

# African American Historic Places in South Carolina

The following properties in South Carolina were listed in the National Register of Historic Places or have been recognized by the South Carolina Historical Marker program from July 2017 - June 2018 and have important associations with African American history

State Historic Preservation Office  
South Carolina Department of Archives and History

**HM** = Historical Marker

**NR** = National Register of Historic Places

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## ABBEVILLE COUNTY

### **MULBERRY A.M.E. CHURCH HM** **2758 MOUNT CARMEL RD., ABBEVILLE**

The formal organization of Mulberry A.M.E. Church dates to c. 1871, but many of the founding members were formerly enslaved people who had a tradition of religious organization that stretched back into slavery. Early meetings were held under a brush arbor. By 1872 members had built a log building. A second frame church was built in 1878 and remained until it burned in 1918. The current Carpenter Gothic church, with offset steeple and church bell, dates to 1919. A cemetery, located across the road from the church, was established c. 1904. The one-teacher Mulberry School was once located here and served African American students until it closed in the early 1950s. Mulberry is mother church to St. Peter, Shady Grove and St. Paul A.M.E. churches in Abbeville. *Sponsored by the Essie Strother Patterson Legacy Foundation, 2017*

## BEAUFORT COUNTY

### **BAPTIST CHURCH OF BEAUFORT HM** **600 CHARLES ST., BEAUFORT**

The Baptist Church of Beaufort descends from Euhaw Baptist Church on Edisto Island. In 1794 the first meeting house was built on this site. In 1795 Henry Holcombe moved to Beaufort and became the first mission pastor. The Beaufort Baptist Church was formally constituted as an independent church in 1804. The first burial was in 1809. Prior to the Civil War, 3,557 of 3,723

members were enslaved people. The current Greek Revival building dates to 1844 and was constructed under the pastorate of Richard Fuller, who served 1833-1847. During the Civil War the church was a Union Army hospital for black troops. In Dec. 1862, Rev. Solomon Peck read the preliminary Emancipation Proclamation from the pulpit to an audience of escaped slaves and black soldiers. After the war, nearly all black members left to join newly formed black churches. *Sponsored by the Beaufort County Historical Society, 2018*

## **BERKELEY COUNTY**

### **NEW HOPE METHODIST CHURCH HM**

***1036 CAINHOY RD., HUGER***

The congregation of New Hope Methodist Church dates to 1837. At that time the congregation consisted of both white members and enslaved African American members from surrounding plantations. After the Civil War the African American members purchased the church building and reorganized as an A.M.E. congregation. A new church, a frame building, was completed in 1910. In the 20<sup>th</sup> Century the congregation converted from an A.M.E. Church and joined the United Methodist Church. Traditionally, worship services are held during 5<sup>th</sup> Sunday, when local ministers hold an “All Day Meeting.” During the 1960s members of the community would gather as “Joshua’s Army” and march from Loretta Bridge to New Hope. The current sanctuary was completed in the 1950s. *Sponsored by New Hope United Methodist Church and Elder Lillie K. Davis & Charles Davis, 2017*

## **CALHOUN COUNTY**

### **OAKLAND CEMETERY HM**

***NEW BETHANY RD., FORT MOTTE VICINITY***

This cemetery was named for nearby Oakland Plantation (c. 1800), the home of William Sabb Thomson (1785-1841), a planter and state senator. This cemetery served as the original burial grounds for Mt. Pleasant Church (1867) and New Bethany Church (1914). Buried here are former slaves who organized Mt. Pleasant and New Bethany Churches and their descendants Families buried here include Bartley, Bates, Brown, Buckman, Cheeseboro, Davis, Esaw, Fogle, Ford, Glover, Gold, Goodwine, Govan, Green, Hart, Heatley, James, Keitt, Lomas, Lucas, Major, Miller, Morant, Noble, Pinckney, Reese, Seawright, Smith, Stewart, Stuart, Taylor, Wallace, Wolfe, and Wright. Fieldstones and Holley Burial Aid Society tombstones mark several graves. *Sponsored by the United Family Reunion, 2018*

**ST. JOHN GOOD SAMARITAN LODGE HALL AND CEMETERY HM**  
**S.C. HWY. 419, DIRECTLY ACROSS FROM MT. PISGAH A.M.E. CHURCH, FORT MOTTE**

St. John Good Samaritan Lodge Hall and Cemetery were established c. 1900 on land sold by Jack Johnson. Among the early trustees was S.C. Senator Samuel Duncan. African American families buried here include Brown, Duncan, Green, Hanes, Lemon, McDuffie, Patterson, Slaffey, Spann, Stewart, Stuart, and Wright. African American benevolent and fraternal societies grew in number during the late 19<sup>th</sup> century as a way of providing support to members in times of need. Many also sponsored church construction and maintained cemeteries. They also supported education and “The Hall” served as a school through the late 1920s. *Sponsored by the United Family Reunion, 2018*

**CHARLESTON COUNTY**

**JOHN L. DART LIBRARY HM**  
**1067 KING ST., CHARLESTON**

Dart Hall, at Kracke and Bogard Sts., was founded in 1927 by Susan Dart Butler (1888-1959) as the first public library for African Americans in Charleston. She was the daughter of Rev. John L. Dart (1844-1947), who in 1894 established the Charleston Normal and Industrial Institute, later Burke H.S. The library began as a reading room in the printing office of the Institute, relying on Rev. Dart’s personal collection. In 1931, with support of the Julius Rosenwald Fund, the collection and building expanded, and Dart Hall became a branch of the Charleston Free Library. The Dart family leased the building to the county for \$1 a year until the county bought the building in 1952. Susan Dart Butler continued to serve as librarian until 1957. In 1968 a new library was completed here and the original Dart Hall Library was razed. *Sponsored by the Charleston County Public Library, 2017*

**FIRST MEMORIAL DAY HM**  
**HAMPTON PARK, CHARLESTON**

Hampton Park was once home to the Washington Race Course and Jockey Club. In 1864 this site became an outdoor prison for Union soldiers. Before Charleston fell in Feb. 1865, more than 250 prisoners died and were buried in mass graves. After Confederate evacuation, black ministers and northern missionaries led an effort to reinter bodies and build a fence around a newly established cemetery. Over the entrance workmen inscribed the words “Martyrs of the Racecourse.” On May 1, 1865 a parade to honor the Union war dead took place here. The event marked the earliest celebration of what became known as “Memorial Day.” The crowd numbered in the thousands, with African American school children from newly formed Freedmen’s Schools leading the parade. They were followed by church leaders, Freedpeople, Unionists, and members of

the 54th Mass., 34th, and 104th U.S. Colored Infantries. The dead were later reinterred in Beaufort. *Sponsored by the City of Charleston, 2017*

**CONSTITUTIONAL CONVENTION OF 1868 HM**  
**MEETING ST., BETWEEN BROAD AND TRADD ST., CHARLESTON**

In January 1868 delegates met to rewrite the S.C. Constitution. They convened at the Charleston Club House, which once stood near here. Before the Civil War the Club House was reserved for Charleston's planter elite, but a majority of the delegates in 1868 were African American, some of them former slaves. The election of delegates to the convention was the first time that African American men voted in S.C. The 1868 Constitution was a remarkable document for its time. The Declaration of Rights made no distinctions based on race. It created the basis for the state's first public school system, as proposed by Robert Smalls, and guaranteed black male suffrage two years ahead of the 15<sup>th</sup> Amendment. In 1895, a new constitution would mandate segregated schools, outlaw interracial marriages, and disenfranchise black men.



*Sponsored by the S.C. Civil War Sesquicentennial Advisory Board, 2018*

**SEPTIMA CLARK BIRTHPLACE HM**  
**105 WENTWORTH ST., CHARLESTON**

Septima Poinsette Clark, who Martin Luther King Jr. called “the Mother of the Movement,” was a nationally influential Civil Rights activist. She was born at 105 Wentworth St. on May 3, 1898 to Peter Poinsette, a former slave, and Victoria Anderson, who was of Haitian descent. Clark earned her teacher's certificate from Charleston's Avery Normal Institute and her master's from Hampton Institute. She taught for nearly 40 years. In 1953, Clark visited the Highlander Folk School in TN, which was dedicated to training community organizers and pursuing equality for all. Here she developed the “citizenship school” model, which promoted literacy and political education. By 1965 Clark had helped to organize nearly 900 citizenship schools, including the first one on nearby Johns Island, and had helped to register more than 50,000 Black voters. *Sponsored by College of Charleston Teaching Fellows, 2018*

**W. GRESHAM MEGGETT HIGH AND ELEMENTARY SCHOOL NR**  
**1929 GRIMBALL RD., JAMES ISLAND**

The W. Gresham Meggett High and Elementary School in Charleston County, South Carolina, is a Modernist building influenced by the International style. Constructed in 1951, the W. Gresham Meggett High and Elementary School is significant under Criterion A in the areas of Education and Ethnic Heritage: African American because it is representative of the consolidation of smaller rural African American schools during the state's equalization program in the 1950s and 1960s. The school was built as the only black high school for the rural African American community on James Island in an effort to maintain



“separate but equal” schools for black and white children. The creation of a public high school provided African American students on James Island with educational opportunities that were previously inaccessible. Paralleling the massive population growth after World War II, the school was expanded three times during the 1950s and 1960s to accommodate the increasing

numbers of students until the school system desegregated in 1969. The school is also eligible under Criterion C because its architecture, especially that of the gymnasium, exemplifies the work of local architect Augustus Constantine and new approaches to school design during the postwar period. Constantine's firm designed both the school and the gymnasium, and while the school conforms to the design principles deployed at most schools built in the period, the gymnasium (added in 1967) stands apart. The gymnasium's principal façade references architectural details from Italian Renaissance churches such as arcades, blind ocular windows, and massive gable roofs, giving the building a Mediterranean feel. *Listed in the National Register February 20, 2018.*

**CHESTERFIELD COUNTY**

**MT. TABOR METHODIST CHURCH HM**  
**510 WEST BLVD., CHESTERFIELD**

Mt. Tabor Methodist Church dates to the early days of emancipation when, according to local tradition, a group of freedpeople met here under a brush arbor before the first church was built in 1868. The present church dates to c.

1878 and was built by members of the congregation. The frame building features an off-center tower with pyramidal roof. The original bell has been removed but remains on the church grounds. The church is oriented on a north-south axis with its principal façade and bell tower facing north. It originally fronted an unpaved lane that passed in front, with the Chesterfield & Lancaster RR passing behind. S.C. Hwy. 9 (West Blvd.) was completed in the late 1920s and roughly follows the old rail line here. Mt. Tabor was listed in the National Register of Historic Places in 1982 as part of the West Main St. Historic District. *Sponsored by the Historical Society of Chesterfield and the Town of Chesterfield, 2018*

## **FLORENCE COUNTY**

### **HISTORIC DOWNTOWN AFRICAN AMERICAN BUSINESS DISTRICT HM 300 BLOCK OF N. DARGAN ST., FLORENCE**

The 200 and 300 blocks of N. Dargan St. were once the center of a thriving African American business district in Florence. A number of black-owned businesses operated here, including restaurants, barber shops, funeral parlors and pharmacies. These businesses provided services to African American customers who were often denied access to white-owned businesses. By the first decades of the 20<sup>th</sup> century North Florence had become the principal African American residential district as patterns of racial segregation became more fixed. The shops located on N. Dargan St., just north of the Atlantic Coast Line Railroad, served the predominantly African American residents who lived and worked here. *Sponsored by the City of Florence, 2017*

## **HAMPTON COUNTY**

### **GIFFORD ROSENWALD SCHOOL NR 6146 COLUMBIA HWY., GIFFORD**

Originally constructed in 1920, Gifford Rosenwald School faces west, fronting onto Columbia Highway (S.C. 321). The original design did not conform to the stock building plans for two-teacher schools that were available through the Rosenwald Foundation, but the floorplan is quite similar to the two-teacher “Model No. 4” school detailed in the U.S. Bureau of Education’s 1914 publication



entitled Rural Schoolhouses and Grounds. Gifford Rosenwald is significant under Criterion A for its association with the history of African American education in Hampton County, South Carolina from 1920 to 1958. It stands both as a reminder to the history of racial segregation in South Carolina's public schools as well as the creative adaptation and resistance to this segregated public school system by African American citizens. Black South Carolinians worked to secure educational facilities for their children using the resources available to them. Facilities like the Gifford Rosenwald School offer tangible representation of these efforts to resist a separate and unequal school system, where African American children received less funding and were given fewer resources than whites. The Gifford Rosenwald School is being under the National Register multiple documentation form, "The Rosenwald School Building Program in South Carolina, 1917-1932." *Listed in the National Register October 4, 2017.*

## **HORRY COUNTY**

### **ARK CEMETERY HM**

***S. HOLLYWOOD DR. AND JUNIPER DR., SURFSIDE BEACH***

This marker stands adjacent to the burial ground of the former Ark Plantation, which dates back to the 1700s. Although the names of most of those buried here are now unknown, records indicate that it was primarily a cemetery for African Americans who lived at the Ark. In 1860, 63 slaves were recorded as living here. Descendants of those buried here continued to utilize the cemetery until 1952. Sabe Rutledge, who was born in the 1860s at the Ark, requested to be buried here and was so in 1952. Although town maps reserved two blocks as Ark Cemetery, in 1980 a circuit court judge ruled against those who claimed that the property was a cemetery and decreed the property free and clear of any claims by the defendants. Development of the property soon followed that court ruling. Documented evidence of the site now exists. *Sponsored by the Town of Surfside Beach, 2018*

### **CHARLIE'S PLACE HM**

***1420 CARVER ST., MYRTLE BEACH***

Charlie and Sarah Fitzgerald opened Charlie's Place as a supper club in 1937. It was a stop on the "Chitlin' Circuit," nightclubs where black entertainers such as Billie Holiday, the Mills Brothers, Little Richard, Ruth Brown, Otis Redding, and the Drifters performed during the era of racial segregation. While the club is gone, the Fitzgerald Motel, built in 1948, remains. The motel served black entertainers and travelers who could not stay in whites-only hotels. Oral tradition holds that "the Shag," a form of southern swing dancing, originated here. Both white and black customers gathered here to listen to music and dance. In 1950 the Ku Klux Klan led a parade through "The Hill," the African

American neighborhood where Charlie's Place was located. The Klan returned later and shots were fired into the club, injuring many. Charlie was severely beaten but survived. Some Klansmen were charged, but no one was prosecuted. *Sponsored by the Horry County Board of Architectural Review and Historic Preservation, 2018*

## **JASPER COUNTY**

### **CUMMINGSVILLE CEMETERY HM**

**STATE RD S-27-193 NEAR PILGRIM CHURCH, HARDEEVILLE**

Cummingsville Cemetery dates to the 1870s when a group of freedmen formed the Cummingsville Society and purchased 10 acres for a cemetery. Oral tradition holds that James (John) Cummings, a former slave, was namesake of both the Cummingsville community and burial society. The Cummings, Crawford, German, Hamilton, Latson, Scott, and West families are among those buried here. *Sponsored by Cummingsville Society, 2018*

## **KERSHAW COUNTY**

### **THE PRICE HOUSE HM**

**802 BROAD ST., CAMDEN**

The Price House dates to 1829-30 and was built shortly after the Camden fire of 1829 burned many of the homes and businesses on Broad St. The Greek Revival home is representative of other buildings that once stood nearby, with the lower floor devoted to commercial use and the upper floor to residential. Today it is a unique example of this form in Camden. For much of its history the lower floor served as a dry goods store, known locally as the "Old Brick Corner" by the 1870s. In 1902 Susan S. Price purchased the building. She and her husband, Richard Price, ran a grocery out of the ground floor and lived above. Susan conveyed the store to her daughter, Fannie, in 1913 and she continued to run the business until her death in 1954. The building, which stands as a symbol of the African American business community in Camden, was acquired by Richard Lloyd and donated to the city in 1961. It is part of the City of Camden Historic District. *Sponsored by the City of Camden, 2018*

## **MARLBORO COUNTY**

### **ADAMSVILLE SCHOOL HM**

**INTERSECTION OF ADAMSVILLE RD. N (SC STATE RD 28) AND BRADLEY RD. (SC STATE RD 122)**

Adamsville School opened in 1954 as part of S.C.'s equalization program, an attempt to forestall racial integration by improving facilities for African

American students. The Black elementary school in the McColl area, it consolidated students from local one- and two-room schools. These were Boykin, Brightsville, Fletcher Grove, Lester, Reedy Branch, Saint Paul, and Tatum Schools. The high school building was finished in 1955 and students from McColl Industrial and Marlboro Training Schools moved to Adamsville High School. The last graduating class was 1969. The next year S.C.'s dual school system finally ended. Adamsville became a middle school and remained open until 1989. It was later destroyed by fire. *Sponsored by the Adamsville School Reunion, 2018*

## **RICHLAND COUNTY**

### **LITTLE ZION BAPTIST CHURCH HM** **8229 WINNSBORO RD., BLYTHEWOOD**

The congregation at Little Zion dates to c. 1832, when enslaved individuals worshipped in white-controlled churches. After emancipation, these former slaves founded independent congregations like this one. A group led by Doctor Entzminger purchased the land where the church now stands c. 1886. In earlier years services were held under a brush arbor. Later, a frame sanctuary was built. In the past 130 years, Little Zion has had only five pastors. The longest pastorate was Rev. Abraham Chandler, who served for fifty years from 1887-1937. Under the leadership of Pastor Eddie W. Davis, the newest edifice was built in 1995 and added land was purchased. In 2016, a part of Winnsboro Hwy. was named for him in honor of all his accomplishments and service as pastor since 1983. *Sponsored by Little Zion Baptist Church, 2017*

### **PALMETTO EDUCATION ASSOCIATION HM** **1719 TAYLOR ST., COLUMBIA**

Founded in 1900 as the S.C. State Teachers Association, and known from 1918-1953 as the Palmetto State Teachers Association, the Palmetto Education Association (PEA) was a state-wide professional association for African American teachers and public school employees. In 1947 the PEA purchased a house at this site to serve as their first permanent headquarters. The building was razed in 1957 and a new headquarters was built here. The Palmetto Education Association pressured for equitable salaries, working conditions, and professional development for African American teachers. They also worked to improve schools and curricula for African American students. In 1968 the PEA merged with the formerly all-white S.C. Education Association and moved from this location. The building that stands here today was PEA headquarters from 1957-68. *Sponsored by the South Carolina Education Association, 2018*

**CHAMPION AND PEARSON FUNERAL HOME NR**  
**1325 PARK ST., COLUMBIA**

The Champion and Pearson Funeral Home, located at 1325 Park Street, in downtown Columbia, South Carolina, is an early twentieth century brick and stone building, constructed in 1929 with various architectural elements that result in an eclectic and unique landmark property within what once was a thriving African American commercial district in the city. It is a commercial/institutional building that historically was present along this section of Park Street with numerous other commercial, institutional, and residential buildings and structures that made up a core of African American businesses. As a segregated African American funeral home in the city of Columbia built during the height of Jim Crow era racial segregation, it is eligible for the National Register of Historic Places under Criterion A in the area



of significance of Ethnic Heritage: African American, and as an intact historic building in Columbia, representative of the era of institutionalized segregation of the races. The property's period of significance, 1929-1966, encompasses the 1929 date of construction for the building, and 1966, when the building was no longer used exclusively for funerals and as the residence for the Pearson family. *Listed in the National Register July 17, 2017.*

**BENJAMIN MACK HOUSE HM**  
**5248 RIDGEWAY ST., COLUMBIA**

Educator and civil rights leader Benjamin Mack (1916-1970) lived in this house from the late 1950s until his death in 1970. Mack was a graduate of Booker T. Washington H.S. and S.C. State Univ. He taught at Lower Richland H.S. in the 1940s, where he was known as "Professor B.J. Mack." He married Gladys Hendrix of Batesburg, who operated a daycare center here. They raised two children. Mack also served as a Deacon at Ridgewood Baptist Church. In the 1960s Mack served as the State Field Secretary for the Southern Christian Leadership Conference (SCLC) in S.C. As part of his work with SCLC he taught courses in African American history for the Citizenship Education Program (CEP). With SCLC and CEP Mack worked with Martin Luther King Jr., Andrew Young, and Septima Clark. He remained committed to SCLC's mission of non-

violent direct action and helped plan both the 1963 March on Washington and 1968 Poor People's Campaign. *Sponsored by Richland County Conservation Commission, Ridgewood Foundation, and Ridgewood Baptist Church, 2018*

### **40-208 MINTON FAMILY HOME/HENRY MCKEE MINTON HM**

**1012 MARION ST., COLUMBIA**

This Italianate-style home was built c. 1872 for Theophilus and Virginia McKee Minton. The Mintons were prominent African American residents of Columbia during the era of Reconstruction. They were married in 1870. Their son, Henry McKee Minton (1871-1946), was born the next year. Theophilus Minton graduated from the Univ. of S.C. Law School in 1876. The Mintons lived in this home, which was originally located near the corner of Marion and Gervais, until they left Columbia in 1877. Henry Minton later pursued a career in pharmacy and medicine. On May 15, 1904, Dr. Minton and a distinguished group of physicians in Philadelphia, PA founded Sigma Pi Phi Fraternity, the oldest African American Greek-letter organization in the nation. *Sponsored by Alpha Iota Member Boule, Sigma Pi Phi Fraternity, 2018*

## **SUMTER COUNTY**

### **RANDALL V. SUMTER SCHOOL DISTRICT, HM**

**SHAW DRIVE, BUILDING 1505, SHAW AIR FORCE BASE, SUMTER**

Though the U.S. Supreme Court had declared racially segregated school unconstitutional in the landmark decision *Brown v. Board* (1954), school boards in much of the South maintained segregated school systems well into the 1960s. This included Sumter School District No. 2, which served families stationed at Shaw AFB. In 1963, 14 African American airmen from Shaw challenged the legality of the segregated system. The lead plaintiff was Col. James E. Randall, who had been a Tuskegee Airmen and flew missions in Korea and Vietnam, and renowned civil rights attorneys Matthew J. Perry and Ernest Finney Jr. argued the case. In Aug. 1964 the U.S. District Court ruled that Sumter County's segregated school system violated the rights of the plaintiffs and ordered Sumter Co. to begin district-wide desegregation in the fall of 1965. *Sponsored by Shaw AFB, United States Air Force, 2018*

### **PINEWOOD CEMETERY/AFRICAN AMERICAN CEMETERY HM**

**625 GORDIN ST., PINEWOOD**

Pinewood Cemetery, also known as Weeks Cemetery, began as a family burial ground associated with the plantation owned by James Dickson Weeks (1804-87). Both Weeks and his wife, Elizabeth Ardis Weeks (1815-93), have prominent headstones in the cemetery. By the mid-1950s the Weeks Cemetery was filled and the cemetery was expanded, with new burial plots added to the

east. The Weeks plantation household included both white and enslaved African American members. Local tradition holds that enslaved people were buried just to the east of the original Weeks Cemetery. A 1956 plat, drawn when the cemetery was expanded, denotes a “Colored Cemetery” between the Weeks plot and the modern portion of Pinewood Cemetery. All of the African American burials are unmarked. *Sponsored by the Friends of Wesley and Hattie Brown, 2018*

## **YORK COUNTY**

### **WRIGHT FUNERAL HOME HM 8 HUNTER ST., YORK**

Isaac “Bub” Wright Jr. was a master craftsman who began making caskets in the early 1900s. In 1914 he began Wright Funeral Home at this location. The two-story building here served as a funeral parlor and chapel, with an embalming room in the rear. Later, a pressing club (dry cleaners) also operated at the rear of the building. The second floor served as a casket making shop. Isaac Wright died in 1918, but his widow, Fannie C. Wright, continued to operate the business. Wright Funeral Home was among the earliest black-owned businesses in York and remains family-owned after 100 years. It played an important role serving the African American community during the era of racial segregation. The Wright family also operated a grocery store, which was replaced by a modern brick funeral home in 1985. In 1998, the original funeral home building was repurposed as the Alice Wright Smith Historical Museum. *Sponsored by the Yorkville Historical Society, 2018*

### **SADLER STORE NR 405 S. CONGRESS ST., YORK**

The Sadler Store, built in 1927, is a one-story wood framed, brick veneered commercial country store. It was listed in the National Register of Historic Places under Criterion A in the area of Ethnic Heritage: African American as an example of African American entrepreneurship during the era of legalized racial segregation. Business owner William Sadler built his country store in York in 1927. The Sadler Store provided future generations of William Sadler’s family opportunities for financial independence not possible



for many other black South Carolinians due to the restrictions of Jim Crow segregation. Following William's death in the 1960s, the store was operated by his eldest daughter, Mamie Sadler Crawford, who managed it until it closed in the 1970s. The small building served as a store, restaurant, and gathering place for African Americans in York, as well as a haven for black travelers in route to Charlotte or Columbia via Hwy. 321. Family remembers recall that the Sadler Store, by then known as "Crawford's," was well known as a friendly location by black travelers making their way through York. The Sadler Store was once centered within one of York's primary African American residential communities and located across from Jefferson School, the main African American high school in the town. When Jefferson School integrated in 1970, it closed off a significant portion of the customer base for the store and was a contributing factor in the store's closing. *Listed in the National Register October 16, 2017.*

**CARROLL ROSENWALD SCHOOL NR**  
**4789 MOBLEY STORE ROAD, ROCK HILL VICINITY**

The Carroll School is a three classroom frame school building that served the African American community in the Ogden area of York County from its opening in 1929 until 1954, when it was closed. It was listed in the National Register under Criterion A (Ethnic Heritage: Black; Education) and Criterion C (Architecture). In addition to providing for educational opportunities, the Rosenwald schools were intended to create gathering spaces for African American communities in the rural south. The Carroll School was located across the road from New Zion Baptist Church and was associated with the church in many activities. Records at the Rock Hill School District office show that in the early 1950s, plans to consolidate schools were underway to provide better and larger facilities for the African American students. The Carroll School closed in 1954 and students were transferred to a newly consolidated African American school, the Fairview School. In 2001, an effort was begun by Rock Hill School District #3 to restore the building and use it as a site for an in-district field trip for all fifth grade students in the District. *Listed in the National Register June 24, 2018.*

