

3688

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.



1. Name of Property

Historic name: Campbell Chapel AME Church

Other names/site number: Historic Campbell Chapel AME Church

Name of related multiple property listing:

N/A

(Enter "N/A" if property is not part of a multiple property listing)

2. Location

Street & number: 23 Boundary Street

City or town: Bluffton State: SC County: Beaufort

Not For Publication: ☐ Vicinity: ☐

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

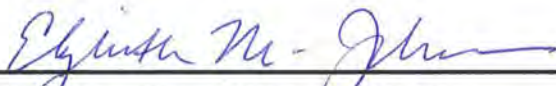
I hereby certify that this x nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property x meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

 national statewide x local

Applicable National Register Criteria:

x A B C D

	<u>3/21/2019</u>
Signature of certifying official/Title:	Date
Elizabeth M. Johnson, Deputy State Historic Preservation Officer	
 State or Federal agency/bureau or Tribal Government	

Campbell Chapel AME Church
Name of Property

Beaufort County, SC
County and State

In my opinion, the property meets does not meet the National Register criteria.

Signature of commenting official:

Date

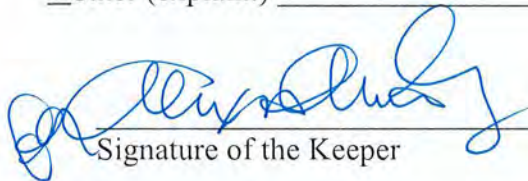
Title :

State or Federal agency/bureau
or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

- ☒ entered in the National Register
☐ determined eligible for the National Register
☐ determined not eligible for the National Register
☐ removed from the National Register
☐ other (explain:)


Signature of the Keeper

4/26/2019
Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private: ☒
Public – Local ☐
Public – State ☐
Public – Federal ☐

Category of Property

(Check only **one** box.)

- Building(s) ☒
District ☐
☐

Campbell Chapel AME Church

Beaufort County, SC
County and State

Site

Structure

9

Object

1

Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing

Noncontributing

1

buildings

sites

structures

objects

1

Total

Number of contributing resources previously listed in the National Register N/A

6. Function or Use

Historic Functions

(Enter categories from instructions.)

Religion: religious facility, church school

Current Functions

(Enter categories from instructions.)

Religion: religious facility, church school

Campbell Chapel AME Church
Name of Property

Beaufort County, SC
County and State

7. Description

Architectural Classification

(Enter categories from instructions.)

Mid-19th Century: Greek Revival

Materials: (enter categories from instructions.)

Principal exterior materials of the property:

Foundation piers: Brick, Concrete

Walls: Wood/board and batten

Roof: Metal/tin

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

The Campbell Chapel AME Church sits on a .63-acre lot on the east side of Boundary Street with a lawn stretching from the street to the front of the building. It was constructed in 1853 and altered upon acquisition by the African Methodist Episcopal church from the former white Methodist congregation in 1874. A cast-iron bell was likely purchased and installed around 1874 and remains today in the cupola. It retains historic fabric that is both original and reflective of the change in ownership and the needs of the new congregation. A raised choir loft was added in 1957 and an addition placed on the southeast corner in 1966. The simple rectangular plan of the original structure is typical of the Greek Revival style, commonly used for church and civic buildings in the United States in the 1850s.

Narrative Description

The Campbell Chapel AME Church was constructed in 1853 in the vernacular Greek Revival style. The structure retains much of its 19th century form and fabric, including original brick piers, fenestration pattern, and early board and batten siding. The sanctuary windows, doors, wall

Campbell Chapel AME Church

Name of Property

Beaufort County, SC

County and State

finishing, and roofing material are replacements. The church sits on what was historically a .63-acre lot on the east side of Boundary Street with a lawn stretching from the street to the front of the building. To the north of the historic lot boundary is a gravel parking area, beyond which is a new church building. Trees surround the lot.

The historic one-story church is rectangular in plan, 30'7" wide by 70'3" deep, and 30'9" high. A 9'6" square cupola is situated toward the west façade. A portico spans the width of the west, front façade. A one-story, L-shaped addition was constructed on the southeast corner of the church building in 1966. The original foundation was a series of masonry piers, approximately 2'8" high and 2'3" wide and spaced 6'8" apart. The piers are constructed of Savannah Gray brick. Some newer bricks are inserted at the top of several piers allowing for the settlement of the building. Some concrete masonry units have been added between some of the original piers to reinforce the foundation.

The building is timber frame with horizontal purlins. Pine board and batten siding extends from wood sills to fascia or soffits. Batten width varies from three to four inches and board exposure between the battens from five to eight inches. Some boards on all facades are replacement boards. There is no sheathing below the exterior siding. The unusual application of board and batten siding on a Greek Revival structure suggests that new siding may have been applied when the AME Church completed its first extension of the sanctuary in 1874.

Three bays comprise the front (west) façade with a double-door entry flanked by two windows. The front portico is a painted concrete slab with five concrete stairs. Four tapered square columns support the pediment. There are four matching pilasters on the facade. Board and batten siding is installed in the pediment. Brick steps with wrought iron railings lead to the 30'4" wide portico. The main entry is a set of six-paneled wood double doors. It is believed that the configuration duplicates previous doors. The door surround is a simple, classical design: Doric columns resting on a plinth. A frieze board above the door contains three corbels above each column. The windows flanking the front door are contemporary 16-over-16 metal windows.

The north façade contains six bays with five windows and one door. A concrete stoop on the north façade leads to a contemporary manufactured door. Four 16-over-16 double-sash windows in the sanctuary are contemporary metal windows. A small 6-over-6 wood double-sash window east of the doorway may be original to the rear extension. The south façade has three bays with contemporary 16-over-16 metal windows. A 9'6" cupola sits on the roof ridge near the west façade. It is covered with board and batten siding with battens about four inches wide. Two centered louvers are on the east and west sides. Two bays of windows comprise the east façade. The 6-over-6 wood, double-sash windows may be original to the rear addition.

The metal, gable roof is 5-v tin with some deflection in the center of the ridge. It is not original. The cupola houses a cast-iron bell with the stamp "B.N. & C. Cin 0" on the yolk. It was produced by Blymyer Norton & Company, established in 1867 and closed in 1873.

The interior of the sanctuary is a rectangular plan on an east-west axis. Enclosed hallways in the northeast and southeast corners extend from the original exterior wall, and are part of the east-

Campbell Chapel AME Church

Beaufort County, SC

Name of Property

County and State

side addition, which added a raised choir loft behind the altar dais. According to a 2001 Historic Structures Report, the first addition extending the altar was completed in 1874 and the second, adding the raised choir loft, was constructed around the first in 1957. The L-shaped addition was added in 1966.

The current interior reflects a 1973 renovation, including a dropped-tile ceiling and gypsum board and faux wood paneling walls. Recent examination provides evidence of former plaster walls. Red wall-to-wall carpeting covers the floor. A curved, wood altar rail separates the altar and raised choir loft behind the altar from the floor of the sanctuary. Non-historic wood pews line the center aisle of the sanctuary.

The L-shaped addition is attached to the historic structure on the southeast corner. It was constructed on a concrete block foundation and crawl space. All sides of the foundation walls have small openings to allow ventilation. The entire addition has board and batten siding and a metal cross-gable roof that matches the material of the historic structure.

The west façade has three bays: two wood paneled doors and one metal hopper window. Concrete stairs with metal railing lead to the doors. The south gable end has one metal hopper window. The south facade of the east extension has two metal hopper windows. The south façade of the east extension has four metal jalousie windows. The east façade of the east extension has two metal jalousie windows and one single-panel wood door. Concrete block stairs with wrought-iron railing lead to this doorway. The north façade of the east extension has four metal jalousie windows, one single-paneled wood door and a wood handicap ramp and platform leading to that doorway.

The 1966 addition houses classrooms, bathrooms, and a large kitchen. All finishes are contemporary and include, vinyl floor tile, high-hat and fluorescent light fixtures, some faux wood paneling on the walls, and popcorn ceilings.

Campbell Chapel AME Church
Name of Property

Beaufort County, SC
County and State

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- ☒ A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- ☐ B. Property is associated with the lives of persons significant in our past.
- ☐ C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- ☐ D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

- ☒ A. Owned by a religious institution or used for religious purposes
- ☐ B. Removed from its original location
- ☐ C. A birthplace or grave
- ☐ D. A cemetery
- ☐ E. A reconstructed building, object, or structure
- ☐ F. A commemorative property
- ☐ G. Less than 50 years old or achieving significance within the past 50 years

Campbell Chapel AME Church
Name of Property

Beaufort County, SC
County and State

Areas of Significance

(Enter categories from instructions.)

Ethnic Heritage: Black

Period of Significance

1874 - 1895

Significant Dates

1874

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

Architect/Builder

Campbell Chapel AME Church
Name of Property

Beaufort County, SC
County and State

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

Campbell Chapel AME Church is significant under Criterion A – Ethnic Heritage: Black, for its associations with the African American community in Bluffton during Reconstruction and the late 19th century. The history of the church is mostly recorded through oral tradition. The extant historic fabric of the church corroborates the oral history of Bluffton's African American community members. Nine freed slaves purchased the building in 1874 from the white congregation who built it. It is likely that some of these freedmen had formerly been enslaved by members of the earlier congregation. The new congregation immediately altered the building, making it their own and making additional changes as the congregation grew and thrived. The church provided a location where congregation members were educated, practiced their religion, and expanded their outreach and participation in the greater community.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Criterion A – Ethnic Heritage: Black

The Campbell Chapel AME Church in Bluffton reflects the history of the local African American community during Reconstruction. The church represents the community's efforts to form a new society in the aftermath of slavery and create a place where African Americans were free to worship and receive an education on their own terms.¹ The story of the church is one of perseverance, commitment, and hope in the face of systematic oppression and racism.

African Americans and Christianity in Antebellum America

The church building, a modest Greek Revival structure built in 1853, originally housed the congregation of Bluffton Methodist Church. Prior to the Civil War, the congregation was composed of white members, but would also likely have included enslaved African Americans. From early colonial days in America, efforts had been made to Christianize enslaved Africans. The enslaved could either be subordinate members of white churches, or they could worship in black churches while supervised by whites.² From the colonial period through the Civil War, fear among whites bred restrictions for how blacks, free or enslaved, could worship. It is estimated that by the close of the 18th century, there were roughly 19,000 black Baptists and 12,215 Methodists in the colonies.³

As the threat of slave insurrections grew, Southern states began to prohibit gatherings of blacks for any reason and prohibited their education. Churches expressed concern over the lack of religious education for blacks. The Methodists and Baptists sent white preachers to work among

¹ African Methodist Episcopal Church, South Carolina Conference Minutes indicate a "Sabbath School" in Bluffton.

² William W. Sweet, "Negro Churches in the South: A Phase of Reconstruction," *Methodist Review* 104 (May 1921): 405.

³ Ibid., 406.

Campbell Chapel AME Church

Beaufort County, SC

Name of Property

County and State

the enslaved.⁴ In 1859, southern states reported 215 black members of the Methodist Church and 175,000 members of the Baptist Church.⁵ Some black Methodists were licensed as preachers and provided black spiritual leadership at black worship services. Those services were supervised by whites.⁶ And while African Americans were admitted to churches as members, they had no say in church affairs.⁷

Despite the challenges of free worship among African Americans prior to the Civil War, independent black churches did emerge in the early 19th century. The oldest independent black church was the African Methodist Episcopal (AME) Church which started in Philadelphia in 1816, a response to the dispute between black and white members of a Methodist Church. From 1794 to 1816, the black Methodist Episcopal Church struggled to be independent from the white church. The black church removed pro-slavery requirements in the Methodist Book of Discipline, and in 1816 elected Richard Allen as its first bishop.⁸ The church was dedicated to improving the condition of black people and to public service.⁹ Richard Allen, founder of the AME Church, was born into slavery, and worshipped in a white Methodist church. Through hard work, he purchased his freedom and earned a large fortune. Allen believed that Methodism could foster virtues of industry, thrift, and self-reliance in black worshippers. He attributed his own success to Methodism.¹⁰

The new AME Church established a free school and a university, acquired a newspaper, and organized a publishing house.¹¹ Allen and the AME Church sought to help its members find success through education. The AME Church grew and spread. Starting with about 400 members in 1816, the church grew to about 20,000 members in 1856.¹² Prior to the Civil War, there is little documentation of AME churches in the South. However, churches in Charleston and New Orleans were known centers of AME activity.¹³ The Charleston AME Church was founded in 1817, but was disbanded in 1822 after the alleged Denmark Vesey conspiracy to start a slave revolt. The AME Church did not reestablish its presence in South Carolina until 1863.¹⁴ At that time, Bishop Daniel Alexander Payne reorganized the AME Church in South Carolina.¹⁵

⁴ Ibid., 407–8.

⁵ Ibid., 408.

⁶ Alonzo Johnson and Paul Jersild, *"Ain't Gonna Lay My 'Ligion Down:" African American Religion in the South* (Columbia: University of South Carolina Press, 1996), 88.

⁷ George Brown Tindall, *South Carolina Negroes 1877-1900* (Columbia, SC: University of South Carolina Press, 2003), 186.

⁸ Clarence E. Walker, *A Rock in a Weary Land: The African Methodist Episcopal Church During the Civil War and Reconstruction* (Baton Rouge: Louisiana State University Press, 1982), 10.

⁹ Ibid., 11.

¹⁰ Ibid., 7.

¹¹ Ibid., 14-15.

¹² Ibid., 19.

¹³ Ibid., 20.

¹⁴ Johnson et al., *"Ain't Gonna Lay My 'Ligion Down"*, 88.

¹⁵ Tindall, *South Carolina Negroes 1877-1900*, 191.

Campbell Chapel AME Church
Name of Property

Beaufort County, SC
County and State

Growth of the African Methodist Episcopal Church in Beaufort County

The announcement of emancipation on January 1, 1863, threw the AME Church into action. It sought to address the needs of the newly emancipated and raise the conditions of its southern brethren. Between 1863 and 1870, the church sent seventy-seven missionaries to the South. Information on seventeen of those individuals survives. All were educated, some with college degrees.¹⁶ The church felt well-positioned to aid people in the South and to gather more members who would become self-sufficient, upstanding citizens and, importantly, property owners. The abilities of these preachers were central to the missionary efforts of black churches. While postbellum black preachers sometimes lacked formal education, many had memorized large portions of the Bible. They “could hold their audiences spellbound by their colorful, insightful, and often quite detailed expositions of scripture.”¹⁷ This ability to rely on memory extended from storytelling traditions of West African cultures.¹⁸

The Rev. James Lynch of Baltimore and the Rev. James D.S. Hall from New York volunteered to go to South Carolina on behalf of the AME Church, and landed in Port Royal in the Beaufort District in 1863. The two ministers traveled across the area, establishing and fostering AME congregations at Beaufort, St. Helena Island, and Hilton Head Island by uniting various factions of recently freed black Christians.¹⁹ It appears that the missionary efforts of the AME Church took longer to reach Bluffton, which was not taken by U.S. forces until June 1863. The naval bombardment of Bluffton during the battle led to a fire that destroyed most of the town. Bluffton Methodist Church (which would later become Campbell Chapel AME Church) was one of a handful of structures saved from the blaze.²⁰

Northern missionaries and teachers of all denominations soon arrived in the South. “The Methodist Episcopal Church, for instance, by 1869 had succeeded in organizing ten new Annual Conferences in the late slave-holding states. They worked among both whites and Negroes, though they succeeded in winning many more Negro members than white, and by 1871 their Negro membership was twice that of the white.”²¹ Anxious to break with the churches of former masters, black membership of southern white churches declined. “In 1860 the Methodist Church, South, had 207,000 Negro members, by 1866 only a little over 78,000 remained.” However, in 1866 the AME Church had about 50,000 members, 185 preachers, and 285 churches. In 1880 it had 391,044 members and 1832 preachers.²² In many cases, the separation of blacks from white churches was amicable, though there was a general impression among white southerners that northerners were responsible for drawing blacks away from their former churches and prompting independent black churches.²³

¹⁶ Walker, *A Rock in a Weary Land*, 50.

¹⁷ Johnson et al., “*Ain’t Gonna Lay My ‘Ligion Down*”, 88.

¹⁸ *Ibid.*, 89.

¹⁹ Stephen R. Wise and Lawrence S. Rowland with Gerhard Spieler, *Rebellion Reconstruction, and Redemption, 1861-1893, The History of Beaufort County, South Carolina, Volume 2* (Columbia, SC: University of South Carolina Press, 2015), 277-278.

²⁰ *Ibid.*, 218-220.

²¹ Sweet, “Negro Churches in the South: A Phase of Reconstruction,” 410.

²² *Ibid.*, 412.

²³ *Ibid.*, 413.

Campbell Chapel AME Church
Name of Property

Beaufort County, SC
County and State

In 1866, the Methodist Episcopal Church South conference in New Orleans allowed African American members to organize separate congregations and hold separate conferences. "It was further determined that should the time arrive when the Negro members should be so set apart, all the property intended for the use of such members held by the trustees of the Methodist Episcopal Church South should be transferred to duly qualified trustees of the new organization."²⁴ Decisions among members of conferences, such as this one, may have provided the opportunity that African Americans in Bluffton needed to acquire a church building and establish a congregation and a Sunday school.

In 1874, the trustees of the Methodist Episcopal Church South for St. Luke's Parish sold the property to nine former slaves, who organized a new AME congregation in Bluffton. They named the church Campbell Chapel AME Church in honor of Jabez P. Campbell, the presiding bishop of the AME Church at that time. The nine freedmen were Renty Fields, Jacob Chisolm, William Ferguson, Jeffrey Buncomb, William Smith (or Smiley), David Heyward, Christopher Bryan, Theodor Wilson, and William Lightburn. They became trustees of the African Methodist Episcopal Church of Bluffton. The deed was recorded on February 27, 1879.

The new congregation worshipped in a building with which they were likely familiar. At least one of the trustees, Jacob Chisolm, had been enslaved by one of the white trustees, James Porcher, and probably attended services in the building under white supervision. A descendant of James Porcher wrote that Jacob Chisolm probably attended Bluffton Methodist Church on Sundays with the Porcher family.²⁵ It is likely that similar conditions existed for the other freedmen.

At least three current congregation members trace their ancestry back to two of the original Campbell Chapel AME trustees: Jacob Chisolm and William Lightburn. Though documentation has not yet surfaced for William Lightburn, the descendants of Jack Lightburn believe that William and Jack were brothers. Photos of Jack and his wife Silvia survive from the late nineteenth century, and census data and family oral history indicate that they farmed on rented land at Foot Point Plantation in Bluffton for at least two generations after the Civil War. Jack's children were literate, and since they worked on the farm, they likely received their education in the Sunday school of Campbell Chapel AME Church, where all descendants up to the present day have maintained a membership, testifying to the stability of community fostered by the Church.

The purchase of the church by the nine freedmen coincides with a period of prosperity in Beaufort County that occurred primarily in the 1870s and 1880s. The completion of the Port Royal and Augusta Railroad brought industries such as logging and phosphate mining to the county, which, combined with the continued success of sea island cotton, helped the area thrive economically. Many of those who were formerly enslaved became yeoman farmers, operating

²⁴ Carter G. Woodson, Ph.D., *The History of the Negro Church* (Washington, D.C.: The Associated Publishers, 1921), 136.

²⁵ Mary Pinckney Powell, *Back Over Home: The Heritage of Pinckneys of Pinckney Colony, Bluffton, SC* (Bluffton: R.L. Bryan Company, 1996), 23.

Campbell Chapel AME Church

Name of Property

Beaufort County, SC

County and State

small but profitable cotton farms.²⁶ Several of the founders of Campbell Chapel AME were themselves farmers who did well enough in the aftermath of the war to purchase the church building. Renty Fields opened a bank account in 1873.²⁷ He was a farmer. Jacob Chisolm was also a farmer. The 1880 U.S. Census notes that he owned his own home, but that he could neither read nor write. David Heyward was also a farmer and also could neither read nor write. He did have a personal estate value of \$350 in 1870. In 1870, William Ferguson opened a bank account. Although little is known about each of these men, the few available details show that, though lacking in education, they did well enough to put money in the bank and, in some cases, purchase land or homes.²⁸ They were also able to combine their financial resources to purchase the church building for their fledgling congregation.

The deed is one of the few records with which to piece together the history of the new congregation. The physical church provides clues to the transition from the white congregation of slaveholders to the establishment of the new congregation organized by nine of their freed slaves. It is believed that the new congregation immediately expanded the church, probably changing the appearance with new siding and adding a church bell which was manufactured between the beginning of Reconstruction and the transfer of the deed. The early changes to the church probably had multiple meanings for the members of Campbell Chapel AME. First, it was common in Beaufort County at that time for the freedmen to dismantle the old plantation houses on the sea islands in an effort to erase the symbol of their oppression.²⁹ It is possible that a similar mentality was at work here, with the new congregants altering the church building to make it distinctly their own. The changes to the church may also be a reflection of the booming local economy and a desire to have a fresh and updated building in keeping with the extensive new construction in the area.³⁰

The founding of Campbell Chapel AME Church reflected the denomination's rapid growth in South Carolina after the Civil War. In 1881, the African Methodists of South Carolina established Allen University in Columbia to train ministers.³¹ By the end of Reconstruction, the AME Church was the second largest African American Church in South Carolina. By 1878, there were so many AME church members in South Carolina that the state divided into two conferences. The Emanuel Church in Charleston was a leading church of this denomination. By 1883 there were 3,878 members of the Emanuel Church.³² Minutes of South Carolina Annual Conferences of the African Methodist Episcopal Church from 1875 and later demonstrate a growing congregation in Bluffton (from 190 members in 1875 to 239 in 1883) and an increase in Sunday school attendance (from 65 in 1875 to 91 in 1883), leading to more teachers, sessions,

²⁶ Wise et al., *Rebellion, Reconstruction, and Redemption*, 492-499.

²⁷ "Freedman's Bank Records, 1865-1871" (Ancestry.com, 2005), <https://search.ancestryheritagequest.com/search/db.aspx?dbid=8755>.

²⁸ Those for whom Census records and Freedman's Bank Records exist were farmers and could neither read nor write. Home ownership is not noted in all records.

²⁹ Wise et al., *Rebellion, Reconstruction, and Redemption*, 499.

³⁰ Ibid., 496-497.

³¹ Tindall, *South Carolina Negroes 1877-1900*, 191.

³² Ibid., 190.

Campbell Chapel AME Church

Beaufort County, SC

Name of Property

County and State

and books in the church library in Bluffton.³³ By 1883, there was only one AME Church in Bluffton, which must have been Campbell Chapel AME Church, though the minutes do not specifically name the church.³⁴

Campbell Chapel AME Church, as a center for the black community in Bluffton, would have also served the educational, political, and social needs of its members. During Reconstruction, southern churches began plans to establish Sunday schools, form black conferences, and assist freedmen in forming separate jurisdictions.³⁵ The AME Church sought black teachers for former slaves to set an example for African Americans and give them a forum where they could confide in and respect each other.³⁶ Newly freed people demonstrated a desire for literacy and education, seeing literacy as their key to advancement. They would be able to read contract documents and ballots, and maintain business records. They understood that the denial of an education was one method of keeping them enslaved, and that without an education they would be unable to break free of white dominance. To function as free people, education was necessary.³⁷

There was no public school system in the antebellum south. Many children worked on farms or in factories, and many who did not were too far away from the few scattered schools to attend them. There was no tax money to support public schools.³⁸ After the war, southern school districts provided limited resources for black education. Those schools that were established were segregated and received old, worn books, and were located in poorly maintained buildings. African American teachers were paid only a fraction of what white teachers made.³⁹ And there were the same and new obstacles in attending day schools, such as distance, work hours that conflicted with school hours, and the need for permission from sharecroppers' landlords for their children to attend.⁴⁰

Despite these challenges, there were major efforts to provide an education for black children in the South. Black missionaries focused on establishing both schools and new congregations among freedmen. They promoted community development.⁴¹ Church buildings were put to use as school buildings. They were often the only communal buildings freedmen owned.⁴² Beaufort County, which was majority black and occupied by U.S. troops for much of the Civil War, had a head start in the education of freedmen. By 1864, there were nearly one hundred schools on the

³³ African Methodist Episcopal Church, South Carolina Conference, "Minutes of the Twelfth Session of the South Carolina Annual Conference of the African Methodist Episcopal Church," Conference Minutes (Charleston: African Methodist Episcopal Church, South Carolina Conference, 1876), South Carolina Historical Society.

³⁴ African Methodist Episcopal Church, South Carolina Conference, "Minutes of the Nineteenth Session of the South Carolina Annual Conference of the African Methodist Episcopal Church," Conference Minutes (Charleston: African Methodist Episcopal Church, South Carolina Conference, 1883), South Carolina Historical Society.

³⁵ Sweet, "Negro Churches in the South: A Phase of Reconstruction," 411.

³⁶ Walker, *A Rock in a Weary Land*, 52.

³⁷ William E. Montgomery, *Under Their Own Vine and Fig Tree: The African-American Church in the South 1865-1900* (Baton Rouge: Louisiana State University Press, 1993), 144.

³⁸ Sally G. McMillen, *To Raise Up the South: Sunday Schools in Black and White Churches, 1865-1915* (Baton Rouge: Louisiana State University Press, 2001), 19.

³⁹ *Ibid.*, 20.

⁴⁰ *Ibid.*, 22.

⁴¹ Montgomery, *Under Their Own Vine and Fig Tree*, 148.

⁴² *Ibid.*, 150.

Campbell Chapel AME Church

Name of Property

Beaufort County, SC

County and State

county's sea islands and a similar number of teachers. Some schools were supported by churches or the military, but many were backed by freedmen associations.⁴³

The educational efforts of schools were often continued and fostered in local Sunday schools.⁴⁴ Sunday schools started teaching basic literacy to poor children who attended them during the antebellum era.⁴⁵ In the aftermath of the Civil War, those schools expanded to accommodate former slaves. In many places, they became one of the only reliable sources of education for blacks. Sunday was typically a free day, so children who worked had time to attend. Sunday school students were learning in one day what could take a week in a regular day school.⁴⁶ The schools were beyond the reach of government control, allowing secular and religious lessons to be taught together.⁴⁷ The 1880 U.S. Census notes that Jacob Chisolm's twelve-year-old granddaughter worked on Chisolm's farm. She did not attend school. Her access to an education most likely came through the Campbell Chapel AME Church Sunday school. A 1910 U.S. Census identified David Heyard's son, James, as living in Bluffton and farming on Charles Point Plantation. He was literate, and assuming that he, like Jacob Chisolm's granddaughter, grew up working on the farm, literacy was likely also acquired through the Sunday school at Campbell Chapel AME Church.

Additionally, churches took on the role of political leadership in black communities. As "...the first social institution owned and administered by African Americans," black churches were at the center of all community life, including politics.⁴⁸ Members trusted their churches and church leaders.⁴⁹ When Secretary of War Edwin Stanton was sent to Savannah, Georgia in 1865 to meet with former slaves, the twenty people he met with were all ministers and religious leaders in black churches. The meeting with Stanton set the precedent for the political involvement of black preachers in the political arena, where they served as "...policy makers, organizers, and advisors."⁵⁰ Churches promoted black citizenship rights during Reconstruction.⁵¹ Ministers played an obvious role in political campaigns, making the church "...the most powerful and important social institution in the black community during the crucial Reconstruction period."⁵² While not explicitly documented, given the broader history of political involvement of black churches during the Reconstruction period, it is likely that Campbell Chapel AME was likewise influential in local politics during the late 19th century, especially in majority black Beaufort County.

The advancements of Reconstruction, however, were short-lived. In 1876 the Republicans lost control of the South Carolina legislature. Initially, the shift in political power toward white

⁴³ Wise et al., *Rebellion, Reconstruction, and Redemption*, 275.

⁴⁴ Ibid.

⁴⁵ McMillen, *To Raise Up the South*, 17.

⁴⁶ Ibid., 21.

⁴⁷ Ibid., 22.

⁴⁸ L.H. Welch, Jr., *The History and Heritage of African-American Churches: A Way Out of No Way* (St. Paul, MN: Paragon House, 2011), 138.

⁴⁹ Montgomery, *Under Their Own Vine and Fig Tree*, 146.

⁵⁰ Welch, *The History and Heritage of African-American Church*, 129-133.

⁵¹ Montgomery, *Under Their Own Vine and Fig Tree*, 163.

⁵² Ibid., 190.

Campbell Chapel AME Church

Name of Property

Beaufort County, SC

County and State

Democrats had a minor impact in Beaufort County, a bastion of Republicanism with a majority black population.⁵³ However, the adoption of a new state constitution in 1895 which "...enshrined the Jim Crow era in state law and effectively disenfranchised African American voters..." ended the new order established during Reconstruction in Beaufort County. At around the same time as the political winds in South Carolina were changing and threatening the future of the state's African American citizens, recorded documentation on Campbell Chapel AME falls silent. Though the written record is largely lost, the church continued to operate through the 20th century and the congregation remains active to the present day. The growing congregation expanded the historic church building in 1966 with the addition of a rear annex and remodeled the sanctuary in 1973, before ultimately constructing a new worship center adjacent to the historic church building in 2004.⁵⁴ The original church building stands as a testament to the beginnings of the congregation in the Reconstruction era. The building represents the history of a people anxious to start a new life of freedom and demonstrate a successful start to that new life through the purchase and modification of this church building. Through the safe environment that this church provided, African Americans in late 19th century Bluffton were educated, formed a community structure, and assumed their place in American society.

Developmental history/additional historic context information (if appropriate)

Plans are emerging to restore the church and expand its use in the town as a community center. The trustees hope the historic church will be a place where a difficult past can be confronted and where people can come to peace with that past. It will be a place to share history, learn from it, and celebrate the future the community will shape by embracing its past.

⁵³ Wise et al., *Rebellion, Reconstruction, and Redemption*, 541.

⁵⁴ "Our Sanctuary," Campbell Chapel AME Church, accessed January 30, 2019, <http://www.campbellchapelame.com/our-sanctuary/>.

Campbell Chapel AME Church
Name of Property

Beaufort County, SC
County and State

9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

African Methodist Episcopal Church, South Carolina Conference. 1883. Minutes of the Nineteenth Session of the South Carolina Annual Conference of the African Methodist Episcopal Church. Charleston: African Methodist Episcopal Church, South Carolina Conference.

—. 1876. "Minutes of the Twelvth Session of the South Carolina Annual Conference of the African Methodist Episcopal Church." Minutes of the Twelvth Session of the South Carolina Annual Conference of the African Methodist Episcopal Church. Charleston: African Methodist Episcopal Church, South Carolina Conference.

2005. "Freedman's Bank Records, 1865-1871." Ancestry.com. Accessed April 15, 2018.
<https://search.ancestryheritagequest.com/search/db.aspx?dbid=8755>.

Johnson, Alonzo, and Paul Jersild. *"Ain't Gonna Lay My 'Ligion Down:" African American Religion in the South*. Columbia: University of South Carolina Press, 1996.

McMillen, Sally G. *To Raise Up the South: Sunday Schools in the Black and White Churches, 1865-1915*. Baton Rouge: Louisiana State University Press, 2001.

Montgomery, William E. *Under Their Own Vine and Fig Tree: The African-American Church in the South 1865-1900*. Baton Rouge: Louisiana State University Press, 1993.

"Our Sanctuary." Campbell Chapel AME Church. Accessed January 30, 2019.
<http://www.campbellchapelame.com/our-sanctuary/>.

Powell, Mary Pinckney. *Back Over Home: The Heritage of Pinckneys of Pinckney Colony, Bluffton, SC*. Bluffton: R.L. Bryan Company, 1996.

Sweet, William W. "Negro Churches in the South: A Phase of Reconstruction." *Methodist Review* 104 (1921): 406-18.

Tindall, George Brown. *South Carolina Negroes 1877-1900*. Columbia: University of South Carolina Press, 2003.

Walker, Clarence E. *A Rock in a Weary Land: The African Methodist Episcopal Church During the Civil War and Reconstruction*. Baton Rouge: Louisiana State University Press, 1982.

Welchel, L.H., Jr. *The History and Heritage of African-American Churches: A Way Out of No Way*. St. Paul, MN: Paragon House, 2011.

Campbell Chapel AME Church
Name of Property

Beaufort County, SC
County and State

Wise, Stephen R., Lawrence S. Rowland, and Gerhard Spieler. *Rebellion, Reconstruction, and Redemption, 1861-1893, The History of Beaufort County, South Carolina, Volume 2*. Columbia: University of South Carolina Press, 2015.

Woodson, Ph.D., Carter G. *The History of the Negro Church*. Washington, D.C.: The Associated Publishers, 1921.

Previous documentation on file (NPS):

- ☐ preliminary determination of individual listing (36 CFR 67) has been requested
- ☐ previously listed in the National Register
- ☐ previously determined eligible by the National Register
- ☐ designated a National Historic Landmark
- ☐ recorded by Historic American Buildings Survey # _____
- ☐ recorded by Historic American Engineering Record # _____
- ☐ recorded by Historic American Landscape Survey # _____

Primary location of additional data:

- ☐ State Historic Preservation Office
 - ☐ Other State agency
 - ☐ Federal agency
 - ☐ Local government
 - ☐ University
 - ☐ Other
- Name of repository: _____

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreage of Property .63 ac

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates (decimal degrees)

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

Campbell Chapel AME Church

Name of Property

Beaufort County, SC

County and State

1. Latitude: 32.235826° Longitude: -80.860558°

2. Latitude: Longitude:

3. Latitude: Longitude:

4. Latitude: Longitude:

Or

UTM References

Datum (indicated on USGS map):

☐ AD 1927 or ☐ NAD 1983

1. Zone: Easting: Northing:

2. Zone: Easting: Northing:

3. Zone: Easting: Northing:

4. Zone: Easting: Northing:

Verbal Boundary Description (Describe the boundaries of the property.)

The boundary of the historic Campbell Chapel AME Church encompasses the historic legal boundary of the church property fronting Boundary Street as shown by the yellow line on the attached 2001 survey map titled, "Asbuilt, Boundary, Tree & Topographic Survey of Campbell A.M.E. Church Boundary Street."

Boundary Justification (Explain why the boundaries were selected.)

The boundary noted is the legal parcel on which the historic church building was constructed in 1853 and surveyed in 2001 in preparation of combining lots to build a new sanctuary.

11. Form Prepared By

name/title: Carolyn M. Coppola, Executive Director
organization: Celebrate Bluffton, Inc.
street & number: 8 Haviland Street
city or town: Bluffton state: SC zip code: 29910
e-mail: CoppolaPreservation@gmail.com
telephone: 843-781-7390
date: 11/20/18

Campbell Chapel AME Church
Name of Property

Beaufort County, SC
County and State

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: Campbell Chapel AME Church

City or Vicinity: Bluffton

County: Beaufort

State: SC

Photographer: Noted in log below

Date Photographed: Noted in log below

Description of Photograph(s) and number, include description of view indicating direction of camera:

- 1 of 20: West façade on Boundary Street, Scott Crotzer, 6/26/15
- 2 of 20: Front door close-up on west façade, Carolyn M. Coppola, 6/26/15
- 3 of 20: East façade of 1966 addition, Carolyn M. Coppola, 6/26/15
- 4 of 20: East façade (rear), Carolyn M. Coppola, 6/26/15

Campbell Chapel AME Church

Name of Property

Beaufort County, SC

County and State

- 5 of 20: North façade of east addition, Carolyn M. Coppola, 6/26/15
- 6 of 20: North façade, Carolyn M. Coppola, 6/26/15
- 7 of 20: South façade, Carolyn M. Coppola, 6/26/15
- 8 of 20: South façade 1966 addition, Carolyn M. Coppola 6/26/15
- 9 of 20: Blymyer Norton & Co. Bell in belfry, Scott Crotzer, 7/8/15
- 10 of 20: Bell yoke inscription identifying manufacturer, Scott Crotzer, 8/7/15
- 11 of 20: Sanctuary facing east wall, Carolyn M. Coppola, 9/15/15
- 12 of 20: Sanctuary facing west (Boundary Street), Carolyn M. Coppola, 9/15/15
- 13 of 20: Sanctuary facing west (Boundary Street) from altar), Carolyn M. Coppola, 9/15/15
- 14 of 20: East end of 1966 addition, Carolyn M. Coppola, 6/26/15
- 15 of 20: Facing south in 1966 addition, Carolyn M. Coppola, 6/26/15
- 16 of 20: 1966 addition, Carolyn M. Coppola, 6/26/15
- 17 of 20: Looking north from property adjacent to the south side, Carolyn M. Coppola, 1/20/16
- 18 of 20: Looking north from across the street to the south of Campbell Chapel AME Church, Carolyn M. Coppola, 1/20/16
- 19 of 20: Looking south from across the street to the north, Carolyn M. Coppola, 1/20/16
- 20 of 20: Looking south from the lot adjacent to the north, Carolyn M. Coppola, 1/20/16

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.



- REFERENCE PLATS:
- 1) MAP OF BLUFFTON S.C., DATED 1919, TRACED 1921, BY WILLIAM E. & M. W. SCHELS, NO. 4002, RECORDED P.B. & NO. 5.
 - 2) MAP OF MFG-BANK, INC., DATED 8-2-29, BY FOREST F. BAUMANN, S.C.S.A.S. NO. 4822, RECORDED P.B. & NO. 195.
 - 3) PLAT PREPARED FOR CHASE B. BRIDGEMAN, DATED 8-2-29, BY F.E. THODEN, JR., S.C.S.A.S. NO. 4710, RECORDED S.B. 436, PG. 1207, W/4/35.

- LEGEND:
- THIS SIZES ARE WORDS IN DIAMETER
- 1" SPOT ELEVATION
 - 2" CONTOUR
 - 3" CONCRETE FOUNDATION, OLD FOUND
 - 4" TEMPORARY BRIDGE, BRIDGE
 - 5" BORN PINE (OLD FOUND)
 - 6" CABLE TENSION
 - 7" FENCED CUCKER ELEVATION
 - 8" CUP WIRE
 - 9" LIGHT POLE
 - 10" POWER POLE
 - 11" SERVICE POLE
 - 12" TELEPHONE
 - 13" WATER METER
 - 14" DAY
 - 15" CHERRY
 - 16" GRAY
 - 17" HULL
 - 18" LAUREL SAGE
 - 19" LIME SAGE
 - 20" PALM
 - 21" PINE
 - 22" RED CEDAR
 - 23" RED OAK
 - 24" SMALL PALM
 - 25" TANGARANG
 - 26" WAX SERVICE
 - 27" WILLOW
 - 28" WATER DAM
 - 29" OVERHEAD POWER LINE
 - 30" SAND

- NOTES:
- 1) I HEREBY STATE THAT TO THE BEST OF MY KNOWLEDGE, INFORMATION, AND BELIEF, THE SURVEY SHOWS HEREIN WAS MADE IN ACCORDANCE WITH THE REQUIREMENTS OF THE MINIMUM STANDARDS MANUAL FOR THE PRACTICE OF LAND SURVEYING IN SOUTH CAROLINA, AND MEETS OR EXCEEDS THE REQUIREMENTS FOR A CLASS "A" SURVEY AS OFFERED THEREIN, ALSO, THERE ARE NO OBVIOUS CONFLICTS OR INCONSISTENCIES OR INADEQUACIES OTHER THAN SHOWN.
 - 2) AS OF THE DATE OF THIS SURVEY THE PROPERTY IS LOCATED IN ZONE 18, BUT A SPECIAL ZONE MAP AREA IS DETERMINED BY THE PLAT, AND A COMMUNITY NO. 100000, MAP DATED 8-2-29, BARE ELEVATION 1000, FLOOD HAZARD ZONE AND BARE ELEVATION SHOULD BE VERIFIED BY PROPER TOWN OR COUNTY BUILDING INSPECTION DEPARTMENT.
 - 3) BUILDING SETBACKS WHEN EXIST FOR THIS LOT, SHOWN OR NOT SHOWN ON THIS SURVEY, ARE EXPLAINED IN THE COMMENTS, EXAMINERS IN SEVERAL OTHER AREAS OF THE SURVEY, AND THE ARCHITECTURAL REVIEW BOARD OF BUILDING AGENCY.
 - 4) UNDERGROUND UTILITIES NOT LOCATED EXCEPT AS SHOWN.
 - 5) UNPUBLISHED CONSULTANTS DERIVED TO THE SURVEY, PHOTOGRAPHIC AND AND AERIAL INFORMATION DERIVED HEREIN AS OF THE DATE OF SURVEY THIS DOCUMENT IS PROVIDED AS A BASE MAP FOR OTHERS INFORMATION AND AFTER THE DATE OF SURVEY IS NOT THE RESPONSIBILITY OF SURVEYING CONSULTANTS.
 - 6) THIS SURVEY WAS PERFORMED WITHOUT BENEFIT OF A SURVEY TITLE REPORT.
 - 7) INTENDANCE IS FURNISHED HEREIN FROM EXISTING DETACHES IN BRACKETS ARE FROM REFERENCE PLATS, CHANGES ARE FROM REFERENCE PLAT #1.
 - 8) UPON PAYMENT IN FULL, TO BE TRANSFERRED TO CAMPBELL A.M.E. CHURCH AS PER PLAT.

TOTAL AREA = 1.76 AC.

PREPARED FOR: CAMPBELL A.M.E. CHURCH
ADDRESS: 803 BOUNDARY STREET
TAX PARCEL: 18-00-001 E2L MAP 286, PARCELS 18-00-001 & 18-00-002



ASSEMBLY, BOUNDARY, TREE & TOPOGRAPHIC SURVEY OF

CAMPBELL A.M.E. CHURCH
BOUNDARY STREET

TOWN OF BLUFFTON, BEAUFORT COUNTY, SOUTH CAROLINA

SCALE: 1" = 30'

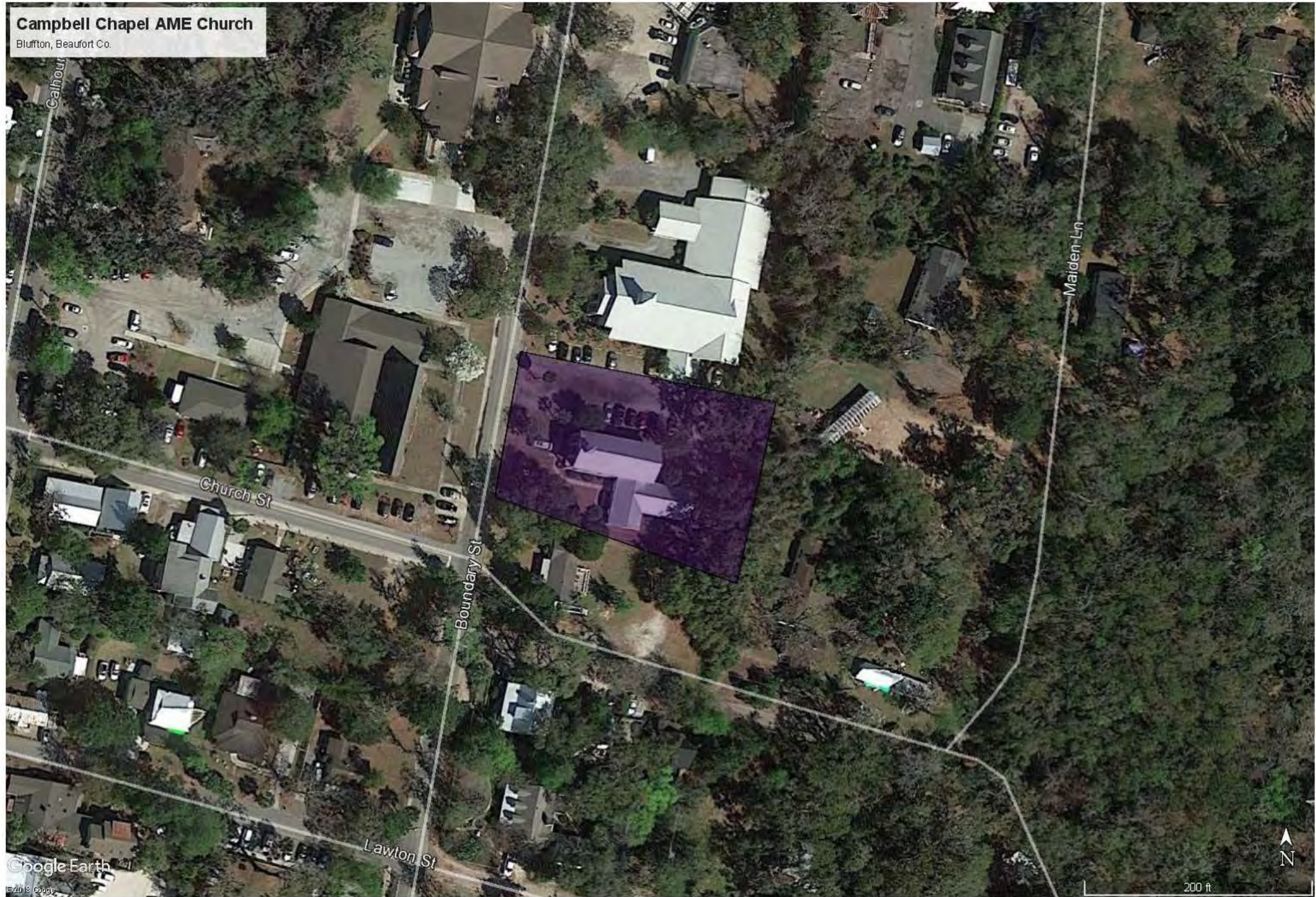
DATE: 1/30/2001 JOB NO. 01001
REVISED: 1/1/2002, 10-ACQ PROPERTY CORRECTION

SG SURVEYING CONSULTANTS

39 Sibley Park Drive, Suite 2, Bluffton, SC 29911
Telephone: (843) 845-3884 FAX: (843) 845-3100
E-MAIL: info@sgsc.com

Campbell Chapel AME Church

Bluffton, Beaufort Co.

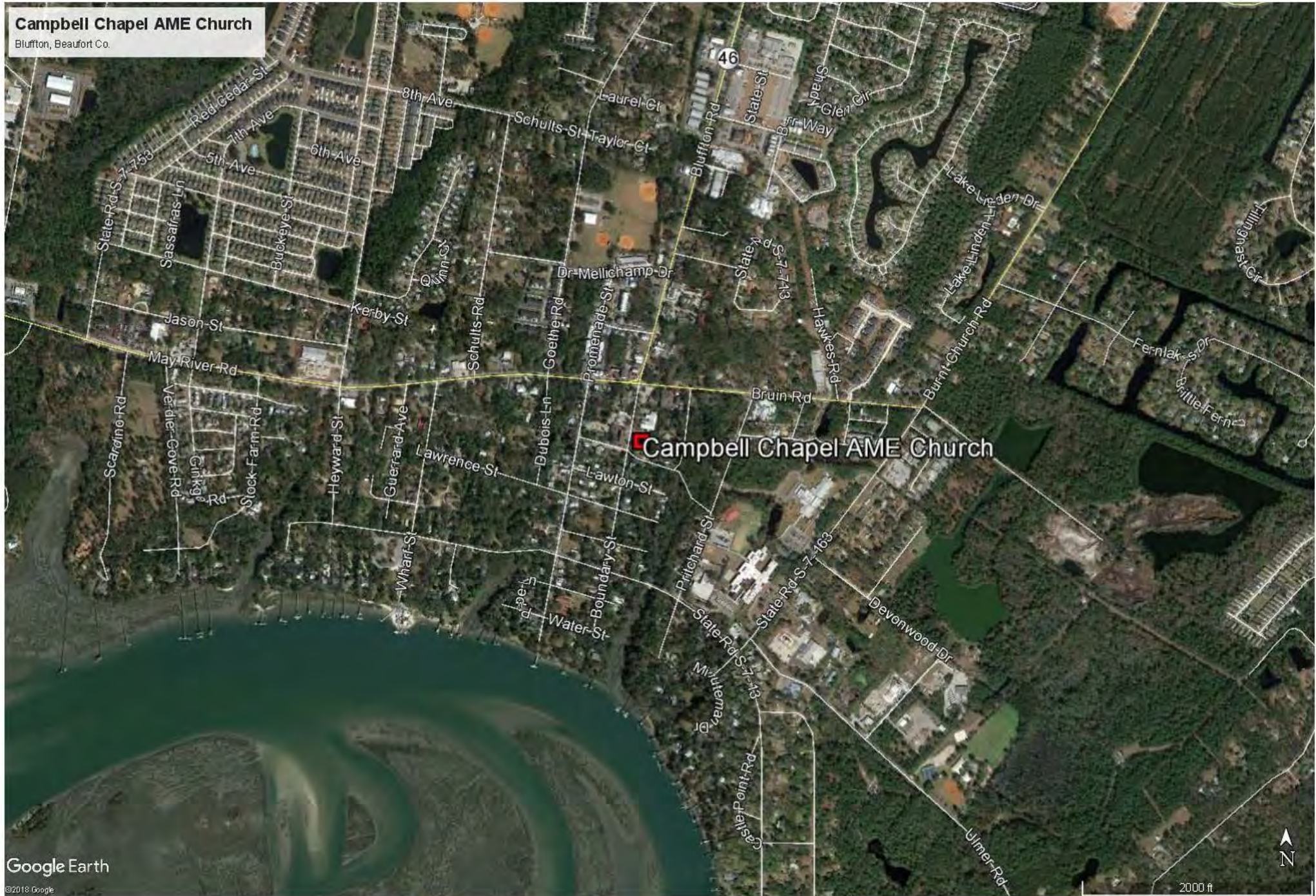


© 2018 Google

200 ft

Campbell Chapel AME Church

Bluffton, Beaufort Co.



Google Earth

©2018 Google

2000 ft

Campbell Chapel AME Church

Bluffton, Beaufort Co.





























6 Nelson
13
20
27

HTLINER OF AUGUSTA
Augusta, GA 30601
1-800-762-7622

Handwritten note on the left wall.

Red star-shaped sticker on the left wall.

Blue rectangular sticker on the left wall.



Classroom Rules

- Come to class with all supplies and homework
- Participate in class
- Listen when others are speaking
- Share and take turns
- Keep your hands and objects to yourself
- Follow directions and all school rules
- Use kind words

PALABRA

Padre = Jehová = Dios
Hijo = Jesus
Espíritu Santo = Holy Spirit





EXIT



Classroom Rules



Culto
★ De +
Ninos











UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action:

Property Name:

Multiple Name:

State & County:

Date Received: 3/22/2019 Date of Pending List: 4/5/2019 Date of 16th Day: 4/22/2019 Date of 45th Day: 5/6/2019 Date of Weekly List:

Reference number:

Nominator:

Reason For Review:

☒ Accept ☐ Return ☐ Reject 4/26/2019 Date

Abstract/Summary
Comments:

Recommendation/
Criteria

Reviewer Alex R. [Signature] Control Unit Discipline

Telephone Date 4/26/2019

DOCUMENTATION: see attached comments : No see attached SLR : No

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.

February 26, 2019

Virginia Harness
Architectural Historian
State Historic Preservation Office (SHPO)
SC Department of Archives & History
8301 Parklane Road
Columbia, SC 29223



Re: Nomination of Campbell Chapel AME Church to the National Register of Historic Places

Dear Ms. Harness,

The sheer importance of recognizing and preserving this wonderful historic antebellum architecture in our community is immeasurable. I have attended historic symposium's regarding Bluffton's past in this very building. One of the most important identifying features of our town is our protected "Historic District" where this church proudly resides. During the Civil War most of Bluffton was burned with the exception of two churches and six homes. With so few historic structures standing it's value to our community is priceless.

I proudly ask for your consideration and approval of the nomination to place CCAMEC to the National Register of Historic Places.

Respectfully,

A handwritten signature in black ink, appearing to read "Dan Wood".

Daniel O. Wood
Councilman-Town of Bluffton

Lisa Sulka
Mayor
Larry Toomer
Mayor Pro Tempore
Marc Orlando
Town Manager



Council Members
Fred Hamilton
Dan Wood
Harry Lutz
Kimberly Chapman
Town Clerk

March 1, 2019

Virginia Harness
Architectural Historian
State Historic Preservation Office (SHPO)
SC Department of Archives & History
8301 Parklane Road
Columbia, SC 29223



Re: Campbell Chapel AME Church Nomination to the National Register of Historic Places

Ms. Harness:

I, Lisa Sulka, Mayor of the Town of Bluffton, would like to voice support of the application before the State Review Board for the Campbell Chapel AME Church to the National Register of Historic Places.

This church and its congregations have been an integral part of the Town since its construction in 1853. Nine freed slaves purchased the building in 1874 from the white congregation who built it, and since then, the church has provided a location where congregation members were educated, practiced their religion, and expanded their outreach and participation in the greater community. The story of the church is one of perseverance, commitment and hope.

The Campbell Chapel AME Church contributes a rich and layered history to Bluffton's collective story. The Town of Bluffton is committed to our future progress by honoring our past and this church is an important component to our culture and community.

If you have any questions, comments, or I can be of further assistance, please contact me at (843) 706-4500 or lsulka@townofbluffton.com.

Sincerely,

Lisa Sulka, Mayor
Town of Bluffton

Cc: Bluffton Town Council
Marc Orlando, ICMA-CM, Town Manager

Congress of the United States
House of Representatives
Washington, DC 20515-4001

RECEIVED

MAR 15 '19

March 12, 2019

Ms. Virginia Harness
State Historic Preservation Office (SHPO)
8301 Parklane Road
Columbia, SC 29223

Dear Ms. Harness,

I write to express my support for the Historic Chapel at Campbell Chapel A.M.E. Church to be listed on the National Register of Historic Places. As the oldest church in Old Town Bluffton, the Historic Chapel represents an irreplaceable symbol of history and unity in the Lowcountry.

Campbell Chapel's Historic Chapel was built in 1853 by the Methodist Episcopal Church. It was one of two churches that survived the burning of Bluffton in 1863. In 1874, nine formerly enslaved men purchased the structure for \$500.00. It became the worship place for Campbell Chapel A.M.E. Church. Over the years, three racial/ethnic groups have worshipped in the Historic Chapel. Today, Campbell Chapel's Historic Chapel serves as the heart of diversity and community unity.

Given the unique history of the Chapel, it is imperative that it be preserved for future generations. I strongly encourage that the Historic Chapel be listed on the National Register of Historic Places to cement it's mark on South Carolina history and its place in the Bluffton community for decades to come.

Thank you for your consideration of this request. Please don't hesitate to contact my office at (843) 352-7572 should you have any questions or need further information.

Sincerely,

Joe

Joe Cunningham
Member of Congress



March 21, 2019

Ms. Joy Beasley
Keeper of the National Register of Historic Places
National Register of Historic Places
1849 C Street NW, Mail Stop 7228
Washington, DC 20240

Dear Ms. Beasley:

Enclosed is the National Register nomination for the Campbell Chapel AME Church in Bluffton, Beaufort County, South Carolina. The nomination was approved by the South Carolina State Board of Review as eligible for the National Register of Historic Places under Criterion A at the local level of significance. We are now submitting this nomination for formal review by the National Register staff. The enclosed disk contains the true and correct copy of the nomination for Campbell Chapel AME Church to the National Register of Historic Places.

If I may be of further assistance, please do not hesitate to contact me at the address below, call me at (803) 896-6179 or e-mail me at vharless@scdah.sc.gov.

Sincerely,

Virginia E. Harless
Architectural Historian and National Register Co-Coordinator
State Historic Preservation Office
8301 Parklane Rd.
Columbia, S.C. 29223