

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: Emanuel African Methodist Episcopal Church

Other names/site number: Mother Emanuel

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: 110 Calhoun Street

City or town: Charleston State: SC County: Charleston

Not For Publication: Vicinity:

3. State/Federal Agency Certification

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

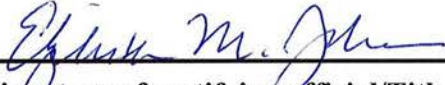
I hereby certify that this x nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

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>9/6/2018</u>
Signature of certifying official/Title:	Date
Elizabeth M. Johnson, Deputy State Historic Preservation Officer	

State or Federal agency/bureau or Tribal Government	

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Name of Property

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Carolina
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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

10/25/18
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

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Site

Structure

Object

Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing

Noncontributing

buildings

sites

structures

objects

Total

Number of contributing resources previously listed in the National Register 1

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION/religious facility

Current Functions

(Enter categories from instructions.)

RELIGION/religious facility

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7. Description

Architectural Classification

(Enter categories from instructions.)

Mid-19th Century/Gothic Revival

Materials: (enter categories from instructions.)

Principal exterior materials of the property: brick (stuccoed), shingle roof

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 Emanuel African Methodist Episcopal Church is a Gothic Revival building located at 110 Calhoun Street in Charleston, South Carolina. Construction began on the building in 1891 from designs by John Henry Devereux. Though work was completed in 1892, the building was badly damaged by a cyclone the next year and work on the building did not resume until 1901. Built in brick, the three-story building was stuccoed over between 1949 and 1951. The impressive front (south) elevation of the church includes a steeple tower to the west, stairs leading up to three pairs of doors, and a gated entrance to a passageway on the ground level below. The east and west elevations are divided into sections by buttresses, with matching windows. The north elevation features three large windows which mirror the doors on the front of the building. The interior of the building features much of the original woodwork of the structure and stained-glass windows. The current 0.48 acre lot includes the church building and a parking lot behind it.

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Narrative Description

The Emanuel African Methodist Episcopal Church is a Gothic Revival building located at 110 Calhoun Street. Construction began on the building in 1891 in the same location where Emanuel's previous church structure stood. However, before the building could be completed it was significantly damaged by a cyclone in 1893. As a result, the building was not dedicated until 1901. The building is primarily constructed in brick, though it was stuccoed over between 1949 and 1951. As is typical of the Gothic Revival style, Emanuel AME has a steeply pitched roof and a strong vertical orientation, including a steeple. The original steeple was significantly damaged by Hurricane Hugo in 1989 and replaced with a steel beam steeple to match the appearance of the original.¹

The southern elevation of the building faces Calhoun Street. It is divided into three sections by buttresses. On the west side of the elevation rises the steeple. The steeple appears as four stories, topped by a spire. Each level is separated by a beltcourse. The ground floor of the steeple has an arched doorway, with a single window on the floor above, topped with a pointed arch. On the third level a pair of long windows are also covered by pointed arches. The fourth story features two open pointed arches. These are topped by a six-sided spire, constructed from shingles. To the East of the steeple on the Southern elevation, the building is almost as tall as the fourth story of the steeple. However, only two levels are evident as the second story encompasses the sanctuary inside. The facade of the ground level features an arched doorway and two arched openings that hold sign boards for the church. On either side of the doorway, stairs lead up to the second level, though they are hidden from view by the facade. These stairs were added as part of a renovation process in 1949-1951. At the same time, a gated entrance was added to the ground level, the building was stuccoed, and the windows facing the street were filled in. In 1991, the sculpture "The Spirit of Denmark Vesey" was added at the front entrance. The second level prominently shows three pointed arched doorways, the center one slightly larger than the two to its sides. Above the doors, a large pointed arch features a cross, with another cross appearing in a circular opening further up the elevation. The roofline shows the intricate dentil work. The third section of the elevation features an elongated window and also features dentil work on the roofline. This section is connected through an enclosed walkway to an addition built in 2015 to house an elevator. This is the only significant addition to the structure since the period of significance.

Buttresses also divide the East elevation. Eight buttresses divide the elevation into seven bays, each of which generally mirror one another. Each section features a two-over-four lite windows each topped with an inset pointed arch. The first section from the south connects to the elevator addition. The third section from the south has a door into the church. The rest feature windows on the ground floor. Intricate dentil work is featured along the roofline of the entire elevation.

¹ *Christian Recorder*, (Philadelphia, PA) August 20, 1891; *Christian Recorder*, September 28, 1983; *Charleston News and Courier* (Charleston, SC), September 20, 1952

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The rear or north elevation of the building is divided into three bays by buttresses, like the front. However, these sections are more symmetrical than those that appear on the front of the structure. The center section features a large, pointed arch window. In the top center of the window appears an intricate quatrefoil design, flanked on either side with pointed arches featuring their own, smaller quatrefoils. The two side sections each feature a single two-over-four lite window, topped by a pointed arch. Below each window on the ground floor is a single, vertical slit window, each with an extended sill. The north elevation clearly shows the roof's steep gable, but the roofline is not decorated like on the other elevations of the structure. Each end of the building features a buttress, with another two on either side of the central window.

The west elevation of the building is also divided by buttresses. These six sections largely mirror those on the east elevation, though the northernmost section features a set of double doors on the ground level. At the southern end of the elevation is the steeple tower, which mirrors the steeple tower as seen from the southern elevation.

The interior of the church looks much the same as it did when first constructed. When entering from the stairs on the Calhoun Street entrance of the church through one of the three sets of double doors, there is an alcove. A pair of double doors open into the sanctuary itself. The sanctuary is two stories high with stained-glass windows lining the walls of the church. To the rear of the sanctuary, behind the altar, is the largest stained-glass window. It stretches the entire height of the wall, from the floor to the top of the vaulted roof. On either side of this back window is a large mural, shaped like the stained-glass windows, coming to a pointed arch at the top. The left mural depicts Jesus of Nazareth on the cross, with followers praying below him while the right mural shows Jesus, arms raised, ascending into heaven with his followers below. These murals were painted by John Green in the 1940s and commissioned by the Church Repair Club. In front of the stained glassed windows stands the raised pulpit. The altar rests in front, with a wooden alter rail surrounding both the altar and the pulpit.

The nave of the church features three columns of original wooden pews, each stretching eighteen rows from the altar rail to the rear of the church. These columns are divided by two aisles that extend on either side of the center pews. Three rows of pews also flank either side of the pulpit. A balcony extends around three sides of the church, excepting the rear of the church where the murals and large stained-glass windows take up the wall. The balcony features a wooden rail and three levels of raised platforms that make steps. On each step a row of wooden chairs has been placed for seating.

Designed by Charleston's preeminent architect of the post-Civil War period, John Henry Devereux, the church maintains much of its original appearance. The interior of the sanctuary is remarkably intact, especially for a Gothic Revival church from the nineteenth century. The major changes to the exterior, most notably the stuccoing of the building, took place in the late 1940s and early 1950s. As a result, the church looks today much as it did at the end of the period of significance, 1969. The only major change that has occurred since then is the addition of an elevator to the right of the building.

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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

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Areas of Significance
(Enter categories from instructions.)

ETHNIC HERITAGE/BLACK

Period of Significance
1951-1969

Significant Dates
April 12, 1962
Summer 1963
April 29, 1969

Significant Person
(Complete only if Criterion B is marked above.)

Cultural Affiliation

Architect/Builder
John Henry Devereux

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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.)

The congregation of Emanuel AME dates to 1816, though the construction of the current sanctuary did not begin until 1891. The church was previously listed in the National Register as a contributing property to the Charleston Historic District and has been understood to contribute to that district nomination in the areas of architecture and religion. The present nomination develops the significance of the property separately from the significance of that district and also describes a period of significance that is outside the period of significance outlined in the district nomination in order to make the case of the individual eligibility of the property separate and apart from its place as a contributing property to the larger district. After its completion in 1901, the church became a center of African American life in Charleston, attracting national figures who spoke before mass meetings and public gatherings. In the 1960s, the church became a key staging ground for civil rights activity, bringing it to national prominence. Emanuel served as a prominent organizing and meeting venue as the Charleston Movement pushed back against segregation in the city, led in part by Emanuel's minister Reverend B.J. Glover. Movement activities originating in the church resonated outward into the streets of Charleston, bringing about lasting change in the city and underscoring South Carolina's central role in the national Civil Rights Movement. This involvement in civil rights activity continued through the Hospital Workers' Strike of 1969, when Coretta Scott King spoke at the church in support of the striking workers. The church's place within the community, as an institution that was controlled entirely by African Americans, allowed it to play a vital role in the struggle for civil rights in Charleston.

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

The Civil Rights Movement in Charleston, South Carolina (Criterion A: Ethnic Heritage—Black)

When the current Emanuel African Methodist Episcopal Church at 110 Calhoun Street, Charleston, South Carolina was constructed, the congregation already had a considerable history. When the congregation split from local white churches in 1816, Denmark Vesey served as one of the builders for the original church, which was located at the corner of Reid and Hanover Streets. In 1822, Vesey, a freed African American carpenter, was charged and executed as the leader of an attempted slave revolt in Charleston. Following Vesey's thwarted rebellion the original church was razed to the ground and the congregation was forced to meet in secret until after the Civil War. Following emancipation, a new church was built at what is now 110 Calhoun Street and renamed Emanuel. That building was destroyed in a fire in 1886, though plans to rebuild it began soon after.

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Construction on the current church building began in 1891, with the Reverend Dr. L.R. Nichols laying the cornerstone of the building. The start of construction on the building was itself a notable event at the time, being reported in the *Christian Recorder*, the newspaper of the African Methodist Episcopal Church. A large crowd attended the ceremony, including local African American clergymen and the bulk of the church's congregation, which numbered 2,500 people. AME leaders intended to build an imposing structure, one to rival the great churches of Charleston at the time. Made of brick with marble trim, the spire would rise high above the city, reaching a height of 145 feet tall. Though construction was originally planned to take less than a year, the building faced the challenges of weather. In 1893, a cyclone damaged the building considerably, including removing part of the roof.²

During the second half of the nineteenth century, Emanuel served as the mother church of African American Methodists in South Carolina, giving it an important role in the growth of the AME denomination. After the Civil War, the AME church spread rapidly across the states of the former confederacy, as emancipated African Americans sought ways to worship free of the control of whites.

Following the Civil War numerous denominations vied for new congregants among the roughly four million newly emancipated slaves of the American South. Among them, though, the AME Church offered something that most others could not—the opportunity to join an organization run by and for African Americans. This opportunity for both spiritual and racial autonomy proved appealing to many and the AME Church grew rapidly. While the AME Church enjoyed almost no formal organizational strength in the immediate outset of the war, they had attained a membership of 50,000 by 1866 and numbered more than 300,000 by the mid-1870s. In this role, Emanuel became a key location for African Americans in Charleston and their connections to broader national movements. This linkage would continue through the twentieth century. The relative autonomy of Emanuel AME, both social and economic, from the white power structure of Charleston would allow it to play a pivotal role in the civil rights organization and activism during the twentieth century.

As Jim Crow became entrenched in South Carolina law and politics, Emanuel AME served as an important place for the African American community in Charleston. Two visits by nationally renowned leaders highlighted this status for the church. In March of 1909 Booker T. Washington, the president of Tuskegee Institute, toured South Carolina, giving speeches across the state to encourage African American educational and occupational opportunities. Over the course of seven days he spoke to approximately fifty thousand people in the state, including a large audience at Emanuel. There, an assembly of both black and white listeners heard Robert Goodwyn Rhett, the mayor of Charleston, introduce Washington. Rhett used the opportunity of speaking at Emanuel to present himself as a mayor of all the people of Charleston, “Republicans and Democrats, rich and poor, black and white.”³ During his time in Charleston, Washington

² *Christian Recorder*, September 10, 1891; *Christian Recorder*, September 28, 1893

³ Quoted in David H. Jackson, “Booker T. Washington in South Carolina, March 1909,” *The South Carolina Historical Magazine* 113, no. 3 (2012): 192–220.

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stayed with Dr. William Crum, one of the most prominent African American Charlestonians at the time, who served as master of ceremonies of a banquet in the lecture hall of the church after Washington's talk. Such a significant event taking place at the church highlights the important role Emanuel had in politics, especially those centered on race, in Charleston in the first decade of the twentieth century.⁴

During the next decade, Emanuel would continue to serve as a focal point for civil rights activities, connecting the city to larger national movements. In 1919, Emanuel hosted a meeting of the National Association for the Advancement of Colored People (NAACP), which hoped to recruit 2,000 members in Charleston that year.⁵ Less than two years later, one of the founders of the organization would also appear at the church, connecting Charleston to the national and international struggle for rights for black people. On February 16, 1921, W.E.B. Du Bois spoke at the church. Having just returned from the second Pan-African Congress in Paris, Du Bois spoke on the need for international racial equality.⁶

In the 1940s and 1950s, Emanuel continued to fill a leadership role in Charleston, South Carolina, and the national AME community. In 1947 Emanuel's minister, R.E. Brogdon became the second Vice President of the South Carolina branch of the NAACP and hosted meetings of the Charleston branch in the church. President of the South Carolina branch of the NAACP, James M. Hinton spoke at Emanuel in July, 1948 following the court decision that African Americans be allowed to vote in Democratic primaries. In January 1952, two thousand A.M.E. bishops and church leaders met at Emanuel for the bishops' council. Throughout the 1950s, Emanuel continued to serve as a place for A.M.E. gatherings, including hosting prominent ministers in the church, such as Bishop D. Ward Nichols, the son of the pastor of Emanuel who had led the construction of the church in 1891. Hosting such events showed Emanuel's significance within the A.M.E. church, but its influence as a meeting and organizing venue stretched beyond that.⁷

Across the 1950s, Emanuel served as a hub of the African American community in Charleston, connecting it to broader national movements. Most significantly, this included an enduring relationship with the National Association for the Advancement of Colored People. The NAACP hosted local, statewide, and national events at the church, including a four-day state convention in October, 1956. In 1954 the executive secretary of the NAACP, Walter White, spoke at Emanuel. The 1956 South Eastern Regional conference of the NAACP was held in Charleston with Executive Secretary Roy Wilkins delivering the keynote address at Emanuel. Other speakers included United States Congressman Charles C. Diggs, Jr. of Detroit, Michigan and the

⁴ Jackson, "Booker T. Washington in South Carolina, March 1909."

⁵ *Charleston Evening Post* (Charleston, SC), June 21, 1919.

⁶ *Charleston Evening Post*, February 10, 1921.

⁷ *Charleston Evening Post*, July 21, 1948; *The State* (Columbia, SC), January 13, 1952; *Charleston News and Courier*, June 27, 1953, November 13, 1955

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Reverend Joseph Lowery of Mobile, Alabama. Lowery would later emerge as a close associate of Martin Luther King, Jr.⁸

These links to the NAACP were further depended by Reverend B.J. Glover, who became the pastor at Emanuel in 1952. As well as a religious leader, Glover served during his time at Emanuel as the president of the Charleston branch of the NAACP. Early on, political activists and political figures recognized the importance of gaining the support of Glover and Emanuel's congregation. When John Wrighten, a member of Emanuel whose lawsuit as a student had led to the creation of a law school for African Americans at South Carolina State University, ran for a state House of Representatives seat he wrote to Glover to solicit the church's support for his campaign. To promote a voter registration campaign in 1959, community organizer and educator Esau Jenkins, wrote to Glover to ask him to encourage his congregation to register to vote, going so far as to enclose a pre-written sermon. The church leadership also worked to organize church members in the fight for equal treatment under the law. In December 1960, the church bulletin encouraged parishioners to avoid buying Christmas presents at stores "known to practice discrimination and injustice."⁹

Glover's involvement in civil rights work first became publicly evident in the movement for integrating Charleston's schools. In the fall of 1960, Glover worked to enroll his daughter Oveta in an all-white school in the city. These pushes served as a part of a concerted effort on behalf of the NAACP in Charleston, and the larger African American community, to establish equal access to education for African American children in the city. The effort had two approaches and both involved Emanuel. On one hand, individual parents tried to enroll their students at all white schools in the city. Glover argued that the all-white Julian Mitchell Elementary School was closer to his home and that the assigned school for his daughter, Rhett Elementary School, had a "shortage of facilities," resulting in its overcrowding. Ultimately, Glover was denied admission. At the same time, African Americans boycotted the city schools to protest the facilities for African American students. In October 1960, parents kept 8,315 students out of school in protest. During a meeting at Emanuel 4,000 parents attended and decided to end the boycott of schools, instead deciding to attempt to enroll their students in all-white schools, as Glover had done. At the meeting Glover explained the process for requesting reassignment to the assembled families. This concentration of activity at Emanuel highlighted the role of Glover and Emanuel in the civil rights movement in Charleston, which had just seen its beginning in the city.¹⁰

During the Centennial observation of the start of the Civil War in 1961, the state NAACP held a rally at Emanuel, featuring NAACP president J. Arthur Brown and Madeline Williams, the only African American member of the New Jersey Centennial Commission. At the rally, Brown remarked, "America cannot practice bigotry, racial hate and discrimination at home and expect to continue to retain her respect as a great world power." Those in attendance included historians

⁸ *Charleston News and Courier*, October 17, 1958; *Charleston News and Courier*, January 21, 1954; *Charleston Evening Post*, February 23, 1956.

⁹ Church Bulletin, December 11, 1960, Emanuel AME Archives; John H. Wrighten to B.J. Glover, March 11, 1958, Emanuel AME Archives; Esau Jenkins to B.J. Glover, July 20, 1959, Emanuel AME Archives.

¹⁰ *The State*, October 11, 1960

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John Hope Franklin and Benjamin Quarles. In an address, Quarles highlighted the central place slavery and enslaved people played in the Civil War. "In the Civil War, the Negro had a threefold role. He was one of the major causes of the war, he was the symbol of the war's goal to give America 'a new birth of freedom', and he himself played a vital role as an active participant on the battlefield and on the homefront."¹¹

During the summer of 1963 Emanuel once again served as a hub of civil rights activity. The church leadership had continued involvement in protest activity, most notably with the arrest of Glover during a march at the South Carolina State House in Columbia in March 1961. Representing the Charleston NAACP, Glover marched with students from South Carolina State, Claflin University, Benedict College, and Allen University, as well as other NAACP and church leaders, to protest segregation. Glover only spent five hours in jail before being bailed out, but the case for the protesters made it all the way to the United States Supreme Court in the case of *Edwards v. South Carolina*, which upheld the First Amendment rights of peaceful protesters. Glover continued to speak out on integration across the state, telling a rally in Columbia "I believe we're fighting a battle that we shall win."¹²

In Charleston, Glover continued to serve as a movement leader and Emanuel as a center of activist, bringing national leaders of the struggle for civil rights to the church. In April 1962 Martin Luther King Jr. spoke at the church about voter registration, urging local African American organizations to encourage registration among their members. The African American vote had helped elect the mayor of Atlanta, resulting in desegregation and political appointments for African Americans there. King told the crowd of over 1,500 people "we must make the American dream a reality."¹³ He was joined in Emanuel's pulpit by Glover and Esau Jenkins of Johns Island.

During the summer of 1963, protesters utilized Emanuel as a gathering and planning location for civil rights activity in Charleston as protests expanded across the American South. These marches were aimed at segregation in Charleston, often coinciding with other protests that more directly confronted the system of racial division in the city. In June, an integration protest of 230 people quietly marched and prayed before ending at Emanuel, where Glover led speeches and songs. Harvey Gantt, who in January of that year had become the first African American student to enroll at Clemson University, marched as well. *The State* newspaper reported that protesters continued to march until integration was achieved.¹⁴

Protests continued throughout the next month, as carefully coordinated marches were scheduled to take place at the same time as direct action. In early July, executive secretary of the NAACP Roy Wilkins spoke at Emanuel to encourage the demonstrations going on at the church and in Charleston. On July 13, 28 people were arrested for attempting to integrate public pools in

¹¹ *Charleston News and Courier*, April 12, 1961.

¹² *The State*, March 3, 1961; *The State*, May 31, 1961

¹³ *The Charleston News and Courier*, April 13, 1962

¹⁴ *The State*, June 10, 1963

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Charleston. At the same time, a group of 80 people left Emanuel to march in protest. They walked with the traffic lights on King and Calhoun Streets while singing, until the police shut off the pedestrian lights and they moved to the police headquarters. After the pedestrian lights were cut off they returned to Emanuel. On the 15th, protesters attempted to integrate playgrounds around the city as marchers set out from Emanuel. They left the church in groups, leaving an hour and a half between each wave. Emanuel played a key role in the efforts to integrate Charleston's public spaces, serving as a site for demonstrators to gather together before or after marches.¹⁵

When protest efforts shifted from direct confrontation to boycotts, Emanuel remained a vital site for protesters. In an effort to force shops on King Street, Charleston's shopping district, to integrate. King Street had been a target for civil rights protesters before, with sit-ins at the Kress, Woolworth's, and W.T. Grant lunch counters in 1960 marking the beginning of direct civil rights activism in Charleston. The 1960 sit-ins had been led by high school students, but the 1963 boycott was organized and led by the NAACP. In July the organization decided to lead a boycott of stores on King Street, coordinating protests to emphasize the boycott. Glover served as the head of the steering committee that organized the boycotts and led discussions with the mayor's office and the King Street merchants. July 22 saw 300 people march quietly, starting at Emanuel and covering 16 blocks of the city in two hours. The boycott and protests made an impact on the King Street businesses, with owners coming to the table to discuss integration by the end of July.¹⁶

While the businessmen and NAACP leaders held talks, the marches went on, with demonstrators embarking from Emanuel on almost a daily basis. When asked if the willingness of shop owners to discuss the possibility of integrating meant that the marches would end, Glover replied, "On the contrary, they will be intensified." July 24 singing demonstrators left Emanuel only to become silent once they formed into a parade. Again, on the 25th 115 young people marched from Emanuel to King Street and back, though NAACP leaders claimed that they had called for a pause to the marches, citing this one as a mistake. By July 27 the planned marches had resumed, after NAACP leaders rejected the concessions offered by Mayor J. Palmer Gaillard Jr., who offered voluntary integration of some stores on King Street. That day two groups of marchers left the church at different times of the day to demonstrate on King Street before returning to Emanuel for a picnic. On the afternoon of July 29, 135 young people began a march at Emanuel, proceeding down Meeting Street. The demonstrators marched for two hours before returning to the church.¹⁷

After the King Street boycotts, the church and its members remained deeply involved in the civil rights movement. The next year a mass meeting held at Emanuel helped organize African American voters who could not read. The 2,000 people in attendance took a straw poll to decide

¹⁵ *Charleston News and Courier*, July 8, 1963; *The State*, July 13, 1963; *The State*, July 16, 1963.

¹⁶ Adam Parker, "The sit-in that changed Charleston," *Charleston Post and Courier*, August 2, 2013. *The State*, July 22, 1963

¹⁷ *The State*, July 24, 1963; *Charleston News and Courier*, July 25, 1963; *Charleston News and Courier*, July 26, 1963; *Charleston News and Courier*, July 28, 1963; *The State*, July 30, 1963

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which candidates they supported and then member of the Citizens Committee instructed them on how to vote for a specific ticket. Even when protests were not centered at the church itself, church leaders were heavily involved. Glover resumed his attempts to enroll his daughter Oveta in an all-white school in Charleston. This time, however, the attempts of Glover and other families were successful. In the fall of 1963 9-year-old Oveta and ten other children led the desegregation of Charleston's schools. Glover also helped lead tests of the Civil Rights Act's implementation in South Carolina by attempting to dine at the Fort Sumter Hotel with other NAACP members. While the other two were admitted, Glover was denied entry to the hotel.¹⁸

Glover left Emanuel in 1965 to become the president of Allen University in Columbia, but civil rights activities at Emanuel continued. The church's next minister, H.B. Butler, Jr. served as the public relations coordinator for Operation Breadbasket, a department of the Southern Christian Leadership Conference (SCLC) that worked to improve economic conditions for African Americans. Emanuel continued to draw national Civil Rights leaders and local activism. Julian Bond visited the church in 1966 and spoke on Black Power and voter registration, with his speech serving to kick off the Citizen's Committee's political education and voter registration drive. In 1967 the NAACP held an employment seminar at the church and the Citizen's Committee consistently held meetings at Emanuel. When nearby Morris Brown A.M.E. Church hosted the state NAACP convention in October of 1968, events also took place at Emanuel. Most notably, Coretta Scott King spoke at Emanuel on April 29, 1969 in support of the Charleston Hospital Workers Strike. The Hospital Workers' Strike brought together issues of race, class, and gender, intersecting with the aims of the SCLC. King's presence, and that of the new head of the SCLC, Reverend Ralph Abernathy, helped to bring national attention to the strike and once again Emanuel offered movement leaders a stage from which to advocate for equality for African Americans¹⁹

As the oldest AME church in the South, Emanuel has a significant place in African American religious history. However, its connections to the active struggle for equal rights throughout the twentieth century offers an additional layer of significance for the church. In addition, though the church's appearance was altered at mid-century, notably by the addition of stucco to the exterior walls, this alteration coincides with the period of civil rights activism in which Emanuel played a leading role. Today the church continues to retain integrity from this period (1951-1969), which is defined as the period of significance with the current nomination. While South Carolina's role in the Civil Rights Movement has often remained overlooked by historians of the national movement, Emanuel's involvement shows just how important South Carolina, Charleston, and the church itself were in the fight for racial justice, both in Charleston and throughout the nation. Local activities, orchestrated and connected to national movements, began at Emanuel. When

¹⁸ *Charleston News and Courier*, May 29, 1966; *Charleston News and Courier*, August 31, 1963; *The State*, July 4, 1964; *Charleston News and Courier*, February 8, 1966

¹⁹ *Charleston News and Courier*, August 1, 1966; *Charleston News and Courier*, May 4, 1967, July 25, 1968; *Charleston News and Courier*, October 3, 1968; Bruce Golphin, "Mrs. King to Lead Charleston March," *Washington Post*, April 30, 1969; George W. Hopkins, "Charleston Hospital Workers' Strike," *South Carolina Encyclopedia*, July 29, 2016.

Emanuel African Methodist Episcopal
Church

Charleston County, South
Carolina

Name of Property

County and State

national figures visited the city, Emanuel served as host. Throughout the first eighty years of its history, Emanuel often became the connecting link between the city of Charleston and the national struggle for civil rights.

Developmental history/additional historic context information (if appropriate)

Emanuel's architect, John Henry Devereux, was a notable architect of postbellum Charleston. He designed a number of structures around the city, including St. Matthew's German Evangelical Lutheran Church in 1872, which remained the tallest building in South Carolina for almost one hundred years. As the Superintendent of Construction and Repairs for the United States Treasury Department, he built the United States Post Office and Courthouse in Charleston. These buildings show the expanse of Devereux's commitment to ecclesiastical and public architecture of multiple designs, as he oversaw the construction a wide range of religious and secular buildings in a variety of forms. By the time the construction of Emanuel began in 1891, Devereux was already a prominent architect in the city. Later work done to the church was completed by Charleston builder Henry Zacharias, who repaired the steeple after the 1893 cyclone.

In 2015, Emanuel was the site of a mass shooting that sparked national conversations about gun violence and racism in the United States. Nine members of the church—S.C. State Senator and Emanuel AME pastor Rev. Clementa Pinckney, Cynthia Hurd, Rev. Sharonda Coleman-Singleton, Tywanza Sanders, Ethel Lance, Susie Jackson, Depayne Middleton Doctor, Rev. Daniel Simmons, Myra Thompson—were murdered by a white supremacist. The killer intentionally targeted Emanuel because of its historic, and continuing, significance to the African American community in Charleston.²⁰ In direct response to the shooting, the state of South Carolina removed the Confederate flag from its statehouse grounds.²¹ Today, Emanuel continues to serve a large congregation in Charleston while also commemorating the lives of those killed.

²⁰ Debbie Elliott, "How a Shooting Changed Charleston's Oldest Black Church," *All Things Considered*, National Public Radio, June 8, 2016, <https://www.npr.org/sections/codeswitch/2016/06/08/481149042/how-a-shooting-changed-charlestons-oldest-black-church>.

²¹ Stephanie McCrummen and Elahe Izadi, "Confederate Flag Comes Down on South Carolina's Statehouse Grounds," *The Washington Post*, July 10, 2015, https://www.washingtonpost.com/news/post-nation/wp/2015/07/10/watch-live-as-the-confederate-flag-comes-down-in-south-carolina/?utm_term=.a2fab0574593.

Emanuel African Methodist Episcopal
Church

Name of Property

Charleston County, South
Carolina

County and State

9. Major Bibliographical References

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

Secondary Sources

Frazier, Herb, Bernard Edwards Powers, Jr., and Marjory Wentworth. *We Are Charleston: Tragedy and Triumph at Mother Emanuel*. Nashville, TN: W. Publishing Group, 2016.

Hopkins, George W. "Charleston Hospital Workers' Strike." *South Carolina Encyclopedia*, 2016.

Jackson, David H. "Booker T. Washington in South Carolina, March 1909." *The South Carolina Historical Magazine* 113, no. 3 (2012): 192-220.

Montgomery, William E. *Under Their Own Vine and Fig Tree: The African-American Church in the South, 1865-1900*. Baton Rouge, LA: Louisiana State University Press, 1994.

Primary Sources

The Charleston Post & Courier Historical Archive. (Charleston, S.C.)

Emanuel AME Archive. (Charleston, S.C.)

The State newspaper archive. (Columbia, S.C.)

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

Emanuel African Methodist Episcopal
Church

Charleston County, South
Carolina

Name of Property

County and State

Federal agency

Local government

University

Other

Name of repository: _____

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreage of Property 0.48

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)

1. Latitude: 32.787269° Longitude: -79.933236°

2. Latitude: 32.787578° Longitude: -79.933428°

3. Latitude: 32.787859° Longitude: -79.933490°

4. Latitude: 32.787938° Longitude: -79.933302°

5. Latitude: 32.787730° Longitude: -79.933026°

6. Latitude: 32.787434° Longitude: -79.932849°

Or

UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

1. Zone: Easting: Northing:

2. Zone: Easting: Northing:

3. Zone: Easting: Northing:

4. Zone: Easting: Northing:

Emanuel African Methodist Episcopal
Church

Name of Property

Charleston County, South
Carolina

County and State

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

The boundary includes Charleston City parcel number 4591303020 and is represented by the red line drawn on the attached Charleston City tax map, drawn at a scale of 1" equals 150 feet. It includes the entire parcel on which Emanuel AME Church sits.

Boundary Justification (Explain why the boundaries were selected.)

This boundary was selected to include the entire church building, including the elevator addition.

11. Form Prepared By

name/title: Jill Found
organization: University of South Carolina Center for Civil Rights History and Research
street & number: Hollings Library USC, 1322 Greene Street
city or town: Columbia state: SC zip code: 29208
e-mail jfound@email.sc.edu
telephone: 540-842-8709
date: April 24, 2018

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.)

Emanuel African Methodist Episcopal
Church

Name of Property

Charleston County, South
Carolina

County and State

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: Emanuel AME Church

City or Vicinity: Charleston

County: Charleston

State: South Carolina

Photographer: Ehren Foley/Virginia Harness

Date Photographed: August 31, 2018

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

1. South façade, camera facing N
2. South façade and SW oblique, camera facing NE
3. South façade and SW tower, camera facing NW
4. Western oblique, camera facing NE
5. Western face of SW tower, camera facing NE
6. Western oblique, camera facing NE
7. Northern face of SW tower, camera facing S
8. Northern face of SW tower and western elevation, camera facing S
9. Northern (rear) elevation, camera facing S
10. Eastern oblique, camera facing SW
11. Eastern elevation, camera facing SW
12. Eastern elevation, camera facing W
13. Detail of northern face of SW tower, camera facing SW
14. Detail of inset crucifix above main doors, camera facing N
15. Detail of south façade, camera facing NE
16. Lower front entrance gate, camera facing N
17. Detail of elevator addition, camera facing NW
18. Historical plaque (1999), camera facing N

Emanuel African Methodist Episcopal
Church

Charleston County, South
Carolina

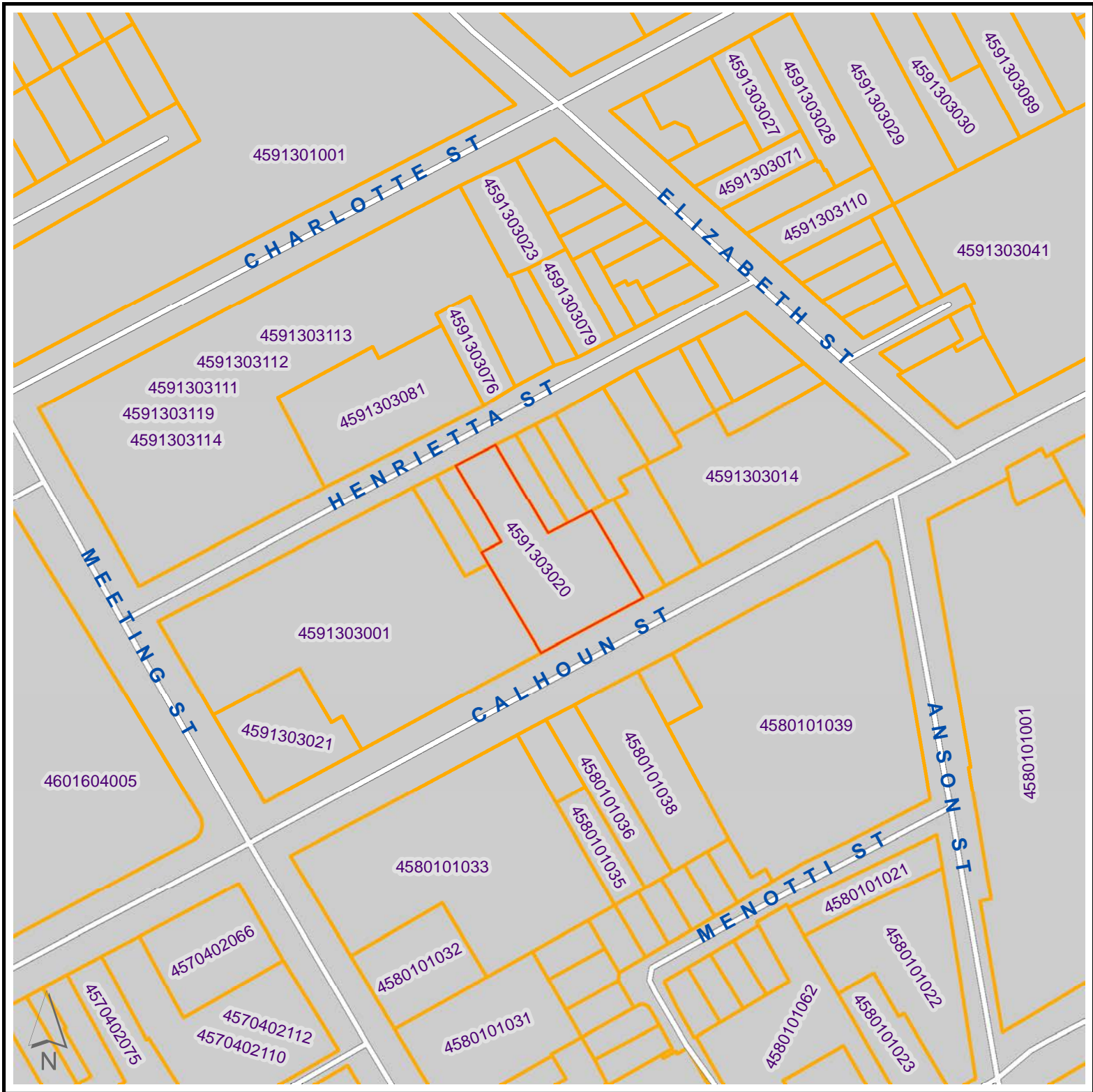
Name of Property

County and State

19. Plaque noting date of remodel (1949), camera facing N
20. Permanent art installation below main entrance remembering Denmark Vesey (1991), camera facing NW
21. Fountain at lower main entrance, camera facing N
22. Historical markers at lower main entrance including one remembering names of those killed in attack of June 17, 2015, camera facing NE
23. Plaque installed on the occasion of the bicentennial of the U.S. Constitution (1987), camera facing N
24. Main doors with inset crucifix above, camera facing N
25. Western elevation, camera facing NE
26. Western elevation of SW tower, camera facing E
27. SW oblique of SW tower, camera facing SE
28. Western elevation and SW tower, camera facing SE
29. SE oblique, camera facing NW
30. SW oblique, camera facing NE
31. Interior of church, stained glass and murals, camera pointing South (2017)

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.).

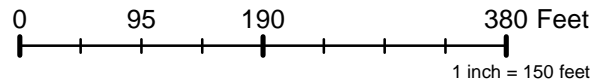
Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form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



Emanuel A.M.E. Church

Parcel ID: 4591303020
OWNER1: EMANUEL AFRICAN
 METHODIST
PROP_ST_NO: 110
PROP_ST_NAME: CALHOUN
PROP_TYPE: ST
ACREAGE: 0.48

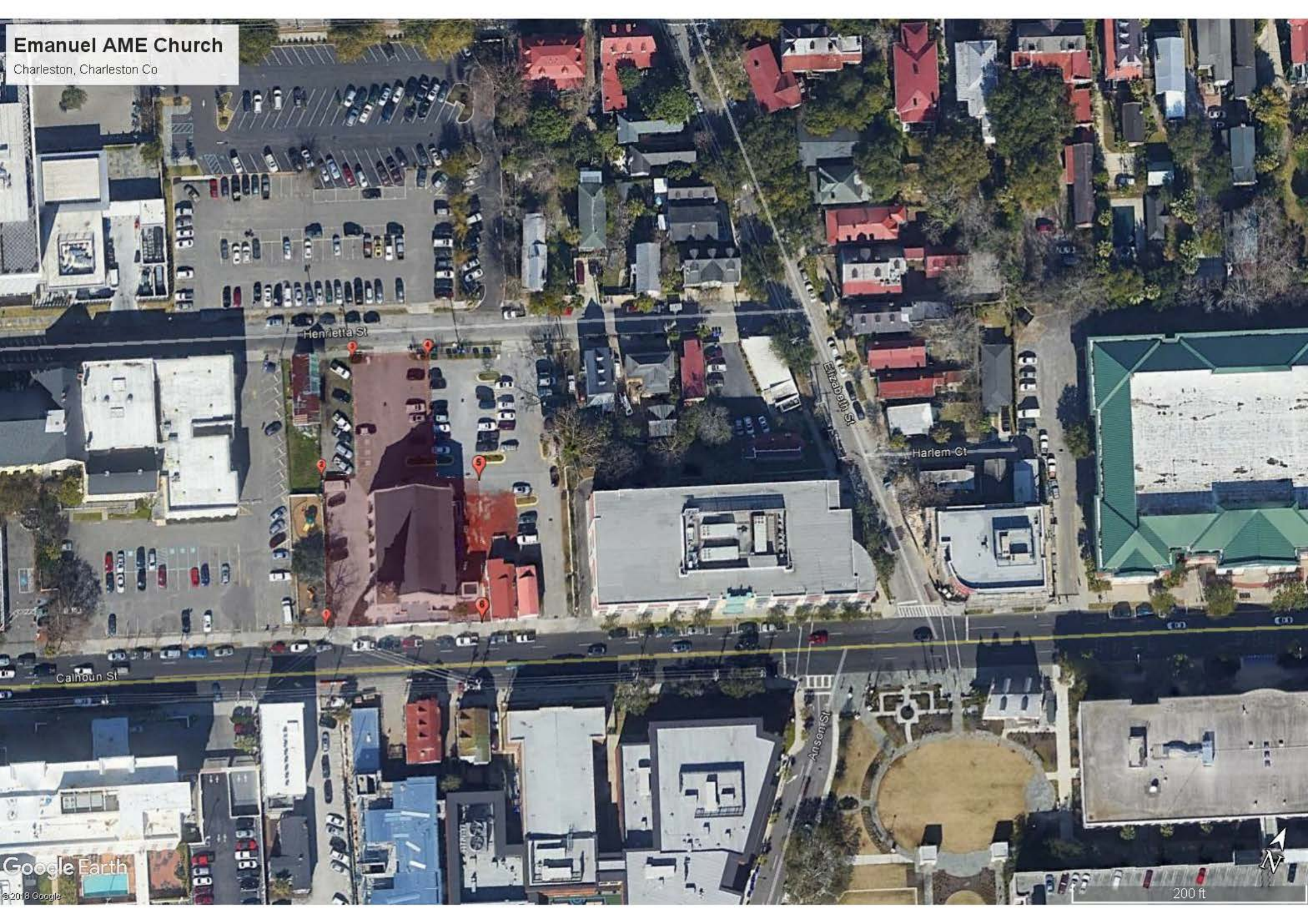
CLASS_CODE: 691 - RELIGIOUS
PLAT_BOOK_PAGE: R-49
DEED_BOOK_PAGE: XXX-XXX
Jurisdiction: CITY OF CHARLESTON



Note: The Charleston County makes every effort possible to produce the most accurate information. The layers contained in the map service are for information purposes only. The Charleston County makes no warranty, express or implied, nor any guaranty as to the content, sequence, accuracy, timeliness or completeness of any of the information provided. The County explicitly disclaims all representations and warranties. The reader agrees to hold harmless the Charleston County for any cause of action and costs associated with any causes of action which may arise as a consequence of the County providing this information.

Author: Charleston County SC
 Date: 7/2/2018

Emanuel AME Church
Charleston, Charleston Co



Henrietta St

Elizabeth St

Harlem Ct

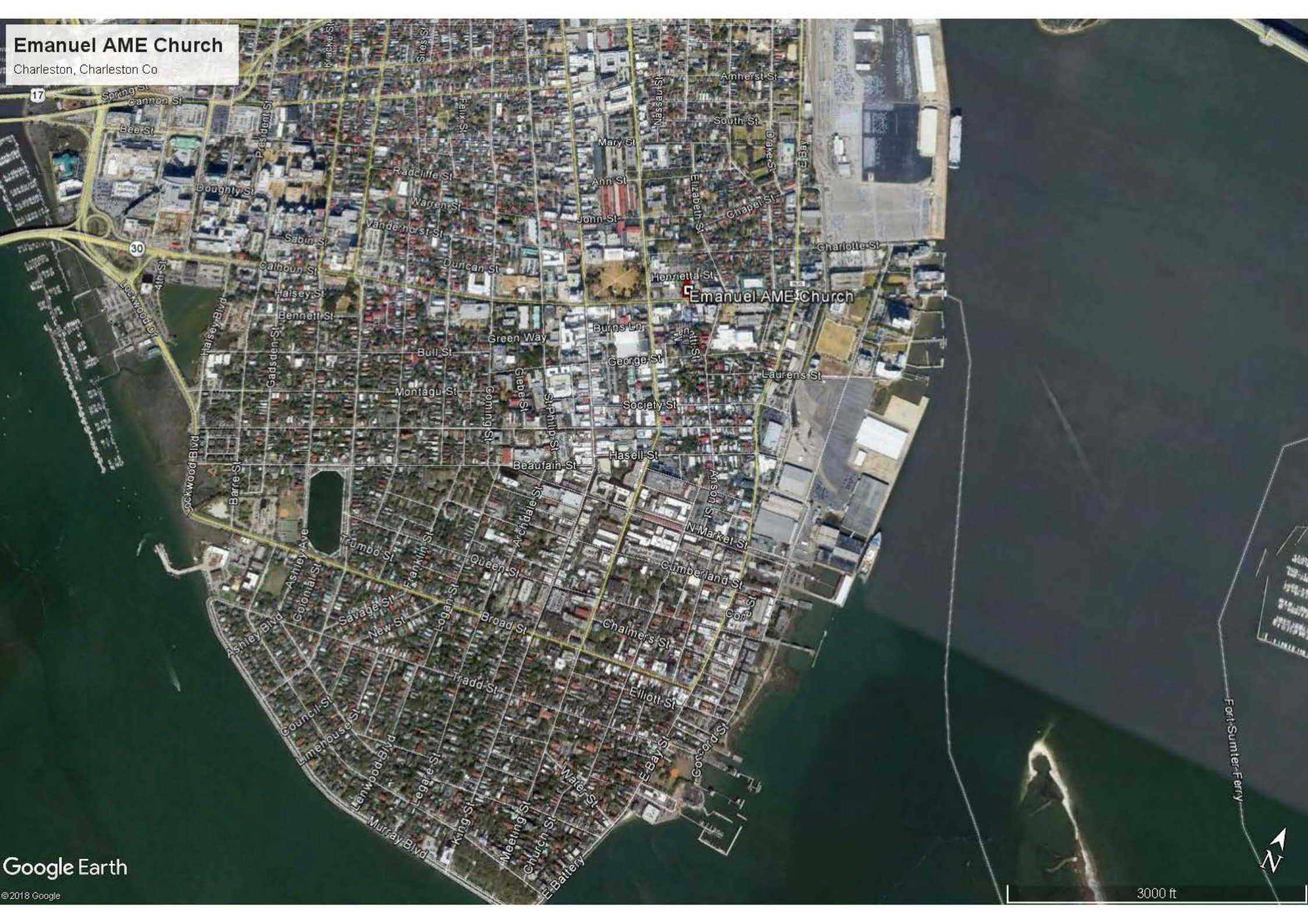
Calhoun St

Anson St



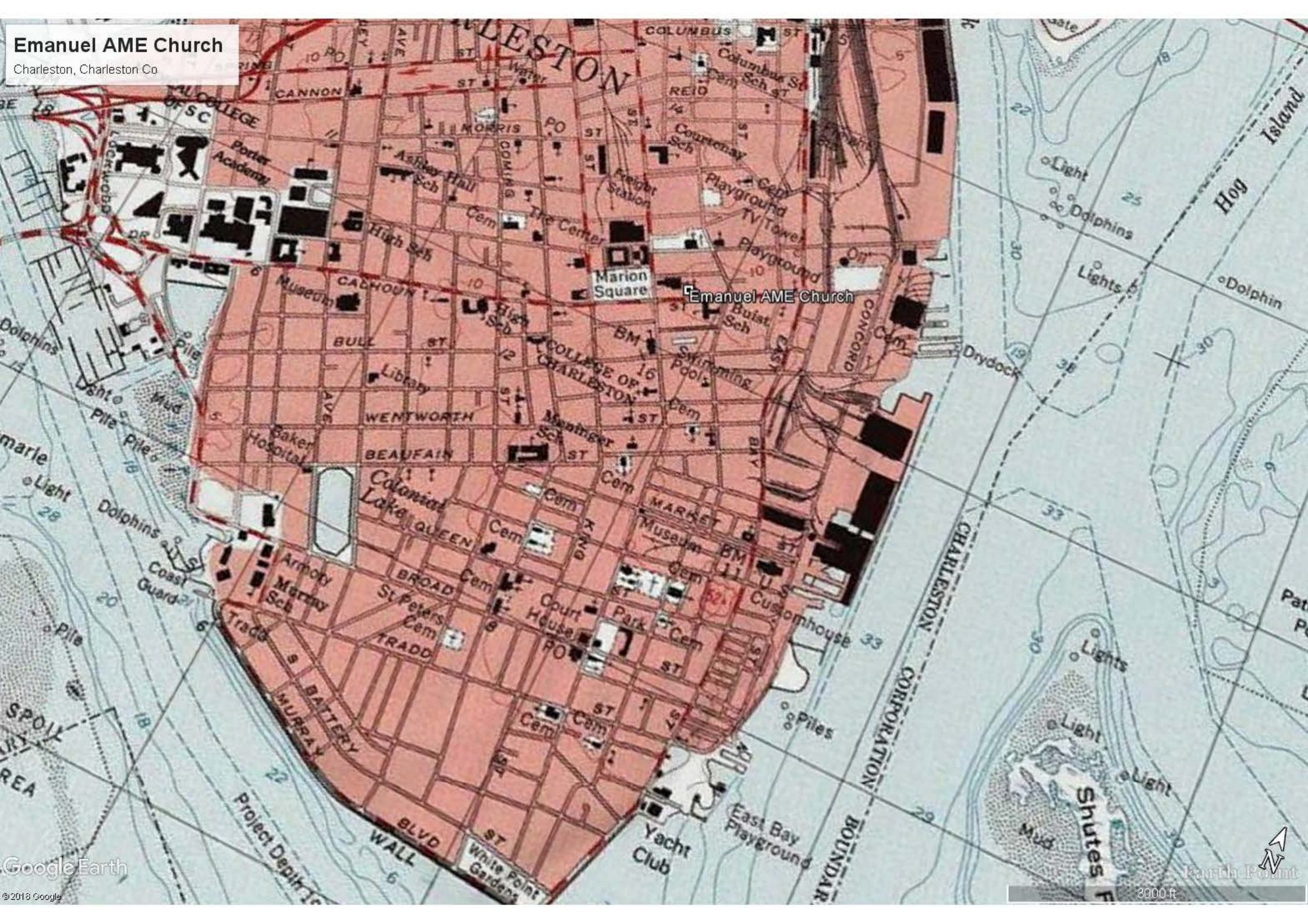
Emanuel AME Church

Charleston, Charleston Co



Emanuel AME Church

Charleston, Charleston Co



Emanuel AME Church







NO
ENTRANCE























URCH
URC
30 AM
NG



EMANUEL A.M.
YOU'RE INVIT
WORSHIP
WITH
9:00 AM SUNDAY WORSHIP



EMANUEL A.M.E. CHURCH

110 CALHOUN STREET

Constructed 1891

The oldest African Methodist Episcopal (A.M.E.) church in the south, Emanuel A.M.E. Church was organized as Hampstead Free African church in 1818 by Rev. Morris Brown. After seceding from the Methodist Church, Charlestonians organized three churches that were named collectively the "Bethel Circuit". Rev. Brown and other African-American ministers then sought to have the Hampstead Free African Church affiliated with Rev. Richard Allen's African Church movement in Philadelphia. In 1865 Bethel Circuit acquired the present site on Boundary Street (now Calhoun Street) and constructed a wooden church under the direction of its minister, Richard Harvey Cain. The church was renamed "Emanuel" meaning "God with us". Emanuel A.M.E. Church has the oldest African-American congregation south of Baltimore.



ERECTED BY:
MOJA ARTS FESTIVAL
CITY OF CHARLESTON
September 26, 1999

EMANUEL A.M.E CHURCH

FOUNDED 1818 BY THE REVEREND MORRIS BROWN

CLOSED BY STATE LAW 1834. REOPENED BY THE REVEREND P.H. GAIN 1865

PRESENT EDIFICE BUILT BY THE REVEREND L.R. NICHOLS 1891

REDECORATION BY THE REVEREND F.R. VEAL 1949

THE RIGHT REVEREND F.M. PEID, BISHOP

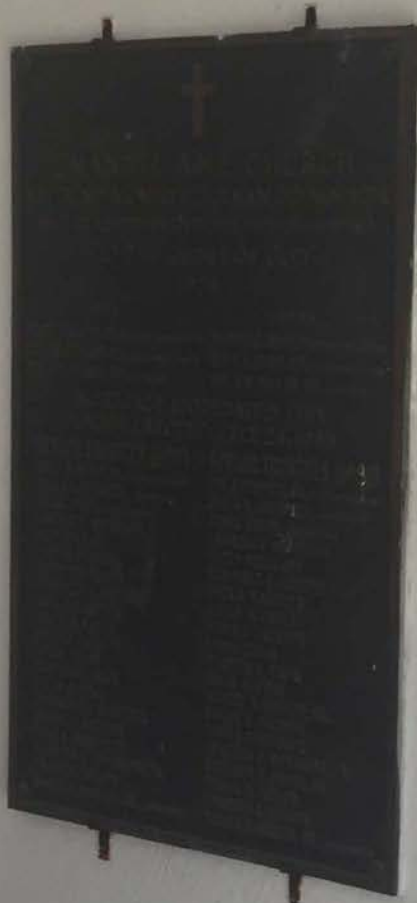




RONALD JONES
UNTITLED (THIS REPRESENTATION OF GEORGE N. BARNARD'S STEREOGRAPH SOUTH CAROLINA'S
CHERUBS (CARTER RAPHAEL), CHARLESTON, S.C. CA. 1914-15 IS A REMEMBRANCE OF DENMARK
VISEY'S RIGHTEOUS REBELLION. VISEY, A FREED BLACK MAN, PLANNED THE LIBERATION OF
CHARLESTON'S SLAVES AT THE HAMPSHIRE CONGREGATION OF THE EMANUEL AFRICAN METHODIST
EPISCOPAL CHURCH IN 1822. AND THOUGH THE INSURRECTION WAS PUT DOWN ONLY 1000 MEN, BEYOND
WAS TO UNFOLD ACROSS THE CITY VISEY'S SPIRIT OF REVOLT AGAINST INJUSTICE WAS AN EXPRESSION OF
THE PROMISE OF CIVIL RIGHTS IN A FREE SOCIETY. ERRECTED IN 1991. AUTHORIZED BY MEMBERS OF
FRIEND F. H. GILSON PASTOR







IN REMEMBRANCE OF
EMANUEL 9

KEY CLEMENTA C. PINCKNEY (41)
REARONDA COLEMAN-SINGLETON (45)
CYNTHIA MARIE GRAHAM HURD (54)
RUSIE JACKSON (67)
ETHEL LEE LANCE (70)
DEWYNE MIDDLETON-DOCTOR (49)
TYWANCA SANDERS (78)
DANIEL SIMMONS (74)
MYKA THOMPSON (39)

"LOVE IS STRONGER THAN HATE"

PRESENTED BY
MU ALPHA CHAPTER OF
OMEGA PSI PHI FRATERNITY, INC.
NIGHTLY SIXTH DISTRICT OF
OMEGA PSI PHI FRATERNITY, INC.
OMEGA PSI PHI FRATERNITY, INC.

LUTHER BISHOP: HENRY WALTER JOHN H. LEWIS, THOMAS A. HENDERSON
 ANDREW B. MORSE, FREDERICK H. HARTFORD, BROOKING, WINSTON P. ANDERSON
 FREDERICK CHAMBERLAIN, FRANK O. CHAMBERLAIN, FRANK R. COBBIN
 DONALD G. KING, RICHARD L. BROWN, CORNELIUS E. THOMAS, JAMES H. WARD
 HAROLD B. BENTLEY, ROBERT L. FORT, HENRY A. BROWN, J. B. BROWN
 RETIRED: DAVID NICHOLS, THOMAS F. HARRIS, THOMAS HARRIS, THOMAS HARRIS
 HAROLD A. BISHOP, HENRY NICHOLSON, JOHN H. HUNTER, DIED JANUARY 1883

DEDICATED DECEMBER 12, 1884
 CHAIRMAN BICENTENNIAL BISHOP A. ANDERSON
 AICE CHAIRMAN BISHOP A. ANDERSON, BISHOP A. ANDERSON
 GEORGE W. L. THOMPSON, TRAVIS, DR. A. O. WELLS

COMMENTARY: THE UNCLE MINISTER OF SOUTH CAROLINA BORN BISHOP, EMPLOYED
 IN THE FIRST CENTURY OF THE CONNECTION—MORSE BROWN, DANIEL A. PATTEN,
 HENRY W. TURNER, MORSE B. BATES, WILLIAM D. CHAMBERLAIN, WILLIAM W. BROWN,
 WITH SPECIAL RECOGNITION TO PATTEN AND TURNER, TWO OF THE BICENTENNIAL FOUR
 HOSEMEN OF THE LIBERTY CHURCH, WHO REMEMBERING THE 1822 LIBERTY
 OF DENMARK LIVED IN CHRISTSTOWN, S. C. WHERE HE STAYED FOLLOWING THE
 PURCHASE OF HIS OWN FREEDOM, AND BECAME A LAY MEMBER IN THE L. M. E. CHURCH,
 BAPTIZED BY MORSE BROWN HE WAS BORN IN THE CAROLINAS.

BICENTENNIAL
HISTORICAL MARKER
 EMANUEL AFRICAN METHODIST EPISCOPAL CHURCH
 CHARLESTON, SOUTH CAROLINA











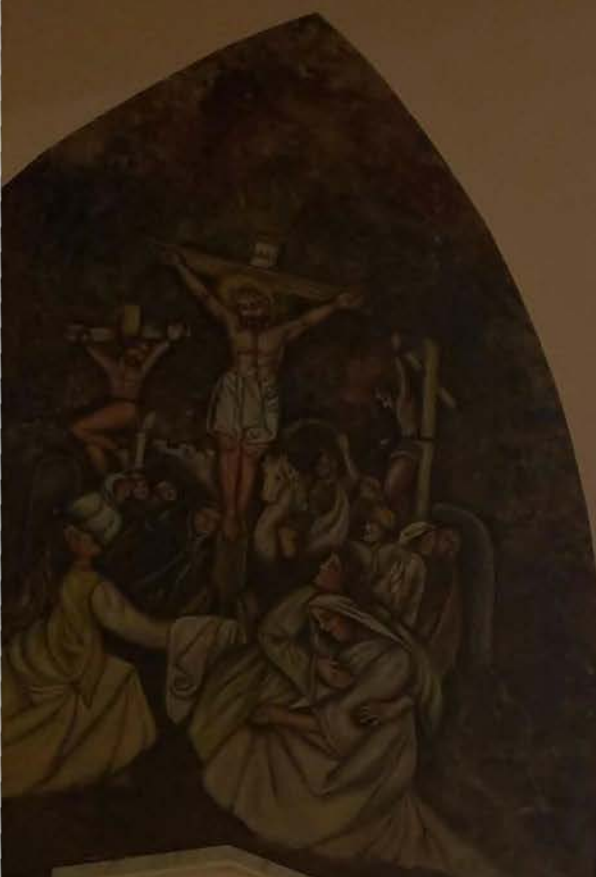






Mother Emanuel Way
Memorial District





In Memoriam
RIGHT Rev. R. H. CANON
BORN IN SWEET SPRING, N. C.
DIED IN WASHINGTON, D. C.
JANUARY 12, 1912
SLEEP QUIETLY THINE HEART IN PEACE
WILL THE ONLY HEART DIVIDED GIVE
NOW PLEASED IN SLEEPING NOW HAPPY
THE WORLD WOULD BE A BETTER
THINE F. G. CLAYTON

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Rev. R. H. CANON
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THINE F. G. CLAYTON









NO
ENTRANCE























URCH
HURC
30 AM
NG



EMANUEL A.M.
YOU'RE INV
WORSHIP
WITH
9:30 AM SUNDAY WOR



EMANUEL A.M.E. CHURCH

110 CALHOUN STREET

Constructed 1891

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CITY OF CHARLESTON
September 26, 1999

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FOUNDED 1818 BY THE REVEREND MORRIS BROWN

CLOSED BY STATE LAW 1834. REOPENED BY THE REVEREND R.H.GAIN 1865

PRESENT EDIFICE BUILT BY THE REVEREND L.R.NICHOLS 1891

REDECORATION BY THE REVEREND F.R.VEAL 1949

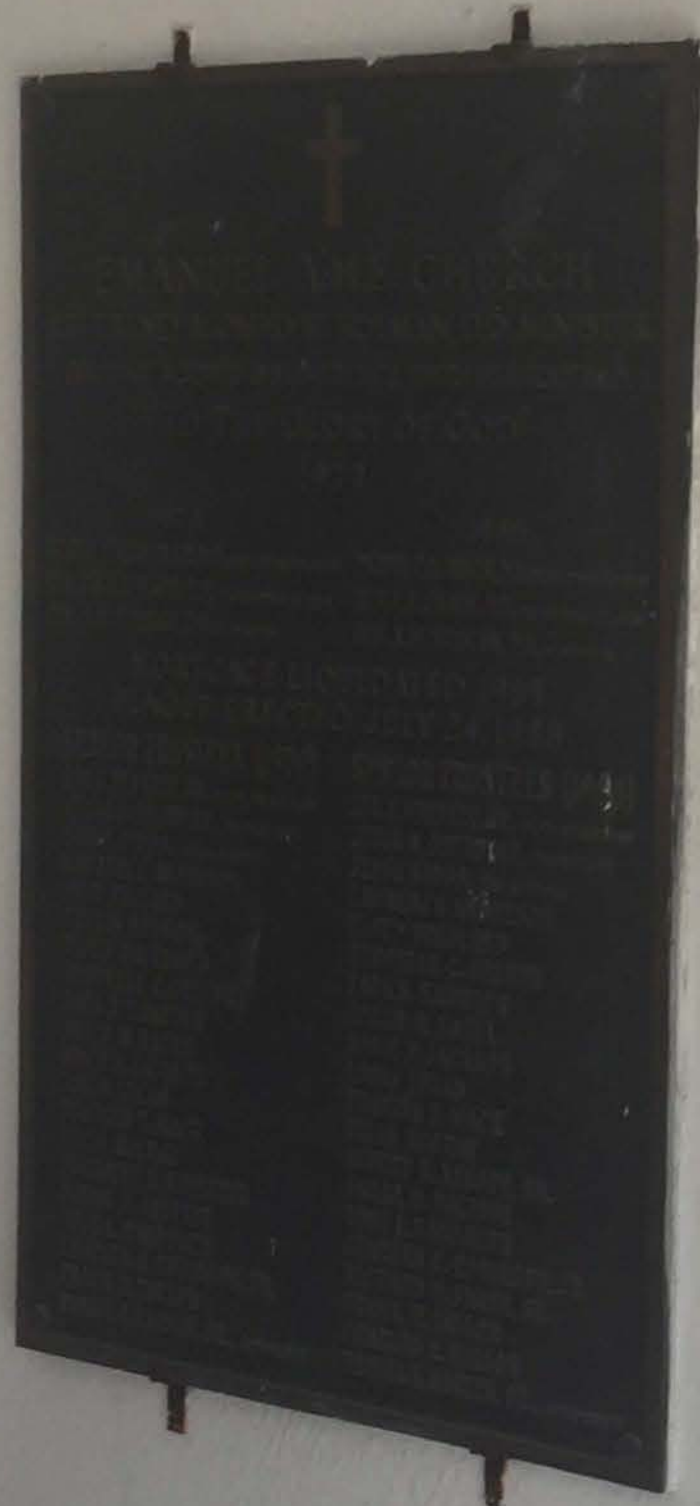
THE RIGHT REVEREND F.M.REID, BISHOP





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PROMISE OF CIVIL RIGHTS IN A FREE SOCIETY. ERECTED IN 1991 AUTHORIZED BY MEMBERS AND
S. H. GILSON PASTOR





IN REMEMBRANCE OF
EMANUEL 9

REV. CLEMENTA C. PINCKNEY (41)
SHARONDA COLEMAN-SINGLETON (45)
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"LOVE IS STRONGER THAN HATE"

PRESENTED BY
MU ALPHA CHAPTER OF
OMEGA PSI PHI FRATERNITY, INC.
MIGHTY SIXTH DISTRICT OF
OMEGA PSI PHI FRATERNITY, INC.
OMEGA PSI PHI FRATERNITY, INC.



BICENTENNIAL HISTORICAL MARKER

EMANUEL AFRICAN METHODIST EPISCOPAL CHURCH
CHARLESTON, SOUTH CAROLINA

COMMEMORATING THE UNIQUE MINISTRY OF SOUTH CAROLINA BORN BISHOPS, ELECTED IN THE FIRST CENTURY OF THE CONNECTION—MORRIS BROWN, DANIEL A. PAYNE, HENRY M. TURNER, MOSES B. SALTER, WILLIAM D. CHAPPELLE, WILLIAM W. BECKETT—WITH SPECIAL RECOGNITION TO PAYNE AND TURNER, TWO OF THE BICENTENNIAL "FOUR HORSEMEN OF THE LIBERATION CHURCH." ALSO REMEMBERING THE 1822 MARTYRDOM OF DENMARK VESSEY IN CHARLESTON, S.C., WHERE HE SETTLED FOLLOWING THE PURCHASE OF HIS OWN FREEDOM, AND BECAME A DAY READER IN THE A.M.E. CHURCH, PASTORED BY MORRIS BROWN. HE WAS BORN IN THE CARIBBEAN.

DEDICATED DECEMBER 12, 1987

CHAIRMAN BICENTENNIAL BISHOP V.R. ANDERSON
VICE CHAIRMEN BISHOP J.H. ADAMS, BISHOP R.E. STOKES
SECTY. REV. T.J. THOMPSON, TREAS. DR. J.C. MCKINNEY

ACTIVE BISHOPS: HENRY W. MURPHY, JOHN H. ADAMS, RICHARD A. HILDEBRAND, SAMUEL S. MORRIS, FREDERICK H. TALBOT, H. HARTFORD BROOKING, VINTON R. ANDERSON, FREDERICK C. JAMES, FRANK M. REID, JR., FRANK C. CUMMINGS, PHILIP R. COTSON, DONALD G. MING, REMBERT E. STOKES, CORNELIUS E. THOMAS, JAMES H. MATO, HAROLD B. SENATLE, ROBERT L. FRUITT, HENRY A. BELIN, VERNON R. BYRD, RETIRED: DEWARD NICHOLS, H. THOMAS PRimm, ERNEST L. HICKMAN, HARRISON J. DRYANT, HAROLD I. BEARDEN, HUBERT N. ROBINSON, JOHN E. HUNTER DIED JANUARY 1988







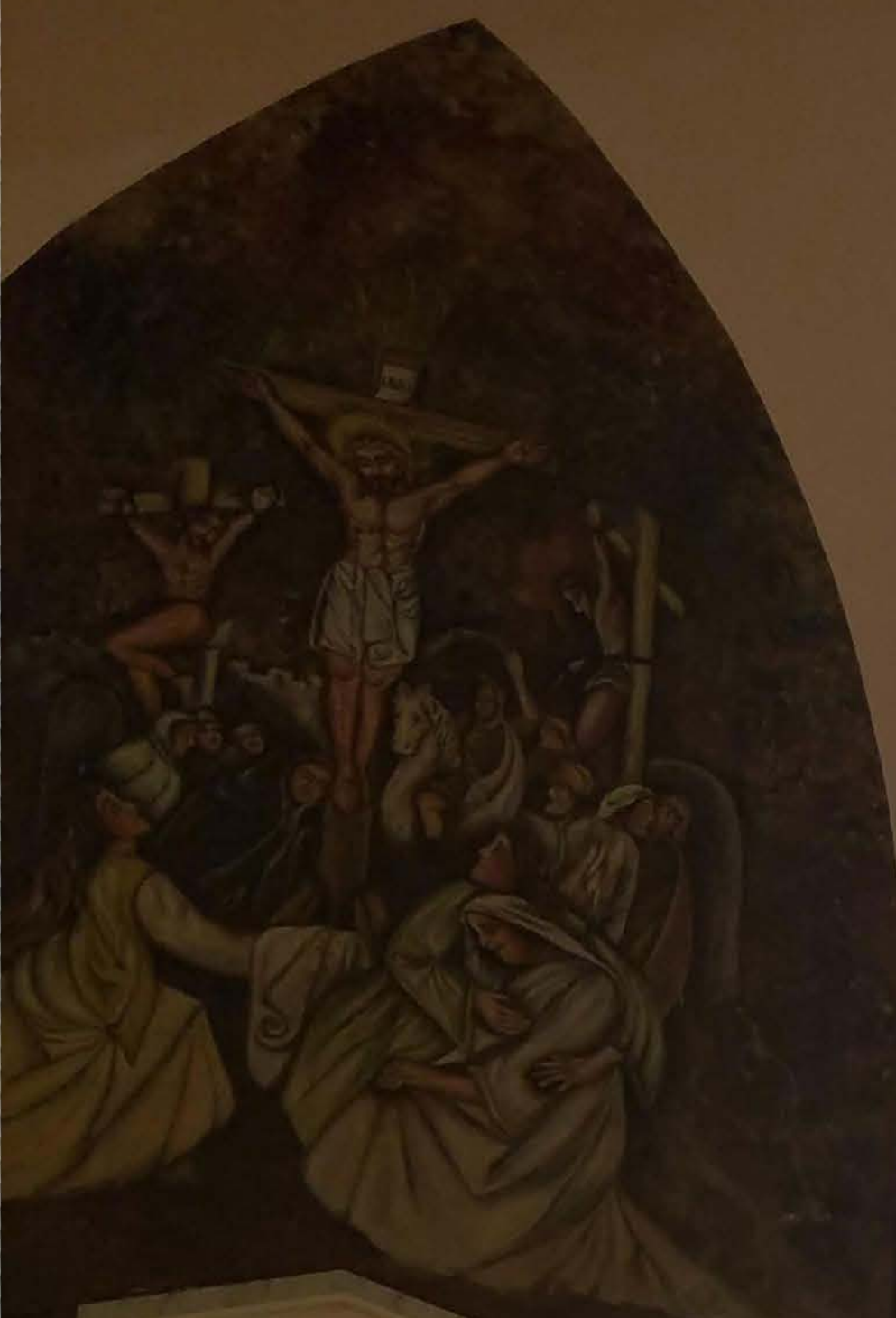








Mother Emanuel Way
Memorial District



In Memoriam
RIGHT REV. R. H. CAIN D.D.
DOWN IN SWEET BRAID W. VA.
APRIL 25, 1823
DIED IN WASHINGTON D. C.
JANUARY 19, 1887
SLEEP SWEETLY TENDER HEART IN PEACE
WHILE THE GREAT AGES ONWARD ROLL
HOW PEACEFUL IN SLUMBER HOW HAPPY
THE MAKING DEATH IS ONLY A DREAM!
FRIEND F. S. HALTER



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: 9/10/2018 Date of Pending List: 10/5/2018 Date of 16th Day: 10/22/2018 Date of 45th Day: 10/25/2018 Date of Weekly List:

Reference number:

Nominator:

Reason For Review:

Accept Return Reject 10/25/2018 Date

Abstract/Summary Comments:

Recommendation/ Criteria:

Reviewer Lisa Deline Discipline Historian

Telephone (202)354-2239 Date 10/25/18

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.



SOUTH CAROLINA DEPARTMENT OF
ARCHIVES & HISTORY



September 6, 2018

Dr. Julie Ernstein
Deputy Keeper of the National Register of Historic Places
National Register of Historic Places
1849 C Street NW, Mail Stop 7228
Washington, DC 20240

Dear Dr. Ernstein:

Enclosed is the National Register nomination for Emanuel AME Church in Charleston, Charleston 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 Emanuel 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) 896-6182, fax me at (803) 896-6167, or e-mail me at efoley@scdah.sc.gov.

Sincerely,

Ehren Foley
Historian and National Register Coordinator
State Historic Preservation Office
8301 Parklane Rd.
Columbia, S.C. 29223