



# Reflections

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## BLACK ANGELS: THE LAST MIDWIVES OF CARROLL COUNTY

By Special Contributor Ruby J. Manley, Graduate Student, Georgia State University

There are very few people left in Carrollton, Carroll County, Georgia who can recall the name Vera Strickland. The ones who remember her will immediately begin to relate stories of how she could take the fire out of burns or cured a wound by bandaging it with red mud and selected plant leaves. Although she was known to be able to heal and treat ailments, Ms. Strickland was most noted for “catching babies”—the local term for midwifery.

Mrs. Strickland was born Savera Woodruff, to parents Thom and Lizzie Woodruff, around the end of the Civil War.<sup>1</sup> Based on family records and the US Census data she was born in Carroll County between 1881 and 1891. Savera Woodruff was the fifth child in a family of ten children. Savera would later record her name as Vera; she was affectionately referred to as “Mama Doc” by grandchildren and “Miss Vera” by friends and the families she served.

The skill of “catching babies” was passed down to Mrs. Strickland from her mother, Lizzie, and formerly



(Fair Use/Educational)

Vera Strickland, seated far right, was in the first graduating class of Carroll County Midwife Training, 1929-1945. Credit Georgia Archives, Virtual Vault/Ad hoc Collection

enslaved grandmother, Queenie (surname unknown). She was known to have often said, “when I deliver my babies the good Lord tells me what to do.”<sup>2</sup>

By the age of eighteen, she had married and suffered two miscarriages. In 1909 she bore a son and later birthed three other children during her lifetime. From early on in her life, Mrs. Strickland accompanied her mother and grandmother and

assisted in infant deliveries throughout the west Georgia communities in Carroll County.

Until the beginning of the 19<sup>th</sup> century, black midwives were left to themselves to deliver babies of poor and impoverished black and white families. In Georgia these women, who were later referred to as lay midwives, were in high demand. Georgia’s rural families relied on the skills and herbal knowledge of the midwives since white

<sup>1</sup> 1900 census, US Census Bureau. [www.census.gov](http://www.census.gov)

<sup>2</sup> Strickland, Vera. Family oral history, daughter Estelle Manley, 2007.

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## MOVING HEAVEN AND EARTH: SAVING MOTHER TRINITY CME CHURCH

By Special Contributor Rebecca Rogers  
Marketing Director, The Augusta Canal Authority

Glowing in the torchlight, the faces of the enslaved and free people of color shone with reverence and excitement. As they made their way through the darkened streets of Augusta, Georgia that night in 1840. None in the procession could have known they were lighting the way to the birthplace of a major religious denomination - the Christian Methodist Episcopal Church.

Yet, after 158 years of worship at its original location near the banks of the Augusta Canal, the Trinity congregation had to abandon their historic "Mother Trinity" sanctuary. The reason: contamination from a defunct manufactured gas plant had poisoned the ground around and beneath the church. Atlanta Gas Light Company (AGL) bought the property in 1997 and the congregation relocated; Mother Trinity stood empty for almost twenty years. By 2016 it became clear that the utility company planned to demolish the old church.

There was widespread community sentiment that the church should be saved. Yet no one came forward to take lead the effort until the Augusta Canal Authority stepped in, launching the "Save Mother Trinity" initiative. The Authority formed a steering committee including representatives from Historic Augusta, Inc., the Lucy Craft Laney Museum of Black History, Augusta University, St. John Methodist, the current Trinity CME church and several other stakeholders. With a grant from the Alliance of National Heritage Areas, the Authority engaged Partners for Sacred Places to conduct a community asset mapping event, attended by more than fifty people. Negotiations with AGL continued for months. "Save Mother Trinity" members rallied at the City's August 2017 historic preservation commission to oppose

the AGL's request for a demolition permit.

The clock was ticking. Under the terms of a consent agreement with the Georgia Environmental Protection Division, AGL was under orders to clean up the underground pollution by 2019. The complexity of the contamination meant the church could not remain on its present site and the cheapest approach was to raze the building. As an alternative to demolition, the Authority sought permission to move the structure onto an adjacent parcel, but AGL resisted. Finally in November 2017 a formal mediation between AGL and Augusta's Historic Preservation Commission yielded an agreement; AGL would deed both the church and nearby land to the Augusta Canal Authority and contribute \$300,000 toward the cost of relocation--provided the move was completed by June 15, 2018.

Relocation work by JBL Enterprises (d.b.a. Hercules House Movers) got underway in early 2018. This process included removing the mid-twentieth century additions, salvaging the brick underpinning, jacking up the structure and placing remote-controlled hydraulic dollies

underneath the 5,000 square foot church building. In addition, the roof was patched and the windows and doors boarded up. Workers took three full days to roll Mother Trinity across Taylor Street to her new home, arriving by the deadline of June 15. Total cost of the project to date is \$800,000.

"This has been a challenging but rewarding project," said Dayton Sherrouse, executive director of the Augusta Canal Authority. In 2018 the Authority was awarded a \$15,000 grant by Georgia Historic Preservation Division to help fund an historic structure report including HABS drawings, and to begin development of preservation and reuse plan. "Ideally, we would have done this study prior to moving the building, but time was of the essence," Sherrouse explained. He added "We're very hopeful that one day Mother Trinity will once again shine her light in this community and beyond." ■

*The Augusta Canal Authority is the management entity for the Augusta Canal National Heritage Area designated by the U.S. Congress in 1996.*



*The relocation of Mother Trinity took three days. Courtesy of Augusta Canal Authority*

## TRINITY CME CHURCH, 179 YEARS AS AUGUSTUS' BEACON OF HOPE

By Contributor Corey Rogers  
Historian, Lucy Craft Laney Black History Museum

Trinity Colored Methodist Episcopal (CME) Church, one of the founding churches of the CME denomination, was established by free and enslaved Africans who moved their membership from St. John's Methodist Church to forge a spiritual path of their own. According to James Garvey's *Spirit of the Centuries: A History of St. John United Methodist Church*, "Negro membership numbering 300 or more expressed a desire for a separate place of worship." Once permitted to separate, roughly 125 spiritual pioneers set out with lamps in hand to open a new chapter in the religious history of Augusta's black community. The corner of 8<sup>th</sup> and Taylor Streets in Augusta became the focal point of weekly worship meetings.<sup>1</sup> By 1843 a small prayer house was constructed that served as the first meeting place for the congregation.

There is great significance in the establishment of Trinity in 1840. First, Trinity is an antebellum church, founded 25 years before the passage of the 13<sup>th</sup> Amendment that abolished slavery. Secondly, Trinity predates the formal organization of the CME

<sup>1</sup> Historical Highlights booklet, Trinity CME Church, May 7, 2015, p.1.

denomination by 30 years, making it the oldest CME church in the world. In effect, Trinity has been a rock for many generations through the turbulent years before and during the Civil War, and maintained its religious and cultural influence during Reconstruction and the Jim Crow era.

Initially, Trinity maintained its ties to St. John's. On October 14, 1851, the City Council of Augusta passed a resolution deeding the lot on the corner of 8<sup>th</sup> and Taylor to St. John's, which in turn deeded it to Trinity in 1874.<sup>2</sup> From 1840 to 1853, St. John's supplied Trinity's leadership. However with time the church congregation was able to secure an African American pastor in the person of Reverend James Harris, "a slave preacher from Athens, Georgia and a man of some formal training."<sup>3</sup> With monies collected by the church congregation, Trinity was able to purchase Rev. Harris' freedom and bring him to serve as the new minister. After Harris, Rev. Ned West was called to lead Trinity's flock and served until end of the Civil War. During West's

<sup>2</sup> Garvey, James, *Spirit of the Centuries: A History of St. John's United Methodist Church, 1798-1998*, 1998, pp. 77-78.

<sup>3</sup> Historical Highlights booklet, Trinity CME Church, May 7, 2015, p.1.

tenure other denominations began to recognize the growing importance of Trinity and thus attempted to grow their base south of the Mason-Dixon Line. Both the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church tried to bring Trinity into the fold.<sup>4</sup>

America was forever transformed by the Civil War. The end of the war ensured the freedom, personhood and citizenship rights for 4 million enslaved people and 250,000 free people of color in the South that had only known chattel slavery and second-class citizenship. As the country, but particularly the South, began its reconstruction, freed Africans stepped into a world of entrepreneurial, educational, cultural and religious opportunities.

It was during this period, 1865 to 1900, Trinity grew and gained national recognition under the guidance of pastors Lucius Henry Holsey, R.S. Williams and James Bray. Williams, who would become Bishop, was described as "a model pastor, a sermonizer of unusually deep logic in his sermon."<sup>5</sup> Holsey was licensed to preach in Sparta in 1868 and became pastor of Trinity in 1869 at the age of 27. He led the move to fully separate from St. John's Methodist and the Methodist Episcopal Church South.

In his book *The History of the C.M.E. Church*, Bishop Othal H. Lakey

*continued on page 6*



Trinity CME Church, 2017 by Pamela L. Cook. Courtesy Lucy Craft Laney Museum

<sup>4</sup> Payne, D.A., *History of the African Methodist Episcopal Church* New York, Arno Press, 1969; Bradley, David Henry, *A History of the African Methodist Episcopal Zion Church*, Tennessee, Parthenon Press, 1956.

<sup>5</sup> Trinity Christian Methodist Episcopal Church Sesquicentennial Celebration booklet, 1990, p. 25.

## GEORGIA HISTORICAL SOCIETY 2019 MARKERS CONTINUES TO RECOGNIZE DIVERSITY

Compiled by Staff of Georgia Historical Society  
Introduction by Melissa Jest, Georgia HPD

The Georgia Historical Society (GHS) announces its 2019 markers. These five marker were selected out of 30 applications submitted from around the state, and recognize the important people and events that have shaped Georgia's past and present. As a class, this year's approved markers also feature the experience and contributions of African Americans and Native Americans in Georgia.

### The Attempted Assassination of Isaiah H. Lofton - Hogansville, Troupp County



A 1897 rendering from the Chicago Tribune  
Courtesy of Georgia Backroads magazine

The attempted assassination of Hogansville Postmaster Isaiah Lofton in 1897 garnered widespread newspaper publicity, with over 100 news articles from New York City to Hawaii. The event challenged the power of the U.S. Presidency against prevailing Southern attitudes. The assassination attempt focused national attention on African American civic leadership, and led to the formation of the NAACP. The NAACP connection makes this a seminal part of the Georgia Civil Rights Movement that came later, in the 1950s and 1960s. Postmaster Lofton remained in Hogansville for three years after he

was shot, saying "I would rather stay here and be killed than surrender my rights." An article, "Serving Under Fire" by UGA professor Tony Low recaps the incident in the August 2016 issue of Georgia Backroads. The marker is sponsored by the City of Hogansville and will be located in Hogansville near the intersection of Main and Boozer Street and near where accounts report Lofton was shot. The unveiling is scheduled for this fall.

### Enslaved People of Butler Island Plantation - Darien, McIntosh County



View of Butler Plantation from US 17.  
Credit: Melissa Jest/ HPD

There are currently two historical markers on Butler Island: one erroneously credits the Dutch with having dug the canals, the other recognizes Butler family authors. Because they were erected in 1957, neither marker mentions slavery or the enslaved people who made the family's wealth--and Pierce Butler's lavish lifestyle in Philadelphia--possible. Today, historians wish to rectify that glaring (and undoubtedly intentional) oversight, and acknowledge the unpaid and unappreciated labors of thousands of people whose names will never be known. Many of these individuals

made their way back to McIntosh County after the Civil War, and many of their descendants remain in the area to this day. The unveiling is scheduled for March 3, 2019.

The marker is sponsored by the Vanderkloot Fund and the Lower Altamaha Historical Society. It will be located near the plantation site on US Highway 17.

### Leesburg Stockade - Leesburg, Lee County



View of Leesburg Stockade from GA 195.  
Credit: Melissa Jest/ HPD

The Civil-War-era Leesburg Stockade structure in Lee County and the black girls once wrongly imprisoned within its walls are of local, state, and national historical importance. This nomination deserves a historical marker so that people local and abroad are aware of the courage, sacrifice, and perseverance displayed by adolescent African-American girls deprived of their Civil Rights. While many are aware of the civil rights strides made by the likes of Dr. Martin Luther King Jr., Rep. John Lewis, and Rosa Parks, far fewer know about the courageous kids who stood alongside those heroes in the fight for human rights.

The events surrounding the Leesburg Stockade took place at the height of Dr. King's and SNCC's push to end segregation and racial injustice in South Georgia. To date, there is nothing specifically recognizing the Stockade Girls or the surprisingly still-standing Civil War era Leesburg Stockade in Leesburg, Albany, or Dawson. Fifty-five years after the incidents inside the Leesburg Stockade occurred, those still living among the Leesburg Stockade Girls have yet to receive any formal apology or recognition for the injustices they wrongfully endured at the hands of Americus, Leesburg, Albany, and Dawson, Georgia officials. This marker is sponsored by Lee County High School's AP English Classes and Beta Club in cooperation with several local families, business and Lee County Board of Education. The marker is to be installed near the Stockade this fall.

**Mary Musgrove - Savannah, Chatham County**



*Rendering of Mary Musgrove with Gen. Oglethorpe. Courtesy of Ed Jackson/Georgia Studies Images*

Mary Musgrove made communication possible between the Yamacraw Chieftain Tomochichi and its English founder General Oglethorpe as their bilingual interpreter. She also played a vital role in fostering relations between the Natives and the colonists as a peace negotiator. John Wesley, in 1736, said: "Tomochichi's interpreter was one Mrs.

Musgrove. She understands both languages being educated amongst the English. She can read and write and is a well civilized women. (sic) She is likewise to teach us the Indian tongue." In 1993 Mary Musgrove was inducted into the Georgia Women of Achievement, an organizational idea of First Lady Rosalynn Carter in 1988 and founded by Wesleyan College alumnae in 1990.

The National Society of The Colonial Dames-Georgia will sponsor this marker for Mary Musgrove to be installed in a prominent place in the National Landmark District so that visitors to Savannah can be aware of her invaluable contributions. The unveiling is set for April 26, 2019.

**Tabernacle Baptist Church - Augusta, Richmond County**



*Tabernacle Baptist Church built 1885  
Courtesy of Lucy Craft Laney Museum*

Tabernacle has served as a driving force for progressive ideas, entrepreneurship, and educational and spiritual uplift in the greater Augusta area for much of the last century. Because of its geographic location at the heart of the African American community, it became the most visible and visited African American church in the area. It was the planning area and staging

ground for Augusta's Civil Rights Movement. Because of the popularity of its ministers, particularly founder C.T. Walker and the Reverend C.S. Hamilton, Tabernacle became a magnet for many popular faces going back to the early 1800s. John D. Rockefeller, Booker T. Washington, the Fisk Jubilee Singers, World War I hero Needham Roberts, George Washington Carver, and President William Howard Taft all visited the church, in some cases multiple times. In later years Ambassador Andrew Young, Dr. Benjamin E. Mays, Reverends Jesse Jackson and Al Sharpton, Senator John Edwards, and Dr. Martin Luther King, Jr. addressed the community from the pulpit of Tabernacle.

The marker installation is proposed near the church located on Laney Walker Boulevard, formerly named Gwinnett Street. Tabernacle Baptist Church is a contributing structure with the Laney-Walker National Register District significant for its wide variety of modest residential, commercial, and institutional buildings dating from the mid-19th through the early 20th century. The unveiling is set for August 20, 2019.

The Georgia Historical Society has administered Georgia's historical marker program since 1998, erecting over 250 new historical markers across the state on a wide variety of subjects. GHS also recently assumed responsibility for coordinating the maintenance of damaged and missing markers erected prior to 1998. To explore Georgia's markers, report damage to a marker, apply for a marker, visit <https://georgiahistory.com>.

## TRINITY CME CHURCH, 175 YEARS AS AUGUSTUS' BEACON OF HOPE

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describes Holsey as the "Father of Education in the C.M.E. Church."<sup>6</sup> Holsey was also a strong supporter of education in Augusta, particularly Ware High School.<sup>7</sup>

In 1871 the Trinity church family had much to celebrate as Holsey was elevated to bishop, becoming the youngest member of the CME denomination to hold the position.<sup>8</sup> Holsey served as a spokesman and representative for the CME Church for more than 40 years.

Trinity would host to three general conferences for the denomination in 1873, 1886, and 1910.

Trinity and the CME Church denomination would solidify its place in the annals of educational development when it partnered with their white brethren of the Methodist Episcopal Church South to give rise to Paine College in 1882.<sup>9</sup> Booker T. Washington would later praise Paine College as a model for black and white cooperation in a post-slavery South.

The Jim Crow segregation became firmly entrenched in early 20th-century America. As America became embroiled in WW I in 1917, many African Americans were sent across the Atlantic to fight for the country.<sup>10</sup> At the same time there was a mass exodus of Southern blacks north and west escaping the deep-seated racism in search



Trinity pastor Rev. Herman Gates Jr. (center) and oldest member Margaret Parramore (center seated) pose at the 2016 GHS marker unveiling at the church's original location. Credit: Melissa Jest/HPD

a better life. In 1929 economic depression hit the United States, rendering thousands of unemployed. Yet, while American grappled with social and political issues, Trinity remained a constant source of strength for African Americans living in the Augusta and produced leaders with its denomination. Four of its former pastors elevated to CME Bishop including Bishop R.A. Carter, one of the first to graduate from Paine College in 1891.<sup>11</sup>

The post-World War II era saw Trinity as a force for change in the Augusta community. In May 1948 Trinity welcomed Morehouse President and civil rights intellect Dr. Benjamin E. Mays as the keynote speaker for their Mother's Day Program. Trinity pastor Rev. Larry Fryer was an active presence in Augusta's Civil Rights Movement. Many civil rights meetings were held at Trinity. According to longtime Trinity member Lucretia Brown, whose church lineage goes back to the original 125 founders, it was during Fryer's tenure that his friend entertainer James Brown would visit on a regular basis.

<sup>11</sup> Black Past, "1923 Bishop Randall Albert Carter 'Whence & Whither'" *Black Past.org*. January 28, 2007

Trinity CME church also produced several members that excelled in their respective fields in Augusta and beyond: Paine College professor John Wesley Gilbert considered one of the great linguists of his generation and the first African American archaeologist; J.C. Mardenborough succeeding editor of the publication, "Notes Among the Colored"; Channing Tobias who worked with the NAACP during the Brown v. Board of Education case in 1954 and orchestrated of the denomination's name change from "Colored" to "Christian" in 1954; Carrie Mays, the first woman elected to the Augusta City Council, and co-founder of the Georgia Association of Black Elected Officials (G.A.B.E.O.); her son Willie Mays, the second African American to serve as mayor of Augusta; W.C. Ervin, the first African American elected to the Richmond County Board of Education; Luvenia Pearson founder of the first school of beauty and cosmetology for blacks in Augusta.

On September 23, 1993, the Augusta-Richmond County Historic Preservation Committee unanimously named Trinity CME Church a local historic site. The last service at the original location was held on August 2, 1998 where Bishop Othal H. Lakey delivered the sermon. The Trinity congregation broke ground the new church site on Glenn Hills Drive on October 24, 1999, and the new church was completed in June 2001. Rev. Herman "Skip" Mason was appointed as Trinity's 39th pastor and currently leads the historic congregation.

In its 175 years "Mother Trinity" has been a beacon of hope and mastery within the CME Church denomination and to the Augusta community. The 21<sup>st</sup> century provides a new canvas on which Trinity will paint a positive picture of cooperation and collaboration in Georgia and beyond.

<sup>6</sup> Lakey, O.H., *The History of the C.M.E. Church*, Memphis CME Publishing house, 1985 p. 246.

<sup>7</sup> Old Springfield: Race and Religion in Augusta, Georgia, p. 68, Cashin, Dr. Edward.

<sup>8</sup> TLaakey, O.H., *The History of the C.M.E. Church*, Memphis CME Publishing house, 1985 p. 227.

<sup>9</sup> OConnor, Allison, "Paine College, Augusta 1882" *Black Past.org* January 10, 2010, <https://www.blackpast.org/african-american-history/paine-college-1882/>

<sup>10</sup> According to "Notes Among the Colored", August 1917, Dr. John Wesley Gilbert served as a French instructor in the United States Army during World War I in Europe.

## BLACK ANGELS: THE LAST MIDWIVES OF CARROLL COUNTY

*continued from page 1*

doctors sometimes refused to deliver black babies and treat illnesses in black communities. Carroll County did not acquire a black doctor until 1940.<sup>3</sup>

In 1875 Georgia's General assembly created the first health-related agency.<sup>4</sup> The agency ceased functioning two years later. Then the State Board of Health was established in 1903. In 1925 the State Board of Health regulated black midwives by supervising and training them for licenses. Georgia's state board allowed midwives to deliver babies by "old laws" meaning that for generations, midwives used the knowledge and skills orally passed down to them from their African ancestors, a practice that had survived the Middle Passage. The state had little or no interest was placed on their standards and procedures.<sup>5</sup>

By 1930 the State Board of Health demanded that all lay midwives complete required training, obtain a license, be registered with the board of health, and wear caps, masks, and hospital gowns while practicing. Lay midwives were also subjected to unannounced bag checks and monthly meetings. Licenses and medical bags were issued on the completion of their training.<sup>6</sup> Other federal laws, state regulations and aggressive intimidation tactics by medical boards signaled the beginning of the decline of black lay midwifery in Carroll County and across the state of Georgia. Women who could not or would not comply with the regulations were forced out of practice.

In 1953, an educational

<sup>3</sup> 1940 census, US Census Bureau. [www.census.gov](http://www.census.gov).

<sup>4</sup> Jackson, Edwin L., *Handbook of Georgia State Agencies, Second Edition*, 1988 Georgia Department of Archives and History, Carl Vinson Institute of Government, University of Georgia.

<sup>5</sup> Campbell, Marie, 1946. *Folk Do Get Born*, Rinchart and Company, New York

<sup>6</sup> Ibid.

film produced by The Georgia Department of Public Health, "All My Babies," featuring Mary Francis Hill Coley of Albany, Georgia, was used for the training and promotion of cooperation between the health departments and the midwives.<sup>7</sup>

In 1940, Kentucky author and folklorist Marie Campbell, came to teach English, folklore, and creative writing, at Carrollton's West Georgia College, and Carrollton High School. While working in Carrollton, she received a Guggenheim Fellowship for Creative Writing and authored the book *Folks Do Get Born* (1946), a study of birthing practices based on interviews with African American midwives in rural West Georgia.<sup>8</sup>

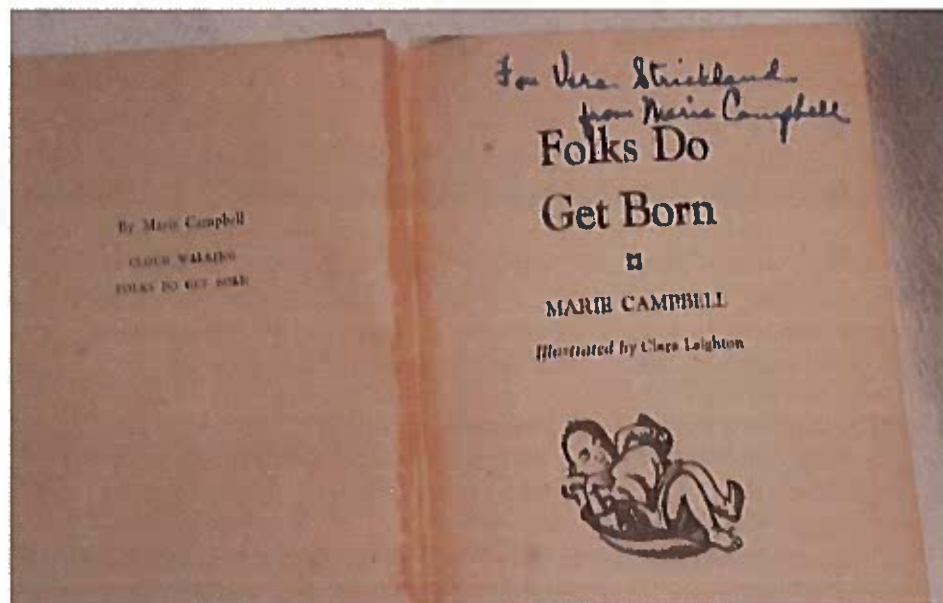
<sup>7</sup> Stoney, G.C., "All My Babies," Medical Audio Visual Institute. 1953 Retrieved Sept. 3, 2017, National Film Preservation Foundation. <https://www.filmpreservation.org/preserved-films/screening-room/all-my-babies-1952>

<sup>8</sup> Taylor-Caudill, H. *Marie Campbell Papers*. Retrieved Sept. 3, 2017, Explore UK website <https://nyx.uky.edu/fal/findingaid/?id=xt7q5717nd6h>

Discovered packed away with Strickland's records of her lifelong practice and personal effects was the book *Folk Do Get Born* autographed and given to her by Marie Campbell. It is likely that she was one of the midwives interviewed by Marie Campbell.

Mrs. Strickland died in March 1983; it was believed that she was 103 years old. Like other lay midwives, she weathered the political, economic, and social changes that lead to the demise of the Black lay midwife in Carroll County, Georgia. Mrs. Strickland was the only lay midwife verified by the Georgia Department of Public Health's Midwives Annual Certification Action Records to have practiced in Carroll County from 1965 until the mid-1970s. ■

*Ruby J. Manley, is a graduate student in the African American Studies Master's Program at Georgia State University. She seeks to research and preserve the legacy of the black lay midwives of Carroll County, Georgia. Ms. Manley is the granddaughter of Vera Strickland.*



*An autographed copy of Folk Do Get Born was found amongst documents from Mrs. Strickland's life work. Courtesy of Ruby J. Manley*

## 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.



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## ABOUT GAAHPN



Georgia African American  
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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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