ***Library Services to Blacks in South Carolina***

[www.libsci.sc.edu/histories/aif/index.html](http://www.libsci.sc.edu/histories/aif/index.html)

This online exhibit chronicles South Carolina's black citizens' "painful struggle for equal access to library facilities and services." It contains documents and photographs of these various efforts "activated by a sense of justice and rightness" on the part of many South Carolinians. The genesis of the Faith Cabin Libraries is described here.

### ***African American Civil War Memorial and Museum***

<http://www.afroamcivilwar.org>

The mission of the African American Civil War Museum is to preserve and tell the stories of the United States Colored Troops and African American involvement in the American Civil War. We utilize a rich collection of primary resources, educational programming and technology to create a meaningful learning experience focused on this pivotal time in American history. We hope your experience will be rewarding as you explore these 19th century heroes with us. For lectures contact the museum by email at [info@afroamcivilwar.org](mailto:info@afroamcivilwar.org).

### ***African American Historic Places in South Carolina***

<http://shpo.sc.gov/pubs/Documents/aframerhisplinsc.pdf>

### ***African American Historical Sites in South Carolina's Olde English District***

<http://www.oldeenglishdistrict.com>

This online brochure contains contact and historical information on African American sites in Chester, Chesterfield, Fairfield, Kershaw, Lancaster, Union, and York counties.

### ***The African-American Monument***

[www.usca.edu/aasc/African-AmericanMonument.htm](http://www.usca.edu/aasc/African-AmericanMonument.htm)

This article is about the history of the conception, completion and dedication of the African American Monument on the South Carolina State House grounds. It is the first such structure to be built on the grounds of a state capitol. Included in the article is an explanation by the sculptor about each of the panels of the monument, something that cannot be found at the monument site.

### ***African American Mosaic***

[www.loc.gov/exhibits/african/intro.html](http://www.loc.gov/exhibits/african/intro.html)

This online exhibit provides a sample of the information found in *The African-American Mosaic: A Library of Congress Resource Guide for the Study of Black History and Culture*. It covers four areas — Colonization,

Abolition, Migrations, and the WPA — that are just a small sample of the many covered by the resource guide. The Mosaic is the first Library-wide resource guide to the institution's African American collections. Covering the nearly 500 years of the black experience in the Western hemisphere, the Mosaic surveys the full range, size, and variety of the Library's collections, including books, periodicals, prints, photographs, music, film, and recorded sound.

### ***American Experience, PBS***

[www.pbs.org/wgbh/amex/index.html](http://www.pbs.org/wgbh/amex/index.html)

Since its debut in 1988, American Experience has brought to life the incredible characters and epic stories that helped form this nation. American Experience Online has produced over 60 feature sites that complement the viewing experience by encouraging in-depth exploration of the issues surrounding each documentary subject beyond the television screen. Teachers can search American Experience films and websites to explore the past on diverse subjects such as John Brown's raid on Harpers Ferry, the development of the telephone, the life of Eleanor Roosevelt, and much more.

### ***American Memory Project, Library of Congress***

[www.memory.loc.gov/ammem/index.html](http://www.memory.loc.gov/ammem/index.html)

American Memory is a gateway to rich primary source materials relating to the history and culture of the United States. The site offers more than 7 million digital items from more than 100 historical collections. Some of those collections are:

#### ***Born in Slavery***

<http://memory.loc.gov/ammem/snhtml/snhome.html>

#### ***Voices from the Days of Slavery***

<http://memory.loc.gov/ammem/collections/voices>

#### ***From Slavery to Civil Rights***

<http://memory.loc.gov/learn/features/civilrights/flash.html>

#### ***Civil Rights***

[http://memory.loc.gov/learn/community/cc\\_civilrights.php](http://memory.loc.gov/learn/community/cc_civilrights.php)

### ***Discover South Carolina's***

### ***African-American History and Culture***

<http://discoversouthcarolina.com>

On the "Official Tourism Site of South Carolina" are descriptions of sites that trace African American life from the arrival of slaves in the 1670s to the modern Civil Rights Movement. It includes historic sites, plantations, churches, museums, art centers, monuments and festivals dedicated to honoring the art, music, spirit and accomplishments of South Carolina African Americans.

### ***Documenting the American South, University of North Carolina at Chapel Hill***

[www.docsouth.unc.edu](http://www.docsouth.unc.edu)

Documenting the American South (DAS) provides access to digitized primary materials that offer Southern perspectives on American history and culture. It supplies teachers, students, and researchers at every educational level with a wide array of titles they can use for reference, studying, teaching, and research. Currently, DAS includes six digitization projects: slave narratives, first-person narratives, Southern literature, Confederate imprints, materials related to the church in the black community, and North Carolina.

### ***EDSITEment, National Endowment for the Humanities***

[www.edSITEment.neh.gov](http://www.edSITEment.neh.gov)

EDSITEment offers a treasure trove for teachers, students, and parents searching for high-quality material on the Internet in the subject areas of literature and language arts, foreign languages, art and culture, and history and social studies. The EDSITEment experience includes a user-friendly web site with links to over 100 of the top humanities sites and online lesson plans that integrate EDSITEment resources to promote active learning. All websites linked to EDSITEment cover a wide range of humanities subjects, from American history to literature, world history and culture, language, art, and archaeology.

### ***The Gilder Lehrman Institute of American History***

[www.gilderlehrman.org](http://www.gilderlehrman.org)

Founded in 1994, the Gilder Lehrman Institute of American History promotes the study and love of American history. The website serves as a portal for American history on the Web; to offer high-quality educational material for teachers, students, historians, and the public; and to provide up-to-the-minute information about the Institute's programs and activities.

### ***Gullah-Geechee Cultural Heritage Corridor***

<http://www.gullahgeecheecorridor.org>

Designated by Congress in 2006, the Gullah-Geechee Cultural Heritage Corridor extends from Wilmington, NC to Jacksonville, FL. It is home to one of America's most unique cultures, a tradition first shaped by captive Africans brought to the southern United States from West Africa and continued in later generations by their descendants.

### ***Knowitall.org***

[www.knowitall.org](http://www.knowitall.org)

Knowitall.org is South Carolina ETV's educational web portal, a collection of fun, interactive websites for K-12 students, teachers and parents. Among the many featured sites you'll find Road Trip! Through South Carolina Civil Rights History, Celebrate Freedom — Tuskegee Airmen 60th Anniversary, and Gullah Net.

### ***National Archives and Records Administration***

[www.archives.gov](http://www.archives.gov)

The National Archives and Records Administration (NARA) is an independent federal agency that preserves our nation's history and defines us as a people by overseeing the management of all federal records. Teachers can use the search engine to locate specific documents or they can access the Digital Classroom link to find lesson plans and tips on using primary sources. The Exhibit Hall link contains online exhibits on a variety of historical subjects. Featured documents include the Magna Carta, the Emancipation Proclamation, the 19th Amendment, the North Atlantic Treaty, and a letter from Jackie Robinson.

### ***National Humanities Center***

#### ***Toolbox Library: Primary Resources in U.S. History and Literature (The Making of African American Identity)***

<http://nationalhumanitiescenter.org/pds/tblibrary.htm>

This website is a collections of primary resources compatible with the Common Core State Standards — historical documents, literary texts, and works of art — thematically organized with notes and discussion questions.

### ***National Register of Historic Places: African American History Month***

<http://www.nps.gov/nr/feature/afam>

This website showcases historic properties listed in the National Register, National Register publications, and National Park units that commemorate the events and people, the designs, and achievements that help illustrate African American contributions to American history.

### ***Our Documents: A National Initiative on American History, Civics and Service***

[www.ourdocuments.gov](http://www.ourdocuments.gov)

The Our Documents Initiative is a cooperative effort among National History Day, The National Archives and Records Administration, and USA Freedom Corps designed to help educators think, talk and teach about the rights and responsibilities of citizens in our democracy. Explore 100 milestone documents of American history that reflect our diversity and unity, our past and future, and mostly our commitment as a nation to continue to strive to "form a more perfect union."

### ***SciWay***

#### ***(The South Carolina Information Highway)***

[www.sciway.net/afam](http://www.sciway.net/afam)

Pronounced Sky-way, this website is the largest directory of South Carolina information on the Internet. SciWay is a virtual one-stop shop for information on African American history and culture in South Carolina. It provides a timeline of African American history in the state, and information about people, places, organizations, and events.



## ***Smithsonian Center for Education and Museum Studies***

[www.smithsonianeducation.org](http://www.smithsonianeducation.org)

The Smithsonian Center for Education and Museum Studies interprets the collective knowledge of the Smithsonian and serves as a gateway to its educational resources. It publishes educational materials that emphasize inquiry-based learning with primary sources and museum collections. The Center provides photographs and reproductions, guidelines for working with them, and links to other online resources. Many lesson plans are interdisciplinary and may be listed in more than one area.

## ***South Carolina African American Heritage Commission***

<http://shpo.sc.gov/res/Pages/SCAAHC.aspx>

The mission of the South Carolina African American Heritage Commission is to identify and promote the preservation of historic sites, structures, buildings, and culture of the African American experience in South Carolina and to assist and enhance the efforts of the South Carolina Department of Archives and History. The 15-member commission includes representatives from all regions of the state. For more information about the Commission contact Jannie Harriot at professionaljmh@aol.com or 843-332-3589.

## ***South Carolina African American History Calendar***

<http://www.scafricanamerican.com>

The South Carolina African American History Calendar Online provides educators, parents and visitors with a method of identifying African American role models for all youth, honoring notable African American achievers with ties to South Carolina. Additionally, the website provides curriculum-based lesson plans centered on African American contributions in the fields of social studies, mathematics, science, english/language arts and the fine arts.

## ***South Carolina Department of Education***

[www.ed.sc.gov](http://www.ed.sc.gov)

The Office of Curriculum and Standards provides statewide leadership and services to schools and districts in the academic area of social studies. The Office's webpage

<http://ed.sc.gov/agency/programs-services/61>

contains the current social studies academic standards as well as publications and documents to assist in the teaching of social studies. The African American History program ensures that the history of Africa and African Americans, their culture and experiences, is integrated into the existing K-12 social studies curriculum. This webpage provides educators with resources and training that will assist them with infusing the African American experience into the school curriculum.

## ***South Carolina National Heritage Corridor***

<http://www.scnhc.org>

Established by the U.S. Congress in 1996, the South Carolina National Heritage Corridor extends 240 miles across South Carolina, stretching from the mountains of Oconee County, along the Savannah River, to the port city of Charleston. The 14 counties of the Corridor offer a cross-section of the state's history, culture, and natural landscapes. Within the Corridor are three self-guided tours featuring African American history in the Lowcountry — the Folkways and Communities Trail, the African American Coastal Trail, and the African American Trail.

## ***South Carolina State Historic Preservation Office***

<http://shpo.sc.gov>

Established in 1969 to implement the goals of the National Historic Preservation Act of 1966, the South Carolina State Historic Preservation Office (SHPO) encourages and assists the preservation of the state's historic and prehistoric structures, and historic buildings, sites, and districts. Most valuable to teachers conducting historic research are the National Register of Historic Places nominations available from the Historic Properties Information webpage. This page also provides links to "South Carolina's Rosenwald Schools" and information on "Using Historic Properties in the Classroom."

## ***Teaching American History in South Carolina***

[www.teachingushistory.org](http://www.teachingushistory.org)

Teaching American History in South Carolina (TAHSC) coordinates yearly Summer Institutes in three regions — the Pee Dee, Upstate and Midlands. These provide a range of professional development opportunities for South Carolina teachers and give them the tools needed to make history more engaging for their students. Participants establish relationships with academic historians, master teachers, and staff from cultural institutions to share teaching strategies and create original curriculum designed for effective classroom instruction. TAHSC also maintains an online "Treasure Trove" of primary sources, virtual tours, and lessons for the classroom.

## ***Teaching with Historic Places***

[www.nps.gov/history/nr/twhp](http://www.nps.gov/history/nr/twhp)

Teaching with Historic Places (TwHP) uses properties listed in the National Park Service's National Register of Historic Places to enliven history, social studies, geography, civics, and other subjects. TwHP has created a variety of products and activities that help teachers bring historic places into the classroom. Each lesson includes maps, readings, and photographs, all of which are accompanied by questions. At the end, activities pull together the ideas students have just covered and require them to initiate their own research.

## **SC Humanities**

[www.schumanities.org](http://www.schumanities.org)

A state program of the National Endowment for the Humanities, it funds, promotes, and coordinates various humanities endeavors including exhibits, documentaries, research, planning, workshops, dramatizations, and lectures. One way in which the organization helps preserve the state's cultural heritage is through the Speakers Bureau: Humanities Out Loud. Through this program, some of South Carolina's finest scholars travel throughout the state to share their interests and knowledge of the humanities and to spark discussions about human values, traditions and cultures. They also partnered with others to produce the South Carolina Encyclopedia [www.scencyclopedia.org/](http://www.scencyclopedia.org/).

## ***We Shall Overcome: Historic Places of the Civil Rights Movement***

<https://www.nps.gov/subjects/travelweshallovercome/index.htm>

This National Register of Historic Places Travel Itinerary tells the powerful story of how and where the centuries-long struggle of African Americans to achieve the bright promise of America culminated in the mid-20th century in a heroic campaign known as the modern Civil Rights Movement. The website develops a background for the Movement, describes the players, and provides a virtual tour of the various historic sites included. These National Register listed sites include the All-Star Bowling Lanes, South Carolina State College Historic District, and the Modjeska Monteith Simkins House.



**Francis Cardozo (1836-1903)**

Mr. Cardozo was an educator and a South Carolina Secretary of State. Read more about him at: <https://www.nps.gov/people/reverendfranciscardozo.htm>





## South Carolina Code of Laws Unannotated

### Title 59 - Education CHAPTER 29 Subjects of Instruction

#### SECTION 59-29-55. Instruction on Black history.

The State Board of Education shall examine the current status of the teaching of South Carolina History. By the 1989-1990 school year, each public school of the State must instruct students in the history of the black people as a regular part of its history and social studies courses. The State Board of Education shall establish regulations for the adoption of history and social studies textbooks which incorporate black history and shall, through the State Department of Education, assist the school districts in developing and locating suitable printed materials and other aids for instruction in black history. The State Board of Education shall examine curricular material for grades 1-6 to determine the level of emphasis on the relationship of agriculture and other industries to the South Carolina economy.

HISTORY: 1984 Act No. 512, Part II, Section 9, Division II, Subdivision A, SubPart 1, Section 5.







**wegoJA**  
FOUNDATION

Pride • Future • Courage • Purpose • Culture