Our African-American Heritage

The Soul of the Pee Dee

Pee Dee Region, South Carolina
Chesterfield County • Darlington County
Dillon County • Florence County
Lee County • Marion County
Marlboro County • Williamsburg County
and the Myrtle Beach area
The Soul of the Pee Dee

- Brer Rabbit & storytellers
- Crossing sticks & cowrie shells
- Collards & hoppin’ john
- William H. Johnson & Dizzy Gillespie
  - Quilting & braiding
  - Sparkleberry & cactus
  - Cotton & topiaries

Cheraw artist, Neil McClendon
From the foods we eat to the clothes we wear, from the stories we tell to the way we braid our hair ... we follow the traditions of our ancestors.

Join us as the customs lead us to find African-American experiences in the Pee Dee region.

Get to know renowned musicians and artisans; discover your taste for soul food; dress the part with Kente Cloth; and jump the broom at your wedding.
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Story-telling

Out in the yard Brer Rabbit said, “There isn’t any justice in this land… They don’t want us to even tell our troubles to the Lord. But this time they’ve gone too far, for no creature can stop another creature from talking to the Good Lord. We’ll just keep on working and praying for Him to deliver us from our misery, and one day, by and by, He will answer our prayer, and that’s for sure.”
- “Brer Rabbit’s Protest Meeting,” The Days When the Animals Talked: Black American Folktales and How They Came to Be by William J. Faulkner

Before emancipation, slaves were forbidden to learn to read and write, or to speak of the hardships they endured on a regular basis. Luckily, we have records of the allegories that were handed down through generations in William J. Faulkner’s book, The Days When the Animals Talked: Black American Folktales and How They Came to Be. During the early 1900s in Darlington, former slave Simon Brown worked for William Faulkner’s widowed mother, also of African descent. Faulkner took care in writing all the stories told to him by the former slave.

Many of the stories focus on Brer (Brother) Rabbit who represented the enslaved African Americans, and his encounters with those who tried to control him, such as Brer Wolf. Even though Brer Rabbit didn’t always come out victorious, he became a folk hero -- one who could stand up to his oppressors.

Other stories tell of the daily life of Simon Brown and stories that were passed down to him about the way things were. The book is suitable for young readers.

You’ll find the collection of stories in bookstores and at the Florence Convention and Visitors Bureau.
The tradition of story-telling continues today in the Pee Dee region. You’ll often find story-telling at gatherings and family reunions. Here are some locals with stories to tell:

**Chesterfield County**
- Felicia Flemming-McCall, 843.921.9989
- Lila Hooks, 843.537.9083

**Marlboro County**
- Evertha Cooper, 843.306.4137
- Nan Fleming, 843.479.7910
- Gwendolyn Rainer, 843.454.2007
- Bobbie Simon, 843.544.8224, 843.479.5938 or 843.479.5939

**Williamsburg County**
- Karen Conyers, 843.382.9037
- Ronita Cooper Gaddist, 843.382.4405

Darlington County artist, Carolyn Govan
During the 1930s, the Federal Writers’ Project undertook the task of locating former slaves and recording their oral histories. Called the Slave Narratives, more than ten thousand pages of interviews with over two thousand former slaves were filed in the Library of Congress. There are 1200 pages of interviews with 284 former slaves in SC.

From this storehouse of information, Belinda Hurmence has chosen twenty-seven narratives. Her compilation is a firsthand account of the last years of slavery and first years of freedom. The former slaves describe the clothes they wore, the food they ate, the houses they lived in, the work they did, and the treatment they received. They give their impressions of Yankee soldiers, the infamous Ku Klux Klan, their masters, and the bitter reality of their newfound freedom.

In one of the poignant interviews, former slave Sylvia Cannon of Florence recalls the fact that she was not permitted to become educated. “The white folks didn’t never help none of we black people to read and write no time… Northern women come there after the war, but they didn’t let ‘em teach nobody nothing.”

The oral tradition is what carried the history to present day. You’ll find the collection of interviews in bookstores and at the Florence Convention and Visitors Bureau.
During slavery, many African Americans in Chesterfield County were forced to provide domestic services and labor to build the towns in which they were never considered citizens. Many slaves mastered their crafts and used those skills to start a new life for their families after the Civil War. The images in African Americans of Chesterfield County are a testament to the contributions of black families who lived in the county from the 1800s to the mid-1900s, including entrepreneurs, educators, entertainers, farmers, ministers, and other individuals who assisted in making their county a better place to live. Most of the photographs were provided by private collections and archives in hope of preserving the African-American history of Chesterfield County.

Author Felicia Flemming-McCall has researched African-American history for many years. Upon graduating from Gupton Jones College of Funeral Service, she returned to her local family business, Flemming Funeral Homes, Inc. Through her passion as funeral director, she became keenly aware of the African-American history and the plight of African-American people in Chesterfield County, and found it vital to preserve their legacy.

You’ll find her book in bookstores and at the Southern African American Heritage Center which Ms. Flemming-McCall developed to offer special programming, including Mrs. Felicia’s History Day Camp and Finishing School held in the summer.
The camp takes girls back to 1910 and gives them the opportunity to experience what life was like for girls their age. Time is spent making traditional crafts, playing games, learning etiquette, discovering African-American women who shaped history, learning about the Underground Railroad and touring historical African-American sites in Cheraw. The girls are also given an opportunity to demonstrate their etiquette skills during a tea party.

The Southern African American Heritage Center is located at 125 Kershaw St. in Cheraw. For more information, please call 843.921.9989 or visit them on the web at www.southernafricanamericanheritagecenter.blogspot.com.

Doreen Reid

He’s Worthy is a motivational and personally inspired book filled with poetic works combined with the Word of God. The author/poet, Doreen Reid, is the founder of He’s Worthy Publications and Products LLC, a multifaceted faith-based business in Cheraw.

The company provides a unique service entitled Divine Connection Network, which endeavors to stimulate economic growth in workforce development and entrepreneurship, by assisting aspiring and current business owners.

For more information, please contact Doreen Reid at 843.287.4554 or Doreenreid6@aol.com. Purchase her book online at www.borders.com.
Jennifer N. Shannon was born and raised in the small town of Cheraw. Upon graduating from high school, she attended the University of South Carolina where an overwhelming desire to write was nourished.

“I remember Whoopi Goldberg saying in Sister Act 2, ‘If when you wake up in the morning all you want to do is sing, then you supposed to be a singer.’ In college, words, thoughts, and ideas woke me up or made it so I couldn’t go to sleep at night unless I put those feelings on paper. That’s when I knew I was supposed to write.”

Jennifer received her B.A. in Broadcast Journalism in 2001 and soon after began writing Silent Teardrops, which was released in 2005.

The novel proved to be a huge success with its southern dialogue, dramatic plot and shocking conclusion. With a few years to refocus, mature and redirect her energy, Jennifer wrote another book, entitled For the Love, Short Stories and Poems, Vol. 1.

For the Love... explores Jennifer’s desire of expression and sharing through poetry and short stories.

Jennifer is continuously writing and improving her craft. For more information visit www.jennifernshannon.com.
E. Keith Bailey, author of *Just Be, Discovering the Real You*, is a native of Hartsville.

Bailey is pastor of Full Life Victory Center, CEO of X-treme Consulting Group and Dean of the Full Life Bible Institute.

Throughout his life, the burden to express a message that would help and motivate others was always at the forefront of his thinking. He delivers a message to coach others beyond their dream to a vision by teaching how to identify a “plan of action.”

For more information, call 800.813.7114 or visit www.fulllifeonline.org.

Monique Davis, a Hartsville native, is a poetess, spoken word artist and activist for strengthening the arts and culture in her community. The author credits her work to the structure of gifted and passionate writers, such as Langston Hughes and Bell Hooks. She is affiliated with the New Danger Poetry Group, S.T.R.U.G.LIN Life Changing Group, and Alternate ROOTs. She is also a Cave Canem South fellow.

Her poetry is featured in *The Chemistry of Color* anthology, and will be featured in an upcoming anthology regarding African-American Poets in South and North Carolina. She has completed a freshman Spoken Word CD, *Pursuit of Passion* and chap-book (pocket-sized booklet), *Soul’s Seed: Womb of the Word*.

For more information, please email the author at 1mopoeticsoulstress@gmail.com.
Virginia Berry McDaniel

Born in Darlington in 1940, Virginia McDaniel was raised by a hard working mother, a single parent who taught her children from the Bible. She married and moved to New York, purchased a used typewriter and started typing her thoughts and keeping a journal.


McDaniel is the pastor of Hope Christian Center in Darlington. For more information, please call 843.393.2277.

Donald E.W. Quist

Many in the Pee Dee are familiar with author Donald E.W. Quist. He has written for local newspapers (*The Hartsville Messenger* and *Florence Morning News*). His creative writing has been published in literary magazines across the country and just recently won him a fiction award from the Writer’s Workshop of Asheville.

Quist’s most recent book, *Let Me Make You A Sandwich*, is a collection of short stories. It pairs some of his award winning fiction with newer narratives exploring connections, missed and made, and how we go about finding what we think we need.

Local folks also know Quist for his excellent taste in cuisine. He and his wife, Pitchsinee Jiratra-anant, are the proprietors of the Bow Thai Kitchen, a Thai food restaurant in downtown Hartsville.

Kenneth Manning is an American Academy professor and author who was born in Dillon. He is currently the Thomas Meloy Professor of the History of Science and of Rhetoric at the Massachusetts Institute of Technology (M.I.T.). Manning joined the M.I.T. faculty in 1974. His first major work was a study of nineteenth-century mathematics, which was followed by the publishing of his book, *Black Apollo of Science: The Life of Ernest Everett Just* (1983).

Manning's book depicts the life and career of Ernest Everett Just, who was born in Charleston and went on to become a world famous biologist. The title won the Pfizer Award and the Lucy Hampton Bostick Award, and was a finalist for the Pulitzer Prize, the Kennedy Book Award, and the National Book Critics Circle Award.

In 1984, Manning was awarded the Order of the Palmetto, the highest civilian honor in SC. He is currently studying the role of African Americans in American medicine, and has authored a number of scholarly articles on African Americans in science and medicine.

For more information, please call 617.253.4805 or visit www.mit.edu.

*Note: Information from www.mit.edu.*

Natalie S. Bee

Coker College graduate and Florence resident Natalie Selena Bee has written two books of poetry - *Defining Moments in Life* and *Reflections of the Inner Spirit*.

Bee has been writing poetry for over ten years. "Reading, writing and being a motivational speaker are my passions," said Bee. "They allow me to share and interact with people in all walks of life."
Dr. Jacqueline Miller Carmichael, Ph.D.

A retired teacher and author, Dr. Jacqueline Miller Carmichael, Ph.D. is a native of Florence and graduate of Wilson High School. She taught in the public school system for 30 years.

Following a brief retirement in 1987, Dr. Carmichael applied and was hired as an adjunct professor of English at Georgia State University. While teaching, Dr. Carmichael received a spiritual calling to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

She applied for and was awarded a Graduate Teaching Assistantship in 1989. She immersed herself in a doctoral program and earned her Ph.D. in 1993 at the age of 58.

With substantive revisions to her dissertation, the University of Georgia Press published it as Trumpeting a Fiery Sound: History and Folklore in Margaret Walker’s Jubilee. According to university records, Dr. Carmichael's dissertation was the first to be published as a book.

Dr. Carmichael's book can be purchased online at www.ugapress.org, www.amazon.com, or by contacting the University of Georgia Press at 800.book.UGA.
Varian Johnson

Varian Johnson, a bridge design engineer and novelist, was born in Florence. While at the University of Oklahoma in 1995, he finished the first draft of *A Red Polka Dot in a World Full of Plaid*.

Johnson writes, “Maxine is an expert at using her quick wit and sharp tongue to mask her true feelings. However, her emotions get the best of her when she learns the father she thought dead is alive, and that her mother has been lying about his death for Maxine’s entire life. On impulse, Maxine sets out cross-country, but instead of finding the father of her dreams, Maxine meets a man that is... not quite what she expected. Can Maxine learn to accept her father, even with his faults? And in the process, can she learn to accept herself?”

Johnson’s book was an ESSENCE Magazine Best Seller in March 2006. For more information, please visit www.varianjohnson.com.

Nefateri Pecou

Author and Pastor Nefateri Pecou, an Afro-Panamanian native who grew up in Hartsville, accepted the call of God in her life and was ordained in February 2005.

In 2004, she released her first book, *Cries from Within*, and in December 2009 released her second book, *Identity Chasers*. Pecou said her latest book “discloses our inability to live our life with purpose without really knowing who we are.” It pulls you along through what appears to be a life of tragedy to one unfolded with strength, tenacity and hope.

Pecou is pastor of City of Refuge Church in Florence. For more information, please call 843.245.6176.
Inetta Samuel is no stranger to a sewing machine. She learned the basics of sewing from her mother when she was 12 years old.

She’s not an author per se, but she has written an instructional manual on sewing. The manual is for teachers who are offering sewing classes, and it guides them on how to set up a classroom and what equipment to buy.

Inetta wrote this instruction manual in 1988 and had it printed in 2008.

Her business, Sewing Art, is located in the Third Loop Plaza Business Center at 202 Third Loop Road, Unit J, Suite 3 in Florence. For more information please call 843.496.9382.

Amelia Vernon Wallace’s family granted farm land to what is now Francis Marion University. With the land came hand-hewn slave cabins, two of which remain on the campus.

Mrs. Wallace spent a great deal of time interviewing elderly African Americans in the Mars Bluff area east of Florence. These interviews, coupled with the Federal Writers Project Slave Narratives, have formed the basis of her book, *African Americans at Mars Bluff, South Carolina*.

In addition to the book, Mrs. Wallace has also compiled a self-guided tour of the African-American sites in the Mars Bluff area. Sites include the slave cabins, churches and schools.

The book is available for purchase and the self-guided tour brochure may be picked up free of charge at the Florence Convention and Visitors Bureau.
Bishop Michael Blue, founding pastor of Door of Hope Church in Marion, released his first book in July 2011 entitled *Building Credibility in Leadership: Principles for Secondary Leaders.*

In his book, Bishop Blue takes readers through a study of the many ways in which the church has veered away from its original mission and become a reflection of the culture, rather than the powerful influence Christ intended. He provides examples of how to unleash true ministry potential by training staff members and laypeople to lead in truth.

For more information, please visit www.buildingcredibilityinleadership.com.

*Note: Information from www.scnow.com.*

Poiette McGill Bromell

Poiette McGill Bromell is a local published author who served on Marion City Council for five years.

Bromell conducts mission workshops and has written course outlines on the issues of Youth Church Involvement, Intercessory Prayer, and the Role of Women in Mission Work. She is often called upon to share her testimony of God’s grace for youth, young women, and mission events. She is the author of two books: *Saved & Sexual - A Survival Guide for Pastors’ Wives* and *What God Has Joined Together - A Marriage Maintenance Guide for Christian Couples.*

For more information, please email Bromell at poiettebromell@aol.com. To purchase or download her books, please visit http://stores.lulu.com/thepreacherswife.
Authors

Rev. Dr. Virginia Franklin Davis

Born and raised in Marion, Virginia Franklin Davis was once a shy little girl and so she started writing poetry at a very young age as a way of expressing herself.

She's continued writing as an adult, and is the author of three books of poetry - *This Boat is Too Small*, *The Door Is Open*, and *Beside the Brook*. She said her poems tell the "stories of her life."

Davis spent 33 years in the classroom as an educator, and after that she received her PhD in Christian Education from Baptist Cathedral in Myrtle Beach. She is an Associate Minister at Mt. Pisgah Baptist Church in Marion.

Her books are available for purchase at amazon.com or locally at Barnes & Noble. For more information, please call 843.423.5472.

Stacie Davis

While pursuing a degree in Mass Communications at Claflin University, Stacie Davis wrote “The House that Taft Built” as a class writing assignment which later became a book. The book is a biography of National Hall of Fame Basketball Coach Taft Watson.

When given the writing assignment to describe someone who has been influential in her community, Davis immediately thought of Taft Watson -- the local highly successful head basketball coach of Terrell's Bay High School. Davis turned what had been a five-page essay into an insightful look into the life of a Marion icon who made winning state basketball championships commonplace.

To more information please call 843.453.2598.

*Note: Information from www.claflin.edu.*
Fannie Leonard Simmons

Fannie Leonard Simmons spends her Sunday mornings ministering to prisoners, and she hosts “Behind Locked Doors” on WJAY-AM1280. Her dedication to helping those behind locked doors to continue to have hope through God’s Word was covered in the National Education Association’s publications *NEA Today* and *This Active Life*. She was also interviewed on NITELINE on Greenville’s WGGS-TV16 in 2007.

Her poem, “Now That I Know Jesus” was printed in *The Voice* and *The Worker*, publications of the National Baptist Convention. She was also recognized by the NEA in 2009 for her writing of the National Register of Historic Places nomination for Mt. Olive Baptist Church. Mrs. Simmons may be contacted by calling 843.464.7162.

Marian Wright Edelman

Marian Wright Edelman is the founder and president of the Children’s Defense Fund, as well as the author of the #1 *New York Times* bestseller *The Measure of Our Success: A Letter to My Children and Yours*.

She has won many awards for her work, including a MacArthur Fellowship, the Albert Schweitzer Humanitarian Award, a Heinz Award, and a Niebuhr Award. In 2000, she was awarded the Presidential Medal of Freedom and the Robert F. Kennedy Lifetime Achievement Award for her writings.

Her books are available in bookstores and at the Florence Convention & Visitors Bureau.

*Note: Information from childrensdefense.org.*
Marlboro County

Authors

Jerry T. Kendall


The Gulf is the area on Market Street going west from the corner of Liberty Street down to Cheraw Street. It is a small area of a little more than 100 yards. For more than 100 years, all types of businesses, most of which were run by African Americans, were located there. Prior to integration, it was the only place that African Americans had to go for entertainment and relaxation.

Kendall’s book specifically addresses how business locations were established in The Gulf and how they grew and expanded over the years. His book is a wonderful reference for researchers seeking information about African-American heritage in Bennettsville, and for future generations to know how the area grew and then declined.

For more information or to purchase his book, please call 843.479.5622.

Chancellor Williams

Born in Bennettsville on December 22, 1898, Dr. Chancellor Williams was an African-American historian and author. His father was a former slave, and his mother was a cook, a nurse, and an evangelist.

He received his undergraduate degree in education and master of arts degree in history from Howard University, as well as studied abroad serving at the University of Oxford in England and at the University of London.
Authors

Williams began field research in African History in Ghana (University College) in 1956. His main focus was on African achievements and self-ruling civilizations before colonization. His last study in 1964 covered 26 countries and more than 100 language groups. His best-known work is The Destruction of Black Civilization: Great Issues of a Race from 4500 BC to 2000 A.D. For this effort, the Black Academy of Arts and Letters gave Dr. Williams honors.

His books can be found in bookstores and at the Florence Convention and Visitors Bureau.


Bhakti Larry Hough

Most known for his amazing vocals and songwriting abilities, Bhakti Larry Hough of Hemingway is also a skilled journalist and published poet.

He has written articles and has been a columnist for numerous local newspapers. His poetry has been published in literary and general circulation magazines, including ESSENCE and Impressions - the Paul Altwell Memorial Literary Magazine of Charlotte, NC.

He performs jazz and jazz-influenced music with his five-piece band, the Bhakti Project, and also performs poetry and spoken word.

He is president of NewWorld Communications Group, a public relations, arts management and promotions, and cultural resources development company.

For more information, please call 843.558.9707 or 843.639.9696.
Florence native Dr. Louis Venters is a co-author of The Camden African-American Heritage Project (2006), an award-winning historic preservation study of African Americans in South Carolina’s oldest inland colonial city. His doctoral dissertation, “‘Most Great Reconstruction’: The Bahá’í Faith in Jim Crow South Carolina, 1898-1965” (2010), is a study of the state’s first truly interracial religious movement. Most recently, he served as principal author of the Francis Marion Trail Commission’s new driving tour of important Revolutionary War sites in the Pee Dee.

Venters has lived and traveled extensively in Africa, Europe, Central America, and the Middle East, but he is most at home with his family in a lopsided old house in Hemingway, his father’s hometown. He is an assistant professor of history at Francis Marion University (FMU), where he teaches courses in African-American, South Carolina, and Southern history. In 2011, he became the second recipient of the FMU African-American Faculty and Staff Coalition (AAFSC) Diversity Award.

He is particularly interested in the history of race, religion and social change in the United States, issues of rural and urban planning, the intersection of cultural and environmental stewardship, and the power of young people to become agents of community transformation.

Contact Dr. Venters at lventers@fmarion.edu, and see more of The Camden African-American Heritage Project at http://scholarcommons.sc.edu/pubhist_books/2/#!/.
Levi G. Byrd was a noted figure in the South Carolina Civil Rights Movement. A plumber living in Cheraw at the time, Byrd was instrumental in establishing the South Carolina State NAACP in 1939.

He was known as a community leader in the Chesterfield area, as well as serving as treasurer on both state and local levels of the NAACP from its inception. He is credited for revitalizing the organization throughout the state, setting the stage for strong statewide advocacy and influence in the years that followed.

As a result of his work, Byrd was the recipient of several awards, including the NAACP Merit Award.

In 1971, the Town of Cheraw honored him by designating December 19th as Levi G. Byrd Day. The town also renamed a local park in his honor, located at Front and Church Streets. The two-acre park has lighted outdoor basketball courts and a neighborhood playground.

In 1972, Byrd was introduced to the South Carolina House of Representatives by Rep. George Gregory as "a man who has done more for the Negro than any other man."

Making History

Horace King

Born September 8, 1807 in South Carolina’s Cheraw District, Horace King was the son of slaves Edmund and Susan King. Raised in slavery, King steadily rose above the barriers of slavery to become the most respected bridge builder in the South in the mid-to-late 1800s.

King was a self-taught engineer and architect. It is believed he assisted with building the Ithiel Town bridge across the Pee Dee River.

He was guided by John Godwin, a house builder and owner of a bridge building company. As a slave, King supervised construction of numerous bridges in the southeast and became one of the most respected engineers in the South. The Godwins and William C. Wright successfully petitioned for King’s emancipation by the Alabama Senate and House of Representatives on February 3, 1843.

During the Civil War, King was instrumental in building and restoring bridges destroyed in the South. King founded a bridge and building business, King Brothers Bridge Company, along with his four sons and daughter. King served in many political capacities including the Alabama legislature from 1869 to 1872 during Reconstruction.

King died on May 28, 1885, at age 78.

Note: Information and photo from www.structuremag.org.
Vera Poe Swann was born in Cheraw and educated at Johnson C. Smith University. She met and married the Rev. Darius L. Swann after teaching in High Point, NC for one year.

Darius L. Swann, Ph.D., Professor Emeritus of the Interdenominational Theological Center, played a big role in the desegregation of schools in the 1960s.

While teaching at Johnson C. Smith Seminary, Darius and his wife became the plaintiffs in the landmark Supreme Court case Swann vs. Charlotte-Mecklenburg Board of Education that opened the way for busing to be used as a tool for desegregating the public schools.

In 1969, the Justice Department in Washington, DC, used the authority of the Civil Rights Act to order the closing of African-American schools throughout the South. A school could only be used if it was fully integrated. Across North Carolina in 1970 all school systems for the first time in state history put children of all races in each district in the same school.

Integration, however, presented a new problem for some black families. Because of segregation, they lived in all-black communities, particularly in the cities. Their school districts were predominantly African-American, even when integrated.

In 1965, Dr. Swann sued to allow his son to be admitted to a neighboring white school. In 1969, federal judge James B. McMillan ruled that the civil rights laws called for “equality.”
To give African Americans the same “initiative” as whites in education, schools would have to be mixed according to the racial makeup of the community. To achieve this end, McMillan ordered Mecklenburg County Schools to use busing to achieve racial balance. Angry Charlotteans took the case all the way to the U.S. Supreme Court, which, in 1971, sided with McMillan.

The Swann case had a profound impact on North Carolina and the rest of the nation. Mecklenburg County soon implemented a busing plan that drove young students all over town to schools miles from their homes. Busing in Charlotte was done without violence, as was the case in Winston-Salem. But, when busing was ordered to integrate northern cities like Boston, violence erupted. In fact, as busing became a national controversy, North Carolina became a model for racial cooperation.

Making History

Simon Brown and Lawrence Faulkner

The small town of Society Hill is known around the world because of the stories of former slave Simon Brown that were successfully recorded by the Rev. Dr. William J. Faulkner.

African American Lawrence Faulkner was a Society Hill postmaster, teacher and merchant. He was a successful businessman and holder of property, including his own store in Society Hill.

When he passed away in 1898 his widow hired former slave, Simon Brown, to work on her farm. Brown was a gifted story-teller who shared his tales with Faulkner’s son William, who later immortalized them in Brer Rabbit and His Friends and recorded them in The Days When Animals Talked.

"I collect stories the same way some people collect stamps," noted folklorist Dr. William J. Faulkner, "and the stories of my Black ancestors have so much importance and so much beauty that I want to tell them to the world."

Brown told fascinating stories of "the animals that could walk and talk like men-folks." His allegories were posthumously recorded by the Smithsonian Institution.

Two historical markers were erected on Society Hill’s Main Street by the Darlington County Historical Commission in 1989 to honor Lawrence Faulkner and Simon Brown.

Note: Information provided by the Darlington County Cultural Realism Complex. Photo from www.waymarking.com.
Dr. Daniel Collins

Daniel A. Collins was born in June 1916 in Darlington. He attended elementary and high school in Darlington, and following high school graduation in 1932, attended Paine College in Augusta, Ga. where he received a B.S. degree in science.

Collins continued his studies at Meharry Medical College where he earned his D.D.S. degree. He later obtained a master's degree in dental science from the University of San Francisco.

Prior to moving to California, Collins studied children's dentistry at the Guggenheim Clinic in New York City. He was offered a teaching position in California in 1942, where he became the first African-American dentist on the faculty of the School of Dental Science at the University of San Francisco. He continued teaching until 1968, when he opened a private practice.

Collins founded the Oral-Facial Consultative Service, which provides constructive surgery for those with facial deformities, and he was a co-publisher of the newspaper Reporter. Collins later joined Harcourt Brace Jovanovich, Inc. as Director of the West Coast Division, where he was instrumental in hiring several African-American staff members.

Throughout his career, Collins was involved in politics both locally and nationally. He helped to establish the National Urban League's San Francisco Bay Area office, the San Francisco Foundation for Aged Colored People and the Northern California United Negro College Fund. Collins passed away on September 13, 2007.

Dr. W.F. "Bill" Gibson

Dr. William Frank Gibson, a Darlington native, earned a Doctor of Dental Science degree at Meharry Medical College in Nashville, Tenn. and became a licensed dentist in 1959.

Dr. Gibson became passionately involved in the civil rights movement after moving to Greenville. He was president of the South Carolina Conference of Branches for the NAACP for 18 years. He also served as the Chairman of the National Board of Directors for the NAACP for ten years.

It was during this time that Gibson's leadership helped the NAACP to enter into agreements with major corporations, which opened numerous franchising and employment opportunities for African Americans.

After founding the Black Council for Progress, Dr. Gibson was elected president of the NAACP Greenville Branch in 1971; elected president of the NAACP SC Conference of Branches in 1977; and served as Chairman of the NAACP National Board of Directors from 1985 to 1996.

Dr. Gibson worked to promote economic participation, and worked tirelessly to minimize drug abuse, teenage pregnancy and other social ills that robbed communities of their vitality.

Dr. Gibson's achievements and lengthy public service earned him an impressive list of awards and honors. He was awarded the Order of the Palmetto, the highest-ranking recognition that the state of South Carolina awards to civilians.

Dr. Gibson passed away at the age of 69 in 2002, and the Rev. Jesse L. Jackson helped to deliver the eulogy at his funeral.

Note: Information provided by the Darlington County Cultural Realism Complex. Photo from Jet Magazine.

Darlington County
Dr. Mabel Keith Howard

Dr. Mabel Keith Howard was born in Darlington and educated in Darlington County public schools. She graduated from Atlanta University, and is considered to be the first African-American woman in the state to earn a college degree.

Dr. Howard was active in many civic and religious organizations. She served as the superintendent of the Macedonia Baptist Church for 25 years, and president of the Woman's Baptist State Convention for 29 years.

She was a trustee of Morris College, and in recognition of her leadership a building at Morris College was named in her honor.

Note: Information provided by the Darlington County Cultural Realism Complex. Photo from www.morris.edu.

Hon. Richard H. Humbert

A date of birth nor death can be determined for Richard H. Humbert, a man of Darlington County, born in Charleston.

It is assumed that Humbert was exceptionally smart, in that he was a slave who taught himself how to read and write. In fact, he wrote his own pass for freedom.

He was an active member of the Republican party, and an organizer for African Americans in 1868. Humbert served in the House of Representatives for eight years.

Note: Information provided by the Darlington County Cultural Realism Complex.
Making History

Sherman James

Sherman A. James grew up in Hartsville and has built a distinguished career as a social epidemiologist.

He is the Susan B. King Professor of Public Policy at the Sanford School of Public Policy, Duke University. Prior to joining Duke University, he taught in the epidemiology departments at the University of North Carolina-Chapel Hill (1973-89) and at the University of Michigan (1989-03). At Michigan, he was the John P. Kirscht Collegiate Professor of Public Health, the Founding Director of the Center for Research on Ethnicity, Culture and Health (CRECH), and a Senior Research Scientist in the Survey Research Center at the Institute for Social Research.

James' research focuses on the social determinants of racial and ethnic health inequalities and community-based and public policy interventions designed to minimize, and ultimately eliminate, these inequalities.

James received his PhD in Social Psychology from Washington University in 1973. He was elected to the Institute of Medicine of the National Academy of Sciences in 2000. In 2001, he received the Abraham Lilienfeld Award from the Epidemiology section of the American Public Health Association for career excellence in the teaching of epidemiology. He is a fellow of the American Epidemiological Society, the American College of Epidemiology, the American Heart Association, and the Academy of Behavioral Medicine Research. In 2007-08, he was elected president of the Society for Epidemiologic Research (SER), the largest organization of its kind in the world.

Note: Photos and information obtained from www.duke.edu.
Robert Mack, a native of Hartsville, is one of three founders of Opera Noire of New York.

Opera Noire of New York is a performing arts organization led by African-American singers in pursuit of a serious performing career.

The initial concept for Opera Noire of New York grew from an emerging need for African-American singers to network and to utilize their professional resources to strengthen and facilitate a distinguished and prolific operatic career. Well-trained and well-prepared, Opera Noire members have entertained audiences from Milan’s La Scala to New York City’s Metropolitan Opera.

Opera Noire of New York has over 60 members to date.

Note: Photos and information obtained from www.operanoirenewyork.org.
Annie Greene Nelson is the first known published, female African-American author in the state of South Carolina. She was born and raised in Darlington County.

Her education started at a five-month school on the Parrot’s Plantation in Darlington County and later she attended Benedict and Voorhees Colleges.

Annie Green Nelson’s first published work, a poem entitled *What Do You Think of Mother*, appeared in the Palmetto Leader newspaper in 1925. In part she said of her mother: “So, while she lives be true, remember, she’s the best thing on earth. So, honor, love and cherish the one who gave you birth.”

Mrs. Nelson’s first published book, *After the Storm* (1945), and subsequent books, *The Dawn Appears, Don’t Walk on My Dreams*, and *Shadows of the South Land* depict the lifestyles of average African-American people. Her plays, *Weary Fireside Blues*, which was produced off-Broadway, and the *Parrots’ Plantation* as well as her book, *To Paw With Love*, are autobiographical in that they reveal aspects of her triumphs and tragedies growing up in SC.

"If a person is going to write, it must be a compulsion. A book, a story is something that must be written so people can feel it, see it as it unfolds. The plantation life was one of my most favorite subjects -- the faith, the struggle, the perseverance. They never gave up -- the strict morals -- the hard work... That is why I wrote *After The Storm.*"

Mrs. Nelson passed away in 1993 at the age of 91.

Note: Information and photo from www.scafricanamerican.com.
Father Stephen Presley was born a slave in 1820. He was owned by Boykin Witherspoon, a prominent planter from Society Hill. Presley was a carpenter by trade. He married another slave by the name of Phyllis McIver Presley. Welsh Neck Baptist Church records indicate that the couple fellowshipped there as slaves but were dismissed in October 1854.

Witherspoon, like many other Darlington District residents migrated west in search of fertile ground ideal for planting. They settled in a then virtually unoccupied area of Desoto Parish, Louisiana which was previously inhabited by the Caddo Indians, bringing with them over 200 slaves.

As a carpenter, Presley along with other slaves helped with the building of Witherspoon’s “Land’s End Plantation” which was designed by Architect, M. Robbins in 1859 and was used a Confederate Hospital during the Civil War.

After slavery, Presley founded, built, and pastored 3 churches in Desoto Parish including Bethel Baptist Church in Frierson, Morningstar Baptist Church in Gloster and Mechanicsville Baptist in Caspiana, Louisiana. The latter was named for the church and town in his native Darlington District, South Carolina.

All of the churches he founded in Louisiana are still serving the community over 100 years after his death in 1904. His many descendants gather every other year for a reunion to celebrate his legacy and their Louisiana/South Carolina roots. His great-great-great grand-daughter, Karen Burney, a genealogist from California has made visits to Society Hill to research and honor her ancestors.
Lawrence Reese was a master craftsman and architect. He was born in 1864 in Marlboro County on his family’s farm.

As a teen, Lawrence learned the rudiments of basic carpentry. He decided early on that he preferred carpentry to farming. He left the farm and traveled to Darlington around 1887.

In Darlington, Reese gained experience and expertise in his trade, and his reputation as a talented craftsman and builder grew. He educated himself about emerging architectural trends and applied his own signature detailing.

Most of the houses designed and built by Reese were two-story with double porches. All contain high ceilings, hardwood floors, and signature fireplaces. Historic records indicate that fourteen extant residences are attributed to Lawrence Reese. They were listed on the National Register of Historic Places in 1988 as the West Broad Street Historic District, and are all located on the same street. In the early 1900s, the area was known as “Reese’s Row.”

Two other buildings outside “Reese’s Row” were also designed and built by Lawrence Reese: the Edward Sanders House on South Main Street and the Western Railway Station. Both are listed on the National Register of Historic Places.

Lawrence Reese died in 1915. His architectural achievements spanned a period of thirty years. In 2001 a marker was unveiled and dedicated, honoring Lawrence Reese for his outstanding architectural achievements.

Arthur Whitfield Stanley was born in Darlington on August 19, 1914. As a young man, he served his country faithfully in World War II in the Pacific Theater. Upon his return, he confronted issues of discrimination head-on in Darlington County.

Stanley served the Darlington chapter of the NAACP as its president, a post he held for forty years, and led the effort to desegregate the public school system in Darlington County through legal action as a successful plaintiff in the memorable Stanley v. the Darlington County School District.

In addition, Stanley initiated a legal challenge to the discriminatory polling practices of the City of Darlington municipal elections. His efforts led to the adoption of three single-member electoral districts and three at-large districts. He holds the distinction of being the first African American elected to a seat on Darlington City Council.

Stanley received the Order of the Palmetto from South Carolina Governor David Beasley, and the Arthur W. Stanley Gymnasium in Darlington was named in his honor.

The members of the South Carolina House of Representatives recognized Stanley for his many contributions to the City of Darlington and many years of community service by introducing and adopting a resolution in his honor on June 22, 2011.

Note: Information from www.scstatehouse.gov.
Luns C. Richardson, native of Hartsville, is a prominent educator whose distinctive career has been marked by intensive preparation and study. He graduated from Butler High School of Hartsville as Valedictorian of his class, graduated magna cum laude from Benedict College, and received a master’s degree in higher education administration from Teachers College of Columbia University.

Richardson served 15 years at the South Carolina Area Trade School of Denmark, in several academic and student personnel positions, and one year (1967-68) as Principal of Wilson High School in Florence. He served as Coordinator of the College Education Achievement Project (CEAP) at Benedict College and Allen University jointly.

In 1974, Richardson was elected ninth president of Morris College. His educational, managerial and administrative experiences have given the college greater academic recognition and distinction. The college has completed three successful ten-year reaffirmation of accreditation by the Commission on Colleges of the Southern Association of Colleges and Schools and has earned specialized accreditation of three academic programs.

Richardson holds memberships in and renders active service to numerous educational, fraternal, religious, social and community organizations. He is the recipient of several honorary degrees and numerous awards including the Order of the Palmetto and the South Carolina Black Hall of Fame. Both Benedict College and Teachers College have named him Outstanding Alumnus.

Note: Information and photo from www.scafricanamerican.com.
Wade Alston Ford
-- an architect of superlative reputation and academic excellence
-- was born April 9, 1886 in Lake View. He attended grade school there, and earned his high school diploma at the Allen University Normal School in Columbia.

He then enrolled at South Carolina State Agricultural & Mechanical College in Orangeburg, where he graduated in 1921 with a normal degree in mechanical drawing at the age of 35.

After graduating, he returned home to his family’s plantation and worked as an architect-carpenter in Lake View and other nearby, rural communities and towns.

In 1922, Ford was hired to design and supervise construction of Mt. Olive Baptist Church -- a late Gothic Revival church in Mullins. Founded in 1882 by 16 charter members, Mt. Olive Baptist Church was listed in the National Register of Historic places in 2000.

He also designed St. John African Methodist Episcopal Church in Marion around 1927, and Salem African Methodist Episcopal Church in Bucksport, SC in 1944.

In 1942 Ford was hired by the Lake View School District to teach both African-American and white disabled veterans carpentry, bricklaying and other trades.

He suffered a cerebral hemorrhage in January 1949, and passed away in his home. He is buried in the Union Cemetery in Lake View.

Note: Information and photo from "African-American architects: a biographical dictionary, 1865-1945."
Congressman James E. Clyburn is the first South Carolinian and second African American to serve as Majority Whip in the U.S. House of Representatives. On November 16th, 2006, the House Democratic Caucus unanimously elected him to the third ranking position in the House, and he served in the post that is responsible for ensuring there are enough votes to pass the legislative agenda in the Congress until 2011.

The Congressman James E. Clyburn Business & Technology Center is located in Florence at 181 E. Evans St. and can be reached by calling 843.662.1212.

As a student leader at South Carolina State College he participated in many marches and demonstrations, and was chosen as the star witness in a 1960 Orangeburg civil disobedience case. That case developed from the arrest of 388 college students -- including Jim and Emily England of Moncks Corner, whom he met during that incarceration.
Clyburn launched the pursuit of his lifelong dream to become an elected official in 1970, when he ran for the South Carolina House of Representatives. He went to bed a 500-vote winner, and awoke a 500-vote loser. His measured reaction to the loss caught the eye of the newly elected governor, John West. He asked James, whom he dubbed "Jim," to join his administration, making him the first African-American advisor to a South Carolina governor since post Reconstruction.

After almost four years on his staff, Governor West appointed Clyburn as the South Carolina Human Affairs Commissioner -- a position he would hold for almost 18 years.

In 1992, Clyburn resigned his position as Human Affairs Commissioner to run for the US Congress -- where no African-American South Carolinian had served since 1897. This time he won the primary with 56 percent of the vote and easily won the general election for South Carolina’s Sixth Congressional District. He was sworn in as a member of the United States House of Representatives in January 1993.

In addition to having served as House Majority Whip, Clyburn also serves as leader of the House Democrats’ Faith Working Group.

*Note: Information and photos courtesy of www.clyburn.house.gov.*
Dr. Ronald E. McNair

Born and reared in Lake City, Dr. Ronald E. McNair did not let his humble beginnings or the color of his skin stand between him and his goal of becoming an astronaut.

After graduating Magna Cum Laude from North Carolina Agricultural and Technical State University, McNair went on to earn a Ph.D. in laser physics from the Massachusetts Institute of Technology (MIT). In 1978, he was one of 35 astronaut candidates selected from a pool of 11,000 applicants to become a member of NASA’s elite space shuttle program. In February 1984, he first orbited the Earth aboard the space shuttle, Challenger. In 1986, Dr. McNair perished along with six fellow crewmembers aboard the ill-fated shuttle Challenger.

Dr. Ronald McNair combined a remarkable life and career as a research scientist, pioneering astronaut, family man, jazz musician, karate expert, and a man of faith. His lifelong commitment was to continue his course to inspire and encourage students to dream big, work hard and accomplish their goals.

He is an American hero whose story serves as a model for people from all walks of life.

Visit the Dr. Ronald E. McNair Life History Center & Memorial Park located on East Main Street in Lake City.

Note: Information from www.ronaldmcnair.org.
Mary McLeod Bethune, an African-American civil rights administrator and educator, was born on July 10, 1875 in Mayesville.

The Mary McLeod Bethune Park in Lee County offers a replica of Dr. Mary McLeod Bethune’s childhood home and docent tours. There is a large recreational building often used for family reunions and community gatherings.

One of 17 children of Samuel and Patsy McLeod, former slaves, Bethune worked in the cotton fields with her family. She eventually married Albertus Bethune and had a son. She attended Mayesville Presbyterian Mission School, Scotia Seminary, and the Moody Bible Institute. Mary McLeod Bethune founded the Daytona Normal and Industrial Institute for Negro Girls (now Bethune-Cookman College) in 1904, and served as president from 1904-1942 and from 1946-47.

She worked for the election of President Franklin D. Roosevelt in 1932, and became a member of Roosevelt’s "Black Cabinet," sharing the concerns of African-American people with the Roosevelt administration while spreading Roosevelt's message to African Americans, who had traditionally been Republican voters. She was a leader in the Black Women's Club movement and served as president of the National Association of Colored Women.
Bethune was a delegate and advisor to national conferences on education, child welfare, and home ownership. She also was Director of Negro Affairs in the National Youth Administration from 1936 to 1944 and served as consultant to the U.S. Secretary of War for selection of the first African-American female officer candidates. After World War II, Bethune was appointed consultant on interracial affairs and understanding at the charter conference of the U.N. She was the founder of the National Council of Negro Women.

In 1930, journalist Ida Tarbell included Bethune as No. 10 on her list of America's greatest women. Bethune was awarded the Spingarn Medal in 1939 by the NAACP. Bethune was the only African-American woman present at the founding of the United Nations in San Francisco in 1948, representing the NAACP with W.E.B. DuBois and Walter White.

In 1949 she became the first woman to be given the Medal of Honor and Merit at the Haitian Exposition, Haiti's highest award. In Liberia, she received the honor of Commander of the Order of the Star of Africa. She remained a constant beacon of inspiration for the entire country during her life -- and beyond.

Mary McLeod Bethune died in 1955, but her legacy and life were observed in many ways. In 1973, Mary McLeod Bethune was inducted into the National Women's Hall of Fame. In 1974, a sculpture was erected in her honor in Lincoln Park, Washington, D.C.

Note: Information provided by the African American Registry.
At his birth in 1790, William Ellison, Jr. was given the name of "April." It was a popular practice among slaves of the period to name a child after the day or month of his or her birth.

At the age of 10, William "April" Ellison was apprenticed and trained as a cotton gin builder and repairman. He spent six years training as a blacksmith and carpenter and he also learned how to read, write, cipher and to do basic bookkeeping.

He became a well known cotton gin maker. Upon receiving his freedom he decided to pursue his expertise in Sumter County, where he found an eager market for his trade. He is well known for perfecting the cotton gin invented by Eli Whitney.

Gradually, Ellison built up a small empire, purchasing slaves in increasing numbers as the years passed. He became one of South Carolina's major cotton gin manufacturers and sold his machines as far away as Mississippi. He regularly advertised his cotton gins in newspapers across the state.

It was necessary for Ellison to purchase slaves for his manufacturing because there were no whites willing to work for an African American, and African Americans were not permitted to free any slaves in their service.
By 1830, he owned four slaves who assisted him in his business. He then began to acquire land and even more slaves.

By the early 1840s, he was one of the most prosperous men in the area. By the year 1850, he was the owner of 386 acres of land and 37 slaves. The workers on Ellison’s plantation produced 35 bales of cotton that year.

In 1852, Ellison purchased Keith Hill and Hickory Hill Plantations, which increased his land holdings to over 1,000 acres. By 1860 William Ellison was South Carolina’s largest African-American slave owner. In the entire state, only five percent of the people owned as much real estate as did William Ellison. His wealth was 15 times greater than that of the state’s average for whites.

When the War Between the States broke out in 1861, William Ellison, Jr. was one of the staunchest supporters of the Confederacy. His grandson joined a Confederate Artillery Unit, and William turned his plantation over from cotton cash crop production to farming food stuff for the Confederacy.

Ellison passed away in December 1861 with an estate appraised at $43,500. At his death he was in the top 10 percent of the wealthiest people in all of South Carolina, was in the top 5 percent of land ownership, and he was the third largest slave owner in the entire state.

Much of the land acquired by Ellison existed in the Lee County area. Find out more about him at the South Carolina Cotton Museum, located in downtown Bishopville at 121 W. Cedar Lane. Call 803.484.4497 for more information.

Note: Information and photo (1st page) provided by www.rootsweb.ancestry.com.
Pearl Fryar

Pearl Fryar just wanted to win Yard of the Month, an honor given by the local garden clubs. With a yard outside the city limits, he had to create a remarkable garden to get noticed. After he took a short topiary lesson at a local nursery, Pearl was off to do the unimaginable. Three acres of yard have been transformed into a magical living sculpture garden. It is now a designated Preservation Project of The Garden Conservancy.
You may find him with powered hedge trimmers in hand when you visit, or he may be welding a new piece of junk art in his garage. He is a self-taught artist with unceasing creativity.

Pearl has been gaining popularity with Martha Stewart, HGTV, and with independent film producers. He’ll be happy to sign a copy of his DVD “A Man Named Pearl” which won the Audience Choice Award at the Heartland Film Festival. He usually has plenty on hand, but if you don’t happen to see him, the Lee County Chamber of Commerce (at 219 N. Main Street) sells them, also.

While you’re driving through Bishopville, check out the topiaries in front of Pearl’s church, one of the restaurants, and all the way down the center of Main Street. You’ll also find his topiaries at the S.C. State Museum and Coker College in Hartsville.

The Pearl Fryar Topiary Garden is located at 145 Broad Acres Rd. in Bishopville, and is open daily for public viewing. For more information, please visit www.pearlfryar.com.
Bishop Michael Blue is the founding pastor of The Door of Hope Christian Church in Marion and is the founding prelate of the Christian Covenant of Ministries, consisting of 40 churches and ministries in South Carolina, Florida, Georgia, Illinois, New Jersey, New York, North Carolina, Ohio, Pennsylvania and Wisconsin.

He has been an English teacher at Marion High School for 24 years, and was named MHS Teacher of the Year for 2002-03 and Marion District One Teacher of the Year for 2003-04.

In 1985, Blue received a B.A. in English from FMU. In 1988, Blue began a Black History Month choir at Marion High School that ultimately was adopted by the district and developed into an elective course.

In February of 1992, Blue and his wife Malinda became the founding pastors of The Door of Hope Christian Church.

He has been a soloist and co-producer in several national musical projects. His song “Didn’t I Tell Ya” was the title song for Blackberry Records artist Murphy Pace and the Voices of Power in their 1996 release. Blue released a CD project in 2004 titled God Shall Supply, produced by the nationally-renowned minister Steven Ford.

Blue has also been a featured panelist several times on nationally syndicated television and radio shows.

He was awarded the Doctor of Divinity from Cathedral Bible College and the Doctor of Humanities from Francis Marion University in 2010. He is presently, 2010-2013, a member of the S.C. State Board of Education for the 12th Judicial District.
Marian Wright Edelman was born June 6, 1939 in Bennettsville. She is an African-American children’s rights advocate.

Her parents, the Rev. Arthur Jerome Wright and Maggie Leola Bowen Wright, instilled in her the belief that community service was one of life’s highest duties. Wright attended Marlboro Training High School and Spelman College. Arrested as a senior and activist during the Civil Rights Movement she decided to become a lawyer rather than continue with Russian studies. After graduating from Spelman, Wright entered Yale Law School. She began her career in the mid-1960s when, as the first African-American woman admitted to the Mississippi Bar, she directed the NAACP Legal Defense and Educational Fund office in Jackson, Miss. In 1968, she moved to Washington, D.C., as counsel for the Poor People’s March.

She is the founder and president of the Children’s Defense Fund (CDF), and has been an advocate for disadvantaged Americans for her entire professional career. Under her leadership, the Washington-based CDF has become a strong national voice for children and families. CDF’s mission is to Leave No Child Behind and to ensure every child a Healthy Start, a Head Start, a Fair Start, a Safe Start, and a Moral Start in life with the support of caring families and communities. She founded the Washington Research Project, which was the parent body of the Children’s Defense Fund.
Making History
For two years, she served as the Director of the Center for Law and Education at Harvard University, and in 1973 began CDF.

Edelman has received many honorary degrees and awards including the Albert Schweitzer Humanitarian Prize, the Heinz Award, and most recently, the prestigious Presidential Medal of Freedom. She was also a MacArthur Foundation Prize Fellow and served on the Board of Trustees of Spelman College, which she chaired from 1976 to 1987. She has written several books, including the #1 New York Times bestseller, The Measure of Our Success: A Letter to My Children and Yours. She is also the author of Guide My Feet: Meditations and Prayers on Loving and Working for Children; a children's book, Stand for Children; and Lanterns: A Memoir of Mentors, published in 1999. Marian Wright Edelman is married to Peter Edelman, a professor at Georgetown Law School. They have three sons: Joshua, Jonah, and Ezra.

The Marian Wright Edelman Library, Marlboro County's public library, is a newly constructed 20,000 square foot facility. It opened to the public in February 2010.

Note: Information provided by the African American Registry. Photos from jfklibrary.org and www.edelmanpubliclibrary.org.
When Dr. JoAnn W. Haysbert was appointed president of Langston University in August 2005, she became the first African-American female president of a higher education institution in Oklahoma.

Born in Kingstree, Haysbert has more than 30 years of experience in academia as an instructor and administrator. She became Langston University’s 15th president after working 25 years at Hampton University where she served in several key positions.

"Learning has always been a way of life for me. As a student, I loved ‘sitting at the feet’ of those who ultimately helped mold me and shape my life. Like them, I am now a mentor, a repository of wisdom," Haysbert said. "Becoming the first black female university president in Oklahoma was a watershed moment in this state."

Haysbert’s awards include being named to Who’s Who Among Executives and Professionals and Who’s Who in American Education in 2007. Also, that same year she received the Top Ladies of Distinction’s Outstanding Achievement Award. In addition, she has been featured in several local and national publications, including the books Uncrowned Queens and Foundations of Education by Robert McNergney and J. Herbert as well as Black Issues in Higher Education.

A prolific researcher, grant writer and author of several professional papers and book chapters, Haysbert is also a sought-after orator, presenter and consultant.

In 2010, the town of Kingstree unveiled five signs that were placed throughout Williamsburg County in honor of Haysbert’s achievements.

Born in Andrews, comedian and actor Chris Rock is most noted for his raw humor and having no qualms about making fun of all sexes and races.

When Rock was a toddler his family relocated to Brooklyn, New York. He spent the remainder of his childhood in Brooklyn’s notoriously tough Bedford-Stuyvesant neighborhood.

He attended a nearly all-white public school and, as a result, was subjected to discrimination at an early age. Rock’s early bouts with racism greatly influenced his comedic material. His uninhibited nature has earned him respect and praise from both white and African-American communities.

At age 18, Rock was discovered by Eddie Murphy at New York’s Comedy Strip. A small role in Murphy’s Beverly Hills Cop II (1987) was Rock’s film debut.

In 1990, Rock followed the footsteps of his idol, Eddie Murphy, by joining the cast of Saturday Night Live. A year later, he released his first comedy album, Born Suspect (1991). In 1993 he began appearing as a special guest star on the sketch comedy show In Living Color.
1996 marked a turning point in Rock's career. His talents were recognized by HBO, and the cable network produced a comedy special starring Rock, titled Bring the Pain. The comedian won two Emmy Awards and wide critical acclaim for the show.


Rock also received two Grammy Awards for his spoken comedy albums Roll With the New (1997) and Bigger and Blacker (1999).

In 2005, Rock debuted a sitcom on The CW Television Network called Everybody Hates Chris. The show was inspired by Rock's teenage years growing up in the Bedford-Stuyvesant neighborhood of New York City. The show quickly became the second most watched comedy on the network.

Rock continues to star in documentaries, make hilarious cameo appearances, and even direct, produce and co-write popular films. His most recent role was in the movie Grown Ups (2010) where he co-starred alongside Adam Sandler, Kevin James, David Spade and Rob Schneider.

Note: Information provided by biography.com. Photos by Time Magazine.
A native of Kingstree and a 1965 magna cum laude graduate of Claflin University, Dr. Tisdale returned to his alma mater as its eighth president in 1994. During his tenure as president, Dr. Tisdale’s reputation for accomplishment, demonstrating commitment and his strategic approach to advancing Claflin have established him as a prominent influence in higher education.

Dr. Tisdale’s pledge to place Claflin University among the premier liberal arts institutions in America was achieved when in August 2008, Forbes.com listed the University as the top Historically Black College or University (HBCU) in the country and ranked Claflin in the top four percent nationally in their first-ever rankings of “America’s Best Colleges.”

Other academic accomplishments under Dr. Tisdale’s tenure consist of: an enhanced and increased enrollment, by 86%; the addition of new academic majors that include Mass Communications, Criminal Justice, Digital Art, Computer Science, Computer Engineering, Biochemistry, Biotechnology, Bioinformatics, the Master of Science in Biotechnology, the Master of Business Administration and Master of Education in Educational Studies; and national accreditation for Business Administration, Teacher Education, Music and Chemistry.

Throughout his career, Dr. Tisdale has been the recipient of numerous awards and honors. In September 2008, the town of Kingstree erected a lasting tribute with six highway markers proclaiming Kingstree the “Home of Dr. Henry N. Tisdale, The Eighth President of Claflin University.”

Note: Information and photo provided by www.claflin.edu.
Chesterfield County

- Bennie Lee Cunningham, Jr. - retired football tight end; drafted by the Pittsburgh Steelers of the NFL in 1976
- Ty Gainey - former outfielder for the Houston Astros
- Terrell Merriman - former outfielder in MLB
- Corey Miller - former NFL linebacker for the New York Giants & Minnesota Vikings
- Rasheed Rushdan - former outfield in MLB

Darlington County

- John Antonio Abraham - an NFL football defensive end currently playing for the Atlanta Falcons
- Rufus Bess, Jr. - former NFL cornerback for the Oakland Raiders, Buffalo Bills, & the Minnesota Vikings
- Roderick Blakney - point guard in Euroleague Basketball
- Michael Hamlin - football safety drafted by the Dallas Cowboys in the 2009 NFL Draft; currently on the practice squad of the Jacksonville Jaguars
- Terrence Harrington - represented the USA in the 1992 Olympics in the 1500 meter in Barcelona, Spain
- Albert Haynesworth - defensive tackle for the Tampa Bay Buccaneers; formerly of the Tennessee Titans, Washington Redskins & New England Patriots
- Orlando Hudson - second baseman with the San Diego Padres; formerly of the Minnesota Twins
- Shannon "Pee Wee" Johnson - former WNBA Guard for the Seattle Storm; member of the USA Basketball team winning the gold medal at the 2004 Summer Olympics
- Lorenzo Levon Kirkland - former NFL linebacker; played 11 years in the NFL for the Pittsburgh Steelers (9), Seattle Seahawks (1) & Philadelphia Eagles (1)
Making Sports History

Dillon County

- Raymond Felton - basketball player for the Portland Trail Blazers of the NBA; formerly of the New York Knicks & Denver Nuggets
- Derrick Hamilton - drafted by the San Francisco 49ers in the 2004 NFL Draft; currently a free agent
- Cayce Manning - first African-American to play basketball at the University of South Carolina

Florence County

- Dr. Thomas Lee Adams, Jr. - one of the first African-Americans to officiate a nationally televised NFL game on a major television network (CBS)
- Larry Alexander - drafted by NY Mets in 1967 and played in their farm system
- Andy Bostick - listed on the Top 100 Men’s Basketball Players to play for USC in 100 years of basketball; played professional basketball in Europe
- Johnny Lee Brunson - first Florence athlete to be drafted by the NFL
- Derrick Burgess - football defensive end and currently a free agent; drafted by the Philadelphia Eagles in the 2001 NFL Draft; played for the Oakland Raiders & New England Patriots
- Harry Carson - former inside linebacker for the New York Giants; inducted into the College Football Hall of Fame in 2002 and the Pro Football Hall of Fame in 2006
- Sharlene Victoria Byrd-Childs - played for Florida’s Lady Gator Basketball Team; first African-American student-athlete to be accepted to and graduate from the School of Occupational Therapy at the UF
- Todd Cooper - European Pro Football
• Darian Durant - signed a free agent contract with the Baltimore Ravens in 2005; plays for the Saskatchewan Roughriders of the CFL; Grey Cup Champion
• Justin Durant - NFL linebacker for the Detroit Lions; formerly of the Jacksonville Jaguars
• Josh Harrison - signed a free-agent contract with the Pittsburgh Steelers in July 2011
• Clayton Holmes - drafted by the Dallas Cowboys in the 1992 NFL Draft; played on three Super Bowl Champion teams
• Gerald Kennedy - played professional basketball in Europe
• Jolette Denise Law - first female Harlem Globetrotter; current women's basketball coach at the University of Illinois
• Shannon McKeever - signed to play professional basketball in Iceland (2011)
• Pearl Moore - former WBL guard for the New York Stars; played professional basketball in Europe; inducted into Women's Basketball Hall of Fame in 2011
• Kelvin Morris - football linebacker for the Chicago Rush of the AFL
• Sam Muldrow - signed to play European Basketball in Greece (2011)
• Carlos Powell - basketball player for the New Mexico Thunderbirds in the NBA; received the Most Valuable Player award in the NIT tournament
• Reggie Laverne Sanders - former right-fielder in Major League Baseball (Cincinnati Reds, 1991-1998); played on World Series Champion team with Arizona (2001)
• Walter Rod Sellers - former center for the Professional European Basketball League
• Lawrence Olajuwon Timmons - linebacker for the Pittsburgh Steelers
• Joey Leverne Walters - former slotback & wide receiver who played 11 seasons in the CFL; signed with the Houston Oilers in 1987
• Denise Wilson - guard/forward player in the European Basketball League
• Jabyron Wilson - plays for the Barreirense Euroleague Basketball team
• Major Wingate - plays for the Springfield Armor of the NBA Development League

Lee County
• La'Tangela Atkinson - currently a guard for the Seattle Storm
• Silas Demary - former offensive/defensive lineman in the AFL
• Billy McMillon - former outfielder for MLB; played for Florida Marlins, Philadelphia Phillies, Detroit Tigers & Oakland Athletics

Marion County
• Alexander Louis Cooper - former linebacker in the NFL; played mainly for the Kansas City Chiefs
• Taft Watson - dubbed 'South Carolina’s Winningest Basketball Coach'

Marlboro County
• Robert Ayers - outside linebacker for the Denver Broncos
• Anthony Andrew Cook - former defensive end for the Washington Redskins & Houston Oilers
• Mitchell Galloway - signed a free agent contract with the Buffalo Bills as a wide-receiver
• Cozell McQueen - selected in the 1985 NBA Draft by Milwaukee; also played for Pistons (1986-87)
• Cam Newton - former NFL football safety for the Carolina Panthers
• Syvelle R. Newton - current wide receiver/defensive back for the Harrisburg Stampede in the AFL
• Rendrick Taylor - former Tampa Bay Buccaneer fullback of the NFL & former fullback for the Nighthawks of the UFL
• Quinton Teal - NFL defensive back for the San Diego Chargers
Lift every voice and sing,
‘Til earth and heaven ring,
Ring with the harmonies of Liberty;
Let our rejoicing rise
High as the listening skies,
Let it resound loud as the rolling sea.
Sing a song full of the faith that the dark past has taught us,
Sing a song full of hope that the present has brought us;
Facing the rising sun of our new day begun,
Let us march on ‘til victory is won.
- James Weldon Johnson, The African-American National Anthem

Traditional African-American music has its roots in the polyrhythmic music of ethnic groups in Africa, and it often involves call and response, improvisation, and complex multipart harmony. As early laws demanded that the African Americans remained uneducated, the oral tradition was nurtured, passing along history, lessons, and messages through music. During slavery, as noted by Earl Stewart in his book *African American Music: An Introduction*, traditional European hymns were blended with African elements to create spirituals. Often what was understood by the slave owners as heaven was in fact the “promised land” of freedom that the slaves hoped for.
A great example of music with a hidden message is the spiritual “Follow the Drinking Gourd” which provided slaves with directions to escape north to freedom:

<table>
<thead>
<tr>
<th>Lyrics</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>When the sun come up</td>
<td>refers to the winter or spring. The days are getting longer, and the angle of the sun is higher each day at noon.</td>
</tr>
<tr>
<td>and the first quail calls</td>
<td>Refers to the breeding season. Quail start calling to each other in early to mid-April.</td>
</tr>
<tr>
<td>follow the Drinkin’ Gourd.</td>
<td>The “drinkin’ gourd” alludes to the hollowed out gourd used by slaves and other rural Americans as a water dipper. Used here it is a code name for the Big Dipper star formation, which points to Polaris and North.</td>
</tr>
<tr>
<td>For the old man’s waiting</td>
<td>The old man is Peg Leg Joe, who made his way through the south, teaching slaves this song.</td>
</tr>
</tbody>
</table>

Spirituals evolved in the early 1900s, creating ragtime, jazz, blues, and swing. The 1920s became the Jazz Age, and the King of Jazz called “Chee-raw, South Carolina” home.
John Birks “Dizzy” Gillespie was a famed jazz trumpeter born in Cheraw in October of 1917. Among Dizzy’s numerous awards, he was presented with a Kennedy Center Honor for his life achievement in the arts.

As you visit the statue of Dizzy on Town Green in Cheraw, you’ll recognize his signature B-flat trumpet with its bell pointing upward at a 45 degree angle. His face remains puffed out for you to remember his unique trait.

Dizzy’s Home Site Park celebrates the life of “The King of Jazz.” It features eclectic steel benches and a trumpet sculpture designed by Cheraw students under the direction of S.C. artist Bob Doster, who also fashioned the stainless steel fence depicting the score of “Salt Peanuts.”

Cheraw holds The South Carolina Jazz Festival during the third weekend in October to commemorate his achievements, and to bring the jazz, bebop, and Afro-Cuban rhythms which he created. When you stop in for the festival, you’ll hear jazz on the Town Green, in all the local restaurants, and you’ll even find an outdoor Jazz Mass at the United Methodist Church. Find more info at SCJazzFestival.com.

Also, there is a free guide to Dizzy related sites available at the Cheraw Visitors Bureau, as well as a small collection of Dizzy memorabilia at the Cheraw Lyceum Museum. For more info, visit www.cheraw.com.
Wodrow Wilson Johnson was born in Darlington in 1915. He took to music at an early age, becoming adept at the piano beginning at the age of five. He graduated from Mayo High in 1934, and by the time he was in his early twenties, headed for New York where he soon found work as a pianist with the traveling show *The Cotton Club Revue*.

He soon put together a small band that played blues tunes and riff based jump and boogie dance numbers. In 1939 he secured a recording contract with Decca Records. His very first recording was “Jammin' in Georgia” and “Stop Pretending” featuring Buddy on vocal accompanied by The Mack Sisters.

The **Buddy Johnson band** was one of the great attractions of the time. Johnson began the year 1950 with an extended engagement at Philadelphia’s Earle Theater sharing the bill with Ella Fitzgerald.

Soon after the turn of the decade of the sixties, Buddy Johnson suffered failing health. The big band of Buddy Johnson then passed into history when Buddy passed away in February of 1977.

In 2001, family and friends of Johnson erected a plaque in his honor, at the corner of Chestnut and Pine Streets in Darlington.

*Note: Information from [www.allaboutjazz.com](http://www.allaboutjazz.com). Photo from [www.kalamu.com](http://www.kalamu.com).*
Famed Musicians

Chuck Jackson

Possessing one of the most elegant baritone voices in the annals of recorded music, Chuck Jackson has set a benchmark for aspiring vocalists of all genres.

From his early days at Scepter Records to his Motown Records’ productions, Chuck’s discography consists of some of the most memorable hits ever arranged such as *I Keep Forgettin'* and *Any Day Now*.

He can be seen at live concerts in select venues where he often shares the stage with other superlative vocalists like Dionne Warwick.


*Note: Information and photo from www.chuckjackson.org.*

Houston Person

Although born in Newberry in 1934, Houston Person was raised in Florence and is a graduate of Wilson High School. Person is a tenor saxophonist and record producer who has recorded and produced 75 albums. He first received moderate national attention with a series of soulful albums recorded for *Prestige Records* back in the 1960s, during which time he began a sympathetic and successful musical partnership with the great Etta Jones that lasted over 30 years.

Gwendolyn Bradley

Gwendolyn Bradley is an American soprano who continues to perform on many opera and concert stages.

Mrs. Bradley grew up in Bishopville and was trained at the North Carolina School of the Arts in Winston-Salem and the Academy of Vocal Arts in Philadelphia. Her debut was as Nannetta in Verdi’s opera Falstaff at the Lake George Opera in 1976.

She established herself with the N.Y. Metropolitan Opera, performing for seven seasons. She performed also in other American opera houses like the Memphis Opera, the Michigan Opera Theatre and the Central City Opera. Mrs. Bradley was a frequent guest on the stage of the Los Angeles Opera as Oscar, Blondchen, Zerbinetta, Romilda, Zerlina, and in the 1997-98 season as Pamina in Die Zauberflöte.

She made her European debut in 1983 with the Netherlands Opera in the title role of Handel’s Rodelinda. In 1988 she became a member of the Deutsche Oper Berlin where she made her debut in 1987 as Gilda in Verdi’s Rigoletto.

Note: Photo from www.fotofama.com.
Drink Small, the “Blues Doctor” was born in Bishopville in 1933. He first played music on an old pump organ when he was eleven years old. Then he switched up to a one-string guitar. He was a member of the Spiritualaires, and he currently plays at large blues festivals across the U.S. He is known for his bottleneck, ragtime, Piedmont Blues and Chicago Blues, but our all-time favorite songs are “Bishopville is my Hometown” and “Drink Small Boogie.”

Small usually headlines the Pee Dee Blues Bash, an annual event held in Florence featuring national, regional and local blues musicians.

Maxine Brown

Maxine Ella Brown was born in Kingstree in August 1939. She started singing as a child, performing with two New York based gospel groups. While performing with the popular Charles Taylor Singers (1950’s), the young artist gained a mountain of experience and richly honed her craft in preparation for what was to follow a sensational solo career!

It was in 1960 that an embraceable recording on the Nomar label changed her life forever. “All In My Mind” is the super-tune that rocketed to #2 on the R&B charts, received power-play rotation, and commenced the charting of a hit-making course that would extend into the 2000’s. That enormous production was quickly followed up by a series of dominating hits that are consistently heard the world-over.

Chubby Checker is best known for his popular dance style, *The Twist*. He was born in 1941 as Ernest Evans just outside of Williamsburg County, and was raised in South Philadelphia where he formed a street corner harmony group by age eight. In high school, he entertained his friends with impressions of Elvis Presley and Fats Domino.

His jobs after school at the poultry and produce markets kept the customers smiling with his songs and jokes. The Produce Market owner gave him the nickname Chubby, and the Fresh Farm Poultry Market owner arranged for a private recording with American Bandstand’s Dick Clark. It was Clark’s wife who completed his name, Chubby Checker.

In June of 1959, Chubby recorded *The Twist* and 14 months later in the summer of 1960 it was a hit. *The Twist* was not only a #1 song but it introduced the concept of "dancing apart to the beat."

"The Twist re-entered the charts and was back at the #1 position in 1962, making Chubby Checker the only artist to have a song be #1 twice! No other record before or since has accomplished this feat.

Chubby continues to twist on a regular basis. Keep up with him at www.chubbychecker.com.

*Note: Photo courtesy of Jacqueline Larma with Associated Press.*
Williamsburg County native Teddy Pendergrass emerged into the limelight as the baritone lead of the R&B troupe Harold Melvin & the Blue Notes, and headed up such hits as *Turn Off the Lights* and *If You Don’t Know Me By Now*.

Theodore Pendergrass first hit the music world as the gifted drummer for the Cadillacs -- the group that would one day become Harold Melvin & the Blue Notes. With the Blue Notes he performed lead vocals on numerous number one hits before going solo in the late ’70s.

In 1982, the brakes on Pendergrass’ Rolls Royce failed and, while in a spin out, his car struck two trees. Pendergrass’ passenger escaped with minimal injury, but the accident left Pendergrass paralyzed from the waist down. He remained an active force in the music industry, releasing over a dozen albums until he announced his retirement in 2006.

Throughout his career, Pendergrass belonged to a class of R&B singers with a bent for positivity, and in their ranks, Pendergrass’ singing voice, a heavy, husky baritone, and his stage presence of beaming good vibrations, made him a beloved and cherished musical presence.

In 2009, he passed away at the age of 59.

*Note: Information and photo from www.citypages.com.*
Local Performers

Chesterfield County

Darrell Bowles
• Gospel & jazz bass player
• 843.253.1352

Rakim McQueen
• Jazz musician / Keyboard Player
• Owner of ‘Music & More’
• 843.439.3855

Ya Londa Freeman
• Gospel Soul / Urban Soul
• CDs: I Surrender All to You and New Heart
• 803.386.8082, 843.287.1322
• yalondafreeman@gmail.com

William Greene
• Jazz musician
• 843.537.3698

The Hillian Sisters
• Gospel
• CD: We’re Gonna Make It Through
• Contacts: Callie Ellison at 910.582.4589 or Joyce H. Funderburk at 843.537.4414

Wilbert S Motley
• Trumpet player specializing in Jazz
• saganor@earthlink.net
Darlington County
Walter Cooks
- African drummer
- 843.229.5854

Minister Derrick Bull & Remnant
- Song and praise group
- Call 800.732.9822 (ext 1) for booking info

Chantelle Ings
- Stand-up comedian
- 843.383.2754

Sonoco Men’s Club
- Gospel music choir
- contact - Charles Mayshack, 843.332.4466

Dillon County
James Stephens, III
- Comedian / Impressionist / Musician
- wwwdafunnyman.com
- 323.960.1025

Rev. Larry Williams & the Christian Jubilee
- Gospel / Inspirational Group
- CD: Pick Me Up and Help is on the Way
- Contact: Sammy Taylor, 843.245.7268

Florence County
Carl Sinkler
- Smooth Jazz
- 843.618.5245
Local Performers

Kendra Smith (pictured above)
• A young, soulful gospel artist
• 2008 single 'Where Would I Be' was featured on WBTW News13 and in She Magazine
• www.kendrasmith97.com
• 843.206.4502

Marion County
Carl Brunson
• One-man band
• 843.433.1032

The Bethea Sisters
• Singing/Recording Group
• 843.464.7189

Marlboro County
James Bridges
• Pianist / Organist
• 843.862.1968

Ronald K. Grant
• Keyboard player specializing in gospel
• 910.291.1522

Adrian Nesby
• Pianist / Singer
• Played for Shirley Caesar, Dottie Peoples, Fred Hammond, etc.
• 803.240.2601

Marlon Prince
• Pianist / Singer
• 843.544.3102
Local Performers

Shawn Robinson
• Pianist / Organist
• 843.439.4485

The New Creations
• Dennis Hardison, Director
• 843.479.6717, 843.862.1400

Williamsburg County
Bhakti Larry Hough
• Percussionist, vocalist, songwriter and composer
• Performs jazz and jazz-influenced music with his five-piece band the Bhakti Project
• 843.558.9707

TDK Mime Ministry
• Group of three brothers who mime through gospel music
• Performed for Congressman James E. Clyburn
• 843.325.9999

Waldo Wendell Williams
• Retired Minister of Music at Friendship United Methodist Church in Nesmith
• Taught band at C.E. Murray High School for over 25 years, and carried the band to New Orleans numerous times for Mardi Gras
• Plays many instruments, including the trombone, clarinet, saxophone and piano
• 843.354.2169
<table>
<thead>
<tr>
<th>Station</th>
<th>Programming</th>
</tr>
</thead>
<tbody>
<tr>
<td>WBSC 1550 AM</td>
<td>Oldies</td>
</tr>
<tr>
<td>WBZF 98.5 FM / Glory 98.5</td>
<td>Gospel</td>
</tr>
<tr>
<td>WDSC 800 AM</td>
<td>Gospel</td>
</tr>
<tr>
<td>WHEZ 95.3 FM</td>
<td>Gospel</td>
</tr>
<tr>
<td>WJAY 1280 AM</td>
<td>Gospel / religious programming</td>
</tr>
<tr>
<td>WLGI 90.9 FM</td>
<td>Radio Baha'i, Jazz</td>
</tr>
<tr>
<td>WPFM 1400 AM</td>
<td>Gospel</td>
</tr>
<tr>
<td>WTNI 1490 AM</td>
<td>Gospel</td>
</tr>
<tr>
<td>WWRK 1400 AM</td>
<td>Gospel</td>
</tr>
<tr>
<td>WYNN 106.3 FM</td>
<td>R&amp;B / Hip Hop</td>
</tr>
<tr>
<td>WYNN 540 AM</td>
<td>Gospel / Adult Urban</td>
</tr>
<tr>
<td>WZTF 102.9FM 'The Flo'</td>
<td>Adult Urban</td>
</tr>
</tbody>
</table>
Gina Bowles works as a graphic artist and youth art instructor, specializing in acrylic, graphite, silk painting and folk art. Contact her at Cheraw@roadrunner.com or 843.287.4330.

Velma Regina Brown’s creativity was inspired by her late father, John L. Wilson. She began to paint and draw at an early age, her father having taught her many techniques and styles. Her range and style consist of three mediums: watercolor, acrylic and oil pastels. She considers her art as folk art, and has worked many years as a visual display artist. Contact her at 843.253.1771.

Lila Hooks works in acrylic, oil, and pencil. She’s also a fantastic storyteller! Contact her at 843.537.9083.

Kelvin James works in watercolor, oil, pencil and charcoal. Contact him at kelvin8768@gmail.com, 843.287.1886, or 843.921.9479.

Neil A. McClendon Jr. is a self taught artist who has been drawing since early childhood. His works depict the life and struggles of “the black people.” The timeline of his works range form slavery to modern day life and events. Neil has art displayed in Lynda English Studio in Florence and Lowcountry Art Gallery in Charleston. Contact him at mcclendon_neil@yahoo.com.
Walter Cooks has been drawing and painting since he can remember. He received an ‘A’ on his first school art project, which was a sculpture of Jesus on a cross. He began carving wood pieces in his teens when his family moved to New York and lived near a lumber yard. His small wooden figurines and large-scale wood carvings are often inspired by African culture and heritage. Contact him at 843.383.6072 or 843.229.5854 before visiting his studio at 301 Bluff Road in Hartsville.

Okay, so Lewis Damon isn’t a painter or a sculptor but he’s an artist in our book! His doghouses are so nice they make you want to buy a dog! In business for over 18 years, Damon can make anything out of wood that you request. He makes picnic tables, wishing wells and even Rudolph the Red-Nosed Reindeer for the Christmas season! For more information, please call 843.307.7692 or visit www.damonsoutdoorstuff.com.

Carolyn Govan’s paintings represent the ideas of diverse culture through a storytelling form. Carolyn is a visual arts teacher, and she spends her free time in passing along the tradition of African-American culture through her painting. Contact her at 843.332.2288.
Aundray Mack is a Hartsville muralist who has created artwork for local schools, hospitals, and various businesses and residences. He started painting murals in 2000 when he met fellow muralist Barnie Slice of the Pawley's Island area. Aundray could always draw and sketch, but he says it was Slice who taught him all about colors and how to put them together in a large-scale format. Aundray specializes in creating animals, but he can create anything you can dream up! He's painted scenes from popular movies, as well as historic places or buildings. For more information, please contact him at 843.601.4600 or find him on Facebook.

Lance (Sketchboii) Rhodes is an up and coming artist from Hartsville. Working in pencil and charcoal, he captures the urban feel of his portrait subjects. Contact him at Sk3tchboii09@Gmail.com, lrhodes@Coastal.edu or 843.303.5140.
Jeri Bolling resides in Effingham. Her interest in art came in 2006 when she was able to pencil out an image from one of her dreams. Soon after that, she began to paint, using acrylics, to bring a real feeling of life to images. Jeri notes that each one of her works is spirit-filled, giving personal praise to God. Contact Jeri at 843.493.5385 or 843.601.8937.

Randall Fulton is an artist and illustrator. Most of his work is created in black and white using graphite pencil, but he also works in watercolors. Email him at randallfulton@yahoo.com and find him on Facebook.

Bruce Graves is a steel fusion artist who began welding art in 1988. He is challenged with the intense temperature and brilliant UVA light that comes from welding. He does his part in recycling by finding all different types of steel, glass and other materials to reuse in his artwork. Contact him at 843.260.3786.
Local Artists

Shirley Holmes started working with paper mache’ in 1996, and her sculptures have incredible detail. Shirley is inspired by her own personal experiences, different cultures and biblical stories. Her work has been displayed locally at the Art Trail Gallery and Black Creek Arts Council, as well as October Gallery in Philadelphia and Nova Southeastern University in Florida. She is also a member of Artisans of the SC Cotton Trail. Contact her at 843.861.1091.

Affectionately known as "The Rockin' Chair Man," James Hunter has been gathering the cornshucks to build quality rocking chairs since he was a little boy. He started building rocking chairs full-time in the 1970s and says, "it's always been my first love." His rocking chairs come in all sizes, and are made out of red-oak with cornshuck seats and often cornshuck backs. And these chairs last a long time. He still maintains a couple of rocking chairs that his father made in the 1950s! Call ahead to see him work at his residence at 904 W. Marion St. in Florence - 843.669.7054 or 843.621.3044.
Local Artists

In the heart of downtown Florence, you’ll find Treifer Johnson in his loft studio designing and building furniture to coordinate with open architecture. Johnson has coordinated the Metamorphosis Collective of artists with a modern focus. You’ll see some of his design work at Alchemy Tapas Bar & Lounge, located on Dargan St. in Downtown Florence. Please call ahead at 843.536.6110 to visit his studio, located at 116 S. Irby St.

William H. Johnson was born in Florence in 1901. He is widely recognized as one of the greatest American artists of the 20th century. The Florence Museum has one of his oil on burlap pieces on permanent display, and also has three other pieces by W.H. Johnson in its collection. The Florence Museum will soon be the permanent exhibit space for the Smithsonian collection of Johnson's work.

Johnson’s style evolved from realism to expressionism to a folk style depicting African-American life. He lived in Florence until 1918, when he moved to Harlem to study at the National Academy of Art under Charles Hawthorne and George Lorks. After he graduated, Johnson moved to Paris.

In 1930 he married an artist from Denmark, Holcha Krake. He returned to the U.S. in 1938 where his style evolved into the use of the African-American community of both Harlem and South Carolina as well as a very conscious “folk” style.

Harry Arnette McFadden is a self-described Afro-Carolinian. His art is created as an outlet to speak for him when he is not in the physical presence of an observer. "To me, art is not as much about what is on the canvas as it is about what caused it to be there," said McFadden. "My expressions tend to be bold with alleged subtle compositions." He has exhibited at many venues in Florence, including Francis Marion University, Lynda English Studio and Metamorphosis Art Collective. Contact him at kaptenupe@gmail.com.

Prepare to be amazed by Pearl Fryar as you stroll through his living topiary sculpture garden! Fryar has spent years of his life creating the most amazing free-flowing style topiary garden surrounding his home in Bishopville. Located at 145 Broad Acres Rd., the Pearl Fryar Topiary Garden is open daily to visitors year-round. Call 803.484.5581 for more info. "A Man Named Pearl" DVD is available for purchase at pearlfryar.com.
Local Artists

Christopher Davis, author of *We Too Shall Wear a Crown*, is a presenter, instructor, entrepreneur and fashion consultant who conducts workshops and seminars on the finely honed craft of millinery and hosts fashion shows featuring his original creations. See his gallery located at 204 N. Withlacoochee Avenue in Marion, or see his creations online at www.buychurchhats.com. Call 843.423.1684 for more information.

Damon Rush is one busy young man! He is the father of three children, works two jobs, and makes beautiful crafts out of wood. He makes personalized pens and name tags, as well as picture frames and furniture from various types of woods including alder, walnut, Brazilian cherry, and mahogany. In many instances, the different woods are stacked and layered to result in the most beautiful design. See Rush at the Annual Williams Muscadine Festival in Nesmith during Labor Day weekend or contact him at 803.446.2855.

Chakaris Pressley Thomas has been creating art since she was a little girl, and believes that everyone has a creative side. She presently works as an art teacher with Williamsburg County School District. In her free time, Thomas paints in acrylics, draws with chalk and colored pencils, and screenprints. For more information, contact her at 843.558.3572.
Collectors

People collect many different things. Some collect quarters and some collect art. Cassandra Williams Rush, originally from Nesmith, has a collection of her own featuring antique and vintage African-American dolls.

Collecting items and artifacts of her culture and history has been a passion of Rush’s for over 18 years. She started collecting dolls with her mother, Rosa Edith McClary Williams. Her doll collection includes African-American dolls dating back to the late 1800s, and also consists of modern originals and one-of-a-kind dolls by notable African-American doll artists to include Marcella Welch, Paula Whaley, Adrienne McDonald, Tonia Mitchell Floyd, Sandra Miller Blake, Ingrid Andrews, Mialu Wormack, Darla Knox, Lorrie P. Payne-Stewart and Lorna Paris.

Her collection also features character dolls such as Michael Jordan and James Brown.

Rush’s African-American doll collection has been exhibited at Benedict College in Columbia, The Florence Museum, and as far away as Las Vegas. A portion of her collection can be seen on display at the Southern African American Heritage Center in Cheraw, and will soon be featured at Arts & Expressions: African-American Art and Collectibles in downtown Kingstree.

For more information, please contact Rush at 803.397.1859. Please visit www.cwrush.org for more information regarding her doll collection.
Throughout the Pee Dee, you’ll find quilt shops, quilt exhibits, and quilt competitions on a regular basis. Some of the most beautiful quilts are those following the African-American tradition of symbolic geometry and protective script incorporated in the quiltwork.

Many of the quilts designed by African Americans include diamond-shaped patterns in the fabric, with the four points symbolizing the four stages of life: birth, life, death, and rebirth. The circle also represents this cycle. Often the patterns are broken by irregular lines, originating from the belief that evil follows straight lines and that a break in the pattern would confuse the spirit and cause it to slow down. Protective script woven through the quilt, either in the native language or in English, conveys the knowledge, power and intelligence of the quilt designer.

Quilting follows a long tradition of textile weaving, which was originally done by men in Africa. Quilting allowed worn clothing to be re-used, and it provided an opportunity for the slave to create new patterns. Quilts were also used by the Underground Railroad to convey messages. Log cabin quilts made with black cloth were hung to mark a safe house of refuge. Some quilts provided escape routes out of a plantation or county; others marked the stars that would act as a nighttime map through the country to freedom.
Vera Cooper Martin

Vera Martin’s mother Mrs. Essie Cooper taught her how to quilt at a very young age in the early 1950s. In fact, Vera made her first quilt at eight years old. Over her lifetime, she has designed and made 40 or more quilts.

The inspiration for her quilts come from personal life experiences. The quilt pictured above is a quilt that she made for her husband, Melvin, in honor of his military experience.

In an effort to give back to the community, Vera has shared her quilting knowledge with many people. She has taught others the art of quilting at the Art Trail Gallery and Drs. Bruce and Lee Foundation Library, both of Florence. In addition, her quilts have been displayed at both the Art Trail Gallery and Florence Library, as well as the Florence Little Theatre, Williams Middle School and Cumberland United Methodist Church, all of Florence.

For more information, please contact her at 843.413.1386 or vmartin59@att.net.
LaToya Chanel Thompson

LaToya Thompson sees her work in visions, often from a dream or from a past experience. These visions are told through her greatest passion: quilting.

Thompson credits her love for quilting to her grandmother, Mrs. Sallie Wilson. When she was younger, her grandmother taught her how to make pillows and pot-holders, all by hand.

"As a child, I watched my grandmother use old worn-out clothes to make beautiful quilts to keep us warm at night," said Thompson. "She is the reason I am quilting today, and has greatly influenced the way I express my feelings."

She added that her quilts express the way she feels about family, community, politics and relationships. Most her her quilts include the use of bright colors and African materials to represent her heritage.

Thompson's work has been seen at numerous art shows in various areas of South Carolina, and she has competed in many juried exhibits.

Please contact her at 843.325.0060.
Many of our traditional soul foods are derived from the time of slavery. As noted by Joseph Holloway in his book, *Africanisms in American Culture*, under slavery and directly following emancipation, African Americans did not have access to better cuts of meat. Traditional soul foods made creative use of inexpensive products procured through farming and subsistence hunting and fishing.

Delicious meals were developed from cornmeal, turnip and collard greens, using pig’s feet, ham hocks, and pork skin for flavor. Traditional seasonings were onion, garlic, thyme, and bay leaf. As a matter of fact, the famous “Sylvia’s Soul Food” originated from the town of Hemingway in rural Williamsburg County.

If you stop in a service station with a deli in the Pee Dee, you’ll find the best macaroni and cheese, along with fried chicken, green beans flavored with pork, and collard greens. If you’re lucky, you can sample some chitlin’s (chitterlings, if you’d like to be more formal), gizzards, chicken livers and pork skins.

Some of the best soul food, barbecue, and fresh seafood are found in small privately owned restaurants. Although not all of the restaurants listed on the next two pages serve up soul food or barbecue, the owners put a lot of love and soul in whatever they send out of their kitchens!
Locally Owned Restaurants

Chesterfield County
1. Baskin’s Kream Castle, 843.537.3167
   59 Powe Street, Cheraw
2. College Inn Restaurant, 843.537.3535
   324 Second Street, Cheraw
3. Green Gate Grill, 843.537.3006
   272 Second Street, Cheraw
4. Hooks Diner & Catering, 843.320.1010
   821 Kershaw Street, Cheraw
5. Season’s of Cheraw, 843.537.3190
   129 Market Street, Cheraw

Darlington County
1. Bay Island Seafood, 843.393.5986
   1316 S. Main Street, Darlington
2. Bow Thai Kitchen, 843.917.4026
   150 E. Carolina Avenue, Hartsville
3. M&M Seafood, 843.332.7000
   127 W. Laurens Avenue, Hartsville
4. Sarah’s Restaurant & Catering,
   843.332.5000
   1026 Cherry Laurel Drive, Hartsville
5. Shirley’s Restaurant, 843.332.2809
   1227 N. 5th Street, Hartsville

Dillon County
1. Brandi’s Banquet Hall and Catering,
   843.774.5078
   502 Lockemy Highway, Dillon
Locally Owned Restaurants

Florence County
1. City Grill, 843.662.8100
   147 W. Evans Street, Florence
2. Lavelle’s Diner, 843.374.3186
   359 S. Ron McNair Boulevard, Lake City
3. Northend Restaurant, 843.413.6300
   903 Oakland Avenue, Florence
4. Ward’s Fish Market, 843.374.9996
   123 N. Acline Street, Lake City

Lee County
1. Bishopville Seafood, 803.483.2233
   113 Nettles Street, Bishopville
2. City Seafood, 803.484.5926
   105 W. Cedar Lane, Bishopville
3. Nancy’s Kitchen, 803.483.4883
   729 Davis Street, Bishopville

Marion County
1. Big Dipper Ice Cream Parlor, 843.561.3341
   147 S. Main Street, Mullins

Marlboro County
1. Genesis Restaurant, 843.479.3344
   516 Cheraw Street, Bennettsville
2. Elite Paradise, 843.479.1739
   665 Hwy 15-401 Bypass W, Bennettsville

Williamsburg County
1. Scott’s BBQ, 843.558.0134
   2734 Hemingway Highway, Hemingway
2. Connie’s Bakery, 843.355.BAKE
   501 Thurgood Marhall Highway, Kingstree
If you're still hungry, check out these great food tidbits in our region:

When **Vitality Health Foods** opened in 1993, it was with one purpose -- to "help our neighbors to improve their health and enjoy good health." Vitality Health Foods offers a variety of health and diet foods, as well as various herbs and vitamins. For more information, please call 843.537.3222 or visit them at 151 Market Street, Cheraw. Visit them online at www.vhealthfoods.com.

**Krukr Specialty Store** in Darlington is often categorized as a health food store. They offer a variety of organic foods and products, including popular Jamaica Blue Mountain Coffee. They also offer gluten free products, various herbs and spices, and health and herbal supplements. For more information, please call 843.393.8999 or visit them at 106 S. Main Street, Darlington.

You can't travel to the quaint city of Darlington without hearing some talk about famous barbecue man "Uncle Albert." **Albert Johnson** has been cooking up his award-winning barbecue sauce for more than 40 years, and he says the key to his sauce is "more ketchup, red vinegar, less mustard, and of course more pepper." Give Uncle Albert a call at 843.393.2989 to learn more about his barbecue sauce, or pick up a bottle of **Uncle Albert's Famous Bar-B-Que Sauce** at the Pee Dee State Farmers Market or any Piggy Wiggly, IGA or Bi-Lo grocery store.
New Vision Community Development Corporation, based in Society Hill, is a non-profit organization which operates the New Visions Diner. Started by Pastor Calvin Daniels of New Hopewell Baptist Church, the New Vision Community Development Corp. serves young people by giving them the opportunity to learn entrepreneurial skills.

At New Vision, youth are given an organic garden and tilapia pond to maintain. Potatoes and other vegetables from the garden, as well as the tilapia, are used to operate the New Visions Diner, which serves up soul food Thursday through Saturday, 11am to 7pm.

Aside from the diner, New Visions Community Development Corp. offers many programs to the community. In collaboration with Harvest Hope Food Bank, New Vision distributes food to the community once a month. They also offer a Teen Pregnancy Prevention Program for youth ages 10-18, funded by the SC Department of Social Services.

Visit New Visions at 1614 Bethlehem Rd., Hartsville or call 843.383.4343 for more information. Also, check them out on the web at www.newvisioncdc.org.
If you’re heading to Dillon, be sure to visit Al Williams Enterprises, Inc. and check out a variety of products that are infused with emu oil. Al Williams started raising emus in 1994, and for 15 years he’s been offering products, such as soap and lotion, that are made from emu oil. Emu oil is made from the fat of an emu, and it is believed that the oil helps treat burns, wounds and bruises. Emu oil is sometimes used as a pain reliever for bone, muscle, and joint disorders as well.

Aside from his emu products, Williams also maintains 20 acres of certified organic farmland and produces collard greens, okra, tomatoes and watermelon. Al Williams Enterprises, Inc. is open six days a week, 8 am - 4 pm. For more information, please visit the farm at 1501 Hwy. 917 W, Dillon or call 843.752.4571.

If you’re looking to stay the night in Florence and receive the royal treatment for breakfast, think about Ambria’s Garden Manor -- a historic SC Bed and Breakfast. Owned by David and Ella Frazier, Ambria’s Garden Manor serves up a delicious breakfast on any given day to include pancakes, grits, bacon, sausage, salmon cakes, waffles, biscuits, fresh fruit and orange juice. Guests are treated to shrimp and grits as well, at their request. Ambria’s Garden Manor is located at 111 Kuker St., Florence. For more information, please call 843.661.6060.
Raven Patrick De'Sean Dennis, III, better known as Cake Man Raven, is well known for his world-famous Southern Red Velvet Cake. He was called “Cake Boy” where he grew up, which was right up the road in Lynchburg.

He learned his craft from his late grandmother, Evelyn Nowlin Murrell, and sold the very first two coconut pies he ever made to his sixth grade teacher for $5 each.

After graduating from high school, he ventured to Johnson & Wales University in Providence, Rhode Island. His local paper sent him away as the “Cake Man.”

Throughout his career, Cake Man Raven has had the opportunity to serve many celebrities, including Morgan Freeman and Patti LaBelle. He's even been featured on the Food Network show “Throwdown with Bobby Flay.”

Aside from his famous red velvet cake, Cake Man Raven is also known for making larger-than-life sized cakes. In 2005, he baked the world's tallest wedding cake that stood 15 feet high and weighed 5,000 pounds! The cake was large enough to feed 30,000 people.

He is the proud owner of Cake Man Raven Confectionery in Brooklyn and Cake Ville USA in East New York.

Note: Photo from www.cakemanraven.com.
While the Gullah language is more likely to be heard in the Lowcountry, you may just catch a bit in the Pee Dee. The Gullah language is an English-based creole language thought to have developed as a means of communication during the colonial period. Africans from various tribes needed a common language for communication between themselves and the plantation owners. The Gullah language is related to the Krio language of Sierra Leone in West Africa.

Some Gullah words have become standard Southern vocabulary, such as *gumbo* - the Bantu word for okra. Gumbo is a meal of okra, tomatoes, onion and a little salt pork. It is usually eaten on a bed of rice or cornbread.

Other examples are *kumbaya*, which is Gullah for "come by here," and *benne* -- Gullah for sesame.

Strong influences of West African cultures can be found in Gullah storytelling, cuisine, music, folk beliefs, crafts, farming and fishing traditions. The *Jamestown Community Reunion* is a great time to experience the Gullah culture in the Pee Dee. The gathering is normally held in late July. For more information about the reunion, contact Terry James at 843.661.5679.
Local Happenings

Chesterfield County
The SC Jazz Festival is held on the third weekend in October to celebrate Dizzy Gillespie’s birthday. Over 20 regional musical artists from the Carolinas perform in an eclectic collection of venues. Add a Bebop Parade, Jazz Crawls, a Fine Arts & Crafts exhibition, a Birthday Party for Dizzy, kids’ art activities, Madonnari Southern Style Chalk Competition, a Jazz Mass, student artwork and much more while you experience the joy of jazz from your head down to your toes! For more information, visit www.scjazzfestival.com or call 843.537.8420.

Darlington County
Butler Heritage Week is held in Hartsville each year around the Fourth of July to recognize the legacy of the former historically African-American Butler High School, which for more than seven decades played a key role in the lives of so many Hartsville area citizens. Activities include a banquet, gospel music concert, A Taste of Butler, an art exhibit and book signing, a community Bible study, a free concert, a family day celebration and parade. For more info, visit www.butlerheritagefoundation.org or call 843.332.5721.
Local Happenings

Gospel in the Park is held at Pride Park on South Fifth Street in Hartsville on Sundays during the summer. For more information, please call 843.917.4407.

The Darlington County Cultural Realism Complex holds an annual Dr. Martin Luther King, Jr. Memorial celebration with keynote speakers, live music and various performances. Contact Wilhelmina P. Johnson at 843.393.9762 for more information.

An Annual Dr. Martin Luther King, Jr. Commemorative Service is held at the Mount Calvary AME Church located at 1106 S. Sixth St., Hartsville. For more information, please call 843.332.3420 or 843.383.8852.

Also on Martin Luther King, Jr. Day, People to People holds an annual celebration at the Center Theatre in Hartsville. For more information, please call 843.332.3420.

The Hartsville Chapter of the NAACP hosts an annual Freedom Fund Celebration in November at the Center Theater of Hartsville. They also organize an annual NAACP concert in Hartsville. For more information, please call 843.332.7979 or 843.332.9364.

A Black History Program is held at Center Theatre on the last Saturday each February, focusing on legends and legacies of African-American culture. The program includes portrayal of historic figures, creative dancing, and some comic relief. Coordinated by New Vision Community Development Corporation, call 843.383.4343 for more information.
Local Happenings

The Harambee Festival, presented by the National Council of Negro Women Darlington County Chapter, takes place on the last Saturday of February at Jerusalem Baptist Church of Hartsville. There is entertainment for the entire family, including praise dancing and art exhibitions. Admission is a donation of $10. For more info, please call 843.383.8931 or 843.383.8852.

Dillon County

The James Stephens III Scholarship Annual Gala is an event established by comedian James Stephens to honor and recognize the academic accomplishments of graduating high school seniors in the state of South Carolina and beyond. The formal ceremony at which the awards are presented is one of the most prominent scholarship events held in the Southeast. The 2011 Gala was held at the Dillon Theater in May. For more information, visit www.thejamesstephensfoundation.org.


Florence County

The Florence Civic Center holds numerous African-American related events during the year, including the AME Leadership Conference in June, The Christian Covenant Fellowship Ministries in June, UNCF Educational Excellence Gala in December, and fraternity gatherings. You’ll find Marvin Sapp, Tyler Perry, and many other performers frequenting the Florence Civic Center, too.
Our favorite event is the Blockbuster Gospel Showdown held in March. It’s the best gospel concert and competition of the year! Many outstanding artists from the previous year return plus a new line-up of national and regional talent is mixed in, all competing for the Golden Cup Award. For information about these conferences and concerts, visit www.florenceciviccenter.com or call 843.679.9417.

Wilson High School was founded in 1869 by Freedmen’s Bureau as a school for African-American children. Since that time, Wilson has been recognized for their National Merit & International Baccalaureate Scholars, SC State Championship Football, Basketball, & Baseball teams, and award-winning visual, choral, & instrumental arts program.

Join them as they recognize over 140 years of excellence during their annual Homecoming celebration, which is a three day event taking place in October. Homecoming activities include a student vs. faculty basketball game, golf tournament, and an alumni homecoming parade in downtown Florence. For more information, please call 843.664.8440.

The Jamestown Community Reunion is held in early July. Each year the gathering in the Jamestown community grows in size and activities -- from professional music and dance performances to traditional crafters and storytellers. While the event began as a family gathering, it is now open to the public. Please contact Terry James at 843.661.5679 for additional info.
Local Happenings

The **Pee Dee Blues Bash** takes place across Florence during the first weekend of November. Local restaurants feature live entertainment, and there is a Blues Stage set up at the S.C. Pecan Festival in downtown Florence. A featured artist is Drink Small, originally from Bishopville. For more info, please visit www.peedeebluesbash.com.

The **Sankofa Festival** is held the last Saturday in June. The activities provide an opportunity for the community to celebrate and learn about African and African-American history and culture through dance, drumming, drama, song, poetry, food ways and storytelling. The event helps to unite, enlighten, enrich, and inspire the community. Saturday activities are held at Timrod Park. For more info, please contact chefimanis@yahoo.com.
Local Happenings

The Martin Luther King, Jr. Celebration is held annually at Francis Marion University. The event is organized through the Florence Chamber of Commerce. Please visit www.flochamber.com or call 843.665.0515 for more info.

In February, the Savannah Grove Baptist Church of Effingham hosts their Heritage Arts Festival. The festival celebrates South Carolinian artists with special dinners and performances over the course of three days. There are musical and dramatic performances, as well as artists exhibitions. There is also a genealogy workshop that teaches research techniques on how to trace your family's history. For more information, please call 843.662.7851

Lee County

An annual community breakfast is hosted by the National Council of Negro Women Lee Chapter at Lee Central High School in Bishopville on Martin Luther King, Jr. Day. Please call 803.428.4010 for more information.

The Lee Chapter National Council of Negro Women hosts a birthday celebration at the Mary McLeod Bethune Park near Mayesville every July on the weekend closest to Dr. Bethune's birthday, which was July 10th. The Taste of the 19th Century features a tour of the park and an open house at the log home which is a replica of her birth place. For information contact Betty Toney at 803-428-3621.
Local Happenings

Marlboro County

The Old Marlboro Community Center in Bennettsville was built in 1923 as the Marlboro County Training School. This African-American school housed all grade levels for the County, and in the ‘70s it housed Head Start.

Since the year 2000, a newly energized group of citizens has restored the building and has held a reunion each Memorial Day Weekend, bringing graduates from 1933-1968 together for a picnic, dance, and banquet. For more information please call Alan Thomas at 843.610.1101 or Freddie Hodges at 843.479.6833.

Williamsburg County

Don't miss the Annual Muscadine Festival, held during Labor Day Weekend at Williams Vineyard and Farm. There, you can overnight on the land with the Williams family as they prepare a BBQ hog in a pit and have muscadine wine tastings.

In the weeks leading up to Easter, join the Williams family again for their Spring Planting Event & Easter Egg Hunt where you can hunt for eggs and learn about the land that was once the largest freedman’s land holding in the area.

For more info, visit www.williamsvineyard.com or call 843.354.2169 or 803.397.1859.
To keep up with local news in the African-American community, subscribe to the **DBS Community Times**, located in Florence.

For 27 years, the mission at DBS Communications has been to bring all of the African-American voices in South Carolina to the people of the state. They have most recently placed a communications tool in the hands of all the people of South Carolina by introducing www.SCVillageVoices.com.

South Carolina Village Voices is the window to the soul of South Carolina that provides daily news and information for and about the over one million African-American people living in our state.

South Carolina Village Voices offers visitors a chance to reach local news stories from news sources across South Carolina. Visitors can see the latest news in video or photo with the click of a mouse. For those seeking a job, there are listings in their two newspapers, *The Community Times* and *The Times Upstate*.

To support small businesses in South Carolina, this site provides the first and only listing of African-American businesses statewide with a business directory, where business owners can have their business listed free.

For more information, please call the DBS Community Times of Florence at 843-667-1818.

*Note: Information and photo from www.scvillagevoices.com.*
If you’re visiting Cheraw on a bright sunny day, think about taking the Historic Cheraw Cell Phone Tour. This tour gives visitors an opportunity to stroll through Cheraw’s 10-block historic area, which includes historical tidbits of information regarding several African-American sites.

You can start at the Riverside Park where there is a historic marker with information about Horace King. Next, wander towards downtown, passing Levi Byrd Park. Make a detour to the Southern African American Cultural Center before you head toward Town Green to see Dizzy Gillespie’s puffy-cheeked statue. Along the way, take time to check out Market Hall which was originally used as an open-air slave market on the bottom floor, and the Lyceum Museum which houses a display of Dizzy Gillespie items. Head a few more blocks south and you’ll find the Dizzy Gillespie Home Site.

Learn more about the Historic Cheraw Cell Photo Tour by picking up a tour brochure at Cheraw Town Hall, the Lyceum Museum, or the Greater Cheraw Chamber of Commerce. You can also call 843.537.8425.
The African-American Sites at Mars Bluff is a self-guided tour consisting of nine historical sites in the Mars Bluff Community:

**Hewn Timber Cabins** - Two hewn-timber cabins located at Francis Marion University.

**Old African-American Cemetery** - Located east of the Francis Marion University library.

**Fanny Ellison (1878-1943)** - Resided in one of the hewn-timber cabins. Out of 17 African-American rice growers identified at Mars Bluff, Ellison was the only female.

**Rosenwald School** - This school at Mars Bluff was built in 1925 and is listed on the National Register of Historic Places.

**Mt. Zion Cemetery** - The burials in Mt. Zion Cemetery date back to the nineteenth century.

**Rice Fields** - As recently as the 1920s, African Americans at Mars Bluff used African knowledge to grow small plots of rice.

**Tenant House** - This tenant house was originally constructed in 1890 and is listed on the National Register of Historic Places.

**Lodges** - The only lodge building in Mars Bluff is a cement block Masonic Lodge built in 1950.

**Jamestown** - Settled in 1870, the history of old Jamestown can be seen through the cemetery and the remains of one house.

For more information and a detailed map of these sites, pick up a free copy of the African-American Sites at Mars Bluff self-guided tour at the Florence CVB, or call 843.664.0330.
Hair braiding is a continuation of an ancient art, handed down from generation to generation in Africa. Each region of Africa has its own traditional styles, and each tribe its distinctive aesthetics. In many West African countries, hair braiding developed into complex patterns signaling one's social status, age group, and village affiliation. While braided hair is principally a women’s fashion and art form, men also create and wear these styles.

From a very young age, girls wear their hair styled into braids or knots. Hair-braiding is often an immensely time-consuming activity: some styles can take an entire day or more to create. Because braiding takes so much time, it offers women an opportunity to socialize.

Before being braided, a woman’s hair must be parted into sections, which may be laid out in one of an almost infinite variety of patterns in order to best flatter her face and features. They may curve or zigzag or form diamonds or starbursts across the head, depending on the desired look. These patterns play a key role in defining the unique sculptured look of any given style.
Country plaits, worn frequently by women, are smooth braids that lie against the scalp. Each section of hair is braided by weaving the tresses one over another, gradually working in more hair as the braid progresses. The result is sleek, as if the hair were cut close to the scalp, but marked with subtle crisscross patterns.

Cornrows are similar to country plaits as they follow the shape of the head and lie flat against the scalp. They differ slightly in the braiding process, however. Here, the tresses are woven under one another, resulting in a raised braid that follows the shape of the head. Cornrows can be done in a variety of widths, the thinner styles -- which require more braids -- being more time-consuming than the thicker ones.

Single braids, in which the hair from a small section of the scalp is braided out to the end (with or without the addition of extensions), can also be done in a variety of widths. Another recent innovation is a style in which the lengths of hair are twisted rather than braided. The addition of synthetic extensions helps to stabilize these styles so they will last longer.

Another popular style is commonly called African knots. In this style, after one’s hair is divided into rectangular or triangular sections, the hair in each section is twisted together and wound into a protruding knot.
Hairstyles

Check out local salons that specialize in different types of braiding. Here are just a few:

Darlington County

- **A Touch of Doxa**  
  1543 S Main St, Darlington, 843.395.6818

- **A Nu U**  
  44 Public Sq, Darlington, 843.393.7673

- **Ellen’s Braids & Hair Designs**, 843.472.1597  
  1234 Harry Byrd Hwy., Darlington

Dillon County

- **Joan’s Barber Shop**  
  204 E. Main St., Dillon, 843.774.6602

Florence County

- **Bold N Beautiful**  
  386 W Evans St, 843.676.9010

- **Brenda’s African Braids**  
  284 W Evans St, 843.292.9299

- **Mae’s Braiding Styling Salon**  
  2421 2nd Loop Rd, 843.662.1999

- **Queen Nikki African Braids**  
  1100 S Mayfair Ter, Florence, 843.678.8568

- **Tina’s African Hair Braiding**  
  2262 Blass Dr, Florence, 843.669.8980

Lee County

- **The Village Shop**  
  119 S Nettles St, Bishopville, 803.484.9699

Men, we haven't forgotten about you! If you're looking for a new style, stop by **Cooper’s Barber Shop** - the oldest African-American business in the city of Darlington at 427 W. Broad Street or call 843.393.1451.

Sources:


- www.bignons.com
Weddings

Crossing Sticks

Dating back to the slavery era, crossing tall wooden sticks was one way that African-American couples could demonstrate their commitment to each other. The staff-life sticks were symbolic of the strength of trees, and crossing them implied that the couple hoped for a grounded life together.

Jumping the Broom

Jumping the broom is a custom that has its roots in Africa, symbolizing the beginning of making a home together. It took on a deeper meaning during the days of slavery in the U.S., when African-American couples were not legally permitted to marry. As a public announcement and a statement of their love and commitment, a man and woman jumped over a broom, pronouncing their entrance into matrimony. Today, African-American couples tend to include this custom in their wedding ceremony, and locals can visit Simply Elegant Bridal & Formal Wear of Hartsville to purchase a broom that’s been decorated by hand.

Cowrie Shells

Some African-American brides wear cowrie shell necklaces or decorate their attire with cowrie shells because they are believed to encourage fertility. Cowrie shells were once used as money. Today they are used for purification and as a symbol of beauty and power. Cowrie Shell jewelry is sold at The Village Shop in Bishopville and at the African American Heritage Center in Cheraw.
Tasting the Four Elements

A lesser known African-American wedding tradition is for the bride and groom to taste four elements: lemon representing the sour, vinegar representing the bitter, cayenne pepper representing the hot, and honey representing the sweet times of marriage.

Attire

Traditional wedding attire for the female is a headpiece (a gele’), a loose fitting or grand bou-bou or the wrap skirt (iro), shawl (iborum), and a short loose blouse made out of the same fabric. The groom wears a pair of slacks (sokoto), shirt (bubba), a long flowing pullover type jacket (agbada) and a rounded box-like hat (fila).

Today most African-American couples wear traditional American wedding attire -- a white bridal gown for the bride and the groom in a tuxedo. The traditional color of African royalty is purple, accented with gold. These may be used as accent colors worn by the bridal party.

Sources:
**Clothing**

*Kente cloth* has its origin with the Akan people in Ghana. It is traditionally a royal and sacred cloth worn only in times of extreme importance. Kente was the cloth of kings, and it is the best known of all African textiles. Kente cloth is identified by its dazzling, multicolored patterns of bright colors, geometric shapes and bold designs.

Many of the patterns are very symbolic. Boxes arranged in an "X" mean all ideas coming together at one point, symbolizing leadership and the voice of the people. The stepped border motif symbolizes defense against the countless assaults and obstacles encountered in the course of an African lifetime.

Below, you'll find the symbolic meanings of the colors in Kente cloth:

<table>
<thead>
<tr>
<th>Color</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Black</em></td>
<td>maturation, intensified spiritual energy</td>
</tr>
<tr>
<td><em>Blue</em></td>
<td>peacefulness, harmony and love</td>
</tr>
<tr>
<td><em>Green</em></td>
<td>vegetation, planting, harvesting, growth, spiritual renewal</td>
</tr>
<tr>
<td><em>Gold</em></td>
<td>royalty, wealth, high status, glory, spiritual purity</td>
</tr>
<tr>
<td><em>Grey</em></td>
<td>healing and cleansing rituals; associated with ash</td>
</tr>
<tr>
<td><em>Maroon</em></td>
<td>the color of mother earth; associated with healing</td>
</tr>
<tr>
<td><em>Pink</em></td>
<td>associated with the female essence of life; a mild, gentle aspect of red</td>
</tr>
<tr>
<td><em>Purple</em></td>
<td>associated with feminine aspects of life; usually worn by women</td>
</tr>
<tr>
<td><em>Red</em></td>
<td>political and spiritual moods; bloodshed; sacrificial rites and death</td>
</tr>
<tr>
<td><em>Silver</em></td>
<td>serenity, purity, joy; associated with the moon</td>
</tr>
<tr>
<td><em>White</em></td>
<td>purification, sanctification rites and festive occasions</td>
</tr>
<tr>
<td><em>Yellow</em></td>
<td>preciousness, royalty, wealth, fertility</td>
</tr>
</tbody>
</table>
Another popular type of African textile is Mud Cloth, which is a handmade cotton fabric traditionally dyed with fermented mud. During the process of making Mud Cloth, the fabric is soaked in a dye bath and sun-dried, and then painted with designs using a piece of metal or wood. The mud is collected from river beds and fermented for up to a year in a clay jar. Mud Cloth is sold locally at The Village Shop in Bishopville, located at 119 S. Nettles St.

Another common aspect of fashion in African-American culture involves the appropriate dress for worship in the African-American church. It is expected in most churches that an individual should present his best appearance for worship. African-American women in particular are known for wearing vibrant dresses and suits.

There are several boutiques and bridal shops in the Pee Dee area that are owned by African Americans. Here a just a few:

1. **C & C Bridal & Boutique**, 843.774.7646
   211 W. Main St., Dillon

2. **Christopher’s Originals**, 843.423.1684
   204 N. Withlacoochee Ave., Marion

3. **Ella’s Boutique**, 843.669.8241
   134 S. Irby St., Florence

4. **L G Bridal**, 843.260.8048
   202 3rd Loop Rd., Florence

5. **S&L Boutique**, 843.464.7885
   151 N. Main St., Mullins

6. **Simply Elegant Bridal & Formal Wear**
   843.383.8880 226 Carolina Ave., Hartsville
Probably the most important part of death and dying in the African-American culture is the gathering of family and friends. This gathering helps to provide spiritual and emotional support, as well as assistance in making decisions and accomplishing tasks.

Death is often viewed as transitory rather than final. Many services are called "home-goings," instead of funerals, based on the belief that the person is going home to the afterlife. The entire end of life process is generally treated as a celebration of life rather than a mourning of loss.

Death rituals were not banned during slavery and so they served as a means of cultural preservation. Although death rituals have also largely been replaced by Western conventions, some traditions remain strong.

Many death rituals transcend race and class and are derived from African customs. These include ensuring that the corpse is taken from the house feet first, stopping the clocks, covering mirrors in the house, wearing black, white or purple and rearranging the furniture so that the spirit will not find the place familiar if it returns. Another African custom is the passing of a young child over the corpse three times to prevent the spirit from causing any harm to them.
Funerals

It was important that the rituals were followed in a particular order so as not to offend the dead and ensure the spirit's safe journey back to God. In African belief the self has three components: the body, the spirit and the shadow. Once the body is dead and the spirit begins his/her journey to God, the shadow could live on and wreak havoc for the living if not given due respect.

Large stone markers as well as tombs and church monuments record the lives of plantation owners, while few markers exist for those of poor whites, indentured servants or slaves. The markers would most likely have been household items used by the deceased, broken to ensure they would not be used again, by the shadow of the deceased or any other visitor to the grave. Plants such as the yucca cactus were used to keep the spirits in the cemetery.
Another African tradition is to place inverted glass vessels on a grave to symbolize libations to departed spirits, as noted in *African American Art and Artists* by Samella S. Lewis.

Graves were dug east to west and the body placed to face sunrise. Mourners would often take some dirt and with their backs turned to the grave throw it between their legs to prevent the dead from following them home. In addition, the deceased's personal belongings were also placed on the grave to pacify the dead person's spirit and prevent it from leaving the grave. These items were often broken in order to prevent more deaths in the family.

**Sources:**
- "Death and Dying in the Black Experience: An Interview with Ronald K. Barrett, PhD". Education Development Center, Inc. 2001-09-25.
Chesterfield County
Foundry Hill Cemetery - Located on the East side of Jersey Street, Cheraw.

Darlington County
Darlington Memorial Cemetery - Located at Avenue D and Friendship Streets, Darlington.

Dillon County
Catfish Creek Cemetery - Located in Latta at the intersection of Catfish Church and Dalcho Roads, behind Catfish Creek Baptist Church.

McClellan / Mason Family Cemetery - On Hwy 41, going from Lake View toward Marion, turn right onto Buck Swamp Road, turn left on dirt field road just before you get to a large white frame house on the hill. Field road runs behind the house. Cemetery is about 1/4 mile out field road, on the right.

Old Page Cemetery - From Hwy 41, going from Lake View toward Marion, turn right onto Buck Swamp Road. Cemetery is 3.5 miles from Hwy 41, immediately past railroad tracks.

Florence County
Jamestown Cemetery - Located on Jamestown Cemetery Road, via Old Marion Highway.

Mt. Zion Cemetery - Located at 5040 Liberty Chapel Road, Florence.

Slave Cemetery at Francis Marion University - Located east of the Francis Marion Library at 4822 E. Palmetto Street, Florence.

Clarke Cemetery - Located at Roseville Plantation, off of N. Williston Road.

Lee County
Concord Church - In Lucknow (Bishopville), a slave cemetery is located behind the parking area at N 34° 27.043 W 080° 33.535.

Coopers Cemetery - Located at N 34° 13.860 W 080° 22.750 of of St. Charles Rd.
McCutchen Cemetery - Traveling on S. Main Street in Bishopville, turn left on St. Charles Road and travel 4.5 miles. Turn left onto Manville/Wisacky Road and travel .45 mile. Turn left onto Woods Road and travel .4 mile.

New Zion Memorial Garden - Located in the Wisacky Community, turn right onto Cooper's Mill Pond and travel .9 mile. New Zion A.M.E. Church and cemetery are on the right. The old cemetery is .4 miles from the church on right.

Shaw Mission Cemetery - Located in the Lucknow Community near Lucknow Road, and original site of Shaw Mission Church and School -- a historically African-American school.

Marion County
Fork Chapel A.M.E. Church Cemetery - From Marion, go 3.1 miles past 501 business and bypass merge point and take first right on to Temperance Hill Road. It's 1.1 miles to Greater Fork Chapel A.M.E. Church. Just past the church, turn left onto the dirt road (Kirton Place.) The cemetery will be on your left.

Carmichael Cemetery (Old Field Cemetery) - Going south on Highway 41, turn left at first traffic light onto E. Dogwood Drive. Going north, turn right at the last traffic light. Go 2.7 miles to Fisher Road and make a left. Turn left onto first paved road (Pansey Road.) Turn right on Clover Ct. (turns into Winchester Road.) The cemetery on the hill is Old Field Cemetery.

Smithboro Cemetery - Located in Smithboro off Hwy 917 (Mullins-Latta Hwy), take the first right past the pond on Pond Ln. The cemetery is one block west of Highway 41 & 917.

Spring Branch Baptist Church Cemetery - Going north out of Marion on Highway 501, go 3.1 miles (just past merge point of 501 bypass). When the highway becomes two lanes, at first intersection is E. Sellers Road. Turn right behind sign that says Spring Branch Treatment Center. Cemetery is on left.
Old St. David’s Church, Cheraw

St. David’s, authorized by the General Assembly in 1768, was the last parish established in colonial South Carolina. Said to be buried in its churchyard are soldiers of British forces occupying the Cheraws in 1780. The steeple and vestibule of this Episcopal church were added c. 1827 and services were held there until a new church was built in the 1900s.

In 1916, the congregation moved into their new Gothic style building on Market Street, and the old church became a mission for the nearby mill village families for a time. In 1975 the congregation gave the old church to the Chesterfield County Historic Preservation Commission to be restored. It is now used for weddings, special services and events.

St. David’s Vestry Records show that the original plans called for a gallery on the west end. This was used by members’ servants. The church records show membership of free African Americans and the baptisms of slaves, always called “servants” in the records.

Old St. David’s Church is located on Church St., two blocks southeast of Cheraw Town Hall. For more information, call 843.537.8425.
Hopewell Presbyterian Church, Florence

Hopewell was the heart of a community made up of scattered plantation families, some of them very large land owners. Member families included wealthy cotton planters and their slaves. In 1841 the church had 115 white and 139 African-American members, nearly all of them slaves. When the Civil War began, slaves made up half the rolls of churches in Harmony Presbytery, of which Hopewell is part. Their withdrawal in favor of independent African-American churches is reflected in Hopewell’s membership: it fell from 213 in 1860 to 104 in 1867. However, some African Americans remained into the twentieth century.

Church history recounts two African-American families using the balcony in about 1906. Trustees today report a persistent tradition that some slaves were buried behind Hopewell Cemetery, probably in the area just southeast of the Session House, but there is no evidence in the form of markers or depressions.

Hopewell Presbyterian Church is located at 5314 Old River Rd. For more information, please call 843.665.1308.
Lynchburg Presbyterian Church, Lynchburg

Lynchburg Presbyterian Church, built in 1855, is significant as an excellent example of late antebellum Greek Revival ecclesiastical architecture. It is one of the few antebellum buildings still extant in the original community of Lynchburg. The sanctuary was built by members of the congregation, with the assistance of members of the Lynchburg Methodist Church and several slaves and free African Americans as well.

The church is a two-story temple-form Greek Revival style building with an engaged tetrastyle portico featuring four massive stuccoed solid brick columns. Set upon an open pier brick foundation and sheathed in six-inch wide weatherboard, the building is a local interpretation of the Tuscan order of architecture. Corner and wall pilasters adorn each side elevation. The interior is primarily a single room with plaster walls and twenty-one foot high ceiling, undecorated except for a large circular plaster medallion in the center.

The back half of the church’s three-acre lot is the church cemetery, with randomly placed plots and monuments of various designs and dates from the mid-nineteenth through the late twentieth century.

Lynchburg Presbyterian is located on Lynchburg Hwy. (Hwy. 341), just north of Black Swamp Rd.

Note: The information above was found at www.nationalregister.sc.gov.
Trinity Episcopal Church, Society Hill

Trinity Church (c. 1834) was the first Episcopal Church in Darlington County and is the oldest original church building of any denomination still standing in the county.

The church was founded by seven local families and was built for $1,500 on a donated lot. The Rt. Rev. Nathaniel Bowen, D.D. Bishop of the Diocese of South Carolina, consecrated Trinity Church as "A house suitable for the worship of Almighty God" on April 25, 1834.

People have said that attending service at Trinity Church is like "stepping into the past." The heavy wooden pews and doors are still intact, and the original hand-pump organ is in its place (restored in 2001). There's even a hymn board on the wall with numbers from the 1916 Episcopal Hymnal.

Although regular Sunday worship services ended in 1929, Trinity Church still holds an annual homecoming service in the spring.

Trinity Episcopal Church is located on Burns St.

As the slaves came to the U.S., they brought very few personal items with them, but they carried the wisdom to cure ailments. Borrowing some knowledge of the native herbs and their healing qualities from the Native Americans, they were soon able to find relief from common illnesses.

• **snakeroot** (*Aristolochia serpentaria*) - to treat a snake bite and to battle the effects of pneumonia.

• **boneset** (*Eupatorium perfoliatum*) - to relieve symptoms of the common cold. In fact, this herb’s common name comes from its use in treating a nineteenth-century disease known as “breakbone” fever. The slaves made a tea from the herb’s leaves and flowers and sipped it to induce sweating. They also used it as a diuretic.

• **sage** (*Salvia spp.*) - made into a gargle to treat sore throats or used as a mouthwash; the slaves also used it to treat colic in infants. However, internal medicinal use of sage should be done cautiously because the herb’s constituents may be toxic when taken in large amounts.

• **pennyroyal** (*Hedeoma pulegioides, Mentha pulegium*) - used to fight colds, reduce fever, and relieve the pain of a toothache or headache. (Pennyroyal can cause deadly liver damage and should not be taken during pregnancy.)
Pharmacopeia

- *catnip tea* (Nepeta cataria) - used to induce sleep.

- **Spearmint**, **peppermint**, and other members of the mint family (*Mentha spp.*) - used to relieve indigestion, stomach cramps, nausea and abdominal pains.

- **horehound** (*Marrubium vulgare*) - used to make bittersweet tea, candy and syrup to alleviate sore throats, coughs and cold symptoms.

They used leaves from **peach trees** (*Prunus persica*) to expel intestinal worms, and as a laxative, a remedy for morning sickness, and a substitute for quinine. Although malaria was a problem for early Americans, slaves often were prevented from using drugs commonly available to whites, so they found their own remedies. (Peach leaves can be toxic, so avoid them.)

Slaves also used all parts of the **cherry** and **dogwood trees** (*Prunus serotina and Cornus spp.*) for a wide range of medicinal purposes, and simmered the bark of black cherry and dogwood to make a remedy for chills and fever.

They used dogwood-bark tea to treat malaria. Like their African ancestors, slaves generally believed that some illnesses were caused by spells placed by medicine doctors with special powers. Traditional wisdom held that only another medicine doctor could help. Although some slaveholders tried to suppress the superstition, conjure practices thrived among slave communities, and continue to this day.
Pharmacopeia

In Florence, **Nico World Botanica** specializes in traditional spiritual customs and natural herbal medicines which were carried from West Africa and Haiti, following Yoruba tribal religion. Dr. Nico has followed in the footsteps of his father, a high priest of Santeria in Haiti. Dr. Nico can provide spiritual assistance through readings, jinx removal, or casting of spells.

The shop offers a wide array of traditional herbs with uses outlined on the jars: white sage bundles to bring good vibrations to your home or business, goofer’s dust (grave dirt) to be mixed with black mustard seed and sprinkled in the path of your enemy, and jinx removal powder in case your enemy got to the goofer’s dust before you did!

In one corner of Nico World, you’ll see a wooden Baka (Haitian word for zombie) covered in nails, which was buried in a Haitian cemetery for two years and sent to Dr. Nico by his father. Beside the Baka is the damballah wedo, the snake used for rituals and ceremonies.
Nearly every religion is represented in Nico World, with bowls of money floating in holy water in front of each figure as an offering. You will find a heavy Catholic influence at Nico World, as Santería is a system of beliefs that merge the Yoruba religion with Roman Catholic and Native Indian traditions. The slaves carried with them various religious traditions, including a trance for communicating with their ancestors and deities, animal sacrifice and sacred drumming.

As you enter Nico World, you’ll see the authentic figurines of The Seven African Powers, or orishas. Through the melding of the Yoruba religion with Catholicism, the orishas were identified with various Catholic Saints or angels. Seven of the many orishas were combined into a commonly seen image called "The Seven African Powers;" however, there are more than seven orishas, and most of them are identified with more than one saint.

The Seven African Powers image most often seen consists of seven saints (sometimes given orisha names and sometimes saint names) surrounding a central circle in which is shown the crucifixion of Jesus, watched by a rooster on a pedestal. Inside the circle of saints the word "Olofi" sometimes appears.

Nico World is located at 202 3rd Loop Rd. in Florence, or give him a call at 843.662.6426.
The Seven African Powers

1. Eleggua / Elegua: Messenger, Opener of the Way, Trickster
   • Saint Simon Peter
   • San Martin (Caballero)
   • Saint Anthony (of Padua)
   • El Niño de Atocha
   • Saint Expedite
   • Saint Michael Archangel

2. Obatala / Obatalia: Father-Mother of Humanity, Bringer of Peace and Harmony
   • Our Lady of Mercy
   • Our Lady of Mt. Carmel

3. Yemaya / Yemalia / Yemalla: Spirit of Motherhood, the Ocean, and the Moon
   • Our Lady of Regla
   • Mary, Star of the Sea (Stella Maris)

4. Oshun / Ochum: Lady of Love, Beauty, and Sexuality, Spirit of Fresh Water
   • Our Lady of Caridad del Cobre (Our Mother of Charity)

5. Chango / Shango / Xango / Sango: Fourth King of the Yoruba, immortalized as Spirit of Thunder
   • Saint Barbara
   • Saint Jerome

   • Saint John the Baptist
   • Saint Anthony (of Padua)
   • Saint George
   • San Pedro (Saint Simon Peter)

7. Orula / Orumila: Teacher, Prophet
   • Saint John the Evangelist taking Jesus down from cross
Do you wake up feeling tired? The hag may have been riding you all night. Hags are women who shed their skin (sometimes hanging it on their bedpost) to float into the night air, seeking their next victims. Once they find you, they steal your breath while you are sleeping, similar to a vampire’s stealing blood.

There are many ways to protect against being ridden by a hag. You can prop a broom against your door to slow down the hag who will count each broomstraw before entering, or pour mustard seed outside your window for her to gather and count each seed. Or we’ve recently heard that you can sleep with a flour sifter over your face, and you will hear her counting each of the holes -- keep a fork handy to poke her to make her go away.

Men, if you find an empty skin hanging on your bedpost or doorknob late at night, pour salt in it. When your hag-wife returns to her skin, she’ll never be able to shed it again.

Plat-Eyes

If you find a stray animal following you at night, remember it may be a plat-eye on the prowl. Hiding by day, the plat-eye only has one eye in the center of its head -- but at night it can take the shape of any animal, encouraging you to invite it into your home. To keep away from danger, stay away from swamps and rice fields at night, where the plat-eyes feel most comfortable - and don’t invite any nighttime strays into your house!
Legends

Haint Blue

If you want real protection against the various spirits roaming out there, it’s best to paint your window frames and doorways “haint blue.”

Haints, or haunts, are spirits trapped between the world of the living and the world of the dead. These are not your quiet, floaty, sorrowful ghosts. They are the kind you don’t want to mess with, and the kind you certainly don’t want invading your humble abode looking for revenge. Luckily, the Gullah people remembered an important footnote to the haint legend: these angry spirits cannot cross water. The safest place would be in an underwater bubble, or perhaps to surround your house with a moat. But the Gullah people had a much more elegant solution. They would dig a pit in the ground, fill it with lime, milk, and indigo or other pigments they could find, stir it all together, and paint the mixture around every opening into their homes. The haints, confused by these watery pigments, are tricked into thinking they can’t enter.

Note: Information from curiousexpeditions.org.
Some taboos, bad luck signs and omens:

- Never carry out ashes on Friday, or between Christmas and New Year’s Day.
- Never start a task on Friday, lest you never finish it.
- Never keep a crowing hen.
- Never carry a hoe or spade into the house.
- Never mend clothes while they are being worn.

Good luck signs:

- If you see a red bird on the doorstep, count to nine and money will follow.
- If two people wash hands together, they will be friends forever. Burning onion peelings will strengthen the bonds.
- Saying “rabbit” as you awaken on the first day of the month will bring a good month.
- A bird singing on the doorstep means company is coming.
- The first water taken by a new mother should be from a thimble, to ease the baby’s first tooth.
- If you kill a snake in your yard, hang it from your porch post and your crops will never suffer drought.
- Wishes made to a new moon or under a new quilt will come true.
The information in this section was retrieved from the South Carolina Dept. of Archives and History, as well as the South Carolina African American Heritage Commission.

Dizzy Gillespie birthplace (HM)
Huger Street, Cheraw
N 34° 41.931 W 079° 53.577

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.

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 on January 6, 1993.
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. The 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.

The present brick church, replacing the original one destroyed by the tornado, was built in 1912 during the pastorate of Rev. Isaiah Williams. Three ministers have served Pee Dee Union Baptist Church for twenty years or more: Rev. F.W. Prince, who served here from 1915 to 1940; Rev. J.C. Levy, who served here from 1953 to 1974; and Rev. Thomas Dawkins, who served here from 1974 to 1999.

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 in 1949.
Mt. Tabor United Methodist Church (HM)
West Blvd and Academy Sts., Chesterfield
N34° 67.3876 W 080° 15.4877

Inscription: 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.

Darlington Memorial Cemetery (HM)
Avenue D and Friendship Sts., Darlington
N 34° 18.087 W 079° 51.378

The Darlington Memorial Cemetery, also known as the Darlington Community Cemetery or the Darlington City Cemetery, is significant as the first cemetery established for the African-American community of Darlington and for its association with many prominent black citizens of the town from the late nineteenth through the twentieth centuries. It is also an intact example of a cemetery reflecting typical burial customs and gravestone art during this period. The cemetery dates from 1890, when the trustees of Macedonia Baptist Church Cemetery purchased a five-acre tract to establish a cemetery for members of the church and other members of Darlington’s black community. Until 1946 it was the only African-American cemetery within the city limits of Darlington. It was expanded by four additional acres in 1946 when the Bethel A.M.E. Church Cemetery and the St. James Methodist Church Cemetery were established and laid out adjacent to it, adding two acres each for a total of approximately nine acres. These three cemeteries are collectively known as the Darlington Memorial Cemetery, still the primary cemetery for the African-American community in Darlington.
After moving to Darlington County in the 1870s, Edmund H. Deas served as county chairman of the Republican Party for a number of years and was a delegate to four national conventions. A black candidate for Congress in 1884 and 1890, Deas was Deputy Collector of Internal Revenue in S. C., 1889-94 and 1897-1901. This house was his residence at his death in 1915.

Henry “Dad” Brown (HM)
US Hwy 52 and Brockington Rds.
N 34° 17.366 W 079° 52.966

Henry “Dad” Brown (1830-1907), a black veteran of the Mexican, Civil, and Spanish-American Wars, is buried 75 feet north with his wife Laura. Variously said to have been born free or born as a slave who purchased his and Laura’s freedom, he was born near Camden. Brown, a brickmason, joined the Confederate army in May 1861 as a drummer in the “Darlington Grays,” Co. F, 8th S.C. Infantry, Brown enlisted as a drummer in Co. H, 21st S.C. Infantry in 1861 and served for the rest of the war, “capturing” 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 by Darlington citizens who erected the monument nearby.
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.

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 listed in the National Register in 1988.
Tradition says first meetings of this Baptist Church were held in the home of Laura Brown. A house of worship was constructed on the northeast 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. 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.

St. James United Methodist Church (HM)  
Pearl Street, Darlington  
N 34° 18.060 W 079° 52.483  

This United Methodist Church was originally named Pearl Street Methodist Episcopal Church. The first trustees were Henry Brown, Abner Black, Wesley Dargan, Zeddidiah Dargan, January Felder, Randolph Hart and the Rev. B. Frank Whittemore. Tradition says Federal occupation troops supplied the church bell, which they had taken from nearby St. John’s Academy. In 1866, this United Methodist Church was founded by freedmen with aid from the Methodist Episcopal Church Missionary Society. The minister was the Rev. Liverus Ackerman, and the first building, used as a school for freedmen, was completed by April 1866.
Butler School, located on this site since 1921, was the second public 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 the Rev. Henry H. Butler, its principal from 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.

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.
David Satterwhite was granted 177 acres here in 1789 by Charles Pinckney, Governor of S.C. In 1855 this tract passed into the hands of the Rev. James A. Cousar, who added a three acre tract in 1858 on which he built the present house, gin house and outbuildings. The name originated from a nearby post office which was discontinued in 1901.

The Assassination of Rep. Alfred Rush (HM)
SC secondary roads 35 and 848, Effingham
N 34° 05.078 W 079° 50.924

Alfred Rush (d. 1876), an African-American 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. Rush and his wife, returning from a picnic at Mt. Carmel Church near Timmonsville, were ambushed by an unknown gunman. 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.”
William H. Johnson Birthplace (HM) 
Palmetto Street, Florence 
N 34° 11.673 W 079° 45.183

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 from 1926-29.

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.
Roseville Plantation (HM)  
Off North Williston Rd., Florence  
N 34° 16.625 W 079° 42.181

Roseville Plantation was established by a royal grant before the American Revolution and a house was built ca. 1771 for the Dewitt family. Richard Brockinton (d. ca. 1843), planter and state representative, purchased Roseville in 1821. Most of the house burned ca. 1832, and a second house was built on the original foundation for Brockinton and his wife Mary Hart about 1835.

In the 1850s the plantation passed to Brockinton's nephew Peter Samuel Bacot (1810-1864), a planter, whose daughter Ada White Bacot Clarke (1832-1911) was born here and was later a Confederate nurse and diarist. The Clarkes remodeled the house ca. 1885 and ca. 1910. Roseville was restored by the Tucker family and listed in the National Register of Historic Places in 1997.

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. This cemetery is sometimes called “the Clarke Cemetery” after the family that owned Roseville from Reconstruction until 1948. It is about 150 feet 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.
This church was founded in 1883 by the Rev. Hill and twenty-five charter members. Early services were held in a member's house on E. Main Street. The congregation purchased a lot at the corner of Lake and N. Church Streets in 1885 and built its first sanctuary, a frame building, that year.


Hewn-Timber Cabins (HM)
Wallace Woods Rd., Francis Marion University, Florence
N 34° 11.766 W 079° 38.978

The African Americans who built the two hewn-timber cabins that stand 200 yards south 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. 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. The cabins, built of 4’ x 9” hand-hewn timbers, feature precise full-dovetail joints and pine plank floors. They were enlarged after the Civil War. Freedmen and later tenant farmers lived in these houses until the 1950s.
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 divided the tract into individual farms. Between 1870 and 1940 Ervin James’ descendants and other area families purchased additional land, creating a rural community of about 250 residents. Among its institutions were the Jamestown Cemetery, dating from its earliest days; the Summerville Methodist Church (renamed Bowers Chapel), established about 1880; and the Summerville Elementary School, built in 1926.

Mt. Zion Methodist Church (HM)
Liberty Chapel Rd., Florence
N 34° 10.759 W 079° 38.617

This church, founded in 1868 with the 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. 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.
Mt. Zion Rosenwald School (HM)
5040 Liberty Chapel Rd., Florence
N 34° 10.777 W 079° 38.621

This school, built in 1925, was the first public school for African-American students in the Mars Bluff community. One of more than 5,000 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. 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.

Birthplace of Mary McLeod Bethune
N 33° 58.239 W 080° 20.803

This noted humanitarian and educator was born five miles north of Mayesville on July 10, 1875. She was one of the first pupils at the Mayesville Mission School, where she later served as a teacher. She died on May 18, 1955, and is buried at Bethune-Cookman College.
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.

The auditorium here was a significant social center for blacks throughout Lee County. In 1948, when a new Dennis High School opened, it 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.

Taylor’s Barber Shop has been a fixture in Marion for over 100 years. The business was founded by the Rev. Thomas E. Taylor, who was known as the “white man’s barber” because he catered to white clientele. The barbershop had marble countertops, bootblack chairs, and private rooms with bathtubs for travelers passing through town. Rev. Taylor died in 1935. His barbershop is included in the Marion Historic District.
Mt. Olive Baptist Church (NR)
301 Church Street, Mullins
N 34° 21.0124 W 079° 25.0145

Wade Alston Ford, an African-American architect from Lake View, SC, 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. 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.

St. Michael’s Methodist Church (NR)
116 Cheraw Street, Bennettsville
N 34° 61.6825 W 079° 68.7004

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).
Mt. Zion A.M.E. Church (HM)
SC Hwy 527, Andrews
N 33° 32.334′, W 079° 35.819′

This church was founded in 1867 on land donated by Moses and Matilda Watson. It was the first African-American church in the Bloomingvale community and was organized by trustees Orange Bruorton, Augusta Dicker, Sr., Fred Grant, Esau Green, Fortune Session, Moses Watson, and Richmond White. It was also mother church to Bruorton Chapel A.M.E. Church, active until the 1950s.

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.

Cooper’s Academy (HM)
512 Cades Road, Cades
N 33° 45.72′, W 079° 40.379′

Cooper’s Academy, built in 1905-06, was a private boarding school for the black children of this community until 1927, and a public school 1927-1958. Founded by Moses Cooper, H.J. Cooper, and Ada E. Martin, it was first called Cooper’s Academy, Normal and Industrial Institute for Colored Youth. The school closed in 1958 when black schools at Battery Park and Cades were consolidated.
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.

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 Thomlinson High in Kingstree 1929-41 and 1945-60. He was principal of the Williamsburg County Training School (renamed C.E. Murray Elementary and High School in 1972) from 1960-83.

Stephen Atkins Swails (1832-1900), U.S. Army officer and state senator, lived in a house on this site from 1868-79. Swails, a free black from Pennsylvania, came to S.C. in 1863 as a first sergeant in the 54th Massachusetts Volunteers (Colored), the first black regiment organized in the North during the Civil War. Swails, one of only about 100 black officers during the Civil War, was promoted to first lieutenant in 1865. Afterwards he was an agent for the Freedmen’s Bureau and practiced law in Kingstree. He was a state senator in 1868-78 and served three terms as president pro tem. Swails was also intendant of Kingstree 1873-77.
In 1915, Sears and Roebuck president, Julius Rosenwald established a matching grant fund in his name to construct better quality schools for African Americans throughout the South. Between 1917 and 1932, his fund assisted in the construction of over 5,000 school buildings, forever changing the rural Southern landscape. Nearly 500 buildings were constructed in South Carolina -- 116 of those were built in the Pee Dee area. 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 children.

Though over one-third of African-American children in the South in the first half of the twentieth century passed through the doors of a Rosenwald school, today, many of these schools of hope have disappeared from the landscape in South Carolina. Many became victims of neglect and abandonment as a result of the School Equalization Program (or 3% sales tax program), started in 1951 under Governor James Byrnes, which consolidated rural black schools by building state-of-the-art new schools in an effort to thwart integration.

There are currently four Rosenwald Schools that still exist in the Pee Dee Region, as identified by the South Carolina Department of Archives & History:

- **Black Creek Rosenwald School**
  Black Creek Church Rd., Mount Croghan
  (now a private residence across from Black Creek Baptist Church)

- **Mt. Zion Rosenwald School**
  5040 Liberty Chapel Rd., Florence

- **Pleasant Hill Rosenwald School**
  S-17-29 Skillet Rd., Dillon (near I-95)

- **Rosenwald Dillon Colored High School**
  901 S. 9th Ave., Dillon

*Note: Photo from www.preservationnation.org.*
During the Revolutionary War Francis Marion (The Swamp Fox) led a militia unit through the Pee Dee that was one of the most diversified as well as one of the most effective units in American military history.

Marion's militia was about as eclectic a group as anyone could imagine. Virtually every ethnic group and people from every social stratum in the South played a part with the little band that won so many victories against the greatest military power in the world. Incredible acts of bravery by slaves known as Ben and Cudjo prevented the British from stealing horses critical to their army and saved the life of a Patriot officer. Boys, black and white, fighting with the Patriots in the South saved high ranking officers from almost certain death on at least two occasions.

Girls and women served as couriers and spies. French Huguenots, Catawba Indians, Scots, Irish, Blacks, English, Germans, triracial (Black-White-Indian mix), biracial, and others fought together. Many were small farmers, some were tradesmen, some slaves, some freemen, a few were aristocrats, a few clergy, and there were hunters, trappers, and others.
Joshua Braveboy, an African American and landowner in Williamsburg, risked everything in 1780 to join Francis Marion’s militia and fight the British. Joseph Willis was born a slave and later freed. He fought with Marion and after the war became a Baptist minister known as The Apostle to the Opelousas. Willis started many Baptist churches, including 23 in Louisiana and was the first Baptist minister west of the Mississippi River. Oscar (or Buddy) Marion was Francis Marion’s lifelong companion and friend as well as his servant. Tradition says that Oscar fought alongside Marion and saved his life on at least one occasion.

More information regarding the important part African Americans played in the Revolutionary War under the leadership of Gen. Francis Marion may be found at the Francis Marion Trail Commission. Please visit http://departments.fmarion.edu/fmutrailcommission/ or call 843.661.1847.

Oscar Marion served in the 2nd Continental Army Regiment of South Carolina during the struggle for American independence. His volunteer service of seven years far exceeded the average enlisted soldier’s time on duty, and his combat experience was intense; he was described at the time as a “loyal faithful servant” to Brigadier General Francis Marion, the “Swamp Fox”. Despite enduring a lifetime spent as a slave and servant, Oscar was one of the most notable and best known among “Marion’s men,” having served as general’s assistant and body guard, sous chef, oarsman, and, of course, fighter. The slave-turned-soldier waged successful guerilla warfare against British troops, and unlike other slaves owned by Francis Marion’s family, who left and served with the loyalists, Oscar deliberately chose the path of patriotism.

Oscar Marion’s place fighting alongside him has only recently come into full focus, although his role in the war has often been portrayed in art and literature over the past two hundred years.
Oscar fought in the Battle of Fort Moultrie on June 28, 1776, the siege of Savannah in 1779, the siege of Charleston in 1780, and the Battle of Eutaw Springs on September 8, 1781. His efforts alongside Gen. Francis Marion and his militia helped set up the Continental Army’s eventual victory over forces led by British Gen. Charles Cornwallis at Yorktown, VA.

More than 225 years later, Oscar’s exploits were portrayed by the character Occam in the 2000 movie “The Patriot” which starred Mel Gibson. This role portrayed Oscar as a valiant soldier fighting and helping his fellow militia men during the war.

In 2006, Oscar was given military honors and special recognition by the US Senate Curator’s office. Oscar is depicted in John Blake White’s famous painting with Francis Marion, which has been on display at the US Capitol in Washington, DC. At a commemorative ceremony, President Bush signed a proclamation on behalf of a “grateful nation,” thanking Oscar Marion for his “devoted and selfless consecration to the service of our country in the Armed Forces of the United States.”

A large number of early settlers in America grew cotton. It took a great deal of work to grow cotton and to pick, gin (remove the seeds) and bale. Therefore large numbers of slaves were purchased to do this work.

The industry was given a boost with the invention of Eli Whitney's cotton gin in 1793. With the aid of a horse to turn the gin, a man could clean fifty times more cotton than before. This increased the demand for slaves. For example, in 1803 alone, over 20,000 slaves were brought into Georgia and South Carolina to work in the cotton fields.

From the time cotton was "king" in the South through present day, African Americans have played a major role in the agricultural developments of South Carolina. The South Carolina Cotton Trail travels through five rural communities with sites that include The Pearl Fryar Topiary Garden and the S.C. Cotton Museum in Bishopville, the home site where Simon Brown first spun the tales of Brer Rabbit in Society Hill, a cotton exhibit at the Hartsville Museum, and Dizzy Gillespie's home town of Cheraw. For more information about the S.C. Cotton Trail and African-American sites along the way, contact the Cheraw Tourism Department at 843.537.8425.
In 1685, a distressed merchant ship paid for repairs in Charleston with a small quantity of rice seed from Madagascar. Dr. Henry Woodward planted the seed in South Carolina, beginning the state’s 200-year history as the leading rice producer in the United States.

**Carolina Plantation Rice** in Darlington has devoted a portion of its rice acreage to the cultivation of true “Carolina Gold” rice. Visit them online at www.carolinaplantationrice.com

Throughout the 1700s the economy of South Carolina was based overwhelmingly on the cultivation of rice. This product brought consistently high prices in England, and the colony prospered and expanded. South Carolina became one of the richest of the North American colonies; and Charles Towne (now Charleston), its capital and principal port, one of the wealthiest and most fashionable cities in early America.

The South Carolina planters were, at first, completely ignorant of rice cultivation, and their early experiments with this specialized type of tropical agriculture were mostly failures. They soon recognized the advantage of importing slaves from the traditional rice-growing region of West Africa. The South Carolina rice planters were willing to pay higher prices for slaves from the "Rice Coast," the "Windward Coast," the Gambia, and Sierra-Leone, and slave traders in Africa soon learned that South Carolina was an especially profitable market for slaves from those areas.
The South Carolina and Georgia colonists ultimately adopted a system of rice cultivation that drew heavily on the labor patterns and technical knowledge of their African slaves. During the growing season the slaves on the rice plantations moved through the fields in a line, hoeing rhythmically and singing work songs to keep in unison. At harvest time the women processed the rice by pounding it in large wooden mortars with pestles, virtually identical to those used in West Africa, and then "fanning" the rice in large round winnowing baskets to separate the grain and chaff. The slaves may also have contributed to the system of sluices, banks, and ditches used on the South Carolina and Georgia rice plantations.

South Carolina's giant slave population was largely due to the Low Country's suitability to rice culture. Rice was both incredibly labor intensive and incredibly profitable. So not only did rice planters need more help than other planters, they could afford it.

Many of the slaves settling in the Pee Dee region were accustomed to growing rice, and planted small plots for their own use. You can read more about these rice fields, specifically in the Mars Bluff area in Amelia Vernon Wallace's book *African Americans at Mars Bluff, South Carolina*, available for purchase at the Florence Convention and Visitors Bureau.

*Note: Information from www.yale.edu and www.sciway.net.*
With the rise of tobacco in South Carolina beginning in 1891 with the first tobacco auction held in the Pee Dee, African-American tobacco farmers were welcomed in doing business as equal to white farmers, particularly through membership of the Tri-State Co-op. While this was partially in an effort to maintain the high price of tobacco, African-American farmers were able to move from sharecropping to tenant farming, which provided increased income from crops.

For more information on tobacco farming and the roles that African Americans played in agriculture, be sure to stop by the South Carolina Tobacco Museum in Mullins. Not only will you enjoy hearing the stories of yesteryear, but you’ll see wood carvings by a Marion County artist depicting African-American tobacco farmers.

For more information, please call 843.464.8194 or visit the SC Tobacco Museum at 104 E. Front St., Mullins.

Note: Information from Long Green: The Rise and Fall of Tobacco in South Carolina by Eldred E. Prince, Jr. Photo courtesy of Trish DeHond.
Chesterfield County
Chesterfield County Historic Preservation Commission, 230 Third Street, Cheraw, 843.537.3387 or 843.537.8425

Historical Society of Chesterfield County, 100 Main Street, Chesterfield, 843.623.2984

Southern African American Heritage Center, 125 Kershaw Street, Cheraw, 843.921.9989

Darlington County
Darlington County Cultural Realism Complex, 114 Coker Street, 302/304 Pearl Street, Darlington, Wilhelmina Johnson, 843.393.9762

Darlington County Historical Commission, 204 Hewitt Street, Darlington, 843.398.4710

Dillon County
Dillon County Historical Society at the Dillon County Library History Room, 600 East Main Street, Dillon, 843.774.0330

Florence County
E.N. Zeigler South Carolina History Room at the Drs. Bruce & Lee Foundation Library, 509 S Dargan Street, Florence, 843.662.8424

Florence City-County Historical Commission, 6701 E Palmetto Street, Florence, 843.687.5151
Where to do Research

Mars Bluff Historical Society, 843.687.5151
6701 E Palmetto Street, Florence

Lee County
Lee County Historical Society, 215 S Heyward Street, Bishopville, 803.484.5145

Mary McLeod Bethune Museum Development Association, 1940 Dr. Mary McLeod Bethune Road, Mayesville, 803.453.5014

Marion County
County of Marion Archives & History Center, 101 N Main Street, Marion, 843.431.5024

Marlboro County
Marlboro County Historic Preservation Commission, 128 S Marlboro Street, Bennettsville, 843.479.5624

Marlboro Historical Society, 123 S Marlboro Street, Bennettsville, 843.479.5624

Williamsburg County
Three Rivers Historical Society, 414 N Main Street, Hemingway, 843.558.2355

Williamsburg County Historical Society, 135 Hampton Avenue, Kingstree, 843.355.3306
The Myrtle Beach area of South Carolina, also known as The Grand Strand, is rich in African American history that has been ingrained in local culture, tradition and cuisine of today. African Americans were vital in the creation of the colonial Grand Strand bringing their knowledge of rice cultivation to the coast. Carolina Beach Music of the 40s, 50s and 60s was created by African Americans along the North Carolina and South Carolina coast. Today, visitors to the Grand Strand have opportunities to experience black history through plantation tours, Black History museums and other cultural tours highlighting the importance of African Americans in Myrtle Beach area history.
• ATLANTIC BEACH
Called the “Black Pearl,” Atlantic Beach is a strip of primarily black-owned coastal property in Horry County. Historically, African-Americans went there because they could not use the same beaches as whites in South Carolina. In the early 1930s, defying Jim Crow laws in the segregated south, black men and women opened hotels, restaurants, night clubs and novelty shops in Atlantic Beach. With desegregation and the development boom in greater Myrtle Beach, the town today is trying to preserve its early historical identity. For more information visit http://townofatlanticbeachsc.com or call (843) 663-2284.

• BROOKGREEN GARDENS
Located between Murrells Inlet and Pawleys Island on Highway 17. Brookgreen Gardens weaves an amazing story of thousands of years of human habitation from Native Americans to the English settlers from colonial and antebellum eras. Today, Brookgreen Gardens is a National Historic Landmark and a display garden with the most extensive collection of figurative sculpture in an outdoor setting by American artists in the world. Brookgreen Gardens offers tours, programs and archeological sites for visitors to explore, including the Lowcountry Trail. Winner of the South Carolina Heritage Tourism Award, the Lowcountry Trail consists of a beautiful boardwalk that crosses the hillside overlooking Mainfield, a restored rice field of the former Brookgreen Plantation. When English settlers first came to the Carolina territory from Barbados and other Caribbean islands, they brought enslaved Africans to work the lands.
They provided physical labor, skill and the technology required for rice cultivation and production, and influenced the environment with their customs, traditions, crafts, and language known today as Gullah-Geechee culture. For enslaved Africans on Brookgreen Plantation, this hill was a bridge between the world of daily work and the familiarity of life in the slave village. Brookgreen Gardens also hosts historical programs on Gullah-Geechee culture, utilizing audience participation in singing and storytelling. For more information visit www.brookgreen.org or call (843) 235-6000.

• FREEWOODS FARM

Located in a rural section of Horry County approximately ten miles southwest of Myrtle Beach. After the Civil War, many former slaves settled in or near Freewoods which is today part of the Burgess community located on State Highway 707 between Socastee and U.S Highway 17. It’s the only living history farm museum in the country devoted to recreating life on farms owned by African-Americans and recognizing their contributions through agriculture to the economy of a state and nation. For more information visit www.freewoodsfarm.com or call (843) 650-9139.

• FRIENDFIELD VILLAGE AT HOBCAW BARONY

Once eleven plantations, Hobcaw was purchased between 1905-07 by South Carolina native and Wall Street financier, Bernard Baruch. Friendfield on the Waccamaw was owned by Elizabeth Allston Blythe in the early 19th century, and records
show she hired overseers and gave special attention to the care and treatment of her slaves. Friendfield Village is a 19th century slave village at Hobcaw Barony. It is considered the only slave street on the Waccamaw neck still in existence. Friendfield Village housed slaves and their descendants from 1840 until at least 1952. Photographs show twelve identical cabins and the c. 1890 church. A doctor’s office was added by Mr. Baruch. Former residents and their families still visit and share realistic memories of Hobcaw. Hobcaw Barony is operated by the Belle W. Baruch Foundation. Only the village grounds, the church and the 1840’s slave cabin are open. For more information visit www.hobcawbarony.org or call (843) 546-4623.

• GULLAH O’OMAN SHOP AND MUSEUM

Founded by Vermell Rodrigues, who was raised Gullah in South Carolina, and her husband Andrew Rodrigues, the museum and shop contains ancient art and memorabilia from a culture that dates back to African tribes. Located in Pawleys Island, become acquainted with the cherished music, food, and storytelling and learn about the unfamiliar society that continues to live on today. For more information call (843) 235-0747.

• HOPSEWEE PLANTATION

Hopsewee, a South Carolina National Historic Landmark, built more than 40 years before the Revolutionary War it has
been preserved rather than restored and has never been allowed to fall into decay. Hopsewee is the birthplace of Thomas Lynch Jr. signer of the Declaration of Independence and has a rich history as one of the foremost rice plantations in the area where one point in time there were nearly 180 slaves living on the property. Today visitors can enjoy a guided tour of the Plantation House from Attic to Cellar or have lunch at The River Oak Cottage which offers a southern tea room serving savory scones and sweets and a selection of 16 different teas. There are lunch specials with traditional southern family favorites. For more information visit www.hopsewee.com or call (843) 546-7891.

• Horry County Museum
The museum features exhibits by local artists in addition to its historical and regional exhibits. There are several displays that are ongoing at the museum as well as “the Showcase exhibit” that changes regularly to accommodate visitors. All tours and programs are free. For more information visit www.horrycountymuseum.org or call (843) 915-5320.

• Mansfield Plantation
Located in Georgetown, Mansfield Plantation, built in the 1800s, spans nearly 1,000 acres and is recognized as “one of the most architecturally intact rice plantation in South Carolina.” It is a member of the National Register of Historic Places. Today Mansfield is a lovely bed and breakfast, with a
rating of 5/5 on iloveinns.com. A guest can stay in the main house or in one of the cottages, and experience antebellum authenticity while walking the fields, main house, guest houses and the slave’s village. Visitors will get a historical look at plantation life, the Civil War, African-American slave culture, rice farming, antebellum architecture, and 18th century American artwork. For more information visit www.mansfieldplantation.com or call (866) 717-1776.

• MYRTLE BEACH COLORED SCHOOL MUSEUM AND EDUCATION CENTER
The original four-room, wood-framed Myrtle Beach Colored School opened in 1932 as a product of segregated times. African American children in the area attended the Myrtle Beach Colored School from 1932 to 1954, when the children and teachers moved to the new brick Carver School at the corner of Dunbar St. and Mr. Joe White Ave. The new historic Myrtle Beach Colored School Museum and Education Center provides a window on that past, as well as a door to the future for all. Opening in 2006, the old school has been preserved in spirit and recreated in fact and continues to fulfill an educational mission. For more information visit www.cityofmyrtlebeach.com/coloredschool.html or call (843) 918-1050.

• RICE MUSEUM
Located in downtown Georgetown, The Rice Museum, known locally as The Town Clock, is located in the Old Market Building and is a prominent symbol of Georgetown County. Through dioramas, maps, artifacts and other exhibits, visitors to the Museum are enlightened to the history of a society dependent on the rice crop. There are many standing exhibits at the museum including, "The Garden of Gold," a history of rice in Georgetown County. Another is a special archeological exhibit that explores the Gullah history of Georgetown, which documents the African-American presence from the ground up in "Footsteps of the Plantation." There are also exhibits on Miss Ruby Forsythe, following her illustrious career as a teacher of African-American students in a one-room school in Pawleys Island, and Joseph Hayne Rainey, who born in to slavery rose to be the first African American to be elected to the U.S. House of Representatives. For more information visit www.ricemuseum.org or call (843) 546-7423.

VisitMyrtleBeach.com
The South Carolina Hall of Fame, dedicated on February 11, 1973, by Governor John C. West, was created to recognize and honor those contemporary and past citizens who have made outstanding contributions to South Carolina’s heritage and progress. It is a nonprofit corporation conducted under a state charter. The South Carolina Hall of Fame is located in the Myrtle Beach Convention Center. There are many African Americans in the South Carolina Hall of Fame including, Ronald Erwin McNair, PHD, who was killed in 1986 on the Space Shuttle Launch the Challenger, John Binks “Dizzy” Gillespie the famous trumpet player and Mary McLeod Bethune a national leader in the education of African American women. For more information visit www.theofficialschalloffame.com or call (843) 626-7444.

Veronica Gerald is a notable scholar on Gullah history, a Gullah Geechee Heritage Commissioner and author of The Ultimate Gullah Cookbook. She also owns a Gullah shop in Conway and organizes tours that explore and educate individuals about the places and people of the Gullah community. There are several exclusively designed tours that visit areas in Conway, Myrtle Beach, Murrells Inlet, Pawleys Island, Charleston and Georgetown. For more information visit www.ultimategullah.com or call (843) 488-4885.
Historical Tours

• Carolina Adventure Tours
Offering more than ten different adventure tours around the coastal region, these tours include plantations, living family farms, marsh areas, grave yards, cotton and tobacco museums, topiary gardens, tea parties, scenic boat rides and a tour of a castle. Experienced tour guides will amaze you with their knowledge of history, nature and legends of the low country. The goal of all adventures is to laugh, learn and relax while visiting this area. For more information visit www.carolinaadventuretours.com or call (843) 455-3156.

• Grayline Gullah and Southern Heritage Tour
See the art of sweet grass basket weaving, beautifully made crafts, dolls and much more. Tour includes lunch, visit to the Rice Museum and Mansfield Plantation and a shopping break. For more information call (800) 261-5991.

• Plantation River Tours
Plantation River Tours of Myrtle Beach offer scenic boat tours along historic plantations of South Carolina’s beautiful Lowcountry rivers. Departing from Wacca Wache Marina in Murrells Inlet, you’ll see rice plantations, trunk gates, slave cabins, moss-laden oak trees, alligators, eagles and osprey. The plantation cruise allows the guest to see six different plantation houses. The narrator is a local historian and educates on the history, mystery and legends of the Rice Plantations. For more information visit www.plantationrivertours.com or call (843) 651-2994.

• Sandy Island
Approximately 9,000 acres of pristine woodland, is considered by many to be the most important piece of land on the South Carolina coast due to its unique ecology and history. Until 1996 it was the largest privately owned freshwater island on the East Coast, about fifteen times the size of New York City’s famous Central Park. Rich in nature and culture, the forested bluffs and deep, cypress studded creeks typical of Sandy Island have changed little with the passage of centuries. Located between the Waccamaw and Great Pee Dee Rivers near Georgetown, South Carolina, this is a place rich in wildlife habitats, including tidal freshwater forested wetlands, emergent marsh along black water and alluvial rivers, and a coastal maritime sand hill community that includes several thousand acres of old-growth longleaf pine. In addition to eagles, osprey, bear, deer and turkey, a significant population lives there. On March 8, 1997 Sandy Island was dedicated as a Public Trust Preserve. For more information visit www.toursdesandyisland.com or call (843) 408-7187.

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