

# African American Historic Places in South Carolina

The following properties in South Carolina were listed in the National Register of Historic Places or have been recognized by the South Carolina Historical Marker program from July 2016 - June 2017 and have important associations with African American history

State Historic Preservation Office  
South Carolina Department of Archives and History

**HM** = Historical Marker

**NR** = National Register of Historic Places

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## Bamberg County

### **DENMARK INDUSTRIAL SCHOOL HM**

**1930 CHURCH ST., DENMARK**

The Denmark Industrial School was started by Elizabeth Evelyn Wright after she made attempts to start a school for black children in McNeill, Early Branch, Ruffin, Hampton, Brunson, Fairfax, Ulmer, Ehrhardt, and Govan. Wright faced suspicion, racism, and multiple arson attacks in her efforts to found the school. On April 14, 1897, Miss Wright opened this school with 14 students.

Wright, a graduate of Booker T. Washington's Tuskegee Normal and Industrial School, sought to extend Washington's support for vocational training and teacher education. This building, owned by Teresa Sontag, was also a general store. In October Wright moved to a second location before moving to a 280-acre campus in 1902. In that year the school was renamed Voorhees Industrial School. **Sponsored by The Joseph C. Sanders Foundation, 2017**

## Beaufort County

### **CYRUS GARVIN/CYRUS GARVIN HOUSE HM**

**BLUFFTON OYSTER FACTORY PARK, WHARF ST. NEAR INTERSECTION WITH BRIDGE ST., BLUFFTON**

**CYRUS GARVIN (FRONT)**

Little is known of Cyrus Garvin's early life. He was likely born into slavery, possibly on a plantation of the Baynard family. Garvin is notable for having amassed

considerable status and property after emancipation. In 1868 he was acting as an agent on Ephraim Baynard's Montpelier plantation. By 1870 he was farming 75 acres and that number had risen to 100 ten years later. In 1878 he acted as an agent for St. Matthews Baptist Church, helping them to acquire land in Bluffton.

**CYRUS GARVIN HOUSE (REVERSE)**

Cyrus Garvin built the house located here c. 1870 and it is believed to be the oldest extant dwelling built by Freedpeople in Bluffton. The extended hall-and-parlor design was a vernacular form common to the low country. By 1880 Garvin lived here with his wife Ellen, their son Isaac, and Isaac's wife Janie and son Paul. Janie, who died in 1954, was the last person to inhabit the house, though the Garvins remained owners until 1961. The Beaufort Co. Land Trust acquired the land in 2001. ***Sponsored by Town of Bluffton and Eugene and Melanie Marks, 2017***

## **Berkeley County**

**MAUDE E. CALLEN CLINIC HM**

***2669 S.C. HWY. 45, PINEVILLE***

Maude E. Callen (1898-1990) was born in Quincy, FL. She received formal training at Florida A&M Univ. and the Tuskegee Institute. In 1923, she and her husband moved to Pineville, S.C., where she worked as an Episcopal missionary and one of the few nurse-midwives in S.C. She alone delivered over 800 babies and taught community women midwifery. Callen served poor patients throughout Berkeley Co.

In 1951 Callen was featured in a *LIFE* magazine photo essay. The attention led to donations from across the nation, enabling the construction of the health clinic that she had long envisioned. The facade remains today as a reminder of her work. The clinic operated from 1953-1986. Callen retired in 1971, but continued to serve the people of Berkeley County until her death in 1990. ***Sponsored by Friends of Maude Callen and Berkeley County Historical Society, 2017***

## **Calhoun County**

**BETHEL AME CHURCH AND SCHOOL HM**

***410 S. Railroad Ave., St. Matthews***

Bethel A.M.E. Church was established in 1865 and held its early services under a brush arbor. Bethel was the first A.M.E. Church in Lewisville (now St. Matthews). Trustees Robin Amaker, Jack Dantzler, and Frank Keitt purchased land from Jacob G. Keitt to build the first permanent sanctuary and school house in 1867. The church was dedicated in June 1867 with Rev. Abraham J.C. Hamilton serving as the first pastor.

The Freedmen's Bureau contributed \$250 to aid in the construction of a school for use by African American students. Known originally as the African Methodist Episcopal Church School, it was later renamed Bethel School. Mary Spiessegger was the first teacher, followed soon after by Charlotte S. Riley in Oct. 1867. The school served African American students from 1867 until the early 20th century.

***Sponsored by the Calhoun County Museum and Cultural Center, 2016***

## **Charleston County**

### **Charleston Cemeteries Historic District NR**

*Huguenin Avenue, roughly bounded by Algonquin Road, N. Romney Street, Meeting Street, and CSX Railroad, Charleston*

The Charleston Cemeteries Historic District is significant in the area of social history because it conveys the history of burial practices of a diverse swath of Charleston's population from 1850-1956, including African-Americans, Jews, Catholics, and Protestants. The variety of funerary art, ranging from the high-style and monumental carvings, mausoleums, and monuments, to simple vernacular grave markers, also makes it significant for funerary art. Moreover, portions of the district embody the distinct characteristics of the rural cemetery movement including landscaping, monuments, spatial layout, and decorative fencing, making it significant in the area of landscape architecture. The period of significance begins in 1850, with the founding of Magnolia Cemetery, and concludes in 1956 when the Brown Fellowship Society cemetery, formerly on Pitt Street, was relocated here.

### **Jackson Street Freedman's Cottages NR**

*193-199 Jackson Street, Charleston*

The Jackson Street cottages were built in the early 1890s to accommodate working class families during urban expansion onto Charleston's northern peninsula. The retention of historic materials and setting, particularly the fact that the cottages remained clustered as a group, means that these cottages retain a higher degree of integrity than other examples of this architectural type in Charleston. The origin of the term "Freedmen's Cottage" in common local parlance is unclear, but it would seem to derive from the belief that these modest dwellings had their origins as homes for recently emancipated slaves in the late nineteenth century. Current research, including on the tenants of the cottages on Jackson Street, does not necessarily support this idea. Instead, it suggests that these dwellings were a response to housing needs and land pressures as the Charleston population grew and expanded north on the Charleston peninsula in the late nineteenth century. They do not appear to have been inhabited only by African American residents, but rather were home to both white and black Charlestonians. The cottages are eligible for listing in the National Register of Historic Places under Criterion A in the area of social history. Their significance derives from the story that they tell about residential development in Charleston during the late nineteenth and early twentieth centuries. The collection of buildings is also eligible under Criterion C as an example of an architectural vernacular based on the Charleston single house,

itself a form that represented Charlestonians' adaptations to the spatial constraints and social customs of pre-Revolutionary Charleston. Likewise, the Freedman's Cottage was an architectural expression of the needs of a different time and therefore offers a window into Charleston society at the end of the nineteenth century. The Jackson Street cottages are intact examples of the Freedman's Cottage which remain in their original location. Though their current condition is poor, their neglect has served to leave them as among the more intact and least altered examples of this architectural form in the city.

## **LAING SCHOOL HM**

### ***HIGHWAY 17 N. AT SIX MILE RD., MT. PLEASANT***

The original Laing School was founded in Mt. Pleasant by the Abolition Society of Pennsylvania in 1866. In 1953, Laing H.S., the last segregated school in Mt. Pleasant to graduate African American students from the 12th grade, was dedicated at this site in the Six Mile Community. From its inception, Laing students have made significant contributions to the state, nation, and world.

Laing H.S. closed in 1970 when Charleston Co. schools desegregated. Ten principals served Laing School, 1866-1970: Cornelia Hancock, 1866-76; Abby D. Munro, 1876-1913; Marie A. O'Neill, 1913-19; Charlotte Powell, 1919-42; James Graves, 1942-45; John Collins, 1945-48; William Swinton, 1948-56; William Rouse, 1956-61; Fletcher Linton, 1961-70; and Miriam M. Brown, 1953-69. ***Sponsored by Laing School Association, 2017***

## **SIMEON PINCKNEY HOMESTEAD HM**

### ***FORT JOHNSON ROAD, JAMES ISLAND***

Simeon Pinckney, who was born a slave in Manning, S.C., enlisted in the 3rd S.C. Inf. (Colored) in 1863, and also served in the 21st U.S. Colored Infantry during the Civil War. Later, Pinckney settled on James Island with wife Isabella, stepson Daniel, and sons Alex and Samuel. In 1874 he purchased twenty acres of land for \$350. Here he built a house and farmed the land on his own account.

Simeon Pinckney died in Nov. 1921 and is buried in the Fort Johnson area. Remarkably, Pinckney was not only able to purchase land during Reconstruction, but the family was also able to retain ownership of at least a portion of the tract for nearly 150 years. The Town of James Island purchased 7 acres of the Pinckney homestead for use as a public park in 2016. ***Sponsored by Town of James Island, 2017***

## **Chesterfield County**

### **LONG HIGH SCHOOL SITE HM**

### **1010 W. GREENE ST., CHERAW**

Long H.S. was completed in 1955 and replaced Coulter Academy as the primary African American H.S. in Cheraw. The school was named in honor of Rev. G.W. Long, Coulter's President from 1908 until 1943. Mr. Henry L. Marshall was the first principal. The new school was praised as a thoroughly modern facility, with a library, science lab, agriculture, woodworking/masonry workshops, and home economics classrooms.

Long High played an integral role in the African American Community by providing cultural events and serving as a venue for strategic political planning during the 1960s. It would remain segregated by race from its opening until Chesterfield County complied with federal desegregation requirements in 1970. The last class graduated in 1970 with Mr. Otis L. Ford serving as the principal. The original school was razed in 1999. **Sponsored by the Long High Class of 1970 Legacy Committee, 2017**

## **Colleton County**

### **COLLETON TRAINING SCHOOL/GRUBER STREET USO HM**

**229 GRUBER ST., WALTERBORO**

**COLLETON TRAINING SCHOOL** (Front)

Colleton Training School opened in 1925 and served African American students in both the elementary and high school grades. It was renamed Colleton High School and Colleton Elementary in 1954 and remained in use until schools in Colleton County were desegregated in 1970. During World War II Colleton Training School was temporary home of the African American USO, used by black servicemen from Walterboro Army Airfield.

**GRUBER STREET USO** (Reverse)

In 1944 a federal grant allowed for the construction of a purpose-built USO for black servicemen. Built adjacent to the original Colleton Training School it included an auditorium and dance floor. The USO hosted weekly dances, live music, and games. It was necessary to have a facility for black soldiers because other facilities in Walterboro were segregated and did not admit black troops. After the war the building was repurposed for use by Colleton Training School. **Sponsored by the Colleton Training School/Colleton High School Alumni Association, Inc., 2016**

## **Darlington County**

### **ST. JOHN METHODIST CHURCH HM**

**W. SEVEN PINES ST. NEAR INTERSECTION WITH TOMAHAWK RD., HARTSVILLE VIC.**

The first meetings of what would become St. John Methodist Church took place

under a brush arbor. The congregation completed their first permanent sanctuary, a one-room frame structure, in 1867. Having outgrown that building, the members built a larger frame church in 1907. After nearly seventy years of service, that building was replaced by the current sanctuary in 1976.

The St. John Methodist Church Cemetery contains graves from as early as the 1890s and is still in use. The cemetery contains over 600 graves of church members and other African Americans from Hartsville, Darlington, Lamar, and surrounding areas. ***Sponsored by St. John United Methodist Church, 2017***

### **HARTSVILLE COLORED CEMETERY HM**

***417 MARION AVE., HARTSVILLE***

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

## **Georgetown County**

### **ST. JOHN A.M.E. CHURCH HM**

***76 DUNCAN AVE, PAWLEYS ISLAND***

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

## **Greenville County**

### **BRYSON HIGH SCHOOL HM**

***BRYSON DRIVE, FOUNTAIN INN***

Bryson H.S. opened in 1954, serving African American students in lower Greenville Co. It was one of the many schools constructed in the 1950s as part of the school equalization program in S.C. The school consolidated the populations from five high schools, all that had inadequate facilities. The new Bryson H.S. featured a gym, auditorium, industrial and agricultural shops, home economics laboratories, and library. First serving grades 7-12, in 1958 they began serving grades 8-12. Dr. A.M. Anderson was the first and only principal. More than 1,000 students graduated

from Bryson under his watch. The school mascot was the Hurricane and the newspaper was the *Hurricane Times*. The class of 1970 was the last to graduate. After the Civil Rights Act of 1964 the U.S. government put more pressure on the states to finally implement school desegregation. In 1970 S.C. schools complied. Bryson students moved to the all white Woodmont, Hillcrest and J.L. Mann High Schools. ***Sponsored by the Bryson High School Alumni Association, 2017***

## **Old Pilgrim Baptist Church Cemetery and Kilgore Family Cemetery** NR

*3540 Woodruff Road, Simpsonville vicinity*

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

## **Orangeburg County**

### **ST. PAUL'S EPISCOPAL CHURCH HM**

***1170 State Rd S-38-226, Orangeburg***

St. Paul's Episcopal Church was established in 1912. It was founded by Dr. Robert Shaw Wilkinson (1865-1932) and his wife, Marion Birnie Wilkinson (1870-1956), as St. Paul's Episcopal Mission. Services were held in the Wilkinson's home for the first decade. Beginning in 1922 the YWCA Hut on the S.C. State campus became home to the congregation. They would remain there until the current sanctuary was consecrated Nov. 4, 1951.

Robert Shaw Wilkinson came to S.C. State in 1896 as professor of mathematics. In 1911 he became the college's second president, serving until his death in 1932.

Wilkinson High School in Orangeburg is named in his honor. Marion Wilkinson was an active community leader and founder of the S.C. Federation of Colored Women's Clubs. St. Paul's remains the only African American Episcopal Church in Orangeburg. ***Sponsored by St. Paul's Episcopal Church, 2016***

## **Richland County**

### **CANAL DIME SAVINGS BANK/ *BOUIE v. CITY OF COLUMBIA (1964)* HM**

***1530 MAIN ST., COLUMBIA***

#### **CANAL DIME SAVINGS BANK (FRONT)**

This three-story building was designed by the noted Columbia architectural firm of W.B. Smith Whaley and Co. Completed in 1895 and featuring a granite facade and red barrel tile roof, the building is a rare example of Romanesque-style architecture in Columbia. Originally built to house the Canal Dime Savings Bank, the building was acquired by Eckerd's Pharmacy in 1936 and continued to operate as a drugstore until the 1980s.

#### ***BOUIE v. CITY OF COLUMBIA (1964) (REVERSE)***

On March 14, 1960, African American college students Simon Bouie and Talmadge Neal led a protest march to the Eckerd's luncheonette. The pair were jailed and convicted for refusing to leave their seats after being denied service due to their race. In *Bouie v. Columbia* (1964), the U.S. Supreme Court overturned their convictions. The sit-in demonstration was part of broader protest movements against racial segregation in Columbia and the nation. ***Sponsored by Columbia SC 63, 2017***

### **Champion and Pearson Funeral Home NR**

***1325 Park Street, Columbia***

The Champion and Pearson Funeral Home, constructed in 1929, is significant as a segregated African American funeral home in the city of Columbia built during the height of Jim Crow era racial segregation, and as an intact historic building in Columbia, representative of the era of institutionalized segregation of the races. The property's period of significance, 1929-1966, encompasses the 1929 date of construction for the building, and 1966, when the building was no longer used exclusively for funerals and as the residence for the Pearson family. In 1966, the family began renting out apartments on the second and third floors. While the building remained in use as a funeral home, it was no longer the primary residence of the Pearson family by or before 1968. Furthermore, urban renewal efforts beginning in the 1950s and continuing through the 1960s, as well as the passage of the Civil Rights Act of 1964, which prohibited *de facto* racial segregation of facilities engaged in interstate commerce, brought about a decline in businesses within the African American community, especially in the personal services industry of Columbia's economy.



**COLUMBIA CIVIL RIGHTS SIT-INS/ *BARR V. CITY OF COLUMBIA (1964)* HM**  
**1520 TAYLOR ST., COLUMBIA**

**COLUMBIA CIVIL RIGHTS SIT-INS (FRONT)**

On March 15, 1960 five African American students from Benedict College – Charles Barr, David Carter, Richard Counts, Milton Greene, and Johnny Clark – were arrested after refusing to leave the lunch counter at the Taylor Street Pharmacy, which once occupied this building. Their actions followed similar sit-ins at S.H. Kress and Eckerd’s Pharmacy, both located on nearby Main Street.

***BARR V. CITY OF COLUMBIA (1964)* (REVERSE)**

In *Barr v. City of Columbia* the U.S. Supreme Court held that lower courts had denied the students due process, as guaranteed by the 14th Amendment. Columbia attorney Matthew J. Perry served as lead counsel and delivered oral arguments to the Court. The Civil Rights Act of 1964, enacted ten days after the decision in *Barr*, finally prohibited racial segregation of public accommodations such as hotels and restaurants. ***Sponsored by Columbia SC 63, 2017***

**NEW LIGHT BEULAH BAPTIST CHURCH HM**

**1330 CONGAREE RD., HOPKINS**

New Light Beulah Baptist Church was organized in 1867 when 565 African American members withdrew from Beulah Baptist Church. Before the Civil War enslaved people composed the majority of the Beulah congregation. After emancipation they left to form an independent congregation, with Rev. William W. Williams the first pastor.

New Light Beulah shared the sanctuary with the white members, but in 1871 they were forcibly expelled and moved to a brush arbor until a new church was built. The congregation persisted and the year 1876 saw a record number of conversions. New Light Beulah has been mother church to many other congregations in its first 150 years. ***Sponsored by New Light Beulah Baptist Church, 2017***

**York County**

**ELIAS HILL HOMEPLACE/LIBERIAN MIGRATION HM**

**5780 ALLISON CREEK RD., ROCK HILL VICINITY**

**ELIAS HILL HOMEPLACE (FRONT)**

Elias Hill (1819-1872) was born enslaved at Hill’s Ironworks on Allison Creek. He and his parents were emancipated prior to 1860. Although physically paralyzed at an early age, Elias was well educated and became a Baptist minister, a school teacher, and a Union League leader. In 1869 he purchased 40 acres from J.M. Ross on Allison Creek 1/4 mi. E of here.

### **LIBERIAN MIGRATION (REVERSE)**

During Reconstruction (1865-1877), the Ku Klux Klan persecuted Rev. Hill and other freedmen in York County. In October 1871, 166 free blacks from Clay Hill emigrated to Liberia, West Africa, led by Elias Hill, Solomon Hill, June Moore, and Madison, Harriet, and George Simril. Arriving in Liberia in December, they began new lives at Arthington as planters and political leaders. ***Sponsored by Culture & Heritage Museums and Allison Creek Presbyterian Church, 2017***