

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. **Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

## 1. Name of Property

historic name Mulberry Chapel Methodist Church

other names/site number Mulberry Chapel Methodist Episcopal Church, Mulberry Chapel

## 2. Location

street & number 582 Asbury Road  not for publication

city or town Pacolet  vicinity

state South Carolina code SC county Cherokee code 021 zip code \_\_\_\_\_

## 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

Signature of certifying official \_\_\_\_\_ Date \_\_\_\_\_

Elizabeth M. Johnson, Deputy State Historic Preservation Officer, South Carolina Department of Archives & History, Columbia, S.C.

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 \_\_\_\_\_ Date of Action \_\_\_\_\_

## 5. Classification

Mulberry Chapel Methodist Church  
Name of Property

Cherokee County, South Carolina  
County and State

**Ownership of Property**  
(Check as many boxes as apply)

**Category of Property**  
(Check only **one** box)

**Number of Resources within Property**  
(Do not include previously listed resources in the count.)

<input checked="" type="checkbox"/>	private
<input type="checkbox"/>	public - Local
<input type="checkbox"/>	public - State
<input type="checkbox"/>	public - Federal

<input checked="" type="checkbox"/>	building(s)
<input type="checkbox"/>	district
<input type="checkbox"/>	site
<input type="checkbox"/>	structure
<input type="checkbox"/>	object

Contributing	Noncontributing	
1		buildings
		district
1		site
		structure
		object
2	0	<b>Total</b>

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

**Number of contributing resources previously listed in the National Register**

N/A

0

**6. Function or Use**

**Historic Functions**

(Enter categories from instructions)

RELIGION: Religious facility

**Current Functions**

(Enter categories from instructions)

VACANT/NOT IN USE

**7. Description**

**Architectural Classification**

(Enter categories from instructions)

Late Victorian/Second Gothic Revival

**Materials**

(Enter categories from instructions)

foundation: Stone

walls: Weatherboard

roof: Metal

other:

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### **Narrative Description**

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

#### **Summary Paragraph**

Mulberry Chapel Methodist Church is located on S.C. Highway 211 (Asbury Road) in rural Cherokee County, approximately eight miles northeast of Pacolet, South Carolina. The church is a vernacular example of the Gothic Revival style. The two-bay wide by three-bay deep frame building, built circa 1880, features a gable-front roof, a double-leaf central entry with pointed arch transom within a steeply-pitched wooden peaked surround, flanked by two steeply-pitched peaked-head windows on the facade. A small square wooden open belfry with metal-clad, flared pyramidal roof rises from the metal-clad roof at the building's façade. The building is rectangular in form, approximately forty-five by twenty-nine feet, with a small square shed-roofed chancel bay lean-to extension attached to the north elevation. Shaded by oak and pine trees, the church sits on the eastern border of a two-acre plot approximately one hundred and fifty feet north of Asbury Road. To the north of the church, on the same property, is a cemetery with numerous marked and unmarked graves from the late nineteenth and twentieth centuries. The building retains its historic character-defining features and its pastoral setting. While its structural integrity does not appear to be in imminent danger, the church would benefit from stabilization.

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### **Narrative Description**

The property consists of two acres of partially wooded land. The church sits near the eastern border of the property north of Asbury Road. A circular dirt road, beginning at the southwest corner of the land, encircles a large oak tree in front of the building. The southern half of the property is sparsely wooded, with most trees limited to the eastern and western property boundaries. The densely wooded northern half contains the church cemetery. The property borders a coniferous forest to the east and a deciduous forest to the west. One of the dangers to the church's stability is a large oak tree that overhangs the building from the east. The landscape is undulating and soil erosion has occurred around and near the church.

### **Church**

Stone piers support large wooden sills, plates, and floor joists. In addition to the piers on each corner, there are two additional piers at the façade, nine at the east elevation wall, four beneath the west elevation wall, and four beneath the north elevation wall (Photos 10, 11, and 12). Some piers are as simple as a single stone, others are constructed with stacked limestone, and some are made of stones reinforced with concrete. It is difficult to determine the original configuration of the piers; however, it is likely that some of these supports were added in periodic attempts to stabilize the building over time. A large medial girder bisects the building from north to south, resting on a stone pier beneath the north elevation and a wooden pier beneath the south end of the building. The plates and sills appear to be hand hewn, while the floor joists are circular sawn timber. There is considerable soil erosion beneath the south end of the building.

The façade (south elevation) contains the most elaborate architectural ornamentation. Stone steps and a stained glass window were added in 1948 and 2010, respectively; however, the other features appear original (Photos 1, 2, and 10). The façade features two narrow eight-over-six light, steeply-pitched, peaked-head windows that imitate lancet windows of Gothic Revival architecture. A pair of two-panel doors opens into the sanctuary.

Above the entrance is a triangular pediment inlaid with a pointed arch window. The belfry with flared pyramidal roof and finial imitates in a simplified manner the upward thrust of Gothic and Gothic Revival ecclesiastical architecture. The belfry, windows, and pediment repeat the triangular shape of the gable roof and reflect a simplified Gothic Revival influence.

The windows are very significant to the historic character of the building. There are ten eight-over-six, peaked-head windows that imitate the basic lancet windows of Gothic Revival architecture. There are two windows on the façade, two on the north elevation, three on the east elevation, and three on the west elevation (Photos 1, 3, 4, and 9). A small square one-panel window is located on both the east and west side walls of the attached chancel bay. Wooden aprons, stops, and stools are made of separate pieces of wood and are unpainted. The window sash rails and stiles, mullions, and muntins are mortised and tenoned. Original glass planes remain in most of the windows. Overall the windows convey a distinct Gothic Revival influence.

Attached to the north elevation of the building is a rudimentary lean-to chancel bay (Photos 4, 5, and 6). Two wooden piers support its northeast and northwest corners. It is unclear if the chancel bay dates to the original construction; however, it does not convey the same level of craftsmanship found on other parts of the building. That it has two single-panel windows, wooden piers, and a shed roof also suggests later construction. Nonetheless, the exterior weatherboard and interior floorboards are quite similar, suggesting the chancel bay was an early addition to the church building.

Other exterior features include a single flue-type chimney on the east elevation that was constructed in 1948 according to Hilliard Littlejohn and his father. The original wooden shingle roof was replaced by a sheet metal roof in 1951.

The interior decorations are among the many unique features of Mulberry Chapel Methodist Church. There are twenty-nine handmade pews, an old table, chest, and a chair (Photos 13 and 14). A patch in the floorboard covers the location of the original cast iron wood stove, which is stored in the southeast corner of the building (Photo 18). The walls have beadboard and both the ceiling and chancel bay are painted blue. There is a rectangular raised platform for the chancel in the center of the north end of the sanctuary with a wooden altar rail recessed from the edge of the raised chancel platform. (Photos 15 and 16). The chancel is raised above the surrounding floor less than one foot. The altar rail is rectangular in shape and features a decorative cutwork sawn balustrade. The balusters are connected to the rail by housed joints and to adjacent posts by straight joints. A decorative-edged and molded pulpit lectern and chair is located within the chancel bay, the floor of which is slightly elevated above that of the altar and chancel.

## **Cemetery**

The northern half of the property contains the historic cemetery with approximately twenty marked graves and an additional twenty or more unmarked ones (Photo 19). The cemetery does not conform to regular dimensions, but is approximately fifty feet by one hundred and fifty feet. Headstones date from 1888 to the 1960s. It is organized by family plot. Many of the people interred in the cemetery may have been former slaves, as indicated by the birth years for the following: Emaline Dawkins (1854-1904), Hetton Dawkins (1859-1895), Julia Dawkins (1853-1927), Mary Dawkins (1856-1923), Nathan Nuckles (1834-1901), Father Littlejohn (1854-1920), Mother Littlejohn (1849-1915), Goodman Littlejohn (1863-1935), Closter Norris (1853-1889), and Mary Norton (1835-1888). The cemetery extends from the church into the woods. The cemetery is overgrown and many headstones may be hidden by vegetation.

## **Integrity**

Mulberry Chapel Methodist Church retains a high degree of historical integrity. The essential features include its rural setting, vernacular methods of construction and Gothic Revival design, and the historic cemetery. Even with the addition of a stained-glass window and stone steps, the façade retains its historical appearance and vernacular Gothic Revival design.

The building would benefit from stabilization. Stone piers on the outside and tie-rods on the inside indicate that the building underwent periodic stabilization. The walls bow outward and the chancel bay is listing. In 2010-12, it is in the process of being stabilized by Cherokee Masonry, Inc., funded through private donations. The current evidence of stabilization does not diminish the historic integrity of the building.

The property retains the entire two-acre plot, as well as its rural setting and association with the cemetery. Portions of the cemetery are overgrown, but the extant headstones and depressions of unmarked graves convey the size of the old cemetery. Mulberry Chapel Methodist Church and the cemetery retain an overall high degree of historic integrity.

**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)

Property is:

- 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.

**Areas of Significance**

(Enter categories from instructions)

ETHNIC HERITAGE: Black

ARCHITECTURE

**Period of Significance**

ca. 1880 – ca. 1940

**Significant Dates**

ca. 1880

**Significant Person**

(Complete only if Criterion B is marked above)

**Cultural Affiliation**

**Architect/Builder**

**Period of Significance (justification)**

The period of significance ranges from the construction of the church ca. 1880 to the last significant alterations to the building (steps and a chimney) ca. 1940.

**Statement of Significance Summary Paragraph** (provide a summary paragraph that includes level of significance and applicable criteria)

Mulberry Chapel Methodist Church, built circa 1880, is eligible for listing in the National Register of Historic Places at the local level of significance under Criterion A for Ethnic History for its association with African American heritage in the South Carolina upcountry during Reconstruction. The church is also eligible under Criterion C for Architecture, for its architectural significance as an intact example of a vernacular form of Gothic Revival ecclesiastical architecture.

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

### **Ethnic History/Black**

The construction of Mulberry Chapel Methodist Church is a local example of one of the most significant social changes precipitated by black freedom—the establishment of independent black churches and denominations.<sup>1</sup> Before the Civil War, black slaves in the surrounding area attended the Asbury Methodist Church less than a mile away. Oral and family histories suggest that Major Jack Littlejohn (white) donated the land to the church in exchange for picking “the cotton off the land.”<sup>2</sup> The 1876 land deed states that J. W. Tench, Benjamin F. Dawkins, Sarah Dawkins, and N. E. Tench sold the property to Ellison Knuckolls,<sup>3</sup> Strapp Littlejohn, and Emanuel Littlejohn for two hundred dollars.<sup>4</sup> These conflicting narratives exemplify an unfortunate aspect of Mulberry Chapel Methodist Church’s history: aside from the deed and the oral histories, almost no records exist.

A single-room schoolhouse stood east of the church on the original plot of land. Unfortunately, no records exist to document the date of its construction. It was likely in operation around 1900 because Larry Littlejohn, Sr. (1896-1999) recalled attending school there.<sup>5</sup> A photograph of the building shows that it was a rectangular, one-room schoolhouse with weatherboard wood siding, a gable roof, brick chimney, and two six-over-six windows.<sup>6</sup>

Mulberry Chapel Methodist Church is a physical reminder of the Reconstruction Era in the South. It was part of a large social pattern, which resulted from two pressures: blacks’ desire to exercise their hard-won freedom from slavery and to avoid white antagonism. By 1870, most blacks and whites worshiped in separate churches. The number of black Carolinians on denominational rolls swelled from 85,000 before the Civil War to 218,000 in 1876. Some denominations, however, took a substantial hit to their black membership: between 1860 and

<sup>1</sup> On the importance of the establishment of separate black churches, see George Brown Tindall, *South Carolina Negroes 1877-1900* (Columbia: University of South Carolina, 1952), pp. 186, 186-208; Walter Edgar, *South Carolina, A History* (Columbia: University of South Carolina Press, 1998), pp. 381-2; Nancy Ashmore Cooper, “Where Everybody is Somebody: African American Churches in South Carolina,” in Charles H. Libby, ed., *Religion in South Carolina* (Columbia: University of South Carolina Press, 1993), p. 131; Joel Williamson, *After Slavery: The Negro in South Carolina during Reconstruction 1861-1877* (Chapel Hill: The University of North Carolina Press, 1965), pp. 180, 180-208.

<sup>2</sup> Patricia Littlejohn Bates Farr, *Genealogy of the Littlejohns: Descendants of Betsy, Mosby, and Gillie Littlejohn, 1685-1993* (n.p., 1993?); Interview with Hilliard and Larry Littlejohn, Pacolet vicinity, S.C., 12 September 2010.

<sup>3</sup> Possibly a brother of Samuel Nuckles, Union County Representative in of the South Carolina House of Representatives 1868-1872.

<sup>4</sup> Union County Deeds, Microfilm Roll G-27 (1877), Page 19, South Carolina Department of Archives and History, Columbia, S.C. There is consistency and inconsistency in the oral and physical records. While the deed suggests that the church members purchased the land, the oral history includes the names of the grantees on the land deed. When the deed was recorded in 1876 the land was in Union County. The property became part of Cherokee County in 1897 when the new county was carved out of portions of Spartanburg, Union, and York counties.

<sup>5</sup> Interview with Hilliard and Larry Littlejohn, 12 September 2010.

<sup>6</sup> Farr, *Genealogy of the Littlejohns*.

1873, the black membership of the Methodist Episcopal Church, South (the Southern arm of the mainline denomination, which split with the Methodist Episcopal Church in 1844 over slavery) plummeted 98.5 percent.<sup>7</sup> Many former members of the Methodist Episcopal Church joined the African Methodist Episcopal Church (AME), which had a membership of 44,746 by 1876.<sup>8</sup> Other blacks joined the South Carolina Missionary Conference, which the Northern Methodists established in conjunction with the founding of Claflin College. A split in the mainline Methodist Episcopal Church in the North came in 1870 with the organization of the Colored Methodist Episcopal Church.<sup>9</sup> It took until 1890 for the black membership in Methodist Episcopal Churches to regain prewar levels.<sup>10</sup> It was during this time of great change that trustees purchased land and erected Mulberry Chapel Methodist Church as a Methodist Episcopal Church, affiliated with the Northern arm of the mainline denomination.

Although Mulberry Chapel Methodist Church was part of a larger trend in African American history, there are few surviving black churches in South Carolina from the Reconstruction era and the period immediately following it. Most extant African-American churches with integrity from Reconstruction (1865-1877) and the early post-Reconstruction period (1877-ca. 1890) are in the lowcountry. The Bethel African Methodist Episcopal Church, built circa 1872 in McClellanville in Charleston County was listed in the National Register of Historic Places in 2004. This building was determined to be significant under Criterion A as an illustration of the growth of the A.M.E. Church after the Civil War and Criterion C as an example of late-nineteenth century vernacular Gothic Revival church architecture. Saint Mark's Episcopal Church at 16 Thomas Street in Charleston was constructed in 1878 by members of Charleston's free black elite. Holy Trinity Reformed Episcopal Church (51 Bull Street, Charleston) was built ca. 1880 by an African-American congregation. These Charleston churches are listed in the National Register as part of the Charleston Historic District. Saint Peter's A. M. E. Church (302 Fishburne Street, Walterboro) is a wood frame building in the Gothic Revival style built ca. 1870 (listed in 1980 as part of the Walterboro Historic District). In the Pee Dee region of eastern South Carolina, Mount Tabor Methodist Church, at 510 West Boulevard in Chesterfield, was built by freedmen in 1878 (listed in the National Register in 1982 as part of the West Main Historic District). Mulberry Chapel Methodist Church is one of only a few extant African-American churches in South Carolina dating from the first twenty-five years after the Civil War and is a rare example in the South Carolina upcountry.

## Architecture

Mulberry Chapel Methodist Church is also a significant example of late-nineteenth century vernacular Gothic Revival church architecture. The Gothic Revival evolved from the Picturesque Movement in England, and it became popular in America through Andrew Jackson Downing's *Architecture of Country Houses* in the middle of the nineteenth century. Simplified versions of Gothic Revival were popular in the countryside, and these designs were also called Rural or Carpenter Gothic. Proponents of Carpenter Gothic emphasized wood over stone construction, which allowed talented carpenters to use cheaper materials. While the structures were simple in material, they were not necessarily simple in design. Some of the distinctive features of Carpenter Gothic include the pointed roof and window gable, pointed arch, and pinnacle.<sup>11</sup>

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<sup>7</sup> Edgar, *South Carolina: A History*, pp. 381-82; Edward L. Ayers, *The Promise of the New South: Life after Reconstruction* (New York: Oxford University Press, 1992), p. 160.

<sup>8</sup> Nancy Vance Ashmore, "The Development of the African Methodist Episcopal Church in South Carolina 1865-1965," M.A. thesis Department of History, University of South Carolina, 1969), p. 37.

<sup>9</sup> Ashmore, p. 131.

<sup>10</sup> Cooper, p. 131.

<sup>11</sup> Alma De C. McArdle and Dierde Bartless McArdle, *Carpenter Gothic: Nineteenth-Century Ornamental Houses of New England* (New York: Whitney Library of Design, 1979).

Surviving records indicate neither the architect nor the exact date of construction, but churches in nearby counties are similar in design and construction. St. John's Lutheran Church, constructed in the mid-nineteenth century in Newberry County and listed in the National Register of Historic Places in 1978, has a similar form, but this building has a jerkin-head roof, a gabled portico, and semicircular window arches. The Concord Presbyterian Church in Fairfield County, listed in the National Register of Historic Places in 1984, dates from 1818 and has a similar gabled roof, but its materials are more elaborate. Both of these churches were built for white congregations of worshipers. Further away, the Bethel African Methodist Episcopal Church in the Charleston County village of McClellanville is a similar but more elaborate version of vernacular Gothic Revival. Both buildings have sharply pitched gable roofs, peaked-head windows, and pyramidal-roofed belfries. The design of Mulberry Chapel Methodist Church is less ornamental, but certain elements such as the peaked-head windows and entrance are more severe and recognizable.

The building exhibits many of the key characteristics of Carpenter Gothic. Except for the pier foundations, the church was built entirely of wood. Likewise, the building's shape and form convey the vertical form and appearance of the Gothic Revival. The gabled roof is not pitched as sharply as other examples of Gothic Revival, but it is steep and its eaves give the whole building a vertical form and appearance. The original wood shingles, viewed from the front, would have emphasized this style further. Other features accent the shape of the roof such as the peaked-head windows and the triangular gable.

The building also contains pointed arches and pinnacles popular in the Gothic Revival. Above the entrance is a pointed arch fanlight within a peaked wooden surround that imitates the shape of more ornate Gothic tympanums. Lastly, the pyramidal-roofed belfry, which projects from the peak of the roof, is a simplified version of a Gothic pinnacle. The building was clearly designed to emulate the features of Gothic Revival, and its materials make it a unique version of vernacular design and construction.

### **Additional Information**

The northern half of the property contains a historic cemetery with many marked and many more unmarked graves. Many of the headstones date from the late nineteenth century and may be the graves of former slaves. The most prominent figure associated with the cemetery is Samuel Nuckles, a former slave who served in the 1868 Constitutional Convention and represented Union County in the South Carolina House of Representatives during Reconstruction, between 1868 and 1872.<sup>12</sup> Though there exists neither a headstone nor an obituary for Nuckles, the Littlejohn family and Nuckles's descendants state that Nuckles was buried in the cemetery around 1900.<sup>13</sup> Samuel Nuckles's accomplishments and setbacks as one of the first black politicians in the South demonstrate the turmoil of Reconstruction.

Records of Samuel Nuckles provide only an episodic view into his life, and even the year of his birth is questionable.<sup>14</sup> Nonetheless, Nuckles took part in the political events of South Carolina in the decade leading up to the establishment of Mulberry Chapel Methodist Church. He described himself as a "hard-down slave"

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<sup>12</sup> *Journal of the House of Representatives from the State of South Carolina, being in Regular Session of 1870* (Columbia: John W. Denny, Printer to the State, 1871), pp. 225-274, 395.

<sup>13</sup> Interview with Essie Nuckles (daughter-in-law of Samuel Nuckles), Pacolet Mills, South Carolina; Interview with Cleve Hardy (son-in-law of Samuel Nuckles), Pacolet Mills, South Carolina; Interview with Henry Gault, Pacolet Mills, South Carolina, 3 July 1967; c.f. Laurence C. Bryant, "Negro Senators and Representatives in the South Carolina Legislature 1868-1902" (Orangeburg: South Carolina State College, 1968); Interview with Hilliard and Larry Littlejohn, 12 September 2010.

<sup>14</sup> In an 1871 testimony before a senate committee, Nuckles states that he was 57 years old, putting his date of birth around 1814. The 1870 Census suggests that he was born around 1811. Bryant, citing several oral histories, estimates Nuckles's date of birth around 1830.

who taught himself to read and sign his name after the war.<sup>15</sup> According to the 1870 Union County Census, “Samuel Knuckles [sic]” lived in Draytonville in Union County near Mulberry Chapel Methodist Church.<sup>16</sup>

Not long after emancipation, white South Carolinians attempted to circumscribe black freedom in 1865 through the “Black Codes,” which defined the blood-quantum of racial classification, outlawed miscegenation, and restricted the property, travel, and judicial rights of blacks.<sup>17</sup> Federal authorities invalidated these laws. A second blow to white conservative control came in 1867, when the First and Second Reconstruction Acts divided southern states into military districts and stipulated that states must protect universal male suffrage, hold a new constitutional convention, ratify the Fourteenth Amendment, and disband all military organizations prior to readmission to statehood. Conservatives attempted to block the constitutional convention, but the vote passed by a narrow margin.<sup>18</sup>

The 1868 convention demonstrated that black males could dominate South Carolina politics. At the constitutional convention held on 14 January 1868, nearly all delegates were Republicans and fifty nine percent of delegates were black, including all three representatives from Union County: Junius S. Mobles, Simeon Farr, and Samuel Nuckles.<sup>19</sup> The convention accomplished substantial reforms, including the protection of voting rights and educational reform. When the state held elections the following April, blacks and Republicans again swept the election, and they passed the new state constitution, ratified the Fourteenth Amendment, and oversaw South Carolina’s readmission into the Union. Ironically, readmission meant that the U.S. Army would play a diminished role in civil affairs, clearing the way for insurgent conservatives to unleash an extralegal campaign of violence and terror in order to reassert their rule.<sup>20</sup>

Hostility was not the only means by which white conservatives reasserted control, but it was certainly the most visible tactic employed against Samuel Nuckles.<sup>21</sup> As a black representative in the South Carolina House of Representatives, Nuckles faced intimidation by the Ku Klux Klan, and his experiences indicate not only the effectiveness of white terror tactics but also black resistance to intimidation.

In July 1871, Nuckles testified before the Joint Senate Committee to Inquire into the Condition of Affairs in the Late Insurrectionary States.<sup>22</sup> At that time, he was an elected official and a refugee in Columbia, along with one hundred and fifty others from Union County.<sup>23</sup> Knuckles reported to the committee that the first instance of intimidation occurred during the 1870 election:

Mr Byars was standing talking to me, and he said, “Nuckles, I’ll bet you \$500 that in two years from to-day there’ll not be a colored man voting in the town.” I said, “How do you know?” He says, “You’ll know by waiting. By God, there will not

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<sup>15</sup> U.S. Congress, Joint Select Committee to Inquire into the Conditions of Affairs in the Late Insurrectionary States, *Testimony taken by the Joint Select Committee to Inquire into the Conditions of Affairs in the Late Insurrectionary States (The Ku-Klux Conspiracy)* (Washington, D.C.: Government Printing Office, 1872; New York: AMS Press, 1968), Volume 4, pp. 1161 (hereafter cited as *KKK Testimony*).

<sup>16</sup> National Archives Microcopy, *Population Schedules, Ninth Census of the United States, 1870, Union County, S.C.*

<sup>17</sup> Edgar, p. 384. Richard Zuczek, *State of Rebellion: Reconstruction in South Carolina* (Columbia: University of South Carolina, 1996), pp. 15-16; Reynolds, *Reconstruction in South Carolina*, pp. 27-31.

<sup>18</sup> Edgar, pp. 384-285, Zuczek, pp. 40-42.

<sup>19</sup> Edgar, p. 386; Allan D. Charles, *the Narrative History of Union County, South Carolina* (Spartanburg: The Reprint Company, 1987), p. 219; Zuczek, pp. 47-49.

<sup>20</sup> Edgar, p. 386; Zuczek, p. 50.

<sup>21</sup> Zuczek, pp. 52-53, discusses several methods white conservatives sought to regain political control, including mobilizing voters and economic coercion.

<sup>22</sup> *KKK Testimony*, Volume 4, pp. 1158-1165.

<sup>23</sup> *KKK Testimony*, Volume 4, pp. 1165.

be a colored man voting in the town.” I said, “Why, will they run away?” He says, “You’ll know by waiting.” Several were around, and some said, “Nuckles, I wouldn’t talk with Byars.”<sup>24</sup>

At the onset of the Christmas recess, Nuckles left Columbia to visit his family, but his sons met him in the town of Union to warn him about Ku Klux Klan threats. Fearing for his safety if he returned home, Nuckles stayed in Union until returning to Columbia after Christmas.<sup>25</sup> The following January, the Ku Klux Klan seized and lynched two black prisoners held in the Union County jail, and on 14 February 1871, raiders seized and lynched eight more blacks.<sup>26</sup>

While Nuckles’s hesitation to return home demonstrates the effectiveness of the terror campaign in upcountry South Carolina, he fought against the Ku Klux Klan in the South Carolina General Assembly. Nuckles was a member of the “Special Committee Appointed to Wait upon His Excellency the President of the United States in Reference to the Suppression of Outrages in this State.” The committee traveled to Washington to request federal assistance in suppressing the upcountry violence.<sup>27</sup> In April 1871, President Ulysses S. Grant threatened federal intervention if the violence did not abate, and in October he issued a proclamation suspending *habeas corpus* in nine upcountry counties.<sup>28</sup> The intimidation and resistance exemplified the turmoil of upcountry South Carolina shortly before the establishment of Mulberry Chapel Methodist Church where Nuckles would later worship and be buried.

Although Nuckles lived until about 1900, he faded from political view after his brief experience in the politics of Reconstruction. Nonetheless, his brief role in Reconstruction is important to the broader context of Mulberry Chapel Methodist Church and its establishment about the same time.

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<sup>24</sup> *KKK Testimony*, Volume 4, pp. 1160.

<sup>25</sup> *KKK Testimony*, Volume 4, pp. 1159.

<sup>26</sup> “Report of the Special Committee Appointed to wait Upon His Excellency the President of the U.S. in Reference to the Suppression of the Outrages in this State,” in *Reports and Resolutions of the General Assembly of the State of South Carolina at the Regular Session, 1870-71* (Columbia, SC: Republican Printing Company, 1871), p. 906; “Slaughter of Negroes,” *New York Times*, 15 February 1871. For further sources on the violence in Union and Union District, see Zuczek, pp. 109-110, 115.

<sup>27</sup> “Report of the Special Committee,” pp. 904-908.

<sup>28</sup> Edgar, pp. 400-01.

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## 9. Major Bibliographical References

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**Bibliography** (Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets)

### Bibliography

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**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 # \_\_\_\_\_

**Primary location of additional data:**

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository: **South Carolina Department of Archives and History; South Caroliniana Library**

Historic Resources Survey Number (if assigned): \_\_\_\_\_

**10. Geographical Data**

**Acreage of Property** Approximately 2 acres  
(Do not include previously listed resource acreage)

**UTM References**

(Place additional UTM references on a continuation sheet)

1 17 440294 3865529  
Zone Easting Northing

3 \_\_\_\_\_  
Zone Easting Northing

2 \_\_\_\_\_  
Zone Easting Northing

4 \_\_\_\_\_  
Zone Easting Northing

**Verbal Boundary Description** (describe the boundaries of the property)

The boundary of the nominated property is shown as the black line marked "Mulberry Chapel Methodist Church," drawn on the accompanying copy of a portion of a Cherokee County Tax Map, Parcel 09000000210000, reproduced at a scale of 1" = 90'.

**Boundary Justification** (explain why the boundaries were selected)

The original 1876 deed shows the historic property boundary extending from Asbury Road to the north. The present parcel of two acres containing the church and the cemetery has the same boundaries as the original deed, and includes the historic church and its adjacent cemetery.

**Property Owner:**

Mulberry Chapel  
c/o Hilliard Littlejohn, *et al*, Successors to Original Trustees  
207 Leadmine Street  
Gaffney, S.C. 29340

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**11. Form Prepared By**

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name/title Evan Alexander Kutzler

organization University of South Carolina: Public History Program date 2 May 2012

street & number 728 Pickens St. telephone (615) 400-6722

city or town Columbia state SC zip code 29201

e-mail Kutzler@email.sc.edu

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**Additional Documentation**

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Submit the following items with the completed form:

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

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**Photographs:**

Submit clear and descriptive black and white photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

**PHOTOGRAPH LIST**

Name of Property: Mulberry Chapel Methodist Church  
City or Vicinity: Pacolet vicinity  
County: Cherokee  
State: South Carolina

Photographer: Evan Kutzler  
Dates  
Photographed: October 10, 2010; September 3, 2010 (Photo 9), September 9, 2010 (Photo 15)

Photo Number	Description
1	View of the distinctive features of the façade's Carpenter, or Vernacular Gothic Revival design. Also visible is the southernmost edge of the cemetery (far right), erosion under the building, stone steps (added 1948), and stained-glass window (added 2010)
2	Belfry
3	Western elevation
4	Northern elevation
5	Eastern elevation of the chancel bay
6	Western elevation of the chancel bay, showing wooden piers, window, and the proximity to the cemetery
7	Chancel bay and southernmost part of the cemetery
8	Eastern window on the north elevation
9	West elevation
10	Cement steps and stone pier on façade, showing degree of erosion
11	Stone pier on east corner of façade, showing the erosion under the building
12	Girder, joist, wooden piers (chancel bay), and stone piers
13	Handmade church pew
14	View from altar
15	View of altar
16	Altar, pulpit, and chancel bay
17	Window on façade from the interior
18	Church pew and wood stove
19	Cemetery (continues into the woods)
20	View of street from church

**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 18 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.