

African American Historic Places in South Carolina

The following properties in South Carolina were listed in the National Register of Historic Places or have been recognized by the South Carolina Historical Marker program from July 2013-June 2014 and have important associations with African American history.

State Historic Preservation Office
South Carolina Department of Archives and History

HM = Historical Marker

NR = National Register of Historic Places

Aiken County

Aiken Colored Cemetery **HM**

Florence St. & Hampton Ave., Aiken

(Front) This cemetery, established in 1852 as a city cemetery, became Pine Lawn Memorial Gardens in 1988. The only burial ground for African Americans in Aiken until the mid-20th century, it was laid out by the City of Aiken on 4 acres, and later expanded to its present 9.5 acres. In 1892 the city deeded it to the Aiken Cemetery and Burial Association, helping that association maintain the cemetery.

(Reverse) **Pine Lawn Memorial Gardens**

The earliest graves here are of slaves, free blacks, and freedmen from the mid-to-late 19th century. Many African Americans prominent in politics, the law, medicine, religion and education throughout the 20th century are buried. The cemetery also includes the graves of veterans of American wars from the Civil War to the present. It was listed in the National Register of Historic Places in 2007.

Sponsored by the Aiken County Historical Society, 2014

Carrsville **HM**

Barton Rd. & Boylan St., North Augusta

(Front) This African-American community was established in 1930 after two floods on the Savannah River washed away most of the town of Hamburg. That town had become a predominantly African-American community after the Civil War. Carrsville was most likely named for Charles W. Carr of the American Red Cross or for William Carpenter, an African-American businessman, both of whom gave lots for new homes here to families displaced by the flooding.

(Reverse) Boylan Street here was originally named Red Cross Street in recognition of that organization's aid to the black families who had lost their homes on the banks of the Savannah River. This building, long called "the Society Building," was built in 1930 for the Young Men's Union Society, which later bought the lot from William Carpenter. The building has hosted many events for organizations such as Simmons Lodge No. 571, which acquired it in 1988.

Sponsored by the Heritage Council of North Augusta, 2014

Beaufort County

Daufuskie Island **HM**

at the Beaufort County Boat Landing, Daufuskie Island

(Front) This 5,200-acre island lies between the Cooper and New Rivers. Spanish and English explorers saw it in 1521 and 1663; English arrivals received grants ca. 1700. Indigo was the main crop before the American Revolution, when most planters here were Loyalists. Sea island cotton was the main crop after 1790. In 1861, when Union forces captured the sea islands, planters abandoned Daufuskie Island.

(Reverse) Freedmen during and immediately after the Civil War, and then their descendants, made up almost all of the population here until near the end of the 20th century. Many owned small farms or worked in the oyster industry. The island, listed in the National Register of Historic Places in 1982, is also part of the Gullah Geechee Cultural Heritage Corridor, designated by Congress in 2006.

Sponsored by the South Carolina Society Colonial Dames XVII Century, 2013

Wesley Methodist Church **HM**

701 West St. Beaufort

(Front) This church, established in 1833, was the first Methodist church in Beaufort and was founded as a mission to slaves and free blacks here and on the neighboring Sea Islands. The congregation had both black and white members but many more black members in the antebellum era. This church, first built in the “meeting house” form common to the Methodist church, was dedicated by Bishop William Capers in 1849.

(Reverse) In 1861, after the Federal occupation of Beaufort and the Sea Islands, this church hosted a school for freedmen and continued to serve its black members. After the Civil War, it was formally affiliated with the Methodist Episcopal Church, the Northern Methodist church 1844-1939. Its first black minister was appointed in 1873, during Reconstruction. The church has flourished in the years since.

Sponsored by the Old Commons Neighborhood Association, 2014

Port Royal Agricultural School **HM**

Shanklin Rd., NE of its intersection with Laurel Bay Rd., Burton

(Front) The Port Royal Agricultural School, later the Beaufort County Training School, operated nearby 1901-1955. Offering vocational and academic education for blacks, it was founded by Beaufort citizens led by Abbie Holmes Christensen (1852-1938). The school was modeled on Booker T. Washington’s Tuskegee Institute, with his advice and support.

(Reverse) **Beaufort County Training School**

Booker T. Washington called it “a model school of its kind” when he toured it in 1908. It was usually called “the Shanklin School” for Joseph S. Shanklin (1872-1957), Tuskegee alumnus and its principal 1903-1946. His wife India (1876-1939) was its matron, nurse, and a teacher. Renamed Beaufort Co. Training School, it became a public school in 1920 and closed in 1955. Shanklin Elementary School, 2.6 mi. W, opened in 1994.

Sponsored by Beaufort County, 2014

Berkeley County

Cherry Hill Classroom **HM**

1386 Cherry Hill Rd., Moncks Corner

(Front) This school was built ca. 1876 on land donated by John Campbell for a building that would serve as both a school for African American students and as a church for the Cherry Hill community. A one-room school for grades 1-6 with Aaron Cooper and St. Julian Middleton as its first teachers, it became a public school within the Berkeley County school district in the early 20th century.

(Reverse) By the 1920s attendance here had grown enough to require a one-room addition, which was built on land donated by Mary Ann Cooper. Daisy Pasley and Pansy Cooper were the first teachers in the expanded school. The school closed after the 1954-55 school year, when many rural schools in Berkeley County were consolidated. It was rededicated as Cherry Hill Community Center in 2011.

Sponsored by Cherry Hill Community Center, 2014

Charleston County

Union Heights **HM**

Meeting St., just S of Beech Ave., North Charleston

(Front) This community, subdivided into lots in 1919, was named for the nearby union station of three railroads. It had been part of Belmont Plantation from the colonial period to the mid-19th century and became an African-American community after the Civil War. Union Heights, a thriving neighborhood of houses, churches, and shops, grew with the dramatic expansion of the Charleston Navy Yard from 1935 through World War II and into the 1960s.

(Reverse) **Howard Heights**

This community, subdivided into residential lots for African Americans in 1943, was named for Howard University. It had been part of Windsor Plantation in the early 19th century, then was part of the phosphate operations of the Virginia-Carolina Chemical Co. The Charleston Housing Authority developed this area with federal funding during World War II. Though smaller than Union Heights, Howard Heights flourished from 1943 into the 1960s.

Sponsored by the Union Heights Community Council, 2014

U.S. Courthouse and Post Office **HM**

U.S. Courthouse, 83 Broad St., Charleston

(Front) This Renaissance Revival building, opened in 1896, is notable for its association with U.S. District Judge J. Waties Waring (1880-1968). Waring, a Charleston native who served here 1942 to 1952, issued some of the most important civil rights rulings of the era. *Briggs v. Elliott*, the first suit to challenge public school segregation in the U.S., was heard here before three judges on May 28-29, 1951.

(Reverse) ***Briggs V. Elliott***

Thurgood Marshall and other NAACP Legal Defense Fund lawyers represented Harry and Eliza Briggs and 19 other courageous parents from Clarendon County. In a bold and vigorous dissent opposing the prevailing doctrine of separate but equal, Waring declared that segregation “must go and must go now. *Segregation is per se inequality.*” The U.S. Supreme Court followed his analysis as a central part of its groundbreaking decision in *Brown v. Board of Education* (1954).

Sponsored by the Charleston County Bar Association, 2014

Plymouth Church **HM**

41 Pitt St., near intersection with Bull St., Charleston

(Front) In 1867 over 100 African Americans, most former members of the Circular Church, founded Plymouth Church, among the oldest black Congregational Churches in the South. Plymouth is an example of the independent black churches formed at the dawn of emancipation. Early pastor Francis L. Cardozo was also involved in the operation of Avery Normal Institute, a school for black students. This Gothic Revival church building was completed in 1872.

(Reverse) **Plymouth Parsonage**

Plymouth parsonage, built in 1886, was home to church leaders. Pastors who lived here were active in anti-lynching and equal rights campaigns. Plymouth also hosted a number of prominent black figures. W.E.B. Du Bois, a founding NAACP member, visited in 1925, and Paul Robeson, a singer and activist, stayed here while campaigning for presidential candidate Henry Wallace in 1948. In 1957 the congregation moved to a new location one mile north on Spring Street.

Sponsored by the Avery Research Center for African American History and Culture, 2014

Harmon Field **HM**

President St. at Fishburne St. (Harmon Field), Charleston

(Front) Harmon Field, established in 1927, was one of many parks across the country created with support from the Harmon Foundation, a national philanthropic organization. Though dedicated to the “Recreation of All,” state law mandated the racial segregation of public parks and Harmon Field remained a facility for African Americans until it was desegregated in 1964. Among other uses, the park was a venue for games played by amateur and semi-pro baseball teams.

(Reverse) **Cannon Street All-Stars**

In 1953 the Cannon St. YMCA established the first African American Little League in S.C. and played games at Harmon Field. In 1955 the Cannon St. YMCA entered a team in the state Little League tournament. Rather than integrate, white teams boycotted and the Cannon St. All-Stars were state champions by forfeit. The All-Stars were invited to the Little League World Series, but not allowed to compete.

Sponsored by the City of Charleston, 2014

Chesterfield County

Robert Smalls School **NR**

316 Front St., Cheraw

Robert Smalls School, completed in 1953, is significant in the area of education for its association with the South Carolina "Equalization School" building program, a state initiative in the early 1950s to make schools for black children "separate but equal" to their white counterparts and in support of the practice of segregation. It served as an African-American school until it was desegregated in 1971. It is in fact, the only remaining example of the "separate but equal" schools in the Cheraw area, and indeed the only school building that predates 1965 remaining in the town of Cheraw. Robert Smalls School is also significant in the area of Architecture as an example of the architectural vision of Cheraw, Incorporated, a group of local leaders who sought to maintain Cheraw's historic architecture and ensure that new designs were compatible, in the "colonial" or "ante-bellum" style, and according to plans prepared by the Florence, South Carolina, architectural firm of Hopkins, Baker & Gill. The work of Cheraw, Incorporated, was one of the earliest

attempts in inland South Carolina to preserve "a sense of place" in a historic community. When it was constructed Robert Smalls School housed grades one through six. It was used as a school until new elementary and primary schools were constructed in the 1990s.



Darlington County

Rosenwald Consolidated School **HM**

508 Church St., Society Hill

(Front) The Julius Rosenwald Consolidated School, built in 1930, was a combined elementary and high school until 1953 and a high school until 1982. It brought in African-American students from three rural schools in and near Society Hill. A brick school built at a cost of \$11,150, it was one of almost 500 in S.C. funded in part by the Julius Rosenwald Foundation 1917-1932. Arthur A. Prince was its first principal.

(Reverse) **Rosenwald High School**

The school opened with pupils in grades 1-10; grade 11 was added in 1939 and grade 12 in 1948. A frame industrial education building was built in 1936. The school, accredited after World War II, became Rosenwald High School, though it continued to include elementary pupils until 1954, when a new Rosenwald Elementary School was built in Society Hill. The high school closed in 1982.

Sponsored by the Rosenwald School Reunion, 2014

Jerusalem Baptist Church **HM**

6th St. & Laurens Ave., Hartsville

(Front) This church, organized soon after the Civil War, is one of the oldest African-American churches in Darlington County. It held its first services a few miles E under a brush arbor on Snake Branch, a creek near E. Carolina Ave. The first permanent church, a log building, was built there. Trustees acquired this site in 1898, built the present church in 1907, and chartered the congregation in 1908.

(Reverse) This church, built in 1907 as a frame building, was described as "a splendid achievement" when it was covered in brick veneer and rededicated in 1939. It had a congregation of more than 350 during the Depression. Rev. Henry H. Butler (1887-1948), pastor from 1932 until his death, was also for many years the principal of the Darlington Co. Training School/Butler School and later president of Morris College.

Sponsored by the Darlington County Historical Commission, 2014

Rosenwald School and Rains Colored School. Terrell's Bay High was desegregated in 1970. It closed in 2003 when two county school districts were consolidated.

Sponsored by the Marion County Performing Arts & Science Academy, 2014

Palmetto High School **HM**

305 O'Neal St., Mullins

(Front) Palmetto High School, completed in 1953, was built as a school for African American students. It replaced the previous Palmetto High School, which was a Rosenwald School completed in 1924. The new school was one of the equalization schools built in the early 1950s as part of an effort to equalize African American educational facilities. It opened in the spring of 1954 with James T. McCain as principal.

(Reverse) When completed, the new high school was described as "modern in every detail and constructed entirely of concrete, masonry, and steel." The class of 1970 was the last to graduate from Palmetto High School. Court rulings finally implemented public school integration in 1970-71 and the white and black high schools were combined. The building then became Palmetto Middle School.

Sponsored by the Pee Dee Museum of African-American Culture, 2014

St. James A.M.E. Church **HM**

5333 South Highway 41, Ariel Crossroads

(Front) The congregation of St. James A.M.E. Church first worshipped under a bush arbor in the vicinity of what is now Ariel Crossroads. Mattie Munnerlyn White sold one-half acre of land, including the original church, to the Trustees of St. James A.M.E. in 1891. The cornerstone of the current church was laid in 1914 under the leadership of Rev. A.J. Starks, Pastor, and Rev. W.P. Carolina, Presiding Elder.

(Reverse) In 1919 Zack R. Leonard sold land to the church for what is now St. James Cemetery, located 3/4 of a mile north. St. James School, built in 1925, once stood nearby and was among 500 schools built for African American students in S.C. that was funded in part by the Rosenwald Foundation (1917-1932). It remained the principal school for local black students until 1954.

Sponsored by St. James A.M.E. Church, 2014

Marlboro County

Great Pee Dee Presbyterian Church **HM**

just S of the intersection of S.C. Hwy. 38 S and Coxe Rd. W, Monroe Crossroads

(Front) This church, built in 1834, was organized by Rev. Archibald McQueen and is the oldest church building in Marlboro County. Notable features include its cupola and the fanlights over the entrance. It was the mother church for Bennettsville (1855) and Blenheim Presbyterian (1888), and was replaced by those churches.

(Reverse) **Pee Dee Missionary Baptist Church**

In 1891 the church was sold to black Baptists who renamed it Pee Dee Union Baptist Church. It was later renamed Pee Dee Missionary Baptist Church. Rev. Furman D. Peterkin, its first pastor, served here to 1927. This church, remodeled in 1945, was replaced by New Pee Dee Missionary Baptist Church, built in 2008.

Sponsored by the Marlborough Historical Society, 2014

Newberry County

Peoples Hospital **HM**

Vincent Street Park, Vincent St. at Cline St., Newberry

(Front) Peoples Hospital, the first and only hospital for African Americans in the county from 1937 until Newberry County Memorial Hospital was desegregated in 1952, stood here until 1970. It was founded by Dr. Julian Edward Grant (1900-1997), who practiced medicine in Newberry County for more than fifty years. Grant, a native of Marlboro County, was educated at Claflin University and Meharry Medical College in Nashville, Tenn., before moving to Newberry in 1930.

(Reverse) Grant, recognizing the need for a hospital for blacks in Newberry, organized a board of trustees from the community. By 1935 the board acquired this site, with a two-story, seven-room frame house on a two-acre lot, for \$1,500. The house, renovated and fitted with medical equipment, opened as Peoples Hospital in 1937. The building,

later the Vincent Street Community Center after the hospital closed in 1952, was demolished in 1970 to build Vincent Street Park.

Sponsored by the City of Newberry, 2014

Orangeburg County

John Benjamin Taylor House **HM**

Boulevard & Oak St., Orangeburg

(Front) This Craftsman house, built by 1903, was the home of Rev. John Benjamin Taylor (1867-1936) until his death. Taylor, a minister and administrator in the Methodist Episcopal Church 1892-1936, was also a longtime trustee of Claflin University, 1908-1928. Educated at Claflin, he was a teacher and principal in Orangeburg before being appointed a minister in the Methodist Episcopal Church in 1892.

(Reverse) Taylor was superintendent of the Charleston District of the Methodist Episcopal Church 1907-1913, then superintendent of the Orangeburg District 1924-1929. He purchased this lot in 1900 and built this house for his first wife Harriet Catherine Dibble Taylor (1873-1918) and four children. He added a half-story in 1927. His second wife Daisy McLain Buckley Taylor lived here until her death in 1965.

Sponsored by the Naudin-Dibble Heritage Foundation, 2014

Richland County

Victory Savings Bank **HM**

919 Washington St., Columbia

(Front) Victory Savings Bank, founded in 1921, was the first, and for many years the only, black-owned bank in S.C. It was chartered by I.S. Joseph as president and I.S. Leevy and C.E. Stephenson as vice presidents, and opened at 1107 Washington St. in the heart of Columbia's black business district. It was in this building 1955-1985, then moved to Sumter St., where it became S.C. Community Bank in 1999.

(Reverse) Dr. Henry D. Monteith, who became president in 1948, led the bank for many years. His sister Modjeska Monteith Simkins, notable civil rights leader, held several positions here. This bank offered loans to blacks after widespread economic reprisals, many related to the Clarendon County school desegregation case *Briggs v. Elliott*, later included in the landmark *Brown v. Board of Education* case (1954).

Sponsored by the City of Columbia, 2014



Bible Way Church Of Atlas Road **HM**

2440 Atlas Rd., Columbia

(Front) This church, founded in 1963, was originally about 3 mi. NW on Bluff Road. It was organized by Elizabeth Simmons (1900-1965), known as "Mother Simmons," Andrew C. Jackson (1927-2006), and eleven other adults and their children. The first church, a modest building, was called "the Little Red Church." Jackson, its first pastor and later a bishop, served this church from 1963 until he retired in 1996.

(Reverse) After the first church burned in 1966, services were held in Atlas Road Elementary School across the street until a new church was built here. That church, chartered as Bible Way Church of Arthurtown but later renamed Bible Way Church of Atlas Road, was dedicated in 1967. Over the next forty years it grew from a few faithful members to more than 10,000, building new sanctuaries here in 1981 and 2001.

Sponsored by the Congregation, 2013

Harriett Cornwell Tourist Home

HM

1713 Wayne St., Columbia

(Front) This home's first owner was John R. Cornwell, an African American business man and civic leader who owned a successful barber shop on Main St. After his death, Cornwell's wife Hattie and daughters Geneva Scott and Harriett Cornwell lived here. From the 1940s until after the Civil Rights Act of 1964 they ran the house as a "tourist home" for black travelers. Harriett also taught at Waverly Elementary School.

(Reverse) During the Jim Crow era, segregation gave African American travelers very few choices for restaurants or lodging. Many chose to stay in a network of private houses located across the South and nation. These tourist homes often relied on word-of-mouth, but many were also listed in guides such as *The Negro Travelers' Green Book*. This house was listed in the National Register of Historic Places in 2007.

Sponsored by the Richland County Conservation Commission, 2014

Zion Baptist Church

HM

801 Washington St., Columbia

(Front) Zion Baptist Church first organized in 1865 and met in a humble dwelling on Gadsden St. The congregation moved to this site in 1871. The current sanctuary, the second on this spot, was built in 1916. Zion Baptist has long served as a center for community organization. Both the Women's Baptist Educational and Missionary Convention of S.C. (1888) and the Women's Auxiliary to the Gethsemane Baptist Association (1919) were founded here, as were other important missions.

(Back) In 1930 Dr. Matilda Evans, the first African American woman to have a practice in the state, started a free clinic in the basement of the church. It served 700 patients on its first day. On March 2, 1961 over 200 African American students met at Zion Baptist before beginning their march to the State House to protest racial segregation. The U.S. Supreme Court later overturned the convictions of those students arrested during the march in the case *Edwards v. S.C.* (1963).

Sponsored by Zion Baptist Church, 2014

York County

Allison Creek Presbyterian Church

HM

5780 Allison Creek Rd., York

(Front) This church was founded in 1854 by residents of the Clay Hill community on Allison Creek, who were members of Bethel (1769) and Ebenezer (ca. 1785) Presbyterian churches. They built this church soon afterwards, on land donated by J.D. Currence. Rev. J.R. Baird, the first pastor here, served until 1866.

(Reverse) **African-American Graveyard**

A graveyard just E of the church cemetery was begun in the 1850s for both slave and free black members of the church. Used until ca. 1896, it contains about 300 graves, 14 with engraved stones and the rest marked by field stones or unmarked. After 1865 black members of Allison Creek left to form Union Baptist (1892), Liberty Hill A.M.E. Zion (1896), and New Home A.M.E. Zion (1897).

Sponsored by the Culture & Heritage Museums of York County, 2014

Afro-American Insurance Company

HM

538 S. Dave Lyle Blvd., Rock Hill

This building, constructed ca. 1909, was built for the Afro-American Insurance Co., a black-owned firm with offices throughout the South. It was designed by William W. Smith (1862-1937) of Charlotte, an African-American builder and designer. Smith, though not a registered architect, was well-known for his designs in N.C. and S.C. The building was listed in the National Register of Historic Places in 1992.

Sponsored by the African-American Cultural Resources Committee of Rock Hill, 2014

Catawba Rosenwald School **NR**

3071 S. Anderson Rd., Catawba

The Catawba Rosenwald School was built in 1924-25 to serve the African-American community in southeastern York County. It was known as the Catawba School on official lists of Rosenwald schools, but is generally known as the Liberty Hill School locally because of its association with Liberty Hill Missionary Baptist Church nearby. The school is significant for its association with African- American public education and ethnic heritage and as a extant example of an architectural design typically associated with schools funded in part by the Julius Rosenwald Fund. It was one of twenty schools built in York County with funds from the Rosenwald program between 1917 and 1932. Of these schools, only two, the Catawba Rosenwald School and the Carroll Rosenwald School, are known to be extant. The Catawba School is built according to Rosenwald Plan # 20 as a two-teacher rural school. The local builder is unknown. The Rosenwald fund contributed \$700 of the total cost of \$2,800. It is one of at least eight extant Rosenwald schools of this type in South Carolina. It was placed on a four-acre site, which exceeded the recommended lot size and provided ample space for

outdoor activities and a well and outhouse. There is a non-contributing outhouse behind the school, but it is not known if this is the original privy. In its original location, the building was oriented so that the classrooms received east and west light. About 1960, the school building was moved on the same piece of property to accommodate the widening of South Anderson Road. Since the school was closed in 1956, the Liberty Hill Missionary Baptist Church has assisted the Rock Hill School District in maintenance and security responsibilities.



Friendship School **HM**

445 Allen St., Rock Hill

(Front) Friendship College, on this site from 1910 to 1981, was founded in 1891 by Rev. M.P. Hall and sponsored by the Sunday Schools of the black Baptist churches of York and Chester counties.

It first met in nearby Mt. Prospect Baptist Church before acquiring 9 acres here in 1910. Also called Friendship Normal and Industrial Institute, it was chartered in 1906 and combined an elementary and secondary school curriculum with an industrial education for much of its history.

(Reverse) **Friendship Junior College**

Dr. James H. Goudlock was president here 42 years, 1931-1973. The college dropped grades 1-7 in 1938, then dropped grades 8-12 in 1950 and became Friendship Junior College. In 1960-61, students who protested segregation at “sit-ins” at McCrory’s on Main St. became pioneers of the Civil Rights Movement. The struggling junior college closed in 1981, and the buildings on this site were demolished in 1992.

Sponsored by the African-American Cultural Resources Committee of Rock Hill, 2014

Mount Prospect Baptist Church **HM**

339 W. Black St., Rock Hill

(Front) This church, founded in 1883, first held services in private homes in Rock Hill. Formally organized as First Baptist Church, Colored, in 1885, it was later renamed Mt. Prospect Baptist Church. Its first pastor, Rev. Thomas S. Gilmore (1855-1938), served here 55 years, until his death in 1938. The first permanent church, a frame building, burned and was replaced by a second frame church about 1900.

(Reverse) In 1891 Mount Prospect hosted the first classes of Friendship College, founded by Rev. M.P. Hall to offer an education to Rock Hill blacks before there was a public school for them. The school held classes here until 1910. The second church burned in 1914, and this brick church, with Romanesque Revival elements, was built in 1915. It was listed in the National Register of Historic Places in 1992.

Sponsored by the African-American Cultural Resources Committee of Rock Hill, 2014

New Mount Olivet A.M.E. Zion Church

HM

527 S. Dave Lyle Blvd., Rock Hill

(Front) This church, organized in 1873, held its first services in private homes and then under a brush arbor on Pond St., near the railroad tracks. First called Mt. Olivet Methodist Zion Church, it bought this tract in 1896 and built its first permanent church, a frame building, in 1898. Renamed Mt. Olivet A.M.E. Zion Church ca. 1900, it built this brick church 1923-27, under Revs. J.D. Virgil and C.L. Flowers.

(Reverse) The church was renamed New Mount Olivet A.M.E. Zion Church in 1937. In May 1961, when an interracial group sponsored by the Congress of Racial Equality (CORE) launched the first Freedom Rides from Washington to New Orleans, the first violent opposition in the South occurred in the bus station in Rock Hill. That night this church held a mass meeting to honor and support the Freedom Riders.

Sponsored by the African-American Cultural Resources Committee of Rock Hill, 2014