

# Reflections

Dear Subscribers:

The August 2025 issue of Reflections, a publication of the Georgia African American Historic Preservation Network (GAAHPN), is now available. It is available in PDF format on the Georgia Historic Preservation Division website. It's easy to become a subscriber; [just click here](#).

GAAHPN has a new website! You can find all things historic preservation and history at [www.gaahpn.org](http://www.gaahpn.org). From GAAHPN'S history to current events, to archived issues of *Reflections*, it's a one-stop shop for those interested in Black history and preservation in Georgia. Email us at [gaahpnhistory@gmail.com](mailto:gaahpnhistory@gmail.com)

You may view the issue here, titled [August 2025 Reflections](#). This month:

- Read about the love story and deep commitment of Charles and Shirley Sherrod to Black farmers and civil rights in Georgia through Resora Farmand New Communities in Albany.
- Discover the work of the Historic Athens Equitable Housing Program (EHP) and Hands on Athens which focus on preserving Athens' historic character through the rehabilitation of homes and neighborhoods, with an emphasis on equity and community impact.
- Learn about the Euharlee initiative, titled Nameless No More, launched to restore the identities of individuals interred in the Black Pioneer Cemetery who lack grave markers or documented burial records.

Questions or comments? Please contact:

Mary Wilson Joseph

[mary.wjoseph@dca.ga.gov](mailto:mary.wjoseph@dca.ga.gov)

Historic Preservation Division, Georgia Department of Community Affairs



Georgia African American  
Historic Preservation Network

# Reflections

Volume XXX, No. 6

August 2025



**Georgia African American  
Historic Preservation Network**

## **Charles and Shirley Sherrod: A Love Story That Helped Manifest ‘New Communities’ at Resora**

*By Clennon L. King  
documentary filmmaker, and cultural projects developer. His  
communications firm, AugustineMonica Films, handles media for  
The Sherrod Institute.*



*Shirley and Charles prepare to break a wishbone in the late 1980s, twenty  
years-plus years into their marriage.*

Civil rights leader Charles Sherrod nicknamed his wife, Shirley, ‘Bunch,’ short for ‘honey bunch.’ The mother of his two children was his ‘rock,’ ‘go-to,’ and ‘ride-or-die.’ That’s how they rolled for 56 years. When ‘Sherrod,’ as Shirley called him, transitioned three years ago, the location where she laid him to rest was intentional. She chose a spot near-and-dear to both, ground they’d fought to secure over decades, a place where – *when the time came* – she would join him.<sup>1</sup>

Together, they named it Resora, all 1,638 acres worth. Situated on the outskirts of Albany, Georgia’s Blackest major city, this former antebellum plantation once belonged to one of the largest enslavers in the state.<sup>2</sup> But now, it lies in the hands of folk who went from being property to owning it.

Reaching this point, however, wasn’t accidental or easy. It was a journey packed with twists and turns, peaks and valleys, all rooted in a communal, shared vision that led to the purchase of

the nation’s largest Black-owned farm at the time. A source of pride for Black folk everywhere, so much so that even writer James Baldwin came to see it.<sup>3,4</sup> Then, forces closed ranks and conspired, taking it away. What they didn’t count on was Shirley and Sherrod, a couple partnering with others to try and recover what had been ill-gotten, a pair who didn’t know the meaning of ‘giving in’ or ‘giving up’.

Rev. Charles Sherrod arrived in Southwest Georgia from Surrey, Virginia in the fall of 1961.<sup>5</sup> The first field secretary for the Student Nonviolent Coordinating Committee, he came laser-focused on registering Blacks to vote. His organizing genius unwittingly kickstarted the first major civil rights campaign after Montgomery, known as The Albany Movement.<sup>6</sup>

For three-plus years, he organized, unaware Shirley even existed, a short 30 miles away. They were two trains running on parallel tracks with no station in sight.

Shirley Ann Miller was ten years his junior, a farmer’s daughter attending high school in rural Baker County. As graduation approached, she had long dreamed of attending college up North, far away from farm life and Jim Crow.<sup>7</sup>

But her plans abruptly changed in March of 1965. That’s when a white farmer murdered her father, shooting him in the back on their family-owned farm. A come-to-Jesus moment for Shirley, she abandoned her plans to leave town, even before an all-white grand jury refused to indict.<sup>8</sup> She vowed instead to cast her bucket where she was and work for change.

By then, Sherrod had begun organizing in her neck of the woods. The two eventually met and, a year later, married. Both fueled by combating immorality and injustice, the two wasted no time getting to work. They broke ranks with SNCC over its new ‘no whites allowed’ policy, cofounding with others the Southwest Georgia Project for Community Education.<sup>9</sup>

Under it, they registered Blacks to vote and supported school desegregation. But they soon discovered their success of persuading sharecroppers to stand up came at a cost. Many lost jobs and were kicked off the land by white farmers who objected to their activism.<sup>10</sup>

In July 1968, three months after MLK's assassination, Sherrod and six other civil rights veterans took steps to address the problem. They traveled to Israel to study how Jews escaping antisemitism were being resettled, hoping it might be instructive for displaced Black activists facing racism at home.<sup>11</sup>

Within a year, 'New Communities, Incorporated' was born. The idea behind it was simple: allow people to farm, raise their families and own their own house with land that was collectively held. With Sherrod and Shirley serving at the helm, the 5,735-acre farm located 25 miles north of Albany in neighboring Lee County, became the nation's first community land trust.<sup>12</sup>

The collective, communal enterprise started out on sound financial footing. Stakeholders were working and the land was producing.<sup>13</sup>

But their initial success also made them a moving target. Roughriders shot into farm buildings.<sup>14</sup> The state's Governor blocked access to any government funding for the operation.<sup>15</sup> And then came two consecutive years of drought, placing New Communities against the ropes.

When Charles and Shirley sought emergency loans accessible to white farmers, an official representing The United States Department of Agriculture Farmers Home Administration (USDA FmHA) who handled matters asserted "over my dead body."<sup>16</sup> Even when New Communities finally did receive a loan, the USDA FmHA placed liens on all assets – a prelude and precursor to the endgame of local whites – foreclosing on the property.<sup>17</sup>



*The former plantation's antebellum mansion has been renamed Sherrod Manor in honor of its founders.*



*Resora conducts a rice growing workshop with farmers.*

In 1985, 15 years after first acquiring New Communities, Shirley and Sherrod lost the farm. Heartbroken, they watched as the bank padlocked the operation and sold it for a fifth of what it was worth to a buyer, who placed little or nothing down toward securing the loan.<sup>18</sup>

The Sherrods, meanwhile, were forced to dust themselves off and move on with their lives. Charles worked as a jail chaplain, taught courses at the local HBCU, Albany State University, and served on the local city commission.<sup>19</sup> Shirley raised their children, subsidized their income as a bookkeeper, and went to work for a nonprofit to help Black farmers.

By 1999, the issue of Black land loss was front and center, prompting farmers to file a class-action lawsuit against the United States Department of Agriculture. The violation was its discriminatory loan practices, a charge the government was forced to acknowledge and agreed to settle out of court.<sup>20</sup>

A judge set application deadlines for Black farmers seeking settlements. That court order had Shirley driving from one end of the Black Belt to the other, assisting Black farmers with their paperwork. She was behind the wheel when it suddenly dawned on her: New Communities had been discriminated against as well. Arriving home, she shared the news with Sherrod who spent months in the county courthouse deed room, unearthing the documentation required.<sup>21</sup>

In 2009, a decade had passed when New Communities' lawyer phoned Shirley, letting her know they'd won.

Managing emotions, Shirley asked, "Was it at least a million?", to which the lawyer responded, "It's twelve."<sup>22</sup>

Their settlement proved to be the largest stemming from the class action suit known as *Pigford v. Glickman*, an award that



made possible the 2011 purchase of New Communities at Resora.<sup>23</sup>

While its acreage is not as large, nor serving the same purpose it did 55 years ago, New Communities is having no less an impact on Black farmers trying to guard against land loss. It serves as a training facility, schooling them on the latest in sustainable agriculture. It showcases ways to add value to what they grow as a means of better monetizing their land.<sup>24</sup> It also hosts major agriculture gatherings, putting farmers up close and personal with United State Department of Agriculture officials at the highest level of government.<sup>25</sup>

There's no doubt Sherrod would have preferred to be around to watch things unfold with his own two eyes. The good news is he lived long enough to see a recovery take place, and a mission to serve his people resumed. And doubtlessly warming his heart was leaving it all in the capable hands of the love of his life.

Come visit us at <https://theresoraexperience.com>



*Shirley Sherrod hosts USDA Secretary Thomas Vilsack at a recent farmers' summit held at Resora.*



*Farm workers dig stakes that will support a vineyard that will help teach underserved farmers about winemaking.*

<sup>1</sup> King, Clennon. 2021. Six-Minute Film on Charles Sherrod and His Legacy, Featuring Ms. Shirley Sherrod. Vimeo.com. Directed by Clennon King. Vimeo.com. AugustineMonica Films. <https://vimeo.com/530815817>.

<sup>2</sup> "About | the Resora Experience." n.d. [www.theresoraexperience.com](http://www.theresoraexperience.com). Accessed April 15, 2025. <https://www.theresoraexperience.com/aboutus>.

<sup>3</sup> Reid-Pharr, Robert F. "Demons be Damned!", James Baldwin Review 10, 1 (2024): 325-329, accessed Apr 17, 2025, <https://doi.org/10.7227/JBR.10.45>

<sup>4</sup> Fontaine, Dick, and Pat Hartley, dirs. 1982. I Heard It through the Grapevine.

<sup>5</sup> "Charles Sherrod." n.d. SNCC Digital Gateway. The SNCC Legacy Project. Accessed April 15, 2025. <https://snccdigital.org/people/charles-sherrod/>.

<sup>6</sup> "Shirley Sherrod's Remarks to the Georgia Board of Regents." 2022. Vimeo. AugustineMonica Films. April 20, 2022. <https://vimeo.com/701492857>.

<sup>7</sup> King, Clennon. 2021. Shirley Sherrod Story. Streamed. Directed by Clennon King. AugustineMonica Films. Albany, GA: AugustineMonica Films. <https://vimeo.com/539330914>.

<sup>8</sup> *Ibid.*

<sup>9</sup> "Charles Sherrod." n.d. SNCC Digital Gateway. The SNCC Legacy Project. Accessed April 15, 2025. <https://snccdigital.org/people/charles-sherrod/>.

<sup>10</sup> "About | the Resora Experience." n.d. [www.theresoraexperience.com](http://www.theresoraexperience.com). Accessed April 15, 2025.

<sup>11</sup> *Ibid.*

<sup>12</sup> "Our History." 2016. New Communities Inc. 2016. <https://www.newcommunitiesinc.com/new-communities.html>.

<sup>13</sup> *Ibid.*

<sup>14</sup> "Shirley Sherrod's Remarks to the Georgia Board of Regents." 2022. Vimeo. AugustineMonica Films. April 20, 2022.

<sup>15</sup> *Ibid.*

<sup>16</sup> *Ibid.*

<sup>17</sup> *Ibid.*

<sup>18</sup> *Ibid.*

<sup>19</sup> Holman, Corey. 2022. "Rev. Charles Melvin Sherrod, Civil Rights Leader Who Brought the Fight for Civil Rights to Segregated Southwest Georgia, Kickstarted the Albany Movement, Dies at 85." Sherrodinstitute.org. October 11, 2022. <https://www.sherrodinstitute.org/rev-charles-melvin-sherrod-civil-rights-leader-who-brought-the-fight-for-civil-rights-to-segregated-southwest-georgia-kickstarted-the-albany-movement-dies-at-85>.

<sup>20</sup> "Shirley Sherrod's Remarks to the Georgia Board of Regents." 2022. Vimeo. AugustineMonica Films. April 20, 2022.

<sup>21</sup> *Ibid.*

<sup>22</sup> *Ibid.*

<sup>23</sup> Cowan, Tadlock, and Jody Feder. 2013. "The Pigford Cases: USDA Settlement of Discrimination Suits by Black Farmers." National Law Center. Congressional Research Service. <https://nationalaglawcenter.org/wp-content/uploads/assets/crs/RS20430.pdf>.

<sup>24</sup> "Shirley Sherrod's Remarks to the Georgia Board of Regents." 2022. Vimeo. AugustineMonica Films. April 20, 2022.

<sup>25</sup> "About | the Resora Experience." n.d. [www.theresoraexperience.com](http://www.theresoraexperience.com). Accessed April 15, 2025.

*Photos Courtesy of AugustineMonica Films unless otherwise noted*

# Preserving the Past, Building the Future: Integrating Historic Preservation, Rehabilitation, and Affordable Housing.

By Taneisha Brooks

Preservation Impact Director at Historic Athens. In 2024, she launched the Equitable Housing Program (EHP), which she now oversees alongside Hands On Athens. Both programs focus on preserving Athens' historic character through the rehabilitation of homes and neighborhoods, with an emphasis on equity and community impact.

## Preserving Homes, Protecting Legacies

The Historic Athens Equitable Home Preservation (EHP) Program is committed to preventing displacement, preserving cultural heritage, and ensuring homeowners can age in place with dignity.

Rooted in the belief that everyone deserves the opportunity to remain safely and comfortably in their home, the EHP program is about more than just repairs—it's about equity, dignity, and cultural preservation.

EHP focuses on preventing displacement by providing critical home repairs to long-time residents, particularly low-income and elderly homeowners who are at risk of losing their homes due to unsafe conditions, rising costs, or development pressures. These repairs—ranging from roofing and plumbing to accessibility modifications—enable residents to age in place with dignity in the neighborhoods they helped shape.

In doing so, the program plays a vital role in preserving the cultural heritage of Athens. By keeping these residents in place, EHP protects the social fabric and historic character of neighborhoods that might otherwise be lost.

## What We Do

Through the EHP program, Historic Athens provides a range of services designed to support housing stability and preserve the



*EHP yard sign to raise awareness about the commencement of new project*



*MLK Day of Service where volunteers painted the fence, raked the yard, removed leaves and debris, planted a daffodil bed, and pruned trees*

character of historically significant neighborhoods. The program offers home repairs and rehabilitation services to help residents maintain safe, livable homes while preserving the architectural integrity of older structures. In addition to direct repair services, EHP provides technical assistance to homeowners and community members undertaking preservation efforts, offering guidance on best practices and available resources. Historic Athens also engages in advocacy for policy solutions that promote long-term housing stability, ensuring that residents—particularly those in historically marginalized communities—can remain in their homes and neighborhoods for generations to come.

## A Legacy of Displacement: From Linnentown to Justice

The EHP program is rooted in Athens' history of urban renewal, specifically the destruction of Linnentown—a vibrant Black neighborhood razed in the 1960s to expand the University of Georgia.<sup>1</sup> Families were forcibly displaced, homes seized, and generational wealth erased.<sup>2</sup> In response, the Athens Justice & Memory Project (AJMP) led efforts to acknowledge this harm. Their advocacy resulted in an official apology, ongoing reparations efforts, and the creation of EHP to prevent similar displacement today.<sup>3</sup> Funded through AJMP, EHP is the first resident-led initiative in Athens-Clarke County to address the legacy of urban renewal. Though direct reparations were barred by Georgia's Gratuities Clause, AJMP successfully secured \$2.5 million in community investment for affordable housing and the preservation of Black history.<sup>4</sup>

## Why It Matters

There is direct correlation between historic preservation and affordable housing. In recent years, the preservation movement has evolved beyond saving iconic landmarks to include the protection of historic homes and neighborhoods. These neighborhoods and homes often provide affordable housing options for people from a wide range of financial backgrounds.



The statistics below highlight the critical role that older and historic homes play in housing equity:

- Approximately 26.3% of Athens-Clarke County residents live below the poverty line.<sup>5</sup>
- More than half (55%) of American homeowners live in houses that are 30 years or older.<sup>6</sup>
- In 2022, the Black homeownership rate stood at 45%, nearly 30 percentage points lower than that of White Americans, highlighting persistent disparities in homeownership.<sup>7</sup>
- Homeownership rates among individuals aged 65 and older have increased over the past 50 years, with 67% owning homes in 1970.<sup>8</sup>

### When & Where We Work

The EHP program operates year-round across Athens-Clarke County, focusing on historically marginalized neighborhoods impacted by disinvestment, gentrification, and urban renewal.

EHP prioritizes homes at risk due to aging infrastructure, environmental hazards, or financial hardship—often serving elderly residents, low-income families, and those with deep generational ties to their communities.



*The project involved a rodent removal service, the removal of old insulation, sanitizing the attic, and installing new insulation. Two bathrooms were demolished and replaced—one was converted into a walk-in shower, while the other was fully renovated. Structural repairs were made to address sinking floors. Damaged linoleum flooring was replaced with vinyl laminate flooring, and the kitchen walls were painted. Additionally, the hot water heater was replaced.*

Through targeted outreach, EHP identifies critical repair needs—such as leaky roofs, unsafe flooring, and faulty wiring—and works closely with homeowners to ensure their homes are safe, stable, and livable. In doing so, the program helps residents remain in the neighborhoods they’ve long called home.

### Moving Forward Together

At its heart, the Equitable Home Preservation Program is about more than fixing homes—it’s about restoring justice, honoring legacy, and protecting the right to remain. Every repair made, every roof patched, and every life stabilized is a step toward a more equitable Athens.

We invite you to stand with us—whether through advocacy, partnership, or support—as we continue the work of preserving not only buildings, but the stories and communities that make Athens home.

Together, we’re not just repairing homes—we’re preserving history.

1. Hattie Thomas Whitehead, *Giving Voice to Linnentown: The True Story of a Black Community Lost to Urban Renewal* (Athens, GA: Self-published, 2021); Linnentown Project, “The History of Linnentown,” accessed April 11, 2025, <https://www.linnentownproject.org>.
2. Athens-Clarke County Unified Government, *Resolution to Acknowledge and Apologize for the Destruction of Linnentown*, 2021, <https://www.accgov.com/DocumentCenter/View/72891/Linnentown-Resolution>.
3. Athens Justice & Memory Project, “About the Project,” accessed April 11, 2025, <https://www.justiceandmemory.org>; Athens-Clarke County Mayor and Commission, *Official Meeting Minutes*, March 2, 2021.
4. Georgia Constitution, art. III, sec. VI, para. VI; Athens-Clarke County Budget Office, *FY2022 Budget Overview: Justice & Memory Project Funding*, accessed April 11, 2025, <https://www.accgov.com/DocumentCenter/View/73200/FY22-Budget-Overview>.
5. U.S. Census Bureau. “Athens-Clarke County Unified Government (Balance), GA - Profile Data
6. Window + Door. “Report: America’s Aging Homes and Homeowner Experiences.” *Window + Door*, March 14, 2024. <https://www.windowanddoor.com/news/report-americas-aging-homes-and-homeowner-experiences>
7. National Housing Conference. 2023 State of Housing in Black America. Washington, D.C.: National Housing Conference, 2023. <https://nhc.org/2023-state-of-housing-in-black-america/>.
8. Richmond Federal Reserve. “How Have Homeownership Rates for Older Adults Changed over Time?” Federal Reserve Bank of Richmond, March 27, 2024. [https://www.richmondfed.org/publications/research/economic-brief/2024/eb\\_24-33](https://www.richmondfed.org/publications/research/economic-brief/2024/eb_24-33).

## Nameless No More: Tracing African American History in Euharlee

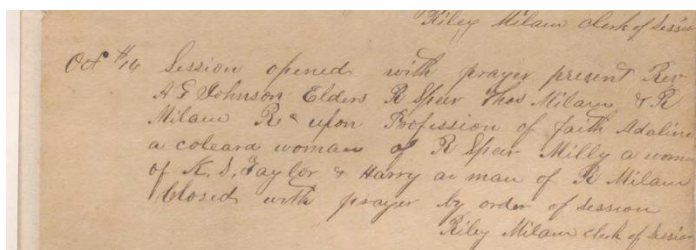
By Dana Rieske  
Museum & Farmers Market Manager, City of Euharlee

African American history in Euharlee, while limited in written records, has been cherished and preserved by the community for many years. However, for a long time, research in this area has become unintentionally stagnant. Much of the available time and resources were focused on preservation efforts, leaving little capacity for further historical investigation. In recent years, that has begun to change as new avenues of research have been explored, particularly due to the scarcity of documented sources in this field.

One such initiative, titled *Nameless No More*, was launched to restore the identities of individuals interred in the Black Pioneer Cemetery who lack grave markers or documented burial records. This effort seeks to give names back to those who were once unnamed and honor their lives and legacies.

Our research has focused on uncovering any records that may shed light on the lives of those buried in the cemetery. One particularly valuable source has been the historic session minutes of the Euharlee Presbyterian Church. During the Antebellum period, some enslaved individuals—owned by members of the congregation—were either allowed or required to worship alongside their enslavers in the church. Through careful transcription of these handwritten church records, we have uncovered not only names but also familial and social relationships of those once enslaved in this community.

The original goal of the project was to locate death records, and while we did find two, the scope quickly expanded. We realized that these records offered us something even more powerful: a glimpse of what happened to these individuals after emancipation. Did they remain in the community? Did their families grow? Were they able to thrive?



Oct 16 Session opened with prayer present Rev. A.G. Johnson, Elders R. Speer, Thos. Milam, T.R. Milam, R. upon profession of faith: Adaline a colored woman of R. Speer, Milly a woman of K.S. Taylor & Harry a man of R. Milam. Closed with prayer by order of session. Riley Milam, Clerk of Session.

*Euharlee Presbyterian Session Minutes dated Oct. 16 1859, first reference to Milly (Millie) Taylor being accepted into the church by profession of faith.*

One such individual was Milly (Millie) Taylor. According to the church records, she was enslaved by K.S. Taylor and arrived in the Euharlee area from Abbeville, South Carolina—a region from which many early settlers in Bartow County originated.

Milly was admitted to membership in Euharlee Presbyterian Church on October 16, 1859. The church minutes read:

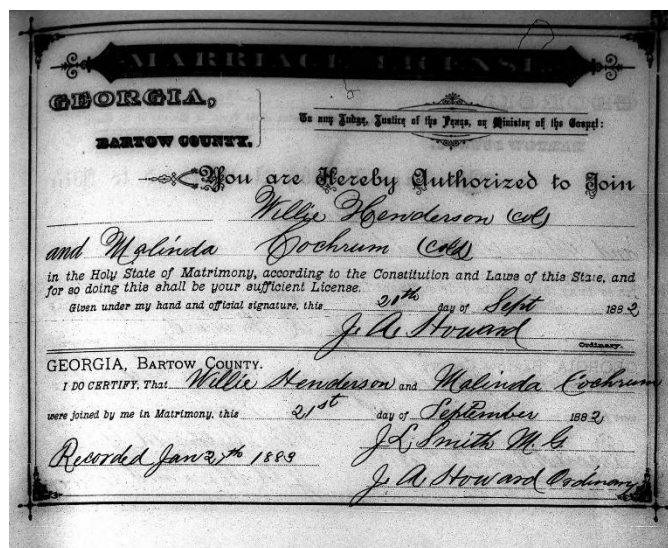
Session opened with prayer. Present Rev. A.G. Johnson, Elders R. Speer, Thos. Milam, T.R. Milam. Received upon profession of faith: Adaline, a colored woman of R. Speer; Milly, a woman of K.S. Taylor; and Harry, a man of R. Milam. Closed with prayer. By order of session, Riley Milam, Clerk of Session.<sup>1</sup>

The next mention of Milly appears on May 18, 1861:

Session opened with prayer. Present Rev. A.G. Johnson, Elders Charles Sproul, R. Speer, Wm. Templeton, Thos. Milam, T.R. Milam. The session appointed R. Speer and R. Milam as a committee to wait on Millie, a ‘cullard’ [sic] woman of K.S. Taylor’s, for her misconduct. Session closed with prayer. By order of session.<sup>2</sup>

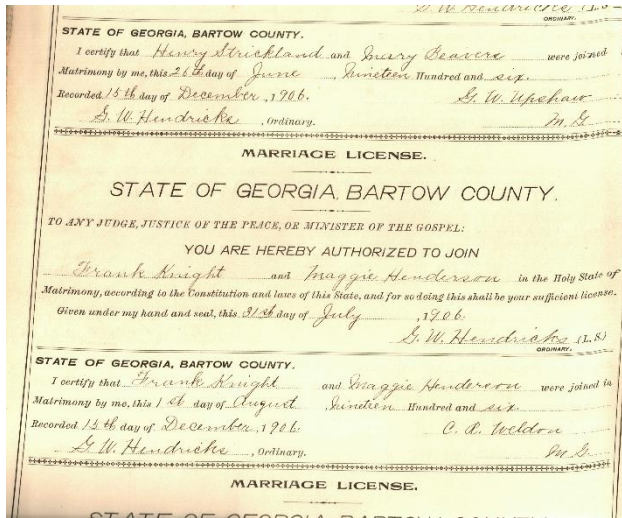
The final reference to her is dated June 2, 1861, where she was described as a servant of K.S. Taylor and was suspended from the church until the session elders were “convinced of her conduct and purity of life.”

These church records prompted us to search further for Millie’s story. After combing through county records, we found a marriage certificate dated October 30, 1866, for William Cochran and Milley Taylor.<sup>4</sup> This strongly suggests that Millie not only survived enslavement but went on to marry and build a life in freedom.



*Marriage License of Willie Henderson & Malinda Cochran dated Sept. 21, 1882 recorded Jan. 27, 1883*

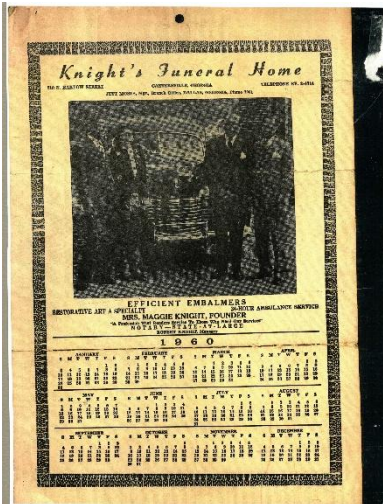




**Marriage License for Frank Knight & Maggie Henderson, Bartow County, Ga Aug 1, 1906 recorded Dec. 15, 1906**

In the 1870 U.S. Census, William and Millie appear together, along with children Lee, Tallulah, and Malinda.<sup>5</sup> Based on the children's ages, it is likely that their relationship predated their legal marriage, or that the children may have come from

previous relationships—details lost to time.



**Local Advertisement Calendar dated 1960, Knight's Funeral Home, Cartersville, Ga**

Continuing our research, we followed Millie's descendants through her daughter Malinda. Malinda married Willie Henderson on September 21, 1882,<sup>6</sup> and appears in census and death records.<sup>7</sup> Malinda's daughter, Maggie, is first listed in the 1900 census.<sup>8</sup> On July 31, 1906, Maggie married Frank Knight, as documented in a

marriage license issued by the State of Georgia, Bartow County.<sup>9</sup> From there, we traced Maggie's path through multiple historical records, including property deeds, court filings, and obituaries.<sup>10</sup>

Maggie emerged as a remarkable figure. As a Black woman during the Jim Crow era, she overcame numerous obstacles and succeeded in business during a time when that was virtually unheard of. By the late 1930s, Maggie was no longer living with her husband and was listed as the head of her household. According to the census, she owned her home and was operating a boarding house.

Local history and later census records indicate that, around 1938, Maggie opened her own funeral home on North Bartow Street in Cartersville, Georgia. Originally named *Knight's Funeral Home*, the business eventually included her sons, becoming *Knight & Sons Funeral Home*. They later added a 24-hour ambulance service—reportedly one of the first, if not *the* first, in Bartow County.

Maggie passed away in April 1957, but her sons continued the legacy, partnering with Mr. Patton to rebrand the business as *Knight & Patton Funeral Home*. In the 1980s, the business was sold to Mack Eppinger, and it still operates today—nearly 90 years after Maggie first opened its doors.

Maggie Cochran, the granddaughter of a formerly enslaved woman, carved out a legacy that continues to serve the community. Her journey is just one of many emerging from the shadows of enslavement, offering powerful evidence of the resilience, strength, and impact of those whose names were once nearly lost to history.

Thanks to efforts like *Nameless No More*, we are reclaiming these stories and honoring the people who helped shape Euharlee and Bartow County—many of whom, despite being buried without a name, left behind lasting legacies.

1. Records of the Euharlee Presbyterian Church, Euharlee, Georgia, 1853–1900 (Bartow County, GA).
2. *Ibid.*
3. *Ibid.*
4. Georgia, U.S., Marriage Records from Select Counties, 1828–1978.
5. 1870 United States Federal Census, Subdivision 141, Floyd County, Georgia, Roll M593\_149, Page 305B.
6. Georgia, U.S., Marriage Records from Select Counties, 1828–1978.
7. Georgia, U.S., Death Records, 1914–1940.
8. 1900 United States Federal Census.
9. Marriage license for Maggie Cochran and Frank Knight, July 31, 1906, issued by the State of Georgia, Bartow County, held at the Bartow County Courthouse.
10. 1930 United States Federal Census, Cartersville, Bartow County, Georgia, Page 7B, Enumeration District 0023, FHL microfilm 2340072; 1940 United States Federal Census, Year: 1940, Census Place: Cartersville, Bartow, Georgia, Roll: M-T0627-00638, Page: 61B, Enumeration District: 8-7; Georgia, U.S., Death Index, 1919–1998, Georgia Health Department, Office of Vital Records, Certificate Number: 11198; The Atlanta Journal, April 21, 1957, Atlanta, Georgia, accessed via U.S., Newspapers.com™ Obituary Index, 1800s–current, <https://www.newspapers.com/image/969744496/?article=eb0fc340-2339-47d4-98b5-b5e1975adaeb&focus=0.72561663,0.68314624,0.84435856,0.80960566&xid=3355>.



The Georgia African American Historic Preservation Network (GAAHPN) was established in January 1989. It is composed of representatives from neighborhood organizations and preservation groups. GAAHPN was formed in response to a growing interest in preserving the cultural and built diversity of Georgia's African American heritage. This interest has translated into efforts which emphasize greater recognition of African American culture and contributions to Georgia's history. The GAAHPN Steering Committee plans and implements ways to develop programs that will foster heritage education, neighborhood revitalization, and support community and economic development.



**Georgia African American  
Historic Preservation Network**

The Network is an informal group of over 5,000 people who have an interest in preservation. Members are briefed on the status of current and planned projects and are encouraged to offer ideas, comments and suggestions. The meetings provide an opportunity to share and learn from the preservation experience of others and to receive technical information through workshops. Members receive a newsletter, *Reflections*, produced by the Network. Preservation information and previous issues of *Reflections* are available online. Membership in the Network is free and open to all. [Sign up here!](#)

#### BOARD OF DIRECTORS



*Dr. Alvin D. Jackson, MD*  
*Chair*

Dr. Alvin D. Jackson, Chair  
Angelia Gibson  
Vaughnette Goode-Walker  
Richard Laub  
Joyce Law  
Dr. Linda McMullen  
Dr. Darryl Nettles  
Tracy Rookard  
Doris Tomblin  
Jenefer Ford

#### HPD STAFF



Mary Joseph Wilson  
Community Outreach Coordinator  
404-904-4284  
[mary.wjoseph@dca.ga.gov](mailto:mary.wjoseph@dca.ga.gov)



Maya Henry  
Community Outreach Assistant  
404-486-6445  
[maya.henry@dca.ga.gov](mailto:maya.henry@dca.ga.gov)

Since its first issue appeared in December 2000, *Reflections* has documented hundreds of Georgia's African American historic resources. You can now subscribe to *Reflections* by signing up [here](#). *Reflections* is a recipient of a Leadership in History Award from the American Association for State and Local History. You may find *Reflections* articles on our [new GAAHPN website](#).

## Reflections

Published quarterly by the Georgia  
African American Historic  
Preservation Network (GAAHPN).

This publication has been financed in part with federal funds from the National Park Service, Department of the Interior, through the Historic Preservation Division, Georgia Department of Community Affairs. The contents and opinions do not necessarily reflect the views or policies of the Department of the Interior or the Georgia Department of Community Affairs, nor does the mention of trade names, commercial products or consultants constitute endorsement or recommendation by the Department of the Interior or the Georgia Department of Community Affairs. The Department of the Interior prohibits discrimination on the basis of race, color, national origin, or disability in its federally assisted programs. If you believe you have been discriminated against in any program, activity, or facility, or if you desire more information, write to: Office for Equal Opportunity, National Park Service, 1849 C Street, NW, Washington, D.C. 20240.