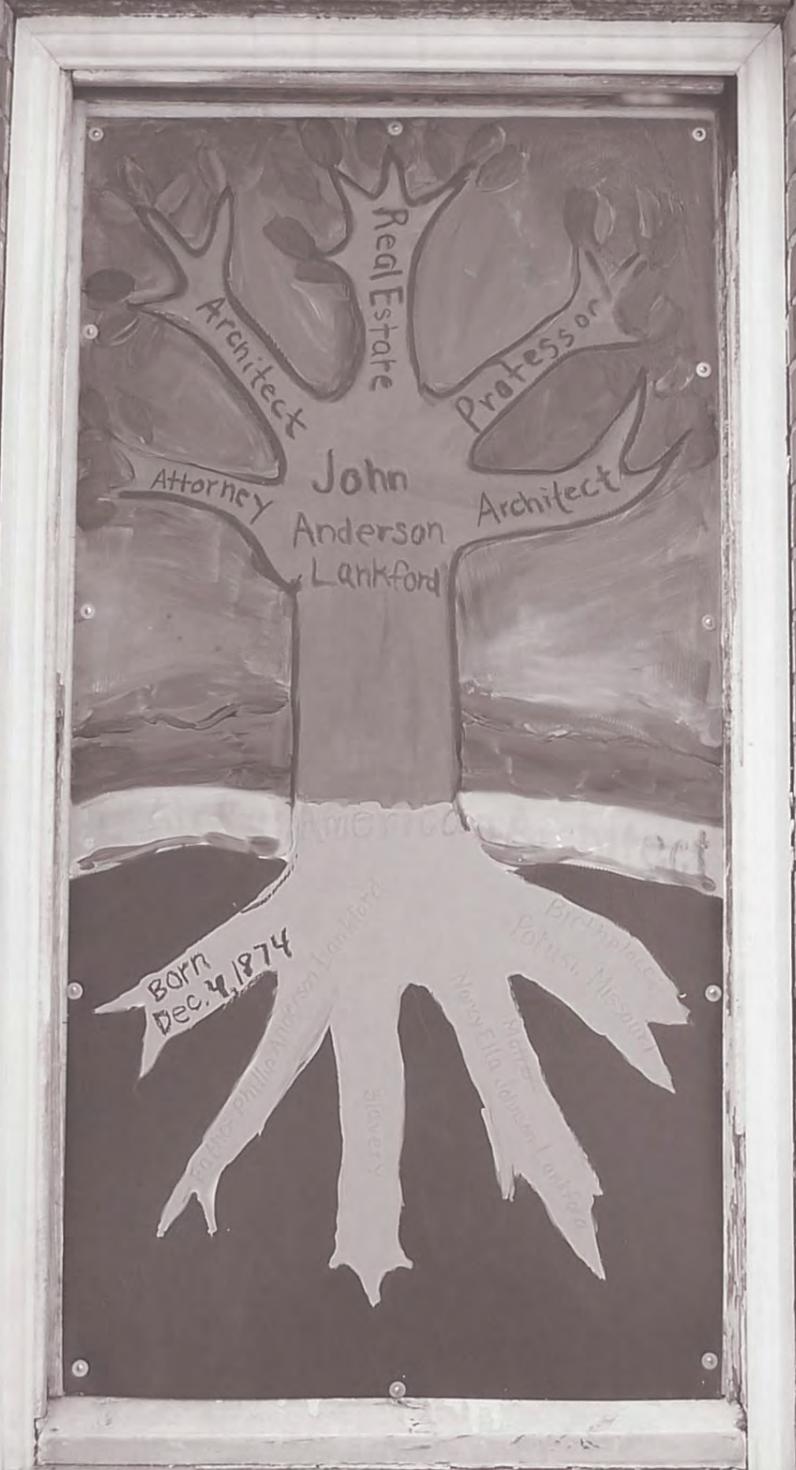


***A Teacher's Guide to
African American
Historic Places in
South Carolina***

2015

***Revised and Edited by the South Carolina
African American Heritage Foundation***



Architect

Real Estate

Professor

Attorney

John
Anderson
Lankford

Architect

Born
Dec. 4, 1874

American

New York

Missouri

Sloveny

Louisiana

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Artwork: Temporary window coverings created by students from Benedict College, Claflin University, Columbia College, and the University of South Carolina for Bethel A.M.E. Church/Renaissance Cultural Arts Center Columbia



ACKNOWLEDGEMENTS - 2015 Edition

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Heritage Commission*

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The South Carolina African American Heritage Foundation (SCAAHF) is very pleased to introduce the updated and revised edition of *A Teacher's Guide to African American Historic Places in South Carolina*. It was initially published in 2008 and first revised in 2012.

The SCAAHF supports the efforts of the South Carolina African American Heritage Commission (SCAAHC). The Commission was established by the South Carolina General Assembly in 1993 as the South Carolina African American Heritage Council; then it was established 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 2015 edition of *A Teacher's Guide to African American Historic Places in South Carolina* is the product of a team of dedicated teachers representing all grade levels K-12. They are: Lacy Bryant (Charleston County School District); Wallace Foxworth (Marion County School District); Spencer Gaither (Darlington County School District); Frank Gause (Richland School District One); Mary Haile (Richland School District One); Katelyn Price (Richland School District One); Lisa Seeber (Charleston County School District); Marlon Smith (Richland School District One) and Brian Williams (Richland School District One). This project was also made possible through the work of Dr. Valinda Littlefield (Director, African American Studies, University of South Carolina); Jannie Harriot (Executive Director South Carolina African American Heritage Foundation and SCAAHC Secretary); Urica P. Floyd (Vice-President, South Carolina Council for African Americans Studies); Chanda Robinson (Richland School District One, Executive Director, South Carolina Council for African American Studies and SCAAHC Ex officio Board member); Alada Shinault Small (former SCAAHC Board member); Dr. Larry Watson (Professor of History, South Carolina State University, SCCAAS President and SCAAHC Ex officio Board member) and Joy Young (South Carolina Arts Commission; Adjunct Faculty in Music, Benedict College and SCAAHC Ex officio Board member).



FOREWORD - 2015 Edition

This revised edition of *A Teacher's Guide to African American Historic Places in South Carolina* includes sites identified and approved by The National Register of Historic Places (NR) or the South Carolina Historical Marker Program (HM). All of the lesson plans from the previous editions have been revised to eliminate references to the Common Core literacy standards and are replaced with the South Carolina College-and-Career-Ready Standards for English Language Arts.

Correlation of Standard Indicators (SI)

As in the previous versions of African American Historic Places in South Carolina, this edition of *A Teacher's Guide to African American Historic Places in South Carolina* correlates the sites to the 2011 South Carolina Social Studies Academic Standard Indicators. The standard indicators are listed below each site summary.

Correlation of South Carolina College-and Career-Ready Standards for English Language Arts (ELA SI)

These standards, published in 2015, are the result of a process designed to identify, evaluate, synthesize, and create the most high-quality, rigorous academic

criteria for South Carolina students. They are designed to ensure that South Carolina students are prepared to enter and succeed in economically viable career opportunities or postsecondary education and ensuing careers.

Correlation of South Carolina Visual and Performing Arts Academic Standards (ARTS)

The 2010 South Carolina Academic Standards for the Visual and Performing Arts is presented as a series of seven documents that individually address the arts areas of dance, choral music, general music, instrumental music, media arts, theatre, and visual arts from kindergarten through high school.

ACKNOWLEDGEMENTS - 2008 & 2012 eds.

4

The committee of dedicated teachers truly made this project possible. With-out their contributions of time and experience, hard work, and creativity, this guide would not exist.

2008 edition: Ellen Bagby (Midlands Technical College), Lisa Bevans (Drayton Hall Elementary School), Anthony Blair (Fairfield Central High School), Cleo Crank (Greenville Tech Charter High School), Dale Evans (Robert E. Howard Middle School), Linda Hardin (Tanglewood Middle School), Harmonica Hart (Kelly Mill Middle School), Anne Howard (Lexington Intermediate School), Gina Kessee (Fairfield Central High School), Rosamond Lawson (Charleston School of the Arts), Barbara Padget (Gilbert Middle School), Sherie Sawyer (Latta Elementary School), Linda Smith (A. C. Flora High School), Jacqueline Smith (North Myrtle Beach Intermediate School), and Patrick Wise (Dent Middle School).

2012 Edition: Frederica Walker Brown (Baron DeKalb Elementary), Amishacoe Fulmore (Lake City High School), Jeremy K. Gerken (J. Paul Truluck Middle School), Dr. Cynthia Gregory-Small (Beaufort Middle School), Debra Koger (Alternative Center for Education), Dr. Marsha Myers-Jones (Alcorn Middle School), and Rhonda Willis (Wade Hampton High School).

These teachers sacrificed numerous weekends and evenings to correlate the South Carolina Social Studies Academic Standards, the English Language Arts Standards, the Visual and Performing Arts Standards and historic sites to develop teaching activities, lesson plans and to update previous versions of the guide.

Particular thanks to Chanda Robinson, Richland County School District One, Dr. Valinda Littlefield, Director of African American Studies, University of South Carolina; and, Don Stewart, former director of Teaching American History, South Carolina, for their leadership and concept development of this guide.

Urica P. Floyd and Dr. Larry Watson of the executive committee of the South Carolina Council for African American Studies (SCCAAS) provided invaluable editorial assistance, 2012 edition. Ginetta Hamilton, Jennifer Strickland-Poole, and Joel Walker of SCCAAS also provided invaluable editorial assistance. These State Historic Preservation Office (SHPO) staff members provided editorial assistance for the 2008 edition: Andrew Chandler, Alisha Cromwell, Rebekah Dobrasko, Elizabeth Johnson, J. Tracy Power, Brad Sauls, and Richard Sidebottom. Tim Belshaw of the Department of Archives and History designed the book.

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 and with assistance from the South Carolina African American Heritage Commission. The Department of Archives and History gratefully acknowledges their contributions.

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

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

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

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

_____. "A History of South Carolina United Methodism." In *United Methodist Ministers in South Carolina: Bicentennial Edition, 1985*. Columbia, S.C.:

S.C. Conference of the United Methodist Church, 1984.

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

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

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

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

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

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

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- ◆ Cecil Williams, *Freedom and Justice*, for the photograph of Lennie Glover demonstrating in front of the Columbiak, South Carolina Woolworths building in 1961.

FOREWORD (2008 & 2012 eds.)

All other photographs are from the State Historic Preservation Office files at the South Carolina Department of Archives and History Center.

A Teacher's Guide to African American Historic Places in South Carolina was made possible through generous grants and assistance from the South Carolina Department of Education; The Humanities Council^{SC}, a state program of the National Endowment for the Humanities; Teaching American History in South Carolina; and the Terence L. Mills Memorial Endowed Preservation Services Fund for North and South Carolina of the National Trust for Historic Preservation.

In 1947, John Hope Franklin, the dean of African American history, wrote: "It has been necessary, therefore, to a considerable extent, to retell the story of the evolution of the people of the United States in order to place the Negro in his proper relationship and perspective." As prophetic as these words are, it has taken nearly fifty years of effort on the parts of scholars from all disciplines to raise this consciousness to a level that demands a more universal and scholarly inquiry into the major contributions of people of African descent to the development of world civilization and more

specifically the United States. This has been especially true in many regions such as South Carolina. Due in part to the impact of the modern Civil Rights Movement and more enlightened views of black and white political leaders and educators, the state has embarked on a multitude of initiatives specifically designed to promote the study and appreciation of the African American experience. Of particular importance here is the 1984 South Carolina State legislature mandate that required:

By the 1989-1990 school year, each public school of the State must instruct students in the history of the black people [African Americans] 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 [African American] 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 [African American] history.
(S.C. Code Ann. § 59-29-55)

This directive lent governmental

credence to the growing interest in incorporating the African American experience into the K-12 teaching of social studies.

The social sciences represent the very heart of humankind. Properly taught, students learn how and where people lived; how they maintain order and control; how they shared resources; and how they adapted to change over time. One of the main objectives in creating *A Teacher's Guide to African American Historic Places in South Carolina* is that the student, regardless of his background, develops a high level of understanding of the total history of South Carolina when exposed to historically significant sites of the state's entire people. The instructional use of African American historic sites helps students to grapple with and understand the basic issues of the American experience. This applied history approach is just one more innovative method of retelling "the story of the evolution of the people of the United States in order to place the Negro in his proper relationship and perspective."

— *South Carolina Council for African American Studies*

INTRODUCTION

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

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

fraternal organizations are reminders of the years of Jim Crow segregation. The struggle for equal rights is commemorated in places such as the homes of Civil Rights leaders, meeting places, and the sites of protests.

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

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

In this edition we emphasize historic places as opportunities for transformative education. The SHPO staff recognized this publication as an untapped educational resource.

The use of local historic sites in the curriculum makes the history we teach our children relevant and personally meaningful. Using local historic sites creates an opportunity for students to think critically about the past within a context they understand because they are immersed in their surroundings daily. 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 they see it being utilized in the future.

With this in mind the *African American Historic Places in South Carolina* booklet was distributed to participants of the Teaching American History in South Carolina Summer Institutes in 2006 and 2007. The booklet was also circulated and presented at teacher conferences. We learned over the course of the next two years that while the site information in the AHP was a valuable resource, teachers needed more prepared materials to integrate those sites into the curriculum. This version, re-titled *A Teacher's Guide to African American Historic Places in South Carolina*, was created as a standards-based resource that can be readily used in the classroom, encouraging the incorporation of local African American historic places into the social studies and arts curriculum. Doing so will prepare students to become more engaged and better-informed citizens who respect, understand, and are equipped to function in our multicultural society.

— Leah E. Brown,
Editor, 2008 Edition

HOW TO USE THIS BOOK

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 can tell the stories of buildings and structures that are still standing, or they can commemorate the sites of important historic events or buildings or structures that have been lost. Places of local, state, or national historical importance are eligible for markers. The markers are erected as close to the historic places as possible, either on state highways or on other public streets or roads.

The South Carolina Department of Archives and History must approve the text for all South Carolina Historical Markers. Because no state funding is available for the erection of markers, they must be sponsored and paid for by historical, patriotic, civic, or other organizations such as church congregations or schools and colleges. South Carolina has more than 260 Historical Markers that are associated with African American history. The complete texts of these markers are printed in this book as they appear on the markers themselves. "Front" and "Back" are used to denote two-sided marker text. More information about

historical markers is available at, <http://shpo.sc.gov/programs/pages/markers.aspx> or you can call 803-896-6179 or 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, which is maintained by the National Park Service. The National Register recognizes places that are important to our local, state, and national heritage and are worthy of preservation. Buildings, structures, sites, objects, and districts significant 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 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 <http://shpo.sc.gov/programs/natreg/Pages/default.aspx> or you can 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 many of these properties is available in the National Register files at the South Carolina Archives and History Center. These are now available online as well. To view a nomination, click on this link: www.nationalregister.sc.gov/nrlinks.htm. Where available, a link to the digitized nomination is listed at the end of the property's summary. To view National Register Multiple Property Submissions that include thematic studies such as African American education or the Civil Rights Movement in various communities, follow this link:

<http://shpo.sc.gov/research/pages/conreps.aspx>

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 the National Park Service's website at <http://www.nps.gov/history/nhl>.

Important Note

Most of these historic places are PRIVATE PROPERTY and are not open to the public. Please respect the property rights of their owners. See the Places to Visit section for a listing of those sites that are open to the public.

Book Organization and Use

Correlation of Standard Indicators (SI)

The biggest distinction between this and previous versions of *African American Historic Places in South Carolina* is that the 2015 edition of *A Teacher's Guide to African American Historic Places in South Carolina* includes the correlation of the sites to the 2011 South Carolina Social Studies Academic Standard Indicators, the 2010 Visual and Performing Arts Standards and

the 2015 English Language Arts Standards. These standard indicators are given below each site summary.

Where a site has a summary for recognition as both a National Register or National Historic Landmark and a Historical Marker the standards are listed after the National Register or National Historic Landmark entry.

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) 

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

Civil War and Reconstruction
(1860-1877) 

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

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

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 in which case a time period may not apply. See page 9 for a sample entry from the guide.

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)

The lesson plans provided in this book 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. Included in each lesson are the pertinent historic sites, social studies standard indicators, literacy elements, essential questions, historic content, "sources needed," lesson procedures, assessment ideas, and lesson activities. The sources needed section provides for more primary or secondary research and the sources that may be needed to carry out the lesson. Keep in mind that these lessons can be adapted to suit various teaching styles and grade levels.

Places to Visit

As mentioned previously, many of the historic sites detailed in this book are private property and not open to the public. Places to Visit is offered as another means of encouragement to teachers to take their students to visit local historic sites or to make students and parents aware of these sites as opportunities for family outings. The majority of the sites listed in this section have yet to be listed in the National Register or recognized by a historical marker. The reasons for non-listing are varied, but because of this they are excluded from the main text. These places, however, are just as significant and more importantly are open to the public and offer interpretation. The historic sites listed in the main text that are also open to the public are denoted by ▼.

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 found in the book.

Indices

The historic sites included in the main text of this book are indexed in four

ways to help teachers more easily incorporate them into the curriculum. The Standard Indicator Index helps teachers who are looking for sites that relate to a specific indicator. Sites are also indexed by the chronological time periods discussed previously, alphabetically by place name, and by subject (such as building type or area of significance).

The SHPO

The South Carolina State Historic Preservation Office (SHPO) helps the state's citizens preserve their heritage. The SHPO was established in 1969 to implement the goals of the National Historic Preservation Act of 1966, which extended federal support to state and local preservation efforts. The SHPO is a program of the South Carolina Department of Archives and History that identifies, records, and helps to preserve historic and prehistoric resources throughout the state.

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

HOW TO INTERPRET THE ENTRIES



Bethel A.M.E. Church

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

(1910-1997). McCray, who founded a paper "so our people can have a voice and some means of getting along together," published articles covering every aspect of black life and columns and editorials advocating equal rights.

Back John H. McCray
 In 1950s and 1960s, their spent many years as an...
 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

African American congregations in Columbia. The church held meetings in her basement until a sanctuary was completed. Mann left the house to Agnes Jackson, her youngest daughter, who lived there until 1907. Jackson's second husband, Bill Simons, was a member of the well-known Joe Randall Band. Today Historic Columbia Foundation operates the house as a museum that interprets the lives of free African Americans in antebellum Columbia. For more information, see www.historiccolumbia.org/history/mann_simons.html.
www.nationalregister.sc.gov/richland/S10817740026/index.htm

NATIONAL REGISTER NOMINATION WEBLINK

PROPERTY SUMMARY

SUGGESTED TEACHING ACTIVITY

SUGGESTED LESSON PLAN

SI: 1-1.3, 8-1.4
 STA: TA-MTP-1
 SLP: LP-MTP-1

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

COMPLETE HISTORICAL MARKER TEXT

bequest created the school. Mrs. Benedict donated money to buy land in Columbia...

COUNTY NAME

RICHLAND COUNTY

COMMUNITY NAME

Columbia

PROPERTY NAME

Mann-Simons Cottage

ADDRESS

1403 Richland Street

Back By the time Dr. 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

This structure was probably built as a one-room house around 1825-1830

SITE OPEN TO PUBLIC

PROGRAM

ASSOCIATED TIME PERIOD(S)

in Columbia in the few 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.



Mann-Simons Cottage

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

Bethel A.M.E. Church NR CRH
1528 Sumter Street

PROPERTY SUMMARY

The Bethel A.M.E. Church organized in 1808 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

and expanded over the nineteenth and early twentieth centuries. It was the home of Celia Mann, a free African American woman who was born in Charleston in 1799. She was born into slavery, but purchased her freedom. According to family tradition, Mann walked from Charleston to Columbia and was living in this house by 1844. Mann earned her living as a

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

ABBEVILLE COUNTY

Abbeville

McGowan-Barksdale Servant Houses NR ANTE

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

SI: 8-4.1
ELA SI: ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1,
ELAR 12-12.1, ELAW 6-6.1
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.

www.nationalregister.sc.gov/abbeville/S10817701004

SI: 2-4.1, 3-4.6, 5-1.4, 8-1.6
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: 2-4.1, 5-4.1
ELA SI: ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1,
ELAR 12-12.1, ELAW 6-6.1

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 the

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

www.nationalregister.sc.gov/abbeville/S10817701010

SI: 8-1.4, 8-5.1
ELA SI: ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1,
ELAR 12-12.1, ELAW 6-6.1
SLP: LP-MAJC-1



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

Aiken Colored Cemetery NR MAJC 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 slaves, freedmen, Reconstruction politicians and office holders, merchants, bankers, lawyers, doctors, ministers, and educators.

www.nationalregister.sc.gov/aiken/S10817702036/index.htm

SI: 1-3.2, 3-3.2, 3-4.1, 3-4.5, 4-6.5, 8-1.4,
8-4.6, USHC-3.2
ELA SI: ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1,
ELAR 12-12.1, ELAW 6-6.1
STA: TA-ANTE-4, TA-MTP-4, TA-MTP-6
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 MAJC

Corner of Hampton Avenue & Kershaw Street

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: 2-1.1, 3-4.6, 3-5.1, 3-5.2, 3-5.5, 5-1.1, 5-1.2, 5-1.4, 5-3.2 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC 3.3, USHC 3.5, USHC 6.2

SLP: LP-MAJC-9

Schofield School HM CWR MAJC

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



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: 1-2.2, 2-2.4, 3-4.6, 5-1.2, 5-1.3, 8-5.1, 8-5.2, USHC-3.3, USHC-3.4

Bath

Jefferson High School HM MAJC

170 Flint Street

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: 3-5.5, 3-5.6, 5-5.3, 8-1.4, 8-7.4
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

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: 3-4.1, 3-5.5, 4-3.2, 8-1.4
STA: TA-COLR-2

Clearwater Vicinity

Storm Branch

Baptist Church HM

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: 1-1.4, 1-1.6, 2-2.4, 3-4.1, 3-5.5, 4-2.2
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3,
ELAW 6-6.1, ELAC 1-1.1

Langley

Jacksonville School/ Jacksonville Lodge HM

351 Huber Clay Road

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-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4,
USHC-3.3, USHC-3.4
STA: TA-MTP-7

North Augusta

Carrsville HM

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: 3-5.1, 3-5.2, 8-5.3, 8-5.4, 8-6.3,
USHC-6.2

The Hamburg Massacre HM

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

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: 3-4.5, 4-6.4, 5-1.2, 5-1.3, 5-1.4,
8-4.6, 8-5.3, 8-5.4, USHC. 3.3, USHC-3.4
SLP: LP-MAJC-5

ALLENDALE COUNTY

Allendale

Happy Home Baptist Church

HM 

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

SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1, 1-1.4, 1-1.6, 2-1.4, 2-2.4, 3-4.6, 5-1.4, 8-1.6

ANDERSON COUNTY

Pendleton

African American School Site

HM 

North side of Vance Street, near Broad Street

This one-room frame school, organized shortly after the Civil War, housed 76 students and 1 teacher by 1870. The school term lasted 1 month and 10 days. Jane Harris Hunter, founder of the Phillis Wheatley centers for working girls, attended the school for 3 years. She wrote the

book, *A Nickel and a Prayer*. Vance Street is named after the family of Rev. Augustus Thomas Vance, who served as the school trustee.

Erected by the National Alumni Association, Anderson County Training School and Riverside School, 1997

SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4, USHC-3.3, USHC-3.4
SLP: LP-MAJC-1

Faith Cabin Library NR

The Faith Cabin Library at Anderson County Training School is significant



Faith Cabin Library

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

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

www.nationalregister.sc.gov/anderson/S10817704022/index.htm

SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4, USHC-7.6, USHC-8.1
STA: TA-MAJC-3

"The Hundreds" HM

305 West Queen Street

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

SI: 1-1.4, 1-1.6, 2-1.1, 2-2.4, 3-4.6, 3-5.1, 3-5.2, 3-5.5, 5-1.1, 5-1.2, 5-1.4, 5-3.2, 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC 3.3, USHC 3.5, USHC 6.2
STA: TA-MAJC-9

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



Wright Hall Voorhees College

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

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

SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4, USHC-3.5, USHC-4.6, USHC-7.6
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.

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

SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4

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

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-1.1, K-2.2, 1-1.4, 1-1.6, 2-2.4, 3-5.5, 5-1.4, 8-1.4
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1,

BEAUFORT COUNTY

Beaufort

Berean Presbyterian Church NR 602 Carteret Street



First African Baptist Church

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-1.1, K-2.2, 1-1.4, 1-1.6, 2-2.4, 3-5.5, 5-1.4, 8-1.4
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1,

Detreville House NR

701 Green Street

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: 1-1.4, 1-1.6, 1-2.3, 2-1.4, 2-2.3, 2-2.4, 2-4.3, 5-4.1, USHC-3.3, USHC-3.4
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1,

First African Baptist Church NR 601 New Street

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

SI: K-1.1, K-2.2, 1-1.4, 1-1.6, 2-2.4, 3-5.5, 5-1.4, 8-1.4, USHC-3.3, USHC-3.4
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1,
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

prominent member.

Sponsored by the Beaufort County Historical Society, 2013

Grand Army of the Republic Hall NR

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



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.

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

SI: K-1.1, K-2.2, 3-4.4, 3-5.5, 4-6.4, 5-1.4, 8-1.4, USHC-3.2, USHC-3.3, USHC-3.4
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.

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

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-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4, USHC-3.3, USHC-3.4

Robert Smalls House NR/NHL

511 Prince Street 

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

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

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

SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4, USHC-3.3, USHC-3.4

STA: TA-CWR-2, TA-CWR-9
SLP: LP-CWR-3; LP-MTP-4

Sons of Beaufort Lodge

No. 36 NR 

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



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: K-3.2, 1-4.3, 2-1.3, 3-2.5, 3-4.1, 3-4.4, 4-6.4, 4-6.5, 5-1.3, 5-1.4, 8-3.3, 8-3.4
STA: TA-MTP-7
SLP: LP-CWR-3

Tabernacle Baptist Church NR 907 Craven Street

The Tabernacle, a meeting house and lecture room, was built by Beaufort Baptist Church in the 1840s. In 1863, Tabernacle Baptist Church was organized by Solomon Peck of Boston with most of the 500 African American members of the congregation coming from Beaufort Baptist Church. The new congregation acquired this building for their worship services. The church was rebuilt after it was damaged by the hurricane of 1893. Tabernacle Baptist Church is included in the Beaufort Historic District. www.nationalregister.sc.gov/beaufort/S10817707001/index.htm

SI: K-3.2, 1-4.3, 2-1.3, 3-2.5, 3-4.1, 3-4.4, 4-6.4, 4-6.5, 5-1.3, 5-1.4, 8-3.3, 8-3.4
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

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: 3-4.1, 3-4.2, 3-4.4, 3-5.2, 4-6.4, 4-6.5, 8-4.4, 8-4.5, 8-4.6, 8-5.2, 8-5.3, USHC-3.2, USHC-3.3, USHC-3.4, USHC-3.5

Bluffton

Michael C. Riley Schools HM Goethe Road

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-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4, USHC-8.1
STA: TA-MAJC-2

Burton

Port Royal Agricultural School HM

Shanklin Road, NE of intersection with Laural Bay Road

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: 3-4.6, 3-5.1, 5-1.1, 5-1.2, 5-1.4, 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC 3.3, USHC 3.5

Daufuskie Island

Daufuskie Island ANTE CWR

Historic District NR MAJC

Southwest of Hilton Head Island

African American history on Daufuskie Island has deep roots. The cotton trade spurred the growth of the



Tabby Slave House Ruins/Daufuskie Island

slave population from 1805-1842, and ruins of slave houses and archaeological sites remain from this period. The island was largely abandoned during the Civil War, but many former slaves returned during Reconstruction, reoccupying slave houses and building churches, schools, and meeting places. In the early twentieth century, the population swelled to almost 1000, with oysters, logging, and trucking providing jobs. By the 1940s and 1950s, outside competition had caused many to leave the island and search for jobs elsewhere, leaving the population in 1980 at less than seventy-five people. Because of its limited population and means of access, Daufuskie has retained many of the historic homes, schools, churches, cemeteries, and archaeological sites that attest to this once-thriving black community. Examples include the ruins of eight tabby slave residences (c. 1805-1842), First Union African Baptist Church (c. 1918), Janie Hamilton School (1937), Mary Field School (c. 1930), the First Union Sisters and Brothers Oyster

Society Hall (c. 1890), Mary Field Cemetery, and numerous vernacular houses.

www.nationalregister.sc.gov/beaufort/S10817707029/

SI: 2-1.1, 2-3.1, 2-3.4, 2-3.5, 2-4.2, 3-1.1, 3-1.2, 3-1.3, 3-2.5, 4-2.3, 8-1.4, 8-1.5, 8-2.4, 8-4.1, USHC-1.1, USHC-3.3, USHC-3.4, USHC-7.6

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 CWR

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

N. on the county line with Colleton *Front*

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

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

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: 1-1.4, 1-1.6, 1-3.3, 2-2.4, 3-3.4, 4-6.4, 8-4.5, USHC-3.1, USHC-8.1

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

STA: TA-MAJC-2

Hilton Head

Cherry Hill School NR MAJC

210 Dillon Road

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: 2-1.1, 3-4.6, 3-5.1, 3-5.2, 3-5.5, 5-1.1, 5-1.2, 5-1.4, 5-3.2 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC 3.3, USHC 3.5, USHC 6.2

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

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: 1-1.4, 1-1.6, 2-1.4, 2-2.4, 3-4.6, 5-1.4, 8-1.6

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1,

Fish Hall Plantation HM 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 fire places of slave cabins. Graves of blacks, who made up most of the island population until after the 1950s, are in nearby Drayton Cemetery.

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

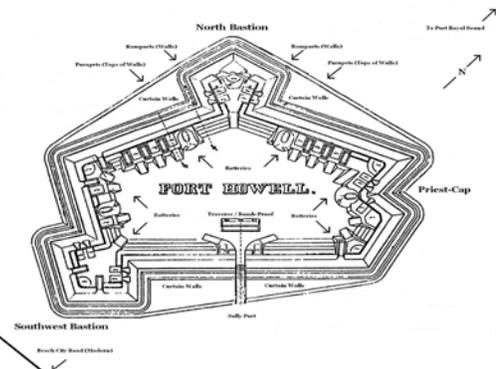
Pocahontas at the same battle. Earlier, General Drayton had married Emma Catherine Pope, whose parents owned Fish Hall Plantation.

Erected by the Beaufort County Council, 1985

SI: 1-1.4, 2-1.1, 2-1.3, 2-1.5, 8-4.1
STA: TA-COL-1, TA-COL-2

Fort Howell HM 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.



Fort Howell

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

SI: 3-4.1, 3-4.2, 3-4.4, 4-2.2, 8-3.1
STA: TA-CWR-11

Mitchelville (Fish Haul) Archaeological Site NR

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

freedom means by experience of self-dependence." It was developed as an actual town with streets, lot divisions, a town government, and laws. This self-governed village was one of the first South Carolina towns to have a compulsory education law. In the 1870s, as African Americans lost political and legal rights, the community declined. Archaeological investigation of the site of the village has the potential to increase our



Mitchelville Houses, 1864

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

www.nationalregister.sc.gov/beaufort/S10817707033/index.htm

SI: 1-1.2, 3-2.5, 3-4.6, 3-4.7, 5-1.1, 5-1.2, 8-4.6, USHC-3.3, USHC-3.4

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

SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-5.1, USHC-3.5, USHC-4.6

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-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4, USHC-3.3, USHC-3.4

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 slaves in areas then "in rebellion" against the United States. Because the South Carolina Sea Islands had been captured by Union forces, the Emancipation Proclamation could actually take effect here before the end of the Civil War. The celebration at Camp Saxton heralded freedom to thousands of black inhabitants of the sea islands.

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

SI: 1-1.4, 1-1.6, 2-2.4, 3-4.5, 4-6.4
 ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1
 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: 4-6.4

St. Helena Island

Dr. York Bailey House NR US Highway 21

This house was built c. 1915 for Dr. York Bailey, St. Helena Island's first African American doctor and its only physician for more than fifty years. Bailey ordered the parts for the house from a mail-order catalog and they were shipped to Beaufort, then brought across to the island by boat and assembled. The house is a good example of the vernacular American Foursquare house form, which was popular in the early twentieth century. Bailey, born on St. Helena in



Dr. York Bailey, Physician

1881, graduated from Penn School and Hampton Institute and studied medicine at Howard University. He returned to the island in 1906 to practice medicine. During his tenure as the island's only resident doctor, he was often paid with livestock or produce. His career is frequently cited as an example of the success of Penn School, and the York W. Bailey Cultural Center and Museum at Penn Center is named for him.

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

SI: 1-1.1, 1-2.3, 2-1.4, 2-2.3, 2-4.3, 5-4.1, USHC-3.3, USHC-3.4, USHC-3.5, USHC-4.6



Coffin Point Plantation

Coffin Point Plantation NR

Seaside Road 

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

order to carry on the experiment with free labor.

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

SI: 1-1.4, 2-1.1, 2-1.3, 2-1.5, 8-4.1

STA: TA-ANTE-2

SLP: LP-MTP-2

Eddings Point Community

Praise House NR

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 as slaves used small frame houses or other buildings as places to meet and worship. After emancipation, the freedmen built praise houses on or near the

old plantations. They were often named for the former plantations or plantation owners. Since there were few formal church buildings on St. Helena Island, most islanders could only walk or ride to the main church on Sunday mornings. For other meetings or services, praise houses were built in each of the communities created by the former plantations, and services were held on



Eddings Point Community Praise House

Sunday night and some weeknights. A typical service might consist of singing, prayer, perhaps a member's testimony, and almost always ended with a "shout." This was an a cappella song, most often a call from the leader with a response from the members, beginning slowly, and building to an emotional peak accompanied with hand-clapping and dancing. Praise houses also served as centers of information; community meetings were often held in them in addition to religious services. There were as many as twenty-five praise houses on St. Helena Island as recently as 1932, but only four remain today.

www.nationalregister.sc.gov/beaufort/S10817707047/index.htm

SI: 3-4.1

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1



Frogmore Plantation

Frogmore Plantation

Complex NR 

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.

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

SI: 3-4.1, 3-4.6

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

SLP: LP-MTP-2

The Green NR

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.

www.nationalregister.sc.gov/beaufort/S10817707040/index.htm

SI: 2-1.1, 2-2.4

Knights of Wise Men

Lodge Hall NR 

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.

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

SI: 2-1.1, 2-2.4, USHC-3.5, USHC-4.6
STA: TA-MTP-7

Mary Jenkins Community

Praise House NR 

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.

www.nationalregister.sc.gov/beaufort/S10817707048/index.htm

SI: 2-1.2, 2-3.1, 2-4.4, 8-5.1



Mary Jenkins Community Praise House

The Oaks NR

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

SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4, USHC-3.3, USHC-3.4
STA: TA-ANTE-2

Penn Center 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 www.penncenter.com/.

www.nationalregister.sc.gov/beaufort/S10817707020/index.htm

SI: 1-1.4, 2-1.4, 3-4.6, 3-5.6, 5-1.2, 5-5.3, 8-5.1, 8-5.2, USHC-3.3, USHC-3.4
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: 1-1.4, 2-1.4, 3-4.6, 3-5.6, 5-1.2, 5-5.3, 8-5.1, 8-5.2, USHC-3.3, USHC-3.4
SLP: LP-MTP-4

Seaside Plantation NR

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 slaves. With the impending conquest of St. Helena Island by Union troops, the Fripp family fled the island. Beginning in 1862, Seaside Plantation became a center of activity for the Port

Royal Experiment, a program of the United States government designed to train and educate the newly released slaves on the South Carolina sea islands in order to prove their effectiveness as free laborers. The house itself served as a residence for a number of missionaries, teachers, and administrators associated with the Port Royal Experiment. These included Charles Ware of Boston, a labor superintendent for Seaside Plantation; Richard Soule, General Superintendent of the Port Royal Experiment for St. Helena Island and Ladies Island; and Charlotte Forten, missionary, teacher, and member of a prominent African American abolitionist family in Philadelphia.

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

SI: 1-1.4, 2-1.4, 2-2.5, 3-4.6, 3-5.6, 5-1.2, 5-5.3, 8-5.1, 8-5.2, USHC-3.3, USHC-3.4
STA: TA-ANTE-2; SLP: LP-MTP-2

Robert Simmons House NR

On unpaved road, 0.5 mile south of US Highway 21 

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

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

SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4
USHC-3.3, USHC-3.4



Seaside Plantation

Sheldon Community

Sheldon Union Academy HM
US Highway 21 

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: 1-1.4, 2-1.4, 3-4.6, 3-5.6, 5-1.2, 5-5.3, 8-5.1, 8-5.2

BERKELEY COUNTY

Cainhoy

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

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. www.nationalregister.sc.gov/berkeley/S10817708003/index.htm

SI: 2-1.2, 2-3.1, 2-4.4, 8-5.1, USHC-3.3, USHC-3.4
STA: TA-MTP-5

Goose Creek

Casey (Caice) HM

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: 5-1.2, 5-1.4, 8-5.1, 8-5.2

French Huguenot Plantation
At the intersection of SC Highways 52

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

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: 2-1.3, 3-4.1, 3-4.2, 3-4.4, 4-2.2, 8-3.1

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

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.

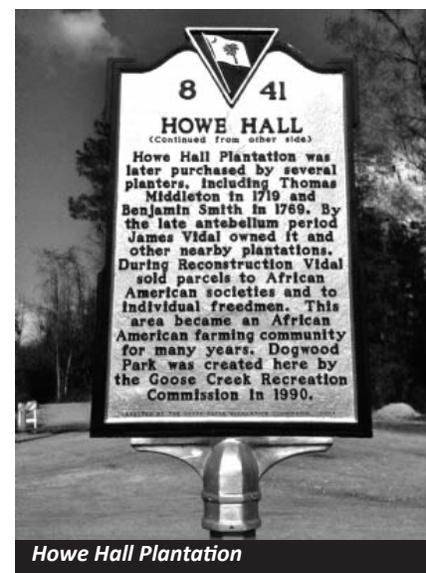
Erected by the Goose Creek Recreation Commission, 2007

SI: 1-1.4, 1-1.6, 2-2.4, 8-5.2
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1
SLP: LP-MTP-2

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

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



Howe Hall Plantation

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

SI: 1-1.4, 1-1.6, 2-2.4, 8-5.2
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1
STA: TA-MAJC-2

Moncks Corner Berkeley Training High School

HM 

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-4.1, 3-5.1, 3-5.5, 5-1.3, 5-5.3, 8-7.2, USHC-8.2
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

Cherry Hill Classroom Historic District HM

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: 3-4.6, 3-5.1, 5-1.1, 5-1.2, 5-1.4, 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC 3.3, USHC 3.5



Flooding a Rice Field at High Tide

Cooper River Historic District NR

Along the East and West branches of the Cooper River

The Cooper River Historic District includes approximately 30,020 acres along the East and West branches of the River. The district is significant for its association with the African American experience in lowcountry South Carolina. Slaves cleared forests to carve plantations out of the wilderness; grew, harvested, and processed cash and subsistence crops and raised livestock; and performed countless domestic services for their masters, all of which made the

plantation system possible. Historic buildings and landscape features such as rice fields, roads, avenues, and cemeteries are tangible evidence of the rice plantation economy and the work of thousands of slaves who provided the labor force for the plantations. In addition, the archaeological evidence of slave houses, streets, and settlements has the potential to provide new insights into the lifeways of enslaved African Americans.

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

SI: 1-1.4, 1-1.6, 2-1.2, 2-3.1, 2-4.4, 8-5.1
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

Dixie Training School HM

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-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4
STA: TA-MAJC-2

CALHOUN COUNTY

Fort Motte Vicinity

Mount Pleasant

Baptist Church HM

At the church, SC Highway 419, Fort Motte

Front The first church built by African Americans at Fort Motte grew out of services held by slaves at nearby Bellville, Goshen, Lang Syne, and Oakland plantations. It was formally organized in 1867 by Caleb Bartley, Israel Cheeseborough, Cudjo Cunningham, Anderson Keitt, William McCrae, John Spann, and Harry Stuart.

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: 1-1.1, 1-2.3, 2-1.4, 2-2.3, 2-4.3, 5-4.1

CHARLESTON COUNTY

Adams Run Vicinity

King Cemetery NR

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 the Lowcountry African American cemetery, typically associated with a plantation and reflecting the continuation of burial rituals and patterns originating in slavery. Distinctive characteristics include the placing of grave goods — personal items of the deceased — on graves and the use of plant

materials. Although relatively few burial goods are visible on the surface, archaeological investigations have shown that they are found slightly below grade, having been covered by recent buildup of soils. During the spring the cemetery is dominated by massive banks of daffodils and snowflakes with yucca plants marking individual graves.

www.nationalregister.sc.gov/charleston/S10817710169/index.htm

SI: 1-1.1, 1-2.3, 2-1.4, 2-2.3, 2-4.3, 5-4.1
STA: TA-MTP-6

Charleston

Aiken-Rhett House

Slave Quarters▼ NR

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 owned more than 700 slaves on his rice plantation while approximately 12 highly skilled slaves maintained this mansion in the city.

The enslaved African Americans at the Aiken-Rhett House included Ann Greggs and her son Henry; Sambo and Dorcas Richardson and their children; Charles; Rachael; Victoria; Elizabeth and Julia; Charles Jackson; Anthony Barnwell; and two carpenters, Will

and Jacob. They included household servants — the butler, maids, nurses, chambermaids, and cooks — and those who labored in the work yard — carriage drivers, gardeners, carpenters, and stablemen. They lived and worked in the back lot of the house, which still includes a paved work yard, a carriage house, a kitchen, privies, and second floor slave quarters. The slaves slept in rooms arranged dormitory style above the kitchen and stable and probably ate communally in the kitchen. The Aiken-Rhett House is listed individually and is included in the Charleston Historic District. Historic Charleston

Foundation operates the complex as a museum. For more information, see www.historiccharleston.org/experience/arh.

www.nationalregister.sc.gov/charleston/S10817710004/index.htm

SI: 1-1.1, 1-2.3, 2-1.4, 2-2.3, 2-4.3, 5-4.1
SLP: LP-MTP-2

Avery Institute▼ NR

125 Bull Street

Avery Institute originated in the Saxton School, which was founded by Francis L. Cardoza in 1865 as a school for African American students. Cardoza was born free in Charleston in 1837 and earned a four-year degree at the University of Glasgow. He continued his studies at seminaries in Edinburgh and London. After serving briefly as a Presbyterian pastor, Cardoza volunteered his services to the American Missionary Association as a teacher. In response to Cardoza's appeal for a secondary school for advanced students, the American Missionary Association purchased a



lot on Bull Street and constructed this three-story brick building c. 1868. The Freedman's Bureau and the estate of northern philanthropist Charles Avery also contributed to the school. By 1880 Avery Institute had almost 500 students who were taught by an integrated staff including both Charlestonians and northerners. The training of teachers was one of the main goals of the school, which achieved a reputation of academic excellence. Many of South Carolina's most prominent African American leaders received their education here. By 1947 Avery became a public school, which closed its doors in 1954. Avery

Institute is included in the Charleston Historic District. Today, the building houses the Avery Research Center for African American History and Culture. Based at the College of Charleston, it is an archives, research center, and museum. Learn more about the Avery Research Center by visiting, <http://avery.cofc.edu>. www.nationalregister.sc.gov/charleston/S10817710004/index.htm

SI: 1-1.4, 2-1.4, 3-4.6, 3-5.6, 5-1.2, 5-5.3, 8-5.1, 8-5.2, USHC-3.3, USHC-3.4
 ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1
 SLP: LP-MTP-4

Burke High School HM MAJC
 144 President Street

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/.

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

SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4, USHC-8.1
 ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1
 SLP: LP-MTP-4
 STA: TA-MAJC-13

Calvary Episcopal Church HM ANTE
 104-106 Line Street

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 Beufain and Wilson Streets.

Back A stuccoed brick church on Beufain 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*

SI: 3-2.5
 ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

Cannon Street Hospital HM MAJC CRM
 135 Cannon Street

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* 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

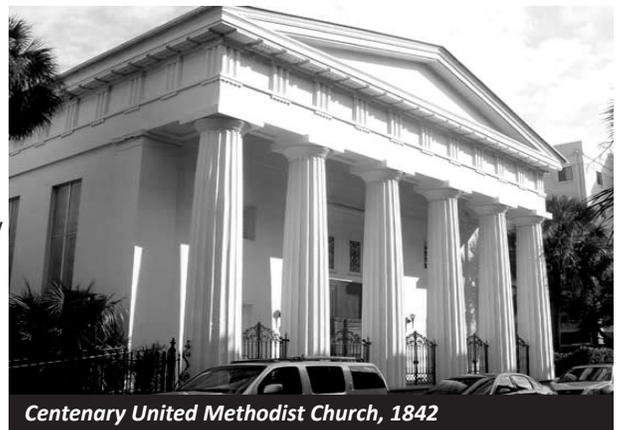
Hospital. The old hospital here was torn down in 1961; the new hospital closed at the end of 1976 and was torn down in 2004.

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: 3-4.6, 3-5.2, 4-6.4, 5-1.2, 5-1.3, 5-1.4, 5-3.2, 8-4.6, 8-4.6, 8-5.3, 8-5.4, USHC. 3.3, USHC-3.4

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, Millises, Browns, Sasportases, Hamptons, McKinlays, Ransiers, Holloways, Ryans, and Wigfalls. These were among the wealthiest black families in Charleston. In the twentieth century Septima Poinsett Clark, prominent



African American educator and leader in the National Association for the Advancement of Colored People (N.A.A.C.P.), was a member of Centenary United Methodist Church. She later directed citizenship schools for Dr. Martin Luther King's Southern Christian Leadership Conference. The church is included in the Charleston

Historic District.

www.nationalregister.sc.gov/charleston/S10817710004/index.htm

SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4,
USHC-3.3, USHC-3.5, USHC-4.6
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.

www.nationalregister.sc.gov/charleston/

S10817710097/index.htm

SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-5.1,
USHC-3.5, USHC-4.6

Emanuel A.M.E. Church NR

110 Calhoun Street CWR

The congregation of Emanuel African Methodist Episcopal Church was organized c. 1865 with Rev. Richard H. Cain as its first pastor. The church was built on the legacy of an African Methodist Church, which had thrived in the early nineteenth century, but had been banned after the Denmark Vesey conspiracy. Cain, who had grown up in Ohio and been ordained a bishop in the A.M.E. Church in 1859, came to South Carolina as a missionary in 1865. In addition to his work with the A.M.E. Church, Cain held several political offices including serving two terms in Congress (1873-1875 and 1877-1879). Under Cain's leadership the Emanuel A.M.E. congregation purchased this lot on Calhoun Street and constructed a wooden building on the property. The church flourished and by 1883 it had almost 4,000 members. Charleston's two other major A.M.E. churches — Morris Brown A.M.E. Church and Mt. Zion A.M.E. Church — were organized from Emanuel. After the wooden church was damaged in the earthquake of 1886, this stuccoed brick Gothic



Emanuel A.M.E. Church

Revival building with a tall steeple was constructed in 1891. Emanuel A.M.E. Church is included in the Charleston Historic District.

SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4
STA: TA-MTP-2, TA-MTP-8
SLP: LP-CWR-2

Cigar Factory HM MAJC CRM

701 East Bay Street

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: 2-1.1, 3-4.6, 3-5.1, 3-5.2, 3-5.5, 5-1.1,
5-1.2, 5-1.4, 5-3.2, 5-4.6, 5-4.7, 8-5.1,
8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2,
USHC 3.3, USHC 3.5, USHC 6.2
STA: TA-CRM-6, TA-ARTS-6, TA-ARTS-7

Harleston-Boags

Funeral Home NR MAJC

121 Calhoun Street

Captain Edwin G. Harleston, a former sea captain, constructed this building c. 1915 for the family undertaking business. The three-story wood building included offices, showroom, morgue, embalming room, and a large chapel. Apartments for family members were on the third floor. Harleston's son, Edwin A. Harleston — an artist who was educated at

Morehouse College and the Boston Museum of Fine Arts — returned to Charleston to become a painter and help in the family business. He and his wife, the photographer Elise Forrest Harleston, also established the Harleston Studio in the building and lived here after 1920. In 1917 Harleston organized the first branch



Harleston-Boags Funeral Home

of the National Association for the Advancement of Colored People (N.A.A.C.P.) in Charleston, and many meetings were held in this building. Prominent African American leaders who visited here included W.E.B. DuBois, James Weldon Johnson, and Mary McLeod Bethune. The Harleston-Boags Funeral Home is included in the Charleston Historic District.

SI: 8-4.2, 8-7.2
STA: TA-MAJC-8, TA-MTP-7, TA-ARTS-12

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

SI: 3-5.1, 3-5.2, 8-6.2, USHC 6.1
STA: TA-CRM-7

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

Richard Holloway was a prominent member of Charleston’s large free African American population in the early nineteenth century. Holloway was a highly skilled carpenter and landlord who lived on Beaufain Street but owned more than twenty houses around the city when he died in 1823. He was also a member of the elite Brown Fellowship Society and a founder of the Minor’s Moralist Society, organized to educate poor or orphaned black children. Holloway was a lay preacher in the Methodist Episcopal Church and traveled as far as Savannah preaching to slaves. Several of the houses constructed and owned by Holloway remain standing in the city including the houses at 221 Calhoun Street, 96 Smith Street, and 72 Pitt Street. He built the Charleston

single house at 221 Calhoun Street c. 1814. About the same time he built the similar house at 96 Smith Street. The house at 72 Pitt Street was constructed by Holloway around 1827. The houses, which display Holloway’s skill as a designer and builder, are included in the Charleston Historic District.

SI: 8-4.2, 8-7.2
STA: TA-ANTE-3

Holy Trinity Reformed Episcopal Church NR MAJC
51 Bull Street

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-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4
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: 3-5.1, 3-5.2, 8-6.2, USHC 6.1

Kress Building HM 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: 3-4.6, 3-5.1, 3-5.2, 5-1.1, 5-1.2, 5-1.4, 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC 3.3, USHC 3.5
SLP: LP-MTP-4

Maryville HM CWR MAJC

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

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-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4

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.

www.nationalregister.sc.gov/charleston/S10817710004/index.htm

SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4
STA: TA-MTP-8

Old Bethel United

Methodist Church NR ANTE CWR
222 Calhoun Street

This church building was begun



Old Bethel United Methodist Church

c. 1798. Originally it was home to Bethel Methodist Church, which included white members and black members, who led their own class meetings. In 1817 black members left, and with Morris Brown as their leader, formed Charleston's first African Methodist congregation. Denmark Vesey, a free African American who had been a class leader at Bethel, became a member of the new church. Following the arrest of Vesey in 1822 for plotting a slave insurrection, the African Methodist church was forcibly disbanded and many African Americans returned to Bethel. Members of the Charleston aristocracy blamed the insurrection on the opportunities that Bethel had provided for African Americans. In 1852 when the congregation decided

to build a larger church on the site, the building was moved to the west side of the lot and only used for African American class meetings. In 1876 the building was donated to the black congregation, and in 1880 it was moved across Calhoun Street and named Old Bethel Methodist Church. The church was originally a simple meeting house; a portico supported by columns was later added to the front. Bishop Francis Asbury preached in the church several times in the late eighteenth and early nineteenth centuries.

www.nationalregister.sc.gov/charleston/S10817710089/index.htm

SI: K-1.1, K-2.2, 3-5.5, 4-3.2, 5-1.4, 8-1.4
SLP: LP-CWR-2

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

**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: 2-1.1, 2-1.4, 3-4.5, 5-1.4, 8-5.1
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3,
ELAI 5-5.1, ELAR 12-12.1,
ELAW 6-6.1, ELAC 1-1.1
STA: TA-ARTS-4, TA-ARTS-5

**Old Plymouth MAJC
Congregational Church NR**
41-43 Pitt Street

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-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4



Jenkins Orphanage Band, c. 1900



Old Slave Mart

Old Slave Mart ▼ NR ANTE CWR
6 Chalmers Street

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

www.nationalregister.sc.gov/charleston/S10817710090/index.htm

SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4
STA: TA-ANTE-3,
TA-CWR-1

SLP: LP-MTP-2

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

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: 2-1.1, 2-1.4, 3-4.5, 5-1.4, 8-5.1

Plymouth Church HM

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

SI: 3-5.1, 3-5.2, 5-4.1, 8-5.1, 8-5.2, 8-5.3, 8-6.2, USHC 3.4, USHC 3.5

Saint Mark's Episcopal Church NR

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-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4, USHC-3.3
SLP: LP-CWR-2**

John Schnierle Jr./Alonzo J. Ransier House NR

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: 8-4.2, 8-7.2, USHC-4.5

The Seizure of the Planter HM

40 East Bay Street, Historic Charleston Foundation
Front Early on May 13, 1862, Robert Smalls, an enslaved harbor pilot



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: 1-3.3, 3-3.4, 4-6.4, 8-4.5, USHC-3.1

James Simons Elementary School HM MAJC CRM
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: 2-1.1, 3-4.6, 3-5.1, 3-5.2, 3-5.5, 5-1.1, 5-1.2, 5-1.4, 5-3.2 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC 3.3, USHC 3.5, USHC 6.2



U.S. Courthouse and Post Office

U.S. Courthouse and Post Office HM MAJC CRM

U.S. Courthouse, 83 Broad Street
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: 3-5.5, 5-5.3, 8-7.2, USHC-8.1, 8.2

Denmark Vesey House NR/NHL
56 Bull Street ANTE

Raised in slavery in the Virgin Islands, Denmark Vesey settled with his master, a slave trader, in Charleston, where he purchased his freedom and moved to Bull Street, working as a carpenter and living among other free blacks. Beginning in December 1821, Vesey and other free blacks met in his home on Sunday evenings, when blacks were allowed to gather for religious services. Vesey and his friends, however, were not worshipping, but were instead planning a rebellion for the summer of 1822. As the date for the rebellion grew closer, one slave who heard of the plot reported it to his master.



Denmark Vesey House

Several leaders of the rebellion were arrested, and three men testified against Vesey as the organizer in exchange for promises of immunity. Vesey and more than thirty others were executed for their roles in the conspiracy. Several important actors in the Denmark Vesey insurrection and trial, both white and black, lived on or near Bull Street. Although it is not known exactly where on Bull Street Denmark Vesey lived and worked, the house at 56 Bull Street was listed as a National Historic Landmark in 1976. Subsequent research has revealed that this was not his residence.

www.nationalregister.sc.gov/charleston/S10817710094/index.htm

SI: 8-4.2, 8-7.2
STA: TA-MTP-3
SLP: LP-ANTE-1

Jonathan Jasper Wright Law Office HM MAJC 84 Queen Street

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: 3-4.6, 3-5.1, 3-5.2, 5-1.1, 5-1.2, 5-1.4, 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC 3.3, USHC 3.5

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



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.

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

SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4

Hutchinson House NR MAJC Point of Pines Road

Built by Henry Hutchinson around the time of his marriage to Rosa Swinton in 1885, the Hutchinson House is the oldest intact house identified with the African American community

on Edisto Island after the Civil War. Hutchinson was born a slave in 1860. According to local tradition, he built and operated, from c. 1900 to c. 1920, the first cotton gin owned by an African American on the island. Hutchinson lived in this house until his death in 1940.

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

SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4

Point of Pines Plantation NR ANTE Point of Pines Road

Point of Pines Plantation, owned by the Grimball family, includes one of the few remaining slave cabins on Edisto Island. This one-story, weatherboard structure dates from the first half of the nineteenth century and was originally in a group of houses on a slave street. Tax records from 1807 show that the island's population included over 2600 slaves.

www.nationalregister.sc.gov/charleston/S10817710144/

SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4
STA: TA-ANTE-2
SLP: LP-MTP-2

Seaside School NR MAJC 1097 SC Highway 174

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.

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

SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4, USHC-6.1

Folly Beach

Camp of Wild’s “African Bridage,” 1863-1864 HM 
Folly Beach Community Center, 55 Center Street

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

SI: 1-1.4, 1-1.6, 2-2.4, 3-3.4, 4-6.4, 8-1.4
ELA SI: ELAI 4-4.3, ELAI 5-5.1,
ELAR 12-12.1, ELAW 6-6.1
SLP: LP-CWR-4

Folly North Site NR

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



McLeod Plantation, Slave Cabins

(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.

www.nationalregister.sc.gov/charleston/S10817710172/index.htm

SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4

James Island

McLeod Plantation NR

325 Country Club Road

McLeod Plantation includes a plantation house, built around 1856 for William Wallace McLeod, and one of the most intact rows of slave houses in the state. In 1860 seventy-four slaves lived in twenty-six cabins on the cotton plantation. Five of these slave cabins, which line the main drive, remain today. The wood frame cabins measure about twenty feet by twenty feet and have exterior end chimneys. During the Civil War the McLeod family left the plantation, and it served as unit headquarters, a commissary, and a field hospital for Confederate forces. When Confederate forces evacuated Charleston in February 1865, Union troops used the plantation as a field hospital and officers’ quarters. Among the units camped on the property were the 54th and 55th Massachusetts Volunteer Regiments, which were composed

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

www.nationalregister.sc.gov/charleston/S10817710081/

SI: 2-1.3, 3-4.1, 3-4.2, 3-4.4, 4-2.2, 8-3.1
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.

www.nationalregister.sc.gov/charleston/S10817710181/index.htm
SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4,
USHC-6.1
STA: TA-MTP-7

John's Island

Moving Star Hall NR CRM

River Road
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.

www.nationalregister.sc.gov/charleston/S10817710118/index.htm

SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4,
USHC-6.1
STA: TA-MTP-7

The Progressive Club NR MAJC

3377 River Road

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.

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

SI: 1-1.4, 1-1.6, 2-1.1, 2-1.4, 3-4.6, 5-1.4,
8-5.1, USHC-3.5, USHC-4.6, USHC-8.1
ELA SI: I 1-1.1, ELAI 3-3.2, ELAI 4-4.3,
ELAI 5-5.1, ELAR 12-12.1,
ELAW 6-6.1, ELAC 1-1.1

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 MAJC

369 Drayton Street

Bethel African Methodist Episcopal Church, built c. 1872, is associated with the growth of the African Methodist Episcopal Church during Reconstruction. The church was

probably constructed by Samuel Drayton (a carpenter and former slave) who is thought to have built other churches in the area. Bethel A.M.E. was the first separate church for African Americans in the McClellanville area and represents a way that freed slaves expressed their new found freedom. Bethel A.M.E. Church is also an excellent example of late-nineteenth century vernacular church architecture. The church was built in the Gothic Revival style and is sided with cypress fish-scale shingles. It also features blind pointed Gothic arches with chevron wooden panels over each window.

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

SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4,
USHC-3.3, USHC-3.4
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-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4,
USHC-3.3, USHC-3.4
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: 2-1.1, 2-1.4, 3-4.5, 5-1.4, 8-5.1,
USHC-3.3, USHC-3.4
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-1.1, K-2.2, 3-5.5, 5-1.1, 8-1.4,
USHC-3.3, USHC-3.4



A Sweetgrass Artist

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: 1-1.4, 2-1.2, 2-1.3, 3-4.5
ELA SI: I 1-1.1, ELAI 3-3.2, ELAI 4-4.3,
ELAI 5-5.1, ELAR 12-12.1,
ELAW 6-6.1, ELAC 1-1.1
STA: TA-ARTS-8, TA-ARTS-9, TA-ARTS-10

Boone Hall Plantation ▼ NR1235 Long Point Road **COLR**

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

For more information visit www.boonehallplantation.com/.
www.nationalregister.sc.gov/charleston/S10817710135/index.htm

SI: 2-1.3, 3-4.2, 8-4.1

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-

Slave Cabins/Boone Hall Plantation

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

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

SI: 1-3.2, 3-3.2, 3-4.1, 8-1.4, 8-4.6

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, low-country 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: 3-1.3, 3-2.5, 4-6.4, 8-1.4

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: 2-1.3, 5-1.3, 5-1.4, 8-5.1, USHC-3.3, USHC-3.4

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: 3-5.1, 3-5.2, 5-4.7, 8-5.5, 8-7.1, USHC-7.6, USHC-8.1, USHC-8.2

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, an Angolan slave named Jemmy led a slave rebellion involving some 80 slaves enlisted from area plantations. After attacking a warehouse and seizing weapons, the slaves marched toward Spanish Florida, burning homes and buildings and killing whites. The militia apprehended the group, and almost forty slaves were killed in the

resulting fighting. This slave rebellion played directly into the fears of the white population and led to the passage of the most comprehensive slave codes in the English colonies, which remained in place until the end of the Civil War. The Stono River Slave Rebellion Site was designated a National Historic Landmark in 1974. www.nationalregister.sc.gov/charleston/S10817710075/index.htm

SI: 8-1.4
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-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4,
USHC-8.1
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-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4,
USHC-3.3, USHC-3.4
STA: TA-MAJC-2

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

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.

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

SI: 1-1.4, 2-1.4, 3-4.6, 3-5.6, 5-1.2, 5-5.3,
8-5.1, 8-5.2, USHC-3.3, USHC-3.4,
USHC-3.5, USHC-4.6
STA: TA-MAJC-2



Kumler Hall, Brainerd Institute

Metropolitan A.M.E. Zion Church NR

182 York Street

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

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

SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4, USHC-3.3, USHC-3.4

Academy National Alumni Association, 1991

SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4, USHC-3.3, USHC-3.4

Dizzy Gillespie Birthplace HM

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: K-3.3, 2-1.4, 5-4.1, USHC-6.1
STA: TA-MAJC-1, TA-MAJC-6, TA-ARTS-1
TA-ARTS-2, TA-ARTS-3

Pee Dee Union Baptist Church HM

92 Chestnut Street

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 performs 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-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4, USHC-3.3, USHC-3.4

Robert Smalls School NR

316 Front Street

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



Metropolitan A.M.E. Zion Church

CHESTERFIELD COUNTY

Cheraw

Coulter Memorial Academy

Site HM 

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

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.

SI: 3-4.6, 3-5.1, 5-1.1, 5-1.2, 5-1.4, 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC-3.3, USHC-3.5
SLP: LP-MTP-5
STA: TA-CRM-8

Chesterfield
Mount Tabor United Methodist Church NR 

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. www.nationalregister.sc.gov/chesterfield/S10817713008/index.htm

SI: K-1.1, K-1.2, 1-1.4, 1-1.6, 2-2.4, 3-5.5, 5-1.4, 8-1.4, USHC-3.4, USHC-3.4
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

CLARENDON COUNTY

Manning
Ebenezer Baptist Church HM  

105 Dinkins Street
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: 2-1.4, 3-4.6, 5-1.4, 8-1.6



Mt. Tabor United Methodist Church

Manning Vicinity
Pleasant Grove School HM 

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

SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4

Trinity A.M.E. Church HM 

39 West Rigby Street
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: 1-1.4, 1-1.6, 2-1.4, 2-2.4, USHC-3.4
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

STA: TA-MTP-8

St. Paul Vicinity
Liberty Hill Church HM 

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: 1-1.4, 1-1.6, 2-1.4, 2-2.4, 3-5.5, 5-5.3, 8-7.2, USHC-8.1

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1,

STA: TA-MTP-2

SLP: LP-CRM-1; LP-MTP-4v

Summerton

Summerton High School NR

South Church Street 

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

Carolina, Kansas, Virginia, the District of Columbia, and Delaware, cases that had been consolidated for joint argument before the Supreme Court. Summerton High School is the only school still standing of the five schools named in the original 1949 petition which became the basis for *Briggs v. Elliott*, the South Carolina case. Summerton High School was one of two white schools that were targeted by those who sought to end legal segregation in Clarendon County. The petition detailed the obvious differences in expenditures, buildings, and services available for white and black students in the school district. It observed that Summerton High School was "modern, safe, sanitary, well equipped, lighted and healthy . . . uncrowded, and maintained in first class condition" in contrast to the schools for African American children, which were "inadequate . . . unhealthy . . . old and overcrowded and in a dilapidated condition."

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

SI: 1-1.4, 1-1.6, 2-2.4, 3-5.1, 3-5.5, 5-5.3, 8-5.6, 8-7.4, USHC-8.1

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1,

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 

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. 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: 2-1.4, 3-5.5, 5-1.3, 5-5.3, 8-7.2, USHC-8.1

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



Taw Caw Church

Taw Caw Church HM

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: 1-1.4, 1-1.6, 2-2.4, 3-5.1

COLLETON COUNTY

Walterboro

Church of the Atonement NR

207 Chaplin Street 

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

SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3,
ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1,
ELAC 1-1.1, 1-1.4, 1-1.6, 2-2.4, 2-4.3

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

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.

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

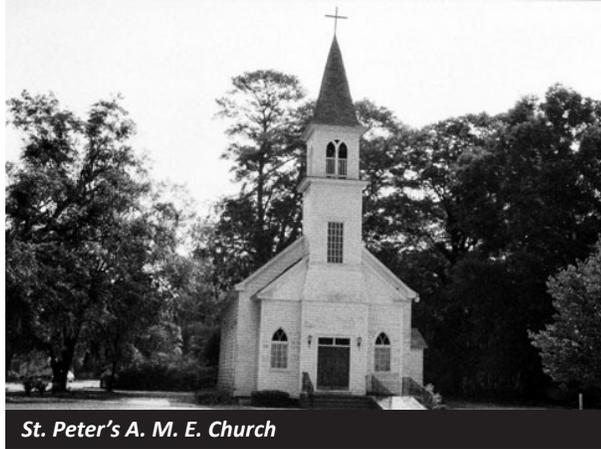
SI: 1-1.4, 1-1.6, 2-2.4, 2-4.3, USHC-3.3
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3,
ELAI 5-5.1, ELAR 12-12.1,
ELAW 6-6.1, ELAC 1-1.1,
STA: TA-MTP-8



Church of the Atonement

Training The Tuskegee Airmen HM 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: 5-5.3, 8-7.1, USHC-8.1
SLP: LP-MAJC-6, LP-MAJC-7

DARLINGTON COUNTY

Darlington

Henry "Dad" Brown HM 
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-4.1, 1-1.4, 1-1.6, 2-2.4, 2-4.3, 4-6.4
ELA SI: ELAI 1-1.1, ELAR 12-12.1

Darlington Memorial Cemetery NR

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

SI: 1-1.4, 1-1.6, 2-2.4, 3-5.1, 4-6.4
 ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3,
 ELAI 5-5.1, ELAR 12-12.1,
 ELAW 6-6.1, ELAC 1-1.1
 STA: TA-MTP-4, TA-MTP-6

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

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

SI: 1-1.4, 1-1.6, 1-3.3, 2-2.4, 3-5.1, 5-1.2,
 5-1.3, 8-5.6, USHC-3.3, USHC-3.4
 ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3,
 ELAI 5-5.1, ELAR 12-12.1,
 ELAW 6-6.1, ELAC 1-1.1,
 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

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: 1-1.4, 1-1.6, 2-2.4, 3-4.6, 5-1.2,
 USHC-3.3
 ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3,
 ELAI 5-5.1, ELAR 12-12.1,
 ELAW 6-6.1, ELAC 1-1.1

Lawrence Reese (1864-1915)

HM 

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

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: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1, 1-1.4, 1-1.6, 2-2.4, 2-4.3, USHC-3.5

South Carolina Western Railway Station NR MAJC

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

SI: K-4.2, K-4.3, K-4.4, 1-1.4, 2-2.4, 3-5.1, 3-5.2, 5-6.6, 8-5.8, USHC-2.3, USHC-6.1
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

St. James Church HM CWR

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: 1-1.4, 1-1.6, 2-2.4, 3-4.6, 5-1.2, USHC-3.3, USHC-3.4

West Broad Street Historic District NR MAJC

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



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.

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

SI: 1-1.4, 1-1.6, 2-2.4, 2-4.3, 3-5.1, USHC-3.5



375 West Broad Street

Darlington Vicinity Flat Creek Baptist Church HM CWR MAJC

1369 Society Hill Road
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-1.1, K-2.2, 3-5.5, 5-1.4, 8-5.1, USHC-3.5, USHC-4.6
STA: TA-CWR-10

Dovesville Vicinity Mt. Zion Baptist Church HM CWR

3208 North Governor Williams Hwy.
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: 2-1.4, 3-4.6, 5-1.4, 8-1.6

Hartsville

Butler School HM

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-4.1, 1-1.4, 1-1.6, 2-2.4, 3-5.1, USHC-3.5

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

STA: TA-MAJC-2

Hartsville Graded School HM

630 South 6th Street 

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: 2-1.1, 3-4.6, 3-5.1, 3-5.2, 3-5.5, 5-1.1, 5-1.2, 5-1.4, 5-3.2 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC 3.3, USHC 3.5, USHC 6.2

STA: TA-MAJC-15

Jerusalem Baptist Church HM

6th Street and Lamar Avenue 

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: 3-2.5, 8-1.4

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

SLP: LP-CWR-5

Hartsville Vicinity

New Hopewell Baptist Church

HM 

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: 3-4.6, 3-5.1, 3-5.2, 5-1.1, 5-1.2, 5-1.4, 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC 3.3, USHC 3.5

Lamar

John Wesley Methodist

Church HM 

304 East Main Street

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: 2-1.4, 3-4.6, 5-1.4, 8-1.6

Society Hill

Lawrence Faulkner HM 

Main Street

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-4.1, K-4.2, 1-1.4, 1-1.6, 2-2.4, 2-4.3, 3-4.6, 5-1.2, 5-1.3, 8-5.6, USHC-3.3

Rosenwald Consolidated School HM MAJC
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: 3-4.6, 3-5.1, 5-1.1, 5-1.2, 5-1.4, 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC-3.3, USHC-3.5

Zachariah W. Wines HM CWR
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: 1-1.4, 1-1.6, 2-2.4, 3-4.6, 5-1.2, 5-1.3, USHC-3.3

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1,



Selkirk Farm

DILLON COUNTY
Bingham Vicinity

Selkirk Farm NR ANTB
Old Cashua Ferry Road, 3.5 miles east of Bingham

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

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

SI: 1-1.4, 1-1.6, 2-2.4, 3-4.1, 3-4.6, 5-1.2, 8-4.1, 8-4.6
SLP: LP-MTP-2

Latta
Pine Hill A.M.E. Church HM

2258 Centerville Road CWR
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: 2-1.4, 3-4.6, 5-1.4, 8-1.6

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

DORCHESTER COUNTY

Harleyville Vicinity

St. Paul Camp Ground NR MAJC
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.

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

SI: 1-1.4, 1-1.6, 2-2.4, 2-4.1, 2-4.2, 2-4.3, 3-5.6, 4-6.4, 5-1.2, 5-1.3, 5-1.4, 8-4.6, 8-5.3, 8-5.4, USHC. 3.3, USHC-3.4
 ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

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 rough-hewn cabins, form a circle around the "tabernacle," the open-sided shelter where services are held. This camp ground, in session the week ending the third Sunday in October, was listed in the National Register of Historic Places in 1998.

Erected by the Upper Dorchester County Historical Society, 2011

Rural Dorchester County

Middleton Place ▼NR/NHL

Ashley River Road ANTE MAJC

Middleton Place, which was designated a National Historic Landmark in 1971, features a house, gardens, and stable yards associated

with an eighteenth and nineteenth century plantation. It also includes several structures and sites associated with the heritage of African Americans who lived on the plantation. The plantation chapel, a room above the spring house dairy, was used by slaves as a house of worship. Archaeological remains, oral tradition, and mid-nineteenth century markers provide evidence that the area above the stable yards was once a cemetery for enslaved Africans. Eliza's House is a small frame building named for Eliza Leach (1891-1986), who worked at Middleton Place for over forty years and was the last person to live in the house. The original occupants of the house are not known, but in the 1880s it was apparently the home of Ned and Chloe, former slaves of Williams and Susan Middleton, who worked on Middleton Place. The plantation



Middleton Place

also includes a demonstration rice field where Carolina Gold rice is being grown in an original nineteenth century field. Middleton Place, which is operated by a nonprofit foundation, is open to the public. For more information about Middleton Place, see www.middletonplace.org/. www.nationalregister.sc.gov/dorchester/S10817718005/index.htm

SI: 1-1.4, 1-1.6, 2-2.4, 2-4.3, 3-2.5, 3-4.1, 3-4.3, 4-2.3, 4-2.4, 7-1.5, 8-1.4, 8-4.1
 ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1,
 STA: TA-ANTE-2, TA-MTP-6
 SLP: LP-MTP-2

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: 4-6.4, 5-1.2, 5-1.3, 5-1.4, 8-4.6, 8-5.3, 8-5.4, USHC. 3.3, USHC-3.4
 ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1
 STA: TA-MTP-11

Summerville

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

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: 1-1.4, 1-1.6, 2-2.4, 3-5.1, 8-5.5
 ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3,
 ELAI 5-5.1, ELAR 12-12.1,
 ELAW 6-6.1, ELAC 1-1.1
 STA: TA-MAJC-2

EDGEFIELD COUNTY

Trenton Vicinity

Bettis Academy and Junior College 

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 a slave on a nearby plantation. Bettis became a Baptist minister and helped organize the Mt. Canaan Educational Association with representatives of

African American Baptist churches in the area. In 1881, the Association purchased land to build a school for African American children. The curriculum at Bettis Academy included — in addition to the standard academic subjects — religious instruction, teacher training, and instruction in farming and home economics. Between 1900 and 1945, Bettis Academy expanded its student



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.

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

SI: K-4.1, 1-1.4, 1-1.6, 2-2.4, 3-4.6, 3-5.6,
 5-1.3, 5-5.3, 8-5.1, 8-5.2, 8-5.6
 ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3,
 ELAI 5-5.1, ELAR 12-12.1,
 ELAW 6-6.1, ELAC 1-1.1

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 

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

SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3,
 ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1,
 ELAC 1-1.1, 1-1.4, 1-1.6, 2-2.4, 3-4.6,
 8-5.2

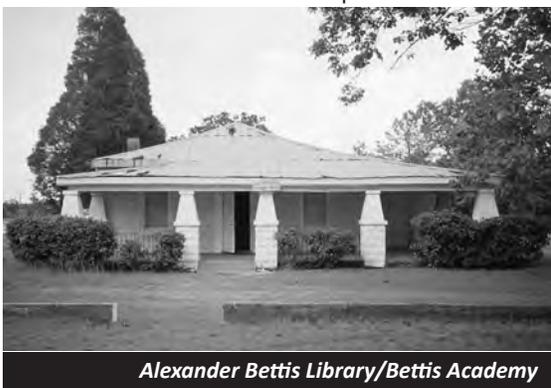
FAIRFIELD COUNTY

Ridgeway Vicinity

Camp Welfare  

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



Alexander Bettis Library/Bettis Academy

constructed of concrete blocks. The focal point of the camp is the arbor, a rough gable-roofed wooden shelter with benches where worship services were held. Camp meetings were held during the last week of August each year. Religious services held each day in the arbor were the focal point of camp meeting week, but also important was fellowship with family and friends. Many of the families have continued to attend through several generations, passing their tents down through the family.
www.nationalregister.sc.gov/fairfield/S10817720006/index.htm

SI: K-4.1, 1-1.4, 1-1.6, 2-2.4, 3-4.6, 3-5.1, 3-5.5, 5-1.2, 5-1.3, 5-5.3, 8-5.6, USHC-3.3

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1



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

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

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-4.1, 3-4.6, 5-1.3, 8-5.5, USHC-3.4

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

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: 2-1.4, 3-4.6, USHC-3.4

FLORENCE COUNTY **Effingham Vicinity**

The Assassination Of **Rep. Alfred Rush HM** **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: 1-1.4, 1-1.6, 2-2.4, 2-4.2, 5-1.2, 5-1.3, 8-5.3, USHC-3.3

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

STA: TA-CWR-3, TA-MTP-5

Florence

Wilson School HM **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: 1-2.2, 2-2.4, 3-4.6, 5-1.2, 5-1.3, 8-8.1, 8-5.2, USHC-3.3, USHC-3.4

STA: TA-MTP-10

Florence Vicinity

William H. Johnson Birthplace

HM MAJC

Palmetto Street

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: 2-4.3, 5-4.1, USHC-6.1

STA: TA-MAJC-5

Roseville Plantation Slave and Freedman's Cemetery HM 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: 1-1.4, 1-1.6, 2-2.4, 1-4.1, 2-4.2, 3-2.5, 3-4.1, 4-2.3, 4-2.4, 4-3.4, 8-1.4

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1,

STA: TA-COLR-1, TA-MTP-6, TA-ARTS-11 SLP: LP-MTP-2

Lake City

Greater St. James A.M.E.

Church HM MAJC

Moore Street

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-3.3, K-4.1, 2-4.2, 5-5.3, 8-7.2, USHC-8.1

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: 2-4.3, 4-2.1, 4-2.3, 4-2.4, 8-2.4, USHC 3.4

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: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1, 1-1.4, 1-1.6, 2-2.43-4.6, 8-5.2

STA: TA-MAJC-16, 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. www.nationalregister.sc.gov/florence/S10817721008/index.htm

SI: K-1.1, K-2.2, K-4.1, 2-1.4, 2-4.2, 3-4.1, 3-4.5, 3-4.6, 3-5.5, 5-1.2, 8-4.1, 8-4.6, USHC-3.3, USHC-3.4

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



Hewn-Timber Cabin

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

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 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-4.1, 2-1.4, 2-4.2, 3-4.1, 3-4.5, 3-4.7, 5-1.2, 5-1.3, 8-4.1, 8-4.6, USHC-3.3

SLP: LP-MTP-2

Jamestown HM

Jamestown Cemetery Road

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-4.1, 3-4.1, 3-4.5, 5-1.2, 5-1.3, 5-4.1, USHC-3.4

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-4.1, 1-1.4, 1-1.6, 2-2.4, 1-4.1, 2-4.3, 2-4.2, 3-4.1, 3-4.6, 5-1.3, 8-5.4

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

STA: TA-CWR-4, TA-MTP-2, TA-MTP-4, TA-MTP-6

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.

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

SI: K-4.1, 1-1.4, 1-1.6, 1-4.1, 2-2.4, 2-4.2, 2-4.3, 3-4.1, 5-1.3, 8-5.4

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

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.

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

SI: K-4.1, 1-1.4, 1-1.6, 2-1.4, 2-2.4, 2-4.2, 3-4.1, 3-4.5, 3-4.7, 5-1.2, 5-1.3, 8-4.1, 8-4.6, USHC-3.3

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

SLP: LP-MTP-2

GEORGETOWN COUNTY

Georgetown

Jonathan A. Baxter House NR
932 Duke Street 



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: 3-4.3, 5-1.3, 8-4.6, 8-5.3, USHC-2.3

Bethel A.M.E. Church NR 
417 Broad Street

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-4.1, 2-4.2, 5-1.2

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 slaves. The church purchased this property Jan. 15, 1866, and remodeled the present building in 1908 when the Rev. R.W. Mance was minister. The educational building was built in 1949 under the pastorate of Rev. H.B. Butler, Jr.

Erected by the Georgetown Chapter of Delta Sigma Theta, 1988

Bethesda Baptist Church HM 

At the church, Wood Street

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

SI: 2-1.4, 2-4.2, 3-4.6, 8-5.4

James A. Bowley House NR 
231 King Street

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: 3-4.6, 5-1.2, 8-5.3, USHC-3.3

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

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: 2-4.3, USHC-3.3

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

SI: 1-4.1, 2-4.2, 3-4.6, 8-7.2, USHC-7.6
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

SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1, 1-1.4, 1-1.6, 2-2.4, 2-4.3

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



Joseph Hayne Rainey House

father was a slave who had purchased his freedom and the freedom of his family. Joseph H. Rainey worked as a barber in Charleston before the Civil War. Early in the war he was drafted by the Confederacy, but he and his wife Susan escaped to Bermuda. Rainey returned to this house in Georgetown after the Civil War and launched a career in politics. He served in the South Carolina Senate (1868-1870), and in 1870, he became the first African American to serve in the United States House of Representatives. He was elected to four consecutive terms, but was defeated by a white Democratic candidate in 1878. Rainey was an active member of Congress. He was an ardent supporter of civil rights for African Americans, Native Americans, the Chinese in California, and supported removing political disabilities from white Southerners. After leaving Congress, he served as an internal revenue agent (1879-1881)

before moving to Washington, D.C. In 1886 he returned to Georgetown where he died in this house in 1887. The Joseph H. Rainey House was designated a National Historic Landmark in 1984. The Rice Museum in Georgetown has recently installed an exhibit interpreting the life of Rainey. For information about visiting the Rice Museum see www.ego.com/us/sc/myr/rice/.

www.nationalregister.sc.gov/georgetown/S10817722018/index.htm

SI: K-3.3, 3-4.6, 8-5.3, USHC-3.4
SLP: LP-CWR-1

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 slave cabins and two were built by employees of Baruch c. 1935. The residences, including the remodeled slave cabins, were used by African American tenants into the twentieth century. The street includes a church (built between 1890 and 1900) and a dispensary moved to the site around 1935. A visitor's center at the entrance to the property is open Monday through Friday except for holidays. Access to the 17,500-acre property is available only through guided tours. For more information, visit www.hobcawbarony.org/index.html.



Friendfield at Hobcaw Barony

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

SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1, 1-1.4, 1-1.6, 1-4.1, 2-2.4, 3-2.5, 4-2.3, 8-1.2, 8-1.4, 8-4.1, 8-4.6

STA: TA-ANTE-2

SLP: LP-MTP-2



Workers on Hobcaw Barony pounding rice, c. 1900

Murrells Inlet Vicinity

Richmond Hill Plantation **ANTE**

Archaeological Sites NR **CWR**

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

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

SI: 3-2.5, 4-2.3, 8-1.4, 8-4.1, 8-4.6
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1,

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 slaves on the rice plantations of Georgetown County and eventually built thirteen chapels for the slaves. Cedar Grove Plantation Chapel, built in 1850, is the only remaining chapel of these thirteen. The chapel originally stood on the plantation owned by Andrew Hassell, but was moved in 1898 and in



Cedar Grove Chapel

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

www.nationalregister.sc.gov/georgetown/S10817722034/index.htm

SI: 1-1.4, 1-1.6, 2-2.43-2.5
SLP: LP-MTP-2

Rural Georgetown County

Arundel Plantation Slave House NR

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



Arundel Plantation Slave House

of many large Georgetown County rice plantations that operated with slave labor from the mid-eighteenth century through the Civil War. This unusual Gothic Revival style cabin was built after 1841 by Frederick Shaffer, the seventh owner of Arundel. The slave house is a contributing property in the Pee Dee River Rice Planters Historic District.

www.nationalregister.sc.gov/georgetown/S10817722025/index.htm

SI: 2-4.2, 3-2.7, 3-4.1
STA: TA-ANTE-2;
SLP: LP-ANTE-3; SLP: LP-MTP-2

Keithfield Plantation NR Northeast of Georgetown off County Road 52

Keithfield Plantation was one of several productive rice plantations on the Black River. In 1860 the plantation produced 315,000 pounds of rice with 81 slaves. Agricultural features associated with rice cultivation are particularly intact at Keithfield. These include fields, canals (including the remnants of a brick-lined canal), dikes, and trunks, originally constructed by enslaved

African Americans and maintained in the same locations since the antebellum period. The Plantation also includes a one-room slave cabin built c. 1830. After the Civil War an uprising led by freedmen occurred at Keithfield in the spring of 1866. The freedmen left the ricefields, refused to work, and threatened the plantation manager with axes, hoes, and sticks, pelting him with bricks and rocks. They finally forced him to jump in the Black River and swim to the other side.

www.nationalregister.sc.gov/georgetown/S10817722023/index.htm

SI: 3-2.7, 3-4.1
STA: TA-ANTE-2; SLP: LP-MTP-2

Mansfield Plantation Slave Street 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 owned over 100 slaves and planted 235 acres of rice at Mansfield. Six slave houses and a slave chapel remain as reminders of the slaves who lived and worked on the plantation. To learn more visit www.mansfieldplantation.com/index.html.

www.nationalregister.sc.gov/georgetown/S10817722011/index.htm

SI: 3-2.7, 3-4.1, 4-2.3, 4-3.4
STA: TA-ANTE-2; SLP: LP-MTP-2

Pee Dee River Rice Planters Historic District NR 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. African American slaves cleared the land; constructed the canals, dikes, and trunks; and cultivated and processed rice on these plantations. The district also includes homes of the planters, two rice barns, and a slave house. The rice barn remaining on Hasty Point was built c. 1840-1850. In 1860 some 600,000 pounds of rice were produced with 225 slaves at Hasty Point and Breakwater plantations, both owned by Francis Weston. A rice barn associated with Exchange Plantation is also still standing. In 1850 180,000 pounds of rice were produced at Exchange Plantation with sixty-four slaves. The slave cabin remaining at Arundel Plantation was originally one of twelve cabins situated in a semi-circle around the overseer's house.

www.nationalregister.sc.gov/georgetown/S10817722025/index.htm

SI: 1-1.4, 1-1.6, 2-2.4, 2-4.2, 3-4.5
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 MAJC 105 Mt. Zion Drive

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.

www.nationalregister.sc.gov/greenville/S10817723070/index.htm

SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4,
USHC-8.1
STA: TA-ARTS-13

Fountain Inn Rosenwald School HM MAJC

Mt. Zion Drive, near Mt. Zion Baptist Church

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-1.1, K-2.2, 1-1.4, 1-1.6, 2-2.4, 3-5.5,
5-1.4, 8-1.4, USHC-8.1
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3,
ELAI 5-5.1, ELAR 12-12.1,
ELAW 6-6.1, ELAC 1-1.1

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.

www.nationalregister.sc.gov/greenville/S10817723066/index.htm

SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-5.1, USHC-3.5, USHC-4.6



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: 1-1.4, 1-1.6, 2-2.4, 5-5.3, 8-1.4, USHC-8.1, ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

John Wesley Methodist Episcopal Church NR

CWR

101 East Court Street

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

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

SI: K-4.1, 1-1.4, 1-1.6, 2-2.4, 2-4.2



Matoon Presbyterian Church

Matoon Presbyterian Church NR

MAJC

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

www.nationalregister.sc.gov/greenville/S10817723015/index.htm

SI: K-4.1, 3-5.1

Richland Cemetery NR

MAJC

Hilly Street and Sunflower Street

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. For more information visit www.greatergreenville.com/neighborhoods/history_richland.asp. www.nationalregister.sc.gov/greenville/S10817723060/index.htm

SI: K-4.1, 1-4.1, 2-1.4, 3-5.1, 8-5.4
STA: TA-MTP-4, TA-MTP-6
SLP: LP-MAJC-2

Springfield Baptist Church

HM 
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: 3-4.6, 3-5.1, 3-5.2, 5-1.1, 5-1.2, 5-1.4, 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC 3.3, USHC 3.5

The Lynching of Willie Earle Old Easley Road, (S.C. Hwy. 124) & Bramlett Road HM

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: 1-1.4, 1-1.6, 2-2.4, 5-5.3, 8-1.4, USHC-8.1

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

Working Benevolent Temple & Professional Building NR

Broad and Fall Streets 

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

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

SI: K-4.1, 2-4.3, 3-5.1, 5-1.3, 5-4.1, 8-7.2, USHC-3.5, USHC-8.1

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-4.1, ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1, 1-1.4, 1-1.6, 2-2.4, 5-4.1, 8-5.4

STA: TA-MTP-7

Greenville Vicinity

Sterling High School HM 
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

SI: 3-5.1, 3-5.5, 5-1.3, 8-5.4
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-1.1, K-2.2, 3-5.5, 5-1.4, 8-5.1,
USHC-3.5, USHC-4.6

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: 3-4.6, 3-5.1, 3-5.2, 5-1.1, 5-1.2, 5-1.4,
8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2,
USHC 3.3, USHC 3.5

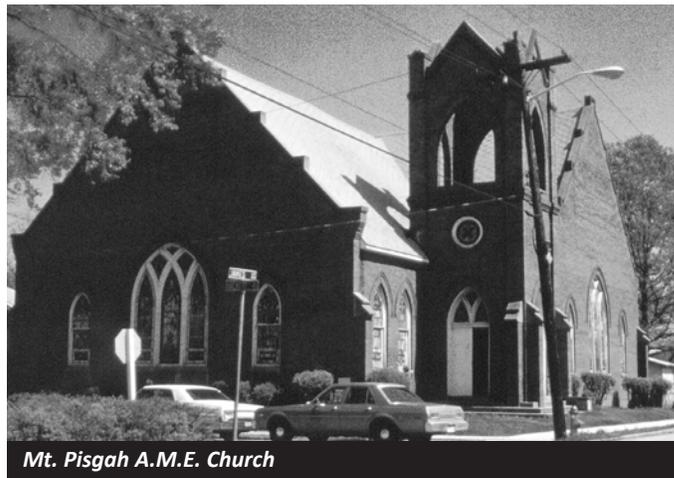
GREENWOOD COUNTY

Greenwood

Mt. Pisgah A.M.E. Church NR

501 Hackett Street MAJC

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.

www.nationalregister.sc.gov/greenwood/S10817724006/index.htm

SI: 2-4.2, 3-4.6, 5-1.2, 8-5.4
STA: TA-MTP-8

Hodges

Good Hope Baptist Church HM At the church, 6516 US Highway CWR 25 North

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: 2-4.2, 3-4.6, 5-1.4, 8-5.4

Kirksey Vicinity

Trapp and Chandler Pottery Site NR ANTE

There was a pottery factory on this



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

vessels.

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

SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1, 1-1.4, 1-1.6, 2-2.4, 3-4.1
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-1.1, K-2.2, 1-1.4, 1-1.6, 2-2.4, 3-5.5, 5-1.4, 8-1.4, USHC-3.3, USHC-3.4

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

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

SI: 3-5.5, 5-5.3, 8-7.2, USHC-8.1
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: 3-4.6, 3-5.1, 5-1.1, 5-1.2, 5-1.4, 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC-3.3, USHC-3.5

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: 3-4.6, 3-5.1, 5-1.1, 5-1.2, 5-1.4, 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC-3.3, USHC-3.5

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.

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

SI: K-4.1, 2-4.2, 3-5.1, 3-5.5, 5-1.3, 5-5.3, 8-7.2, USHC-6.1, USHC-8.1
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

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: 2-1.4, 2-4.2, 2-4.3, 3-5.1, 3-5.5, 5-1.3, 5-5.3, 8-7.2, USHC-6.1, USHC-8.1
SLP: LP-MAJC-4
STA: TA-MAJC-1, TA-ARTS-14, TA-ARTS-15



Atlantic Beach

Aynor

Levister Elementary School HM

100 11th Avenue 

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

SI: K-4.1, 1-1.4, 1-1.6, 2-2.4, 3-5.1, 3-5.5, 5-1.3, 5-5.3, 8-7.2, USHC-8.2

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

Burgess

St. James Rosenwald School HM

SC Highway 707 

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

SI: K-4.1, 1-4.1, 1-4.2, 2-4.2, 3-5.1, 3-5.5, 5-1.3, 5-4.1, 5-5.3, 8-7.2, USHC-6.1, USHC-8.1

STA: TA-MAJC-2

SLP: LP-MAJC-3

Conway

True Vine Missionary Baptist Church HM

At the church, 3765 SC Highway 90, Conway vicinity

Front This church was organized in 1894 by founders Antey Graham, Beney Graham, Samuel Graham, Will Hill, and Ben Wilson, and became a member of the Kingston Lake Association. The first sanctuary, a frame building, was built about 1913 and located near what is now S.C. Hwy. 90; it was later on Burroughs Road.

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

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

SI: 1-2.2, 2-2.4, 3-4.6, 5-1.2, 5-1.3, 8-8.1, 8-5.2, USHC-3.3, USHC-3.4

STA: TA-MTP-9

Little River

Chestnut Consolidated School at North Myrtle Beach Middle School,

11240 Hwy. 90 HM 

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-4.1, 3-5.1, 3-5.5, 5-1.3, 5-5.3, 8-7.2, USHC-8.2

Myrtle Beach

Myrtle Beach Colored School HM

900 Dunbar Street 

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-4.1, 3-5.1, 3-5.5, 5-1.3, 8-7.2, USHC-8.1

JASPER COUNTY

Ridgeland Vicinity

Honey Hill/Boyd's Neck

Battlefield NR

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.

www.nationalregister.sc.gov/jasper/S10817727007/index.htm

SI: 2-4.2, 3-4.3, 3-4.4, 3-4.5, 4-6.4, 8-4.5, 8-4.6, USHC-3.3

Tillman

St. Matthew Baptist Church HM

At the church, SC Highway 336 

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

SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1, 1-1.4, 1-1.6, 2-2.4, 8-5.4

67

KERSHAW COUNTY

Camden

Bonds Conway House

811 Fair Street

Bonds Conway was born a slave in Virginia in 1763. He was brought to Kershaw County in 1792 by his owner, Peter Conway. Bonds Conway was allowed to hire himself out and earn money. In 1793 Zachariah



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

Littleton streets. He built this house on that property c. 1812. In the 1970s the Kershaw County Historical Society purchased the house, moved it to its present location, and restored it. The Bonds Conway House is included in the Camden Historic District, and is open to the public on a limited basis. More information is available at www.kershawcountyhistoricalsociety.org/bonds.htm.

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

SI: K-4.1, 1-4.1, 1-4.2, 2-4.2, 3-4.1, 3-4.2, 4-3.4, 8-1.4

STA: TA-COLR-2

E.H. Dibble Store/

Eugene H. Dibble  **HM**

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

SI: 1-4.1, 2-1.4, 2-4.2, 3-4.6, 3-5.5
5-4.1, 8-1.4, 8-5.2, 8-5.3, 8-5.4

STA: TA-MTP-7

Mather Academy **HM**

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-4.1, 1-1.6, 2-2.4, 3-4.6, 3-5.1, 5-1.2,
8-5.2, 8-5.4, USHC-3.3, USHC-3.4

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3,
ELAI 5-5.1, ELAR 12-12.1,
ELAW 6-6.1, ELAC 1-1.1

Monroe Boykin Park **HM**

Campbell Street

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

SI: 4-6.4, 5-1.2, 5-1.3, 5-1.4, 8-4.6, 8-5.3,
8-5.4, USHC. 3.3, USHC-3.4



Thomas English House

Camden Vicinity

Thomas English House  **NR**
State Road 92

Thomas English was a prominent planter who had this house built sometime around 1800. After the Civil War, the house was purchased by the South Carolina Land Commission and sold under a payment plan to newly freed slaves. In the 1870s and early 1880s, the property appears to have been owned by an African American man named Gibbes Carter and his

wife. After his death Carter's widow owned the property until 1900. In 1991 the house was moved about two miles from its original location on Kershaw County Road 12.

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

SI: 3-4.6, 5-1.2, 8-4.1, 8-4.6, USHC-3.3, USHC-3.4



Mt. Carmel A.M.E. Zion Campground

of the rectangle, is the focus of the revival meetings. The Mount Carmel A.M.E. Zion Church is located on the southern side of the campground. The brick-veneer building is said to be the fourth church building on the site. The church graveyard is located on the northern side of the campground. It includes the grave of Frederick

Albert Clinton (1834-1890), younger brother of Isom Clinton. Frederick Clinton was instrumental in the founding and growth of Mt. Carmel and was also involved in politics, serving in the South Carolina Senate from 1870 to 1877.

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

SI: 2-4.2, 3-4.6, USHC-3.3, USHC-3.4
STA: TA-MTP-2

LANCASTER COUNTY

Cauthen Crossroads Vicinity

Mt. Carmel A.M.E. Zion Church and Campground NR 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 South Carolina Conference of the A.M.E. Zion Church was organized and Isom Clinton was ordained a deacon. In 1892 he was consecrated a bishop. The Mt. Carmel A.M.E. Campground was the site of annual camp meetings held every September under the auspices of the A.M.E. Zion Church. The interdenominational meetings continue today and draw participants from several states. The campground includes small frame or concrete block cabins, called tents, arranged in a rough rectangle. Many of the tents, where worshipers stay during camp meetings, have been used by the same families for generations. A shed-like arbor, located near the center

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

The congregation of Clinton African Methodist Episcopal Zion Church, which was organized in

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

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

SI: 1-4.1, 1-4.2, 2-1.4, 2-4.2, 3-4.6, 3-5.1, 5-1.3

Unity Baptist Church NR 112 East Sumter Street

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.

www.nationalregister.sc.gov/lancaster/S10817729024/index.htm

SI: 1-1.4, 1-1.6, 2-2.4, 2-4.2

Lancaster

Clinton Memorial Cemetery HM

Clinton School Road 

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: 1-4.1, 1-4.2, 2-1.4, 2-4.2, 2-4.3, 3-4.6, USHC-3.3, USHC-3.4

STA: TA-CWR-4, TA-MTP-4, TA-MTP-6

Lancaster Normal and Industrial Institute HM

East Barr Street

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

SI: 1-1.4, 1-1.6, 2-2.4, 2-2.5, 3-4.7, USHC-7.2

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

LAURENS COUNTY

Clinton

Bell Street School HM 

301 North Bell Street

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: 2-1.1, 3-4.6, 3-5.1, 3-5.2, 3-5.5, 5-1.1, 5-1.2, 5-1.4, 5-3.2, 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC 3.3, USHC 3.5, USHC 6.2

Friendship A.M.E. Church & Cemetery HM

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: K-1.1, K-2.2, 2-4.2, 3-5.5, 5-1.4, 8-5.1, USHC-3.5, USHC-4.6

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

Gray Court

Laurens County Training

School HM 

Off West Mill Street

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: 3-5.1, 3-5.5, 5-1.3, 5-4.1, 8-5.5, 8-7.2, USHC-6.1

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: 1-1.4, 1-1.6, 2-2.4, 3-2.5, 8-1.4
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3,
ELAI 5-5.1, ELAR 12-12.1,
ELAW 6-6.1, ELAC 1-1.1



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.

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

SI: 1-1.4, 1-1.6, 2-2.4, 3-4.6, 5-1.3
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."

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

SI: 1-4.1, 1-4.2, 2-4.3, 8-5.6
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: 2-4.2, 3-4.6, 5-1.2, 5-1.3, 8-5.2, 8-5.4,
8-5.5, 8-5.6, USHC-3.3, USHC-3.4

Saint Paul First Baptist Church NR MAJC

216 East Hampton Street

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

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

SI: 1-1.4, 1-1.6, 2-2.4, 2-4.3, 5-4.1, 8-5.4,
8-5.5, 8-5.6

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3,
ELAI 5-5.1, ELAR 12-12.1,
ELAW 6-6.1, ELAC 1-1.1



Saint Paul First Baptist Church

LEE COUNTY

Bishopville

Dennis High School NR MAJC
410 West Cedar Lane

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 vs. Board of Education* era are associated with the state's desperate attempt to prove the equality of education in South Carolina through greatly increased allocations to African American schools. State funds were also used to build a new black elementary school, and Dennis became a primary school until it closed in 1970 when schools were integrated in Lee County.
www.nationalregister.sc.gov/lee/S10817731017/index.htm

SI: K-4.1, 3-5.1, 3-5.5, 5-1.3, 5-5.3, 8-7.2, USHC-8.1
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



Dennis High School

LEXINGTON COUNTY

West Columbia

Saluda Factory Historic District NR ANTE CWR

Along the Saluda River

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

www.riverbanks.org/history/
www.nationalregister.sc.gov/lexington/S10817732003/index.htm

SI: 3-4.1, 3-4.2, 3-4.5, 8-1.4, 8-1.5, 8-4.5, USHC-2.3

STA: TA-ANTE-1

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



Saluda Factory wall ruins

what is now Ariel Crossroads. Mattie Munnerlyn White sold one-half acre of land, including the original church, to the Trustees of St. James A.M.E. in 1891. The cornerstone of the current church was laid in 1914 under the

leadership of Rev. A.J. Starks, Pastor, and Rev. W.P. Carolina, Presiding Elder.

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: 3-4.6, 3-5.1, 5-1.1, 5-1.2, 5-1.4, 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC-3.3, USHC-3.5

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*

SI: 3-4.6, 3-5.1, 5-1.1, 5-1.2, 5-1.4, 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC-3.3, USHC-3.5

Marion **Taylor's Barber Shop NR** MAJC 205 North Main Street

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.

SI: 1-4.1, 1-4.2, 2-4.3, 3-5.1, 3-5.5, 8-7.2



Mt. Olive Baptist Church

Mullins **Mt. Olive Baptist Church NR** MAJC 301 Church Street

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

S10817734007/index.htm

SI: 2-4.3, 5-1.3, 5-1.4
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

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: 3-4.6, 3-5.1, 5-1.1, 5-1.2, 5-1.4, 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC-3.3, USHC-3.5

MARLBORO COUNTY

Bennettsville

St. Michael's Methodist

Church NR

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: 1-1.4, 1-1.6, 2-2.4, 2-4.3, 3-4.6

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

community center since 1988. *Sponsored by the Marlborough Historical Society, 2012*

SI: 2-1.1, 3-4.6, 3-5.1, 3-5.2, 3-5.5, 5-1.1, 5-1.2, 5-1.4, 5-3.2 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC 3.3, USHC 3.5, USHC 6.2

"The Gulf" HM

Bennettsville

Front This area has been the center of the African-American business district and a popular gathering place since the late 19th century. It has been called "the Gulf" since about 1925. Its most prominent early figure was E.J. Sawyer, Jr. (1854-1929), who was born a slave in N.C. and came here about 1869. Sawyer, postmaster 1883-85 and 1892-93, was also principal of the Colored Graded School 1878-1893, and editor of the Pee Dee Educator 1890-1900.

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: 3-4.6, 3-5.1, 3-5.2, 5-1.1, 5-1.2, 5-1.4, 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC 3.3, USHC 3.5

Monroe Crossroads Great Pee Dee Presbyterian

Church HM

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: 3-4.6, 3-5.1, 5-1.1, 5-1.2, 5-1.4, 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC-3.3, USHC-3.5

STA: TA-ANTE-5

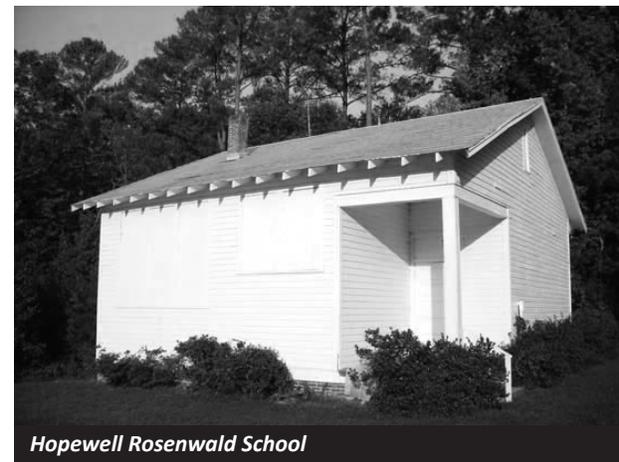
MCCORMICK COUNTY

Clarks Hill Vicinity

Hopewell Rosenwald School

S.C. Sec. Road 33-12 NR

The Hopewell Rosenwald School, built in 1926, is significant in the



Hopewell Rosenwald School

areas of education, African American heritage, and architecture. Hopewell is a One Teacher Community Plan school, embodying the distinctive architectural characteristics that fall under the guidelines set out by the Julius Rosenwald School Building Program from 1913 to 1932. Though it appears from the exterior to be a one room school house, inside are two smaller rooms and one large room. The larger space was reserved as the class room. Hopewell was built, along with one other Rosenwald school in McCormick County, at a cost of \$400 per school. Hopewell is the only Rosenwald School remaining in the county. Hopewell greatly impacted



St. Michael's Methodist Church

Marlboro Training High School

Bennettsville HM

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

the education of rural McCormick County's African American students from 1927 to 1954. By 1954, Hopewell's enrollment dropped to only nine students as many of the African American families left the area for better

opportunities. The school was then left for the benefit and use of the community. Because South Carolina's white students and schools were afforded more, African American schools, especially in rural counties such as McCormick, were extremely important in the education they provided, the safe environment they gave, and the belief that if students studied and did their best, they could better their future and community. The history of Hopewell Rosenwald School shows its impact on McCormick County's educational and black heritage landscape for just such provisions and aspirations. Listed in the National Register June 9, 2010.

www.nationalregister.sc.gov/mccormick/S10817733021/index.htm

SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4
USHC-8.1

NEWBERRY COUNTY

Newberry

Miller Chapel A.M.E. Church

500 Caldwell Street HM 

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

SI: 3-4.6, 5-1.2, 8-5.4, 8-5.5, 8-5.6,
USHC-3.3, USHC-3.4
STA: TA-MTP-8

Peoples Hospital HM

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: 3-5.2, 3-5.5, 5-5.3, 8-7.2, USHC-8.1

Pomaria Vicinity

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.

www.nationalregister.sc.gov/newberry/S108177336031/index.htm

SI: K-1.1, K-2.2, 1-1.4, 1-1.6, 2-2.4, 3-4.6,
3-5.5, 5-1.4, 5-4.1, 8-1.4, USHC-8.1
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3,
ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1,
ELAC 1-1.1
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

together in a time when the black population was being continually disenfranchised. The home has been continuously owned by the same family since its original construction. Jacob Bedenbaugh purchased the property in 1858 and the two-story I-house was constructed shortly thereafter. Sometime between 1860 and 1864, Jacob Bedenbaugh entered into a relationship with a mulatto woman named Sarah. The couple never married, although Sarah took the Bedenbaugh name. They remained together for approximately 42 years and produced eight children. Jacob died in 1915 and Sarah died in 1936.

www.nationalregister.sc.gov/newberry/S10817736034/index.htm

SI: K-1.1, K-2.2, 1-1.4, 1-1.6, 2-2.4, 3-5.5, 5-1.4, 8-1.4, USHC 3.3, USHC-3.4
 ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

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.

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



Howard Junior High School

SI: 3-4.6, 5-1.3, 5-4.1, 8-5.4, USHC-3.3
 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



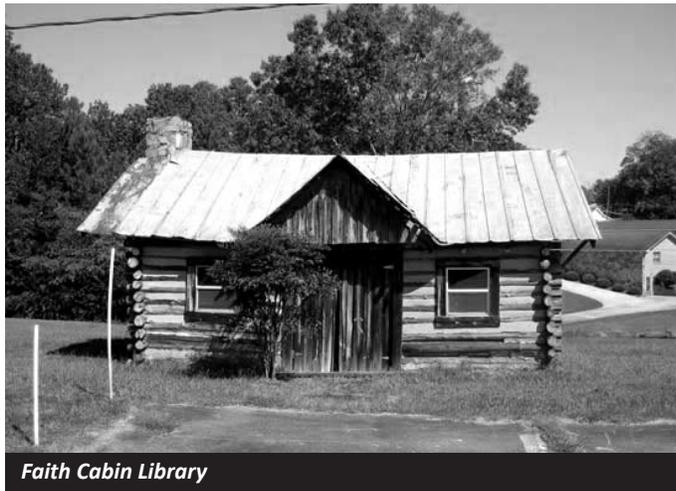
Jacob Bedenbaugh House

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 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

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.

www.nationalregister.sc.gov/oconee/S10817737020/index.htm

SI: 2-1.1, 3-4.6, 3-5.1, 3-5.2, 3-5.5, 5-1.1, 5-1.2, 5-1.4, 5-3.2 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC 3.3, USHC 3.5, USHC 6.2



Faith Cabin Library

Oconee County Training School 
South 2nd Street

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-4.1, 2-4.2, 3-5.1, 5-1.2, 8-7.2, USHC-8.1
 STA: TA-MAJC-2

Seneca Institute 

South 3rd Street and Poplar Street

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: K-4.1, 2-4.2, 3-4.1, 3-4.6, 3-5.1, 3-5.5, 5-1.3, 5-4.1, 8-5.4, 8-5.5, 8-5.6, USHC-3.3, USHC-3.4

Westminster Vicinity
Retreat Rosenwald School 
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. www.nationalregister.sc.gov/oconee/S10817737018/index.htm

SI: K-1.1, K-2.2, 1-1.4, 1-1.6, 2-2.4, 3-5.5, 5-1.4, 8-1.4, USHC-8.1

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

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-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4, USHC-8.1

STA: TA-MAJC-10

Elloree

Shiloh A.M.E. Church HM CRM

2902 Cleveland Street

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: K-3.3, 1-3.1, 3-5.5, 5-5.3, 8-7.2, USHC-9.5

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

Neeses Vicinity **Rocky Swamp Rosenwald School HM** MAJC

Norway Road (S.C. Sec. Road 38-36),
East of Levi Pond Road

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: K-1.1, K-2.2, 1-1.4, 1-1.6, 2-1.1, 3-4.6, 3-5.1, 3-5.2, 3-5.5, 5-1.1, 5-1.2, 5-1.4, 5-3.2, 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC 3.3, USHC 3.5, USHC 6.2
 ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

Norway Bushy Pond Baptist Church

1396 Wire Road HM 

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: 3-4.6, 3-5.1, 3-5.2, 5-1.1, 5-1.2, 5-1.4, 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC 3.3, USHC 3.5

Orangeburg All Star Bowling Lanes NR

559 East Russell Street
 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, Claflin College, and even a Little League team in town to play at the Little League World Series. In early 1968, protests were staged in the bowling alley and in the parking lot. During the first week of February, blacks were arrested for trespassing and vandalism, and police physically restrained and beat back a crowd of African American students, who retreated. These events led directly to a confrontation on the campus of South Carolina State University known as the "Orangeburg Massacre," in which three young men were killed.

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

SI: 1-1.4, 1-1.6, 2-2.4, 3-5.5, 8-7.2, USHC-9.5
 ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1
 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
 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

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



Dukes Gymnasium

for public schools throughout the state. Historic buildings on the Claflin campus reflect the development of the school in the last years of the nineteenth century and the first two decades of the twentieth century. These include Lee Library (1898), Tingley Memorial Hall (1908), Trustee Hall (c. 1910), Wilson Hall (1913), and the Dining Hall (1913). Most of the buildings were constructed with funds donated by northern philanthropists. Lee Library and Tingley Memorial Hall were designed by William Wilson Cooke, superintendent of vocational training at Claflin and a pioneer African American architect in South Carolina and the nation.

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

SI: 1-1.4, 1-1.6, 2-2.4, 3-4.6, 5-1.2, 8-5.3, USHC-4.5

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

Claflin College HM

At the entrance to the Claflin College campus

Front Claflin College, founded in 1869 as Claflin University, is the oldest

historically black college in S.C. and was established to “advance the cause of education, and maintain a first-class institution . . . open to all without distinction of race or color.” It was named for two generations of the Claflin family of Mass., Lee Claflin (1791-1871), a prominent Methodist layman, and his son Gov. William Claflin (1818-1903), who supported and helped fund the new institution.

Back The S.C. Agricultural and Mechanical Institute opened at Claflin in 1872 and was the predecessor of S.C. State University, founded in 1896. Claflin, associated with and supported by the Methodist Church, featured in its early years industrial, manual, and agricultural training; primary and secondary education; and college-prep and college courses, including architecture, law, teacher education, and theology. It was renamed Claflin College in 1979.

Erected by Claflin College, 1998

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.

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

SI: 8-7.2, USHC-4.5

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.

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

SI: 2-1.4, 3-5.2, 5-1.4, 5-3.2, 5-4.1, 8-5.4, USHC-4.5

Fisher’s Rexall Drugs NR CRM

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

SI: 3-5.2, 3-5.5, 8-7.2

STA: TA-CRM-4

Major John Hammond Fordham House NR CWR

415 Boulevard
This house was built in 1903 for Major John Hammond Fordham, a lawyer and prominent African American citizen of Orangeburg. Fordham, a native of Charleston, moved to Orangeburg in 1874 after he was admitted to the Bar. In addition to practicing law, Fordham served in several appointive governmental positions, including coroner of Orangeburg (1874-1876), postal clerk in the railway mail service

(1877-1887), and deputy collector of internal revenue (1889-1893 and 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.
www.nationalregister.sc.gov/orangeburg/S10817738018/index.htm

SI: 1-2.2, 1-3.2, 3-4.6, 5-1.4, 5-1.5, USHC-4.5

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: 5-4.1

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: 1-3.2, 1-3.3, 2-2.1, 3-5.5, 5-5.3, 8-7.2, USHC-9.5
 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.

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

SI: 2-1.3, 5-4.1, USHC-4.5

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.

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

SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1, 1-1.4, 1-1.6, 2-2.4, 2-1.3, 5-4.1, USHC-4.5

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.

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

SI: 1-3.1, 1-4.3, 3-4.6, 8-5.3
STA: TA-MTP-4, TA-MTP-6

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: 3-5.5, 8-7.2, USHC-9.5
STA: TA-MTP-5; TA-CRM-9
SLP: LP-CRM-2, LP-CRM-4

South Carolina State College Historic District **NR** **MAJCS** **CRM** **300 College Street**

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.

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

SI: 2-1.3, 2-2.3, 3-4.6, 3-5.1, 3-5.5, 5-3.2, 5-5.3, 8-5.4, 8-7.2, USHC-4.5, USHC-7.3, USHC-7.5, USHC-8.3, USHC-9.1, USHC-9.5
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: 1-1.4, 1-1.6, 2-2.4, 5-4.1, 5-5.3, 8-7.2, USHC-8.1
 ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

Tingley Memorial Hall,
Claflin College NR MAJC
 College Avenue

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.

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

SI: 1-1.4, 1-1.6, 2-1.3, 2-2.4, 5-1.2, USHC-5.7
 ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

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.

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

SI: 8-5.2, 8-5.8, USHC-5.6

Trinity Methodist
Episcopal Church NR MAJC CRM

185 Boulevard, N.E.

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

buildings under the supervision of Miller F. Whittaker, director of the mechanical arts department at South Carolina State. This is the fourth building associated with the Trinity Methodist Episcopal Church congregation, which was organized in 1966 by Methodist ministers from the North. Although a groundbreaking ceremony was held for the present sanctuary in 1928, construction proceeded slowly as the church found itself in the Depression. The first services in the completed building were held in August 1944. Trinity Methodist Episcopal Church played a central role during the Civil Rights Movement of the 1950s and 1960s as the site of numerous organizational and strategic meetings.

www.nationalregister.sc.gov/orangeburg/S10817738030/index.htm

SI: 2-1.3, 3-5.5, 5-4.1, 5-5.3, 8-6.2, 8-7.2, USHC-7.2, USHC-9.5

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

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.

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

SI: 2-1.3, 3-4.6, 5-4.1, 8-6.2, USHC-7.2
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 
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.

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

SI: 5-4.1, 8-5.3, 8-5.4, 8-7.2
SLP: LP-MAJC-3

PICKENS COUNTY

Clemson

Integration with Dignity,

1963 HM 

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: K-2.3, 1-2.2, 1-4.3, 2-1.3, 3-5.5, 5-5.3, 8-7.2, USHC-9.5

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.

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

SI: K-4.4, 1-4.3, 3-5.1, 5-3.2, 5-4.1
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

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.

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

SI: 3-4.7, 3-5.1, 3-5.2, 5-1.4, 5-3.2, 8-5.3, 8-5.4, 8-5.8

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

STA: TA-CWR-5

Alston House NR MAJC

1811 Gervais Street

Built around 1875, this one-story Greek Revival cottage was used as a residence and business in the late nineteenth century by Carolina Alston, an African American businesswoman. Alston acquired the property in 1888, but might have leased it earlier. She operated a dry goods business, which was evidently very successful. H.E. Lindsay, in his essay, "Negro Business Men of Columbia, South Carolina," included in the *Negro in Business*, edited by W.E.B. DuBois in 1899, reported that Alston had been in the dry goods business for twenty years and was renowned for the quality of her establishment. She served both black and white customers. Alston sold the property in 1906.

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

SI: 3-4.7, 3-5.1, 5-1.4, 5-5.3, USHC-4.4, USHC-4.5, USHC-5.6

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

SLP: LP-MTP-1

Benedict College Historic District ▼ NR



1600 Harden Street

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; Antidel Chapel, built in 1932, and Starks Center, built in 1937 as a joint library for Benedict College and adjoining Allen University.

www.nationalregister.sc.gov/richland/S10817740096/index.htm

SI: 3-4.7, 3-5.1, 3-5.2, 5-1.4, 5-3.2, 8-5.3, 8-5.4, 8-5.8, USHC-4.4

STA: TA-CWR-5; 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

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.

www.nationalregister.sc.gov/richland/S10817740065/index.htm

SI: 2-3.1, 3-4.6, 5-4.1, 5-5.3, 8-6.2, 8-7.2, USHC-4.5

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

Bible Way Church of Atlas

Road HM



2440 Atlas Road

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: 3-4.6, 3-5.1, 5-1.1, 5-1.2, 5-1.4, 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC-3.3, USHC-3.5

Big Apple/House of Peace Synagogue NR 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.

www.nationalregister.sc.gov/richland/S10817740058/index.htm

SI: 1-1.4, 1-1.6, 2-2.4, 3-5.2, 5-4.1,

USHC-7.2
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1
STA: TA-MAJC-1, TA-ARTS-14, TA-ARTS-15

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-Simmons 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

SI: 3-4.6, 5-4.1, 8-5.3, USHC-4.4

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-twentieth century. Built c. 1941, it is the only theatre built exclusively for African Americans still standing in Columbia. During the days of Jim Crow segregation, the theatre provided entertainment to African Americans, including movies, weekly talent shows, and special shows on Saturday mornings for children.

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

SI: 1-1.4, 1-1.6, 2-2.4, 3-5.1, 5-4.1, USHC-7.2
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1
STA: TA-MAJC-1, TA-ARTS-14, TA-ARTS-15

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.

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

SI: 1-4.1, 1-4.2, 2-1.4, 2-4.3, 5-4.1, 8-5.4, 8-5.5, 8-5.6 USHC-6.1

Columbia Township Auditorium NR

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.

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

SI: 2-4.1, 2-4.2, 3-5.1, 3-5.5, 5-6.5, 8-7.2, USHC-6.1, USHC-8.1
STA: TA-MAJC-1, TA-ARTS-14, TA-ARTS-15

Harriet M. Cornwell Tourist House NR

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 publications titled *The Negro Travelers' Green Book*

and the *International Travelers' Green Book*.

www.nationalregister.sc.gov/richland/S10817740141/index.htm

SI: 2-4.3, 3-5.1, 3-5.2, 3-5.5, 3-5.6, 5-4.1, 5-6.5, 8-7.1, 8-7.2, USHC-7.6, USHC-8.1
SLP: LP-MAJC-4

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

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. www.nationalregister.sc.gov/richland/S10817740148/index.htm

SI: K-4.1, 3-5.1, 3-5.5, 5-1.3, 5-5.3, 8-7.2, USHC-8.2

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

SI: K-4.1, 3-5.1, 3-5.5, 5-1.3, 5-5.3, 8-7.2, USHC-8.2
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: 2-4.3, 3-4.6, 3-5.1, 3-5.5, 5-1.3, 5-1.4, 5-3.2, 8-5.2, 8-5.4, 8-5.5, 8-5.6, USHC-3.3, USHC-3.4

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

SI: 1-4.1, 1-4.2, 3-4.6, 3-5.1, 3-5.5, 5-4.1, 8-5.4, 8-5.5, 8-5.6
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.

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

SI: 2-1.4, 2-4.1, 3-5.1, 3-5.5, 5-1.3, 5-1.4, 5-3.2, 8-5.4, 8-5.5, 8-7.2

Heidt-Russell House HM MAJC

1240 Heidt Street
Front This house, with Greek Revival and Italianate architectural influences, was built about 1879 by William J. Heidt, builder and contractor who managed Heidlinger's Steam Bakery. The Heidts lived here until 1912. Mary E. Russell, whose husband Nathaniel was a postman for the U.S. Post Office, bought the house in 1919.

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: 1-1.4, 1-1.6, 1-4.1, 1-4.2, 2-2.4, 5-4.1
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

James M. Hinton House HM CRM

1222 Heidt Street
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: 1-1.4, 1-1.6, 2-2.4, 3-5.5, 5-1.3, 5-1.4, 5-3.2, 8-7.2
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

Howard School Site HM MAJC

Laurel Street, just west of its intersection with Huger Street
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: 2-1.4, 2-4.3, 3-5.1, 3-5.5, 5-1.3, 5-1.4, 5-3.2, 8-5.2, 8-5.4, 8-5.5, 8-5.6, USHC-3.3, USHC-3.4

Kress Building NR CRM

1580 Main Street
This building, constructed around 1935, housed a Kress "five and dime" store with a lunch counter that served whites only. It was one of eight places in Columbia that saw student protests and sit-ins during the Civil Rights Movement of the 1960s. www.columbia63.com. www.nationalregister.sc.gov/richland/S10817740044/index.htm.
SI: 3-5.1, 3-5.5, 5-5.3, 8-7.2, USHC-8.1
STA: TA-CRM-4



Lennie Glover, Downtown Columbia 1961/Kress Building

Ladson Presbyterian Church NR ANTE CWR

1720 Sumter Street
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 for its African American members on Sumter Street next to the site of the lecture room. In 1874 the Ladson members severed ties with First Presbyterian Church, which was affiliated with the southern Presbyterian denomination, and joined the northern Presbyterian denomination. In 1876 the first African American minister of Ladson, Rev. Mack G. Johnson, D.D., was hired. Johnson, a former slave, was educated at Howard University and served Ladson until his death in 1921. After a fire destroyed the Ladson Memorial Chapel on October 31, 1895, the congregation began raising funds to build the building that stands today. www.nationalregister.sc.gov/richland/S10817740126/index.htm

SI: 1-4.1, 2-4.3, 3-4.5, 3-4.6, 3-5.1, 3-5.5, 8-4.6, 8-5.4, USHC-3.3, USHC-3.4

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: 2-4.3, 3-5.1, 3-5.5, 5-1.3, 5-3.2, 8-7.1, 8-7.2, USHC-3.5, USHC-4.6, USHC-8.1

Mann-Simons Cottage NR ANTE
1403 Richland Street

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 into slavery, but 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. For more information, see www.historiccolumbia.org/history/mann_simons.html. (The current home is believed to have been constructed after the death of Celia Mann.

www.nationalregister.sc.gov/richland/S10817740026/index.htm

SI: 1-1.4, 1-1.6, 1-4.1, 2-2.4, 8-1.4
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1
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 

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: 5-5.3, 8-7.2, USHC-8.1

North Carolina Mutual Building NR

1001 Washington Street

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



North Carolina Mutual Building

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.

www.nationalregister.sc.gov/richland/S10817740103/index.htm

SI: 2-1.4, 2-4.3, 3-5.1, 3-5.5, 5-4.1, 8-7.2
STA: TA-MTP-7

Matthew J. Perry House HM

2216 Washington Street 

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: 1-3.3, 1-4.1, 2-4.3, 3-5.5, 5-1.3, 5-1.4, 5-3.2, 5-5.3, 8-7.2

Pine Grove Rosenwald School

HM 

937 Piney Woods Road

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: K-1.1, K-2.2, 1-1.4, 1-1.6, 2-1.4, 2-2.4, 3-4.6, 3-5.5, 5-1.4, 8-1.4, USHC-8.1
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

Randolph Cemetery **Adjacent to Elmwood Cemetery near I-126**

Randolph Cemetery was established by a group of African American civic leaders in 1872 and expanded in 1899. They named the cemetery for Benjamin Franklin Randolph, an African American who was assassinated by white men while campaigning for the Republican party in Abbeville County in 1868. Born in 1837, Randolph grew up in Ohio and attended Oberlin College. He became a Methodist minister, and during the Civil War he came to South Carolina as chaplain of the Twenty-Sixth U.S. Colored Troops, which were stationed on Hilton Head Island and in the Beaufort area. After the war Randolph settled in Charleston and founded one newspaper and became editor of another. He later moved to Orangeburg and became involved in politics, representing Orangeburg District as a delegate to the Constitutional Convention of 1868 and in the South Carolina Senate. It is not clear whether Randolph was buried on the property since the cemetery was established after his death, but a monument to his memory is located at the entrance. The cemetery also includes the graves of eight other African American members of the South Carolina General Assembly and numerous other leaders of Columbia's African American community in the late nineteenth and early twentieth centuries.

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

SI: 1-4.1, 2-4.3, 3-4.6, 3-5.1, 3-5.5, 5-1.1, 5-1.2, 5-1.3, 5-1.4, 5-3.2, 8-5.4, 8-5.5, USHC-3.3, USHC-3.4
STA: TA-CWR-4, TA-MTP-4, TA-MTP-5, TA-MTP-6

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**

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: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4, USHC-3.3, USHC-3.4

Sidney Park C.M.E. Church NR **1114 Blanding Street**

Sidney Park Christian Methodist Episcopal Church was established in 1886 when 600 members broke away from Bethel A.M.E. Church and affiliated with the then Colored Methodist 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.

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

SI: 2-1.4, 3-4.6

Modjeska Monteith Simkins House NR MAJC CRM
2025 Marion Street

This house, built c. 1900, became the home of Modjeska Monteith Simkins (1899-1992) in 1932. Simkins



Modjeska Monteith Simkins

was a leader in health reform for African Americans and an ardent supporter of equal rights. She was Director of Negro Work for the South Carolina Tuberculosis Association for eleven years in the 1930s and early 1940s. In this position, she traveled across the state supervising clinics and educating people about good health practices. Simkins was also an activist in the fight for civil rights for African Americans in Columbia and South Carolina. Beginning in the early 1930s she helped lobby for a federal anti-lynching bill, protested police brutality in Columbia, and became a leader in the National Association for the Advancement of Colored People (NAACP). Simkins helped organize a state branch in South Carolina, served as state secretary, and worked on civil rights litigation. For example, she was actively involved in the *Briggs v. Elliott* case in South Carolina, the first in a series of court cases culminating in the landmark U.S. Supreme Court decision, *Brown v. Board of Education of Topeka* that ruled separate schools for African American children were inherently unequal. Simkins' home was used not only as her residence but also

as lodging for other civil rights leaders, offices, and meeting rooms. Thurgood Marshall frequently stayed there as he was developing the groundwork for the *Briggs v. Elliott* case. For more information about Modjeska Simkins, see www.usca.edu/aasc/simkins.htm or <http://www.scpronet.com/modjeskaschool/booklet>.
www.nationalregister.sc.gov/richland/S10817740102/index.htm

- SI: K-3.3, 1-1.4, 1-1.6, 1-3.3, 1-4.1, 2-2.4, 2-4.3, 3-5.1, 3-5.5, 5-5.3, 8-7.2, USHC-8.1
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1
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.
www.nationalregister.sc.gov/richland/S10817740006/index.htm

- SI: 1-3.3, 2-4.3, 3-4.6, 3-5.1, 3-5.5, 5-1.1, 5-1.2, 5-1.3, 5-1.4, 5-3.2, 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-5.5, 8-5.6, USHC-3.3, USHC-3.4
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*,



South Carolina Statehouse

later included in the landmark *Brown v. Board of Education* case (1954).
Sponsored by the City of Columbia, 2014

SI: 1-1.4, 1-1.6, 2-2.4
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

Visanska-Starks House HM 
2214 Hampton Street

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: 1-4.1, 1-4.2, 2-2.1

Waverly Five And Dime HM 
2317 Gervais Street

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: 2-4.3, 3-5.1, 3-5.5, 5-1.2, 5-1.3, 5-1.4, 5-3.2, 8-7.1, 8-7.3, 8-7.4

Waverly Historic District NR 
Roughly bounded by Harden, Gervais, Heidt, Hampton, and Taylor Streets

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-mixed 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.

www.nationalregister.sc.gov/richland/S10817740098/index.htm

SI: 1-1.1, 1-1.4, 2-1.4, 2-2.4, 2-4.2, 5-4.1, USHC-6.1
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1
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: 1-1.4, 1-1.6, 2-2.4, 8-5.2
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3,
ELAI 5-5.1, ELAR 12-12.1,
ELAW 6-6.1, ELAC 1-1.1

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

SI: 1-4.1, 2-4.3, 3-5.1, 3-5.5, 8-7.4
STA: TA-MTP-7

Zion Baptist Church HM CWR
801 Washington Street

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: 3-4.6, 3-5.1, 5-1.1, 5-1.2, 5-1.4, 8-5.1,
8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2,
USHC-3.3, USHC-3.5

Zion Chapel Baptist Church
No. 1 HM CWR

130 Walter Hills Road

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

SI: 3-4.6, 3-5.1, 3-5.2, 5-1.1, 5-1.2, 5-1.4, 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC 3.3, USHC 3.5

Eastover Vicinity

Goodwill Plantation NR ANTE North side of US Highway 378 near the Wateree River

Goodwill was developed as a plantation beginning in the late eighteenth century. Most of the plantation that became known as Goodwill was consolidated by Daniel Huger by c. 1795. Several resources on the 3,285.71 acres that are listed in the National Register are associated with African Americans who provided the work force for the plantation. A mill pond and extensive canal irrigation system constructed by slaves were known to have existed by 1827, making this one of the first attempts in the state to reclaim low-lying land for agricultural purposes. The canal system was expanded under Huger and later owners. With the elaborate irrigation system the plantation



Slave Cabin/Goodwill Plantation

was quite profitable, producing subsistence crops and cotton as its largest cash crop. In 1858 Edward Barnwell Heyward purchased Goodwill Plantation. During the Civil War slaves from the family's lowcountry plantations were sent to Goodwill. It is estimated that as many as 976 slaves resided at Goodwill during the war. Two slave cabins, which were probably built c. 1858, also remain

on Goodwill Plantation. After the Civil War, Goodwill was managed by a succession of owners. African American tenant farmers produced cotton, grain, and subsistence crops on the property. One tenant house, constructed c. 1910, is still standing. www.nationalregister.sc.gov/richland/S10817740085/index.htm

SI: 3-4.1, 3-4.2, 3-4.5, 8-4.1, USHC-2.3
STA: TA-ANTE-2, TA-MTP-1
SLP: LP-MTP-2



Siloam School

Siloam School NR MAJC 1331 Congaree Road

Built c. 1936 with Works Progress Administration (W.P.A.) funds, Siloam School served rural African American students until it closed in 1956. The current building replaced an earlier school building constructed in the 1920s.

www.nationalregister.sc.gov/richland/S10817740108/index.htm

SI: 2-1.4, 3-5.1, 3-5.5, 5-4.1
STA: TA-MAJC-2

St. Phillip A.M.E. Church HM ANTE At the church, 4351 McCords Ferry Road

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

SI: 1-4.1, 2-4.3
STA: TA-MTP-8

St. Phillip School NR MAJC 4350 McCords Ferry Road

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.

www.nationalregister.sc.gov/richland/S10817740109/index.htm

SI: K-4.1, 2-1.4, 3-5.1, 5-1.3, 5-3.2



St. Phillip School

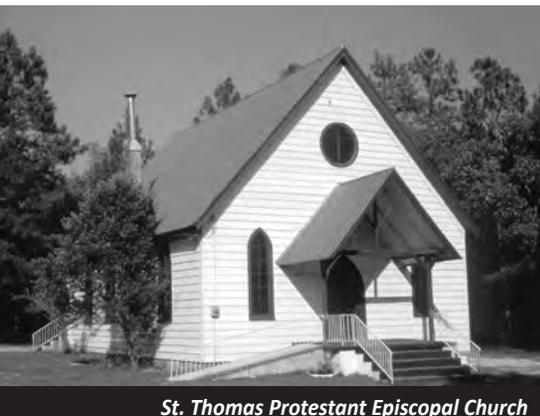
St. Thomas Protestant Episcopal Church NR 
Near junction of US Highway 601 and SC Highway 263

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.

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

SI: 8-5.1, 8-5.3

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1



St. Thomas Protestant Episcopal Church

Gadsden Vicinity Magnolia, slave house NR 

This slave house is believed to have been built about the same time as the main house at Magnolia, an imposing Greek Revival mansion constructed c. 1855 for Frances Tucker Hopkins. She was the wealthy widow of David Thomas Hopkins, a prominent Richland County planter. Located about 150 feet from the mansion, the



Slave House at Magnolia Plantation

slave house was the home of house servants. It was later used as a tenant house. The hipped roof wood frame house has a central chimney and shutters covering the windows.

www.nationalregister.sc.gov/richland/S10817740078/index.htm

SI: 1-1.4, 1-1.6, 2-2.4, 3-4.1

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

STA: TA-MTP-1

SLP: LP-MTP-2

Hopkins Vicinity

Harriet Barber House NR 

Off of County Road 37
After the Civil War, the South Carolina Land Commission was established to assist freedmen in the purchase of land. In 1872, Samuel Barber, a former slave, purchased this land from the commission. His wife, Harriet, also a former slave, received title in 1879. The family farmed twenty-four acres of land, which was inherited by Samuel and Harriet's son, John, after their death. John, a schoolteacher and Baptist preacher, and his wife, Mamie Holly, raised eleven children here. The house has remained in the Barber family for over one hundred years.

To learn more visit
www.harrietbarberhouse.org
www.nationalregister.sc.gov/richland/S10817740093/index.htm

SI: K-1.1, K-2.2, 1-1.4, 1-1.6, 2-2.4, 3-5.5, 5-1.4, 8-1.4, USHC-3.3, USHC-3.4
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

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



Harriet Barber House

churches. This house was listed in the National Register of Historic Places in 1986.

Erected by South East Rural Community Outreach, 2010

Irmo

St. Paul Church HM 835 Kennerly Road

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

SI: 3-4.6, 5-1.2, 5-1.3, 5-1.4

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

SALUDA COUNTY

Ridge Spring

Ridge Hill High School NR 206 Ridge Hill Drive

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 and at the time of nomination is still in use for Ridge Spring’s vibrant black community. Listed in the National Register June 9, 2010.

www.nationalregister.sc.gov/saluda/S10817741011/index.htm

SI: K-1.1, K-2.2, 3-5.5, 5-1.4, 8-1.4, USHC-8.1

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

Saluda Vicinity

Faith Cabin Library Site HM Intersection of US Highway 378 and County Road 65

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: 1-1.4, 1-1.6, 2-2.4, 3-5.1, 3-5.5, 5-1.3, 5-1.4, 5-3.2, 8-7.2

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

STA: TA-MAJC-3

SPARTANBURG COUNTY

Pacolet Vicinity

Marysville School NR Sunny Acres Road

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.

www.nationalregister.sc.gov/spartanburg/S10817742058/index.htm

SI: K-4.1, 2-1.4, 2-4.2, 3-5.1, 3-5.5, 5-1.3, 5-1.4, 5-3.2

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

STA: TA-MAJC-2

SLP: LP-CRM-1

Spartanburg

15th N.Y. Infantry HM MAJC
 Corner of W.O. Ezell Highway and
 Westgate Mall Drive

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: 2-4.3, 3-5.1, 3-5.5, 5-1.3, 5-1.4, 5-3.2, 8-7.2

Old City Cemetery HM MAJC
 Cemetery Street

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: 1-4.1, 2-4.3, 3-5.1, 3-5.5, 5-1.3, 5-1.4, 5-3.2, 8-7.2
 STA: TA-MAJC-7, TA-MTP-4, TA-MTP-6

SUMTER COUNTY

Mayesville

Birthplace of Mary McLeod

Bethune HM MAJC

US Highway 76

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

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: 1-1.4, 1-1.6, 1-3.3, 1-4.1, 2-2.4, 2-4.3, 5-1.3, 5-1.4, 5-3.2, 5-5.3, 8-7.2, USHC-7.6
 ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1
 STA: TA-MAJC-4, TA-MAJC-7
 SLP: LP-MAJC-1

Mayesville Vicinity

Goodwill Parochial School NR MAJC

295 North Brick Church Road

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, in the midst of the Depression, the Board of National Missions of the Presbyterian Church in the U.S.A. decided to discontinue its financial support of the day schools it had long supported in the South. The school did not close, however, but continued to educate local children until it was consolidated in 1960 with Eastern School, a public school in Sumter County School District 2.

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

SI: 3-4.6, 3-5.1, 3-5.5, 8-5.4, 8-5.5, 8-5.6
 STA: TA-MAJC-2

Stateburg

Ellison House NR ANTE

SC Highway 261

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: 1-4.1, 3-4.1, 3-4.2, 8-1.4, 8-4.1, 8-4.6
STA: TA-ANTE-3



Ellison House

Sumter

Kendall Institute HM CWR

Watkins Street

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: 1-1.4, 1-1.6, 2-2.4, 3-4.6, 3-5.3
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

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

SI: 8-5.4, 8-5.5, 8-5.6

St. Paul African Methodist Episcopal Church HM MAJC

835 Plowden Mill Road, off SC Highway 58

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

SI: 2-4.2

UNION COUNTY

Union

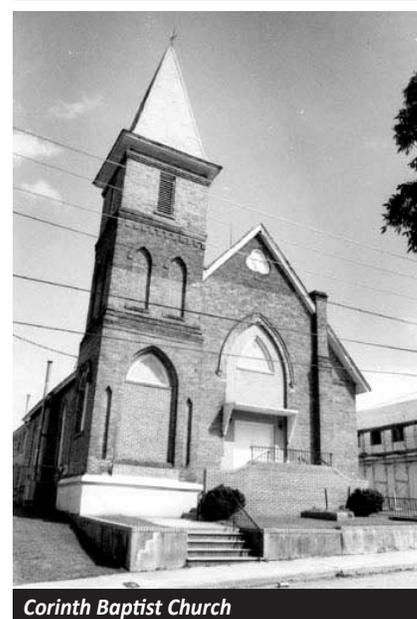
Corinth Baptist Church NR MAJC

302 North Herndon Street

The first black congregation in Union was organized in 1883 and held services in the Old Union Methodist Church. The congregation purchased this lot in 1894 and constructed this building.

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

SI: 1-1.4, 1-1.6, 2-2.4, 3-4.6
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1



Corinth Baptist Church

Sims High School HM MAJC

Union Boulevard

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-4.1, 2-1.4, 3-5.1, 3-5.5, 5-1.3, 5-1.4, 5-3.2, 5-5.3, 8-7.2, USHC-8.2



Union Community Hospital

Sims High School HM MAJC
200 Sims Drive

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.

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

SI: 2-1.4, 2-4.3, 3-5.1, 3-5.5, 5-1.3, 5-1.4, 5-3.2, 8-5.4, 8-5.6, 8-7.2
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

Bloomington Vicinity

Mt. Zion A.M.E. Church HM CWR SC Highway 527

Front This church was founded in 1867 on land donated by Moses and Matilda Watson. It was the first African American church in the Bloomington 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

SI: 1-4.1, 1-4.3, 3-4.6, 3-5.1, 3-5.5
STA: TA-MTP-8

Greeleyville

McCullum-Murray House NR C.E. Murray Boulevard MAJC CRM

The McCullum-Murray House was constructed ca. 1906 for Edward J. (d. 1942) and Margaret McCollum (d. 1949), an African American couple who moved to Greeleyville around the turn of the twentieth century. Edward McCollum was a machinist for the Mallard Lumber Company. The house features elements of folk Victorian and Classical Revival architecture. According to oral tradition, it was built by local black carpenter, George Whack, and McCollum himself crafted much of the interior woodwork.

When Charles E. Murray (1910-1999) lost his father at the age of twelve, he went to live with the McCollums as their foster son. After graduating from the Colored Normal, Industrial, Agricultural, and Mechanical College (now known as South Carolina State University) at the age of nineteen, Murray began a long career at Tomlinson High School in Kingstree as



McCullum-Murray House

an English and drama teacher. After the deaths of the McCollums, Murray lived in the McCollum-Murray House until his own death. While teaching, Murray earned a master's degree in education from South Carolina State College in 1959. In 1960 he became principal of Williamsburg County Training School, where he remained for twenty-three years. Murray was a role model for hundreds of students and an outstanding citizen of the community. He received numerous awards for his contributions. In 1972, Williamsburg County Training School was renamed C.E. Murray Elementary and High School in his honor, and in 1979, Murray was awarded an honorary Doctor of Humanities from Claflin University.

www.nationalregister.sc.gov/williamsburg/S10817745011/index.htm

SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1, 1-1.4, 1-1.6, 1-4.1, 2-2.4, 2-4.3, 3-5.1, 3-5.5

McCullum-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 intendand 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: 1-4.1, 2-4.3, 3-4.6, 3-5.1, 3-5.5, 4-6.4, 5-1.1, 5-1.2, 5-1.3, 5-3.2, 8-5.4, 8-5.5, USHC-3.3, USHC-3.4
SLP: LP-CWR-1



Catawba Rosenwald School

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: 1-1.4, 1-1.6, 2-2.4, 3-4.6, 3-5.1, 5-1.1, 5-1.2, 5-1.4, 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC-3.3, USHC-3.5
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

Newport Vicinity

William Hill (1741-1816) HM

About 4 miles north of Newport on SC Highway 274 

Front William Hill, who served in the American Revolution and was present at many battles, built an ironworks near here on Allison Creek about 1776. Hill and his partner, Isaac Hayne, manufactured swivel guns, kitchen utensils, cannon, ammunition, and various farm tools. His ironworks was burned by British Capt. Christian Huck in June 1780.

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 forgers,

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

SI: 2-1.4, 2-4.2, 3-3.4, 4-2.3, 4-3.4, 8-1.4, USHC-1.3
STA: TA-COLR-2

Rock Hill

Afro-American Insurance Company Building NR

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 

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.

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

SI: 2-1.4, 3-5.1, 3-5.2, 3-5.5, 5-1.2, 5-1.3, 5-1.4, 5-3.2, 5-4.1, 8-5.4, 8-5.5, 8-5.6, 8-6.2, USHC-4.5, USHC-4.6
STA: 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 MAJC

1029 Crawford Road

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-4.1, 2-4.3, 3-5.1, 3-5.5, 8-5.4, 8-5.5, 8-5.6
STA: TA-CWR-6

Emmett Scott School HM MAJC

**At the Emmett Scott Center,
801 Crawford Road**

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-4.1, 2-1.4, 3-5.1, 3-5.5, 5-1.3, 5-1.4, 5-3.2
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

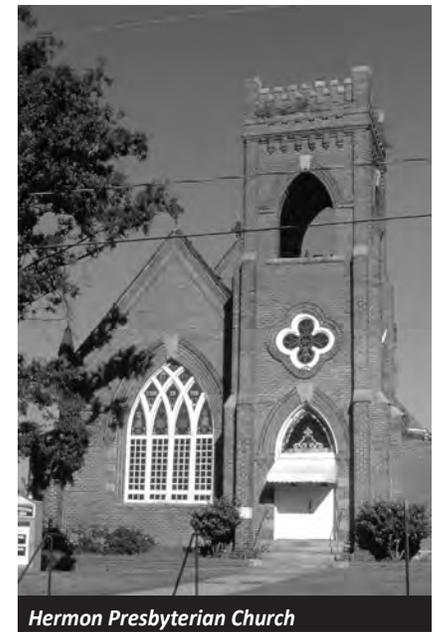
SI: 3-4.6, 3-5.1, 5-1.1, 5-1.2, 5-1.4, 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC-3.3, USHC-3.5
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1,

ELAW 6-6.1, ELAC 1-1.1
STA: TA-CRM-10
SLP: 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.

www.nationalregister.sc.gov/york/S10817746029/index.htm

SI: 2-4.1, 3-5.1, 3-5.5, 8-7.2
ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1
STA: TA-MTP-2

McCrorry's Civil Rights

Sit-Ins HM 

137 E. Main Street

Front This building, built in 1901, was occupied by McCrorry'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 McCrorry'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 McCrorry'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: 1-1.4, 1-1.6, 2-2.4, 3-5.1, 3-5.5, 5-1.2, 5-1.3, 5-1.4, 5-3.2, 8-7.2, USHC-7.6, USHC-8.1

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

STA: TA-CRM-4
SLP: LP-CRM-1

Mount Prospect Baptist

Church HM 

339 West Black Street

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

SI: 3-4.6, 3-5.1, 5-1.1, 5-1.2, 5-1.4, 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC-3.3, USHC-3.5

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

New Mount Olivet A.M.E.

Zion Church HM 

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

SI: 3-4.6, 3-5.1, 5-1.1, 5-1.2, 5-1.4, 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC-3.3, USHC-3.5

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

York

Allison Creek Presbyterian

Church HM 

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

SI: 3-4.6, 3-5.1, 5-1.1, 5-1.2, 5-1.4, 8-5.1, 8-5.2, 8-5.3, 8-5.4, 8-6.5, 8-7.2, USHC-3.3, USHC-3.5

ELA SI: ELAI 1-1.1, ELAI 3-3.2, ELAI 4-4.3, ELAI 5-5.1, ELAR 12-12.1, ELAW 6-6.1, ELAC 1-1.1

ACADEMIC STANDARDS INTRODUCTION

South Carolina Academic Standards for Social Studies (SI)

In accordance with the South Carolina Educational Accountability Act of 1998, the purpose of academic standards is to provide the basis for the development of local curricula and statewide assessment. Consensually developed academic standards describe for each grade and high school core area the specific areas of student learning that are considered the most important for proficiency in the discipline at the particular level.

Definitions of Key Terms

- Academic standards. Statements of the most important, consensually determined expectations for student learning in a particular discipline. In South Carolina, standards are provided for each grade from kindergarten through grade 8, high school required courses, and selected electives.
- Indicators. Specific statements of the content (knowledge and skills) and cognitive processes that the student must demonstrate in order for him or her to meet the particular grade-level or high school core-area academic standard. Indicators provide essential guidance for ongoing assessment.

Excerpted from the 2011 South Carolina Social Studies Academic Standards guide, South Carolina Department of Education.

South Carolina College-and-Career-Ready Standards for English Language Arts 2015 (ELA SI)

These standards are the result of a process designed to identify, evaluate, synthesize, and create the most high-quality, rigorous academic criteria for South Carolina students. They are designed to ensure that South Carolina students are prepared to enter and succeed in economically viable career opportunities or postsecondary education and ensuing careers.

The Inquiry-Based Literacy Standards support teachers in structuring a classroom environment in which students can routinely and systematically engage in the process of inquiry. Students individually and collaboratively engage and interact with content to become curious, self-regulated, reflective learners. The Inquiry-Based Literacy Standards should be infused within and across all content areas and disciplines and are the responsibility of the entire school community. These standards work in concert with Disciplinary Literacy and should be viewed as a system or structure which supports student learning rather than being perceived as steps which lead to the development of a one-time research paper or project.

Reading, writing, communicating, thinking critically, and performing in meaningful, relevant ways within and across disciplines are essential practices for accessing and deeply understanding content. Immersion in the language and thinking processes of each discipline guide students to develop and cultivate a deeper understanding of particular disciplines.

College- and career-ready students must be able to expertly navigate curriculum, paying close attention to practices unique to a particular discipline. Disciplinary Literacy works in concert with Inquiry-Based Literacy Standards to prepare students for the demands of the 21st century. These practices also offer opportunities for students to demonstrate their understanding of the content in traditional and non-traditional ways.

ELA Standards Indicator Key

- I = Inquiry - Based Literacy
- RL = Reading – Literary Text
- RI = Reading – Informational Text
- W = Writing
- C = Communication

Excerpted from the 2015 South Carolina College- and-Career-Ready Standards for English Language Arts guide, South Carolina Department of Education.

Teaching Activities are listed on pages 109-124.

ACADEMIC STANDARDS INTRODUCTION

South Carolina Academic Standards for the Visual and Performing Arts

The *2010 South Carolina Academic Standards for the Visual and Performing Arts* are presented as a series of seven documents that individually address the arts areas of dance, choral music, general music, instrumental music, media arts, theatre, and visual arts from kindergarten through high school. Delineating what the state's children should know and be able to do in these content areas, the seven documents are intended to be used not only as the basis for curricula, instruction, and assessment in the arts disciplines in South Carolina schools but also as a concise statement about expectations for learning in the arts for policy makers, education administrators, teachers, and instructional and community leaders.

While the *2010 South Carolina Academic Standards for the Visual and Performing Arts* represent a guide for what students should know and be able to do, the local school district should determine the appropriateness of the content used to teach the standards. Decisions as to curriculum, instruction, and assessment should match the grade level at which the standards are taught and support the culture of the local community.

Academic standards are statements of the most important and consensually determined expectations for student learning in a particular discipline. *The 2010 South Carolina Academic Standards for the Visual and Performing Arts* are provided for nine grade levels (kindergarten through grade eight) and four high school levels.

Indicators are specific statements of the content knowledge, skills, and performance levels that students must demonstrate in order to meet the particular standard. The term included in the indicator statement names the specific items that are intended to be the focus of the teaching and learning on the particular skill or concept. Teachers must focus their instruction on the entire indicator, but they must also be certain to include in their instruction the components specified in the including statements. The items named in the parenthetical for "example" statements, on the other hand, are suggestions rather than requirements.

Throughout the text of the standards and the indicators for the individual grade levels, terms that are defined in the glossary appear in boldface type. Words in the glossary are defined contextually as they are used in the standards.

The indicators are labeled in such a way that identify the particular arts area. The following designations are used:

D = Dance

MA = Media Arts

MG = General Music (Music, General)

MC = Choral Music (Music, Choral)

MI = Instrumental Music (Music, Instrumental)

T = Theatre

VA = Visual Arts

The individual indicators are labeled alphanumerically by arts area, grade level, standard number, and sequential number. For example, the second indicator for standard 1 for Dance in the eighth-grade is written D8-1.2:

- The letter D, for dance, represents the particular arts area,
- the number 8 represents the grade level,
- the number 1 represents the content standard, and
- the number 2 represents the order in which the indicator appears in the sequence of items in the list.

Excerpted from the 2010 South Carolina Academic Standards for the Visual and Performing Arts guide, South Carolina Department of Education.

Teaching Activities are listed on pages 124-131.

TEACHING ACTIVITIES BY TIME PERIOD

(Counties where properties are located are noted in parentheses.)

Colonization and the Revolution (1670–1800)

TA-COLR-1 *Plantation Life*

Properties: Fish Hall Plantation (Beaufort)
Boone Hall Plantation (Charleston)
Roseville Plantation Slave and
Freedman’s Cemetery (Florence)

SI: 3-2.5; 3-4.1; 4-2.3; 4-2.4; 4-3.3; 4-3.4; 8-1.4; 8-1.5; 8-2.4;
USHC-2.4
ELA SI: RI-4.1; RI-12.1; RI-12.3; W-2.1; W-4.1; C-1.2; C-1.4;
C-1.5; C-3.2

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.
3. Use photos, drawings and paintings to create a storyboard depicting life on a plantation.

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: 3-2.5; 3-4.1; 4-2.3; 4-2.4; 4-3.4; 8-1.4; 8-1.5; 8-2.4;
USHC-2.4
ELA SI: RI-4.1; RI-12.1; RI-12.3; W-2.1; W-4.1; C-1.2; C-3.2;
C-5.3

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: 3-2.5; 3-4.1; 4-2.3; 4-3.4; 8-1.4; 8-1.5; 8-2.4; USHC-2.4
ELA SI: RI-4.1; RI-12.1; RI-12.3; W-1.1; W-4.1; C-1.1; C-1.6;
C-3.2

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 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: 8-2.4; 8-1.4; 3-4.1; 4-2.4; USHC-2.4
ELA SI: RI-4.1; RI-12.1; RI-12.3; W-3.1; W-4.1; W-6.4; C-1.1;
C1.2; C-3.2; C-5.3

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. <http://www.scaet.org/markers/display.cfm?id=1436>.
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)

TA-ANTE-1 Textile Mills

Property: Saluda Factory Historic District (Lexington)

SI: USHC-2.3

ELA SI: RI-4.1; RI-11.2; RI-12.1; RI-12.3; W-2.1; W-4.1; W-6.4; C-1.1; C-1.6; C-2.3; C-3.2

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.
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: 3-4.3; 3-4.4; 3-4.6; 4-2.3; 4-6.3; 5-1.2; 8-4.1; 8-4.6

ELA SI: RI-4.1; RI-12.1; RI-12.3; W-2.1; W-4.1; W-6.4; C-1.1; C-1.6; C-2.3; C-3.2; C-5.3

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), 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 slaves, acreage, and

pounds of rice produced.

4. Students will create a flow chart showing the planting, cultivating, harvesting, and processing of rice and another 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, and arts and crafts.

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: 3-4.3; 8-1.4; 8-5.4; USHC-4.5

ELA SI: RI-4.1; RI-12.1; RI-12.3; W-2.1; W-4.1; W-6.4; C-1.1; C-1.6; C-2.3; C-3.2; C-5.3

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 (www.nationalregister.sc.gov/nrlinks.htm), local newspapers, church records, etc.
4. Research the people associated with these sites by visiting a local archives or research facility.

TA-ANTE-4 Aiken Colored Cemetery

Property: Aiken Colored Cemetery (Aiken)

SI: 8-4.6; USHC-2.4

ELA SI: I-3.2; RI-4.1; RI-12.1; W-3.1; C-1.1; C-1.2; C 5.3

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. <http://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/>

S10817702036 and <http://www.nationalregister.sc.gov/aiken/S10817702033>

4. Chose two (2) significant members buried in the Aiken Colored Cemetery and write a eulogy for each member.

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

TA-ANTE-5 Great Pee Dee Presbyterian Church

Property: Great Pee Dee Presbyterian Church (Marlboro)

SI: 8-6.2; USHC-2.4
ELA SI: I-3.2; RI-4.1; RI-12.1; W-3.1; C-1.1; C-1.2; C-5.3
C-1.6; C-2.3; C-3.2; C-5.3

SUGGESTED LESSON ACTIVITIES

1. Examine the architectural details of the church (cupola and fanlights).
2. Research black churches of the time period (Shiloh Baptist Church and Michael's United Methodist Church).
3. Create a flyer advertising an event that could take place at the church.

Civil War and Reconstruction (1860-1877)

TA-CWR-1 Runaway Slaves and the Underground Railroad

Property: Old Slave Mart (Charleston)

SI: 2-4.3; 3-4.3; 3-4.4; 4-2.3; 4-3.4; 4-6.2; 4-6.3; 5-1.2; 8-1.4; 8-4.1; 8-4.2; 8-4.6
ELA SI: RI-4.1; RI-12.1; RI-12.3; W-2.1; W-4.1; C-1.2; C-1.4; C-1.5; C-3.2

SUGGESTED LESSON ACTIVITIES

1. Make an electronic flip book (using text and illustrations) about slavery in Charleston using the following site: <http://www.readwritethink.org/classroom-resources/lesson-plans/critical-perspectives-reading-writing-1060.html>. Label pages as Slavery 1670-1739; Slavery 1740-1800; Antebellum Slavery 1801-1850; and Civil War Slavery 1851-1865.
2. 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 slaves and slave owners. If technology is available, this can be accomplished using Kidspiration, if not, using sticky notes on a whiteboard.
3. Using the books *Sweet Clara and the Freedom Quilt* and *The Underground Railroad*, have pairs of students take the perspective of Clara and write a letter home to her aunt about her experiences traveling the Underground

Railroad, or as a slave owner and write a letter to another slave owner about an escaped slave. Students can use the online letter generator located at www.readwritethink.org/materials/letter_generator to type and print their letters.

4. The quilt in the story *Sweet Clara and the Freedom Quilt* contained a coded message that only other runaway slaves would recognize to help them find the Underground Railroad. Discuss why runaway slaves needed coded messages. Have pairs of students create a secret message that runaway slaves would be able to use to find the Underground Railroad.
5. Using online resources, such as archived Charleston *News & Courier* original newspapers or copies of actual newspapers from the early to mid-1800s, have students examine advertisements of actual auctions and sales of slaves.

TA-CWR-2 Robert Smalls

Property: Robert Smalls House (Beaufort)

SI: 3-4.3; 5-1.3; 8-4.6; USHC-2.4
ELA SI: RI-4.1; RI-12.1; RI-12.3; W-2.1; W-4.1; C-1.2; C-3.2; C-5.3

SUGGESTED LESSON ACTIVITIES

1. Using Microsoft Word, compose a short biography of Robert Smalls, including a picture of the former slave.
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 newly commissioned ship, the USAV 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 slave to harbor foreman to naval commander to Legislator.
6. Research the role of African Americans in the South Carolina General Assembly during Reconstruction, especially the 1868 Constitutional Convention. For a copy of the original Constitution and transcript, visit www.teachingushistory.org/tTrove/1868Constitution.htm.

TA-CWR-3 *Representative Alfred Rush*

Property: The Assassination of Rep. Alfred Rush
(Florence)

SI: 5-1.2; 5-1.3; 8-5.4

ELA SI: RI-4.1; RI-12.1; RI-12.3; W-1.1; W-4.1; C-1.1; C-1.6;
C-3.2

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. For a copy of the original Constitution and transcript, visit www.teachingushistory.org/trove/1868Constitution.htm.
3. Allow the students to read the letter several black Darlington County officials wrote Governor D.H. Chamberlain in reaction to the assassination. A copy of the letter can be found at www.teachingushistory.org/documents/RushLetter.htm. Discuss why this was called a "cold blooded murder" and why the people would be excited over it. Emphasize the racial and political tensions that existed during this time to help explain Rush's assassination.
4. Put the students in cooperative groups and allow them to use the writing process 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 another pair's letter and one comment about what could have been done differently with the letter.

TA-CWR-4 *Cemeteries*

Properties: Mt. Zion Methodist Church (Florence)
Clinton Memorial Cemetery (Lancaster)
Randolph Cemetery (Richland)

SI: 3-4.6; 8-4.6

ELA SI: RI-4.1; RI-12.1; RI-12.3; W-3.1; W-4.1; W-6.4; C-1.1;
C1.2; C-3.2; C-5.3

SUGGESTED LESSON ACTIVITIES

1. Research the significance of the sites using the National Register of Historic Places nominations (www.nationalregister.sc.gov/nrlinks.htm) and other

primary and secondary sources.

2. Research Arlington Cemetery Section 27 where fallen Colored Troops, contraband slaves, and notable African Americans are buried (<http://www.arlingtoncemetery.mil/Explore-the-Cemetery/Notable-Graves/Section-27>).
3. Compare and contrast any two of the above cemeteries with Arlington Cemetery using a Venn Diagram.
4. Write eulogies for fallen African American Civil War soldiers, Civil War civilians, or Reconstruction politicians.

TA-CWR-5 *Colleges/Universities*

Properties: Allen University (Richland)
Benedict College (Richland)

SI: USHC-4.2; USHC-4.3

ELA SI: RI-4.1; RI-12.1; RI-12.3; W-2.1; C-1.1; C-3.2; C-5.3

SUGGESTED LESSON ACTIVITIES

1. Research the history of Allen University and Benedict College using the National Register of Historic Places nominations at www.nationalregister.sc.gov/nrlinks.htm and other primary and secondary sources.
2. Research the American Baptist Home Mission Society and the African Methodist Episcopal (A.M.E.) Church (See TA-CWR-2 for more ideas.) Discuss their roles in the education of African Americans.
3. Research the namesakes of the schools, Richard Allen and Stephen Benedict. Write biographical sketches of each.
4. Compare and contrast Allen University and Benedict College using a chart.
5. Create posters recruiting African Americans to attend either of the schools.

TA-CWR-6 *Colleges/Universities*

Property: Clinton Junior College (York)

SI: USHC-4.2; USHC-4.3

ELA SI: RI-4.1; RI-12.1; RI-12.3; W-2.1; C-1.1; C-5.3

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) 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-3.2; USHC-3.3; USHC-3.4
ELA SI: RI-4.1; RI-12.1; RI-12.3; W-2.1; W-6.1; W-6.4; C-1.1;
C-1.6; C-3.1; C-5.3

SUGGESTED LESSON ACTIVITIES

1. Research the Penn Center using the National Register of Historic Places nomination (www.nationalregister.sc.gov/nrlinks.htm) 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: 3-4.3; 3-4.4; 3-4.6; 4-6.4; 5-1.1; 5-1.2; 8-4.1; 8-4.6
USHC-2.4
ELA SI: RI-4.1; RI-12.1; RI-12.3; W-2.1; C-1.1; C-3.1; C-5.3

SUGGESTED LESSON ACTIVITIES

1. Using a current map of James Island, mark off the Plantation's boundaries in 1851 using this description: The Plantation's footprint extended from confluence of Wappoo Creek and Ashley River westward down Wappoo Creek to about Fleming Road . . . then south to James Island Creek . . . then east to Charleston Harbor . . . then north back to confluence of Ashley River and Wappoo Creek.
2. Compare and contrast the life of two 13 year old girls living on the McLeod Plantation: one in the McLeod "big house" and one living in one of the slave cabins.
3. Make a timeline of the McLeod Plantation using information from www.south-carolina-plantations.com/charleston/mcleod.html.
4. Research the Freedmen's Bureau whose headquarters for the James Island District was McLeod Plantation during Reconstruction.
5. Research the 54th and 55th Massachusetts Volunteer Infantry that camped at McLeod Plantation in 1865 during the Civil War.

TA-CWR-9 *The Seizure of the Planter*

Property: Robert Smalls House (Beaufort)

SI: 8-4.5, 3-4.4, USHC-3.2
ELA SI: RI-4.1; RI-12.3; W-3.1; W-4.1; W-6.1; W-6.4; C-1.1;
C-1.6; C-3.2; C-5.3

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: K-4.1; 1-2.3; 3-5.1; 3-5.2; 5-1.3; 5-2.3; 5-4.1; 5-4.7; 8-5.4;
8-7.2; WG-3.3; USHC-3.4; USHC-3.5; USHC-4.5
ELA SI: RI-4.1; RI-12.1; RI-12.3; W-3.1; W-4.1; W-6.4; C-1.1;
C1.2; C-3.2; C-5.3

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 here. Include when it was founded, courses of study and majors offered, where it is located, and how many students attend today.

TA-CWR-11 Fort Howell

Property: Fort Howell (Beaufort)

SI: K-3.3; 1-2.3; 1-3.3; 3-4.1; 3-4.2; 3-4.4; 3-4.5; 4-6.3; 5-1.1; 5-1.3; MWH-6.5; USHC-3.2; USHC-3.3

ELA SI: RI-4.1; RI-12.3; W-3.1; W-4.1; W-6.1; W-6.4; C-1.1; C-1.6; C-3.2; C-5.3

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 a slave, 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 (<http://www.civilwar.org/education/history/usct/usct-united-states-colored.html>) and this poster (<http://www.archives.gov/education/lessons/blacks-civil-war/images/recruitment-broadside.gif>) Write a letter from a U.S. Colored Troops soldier to a son who wants to enlist.

Modern America: Jim Crow Segregation (1877-1945)



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: 3-5.4; 5-4.1; USHC-6.1; USHC-7.3, USHC-8.1

ELA SI: I-1; I-3; I-4; RI-5; RI-12; C-1; C-2; C-3; C-5; W-2; W-3; W-6

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) 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. Brief biographies are available at www.sciway.net/afam/byname.html.

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 Coblyn and Townsend (Orangeburg)
Liberty Colored High School (Pickens)
Siloam School (Richland)
Marysville School (Spartanburg)
Goodwill Parochial School (Sumter)
Emmett Scott School (York)

SI: 3-5.5; 5-5.3; 8-7.2; USHC-8.1; USHC-8.2

ELA SI: I-2; I-3; I-4; I-5; RI-6; RI-7; RI-12; RI-13; W-1; W-4; W-5; W-6

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 (www.teachingushistory.org/trove/briggsvelliott.htm)
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 (www.nationalregister.sc.gov/nrlinks.htm).
 - Trace the order of events that occurred during the integration of these sites on a chronological time line 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: 3-5.4; 5-4.1; 8-6.2; USHC-6.1
ELA SI: I-1; I-2; I-3; I-4; I-5; RI-5; RI-6; RI-7; RI-12; W-2; W-4; W-5; W-6; C-1; C-2

SUGGESTED LESSON ACTIVITIES

- Research the life of Willie L. Buffington. (www.libsci.sc.edu/histories/aif/aif08.html)
- Locate on a South Carolina map any of the 110 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: 1-3.3; 3-5.4; 5-4.3; 8-6.4; USHC-6.4
ELA SI: I-1; I-3; I-4; RI-3; RI-4; RI-5; RI-6; RI-7; RI-10; RI-11; RI-12; C-1; C-2; W-2; W-3; W-5; W-6

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: 5-4.1; 8-6.2; USHC-6.1
ELA SI: I-2; I-3; RI-1; RI-3; RI-4; RI-5; RI-6; RI-7; RI-11; RI-12; C-1; C-2

SUGGESTED LESSON ACTIVITIES

- Read and discuss William H. Johnson’s biography (brief found on DISCUS - Kids Infobits).
- View and discuss his paintings found in the above biography.
- 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: 5-4.1; 8-6.2; USHC-6.1
ELA SI: I-2; I-3; RI-1; RI-3; RI-4; RI-5; RI-6; RI-7; RI-11; RI-12; C-1; C-2

SUGGESTED LESSON ACTIVITIES

- Use Knowitall.org (www.knowitall.org/roadtrip/cr-flash/flash.cfm) to take a virtual tour of The Dizzy Gillespie Park located where the birthplace once stood.
- Read his biographical information found on the website.
- Read and view biographical information about Dizzy Gillespie found on DISCUS.
- 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

Property: Modjeska Montieth Simkins House (Richland)
Old City Cemetery (Mary Honor Farrow Wright grave) (Spartanburg)
Birthplace of Mary MacLeod Bethune (Sumter)

SI: 1-3.3; 3-5.4; 5-4.7; USHC-6.4
ELA SI: W-2; W-3; W-4; W-5; W-6; C-1; C-2; C-3

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.

TA-MAJC-8 Edwin Augustus Harleston and the Harlem Renaissance

Property: Harleston-Boags Funeral Home
(Charleston)

SI: 2-4.1; 5-4.1; 8-6.2; USHC-6.1
ELA SI: I-2; I-3; RI-1; RI-3; RI-4; RI-5; RI-6; RI-7; RI-11; RI-12;
C-1; C-2

SUGGESTED LESSON ACTIVITIES

1. Research the National Association for the Advancement of Colored People (NAACP), including the first branch in Charleston.
2. Create a Visitors' Book of famous prominent African Americans who visited Edwin A. Harleston here, including W.E.B DuBois, James Weldon Johnson and Mary McLeod Bethune. Using historical fiction writing skills, make sure to note how the visitor felt about Charleston, things seen, meetings and important conversations that may have taken place.
3. Write an obituary for Edwin A. Harleston, including his education, family and business life, and political ambitions.
4. Research African American artists, including Edwin A. Harleston, and their contributions as part of the Harlem Renaissance.
5. Using a Venn Diagram, compare some of the death traditions, customs, procedures, mourning practices, burial rites, and even the structure of African American cemeteries and how they differ greatly from that of non-African Americans.

TA-MAJC-9 The Hundreds

Property: The Hundreds (Anderson)

SI: 3-5.3; 3-5.5; 8-6.3; 8-6.4
ELA SI: I-2; I-3; RI-1; RI-3; RI-4; RI-5; RI-6; RI-7; RI-11; RI-12;
C-1; C-2

SUGGESTED LESSON ACTIVITIES

1. Research and discuss the types of schools and libraries that were provided for African
2. American communities in the early 1900s.
<http://www.scaet.org/markers/display.cfm?id=1426>.
3. Have students interview older adults in their family and community and compare/contrast
4. (in small groups or as a class) specific details about African American schools, libraries, or stores
5. Create sales advertisements for an African American Grocery Store from the 1900s (use current grocery store advertisements as examples)

TA-MAJC-10 Bowman Rosenwald School

Property: Bowman Rosenwald School
(Orangeburg)

SI: 8-5.3
ELA SI: I-1; I-3; I-4; RI-3; RI-4; RI-5; RI-6; RI-7; RI-10; RI-11;
RI-12; C-1; C-2; W-2; W-3; W-5; W-6

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,

<http://www.scaet.org/markers/display.cfm?id=1376>.

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 and contrasting of the lives and contributions of Julius Rosenwald and Booker T. Washington that 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 in Orangeburg County.

TA-MAJC-11 Copahee Plantation and Hamlin Beach

Property: Copahee Plantation and Hamlin Beach (Charleston)

SI: 5-1.4; 8-5.6

ELA SI: W-2; W-3; W-4; W-5; W-6; C-1; C-2; C-3

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.
3. Make an advertisement poster on the Copahee Plantation and Hamlin Beach Community for a tourist location.

TA-MAJC-12 Take A Trip Down Memory Lane

Property: Retreat Rosenwald School (Oconee)

SI: 3-5.1; 3-5.2; 3-5.4; 8-5.8

ELA SI: I-2; I-3; RI-1; RI-3; RI-4; RI-5; RI-6; RI-7; RI-11; RI-12; C-1; C-2

SUGGESTED LESSON ACTIVITIES

1. Research Rosenwald Schools in the South (their benefactor, purpose, and achievements).
<http://www.scaet.org/markers/display.cfm?id=1427>.
2. Invite older African Americans to come and discuss life in the African American community with reference to the earlier schools.
3. 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: 3-5.1; 3-5.2; 3-5.4; 8-5.8

ELA SI: I-1; I-3; I-4; RI-3; RI-4; RI-5; RI-6; RI-7; RI-10; RI-11; RI-12; C-1; C-2; W-2; W-3; W-5; W-6

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,
<http://www.scaet.org/markers/display.cfm?id=1332>.
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 in Charleston County.
3. Present a student-created slide show highlighting key people and events during the Progressive movement

throughout the United States 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 public school 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: K-4.1; 1-2.3; 3-5.2; 5-1.3; 5-2.3; 8-5.8; USHC-3.5; USHC-4.5

ELA SI: I-1; I-3; I-4; RI-3; RI-4; RI-5; RI-6; RI-7; RI-10; RI-11; RI-12; C-1; C-2; W-2; W-3; W-5; W-6

SUGGESTED LESSON ACTIVITIES

1. Research the history of the Rosenwald School Program using www.preservationnation.org/history.html and www.rosenwaldschoolsfilm.org, and www.shpo.sc.gov/res/Pages/Rosenwald.aspx.
2. Using the information you gather from your research, tell why Rosenwald schools were important for African American children during the early 1900s.
3. Compare and contrast schools for white children and African American children using a Venn diagram.
4. Julius Rosenwald and Booker T. Washington worked together to build public schools for African American students. Research the life of either Julius Rosenwald or Booker T. Washington and create a brochure depicting his hardships and accomplishments.

TA-MAJC-15 Hartsville Graded School

Properties: Hartsville Graded School (Darlington)

SI: 3-4.5; 3-4.6; 3-5.1; 3-5.2; 3-5.3

ELA SI: I-1; I-2; I-3; I-4; I-5; RI-5; RI-6; RI-7; RI-12; W-2; W-4; W-5; W-6; C-1; C-2

SUGGESTED LESSON ACTIVITIES

1. Research and design a brochure, Facebook page or other social media detailing the history of Hartsville Graded School.
2. Research freedmen schools located in or around Darlington County.
3. Write a newspaper article commemorating the anniversary of the founding of Hartsville Graded School.
4. Research the life of Rev. Henry H. Butler and create a one page essay or a dummy Facebook page.

TA-MAJC-16 *The Lynching of Frazier Baker*

Property: The Lynching of Frazier Baker (Florence)

SI: 3-4.6 3-5.1; 3-5.2; 4-6.5; 5-1.1; 5-1.2; 8-6.2

ELA SI: I-1; I-2; I-3; I-4; I-5; RI-5; RI-6; RI-7; RI-12; W-2; W-4; W-5; W-6; C-1; C-2

SUGGESTED LESSON ACTIVITIES

1. Research and design a brochure, Facebook page or other social media detailing the events that led up to the Lynching of Frazier Baker.
2. Reproduce a newspaper article or create a blog or twitter account from February 1898 detailing the events of that horrific night.
3. Eleven men were tried in court but a hung jury resulted in a mistrial. Have students reenacted the court room case with facts and let the jury (students) decide the fate of the 11 men.

TA-MAJC-17 *The Lynching of Frazier Baker*

Property: The Lynching of Frazier Baker (Florence)

SI: 8.5.4; 8.6.2; 8.7.2; USHC 3.4

ELA SI: I-1; I-2; I-3; I-4; I-5; RI-5; RI-6; RI-7; RI-12; W-2; W-4; W-5; W-6; C-1; C-2

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). Resource: <http://www.washingtonpost.com/news/morning-mix/wp/2014/12/18/the-rush-job-conviction-of-14-year-old-george-stinney-exonerated-70-years-after-execution/> and <http://murderpedia.org/male.S/s/stinney-george.htm>

Contemporary America: Civil Rights Movement (1945-Present)

TA-CRM-1 *Dr. Benjamin Mays*

Property: Dr. Benjamin E. Mays (Greenwood)

SI: 3-5.5; 5-5.3; 8-7.2; USHC-8.1

ELA SI: I-2; I-3; RI-1; RI-3; RI-4; RI-5; RI-6; RI-7; RI-11; RI-12; C-1; C-2

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.
4. Locate any living relatives and arrange to write letters or interview them.

TA-CRM-2 *School Integration*

Property: Integration with Dignity, 1963 (Pickens)

SI: 3-5.5; 5-5.3; 8-7.2; USHC-8.1; USHC-8.2

ELA SI: I-2; I-3; RI-1; RI-3; RI-4; RI-5; RI-6; RI-7; RI-11; RI-12; C-1; C-2

SUGGESTED LESSON ACTIVITIES

1. Research the integration of southern college and university campuses.
2. Research the integration of Clemson University.
3. Arrange interviews or letter writing to Dr. Robert Edwards, President of Clemson at the time or read article in Sandlapper Magazine, Winter 2007-2008, Pages 48-50.
4. Arrange an interview with Harvey Gantt or e-mail.
5. Compare and contrast Harvey Gantt's experiences of integrating Clemson University in 1963 to those of Henrie Monteith, Robert Anderson, and James Solomon at the University of South Carolina in the same year.

TA-CRM-3 *Modjeska Monteith Simkins*

Property: Modjeska Monteith Simkins House (Richland)

SI: 3-5.5; 8-7.2; USHC-8.1

ELA SI: I-1; I-3; I-4; RI-3; RI-4; RI-5; RI-6; RI-7; RI-10; RI-11; RI-12; C-1; C-2; W-2; W-3; W-5; W-6

SUGGESTED LESSON ACTIVITIES

1. Research the life of Modjeska Simkins.
2. Construct a timeline of significant events.
3. Visit her residence or take a virtual tour of her home through etv's RoadTrip! Through SC Civil Rights History at www.knowitall.org/roadtrip/cr-flash/flash.cfm.
4. Use the Internet to create a web quest. One site is www.usca.edu/aasc/simkins.htm.
5. Research her 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)
McCrorry's Civil Rights Sit-Ins (York)

SI: 3-5.5, 8-7.2, USHC-8.1

ELA SI: I-1; I-2; I-3; I-4; I-5; RI-5; RI-6; RI-7; RI-12; W-2; W-4; W-5; W-6; C-1; C-2

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 and include a map. Read the personal account of 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 first hand 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 (<http://memory.loc.gov/ammem/aaohtml/exhibit/aopart9b.html>).
4. Research the lives of those who participated in the sit-ins. One participant in the Rexall Drug protest in Orangeburg was James E. Clyburn, a current South Carolina Congressman. Also Rev. Jesse Jackson, at the Greenville Public Library. Create a brochure with bios and photographs.

TA-CRM-5 Fort Jackson Elementary School

Property: Fort Jackson Elementary (Richland)

SI: 3-5.5; 5-5.3; 8-7.2

ELA SI: I-1; I-3; I-4; RI-3; RI-4; RI-5; RI-6; RI-7; RI-10; RI-11; RI-12; C-1; C-2; W-2; W-3; W-5; W-6

SUGGESTED LESSON ACTIVITIES

1. Develop a class/small group list of fears that white and African-American children would have of each other on their first day of school together.
<http://www.scaet.org/markers/display.cfm?id=1317>.
2. 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.
3. 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.
4. 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: 3.5.2; 3.5.4; 5.2.3; 5.3.2; 5.3.4; 5.5.3; 8.6.3

ELA SI: I-1; I-3; I-4; RI-3; RI-4; RI-5; RI-6; RI-7; RI-10; RI-11; RI-12; C-1; C-2; W-2; W-3; W-5; W-6

SUGGESTED LESSON ACTIVITIES

1. Research the worker strike of 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 Right's Movement.
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: 8-7.2; USHC-8.1

ELA SI: I-2.1; I-3.2; RI-4.1; RI-12.1; W-3.1; W-4.1

SUGGESTED LESSON ACTIVITIES

1. Read and discuss the article "1955 Little League Team from Charleston Honored at Little League Baseball World Series." <http://www.littleleague.org/Page56510.aspx>
2. View and discuss the pictures found in the above article.
3. Write a narrative as a little league player using the article to provide your evidence

TA-CRM-8 Robert Smalls School

Property: Robert Smalls School (Chesterfield)

SI: 8-5.3; 8-7.2; USHC-3.5; USHC-6.2; USHC-7.6; USHC-8.1

ELA SI: RI-4.1; RI-12.1; W-1.1; W-4.1

SUGGESTED LESSON ACTIVITIES

1. Research the decision of Plessy vs. Ferguson; discuss the outcome of the decision. http://www.pbs.org/wnet/supremecourt/antebellum/landmark_plessy.html
2. Examine the architectural details of the schools of the time period.
3. Compare and contrast segregated schools (African American and Non-African-American),
<http://www.sciway.net/sc-photos/chesterfield-county/robert-smalls-school.html>;
<http://www.mcclatchydc.com/2010/02/09/84067/recalling-when-segregation-drove.html>;
<http://nationalregister.sc.gov/SurveyReports/EqualizationSchoolsHistoricContext.pdf>
4. Write a letter to the Board of Education persuading the board members to end segregated schools

TA-CRM-9 Orangeburg All-Star Bowling Lanes

Property: Orangeburg All-Star Bowling Lanes (Orangeburg)

SI: 3-5.2, 3-5.5, 3-5.6, 5-1.5, 5-5.3, 8-7.2, 8-7.4, USHC-8.1, USHC-9.5

ELA SI: I-3.2; RI-4.1; RI-5.1; RI-7.1; RI-12.1; W-2.1

SUGGESTED LESSON ACTIVITIES

1. Have students research the Orangeburg Massacre to discover the events revolving around the All Star Bowling Lanes and create a time capsule that includes items that are associated with the event. Encourage students to be creative.
2. Have students create a Prezi or power point that outlines the events associated with All Star Bowling Lanes and the Orangeburg Massacre.

3. Have students research the Orangeburg Massacre. Students will need to create a news article documenting the series of events that led to the Orangeburg Massacre.

4. References:

<http://niemanreports.org/articles/documenting-the-orangeburg-massacre/>

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

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

<http://www.blackpast.org/aah/orangeburg-massacre-1968>

<http://www.nps.gov/nr/travel/civilrights/sc1.htm>

<http://www.nps.gov/nr/travel/civilrights/sc2.htm>

TA-CRM-10 Friendship School

Property: Friendship School (York)

SI: 3-5.2, 3-5.5, 3-5.6, 5-1.5, 5-5.3, 8-7.2, 8-7.4, USHC-8.1, USHC-9.5

ELA SI: I-3.2; RI-4.1; RI-5.1; RI-7.1; RI-12.1; W-2.1

SUGGESTED LESSON ACTIVITIES

1. Have students imagine that were attending Friendship College during this period. Have them to write a letter to a friend or family member after they have reviewed the links at the bottom of this document that describes the series of events revolving around the Friendship Nine.
2. Create a poster-sized foldable after reviewing the links at the bottom of this document that outlines the people and events revolving around the Friendship College and the Friendship Nine. Have students to reference the link on the Friendship Nine above at the bottom of this document and encourage them to be creative.
3. Have students create posters boycotting the arrest of the Friendship Nine after they have reviewed the links below on this document.
4. References

<http://www.statelibrary.sc.gov/news/friendship-9-53-years-later>

Teaching Activities Covering Multiple Time Periods

TA-MTP-1 Houses

Time Periods: ANTE CWR MAJC

Properties: Fair-Rutherford and Rutherford Houses (Richland)

Goodwill Plantation (Richland)

Magnolia, slave house (Richland)

Mann-Simons Cottage (Richland)

Waverly Historic District (Richland)

SI: 1-4.2; 3-2.5; 3-4.1; 3-4.2; 3-4.5; 4-6.5; 5-1.2; 8-4.1; 8-4.6; USHC-2.4

ELA SI: I-1; I-3; I-4; RI-3; RI-4; RI-5; RI-6; RI-7; RI-10; RI-11; RI-12; C-1; C-2; W-2; W-3; W-5; W-6

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

Time Periods: CWR CRM

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: 5-1.2; 5-1.4; 8-4.6; 8-5.1; 8-5.3; USHC-3.3; USHC-3.6

ELA SI: I-2; I-3; RI-1; RI-3; RI-4; RI-5; RI-6; RI-7; RI-11; RI-12; C-1; C-2

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-3 *Slave Rebellions*

Time Periods:  

Properties: Denmark Vesey House (Charleston)
Stono River Slave Rebellion Site (Charleston)

SI: 4-2.4; 8-1.4; 8-4.2; USHC-3.1

ELA SI: I-2; I-3; RI-1; RI-3; RI-4; RI-5; RI-6; RI-7; RI-11; RI-12;
C-1; C-2

SUGGESTED LESSON ACTIVITIES

1. Read William Bull's account of the Stono River Slave Rebellion (www.teachingushistory.org/lessons/GovBullLetter.htm). Review excerpts of the resulting Slave Code of 1740 (www.teachingushistory.org/tTrove/1740slavecode.htm).
2. Research Denmark Vesey and his rebellion plot of 1822 using the National Register of Historic Places nomination (www.nationalregister.sc.gov/nrlinks.htm), local newspapers, court records, etc.
3. Present a skit in class about Denmark Vesey and his plot.
4. Discuss other ways in which slaves resisted, i.e. faking an illness, running away, poisoning of masters, etc.
5. Discuss reasons why more rebellions did not occur considering the state's demographics from the mid-18th century through the mid-19th century.

TA-MTP-4 *Veterans in South Carolina*

Time Periods:   

Properties: Aiken Colored Cemetery (Aiken)
Darlington Memorial Cemetery (Darlington)
Mt. Zion Methodist Church (Florence)
Richland Cemetery (Greenville)
Clinton Memorial Cemetery (Lancaster)
Orangeburg City Cemetery (Orangeburg)
Randolph Cemetery (Richland)
Old City Cemetery (Spartanburg)

SI: 4-6.4; 8-4.5; 8-4.6; 8-7.2; USHC-3.2; USHC-8.1

ELA SI: I-1; I-3; I-4; RI-3; RI-4; RI-5; RI-6; RI-7; RI-10; RI-11;
RI-12; C-1; C-2; W-2; W-3; W-5; W-6

SUGGESTED LESSON ACTIVITIES

1. Visit a local cemetery and make rubbings of veterans' headstones from different campaigns.
2. Write a thank-you letter to a veteran.
3. Research a campaign from a particular war and create a medal in a veteran's honor. Note that African Americans have fought in every major war in American history.

TA-MTP-5 *Racial Violence in South Carolina*

Time Periods:  

Properties: Cainhoy Massacre (Berkeley)
The Assassination of Rep. Alfred Rush (Florence)
The Orangeburg Massacre (Orangeburg)
Randolph Cemetery (Richland)

SI: 4-6.3; 8-4.2; 8-4.4; 8-7.2; USHC-3.3; USHC-3.4; USHC-8.1

ELA SI: I-1; I-3; I-4; RI-3; RI-4; RI-5; RI-6; RI-7; RI-10; RI-11;
RI-12; C-1; C-2; W-2; W-3; W-5; W-6

SUGGESTED LESSON ACTIVITIES

1. Using the 40th Anniversary website created to honor the victims of the violence (www.orangeburgmassacre1968.com), recreate the events leading up to the Orangeburg Massacre.
2. Construct a timeline of incidents of racial violence in South Carolina.
3. Research old newspapers and other primary sources to learn more about the sites listed above.
4. Create a PowerPoint presentation detailing racial violence in South Carolina using pictures of historic sites or markers.
5. Write an editorial chronicling the history of race relations within South Carolina. Compare and contrast the past with race relations today.
6. Research two lynchings in the South that were key events in civil rights history. Then, in a comparison-contrast essay, compare the two murders.

TA-MTP-6 *Cemeteries*

Time Periods:    

Properties: Aiken Colored Cemetery (Aiken)
King Cemetery (Charleston)
Darlington Memorial Cemetery (Darlington)
Middleton Place (Dorchester)
Mt. Zion Methodist Church (Florence)
Roseville Plantation Slave and Freedman's Cemetery (Florence)
Richland County Cemetery (Greenville)
Clinton Memorial Cemetery (Lancaster)
Orangeburg City Cemetery (Orangeburg)
Randolph Cemetery (Richland)
Old City Cemetery (Spartanburg)

SI: 2-4.2; 2-4.2; 2-4.3; 4-2.3; 8-4.6

ELA SI: I-2; I-3; RI-1; RI-3; RI-4; RI-5; RI-6; RI-7; RI-11; RI-12;
C-1; C-2

SUGGESTED LESSON ACTIVITIES

1. Research how some of the cemeteries were named.
2. Research the burial rituals and patterns originating in slavery and typically associated with plantation slaves.
3. Research the meaning behind the placement of personal items and other grave goods by reading secondary sources like *Grave Matters: The Preservation*

of *African-American Cemeteries* published by the Chicora Foundation or *The Last Miles of the Way: African American Homegoing Traditions, 1890-Present* edited by Elaine Nichols.

4. Visit and create colored sketches during the early spring to see all of the daffodils, yucca plants and snowflakes marking individual graves.

TA-MTP-7 Trades and Professions

Time Periods:



Property:

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)
 Harleston-Boags Funeral Home (Charleston)
 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: 8-5.3; 8-7.4; USHC-4.3; USHC-4.5; USHC-4.6; USHC-8.1
 ELA SI: I-2; I-3; RI-1; RI-3; RI-4; RI-5; RI-6; RI-7; RI-11; RI-12; C-1; C-2

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:



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: 3-4.6; 8-4.6; 8-5.4; 8-5.5; 8-5.6

ELA SI: I-2; I-3; RI-1; RI-3; RI-4; RI-5; RI-6; RI-7; RI-11; RI-12; C-1; C-2

SUGGESTED LESSON ACTIVITIES

1. Discuss the significance of the church in the lives of students.
2. Ask families to visit the class one day and share experiences that they have encountered in A.M.E. churches.
3. Invite a minister from an A.M.E. church to speak to the class about the Church's national and local histories.
4. Research Richard Allen, the founder of the A.M.E. church.
5. 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 (www.nationalregister.sc.gov/nrlinks.htm), 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.
6. 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.

7. Visit one of the sites that can share its history with the students.
8. Organize a celebration program to pay tribute to the A.M.E church in the form of a performance skit, exhibit, or documentary.

TA-MTP-9 *Whittemore School*

Time Periods: 
 Properties: Whittemore School (Horry)

SI: 5-1.2; 8-5.1; 8-5.3; USHC-3.3
 ELA SI: I-1; I-3; I-4; RI-3; RI-4; RI-5; RI-6; RI-7; RI-10; RI-11;
 RI-12; C-1; C-2; W-2; W-3; W-5; W-6

SUGGESTED LESSON ACTIVITIES

1. Research and Design a brochure detailing the history of Whittemore School.
<http://www.scaet.org/markers/display.cfm?id=1375>.
2. Research freedmen schools located in or around Horry County.
3. Write a newspaper article commemorating the anniversary of the founding of Whittemore School.
4. Create a virtual tour of the Whittemore School.

TA-MTP-10 *Wilson High School*

Time Periods: 
 Properties: Wilson High School (Florence)

SI: 5-1.2; 8-5.1; 8-5.3; USHC-3.3
 ELA SI: I-1; I-3; I-4; RI-3; RI-4; RI-5; RI-6; RI-7; RI-10; RI-11;
 RI-12; C-1; C-2; W-2; W-3; W-5; W-6

SUGGESTED LESSON ACTIVITIES

1. Research and Design a brochure detailing the history of Wilson High School.
<http://www.scaet.org/markers/display.cfm?id=1368>.
2. Research freedmen schools located in or around Florence County.
3. Write a newspaper article commemorating the anniversary of the founding of Wilson High.
4. Research the life of Joshua E. Wilson and create a one page essay.

TA-MTP-11 *Shady Grove Camp Ground*

Time Periods: 
 Properties: Shady Grove Camp Ground (Dorchester)

SI: 8-5.1
 ELA SI: I-1; I-3; I-4; RI-3; RI-4; RI-5; RI-6; RI-7; RI-10; RI-11;
 RI-12; C-1; C-2; W-2; W-3; W-5; W-6

SUGGESTED LESSON ACTIVITIES

1. Create a map of local churches, <http://www.scaet.org/markers/display.cfm?id=1343>.
2. Invite Pastor of local church that was burned and rebuilt; have him explain the church history.
3. Use Magazines and yellow pages to make a collage of churches.
4. Make a Venn diagram on the different church congregations in Lake City.

TA-MTP-12 *Virtual Tour of African American Historical Sites in South Carolina*

Time Periods: 
 Properties: All

SI: 3.2; 3.3; 3.4; 3.5; 4.2; 4.5; 4.6; 5.1; 5.3; 5.4; 5.5; 8.1; 8.2; 8.3;
 8.4; 8.5; 8.6; 8.7
 ELA SI: I-1; I-3; I-4; RI-3; RI-4; RI-5; RI-6; RI-7; RI-10; RI-11;
 RI-12; C-1; C-2; W-2; W-3; W-5; W-6

SUGGESTED LESSON ACTIVITIES

1. Working in pairs, have students research a historic site within their county. Students without access to technology may use copies of this book to get started. Students will create a presentation to share with their classmates. Students will nominate one site from the presentations that represents "The Most Influential African American Historical Site."
2. Working in pairs, have students research historic sties within South Carolina. Students without access to technology may use copies of this book to get started. Students will plan a family trip that they may propose to their parents. Students will identify landmarks and map their locations. The map will include a travel route beginning and ending in their home town.
3. Working in pairs, have students identify a historic site that is not already included in this book, The National Register of Historic Places (NR), the National Historic Landmark Program (NHL), or the South Carolina Historical Marker Program (HM). Students will conduct research and create a proposal and argument to have their site entered in these programs.

TA-MTP-13 *Public Service Announcements*

Time Periods: 
 Properties: All

SI: 3.2; 3.3; 3.4; 3.5; 4.2; 4.5; 4.6; 5.1; 5.3; 5.4; 5.5; 8.1; 8.2; 8.3;
 8.4; 8.5; 8.6; 8.7
 ELA SI: I-1; I-3; I-4; RI-3; RI-4; RI-5; RI-6; RI-7; RI-10; RI-11;
 RI-12; C-1; C-2; W-2; W-3; W-5; W-6

SUGGESTED LESSON ACTIVITIES

1. Create posters to display in school hallways that help other students become aware of the rich African American history in the state.
2. Prepare a short speech to present over the school announcement system helping other students to become aware of the rich African American history in the state.
3. Use technology such as iPads and iMovie to create PSA commercials that can be showcased on the school's website. These commercials would help other people in the community to become aware of the rich African American history in the state.

TA-MTP-14 *Historic Penn Center*

Time Periods:



Properties: Penn Center (Beaufort)

SI: 3-4.5; 4-6.3; 8-4.6

ELA SI: I-1; I-3; I-4; RI-3; RI-4; RI-5; RI-6; RI-7; RI-10; RI-11;
RI-12; C-1; C-2; W-2; W-3; W-5; W-6

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. Illustrate the story.
2. Use photos, drawings and paintings to create a storyboard depicting the differences between the African American School and the All – White Schools in South Carolina.
3. Discuss how the school public school system in South Carolina has evolved and how desegregation changed where students attend schools.

TA-MTP-15 *Benedict College*

Time Periods:



Properties: Benedict College (Richland)

SI: 3-4.5, 4-6.3, 8-4.6, USHC-3.2

ELA SI: I-1; I-3; I-4; RI-3; RI-4; RI-5; RI-6; RI-7; RI-10; RI-11;
RI-12; C-1; C-2; W-2; W-3; W-5; W-6

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 and other primary and secondary sources.
2. Research the American Baptist Home Mission Society http://www.abhms.org/come_from.cfm. Discuss their roles in the education of African Americans.
3. Research the namesakes of the school, Stephen Benedict. Write a biographical sketch.
4. Create posters recruiting African Americans to attend Benedict College.

Visual and Performing Arts (Multiple Time Periods)

TA-ARTS-1 *Music-History and Culture*

Time Periods:



Grade Level: Third Grade

Property: Dizzy Gillespie Birthplace (Chesterfield)

Standard Indicator 5: The student will examine and perform music from a variety of stylistic and historical periods and cultures.

MG3-5.1 Listen to examples of music from various historical periods and world cultures, including music representative of South Carolina

MG3-5.2 Use music vocabulary to describe stylistic differences of music from various genres and diverse cultures.

MG3-5.3 Identify current uses of music in daily

experiences and throughout the history of South Carolina.

MG3-5.4 Compare and contrast audience behaviors (for example, those appropriate for sports, worship, indoor/outdoor concerts, and school/community events)

SUGGESTED LESSON ACTIVITIES

1. Teacher will read the book “Dizzy” By Jonah Winter, illustrated by Sean Qualls. Grades PreK – 3, reading level and grade level equivalent: 4.6. This book places special emphasis to Dizzy’s life as a child.
2. Show a brief video clip of Dizzy Gillespie from Jazz: A Multimedia History (Charlie Parker video – 35 second mark for Gillespie video).
3. The teacher will play a selection of music from Dizzy Gillespie (A Night in Tunisia, Con Alma, Groovin’ High, or Manteca - MP3 - iTunes).
4. Students will use music vocabulary to describe music style and identify music genre.

TA-ARTS-2 *Media Arts-Creating Media Artwork*

Time Periods:



Grade Level: Third Grade

Property: Dizzy Gillespie Birthplace (Chesterfield)

Standard Indicator 1: The student will develop and expand his or her knowledge of the processes, techniques, and applications used in the creation of media artwork.

MA3-1.2 Use a variety of media technologies, techniques, and processes to communicate ideas.

MA3-1.5 Develop self-led and peer-led instruction and assessment skills in the creation of media artwork.

SUGGESTED LESSON ACTIVITIES

1. Read and view biographical information about Dizzy Gillespie found on the website, <http://www.dizygillespie.com/index.html> and PBS http://www.pbs.org/jazz/biography/artist_id_gillespie_dizzy.htm
2. Listen to a Dizzy Gillespie jazz tunes several times. Create a collage that reflects the emotions the tune seems to convey.
3. Use the website http://www.cheraw.com/gallery_showcase.php?Dizzy-Gillespie-Homesite-Park-6 to see photographs of the Dizzy Gillespie Park, located where the birthplace once stood.
4. As a class, create a collage using pictures of Dizzy Gillespie performing and pictures of the Dizzy Gillespie Park.

TA-ARTS-3 *Music-History and Culture*

Time Periods:



Grade Level: Eighth Grade

Property: Dizzy Gillespie Birthplace (Chesterfield)

Standard Indicator 5: The student will examine and perform music from a variety of stylistic and historical periods and cultures.

MG8-5.1 Describe distinguishing characteristics of representative music genres and styles from a variety of cultures including cultures represented in the history of South Carolina.

MG8-5.2 Classify and define by genre and style exemplary characteristics of musical works from diverse cultures, naming the title, composer, and historical period.

SUGGESTED LESSON ACTIVITIES

1. Students should read the story of the life of John Birks 'Dizzy' Gillespie, "The Life & Times Of John Birks Gillespie" by Donald Maggin, The definitive biography of a titan of American culture, whose name is synonymous with modern jazz. 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. Other web resources include, the Dizzy Gillespie website <http://www.dizzygillespie.com/index.html> and PBS http://www.pbs.org/jazz/biography/artist_id_gillespie_dizzy.htm.
 2. The teacher will play a selection of music from Dizzy Gillespie (A Night in Tunisia, Con Alma, Groovin' High, or Manteca - MP3 - iTunes). Students should be able to identify music style and genre based on rhythms and instrumentation.
 3. Show a brief video clip of Dizzy Gillespie from Jazz: A Multimedia History (Charlie Parker video – 35 second mark for Gillespie video).
 4. Allow students to notate and play selections of music by Dizzy Gillespie on their own instruments. Question to students include: Do you think that it takes a lot of (hard) work to be in a band or orchestra today? (Yes! Musicians have to work together and practice their instruments or singing alone and with group practice for many hours to be able to perform the music in concerts.) Do you think that the bebop style of jazz might be difficult to play? Why? (Improvisation, combined with a fast-tempo style of jazz along with "scat" were characteristics that defined bebop style of jazz.)
 5. Research biographies of African American actors, actresses, and performers from the 1930s-1960s who interacted and performed with Dizzy Gillespie. Identify by name and define by genre and style exemplary characteristics of musical works from those actors, actresses, and performers.
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TA-ARTS-4 Instrumental Music-History and Culture

Time Periods: 

Grade Level: Third Grade

Property: Old Marine Hospital/Jenkins Orphanage/
Jenkins Orphanage Band (Charleston)

Standard Indicator 5: The student will examine and perform music from a variety of stylistic and historical periods and cultures.

MI3-5.1 Use personal and music vocabulary to respond to music from different cultures and historical periods.

MI3-5.2 Use personal and music vocabulary to respond to music of different styles and genres

Standard Indicator 6: The student will make connections between music and other arts disciplines, other content areas, and the world.

MI3-6.4 Identify the different work that is involved in various types of musical performances.

MI3-6.5 Identify where and when we hear music and describe ways that music enhances everyday experiences.

SUGGESTED LESSON ACTIVITIES

1. Show a video clip of Fox Movietone News Story 1-507: Jenkins Orphanage Band. "The Jenkins Orphanage Band of Charleston has been recognized as one of the country's important Jazz "incubators." Video link: <http://library.sc.edu/mirc/playVideo.html?i=30>." As students watch video, talk about the historical period - what was happening? Have students to identify instruments, make note of the conductor and role, and use music vocabulary to respond to the clip. Use a map to show and tell about the places where the Jenkins Orphanage Band traveled.
 2. Discuss the founder or the orphanage, Reverend Daniel Joseph Jenkins, and his relationship with music; why was music important to him and what role did music play in his own life? Read information from this link, <http://www.sciway.net/south-carolina/jenkins-orphanage.html>.
 3. Discuss the dance that is present in the video clip. The dance is the "Charleston". Allow students to dance the Charleston. Show video clip of the dance and discuss the popularity of the dance.
 4. Read the book Hey Charleston!: The True Story of the Jenkins Orphanage Band by Anne Rockwell with illustrations by Colin Bootman. Lesson plan for the book, <https://www.lernerbooks.com/digitalassets/Assets/Title%20Assets/11209/9780761355656/Classroom%20Activity.pdf>.
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TA-ARTS-5 Instrumental Music - Making Connections

Time Periods: 
Grade Level: Eighth Grade
Property: Old Marine Hospital/Jenkins Orphanage/
Jenkins Orphanage Band (Charleston)

Standard Indicator 6: The student will make connections between music and other arts disciplines, other content areas, and the world.

MI8-6.2 Compare common music terms to those found in non-arts disciplines (for example, genre, program, dynamics, pitch).

MI8-6.3 Identify musicians from various historical periods, music settings, and cultures and describe their careers and skills.

MI8-6.4 Discuss the costs and labor involved in artistic performances and productions.

MI8-6.5 Examine music's impact on everyday life.

SUGGESTED LESSON ACTIVITIES

1. Read information from the website about the Jenkins Institute, <http://www.jenkinsinstitute.org/>
2. Show a video clip of Fox Movietone News Story 1-507: Jenkins Orphanage Band. Video link: <http://library.sc.edu/mirc/playVideo.html?i=30>. As students watch video, talk about the historical period - what was happening? Have students to identify instruments, make note of the conductor and role, and use music vocabulary to respond to the clip. Use a map to show and tell about the places where the Jenkins Orphanage Band traveled.
3. Additional video clip: <https://www.youtube.com/watch?v=SWbFH2Y5c3Y>. Discuss the music style and genre. The band played in "rag" style which also helped launch the music we now know as jazz. Link to additional information, <http://www.sc.edu/orphanfilm/orphanage/symposia/scholarship/hubbert/jenkins-orphanage.html>
4. Discuss the founder or the orphanage, Reverend Daniel Joseph Jenkins, and his relationship with music; why was music important to him and what role did music play in his own life? Read information from this link, <http://www.sciway.net/south-carolina/jenkins-orphanage.html>.
5. Talk about famous musicians who began their careers as children in Jenkins Orphanage.
6. Discuss the dance that is present in the video clip. The dance is the "Charleston". Show video clip of the dance and discuss the popularity of the dance. Students research relationship between the music and dance.
7. Watch *Song of Pumpkin Brown*, written & directed by Brad Jayne. The film tells the story of a grieving ten-year-old's discovery of the jazz trumpet in 1961 South Carolina. After the death of his preacher father, Pumpkin Brown is sent to the Jenkins Orphanage in

Charleston. The film considers how creative expression and the emotions of the human experience are linked, told within the context of the Jenkins Orphanage and their vaunted music program.

TA-ARTS-6 Music - History and Culture: "We Shall Overcome"

Time Periods:  
Grade Level: Third Grade
Property: The Cigar Factory (Charleston)

Standard Indicator 5: The student will examine and perform music from a variety of stylistic and historical periods and cultures.

MG3-5.1 Listen to examples of music from various historical periods and world cultures, including music representative of South Carolina

MG3-5.3 Identify current uses of music in daily experiences and throughout the history of South Carolina.

SUGGESTED LESSON ACTIVITIES

1. Students can learn original version of song and revised version. Teacher can introduce the role of songs in social change. Discuss how the song was used in prompting social change for the workers of the Cigar Factory and in the Civil Rights Movement.
2. Explain that many songs created by enslaved people, gospel songs, folk songs, and labor songs were collected, adapted and taught to young civil rights activists. These songs fostered courage, unity and hope within the Civil Rights Movement.
3. Student discussions can center around the effects of music on the emotions and mind. Compare freedom songs with folk songs, lullabies and symphonic pieces. Ask students to think about and describe how their moods change with each of the pieces of music.
4. Students learn freedom songs: *Keep Your Eyes on the Prize* and *This Little Light of Mine*. Discuss lyrics and what they represent by asking questions like; how can this song serve as inspiration for you to help others feel inspired and encouraged? And; what things are happening in our world today where this song could bring encouragement, inspiration, and hope?
5. Read aloud *We Shall Overcome: The Story of a Song* by Debbie Levy, Publisher: Disney – Jump At The Sun (December 17, 2013).

TA-ARTS-7 Choral Music-History and Culture: "We Shall Overcome"

Time Periods:  
Grade Level: Eighth Grade
Property: The Cigar Factory (Charleston)

Standard Indicator 5: The student will examine and perform music from a variety of historical periods and cultures.

MC8-5.1 Sing a diverse repertoire of music from various historical periods and cultures.

MC8-5.2 Compare and classify exemplary musical works by genre, style, historical period, composer, and title, including cultures represented in the history of South Carolina.

MC8-5.3 Examine the various uses of music in daily experiences and describe the characteristics that make the music suitable for the particular use.

MC8-5.4 Describe the historic roles of musicians in various music settings and cultures and throughout the history of South Carolina.

SUGGESTED LESSON ACTIVITIES

1. Students can visit the PBS Freedom Riders website <http://www.pbs.org/wgbh/americanexperience/freedomriders/people>.
2. Teacher can introduce the role of songs in social change. Discuss how the song was used in prompting change for Cigar Factory workers and within the Civil Rights Movement. Have students research the Cigar Factory's African American strikers. Who were Lillie Mae Doster, Marie Hodges, Delphine Brown, Lucille Simmons and, how did they learn the song?
3. Students learn freedom songs: Keep your eyes on the Prize and This Little Light of Mine. Discuss the words of the songs and let students express their reactions to the lyrics. Ask students how are songs and lyrics used as social commentary?
4. Students perform their own arrangements of songs after listening to selections from the CD Set *Let Freedom Sing! Music of the Civil Rights Movement*.
5. Students learn and perform "The Storm Is Passing Over" by Charles Albert Tindley, arr. Barbara W. Baker 3-part treble and piano, Hal Leonard 48004591. Lesson plan and guide, <http://www.wmea.com/cmsproxy/14/files/Storm%20CMP%20Plan%202014.pdf>

TA-ARTS-8 Visual Arts-History and Culture

Time Periods: 

Grade Level: Third Grade

Property: Sweetgrass Baskets (Charleston)

Standard Indicator 4: The student will understand the visual arts in relation to history and world cultures and the technologies, tools, and materials used by artists.

VA3-4.1 Identify and discuss specific works of visual art created by artists from South Carolina as belonging to a particular time, culture, and place.

VA3-4.2 Discuss specific works of visual art in relationship to the technologies, tools, and materials used by the artists.

SUGGESTED LESSON ACTIVITIES

1. Sweetgrass Baskets: Internet resource from the Charleston County Public Library: <http://www.ccpl.org/content.asp?id=15732&action=detail&catid=6045&parentid=5748>.

2. Discuss natural materials used by artists and environmental impacts on availability of sources of those materials.
3. Discuss Mary Jackson from Johns Island, near Charleston. Her work has been recognized with a MacArthur Fellowship (commonly called the "genius grant,") and in 2010 she was named a Heritage Fellow by the National Endowment for the Arts. Some of her baskets are in the Smithsonian exhibition.
4. Lesson Plan from SC State Historic Preservation Office: "Sweetgrass Baskets: Preserving African American Traditions in the Low Country" Teacher Script, http://shpo.sc.gov/res/Documents/Lesson3_Script.pdf
5. Use this lesson plan for grades 3-12 taken from Grass Roots: African Origins of an American Art. The Teacher's Guide was developed in conjunction with the exhibition *Grass Roots: African Origins of an American Art*. Online resource: <http://africa.si.edu/exhibits/grassroots/gr.pdf>

TA-ARTS-9 Visual Arts Interpreting Works of Visual Art

Time Periods: 

Grade Level: Third Grade

Property: Sweetgrass Baskets (Charleston)

Standard Indicator 5: The student will analyze and assess the characteristics and qualities of his or her own works of visual art and those of others.

VA3-5.1 Identify purposes for the creation of works of visual art.

VA3-5.2 Describe, discuss, and evaluate the different qualities and characteristics of his or her own artworks and those of others, including works by South Carolina artists.

SUGGESTED LESSON ACTIVITIES

1. Sweetgrass Baskets: Internet resource from the Charleston County Public Library: <http://www.ccpl.org/content.asp?id=15732&action=detail&catid=6045&parentid=5748>.
2. Discuss natural materials used by artists and environmental impacts on availability of sources of those materials.
3. Discuss Mary Jackson from Johns Island, near Charleston. Her work has been recognized with a MacArthur Fellowship (commonly called the "genius grant"), and in 2010 she was named a Heritage Fellow by the National Endowment for the Arts. Some of her baskets are in the Smithsonian exhibition.
4. Use this lesson plan for grades 3-12 taken from Grass Roots: African Origins of an American Art. The Teacher's Guide was developed in conjunction with the exhibition *Grass Roots: African Origins of an American Art*. Online resource: <http://africa.si.edu/exhibits/grassroots/gr.pdf>.

TA-ARTS-10 *Visual Arts-History and Culture*

Time Periods: 
Grade Level: Eighth Grade
Property: Sweetgrass Baskets (Charleston)

Standard Indicator 4: The student will understand the visual arts in relation to history and world cultures and the technologies, tools, and materials used by artists.

VA8-4.1 Identify artworks from various cultures and recognize ways in which these works were influenced by man-made and natural factors.

VA8-4.2 Discuss and write about the ways that time, location, climate, resources, ideas, and technology give meaning and value to an artwork.

VA8-4.3 Demonstrate visual literacy by deconstructing works of visual art to identify and discuss the elements and principles of design that are used in them.

Making Connections

Standard Indicator 6: The student will make connections between the visual arts and other arts disciplines, other content areas, and the world.

VA8-6.1 Analyze the similarities and differences between the visual arts and other arts disciplines.

VA8-6.2 Compare and contrast concepts, issues, and themes in the visual arts and other subjects in the school curriculum.

SUGGESTED LESSON ACTIVITIES

1. Discuss natural and man-made materials used by artists. Discuss environmental impacts on availability of sources and materials.
2. Use this lesson plan for grades 3-12 taken from Grass Roots: African Origins of an American Art. The Teacher's Guide was developed in conjunction with the exhibition Grass Roots: African Origins of an American Art. Online resource: <http://africa.si.edu/exhibits/grassroots/gr.pdf>

TA-ARTS-11 *Media Arts-History and Culture*

Time Periods: 
Grade Level: Eighth Grade
Property: William H. Johnson Birthplace (Florence)

Standard Indicator 5: The student will understand the context and history of the development of the media arts from the late nineteenth century to present and will recognize the role of media artwork in world cultures.

MA8-5.2 Compare and contrast media artwork that portrays the people and cultures of the world and those of South Carolina.

SUGGESTED LESSON ACTIVITIES

1. Discuss William H. Johnson's biography (brief) found on DISCUS - Kids Infobits.

2. Internet resource from University of South Carolina in Aiken: <http://www.usca.edu/aasc/johnson.htm>
3. Internet resource from the Smithsonian Institute: <http://americanart.si.edu/education/classroom/help/bio/> and <http://www.americanart.si.edu/collections/search/artist/?id=2486>.
4. View and discuss his paintings found in the above biography.
5. Discuss how growing up in a rural area during the early 1900s in Florence, South Carolina affected his artwork (religion, farming, self-portraits, etc.).
6. Research African American artists, including Edwin A. Harleston (Site: Harleston-Boags Funeral Home (Charleston)/Edwin Augustus Harleston), and their contributions as part of the Harlem Renaissance.

TA-ARTS-12 *Media Arts-History and Culture*

Time Periods: 
Grade Level: Eighth Grade
Property: Harleston-Boags Funeral Home (Charleston)

Standard Indicator 5: The student will understand the context and history of the development of the media arts from the late nineteenth century to present and will recognize the role of media artwork in world cultures.

MA8-5.2 Compare and contrast media artwork that portrays the people and cultures of the world and those of South Carolina.

SUGGESTED LESSON ACTIVITIES

1. View the The Edwin A. Harleston collection from various resources. Online resources from College of Charleston: <http://lcdl.library.cofc.edu/content/edwin-harleston-collection>. Read his biography found on the website of USC Aiken, <http://www.usca.edu/aasc/harleston.htm>.
2. View images from Gibbs Museum, <http://gibbesmuseum.pastperfect-online.com/36029cgi/mweb.exe?request=keyword;keyword=harleston;dtype=d>. Discuss his paintings found in the above images and biography. Discuss how growing up in the late 1890's early 1900s in Charleston, South Carolina affected his artwork. How might Harleston's education at Avery Normal Institute in Charleston affected his artwork and career.
3. Research African American artists, including William H. Johnson, and their contributions as part of the Harlem Renaissance.
4. Using internet research, create a collage of famous prominent African Americans who visited Edwin A. Harleston in Charleston, to include W.E.B DuBois, James Weldon Johnson and Mary McLeod Bethune. Identify other media related to Harleston.

TA-ARTS-13 Dance-Nonverbal Communication-Clayton "Peg Leg" Bates

Time Periods: 
Grade Level: Third Grade
Property: Fountain Inn Principal's House and
Teacherage (Greenville)

Standard Indicator 3: The student will use dance as a medium to communicate meaning and/or artistic intent.

D3-3.2 Respond to and interpret dance using dance terminology (for example, movement vocabulary, descriptive language, dance notation, dance elements).

D3-3.3 Respond to the accompaniment in a dance and identify the mood it creates (for example, sound, music, spoken text).

D3-3.5 Explore and perform dances and create brief movement sequences that communicate feelings and ideas.

Dance History and Culture

Standard Indicator 5: The student will demonstrate an understanding of dance in various cultures and historical periods.

D3-5.2 Compare and contrast the cultural and historical context of dance in different communities and cultures.

D3-5.3 Compare and contrast the works of past and present notable figures in dance.

SUGGESTED LESSON ACTIVITIES

1. Watch various online videos of tap dance by Clayton Peg Leg Bates. Discuss tap dance as a dance form. Other than the obvious, students should talk what makes the tap style of Clayton "Peg-Leg" Bates unique. Perform tap in the style.
2. Read the book *Knockin' On Wood* by Lynne Barasch, publisher resource, <http://www.leeandlow.com/books/knockin.html>. Students learn that Clayton Peg Leg Bates was a world famous tap dancer. Bates lost his left leg in a Cotton Gin accident at age 12. He subsequently taught himself to tap dance with a wooden peg leg attached where his missing left leg should have been. Lesson plan to accompany the book, <https://www.leeandlow.com/images/pdfs/knockin.pdf>
3. Teaching resource from <http://www.cricketmag.com/ProductImages/articles/CRICKET-Swing-It.pdf>

TA-ARTS-14 Media Literacy: African American Entertainment Venues

Time Periods: 
Grade Level: Eighth Grade
Properties: Atlantic Beach (Horry)

Big Apple (Richland)
Carver Theatre (Richland)
Columbia Township Auditorium
(Richland)
Calvary Theatre (Richland)

Standard Indicator 3: The student will access, analyze, interpret, and create media texts.

MA8-3.1 Explain the ways that a variety of media texts address their intended purpose and audience.

MA8-3.2 Interpret increasingly complex media texts.

MA8-3.3 Evaluate the effectiveness of the presentation and treatment of ideas in media texts.

MA8-3.4 Explain why different audiences might have different responses to a variety of media texts.

MA8-3.5 Identify creative techniques used in a variety of media texts (for example, television, film, radio, Internet).

MA8-3.6 Identify whose point of view is presented in a media text and identify missing or alternative points of view.

SUGGESTED LESSON ACTIVITIES

1. Students research the significance of the above sites using the National Register of Historic Places nominations (www.nationalregister.sc.gov/nrlinks.htm) and other primary and secondary sources. Students create a presentation using a variety of media. In addition to the significance of the sites – architectural and social - students learn 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. Students create a video presentation 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. Brief biographies are available at www.sciway.net/afam/byname.html.
3. Use Photostory (free software from Microsoft) to create a narrated travelogue of the places associated with black South Carolina entertainers and entertainment venues in South Carolina.
4. Students review various media illustrating highlights of pop culture during the 1930s-1950s to identify whose point of view is presented in a media text, and to identify missing or alternative points of view.

TA-ARTS-15 *Media Arts-History and Culture*

Time Periods: 
Grade Level: Eighth Grade
Properties: Atlantic Beach (Horry)
Big Apple (Richland)
Carver Theatre (Richland)
Columbia Township Auditorium (Richland)
Calvery Theatre (Richland)

Standard Indicator 5: The student will understand the context and history of the development of the media arts from the late nineteenth century to present and will recognize the role of media artwork in world cultures.

MA8-5.2 Compare and contrast media artwork that portrays the people and cultures of the world and those of South Carolina.

MA8-5.3 Analyze and describe characteristics of the media arts that exist across time and among diverse cultural and ethnic groups.

SUGGESTED LESSON ACTIVITIES

1. Students research the significance of the above sites using the National Register of Historic Places nominations (www.nationalregister.sc.gov/nrlinks.htm) and other primary and secondary sources. Students create a presentation using a variety of media. In addition to the significance of the sites – architectural and social - students learn 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. Students create a video presentation 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. Brief biographies are available at www.sciway.net/afam/byname.html.
3. Use Photostory (free software from Microsoft) to create a narrated travelogue of the places associated with black South Carolina entertainers and entertainment venues in South Carolina.
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 video, audio, or poster 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/>.

TA-ARTS-16 *Architectural Landscape: Historic Churches, Buildings, Homes, Architects and Builders*

Time Periods:     
Grade Level: Eighth Grade
Properties: Various

Standard Indicator 6: The student will make connections between the visual arts and other arts disciplines, other content areas, and the world.

VA8-6.1 Analyze the similarities and differences between the visual arts and other arts disciplines.

SUGGESTED LESSON ACTIVITIES

1. After studying the relationship between visual arts and architecture, students then study architectural styles of African American Historic Places in South Carolina. Students will make a scrapbook of their findings showing that they have learned vocabulary terms found in both the visual arts and architectural, architectural styles and terms, and, students will discover some of the history of the state while learning to appreciate the architecture styles found within their community.
2. After studying the history of the state's most common architectural styles, students are asked to gather together pictures that they think would represent each of the styles. This could be done by actually going out into the community and taking pictures, hand sketching or both. They are then asked to put them into a scrapbook and label the different architectural parts on each structure (column, transom, lights...etc.). Their scrapbooks can be made out of any materials they choose.
3. To go one step further, students can conduct in-depth research on the individual properties then, prepare a presentation using media technology.
4. Students might be amazed at how much history there is in their cities/towns.
5. Discuss the shared vocabulary – form, balance, scale, etc. Did your students find what they were looking for? Were the findings as they expected?
6. Alternate resource for Design and Architecture: Why are we looking at That? Mid-Century and Modern Architecture in South Carolina <http://shpo.sc.gov/research/Documents/WhyThat.pdf>
7. Lesson plan about architecture and the arts from the Kennedy Center - http://artsedge.kennedy-center.org/educators/lessons/grade-6-8/From_Greece_to_Main_Street.

RESOURCES

1. An excellent teaching resources for the arts and arts integration is from The Kennedy Center: Arts Edge - <http://artsedge.kennedy-center.org/educators>.
 2. Smithsonian Education - <http://smithsonianeducation.org/>
 3. SC African-American Guide has an open repository – created and maintained by **SCiway** - <http://www.sciway.net/afam/>.
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LESSON PLANS BY TIME PERIOD

ELA Standards Indicator Key

I = Inquiry - Based Literacy
 RL = Reading – Literary Text
 RI = Reading – Informational Text
 W = Writing
 C = Communication

Expansion and Reform:

Antebellum (1800-1860)

LP-ANTE-1 *The Insurrection of 1822* — Lisa Bevans

Denmark Vesey House (Charleston)
 SI: 3-2.5; 3-4.1; 4-2.4; 4-3.4; 4-4.3; 8-1.4; 8-4.2;
 USHC-2.4
 ELA SI: I-1.1; I-3.2; I-5.1; RI-5.1; RI-12.1; W2.1;
 C-1.2; C-1.4

LP-ANTE-2 *Pots of Clay: A "Must Have" of the 1800s*— Barbara Padgett

Trapp and Chandler Pottery Site
 (Greenwood)
 SI: 3-2.5; 3-4.1; 4-6.1; 8-4.1
 ELA SI: I-2.1; I-3.2; I-5.1; RI-7.1; W. 2.1; C-1.1;
 C-1.2; C-1.4; C-3.2

LP-ANTE-3 *Inland Rice* — Dr. Marsha Myers-Jones

Arundel Plantation Slave House
 (Georgetown)
 SI: 3-2.5; 4-2.3; 4-2.4; 8-1.4; 8-1.5; USHC-2.3;
 USHC-2.4
 ELA SI: RI-4.1; RI-12.1; RI-12.3; W-1.1; W-2.1;
 C-1.1; C-1.2

Civil War & Reconstruction (1860-1877)

LP-CWR-1 *Black Voices of the Pee Dee:*

Three Prominent Citizens — Gina Kessee
 Edmund H. Deas House (Darlington)
 Joseph H. Rainey House (Georgetown)
 Stephen A Swails House (Williamsburg)
 SI: 5-5.1; 5-1.2; 5-1.4; 8-5.1; 8-5.2; 8-5.3; 8-5.4;
 USHC-3.3; USHC-4.6
 ELA SI: I-2.1; I-3.4; RI-4.1; RI-12.1; W-2.1; W-6.1;
 C-1.1; C-1.2; C-2.1

LP-CWR-2 *Worshipping Free, African American Churches After the Civil War*

— Rosamond Lawson
 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)

SI: K-4.1; 2-4.1; 3-4.5; 3-4.6; 5-1.1; 5-1.2; 5-1.4;
 8-5.3; 8-5.4; USHC-3.4; USHC-3.5
 ELA SI: I-2.1; I-3.2; I-5.1; RI-4.1; RI-7.1; RI-12.1;
 W-2.1

LP-CWR-3 *Robert Smalls: Warrior and Peacemaker*

— T. Lynn Moseley
 First African Baptist Church (Beaufort)
 Robert Smalls House (Beaufort)
 Sons of Beaufort Lodge No. 36 (Beaufort)
 Tabernacle Baptist Church (Beaufort)
 South Carolina Statehouse (Richland)
 SI: 3-4.4; 5-1.1; 5-1.2; 5-1.3; 5-1.4; 8-4.5; 8-4.6;
 8-5.1; 8-5.3; 8-5.4; USHC-3.1; USHC-3.2;
 USHC-3.3; USHC-3.4; USHC-3.5
 ELA SI: I-2.1; I-5.1; RI-4.1; RI-7.1; RI-12.1;
 RI-12.3; W-2.1

LP-CWR-4 *General Wild's African Brigade*

— Frederica Walker Brown
 Camp Saxton (Beaufort)
 Penn Center(Beaufort)
 SI: 8-4.5; 8-4.6; USHC-3.2
 ELA SI: I-2.1; I-3.2; I-5.1; RI-4.1; RI-12.1; W-2.1;
 W-4.1

LP-CWR-5 *Cultural Strength Grows a Community*

— Spencer Gaither
 Jerusalem Baptist Church (Darlington)
 SI: 3-4.5; 3-4.6; 3-5.3
 ELA SI: I-2.1; I-5.1; RI-4.1; RI-7.1; RI-12.1;
 RI-12.3; W-2.1

Modern America: Jim Crow

Segregation (1877-1945)

LP-MAJC-1 *African American Women in Education*

— Ellen Bagby
 President's Home of Harbison College
 (Abbeville)
 African American School Site (Anderson)
 Voorhees College Historic District (Bamberg)
 Birthplace of Mary McLeod Bethune
 (Sumter)
 SI: 8-6.4; USHC-3.5
 ELA SI: I-2.1; I-3.3; RI-4.1; RI-5.1; RI-12.1; W-3.1;
 W-4.1; C-1.1; C-1.2; C-1.4; C-1.6; C-2.1;
 C-5.3

LP-MAJC-2 *If These Stones Could Speak*

— Linda F. Hardin
 Richland Cemetery (Greenville)
 SI: 2-4.3; 8-5.4
 ELA SI: I-3.1; RI-4.1; W-2.1; C-2.1; C-3.2; C-5.3

LP-MAJC-3 *Amen! Schools In!* — Sherie Sawyer

Mt. Zion Methodist Church (Florence)
 Mt. Zion Rosenwald School (Florence)
 St. James Rosenwald School (Horry)
 Hope Rosenwald School (Newberry)

Howard Jr. High School (Newberry)
Great Branch Teacherage (Orangeburg)
SI: 5-1.3; 5-3.2; 5-5.3; 8-5.3; 8-5.8; 8-7.2;
USHC-8.1
ELA SI: I-3.2; RI-4.1; RI-5.1; RI-7.1; RI-12.1; W-2.1

LP-MAJC-4 *Traveling Southern Style*

— *Valentina Cochran*
Atlantic Beach (Horry)
Harriet M. Cornwell Tourist Home (Richland)
SI: 3-5.2; 8-7.1; 8-7.2; USHC-7.6
ELA SI: I-1.1; RI-12.1; C-1.1; C-1.2; C-5.2; C-5.3;
W-1.1

LP-MAJC-5 *The Hamburg Massacre* — *Jeremy K. Gerken*

Aiken Colored Cemetery (Aiken)
SI: 3-4.6; 5-1.3; 5-1.4; 8-5.3; 8-5.4; USHC-3.4
ELA SI: I-1.1; RI-12.1; C-1.1; C-1.2; C-5.2; C-5.3;
W-1.1

LP-MAJC-6 *World War II's Impact on South Carolina*

— *Rhonda Willis*
Training the Tuskegee Airmen (Colleton)
SI: 8-6.5
ELA SI: RI-12.1; RI-4.1; C-1.1; C-1.2; W-2.1

LP-MAJC-7 *The Tuskegee Airmen* — *Marlon M. Smith*

Training the Tuskegee Airmen (Colleton)
8.P.2A.1-Science
ELA SI: RI-12.1; RI-4.1; C-1.1; C-1.2; W-2.1

LP-MAJC-8 *Benjamin E. Mays Birthplace*

— *Mary D. Haile*
Benjamin E. Mays Birthplace (Greenwood)
SI: 3-5.5; 5-5.3; 8-7.2; USHC-8.1
ELA SI: I-2.1; I-5.1; RI-4.1; RI-9.1; RI-12.3;

LP-MAJC-9 *Aiken Graded School*

— *Katelyn Price*
Aiken Graded School (Aiken)
SI: 8-5, 8-6 USHC-3
ELA SI: I-3.2; RI-4.1; RI-5.1; RI-7.1; RI-12.1; W-2.1

Contemporary America: Civil Rights Movement (1945-Present)

LP-CRM-1 *Integration with Dignity* — *Cleo Crank*

Integration with Dignity, 1963 (Pickens)
Liberty Hill Church (Clarendon)
Summerton High School (Clarendon)
Sterling High School (Greenville)
Marysville School (Spartanburg)
McCrary's Civil Rights Sit-Ins (York)
SI: 3-5.4; 3-5.5; 5-5.3; 8-7.2; 8-7.3; USHC-8.1;
USHC-8.4
ELA SI: I-2.1; I-3.2; I-3.3; RI-4.1; RI-12.1; W-2.1;
C-1.2

LP-CRM-2 *Orangeburg Massacre* — *Dale Evans*

All Star Bowling Lanes (Orangeburg)
The Orangeburg Massacre (Orangeburg)
South Carolina State College Historic District
(Orangeburg)
SI: 3-5.2; 3-5.6; 5-5.3; 8-7.4; USHC-9.5
ELA SI: I-3.2; RI-12.1; W-1.1; W-2.1; C-1.2

LP-CRM-3 *The Lynching of Willie Earle*

— *Amishacoe Fulmore*
Working Benevolent Temple and
Professional
Building (Greenville)
SI: 8-5.4
ELA SI: I-1.1; I-3.3; RI-4.1; RI-6.1; RI-12.1; W-2.1

LP-CRM-4 *Survey of the Civil Rights Movement*

— *Franklin Gause*
Orangeburg- All Star Bowling Lanes
(Orangeburg)
Friendship School (York)
SI: 3-5.2, 3-5.5, 3-5.6, 5-1.5, 5-5.3, 8-7.2, 8-7.4,
USHC-8.1, USHC-9.5
ELA SI: I-3.2; RI-4.1; RI-5.1; RI-7.1; RI-12.1; W-2.1

Multiple Time Periods 

LP-MTP-1 *South Carolina's African American Women: "Lifting As We Climb"*

— *Harmonica R. Hart*
Alston House (Richland)
Mann-Simons Cottage (Richland)
Modjeska Montieith Simkins House
(Richland)
SI: 3-4.1; 3-5.4; 3-5.5; 5-3.2; 5-4.7; 5-5.2; 8-5.2;
8-7.3; USHC-3.4; USHC-8.1
ELA SI: I-4.1; RI-12.1; RI-12.3; W-2.1; C-1.1;
C-1.2; C-2.1

LP-MTP-2 *Slave Narratives—Stories From The WPA and The Federal Writers Project*

— *Lacy B. Bryant*
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)
SI: 8-1.4; 8-4.1; 8-4.6; 8-5.2; 8-5.3; 8-5.4;
USHC-2.4; USHC-3.4
ELA SI: I-2.1; I-5.1; RI-4.1; RI-9.1; RI-12.3;
W-2.1; W-4.1; C-1.2; C-1.6; C-2.3; C-3.2

LP-MTP-3 *The A.M.E. Journey*
 — Wallace Foxworth
 Pine Hill A.M.E. (Dillon)
SI: K-4.1; 2-2.2; 3-2.5; 4-6.2; 8-4.6; USHC-3.3
ELA SI: I-2.1; I-3.2; I-5.1; RI-4.1; RI-7.1; RI-12.1;
W-2.1

LP-MTP-4 *A History of Public Education In Charleston County*

— Lisa M. Seeber

Robert Smalls House (Beaufort)
 Summerton High School (Clarendon)
 Liberty Hill Church (Clarendon)
 Penn School (Charleston)
 Avery Normal Institute (Charleston)
 Laing (Charleston)
 Burke (Charleston)
 Kress Building (Charleston)
SI: 3-5.5; 5-5.3; 8-7.2; USHC 8.1; USHC 8.2
ELA SI: I-2.1; I-3.2; I-3.3; RI-4.1; RI-12.1; W-2.1;
C-1.2

LP-MTP-5 *Separate But Equal*

— Brian Williams

Robert Smalls School (Chesterfield)
SI: 3-5.5, 5-3.2, USG 4.5, USHC 8.1
ELA SI: I-2.1; I-3.2; I-3.3; RI-4.1; RI-12.1; W-2.1;
C-1.2

Visual and Performing Arts

LP-ARTS-1 *Old Marine Hospital/Jenkins Orphanage/
 Jenkins Orphanage Band*

— Joy Young

Old Marine Hospital/Jenkins Orphanage
 (Charleston)
Music SI: 3-5.1; 3-5.2; 3-6.4; 3-6.5
Dance SI: 3-5.1; 3-5.2
ELA SI: 3-5.1; 3-5.2; 3-5.3

LP-ANTE-1

THE INSURRECTION OF 1822

Lisa K. Bevans

Drayton Hall Elementary, Charleston County School District

Property: Denmark Vesey House (Charleston)

Standard Indicators: 3-2.5; 3-4.1; 4-2.4; 4-3.4; 4-4.3;
8-1.4; 8-4.2; USHC-2.4

English Language Arts: I-1.1; I-3.2; I-5.1; RI-5.1; RI-12.1;
W2.1; C-1.2; C-1.4

Essential Questions

1. How did the Denmark Vesey trial contribute to white anxieties about free blacks?
2. How did the conspiracy of an insurrection contribute to the treatment of the enslaved?

Historic Content

In 1820 the ratio of the white population to the black population in South Carolina was not equally balanced. In that year, South Carolina was estimated to have 237,440 whites compared to 265,301 blacks. In Charleston, those unbalanced numbers were even greater. About 40% of all free persons of color in South Carolina lived in Charleston and 89% of all free blacks in Charleston County lived in the city.

Denmark Vesey was a free black man who lived in Charleston, SC. He won \$1,500 in a lottery and was able to buy his own freedom. He was a co-founder of the African Methodist Episcopal Church in Charleston. During the summer of 1822, there was a rumor that Vesey conspired to stage an insurrection that would involve more than 9,000 slaves.

Even though the insurrection never occurred the rumors frightened whites and led to the execution of 35 men, including Vesey, and the burning of the church he co-founded. The conspiracy resulted in stricter control of the enslaved and limited movement of free Africans in Charleston.

Sources Needed

Primary Source (in addition to the historic site)

Governor's Messages to the South Carolina General Assembly, June-August 1822. S165009 Box 1328. South Carolina Department of Archives and History.

Secondary Sources

Egerton, Douglas. *He Shall Go Out Free: The Lives of Denmark Vesey*. New York City: Madison House Publishers, 2004.

Lofton, John. *Insurrection in South Carolina: The Turbulent World of Denmark Vesey*. Yellow Springs, OH: Antioch Press, 1964.

South Carolina State Historic Preservation Office,
"Denmark Vesey House, Charleston County, South

Carolina," National Register of Historic Places nomination, www.nationalregister.sc.gov/charleston/S10817710094/index.htm.

Lesson Procedures

1. Teacher will open discussion with students on ways the slaves resisted captivity.
2. Teacher will tell students of other slave rebellions, such as Stono Rebellion and/or Gabriel Prosser's attempted revolt.
3. Teacher will ask students to describe how they believed whites might have felt about the unbalance between slaves and whites.
4. Teacher will give background about Denmark Vesey and his plan for the Insurrection of 1822.
5. Teacher will highlight excerpts from the original transcript from the Vesey trial and give to the students to read.
6. Students should be placed in small groups and asked to come up with "hard evidence" in which to convict Denmark Vesey.
7. Teacher and class will discuss the evidence found by the groups and discuss whether white fear played a part in the trial.
8. Students should be asked to do one of the activities listed below after the discussion.

Assessment Ideas

1. Have students create a concept map of the plans of Denmark Vesey to lead the revolt using Kidspiration.
2. Create a cause-and-effect chart depicting the events and conditions leading up to the trial of Denmark Vesey and the effect the foiled revolt had on the state of South Carolina in terms of legal and social developments.
3. Compare the lives of the enslaved Africans to those of free Africans.
4. Draw conclusions about how sectionalism arose from events or circumstances of racial tension, internal population shifts, and political conflicts, including the Denmark Vesey plot, slave codes, and the African American population majority.
5. Write a short point-counterpoint piece that describes differing points of view concerning an event such as the Trial of Denmark Vesey or the events leading up to the trial.

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: 3-2.5; 3-4.1; 4-6.1; 8-4.1

English Language Arts: I-2.1; I-3.2; I-5.1; RI-7.1; W. 2.1;
C-1.1; C-1.2; C-1.4; C-3.2

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 slaves 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)

Slaves 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, worked 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

“An Edgefield Tradition.” Edgefield Pottery, www.edgefieldpottery.com/tradition.htm (accessed 26 January 2008).

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

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 different.
9. Discuss the use of slave 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

(slave), Present owner, customer

Lesson Activities

1. Visit a local potter or have a potter visit. (Explain differences in then and now.)
2. Work with the art teacher to have students create and produce a piece of pottery of their own.
3. Construct a web quest using an Edgefield Pottery site for students to complete.
4. Work with the school Technology person to set up a blog for students to share ideas about what they have learned.



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-ANTE-3 INLAND RICE

Dr. Marsha Myers-Jones
Alcorn Middle School, RichlandOne

Property: Arundel Plantation Slave House
(Georgetown)

Standard Indicators: 3-2.5; 3-4.1; 4-2.4; 4-3.4; 4-4.3;
8-1.4; 8-4.2; USHC-2.4

English Language Arts: RI-4.1; RI-12.1; RI-12.3; W-1.1;
W-2.1; C-1.1; C-1.2

Objectives

1. Students will be able to write journal entries depicting Africanslave experiences as part of the labor intensive system of rice cultivation.
2. Students will be able to interpret and create their own advertisements (auction posters) for slave labor.
3. Students will generate editorials about Carolina Gold (rice) from varying perspectives.
4. Students will compare the conditions in South Carolina rice fields with the conditions in West African rice fields.
5. Students will be able to differentiate between the Gullah, Krio (Sierra Leone) and English languages

Time Required

Two class periods

Recommended Grade Levels

Elementary/Middle/High

Historic Content

African slaves played a significant role in the developing culture and economy of South Carolina. The economy of South Carolina was largely based on the plantation system which depended upon slave labor. Most of the cash crops, like rice, were labor intensive, thus requiring many slaves to cultivate the crops. South Carolina planters were willing to pay higher prices for slaves from the Sierra Leone and the West Coast region of Africa.

Skilled Africans contributed their knowledge of rice cultivation which included their own method of planting, hoeing, harvesting, threshing, and polishing. These methods dramatically improved rice production capabilities. Their ingenious system opened thousands of new acres to rice production. This made planters wealthy and Carolina one of the economic successes of the British colonial system. South Carolina became one of the richest colonies with Charleston as its capital.

African slaves contributed their culture by way of their music, dancing, wood carving, folk music, basket weaving as well as the Gullah language. The Gullah language was once thought of as broken English but is instead

a language comprised of West African languages and English developed as a means of communication between the many enslaved Africans living on the Sea Islands.

SC Historic Sites: Inland Rice Fields c. 1701-1865 Palmetto Commerce Parkway, NW of Ashley Phosphate Road, North Charleston vicinity (Front) Embankments and ditches dating from the early 18th century are still visible here and show the elaborate layout of rice fields that were part of Windsor Hill and Woodlands plantations. Before the American Revolution, lowcountry planters grew rice in inland fields that did not use the tides for flood waters.

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

Sponsored by Charleston Country, 2012

Materials Needed

1. <http://yale.edu/glc/gullah/02>
2. www.knowitall.org/gullahnet
3. www.ricediversity.org

Lesson Procedures

1. Begin the lesson by asking students where rice originated and where rice is with regards to its level of production worldwide today. In production corn is the number one commodity and rice is number two.
2. Teacher will provide a brief lecture that includes images of African slave labor in the inland rice fields, auction posters and the importance of rice as a cash crop to South Carolina's colonial economy. The economy of South Carolina was thriving because rice was a major export. Carolina Gold was produced exclusively by African slaves who were brought to America because of their knowledge of rice cultivation.
3. Provide digital primary sources for students and model/scaffold student identification and subsequent analysis of these significant elements of colonial Carolina lowcountry inland rice cultivation. These elements include the importance of obtaining African slaves with rice cultivation skills and knowledge in addition to the higher cost of such slaves. Both teachers and students will use the Class Compilation Chart whereby pertinent information that is extracted is recorded. The Class Compilation Chart is also used as a place where deeper research extensions can be noted. Elements discussed can be incorporated and instructional activities can be tailored to suit student

strengths.

4. After the lecture, have students create group advertisements (auction posters) for slaves from the West Coast of Africa for sale in the colonies.
5. Students should next create editorials about Carolina Gold. Make sure that students include all of the important details about Carolina Gold.
6. Students should compare the conditions of South Carolina rice fields and the rice fields of the West Coast of Africa.
7. With the use of www.knowitall.org/gullahnet, allow the students to see the differences in the Gullah, Krio, and English. The students should differentiate how the words were derived from a mixture of the languages.
8. Students will write journal entries from varying perspectives such as those of African slaves depicting the difficulties of rice cultivation in colonial Carolina.

Assessment Ideas

1. How were the African slaves important to the economic success of the Carolina colony?

Answers should vary, but include some form of the following: The music, dancing, wood carving and folk medicine of African slaves that became part of the culture. Their knowledge and labor regarding rice cultivation caused economic success for the colony.

2. What challenges did the African slaves face once arriving in the colonies?

Answers should vary, but include some form of the following: Slaves faced several challenges, they were brought against their will, sold into bondage, forced into slavery with others causing cultural and language barriers. The larger and stronger African population brought about by economic forces caused a tenuous imbalance in the population. These conditions affected future race relations.

Lesson Activities

1. Create an auction poster.

Requirements for Auction Poster:

- Name of the ship
- Number of captives
- At least one image
- Origin of captives
- Place of auction
- Date and time of auction

Rice Cultivation Images



LP-CWR-1

BLACK VOICES OF THE PEEDEE: THREE PROMINENT CITIZENS

Gina Kessee

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: 5-5.1; 5-1.2; 5-1.4; 8-5.1; 8-5.2;
8-5.3; 8-5.4; USHC-3.3; USHC-4.6

English Language Arts: L-2.1; L-3.4; RI-4.1; RI-12.1; W-2.1;
W-6.1; C-1.1; C-1.2; C-2.1

Essential Questions

1. How were Black citizens (native or migrants) of the Pee Dee region able to overcome adversity and make significant contributions in 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 South Carolina, and the United States?
3. Explain the lasting legacies of these three Pee Dee region 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 slavery would end violently. The old relationship of master and slave 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* (1896).

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 legalized 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 region. By 1800, cotton would be cultivated by African slaves and the crop caused an economic boom for this northeastern area of South Carolina.

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) of the Pee Dee 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), transcribed and available online at <http://freedmensbureau.com/alabama/mobilepetition.htm>, accessed 2 February 2008. 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, 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, 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, of South Carolina, 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

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.

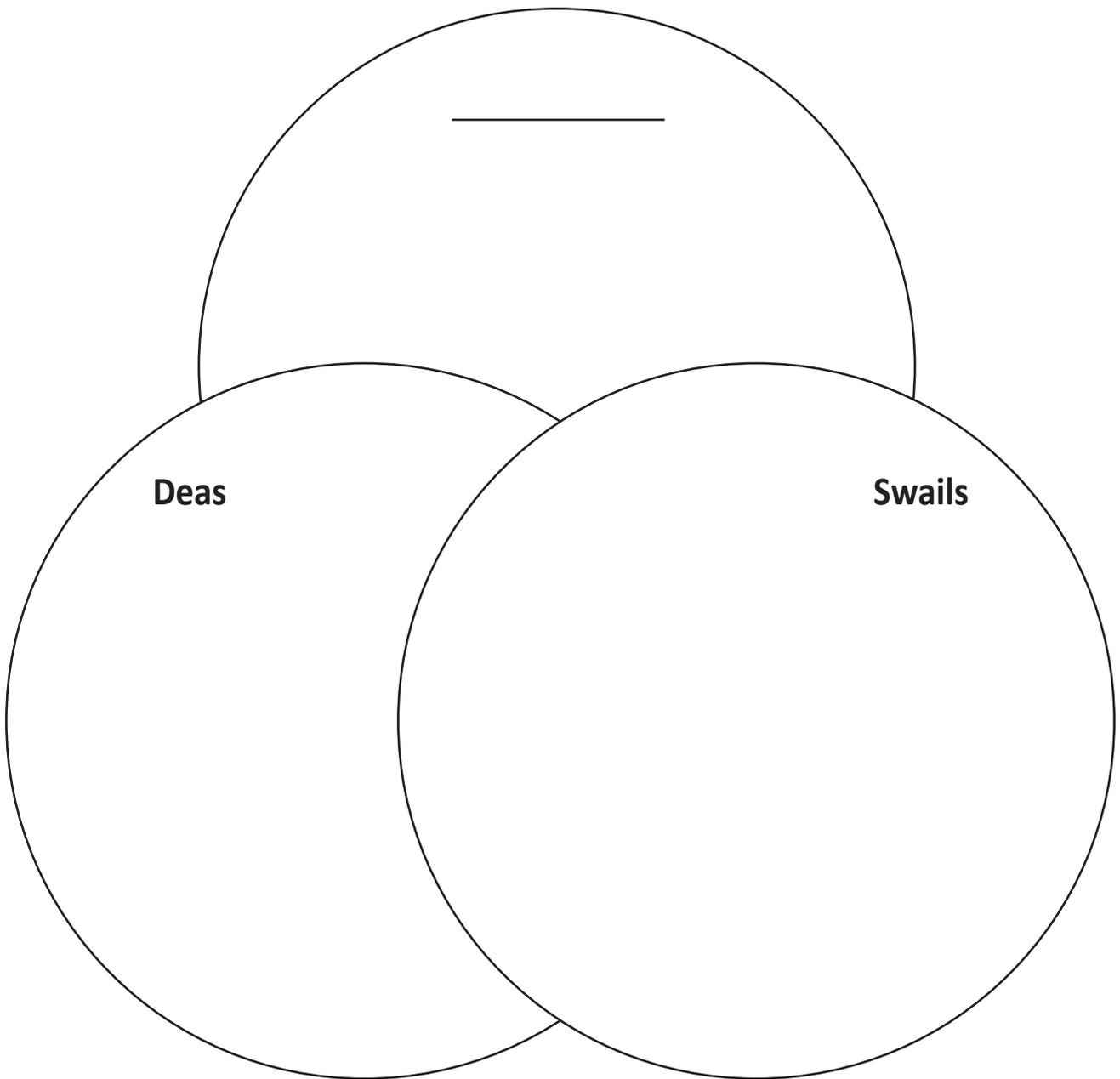
What We Know	What We Want to Learn	What We Learned	How We Can Discover More Information

Categories of information we expect to use:

2. Comparison & Contrast

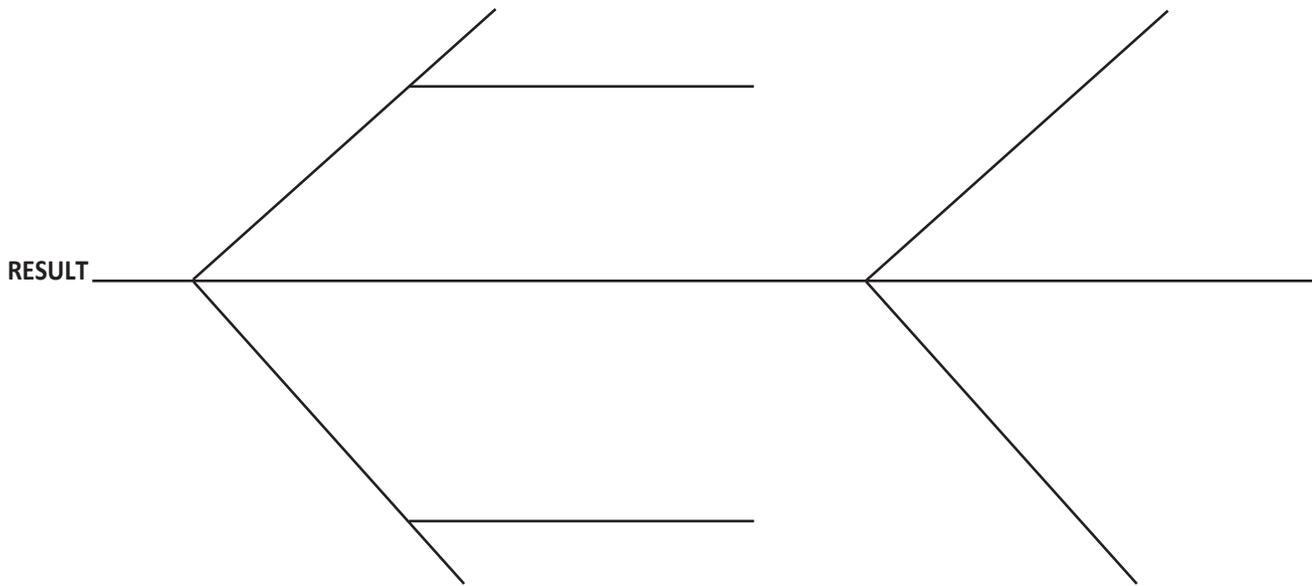
Comparison and Contrast is a tried and true method to get students to indicate similarities and differences. The graphic organizer below is what I consider an advanced model of a Venn diagram.

- 1-Rainey & Swails
- 2-Rainey & Deas
- 3-Deas & Swails
- 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 Peedee region.

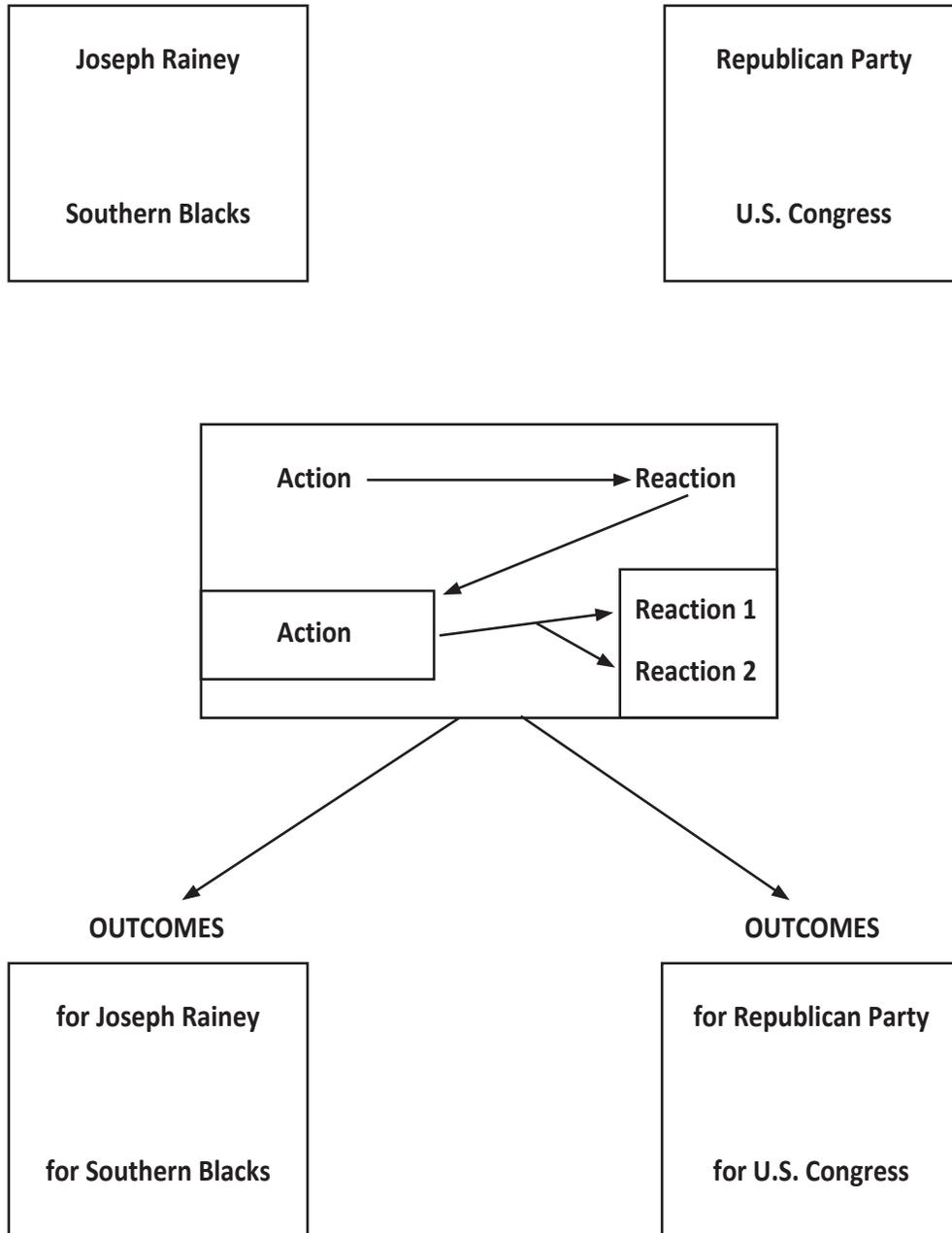


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1. What are the factors that caused the establishment and growth of independent black churches in the Peedee Region?
2. How were black freedmen and women able to establish schools for their children?
3. What factors helped former slaves to survive in an economy largely closed to them?
4. Are the factors that caused a coalescence of the black community in the Peedee prior to 1900 the same that cause 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.

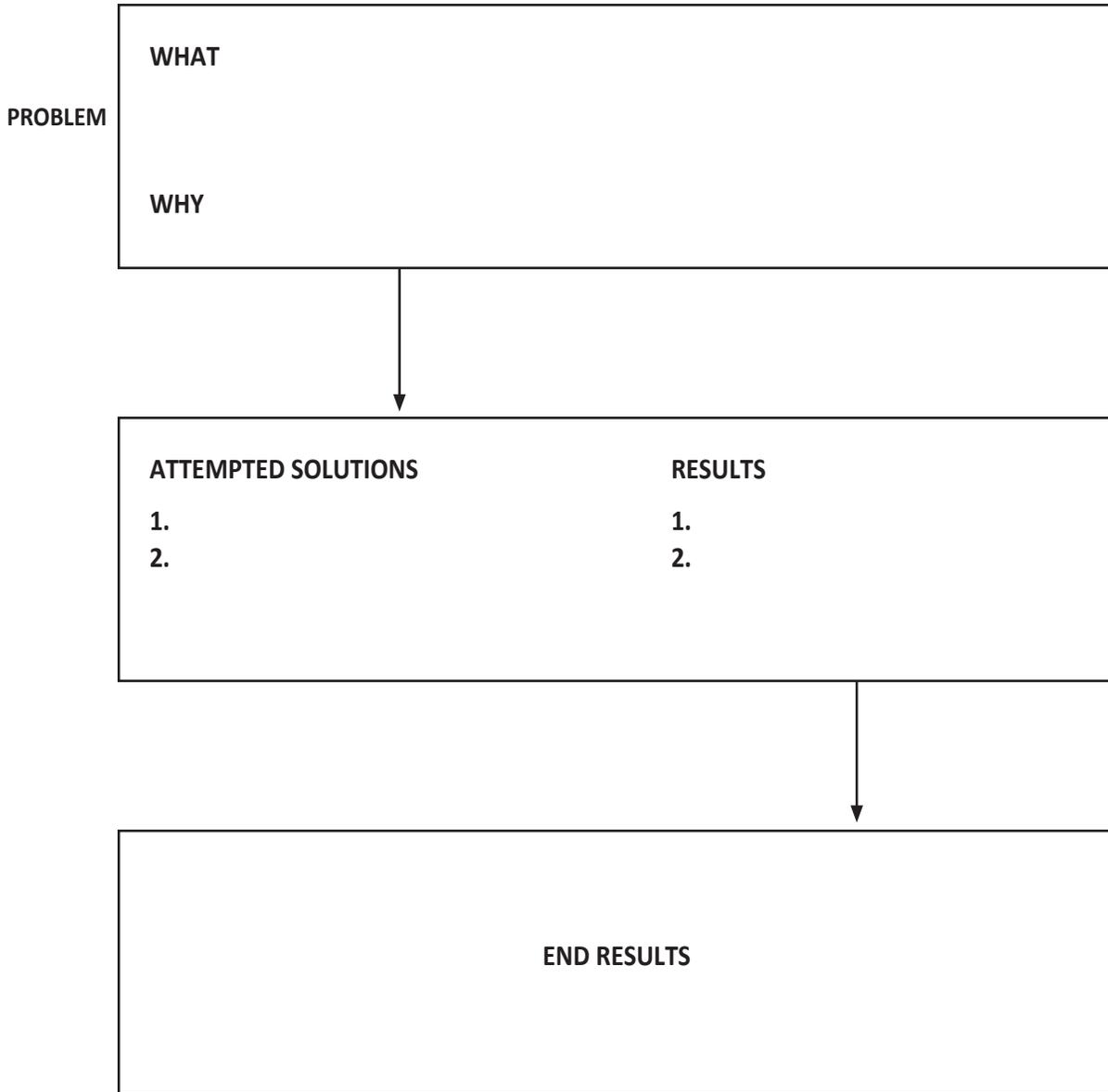


1. What were the goals of persons and groups involved in Reconstruction politics?
2. Did they conflict or cooperate?
3. What was the outcome(s) of each person or group?
4. What was the effect(s) of the goals and outcomes upon the black people of the Peedee region in South Carolina?

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



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-4.1; 2-4.1; 3-4.5; 3-4.6; 5-1.1; 5-1.2; 5-1.4; 8-5.3; 8-5.4; USHC-3.4; USHC-3.5

English Language Arts: I-2.1; I-3.2; I-5.1; RI-4.1; RI-7.1; RI-12.1; W-2.1

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 former slaves pertaining to religion, specifically to church

Audio of the Slave Narratives that might 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, 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. In groups, students can research the original pastors' and members' biographies. Based on their research, have each group present one site to the class in a way they have designed (i.e. drawing, skit, interview, etc.).
4. Finish with group discussion about the results of any investigation 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 to downtown Charleston to see the sites.
2. Have a daylong field trip to St. Helena Island or Edisto Island to visit other church sites.
3. Research a specific African American denomination and present a one to two page paper.
4. Make a drawing or painting based on one of the sites.
5. Act out a skit 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

Lesson can be found online at www.teachingushistory.org/Smalls.html

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: 3-4.4; 5-1.1; 5-1.2; 5-1.3; 5-1.4;
8-4.5; 8-4.6; 8-5.1; 8-5.3; 8-5.4;
USHC-3.1; USHC-3.2; USHC-3.3;
USHC-3.4; USHC-3.5

English Language Arts: I-2.1; I-5.1; RI-4.1; RII-7.1; RI-12.1;
RI-12.3; W-2.1

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 as a house slave for the family of his owner, 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 took a job as a deck hand on a harbor boat called *The Planter* for \$16 a 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 and his crew drove *The Planter* 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 to 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 master. As one of the founders of the state's Republican party, Smalls was a delegate to the 1868 Constitution, and he represented Beaufort County in the State House of Representatives and 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 comes from a letter written by Robert Smalls 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. Smalls 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.

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.

<http://docsouth.unc.edu/neh/simmons/>.

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.
www.teachingushistory.org/documents/SmallsLetter.htm.

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.

Lesson Procedures

1. Display an image of Robert Smalls such as one found online or in Edward Miller's book, *Gullah Statesmen*. "Documenting the American South" has an image of Smalls located at <http://docsouth.unc.edu/neh/simmons/simm165.jpg>. The website has the full text of a book published in 1887 by William Simmons called *Men of Mark: Eminent, Progressive and Rising* (<http://docsouth.unc.edu/neh/simmons/>). The book features a chapter on Robert Smalls beginning on page 165. Images of *The Planter* are available online as well.
2. Tell students the story of Robert Smalls based on information in the essay above, the National Register of Historic Places Nomination for the Robert Smalls House (www.nationalregister.sc.gov/beaufort/S10817707017), and from the book by William Simmons.

3. 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 (found online at www.teachingushistory.org/tTrove/1868Constitution.htm).
4. Give students a copy of the letter from Robert Smalls to Governor D.H. Chamberlain from August 1876 regarding tensions between rice workers and landowners along the Combahee River. Go to www.teachingushistory.org/documents/SmallsLetter.htm to find the letter and additional information. Read and discuss this letter using a glossary of terms. This glossary is located online at www.teachingushistory.org/documents/Glossary.doc.
5. Use a PAST handout to analyze the letter (www.teachingushistory.org/documents/PAST.DOC).

Assessment Ideas

Students will complete the *Robert Smalls* Assessment that consists of multiple choice questions and an essay found at www.teachingushistory.org/documents/assessment_000.doc.

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: 8-4.5; 8-4.6; USHC-3.2
English Language Arts: I-2.1; I-3.2; I-5.1; RI-4.1; RI-12.1;
W-2.1; W-4.1

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 noncommissioned 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.] <http://www.archives.gov/education/lessons/blacks-civilwar/>

Historical Marker (Charleston County) Camp of Wild's "African Brigade," 1863-1864 www.hmdb.org/Marker.asp?Marker=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>

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, 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 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-CWR-5

CULTURAL STRENGTH GROWS A COMMUNITY

Spencer Gaither

Thornwell School for the Arts, Darlington County

Properties: Jerusalem Baptist Church
(Darlington)

Standard Indicators: 3-4.5; 3-4.6; 3-5.3

English Language Arts: L-2.1; I-5.1; RI-4.1; RI-7.1; RI-12.1;
RI-12.3; W-2.1

Objectives

1. Identify cultural artifacts that show the daily lives of people in South Carolina including the importance of religion.
2. Students will identify challenges faced by African Americans during the Civil War and the Great Depression.

Time Required

60 minutes

Recommended Grade Level

Elementary

Historic Content

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

During the Civil War, racial tensions increased as whites feared that slaves would rise up in rebellion. This led to the “20 slave rule” that exempted owners of 20 or more slaves from serving in the Confederate army. As slaves were liberated by the Union army, many left their plantation homes to search for family members who had been sold away or to experience freedom. Destitute, without food and/ or shelter, except that provided by the Freedmen’s Bureau, most eventually returned to the vicinity of

their original plantation homes. In the post-war period, whites tried to continue to control the freedmen through a series of laws intended to prevent their mobility and exercise of new freedoms. African Americans, protected by amendments to the Constitution and by the national government, wanted to exercise the full rights of American citizens. This led to increased tension between former slaves and former slave owners in the years that followed the Civil War.

Before the Civil War, slave owners had tried to change the religious belief of those they owned to theirs. Instead, African Americans saw the need to preserve their cultural roots by blending the languages, music and rituals along with the Christian belief of white Americans to develop their own unique style of worship. After the war, freedmen built churches, which created a sense of community for African Americans. Today, religion continues to be an important part of our state’s culture for those of all races.

Soon after the Civil War, Jerusalem Baptist Church in Hartsville, SC was organized, and would become one of the oldest African-American churches in Darlington County. The destruction caused by the Civil War had a tremendous impact on the daily lives of people in South Carolina, who suffered much as a result of the war.

Proving the strength of their culture, a group of African Americans gathered a few miles East under a brush arbor on Snake Branch, a creek near East Carolina Ave. in Hartsville, SC, to form Jerusalem Baptist Church.. 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.

The church, built in 1907 as frame building, was described as “a splendid achievement” when it was covered in brick veneer and rededicated in 1939. The Great Depression had a profound effect on South Carolina as well as in the other parts of the country and around the world. Many South Carolinians were already living in poverty prior to the Great Depression. As a result of the Depression, many South Carolinians would lose their jobs because textile mills closed. Many lost their life savings due to the failure of banks and their homes or farms because they were not able to pay their mortgages. Nearly twenty-five percent of South Carolinians were unemployed during the depression but Jerusa-

Jerusalem Baptist Church had a congregation of more than 350 during the Depression.

Between 1929 and 1933, the United States government did little to directly help the many people who were out of work hungry, but there was Jerusalem. With 350 members the small group of people who started under a brush arbor has now become a pillar to the community during challenging times.

Scott, F. (2005). *Scott Foresman social studies*. Glenview, Ill.: Pearson Education, /Scott Foresman.

Use this information to create a media presentation (PowerPoint, Prezi, Haiku etc.)

Sources Needed

Secondary Sources (in addition the historic sites)

Extended Lesson: South Carolina After the Civil War

<http://www.archives.gov/education/lessons/>

Depression and the New Deal in South Carolina

<http://www.teachingushistory.org/>

Images.

<https://www.sc.edu/uscpres/books/2011/3984x.pdf>

Lesson Procedures

1. Have students listen to an African American Negro Spiritual as the activating strategy. Example: Waded in the Water
2. Teacher will then present a created power point of the historical content provided in the lesson plan with images.
 - a. Share information about brush arbors and why most African American churches during this time period started under a brush arbor.
 - b. Discuss the Freedmen's Bureau and its role in securing the site for Jerusalem Baptist Church.
 - c. Explain the other side of life for African Americans (They were not allowed to learn but they could meet for worship.)
 - d. Discuss how religion was not only a way of worship but an avenue of survival.
 - e. Discuss how songs were used as a way of communication and education.
 - f. Discuss how the church often times became a place of refuge during hard economic times such as the Great Depression

Differentiation of Instruction

3. (Advanced) Have students review 3 images of Jerusalem Baptist Church. Image 1: The image of the brush arbor on Snake Branch Road. Image 2: The first church built in 1907 and Image 3: The rededicated building in 1939. See next page for pictures.

Questioning: What do you think happened in society that helped the church move from the brush arbor to the current erected building?

Explain your answer with support.

(Middle level) Students will analyze secondary sources and present other findings that explain the events surrounding this time frame. Students will present their findings by creating a presentation with visual aids of their choice to the class.

(Lower level) Create a timeline that shows the events of history using the historical content and the attached church program.

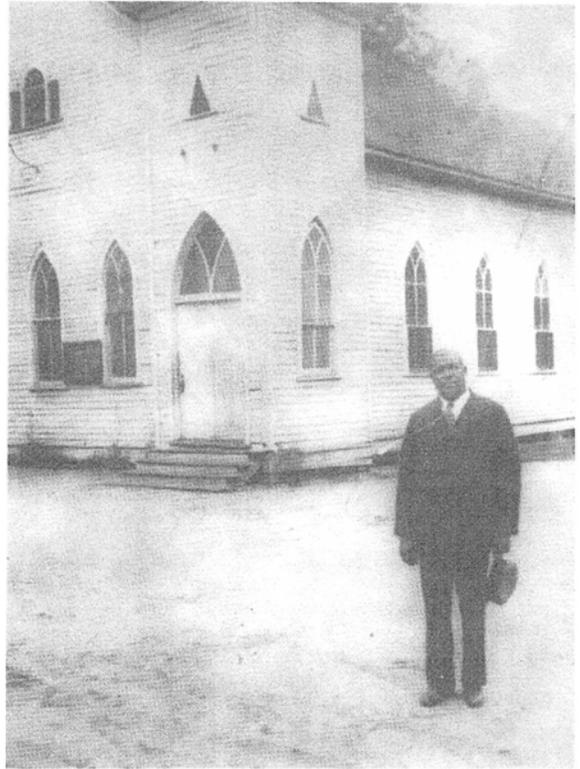
4. Students should present their finding to the class using media or written presentation.
5. Optional: Have pairs of students discuss how the information in the lesson relates to their daily life. Encourage them to make a two-column chart comparing details between the time period in the lesson and the present. Then have each student review their work by comparing charts.

Assessment Ideas

1. Write a speech/letter as a founding member to the church members today expressing the journey from the brush arbor to the present day renovated building. Explaining to the members of Jerusalem Baptist why they should take pride in their churches history.
2. Write a Short Story
 - a. Have students research details about their family's history and create a timeline or essay based on their family's history.
 - b. Have students discuss family traditions that remained and those that have changed.
 - c. Have students present their family's timeline.



Bush Arbor



The wood frame church



Jerusalem Baptist Church

LP-MAJC-1

AFRICAN AMERICAN WOMEN 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: 8-6.4; USHC-3.5

English Language Arts: I-2.1; I-3.3; RI-4.1; RI-5.1;
RI-12.1; W-3.1; W-4.1; C-1.1;
C-1.2; C-1.4; C-1.6; C-2.1; C-5.3

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.

Jeffries, Dr. Leonard, Jr. "The African Americans Search for Truth and Knowledge: African American Educators and Their Sacred Mission," <http://africawithin.com/jeffries/aapart29>. (accessed 9 January 2008).

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, www.nationalregister.sc.gov.

_____. "Voorhees College Historic District, Orangeburg, South Carolina," National Register of Historic Places nomination, www.nationalregister.sc.gov.

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 make a plan for their future. They need to be specific as to how they would get an education.
2. Discuss where African Americans might turn to get an education (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 and learn its history.
3. Create a South Carolina map showing where African Americans might turn for educational opportunities.
4. Visit 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: 2-4.3; 8-5.4

English Language Arts: I-3.1; RI-4.1; W-2.1; C-2.1; C-3.2; C-5.3

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.

"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," 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>.

"Find a Grave," 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.

"Greenvillesouth.com." This site has an eclectic collection of history information and links, not only for Greenville County, but also for the upcountry and the state.

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. 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," 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

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 Ruth Ann Butler (Director of the 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. Visit sites like the Greenville Cultural Exchange Center and the Upstate History Museum. Students will have lesson, interview, or summary forms to complete at each location.
2. Read selections from *Spoon River Anthology* by Edgar Lee Masters. 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 or grave rubbings as a setting for the performance.
3. Use the obituary section of the *Greenville News* to read about Greenville citizens. Ideally, a newspaper reporter could visit the class and talk about the methods of writing an effective obituary. Create an obituary page for Richland Cemetery featuring prominent or unusual people who are buried there.
4. Visit the South Carolina Room of the Greenville Public Library to see the cemetery survey books. Contact the Friends of Richland Cemetery to determine what they have already surveyed or how your students' efforts can be used to assist them. Consult *South Carolina's Historic Cemeteries: A Preservation Handbook* written by Susan McGahee and Mary W. Edmonds for information about the techniques used to create an effective cemetery survey for Richland Cemetery that would allow the most important features to be explored. Publish the survey in the South Carolina Room.
5. Using information about Greenville's prominent African Americans in Richland Cemetery, post photos of the graves and biographies of the citizens online at www.findagrave.com/.
6. Interview a genealogist about the use of cemetery records to research family history.

LP-MAJC-3

AMEN! SCHOOLS 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: 5-1.3; 5-3.2; 5-5.3; 8-5.3; 8-5.8;
8-7.2; USHC-8.1

English Language Arts: L-3.2; RI-4.1; RI-5.1; RI-7.1; RI-12.1;
W-2.1

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)

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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.

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Ourdocuments.org. "Plessy v. Ferguson (1896)." www.ourdocuments.gov/doc.php?flash=true&doc=52 (accessed January 31, 2008).

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_____. "Hope Rosenwald School, Newberry County, South Carolina," National Register of Historic Places nomination. www.nationalregister.sc.gov/newberry/S10817736031/index.htm.

_____. "Howard Junior High School, Newberry County, South Carolina," National Register of Historic Places nomination. www.nationalregister.sc.gov/newberry/S10817736030/index.htm.

_____. "Mt. Zion Rosenwald School, Florence County, South Carolina," National Register of Historic Places nomination. www.nationalregister.sc.gov/florence/S10817721020/index.htm.

Steamer, Robert J. "Plessy v. Ferguson." *Grolier Multimedia Encyclopedia*.

Street Law and the Supreme Court Historical Society.

"Landmark Supreme Court Cases: Plessy v. Ferguson." www.landmarkcases.org/plessy/home.html (accessed January 31, 2008).

Lesson Procedures

1. Choose one of the historic sites above. 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 websites. The Mt. Zion Rosenwald School has a virtual tour on www.knowitall.org/.
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. <http://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. Use the [knowitall.org](http://www.knowitall.org) website.
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 [knowitall.org](http://www.knowitall.org) and/or South Carolina Department of Archives and History website. www.archivesindex.sc.gov/onlinearchives/search.aspx
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 [knowitall.org](http://www.knowitall.org) and South Carolina Department of Archives and History website.

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.

LP-MAJC-4

TRAVELING SOUTHERN STYLE

Valentina Cochran

Pine Grove Elementary School, Richland County School District 1

Lesson can be found online at www.teachingushistory.org/travelingsouthernstyle.html

Properties: Atlantic Beach (Horry)
Harriet M. Cornwell Tourist Home
(Richland)

Standard Indicators: 3-5.2; 8-7.1; 8-7.2; USHC-7.6
English Language Arts: I-1.1; RI-12.1; C-1.1; C-1.2; C-5.2;
C-5.3; W-1.1

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 in the South. While traveling by train the conductor was sure to let passengers know which sections were for “whites” and “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 south 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 the 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.

Victor Green, publisher and owner of *The Negro Travelers’ Green Book* began publishing 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 the vacation or business trip. (Green 1956, 5)

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. While white travelers had no problems getting rooms or food, 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 also ran into the water. The land barricades still remain today that block off Ocean Boulevard on either side from Atlantic Beach. 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)

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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. www.autolife.umd.umich.edu/Race/R_Casestudy/Negro_motorist_green_bk.htm.

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State Development Board. Tourism Promotional Brochure. S149013. South Carolina Department of Archives and History, Columbia, South Carolina. www.teachingushistory.org/tTrove/blackandwhitetourism.htm.

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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. 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 (www.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 a city in the North, such as Chicago, Detroit, or New York, 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 experiences of traveling within and outside 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 web may be used. Be sure to include images from the Jim Crow era as well as from today.

	Total Points Possible	Student Grade
First Paragraph		
Description of 4 Stops from Green Book	16	
Explanation of Feelings	6	
Problems	6	
Reasons to Visit Particular Stops	3	
Second Paragraph		
2 Stops Today	6	
3 Ways Travel Differs Today	9	
Poster		
Route of states in order	18	
Pictures of 4 Stops	12	
4 Stops labeled	12	
4 Jim Crow Signs	12	
Total	100	

LP-MAJC-5

THE HAMBURG MASACRE

Jeremy K. Gerken

J. Paul Truluck Middle School, Florence County School District Three

Properties: Aiken Colored Cemetery (Aiken)

Standard Indicators: 3-4.6; 5-1.3; 5-1.4; 8-5.3; 8-5.4;
USHC-3.4

English Language Arts: I-1.1; RI-12.1; C-1.1; C-1.2; C-5.2;
C-5.3; W-1.1

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.

Example: South Carolina Social Studies Support Document, Grade 8, 2012 <http://ed.sc.gov/agency/pr/standards-and-curriculum/documents/GRADEEIGHT.pdf>

Lesson Materials

1. Political Cartoon about the Hamburg Massacre
2. Student graphic organizer (see attached) Note-This sheet will need to have identical front and back copies
3. Role-play activity sheet (see attached)

Lesson Procedures

Keep procedures clear, concise and linear for ease of interpretation.

1. Begin the lesson by reviewing the accomplishments of African-Americans since the beginning of Reconstruction, such as being able to vote, gaining freedom, holding political office, etc... Make a list of these items on the board or with an overhead projector so that everyone in the class can see.
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 or pick 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, South Carolina 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 South Carolina. If time permits have members from each group share their 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 would 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 dead.

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 Shirt (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 go around. 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 go around. Arguments break out between your group and the black militia and shots are fired. At the end of the day five of the black militia members are left 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 have that anyone who votes Republican may be shot and killed. The discussion continues with whether or not people should just avoid confrontation and lives to see another day or fight for rights and possibly be killed.

Red Shirts (3-4 people)-You are gathered 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 from 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: 8-6.5

English Language Arts: RI-12.1; RI-4.1; C-1.1; C-1.2; W-2.1

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 shorthanded 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.

South Carolina Social Studies Support Document, Grade 8, 2011 <http://ed.sc.gov/agency/ccr/Standards-Learning/SocialStudiesSupportDocuments.cfm>.

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 WW II'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 WW II, 2) the economy of South Carolina prior to WW II, 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 WW II, and 8) the economy of South Carolina after WW II.
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.

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-7

THE TUSKEGEE AIRMEN

Marlon M. Smith
CA Johnson High School

Property: Training the Tuskegee Airmen
(Colleton)

Standard Indicators: 8-6.5

English Language Arts: RI-12.1; RI-4.1; C-1.1; C-1.2; W-2.1

Science Focused Lesson

1. Science Standard: 8.P.2

The student will demonstrate an understanding of the effects of forces on the motion and stability of an object.

2. Performance Indicator: 8.P.2A.1:

Plan and conduct controlled scientific investigations to test how varying the amount of force or mass of an object affects the motion (speed/direction), shape, or orientation of an object.

Recommended Grade Level

Middle

Essential Questions

1. How does an exerted force effect the motion and stability of an object?
2. How can a paper airplane be used to illustrate Newton's Laws of Motion?

Historic Content

Graduates of the Tuskegee Army Flying School, who belonged to the first African-American units in the U.S. Army Air Corps, took further combat flight training at Walterboro Army Air Field from May 1944 to October 1945. Many of the first "Tuskegee Airmen" had already won distinction and fame in missions over North Africa, Sicily, and Italy in 1943-44, and several of them were assigned here as combat flight instructors.

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.

Sources

1. YouTube Video: "The Tuskegee Airman" <https://youtu.be/uQdUOWcsCrE>
2. Website: Tuskegee Airmen Monument: <http://www.sciway.net/sc-photos/colleton-county/tuskegee-airmen-monument.html>
3. South Carolina Earth Science Standards
4. Materials to construct paper airplanes

Lesson Procedures

5 E's

1. **Engage:** The teacher will begin the lesson by engaging the students through the YouTube video: "The Tuskegee Airmen."
2. **Explore:** The teacher will introduce to the students the Tuskegee Airmen Monument and how there flying techniques are related to concepts of Newton's Laws of Motion.
3. **Explain:** The teacher will explain to the student the effect that a force has on motion and stability of an object; referencing back to the Tuskegee Airmen and how airplanes fly. Key Terms: balanced, unbalanced, inertia, force, motion, speed, gravity.
4. **Elaborate:** To illustrate the effect force has on the motion and stability of an object, the students will fly paper airplanes inside the classroom and outside. The students will measure the distance the airplane fly's in both environment. (*The airplanes should be created by the teacher prior to lesson, or purchased from Walmart, Target, etc.*)
5. **Evaluate:** To evaluate the student understanding of the lesson, the teacher may complete any of the following:

Graphic Organizer on Force & Motion, Vocabulary Quiz, or Exit Slip to answer Essential Question.

Lesson Activities

1. Airplanes in Motion (Effect on wind (force) on paper airplane inside vs. outside)
2. Compare/Contrast the fighter jets of today to those flown by Tuskegee Airmen
3. Research Project on Tuskegee Airmen

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: 3-5.5; 5-5.3; 8-7.2; USHC-8.1

English Language Arts: I-2.1; I-5.1; RI-4.1; RI-9.1; RI-12.3;
W-2.1; W-4.1; C-1.2; C-1.6; C-2.3;
C-3.2

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 (YouTube video: <https://youtu.be/m5YqctgW520>)
3. Benjamin E. Mays' birthplace (http://www.townofninetysixsc.com/?page_id=414)
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 (YouTube video: <https://youtu.be/m5YqctgW520>). 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' birth place (use http://www.townofninetysixsc.com/?page_id=414)
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 Italy should include a visit to Tuscany to sample their exquisite wines.

Paraphrase: Be sure to include a Tuscan wine-tasting experience when visiting Italy.

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, 8-6 USHC-3

English Language Arts: I-3.2; RI-4.1; RI-5.1; RI-7.1; RI-12.1;
W-2.1

Recommended Grade Level

Middle/High

Learning Objectives

1. Students will understand the development of education for the African American student.
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 Grade School to the 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

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. 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:

1. <http://www.palmettohistory.org/rosenwald/rosenaiken.pdf>
2. <http://www.sciway.net/sc-photos/aiken-county/warrenville-elementary.html>
3. http://shpo.sc.gov/res/Documents/SCAHP_Addendum_2013.pdf

Lesson Procedures

1. Introduce students to the topic by showing this youtube clip, <https://www.youtube.com/watch?v=uAfOBhdSXBO>
2. Have an open discussion on Julius Rosenwald reason for donating the money to start the fund.
What role did Mr. Rosenwald ethnicity play in his decision? Why was that important?
How did Booker T. Washington inspire him?
How does this inspire you?
3. Allow students to read the Rosenwald text, http://archive.org/stream/juliusrosenwaldf033270mbp/juliusrosenwaldf033270mbp_djvu.txt
4. Allow students to read about the Aiken Graded School, <http://www.palmettohistorysc.org>.
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 the quality of the school to the quality of Warrenville Elementary School. Brochure rubric attached.

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)
McCrary's Civil Rights Sit-Ins (York)

Standard Indicators: 3-5.4; 3-5.5; 5-5.3; 8-7.2; 8-7.3;
USHC-8.1; USHC-8.4

English Language Arts: I-2.1; I-3.2; I-3.3; RI-4.1; RI-12.1;
W-2.1; C-1.2

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 and managed desegregation with dignity and grace.

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 (in addition to the historic sites)

Civil Rights Movement photos from South Carolina Archives and History Center (www.scdah.sc.gov) and the Library of Congress (www.loc.gov).

Jim Crow History, "South Carolina Segregation 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 www.cecilwilliams.com/freedomjusticeimages/gallery.html.

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, 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.

Lesson Procedures

1. E. Q. - What constitutes segregation?

Opening hook: Randomly select 20% of students to represent those who are "segregated" — provide the other 80% with laptops to use, new pencils and pads, new markers, etc. Give to the other 20% old, used, 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; and
- ◆ Clemson University and Harvey Gantt.

Each group has one topic. Have students share info on their topics.

4. E.Q. -What were some significant places affected by the Civil Rights Movement in the South Carolina Upstate?

Show pictures of historical markers for Sterling High School and Clemson. Show pictures of statue in downtown Greenville to honor Sterling High School. Discuss the importance of recognizing important events, people and locations.

Assessment Ideas

1. Have students write a letter to the editor of the local paper 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 — need to be 50 years old or older.
3. Have students create a presentation on the topics they researched using various creative formats, (i.e. PowerPoint, skits, newspapers).

Lesson Activities

1. Visit the Upstate History museum and concentrate on the section on Civil Rights. Have students keep journals of their observations and connections. Based upon these journals, students will complete additional research on a topic of interest to them found in this section and create a presentation for the class.
2. Create a calendar of famous events during the modern Civil Rights Movement.
3. Generate a map of the Upstate showing the location of African American historical places. Plan a one-day trip to see them including mileage, basic info on each and why each is important.
4. 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: 3-5.2; 3-5.6; 5-5.3; 8-7.4; USHC-9.5
English Language Arts: I-3.2; RI-12.1; W-1.1; W-2.1; C-1.2

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.

"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: 40th Commemoration Ceremony." www.orangeburgmassacre.com.

Sellers, Cleveland with Robert Terrell. *The River of No Return*. Jackson, MS: University Press of Mississippi, 1990.

South Carolina Educational Television. "RoadTrip! Through SC Civil Rights History," www.knowitall.org/roadtrip/cr-flash/flash.cfm, (accessed February 24, 2008).

South Carolina State Historic Preservation Office. "All Star Bowling Lanes, Orangeburg County, South Carolina." National Register of Historic Places nomination, www.nationalregister.sc.gov/orangeburg/S10817738032/index.htm.

_____. "South Carolina State College Historic District, Orangeburg County, South Carolina." National Register of Historic Places nomination, 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. Have students do a photograph analysis of any one of the following Cecil William’s photographs relating to the Civil Rights Movement of the 1960s: www.cecilwilliams.com/freedomjusticeimages/gallery.html. Photographs: *In Pursuit of Human Dignity*, *Thank God for Mississippi*, *Prayer on the Green*, *Ministers Marching for Freedom*, *Lest We Forget*, *Colored Rest Room*, *Hate at Sandy Run*, and *Beginning of an American Massacre*.

4. Write a poem, song, or rap that depicts what they view as issues of the day and hopeful solutions.

5. Interview actual participants of the Orangeburg Massacre. Noted speakers like Cleveland Sellers and Cecil Williams will visit school sites. Visit websites like *Road Trip! Through South Carolina Civil Rights History* www.knowitall.org/roadtrip/cr-flash/flash.cfm for interviews on the Orangeburg Massacre.

6. Research the Kent State demonstration and do a Venn diagram comparing the Orangeburg Massacre to the Kent State demonstration.

7. 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.

8. 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.

9. 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 Indicators: 8-5.4

English Language Arts: I-1.1; I-3.3; RI-4.1; RI-6.1; RI-12.1; W-2.1

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 below)
2. Students will identify major events that lead 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 was lynched by a mob of 31 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 the lynching of Earle 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 orders 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>.

November 30, 2001 interview with Alexander M. Rivera

on the lynching of Willie Earle Rivera describes in the Pittsburgh Courier. He describes people reaction to him as he researched the lynching. http://docsouth.unc.edu/sohp/C-0297/excerpts/excerpt_4977.html#fulltext.

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 mark. <http://www.youtube.com/watch?v=9EkPgLhhXuM>.

Movie Maker Instruction Manuel. http://www.bcps.org/offices/lis/tvprog/resources/Windows_Movie_Maker_GuideAUG2005.pdf.

Lesson Procedures

Day 1

1. Students will complete an anticipation guide.
2. Begin by introducing students to who Willie Earle and Thomas Brown was and there place in South Carolina history.
3. Students will view the YouTube video from the WYFF Greenville Evening News on the commemorative historical marker.
4. Present students with the historical marker. Students are to read to the marker.
5. The class should discuss the major theme of the marker and how it related to the idea of racism.

Why create a mile 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 regarding the lynching of Willie Earle.
3. Students will complete an oral presentation of the lynching of Willie Earle.

The Lynching of Willie Earle

Rubric for Multimedia Presentation

Category	10 Points	5 Points	3 Points	1 Point
Images Points Earned _____	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.
Point of View/ Purpose Points Earned _____	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.
Duration of Presentation Points Earned _____	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.
Video Presentation Points Earned _____	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.
Attractiveness Points Earned _____	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.
Summarization Points Earned _____	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.
Identifies Important Information Points Earned _____	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 identify important information with accuracy.
Oral Presentation Points Earned _____	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

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: 3-5.2, 3-5.5, 3-5.6, 5-1.5, 5-5.3,
8-7.2, 8-7.4, USHC-8.1, USHC-9.5

English Language Arts: I-3.2; RI-4.1; RI-5.1; RI-7.1; RI-12.1;
W-2.1

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

1. <http://www.columbiasc63.com/timeline/briggs-v-elliott-1951/>
2. <http://www.civilrights.org/education/brown/briggs.html>
3. <http://www.knowitall.org/roadtrip/>

Orangeburg Massacre

1. <http://www.blackpast.org/aah/orangeburg-massacre-1968>
2. <http://niemanreports.org/articles/documenting-the-orangeburg-massacre/>
3. <http://www.nps.gov/nr/travel/civilrights/sc2.htm>
4. <http://www.nps.gov/nr/travel/civilrights/sc1.htm>
5. <http://www.orangeburgmassacre.com/>
6. http://www.jackbass.com/_u_the_orangeburg_massacre__u__25512.htm

Friendship Nine

1. http://www.nytimes.com/2015/01/29/us/south-carolina-court-clears-friendship-nine-in-1961-sit-in.html?_r=0
2. <http://www.statelibrary.sc.gov/news/friendship-9-53-years-later>

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: 3-4.1; 3-5.4; 3-5.5; 5-3.2; 5-4.7;
5-5.2; 8-5.2; 8-7.3; USHC-3.4;
USHC-8.1

English Language Arts: I-4.1; RI-12.1; RI-12.3; W-2.1;
C-1.1; C-1.2; C-2.1

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. 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, 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, 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 Simkins to determine the life Simkins 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 African American history.
4. Students can create a Tour Guide Brochure of 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 AND 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: 8-1.4; 8-4.1; 8-4.6; 8-5.2; 8-5.3;
8-5.4; USHC-2.4; USHC-3.4

English Language Arts: I-2.1; I-5.1; RI-4.1; RI-9.1; RI-12.3;
W-2.1; W-4.1; C-1.2; C-1.6; C-2.3;
C-3.2

Time Required

Two 60 minute class periods

Recommended Grade Level

Middle/High

Objectives

1. Students will analyze first hand accounts of former slaves as recorded by the WPA Federal Writer's Project.
2. Students will identify how slaves' lives changed before 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 considered slaves. Also, since so much time had passed we cannot be sure if the details of some stories are true. 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 former slaves were usually white men and women. Some historians argue that the former slaves would not feel comfortable sharing intimate details of their lives and therefore preventing the WPA from recording accurate narratives.

Students can learn much valuable information about slavery and the lives of slaves through the use of 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." *Slave Narratives: An Introduction to the WPA Slave Narratives*. Web. 18 Apr. 2015.

<http://memory.loc.gov>

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.

"Voices from the Days of Slavery." - About This Collection (American Memory from the Library of Congress). Web. 22 Apr. 2015. <http://memory.loc.gov/ammem/collections/voices/vfsabout.html>. This link gives students and teachers information about the WPA and Federal Writers project.

"Voices from the Days of Slavery." - Faces and Voices from the Presentation (American Memory from the Library of Congress). Web. 22 Apr. 2015. <http://memory.loc.gov/ammem/collections/voices/vfssp.html>. This is the direct link to the interview recordings and photographs.

Lesson Procedures

1. Students should already be familiar with SC history standards about slavery and slave lives.
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 a slave'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? (We could ask a slave but slavery ended in 1865 after the Civil War).
3. Introduce the WPA, Federal Writer's Project, and Slave Narratives to students. Explain that these groups of people took the time and resources to collect that part of history and it is very important that we have it now.
4. Show students the following Youtube video. It is from the show "Nightline" and it aired on January 12, 1999. This video gives an overview of the Slave Narratives and students can see how it was introduced to the general public in the late 90s. <https://www.youtube.com/watch?v=XWqVMNUawso>
5. 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. <http://memory.loc.gov/ammem/collections/voices/vfssp.html>
6. In small groups, listen to a slave 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, dialects, and language that was used during the 1930s.

Students will complete a primary source analysis form about the recording.

7. 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.
8. In small groups, students will analyze a primary source photo from the collection and complete the photo analysis sheet.
9. After students have analyzed the recordings and photographs, students will join together as a whole class. Students will summarize the stories they heard for the class. Create a chart that lists new information about slavery or the lives of slaves that was discovered from the primary sources.
10. The class will discuss, decide, and reflect on which are the most important stories they heard from this lesson and why.
11. Extension Activity 1: 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?
12. Extension Activity 2: Analyzing written testimony of former slaves. Here is a link to the transcripts of some of the narratives that were not recorded. Among the list is Amos Gadsden. He was a slave in the "Big House" of a plantation owning family who lived in Charleston. His account reveals the unique relationship between a slave and slave owner. The teacher should make copies for each student. The teacher should model their thinking about the document for a few paragraphs. The teacher and student should annotate the document with highlighters and pencil/pen as they read through his story. <http://memory.loc.gov/mss/mesn/142/142.pdf>

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

Step 1: Pre-Listening	Whose voices will you hear in the recording?	
	What is the date of the recording?	
	Where was this recording made?	
Step 2: Listening	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
	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?	
Step 3: Post-Listening or Re-Listening	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

Step 1: Observation	Study the photograph for two minutes. Form an overall impression of the photograph and then examine individual items.	Notes and observations:	
	Details: 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.		
	People	Objects	Activities
Step 2: Inference	Based on your observations from above, list three things you can infer from this photograph.		
Step 3: Questions	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

Time Periods:  

Property: Pine Hill A.M.E. Church (Dillon)

Standard Indicators: K-4.1; 2-2.2; 3-2.5; 4-6.2; 8-4.6;
USHC-3.3

English Language Arts: I-2.1; I-3.2; I-5.1; RI-4.1; RI-7.1;
RI-12.1; W-2.1

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. Jillson of Massachusetts, the first state superintendent of instruction. The schools got little money from the legislature, but Jillson 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

Dillon Herald newspaper article

An Encyclopedia of African American Christian Heritage by Marvin Andrew McMickle,
http://www.aaregistry.org/historic_events/view/black-church-brief-history

Richard Allen Biography: Civil Rights Activist, Minister, Journalist (1760–1831), 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 research the original pastors or members' biographies. Based on their research each student will present to 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.aaregistry.org/historic_events/view/black-church-brief-history and www.pbs.org/godinamerica/black-church/ and www.ame-church.com/our-church/our-history
2. Use the Bio Cube planning sheet at 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 (keyword: Richard Allen) and www.ame7.org/history/pages/4_horsemen.htm for all.
3. Use the information gathered in #2 to create an electronic presentation (using Microsoft Power Point, Microsoft PhotoStory or Prezi (www.prezi.com)).
4. Pine Hill A.M.E. Church is located in Dillon County, SC. It originated in Marion County, SC, but was moved when Dillon separated from Marion and became a county in 1910. On a South Carolina map, locate Dillon County and Marion County and color them. Suggest some reasons you believe the counties might have been divided.

LP-MTP-4

A HISTORY OF PUBLIC EDUCATION IN CHARLESTON COUNTY

Lisa M. Seeber
Charleston County School District

Time Periods: MAJC CRM

Properties: Robert Smalls House (Beaufort)
Summerton High School
(Clarendon)
Liberty Hill Church (Clarendon)
Penn School (Charleston)
Avery Normal Institute (Charleston)
Laing (Charleston)
Burke (Charleston)
Kress Building (Charleston)

Standard Indicators: 3-5.5; 5-5.3; 8-7.2; USHC 8.1;
USHC 8.2

English Language Arts: I-2.1; I-3.2; I-3.3; RI-4.1; RI-12.1;
W-2.1; C-1.2

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/>)*

Sources Needed

- www.hstry.co
- <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. This can be done on paper or by using www.hstry.co, which allows students to create an interactive timeline. 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 famous Burke High school graduates who have influenced South Carolina. Students will create a fake yearbook for these students.
2. Students will research important African American figures from this time period who have a lasting legacy today. Topics/People may include: 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 the accomplishments and legacy of these people.

Assessment Ideas

Collect annotations, timelines, yearbook, and/or newspaper 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: MAJC CRM

Properties: Robert Smalls School (Chesterfield)

Standard Indicators: 3-5.5, 5-3.2, USG 4.5, USHC 8.1

English Language Arts: I-2.1; I-3.2; I-3.3; RI-4.1; RI-12.1;
W-2.1; C-1.2

Time Required

180 Minutes

Recommended Grade Level

All grade levels

Essential Questions

1. How did the Plessy vs. 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

http://www.pbs.org/wnet/jimcrow/stories_events_plessy.html

<http://www.history.com/topics/black-history/plessy-v-ferguson>

<http://www.britannica.com/EBchecked/topic/464679/Plessy-v-Ferguson>

http://www.upa.pdx.edu/IMS/currentprojects/TAHv3/Content/PDFs/Plessy_v_Ferguson_Teaching_Guide.pdf

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 vs. 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 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.

Assessment Ideas

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.

LP-ARTS-1

OLD MARINE HOSPITAL/JENKINS ORPHANAGE

JENKINS ORPHANAGE BAND

Joy Young

Adjunct Faculty in Music, Benedict College

Time Periods: MAJC

Property: Old Marine Hospital/Jenkins Orphanage (Charleston)

Standard Indicators for Visual and Performing Arts

Music SI: 3-5.1; 3-5.2; 3-6.4; 3-6.5

Dance SI: 3-5.1; 3-5.2

ELA SI: 3-5.1; 3-5.2; 3-5.3

Class Size

Small or Large Group Activity

Time Required

1-2 Class Periods

Recommended Grade Level

3rd Grade

Vocabulary

Jazz, Rag, melody, rhythm, beat, emotion, harmony, dynamics, timbre, texture, form, mood, motion, imitation, improvise, partner, pattern, percussion instruments, brass instruments. Orphan/orphanage

Materials

Open space, web access, CD player, percussion instruments, writing materials, world map

Historic Content

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.

Assessment Ideas

Evaluate each student's ability in these areas:

1. Responding to story of the Jenkins Orphanage – ability to re-tell key historical facts and points
2. Making sound on the percussion instruments by copying rhythms and patterns
3. Identifying instruments seen and heard in video
4. Comparing and contrasting music styles and genre
5. Comparing and contrasting dance styles and genre
6. Performing social dances
7. Creating written communications
8. Using appropriate vocabulary in written and spoken communication

Resources

1. Read aloud the book *Hey Charleston!: The True Story of the Jenkins Orphanage Band* by Anne Rockwell with illustrations by Colin Bootman. Classroom activity from publisher, <https://www.lernerbooks.com/digitalassets/Assets/Title%20Assets/11209/9780761355656/Classroom%20Activity.pdf>
2. Show a video clip of Fox Movietone News Story 1-507: Jenkins Orphanage Band." Video link: <http://library.sc.edu/mirc/playVideo.html?i=30>." As students watch video, talk about the historical period - what was happening?
3. Show a video clip of the dance "Charleston." Charleston -- Original AI & Leon Style! <https://www.youtube.com/watch?v=s58iTzknkP0> or <https://youtu.be/s58iTzknkP0>.

Music Lesson

1. Play sample from rag-style music and jazz (use samples below or identify others of the same style and era). Have the children listen to the selections then discuss the differences and similarities between the two. Discuss timbre, and then identify instruments heard in the selections.
 - U.S. Marine Band - Maple Leaf Rag (1907), <https://youtu.be/NYeGbtV5gsU>
 - Original Dixieland Jazz Band - Tiger Rag (1918-03-5), <http://www.loc.gov/jukebox>
 - Wilbur Sweatmans Original Jazz Band - Bluin' The Blues (1918), <https://youtu.be/3DUZN-cz1Pw>
2. Share the story and history of the Jenkins Orphanage

and the Jenkins Orphanage Band.

3. Play video clip of Fox Movietone News Story, Jenkins Orphanage Band. "Video link: <http://library.sc.edu/mirc/playVideo.html?i=30>." As students watch video, talk about the historical period - what was happening? Have the students tap their feet to the beat of a rag-style song. Have students to identify the instruments seen and heard. Teacher should point out the conductors-ask about the role of a conductor. Discuss the concept of rhythm and beat.
4. Have students use various percussion instruments to imitate the rhythm and beat within the music samples and from different styles and genres (Country, Swing, Blues, Classical). However, return to rag-style to talk about unique features of the style.
5. While playing different pieces of rag-style music, have the students count their heart beats. Have the students calculate their heart rate during each song and discuss the energizing or soporific effect music can have on the body.

Dance Lesson

1. Share the story and history of the Jenkins Orphanage and the Jenkins Orphanage Band.
2. Discuss the relationship between dance and music, to include shared vocabulary.
3. Discuss social dances throughout history.
4. Talk about dance within cultural and ethnic communities – Line Dances, Indian Classical Dance, West African Dance, etc. Ask and answer questions about movement and communication through dance.
5. Remind students of state dance "The Shag".
6. After watching video clip of Fox Movietone News Story, Jenkins Orphanage Band. "Video link: <http://library.sc.edu/mirc/playVideo.html?i=30>." Show a video clip of the dance "Charleston. Original Al & Leon Style!" <https://www.youtube.com/watch?v=s58iTztnkp0> or <https://youtu.be/s58iTztnkp0>.
7. Have the students demonstrate the dance movements from video clip of the "Jenkins Orphanage Band" and then associate those movements with those from the video of "Original Al & Leon Style!" Help students see the connection.
8. Teach students to dance the Charleston.

English Language Arts Lesson

1. Share the story and history of the Jenkins Orphanage and the Jenkins Orphanage Band.
2. After listening/viewing samples of rag-style and jazz music and/or examples of social dances, discuss vocabulary that is present in both performing arts forms: jazz, melody, rhythm, beat, emotion, harmony, dynamics, texture, form, mood, motion, partner, pattern, rhythm, style, genre, imitation, and improvise.

3. Have students use the vocabulary to write about music or dance.
4. Use a map to show and tell about the places where the Jenkins Orphanage Band traveled. Have students take the perspective of a child in the Jenkins Orphanage Band and then write a story or a letter about the places traveled.
5. Have the students write about the ability of music and/or dance to convey feelings and emotions.

Additional Resources

1. This is the official website of the Jenkins Orphanage, now named the Jenkins Institute. It provides information on the founder, the Institute's history, Jenkins Band alumni, and current information about the Institute. Jenkins Institute, <http://www.jenkinsinstitute.org/>
2. God Dealing with Rev. D.J. Jenkins, The Orphanage Man, <https://archive.org/details/goddealingwithre00char>, with alternate access at http://www.archive.org/stream/goddealingwithre00char/goddealingwithre00char_djvu.txt.
3. Charleston Jazz Initiative: Descriptions of Our Collections, <http://charlestonjazz.net/collections-about/>. The first collection listed is focused on the Jenkins Orphanage Band. The collection is comprised of approximately 50 items from Edmund Thornton Jenkins. Pictures are provided on the site. The site offers a great deal of information on jazz, local musicians, and collections that include manuscripts, photographs, recordings, oral histories, public program excerpts, musician biographies, musical recordings, and more. One oral history of note was told by a 95-year-old blacksmith discussing the influence of the Jenkins Orphanage Bands and other musicians.
4. Jenkins Orphanage, Julie Hubbert, University of South Carolina School of Music, <http://www.sc.edu/orphanfilm/orphanage/symposia/scholarship/hubbert/jenkins-orphanage.html>
5. University of South Carolina Libraries: Moving Image Research Collections: Fox Movietone News Story 1-507: Jenkins Orphanage Band <http://library.sc.edu/mirc/playVideo.html?i=30>. The short performance by the Jenkins Orphanage Band embedded on this website is the earliest surviving recording.
6. Dance Resource: From the Academic Video Store, www.academicvideostore.com. "The Spirit Moves: A History of Black Social Dance on Film - 1900-1986". <https://www.academicvideostore.com/video/spirit-moves-history-black-social-dance-film-1900-1986>.

PLACES TO VISIT

The purpose of Places to Visit is to encourage and assist teachers' interaction with their local historic sites and research facilities. This list was developed from a survey of historical and preservation societies, numerous internet resources, and tourism publications. It includes those places that are open to the public and offer interpretation. While not exhaustive, it is a concerted effort to acknowledge and encourage visitation to those local places that honor African American history in South Carolina through public interpretation and research materials.

Those places that are also included in the main text are denoted by ▼.

AIKEN

Aiken County Historical Museum

433 Newberry Street, SW
Aiken, South Carolina 29801
803-642-2015
www.aikencountysc.gov

Open Tuesday-Sunday

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

ANDERSON

Pendleton District Commission

125 East Queen Street
P.O. Box 565
Pendleton, South Carolina 29670
864-646-3782 or 800-862-1795
www.pendleton-district.org

Open Monday-Friday

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

BAMBERG

Voorhees College ▼

Office of Admissions
P.O. Box 678
Denmark, South Carolina 29042
803-780-1041
www.voorhees.edu

Tours are available by appointment

Founded on April 14, 1897 by Elizabeth Evelyn Wright, a Tuskegee Institute graduate, the school name changed

to Voorhees Industrial School in 1902 to honor Ralph Voorhees. His generosity helped to build, stabilize, and ensure the future of the school. It became Voorhees College in the 1960s. Every third Friday in April the College holds its annual high school visitation day that includes a tour of the historic campus.

BEAUFORT

Beaufort Arsenal Museum

713 Craven Street
Beaufort, South Carolina 29902
843-379-3331
www.historic-beaufort.org/

Open Monday-Saturday

The Arsenal was completed in 1798. It garrisoned an African American militia unit including Captain Robert Smalls during the Civil War. After emancipation, it was the site of the first polling booths for newly freed African American slaves. It is the home of the Historic Beaufort Foundation and also functions as a museum exhibiting early American artifacts, Civil War relics, and other collections.

Heritage Library Foundation

32 Office Park Road, Suite 300
Hilton Head Island, South Carolina 29928
843-686-6560
www.heritagelib.org

Open Monday, Thursday-Saturday

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

Penn Center ▼

P.O. Box 126
St. Helena Island, South Carolina 29920
843-838-2432
www.penncenter.com

Open Monday-Saturday

The mission of Penn Center is to promote and preserve the history and culture of the Sea Islands. The organization also acts as a catalyst for the development of programs for self-sufficiency. Penn Center sponsors public programs, operates a conference center and the York W. Bailey Museum and Gift Shop, and maintains the Laura M. Towne Archives and Library. Self-guided tours of the campus are also available. The Annual Penn Center Heritage Days Celebration is held every second weekend in November to celebrate and showcase the unique cultural heritage of the Gullah people of the Sea Islands.

CHARLESTON

Aiken-Rhett House ▼

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

Open Daily

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

Avery Research Center for African American History and Culture at the College of Charleston ▼

125 Bull Street
Charleston, South Carolina 29401
843-953-7609
www.cofc.edu/avery/

Open Monday-Saturday

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

Boone Hall Plantation and Gardens ▼

1235 Long Point Road
Mt. Pleasant, South Carolina 29464
843-884-4371
www.boonehallplantation.com

Open Daily

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

Caw Caw Interpretive Center

5200 Savannah Highway
Ravenel, South Carolina 29470
843-889-8898
www.ccprc.com/index.aspx?NID=53

Open Wednesday-Sunday

The 654 acres that comprise the Caw Caw Interpretive Center were once a part of a 5,500-acre rice plantation where enslaved Africans applied their technology and skill

in agriculture to carve a highly successful series of rice fields out of this cypress swamp. Standards-based student programs include Carolina Gold (grades 3-8), Rice in Colonial Carolina (grades 9-12), Shoo-Turkey — A Gullah Experience (grades K-3), and Carolina Gullah (grades 4-12).

Charleston Museum

360 Meeting Street
Charleston, South Carolina 29403
843-722-2996
www.charlestonmuseum.org

Open Daily

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

Charleston Public Library

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

Open Daily

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

Drayton Hall

4300 Ashley River Road
Charleston, South Carolina 29414
843-769-2600
www.draytonhall.org

Open Daily

John Drayton established Drayton Hall in 1738 and it was African knowledge of rice cultivation that made the plantation successful. Though no standing structures remain as a testament to the African American presence at Drayton Hall, a small cemetery and several archaeological investigations of living quarters confirm the existence of small communities both before and after the Civil War and into the mid-20th century. Several school programs are offered, including *Connections: From Africa to America*, that give students the opportunity to use primary documents, artifacts, photographs, and stories to analyze and interpret the lives of African Americans during the 18th, 19th, and 20th centuries.

Magnolia Plantation & Gardens

3550 Ashley River Road
Charleston, South Carolina 29414
843-571-1266 or 800-367-3517
www.magnoliaplantation.com

Open Daily

The Drayton family founded Magnolia Plantation in 1676. Ongoing research has revealed that an average of forty-five slaves lived and toiled at the plantation from the early 1800s until the end of the Civil War in 1865. Following the end of the War, the former slaves played an integral and unique role in transforming the site into one of the most beautiful tourist attractions in America. From Slavery to Freedom is a free tour developed from this research. Guides discuss the role of slavery in the Lowcountry and what they were doing at Magnolia Plantation. From the trans-Atlantic slave trade through emancipation, the interactions between the slaves and the Drayton family over the centuries illustrate how life on a Southern plantation was experienced.

Old Slave Mart ▼

6 Chalmers Street
Charleston, South Carolina 29401
843-958-6467
<http://charleston-sc.gov/index.aspx?NID=160>

Open Monday-Saturday

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

Charles Pinckney National Historic Site

1214 Long Point Road
Mt. Pleasant, South Carolina 29464
843-881-5516
www.nps.gov/chpi

Open Daily

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

South Carolina Historical Society

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

Open Monday-Friday

Manuscript materials form the bulk of the Society's holdings. This collection includes the papers of thousands

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

CHESTER

Chester District Genealogical Society

Richburg Town Hall
201 North Main Street
Richburg, South Carolina 29729
803-789-5664 or 803-377-8822

<http://www.chesterscogenealogy.org/>

Open Tuesday and by appointment

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

CHESTERFIELD

Lyceum Museum

Town Green on Market Street
Cheraw, South Carolina 29520
843-537-7681
www.cherawchamber.com

Open by the Cheraw Chamber of Commerce upon request

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

Southern African American Heritage Center

125 Kershaw Street
Cheraw, South Carolina 29520
843-921-9989
<http://www.southernaaheritagecenter.org>

Open Tuesday and Thursday 1-4PM, some Saturdays and by appointment

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

COLLETON

Colleton Museum

239 North Jefferies Boulevard
Walterboro, South Carolina 29488
843-549-2303

<http://walterboromercchantsassociation.com/merchants/colletonmuseum>

Open Tuesday-Saturday

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

Slave Relic Museum

208 Carn Street
Walterboro, South Carolina 29488
843-549-9130

www.slaverelics.org

Open Tuesday-Saturday

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

DARLINGTON

Darlington County Historical Commission

204 Hewitt Street
Darlington, South Carolina 29532
843-398-4710

www.darcosc.com/HistoricalCommission

Open Monday-Friday

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

DORCHESTER

Middleton Place Plantation▼

4300 Ashley River Road
Charleston, South Carolina 29414
843-556-6020

www.middletonplace.org

Open Daily

Visit the Stableyards at Middleton Place Plantation to witness artisans demonstrating the various skills enslaved Africans employed daily. The African American Focus

Tour is offered in April (Daily) and May (Wednesday-Sunday). It focuses on the lives of the African American slaves and freedmen that lived at Middleton Place and their contribution to the Low Country culture. Educational programs are offered to all grade levels.

EDGEFIELD

Bettis Academy▼

78 Nicholson Road
Trenton, South Carolina 29847
803-649-7709

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

Open Tuesday, Friday, Saturday and by appointment

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

Edgefield County Archives

124 Courthouse Square
Edgefield, South Carolina 29824
803-637-4104

http://usgwarchives.net/sc/sca_edge.html

Open Monday-Friday

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

Tompkins Genealogical Library

104 Courthouse Square
Edgefield, South Carolina 29824
803-637-4010

www.oedgs.org

Open Monday-Friday

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

FLORENCE

Hewn Timber Cabins▼

Francis Marion University Campus,
on Wallace Woods Road
Florence, South Carolina 29501
843-661-1311

www.fmarion.edu/academics/Cabins

Call to confirm days and hours of operation

These slave cabins were built ca. 1831 by skilled slave labor on the Gregg Plantation. The craftsmanship shown in the dovetailed, hewn logs is usually not attributed to work found in slave dwellings. They have been moved twice and are now located on the edge of the Francis Marion University campus. The website provides an online tour with insight provided by one of the former residents for those who are unable to visit in person.

GEORGETOWN

Brookgreen Gardens

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

Open Daily

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

Georgetown County Museum

632 Prince Street
Georgetown, South Carolina 29940
843-545-7020

www.georgetowncountymuseum.com

Open Tuesday-Saturday

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

Hobcaw Barony▼

22 Hobcaw Road
Georgetown, South Carolina 29440
843-546-4623

www.hobcawbarony.org

Open Monday-Friday

Guided tours offered Tuesday-Friday

Operating primarily as a 17,500-acre wildlife research

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

Mansfield Plantation▼

1776 Mansfield Road
Georgetown, South Carolina 29440
866-717-1776

www.mansfieldplantation.com

Tours are available by appointment

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

Rice Museum

633 Front Street
Georgetown, South Carolina 29442
843-546-7423

www.ricemuseum.org

Open Monday-Saturday

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

GREENVILLE

Greenville Cultural Exchange Center

700 Arlington Avenue
Greenville, South Carolina 29601
864-232-9162

<http://www.greenvillesc.gov>

Open Tuesday-Saturday

The Greenville Cultural Exchange Center is a multi-cultural museum founded in 1987. It provides a haven of historical reflection, research and education. It houses an archives and staff provides tours to educate those seeking an understanding of the City of Greenville's and the region's multi-cultural diversity, contributions and accomplishments.

Upcountry History Museum

540 Buncombe Street
Greenville, South Carolina 29601
864-467-3100
www.upcountryhistory.org

Open Tuesday-Sunday

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

HORRY

Freewoods Farm

9515 Freewoods Road
Myrtle Beach, South Carolina 29588
843-650-2734
www.freewoodsfarm.com

Open Monday-Friday and by appointment on Saturdays

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

KERSHAW

Bonds Conway House ▼

811 Fair Street
Camden, South Carolina 29020
803-425-1123

www.kershawcountyhistoricalsociety.org/bonds.htm
<http://discoversouthcarolina.com/products/3754>

Open Thursday and by appointment

Bonds Conway, an accomplished architect, is believed to be the first black person in Camden to purchase his freedom and that of his family. Conway built the small clapboard structure around 1812 and died in 1843, leaving behind eleven children. The house is now home to the Kershaw County Historical Society.

Camden Archives and Museum

1314 Broad Street
Camden, South Carolina 29020-3535
803-425-6050
www.camdenarchives.org

Open Monday-Friday

The Camden Archives and Museum has numerous records available for African American historical or

genealogical research. The extensive vertical file index offers information on Kershaw County schools, social organizations, and more. The archives also contains records of Kershaw County wills, a surname index, and a collection of area newspapers from 1816 to the present.

OCONEE

Oconee Heritage Center

123 Brown Square Drive
P.O. Box 395
Walhalla, South Carolina 29691
864-638-2224

www.oconeeheritagecenter.org/

Open Tuesday, Thursday-Saturday and by appointment

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

ORANGEBURG

Clafin University ▼

Admissions
400 Magnolia Street
Orangeburg, South Carolina 29115
803-535-5579
www.clafin.edu

Tours are available by appointment

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

South Carolina State University ▼

Admissions and Recruitment
300 College Street NE
Orangeburg, South Carolina 29117
803-536-4580
www.scsu.edu

Tours are available by appointment

During its more than 110 year history, South Carolina State University has served as a leading Historically Black College or University (HBCU). Established in 1896 as a land-grant institution, it was the state's only public black school of higher learning. Originally established as an agricultural and mechanical college, the University

provided an education in the sciences, literature, and history. Throughout the 1950s and 1960s, students were involved in civil rights demonstrations. A protest by students of the local segregated bowling alley led to the Orangeburg Massacre in 1968 in which there were twenty-seven wounded and three slain. A monument in their honor stands on the campus.

PICKENS

Central Community Center

114 West Main Street

Central, South Carolina 29630

864-639-2115

www.centralheritage.org

Open by appointment

The Central Community Center, formerly Central Colored School, is located on Highway 93 on the west side of Central. It is a white, three-room building with a small kitchen. The schoolhouse was built before 1925 and used as a school for African American students until 1957 when the school closed. Presently, the building is used by the African American community for reunions, church services, hot dog lunches, and as a tourism site in Central. It is a SC National Heritage Corridor site.

Central History Museum

416 Church Street

Central, South Carolina 29630

864-639-2156

www.centralheritage.org

Open Sunday and by appointment

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

Rickman Library, Faith Clayton Room

Southern Wesleyan University

P.O. Box 1020

Central, South Carolina 29630

864-644-5088

www.swu.edu/library/clayton

Open Monday-Friday

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

RICHLAND

Allen University

1530 Harden Street

Columbia, South Carolina 29204

803-765-6023

www.allenuniversity.edu

Tours are available by appointment

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

Benedict College

1600 Harden Street

Columbia, South Carolina 29204

803-705-4530

www.benedict.edu

Tours are available Monday-Friday by appointment

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

Historic Columbia Foundation

1601 Richland Street

Columbia, South Carolina 29201

803-252-1770

www.historiccolumbia.org/

Tours are available by appointment

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

Mann-Simons Cottage▼

1430 Richland Street
Columbia, South Carolina 29201
803-252-1770
<http://www.historiccolumbia.org/mann-simons-site>

Tours are available by appointment

The Mann-Simons Cottage was owned by Celia Mann and her descendants. Mann was born in slavery but gained her freedom by the 1840s when she began living in the house. Today, Historic Columbia Foundation operates the cottage as a house museum.

Randolph Cemetery▼

Western terminus of Elmwood Drive
Columbia, South Carolina
803-252-1770

<http://www.historicrandolphcemetery.org>

Tours are available by appointment

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

Richland County Public Library

1431 Assembly Street
Columbia, South Carolina 29201
803-799-9084
<http://www.richlandlibrary.com>

Open Daily

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

South Carolina Confederate Relic Room and Military Museum

301 Gervais Street
Columbia, South Carolina 29201
For research: 737-8094
For tours: 737-8098
www.crr.sc.gov

Open Tuesday-Saturday

The South Carolina Confederate Relic Room and Military Museum (SCCRMM) is the state's museum of military history, and as such, preserves and displays African American military history within the state. The story of Robert Smalls is illustrated with models and artifacts. Charleston slave tags and documents related to slavery

are also on display. The museum includes a research library and archives focused on military history, which includes original documents and secondary sources related to slavery and to African American military service in various South Carolina wars from the Revolution through the present day. Research materials are available by appointment.

South Carolina Department of Archives and History

8301 Parklane Road
Columbia, South Carolina 29223
803-896-6104
<http://scdah.sc.gov>

Open Monday-Saturday

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

South Carolina State Museum

301 Gervais Street
Columbia, South Carolina 29201
803-898-4962
www.museum.state.sc.us

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

Housed in the historic 1894 Columbia Mill textile building, the South Carolina State Museum tells the story of South Carolina through many exhibits and programs. African American history can be found on display in the Cultural History and Science and Technology exhibits on floors 4 and 3, respectively. African American Art is on display on the first floor. Educational curriculum-based tours are available.

South Caroliniana Library

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

Open Monday-Saturday

The Caroliniana Library contains information on African Americans during and after slavery. Manuscripts, newspapers, journals, city directories, census and genealogical information, and other materials can be found here.

SUMTER

Morris College

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

Tours are available by appointment

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

UNION

Union County Museum

127 West Main Street
Union, South Carolina 29379
864-429-5081
www.unioncountymuseum.com

Open Tuesday, Thursday-Saturday and by appointment

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

YORK

Historic Brattonsville

1444 Brattonsville Road
McConnells, South Carolina 29726
803-684-2327
<http://chmuseums.org/history-hb>

Open Monday-Sunday

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

McCelvey's York County Historical Center

212 East Jefferson Street
York, South Carolina 29745
803-684-3948
<http://chmuseums.org/history-hc>

Open Monday-Saturday

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

Museum of York County

4621 Mt. Gallant Road
Rock Hill, South Carolina 29732
803-329-2121
<http://www.chmuseums.org>

Open Daily

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

Wesley Methodist Church

110 West Jefferson Street
York, South Carolina 29745
704-523-7323 (Donald Love) or
803-684-3346 (church office)

Call to schedule an appointment

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

INTERNET RESOURCES

Adventures in Faith:

Library Services to Blacks in South Carolina

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.

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

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

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

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

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

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

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.edsiteent.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

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

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

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

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

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

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

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

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

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.

The Humanities Council^{SC}

www.schumanities.org

THC^{SC} is a state program of the National Endowment for the Humanities that funds, promotes, and coordinates various humanities endeavors including exhibits, documentaries, research, planning, workshops, dramatizations, and lectures. One way in which the Council 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. The Council also partnered with others to produce the South Carolina Encyclopedia www.scencyclopedia.org/.

We Shall Overcome: Historic Places of the Civil Rights Movement

<http://www.nps.gov/nr/travel/civilrights>

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 49 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.

STANDARD INDICATORS

The standards text is taken from the 2011 South Carolina Social Studies Academic Standards:
<https://ed.sc.gov/agency/ccr/Standards-Learning/documents/FINALAPPROVEDSSStandardsAugust182011.pdf>

KINDERGARTEN: CHILDREN AS CITIZENS

Standard K-1: The student will demonstrate an understanding of his or her surroundings.

Indicators

- K-1.1 Identify the location of his or her home, school, neighborhood, and city or town on a map.
- K-1.2 Illustrate the features of his or her home, school, and neighborhood by creating maps, models, and drawings.
- K-1.3 Identify his or her personal connections to places, including home, school, neighborhood, and city or town.
- K-1.4 Recognize natural features of his or her environment (e.g., mountains and bodies of water).

Standard K-2: The student will demonstrate an understanding of the purpose of rules and the role of authority figures in a child's life.

Indicators

- K-2.1 Explain the purpose of rules and laws and the consequences of breaking them.
- K-2.2 Summarize the roles of authority figures in a child's life, including those of parents and teachers.
- K-2.3 Identify authority figures in the school and the community who enforce rules and laws that keep people safe, including crossing guards, bus drivers, firefighters, and police officers.
- K-2.4 Explain how following rules and obeying authority figures reflect qualities of good citizenship, including honesty, responsibility, respect, fairness, and patriotism.

Standard K-3: The student will demonstrate an understanding of the values that American democracy represents and upholds.

Indicators

- K-3.1 Recognize the significance of symbols of the United States that represent its democratic values, including the American flag, the bald eagle, the Statue of Liberty, the Pledge of

Allegiance, and "The Star-Spangled Banner."

- K-3.2 Identify the reasons for our celebrating national holidays, including Veterans Day, Thanksgiving, Martin Luther King Jr. Day, President's Day, Memorial Day, and Independence Day.
- K-3.3 Describe the actions of important figures that reflect the values of American democracy, including George Washington, Abraham Lincoln, Susan B. Anthony, Rosa Parks, and Martin Luther King Jr.

Standard K-4: The student will demonstrate an understanding of the way families live and work together today as well as in the past.

Indicators

- K-4.1 Compare the daily lives of children and their families in the past and in the present.
- K-4.2 Explain how changes in modes of transportation and communication have affected the way families live and work together.
- K-4.3 Recognize the ways that community businesses have provided goods and services for families in the past and do so in the present.
- K-4.4 Recognize that families of the past have made choices to fulfill their wants and needs and that families do so in the present.

GRADE 1: FAMILIES

Standard 1-1: The student will demonstrate an understanding of how families interact with their environment both locally and globally.

Indicators

- 1-1.1 Identify a familiar area of the neighborhood or local community on a simple map, using the legend and basic map symbols.
- 1-1.2 Compare schools and neighborhoods that are located in different settings around the world.
- 1-1.3 Identify various natural resources (e.g., water, animals, plants, minerals) around the world.
- 1-1.4 Compare the ways that people use land and natural resources in different settings around the world.

Standard 1-2: The student will demonstrate an understanding of how government functions and how government affects families.

Indicators

- 1-2.1 Explain the making and enforcing of laws as a basic function of government.
- 1-2.2 Summarize the concept of authority and give examples of people in authority, including school officials, public safety officers, and government officials.
- 1-2.3 Illustrate ways that government affects the lives of individuals and families, including taxation that provides services such as public education and health, roads, and security.
- 1-2.4 Summarize the possible consequences of an absence of government.

Standard 1-3: The student will demonstrate an understanding of the principles of American democracy and the role of citizens in upholding those principles.

Indicators

- 1-3.1 Describe the fundamental principles of American democracy, including respect for the rights, opinions, and property of others; fair treatment for all; and respect for the rules by which we live.
- 1-3.2 Identify ways that all citizens can serve the common good, including serving as public officials and participating in the election process.
- 1-3.3 Summarize the contributions to democracy that have been made by historic and political figures in the United States, including Benjamin Franklin, Thomas Jefferson, Dorothea Dix, Frederick Douglass, Mary McLeod Bethune, and Franklin D. Roosevelt.

Standard 1-4: The student will demonstrate an understanding of how individuals, families, and communities live and work together in America and around the world.

Indicators

- 1-4.1 Illustrate different elements of community life, including typical jobs; the interdependence of family, school, and the community; and the common methods of transportation and communication.
- 1-4.2 Compare the daily lives of families together in America and across the world, including the roles of family members; typical food, clothing, and shelter; and the ways that families earn a living.

- 1-4.3 Identify the ways that families and communities in America and around the world cooperate and compromise with one another in order to obtain goods and services to meet their needs and wants.

- 1-4.4 Explain the concept of scarcity and the way it forces individuals and families to make choices about which goods and services they can obtain.

GRADE 2: COMMUNITIES

Standard 2-1: The student will demonstrate an understanding of the local community as well as the fact that geography influences not only the development of communities but also the interactions between people and the environment.

Indicators

- 2-1.1 Identify on a map the location of places and geographic features of the local community (e.g., landforms, bodies of water, parks) using the legend and the cardinal directions.
- 2-1.2 Recognize characteristics of the local region, including its geographic features and natural resources.
- 2-1.3 Recognize the features of urban, suburban, and rural areas of the local region.
- 2-1.4 Summarize changes that have occurred in the local community over time, including changes in the use of land and in the way people earn their living.
- 2-1.5 Identify on a map or globe the location of his or her local community, state, nation, and continent.

Standard 2-2: The student will demonstrate an understanding of the structure and function of local, state, and national government.

Indicators

- 2-2.1 Identify the basic functions of government, including making and enforcing laws, protecting citizens, and collecting taxes.
- 2-2.2 Recognize different types of laws and those people who have the power and authority to enforce them.
- 2-2.3 Identify the roles of leaders and officials in government, including law enforcement and public safety officials.

- 2-2.4 Explain the role of elected leaders, including mayor, governor, and president.

Standard 2-3: The student will demonstrate an understanding of the role of goods and services and supply and demand in a community.

Indicators

- 2-3.1 Summarize the role of community workers who provide goods and services.
- 2-3.2 Explain how people’s choices about what to buy will determine what goods and services are produced.
- 2-3.3 Explain ways that people may obtain goods and services that they do not produce, including the use of barter and money.
- 2-3.4 Identify examples of markets and price in the local community and explain the roles of buyers and sellers in creating markets and pricing.
- 2-3.5 Explain the effects of supply and demand on the price of goods and services.

Standard 2-4: The student will demonstrate an understanding of cultural contributions made by people from the various regions in the United States.

Indicators

- 2-4.1 Recognize the basic elements that make up a cultural region in the United States, including language, beliefs, customs, art, and literature.
- 2-4.2 Compare the historic and cultural traditions of various regions in the United States and recognize the ways that these elements have been and continue to be passed across generations.
- 2-4.3 Recognize the cultural contributions of Native American tribal groups, African Americans, and immigrant groups.
- 2-4.4 Recall stories and songs that reflect the cultural history of various regions in the United States, including stories of regional folk figures, Native American legends, and African American folktales.

GRADE 3: SOUTH CAROLINA STUDIES

Standard 3-1: The student will demonstrate an understanding of places and regions in South Carolina and the role of human systems in the state.

Indicators

- 3-1.1 Categorize the six landform regions of South Carolina—the Blue Ridge, the Piedmont, the Sand Hills, the Inner Coastal Plain, the Outer Coastal Plain, and the Coastal Zone—according to their climate, physical features, and natural resources.
- 3-1.2 Describe the location and characteristics of significant features of South Carolina, including landforms; river systems such as the Pee Dee River Basin, the Santee River Basin, the Edisto River Basin, and the Savannah River Basin; major cities; and climate regions.
- 3-1.3 Explain interactions between the people and the physical landscape of South Carolina over time, including the effects on population distribution, patterns of migration, access to natural resources, and economic development.

Standard 3-2: The student will demonstrate an understanding of the exploration and settlement of South Carolina.

Indicators

- 3-2.1 Compare the culture, governance, and physical environment of the major Native American tribal groups of South Carolina, including the Cherokee, Catawba, and Yemassee.
- 3-2.2 Summarize the motives, activities, and accomplishments of the exploration of South Carolina by the Spanish, French, and English.
- 3-2.3 Describe the initial contact, cooperation, and conflict between the Native Americans and European settlers in South Carolina.
- 3-2.4 Summarize the development of the Carolina colony under the Lords Proprietors and the royal colonial government, including settlement by and trade with the people of Barbados and the influence of other immigrant groups.
- 3-2.5 Explain the role of Africans in developing the culture and economy of South Carolina, including the growth of the slave trade; slave contributions to the plantation economy; the daily lives of the enslaved people; the development of the Gullah culture; and their resistance to slavery.

Standard 3-3 The student will demonstrate an understanding of the American Revolution and South Carolina’s role in the development of the new American nation.
Indicators

- 3-3.1 Summarize the causes of the American Revolution, including Britain’s passage of the Stamp Act, the Tea Act, and the Intolerable Acts; the rebellion of the colonists; and the writing of the Declaration of Independence.
- 3-3.2 Compare the perspectives of South Carolinians during the American Revolution, including Patriots, Loyalists, women, enslaved and free Africans, and Native Americans.
- 3-3.3 Summarize the course of the American Revolution in South Carolina, including the role of William Jasper and Fort Moultrie; the occupation of Charles Town by the British; the partisan warfare of Thomas Sumter, Andrew Pickens, and Francis Marion; and the battles of Cowpens, Kings Mountain, and Eutaw Springs.
- 3-3.4 Summarize the effects of the American Revolution, including the establishment of state and national governments.
- 3-3.5 Outline the structure of state government, including the branches of government (legislative, executive, and judicial), the representative bodies of each branch (general assembly, governor, and supreme court), and the basic powers of each branch.

Standard 3-4: The student will demonstrate an understanding of life in the antebellum period, the causes and effects of the Civil War, and the impact of Reconstruction in South Carolina.
Indicators

- 3-4.1 Compare the economic conditions for various classes of people in South Carolina, including the elite, the middle class, the lower class, the independent farmers, and the enslaved and free African Americans.
- 3-4.2 Summarize the development of slavery in antebellum South Carolina, including the invention of the cotton gin and the subsequent expansion of and economic dependence on slavery.
- 3-4.3 Explain the reasons for South Carolina’s secession from the Union, including the abolitionist movement and the concept of states’ rights.

- 3-4.4 Summarize the course of the Civil War in South Carolina, including the Secession Convention, the firing on Fort Sumter, the Union blockade of Charleston, the significance of the Hunley submarine; the exploits of Robert Smalls; and General William T. Sherman’s march through the state.
- 3-4.5 Explain how the destruction caused by the Civil War affected the economy and daily lives of South Carolinians, including the scarcity of food, clothing, and living essentials and the continuing racial tensions.
- 3-4.6 Summarize the positive and negative effects of Reconstruction in South Carolina, including the development of public education; the establishment of sharecropping; racial advancements and tensions; and the attempts to rebuild towns, factories, and farms.

Standard 3-5: The student will demonstrate an understanding of the major developments in South Carolina in the late nineteenth and the twentieth century.
Indicators

- 3-5.1 Summarize the social and economic impact of developments in agriculture, industry and technology, including the creation of Jim Crow laws, the rise and fall of textile markets, and the expansion of the railroad.
- 3-5.2 Explain the causes and impact of emigration from South Carolina and internal migration from rural areas to the cities, including discrimination and unemployment; poor sanitation and transportation services; and the lack of electricity and other modern conveniences in rural locations.
- 3-5.3 Explain the effects of the Great Depression on daily life in South Carolina, including the widespread poverty and unemployment and the efforts of the federal government to create jobs through a variety of New Deal programs.
- 3-5.4 Summarize the social and economic impact of World War II and the Cold War on South Carolina, including the end of the Great Depression, improvements in modern conveniences, increased opportunities for women and African Americans, and the significance of the opening and eventual closing of military bases.
- 3-5.5 Summarize the development of economic, political, and social opportunities of African Americans in South Carolina, including the end of Jim Crow laws; the desegregation of schools (Briggs v. Elliott) and other public facilities; and

- efforts of African Americans to achieve the right to vote.
- 3-5.6 Describe the growth of tourism and its impact on the economy of South Carolina, including the development of historic sites, state parks, and resorts and the expanding transportation systems that allow for greater access to our state.

GRADE 4: UNITED STATES STUDIES TO 1865

Standard 4-1: The student will demonstrate an understanding of political, economic, and geographic reasons for the exploration of the New World.

Indicators

- 4-1.1 Summarize the spread of Native American populations using the Landbridge Theory.
- 4-1.2 Compare the everyday life, physical environment, and culture of the major Native American cultural groupings, including the Eastern Woodlands, the Plains, the Southwest, the Great Basin, and the Pacific Northwest.
- 4-1.3 Explain the political, economic, and technological factors that led to the exploration of the new world by Spain, Portugal, France, the Netherlands, and England, including the competition between nations, the expansion of international trade, and the technological advances in shipbuilding and navigation.
- 4-1.4 Summarize the accomplishments of the Vikings and the Portuguese, Spanish, English, and French explorers, including Leif Eriksson, Columbus, Hernando de Soto, Magellan, Henry Hudson, John Cabot, and La Salle.

Standard 4-2: The student will demonstrate an understanding of how the settlement of North America was influenced by the interactions of Native Americans, Europeans, and Africans.

Indicators

- 4-2.1 Summarize the cause-and-effect relationships of the Columbian Exchange.
- 4-2.2 Compare the various European settlements in North America in terms of economic activities, religious emphasis, government, and lifestyles.
- 4-2.3 Explain the impact of the triangular trade, indentured servitude, and the enslaved and free Africans on the developing culture and economy of North America.

- 4-2.4 Summarize the relationships among the Native Americans, Europeans, and Africans, including the French and Indian Wars, the slave revolts, and the conduct of trade.

Standard 4-3: The student will demonstrate an understanding of the conflict between the American colonies and England.

Indicators

- 4-3.1 Explain the major political and economic factors leading to the American Revolution, including the French and Indian War, the Stamp Act, the Tea Act, and the Intolerable Acts as well as American resistance to these acts through boycotts, petitions, and congresses.
- 4-3.2 Explain the significance of major ideas and philosophies of government reflected in the Declaration of Independence.
- 4-3.3 Summarize the importance of the key battles of the Revolutionary War and the reasons for American victories including Lexington and Concord, Bunker (Breed's) Hill, Charleston, Saratoga, Cowpens, and Yorktown.
- 4-3.4 Explain how the American Revolution affected attitudes toward and the future of slavery, women, and Native Americans.

Standard 4-4: The student will demonstrate an understanding of the beginnings of America as a nation and the establishment of the new government.

Indicators

- 4-4.1 Compare the ideas in the Articles of Confederation with those in the United States Constitution, including how powers are now shared between state and national government and how individuals and states are represented in Congress.
- 4-4.2 Explain the structure and function of the legislative, executive, and judicial branches of the federal government.
- 4-4.3 Explain how the United States Constitution and the Bill of Rights placed importance on the active involvement of citizens in government and protected the rights of white male property owners but not those of the slaves, women, and Native Americans.
- 4-4.4 Compare the roles and accomplishments of early leaders in the development of the new nation, including George Washington, John Adams, Thomas Jefferson, Alexander Hamilton, John Marshall, and James Madison.

- 4-4.5 Compare the social and economic policies of the two political parties that were formed in America in the 1790s

Standard 4-5: The student will demonstrate an understanding of westward expansion of the United States and its impact on the institution of slavery.

Indicators

- 4-5.1 Summarize the major expeditions that played a role in westward expansion including those of Daniel Boone, Lewis and Clark, and Zebulon Pike.
- 4-5.2 Explain the motivations and methods of migrants and immigrants, who moved West, including economic opportunities, the availability of rich land, and the country's belief in Manifest Destiny.
- 4-5.3 Explain the purpose, location, and impact of key United States acquisitions in the first half of the nineteenth century, including the Louisiana Purchase, the Florida Purchase, the Oregon Treaty, the annexation of Texas, and the Mexican Cession.
- 4-5.4 Summarize how territorial expansion, related land policies, and specific legislation affected Native Americans, including the Northwest Ordinance of 1787 and the Indian Removal Act of 1830.
- 4-5.5 Explain how the Missouri Compromise, the fugitive slave laws, the annexation of Texas, the Compromise of 1850, the Kansas-Nebraska Act, and the Dred Scott decision affected the institution of slavery in the United States and its territories.

Standard 4-6: The student will demonstrate an understanding of the causes, the course, and the effects of the American Civil War.

Indicators

- 4-6.1 Explain the significant economic and geographic differences between the North and South.
- 4-6.2 Explain the contributions of abolitionists to the mounting tensions between the North and South over slavery, including William Lloyd Garrison, Sojourner Truth, Frederick Douglass, Harriet Tubman, Harriet Beecher Stowe, and John Brown.
- 4-6.3 Explain the specific events and issues that led to the Civil War, including sectionalism, slavery in the territories, states' rights, the presidential election of 1860, and secession.

- 4-6.4 Summarize significant battles, strategies, and turning points of the Civil War, including the battles of Fort Sumter and Gettysburg, the Emancipation Proclamation, the role of African Americans in the war, the surrender at Appomattox, and the assassination of President Lincoln.

- 4-6.5 Explain the social, economic, and political effects of the Civil War on the United States.

GRADE 5: 1865 TO PRESENT

Standard 5-1: The student will demonstrate an understanding of Reconstruction and its impact on the United States.

Indicators

- 5-1.1 Summarize the aims and course of Reconstruction, including the effects of Abraham Lincoln's assassination, Southern resistance to the rights of freedmen, and the agenda of the Radical Republicans.
- 5-1.2 Explain the effects of Reconstruction, including new rights under the thirteenth, fourteenth, and fifteenth amendments; the actions of the Freedmen's Bureau; and the move from a plantation system to sharecropping.
- 5-1.3 Explain the purpose and motivations of subversive groups during Reconstruction and their rise to power after the withdrawal of federal troops from the South.
- 5-1.4 Compare the political, economic, and social effects of Reconstruction on different populations in the South and in other regions of the United States.

Standard 5-2: The student will demonstrate an understanding of the continued westward expansion of the United States.

Indicators

- 5-2.1 Analyze the geographic and economic factors that influenced westward expansion and the ways that these factors affected travel and settlement, including physical features of the land; the climate and natural resources; and land ownership and other economic opportunities.
- 5-2.2 Summarize how technologies (such as railroads, the steel plow and barbed wire), federal policies (such as subsidies for the railroads and the Homestead Act), and access to natural resources affected the development of the West.

- 5-2.3 Identify examples of conflict and cooperation between occupational and ethnic groups in the West, including miners, farmers, ranchers, cowboys, Mexican and African Americans, and European and Asian immigrants.
- 5-2.4 Explain the social and economic effects of westward expansion on Native Americans; including opposing views on land ownership, Native American displacement, the impact of the railroad on the culture of the Plains Indians, armed conflict, and changes in federal policy.

Standard 5-3: The student will demonstrate an understanding of major domestic and foreign developments that contributed to the United States becoming a world power.
Indicators

- 5-3.1 Explain how the Industrial Revolution was furthered by new inventions and technologies, including new methods of mass production and transportation and the invention of the light bulb, the telegraph, and the telephone.
- 5-3.2 Explain the practice of discrimination and the passage of discriminatory laws in the United States and their impact on the rights of African Americans, including the Jim Crow laws and the ruling in Plessy v. Ferguson.
- 5-3.3 Summarize the significance of large-scale immigration to America, including the countries from which the people came, the opportunities and resistance they faced when they arrived, and the cultural and economic contributions they made to the United States.
- 5-3.4 Summarize the impact of industrialization, urbanization, and the rise of big business, including the development of monopolies; long hours, low wages, and unsafe working conditions on men, women, and children laborers; and resulting reform movements.
- 5-3.5 Summarize the reasons for the United States control of new territories as a result of the Spanish American War and the building of the Panama Canal, including the need for raw materials and new markets and competition with other world powers.
- 5-3.6 Summarize the factors that led to the involvement of the United States in World War I and the role of the United States in fighting the war.

Standard 5-4: The student will demonstrate an understanding of American economic challenges in the 1920s and 1930s and world conflict in the 1940s.

Indicators

- 5-4.1 Summarize daily life in the post–World War I period of the 1920s, including improvements in the standard of living, transportation, and entertainment; the impact of the Nineteenth Amendment, the Great Migration, the Harlem Renaissance, and Prohibition; and racial and ethnic conflict.
- 5-4.2 Summarize the causes of the Great Depression, including overproduction and declining purchasing power, the bursting of the stock market bubble in 1929, and the resulting unemployment, failed economic institutions; and the effects of the Dust Bowl.
- 5-4.3 Explain the American government’s response to the Great Depression in the New Deal policies of President Franklin Roosevelt, including the Civilian Conservation Corps, the Federal Deposit Insurance Corporation, the Securities and Exchange Commission, and the Social Security Act.
- 5-4.4 Explain the principal events related to the involvement of the United States in World War II, including campaigns in North Africa and the Mediterranean; major battles of the European theater such as the Battle of Britain, the invasion of the Soviet Union, and the Normandy invasion; and events in the Pacific theater such as Pearl Harbor, the strategy of island-hopping, and the bombing of Hiroshima and Nagasaki.
- 5-4.5 Analyze the role of key figures during World War II, including Winston Churchill, Franklin D. Roosevelt, Joseph Stalin, Benito Mussolini, and Adolph Hitler.
- 5-4.6 Summarize key developments in technology, aviation, weaponry, and communication and their effects on World War II and the United States economy.
- 5-4.7 Summarize the social and political impact of World War II on the American home front and the world, including opportunities for women and African Americans in the work place, the internment of the Japanese Americans, and the changes in national boundaries and governments.

Standard 5-5: The student will demonstrate an understanding of the social, economic and political events that influenced the United States during the Cold War era.

Indicators

- 5-5.1 Explain the causes and the course of the Cold War between the Union of Soviet Socialist Republics (USSR) and the United States, including McCarthyism, the spread of communism, the Korean Conflict, Sputnik, the Berlin Wall, the Cuban Missile Crisis, and the Vietnam War.
- 5-5.2 Summarize the social, cultural, and economic developments that took place in the United States during the Cold War, including consumerism, mass media, the growth of suburbs, expanding educational opportunities, new technologies, the expanding job market and service industries, and changing opportunities for women in the workforce.
- 5-5.3 Explain the advancement of the modern Civil Rights Movement; including the desegregation of the armed forces, Brown v. Board of Education, the roles of Rosa Parks, Martin Luther King Jr., Malcolm X, the Civil Rights acts, and the Voting Rights Act.
- 5-5.4 Explain the international political alliances that impacted the United States in the latter part of the twentieth century, including the United Nations, the North Atlantic Treaty Organization (NATO), and the Organization of Petroleum Exporting Countries (OPEC).

Standard 5-6: The student will demonstrate an understanding of the political, social, economic, and environmental challenges faced by the United States during the period from the collapse of the Soviet Union to the present.

Indicators

- 5-6.1 Summarize the changes in world politics that followed the collapse of the Soviet Union and the end of Soviet domination of eastern Europe.
- 5-6.2 Identify places in the world where the United States is involved in humanitarian and economic efforts, including the Middle East, the Balkans, Central America, Africa, and Asia.
- 5-6.3 Explain the impact of the September 11, 2001, terrorist attacks on the United States, including the wars in Iraq and Afghanistan and the home-front responses to terrorism.
- 5-6.4 Explain how technological innovations have changed daily life in the United States, including

the changes brought about by computers, satellites, and mass communication systems.

- 5-6.5 Identify examples of cultural exchanges, including those in food, fashion, and entertainment, that illustrate the growing global interdependence between the United States and other countries.
- 5-6.6 Identify issues related to the use of natural resources by the United States, including recycling, climate change, environmental hazards, and depletion that requires our reliance on foreign resources.

GRADE 6: EARLY CULTURES TO 1600

Standard 6-1: The student will demonstrate an understanding of the development of the cradles of civilization as people moved from a nomadic existence to a settled life.

Indicators

- 6-1.1 Explain the characteristics of hunter-gatherer groups and their relationship to the natural environment.
- 6-1.2 Explain the emergence of agriculture and its effect on early human communities, including the domestication of plants and animals, the impact of irrigation techniques, and subsequent food surpluses.
- 6-1.3 Compare the river valley civilizations of the Tigris and Euphrates (Mesopotamia), the Nile (Egypt), the Indus (India), and the Huang He (China), including the evolution of written language, government, trade systems, architecture, and forms of social order.
- 6-1.4 Explain the origins, fundamental beliefs, and spread of Eastern religions, including Hinduism (India), Judaism (Mesopotamia), Buddhism (India), and Confucianism and Taoism (China).

Standard 6-2: The student will demonstrate an understanding of life in ancient civilizations and their contributions to the modern world.

Indicators

- 6-2.1 Describe the development of ancient Greek culture (the Hellenic period), including the concept of citizenship and the early forms of democracy in Athens.

- 6-2.2 Analyze the role of Alexander the Great (Hellenistic period), Socrates, Plato, Archimedes, Aristotle, and others in the creation and spread of Greek governance, literature, philosophy, the arts, math, and science.
- 6-2.3 Describe the development of Roman civilization, including language, government, architecture, and engineering.
- 6-2.4 Describe the expansion and transition of the Roman government from monarchy to republic to empire, including the roles of Julius Caesar and Augustus Caesar (Octavius).
- 6-2.5 Explain the decline and collapse of the Roman Empire and the impact of the Byzantine Empire, including the Justinian Code and the preservation of ancient Greek and Roman learning, architecture, and government.
- 6-2.6 Compare the polytheistic belief systems of the Greeks and the Romans with the origins, foundational beliefs, and spread of Christianity.

Standard 6-3: The student will demonstrate an understanding of changing political, social, and economic cultures in Asia.
Indicators

- 6-3.1 Summarize the major contributions of the Chinese civilization from the Qin dynasty through the Ming dynasty, including the golden age of art and literature, the invention of gunpowder and woodblock printing, and the rise of trade via the Silk Road.
- 6-3.2 Summarize the major contributions of the Japanese civilization, including the Japanese feudal system, the Shinto traditions, and works of art and literature.
- 6-3.3 Summarize the major contributions of India, including those of the Gupta dynasty in mathematics, literature, religion, and science.
- 6-3.4 Explain the origin and fundamental beliefs of Islam and the geographic and economic aspects of its expansion.

Standard 6-4: The student will demonstrate an understanding of the changing political, social, and economic cultures in Africa and the Americas.
Indicators

- 6.4.1 Compare the major contributions of the African civilizations of Ghana, Mali, and Songhai, including the impact of Islam on the cultures of

these kingdoms.

- 6-4.2 Describe the influence of geography on trade in the African kingdoms, including the salt and gold trades.
- 6-4.3 Compare the contributions and the decline of the Maya, Aztec, and Inca civilizations in Central and South America, including their forms of government and their contributions in mathematics, astronomy, and architecture.
- 6-4.4 Explain the contributions, features, and rise and fall of the North American ancestors of the numerous Native American tribes, including the Adena, Hopewell, Pueblo, and Mississippian cultures.

Standard 6-5: The student will demonstrate an understanding of the Middle Ages and the emergence of nation-states in Europe.
Indicators

- 6-5.1 Explain feudalism and its relationship to the development of European monarchies and nation-states, including feudal relationships, the daily lives of peasants and serfs, and the economy under the manorial system.
- 6-5.2 Explain the effects of the Magna Carta on European society, its effect on the feudal system, and its contribution to the development of representative government in England.
- 6-5.3 Summarize the course of the Crusades and explain their effects on feudalism and their role in spreading Christianity.
- 6-5.4 Explain the role and influence of the Roman Catholic Church in medieval Europe.
- 6-5.5 Summarize the origins and impact of the bubonic plague (Black Death) on feudalism.

Standard 6-6: The student will demonstrate an understanding of the impact of the Renaissance, the Reformation, and the Age of Exploration on Europe and the rest of the world.
Indicators

- 6-6.1 Summarize the contributions of the Italian Renaissance, including the importance of Florence, the influence of humanism and the accomplishments of the Italians in art, music, literature, and architecture.

- 6-6.2 Identify key figures of the Renaissance and the Reformation and their contributions (e.g., Leonardo da Vinci, Michelangelo, Johannes Gutenberg, John Calvin, and Martin Luther).
- 6-6.3 Explain the causes, events, and points of contention and denominational affiliations (of nations) of the Reformation and the Catholic Reformation (Counter Reformation).
- 6-6.4 Compare the economic, political, and religious incentives of the various European countries to explore and settle new lands.
- 6-6.5 Identify the origin and destinations of the voyages of major European explorers.
- 6-6.6 Explain the effects of the exchange of plants, animals, diseases, and technology throughout Europe, Asia, Africa, and the Americas (known as the Columbian Exchange).

GRADE 7: 1600 TO PRESENT

Standard 7-1: The student will demonstrate an understanding of the growth and impact of global trade on world civilizations after 1600.

Indicators

- 7-1.1 Compare the colonial claims and the expansion of European powers through 1770.
- 7-1.2 Explain how technological and scientific advances contributed to the power of European nations.
- 7-1.3 Summarize the policy of mercantilism as a way of building a nation's wealth, including government policies to control trade.
- 7-1.4 Analyze the beginnings of capitalism and the ways that it was affected by mercantilism, the developing market economy, international trade, and the rise of the middle class.
- 7-1.5 Compare the differing ways that European nations developed political and economic influences, including trade and settlement patterns, on the continents of Asia, Africa, and the Americas.

Standard 7-2: The student will demonstrate an understanding of the concepts of limited government and unlimited government as they functioned in Europe in the seventeenth and eighteenth centuries.

Indicators

- 7-2.1 Analyze the characteristics of limited government and unlimited government that evolved in Europe in the 1600s and 1700s.
- 7-2.2 Explain how the scientific revolution challenged authority and influenced Enlightenment philosophers, including the importance of the use of reason, the challenges to the Catholic Church, and the contributions of Galileo and Sir Isaac Newton.
- 7-2.3 Analyze the Enlightenment ideas of John Locke, Jean-Jacques Rousseau, Montesquieu, and Voltaire that challenged absolutism and influenced the development of limited government.
- 7-2.4 Explain the effects of the English Civil War and the Glorious Revolution on the power of the monarchy in England and on limited government.
- 7-2.5 Explain how the Enlightenment influenced the American and French revolutions leading to the formation of limited forms of government, including the relationship between people and their government, the role of constitutions, the characteristics of shared powers, the protection of individual rights, and the promotion of the common good.

Standard 7-3: The student will demonstrate an understanding of independence movements that occurred throughout the world from 1770 through 1900.

Indicators

- 7-3.1 Explain the causes, key events, and outcomes of the French Revolution, including the storming of the Bastille, the Reign of Terror, and Napoleon's rise to power.
- 7-3.2 Analyze the effects of the Napoleonic Wars on the development and spread of nationalism in Europe, including the Congress of Vienna, the revolutionary movements of 1830 and 1848, and the unification of Germany and Italy.
- 7-3.3 Explain how the Haitian, Mexican, and South American revolutions were influenced by Enlightenment ideas as well as by the spread of nationalism and the revolutionary movements in the United States and Europe.
- 7-3.4 Explain how the Industrial Revolution caused economic, cultural, and political changes around the world.

- 7-3.5 Analyze the ways that industrialization contributed to imperialism in India, Japan, China, and African regions, including the need for new markets and raw materials, the Open Door Policy, and the Berlin Conference of 1884.
- 7-3.6 Explain reactions to imperialism that resulted from growing nationalism, including the Zulu wars, the Sepoy Rebellion, the Opium Wars, the Boxer Rebellion, and the Meiji Restoration.
- 7-3.7 Explain the causes and effects of the Spanish-American War as a reflection of American imperialist interests, including acquisitions, military occupations, and status as an emerging world power.

Standard 7-4: The student will demonstrate an understanding of the causes and effects of world conflicts in the first half of the twentieth century.

Indicators

- 7-4.1 Explain the causes and course of World War I, including militarism, alliances, imperialism, nationalism, the assassination of Archduke Franz Ferdinand, the impact of Russia’s withdrawal from, and the United States entry into the war.
- 7-4.2 Explain the outcomes of World War I, including the creation of President Woodrow Wilson’s Fourteen Points, the Treaty of Versailles, the shifts in national borders, and the League of Nations.
- 7-4.3 Explain the causes and effects of the worldwide depression that took place in the 1930s, including the effects of the economic crash of 1929.
- 7-4.4 Compare the ideologies of socialism, communism, fascism, and Nazism and their influence on the rise of totalitarian governments after World War I in Italy, Germany, Japan, and the Soviet Union as a response to the worldwide depression.
- 7-4.5 Summarize the causes and course of World War II, including drives for empire, appeasement and isolationism, the invasion of Poland, the Battle of Britain, the invasion of the Soviet Union, the “Final Solution,” the Lend-Lease program, Pearl Harbor, Stalingrad, the campaigns in North Africa and the Mediterranean, the D-Day invasion, the island-hopping campaigns, and the bombing of Hiroshima and Nagasaki.

- 7-4.6 Analyze the Holocaust and its impact on European society and Jewish culture, including Nazi policies to eliminate the Jews and other minorities, the Nuremberg trials, the Universal Declaration of Human Rights, the rise of nationalism in Southwest Asia (Middle East), the creation of the state of Israel, and the resultant conflicts in the region.

Standard 7-5: The student will demonstrate an understanding of international developments during the Cold War era.

Indicators

- 7-5.1 Compare the political and economic ideologies of the United States and the Soviet Union during the Cold War.
- 7-5.2 Summarize the impact of the Truman Doctrine, the Marshall Plan, the North Atlantic Treaty Organization (NATO), the United Nations, and the Warsaw Pact on the course of the Cold War.
- 7-5.3 Explain the spread of communism in Eastern Europe, Asia, Africa, and Latin America, including the ideas of the satellite state containment, and the domino theory.
- 7-5.4 Analyze the political and technological competition between the Soviet Union and the United States for global influence, including the Korean Conflict, the Berlin Wall, the Vietnam War, the Cuban missile crisis, the “space race,” and the threat of nuclear annihilation.
- 7-5.5 Analyze the events that contributed to the collapse of the Soviet Union and other communist governments in Europe, including the growth of resistance movements in Eastern Europe, the policies of Mikhail Gorbachev and Ronald Reagan, and the failures of communist economic systems.

Standard 7-6: The student will demonstrate an understanding of the significant political, economic, geographic, scientific, technological, and cultural changes as well as the advancements that have taken place throughout the world from the fall of the Berlin Wall in 1989 to the present day.

Indicators

- 7-6.1 Summarize the political and social impact of the collapse/dissolution of the Soviet Union and subsequent changes to European borders, including those of Russia and the Independent Republics, the Czech Republic, and Slovakia; the breakup of Yugoslavia; the reunification of Germany; and the birth of the European Union (EU).
- 7-6.2 Compare features of nationalist and independence movements in different regions in the post–World War II period, including Mohandas Gandhi’s role in the non-violence movement for India’s independence, the emergence of nationalist movements in African and Asian countries, and the collapse of the apartheid system in South Africa.
- 7-6.3 Explain the ongoing conflicts in the Middle East, including the Persian Gulf War, the terrorist attack on September 11, 2001, and the wars in Iraq and Afghanistan.
- 7-6.4 Compare the social, economic, and political opportunities for women in various nations and societies around the world, including those in developing and industrialized nations and within societies dominated by religions.
- 7-6.5 Explain the significance and impact of the information, technological, and communications revolutions, including the role of television, satellites, computers, and the Internet.
- 7-6.6 Summarize the dangers to the natural environment that are posed by population growth, urbanization, and industrialization, including global influences on the environment and the efforts by citizens and governments to protect the natural environment.

GRADE 8: SOUTH CAROLINA

Standard 8-1: The student will demonstrate an understanding of the settlement of South Carolina and the United States by Native Americans, Europeans, and Africans.

Indicators

- 8-1.1 Summarize the collective and individual aspects of the Native American culture of the Eastern Woodlands tribal group, including the Catawba, Cherokee, and Yemassee.
- 8-1.2 Compare the motives, activities, and accomplishments of the exploration of South Carolina and North America by the Spanish, French, and English.
- 8-1.3 Summarize the history of English settlement in New England, the mid-Atlantic region, and the South, with an emphasis on South Carolina as an example of a distinctly southern colony.
- 8-1.4 Explain the significance of enslaved and free Africans in the developing culture and economy of the South and South Carolina, including the growth of the slave trade and resulting population imbalance between African and European settlers; African contributions to agricultural development; and resistance to slavery, including the Stono Rebellion and subsequent laws to control slaves.
- 8-1.5 Explain how South Carolinians used their natural, human, and political resources uniquely to gain economic prosperity, including settlement by and trade with the people of Barbados, rice and indigo planting, and the practice of mercantilism.
- 8-1.6 Compare the development of representative government in South Carolina to representative government in the other colonial regions, including the proprietary regime, the period of royal government, and South Carolina’s Regulator Movement.

Standard 8-2: The student will demonstrate an understanding of the causes of the American Revolution and the beginnings of the new nation, with an emphasis on South Carolina’s role in the development of that nation.

Indicators

- 8-2.1 Explain the political and economic consequences of the French and Indian War on the relationship of the South Carolina colonists with Native Americans and England.

- 8-2.2 Summarize the response of South Carolina to events leading to the American Revolution, including the Stamp Act, the Tea Acts, and the Sons of Liberty.
- 8-2.3 Explain the roles of South Carolinians in the adoption of the Declaration of Independence.
- 8-2.4 Compare the perspectives of different groups of South Carolinians during the American Revolution, including Patriots, Tories/Loyalists, women, enslaved and free Africans, and Native Americans.
- 8-2.5 Summarize the role of South Carolinians in the course of the American Revolution, including the use of partisan warfare and the battles of Charleston, Camden, Cowpens, Kings Mountain and Eutaw Springs.
- 8-2.6 Explain the role of South Carolinians in the establishment of their new state government and the national government after the American Revolution.

Standard 8-3: The student will demonstrate an understanding of South Carolina's role in the development of the new national government.

Indicators

- 8-3.1 Explain the tensions between the Upcountry and the Lowcountry of South Carolina, including their economic struggles after the Revolutionary War, their disagreement over representation in the General Assembly, the location of the new capital, and the transformation of the state's economy.
- 8-3.2 Explain the role of South Carolina and its leaders in the Constitutional Convention, including their support of the Three-Fifths Compromise and the Commerce Compromise as well as the division among South Carolinians over the ratification of the Constitution.
- 8-3.3 Explain the basic principles of government as established in the United States Constitution.
- 8-3.4 Analyze the position of South Carolina on the issues that divided the nation in the early 1800s, including the assumption of state debts, the creation of a national bank, the protective tariff and the role of the United States in the European conflict between France and England and in the War of 1812.

Standard 8-4: The student will demonstrate an understanding of the multiple events that led to the Civil War.

Indicators

- 8-4.1 Explain the importance of agriculture in antebellum South Carolina, including the plantation system and the impact of the cotton gin on all social classes.
- 8-4.2 Analyze how sectionalism arose from racial tension, including the Denmark Vesey plot, slave codes and the growth of the abolitionist movement.
- 8-4.3 Analyze key issues that led to South Carolina's secession from the Union, including the nullification controversy and John C. Calhoun, the extension of slavery and the compromises over westward expansion, the Kansas-Nebraska Act, the Dred Scott decision, and the election of 1860.
- 8-4.4 Evaluate the arguments of unionists, cooperationists, and secessionists on the issues of states' rights and slavery and the ways that these arguments contributed to South Carolina's secession.
- 8-4.5 Compare the military strategies of the North and the South during the Civil War and the fulfillment of these strategies in South Carolina and in the South as a whole, including the attack on Fort Sumter, the Union blockade of Charleston and other ports, the early capture of Port Royal, and the development of the Hunley submarine; the exploits of Robert Smalls; and General William T. Sherman's march through the state.
- 8-4.6 Compare the differing impact of the Civil War on South Carolinians in each of the various social classes, including those groups defined by race, gender, and age.

Standard 8-5: The student will understand the impact of Reconstruction, industrialization, and Progressivism on society and politics in South Carolina in the late nineteenth and early twentieth centuries.

Indicators

- 8-5.1 Analyze the development of Reconstruction policy and its impact in South Carolina, including the presidential and the congressional reconstruction plans, the role of black codes, and the Freedmen’s Bureau.
- 8-5.2 Describe the economic impact of Reconstruction on South Carolinians in each of the various social classes.
- 8-5.3 Summarize the successes and failures of Reconstruction in South Carolina, including the creation of political, educational, and social opportunities for African Americans; the rise of discriminatory groups; and the withdrawal of federal protection.
- 8-5.4 Summarize the policies and actions of South Carolina’s political leadership in implementing discriminatory laws that established a system of racial segregation, intimidation, and violence.
- 8-5.5 Compare industrial development in South Carolina to industrialization in the rest of the United States, including the expansion of railroads, the development of the phosphate and textile industries, and immigration.
- 8-5.6 Compare the plight of farmers in South Carolina with that of farmers throughout the United States, including the problems of overproduction, natural disasters, and sharecropping and encompassing the roles of Ben Tillman, the Populists, and land-grant colleges.
- 8-5.7 Compare migration patterns of South Carolinians to such patterns throughout the United States, including the movement from rural to urban areas and the migration of African Americans from the South to the North, Midwest, and West.
- 8-5.8 Compare the Progressive movement in South Carolina with the national Progressive movement, including the impact on temperance; women’s suffrage; labor laws; and educational, agricultural, health, and governmental reform.

Standard 8-6: The student will demonstrate an understanding of the role of South Carolina in the nation in the early twentieth century.

Indicators

- 8-6.1 Explain the reasons for United States involvement in World War I and the war’s impact on South Carolina and the nation as a whole, including the building of new military bases and the economic impact of emigration to industrial jobs in the North.
- 8-6.2 Explain the causes and effects of changes in South Carolina and the nation as a whole in the 1920s, including Prohibition, the destruction caused by the boll weevil, the rise of mass media, improvements in daily life, increases in tourism and recreation, the revival of the Ku Klux Klan, and the contributions of South Carolinians to the Harlem Renaissance and the Southern Literary Renaissance.
- 8-6.3 Explain the reasons for depressed conditions in the textile mills and on farms in South Carolina and other regions of the United States in the 1920s and the impact of these conditions on the coming of the Great Depression.
- 8-6.4 Explain the effects of the Great Depression and the lasting impact of the New Deal on people and programs in South Carolina, including James F. Byrnes and Mary McLeod Bethune, the Rural Electrification Act, the general textile strike of 1934, the Civilian Conservation Corps, the Works Progress Administration, the Public Works Administration, the Social Security Act, and the Santee Cooper electricity project.
- 8-6.5 Compare the ramifications of World War II on South Carolina and the United States as a whole, including the training of the Doolittle Raiders and the Tuskegee Airmen, the building of additional military bases, the rationing and bond drives, and the return of economic prosperity.

Standard 8-7: The student will demonstrate an understanding of the impact on South Carolina of significant events of the late twentieth and early twenty-first centuries.

Indicators

- 8-7.1 Compare the social and economic impact of World War II and the Cold War on South Carolina with its impact on the rest of the United States, including the increases in the birth rate; the emergence of the consumer culture; the expanding suburbanization, highway construction, tourism and economic

- development; the continuing growth of military bases and nuclear power facilities; and the increases in educational opportunities.
- 8-7.2 Analyze the movement for civil rights in South Carolina, including the impact of the landmark court cases *Elmore v. Rice* and *Briggs v. Elliot*; civil rights leaders Septima Poinsette Clark, Modjeska Monteith Simkins, and Matthew J. Perry; the South Carolina school equalization effort and other resistance to school integration; peaceful efforts to integrate beginning with colleges and demonstrations in South Carolina such as the Friendship Nine and the Orangeburg Massacre.
- 8-7.3 Explain changing politics in South Carolina, including the role of Strom Thurmond, the shift from the Democratic Party to the Republican Party, the increasing political participation of African Americans and women, and the passage of the Education Improvement Act (EIA).
- 8-7.4 Summarize key economic issues in present-day South Carolina, including the decline of the textile industry, the state’s continuing right-to-work status, the changes in agricultural emphasis, the growing globalization and foreign investment, the influx of immigrants and migrants into the Sunbelt, the increased protection of the environment, the expanding number of cultural offerings, and the changes in tax policy.

HIGH SCHOOL: UNITED STATES HISTORY AND THE CONSTITUTION

Standard USHC-1: The student will demonstrate an understanding of the conflicts between regional and national interest in the development of democracy in the United States.

Indicators

- USHC-1.1 Summarize the distinct characteristics of each colonial region in the settlement and development of British North America, including religious, social, political, and economic differences.
- USHC-1.2 Analyze the early development of representative government and political rights in the American colonies, including the influence of the British political system and the rule of law as written in the Magna Carta and the English Bill of Rights, and the conflict between the colonial legislatures and the British Parliament over the right to tax

- that resulted in the American Revolutionary War.
- USHC-1.3 Analyze the impact of the Declaration of Independence and the American Revolution on establishing the ideals of a democratic republic.
- USHC-1.4 Analyze how dissatisfactions with the government under the Articles of Confederation were addressed with the writing of the Constitution of 1787, including the debates and compromises reached at the Philadelphia Convention and the ratification of the Constitution.
- USHC-1.5 Explain how the fundamental principle of limited government is protected by the Constitution and the Bill of Rights, including democracy, republicanism, federalism, the separation of powers, the system of checks and balances, and individual rights.
- USHC-1.6 Analyze the development of the two-party system during the presidency of George Washington, including controversies over domestic and foreign policies and the regional interests of the Democratic-Republicans and the Federalists.
- USHC-1.7 Summarize the expansion of the power of the national government as a result of Supreme Court decisions under Chief Justice John Marshall, such as the establishment of judicial review in *Marbury v. Madison* and the impact of political party affiliation on the Court.

Standard USHC-2: The student will demonstrate an understanding of how economic developments and the westward movement impacted regional differences and democracy in the early nineteenth century.

Indicators

- USHC-2.1 Summarize the impact of the westward movement on nationalism and democracy, including the expansion of the franchise, the displacement of Native Americans from the southeast and conflicts over states’ rights and federal power during the era of Jacksonian democracy as the result of major land acquisitions such as the Louisiana Purchase, the Oregon Treaty, and the Mexican Cession.

USHC-2.2

Explain how the Monroe Doctrine and the concept of Manifest Destiny affected the United States' relationships with foreign powers, including the role of the United States in the Texan Revolution and the Mexican War.

USHC-2.3

Compare the economic development in different regions (the South, the North, and the West) of the United States during the early nineteenth century, including ways that economic policy contributed to political controversies.

USHC-2.4

Compare the social and cultural characteristics of the North, the South, and the West during the antebellum period, including the lives of African Americans and social reform movements such as abolition and women's rights.

Standard USHC-3: The student will demonstrate an understanding of how regional and ideological differences led to the Civil War and an understanding of the impact of the Civil War and Reconstruction on democracy in America.

Indicators

USHC-3.1

Evaluate the relative importance of political events and issues that divided the nation and led to civil war, including the compromises reached to maintain the balance of free and slave states, the abolitionist movement, the Dred Scott case, conflicting views on states' rights and federal authority, the emergence of the Republican Party, and the formation of the Confederate States of America.

USHC-3.2

Summarize the course of the Civil War and its impact on democracy, including the major turning points; the impact of the Emancipation Proclamation; the unequal treatment afforded to African American military units; the geographic, economic, and political factors in the defeat of the Confederacy; and the ultimate defeat of the idea of secession.

USHC-3.3

Analyze the effects of Reconstruction on the southern states and on the role of the federal government, including the impact of the thirteenth, fourteenth, and fifteenth amendments on opportunities for African Americans.

USHC-3.4

Summarize the end of Reconstruction, including

the role of anti-African American factions and competing national interests in undermining support for Reconstruction; the impact of the removal of federal protection for freedmen; and the impact of Jim Crow laws and voter restrictions on African American rights in the post-Reconstruction era.

USHC-3.5

Evaluate the varied responses of African Americans to the restrictions imposed on them in the post-Reconstruction period, including the leadership and strategies of Booker T. Washington, W. E. B. DuBois, and Ida B. Wells-Barnett.

Standard USHC-4: The student will demonstrate an understanding of the industrial development and the consequences of that development on society and politics during the second half of the nineteenth and the early twentieth centuries.

Indicators

USHC 4.1

Summarize the impact that government policy and the construction of the transcontinental railroads had on the development of the national market and on the culture of Native American peoples.

USHC-4.2

Analyze the factors that influenced the economic growth of the United States and its emergence as an industrial power, including the abundance of natural resources; government support and protection in the form of railroad subsidies, tariffs, and labor policies; and the expansion of international markets.

USHC-4.3

Evaluate the role of capitalism and its impact on democracy, including the ascent of new industries, the increasing availability of consumer goods and the rising standard of living, the role of entrepreneurs, the rise of business through monopoly and the influence of business ideologies.

USHC-4.4

Explain the impact of industrial growth and business cycles on farmers, workers, immigrants, labor unions, and the Populist movement and the ways that these groups and the government responded to the economic problems caused by industry and business.

USHC-4.5

Explain the causes and effects of urbanization in late nineteenth-century America, including

the movement from farm to city, the changing immigration patterns, the rise of ethnic neighborhoods, the role of political machines, and the migration of African Americans to the North, Midwest, and West.

USHC-4.6

Compare the accomplishments and limitations of the women's suffrage movement and the Progressive Movement in affecting social and political reforms in America, including the roles of the media and of reformers such as Carrie Chapman Catt, Alice Paul, Jane Addams, and Presidents Theodore Roosevelt and Woodrow Wilson.

Standard USHC-5: The student will demonstrate an understanding of domestic and foreign developments that contributed to the emergence of the United States as a world power in the twentieth century.

Indicators

USHC-5.1

Analyze the development of American expansionism, including the change from isolationism to intervention and the rationales for imperialism based on Social Darwinism, expanding capitalism, and domestic tensions.

USHC-5.2

Explain the influence of the Spanish-American War on the emergence of the United States as a world power, including the role of yellow journalism in the American declaration of war against Spain, United States interests and expansion in the South Pacific, and the debate between pro- and anti-imperialists over annexation of the Philippines.

USHC-5.3

Summarize United States foreign policies in different regions of the world during the early twentieth century, including the purposes and effects of the Open Door policy with China, the United States role in the Panama Revolution, Theodore Roosevelt's "big stick diplomacy," William Taft's "dollar diplomacy," and Woodrow Wilson's "moral diplomacy" and changing worldwide perceptions of the United States.

USHC-5.4

Analyze the causes and consequences of United States involvement in World War I, including the failure of neutrality and the reasons for the declaration of war, the role of propaganda in creating a unified war effort, the limitation of individual liberties, and Woodrow Wilson's leadership in the Treaty of Versailles and the

creation of the League of Nations.

USHC-5.5

Analyze the United States rejection of internationalism, including postwar disillusionment, the Senate's refusal to ratify the Versailles Treaty, the election of 1920, and the role of the United States in international affairs in the 1920s.

Standard USHC-6: The student will demonstrate an understanding of the conflict between traditionalism and progressivism in the 1920s and the economic collapse and the political response to the economic crisis in the 1930s.

Indicators

USHC-6.1

Explain the impact of the changes in the 1920s on the economy, society, and culture, including the expansion of mass production techniques, the invention of new home appliances, the introduction of the installment plan, the role of transportation in changing urban life, the effect of radio and movies in creating a national mass culture, and the cultural changes exemplified by the Harlem Renaissance.

USHC-6.2

Explain the causes and effects of the social change and conflict between traditional and modern culture that took place during the 1920s, including the role of women, the "Red Scare", the resurgence of the Ku Klux Klan, immigration quotas, Prohibition, and the Scopes trial.

USHC-6.3

Explain the causes and consequences of the Great Depression, including the disparities in income and wealth distribution; the collapse of the farm economy and the effects of the Dust Bowl; limited governmental regulation; taxes, investment; and stock market speculation; policies of the federal government and the Federal Reserve System; and the effects of the Depression on the people.

USHC-6.4

Analyze President Franklin Roosevelt's New Deal as a response to the economic crisis of the Great Depression, including the effectiveness of New Deal programs in relieving suffering and achieving economic recovery, in protecting the rights of women and minorities, and in making significant reforms to protect the economy such as Social Security and labor laws.

Standard USHC-7: The student will demonstrate an understanding of the impact of World War II on the United States and the nation's subsequent role in the world.

Indicators

USHC-7.1

Analyze the decision of the United States to enter World War II, including the nation's movement from a policy of isolationism to international involvement and the Japanese attack on Pearl Harbor.

USHC-7.2

Evaluate the impact of war mobilization on the home front, including consumer sacrifices, the role of women and minorities in the workforce, and limits on individual rights that resulted in the internment of Japanese Americans.

USHC-7.3

Explain how controversies among the Big Three Allied leaders over war strategies led to post-war conflict between the United States and the USSR, including delays in the opening of the second front in Europe, the participation of the Soviet Union in the war in the Pacific, and the dropping of atomic bombs on Hiroshima and Nagasaki.

USHC-7.4

Summarize the economic, humanitarian, and diplomatic effects of World War II, including the end of the Great Depression, the Holocaust, the war crimes trials, and the creation of Israel.

USHC-7.5

Analyze the impact of the Cold War on national security and individual freedom, including the containment policy and the role of military alliances, the effects of the "Red Scare" and McCarthyism, the conflicts in Korea and the Middle East, the Iron Curtain and the Berlin Wall, the Cuban missile crisis, and the nuclear arms race.

USHC-7.6

Analyze the causes and consequences of social and cultural changes in postwar America, including educational programs, the consumer culture and expanding suburbanization, the advances in medical and agricultural technology that led to changes in the standard of living and demographic patterns, and the roles of women in American society.

Standard USHC-8: The student will demonstrate an understanding of social, economic and political issues in contemporary America.

Indicators

USHC-8.1

Analyze the African American Civil Rights Movement, including initial strategies, landmark court cases and legislation, the roles of key civil rights advocates and the media, and the influence of the Civil Rights Movement on other groups seeking equality.

USHC-8.2

Compare the social and economic policies of presidents Lyndon Johnson and Richard Nixon, including support for civil rights legislation, programs for the elderly and the poor, environmental protection, and the impact of these policies on politics.

USHC-8.3

Explain the development of the war in Vietnam and its impact on American government and politics, including the Gulf of Tonkin Resolution and the policies of the Johnson administration, protests and opposition to the war, the role of the media, the policies of the Nixon administration, and the growing credibility gap that culminated in the Watergate scandal.

USHC-8.4

Analyze the causes and consequences of the resurgence of the conservative movement, including social and cultural changes of the 1960s and 1970s, Supreme Court decisions on integration and abortion, the economic and social policies of the Reagan administration, and the role of the media.

USHC-8.5

Summarize key political and economic issues of the last twenty-five years, including continuing dependence on foreign oil; trade agreements and globalization; health and education reforms; increases in economic disparity and recession; tax policy; the national surplus, debt, and deficits; immigration; presidential resignation/ impeachment; and the elections of 2000 and 2008.

USHC-8.6

Summarize America's role in the changing world, including the dissolution of the Soviet Union, the expansion of the European Union, the continuing crisis in the Middle East, and the rise of global terrorism.

ALPHABETICAL INDEX

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Aiken Graded School	Aiken	HM	12
Aiken-Rhett House Slave Quarters	Charleston	NR	28
All Star Bowling Lanes	Orangeburg	NR	79
Allen Temple A.M.E. Church	Greenville	HM	60
Allen University Historic District	Richland	NR	85
Allison Creek Presbyterian Church	York	HM	106
Alston Graded School	Dorchester	HM	50
Alston House	Richland	NR	85
Arundel Plantation Slave House	Georgetown	NR	59
The Assassination of Rep. Alfred Rush	Florence	HM	52
Atlantic Beach	Horry	HM	65
Avery Institute	Charleston	NR	28
Dr. York Bailey House	Beaufort	NR	22
Harriet Barber House	Richland	NR/HM	98
Jonathan A. Baxter House	Georgetown	NR	56
Beaufort County Training School	Beaufort	HM	18
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Benedict College Historic District	Richland	NR/HM	86
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Birthplace of Mary McLeod Bethune	Sumter	HM	100
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Howard School	Georgetown	HM	57
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John Wesley Methodist Episcopal Church	Greenville	NR	61
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New Hopewell Baptist Church	Darlington	HM	48
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Old Pilgrim Rosenwald School	Greenville	HM	63
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Florence	Greater St. James A.M.E. Church	53
	Mt. Zion Methodist Church	55
Georgetown	Bethel A.M.E. Church	56
	Bethesda Baptist Church	56
	Cedar Grove Plantation Chapel	58
	Mt. Olive Baptist Church	57
Greenville	Allen Temple A.M.E. Church	60
	Cedar Grove Baptist Church	63
	John Wesley Methodist Episcopal Church	61

	Matoon Presbyterian Church	61
	Old Pilgrim Baptist Church	63
	Springfield Baptist Church	62
Greenwood	Good Hope Baptist Church	63
	Mt. Pisgah A.M.E. Church	63
Horry	True Vine Missionary Baptist Church	66
Jasper	St. Matthew Baptist Church	67
Lancaster	Clinton A.M.E. Zion Church	69
	Mt. Carmel A.M.E. Zion Church and Campground	69
	Unity Baptist Church	69
Laurens	Bethel A.M.E. Church	71
	Friendship A.M.E. Church and Cemetery	70
	Mt. Carmel A.M.E. Church	71
	Saint Paul First Baptist Church	71
Marion	St. James A.M.E. Church	72
	Mt. Olive Baptist Church	73
Marlboro	Great Pee Dee Presbyterian Church	74
	St. Michael's Methodist Church	74
Newberry	Miller Chapel A.M.E. Church	75
Orangeburg	Bushy Pond Baptist Church	79
	Mt. Pisgah Baptist Church	81
	Shiloh A.M.E. Church	78
	Trinity Methodist Episcopal Church	83
	Williams Chapel A.M.E. Church	84
Richland	Bethel A.M.E. Church	86
	Bible Way Church Of Atlas Road	86
	Calvary Baptist Church, 1865-1945	87
	Ladson Presbyterian Church	90
	Sidney Park C.M.E. Church	93
	St. Phillip A.M.E. Church	97
	St. Paul Church	99
	St. Thomas Protestant Episcopal Church	98
Wesley Methodist Church	96	
Zion Baptist Church	96	
Zion Chapel Baptist Church No.1	96	
Sumter	Enon Baptist Church	101
	Kendall Institute	101
	St. Paul African Methodist Episcopal Church	71
Union	Corinth Baptist Church	101
Williamsburg	Mt. Zion A.M.E. Church	103
York	Allison Creek Presbyterian Church	106
	Hermon Presbyterian Church	105
	Mount Prospect Baptist Church	106
	New Mount Olivet A.M.E. Zion Church	106

Commercial

Anderson	"The Hundreds"	14
Charleston	Cannon Street All Stars	29
	Cigar Factory	30
	Harleston-Boags Funeral Home	30
	Harmon Field	31
	Inland Rice Fields, ca 1701-1865	40
	Jonathan Jasper Wright Law Office	36

Commercial

Darlington	South Carolina Western Railway Station	47
Greenville	Working Benevolent Temple & Professional Building	62
Kershaw	E.H. Dibble Store/Eugene H. Dibble	68
Laurens	Charles S. Duckett House	71
Lexington	Saluda Factory Historic District	72
Marion	Taylor's Barber Shop	73
Marlboro	"The Gulf"	74
Orangeburg	All Star Bowling Lanes	79
	Fisher's Rexall Drugs	80
	Law Offices of Coblyn and Townsend	81
Richland	Alston House	85
	Big Apple	87
	Carver Theatre	87
	Columbia Township Auditorium	88
	Harden Street Substation	89
	Kress Building	90
	<i>The Lighthouse & Informer</i>	91
	North Carolina Mutual Building	92
	Victory Savings Bank	94
	Waverly Five And Dime	95
	A.P. Williams Funeral Home	96
Union	Union Community Hospital	102
York	Afro-American Insurance Company Building	104
	McCrorry's Civil Rights Sit-Ins	106

Community

Aiken	Carrsville	13
Barnwell	Macedonia Baptist Church	16
Beaufort	Daufuskie Island Historic District	19
	The Green	23
	Knights of Wise Men Lodge Hall	23
	Mitchelville (Fish Haul) Archaeological Site	20
	The Oaks	24
	Penn Center Historic District	24
Berkeley	Casey (Caice)	26
	Howe Hall Plantation (Dogwood Park)	26
Charleston	Boone Hall Plantation	40
	Liberty Hill	40
	Maryville	32
	McLeod Plantation	37
	Moving Star Hall	38
	The Progressive Club	38
	Seashore Farmers' Lodge No. 767	38
	Sweet Grass Baskets	39
	Union Heights	40
Dorchester	St. Paul Camp Ground	49
Fairfield	Camp Welfare	51
Florence	Jamestown	54
Georgetown	Arundel Plantation Slave House	59
	Hobcaw Barony	58
	Mansfield Plantation Slave Street	59

Community

Greenville	Richland Cemetery	61
Horry	Atlantic Beach	65
Lancaster	Mt. Carmel A.M.E. Zion Church and Campground	69
Laurens	Rich Hill	71
Orangeburg	East Russell Street Area Historic District	80
	Treadwell Street Historic District	83
Richland	St. Paul Church	99
	St. Phillip School	97
	Waverly Historic District	95

Event

Aiken	The Hamburg Massacre	13
Beaufort	Combahee River Raid	19
Charleston	Hospital Strike of 1969	32
	The Seizure of the Planter	34
	Stono River Slave Rebellion Site	40
Colleton	Training The Tuskegee Airmen	45
Florence	The Lynching of Frazier Baker	53
Greenville	The Lyching of Willie Earle	62
	The Willie Earle Lynching Trial	61
Orangeburg	Orangeburg Massacre	82

Health

Beaufort	Dr. York Bailey House	22
Charleston	Cannon Street Hospital	29
	McClennan-Banks Memorial Hospital	29
Greenville	Working Benevolent Society Hospital	62
Greenwood	Dr. Benjamin E. Mays	64
Newberry	Peoples Hospital	75
Union	Union Community Hospital	102

Historic District

Bamberg	Voorhees College Historic District	15
Beaufort	Daufuskie Island Historic District	19
	Penn Center Historic District	24
Berkeley	Cooper River Historic District	27
	Cainhoy Historic District	25
Darlington	West Broad Street Historic District	47
Georgetown	Pee Dee River Rice Planters Historic District	59
Lexington	Saluda Factory Historic District	72
Orangeburg	East Russell Street Area Historic District	80
	South Carolina State College Historic District	82
	Treadwell Street Historic District	83
Richland	Allen University Historic District	85
	Benedict College Historic District	86
	Waverly Historic District	95

House

Abbeville	McGowan-Barksdale Servant Houses	11
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House

Beaufort	Dr. York Bailey House	22
	Detreville House	16
	Frogmore Plantation Complex	23
	Robert Simmons House	25
	William Simmons House	21
	Robert Smalls House	17
Charleston	Aiken-Rhett House Slave Quarters	28
	Harleston-Boags Funeral Home	30
	Richard Holloway Houses	31
	Hutchinson House	36
	Old Marine Hospital/Jenkins Orphanage	33
	Old Slave Mart	33
	The Parsonage/Miss Izard's School	34
	John Schnierle Jr./Alonzo J. Ransier House	34
	Denmark Vesey House	25
		35
Chester	Kumler Hall/Brainerd Institute	41
Darlington	Edmund H. Deas House	46
	Lawrence Reese (1864-1915)	46
	West Broad Street Historic District	47
Dillon	Selkirk Farm	49
Florence	Gregg-Wallace Farm Tenant House	54
	Hewn-Timber Cabins	54
	Slave Houses, Gregg Plantation (Hewn-Timber Cabins)	55
Georgetown	Arundel Plantation Slave House	59
	Jonathan A. Baxter House	56
	James A. Bowley House	56
	Fannie Carolina House	57
	Joseph Hayne Rainey House	57
Greenwood	Benjamin E. Mays Birthplace	64
Kershaw	Bonds Conway House	67
	Thomas English House	68
Laurens	Charles S. Duckett House	71
Newberry	Jacob Bedenbaugh House	76
Orangeburg	John Benjamin Taylor House	83
	Major John Hammond Fordham House	80
Richland	Alston House	85
	Harriet Barber House	98
	Harriet M. Cornwell Tourist House	88
	Fair-Rutherford and Rutherford Houses	89
	Heidt-Russell House	90
	James M. Hinton House	90
	Magnolia, Slave House	98
	Robert Weston Mance House	93
	Mann-Simons Cottage	91
	I. DeQuincey Newman House	92
	Matthew J. Perry House	92
	Modjeska Monteith Simkins House	94
	Visanka-Starks House	95
	A.P. Williams Funeral Home	96
Sumter	Ellison House	101

Williamsburg	McCollum-Murray House	103
	Stephen A. Swails House	103

Lodge

Aiken	Jacksonville School/Jacksonville Lodge	13
Beaufort	Grand Army of the Republic Hall	17
	Knights of Wise Men Lodge Hall	23
	Sons of the Beaufort Lodge No. 36	17
Charleston	Moving Star Hall	38
	Seashore Farmers' Lodge No. 767	38
Greenville	Working Benevolent Temple & Professional Building	62

Military

Beaufort	Camp Saxton	21
	Combahee River Raid	19
	Emancipation Day	21
	Fort Howell	20
	Grand Army of the Republic Hall	17
	The Oaks	24
Charleston	Camp of Wild's "African Brigade," 1863-1864	37
	Folly North Site	37
	McLeod Plantation	37
	The Seizure of the Planter	34
Colleton	Training The Tuskegee Airmen	45
Darlington	Henry 'Dad' Brown	45
	Zachariah W. Wines	49
Jasper	Honey Hill/Boyd's Neck Battlefield	67
Spartanburg	15th N.Y. Infantry	100
Williamsburg	Stephen A. Swails House	103
York	William Hill	104

People

Aiken	Jefferson High School	12
Anderson	African American School Site	14
	Faith Cabin Library	14
Bamberg	Voorhees College Historic District	15
Beaufort	Dr. York Bailey House	22
	Detreville House	16
	First African Baptist Church	16
	Fish Hall Plantation	20
	Robert Smalls House	17
Charleston	Avery Institute	28
	Centenary United Methodist Church	29
	Central Baptist Church	30
	Harleston-Boags Funeral Home	30
	Richard Holloway Houses	31
	Hutchinson House	36
	Laing School	39
	Liberty Hill	40
	Old Marine Hospital/Jenkins Orphanage	33
	The Parsonage/Miss Izard's School	34
	Saint Mark's Episcopal Church	34
	John Schnierle Jr./Alonzo J. Ransier House	34
		25

People

Chester	Metropolitan A.M.E. Zion Church	42
Chesterfield	Coulter Memorial Academy Site	42
	Dizzy Gillespie Birthplace	42
Clarendon	Liberty Hill Church	43
	Mt. Zion A.M.E. Church	44
Darlington	Henry 'Dad' Brown	45
	Darlington Memorial Cemetery	45
	Edmund H. Deas House	46
	Lawrence Faulkner	48
	Lawrence Reese (1864-1915)	46
	South Carolina Western Railway Station	47
	West Broad Street Historic District	47
	Zachariah W. Wines	49
Dillon	Selkirk Farm	49
Edgefield	Bettis Academy and Junior College	51
	Mt. Canaan Baptist Church	51
Fairfield	Fairfield Institute	52
Florence	The Assassination of Rep. Alfred Rush	52
	William H. Johnson Birthplace	53
	Mt. Zion Methodist Church	55
Georgetown	Jonathan A. Baxter House	56
	Bethesda Baptist Church	56
	James A. Bowley House	56
	Fannie Carolina House	57
	Hobcaw Barony	58
	Joseph Hayne Rainey House	57
Greenville	John Wesley Methodist Episcopal Church	61
Greenwood	Dr. Benjamin E. Mays	64
Hampton	Hampton Colored School	65
Kershaw	Bonds Conway House	67
	E.H. Dibble Store/Eugene H. Dibble	68
	Monroe Boykin Park	68
	Thomas English House	68
Lancaster	Clinton Memorial Cemetery	70
Laurens	Charles S. Duckett House	71
	Saint Paul First Baptist Church	71
Marion	Taylor's Barber Shop	73
Marlboro	St. Michael's Methodist Church	74
Newberry	Jacob Bedenbaugh House	76
Orangeburg	Major John Hammond Fordham House	80
	Law Offices of Coblyn and Townsend	81
	Lowman Hall	81
	Orangeburg City Cemetery	81
	Shiloh A.M.E. Church	78
	Tingley Memorial Hall, Claflin College	83
Richland	Alston House	85
	Allen University Historic District	85
	Harriet Barber House	98
	Bethel A.M.E. Church	86
	Chapelle Administration Building	87
	Harriet M. Cornwell Tourist House	88

People

	Fair-Rutherford and Rutherford Houses	89
	Heidt-Russell House	90
	James M. Hinton House	90
	<i>The Lighthouse & Informer</i>	91
	Mann-Simons Cottage	91
	Matthew J. Perry House	92
	Randolph Cemetery	93
	Modjeska Monteith Simkins House	94
	St. Paul Church	99
	Visanka-Starks House	95
	Waverly Five And Dime	95
	A.P. Williams Funeral Home	96
Saluda	Faith Cabin Library Site	99
Spartanburg	Old City Cemetery	100
Sumter	Birthplace of Mary McLeod Bethune	100
	Ellison House	101
Union	Union Community Hospital	102
Williamsburg	McCollum-Murray House	103
	Stephen A. Swails House	103
York	Afro-American Insurance Company Building	104
	William Hill	104

Plantation

Beaufort	Coffin Point Plantation	22
	Fish Hall Plantation	20
	Seaside Plantation	25
Berkeley	Freedman's Plantation	26
	French Huguenot Plantation	26
Charleston	Boone Hall Plantation	40
	Copahee Plantation/Hamlin Beach	40
	Inland Rice Fields, ca. 1701-1865	40
	McLeod Plantation	37
	Point of Pines Plantation	36
Dorchester	Middleton Place	50
Florence	Joshua Braveboy Plantation	53
Georgetown	Keithfield Plantation	59
Richland	Goodwill Plantation	97

Praise House

Beaufort	Eddings Point Praise House	22
	Mary Jenkins Community Praise House	23
Charleston	Moving Star Hall	38

School

Abbeville	President's Home of Harbison College	11
Aiken	Aiken Graded School	12
	Jacksonville School/Jacksonville Lodge	13
	Jefferson High School	12
	Schofield School	12
Anderson	African American School Site	14
	Faith Cabin Library	14

School

Bamberg	Voorhees College Historic District	15
Beaufort	Beaufort County Training School	18
	Cherry Hill School	19
	Frogmore Plantation Complex	23
	Mather School	17
	The Oaks	24
	Penn Center Historic District	24
	Port Royal Agricultural School	18
	Michael C. Riley Schools	18
	Sheldon Union Academy	25
Berkeley	Berkeley Training High School	27
	Cherry Hill Classroom	27
	Dixie Training School	27
	Howe Hall Plantation (Elementary School)	26
Calhoun	Mount Pleasant Baptist Church	28
Charleston	Avery Institute	28
	Burke High School	29
	James Simons Elementary School	35
	Laing School	39
	Mount Pleasant Presbyterian Church	39
	Old Marine Hospital/Jenkins Orphanage	33
	The Parsonage/Miss Izard's School	34
Seaside School	36	
Cherokee	Granard Graded and High School	41
Chester	Brainerd Institute	41
	Kumler Hall/Brainerd Institute	41
Chesterfield	Coulter Memorial Academy Site	42
	Robert Smalls School	42
Clarendon	Mt. Zion A.M.E. Church	44
	Pleasant Grove School	43
	Summerton High School	44
Darlington	Butler School	48
	Hartsville Graded School	48
	Rosenwald Consolidated School	49
Dillon	Pine Hill Rosenwald School	49
Dorchester	Alston Graded School	50
Edgefield	Bettis Academy and Junior College	51
Fairfield	Fairfield Institute	52
Florence	Mt. Zion Rosenwald School	55
	Wilson School	52
Georgetown	Howard School	40
Greenville	Fountain Inn Principal's House and Teacherage	60
	Fountain Inn Rosenwald School	60
	Matoon Presbyterian Church	61
	Old Pilgrim Rosenwald School	63
	Simpsonville Rosenwald School	63
	Sterling High School	62
Greenwood	Ninety Six Colored School	64
Hampton	Gifford Rosenwald School	65
	Hampton Colored School	65
Horry	Chestnut Consolidated School	66
	Levister Elementary School	66
	Myrtle Beach Colored School	66

School

	St. James Rosenwald School	66
	Whittemore School	66
Kershaw	Mather Academy	68
Lancaster	Lancaster Normal and Industrial Institute	70
Laurens	Bell Street School	70
	Laurens County Training School	70
	Martha Dendy School	70
Lee	Dennis High School	72
Marion	Centenary Rosenwald School	73
	Palmetto High School	73
	Terrell's Bay High School	73
Marlboro	Marlboro Training High School	74
McCormick	Hopewell Rosenwald School	74
Newberry	Hope Rosenwald School	75
	Howard Junior High School	76
Oconee	Faith Cabin Library	76
	Oconee County Training School	77
	Retreat Rosenwald School	77
	Seneca Institute	77
Orangeburg	Bowman Rosenwald School	78
	Claflin College Historic District	79
	Dukes Gymnasium	80
	Great Branch Teacherage	84
	Hodge Hall	81
	Lowman Hall	81
	Rocky Swamp Rosenwald School	78
South Carolina State College Historic District	82	
Tingley Memorial Hall, Claflin College	83	
Pickens	Integration with Dignity, 1963	84
	Liberty Colored High School	85
Richland	Allen University Historic District	85
	Benedict College Historic District	86
	Chapelle Administration Building	87
	Early Howard School Site	89
	Florence Benson Elementary School	88
	Fort Jackson Elementary School	89
	Hood Street Elementary School	89
	Howard School Site	62
	Pine Grove Rosenwald School	92
	Siloam School	97
St. Phillip School	97	
Saluda	Faith Cabin Library Site	99
	Ridge Hill High School	99
Spartanburg	Marysville School	99
Sumter	Goodwill Parochial School	100
	Kendall Institute	101
Union	Sims High School	101
York	Catawba Rosenwald School	104
	Clinton Junior College	105
	Emmett Scott School	105
	Friendship School	105

