

Reflections



A Program of the Historic Preservation Division, Georgia Department of Natural Resources



Georgia African American
Historic Preservation Network

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PLACE MATTERS IN MCINTOSH COUNTY

In 1736, a group of Scottish Highlanders established a town in Georgia at the mouth of the Altamaha River. They originally called the town New Inverness, but later renamed it Darien. At that time, the Trustees of the Georgia colony believed additional settlements were necessary to protect the colony from nearby Spanish-controlled Florida. The threat of a Spanish invasion was eliminated when the English successfully defeated Spanish forces in the Battle of Bloody Marsh on St. Simons Island in 1742. Some of the Scottish Highlanders remained in Darien and the surrounding area, establishing plantations in what was later to become McIntosh County.

Slavery was prohibited in the Georgia Charter of 1732, and the Scottish Highlanders were opposed to slavery. They issued a petition in 1739 to General James Oglethorpe warning him not to alter the colony's position on slavery. The Highlanders opposed slavery because of economic and social conditions that they perceived would threaten the early settlers, who had migrated from England to establish a free colony in Georgia. The petition also objected to slavery in religious terms. It contained a prophecy that a day of retribution would come to all slave owners. In spite of their objections, Georgia eventually allowed slavery in 1750. In Darien, this prophecy was later fulfilled during the Civil War.

During the antebellum period in Darien, the town was laid out in 1806 based upon a plan developed by Thomas

McCall. His plan consisted of 12 wards with each centering around a square. This plan is one of the few descendants of Oglethorpe's plan for Savannah. Two of the wards survive today in the Vernon Square-Columbus Square Historic District. In 1818, Darien became the county seat of McIntosh County. The town was a shipping port for rice and cotton produced on nearby plantations, and timber that was abundant throughout the forests in McIntosh County.

On June 11, 1863, federal forces stationed on nearby St. Simons Island raided Darien and burned all but a few homes and churches. Most of the planters who lived in Darien built summer homes in an area called the Ridge to escape the semi-tropical climate, and when the raiders arrived, the town was largely abandoned. Ironically, the raiders were some of the first black troops to serve in

the Union Army. Col. James Montgomery commanded the 2nd South Carolina Volunteers and Col. Robert Shaw led the 54th Massachusetts Volunteers. The burning of Darien was one of the most controversial raids during the Civil War, since the town was defenseless and believed to have little strategic importance to the Union cause.

During the New South Era (1870-1910) Darien prospered as the center of Georgia's timber industry. Plantation owners returned to McIntosh County to reclaim their estates, where thousands of acres of timber were available for cutting and shipping as well as the emerging naval stores industry. Former slaves from these plantations acquired land from the estates, and began farming on their own



This circa 1840s residence was spared in the burning of Darien in 1863. For many years, it was the residence of Professor James Grant, an African American educator. Naomi Cooper and Derek Henley, descendants of the Grant family, live in this historic house. The Grant House is a contributing resource in the Vernon Square - Columbus Square Historic District, listed in the National Register of Historic Places on March 14, 1985. Photo by Jeanne Cyriaque

PLACE MATTERS IN MCINTOSH COUNTY

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St. Cyprian's Episcopal Church is a rare tabby resource in Darien that was built by freedmen from nearby Butler's Island plantation in 1876. The church is named in honor of a martyred African saint.

Photo by Jeanne Cyriaque

and white citizens alike at sawmills on the Altamaha River. During this period, Henry Todd, a free man of color, settled in Darien, and became one of the town's prominent citizens. Todd established the San Savilla Union Sawmill on the west side of what is today U.S. Highway 17. Though the sawmill no longer exists, archaeological excavations have uncovered its location. Many African Americans lived in a community called Mentionville, named in honor of the Mention family, who worked at Todd's mill. Today, this community's historic resources are part of the West Darien Historic District.



This circa 1870 residence was once the home of Henry Todd. The gabled-ell cottage is a contributing resource in the West Darien Historic District, listed in the National Register of Historic Places on September 17, 2001.

Photo by Jeanne Cyriaque

When he died in 1886, his will provided funds for construction of a school for African American children. James Grant, an African American educator, implemented Todd's dream in the 20th century. In 1930, the Julius Rosenwald Fund aided Professor Grant with \$1,000 for the Todd-Grant Industrial School. Today, the original wooden building no longer exists, but the Todd-Grant Elementary School was built at the site.

By the 20th century, McIntosh County experienced another depression, as the timber economy suffered from over-cutting. At that time, canneries emerged, and the abundant oysters and shrimps in the area provided new revenue sources for fishermen. By World War II, McIntosh County became the site for industries associated with the U.S. war efforts. At that time, 75 African American families lived in Harris Neck. Due to its strategic location, the federal government chose Harris Neck as the site of an airfield for defense purposes during the war. With little notice, families were displaced to assist the nation's defense strategy. Because McIntosh County never developed Harris Neck as a regional airfield, it ultimately became a wildlife refuge.

Today, African Americans are reclaiming the diverse past of McIntosh County. John Littles, executive director of McIntosh

SEED (Sustainable Environment and Economic Development) recently hosted a community stakeholders meeting to build multicultural relationships. Littles is a member of the Board of Education, and McIntosh SEED sponsors a tour of this coastal area's historic resources. The tour guide is Wilson Moran, a descendant of one of the displaced Harris Neck families. Tours are conducted on Mondays and Saturdays. To schedule your group tour, contact John Littles at 912/399-0698.

or worked in the emerging timber industries. At that time, the Freedmen's Bureau sent a free man of color named Tunis Campbell to McIntosh County. He leased 1,250 acres of the Belleville plantation until 1877 and helped the freedmen to establish their own farms.

Due to the demise of the old plantations, Darien became a major shipping port, and opportunities were available to African American

During his lifetime, Henry Todd aided Darien's African American churches.

In 1987, Griffin Lotson was the pastor of Sams Memorial Church of God in Christ. He wanted to stimulate economic development in McIntosh County, and formed a nonprofit organization, Sams Memorial Community Economic Development, Inc. (CED) as a faith based initiative to create new housing and jobs in McIntosh County. In 2003, Sams Memorial CED implemented a \$4 million dollar HUD-sponsored project that built 40 housing units and created 30 new jobs in McIntosh County.

Eunice Moore is a member of the Darien Historic Preservation Commission. One of her preservation projects is the St. John's Baptist Church in the West Darien Historic District. It was built by the African American community.



The Harris Neck Wildlife Refuge was once home to an African American community.

Photo by Jeanne Cyriaque

SHOUTIN' IN BRIAR PATCH

Bolden is a small community located east of Eulonia in McIntosh County. Most of Bolden's residents are descendents of slaves who once toiled on rice and cotton plantations. During Reconstruction, freedmen purchased land from the descendants of former plantation owners. Today, Bolden is also known as Briar Patch, commemorating a slave cemetery that was a sacred place for community residents. The community maintains many traditions passed on from ancestral times, but none is more prevalent than the ring shout.



After prayer services, the ring shout was practiced before Emancipation in praise houses like this one in Bolden. The building was also used as a school, and is preserved today on Reverend Nathan Palmer Drive as the Bolden Lodge.

Photo by Jeanne Cyriaque

The coastal ring shout was practiced by the enslaved population, albeit clandestinely, as plantation owners and missionaries discouraged the practice. Lorenzo Dow Turner explains in *Africanisms in the Gullah Dialect* that the word “shout” is a Gullah dialect survival of the Afro-Arabic *saut*, a fervent dance in Mecca. After prayer services, Gullah/Geechee descendants performed the shout in praise houses. Shout songs are different from spirituals or gospel music. Another distinguishing feature of the shout is that it is seasonal. When African Americans built churches after Emancipation, the shout was performed on Watch Night to bring in the New Year, and that tradition continues today.



On Watch Night, the ring shout is performed in the annex of the Mount Calvary Baptist Church to bring in the New Year in Bolden. Photo by Jeanne Cyriaque

The ring shout dates from the earliest importation of Africans to the southeastern coastal regions of Florida, Georgia, and South Carolina. The ring shout combines call-and-response singing, hand clapping, percussion, and a precise shuffle and rhythmic movement complementing the song. The lead songster begins or “sets” the song. The “stickman” beats a broomstick on the floor to add rhythm, and the “basers” respond to the songster, adding handclapping and feet patting to the stick beat and song. The female shouters complement the song with small, incremental steps in a counterclockwise circle, never crossing their feet, and sometimes gesturing with their arms to pantomime the song. Though the term “shout” is collectively applied to this folk tradition, performers distinguish between the shouters (those who step in a ring,) basers, and stickmen.

In 1942, Lydia Parrish observed the ring shout on St. Simons Island and McIntosh County, and published *Slave Songs of the Georgia Sea Islands*. As the Gullah/Geechee population diminished in the middle of the 20th century, the ring shout was believed to have died out. In Bolden, “we never did let it go by,” said Lawrence McKiver, lead songster of the McIntosh County Shouters. McKiver, who is now 89 years old, learned the ring shout from his mother, Charlotte Evans.



Lawrence McKiver is the lead songster for the McIntosh County Shouters. He led the initiative to present the Georgia ring shout tradition to the public. Photo by Jeanne Cyriaque

The McIntosh County Shouters are descendants of London and Amy Jenkins. Their seven daughters are credited with passing on the ring shout tradition to the present-day shouters. Venus McIver, Carletha Sullivan, and Freddie Palmer, who are cousins, learned the ring shout from their mothers, and acknowledge the strong communal ties that still remain today in Bolden and attribute them to one family, the Jenkins.

In the 1980s, McKiver and the other shouters performed on Christmas Eve and Watch Night in the Mount Calvary Baptist Church annex. At that time, Frankie and Doug Quimby were organizing the Georgia Sea Island Festival, and asked the group to perform in public. Deacon James Cook coordinated the group, and for the past 20 years, the McIntosh County Shouters have performed at folk festivals including the National Folk Festival and the National Black Arts Festival. In 1993, the McIntosh County Shouters received a \$10,000 National Heritage Fellowship award from the Folk Arts Division of the National Endowment for the Arts. In Georgia, the shouters appeared at the Sapelo Island Cultural Day, the Book Sellers’ Convention on Jekyll Island, and the Telfair Museum in Savannah.



The McIntosh County Shouters: back row (from left to right) Betty Ector, Harold Evans, Lawrence McKiver, Freddie Palmer; second row (from left to right) Carletha Sullivan, Alberta Sallins; front row (from left to right) Odessa Young (deceased), Venus McIver, and (Stickman) Benjamin “Jerry” Reed.

For public performances, the shouters wear old-fashioned costumes. Men wear overalls and straw hats while the women wear long dresses and bonnets, or African head wraps. Both the shout songs and their dress connect them with their ancestors. At the annual Watch Night at Mount Calvary, the shouters teach the tradition to the youth of Bolden, and are optimistic that the youth will become future shouters.

In the last decade, Art Rosenbaum, art professor at the University of Georgia, and his wife, Margo, observed the ring shout and collaborated with the McIntosh County Shouters to produce *Shout Because You’re Free*. The University of Georgia Press published this book that documents the African American ring shout as practiced in Bolden. Rosenbaum received a 2003 Governor’s Award in the Humanities for his studies of folk traditions in Georgia. The book and music are available on the shouters website at www.hometown.aol.com/Shoutforfreedom/Shout.html. From the site, you can email Carletha Sullivan to book performances.

ROME'S MAIN HIGH SCHOOL

*Ayanna Cummings, African American Programs Assistant
Historic Preservation Division*

Main High School is located east of downtown Rome in Floyd County. This community landmark school complex was the first public school built for African American students in Rome. The Main School was founded in 1883 by the board of trustees of the Rome City Schools. For its first ten years, African American students attended classes in rented office space. Between 1894 and 1896, the Main School moved to another building that was purchased for \$800. This building was large enough to accommodate grades one through eight.

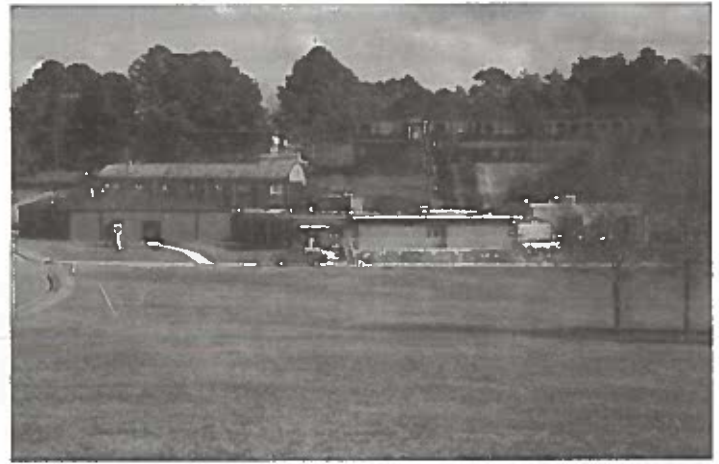
In 1925, a two-room annex was added on the Main School property to reduce overcrowding. Additional grade levels were added in consecutive years from 1926-1930. By 1930, diplomas were given for the completion of the 11th grade. In 1932, the school received accreditation from the Georgia Accrediting Commission and the Southern Association of Colleges and Schools. By that time, the school was known as Main High School. Twelfth grade classes were not available until the 1952-53 academic year.



The circa 1934 Main High School is the central building on the campus. As enrollment grew, additional buildings were constructed on adjacent slopes. The Main High School campus was listed in the National Register of Historic Places on October 24, 2002.

Photo by James R. Lockhart

In 1934, the Board of Education purchased additional land behind the existing school, and allocated \$11,000 for a new building to relieve overcrowding. R.L. Townsend and day laborers completed Main High School. This building featured two classrooms, but the student population continued to grow. An addition was constructed in 1938, consisting of two classrooms and an auditorium. Odis Clay Poundstone, an Atlanta architect, designed the addition, and local contractor J.P. Roberts completed it in 1939. Seating for the classrooms consisted of used desks from Rome's white high school. In 1940, the building received electric lighting three years after it was reinstalled in Rome's white high schools. These expansions reflect Jim Crow practices that were common during segregation, when all public facilities were separate for the races, and rarely were the facilities equal for African American students. In spite of these challenges, Main High School offered the same academic curriculum that the white students received instead of vocational training that was common for most African American high schools.



The Main High School campus includes the 1934 Colonial Revival building at the top of a hill. International Style buildings were added as enrollment grew to over 1,200 students.

Photo by James R. Lockhart

Main High School is a one-story, brick building with Colonial Revival stylistic features that were common in Georgia school architecture. The building has the original doors, blackboards, windows, hardwood floors, wood ceiling, and brick chimneys. Main High School is the oldest building on the campus, and is situated near the top of a hill. Six buildings were added to the campus on the slopes beneath the 1934 building to relieve overcrowding in the 1950s and 1960s. These buildings were constructed in the International Style of architecture that emerged following World War II. The International Style buildings are one-story, square or rectangular shaped, with flat roofs and no ornamentation. They also represent Rome's continuing resistance to integration in public education.

A new high school building, constructed between 1955 and 1956, was abandoned in 1969 after the city schools were integrated in 1966. After desegregation of the Rome City Schools, all students were given the right to choose their school under the Freedom of Choice Desegregation Plan. Ultimately, most students opted to choose Rome's two white high schools, and Main High School closed in 1969 due to low enrollment.

Today, the Main High School campus continues to serve educational functions. The 1934 building is used for storage, while the 1958 building is used for the Rome Transitional Academy and the Rome City Schools Technology Center. The Boys and Girls Club use the gymnasium, and Main Elementary School, though not a contributing property, continues to function as a school. The Main High School alumni hold reunions regularly. At the 2001 reunion, graduates came from all over the country, and 80 percent of the class of 1935 had obtained a college degree.



*Georgia African American
Historic Preservation Network*

Photograph Not Available

The Main High School Band began performing in 1948.

The Georgia Centennial Farm Awards were presented at a luncheon held in the new Miller-Murphy-Howard building at the Georgia National Fairgrounds and Agricenter in Perry on October 3, 2003. Seventeen farms received awards this year, and the winners and guests enjoyed the keynote speaker: Jimmy Carter, the 39th President of the United States of America.

Former President Carter discussed the importance of agriculture in Georgia's heritage.



Former President Jimmy Carter received an honorary Centennial Farms plaque to commemorate his family farm in Archery.

Photo by James R. Lockhart



He grew up on a rural farm in Archery operated by his father, Earl Carter. African American tenant farmers and sharecroppers worked on the Carter farm near Plains in Sumter County. Carter shared memories from *An Hour Before Daylight*, his autobiography: "I preferred to plow or hoe during cultivating time, but my job as a boy was often to provide drinking water for the dozens of workers in the field." After the luncheon, Carter dedicated *Mule and Tenant Farmer*, a sculpture that depicts a farmer and mule plowing fields. The sculptors, Donald Haugen and Teena

Marie Stern, were inspired by Carter's book, and enhanced the sculpture with a barefoot boy bringing water to the farmer.

The Zach and Camilla Hubert Farm in Hancock County received a Centennial Heritage Farm Award. Zacharias (Zach) Hubert, the family patriarch, was a tenant farmer after emancipation. In 1869, Zach Hubert rented his first farm, a 20-acre site near Powelton in Hancock County. By 1871, Zach, David, and Floyd Hubert purchased 165 acres of land in Hancock County from a lawyer named Henry Burke. The Hubert brothers worked the land for three years, paying annual installments of \$550. When they took the last installment to Burke, expecting title to the land, he threatened to evict them if they did not continue the tenant farming arrangement. With the legal assistance of Poulton Thomas, a white lawyer from Crawfordville, the Hubert brothers became the first African American property owners in Hancock County in 1876.

After the case was settled, the brothers equally divided the land. Zach and Camilla Hubert settled on his share, where they raised 12 children. Zach Hubert implemented building projects, including a church and school in the community. By the 20th century, Zach Hubert opened a community store and purchased 1,500 acres of land.

Benjamin Hubert purchased 417 acres on the Zach Hubert farm from his siblings in 1929. While president of Georgia State Industrial College in Savannah, Benjamin Hubert organized the Association for the Advancement of Negro Country Life, and completed the Camilla-Zach Country Life Center in 1932.

Today, the log cabin center, Piney Rest teachers' cottage, and the community store are contributing resources in the Camilla-Zach Community Center Historic District.

Benjamin Hubert bequeathed the center to the Association for the Advancement of Negro Country Life, and Mabel Hubert Warner purchased it in 1962. Her son, Dr. Clinton E. Warner, is the present owner of this Centennial Heritage Farm. Dr.

Warner uses 174 acres of the farm for timber, while preserving buildings from the Camilla-Zach Community Center Historic District.



Dr. Clinton Warner, Georgia Commissioner of Agriculture Tommy Irvin, and Leola Hubbard celebrate the legacy of the Zach and Camilla Hubert farm. Both Warner and Hubbard are family descendents.

Photo by James R. Lockhart

THE CENTENNIAL FARM PROGRAM

In 1992, Georgia joined several states in establishing a program to recognize historic farms. The purpose of the program is to honor Georgia's farmers for their contributions to the state's agricultural heritage and to encourage preservation of agricultural resources for future generations. To qualify, the working farm must remain in the same family for over 100 years or the farm must be at least 100 years old and be listed in the National Register of Historic Places. Each farm must be a working farm with a minimum of ten acres or \$1,000 annual income. Recognition is given to farms through one of three distinguishing awards:

Centennial Heritage Farm Award – This award honors farms owned by members of the same family for 100 years or more that are listed in the National Register of Historic Places.

Centennial Farm Award – This category does not require continual family ownership, but the farm must be at least 100 years old and must be listed in the National Register of Historic Places.

Centennial Family Farm Award – this category honors farms that were owned by members of the same family for 100 years or more.

To receive an award, an application with supporting documentation must be completed. Applicants must submit photocopies of supporting documents showing original family purchase, proof of 100 years of continual family ownership, and a brief description of the history of the farm.

Applications are approved and selected by the Centennial Farm Program Committee. Applications are accepted throughout the year, but must be received by **March 1, 2004** to qualify for the next award cycle.

For more information or an application, contact:

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BEACHTON PRESERVES EVERGREEN CONGREGATIONAL CHURCH AND SCHOOL

*Ayanna Cummings, African American Programs Assistant
Historic Preservation Division*

Evergreen Congregational Church and School are located in Beachton, a southwest Georgia rural community in Grady County. Nestled south of Thomasville, Beachton lies near the Florida state line. Evergreen Congregational Church is a rare example of congregational churches that were built in Georgia during the first half of the 20th century. The original church was organized in 1903 and was a frame building. It was demolished in 1925, and the new church was completed in 1928. It is built of concrete block and wood lath, and is distinguished by a gable-roofed portico and cupola. The church's sanctuary seats 250 people, and the one-classroom school is located in a separate building next to the church on a two-acre site.



Evergreen Congregational Church was built by church members in 1928. Architectural features include a pyramidal-roofed cupola and a gable-roof portico supported by four posts. Photo by James R. Lockhart

The United Church of Christ originated in New England and the church missionaries provided funding and teachers for the education of African American children through the American Missionary Association (AMA). The Evergreen School and Dorchester Academy in Liberty County are examples of AMA schools built in Georgia associated with Congregational churches. In Thomasville, Allen Normal and Industrial School was associated with Bethany Congregational Church.

James E. Wright, a church member who was an architect trained at Tuskegee University, designed the Evergreen School. In 1911, Jerry Walden, Jr. and other church members built the school on land donated by Please Hawthorne, a local businessman. Walden was the first African American teacher in Beachton.

The Evergreen School provided housing for teachers. Four bedrooms on the second floor provided residences for teachers until 1938. The AMA supported the school until 1916, when the county assumed partial funding, and it was renamed the Grady County Training School.

The history of Evergreen Congregational Church and School began in Alabama. The Evergreen congregation moved en masse from Alabama to escape white terrorism. Their minister, who was trained in an AMA school, was threatened for teaching his congregation basic educational skills. Whites gave the minister 24 hours to leave the county, and he found a new home for the entire congregation in Beachton. They fled to Beachton to seek education for their children at the Allen Normal and Industrial School in nearby Thomasville.

In 1938, the Grady County Training School moved to another location, and the original building became a community hall for voter registration, county meetings, volunteer activities, and youth services. The school is presently known as the Evergreen Recreation Center, and serves as the fellowship hall for the Evergreen Congregational Church.

In 1957, Reverend Andrew Young became the minister for both Evergreen and Bethany Congregational Church in Thomasville. Trained as a minister at Hartford Theological Seminary, Reverend Young was fascinated by the stylistic differences in his two churches. Young cited that the worship styles at Bethany and Evergreen were distinct, in spite of their common Congregational affiliation. Services at Bethany were tightly organized with a direct message, but this approach did not work with the Evergreen congregation, who preferred gospel hymns interspersed with the sermon. The Evergreen congregation insisted that Reverend Young "preach from the heart and not the paper." This influence would impact his future career in the American Civil Rights movement.

Andrew Young served Evergreen and Bethany until 1959. He would later become a leading aide for Dr. Martin Luther King, Jr., executive director of the Southern Christian Leadership Conference, and the first African American congressman from Georgia since Reconstruction. In 1977, Young was appointed U.S. Ambassador to the United Nations, and served as mayor of the City of Atlanta for two terms, and co-chair of the Atlanta Committee for the Olympic Games.



Evergreen Congregational Church and School were listed in the National Register of Historic Places on October 31, 2002. These landmark buildings are excellent examples of an early 20th century church and school complex in a rural African American community. Photo by James R. Lockhart

Since 1989, volunteers around the state have preserved a spirit of place in Georgia through listing churches, schools, properties and historic districts in the National Register of Historic Places. These preservation initiatives have increased awareness of the contributions of African Americans to the cultural and built environment in Georgia. Through the support of the Historic Preservation Division (HPD), nonprofit organizations and the corporate community, these volunteer efforts evolved into the Georgia African American Historic Preservation Network (GAAHPN). Today, over 1,600 Georgians are members of the Network.

In 2000, a milestone was achieved when the Georgia legislature allocated funding in HPD for African American programs. With this additional support, GAAHPN produces *Reflections*, sharing historic preservation information, technical services and significant resources associated with African American heritage. To celebrate the growth of the network during the past 15 years, GAAHPN will host its first annual meeting in Augusta on January 30-31, 2004, when volunteers and professionals interested in African American heritage will meet at historic Springfield Baptist Church. The theme for the meeting is *Georgia History Through the Eyes of African Americans*.

- Enclosed is my \$50 check or money order to attend the annual meeting. Please mail me a brochure.
- Yes, I plan to attend the annual meeting. Please mail me a brochure.

The annual meeting will provide a forum to discuss successful preservation initiatives and exchange information about the contributions of African Americans to Georgia history. The meeting format will include workshops, a banquet and tours of historic sites and districts in Augusta.

The keynote speaker for the banquet is Michael Thurmond, Georgia Commissioner of Labor. Thurmond will discuss *Freedom*, his book that presents a chronicle of the quest for independence for both black and white Georgians, from the founding of the colony through the end of the Civil War.

The registration fee is \$50. This fee includes all meeting workshops, meals and tour. Return the registration form and fee by January 23, 2004 to: Jeanne Cyriaque, Historic Preservation Division, Georgia Department of Natural Resources, 156 Trinity Avenue SW, Suite 101, Atlanta, GA 30303. If you need additional information, contact her by voice, email or fax (see below). Please make checks or money orders payable to the Georgia Department of Natural Resources. Credit cards are not accepted.

Lodging	
Radisson Riverfront 706/722-8900	\$92 King or Double
Partridge Inn 706/737-8888	\$69 King or Double
Red Roof Inn 706/228-3031	\$49 - \$55 King or Double



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ABOUT GAAHPN



Georgia African American
Historic Preservation Network

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 ethnic diversity of Georgia's African American heritage. This interest has translated into a number of efforts which emphasize greater recognition of African American culture and contributions to Georgia's history. The GAAHPN Steering Committee meets regularly to plan and implement ways to develop programs that will foster heritage education, neighborhood revitalization, and support community and economic development.

The Network is an informal group of over 1,600 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. Visit the Historic Preservation Division website at www.gashpo.org. Preservation information and previous issues of *Reflections* are available online. Membership in the Network is free and open to all.

Reflections

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