

Reflections



**Georgia African American
Historic Preservation Network**

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CULLODEN NATIVE UNSUNG HEROINE OF FAMED MONTGOMERY BUS BOYCOTT

Mark Smith, Special Contributor

The Montgomery Bus Boycott of 1955 to 1956 is one of the pivotal events in the early stages of the modern-day Civil Rights Movement. It was the first successful large-scale demonstration against segregation in the deep South. This success invigorated the African American community and showed their will, determination, and their financial importance. The boycott also launched Dr. Martin Luther King, Jr., the president of the Montgomery Improvement Association and leader of the boycott, onto the national stage as the unofficial leader and spokesperson for the Civil Rights Movement. Although the fame and importance of the boycott is widely known among grade school students and adults alike, popular history has largely forgotten the essential role of Jo Ann Gibson Robinson.



Jo Ann Gibson Robinson (1912–1992), Educator and Civil rights activist, Montgomery, Alabama, 1956. Courtesy of Montgomery County Archives.

In his forward to her memoir, Professor David Garrow writes of how she played a “crucial but little-heralded role in bringing about the Montgomery Bus Boycott.”¹ Robinson not only organized and initiated the boycott, but she also worked alongside Dr. King and other leaders in numerous capacities to help ensure the success of the boycott. Born on April 17,

1912, Jo Ann Gibson Robinson was the twelfth and last child of Owen and Dollie Webb Gibson of Culloden, Georgia—a small town approximately thirty miles west of Macon, Georgia. Her early childhood was spent on her parents 98-acre farm just south of Culloden. She fondly remembered her early childhood years in Culloden, and always referred to it as her home.² At the age of six, tragedy struck the family when her father died. A few years later, her mother sold the farm and moved with her younger children to Macon. After graduating as valedictorian from her high school, Robinson went to Fort Valley State College, becoming the first in her family to attend college, to pursue a career in education. This path eventually led her to Montgomery, Alabama in the summer of 1949 where she joined the English department at Alabama State College.

After completing her first semester as an English professor, Robinson had a traumatic experience aboard a city bus that proved to be focal in guiding her political activism. On the morning of the Saturday before Christmas, Robinson boarded a bus with only two other passengers in order to travel to a friend’s house so they could ride to the airport together. Excited about the chance to spend the Christmas break with family in Cleveland, Ohio, she sat down in the fifth row of the bus. She soon realized the bus had not begun to move and the driver was yelling for her to
2 Personal Letter from Robinson to Dr. David J. Garrow, page 2. December 26, 1984.

¹ Jo Ann Gibson Robinson, *The Montgomery Bus Boycott and the Women Who Started It*, ed. David J. Garrow (Knoxville: The University of Tennessee Press, 1987), ix.

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move. Startled and confused, she did not move. The driver quickly got up from his seat to confront her. In her memoir, Robinson recalls how the driver yelled and stood over her with his hands “drawn back as if he were going to strike me.”³ She quickly ran to the door and stumbled off the bus. This experience left her terrified, humiliated, and with tears in her eyes. It also caused her to make the integration of the city buses a top personal priority.⁴

In 1950, Robinson, became the president of the Women’s Political Council of Montgomery (WPC), an African American professional women’s civic group founded in 1946. Serving in this new role, Robinson continued onward with the group’s purpose of “inspiring Negroes to live above mediocrity, to elevate their thinking...to register and vote, and in general to improve their status as a group.”⁵ She continually met with local government officials to discuss issues brought forth by the African American community. Throughout her tenure as president, she continually reflected on her own horrifying experience with the city bus system and worked with other members of the WPC to prepare for a bus boycott “when the time [is] ripe and the people [are] ready.”⁶ To Robinson, the time seemed to be inching closer in 1953 as the WPC received hundreds of complaints from Montgomery’s African-American men and women about their treatment aboard the city’s segregated buses.⁷

Inspired by and four days after the US Supreme Court’s 1954 decision in *Brown v. Board of Education of Topeka*, Robinson sent a letter, on behalf of the WPC, to the mayor of Montgomery in regards to the city’s bus policy. In this letter, she made three significant requests for change:

- The policy of only allowing African American riders to sit in the back be changed to allow them to start seating in the back and to continue to move forward as needed.
- To allow African Americans to enter the bus through the front door instead of paying and then entering through the rear door.
- For buses to stop at every corner in African American residential neighborhoods.

In this letter, Robinson also emphasized that the African

3 Jo Ann Gibson Robinson, *The Montgomery Bus Boycott and the Women Who Started It*, ed. David J. Garrow (Knoxville: The University of Tennessee Press, 1987), 16.

4 Ibid., 15-17.

5 Ibid., 23.

6 Jo Ann Gibson Robinson, *The Montgomery Bus Boycott and the Women Who Started It*, ed. David J. Garrow (Knoxville: The University of Tennessee Press, 1987), 17.

7 Keisha N. Blain, “This unheralded woman actually organized the Montgomery bus boycott: Jo Ann Robinson is unfortunately overlooked by history,” Timeline, <https://timeline.com/this-unheralded-woman-actually-organized-the-montgomery-bus-boycott-db57a7aa50db> (accessed February 27, 2020).

American community consisted of nearly three-fourths of those who patronized the buses. This economic power could have a devastatingly negative impact on the entire system if a boycott ensued.⁸ Although this letter ultimately fell upon deaf ears, it is still significant in that it was the first formal request for a change to the city’s bus policy, as well as a clear indication that the community was moving closer to being ready for a potential boycott. Feeling this increase in frustration and motivation for change, Robinson and the women of the WPC increased their planning for a city-wide bus boycott.⁹

Rosa Parks’ arrest on December 1, 1955 proved to be the event that sparked the protest. Upon hearing of her arrest, local African American labor leader, E.D. Nixon, called other local leaders to organize a meeting on December 2 to determine if there was support for a potential one-day boycott to take place on December 5, the day of Parks’ trial. One of those leaders, civil rights attorney Fred Gray, in turned called Robinson to inform her of the developments. Historian J. Mills Thornton, III writes that Robinson seized the opportunity and “essentially took matters out of Nixon’s hands.”¹⁰

Robinson went onto campus the night of December 1, and with the help of two of her students, mimeographed 52,500 leaflets calling for the one-day bus boycott.

The leaflet read in part:

Another Negro woman has been arrested and thrown in jail because she refused to get up out of her seat on the bus for a white person to sit down... This has to be stopped. Negroes have rights, too, for if Negroes did not ride the buses, they could not operate... If we do not do something to stop these arrests, they will continue. The next time it may be you, or your daughter, or mother. This woman’s case will come up on Monday. We are, therefore, asking every Negro to stay off the buses Monday in protest of the arrest and trial...¹¹

After finishing the copies at approximately 4 A.M. Friday morning, December 2, the three began mapping out the best distribution routes. Once she finished with her morning classes, Robinson and other members of the WPC

8 Historical Thinking Matters, “Letter from Robinson to the Mayor,” <http://historicalthinkingmatters.org/rosaparks/0/inquiry/> (assessed February 27, 2020). This is an excerpt of the letter. For the full letter, you can see page iix of Robinson’s memoir.

9 National Museum of African American History and Culture: The Smithsonian, “Jo Ann Robinson: A Heroine of the Montgomery Bus Boycott,” <https://nmaahc.si.edu/blog-post/jo-ann-robinson-heroine-montgomery-bus-boycott> (accessed February 27, 2020).

10 J. Mills Thornton III, *Dividing Lines: Municipal Politics and the Struggle for Civil Rights in Montgomery, Birmingham, and Selma* (Tuscaloosa: The University of Alabama Press, 2002), 61.

11 Robinson, *The Montgomery Bus Boycott and the Women Who Started It*, ed. David J. Garrow (Knoxville: The University of Tennessee Press, 1987), 45-46.

distributed the leaflets throughout the community in the early afternoon of December 2.

Due to Robinson's initiative and organized distribution of the leaflets throughout the African American community, Thornton writes that "by the time the seventy-five or so leaders convened [to discuss the possibility of a one-day boycott], they found themselves faced with a fait accompli; the boycott had already been called by Mrs. Robinson's leaflets."¹² History will never know if those leaders would have endorsed the boycott if Robinson had not copied and distributed the leaflets. However, it is difficult to overemphasize the importance of her actions due to the fact that the man who presided over the meeting, L. Roy Bennett, president of the Black Interdenominational Ministerial Alliance, staunchly opposed the idea and initially tried to deny any discussion on the topic.¹³

Members of the December 2nd meeting also organized a meeting for the evening of December 5th to determine the next course of action based on the events of the day. The one-day boycott on December 5 proved to be a tremendous success with over ninety percent of the African American community staying off of the city buses.¹⁴ Capitalizing on this incredible momentum, along with the anger from Parks' conviction, African American leaders decided to continue to bus boycott. They created the Montgomery Improvement Association to organize and lead this movement, and they selected Dr. Martin Luther King, Jr. to be its president.

Robinson's role did not end here. She became a member of the Executive Board of the Montgomery Improvement Association. Per Dr. King's request, she edited the monthly *MIA Newsletter* to keep the community abreast of all key developments, she served on the negotiating committees with the mayor of Montgomery and the Governor of Alabama, and she also served as a faithful carpool driver throughout the boycott. In his book, *Stride Toward Freedom: The Montgomery Story*, Dr. King praised Robinson's relentless dedication to the boycott by writing, "apparently indefatigable, she, perhaps more than any other person, was active on every level of the protest."¹⁵

While popular history often associates the Montgomery Bus Boycott with Dr. King and Rosa Parks, unsung heroes

like Jo Ann Gibson Robinson must not be forgotten. Before Dr. King arrived in Montgomery as the new pastor of Dexter Avenue Baptist Church and long before Ms. Parks decided to remain seated on the bus, Robinson was the one who made the integration of the city buses a priority for the Women's Political Council. She, on behalf of the WPC, penned the letter to the mayor in which she formally requested policy changes.

Most importantly, Robinson took the initiative to create, copy, and lead the distribution of the leaflets to the African American community that began the boycott. Although Robinson, throughout her life, remained humble and "generally hesitant to claim for herself the historical credit that she deserves for launching the Montgomery Bus Boycott," history must remember her efforts.¹⁶ It is largely through these efforts that the first successful example of a mass nonviolent demonstration began, and also set in motion events that helped launch Dr. King's career onto the national stage.



Advocates support erecting a state historical marker in Culloden to honor the late Mrs. Robinson. It would be the second marker highlighting the county's Black history. Above: the GHS marker at Hubbard School in Monroe County. Courtesy of Tony V. Parrott.

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¹² J. Mills Thornton III, *Dividing Lines: Municipal Politics and the Struggle for Civil Rights in Montgomery, Birmingham, and Selma* (Tuscaloosa: The University of Alabama Press, 2002), 62.

¹³ *Ibid.*

¹⁴ Stanford University: The Martin Luther King, Jr. Research and Education Institute, "Montgomery Bus Boycott," <https://kinginstitute.stanford.edu/encyclopedia/montgomery-bus-boycott> (accessed February 27, 2020).

¹⁵ Martin Luther King, Jr., *Stride Toward Freedom: The Montgomery Story* (Boston: Beacon Press, 1958), 64.

¹⁶ Robinson, *The Montgomery Bus Boycott and the Women Who Started It*, ed. David J. Garrow (Knoxville: The University of Tennessee Press, 1987), xv.

THE ISIAH T. EPPS HOME: SYMBOL OF PRIDE AND EXCELLENCE IN LA GRANGE

Felecia Thornton Moore, Special Contributor

Archives Specialist, the Suber Archives & Special Collections, LaGrange College



The Isiah T. Epps House, built c. 1905, sits at the corner of Fannin Street and Hamilton Road in LaGrange.

Source: GoogleMaps.com. Fair Use/Educational Use

The Hamilton Road neighborhood, which is located within the city limits of LaGrange, Georgia, is full of memories for the African American community. Many residents attended school, church, enjoyed entertainment, such as a movie and a game of pool, and even operated their successful businesses on this street for several decades. Sitting tall at the busy intersection of Fannin Street and Hamilton Road is a pale, yellow home that was once the color grey. Although there are signs of wear and neglect, the home serves as a source of pride to the community. The home once belonged to one of LaGrange's first African American medical physicians in the early 20th century, Dr. Isiah T. Epps. The home is special to the community because it was once owned by an African American doctor and it was the only two-story home ever seen by the young children growing up in the neighborhood. The area is so popular that it is affectionally known as 'Epps Corner.'

Dr. Epps was born in Athens, Clarke County, Georgia to Mary Epps around December 1872.¹ He advanced his education at the Athens Normal School and went on to graduate from Leonard Medical School at Shaw University in Raleigh, North Carolina on March 31, 1896.² Epps earned scholastic awards in medical school for

1 U.S. Census Bureau. 1880 United States Census Schedule 1 – 3rd Ward. Retrieved January 29, 2021.

2 Shaw University Leonard Medical and Pharmaceutical Colleges Catalogs [1883-1901]. Shaw University, 1896.

excellence in Obstetrics and Physiology.³ According to the Leonard Medical School catalog published in 1900, after graduation, Dr. Epps was a practicing physician in his hometown of Athens. ⁴ He later moved to Union Street in LaGrange and boarded with Reverend James H. and Della May Gadson, a local teacher.⁵ Reverend Gadson served as pastor of the one of oldest churches in Troup County, First Baptist Church on Fannin Street. By 1910, Epps had made a home for his family in LaGrange at 224 Fannin Street with his first wife Dora, who was a local teacher.⁶ By 1920, Dr. Epps had married his second wife Louise Allen Epps.⁷ However, sadness came knocking back-to-back at the Epps Home with the death of his young adult son, Isiah T. Epps, Jr., of meningitis in 1929 ⁸ and the passing of Dr. Epps a little over a year later on October 30, 1930.⁹



Union Street School, opened in 1903, served as a public school for Blacks until the 1940s when McGregor St. School was built. Union St. School was eventually torn down. The site is now Union Street park located directly across from the Epps Home. Courtesy of Troup County Archives.

3 Shaw University Leonard Medical School and Law School Catalogs [1883-1901]. Shaw University, 1883-1901.

4 Ibid.

5 U.S. Census Bureau. (1900). Twelfth Census of the United States Schedule 1. Retrieved January 29, 2021.

6 U.S. Census Bureau. (1910). Thirteenth Census of the United States: 1910 Population. Department of Commerce and Labor – Bureau of the Census. Retrieved January 29, 2021.

7 U.S. Census Bureau. (1920). Fourteenth Census of the United States: 1920-Population. Department of Commerce – Bureau of the Census. Retrieved January 29, 2021.

8 U.S. Census Bureau. (1929). Certificate of Death. Georgia Board of Health and Bureau of Vital Statistics. Retrieved January 29, 2021.

9 FindaGrave.com. Retrieved January 29, 2021. <https://www.findagrave.com/memorial/79634311/isiah-t-epps>

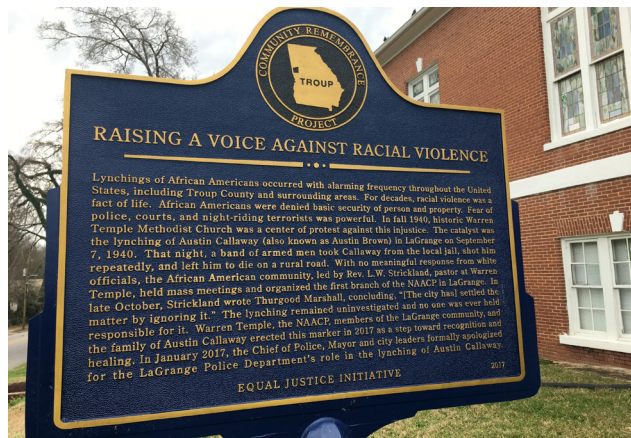
Mrs. Louise Allen Epps who taught at Union Street School, which sat across the street, and her sister Ms. Kate Johnson continued to live in the family home. According to Mrs. Johnnie E. McCamey Freeman, a long-term resident of Union Street (Union Street intercepts with Hamilton Road), as a teenager she remembers Mrs. Epps very well. McCamey recalls, “She was always dressed immaculately, even on her porch and as she did yard work. She had a soft voice that matched her stature. She wore her hair parted in the middle and pulled back in a bun. She was a member of Warren Temple United Methodist Church.”¹⁰ Warren Temple is located on the corner of East Depot Street and Union Street, also within walking distance.



Louise Allen Epps was a member of Warren Temple Methodist Church shown here. The congregation, founded in 1865, built the current structure in 1934. Photo Credit: Melissa Jest/HPD

As the years passed, the Epps home would become a boarding home for recent young female college graduates arriving to teach at the local segregated schools for black children. One of those young teachers was Miss Grace Harvey, a native of Buena Vista, Georgia. Miss Harvey remembers arriving in LaGrange in 1947 fresh out of Columbia University in New York. Miss Harvey had never even heard of LaGrange until she was offered the job over the phone, sight unseen. She arrived at the local bus station and was transported to the Epps home by her soon-to-be principal, J. H. Hawkins. Miss Harvey explained that it was common for young, unmarried teachers to stay in homes that were considered to be ‘respectable’ in the community. The new female teachers were not allowed to live alone.

Miss Harvey, along with a couple of other young teachers, were very comfortable in the Epps home that was complete with indoor plumbing. Two teachers shared a bedroom together on the top floor while Mrs. Louise Epps and her sister Kate shared the first floor. The young teachers would purchase their groceries together and cook them in the family kitchen and would then retreat to their room upstairs to eat their meals and relax.¹¹



Warren Temple was the site of mass meetings in 1940 to protest the lynching of Austin Callaway that September. Here, residents organized the first local chapter of the NAACP. Photo Credit: Melissa Jest/HPD

Mrs. Epps was born around 1889 and would live in the home until her death May 9, 1974.¹² Dr. and Mrs. Epps are buried at Southview Cemetery on Hamilton Road in LaGrange, Troup County, Georgia.

Hamilton Road is currently the focus of a road-widening project. As of 2020, the project is in full swing as homes and businesses are being demolished. The loss of these contributing structures will have a tremendous impact on this historic African American community also named for the road. ■

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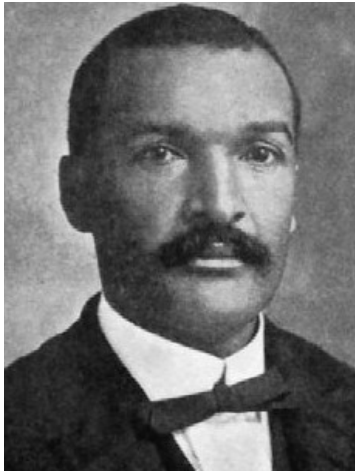
¹¹ Miss Grace Harvey, interview by Felecia T. Moore, January 6, 2021, Oral History Interview collection, audio, LaGrange College Suber Archives and Special Collections.

¹² FindaGrave.com. Retrieved January 29, 2021. <https://www.findagrave.com/memorial/79634313/louise-allen-epps>

¹⁰ Reverend Mrs. Johnnie E. McCamey Freeman, interview by Felecia T. Moore, December 16, 2020, Oral History Interview collection, video, LaGrange College Suber Archives and Special Collections.

AMERICA'S FIRST BLACK ARCHAEOLOGIST - JOHN WESLEY GILBERT

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African American Programs Assistant



John Wesley Gilbert, 1884
Courtesy of Paine College

Georgia holds a unique and special place in the Black experience in America. Powerful cultures, such as the Gullah-Geechee, have developed along its coast. During the Civil Rights Movement it served as an epicenter being the home to both Rev. Martin Luther King Jr. and the Southern Christian Leadership Conference. And its Capitol city Atlanta has been called the Black Mecca. It should not come as any surprise then that Georgia also has a significant, yet little known, connection with Black

achievement in the field of archaeology and preservation.

Professor John Wesley Gilbert, born in Hepzibah and raised in Augusta, is known as the first African American archaeologist. Having achieved this after being born into slavery in 1863 makes it all the more impressive¹. His work took him around the world as a scholar and missionary and gave him a prominent voice locally as an educator and advocate for Black advancement.

Gilbert's early development and success were largely influenced by his teachers, including Lucy Craft Laney, one of the most famous Black educators in Georgia.² After spending time at Atlanta Baptist Seminary, the forerunner to Morehouse College, he enrolled as the first student at the Paine Institute, now Paine College. Paine was co-founded by the Methodist Episcopal Church, South (MECS) and the Colored Methodist Episcopal (CME) Church, now known as the Christian Methodist Episcopal Church. He was mentored by George Williams Walker at Paine who tutored Gilbert in Greek and helped Gilbert gain acceptance into Brown University.³

At Brown, Gilbert studied classical languages, literature, and history, becoming the third Black graduate of the institution in 1888. He then returned to Georgia to become Paine's first Black faculty member, while preparing for an advanced degree through Brown. He was awarded a fellowship that would allow him to study in Greece at the American School of Classical Studies at Athens (ASCSA), becoming the first African

1 John W. I. Lee. "John Wesley Gilbert". Rutgers Database of Classical Scholars. <https://dbcs.rutgers.edu/all-scholars/9304-gilbert-john-wesley>. Accessed January 25, 2021.

2 Ibid.

3 Ibid.

American in this program. This brought Gilbert to national prominence, so when he spoke at the 1890 commencement for Ware High School in Augusta, then Georgia's only public black high school, more than 500 people came to hear him speak.⁴

While in Greece, Gilbert wrote his thesis, entitled "The Demes of Athens," which unfortunately has no known surviving copies but is known through his letters to William Sanders Scarborough, who was the first and most prominent Black classical scholar of the day.⁵ Gilbert participated in the excavation of Eretria on the Greek island of Euboea, and produced a topographic map of the site that is still useful to researchers today. He also took part in the digging of "the tomb of Aristotle." He would later write about his work in an article titled "The Excavations at Eretria,"⁶ published by *The Independent*. His essay was also quoted in the *American Journal of Archaeology*, making him the first Black scholar whose work was noted in that publication.

At the end of his experience in Greece, Gilbert would become the first African American to receive a Master of Arts from Brown. He was also active in other areas of civic life as well as a CME minister and in missionary and civil rights work. His missionary work took him to the Belgian Congo, where he helped Walter Russel Lambuth establish a Methodist presence. There, Gilbert translated the New Testament from Greek to the native Bantu language. Their impact would reverberate through generations, building the school that would educate Patrice Lumumba, the first Prime Minister elected after the Congo gains its independence.⁷ At Paine College Gilbert served as the Dean of Theology. There he would teach future Black leaders such as John Hope, the first Black president of Morehouse College and Atlanta University and Channing Tobias, who became Chairman of the Board of Directors at the NAACP.

While long an overshadowed figure in Black history, Gilbert is receiving his just credit. In 2020, the ASCSA named their student center after Gilbert. Later this year, a book about Gilbert written by Dr. John W.I. Lee will highlight Gilbert's groundbreaking nature and accomplishments as a scholar. Gilbert is a superlative in archaeology worthy of honor.

4 Aliosha Bielenberg. "Scholar, Activist, or Religious Figure? John Wesley Gilbert's Reception and Legacy", blogpost on March 8, 2018. <https://alioshabielenberg.com/gilberts-reception-and-legacy/>. Accessed February 5, 2021.

5 J.W. I. Lee, "An American Pioneer in Greece: John Wesley Gilbert and the American School of Classical Studies at Athens, 1890-1891", *The Archivist's Notebook*, August 1 2017. <https://dbcs.rutgers.edu/all-scholars/9304-gilbert-john-wesley>. Accessed January 25, 2021.

6 Ibid.

7 A. Bielenberg. "John Wesley Gilbert, W.E.B. DuBois, and Classical Education", blogpost September 6, 2020. <https://alioshabielenberg.com/john-wesley-gilbert-w-e-b-du-bois-and-classical-education/>. Accessed January 26, 2021.

AFRICAN AMERICAN PRESERVATION PROJECTS RECEIVE 2019 CLG GRANTS

*Marah Grossman, Contributor
HPD Grants Coordinator*

The Historic Preservation Fund (HPF) Grant Program is appropriated annually from US Congress through the National Park Service to the Georgia Historic Preservation Division (HPD). The HPF grant program is structured to support local preservation efforts and to strengthen the Certified Local Government (CLG) program statewide. Each year, HPD channels a portion of this federal funding for grants to Certified Local Governments within Georgia. To be eligible for HPF funding, the municipal applicant must be a certified local government (CLG) and have documentation of matching funds equal to at least 40% of the project cost.

In February 2019, HPD with support of its African American programs office, prioritized Certified Local Government grant applications that featured historic African American resources. Eight applicants were awarded grants for preservation projects around the state. Of those awardees, five applicants included African American properties/projects:

- The City of Greensboro was approved for its initiative to install four solar-powered interpretive audio stations throughout the city. Three of the four stations will highlight historic sites associated with African American life and contributions – Greensboro Depot, the Dr. Calvin M. Baber House, and Springfield Baptist Church. The audio stations will include narrated descriptions of each site, sound effects and music. The audio station will allow visitors to select different perspectives on the significance of that historic asset.
- The Sparta Hancock Historic Preservation Commission, in conjunction with the Sparta–Hancock County Historical Society, will identify and document important historic African American sites in Sparta. The plan for the new survey is to document historic African American neighborhoods that were omitted from the original (1976) survey. The survey will also assess several historic African American neighborhoods and sites for possible nomination to the National Register and erection of historic markers. Some of the African American neighborhoods to be surveyed are: Hunt’s Hill, North Jones Street, and Dixie Street. The potential markers will recognize Amanda America Dickson, the wealthiest black woman in 19th century America, Bishop Lucius Holsey of the AME denomination and founder of Augusta’s Paine College, Jean Toomer, Harlem Renaissance author, and professional boxer Thomas “Hurricane” Jackson.

- With the funding from the 2020 CLG Grant cycle, the City of Hawkinsville will conduct Phase II of a historic resources survey of all properties within the city aged 40 years old or older. Phase II will consist of 593 properties, most contributing to residential neighborhoods. This gives the City of Hawkinsville a second opportunity to include diverse and underrepresented communities that evidence Black contribution, such as the Russell City neighborhood, that were missed in previous surveys. Using its 2019 HPF CLG Grant award, Hawkinsville completed a Phase I survey that inventoried 447 properties, built in 1979 and earlier.
- With its 2020 HPF CLG Grant, the City of Albany will focus its planning efforts on historic Black neighborhood of Harlem. The proposed Harlem Area Revitalization Plan initiative will develop a holistic approach to revitalizing the multi-block neighborhood while focusing on the protection and preservation of historic resources such as the Chatmon row, the Ritz Theater, and less than a dozen homes and churches developed during post-reconstruction and survived the urban renewal eras. This grant project aims to answer the urgent need for preservation and inclusion of the Harlem community in the development and planning of the City of Albany.

The 2022 HPF CLG Grant cycle will open on December 3 with all applications due February 1, 2022. For further information about the HPF grant program, please contact: Marah Grossman, Grants Coordinator, Historic Preservation Division, Department of Community Affairs at 678-775-8004 or email her at marah.grossman@dca.ga.gov. For information on the CLG program or if your local government is certified, please contact Paige Jennings at Paige.Jennings@dca.ga.gov. ■

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. 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
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. Preservation information and previous issues of *Reflections* are available online. Membership in the Network is free and open to all.

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