



# Reflections

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## ACKNOWLEDGING THE ANCESTORS: PRESERVING BURIAL TRADITIONS IN MIDWAY

*Rev. Dr. Jamil el-Shair, D.Min, Special Contributor  
Pastor of Midway First Presbyterian Church*

**B***inyah*, the Geechee term for “native,” genealogist Rose Mullice often walks the pristine grounds of Midway First Presbyterian Church Cemetery located within the Gullah Geechee Cultural Heritage Corridor east of the Georgia coast on Highway 17 in Midway, GA. The 150-year old, five-acre burial ground holds something dear to her.



*Rose Mullice holds photo of Viola Lambert at graveside  
Courtesy of Hermina Glass-Hill*

This morning, Rose is in search of someone. As the mist melts away with the rising sun leaving only the jewel-like dew, Rose finds the grave of her Aunt Viola Lambert. Standing over the 126-year old entombment cracked by the roots of a tree, Rose captures the importance of finding the resting place of lost family when she says:

“Aunt Vi, so long as we say your name, you are with us.”<sup>1</sup>

Viola Hughes Lambert and her husband, Samuel Lambert were both born in the Midway area and migrated north to Philadelphia, PA around 1920. Even as people migrated to places outside their homeland, they held onto the tradition of returning their deceased to their place of origin. Upon her death, Viola’s body was returned to Liberty County and was buried in Midway First Presbyterian Cemetery in 1937. When her husband Samuel died in 1958, their children also returned his body to Midway; he was also buried in the Hughes-Lambert Family Plot at Midway First Presbyterian Cemetery.

Midway First Presbyterian Cemetery is a planned landscape, laid out in family plots with burials situated north and east of the original church. The graves face east toward the ocean and the rising sun. The numerous interments reflect various burial styles such as simple concrete slabs and/or modest pillows, small pillars, brick masonry encasement as well as brick-covered slabs with a concrete dome.

There are a variety of exemplary headstones composed of granite, concrete, slate, and marble containing emblems such as crosses, bibles, ivy, fleur de lis, Odd Fellows three link chain symbols, Masonic square and compass, as well as military markers identifying people who served in American wars waged since the founding of the cemetery. There are also headstones with the “hand of God” image mirroring the sculpture that stood atop the steeple of the original church.

During Reconstruction, the formerly enslaved Geechee people of Midway founded Midway Temple Presbyterian Church and Cemetery in April 1868 under the leadership of Reverend John Williams, an African American Presbyterian minister from the historic Washington Avenue Presbyterian Church in Macon.<sup>2</sup>

*Continued on p. 6*

<sup>1</sup> Rose Mullice, *Grave Decoration Day: Midway First Presbyterian Church*, Documentary, directed by Hermina Glass-Hill (November, 2017; Midway, GA: Sankofa African American Heritage Trail East Liberty County, GA, 2017), video.

<sup>2</sup> “The 5 Oldest Churches in Macon,” Gateway Macon, accessed January 17, 2018. <http://www.gatewaymacon.org>.

## BLACK REPUBLICAN BREAKS BARRIERS, LEAVES BANKING LEGACY

Vaughnette Goode-Walker, Special Contributor  
Historian with Footprints of Savannah Walking Tours

Louis Burke Toomer was born in 1897 in Savannah, GA. His early beginnings seem to be somewhat of an enigma; however, the impact of the businesses he founded and the contributions he made to the community during his lifetime continue to serve generations of Savannahians.

Toomer was the son of Edward and Hannah Toomer. His father was a blacksmith and postal worker and his mother worked as a seamstress. The 1910 Census lists his parents and three siblings: two sisters, Eunice (8), Ruth, (7) and a brother, Willie E.(5). The census lists Toomer (17) as living at home with his family and his work is listed as a Fireman apprentice.<sup>1</sup> Eventually, Toomer's career path seemed to follow that of his namesake and grandfather Louis B. Toomer, a very successful Savannahian in his own right.

The elder Toomer and two of Savannah's leading politicians, Louis M. Pleasant, and John H. Deveaux owned the Negro Republican paper, the *Colored Tribune*, which began publication in 1875. Editorials in the paper, later becoming *The Savannah Tribune*, constantly reminded Savannah blacks that they could look only to the Republican party if they expected to be secure in their political and social privileges, while progressing economically.<sup>2</sup> The elder Toomer had also been at the forefront of an effort to found a black bank in Savannah. In 1874, he and Reverend Henry McNeal Turner held a mass meeting at St. Philip's A.M.E. Church to discuss the fate of the Freedman's Bank, that later closed, and the feasibility of establishing a black owned institution.<sup>3</sup>

Toomer served in the U.S. Army in 1917 and was stationed in Connecticut. He began his business career, in 1927, when he brought a realty company owned by Howard Stiles and founded the Georgia Savings and Realty Company with the motto: "I sell the earth and rent the town." Toomer was married to his first wife, Bessie, and they had a one son, Thaddeus. In 1931 Toomer operated his real estate business in the McKelvey building and later moved it to West Broad and Gaston Street. John McKelvey, a black contractor who built decent, affordable housing for blacks, constructed McKelvey – Powell Hall. It housed a black USO, YMCA, and various other businesses.<sup>4</sup>

In 1937 *The Savannah Tribune* reported on the city's only black bank, the Georgia Savings and Realty Corporation, opening at 464 West Broad Street in the heart of the city's black business district.<sup>5</sup>



Louis Burke Toomer  
Courtesy of The Savannah Tribune  
<https://www.savannahtribune.com>

The 1940 census lists Toomer as a widower, living with his son Thaddeus at 620 West 36<sup>th</sup> Street. It was an area of the city where many of Savannah's prominent blacks lived. Among his neighbors was the Reverend Dr. Ralph Mark Gilbert, pastor of the First African Baptist Church and head of the local and state chapter of the National Association for the Advancement of Colored People (NAACP).<sup>6</sup>

In 1947, a year after the International Monetary Conference convened in Savannah forming the International Monetary Fund (IMF) and the World Bank, Toomer took his bank public. The Georgia Savings and Realty Corporation moved from 509 ½ West Broad Street to new quarters and sought a state charter and Federal deposit insurance guarantee. It was around this time the bank changed its name to Carver Savings Bank, most likely in honor of George Washington Carver, the well known botanist and inventor, who died in 1943. The Carver Savings Bank opened for business at 810 Montgomery Street. The bank was under state and federal deposit and was insured up to \$5,000.<sup>7</sup>

Like his grandfather and namesake, Louis B. Toomer was very involved in politics. He was a Republican and campaigned for those in the party who supported black issues. Toomer was a delegate to the Republican presidential nominating conventions in 1944, 1948 and 1952.<sup>8</sup> In 1953, President Dwight Eisenhower named Louis B. Toomer U.S. Registrar of the Treasury. The story was featured in *Jet Magazine*. It stated, "The 58-year-old banker and long-time Dixie Republican leader was appointed to the \$10,200-a-year post of Registrar of the Treasury, a job a Negro has not held in 50 years. The first southern Negro to be named to the top post, Toomer will maintain offices in Washington, D. C. where he will direct a staff of more than 2,000 white and Negro employees. He will also supervise the work of four regional offices located in New York, Chicago, Cincinnati and Los Angeles. His office will oversee an estimated trillion dollars in cancelled securities, bonds, notes and other Treasury – borrowing certificates."<sup>9</sup>

President of the Carver Savings Bank in Savannah, GA, Toomer, who without a college education rose to the top of Negro banking circles, was at first considered for the post of collector of customs in Savannah, but his name was later withdrawn because of

1 United States Census Bureau. 1910. Ancestry.com. Web.

2 Robert E. Perdue. *The Negro in Savannah 1865 -1900*. (New York: Exposition Press, Inc.,1973, pg. 131)

3 Lance Perlman. *Louis B. Toomer: A Struggle for Equality*. Research paper, Armstrong State University, 1993.

4 Jenel Williams, "When Black Businesses Prospered," *Savannah Morning News*, 23 February 1998.

5 Charles Lwanga Hoskins. *W. W. Law and His People: A Timeline and Biographies*. (Savannah, Ga., The Gullah Press, 2013 pg. 224)

6 U.S. Census 1940. Ancestry.com. Web

7 Charles Lwanga Hoskins. *W. W. Law and His People: A Timeline and Biographies*. (Savannah, Ga., The Gullah Press, 2013 pg. 224)

8 "Ike Watches as Toomer Takes Office." *Savannah Morning News*, 1 October 1953.

9 "Toomer Named U. S. Registrar of Treasury" *Jet Magazine*, 17 September, 1953, p.

objections from Dixie politicians.<sup>10</sup> Toomer had been originally proposed by the state GOP organization and later considered by the White House for appointment of collector of customs in Savannah. Word of the plan got to Senator Walter F. George who opposed the idea.<sup>11</sup> George, a Democrat, represented Georgia in the U.S. Senate and was a strong supporter of racial segregation in the 1950s.

Toomer said the nomination as registrar of the U.S. Treasury by President Eisenhower showed the GOP appreciated the support of his race and reflects “what the GOP think of the Negroes compared with what the Democrats thought.”<sup>12</sup> He was nominated in September and confirmed the next month. Toomer was sworn in at the White House and afterwards President Eisenhower told him the oath taking “makes you a bureaucrat” and “it’s nice to have you aboard.”<sup>13</sup>

Toomer was sworn in as the first Negro Registrar of the Treasury since 1911 in October 1953. *Savannah Tribune* editor Sol C. Johnson wrote this about the appointment:

*Louis B. Toomer is preserving in a way, a heritage which comes down from his grandfather, who was one of the early Negro Republicans in this County even prior to founding of public education for Negroes here. Mr. Toomer merits the consideration he has received from the President because he has stood with the party throughout the lean years when the name Republican was a matter of amusement; when the majority of Negroes in the states and county joined the Democratic procession. All of us are proud of Mr. Toomer, no matter what our party affiliations. We should have liked it if he had been given the Customs' Post here, but since reactionary opposition kicked him upstairs, our best wishes for pre – eminent success go with him. We salute Mr. Louis B. Toomer.*<sup>14</sup>

In 1954 the Men’s Club of St. Matthew’s Episcopal church sponsored a dinner to honor Toomer being named to the post of Registrar. At the dinner the banker surprised the group when he handed over the deed to the lot next to the church to the Men’s club.<sup>15</sup>

At the end of 1954, the Carver State Bank had assets of more than \$600,000. Toomer was dividing his time between the bank and the Treasury. He held the Treasury post for four years and split his weeks between Savannah and Washington D. C., working Mondays through Wednesdays in the nation’s capital and taking the train home to work at the bank on the weekend.<sup>16</sup>

Louis B. Toomer married Janie Ruth Robinson on December 28, 1955. *The Savannah Tribune* reported that Mrs. Toomer was a native of Statesboro, GA. She moved to Savannah in 1950 and had a daughter from a previous marriage.<sup>17</sup>

10 Ibid.

11 “GOP Grateful to Negroes Says Toomer,” *Savannah Morning News*, 4 September 1953.

12 Ibid.

13 “Ike Watches as Toomer Takes Office,” *Savannah Morning News*, 1 October 1953.

14 Charles Lwanga Hoskins. *W. W. Law and His People: A Timeline and Biographies*. (Savannah, Ga., The Gullah Press, 2013 pg. 224)

15 Ibid.

16 Adam Van Brimmer, “Carver State Bank Celebrates 85<sup>th</sup> Anniversary,” *Savannah Morning News*, 25 February 2012.

17 Charles Lwanga Hoskins. *W. W. Law and His People: A Timeline and Biographies*. (Savannah, Ga., The Gullah Press, 2013 pg. 223)

When Toomer resigned as Registrar of the Treasury in 1956, it had 3,000 employees. Toomer was one of Savannah’s wealthiest blacks; he lived at 2711 West Broad Street. The Negro Midtown Directory that year was dedicated to Louis B. Toomer.<sup>18</sup>

Toomer died in 1961 leaving his mark on politics, banking, and real estate. In 1961, *Jet Magazine* published a note about his death under its the “Week’s Census” column. It read: “Died: Louis B. Toomer, prominent Republican, President and Founder of the Carver Savings Bank of Savannah, GA, and former Registrar to the Treasury; of a heart attack; at Charity Hospital.”<sup>19</sup> In 1964 a memorial was placed in Chatham Square in his honor. It is a bronze sundial on a column from the old Exchange Bank, a fitting tribute to a man many would say was ahead of his time.



Former West Broad Street branch demolished 2010 for new building  
Courtesy of The Savannah Tribune [www.savannahtribune.com](http://www.savannahtribune.com)

Today, Carver State Bank has two branches, on Martin Luther King Jr. Boulevard, formerly West Broad Street where the bank got its start, and at the intersection of Skidaway Road and-ironically enough-Eisenhower Drive. Carver State Bank is one of two African American-owned community banks in Georgia. Robert James is only the third president in the history of the institution. He has been at the helm since 1971, at just 24 years old, close to Toomer’s age when he went into the banking business.

Carver State Bank marks its 91st anniversary this year. According to *The Savannah Tribune*, Carver is one of only 21 of the almost 6,500 banks in the United States owned by African Americans. Established in 1927, it is also the oldest bank headquartered in Savannah.<sup>20</sup>

18 Ibid.

19 “The Week’s Census,” *Jet Magazine* 1 June 1961, 48

20 Carver to Kick Off 90th Anniversary Celebration, *Savannah Tribune*, 1 February, 2017, p.1

## THE COMPLEXITIES OF RACE AND CLASS IN THE INTEGRATION OF ATLANTA PUBLIC SCHOOLS

Jonathan Paul Grant, MA, ABD, Special Contributor  
PhD Student, Sociology, Georgia State University

Prior to the 1960s, black people in the South were forced to live in segregated communities where life's activities were separated along racial lines. Out of this forced subjugation came E.A. Ware and Booker T Washington, the first "brick and mortar" elementary and high school for black children in Atlanta respectively. Both schools were located in the Atlanta University Center (AUC) National Historic District, situated in downtown Atlanta, and allowed the AUC colleges to grow into the institutions we see today<sup>1</sup>. The era of Jim Crow forced blacks to create mixed income communities; this segregation allowed some African Americans to work together across class lines for the purpose of racial equality. Segregated institutions, such as the Ware elementary and Washington high schools, provided job opportunities for black teachers and prepared African American children for college.

The Civil Rights Movement became a catalyst for addressing common racial issues that existed across economic groups and sparking black social mobility and racial integration. Some scholars argue that the Civil Rights Movement mostly benefitted economically advantaged blacks and their leaders and disregarded the needs of the black poor.<sup>2</sup> This perceived neglect of the more disadvantaged group continued to drive a wedge between middle and working-class blacks, seeding tensions that would continue in Atlanta for decades to come. The attempt to integrate Atlanta public schools helps explain this complex divide along class lines.

The 1954 ruling in *Brown v. Board of Education* prohibited state laws from creating separate public schools for black and white students. This landmark case also set the stage for increased desegregation efforts in other aspects of society (public transit, colleges, lunch counters, etc.) that would continue into the next decade. By 1961 cities nationwide were encouraged to desegregate their public schools to offer blacks the same education provided to whites. On the morning of August 30, 1961, nine African American students desegregated four all-white Atlanta high schools, including Henry Grady High School. Some critics asked if this predicted the integration of all of Atlanta's public schools.

In the 1960s, like many cities across the United States, Atlanta did not have a strategy to carry out the federal mandate

1 Scott, Jay. 2017. Demolition of Jordan Hall another sign of Atlanta's dereliction of historic buildings. SportaReport. <https://sportareport.com/demolition-jordan-hall-another-sign-atlantas-dereliction-historic-buildings/>.

2 Wilson, William J. 1987. *The Truly Disadvantaged: the Inner City, the Underclass and Public Policy*. Chicago: University of Chicago Press.

secured by *Brown v Board of Education*. Although Grady High School was one of the first to desegregate, some critics could argue that its urban setting made it a convenient location for an "integration" effort. The school was situated in an area of the city where both blacks and whites lived in close proximity, thus the desegregation of its facility may not have explicitly dealt with the spatial nature of segregation at the time.

As the Civil Rights Movement took shape and began to force federal legislators to address overt Jim Crow racism in U.S. cities, many whites found other ways to resist these new changes. Mass migration of whites from cities to suburbs became the segregationist response to the moral demands of the Civil Rights Movement.<sup>3</sup> This movement of whites to the city outskirts and other segregated residential patterns resulted in them opening their own private schools in suburban enclaves that were geographically separated from the predominately black inner city. With an

increasing tax base and more developers investing in the suburbs, city housing and urban infrastructures and public schools began to suffer. If true integration were to take place, then city leaders and legislators would have to find a way to increase the black presence in suburban white schools.

The creation of portable classrooms and the "freedom of choice" plan, which allowed children to attend the school of their choice without race being a factor,<sup>4</sup> were implemented to further advance racial integration in public schools. However by April 1965, the District Court in Atlanta found that the city's desegregation plans had not adequately achieved the goal of black/white school integration.<sup>5</sup>

Dr. Benjamin Mays, former president of Morehouse College and mentor to Martin Luther King Jr., became the first African American chairman for the Atlanta Board of Education in 1970. One of his initial goals was to ensure

3 Kruse, Kevin M. 2013. *White flight: Atlanta and the making of modern conservatism*. New Jersey: Princeton University Press.

4 Fava, Eileen. 1991. "Desegregation and Parental Choice in Public Schooling: A Legal Analysis of Controlled Choice Student Assignment Plans." *Boston College Third World Law Journal* (83).

5 Ibid



Willie Jean Black, Arthur Simmons and Donita Gaines (left to right), Northside High School, 1961.

Credit: Charles Pugh/Atlanta Constitution-Journal  
Source: AJC Archive at the GSU Library

(Fair Use/Educational)

that Atlanta public schools would be properly integrated along racial lines.<sup>6</sup> The institution of forced busing was put in place to ensure that blacks and white students went to school together. Inner-city black students would be bused to suburban white schools to increase access to “quality education.” However, with many whites moving their children to private parochial schools, this led to a reduced success of forced busing,<sup>7</sup> and urban schools remained predominately non-white.

Later, U.S. District Judge Frank A. Hooper ruled “that there was no legal precedent requiring the busing of pupils.”<sup>8</sup> When addressing all-black and all-white schools, he stated they “do not exist because of discrimination, but exist because the residential pattern of ... Atlanta is such that said schools cannot” be desegregated by any additional mandates put forth by the court.<sup>9</sup> This ruling was a huge blow to racial integration because it reinforced segregation as residential patterns, replacing Jim Crow laws as the basis for educational inequality.

One positive aspect of the ruling was that Judge Hooper required that school boards integrate their teaching staff. However, this aspect did not come without conflict. *The New York Times* reported white Georgia teachers were in fear of their lives and refused to teach at predominately black schools.<sup>10</sup> In opposition to this aspect of the ruling, Georgia Governor Lester Maddox encouraged white students to boycott the new ruling, and white teachers to refuse their transfers. In addition to teacher integration, there was still the issue of busing and how the city would integrate black students into white schools. Tension between the black community and the Atlanta school board flared until officials finally agreed to limit

student busing in return for a more integrated faculty and staff.<sup>11</sup> The Atlanta Board of Education along with Mays as the chair decided that busing was impractical and expensive. Instead, they decided to increase the number of blacks in key positions. Tomiko Brown-Nagin (2011) states, “The same board that rejected racial balance for students, embraced it wholeheartedly for administrators.”<sup>12</sup> This example shows value of teacher integration and job opportunities for middle-class black teachers and professionals took precedence over

6 Ibid

7 Frum, David. 2000. *How We Got Here: The '70s*. New York, NY: Basic Books pp. 252–264

8 *The New York Times*. “Busing of Students Barred in Atlanta.” 1970. *The New York Times*. New York

9 Ibid

10 *The New York Times*. 1970. “Georgia Troopers Halt Negroes Marching to Hear Maddox Talk.” *The New York Times*. New York.

11 Cities Atlanta. The desegregation of Atlanta Schools. Freedom on Film: Civil Rights in Georgia. [http://www.civilrights.uga.edu/cities/atlanta/school\\_desegregation.htm](http://www.civilrights.uga.edu/cities/atlanta/school_desegregation.htm). 11/10/2017.

12 Brown-Nagin, Tomiko. 2011. *Courage to Dissent: Atlanta and the Long History of the Civil Rights Movement*. New York, NY: Oxford University Press.

the federal busing mandates that sought to provide educational equality for low-income minority students. What started out as an effort to fit the needs of a majority of blacks came to benefit the upper echelon of middle class blacks. After a few attempts to fully desegregate Atlanta public schools, the white power structure made blacks choose the benefits of a few over the needs of the masses. Mays, a member of the black middle class, saw that the struggle to create equal opportunities for low-income black students would be a long and arduous battle. So instead, his organization decided that immediate opportunities for advantaged black teachers was a sufficient victory in the overall fight for desegregation. Maybe they would revisit the battle for further integration in the future. Unfortunately three decades later, Atlanta still remains a city that suffers from educational segregation along race and class lines.



Henry Grady High School, built 1922-24 as Boys High, renamed in 1947

Source: HPD File Photo

While Atlanta has been hailed the “cradle of the Civil Rights Movement”<sup>13</sup> what often goes overlooked are the class conflicts that permeate the long history of the racial struggle in Atlanta. Mays and the Atlanta Board of Education favored the interests of the black middle class teachers and administrators, while the working class and poor blacks in Atlanta continue to fight for access to the opportunities naturally afforded to whites and later permitted to the black middle class. Whites have the advantage of being divided along class lines, while still remaining in power.

However, blacks cannot afford to separate themselves across economic categories and still be successful in achieving overall equality. Therefore, in the continuing struggle towards “a more perfect union,” we must recognize the class divisions that can be used to segment our interests, and, instead, commit to address the needs of all black people across class, gender and other social identities.

13 Reed, Kayla. 2015. “Atlanta: Cradle of the Civil Rights Movement.” *The Voice of Public Relations*. Public Relations Society of America (PRSA).

## ACKNOWLEDGING THE ANCESTORS: PRESERVING BURIAL TRADITIONS IN MIDWAY

Rev. Dr. Jamil el-Shair continued from page 1

In October 2017, public historian Hermina Glass-Hill uncovered documents that runaway slave, resistance freedom fighter, Civil War nurse, educator, and early social justice activist Susie (née Baker) King Taylor was married on April 20, 1879 at Midway Temple Presbyterian Church across from this cemetery by its second pastor Reverend James T.H. Waite. She married Russell Taylor. Both were members of Midway First Presbyterian Church.

The Midway Temple Presbyterian Cemetery is the resting place of several luminaries of Liberty County including the earliest teachers, carpenters, farmers, and other significant Geechee ancestors. Among the nearly 450 marked and unmarked burials are the noted Frazier Brothers. Dr. Simon Fennimore Frazier, MD, was the first African American doctor in East Liberty County. He graduated from Meharry Medical School in Nashville, TN in 1915. Simon Frazier Homes, a 400-unit affordable housing community in Savannah is named in his honor. His brother, Felix Frazier was a founder of Limerick Lodge #437, Prince Hall Affiliate in the Freedman Grove Community in Liberty County. The masonic cornerstone identifies Felix Frazier for his role in establishing the lodge in 1918.<sup>3</sup>



Church and family members help maintain the park-like grounds.  
Courtesy of Hermina Glass-Hill

As well maintained as the cemetery is, church property manager Elder Willie Mae Washington is acutely aware of the depressions in the cemetery ground that are probably unmarked and unidentified graves. Working with a landscaper, she pays particular attention to the cypress trees on the property as some were planted to indicate a grave when people could not afford a headstone. The church is committed to identifying unmarked graves and connecting family members to relatives buried in this sacred space.

<sup>3</sup> Rose Mullice, *Grave Decoration Day: Midway First Presbyterian Church*, Documentary, directed by Hermina Glass-Hill (November, 2017); Midway, GA: Sankofa African American Heritage Trail East Liberty County, GA, 2017), video.



These grave goods used to honor ancestors reflect African traditions.  
Courtesy of Hermina Glass-Hill

*To acknowledge our ancestors means we are aware that we did not make ourselves, that the line stretches all the way back, perhaps to God ... -- Author Alice Walker*

Ancestor Grave Decoration Day is held here to acknowledge the continuity of the Geechee Gullah and ancient African practice of decorating graves with artifacts that honor the deceased. The event also seeks to reclaim lost African burial traditions that have existed among the Geechee people of coastal Georgia for centuries. One such tradition is the use of shells to represent water and the bottom of the ocean where, in African beliefs, the afterworld or “realm of the dead” resides.<sup>4</sup> This year’s Ancestor Grave Decoration Day is set for Memorial Day on May 28, 2018.

Also, Midway First Presbyterian Church and Cemetery are represented on the Sankofa African American Heritage Trail, a collaboration of the Susie King Taylor Women’s Institute and Ecology Center and Trail Committee of East Liberty County. This partnership’s key objectives are to identify, preserve, restore, educate, and advocate for sustainable stewardship of significant cultural and historic sites related to Georgia Geechee heritage in Midway and East Liberty County.

Come discover these treasures and celebrate the 150<sup>th</sup> anniversary of the Historic Midway First Presbyterian Church and Cemetery, 672 North Coastal Highway, Midway, Georgia. Please visit [www.midwayfirstpres.org](http://www.midwayfirstpres.org).

<sup>4</sup> Vlach, John Michael 1990, *Afro-American Tradition in Decorative Arts*, University of Georgia Press, Athens, 1991; *By the Work of Their Hands: Studies in Afro American Folklife*, University Press of Virginia, Charlottesville, 1992.

## ANNOUNCEMENTS

### Greene County Farmer and Family Launches Farm-to-Table Cafe In Atlanta



Georgia African American  
Historic Preservation Network

Photograph Not Available

Congratulations to Willie E. Adams, a fourth-generation farmer, and family on opening the Jim Adams Farm & Table market and cafe this month.

The new Atlanta-based agri-business continues the legacy of James and Rosa Adams who purchased 60 acres in Greene County GA in 1938 under President Franklin D. Roosevelt's New Deal program.

#### Jim Adams Farm & Table

2011 Bolton Road, NW Suite 109 Atlanta, GA 30318  
Email: [contact@jimadams.farm](mailto:contact@jimadams.farm) | [jimadams.farm](http://jimadams.farm)

Image credit: Willie E. Adams

### Five Perspectives Exhibit Spans Two Madison Museums through March 17



Georgia African American  
Historic Preservation Network

Photograph Not Available

Five Georgia contemporary artists boost the 2018 season at the Morgan County African American Museum and the Steffen Thomas Museum, both in Madison. Shuttle service takes patrons between the two museums to see works of Kevin Cole, Alfred Conteh, Shanequa Gay, Lynn Marshall-Linnemeier, and Kevn Sipp.

#### Morgan County African American Museum

1156 Academy Street Madison, GA 30650  
706 342-9191 | [www.mcaam.org](http://www.mcaam.org)

Image credit: The Steffen Thomas Museum of Art

### 2018 Susie King Taylor/ Mami Wata Rising Conference Premieres This April

Featured presenters and attendees explore *Reminiscences: Geechee-Gullah Women's Spirituality, Liberation and Literature* April 13-15 in Midway.

Dr. Clarissa Myrick-Harris, President of One World Archives Institute and former Provost of Savannah State University, will give the keynote address. To register, please visit <https://www.susiekingtaylorinstitute.org/schedule>

#### Susie King Taylor Women's Institute and Ecology Center

912 884 3605 | [susiekingtaylor@yahoo.com](mailto:susiekingtaylor@yahoo.com)  
<https://www.susiekingtaylorinstitute.org/>

Image credit: Hermina Glass-Hill



(Public Domain)

### African American Quilt Documentation Project Records History of Family Heirlooms

Bring your grandmother's quilts to Memories Day at George Washington Carver Park on February 24, 2018 at 10 am.

Historians will document these artifacts for inclusion in the Bartow History Museum Archives.

This project aims to rescue endangered quilts, promote the importance of family histories, and strengthen the history of Bartow County.

#### The Noble Hill Wheeler Memorial Center

2361 Joe Frank Harris Pkwy Cassville, GA 30123  
770 382-3392 | [www.facebook.com/Noblehillwheelermemorialcenter/](http://www.facebook.com/Noblehillwheelermemorialcenter/)

Image credit: Noble Hill Wheeler Memorial Center



Georgia African American  
Historic Preservation Network

Photograph Not Available

## ABOUT REFLECTIONS

Since its first issue appeared in December 2000, *Reflections* has documented hundreds of Georgia's African American historic resources. Now all of these articles are available on the Historic Preservation Division website [www.georgiashpo.org](http://www.georgiashpo.org). Search for links to your topic by categories: cemeteries, churches, districts, farms, lodges, medical, people, places, schools, and theatres. You can now subscribe to *Reflections* from the homepage. *Reflections* is a recipient of a *Leadership in History Award* from the American Association for State and Local History.



Georgia African American  
Historic Preservation Network

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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 built 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 plans and implements 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 3,000 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. Visit the Historic Preservation Division website at [www.georgiashpo.org](http://www.georgiashpo.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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