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NATIONAL REGISTER

United States Department of the Interior
National Park Service

National Register of Historic Places Multiple Property Documentation Form

This form is for use in documenting multiple property groups relating to one or several historic contexts. See instructions in *Guidelines for Completing National Register Forms* (National Register Bulletin 16). Complete each item by marking "x" in the appropriate box or by entering the requested information. For additional space use continuation sheets (Form 10-900-a). Type all entries.

A. Name of Multiple Property Listing

Historic Resources of St. Helena Island, c. 1740 - c. 1935

B. Associated Historic Contexts

Early Settlement and Development of St. Helena Island, c. 1740 - c. 1860
The Port Royal Experiment and the Emancipation of Blacks, 1861 - 1865.
Life on St. Helena Island from the Civil War to the Depression, 1865 - c. 1935.

C. Geographical Data

The limits of the St. Helena Island complex, consisting of St. Helena, Datha, Warsaw, Polawana, and Pine Islands.

☐ See continuation sheet

D. Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this documentation form meets the National Register documentation standards and sets forth requirements for the listing of related properties consistent with the National Register criteria. This submission meets the procedural and professional requirements set forth in 36 CFR Part 60 and the Secretary of the Interior's Standards for Planning and Evaluation.

Mary W. Edmonds — 8/11/88
Signature of certifying official — Date

for George L. Vogt, State Historic Preservation Officer, SC Department of Archives & History
State or Federal agency and bureau

I hereby, certify that this multiple property documentation form has been approved by the National Register as a basis for evaluating related properties for listing in the National Register.

John J. Knoerl — 10/6/88
Signature of the Keeper of the National Register — Date

E. Statement of Historic Contexts

Discuss each historic context listed in Section B.

The sea islands of South Carolina, from Pawleys Island in the north to Daufuskie Island in the south, are rich in natural, cultural, and historic resources. One of the largest of these, St. Helena Island, has one of the most significant and most diverse collections of surviving historic and cultural resources in the South Carolina lowcountry. Although many physical evidences of St. Helena's history have disappeared due to both the passage of time and modern development along the coast, there are still many resources which help to illustrate the growth and development of St. Helena Island from c. 1740 to c. 1935. These extant resources include archaeological sites, tabby ruins, plantation houses and other residences, commercial buildings, praise houses, and military installations. Due to St. Helena's prominent role in the educational, social, and economic development of blacks emancipated during the Civil War and to the island's relative isolation until the twentieth century, its historic resources are unique. The most intact of the properties and features are included in this multiple property submission.

Additional Information

St. Helena Island was discovered in 1521 and named Santa Elena by a Spanish expedition which was the first European expedition to reach what is now South Carolina. In 1562 a French expedition explored the area and claimed it, calling the general vicinity Porte Royalle. The Yemassee Indians resisted the Spanish but aided the French; both the Spanish and French efforts to establish permanent settlements were ultimately unsuccessful. Only after the English expedition under William Hilton in 1663 did a lasting European colony survive on the island, though the English encountered opposition from the Spanish for the remainder of the seventeenth century. It was the English who took the Spanish and French names for the area and adapted them to become St. Helena Island and Port Royal.(1)

The town of Beaufort was established in 1711, and St. Helena's Parish was created in 1712 by the General Assembly, which noted that "several persons are settled to the southward of Colleton County on Port Royal Island, St. Helena Island, and several adjacent islands."(2) Only after the abortive Yemassee War of 1715, in which the bitter Yemassees virtually destroyed the entire English colony in Carolina, was the eventual success of the settlement on St. Helena Island assured. One of the most significant institutions on the island was the Anglican church, which established a chapel of ease there for the St. Helena Parish church in Beaufort. The chapel served as both a religious and a social center on St. Helena in the colonial era. In economic respects the growth and early development of the island up to the American Revolution was a slow process. Early products included naval stores, such as tar, pitch, and lumber; subsistence crops; and livestock. Indigo became a staple crop by 1750 and was profitable

[x] See continuation sheet

until the Revolution. Rice, which was so successful elsewhere in the South Carolina lowcountry, was not grown in significant amounts on St. Helena due to a lack of adequate fresh water.(3)

The island, in large part due to its isolation, did not suffer as much as other lowcountry areas during the American Revolution. The island's planters, however, lost their wealth when the war ended the British bounty on indigo. Within ten years, a new crop was developed which replaced indigo and surpassed it in both its economic and agricultural success. Sea island cotton, a particularly long staple strain, had first been successful on the Georgia coast and was introduced to South Carolina in the 1790s. Both cotton and slavery flourished on St. Helena by the turn of the nineteenth century.(4)

Sea island cotton was a crop which demanded careful attention; the season from planting to processing could take as long as eighteen months. It was typically planted in late March or early April, in fields laid out into squares. The light brown or yellow sandy soil of the coast was the ideal soil for sea island cotton. Over the next few months the plants were gradually thinned out, so that by June only the strongest plants remained in the fields. The cotton was picked soon after it had bloomed, was sorted, and sent to the gin. It has been estimated that the production of one three-hundred-pound bale of cotton required 1500 pounds of seed cotton and two months' labor. Production of sea island cotton in the United States, all of which was shipped to England, increased dramatically in the early years, from ten thousand pounds in 1790 to eight and a half million pounds in 1801. The price for sea island cotton grew at a rate far better than the price for upland cotton, in some instances by several cents a pound.(5)

Slavery's growth on the island was just as notable. Over eighty per cent of the population of Beaufort District was slave by 1790, and the percentage on St. Helena itself was slightly higher. The percentage remained higher than that level until the Civil War. Though there were relatively few planters on the island, and the average number of slaves was some fifty slaves each, most planters on the island - some eighty percent - owned fewer than fifty slaves. As a large work force was required to plant, harvest, and process sea island cotton, the number of planters who could profitably grow it was a small one.

The boom in sea island cotton was spectacular, but short-lived. Planters made their fortunes in five or ten years' time, when prices were significantly higher than prices for the best upland cotton. Although prices fell and rose several times, they generally recovered and in 1818 reached their peak of seventy-five cents a pound. Such families as the Fripps, Coffins, Sams, and Chaplins earned great profits, increased land and slave holdings, and built large residences

in this period. By 1822, however, the price for cotton had dropped to thirty cents a pound, where it remained for most of the antebellum era.

Planters on St. Helena attempted to adjust to these circumstances in a number of ways. Since land was both one of the most valuable and most scarce commodities on the island, they tried to expand the acreage they grew in cotton, which most often resulted in planting on inferior land and producing poor quality cotton. Other crops such as corn and potatoes, which were originally grown only to supplement cotton, were gradually being grown as subsistence crops. The island's planters formed the St. Helena Agricultural Society in the 1820s in response to the agricultural depression, but their meetings soon became social gatherings in which discussions centered around politics as much as they did around agriculture. An increase in prices improved conditions somewhat in the 1840s, though in their eagerness to make profits the planters simply grew more cotton, to the exclusion of all other crops. By the outbreak of the Civil War the price was sixty cents a pound and the cotton crop of 1860 was one of the most successful crops ever produced on the sea islands.(6)

Many planters and their families virtually evacuated their plantations during the summer months and moved to St. Helenaville, a small village in a pine forest at the northeast end of the island; some of them moved to large residences in Beaufort. It was widely believed that living on the plantations was dangerous in the heat, and most planters who left in April or May remained away until October or November. Most planters on the island, in contrast to rice planters further inland, visited their fields frequently during the growing season.

Slave life on St. Helena Island from 1790 to 1860, though much like slave life in other areas of the South Carolina lowcountry, was shaped by the isolation of the island and by the unusual requirements of producing a successful crop. Most slaves on the island never went to Beaufort, which was a trip of several hours by wagon and by rowboat. They typically lived out their lives on their home plantations unless they married a slave from another plantation and visited there. As a result, St. Helena slaves, with less exposure to whites and their customs, retained more of their own language and culture than did most upcountry slaves. The persistence of Gullah as a dialect, for example, or of African folk tales are possible products of that isolation. Sea island cotton, much like rice, required a large labor force which could be taught the details of the growing process. Work on the plantations was divided up into tasks; each field hand was given a task or a fraction of a task, usually nine or ten hours' hard work, to complete

each day. The slaves were usually under the supervision of an overseer, typically young and white, though there were a few black overseers. The driver, a slave appointed to superintend the cotton fields and the field hands, was often actually in charge of the plantation.(7)

One of the most significant influences on slave life here was religion, which was illustrated by the development and use of praise houses on the plantations. Praise houses were generally small frame houses, often an elder slave's cabin, in which the slaves held meetings, worship services, and praise services. The services were typified by singing, prayer, and the "shout," which was a song accompanied by vigorous hand-clapping and dancing. After the Civil War, many freedmen built praise houses on or near the old plantations, in most instances calling their community by the name of the former plantation. Many of the community names and some of the praise houses are still in use today.(8)

The secession of South Carolina and the coming of war permanently changed the face of St. Helena Island and the character of its people. In November 1861 a combined force of Federal soldiers and sailors arrived in Port Royal Sound in the largest fleet yet assembled by the United States Navy. After enduring a heavy bombardment from the Union gunboats the Confederates on Eddings Island and Hilton Head Island put up a minimal resistance and retreated toward Charleston. On November 7th the Federals occupied the Port Royal area, including St. Helena Island; some 350 whites - the planters and their families - evacuated the island, leaving over two thousand slaves behind. The slaves and their descendants, referring to the Union bombardment, often called that day "the Big Gun Shoot".(9)

One of the first measures taken by the Federal government after the capture of Port Royal was to make provision for the large numbers of blacks who remained on the islands. Since their masters had abandoned the plantations, they were no longer slave, but since there was as yet no realistic plan for emancipation, they were still not quite free. The official position was for the moment somewhere in between, classifying the blacks as "contrabands," the spoils of war, abandoned property which could be confiscated by the Union authorities. Since the collection of property, including plantations and their black inhabitants, came under the jurisdiction of the Treasury Department, the department was the early leader in what has been known as the Port Royal Experiment. This experiment was the Federal government's first large-scale attempt to help newly freed slaves establish themselves as full and productive members of society.

Edward L. Pierce, a lawyer, was appointed as the Treasury Department's special agent to supervise the collection and shipment of

the cotton crop of 1861 and also to devise a plan for the welfare of the blacks. Pierce recruited superintendents and teachers for the Port Royal Experiment - superintendents to revive and manage the cotton plantations and teachers to educate and train the blacks for their new citizenship. With the aid of newly established benevolent societies such as the Education Commission, the National Freedmen's Relief Association, and the Port Royal Relief Association, Pierce brought the first group of superintendents and teachers to Port Royal in the spring of 1862.(10)

The headquarters for the Port Royal Experiment was established on St. Helena Island at the Oaks, the former plantation of J.J.T. Pope. In addition to Pierce's office, the main house was also the site of one of the first schools for blacks, which was founded by Laura M. Towne and Ellen Murray, Northern teachers and abolitionists from Philadelphia. By the fall of 1862 the school had expanded considerably and was moved to Brick Church, near the center of the island. This school became the nucleus for what would be Penn School, named by the Port Royal Relief Association for William Penn. The first separate buildings for Penn School were prefabricated buildings, sent to the island from the North and constructed near the church.(11)

Pierce's efforts to revive the plantations and the economy of the sea islands were hampered by the interference of the Union civil and military authorities. Confusion reigned in the early months, as both blacks and whites adjusted to an environment which was truly unique and untested. Most of the blacks grew subsistence crops, but were reluctant to grow cotton, quite naturally associating cotton production with slavery; consequently the cotton crop of 1862 was a major disappointment. Though they were paid wages by the government, the money was so slow in coming that many of them became suspicious of the new system and the whites in charge of it. Matters worsened when military commanders ordered the conscription and enlistment of all able-bodied blacks between eighteen and forty-five into the United States Army. After Pierce and others, including the blacks, protested, the draft was reduced somewhat, and some St. Helena Island blacks served for three months in the 1st South Carolina Volunteers. The blacks' distrust of the government, however, was reinforced when the volunteers received no pay for their service. When the War Department took over the administration of the experiment in June 1862 and Brigadier General Rufus Saxton was placed in command the blacks' disappointment increased.

The island's population increased dramatically during the war years. This increase was not only as a result of the significant Federal

military presence, with its numerous camps, but as a result of the influx of other sea island, lowcountry, and other blacks who had escaped their home plantations and made their way to the island. St. Helena was, for many blacks, the symbol of freedom - or the possibility of it - and they considered it a sanctuary. Many of them settled at St. Helenaville, the former planter's village. Within a year the native black population of the island was outnumbered both by whites and by blacks from other areas.(12)

St. Helena Island blacks were among the first to officially make the transition from contrabands to freedmen; they did not have to wait until the adoption of the Thirteenth Amendment in 1865. The Emancipation Proclamation generally applied only to areas still in rebellion but outside Federal military control, and so was for the most part a symbolic rather than a tangible act. Slaves within Federal lines in Virginia and Louisiana, for example, were excluded from the proclamation's provisions. There was no such exclusion for the South Carolina sea islands, however, and the proclamation took effect there, enforced by the military and civil authorities associated with the Port Royal Experiment. A great celebration was held at General Saxton's headquarters near Beaufort on New Year's Day 1863; Emancipation Day was celebrated on St. Helena every January 1st well into the twentieth century.(13)

One of the most significant results of the Port Royal Experiment, other than the emancipation of the slaves, was the Federal government's confiscation of land by forfeit and the restructuring of society which it produced. In 1862 Congress passed a law requiring owners of property in "insurrectionary districts" to pay real estate taxes within sixty days. Since the planters had evacuated the islands, and in most cases were unaware that such a law existed, they forfeited their land; it was sold by auction in the spring of 1863. Several Northerners associated with the management of the plantations purchased them at greatly reduced prices for the United States, which then parceled them out to the military, the superintendents, and the freedmen. Many blacks rented land from the government and farmed it for the crop of 1863; the cotton crop was significantly better than the previous year's crop. By 1864 their rents were handled through the superintendents. Although they did not receive as much as they wanted, or in the locations they wanted, by 1865 a significant number of blacks on St. Helena had bought their own land and were farming it. Land sales continued until 1870, and by that time St. Helena Island had become the nucleus for a postwar society of free black farmers who were also landowners and who had an opportunity to become self-sufficient.(14)

The idealism of the Port Royal Experiment, however, gave way to a political and social battle over land as early as 1865. The Freedmen's Bureau, created in March to duplicate the experiment on a much wider scale, was given authority over all land in the South which came under the confiscation and tax laws. As a result of a presidential pardon and amnesty in May 1865, some provisions were made for the restoration of land ownership. Only land seized during the war as a result of tax forfeiture was considered to be permanently out of the previous owners' hands.

Many of the former planters on St. Helena petitioned to Federal authorities during this period, asking that they be allowed to recover their lands by either paying the tax levied by the act of 1862 or by demonstrating that the plantations were not truly abandoned in the fall of 1861. Though General Saxton, the Freedmen's Bureau, and the freedmen themselves protested vigorously, several white landowners were eventually able to reclaim portions of their prewar holdings. This process lasted well into the 1870s and in some instances as late as the 1890s.

The blacks in the Port Royal area, including St. Helena Island, retained much of their land since it was purchased under the tax law of 1862, but their unique social and economic status was not successfully duplicated in the rest of the postwar South. Their experiences as a result of land restoration were quite different from those of other lowcountry South Carolina blacks. In other areas, the blacks were forced off the land by original owners and could remain only if they farmed for the whites, but on the islands, they generally retained the land bought during the war. Retaining the land, for St. Helena blacks, depended not on the whites but the blacks themselves. Those freedmen who could successfully make crops and prove themselves self-sufficient would hold the land; those who failed would not. Even today there are many land holdings on St. Helena Island which are owned by the same family that bought it during or immediately after the Civil War.(15)

Most of the new freedmen on St. Helena considered themselves to be prosperous; the typical black farmstead included a small frame house complete with modest furnishings, a small vegetable garden, and the majority of its acreage in cotton. Living conditions had certainly improved, as many freedmen spent what money they earned on clothes, household items, farm implements, livestock, or horses and buggies. They could easily sell their vegetables and livestock to the soldiers and their cotton to the government, or they could earn a bounty by enlisting in the army. The presence of the Freedmen's Bureau and the army helped to insure that they would not be cheated.

Some of that prosperity was an illusion, however, as the optimism of the war years soon gave way to harsh reality. Though their crops consistently failed to meet expectations, in large part due to the inability of small farmers to produce significant amounts, many of the blacks persisted in planting sea island cotton. Others fished or gathered oysters, worked as domestics in Beaufort, Savannah, and Charleston, or worked in the phosphate industry which developed in in the area in the 1870s. Dissatisfaction was common, particularly on farms worked by contract and in the phosphate mines, and resulted in several strikes and riots. Only the widespread black ownership of land on St. Helena Island, and the opportunities for advancement that it represented, prevented the outbreak of more serious violence there. That opportunity for the freedmen's advancement, not only through their land ownership but through their improved education and their involvement in the political process, made St. Helena "a little world apart" for sixty-five years, even more than did its geographic isolation.(16)

Race relations on the island were quite different than in most of the South; one of the significant developments of the period was the increasing social and economic interaction between blacks and whites on St. Helena, in addition to the good relationship which had always existed at Penn School. Several businessmen, from the Beaufort area as well as from the North, established stores or industries on St. Helena as early as the 1870s and provided services, employment, and credit for the black islanders. Macdonald, Wilkins and Company, founded by James Ross Macdonald and George Wilkins, was the major buyer and distributor of sea island cotton on the island; the company also operated the Corner Store, which became significant in the social as well as the economic life of most residents. Other whites, seeking seasonal resorts, bought land on St. Helena and restored existing plantation houses or built new ones to serve as vacation houses. The establishment of Fort Fremont at Lands End in 1898 was another addition to the small white presence on the island.(17)

Society on St. Helena Island retained its essentially agricultural character well after 1900, though several circumstances combined in the late nineteenth and early twentieth centuries to alter the economic landscape. The cotton crops of 1903, 1905-1907, 1910-1911, and 1915-1916 were particularly disappointing. Hurricanes in 1893 and 1911, devastated many crops and destroyed many buildings. The phosphate industry was closed down by the greater productivity of mines elsewhere. Many young blacks, discouraged by these setbacks, left St. Helena for the North, most often for New York and the black community

of Harlem. Some young men, after serving in the army during World War I, remained in the North or located in Southern urban centers and did not return to the island. Those blacks who persisted in growing cotton were finally forced to look to other crops after the coming of the boll weevil in 1919.(18)

The island's social and geographic isolation helped to make these changes less abrupt than they were elsewhere in the South, but the construction of a highway bridge across the Beaufort River from Beaufort to Ladies Island in 1927 dramatically brought twentieth-century mainland influences to St. Helena Island. St. Helena's increased accessibility as a result of the new bridge was further emphasized by the development of truck farming as the dominant form of agriculture after cotton failed. Truck farming had been present on the island in significant amounts since about 1900, but cotton had remained the major single crop on St. Helena until the boll weevil doomed it. Much of the production of the island's truck farms, such as tomatoes and other vegetables, was shipped to markets in the North. By 1935 the new accessibility of the island, the growth of truck farming, and the onset of the Depression changed forever the landscape, the economy, and the society of an island which had remained essentially the same since the end of the Civil War.(19)

NOTES

(1) Edith M. Dabbs, Sea Island Diary: A History of St. Helena Island (Spartanburg: The Reprint Company, Publishers, 1983), pp. 6, 9, 11-12, 22-33; Guion Griffis Johnson, A Social History of the Sea Islands, With Special Reference to St. Helena Island, South Carolina (Chapel Hill: University of North Carolina Press, 1930), pp. 3-7.

(2) Quoted in Johnson, p. 12; A.S. Salley, Jr., Editor, Minutes of the Vestry of St. Helena's Parish, South Carolina 1726-1812 (Columbia: The State Company, 1912), 1.

(3) Dabbs, pp. 36-40, 54-61; Johnson, pp. 16-23.

(4) Dabbs, pp. 80, 101; Johnson, pp. 23-26; Theodore Rosengarten, Tombee: Portrait of a Cotton Planter with the Journal of Thomas B. Chaplin (1822-1890) (New York: William Morrow and Company, 1986), pp. 50-52.

(5) Johnson, pp. 26-30; Rosengarten, pp. 52-54.

(6) Johnson, pp. 31-133 ff.; Rosengarten, pp. 56-60.

(7) Johnson, pp. 124-153; Rosengarten, pp. 147-167.

(8) Dabbs, pp. 108-112, 154, 181, 188; Johnson, pp. 147-51, 193, 208-10; Rossa B. Cooley, School Acres: An Adventure in Education (New Haven: Yale University Press, 1930), pp. 150-52; T.J. Woofter, Jr., Black Yeomanry: Life on St. Helena Island(New York: Henry Holt and Company, 1930), pp. 236-39; Clyde Vernon Kiser, Sea Island to City: A Study of St. Helena Islanders in Harlem and Other Urban Centers (New York: Columbia University Press, 1932), p. 79; Interview with Agnes Sherman and Helen Ladson, Penn Center, St. Helena Island, S.C., 3 November 1987; Interview with David Henderson, Mary Jenkins Community Praise House, St. Helena Island, S.C., 4 November 1987.

(9) Dabbs, pp. 116-18; Johnson, pp. 154-59; Rosengarten, pp. 213-18; Willie Lee Rose, Rehearsal for Reconstruction: The Port Royal Experiment (Indianapolis: Bobbs-Merrill Company, 1964; Reprint Edition, New York: Oxford University Press, 1976), pp. 3-18.

(10) Dabbs, pp. 125-130; Johnson, pp. 163-69; Rosengarten, pp. 254-60; Rose, pp. 21-31, 44-59.

(11) Dabbs, pp. 130, 138-40, 160-61; Johnson, p. 181; Rose, pp. 88, 229-235; Laura M. Towne, Letters and Diary of Laura M. Towne, Written from the Sea Islands of South Carolina 1862-1884, Edited by Rupert Sargent Holland (Cambridge: Riverside Press, 1912); Elizabeth Jacoway, Yankee Missionaries in the South: The Penn School Experiment (Baton Rouge: Louisiana State University Press, 1980), p. 30.

(12) Dabbs, pp. 145-19; Johnson, pp. 166-172; Rose, pp. 144-56; Rosengarten, p. 257; Mary Jennie McGuire, "Getting Their Hands on the Land: The Revolution in St. Helena Parish, 1861-1900," (Unpublished Ph.D. dissertation, Department of History, University of South Carolina, 1985), pp. 50-65.

(13) Dabbs, pp. 169-174; Johnson, pp. 213-14; Rose, pp. 195-98, 384, 408.

(14) Johnson, pp. 183-190; Rose, pp. 214-16, 272-281, 285-296; McGuire, pp. 65-87.

(15) Johnson, pp. 196-200; Rose, pp. 346-377; McGuire, pp. 88-144.

(16) Johnson, pp. 200-206; McGuire, pp. 166-174.

(17) Dabbs, pp. 192-94, 197-99.

(18) Johnson, pp. 204-07; Rose, pp. 406-07; Kiser, pp. 85-113.

(19) Dabbs, pp. 241-42; Rose, pp. 406-07.

Section F. Associated Property Types

I. Name of Property Type: Residential Structures and Complexes

II. Description

Residential structures on St. Helena Island reflect a variety of usage and architectural form.

Some of the oldest residential structures were originally located on plantations. The typical plantation consisted of a plantation house and a number of auxilliary structures, such as barns, caretakers' houses, water towers, and slave houses. Plantation houses were sited historically on large tracks of land, although in intervening years the property area has often been reduced. They were usually oriented to face, at least partially, a creek or marsh. Plantation outbuildings usually have specific functional uses which are generally revealed by their form. Most are small structures, constructed of frame or tabby.

A later development on the island, beginning in the late 1890's, was the appearance of hunting plantations and seasonal recreational dwellings. Hunting plantations consisted of dwellings and outbuildings, located on large tracts of land that had often previously been working farms.

Smaller residences, either found singly or grouped together in rural settings, or located near a commercial area, reflect various architectural styles and vernacular forms. These span a wide time frame.

III. Significance

The variety of residential forms present on St. Helena Island reveals much about the way of life of the island residents of various socio-economic classes. The residences also present a continuum of prevailing architectural forms from c. 1810 to 1928. These structures qualify under items A,B, and C of the National Register criteria. These property types should be listed under the ARCHITECTURE, ETHNIC HERITAGE (BLACK), and SOCIAL HISTORY areas of significance.

Subtype: I-House

The I-house is a vernacular form characterized by a rectangular plan. The traditional I-house, two-stories in height, is one room deep and two rooms wide on each floor. A central hall separates the rooms. I-houses usually have gable roofs, with lateral orientations. Roofs are usually composed of standing seam metal. Most are constructed of frame with exterior siding of clapboard. These houses usually rest on brick or tabby foundations. A porch, frequently the full height of the house, is generally located on the primary facade. These houses usually have centrally located entrances, often with sidelights and transoms. Most fenestration is by double hung sash windows with four-over-four or six-over-six lights. Chimneys are constructed of brick and their placement varies, although they are frequently located at the gable ends of the house.

Subtype: Central Passage Four-Over-Four House

This is a two-story, vernacular house form. The plan is usually rectangular with the interior divided into four rooms on each floor, with a front and rear room located on each side of a central hallway. The central entrance is often embellished with sidelights and a transom. A single or two-story porch is usually located on the main facade and frequently extends the full width of the house. These houses usually have gable roofs, with the gable end oriented laterally. Brick foundations are most common. Fenestration is usually by sash windows with a four-over-four or six-over-six light pattern. Chimneys are usually constructed of brick. There are usually two or four chimneys, arranged symmetrically. While the chimneys are frequently interior, occasionally they may be placed on the gable ends of the house.

Subtype: One-Story, Hipped-Roof House

This vernacular house form is rectangular in plan, constructed of frame, and usually has weatherboard exterior walls. The hipped roof is usually of standing seam metal. A full width porch, with its own low hipped roof, usually extends across the primary facade. Porches are frequently infilled with screening. Simple wood posts usually provide the support for the porch roof. The entrance is centrally located. Fenestration is provided by sash windows, arranged singly or in pairs, with two-over-two or one-over-one lights. Characteristic of this house

form is a shed or hipped roof dormer located on the front roof slope, to provide light and ventilation to the attic space. These houses usually rest on brick pier foundations. When additions are made to these houses, they are generally placed on the rear.

Subtype: Double Pen House

This vernacular house form is of frame construction, usually with weatherboard walls, although there are also notched-log examples. The plan is rectangular and the interior is traditionally divided into two rooms of roughly equal size. This house form is one to one-and-a-half stories in height. A side gable roof, often of standing seam metal, is usual. There are usually two entrance doors, one leading to each room. The house usually rest on brick pier foundations. Chimney placement varies, although traditionally a chimney is located exteriorly on one of the gable end walls. Because of the small size of this house form, additions to the basic plan are not uncommon and vary in location. Fenestration is variable. Exterior shutters are occasionally present.

Subtype: American Foursquare

This house form is usually of frame construction. A combination of exterior wall treatments is common, for example weatherboard on one floor and wood shingles on the other. This house is usually square in shape and two stories in height. A hipped roof, with wide eaves, is common and roofing material varies. A dormer on one or more elevations is typical. A one-story porch often extends across the primary facade. The porch usually has a shed or hip roof, supported by wood columns or brick piers. The primary entrance is often off-set to one side. Sash windows are typically used, with a variety of light patterns. Elements from various architectural styles (such as Colonial Revival and Craftsman) are frequently used to impart distinctive character to these houses.

Subtype: Queen Anne

The Queen Anne style is one of the few traditional architectural styles found on St. Helena Island. This style is characterized by irregular plans and complex roof shapes. Wall surfaces are treated as decorative elements by using more than one kind of wall material and by breaking up planar surfaces with bays and projections. Construction materials,

height, roofing material, window treatment, chimney treatment and location, and foundation materials can all vary greatly. Towers and porches with spindlework decoration are common.

IV. Registration Requirements:

To quality for listing, these properties must be intact examples of one of the identified subtypes. Although some minor changes may have occurred over time, the properties should be considered to be eligible if they are recognizable to their period of significance and retain their original plan, siting, and materials. Acceptable changes and alterations would include: rear additions, replacement of exterior weatherboard material with asbestos siding providing significant architectural detail and finish is not obscured. Additions should be clearly distinguishable as additions.

I. Name of Property Type: Commercial Structures

II. Description

These properties were constructed to serve the commercial needs of a rural population. [redacted] This location also serves as the social center of the island. The subtypes within this property type are distinctly different, each having a recognizable appearance that is dictated by its specific function.

III. Significance

These structures are significant for their association with the commercial and economic basis of St. Helena Island and as examples of late 19th century commercial vernacular architecture. These structures quality under items A and C of the National Register criteria. The retail structures should be listed under the ARCHITECTURE and COMMERCE areas of significance. The Packing Shed should be listed under the ARCHITECTURE, COMMERCE, AGRICULTURE and INDUSTRY areas of significance.

Subtype: Retail Store

Retail buildings are of frame construction, generally 1 to 2 1/2 stories in height. Exterior walls are usually of weatherboard. They usually have laterally oriented gable roofs. Roofing material can vary with standing seam metal and composition shingles most commonly present. Entrance doors are usually centrally located. These structures are defined by their large, open interior spaces. Windows in the gable wall surfaces are common and provide light for attic spaces.

Subtype: Packing Shed

A packing shed, of simple frame construction, serves a specific commercial function. It is a gathering point where farmers may bring their produce, have it packed and prepared for shipping, and have it picked up by truckers. Because produce is harvested during temperate weather, it is not necessary for a packing shed to be an enclosed

structure. A roof to provide protection from sun and rain is, however, an essential element. Roofing material is traditionally standing seam metal. Packing sheds are usually located near or adjacent to other commerical structures.

IV. Registration Requirements

To qualify for listing, these properties must be intact examples of one of the identified subtypes. The properties should be recognizable to their period of significance and they should retain their original plan. Additions should be clearly distinguishable as additions.

I. Name of Property Type: Structures Associated with Coastal Defense

II. Description

The American coast has been a strategic point for military installations throughout American history. Coastal military complexes usually consisted of fortifications and quarters for officers and enlisted men as well as other support structures such as hospitals and storage buildings. Permanent military construction is usually of masonry, with temporary construction being of frame. The form of the structure usually reveals its specific function.

III. Significance:

These structures are significant as examples of late nineteenth and early twentieth century military architecture and for the information they provide about American military history. These structures qualify under item A of the National Register criteria. The hospital also qualities under item C. These properties should be listed under the MILITARY area of significance.

Subtype: Coastal Defenses

Coastal fortifications of the period 1880-1910 emphasized the armaments rather than the fortification itself, unlike the brick forts of the antebellum era. As a result these fortifications are constructed of concrete and are strictly utilitarian in appearance. To many observers they might seem to be of more recent vintage, such as the World War I or World War II eras. They were often modified in these later periods with a resulting loss of integrity. Guns, machinery, and equipment rarely survive, if at all.

Subtype: Military Hospitals

Military hospitals of the late nineteenth and early twentieth century were usually multi-story and of masonry construction. The architectural stylistic elements usually followed popular trends, with traditional styles (such as Federal or Georgian) most favored. Numerous windows and porches were popular features for their ability to provide ventilation and light, both considered important healing elements. Interiors were usually divided into spaces for a kitchen, dispensary, offices, laboratory, and operating room. Patients were usually housed in large open wards.

IV: Registration Requirements

These properties must maintain integrity of location and material in order to be eligible for listing and they must be recognizable examples of one of the property types.

I. Name of Property Type: Gravestone Art

II. Description:

Some graves on St. Helena Island are distinguished by markers or mausoleums of exceptional artistic merit. These take various forms, are of various dates, and are commonly of masonry material.

III. Significance:

Gravestone art can be significant as an expression of religious and/or ethnic identity and as an expression of social status. It can also be significant as an example of design associated with particular periods of history. Grave markers and mausoleums of exceptional artistic merit have significance in the area of ART. They qualify under Criteria Consideration (Exception) C for National Register listing.

IV. Registration Requirements

These markers must be located in their original locations and must be intact and unaltered examples of this property type.

I. Name of Property Type: Resources Associated with Religious Life

II. Description

These properties were built to service the religious needs of the residents - whites, slaves and free blacks - of St. Helena Island. Resources in this group include chapels of ease, churches, chapels, praise houses, and meeting houses. The subtypes in this group are distinctly different; each has a recognizable appearance that is dictated to a large part by its specific function.

III. Significance

These resources are significant because of their association with the diverse patterns of sea island culture. These religious buildings reveal much about the way of life of the planters, slaves, and freedmen who contributed to the cultural and historic development of St. Helena Island. Praise houses qualify under item C and exception A of the National Register Criteria. The chapel of ease/parish church qualifies under item D and exception A of the National Register Criteria. They should be listed under the RELIGION and SOCIAL HISTORY areas of significance.

Subtype: Praise House

Praise houses are typically of frame construction and sheathed with wood siding, one story in height, and are set on masonry pier foundations. All of those included in this nomination are narrow, gable-roofed buildings with the entrance in the gable end. This building type is reminiscent of the shotgun vernacular type. Windows usually appear on the sidewalls but sometimes in the gable end as well. The door may or may not be centered at the facade. These are utilitarian structures and possess few, if any, decorative features.

In addition to the areas of significance mentioned previously, the praise houses should also be listed under the BLACK ETHNIC HERITAGE area of significance.

Subtype: Chapels of Ease

Chapels of ease were established, after the English tradition, so that Anglican parishioners in remote parts of parishes could attend services. These structures can vary greatly in building material and decorative quality but were generally modest in scale and decoration. Most are rectangular in shape, but this is sometimes modified by an apse projection at one end. Construction materials were usually frame, though in some cases tabby or other masonry materials were used. Gabled, or clipped-gable, roofs were most common and entranceways were usually sheltered by porches or porticoes. Decorative elements often included stained-glass windows and steeples.

IV. Registration Requirements

In order to qualify for listing, chapels of ease should retain their original plan and their integrity of materials and siting. In the case of tabby construction, which is subject to deterioration, at least 75% of the original building must be intact.

In order to qualify for listing, praise houses should retain their original plan and their basic integrity of materials and siting.

Praise houses, because of their nature as a shared community resource, can be expected to have a number of alterations. These usually consist of additions to the length of the building, patching with non-matching materials, and changes in wall, floor and ceiling coverings. These changes are acceptable if the building retains its basic form and materials.

I. Name of Property Type: Tabby Construction

II. Description

Tabby is a construction technique used historically along the Southeast coast. Spanish settlers brought the technique to the New World and it was later used by English settlers. The earliest reported use in the United States is mentioned in a 1580 description of the Spanish village of Santa Elena near present day Beaufort. Tabby was probably being used in St. Augustine, Florida at the same time. An article in the Beaufort Republican in 1873 described the wide variety of use of tabby construction: "Tabby or tappy is an artificial stone or concrete used extensively at one time, on the Sea Islands as a substitute for brick and stone, in the construction of houses, foundations, indigo-vats and cisterns of all kinds, as well as sea-walls, fortifications, etc."

Tabby walls were constructed in layers about a foot high by pouring the mixture between wooden forms, tamping it extensively and allowing it to set for several days. The Beaufort Republican article described the construction technique and proportions used: "...make a box or several boxes according to the length and width of the buildings, each box so many feet long, say about fifteen or twenty feet, and about one and a half feet wide. These boxes were put in place, filled with the mixture, which was packed or pestled down, and allowed to stand until dry. The side and ends of the boxes were held by movable pins. When these pins were drawn out, the box would fall to pieces. The box was taken down and put upon the tabby already dry, and so box after box was packed or pestled until the walls were as high as you designed." Although tabby ruins usually have a rough, weathered texture, they were generally smoothed and covered with a lime stucco or plaster coating.

Tabby was also used for floors and for roofs. Although a tabby roof had the advantage of great impermeability, construction was more difficult because of its great weight. Tabby roofs were generally flat and laid on a wood plank base. (1)

III. Significance

Tabby structures and ruins are important for the information they provide about this early construction technique. They qualify under Item C of the National Register criteria. The properties should be listed under the ARCHITECTURE and ARCHAEOLOGY areas of significance.

IV. Registration Requirements

Because this construction method has received very little scholarly attention, because of its importance in the evolution of vernacular architecture, and because of the economic and social system commonly associated with tabby architecture, even fragments and ruins have the potential of providing valuable information about the size, function, and location of buildings of tabby construction.

NOTES

1) Beaufort Republican quoted in Edith M Dabbs, Sea Island Diary: A History of St. Helena Island (Spartanburg: The Reprint Company, Publishers, 1983), p. 86; Allen G. Noble, Wood, Brick and Stone (Amherst: University of Massachusetts Press, 1984), pp. 65-66; Albert Manucy, "American Notes: Tapia or Tabby," Journal of the Society of Architectural Historians, 11 (December 1952): 32-33.

Section G. Summary of Identification and Evaluation Methods

In 1985 the SHPO identified areas of the state which were likely to experience growth and development pressures. The sea islands were one of these areas. In the spring of 1986 the SHPO Survey Historian conducted extensive historical research on the South Carolina sea islands in primary and secondary sources, including manuscripts and published material. Between April and September 1986 the SHPO Survey office began a windshield survey of the sea islands. St. Helena Island, of all the South Carolina sea islands, had the most intact resources and appeared to have the highest development potential. This survey was followed by an intensive survey in which physical descriptions were completed for all the properties which were over fifty years old and which had not been substantially altered.

The intensive survey was begun in April 1987 and completed in August the same year. While conducting the intensive survey it became evident that St. Helena Island was unique in its economic, cultural, and social development. In the fall of 1987 and the winter of 1988, the SHPO Survey and National Register staff reviewed the survey information, made additional site visits, and conducted historical research concerning the development of St. Helena Island. Staff members involved in the project included Martha W. Fullington, former Survey Manager; H. Thomas Shaw, Survey Architectural Historian; E. Thomas Sims, Survey Historian; J. Tracy Power, National Register Historian; and Dr. Patricia A. Cridlebaugh, SHPO Archaeologist. Interviews were conducted with Dr. Larry Rowland, Department of History, University of South Carolina-Beaufort; Cynthia Cole, Historic Beaufort Foundation; Emory S. Campbell, Director of Penn Community Center; John M. Trask, Jr., Orange Grove Plantation; Edith M. Dabbs, author of Sea Island Diary: A History of St. Helena Island; Agnes Sherman and Helen Ladson, longtime St. Helena residents; as well as several other interested citizens and property owners. Public meetings were held at Penn Center and were attended by many of the islanders. Photographs from earlier survey efforts were field-checked for current accuracy and additional photographs were taken as needed.

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