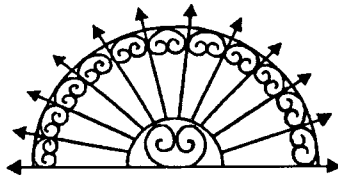


African-American Historic Places And Culture: A Preservation Resource Guide For Georgia





COVER PHOTOS: (left to right) Stained glass window, **First Bryan Baptist Church**, Savannah, Chatham County; shotgun houses, **Pleasant Hill Historic District**, Macon, Bibb County; historical marker for **Benjamin Franklin Hubert**, Camilla-Zack Community Center District, Hancock County; **Noble Hill School**, Cassville, Bartow County; **Laurel Grove-South Cemetery**, Savannah, Chatham County; **Sweet Auburn Historic District**, Atlanta, Fulton County; an excerpt of the mural, "**From Africa to America**," Harriet Tubman Historical and Cultural Museum, Macon, Bibb County; the **Old Market**, Louisville, Jefferson County; and the **King-Tisdell Cottage**, Savannah, Chatham County.

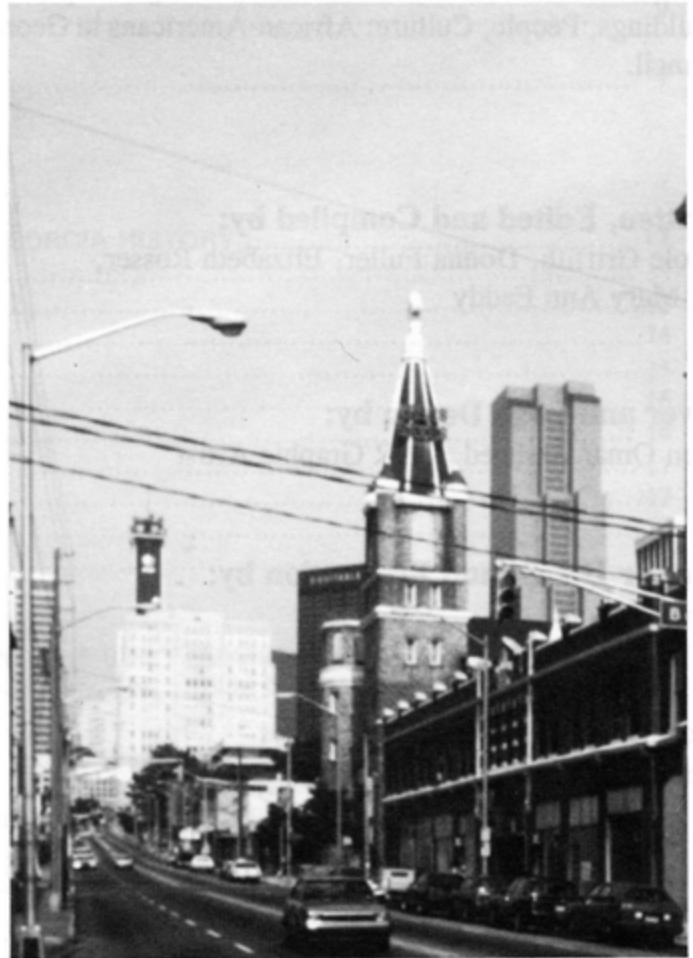


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African-American Historic Places And Culture: A Preservation Resource Guide For Georgia



Minority Historic Preservation Committee
Office of Historic Preservation
Georgia Department of Natural Resources 1993

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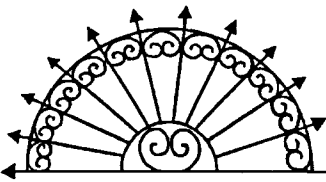
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PREFACE

When the Office of Historic Preservation published *Historic Black Resources* in 1984, appreciation of the historic properties associated with Georgia's African-American heritage was just beginning to be recognized. The historical significance of these properties had long been unnoticed. We became aware that interest in particular buildings or places in different parts of the state was growing, but many people were working in isolation, unaware of others' efforts.

As a result, we called a meeting in Macon in 1989. More than fifty people from all over the state gathered to share their experiences and plan for future coordination. From this meeting, the Minority Historic Preservation Committee was established and began its work in 1990 with activities and projects to build public awareness of the importance of the African-American aspects of Georgia's history.

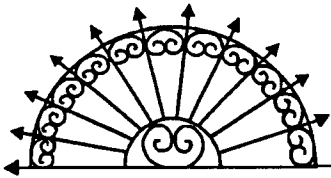
With the assistance of the Georgia Power Company, *Preserving Our Heritage*, a poster series highlighting historic properties listed in the National Register was created and presented to the Governor and other state officials in the Capitol Rotunda during Black History Month in 1991. The tourism brochure, *Preserving the Legacy*, again with Georgia Power Company's assistance, followed the next year. The current project, funded through the Georgia Humanities Council, "Buildings, People, Culture: African-Americans in Georgia History" has been designed to expand the Committee's education effort. A part of this project, this resource guide provides information materials that can be used by educators, preservationists, and the public at large.

Cultural diversity in historic preservation has increasingly become a matter of concern to preservation professionals across the country, as well as to citizens who want to recognize and preserve all of the nation's history. Indeed, national, state and local organizations throughout the country are devoting considerable study and time to bring this issue before all interested parties.

It is clear that all people feel a connection to the places and things that are a part of their daily lives and are concerned that this history not be lost. We hope that *African-American Historic Places and Culture: A Preservation Resource Guide for Georgia* will help Georgians recognize the significance of the historic resources associated with African-Americans in their communities. And, it will provide tools and strategies that can assist the preservation of the historic properties that give meaning to all of our lives.

Elizabeth Lyon, Georgia State Historic Preservation Officer

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INTRODUCTION

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HISTORIC PRESERVATION: A SENSE OF PLACE

Creating a sense of place has always been a challenge for the human mind. After many years away, the phrase "home" is used across America in reference to small towns and rural locations, in inner city neighborhoods and on unmapped roads. Embracing "place" can generate preservation action. The need to understand the importance of belonging to a place was my motivation as co-project director for "Buildings, People, Culture: African-Americans in Georgia History." This project features a series of seminars and the resource guide, *African-American Historic Places and Culture: A Preservation Resource Guide for Georgia*. Together, they offer perspectives and guidelines for the exciting cultural and historical work needed in preservation in Georgia today.

As volunteers, the members of the Georgia Minority Historic Preservation Committee represent a collective memory and a collective belief in sharing. Our spare time is filled with projects to increase the awareness of the importance of the African-American built environment. The memories these places hold, along with a sense of history, purpose and direction for the future, is a focus of the Committee.

"Buildings, People, Culture: African-Americans in Georgia History" provides the opportunity to share our passion for the preservation of buildings and the ideas of people. The Georgia Office of Historic Preservation, under which the Committee functions, provided the technical and managerial support to make the sharing of concepts of place a reality. Funding by the Georgia Humanities Council, through the National Endowment for the Humanities, made our individual efforts across the state become a unified offering to the citizens of Georgia through the series of seminars and the resource guide.

Humanities scholars prepared essays that explore the philosophical and historical concepts raised by thinking about places and their relationships to people. The concept of a sense of place in the context of historic preservation is multifaceted. Therefore, in their thought-provoking perspectives, historic preservation is viewed through several humanities disciplines--literature, architecture, landscape architecture, community history, and oral history.

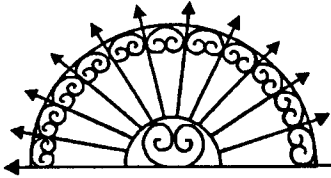
Preservation is personal. A story, a belief, an event, or a family connection become reasons to get involved in the restoration of a building, a neighborhood, or a town. After the desire to become involved in preservation has been ignited, the question of how to proceed is inevitable. This resource guide provides information for action. Resources described can be used to develop children's activities, living history programs, or festivals incorporating oral history, architecture, or literature. Answers to questions about the actual restoration of a building

or the revitalization of a community are available here. The possibilities for preservation, using the resource guide, are limitless. Musing over the thoughts of the scholars and reviewing the preservation case studies should spark the imagination.

The goal of the four seminars and this resource guide is to reach thousands of people across Georgia with the news of the importance of African-American historic properties. Additionally, the memories and futures of the individuals and groups these buildings have served, and can serve in the future, are the focus of our efforts. In the quest for including all parts of Georgia history, this effort clarifies a segment of Georgia history, the reality of which is plank by plank, brick by brick, tangibly available to all Georgians.

The Committee understands the larger implications of historic preservation, such as heritage tourism and economic development for forgotten, neglected neighborhoods and rural areas. Preservation, as one of the building blocks for development, is the viewpoint we promote. This resource guide and the seminars provide a vehicle for sharing our vision.

*Janice White Sikes, Chairperson
Georgia Minority Historic Preservation Committee*



**HISTORICAL OVERVIEW: AFRICAN-AMERICANS
IN GEORGIA HISTORY**

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The history of Georgia is reflected in its historic properties. Twelve distinctive aspects that give unique shape to the built environment have been identified in Georgia. Three relate directly to African-American history: 1) a relatively large black population and a correspondingly strong African-American cultural presence; 2) conflict and accommodation in race relations between blacks and whites, marked in particular by slavery, segregation and civil rights; and 3) the civil rights movement, for which Georgia served as a major theater.

The presence of African-Americans in Georgia can be traced to the early 16th century. Spanish explorers and settlers apparently brought blacks with them to the "New World" of European colonization. Under the Spanish, blacks were held as slaves and hired as servants and crew. In the 17th century, Georgia was caught in a colonial clash between the English colonies to the north and Spanish territory to the south. Few blacks lived in Georgia during these years, although some escaped slaves from the Carolinas may have found refuge here. No specific historic properties associated with this earliest period of African-American history in Georgia are known to exist, although it is likely that ongoing archaeological investigations along the Georgia coast will discover such sites.

When Georgia was first colonized by the English under General Oglethorpe in 1733, four African Americans from South Carolina helped lay out Savannah's streets and lots and constructed its first houses. Brought in temporarily by Colonel William Bull, these four slaves introduced the significant role African-Americans were to play in shaping Georgia's built environment. African-American settlement in Georgia was determined largely by labor demands. However, the development of the black community has also reflected the distinctive cultural impact of an African people adapting to American life.

In 1736, slavery and blacks were prohibited from living in Georgia. Many colonists feared slaves would discourage European settlement or create a rebellious black element in a society already threatened by the Spanish. The prohibition was not strictly enforced, however. Soon after enactment, slaves were reported tending cattle and working the larger farms on the Georgia side of the Savannah River. By the late 1740s slaves were sold openly in Savannah. As the struggle with Spain subsided and the wine and silk industry dissolved, the tide of public opinion turned in favor of slavery, which now seemed to promise Georgia's economic salvation.

SPANISH EXPLORATION

COLONIAL GEORGIA

Slavery was legalized in 1750, and within a decade the African-American population had increased tenfold. Georgia's early blacks came primarily from South Carolina and the West Indies. Not until the 1760s did slave cargoes arrive directly from African countries, particularly the coasts of present-day Senegal, Gambia, Ivory Coast, Liberia, Ghana, and in the latter period of the slave trade, Central Africa.

SETTLEMENT PATTERNS

Georgia's development is reflected in the growth and settlement patterns of the black population. On the eve of the Revolutionary War, and during the height of African slave importation, blacks were nearly half of the colony's population. Along the coastal tidelands, huge plantations with large slave forces were engaged in the cultivation of rice, which by 1775 had become Georgia's major crop. Much of the coastal area at that time, however, consisted of small farms where wheat was grown and livestock raised.



Hamilton Slave Cabins, St. Simons Island, Glynn County

The Indian presence had for a while delayed settlement northwestward into the Piedmont, but with the cession of Creek and Cherokee lands in 1773, settlement northwest of Augusta was begun. The growth rate of the white population over the next few decades increased sharply with the immigration of farmers from Virginia and the Carolinas. The center of population shifted from the coast to the middle and upper counties of the state. By 1790, the proportion of blacks in Georgia had fallen to about 35 percent, while in the coastal area blacks maintained a numerical majority of 70 percent.

Settlement southwestward along the Piedmont plateau came gradually as Creek Indians were pushed from the Ogeechee River to the Ocmulgee by 1803 and to the Flint River by 1821. With the last of the Creeks gone by 1827, agricultural development in middle Georgia became a reality. This area was part of what was to be known as Georgia's Black Belt, the agricultural center that stretched eventually to the southwestern part of the state, incorporating portions of the Piedmont and the coastal plain. Large cotton plantations displaced small diversified farms, and by 1825 they made Georgia the world's leader in cotton production. The intensive cultivation of cotton with slave labor was accompanied by the large-scale influx of slaves from the Upper South. The region became predominantly black, and by 1860 Georgia was again nearly half black.

Two areas of Georgia had relatively little black settlement. In the sparsely-populated mountain region of north Georgia, the soil and climate were unsuitable for staple crops. After the Cherokees were forcibly removed in the 1830s, this area consisted largely of small farms settled by white Virginians, North Carolinians, and middle Georgians. Small subsistence farms established after the Creeks had been removed in the late eighteenth century also characterized the upper Piedmont just south of the mountains. In this area, however, by 1910 the proportion of blacks, particularly in the lower area of large plantations, was four times that in the mountain region.

Economic growth mandated the development of Georgia's transportation systems. River transport, which was facilitated by steam navigation, moved agricultural and forest products between the coast and the fall line --the ridge from which the rivers descend from the Piedmont to the coastal plain. The location of Augusta, Macon, and Columbus on the fall line not only established these towns as transportation centers but also gave them the water power for later industrial development. Canals and roads were constructed during the first part of the nineteenth century, but railroads, which were first chartered in the state in 1833, became the major means of transportation in antebellum Georgia. By 1841 the Georgia Railroad connected Augusta and Athens. The Central of Georgia Railroad joined Savannah and Macon in 1843. Both these railroads soon connected with the southern terminus of the Western and Atlantic Railroad at Atlanta, making that city the state's most important transportation hub. African-Americans played a significant role in Georgia's transportation development. River dredging, canal excavation, and road repair depended heavily on slave labor, as did railroad construction.

ECONOMIC GROWTH IN GEORGIA

EMANCIPATION PROCLAMATION OF 1863

The Emancipation Proclamation of 1863 freed the slaves by official decree. The end of the Civil War in 1865 brought an immediate change to the political status of blacks but did not substantially alter their economic and social position society. With the failure of Reconstruction, political gains were lost and blacks continued to suffer in an increasingly hostile and repressive Georgia. Ex-slaves labored as tenants, many paying cash rents, but most before 1900, shared harvested crops as rent payment. The crop lien system of credit, which pledged future crops to pay for a loan of supplies, subjected blacks and whites to the legacy of the plantation system. Many large plantations had been broken up, but many tenants were nearly as tied to the land and cotton production as they had been as slaves. Cotton production had been interrupted by the war, but by 1880 it was higher than ever.

Although many African-Americans remained in the areas they had worked as slaves, some migrated immediately after the war to towns and cities such as Atlanta, Macon, Milledgeville, Savannah, and Augusta. In time, a significant number from the older Black Belt counties moved to south and southwest Georgia, where more fertile land brought higher wages. Blacks from the coast migrated to the wiregrass area in the southeastern section of the state, which incorporates much of the coastal plain. The last area of Georgia to develop, this region eventually attracted other blacks to its agriculture and lumbering. By 1910, nearly 40 percent of the population in the wiregrass was black.

SEGREGATION

Starting in the 1890s, "Jim Crow" laws provided legal sanction for the increasing segregation of blacks from whites and virtually disenfranchised Georgia's black citizens. These new laws manifested themselves almost immediately in separate public facilities including schools and in separated accommodations for blacks and whites in such places as courthouses and city halls, railroad depots and passenger trains, and theaters. However, this led to the establishment of strong black social and cultural institutions, like lodges, fraternal organizations, and schools, and to the founding of black-owned and -operated businesses, which along with churches, formed the nucleus of Georgia's growing black neighborhoods and communities. Attempts towards self-determination foundered in the agricultural depression of the 1920s and the subsequent Great Depression.

Educational institutions are particularly important to the history of African-Americans in Georgia. Just 43 years after slavery, two of every three blacks over ten years of age were literate. By 1925, Georgia had thirteen colleges offering courses for African-Americans. Most were in Atlanta, making the city a national center for black higher education. Colleges and universities thrived and produced graduates whose leadership and contributions serve local communities, the state, and nation today.

EDUCATIONAL INSTITUTIONS

Work opportunities explained, in large part, the twentieth century out-migration of black Georgians to cities in the North and West. A few decades after the Civil War there was a small, but steady, movement to Alabama, Mississippi, Arkansas, and Florida. By World War I, however, the Great Migration was in full swing, drawing thousands of Georgians to the war industries of Pennsylvania, Ohio, Illinois, and Michigan, as well as to Florida. The boll weevil's destruction gave further impetus to the move, as did Georgia's increasing racial violence. From 1882 to 1923, Georgia led the nation in recorded lynchings. The out-migration of blacks in the state reached its peak in the 1920s. The Depression sharply curtailed, but did not stop, black flight. During World War II, migration increased, this time destined also for New Jersey, New York, and the West. The trend of black migration appears to have been reversed in the last decade, but a century of out-migration has reduced Georgia's proportion of blacks from nearly one-half to one-fourth.

THE GREAT MIGRATION

The national movement toward racial equality and desegregation that began in the early 20th century was well evident in Georgia by mid-century. In 1946, the National Association for the Advancement of Colored People (NAACP) reported 40 chapters in Georgia. A series of U.S. Supreme Court decisions in the 1950s made it clear that the "separate but equal" doctrine was unconstitutional. Emboldened by these court rulings, new social organizations including the Southern Christian Leadership Conference (SCLC) and the Student Nonviolent Coordinating Committee (SNCC) organized demonstrations against segregation in the early 1960s, targeting public transportation systems, restaurants, and lunch counters in Atlanta, Augusta, Savannah, and Albany. Martin Luther King, Jr., emerged as the nation's civil rights leader during these years. In Georgia, the fight against discrimination was spearheaded by the desegregation of public schools, at first bitterly resisted by state and local governments, and brought about by federal court orders and changes in state legislation during the 1960s. Passage

THE CIVIL RIGHTS MOVEMENT



Tift Park, Albany, Daugherty County

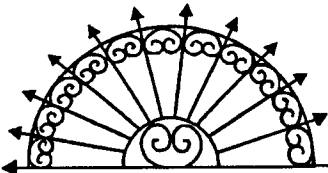
of the federal civil rights laws in 1964 and 1965 signalled the end of the era of legally sanctioned segregation and discrimination.

HISTORIC RESOURCES REFLECT AFRICAN- AMERICAN HISTORY

The full history of Georgia's African-American community--the development of its people and its institutions--is little known. Population changes and settlement patterns provide only the broad framework within which the struggles and achievements of a people took shape. The specific historical background of particular African-American communities can tell us much about present conditions and can help establish a sense of heritage and place. It is important, therefore, to know how individual communities were founded, what forms they took, and who led them. Perhaps more important, it is necessary to know who lived in the communities and what institutions, facilities, resources, and values gave form and substance to their lives.

A great deal of research must be conducted even to begin to answer these questions. However, a variety of historic properties record some aspects of the development of the African-American community. The archaeological remains and standing structures of antebellum Georgia document little-known aspects of slave life. The houses, churches, schools, and other facilities which survive from the late nineteenth century provide valuable insight into the community leadership, structure, and processes of the freedmen. The historic resources of the early and mid-20th century--residential, social, institutional, and commercial--both rural and urban, help recreate the African-American community's steady progress, often through periods of conflict and accommodation. All these resources reflect the history of African-Americans in Georgia, help explain the present, and suggest options for the future.

[This overview was taken from *Historic Black Resources*, 1984, and updated, 1993]



**PERSPECTIVES ON AFRICAN-AMERICAN HISTORY
AND THE BUILT ENVIRONMENT**

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Georgia history is reflected in the structures, buildings, archaeological sites, neighborhoods, and districts that make up the historic built environment. Several scholars from a variety of disciplines, such as architectural history, community history, landscape architecture, literature, and oral history, were invited to examine African-American history and the historic places that survive. Their perspectives and insights are summarized here.

Places associated with Georgia's African-American history are very special historic places. They include historic buildings and structures, historic landscapes and archaeological sites, residential neighborhoods and commercial centers, and entire communities. These places form a distinctive part of Georgia's historic built environment. They also tell stories about the people who lived and worked in them, who built them, and about the historic events and activities which took place in and around them.

A broad range of historic places associated with Georgia's African-American heritage exists today. Included are urban communities in major cities, residential neighborhoods in numerous towns and cities, portions of commercial districts and individual commercial buildings, landmark community buildings including churches, schools, theaters, hospitals, and fraternal lodges, and the houses of famous black Georgians along with the homes of "everyday" black Georgians. Also included are archaeological sites associated with former black settlements, an experimental Depression-era self-help community, buildings and structures including covered bridges, mills, and plantation houses designed or built by African-Americans, cemeteries ranging from simple churchyard burial grounds to elaborate designed landscapes, properties associated with the history of race relations from slavery to civil rights, and places which commemorate African-American history in Georgia.

Chief among Georgia's historic African-American properties are churches. Churches were extraordinarily significant places in historic black communities, serving not only religious but also cultural, educational, and political purposes. Historic black churches in Georgia range from simple wooden buildings to elaborate architect-designed masonry structures. They are located in isolated rural settings, small towns, and urban neighborhoods, and they date from the mid-19th century through the early-20th century. Many remain in use.

Schools are also well represented. Reflecting African-Americans' desires for education and social advancement, they range from simple

AFRICAN-AMERICAN PLACES IN HISTORY: Historic Properties in Georgia: 1519-1960

one-room country schools to large urban high schools and institutions of higher education. Some are still in use; others have been adaptively used as community and cultural centers.

Houses are the most numerous of all the historic places associated with African-Americans in Georgia. Ranging from slave cabins to mansions, they represent the wide variety of historic African-American lifestyles in Georgia. Most are examples of vernacular house types, including some specifically associated with African-American heritage, like the shotgun, and others which correspond to larger vernacular house traditions, like double pens, gabled ells, and bungalows. Some represent interpretations of prevailing architectural styles such as the Queen Anne, Neoclassical Revival, and Craftsman. Most were built by black craftsmen. Many are still lived in by black families today, some of whom descend from the original owners.

While many historic buildings and structures associated with Georgia's African-American history still exist, others have been lost. For example, although most black Georgians lived in the country during the 18th and 19th centuries, relatively few rural houses or farms survive today. Other types of historic buildings and structures have been lost entirely. But even in these cases, physical evidence may still exist in the form of archaeological sites. If carefully examined, these sites can tell us much about the former buildings and structures and about the people who built them, lived in them, and worked in them.

A final category of places associated with African-American history in Georgia includes properties which document the history of race relations from slavery through Emancipation and the "Jim Crow" era to the civil rights movement. Represented here are slave dwellings, a trade market, free black communities, schools and churches founded immediately after the Civil War, segregated places of public accommodation including railroad stations, schools, theaters, and neighborhoods, and places associated with the civil rights movement.

In addition to these historic places, there are commemorative places--museums, foundations, and other institutions--which document, interpret, and celebrate Georgia's African-American history. Whether housed in new structures or in historic buildings, these places help bring the past to present and future generations of Georgians.

*Richard Cloues, Architectural History
Office of Historic Preservation, Atlanta*

Oral history is a critical tool, not only in doing a history of a community as part of the historic preservation process, but also in documenting how the built environment has changed over time. This is especially true in the African-American community. The task of documenting how structures related to the community's historic development and how structures have changed over time must include the use of recorded interviews with residents of the community. This is especially important in the African-American community since the quantity of printed sources which can be used in such efforts is many times lacking. Subjects for interviews should include not only the most famous members of the community but also less prominent subjects who have valuable information to contribute as well, church members as well as preachers.

New technology such as lightweight video cameras and remote microphones allow for interviews to have a visual as well as audio component. This is a great help in helping those who are using the interview in writing a more precise history of a community.

Through an emphasis on oral history and the use of video technology, the significance of Georgia's African-American communities can be documented and preserved.

*Vincent Fort, Oral History
Morehouse College, Atlanta*

From the boisterous jokes and frolicsome laughter heard from the front porch of Joe Clark's neighborhood store, to the ancient run-down Sam's Barber Shop, to the mournful tones escaping through the open windows of the old Beulah Baptist Church, African-American writers have skillfully captured the essence of the built environment and its contributory influence in helping the characters identify strongly with a sense of place. As daughters of the custodians of culture, black women writers especially have taken it upon themselves to preserve the history of a people, including the physical environment, be it natural or built. Alice Walker, Maya Angelou, and Zora Neale Hurston have artfully portrayed the significance of their fictional and autobiographical settings and have arrived at some definite, interesting conclusions.

In *The Alice Walker Calendar for 1986*, one of the first pictures is that of a church, Wards Chapel of Eatonton, Georgia. The Pulitzer Prize winning novelist describes it as her "family's church for over a hundred years, and where [she] was baptized." In a poem called "Burial" Walker associates the church with family history:

HOW ORAL HISTORY DOCUMENTS THE BUILT ENVIRONMENT

AFRICAN-AMERICAN LITERATURE AND THE PHYSICAL ENVIRONMENT: Establishing A Sense of Place

They have fenced in the dirt road
That once led to Wards Chapel
A.M.E. church,
And cows graze among the stones
that mark my family's grave....

Maya Angelou and Zora Neale Hurston, too, have written about the importance of the southern black church. As children, both were impressed by the "high drama" of it all. The members were God fearing soldiers who believed that as long as they were in the "house of God" they were safe and could bear anything for the sake of the Lord. The spirituals, the preaching, the shouting--all were wonderful entertainment for the young. Angelou narrates a particularly humorous account of an overzealous widow who attacks Reverend Taylor shouting "Preach it!" as his false teeth fall at the young Angelou's feet during the struggle. For the adults, the church was a secure place that offered warmth and protection from the harsh southern environment while offering, at the same time, excitement and entertainment for the young children.

Besides the church, there are other physical structures and features of the environment that have been significant in shaping an identity and sense of place for African-Americans. These include the early two-room schoolhouses, black businesses, and the railroad tracks that traditionally separated the blacks and whites in small southern towns.

In a similar manner, black writers have been successful in capturing the significance of the natural environment's effect on the shaping of black identity and sense of place. Angelou's grandmother, for example, as well as Walker's mother, created what beauty they could out of the cruel environment in which they lived. Through their own resourcefulness, along with the organic elements of the natural landscape such as flowers, they were able to "order[ing] the universe in [their] own perception of beauty," thus creating a more meaningful identity.

*Shirley Hardin, English Literature
Valdosta State College, Valdosta*

COMMUNITY HISTORY, CULTURE, AND HISTORIC PRESERVATION

No matter where I lived, I would have worked to preserve black heritage and improve living conditions of blacks. But I'd just as soon do it at home in Savannah, where I know people and where my ancestors are buried. My roots are here.

The Africanisms that blacks brought with them to this area stayed with them, mostly because they were isolated on the barrier islands between

South Carolina and the Florida border and because large numbers of blacks were needed for the coastal rice culture. Because of that isolation they retained their speech patterns, ways of cooking, superstitions, herbal medicine, animal folklore, spirituals, work songs, and crafts such as basketmaking, caning, and woodcarving.

Living at my grandmother's house, I learned about these traditions and a lot of important things happened. Many of the people who visited Grandmother, Mrs. Lillie Belle Wallace, had been born at the time of slavery or shortly thereafter. Many were not privileged to have much schooling. They determined their age by natural phenomenon, saying they were born at the time of the great war, or when the comet fell, or during a storm or fire. All were great storytellers. I listened very carefully and learned much from what they had to say.

When we finished the Freedom Struggle in the 1960s and 1970s, we realized we had to put an end to the tearing down of the black community and the moving of blacks out of the inner city. In the name of urban renewal or in the name of providing low-rent housing, all of the old neighborhoods where blacks had lived were being demolished. Yamacraw, the Old Fort, Frogtown, Curry Town--all these areas were lost. This was very depressing because some of the oldest housing that remained in the city and some very exciting buildings from an architectural point of view were the plain houses with peaked roofs, two or three stories high, where the blacks lived. No effort was made to preserve anything in these communities except, sometimes, the church.

The historic restoration that had gone on in downtown Savannah did not bring back what we know was true about the past when blacks and whites lived close together, sometimes in the same house, sometimes in different houses on the same property. Very often, the cottages where the servants lived had been destroyed, and property values had risen so high throughout these areas that black renters had been forced to find housing elsewhere. Black residents were almost completely absent from the restored areas.

We wanted to do something with Savannah's last surviving black neighborhood which centered around the historic Beach Institute, the first school built for blacks after the Civil War. It is the oldest section in the downtown area and blacks have lived there since the 1850s. There's a wonderful stock of diverse early dwellings there. Some of the few remaining examples of original Savannah structures, the small cottages with dormers, are found in the Beach Institute neighborhood. These are the last remaining houses with early black historical significance.

We needed to preserve the buildings there and to rehabilitate the lives of the people who lived there. We were excited about preserving as much as possible, and so we started the Beach Institute Historic Neighborhood Association in 1978. Our goals continue to be to maintain black housing, to increase black home ownership in the area, and to preserve the homes of early black residents.

Our concerns are to educate and develop leadership skills among young African-Americans so that they can continue the legacy. We also are encouraging black professionals to come back into the community and channel their resources into our projects.

W. W. Law, Community History, Savannah(Yamacraw) Branch, Association for the Study of Afro-American Life and History, Savannah

A LOOK AT THE PROSPERITY OF SWEET AUBURN THROUGH HISTORIC PRESERVATION

Auburn Avenue is one of Atlanta's premiere black communities. Perhaps the most intriguing aspect of "Sweet Auburn" was its business district, which produced great economic prosperity for black Atlantans from 1900 to the 1970s. As a result of this financial success, Auburn Avenue was recognized as the "richest Negro street in the world."

The development of Atlanta's most prosperous black community began at the turn of the century. Although the city had a number of black communities such as Summerhill, Buttermilk Bottoms, Mechanicsville, and others, the most famous African-American neighborhood was Auburn Avenue. Within this area, some of the city's and the nation's most recognized civil rights activists, politicians, entrepreneurs, entertainers, and clergymen lived and worked. Auburn Avenue was the home of several major black corporations, such as the Atlanta Life Insurance Company, Mutual Federal Savings and Loan Company, and Citizens Trust Bank. Most of them still have headquarters there today. Because of the economic, political, and social opportunities it offered blacks, Auburn Avenue was affectionately known as "Sweet Auburn."

The Auburn Avenue vicinity did not become "sweet" until 1910. Before then, the majority of black enterprises were located in the Central Business District (CBD) of the downtown area. But during the next five years (1906-1911), most of these businesses were relocated to the Auburn Avenue area, since it was situated near the CBD. A large number of thriving enterprises lined Auburn, Piedmont, Houston, Boulevard, and Butler streets. These businesses offered every type of service to their customers. One could find, for instance, jewelry stores, beauty and barber shops, shoemakers, restaurants, funeral homes, a pharmacy, grocers, banks, and insurance companies.

Auburn Avenue was not only the premiere location for black enterprises, but it also served as a convenient site for black professionals. A host of doctors, lawyers, and dentists located their offices in the Rucker, Herndon, and Odd Fellows buildings. In addition, these office complexes were locations for the Standard Life Insurance Company, the Poro Beauty College, and the city's leading black newspaper, the *Atlanta Independent*.

Auburn Avenue reached its peak between 1920 and 1940, when the nation first enjoyed financial prosperity, then suffered through economic disaster. During this time, Auburn Avenue became headquarters for several major companies such as Citizens Trust Bank, Mutual Federal Savings and Loan, Atlanta Life Insurance, and the nation's first black daily newspaper, *Atlanta Daily World*. Additional office complexes such as the Prince Hall Mason Building became the home of WERD, the country's first black radio station, the APEX Beauty College, and the Southern Christian Leadership Conference. Along with these companies, a host of enterprises such as tailorshops, nightclubs, hotels, and realty firms contributed to the financial success of Auburn.

In short, the prosperity of Auburn Avenue can be attributed to the efforts of those men and women who built a financially successful business district. The men and women who helped build the foundation of the Auburn area, therefore, should be remembered as the pioneers of one of the wealthiest black communities in the country, "Sweet Auburn." Preserving the historic buildings along the street can also preserve the great legacy of "Sweet Auburn."

*Barbara Tagger, History
National Park Service, Atlanta*

What are the traditions of African-American gardens? Which of these can be attributed to an African ancestry and which to a process of acculturation? What is uniquely African-American about these places.

I went into the country side to find out more about the gardens and ways of life of old-time residents of one Piedmont Georgia county. The gardeners I met were all more that 50 years of age. They lived in the country all their lives, mostly within a mile or two of their present home and all could remember and describe the yards and gardens of their parents.

These memories were very important given the lack of evidence of African-American gardens that exists. American gardens have few

THE GARDENS AND YARDS OF AFRICAN- AMERICANS

structural features, such as walls or steps, that persist more than a few seasons after abandonment. Gardens are also constantly changing. Vernacular gardens are particularly vulnerable to adaptation and change. Nor is there much evidence, written or photographic, of African-American yards from the past. Photographs of African-American yards before the 1930s are rare.

Until recently, the yard was still an important extension to the kitchen. The well-head and the fire were the center for most kitchen tasks. An array of work stations, each for a specific task, was once very common in kitchen yards, but the function of the yard has changed. Indoor plumbing and electric stoves have brought the kitchen into the house from around the well-head and the open fire in the yard.

Although home-grown produce, eggs and meat are very important in the economies of many families, they are becoming less so as cash incomes increase. Gardens have become smaller, and increasingly gardeners no longer keep livestock. To a small, self-sufficient household, chickens and pigs mean much more than eggs and bacon. They consume scraps and surplus produce and convert them into manure that can be applied to the garden. Hog-killing is a community affair. The equipment for processing hogs is a feature of many yards. The yards and pens for animals, usually constructed of reused materials, often look rustic, even ramshackle. All the curious paraphernalia and materials lying around often give a trashy appearance. These are things that might come in useful sometime in the future. This resourcefulness in the use and reuse of materials is characteristic of small farmers and gardeners everywhere, black and white.

Plants for ornament around homes were not common in West-African cultures, but the use of ornamental plants by African-Americans appears to have distinctive characteristics. White people's yards are "all shaped up," with the widespread use of evergreen foliage shrubs for hedges, foundation plantings, or to enclose a lawn. In contrast, African-Americans treat each plant individually and evergreen foliage shrubs are not popular. Plants are appreciated mostly for their flowers. The plants are usually widely spaced. The spaces are kept swept with a brush broom. The plans show no sign of plants used for hedging, edging, to give formality, or to emphasize spatial structure.

Sweeping the yard is a traditional practice that is rapidly disappearing. Although it is practiced in Africa, it is not exclusive to African-American yards although very few swept yards belonging to white families survive. In Georgia, brush brooms are made from dogwood. Branches for brush brooms are still collected from the woods, although the practice of collecting plants in the woods and fields has almost disappeared.

Color is very important. Most yards contain colorful annuals and perennials. Gardeners like to edge flower beds with field stone or bricks. Snuff bottles were also popular in the past and are still occasionally seen. Containers for plants are also very common -- livestock troughs, wash tubs, and inside-out tires.

Yards and gardens were seen as symbols of resourcefulness and self reliance. Many of the parents of today's gardeners had been owners or renters and the level of self-sufficiency that they managed to achieve is a source of great admiration. The signs of resourcefulness are everywhere in these yards and gardens. Flower yards and decorated porches are a gesture of welcome, an invitation to stop and visit. A favorite way to enjoy the yard is to sit in the shade and greet passers-by. Sitting areas are, therefore, located in a shady spot that commands a view of the road; a spot from which passing cars can be greeted with a wave and a shout. If there is no suitable shade tree, the front porch is used.

The flower yard is not a symbol of leisure, rather of sociability and graciousness. It signifies that work is not so pressing that visitors are unwelcome. Although leisure time might be spent sitting in the yard, many gardeners admit that they have a hard time staying seated for long. They jump up and pull a weed or two. The gesture of invitation offered by these rural yards is very different from inward-looking urban yards where privacy and separation from the street are often criteria in their design.

Every person I met had vivid memories, not all unpleasant, of working long hours in the field. Some have built their own homes and most have constructed animal pens and shelters or hand-dug their own wells. Self-sufficiency, resourcefulness, and hard work go hand-in-hand and this work ethic is attributable to an upbringing on the land. Even the flower yard is a place of work, but pleasurable work. Gardeners speak of "watching," not "looking at" their yards. Watching implies that change is imminent and change necessarily involves adaptation and work; but the changes and the work are anticipated with pleasure. All real gardeners derive pleasure from working in the garden. These gardens are gardener's gardens in which the gardeners love to garden.

*Richard Westmacott, Landscape Architecture
University of Georgia, Athens*

[This narrative was taken from an article published in *Magnolia, Bulletin of the Southern Garden History Society*, Spring 1992.]

COMMUNITY LANDMARKS: How Buildings Shape A Community

Landmarks have been described as structures of unusual historical and aesthetic interest that are officially designated and set aside for preservation. These landmarks distinguish a community giving it history, beauty, and appeal. These places can be all inclusive with homes, churches, schools, farms, businesses and other buildings that shape and give a community distinction.

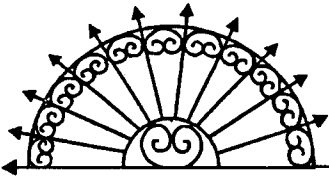
Visualize a community that has preserved its heritage and makes it a showcase for others. Most of the landmarks will be interspersed with modern structures and, together, they will illustrate history, past and present. Communities have options and can preserve districts and neighborhoods, as well as individual properties. Community and small group support enhance resources for funding and development of priorities.

One such example is the Noble Hill-Wheeler Memorial Center in Cassville, Bartow County. The Center, a restored Rosenwald elementary school building, was identified as a landmark for black education in the early 1900s. Several interested citizens and former students worked together to restore the deteriorating building and adapt it as a heritage museum to recapture life and lifestyles of black citizens from the early 1900s to the present. The group generated publicity for the effort and tapped resources of local government, the Coosa Valley Regional Development Center preservation planner, the Georgia Office of Historic Preservation, the National Trust for Historic Preservation, and the Georgia Humanities Council. The group of 13 members called Trustees worked together for six years and in 1989 opened the Center to the public. Noble Hill School is on the National Register and the organization has expanded into a foundation with 40 members and a full-time curator. Many other preservation activities are being planned.

This Center represents only one of the preserved historical landmarks that shape communities in Bartow County. These buildings shape our communities in that they provide visibility in historical locales when preserved and developed along with other properties, as tourist attractions and for other purposes. The story of landmarks, their utilization of the past, can present a vivid story of the early life of a community and compare styles and changes with modern day living.

Landmarks preserved and restored influence development in communities. Let's locate those buildings of significance, restore them, and see how they shape our communities!

*Susie Wheeler, Community History
Noble Hill-Wheeler Memorial Foundation, Cassville*



**AFRICAN-AMERICAN HISTORY
AND THE NATIONAL REGISTER**

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The National Register is our country's official list of historic buildings, structures, sites, objects, and districts worthy of preservation. Properties listed in the National Register are automatically listed in the Georgia Register of Historic Places. There are over 1,450 Georgia listings in the National Register which include over 34,000 individual historic properties. Statewide, these listings represent the physical reminders of the broad patterns of Georgia history. Georgia's historic black properties hold a special place in the National Register. Constituting about 10% of the state's listing, these historic properties reflect the full range of African-American heritage.

Milledgeville, Baldwin County

HOUSES

Sallie Ellis Davis House, Milledgeville Historic District

301 South Clark Street

The Davis home serves as the focal point of the Eddy School neighborhood. Mrs. Davis was a teacher and later principal at the school for over 55 years. The Eddy School was the major center of social, educational, and cultural activity for Milledgeville's black community until its closure in 1945. Restoration and conversion into an African-American heritage museum are planned.

Savannah, Chatham County

King-Tisdell Cottage, Savannah Historic District

514 East Huntingdon Street

The King-Tisdell Cottage is a beautifully restored 1896 Victorian cottage named for local black citizens Eugene and Sarah King, and later Mrs. King's second husband Robert Tisdell. A proposed public housing project threatened the environmental context of the cottage at its 516 Ott Street address, and it was subsequently moved to its current site. Today the building serves as a black culture museum, highlighting the contributions of African-Americans to the nation's history.

Atlanta, Fulton County

Alonzo Herndon Home, Atlanta University Center Historic District *587 University Place*

A powerful yet elegant symbol of achievement, this 1910 Beaux Arts Classical mansion is the former home of Alonzo Franklin Herndon, once Atlanta's wealthiest black citizen. Although born into slavery, Herndon went on to found the Atlanta Life Insurance Company which ranks among the most prominent black-owned businesses in the nation.



Alonzo Herndon Home, Atlanta

Wren's Nest (Joel Chandler Harris House)

1050 Ralph David Abernathy Boulevard

The Wren's Nest is located in West End, Atlanta, and was the home of Joel Chandler Harris, author of the world-renowned Uncle Remus stories, from 1880 until his death in 1908. Five years after her husband's death, Mrs. Harris sold the house with most of the original furnishings to be opened to the public as a memorial museum.

Greensboro, Greene County

Dr. Calvin M. Baber House

Penfeld Road

This 1924 Craftsman Bungalow house is significant for its distinctive architectural detailing, and for its association with Dr. Baber, who was prominent in real estate and was the second black physician to establish a practice in Greensboro.

Hartwell, Hart County

H. E. Fortson House

221 Richardson Street

The Fortson House (c. 1913) is important as an intact example of an early 20th century house built for a prominent member of Hartwell's black community. Mr. Fortson was a minister and teacher in the Rome community of Hartwell and an influential force in both social and cultural aspects of the black community.

Jackson Morrison House

439 Rome Street

Jackson Morrison was a carpenter, farmer, and real estate broker in the Rome community of Hartwell during the late 19th and early 20th centuries. Mr. Morrison was a leading figure in Hartwell, whose real estate transactions contributed to the development of the Rome neighborhood. Morrison designed and built the house around 1902.

John Underwood House

825 South Jackson Street

Like Mr. Fortson, John Underwood was a prominent member of Hartwell's black community. Underwood worked as an overseer at the Hartwell Mills and was one of very few blacks with management status in the town. Built in 1916, this house is a fine example of Folk Victorian architecture.

Columbus, Muscogee County

George Henry House

1612 3rd Avenue

This one-story Greek Revival Cottage is of the shotgun type. The name "shotgun" refers to the layout of the floor plan. Typical shotgun houses have three or more rooms, one behind the other, with front and rear entrances aligned. This particular house, owned by black carpenter George Henry, dates back to the 1860s. Some scholars believe that the spatial arrangement, alignment, and size of shotgun houses suggest linkages to West African dwellings dating back several centuries.

Isaac Maund House

1608 3rd Avenue

The Maund House is a one-story Victorian cottage dating back to the 1890s. The home was built by Isaac Maund, a black mill worker and carpenter. The house is also significant because it shows how closely whites and well-to-do blacks lived together (despite Jim Crow) in what

amounted to an integrated neighborhood in late 19th and early 20th century Columbus.

William Price House

1620 3rd Avenue

Built in 1900 for the William Price family, this one-story Victorian cottage is also an integral element of the architecturally distinctive streetscape of shotgun houses built for blacks in Columbus. Price was a sub-carrier for the postal service.



*Gertrude "Ma" Rainey House,
Columbus*

Gertrude "Ma" Rainey House

805 5th Avenue

The "Ma" Rainey House is significant in music, black history, and women's history because it is the only home associated with Gertrude "Ma" Rainey (1886-1939). The house is a two-story, frame house with a two-story front porch, whose lower columns are of brick. The Columbus-born songstress was nationally recognized as the "Mother of the Blues."

William H. Spencer House

745 4th Avenue

The Spencer House is an outstanding example of Neoclassical Revival architecture popular during the early 20th century. The elegant two-story structure has been fully restored. William Spencer, a leading black educator in the Columbus Public School system, had the house custom-built for his family in 1912. Spencer's dedication to the educational development of Columbus' youth is witnessed by the local high school named in his honor.

John Stewart House

1618 3rd Avenue

Situated close to the Maund House, the John Stewart House reflects similar architectural styling and historical significance. Built in 1900 by a black miller, the house is a typical example of a one-story Victorian cottage occupied by more affluent African-American citizens in turn-of-the-century Columbus.

Cuthbert, Randolph County

Fletcher Henderson House

1016 Andrew Street

This one-story Victorian dwelling was built in 1888 and has two claims to fame. It is first significant as the home of Fletcher H. Henderson Sr., who was a leading educator in Cuthbert for 64 years. More prominently, the house is significant as the boyhood home of Fletcher Henderson Jr., one of America's great jazz musicians known for his keyboard arrangements, compositions, and performances. Fletcher Jr. became the leader of a number of orchestras in New York, and inspired the work of later musicians such as Louis Armstrong, Benny Goodman, and Count Basie.



*Fletcher Henderson House,
Cuthbert*

Tennille, Washington County

Charles Madden House (*nomination pending*)

302 South Central Street

This one-story Victorian cottage was built in 1899 by Charles Madden, mail agent for the Washington and Tennille Railroad. The house was designed by Charles Choate during the early years of his career as an architect. Choate later became known throughout Georgia and the Southeast for his work; he left an unusual legacy of early designs in Washington County. This is the only known example of Choate designing a structure for a black client.

Milledgeville, Baldwin County

Westover

151 Meriwerther Road

This property is an antebellum plantation containing several intact wood-framed slave quarters--very rare survivors of a once-common house type. Westover consists of historic buildings, formally landscaped grounds, and an unmarked slave cemetery associated with an antebellum plantation in rural central Georgia. The plantation house burned in 1954 and has been replaced on the same foundations by a non-historic reproduction. Westover is one of only half a dozen extant documented examples of formal antebellum landscaping in Georgia.

PLANTATIONS

Thomson Vicinity, Columbia County

Woodville

Route 5

The main house at Woodville was built between 1814 and 1820 for Thomas Napier Hamilton. It was auctioned to John E. Smith in 1895 and has remained in the Smith family since this time. The main house and twelve outbuildings remained unaltered, and, excepting gradual deterioration of outbuildings, the landscape and agricultural character of the property remains unchanged. Woodville is an early example of the vernacular plantation homes in Georgia, but it is notable for its exceptional Federal interior details. Greek Revival and Victorian embellishments as well as extensive room additions were made prior to 1895. Thomas Napier Hamilton's estate inventory of 1859 lists seven slave carpenters. It was probably these slaves, and their predecessors, who built the main house and the outbuildings.

Newnan, Coweta County

Goodwyn-Bailey Plantation

2295 Poplar Road

The Goodwyn-Bailey House was built as the main house of a cotton plantation between 1835 and 1840. It was from the main house that the farm/plantation was managed. It survives today with several historic buildings. The rubble remains of what may be slave house foundations still exist around an ancient oak tree on a knoll behind the house. The plantation was established by Thomas D. Goodwyn, then owned and operated later by his son-in-law John L. Bailey. This plantation remained in the Bailey family until 1949. Some original landscaping survives, as well as a pecan grove.

St. Simons Island, Glynn County

Hamilton Slave Cabins

St. Simons Island

This site contains two of the few surviving antebellum slave cabins in the state. These structures are significant in that they offer an impression of what domestic slave life in Coastal Georgia might have been like. The cabins are unusual in that they are built of "tabby," a form of concrete that was used during the 18th and 19th centuries along the coast.

Brunswick, Glynn County

Hofwyl Plantation

On U.S. 17 north of Brunswick

Hofwyl was one of the great rice plantations along the Southern coast. Prior to the Civil War, the plantation's 357 slaves produced some of the finest rice in the world. The plantation stopped rice production in 1915, the last of the coastal plantations to do so. Afterwards, it operated as a dairy. The plantation house was built by slave labor. Traces of the rice fields are still visible. The plantation is now a state historic site and exhibits interpret the life of the plantation family and slaves and the operations of a working rice plantation.

Juliette, Jones County

Jarrell Plantation, Jones County

Off Dames Ferry Road, about 6 miles east of Juliette, 15 miles from Macon

Jarrell Plantation, a state historic site, is a middle Georgia plantation consisting of 20 historic buildings dating between 1847 and 1945. It has one of the largest and most complete collections of original farm buildings and family artifacts of this time period in Georgia. Forty-seven slaves were known to have worked on the plantation prior to Emancipation. Afterwards, many stayed on as tenant farmers until the 1910s.

Crawfordville, Taliaferro County

Liberty Hall

On U.S. 278 in Alexander H. Stephens State Park

Liberty Hall is the home of Alexander H. Stephens, the Vice-President of the Confederacy and Governor of Georgia. He lived at this site from 1845 until his death in 1883. The main house was built nearby and moved to this location and remodeled in 1875. The original servants quarters are located on the grounds.

Cassville, Bartow County

Noble Hill School

2261 Joe Frank Harris Parkway

The Noble Hill School is a restored two-room school sponsored and built by the Rosenwald Foundation in 1923, when little public funding was

SCHOOLS

provided for educating black children in Georgia. Recently converted into a black history and education museum, the school has been renamed the Noble Hill-Wheeler Memorial Center in honor of its builders.

Savannah, Chatham County

Beach Institute, Savannah Historic District

502 East Harris Street

The Beach Institute was established in 1865 by the American Missionary Association to educate newly free black citizens in Savannah. The structure was acquired from the Savannah College of Art and Design in 1980 to be converted into an African-American Cultural Center. Today the Beach Institute serves as a showcase for African-American arts and crafts exhibitions.

Hill Hall at Savannah State College

Campus of Savannah State College

Hill Hall was built in 1901 as a student dormitory on the first publicly supported state college for blacks in Georgia. The Georgia Industrial College for Colored Youths (1895) was made part of the University System of Georgia in 1931 and became Savannah State College in 1951.

Athens, Clarke County

Chestnut Grove School

610 Epps Bridge Road

Built in 1896, this one-room school served the religious, social, and educational needs of the black community in Clarke County around the turn of the century. It is one of the few remaining single-room schoolhouses in the state.

Atlanta, Fulton County

Atlanta University Center Historic District

Bounded roughly by Ashby Street, Martin Luther King, Jr. Drive and Northside Drive

The district is composed of Morris Brown College (1885), Clark College (1869), Atlanta University (1865), Morehouse College (1867), Spelman College (1881), and the Interdenominational Theological Center (1957). Clark College and Atlanta University have merged to form Clark Atlanta University. The Atlanta University Center is significant as the nation's largest concentration of major institutions of higher learning for African-

Americans. Many prominent African-Americans are associated with the Atlanta University Center including Dr. Martin Luther King Jr., poet and writer James Weldon Johnson, author Alice Walker, historian W. E. B. DuBois, film director Spike Lee, and Atlanta Mayor Maynard Jackson.

Booker T. Washington High School

45 Whitehouse Drive

This four-story eclectic structure was built in 1924 as the first black public high school in Atlanta. It became a prominent cultural and educational cornerstone of the community, attracting students from all over the Atlanta region.

Yonge Street School

89 Yonge Street

Constructed in 1910, Yonge Street School was the first modern brick school built for blacks in Atlanta. The school was also the site of the first "Colored Parents and Teachers Unit" in the United States. In 1921, the original unit became the Georgia Congress of Colored Parents, headed by Selena Sloan Butler. A national organization was subsequently founded which merged into the formerly all-white Parent Teacher Association (PTA) in 1970. The school's name was changed to H.R. Butler School in honor of Mrs. Butler's husband in 1955.



*Statue of Booker T. Washington
by Charles Keck,
Booker T. Washington High School,
Atlanta*

Midway, Liberty County

Dorchester Academy Boys' Dormitory

GA Highway 38

The Dorchester Academy evolved from a one-room primary school in 1871 into a leading educational resource for black children in rural coastal Georgia. The Georgian Revival style dormitory is the only surviving structure. The Academy was founded by ex-slaves with the assistance of the American Missionary Association and offered agricultural, vocational, and basic academic education. The building was also used during the civil rights movement as the training site for the Citizenship Education Program.

Valdosta, Lowndes County

Dasher High School

900 Troup Street

Built in 1929, this school was the third school to serve as a public high school for blacks in Valdosta. In 1956, it became a junior high school

and was the sole black high school in Valdosta at that time. Presently, it serves as a senior citizens and community center.

Columbus, Muscogee County

St. Christopher's Normal and Industrial School

900 5th Avenue

This annex is an example of school architecture in the black community at the beginning of the 20th century. Extremely simple in design, it suggests that functionalism was used as financial necessity to create a school to teach local black residents. This building is significant for educational reasons as it serves as an early church-affiliated school (apparently private) in Columbus' black community.

Sandersville, Washington County

Thomas Jefferson Elder High and Industrial School

316 Hall Street

T. J. Elder High is an authenticated Rosenwald Plan school. The Rosenwald Fund was established to build schools for black children in the South. Georgia once had 242 Rosenwald schools, but only a small number remain. Built in 1927, Elder High is the oldest extant school building in Washington County.

CHURCHES

Waynesboro, Burke County

Hopeful Baptist Church

Located 12 miles northwest of Waynesboro and 20 miles south of Augusta

Built around 1850, this one story church is an excellent example of the Greek Revival style. It retains its original pews, pulpit, hardware, windows, shutters, and molding. Hopeful is a documented example of an antebellum congregation that included members of both races, a practice that continued through the Civil War period. At Hopeful, both races worshipped the Baptist faith, with black members having their own preacher once a month. The church's black members left in 1857 to form their church, Second Hopeful Baptist, on land donated by Hopeful.

Savannah, Chatham County

First Bryan Baptist Church

575 West Bryan Street

First African Baptist Church

23 Montgomery Street

Founded in 1788, both churches are direct descendants of one of the first black Baptist congregations on the North American continent. A doctrinal dispute split the congregation in 1832, at which time a majority of the membership established First African Baptist on Franklin Square, while the remaining congregation formed First Bryan Baptist on the original site. The current structures were built in 1859 (First African) and 1873 (First Bryan).

Nicholsonville Baptist Church

White Bluff Road in Nicholsonboro

The original congregation had been slaves on the Waldburg Plantation of St. Catherine's Island. After the Civil War, church descendants migrated to the current location, building a modest structure in 1883. A larger church was constructed in 1890 to accommodate the growing membership.

St. Bartholomew's Church

15 Willow Road

Constructed in 1896, this elegant Victorian Gothic style church is home to the oldest continuing Black Episcopal congregation in Georgia.

St. Philip African Methodist Episcopal Church

613 Martin Luther King Jr. Boulevard

Dating back to 1865, St. Philip was the first African Methodist Episcopal Church founded in Georgia. The original building was destroyed by a storm in 1896. The new church (c. 1911) was designed in the Richardsonian Romanesque style by black architect John A. Lankford.

Athens, Clarke County

First African Methodist Episcopal Church

521 North Hull Street

The church was organized in 1866 by Henry McNeal Turner, the first black chaplain in the U. S. Army. The current Romanesque Revival/Craftsman style structure was built in 1916 and reflects the growing wealth and prominence of the black community in Athens.



Zion Baptist Church, Marietta

Marietta, Cobb County

Zion Baptist Church

149 Haynes Street

The Zion Baptist congregation was formed in 1866 when newly-freed blacks petitioned to leave a white congregation to form their own church. In 1888, church members applied brick veneer to an older wooden structure to establish a permanent meeting place. As the oldest black Baptist congregation in Marietta, Zion Baptist has been a key institution around which the town's black community has evolved.

Guyton, Effingham County

New Hope African Methodist Episcopal Church

Alexander Street

Built in 1885, New Hope is a charming example of late 19th century vernacular architecture and is among the oldest AME churches in southeast Georgia.

Chubbtown, Floyd County

Chubb Methodist Episcopal Church

1185 Chubb Road

Chubb Methodist Episcopal Church (now Chubb Chapel United Methodist Church) is a fine example of vernacular Gothic Revival architecture. The church is the only intact structure from the once-thriving Chubbtown, a free black community established in the 1860s.

Atlanta, Fulton County

Butler Street Colored Methodist Episcopal Church

23 Butler Street

Located just south of the Sweet Auburn Historic District, this Neo-Gothic Revival church is home to the third oldest black Methodist congregation in Atlanta (1882). The Colored Methodist Episcopal faith was founded in 1870 and the name was changed to Christian Methodist Episcopal in 1954.

First Congregational Church

105 Courtland Street

Founded in 1867, this church boasts a proud history of leadership in Atlanta's black community, including the founding of the first YMCA and YWCA for black youth.

Greensboro, Greene County

Springfield Baptist Church

Canaan Circle

Prior to the Civil War, the congregation of Springfield Baptist Church had been part of a white church, First Baptist of Greensboro. After the Civil War and Emancipation, there was a mass dismissal of the black membership, who founded Springfield Baptist in 1864. With a \$200 donation from the white church, Springfield's founders purchased an old railroad building in which to hold services. The current Gothic Revival style structure was built in 1907.

Clarkesville, Habersham County

Daes Chapel Methodist Church

North Washington Street

This structure was moved to its present location in the early 1900s after a member of the black community, Miss Amanda Daes, donated an acre of land for a church. It is a small, simple church; one-story high, rectangular plan, gabled roof, gabled vestibule/entry, wood framed structure. Daes Chapel is the only historic structure in Clarkesville directly and exclusively related to Clarkesville's black history. Appropriately, it is a church, the traditional center of social and cultural as well as religious life in the black community.

Columbus, Muscogee County

First African Baptist Church

901 5th Avenue

Organized in the 1840s, this congregation was an outgrowth of First Baptist Church, a white congregation. Formerly known as the African Baptist Church, this community institution has served the social and spiritual needs of its membership for more than 150 years, and is the oldest black congregation in Columbus.

St. James African Methodist Episcopal Church

1012 6th Avenue

The original congregation of St. James was called "Old Ashbury," the name given them by whites shortly after Emancipation. The site of the present church was donated by the state legislature for religious purposes and the church was erected in 1875. St. James is considered one of the finest examples of High Victorian eclectic architecture in southwest Georgia. The church is also significant as having served as the primary meeting place for Columbus' black citizenry during the civil rights movement.

St. John African Methodist Episcopal Church

1516 5th Avenue

This one-story Victorian Gothic structure dates back to 1870. The cornerstone of the church claims that the building was constructed in 1870, with the basement added in 1890. This suggests that the original wooden church was raised, a basement added, and then the entire structure bricked-in. St. John AME church was originally named St. John Chapel and its congregation descended from that of St. James AME Church in Columbus. The congregation was forced to move to a new site when the historic structure was severely damaged by a tornado.

Augusta, Richmond County

Springfield Baptist Church

114 12th Street

The original historic structure (c. 1801) has been the home of Springfield Baptist since 1844. Founded in 1787, this is one of the oldest independent black congregations of any denomination in the country. Springfield Baptist Church has been a leading social, cultural, and religious institution in Augusta for over 200 years. The present brick sanctuary was constructed in 1897, and the 1801 wooden educational building has been restored recently.



Springfield Baptist Church, Augusta

Thomasville, Thomas County

Bethany Congregational Church

112 Lester Street

This church was built in 1891 by the American Missionary Association to serve the religious needs of black students at the Allen Normal and Industrial School (1885-1933). The school was originally built in Quitman, but was relocated to Thomasville in 1886 because of a hostile reception from the white community and the subsequent burning of the school. Both the school and the church played a vital historical role in educating black youth in Thomasville. The educational structures were razed in 1935 to make way for a housing project, leaving Bethany Congregational Church the only extant structure associated with the former school complex.



Church of the Good Shepherd, Thomasville

Church of the Good Shepherd

511-519 Oak Street

The group of religious structures includes the main church, parish hall, and vicarage. The original church was built in 1894, with additions being added as late as 1923. Church of the Good Shepherd is a fine example of late-Victorian Vernacular architecture and has served as the focal point of social and educational activity in Thomasville for many years. This Episcopal congregation is also one of a few churches which maintained a racially mixed congregation in the late 19th and early 20th centuries.

CEMETERIES

Savannah, Chatham County

Laurel Grove-South Cemetery

Western end of 37th Street

This cemetery was dedicated in 1852 for the burial of "free persons of color" and slaves. To make room for city expansion, all remains in the old Negro cemetery were ordered exhumed and re-interred in Laurel Grove-South in 1855.

Rome, Floyd County

Myrtle Hill

Bordered by South Broad Street, Myrtle Street, Pennington and Branham Avenues

This site is designed in the picturesque or romantic style of the mid-1800s. It is situated on a very steep hill that provides a dramatic view of Rome and its rivers. The first burials took place around 1857. After the Civil War, a large section developed for the Confederate soldiers in the southern part of the cemetery. Other special sections include a black section, located in the southwest corner.

Atlanta, Fulton County

Oakland Cemetery

248 Oakland Avenue

Atlanta's oldest extant burial grounds, this cemetery (c.1850) is rich in character and architectural detailing and is among the most important historic sites in the city. Oakland Cemetery is the final resting place for a number of the state's prominent black citizens, including Bishop Wesley J. Gaines, Carrie Steele Logan, and Henry A. Rucker.

Andersonville, Macon County

Andersonville National Historic Site

1 mile east of Andersonville

This site incorporates two areas previously administered by the United States Army: Andersonville Prison Park, and Andersonville National Cemetery. The initial interments at the cemetery were Union soldiers (more than 12,000) who died at the prison, including members of the 54th Massachusetts Regiment.

Columbus, Muscogee County

Porterdale Cemetery ("Colored Cemetery")

10th Avenue, south of 5th Street

Known only as the "Colored Cemetery" until 1936, the Porterdale Cemetery was believed to have been included in the original town plan as the burial grounds for Columbus' black citizens. The name Porterdale was chosen in honor of Richard P. Porter who served as the cemetery's sexton from 1878 until 1920.

Macon, Bibb County

Douglass Theater, Macon Historic District

335-375 Broadway

Built c. 1912, this historic theater was the focal point for black entertainment for more than 60 years. This theater hosted such greats as Bessie Smith, Count Basie, and Cab Callaway as well as offering a starting place for the careers of Otis Redding, "Little Richard" Penniman, Lena Horne and James Brown.

Savannah, Chatham County

U.S. Custom House

1-3 East Bay Street

Completed in 1848, this structure was built in the Greek Revival style. It is rectangular with a raised basement and two floors. This building is constructed of Quincy granite with carved tobacco leaves on the capitals of the solid wood columns at the front of the building instead of the usual acanthus leaves. It is the oldest federal building standing in the State of Georgia. In 1859-60 the celebrated cases growing out of illegal slave-runnings by the yacht *Wanderer* were tried here before Justice Wayne of the U.S. Supreme Court.

Athens, Clarke County

Morton Theater

199 West Washington Street

Built in 1909-10, the Morton Theater served as a major meeting place for Athens' black community. It was a place for the people to showcase

COMMUNITY LANDMARKS



Morton Theater, Athens

their talents in the performing arts and is named for a leading advocate of blacks in theater. The building also provided space for black businesses and professional offices.

Albany, Dougherty County

Bridge House

112 North Front Street

This structure was built c. 1857. The first floor of the building was formerly the entrance to a bridge that spanned the Flint River. The bridge was built by Horace King, a former slave and noted bridge builder.

Tift Park (nomination pending)

Bounded east by Jefferson St., on the south by 5th Avenue, on the north by 7th Avenue, and on the west by Palmyra Road

This park is significant in landscape architecture for the remaining carriage trails lined with 70-80 year old Live Oaks. The trails were part of a larger park plan designed by landscape architect, Otto Katzenstein in 1912. In the 1960s, Tift Park was involved in civil rights controversy when the City of Albany closed its parks and sold swimming pools in an attempt to avoid desegregating these public facilities.

Atlanta, Fulton County

Grady Hospital

36 Butler Street

Grady Hospital was built in 1890-92. The original brick and frame wards, outbuildings, and the connecting corridors were demolished c. 1959 to make way for a parking lot. The main building, however, is still in use, and, except for two major changes, the exterior remains intact. The hospital is significant in medical history as a city-sponsored hospital. Grady Hospital served as the one institution that rallied both black and white citizens to support a common goal: to build a public hospital.

Odd Fellows Building and Auditorium

228-250 Auburn Avenue

Constructed in 1912-13, this complex is one of Atlanta's most interesting and significant historic places. Situated in the heart of the historic Sweet Auburn District, it stands as a proud symbol of this once thriving business community and signifies early achievements in the history of Atlanta's black community.

Louisville, Jefferson County

Old Market

U.S. 1 & GA 24

This is one of very few extant structures of its type and purpose in the U.S. This four-sided open air pavilion once served as the focal point of commerce in the first planned capital of Georgia. The Old Market was built between 1795 and 1798 at what was then the crossroads of the Georgetown and Savannah trails. It served as a multi-purpose trading house used for the sale of land and household goods. The Old Market is also believed to have been the site of slave auctions.

Woodbury, Meriwether County

Red Oak Creek Covered Bridge

Huel Brown Road

This 412-ft. town lattice type bridge was built c. 1840 by noted black bridge builder and ex-slave Horace King. It is believed to be the oldest covered bridge in Georgia and the longest covered bridge span in the state. Red Oak Creek Covered Bridge is an outstanding reminder of the age when over 250 covered bridges existed in Georgia. Today only 14 remain.



Red Oak Covered Bridge, Meriwether County

Columbus, Muscogee County

Liberty Theater

821 8th Avenue

The 1924 Liberty was one of a few theaters in the state built for black audiences, and served as the principal entertainment center for Columbus' black community for over 50 years. The theater is also significant for the role it played during the rise of jazz and blues music in the South. Of special importance were the frequent performances of Gertrude "Ma" Rainey (1886-1939), a Columbus native who became known as the "Mother of the Blues." Other famous black performers, including Marian Anderson, Ella Fitzgerald, Ethel Waters, Lena Horne, Duke Ellington, Cab Calloway, and Georgia's own Fletcher Henderson, also performed there.

Springer Opera House

105 Tenth Street

The Springer House opened in 1871. For the next 60 years, the three-story, red brick, Victorian structure led a glamorous existence. America's greatest musicals and actors, including nationally known black performing artists, visited its stage. In 1971, its Centennial year, the Springer Opera House was designated the State Theater of Georgia by then-Governor Jimmy Carter.

HISTORIC DISTRICTS

Macon, Bibb County

Fort Hill

Roughly bounded by Emery Highway, Second Street Extension, Mitchell and Morrow Streets, and Schaeffer Place

This area is part of a large residential area historically known as East Macon that developed from the mid-19th century through the early-20th century. Fort Hill is significant for its large collection of historic residential, commercial, and institutional buildings, representing a variety of styles and types used from about 1870 into the 1940s. The majority of houses in the Fort Hill Historic District are modest, with a few larger houses that reflect its connection with the rest of East Macon. This part of East Macon was both white and black, represented by two 1930s school buildings built for each race.

Macon Historic District

Area around Broadway, 5th, 6th, and 7th Streets, Central of Georgia, Southern and Seaborn Railroads tracks

This district, which encompasses most of the city's historic core, contains a variety of historic properties associated with Macon's African-American heritage. Included are Cotton Avenue, the city's historic black business and professional services district, the Douglass Theater and adjacent hotel, several churches, and the Harriet Tubman Historical and Cultural Museum.

Pleasant Hill Historic District

Bounded by College Street, Vineville Avenue, Rogers Street, and Neal Street

This is the major black historic community in Macon with housing dating from the 1870s. Now bisected by I-75, it remains among the most intact historic black districts in Georgia. A variety of houses, both vernacular and high style, along with several corner stores, a school, churches, a Masonic lodge, and a landscaped cemetery, are among the historic properties present in this neighborhood. Pleasant Hill also includes the birthplace of musician Little Richard.

Cumberland Island, Camden County

High Point/Half Moon Bluff

Cumberland Island National Seashore

The High Point/Half Moon Bluff Historic District on the north end of Cumberland Island has been identified as the location where former slaves settled in the years after 1865. The village that was laid out in 1890 had as its focal point the First African Baptist Church. This church not only met the religious and spiritual needs of the community, but also served as a social and educational center for the blacks who settled at Half Moon Bluff.

Savannah, Chatham County

Savannah Historic District

Bounded by the Savannah River, East and West Broad streets, and Gwinnett Street

This district contains very important historic black resources. Chief among them is the Beach Institute, an 1860s freedman's school, and the King-Tisdell Cottage, a house museum and center for local black heritage. Both are located in the middle of the Beach Institute neighborhood, which runs along the east edge of the historic district. The

neighborhood contains examples of vernacular houses including single-family houses and one-and two-story rowhouses associated with Savannah's 19th century black population.

Athens, Clarke County

Reese Street Historic District

Area between Finley, Harris, Meigs, and Broad streets

The Reese Street Historic District in Athens is one of only two documented black historic districts in Athens. This district illustrates residential, commercial, and institutional development patterns associated with Athens in the late 19th- and early 20th-century minority community. Reese Street is among the most intact black districts in the state. A broad spectrum of Athens' black citizens from educators, doctors, and lawyers to unskilled laborers lived in the area. Some of the prominent black Athenians who lived in the district were Dr. W. H. Harris, a physician, Dr. Charles Haynes, founder of the nursing department at Athens High and Industrial School in 1918, and Drs. Ida Mae and Lace Hiram, dentists.

West Hancock Historic District

Bounded by Glenhaven and West Hancock Avenues, Reese, Billups, Rock Springs, and Indale Streets

This historic black community was originally settled in the rural outskirts west of Athens and later annexed to the city. The district contains a variety of vernacular house types including shotguns and bungalows, as well as a number of significant churches and commercial buildings. Due to the patterns of racial segregation, the entire cross-section of Athens' black population resided in the West Hancock area. A residential hierarchy developed, with the more affluent residents living on the higher, more level sites.

Newnan, Coweta County

Newnan Commercial Historic District

Downtown Newnan, Court Square, East/West Washington Streets, East/West Broad Streets, and LaGrange, Greenville, Jackson, and Jefferson streets

The Newnan Commercial Historic District was laid out in 1828 with the founding of the town and has continued to develop up to the present. A section of this district developed to serve Newnan's black community. Newnan's black commercial center is significant because its history is well documented and its buildings remain largely intact today.

Atlanta, Fulton County

Martin Luther King Jr. Historic District

Auburn Avenue between Jackson and Howell Streets

Within a few city blocks may be seen the birthplace, church, and gravesite of one of this century's most influential leaders. The historic birthplace is a Queen Anne style house built in 1895. Ebenezer Baptist Church, which Dr. King co-pastored with his father, was founded in 1886. Among his many laurels, Dr. King was the founder and first president of the Southern Christian Leadership Conference, the leader of the civil rights movement, winner of the Nobel Peace Prize, and the only black to have a national holiday in his honor. Also in the district are the homes of other prominent black Atlantans, several churches, commercial buildings, and a fire station.

Sweet Auburn Historic District

Along Auburn Avenue

Once the center of a thriving black business economy, this district contains a number of distinctive buildings, including Big Bethel and Wheat Street Churches, the Odd Fellows Building, and the Atlanta Life Building. The name Sweet Auburn refers to the fact that Auburn Avenue was known as the "richest Negro street in the world" during the late 19th and early 20th centuries. The concentration of black businesses along Sweet Auburn is intricately linked to the segregationist policies of Jim Crow and today serves as an outstanding example of black entrepreneurialship in America.

Mayfield, Hancock County

Camilla-Zack Community Center District

Route 1

Formerly known as the Camilla-Zack Country Life Center, this area was a thriving regional center for rural black citizens of middle Georgia from its construction in 1932 until the 1950s. The Center, which at its height included a cooperative store, health center, school, teachers' cottages, and community center, enabled Hancock County's black citizens to form a proud, thriving, and self-sufficient community.



*Tabby Ruins, St. Catherine's Island,
Liberty County*

St. Catherine's Island, Liberty County

St. Catherine's Island

10 mi. off the GA coast between St. Catherine's Sound and Sapelo Sound

From 1566 to 1684, St. Catherine's Island was one of the most important Spanish mission centers in the southeastern United States. In 1765, it became the plantation home of Button Gwinnett, a signer of the Declaration of Independence. After 1876, it rapidly developed into one of the nation's finest country estates and private game reserves. Of special interest is the undisturbed site of the Mission of Santa Catalina, numerous Indian mounds, residences, and slaves' quarters dating back from the 18th century.

Midway, Liberty County

Midway District

Junction U. S. Highway 17 and Ga. Highway 38

This site includes the Midway Church, its cemetery, and an interpretative museum, adjacent to which is a small portion of Sunbury Road. The church's interior is prototypical of the early Protestant era. Slave galleries against the side and rear walls dictate the double tier of windows common to early churches. A high pulpit with a sounding board overhead was moved in 1849 from the east to the north end and the slave gallery extended to the three opposite sides.

Lincolnton, Lincoln County

Double Branches Historic District (nomination pending)

Double Branches Road, Ga. 220 spur, east of Lincolnton

Double Branches is a rural community in southeast Lincoln County. Within the district are several historic community landmark buildings and houses associated with the small black settlement known as "Mulberry." All dating from the early 20th century, the community landmark buildings include a C.M.E. church, a Masonic lodge, and a school, along with a cemetery. The houses are modest vernacular structures surrounded by agricultural fields and woods.

Darien, McIntosh County

Vernon Square-Columbus Square

Downtown Darien

The Vernon Square-Columbus Square Historic District consists of Darien's two intact early 19th century wards that originated with McCall in 1805. The Vernon Square and Columbus Square wards are the only areas of Darien that survived intact. Each ward consists of a central square, flanking trust lots, and surrounding lots. The district contains a significant number of representative homes of Darien's white and black middle class families who collectively contributed to the community which supported the active timber industry in the late 19th century. Black homeowners were a part of an unusually large group of middle class blacks in the 19th century as sheriff, constable, judge, state senator, and state representative. McIntosh County had a black state representative frequently from 1868 to 1907, a most unusual occurrence in Georgia's history.

Columbus, Muscogee County

Columbus Historic Riverfront Industrial District

Along the Chattahoochee River between 8th and 38th streets

This rare complex of dams, bridges and mills built between 1844 and 1900 shows how early technology transferred water power to manufacturing. The district contains the best surviving concentration of 19th and early 20th century hydro-mechanical and hydro-electrical engineering systems related to grist, textile and iron mills in the South. The oldest remaining building at City Mills is a corn mill, built by Horace King, a black contractor and bridge builder.

Augusta, Richmond County

Laney-Walker North Historic District

Bounded by D'Antignac Street & Walton Way, 7th & Twiggs Streets, Laney-Walker Boulevard, and Phillips & Harrison Streets

This historically and architecturally important district has direct linkages to three of Augusta's early minority populations--Irish-American, Chinese-American, and African-American. The area developed through the 19th century as a multi-ethnic working class community. In the early 20th century, the Laney-Walker district evolved into a self-sufficient black community with residential, commercial, industrial, and institutional facilities. Several buildings in the district deserve special note for their architectural qualities, most notably the 1922 Penny Savings Bank,

recognized as one of the most important black commercial buildings in the state.

Pinched Gut

Bounded north by Reynolds & Bay Streets, west by Gordon Highway, south by Magnolia and Cedar Grove Cemeteries, south by May Park, and east by East Boundary

The Pinched Gut Historic District is the largest and most intact historic residential area in Augusta. From the early 19th century until the present, it has constituted the east end of the city. Historically, both blacks and whites lived in Pinched Gut, with the black neighborhood located toward the southern edge of the district. Every domestic architectural style from early 19th Federal to early 20th Bungalow is represented with a preponderance of Victorian houses. The sizes of the houses range from large two-story townhouses to tiny, one-story, three-room shotgun cottages. The Houghton School represents a pioneering local effort toward free public education, the African Baptist Church (today the Thankful Baptist Church) illustrates an important chapter in Augusta's early 19th century religious history.

Thomasville, Thomas County

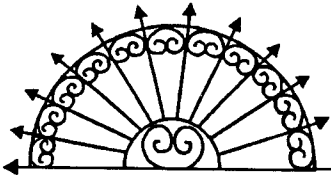
Thomasville Commercial Historic District

Borders Broad & Jackson Streets and include properties on North & South Broad streets, North Madison Street, East and West Jackson Streets, & Remington Street

A separate section of this historic district developed around the turn of the century to serve Thomasville's black community. Although racially separate commercial centers evolved throughout the South, Thomasville's black commercial center is distinctive because its history is well documented and its buildings remain largely intact today.

Many other historic districts in Georgia also contain historic properties associated with African-American history. These districts were usually designated for an entire community's historic properties, with black resources being incorporated. These districts range from the Greenville Historic District in Meriwether County that includes three large black neighborhoods with churches, houses, and community landmarks, to the Adairsville Historic District with a single house and church, all that remains from the black community.

Historic districts in Fort Gaines, Milledgeville, Madison, Greensboro, and Americus have similar concentrations of historic black properties, and there are others as well. These are only the districts with documented historic black resources. There may be others that have not been documented.



THE FRAMEWORK FOR PRESERVATION

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THE PRESERVATION NETWORK

There are many organizations that participate in historic preservation activities, support local community efforts, provide funding and technical assistance, and offer opportunities for personal involvement in historic preservation. This network includes public and private agencies at the local, state, and national levels. The listings below identify organizations that specifically sponsor African-American preservation and cultural activities, preservation groups at the local, state, and national levels, and other statewide programs that support historic preservation. There are many more organizations and programs that may be helpful.

African-American Culture, History, and Preservation Programs

African-American Association of Augusta
PO Box 69, Augusta, GA 30903, (706) 733-7510

Local, non-profit, membership organization promotes African-American heritage in Augusta through education, research, and special events.

African-American Family History Association
PO Box 115268, Atlanta, GA 30310, (404) 344-7405

Statewide, non-profit, membership organization encourages family history, research, genealogy, historic property tours.

African American Foundation
PO Box 229, Albany, GA 31702-0229, (912) 888-1701

Local, non-profit, membership, organization fosters growth of African-Americans through educational and community programs in Albany.

African-American Museums Association
PO Box 548, Wilberforce, OH 45385, (513) 376-2007

National, membership organization serves black museums, cultural institutions, and museum professionals.

African-American Preservation Society
4545 Kerz Court, Columbus, GA 31907, (706) 687-4688

Local, non-profit, preservation organization promotes historic preservation within the African-American community in Columbus.

Association for the Study of Afro-American Life and Heritage
1407 Fourteenth Street, Washington DC 20005, (202) 667-2822
National nonprofit organization encourages the study of the life and history of African-Americans; historical research, annual meetings, information clearinghouse, and professional services.

Black Arts Committee, Macon Arts Alliance
4182 Forsyth Road, Macon, GA 31211, (912) 743-6940
Local arts organization promotes black arts and cultural events in Macon.

Black Heritage Society
825 Bunche Street, Valdosta, GA 31601, (912) 242-8227
Local group studies places, people, and things associated with African-American history in the Valdosta and Lowndes County region.

Colonial Williamsburg Foundation
Department of African-American Interpretation and Presentations
PO Box 1776, Williamsburg, VA 23187-1776, (804) 220-7212
Private foundation's interpretation programs include 18th century African-American history.

King-Tisdell Cottage Foundation
502 East Harris Street, Savannah, GA 31401, (912) 234-8000
Local, membership organization sponsors research, collections, preservation, and interpretation of African-American heritage in Savannah.

National Association of Black Story Tellers
PO Box 67722, Baltimore, MD 21215, (410) 755-9119
National organization perpetuates the African and African-American tradition, art and skills of story telling.

Pepper Bird Foundation
PO Box 69081, Hampton, VA 23669, (804) 723-1106
Non-profit organization for multi-cultural heritage; produces heritage brochures in several states including Georgia; prepares materials for classroom teachers, and children's adventure books.

Smithsonian Institution
Visitor Information Center, 1000 Jefferson Drive, Washington, DC 20560, (202) 357-2700
15 museums and galleries offer programs related to African-American history, art, and culture, including the Anacostia Museum, the Museum of American History, and the Office of Folklife Programs; *African & African-American Resources at the Smithsonian* provides a summary.

Statewide Preservation Organizations

Office of Historic Preservation

Georgia Department of Natural Resources, 205 Butler Street, Room 1462, Atlanta, GA 30334, (404) 656-2840

State agency carries out preservation programs in federal and state law; basic functions are to identify, evaluate and treat (planning, registration, rehabilitation, research, etc) historic properties. (Chapter Five, "Preservation Case Studies," provides further descriptions of these preservation programs and case studies on how local communities have used them.)

Georgia National Register Review Board

Statewide committee recommends properties for nomination to the National Register and advises the Office of Historic Preservation on preservation issues.

Minority Historic Preservation Committee of the Georgia National Register Review Board and Statewide Minority Historic Preservation Network

Volunteer committee formed to advise the Office of Historic Preservation on preservation issues related to minority heritage in Georgia, particularly African-American heritage; sponsors *Preserving the Legacy*, a statewide tourism brochure on historic black resources, *Preserving Our Heritage*, a poster series, and Black History Month celebrations. The statewide network is an informal group of over 200 individuals who have an interest in African-American preservation.

Georgia Alliance of Preservation Commissions

School of Environmental Design, University of Georgia, 609 Caldwell Hall, Athens, GA 30602, (706) 542-4731

Statewide network of local preservation commissions; training, professional services, workshops.

Georgians for Preservation Action

1516 Peachtree Street, Atlanta, GA 30309, (404) 881-9980

Statewide grassroots, membership, organization advocates for federal and state preservation legislation, incentives and programs.

Georgia Trust for Historic Preservation

1516 Peachtree Street, Atlanta, GA 30309, (404) 881-9980

Statewide, non-profit, membership, organization offers preservation programs and services, annual meeting, newsletter, and membership activities.

Regional and Local Preservation Organizations

Regional Development Centers

Altamaha-Georgia Southern RDC
Baxley (912) 367-3648

Central Savannah River RDC
Augusta (706) 737-1823

Chattahoochee-Flint RDC
Franklin (706) 675-6721

Coastal RDC
Brunswick (912) 264-7363

Coosa Valley RDC
Rome (706) 295-6485

Georgia Mountains RDC
Gainesville (706) 536-3431

Lower Chattahoochee RDC
Columbus (706) 324-4221

Middle Flint RDC
Americus (912) 928-3179

Middle Georgia RDC
Macon (912) 751-6160

North Georgia RDC
Dalton (706) 272-2300

Northeast Georgia RDC
Athens (706) 369-5650

South Georgia RDC
Valdosta (912) 333-5277

Southeast Georgia RDC
Waycross (912) 285-6097

Regional Preservation Planners

Statewide network of professional preservationists based in Regional Development Centers (RDC); provide information, educational and technical assistance on a full range of preservation services and programs; work directly to help carry out preservation programs of the Office of Historic Preservation. Contact the Office of Historic Preservation at (404) 656-2840 to determine which planner serves your community. Four RDCs do not employ regional preservation planners but maintain information and coordination contacts for preservation programs: Atlanta Regional Commission, Heart of Georgia RDC, McIntosh Trail RDC, and Southwest Georgia RDC.

Historic Chattahoochee Commission

(Main Office)

211 North Eufaula Avenue

PO Box 33

Eufaula, AL 36072-0033

(205) 687-9755

(Georgia Office)

136 Main Street

PO Box 942

LaGrange, GA 30241

(706) 845-8440

Regional preservation and tourism organization serves eleven Georgia counties and seven in Alabama along the lower Chattahoochee River; programs include public education, technical assistance, grants, and historical markers.

Local Non-profit Preservation Organizations

Non-profit, membership, organizations devoted specifically to historic preservation; most offer a range of programs including annual meetings, workshops, newsletters, special events, and professional preservation services; contact local historical societies as well since many actively support preservation activities.

Certified Local Governments

Local city or county governments with approved preservation programs; include local preservation commissions that designate historic districts and review proposed alterations within those districts.

Ashburn

Atlanta

Augusta

Carrollton

Cedartown

Conyers

Dalton

Darien

Decatur

Fitzgerald

Fort Oglethorpe

Grantville

Hartwell

Hogansville

Jefferson

Lexington

Madison

Milledgeville

Monroe

Monticello

Moultrie

Plains

Roswell

St. Marys

Thomaston

Thomasville

Tifton

Valdosta

West Point

Winder

Athens/Clarke County

Cobb County

Columbus/Muscogee County

Richmond County

Troup County

Main Street Towns

Towns with full-time programs to promote historic preservation and economic revitalization in historic downtowns.

Americus	Douglas	Statesboro
Athens	Dublin	Thomaston
Bainbridge	Elberton	Thomasville
Brunswick	Fitzgerald	Tifton
Carrollton	Fort Valley	Toccoa
Cartersville	Griffin	Valdosta
Cedartown	Madison	Vidalia
Commerce	Milledgeville	Washington
Cordele	Moultrie	Waycross
Covington	Newnan	Winder
Dalton	Rome	

Archaeological Organizations

The Archaeological Conservancy

415 Orchard Drive, Santa Fe, NM 87501, (505) 982-3278

Secures permanent protection for the nation's most significant archaeological sites through outright purchase or acquisition of easements; a southeastern office in Atlanta is being planned.

Office of the State Archaeologist

208 Martha Munro Hall, West Georgia College, Carrollton, GA 30118, (706) 836-6454

State office responsible for identifying archaeological sites on state property; curation, public education and technical assistance.

Society of American Archaeology

Committee on Public Archaeology, c/o Bureau of Reclamation, PO Box 25007, D-5611, Denver, CO 80225-007, (303) 236-9026

Promotes involvement of the public in the effort to understand and preserve the past through archaeology.

Society for Georgia Archaeology

12465 Crabapple Road, Alpharetta, GA 30201, (404) 656-2840

Non-profit, membership, organization includes professional and avocational archaeologists; regional chapters located in Atlanta, Central Georgia, Georgia Mountains, Northeast Georgia, Northwest Georgia, Southeast/Coastal Georgia, and Southwest/Lower Chattahoochee.

Non-Profit Preservation Organizations

Athens-Clarke Heritage Foundation
(706) 353-1801

Atlanta Preservation Center
(404) 876-2041

Historic Augusta
(706) 724-0436

Historic Columbus Foundation
(706) 322-0756

Historic Savannah Foundation
(912) 233-7787

Macon Heritage Foundation
(912) 742-5084

Thomasville Landmarks
(912) 226-6016

Thronateeska Heritage Foundation
Albany
(912) 432-6955

**African-American State
Historical Markers**

Banks County

Leatherwood Baptist Church

Bleckley County

Evergreen Baptist Church

Camden County

St. Marys Methodist Church

Chatham County

Andrew Bryan

First Bryan Baptist Church

Lazaretto

Nicholsonboro

St. Philips Monumental AME Church

Savannah State College

Columbia County

Sharon Baptist Church

Elbert County

Old Dan Tucker

Fulton County

Building Together for Youth (National
Congress of Colored Parents & Teachers)

Gilbert Memorial Cemetery

Women Who Serve (National

Alumnae Assoc. of Spelman College)

Glynn County

Slave Cabin, Retreat Plantation

Mess Kettle from Wanderer

Liberty County

Dorchester Academy

Dorchester Academy Boys' Dormitory

McDuffie County

Blind Willie McTell

McIntosh County

Saint Cyprians Episcopal Church

Statewide Organizations

Georgia Association of Museums and Galleries

PO Box 7474, Atlanta, GA 30327, (404) 753-7735

Statewide, non-profit, membership organization represents museums and art galleries; offers technical assistance, consultant services, and annual meeting.

Georgia Council for the Arts

530 Means Street, Suite 115, Atlanta, GA 30318, (404) 651-7920

State agency encourages excellence in the arts; supports local arts groups, and makes the arts available to all Georgians; provides programs, services and grants; administers the state folklore program.

Georgia Hospitality and Travel Association

600 West Peachtree Street, Suite 1500, Atlanta, GA 30308, (404) 873-4482

Statewide, non-profit, membership organization represents the travel, tourism, lodging and food service industry; includes councils for fairs and festivals, and bed and breakfast inns.

Georgia Humanities Council

50 Hurt Plaza, Suite 440, Atlanta, GA 30303, (404) 523-6220

State agency fosters public understanding of historical, literary, and philosophical perspectives and encourages activities that make the humanities accessible to all; provides programs, services and grants.

Parks, Recreation and Historic Sites Division

Georgia Department of Natural Resources, 205 Butler Street, Room 1352, Atlanta, GA 30334, (404) 656-2770

State agency operates 14 historic sites and 44 state parks; interpretative programs, living history demonstrations, exhibits and special events; manages over 2000 historical markers that designate persons, events, buildings, and places of statewide historical significance; priority given to applications which reflect African-American history.

Tourism Division

Georgia Department of Industry, Trade and Tourism, 285 Peachtree Center Avenue, Suite 700, Atlanta, GA 30303-1232, (404) 656-3590
State agency promotes tourism; technical assistance, special projects and annual meetings; regional travel representatives for Atlanta Metro, Classic South, Colonial Coast, Historic Heartland, Magnolia Midlands, Northeast Georgia Mountains, Northwest Georgia Mountains, Plantation Trace, Presidential Pathways. *Georgia On My Mind*, annual state travel guide, includes listings of historic sites, museums, attractions, festivals, and special events.

National Organizations

Advisory Council on Historic Preservation

1100 Pennsylvania Avenue, Room 809, Washington, DC 20004, (202) 606-8505

Federal agency oversees the federal review and compliance process created under the National Historic Preservation Act that protects historic properties affected by federal projects.

American Association of Museums

1225 I Street NW, Suite 200, Washington, DC 20005 (202) 289-1818
Professional organization of museums; serves museums and professional staff.

American Association for State and Local History (AASLH)

530 Church Street, Suite 600, Nashville, TN 37219, (615) 255-2971
Non-profit education organization for local history; serves amateurs and professionals; newsletters, conferences, technical leaflets; several publications on African-American heritage.

National Alliance of Preservation Commissions

c/o School of Environmental Design, University of Georgia, 609 Caldwell Hall, Athens, GA 30602, (706) 542-4731

Non-profit, membership, organization represents local preservation commissions, design review boards and local preservation planning agencies; sponsors training programs and special projects.

Morgan County
Park Home and Site of Park's Mill

Muscogee County
Blind Tom

Putnam County
Turnwold Plantation

Richmond County
Paine College
Springfield Baptist Church
Birthplace of Morehouse College

Thomas County
First Black Graduate of West Point
(Henry Flipper)

Warren County
Coleman House

**National Conference of State Historic Preservation Officers
Hall of the States, Suite 342, 444 North Capitol Avenue, Washington,
DC 20001 , (202) 624-5465**

Represents the interests of state historic preservation offices at the national level; works with the National Park Service in administering federal preservation programs; sponsors task force on cultural diversity.

**National Institute for the Conservation of Cultural Property
3299 K Street NW , Suite 403, Washington, DC 20007-4415, (202)
625-1495**

Offers technical assistance for the conservation of art works, anthropological artifacts, documents, historic objects, and architecture.

**National Park Service
Department of Interior
PO Box 37127
Washington, DC 20013-7127
(202) 343-9500**

**National Park Service
Southeast Regional Office
75 Spring Street
Atlanta, GA 30303
(404) 242-2635**

Federal agency responsible for administering the National Historic Preservation Act and the Historic Preservation Fund; develops national preservation policies, prepares technical publications, and provides training for federal and state agencies.

National Trust for Historic Preservation (Main Office) 1785 Massachusetts Avenue Washington, DC 20036 (202) 673-4000	(Southern Regional Office) 456 King Street Charleston, SC 29403 (803) 722-8552
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National non-profit, membership, organization provides technical assistance, grant programs, publications, workshops and special initiatives such as cultural diversity and heritage education; national conference scholarships provide financial assistance to individuals representing minority preservation programs.

**Preservation Action
1350 Connecticut Avenue, Suite 401, Washington, DC 20036, (202)
659-0915**

National, membership, grassroots advocacy organization focuses Congressional attention on the benefits of preservation and the need for preservation legislation, programs and funding.

HISTORIC PRESERVATION LEGISLATION

Legislation at the local, state and federal levels provides the framework for historic preservation in Georgia by defining public policies, establishing uniform guidelines and encouraging broad-based participation in preservation activities. In addition to the legislation described here, there are other legislative mandates that might support preservation issues of particular concern in your community. Contact the Office of Historic Preservation at (404) 656-2840 for further information.

Federal Legislation

National Historic Preservation Act (1966, 1980, 1992)

Establishes the federal, state, and local partnership for historic preservation in the United States; outlines the areas of responsibilities for government agencies, encourages participation by the private sector, and provides preservation techniques and funding; authorizes state historic preservation offices to administer statewide preservation programs: statewide survey, National Register, Certified Local Governments, Historic Preservation Fund subgrants, review and compliance, tax incentives, preservation planning, information and education, and technical assistance.

State Legislation

State Historic Preservation Office (1986)

Establishes historic preservation as public policy and authorizes the Office of Historic Preservation of the Georgia Department of Natural Resources to carry out a statewide historic preservation program, similar to those duties outlined in the National Historic Preservation Act.

Office of the State Archaeologist (1969)

Establishes the duties of the State Archaeologist to carry out state-mandated archaeology programs.

State Antiquities Act (1969)

Provides for the protection of archaeological sites on state-owned lands, except for Board of Regents; authorizes permits to be issued for approved archaeological investigations.

Georgia Historic Preservation Act (1980)

Establishes uniform guidelines for local governments in creating historic preservation commissions and designating historic properties.

Georgia Register of Historic Places (1989)

Provides state designation for historic places; criteria for designation are the same as the National Register.

State Tax Incentives (1989)

Provides a property tax freeze on historic commercial and residential properties that have had a substantial rehabilitation and that are listed in the Georgia Register or National Register.

Local Option Tax Incentives (1989, 1992)

Provides for property tax freeze in local government jurisdictions that have enacted local preservation ordinances; substantial rehabilitation is not required.

Facade and Conservation Act (1971, 1992)

Establishes guidelines and standards for easements, consistent with nationwide standards.

Uniform Act for the Application of Building and Fire-Related Codes to Existing Buildings (1984)

Authorizes alternatives to fire and safety codes for historic buildings; provides for designation of "landmark museum buildings."

Submerged Cultural Resources (1985)

Defines "submerged cultural resources"; establishes state ownership and agency responsibilities; provides for permits for survey and research.

Abandoned Cemeteries and Burial Grounds (1991)

Strengthens cemetery protection law by authorizing local governments to preserve and protect abandoned cemeteries, and to issue permits prior to any disturbance of burials.

American Indian Concerns (1992)

Addresses American Indian concerns for burials, skeletal material, and funerary objects regarding archaeological research, public display, buying/selling artifacts, and repatriation; creates a Council on American Indian Concerns and increases protection for archaeological sites on private and state lands.

Georgia Planning Act (1989)

Requires local governments to prepare local comprehensive plans; historic properties must be addressed.

Georgia Environmental Policy Act (1991)

Requires state agencies to prepare environmental assessments on actions that impact the environment, including historic properties.

Georgia Mountains and River Corridor Protection Act (1991)

Requires minimum standards to be established for land use development on mountain ridges and along river corridors, including the protection of historic properties, through coordinated planning procedures.

Georgia Surface Mining Act (1968, 1992)

Requires that mining land use plans address properties listed in the National Register.

Local Legislation

Almost 60 local governments have enacted local ordinances that provide a variety of designation and protection mechanisms for historic properties. Most local governments use the Georgia Historic Preservation Act as their guide in creating local ordinances and preservation commissions. Local governments create many other ordinances and regulations that affect historic properties including special tax districts, tree ordinances, zoning ordinances, building codes and development authorities.

Finding the right source for a historic preservation project can be complicated. Most funds and financial incentives are available only to specified applicants or for specific kinds of projects. Avoid wasting valuable time and resources by identifying the financial assistance most applicable to your project before fundraising efforts begin. In addition to public funds, private foundations and corporations sometimes fund preservation projects. Local libraries usually have access to foundation directories that will guide you to the most appropriate source.

Finding funding sources for preservation projects should start at home. Contact local businesses, merchants, retailers, industries, public utilities, and individuals to seek their financial support through direct contributions or donated services. Fundraising activities such as fish fries, barbecues, flea markets, and bake sales can generate income and provide publicity. Local support will be necessary in applying for other funding sources.

FUNDING SOURCES AND FINANCIAL INCENTIVES

Helpful Hints for Fundraising

Develop a clear idea of the project, how it will be carried out, and how much it will cost, before you approach any funding sources.

Research the funding source; make sure your project meets their criteria.

Obtain strong local support for the project.

Seek local funding sources, including private businesses and individuals.

Utilize financial assistance other than grants, such as tax incentives, easements, in-kind services and materials.

Tax incentives, revolving funds, and conservation easements also support historic preservation activities. The following is a sampling of sources that provide financial assistance for preservation and related projects.

Funding Sources

Georgia Council for the Arts

530 Means Street, Suite 115, Atlanta, GA 30318, (404) 651-7920

A variety of grant programs provide financial assistance for the arts: programming, operating budgets, technical assistance. Eligible applicants: local governments, non-profit organizations, state agencies, educational institutions. Application deadline: varies, contact Georgia Council for the Arts.

Georgia Humanities Council

50 Hurt Plaza, Suite 440, Atlanta, GA 30303, (404) 523-6220

A variety of grant programs provide financial assistance for projects in the humanities disciplines; public presentations such as workshops, exhibits, lectures; development of media productions; and to use materials available through the Georgia Humanities Resource Center. Eligible applicants: non-profit organizations, state agencies. Application deadline: varies, contact Georgia Humanities Council.

Community Development Block Grants (CDBG)

Georgia Department of Community Affairs, 1200 Equitable Building, 100 Peachtree Street, Atlanta, GA 30303, (404) 656-2900

Federal grants fund a wide range of community development activities and economic opportunities including housing rehabilitation, neighborhood revitalization, public facilities, and jobs creation; all projects must directly benefit persons of low and moderate income. Eligible applicants: local governments defined as "entitlement cities" must apply directly to the U.S. Department of Housing and Urban Development; all other local governments apply through the "small cities" program at the Georgia Department of Community Affairs. Contact your local community development official or regional development center.

Conservation Assessment Program

National Institute for the Conservation of Cultural Property, 3299 K Street, Suite 403, Washington, DC 20007, (202) 625-1495

Federal grants provide general conservation assessments of museum sites and collections; includes an architectural conservator for museums located in historic buildings. Eligible applicants: non-profit museums. Application deadline: early December.

Historic Preservation Fund

Office of Historic Preservation, Georgia Department of Natural Resources, 205 Butler Street, Room 1462, Atlanta, GA 30334, (404) 656-2840

Survey and Planning grants provide federal funding for historic resource surveys, National Register nominations, archaeological surveys, design guidelines, comprehensive plans, information and education activities, plans and specifications. Eligible applicants: local governments, non-profit organizations, state agencies, educational institutions. Application deadline: mid-February. **Development** grants are available for the rehabilitation of historic properties listed in the National Register. Eligible applicants: Certified Local Governments. Application deadline: mid-February.

Institute of Museum Services

1100 Pennsylvania Avenue NW, Room 510, Washington, DC 20506, (202) 606-8536

Funding for museum projects that assess conservation needs and priorities; conservation training, research, conservation of museum collections. Eligible applicants: established non-profit museums. Application deadline: contact Institute of Museum Services.

Local Development Fund

Georgia Department of Community Affairs, 1200 Equitable Building, 100 Peachtree Street, Atlanta, GA 30303, (404) 656-3836

State grants support community development and improvement projects such as historic preservation, downtown development, tourism and community facilities. Eligible applicants: local governments and regional development centers. Application deadline: twice a year.

National Endowment for the Arts

1100 Pennsylvania Avenue NW, Room 627, Washington, DC 20506, (202) 682-5437

Grants provide funding in the design arts of architecture, landscape architecture, urban design and planning, and historic preservation; exhibits, conservation, museum purchases. Eligible applicants: non-profit organizations. Application deadline: contact National Endowment for the Arts.

African-American Projects & the Historic Preservation Fund

Beach Institute Neighborhood Association, Savannah
Planning Study

City of Athens
National Register Nominations for African-American Neighborhoods

City of Atlanta
Atlanta Life Insurance Buildings Preservation Study
Minority Heritage Awareness National Register Nominations for African-American Neighborhoods
Sweet Auburn Planning Study

City of Milledgeville
Sallie Ellis Davis House Preservation Plan
Sallie Ellis Davis House Rehabilitation

City of Thomasville
African-American Cultural Resources Survey and Heritage Education

Douglass Theater, Macon
Rehabilitation Plans & Specifications
Stabilization and Rehabilitation

First African Methodist Episcopal Church, Athens
Rehabilitation Plans & Specifications

Historic Augusta
African-American Historic Properties Survey
Laney-Walker District Survey

King Center, Atlanta
Martin Luther King District Revitalization Plan

Lower Chattahoochee Regional Development Center
Historic Black Resources Survey

Macon Heritage Foundation
Study of African-American Craftsmen National Register Nomination for Pleasant Hill District

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- Morton Theater, Athens**
Stabilization & Rehabilitation
 - Mount Zion Baptist Church, Albany**
Survey of Black Churches and
Heritage Education
 - Nicholsonboro Baptist Church,**
Savannah
Rehabilitation
 - Noble Hill-Wheeler Memorial**
Center, Cassville
Minority Heritage Awareness
 - Odd Fellows Building, Atlanta**
Stabilization & Rehabilitation
 - Savannah Landmarks**
Victorian District Rehabilitation
Technical Assistance
 - Savannah State College**
Preservation Plan
 - Savannah (Yamacraw) Chapter,**
Association for the Study of Afro-
American Life and History
Cuyler-Brownville District Survey
 - Sea Island Foundation**
Butler Plantation Archaeological
Survey
 - Spencer House, Columbus**
Rehabilitation
 - Stone Hall, Morris Brown College,**
Atlanta
Rehabilitation
-

National Endowment for the Humanities

1100 Pennsylvania Avenue, Washington, DC 20506, (202) 606-8254

Funding is available for **humanities** projects for professional development, care of collections, special exhibitions, utilization of museum resources. Eligible applicants: museums and support groups, state and regional agencies, museum professionals. Application deadline: every six months.

National Trust for Historic Preservation

Southern Regional Office, 456 King Street, Charleston, SC 29403, (803) 722-8552

Preservation Services Fund provides matching grants for heritage education, consultant services, conferences. **National Preservation Loan Fund** provides below market rate loans to help preserve properties listed in the National Register. **Critical Issues Fund** supports research or model projects that address critical preservation problems. **Inner City Ventures Fund** provides loans and grants for projects that benefit low and moderate income housing programs in rural and urban communities. Eligible applicants: non-profit organizations and public agencies. Application deadline: varies, contact the National Trust.

Financial Incentives

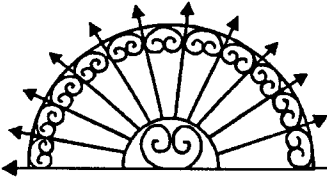
Rehabilitation Investment Tax Credit

A 20% federal income tax credit encourages the rehabilitation of income-producing properties listed in the National Register of Historic Places. Rehabilitation costs must be greater than the adjusted value of the building and at least \$5000. All rehabilitation work must meet accepted preservation techniques as established in the Secretary of Interior's *Standards for Rehabilitation*.

Historic Property Tax Assessment Freeze

The Georgia preferential property tax freeze encourages the rehabilitation of income-producing and private residential properties listed in the Georgia and National Registers of Historic Places. An eight-year freeze on the property value prior to the rehabilitation work is allowed. In the ninth year, the assessment increases by 50% and in the tenth and following years, the assessment is based on current fair market value. All rehabilitation work must meet accepted preservation techniques as established in the Secretary of Interior's *Standards for Rehabilitation*.

Contact the Office of Historic Preservation at (404) 656-2840 for additional information about the federal and state preservation tax incentives.



PRESERVATION CASE STUDIES

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Preservation means different things to different people, as can be seen in the variety of statewide programs, services, and technical assistance available through the Office of Historic Preservation. The activities highlighted in the following case studies illustrate how some African-American communities in Georgia have taken advantage of preservation opportunities.

Historic Preservation Fund (HPF) grants are appropriated annually by the National Park Service through the National Historic Preservation Act. The Georgia Office of Historic Preservation uses part of its apportionment to carry out statewide preservation programs and services. Ten percent of each year's appropriation is reserved for Certified Local Governments; the remainder is awarded to other local governments, private and public groups, and organizations. These 60/40 matching grants enable cities, towns and rural areas to undertake projects that preserve historic properties.

HISTORIC PRESERVATION FUND GRANTS

Sallie Ellis Davis House, Milledgeville

Sallie Ellis Davis was a teacher and principal at the Eddy School from the 1890s until her retirement in 1949. Her home, a late 19th century house, was part of the neighborhood that formed the religious, educational, and social center of Milledgeville's black community. In 1990, the Sallie Ellis Davis Foundation was formed to promote awareness of black history in Milledgeville and to preserve the Davis House.

Through the activities of Milledgeville's historic preservation commission, the Foundation became aware of preservation opportunities and sought the city's support in preserving and restoring the house. The goal was to prepare the house for use as a local museum, commemorating the history of African-Americans in Milledgeville and, particularly, the contributions of black educators. As a Certified Local Government, the City of Milledgeville submitted a HPF Survey and Planning grant application to the Office of Historic Preservation for a neighborhood planning study, brochure, rehabilitation plans and specifications, and a site development plan. In 1991, \$4400 was awarded to the City in conjunction with the Foundation to carry out the project.

The planning study outlines the history of the Eddy School neighborhood from 1802 when Milledgeville was founded until the present. The evolution and structural condition of the Davis House is documented with

written analyses of rehabilitation issues, historic and current photographs, and drawings. These materials form the basis for conceptual site plans, rehabilitation plans, and specifications. An innovative approach was devised in presenting the results of this study, while at the same time, generating public awareness. A poster was designed, with one side featuring a rendering of the house in a restored condition. The other side provides historical background on the Eddy School, the surrounding neighborhood, and the life of Sallie Ellis Davis. The poster also includes a summary of the conceptual design plan.

With this study in hand, the City of Milledgeville and the Sallie Ellis Davis Foundation were in a sound position to apply for a 1993 HPF Development grant. For the first time in many years, Development grants became available in Georgia; funding was limited to Certified Local Governments and projects needed to be ready to be implemented quickly. The Sallie Ellis Davis House was one of three Development grants awarded. The \$15,000 grant will help with emergency stabilization, including roof repair. This phase of the work is scheduled to be completed by the summer of 1994.

CERTIFIED LOCAL GOVERNMENTS

Preservation activity occurs most often and works best at the local level. Through the Certified Local Government (CLG) program, thirty-five Georgia cities and counties have a special partnership with the Office of Historic Preservation and federal preservation programs. A CLG assumes leadership in its community's public preservation efforts by designating and protecting properties through a historic preservation commission, maintaining a system for the survey and inventory of historic properties, reviewing local National Register designations, and developing preservation activities that address community concerns and priorities. CLGs receive special financial consideration since at least 10% of Georgia's annual Historic Preservation Fund grant is reserved for local preservation projects sponsored by CLGs.

City of Atlanta

The City of Atlanta has undertaken an exemplary program to address the preservation needs of African-Americans and to protect historic black resources. Survey activity over the years identified many historic properties associated with black history in Atlanta. These properties range from simple shotgun houses and bungalows to grand mansions, churches and schools, commercial buildings and entire districts. Some

of the country's most significant properties associated with black history are located in Atlanta such as those in the Martin Luther King, Sweet Auburn, and Atlanta University historic districts.

Together, the City's Urban Design Commission and the Atlanta Preservation Center determined that there was a need to more actively involve the African-American community in ongoing preservation activities and to make them more aware of the mechanisms that exist to protect those resources. Using Historic Preservation Fund grants set aside for CLGs, Atlanta developed a comprehensive information and education approach. A series of public information meetings brought attention to this project and identified African-Americans who wanted to participate and properties that needed protection. The end product was a brochure and slide program, *Stories Worth Sharing*, that relates the history of three African-American neighborhoods. The following year, HPF grant funds supported the preparation of National Register nominations for two historic neighborhoods.

Other historic preservation activities supported through the City's CLG program that benefit the African-American community are design guidelines for the commercial and residential properties in the areas along Auburn and Edgewood Avenues, and in the Martin Luther King historic district. A facade rehabilitation program supports commercial revitalization efforts in "Sweet Auburn," one of four target areas in the city.

Following a comprehensive preservation planning process supported by a National Trust Critical Issues Fund grant, the city updated its local preservation ordinance, adding an impressive variety of protective strategies and preservation incentives. West End, a neighborhood with a complex history of segregation and integration, was the first historic district to be designated under the new ordinance. The residents here demonstrated the local commitment necessary to complete the required process of research, evaluation, and public education.

Planning is vital to the success of any preservation effort. Since most preservation activity happens at the local level, incorporating historic properties in local and regional comprehensive or strategic plans is essential. A community preservation plan should include: goals and policies; an inventory, map, and evaluation of significant structures; analysis of threats and opportunities; preservation techniques and strategies; recommendations for considering historic properties in other planning elements such as economic development, housing, tourism,



*Big Bethel A.M.E. Church,
Sweet Auburn Historic District,
Atlanta*

PRESERVATION PLANNING

land use, or transportation; and an action plan. Local preservation advocates can make a difference in preserving historic properties by participating in community planning processes.

Beach Institute Neighborhood, Savannah

The last remaining intact African-American neighborhood in Savannah, the Beach Institute area comprises 11 blocks of houses, churches, schools, and commercial structures within the city's well-known historic district. The neighborhood's history can be traced to an early plantation. The area evolved into the home and work place for railroad workers, craftsmen, professionals, and businessmen. Beginning in 1977, formal preservation planning efforts have guided the development of strategies and techniques to protect this unique aspect of Savannah's heritage.



W.W. Law on the steps of the Beach Institute, Savannah

In 1980, a Historic Preservation Fund Survey and Planning grant was awarded to the Beach Institute Neighborhood Association for a comprehensive preservation study. Its purpose was to document and evaluate the historical and architectural qualities of existing structures, assess the physical condition of both the neighborhood and individual structures, identify potential sources of assistance, develop a conservation and rehabilitation strategy, and outline a future course of action.

The strength and longevity of the planning study is demonstrated in the continuing referral and use of its guidelines and recommendations. An urban development study for the Beach Institute neighborhood in 1990

by the City of Savannah provided updated information about building conditions, changing demographics, and ownership patterns. Although disappointed perhaps with the pace of neighborhood revitalization, community leaders and public officials nevertheless have a plan that guides their efforts.

Planning has accomplished much. The significance of the neighborhood and the rehabilitation potential of historic properties are routine considerations in the city's plans for civic improvements, housing, and service programs. The neighborhood's history is promoted through organized tours and other educational and interpretative programs provided at the King-Tisdell Cottage and the Beach Institute, both significant historic structures. The Beach Institute building now houses a cultural center and is dedicated to the rich heritage and cultural contributions of African-Americans in the Low Country. Now that African-American preservation initiatives are more visible, the public view of Savannah's history is more complete.

Knowing about historic properties is the essential first step in a community's preservation efforts and facilitates wise decisions about preserving individual buildings and neighborhoods. The statewide historic resources survey identifies historic structures within an entire community. Information about each building's architecture, age, history, setting, and location is recorded on a computer form. Photographs are made and keyed to maps. Summary reports assess the results of the survey and suggest properties for the National Register. Local sponsors are encouraged to provide additional historical information about the community and to promote survey activities as a public awareness technique.

HISTORIC RESOURCES SURVEY

African-American Cultural Resources Survey, Thomasville

The need to document historic black resources within the City of Thomasville had been apparent since the early 1980s when several historic districts were surveyed and later listed in the National Register. Although earlier efforts had resulted in black resources being listed in the National Register and these new districts included black resources, many historic properties remained unsurveyed and undocumented. Potentially important resources still were known to exist in Thomasville, some in concentrated areas, others scattered throughout the city.

As a Certified Local Government, the City of Thomasville, in conjunction with Thomasville Landmarks, was awarded a Historic Preservation Fund grant by the Office of Historic Preservation. A three-phased project, scheduled for completion in the summer of 1993, was developed: 1) a survey of historic black resources within the city limits, 2) preparation of an overview study to provide the historical development and areas of significance for identified properties as well as the framework for future National Register nominations, and 3) preparation of materials for use in a teachers workshop sponsored through the Georgia Trust's heritage education program in which Thomasville participates.

The historic structures survey provides a framework for future preservation planning in Thomasville. It encourages community involvement in researching and understanding local history. It also serves as a catalyst to document the contributions of African-Americans in the city's development and to share these important experiences with the children of Thomasville.

NATIONAL REGISTER OF HISTORIC PLACES

The National Register is the official list of historic buildings, structures, sites, objects, and districts worthy of preservation. Register listing provides recognition of a property's architectural, historical or archaeological significance. Listing in the Register identifies historic properties for local, state and federal planning purposes and encourages their preservation through public awareness and preservation incentives. Properties listed in the National Register are automatically listed in the Georgia Register of Historic Places.

Dorchester Academy Boys' Dormitory, Midway

Erected in 1934, this Georgian Revival style dormitory building is the only structure remaining that documents the existence of the Dorchester Academy. A primary-secondary school founded by the American Missionary Association, the Dorchester Academy was an important educational institution for black children in rural coastal Georgia from 1871 to 1940. The Boys' Dormitory was eventually adapted as a community center and during the 1960s was used as a training center and retreat for leaders in the civil rights movement. The Citizenship Education Program of the Southern Christian Leadership Conference hosted sessions there on adult education, voter registration, civic awareness, and nonviolent social action.

Listing the Dorchester Academy dormitory in the National Register began with the desire of the property owner and the alumni association to honor the rich heritage and traditions of the school. With the assistance of the regional preservation planner at the Coastal Georgia Regional Development Center, an application was made and approved for a state historical marker. The resulting interest and enthusiasm led community leaders to sponsor the larger project of preparing historical documentation necessary for the National Register. Office of Historic Preservation staff provided direction and guidance in compiling the documentation and assessing the building's significance. It was during this process that information on the importance of the Boys' Dormitory to the civil rights movement was uncovered.

Nominating the Boys' Dormitory to the National Register helped both the community and state recognize the full range of the building's historical significance. Not only was its role in 19th and 20th century educational programs identified, but also its involvement with the civil rights movement of the mid-20th century. Research necessary for National Register listing helped identify major areas of significance not readily apparent at the beginning of the process.



Dorchester Academy Boys' Dormitory, Midway

PRESERVATION TAX INCENTIVES

A community's historic buildings reflect the unique character of its neighborhoods and gathering places, offering residents a sense of place, as well as a tangible link to the past. Federal and state laws have been enacted to support the preservation of these buildings through private investment tax incentives. Especially when combined with other financial incentives and community programs, preservation incentives make impressive contributions to Georgia's economy and quality of life.

Pleasant Hill Historic District, Macon

Pleasant Hill is Macon's oldest black residential area and is one of the state's most intact African-American neighborhoods. It features houses, commercial buildings, and churches dating from the 1870s and includes many small cottages and shotgun houses. A 1979 study found that the greatest percentage of substandard housing in Macon was in older, inner-city neighborhoods such as Pleasant Hill. The number of deteriorated historic structures, the high degree of permanency among the residents, and the many houses that were lived in by second or third generations of the families who built them called for a special preservation initiative in Pleasant Hill.

Macon Heritage Foundation, the City of Macon's Economic and Community Development Department, the Macon Housing Authority, the Pleasant Hill Neighborhood Association, property owners, and private investors, joined together in an unprecedented collaboration and focused their efforts on a model project along Douglas Avenue. Their purpose was to show that private investors in the neighborhood could rehabilitate substandard housing economically and feasibly, using preservation standards and techniques, and still maintain low-income tenants.

With the help of a Historic Preservation Fund grant, a National Register nomination for Pleasant Hill was prepared and the historic district listed in 1986. The nomination had two purposes: to create a sense of pride in the historic neighborhood and to make investors eligible for federal tax credits through the certified rehabilitation program. A complex package of federal tax incentives, HUD's Community Development Block Grants, rental certificates, and private investment was created. Less than 18 months after the rehabilitation project was initially discussed, the first tenant moved into a rehabilitated historic house.

A key element in this successful project was the 20% federal rehabilitation tax credit and the 10% low income housing credit. These preservation incentives were made possible by the listing of the district

in the National Register and assured that the rehabilitation would comply with preservation guidelines called for in the Secretary of Interior's *Standards for Rehabilitation*. Also, the success of the project owes much to the determination of Macon Heritage Foundation which showed that a local preservation organization can contribute much to the preservation of affordable historic housing. Macon Heritage also undertook the coordination of a complex project involving different agencies and programs with sometimes conflicting criteria, standards, requirements, and time schedules.

The Douglas Avenue project proved that the private sector, if given adequate financial incentives, can play an important role in helping to alleviate pressing social issues such as substandard housing. Now, other developers are investing in the Pleasant Hill district, single family home ownership and rehabilitation is increasing, and the district continues to contribute to the economic and cultural vitality of Macon. Another exciting outcome of the rehabilitation activities is *Invisible Hands: The Role of Black Artisans in Macon's Architectural Heritage*. This research study and exhibit documents over 5000 artisans and craftsmen from Pleasant Hill who contributed to the development of Macon's historic built environment.

Communities throughout Georgia rely on federally funded, licensed and permitted projects for economic support. Federal projects provide opportunities for state and local governments to carry out essential activities for new construction, transportation, housing, health, and safety. Sections 106 and 110 of the National Historic Preservation Act require federal agencies and their applicants to take into account the effects of their actions on historic properties in their project areas before funds, licenses or permits are issued. The Office of Historic Preservation works extensively with local communities, military bases, development corporations, banks, and others in meeting these preservation responsibilities.

REVIEW AND COMPLIANCE

Housing Rehabilitation, Augusta

The shotgun house is a traditional type of affordable housing in African-American neighborhoods throughout the South. Preserving these structures helps to preserve community values. A person's home represents a sense of pride and community. Yards become boundaries for keeping drugs and crime out. When public programs run counter to

the values, history and culture of a community, problems occur.

In Augusta's Bethlehem and Laney-Walker neighborhoods, Community Development Block Grant (CDBG) funds were targeted for a limited rental rehabilitation program. The purpose of the project was to provide affordable housing for low income residents and to preserve significant historic structures, most of them shotgun houses. By limiting the scope of the project, the goals became reasonable, achievable, and avoided "red tape." A cooperative effort was reached: property owners paid for basic repairs to the wood siding, porches and columns; CDBG funds provided for roof repair and exterior painting. Work involved simple construction techniques, but still complied with the Secretary of Interior's *Standards for Rehabilitation*. To date, almost \$150,000 in CDBG funds has been used to improve 55 historic houses in the Bethlehem and Laney-Walker districts.

In a project such as Augusta's, the role of the review and compliance program within the Office of Historic Preservation is to help in resolving sometimes conflicting goals. These include preserving the historic and architectural features of a structure, assuring that public funds address community needs for which they were awarded, and acknowledging the private investment and personal plans of property owners and tenants. Through positive and ongoing relationships with statewide preservation networks and programs, community leaders have access to technical assistance and information exchange. They gain credibility for local efforts and strengthen support from public officials.

REHABILITATION TECHNICAL ASSISTANCE

The unique character and irreplaceable features of historic buildings should be treated with respect. Irreversible design changes should be avoided or have minimal impact on historic fabric and building materials. Decisions made in a rehabilitation project should be informed and sensitive to the building's history. A considerable amount of material is available to guide individuals rehabilitating historic properties. All preservationists should be familiar with the Secretary of Interior's Standards for Rehabilitation, a set of common sense guidelines applicable to all types of historic structures. The National Park Service's Preservation Briefs series provides detailed information on issues such as roof and window repair, masonry cleaning, plaster repair and energy conservation.

Noble Hill School, Cassville

Built in 1923, Noble Hill was the first school for black children built to standard specifications in Bartow County. It was financed through the Rosenwald Fund that provided monetary assistance for school buildings and quality elementary education for African-Americans throughout the South. Noble Hill served as a school until 1955, but later was used for storage and allowed to deteriorate. In 1982, a group of interested citizens first considered the possibility of preserving the school. They later formed a foundation with the mission of rehabilitating the building as a history museum and cultural center.

A telephone call to the Office of Historic Preservation and a request for advice in restoring the structure resulted in a site visit to assess the building's condition and to identify rehabilitation needs. This technical assistance provided critical guidance on issues such as window and door repairs, interior spaces, and architectural details. Informed decisions were made that insured the protection of significant historical features, original building materials, and the characteristics of the original two-room school. The use of sound preservation rehabilitation treatments assured that the building could be listed in the National Register. The Noble Hill School was opened to the public as the Noble Hill-Wheeler Memorial Center in 1989.

The foundation continues to rely on recognized standards, treatments, and guidelines to steer not only their building rehabilitation and maintenance, but also exhibit planning, curation, and educational programming. By following preservation standards, the long-term protection of Noble Hill School's significant architectural and historical features is secured.



*Before Rehabilitation
Noble Hill School, Cassville*



After Rehabilitation, Noble Hill School, Cassville

ARCHAEOLOGY

History can be found both above and below the ground. Over 15,000 archaeological sites in Georgia have been identified. Thousands more remain buried, awaiting discovery and ready to reveal information available nowhere else. Archaeological sites include simple rock piles, concentrations of broken pottery, prehistoric villages, landscape features, battlefields, or submerged shipwrecks. Many archaeological sites are found in conjunction with historic buildings and districts. Archaeological sites date from 13,000 years ago and the earliest periods of human occupation in Georgia to contemporary times. Much of the archaeological activity in Georgia is a direct result of compliance with Section 106 of the National Historic Preservation Act.

Springfield Community, Augusta

In 1989, the City of Augusta proposed construction of a convention center and office park along the Savannah Riverfront on the site of the former historic African-American community of Springfield. Federal preservation regulations called for mitigation of the adverse impacts the construction would have on cultural resources. As a result, an intensive archaeological study was undertaken in a three-block area, supplemented by historical, architectural and archival research.

African-Americans settled in Springfield as early as 1783. Free African-Americans became the nucleus of a community that grew around the Springfield Baptist Church, formed in 1787, one of the oldest independent black churches in the United States. The community was laid out and lots put on sale by 1789. The neighborhood was primarily residential, with Springfield Baptist Church serving as the center of community life. By the 1870s, development in the area waned, and the community was unable to recover from the devastation of the 1929 Savannah River flood. The only remaining structures from that historic community are Springfield Baptist Church, built in 1897, and the St. Johns Educational Building, an 1801 structure moved to the current site in 1844. The history of the community lives in these buildings that have been carefully maintained and restored.

Archaeological excavations at Springfield uncovered a part of community history that had been lost. Of particular importance to African-American heritage was the discovery of houses from the antebellum and late 19th century periods and tenement housing associated with a nearby cotton mill and woodworking factory. Evidence revealed through archaeology at the antebellum structure documents a direct connection with African architectural traditions. Artifacts uncovered include pottery, nails, glassware, and a clay pipe symbolizing the Biblical city

of Ninevah. These archaeological artifacts provide direct links with the people who lived at Springfield throughout its history.

Archaeology performed at Springfield provides only a glimpse of the potential for exploring aspects of community life for which there are no written records. Further archaeological investigations could provide additional insights into the architecture, material culture, subsistence, life styles, and settlement patterns of Springfield. So that the historical information that has been uncovered to date can be shared, local officials have agreed to a public display of archaeological artifacts from the excavations and to publish a popular report.

To be successful, historic preservation must be a community-wide activity. Keeping preservation in the public's eye increases awareness about community projects and creates positive images. Maintaining regular communication with the statewide preservation network is critical and can be accomplished through participation in conferences, workshops, and special events. Keeping informed about issues, funding sources, and other preservation opportunities strengthens local capabilities. Equally important is developing ongoing, positive relationships with local preservation groups, elected officials, civic groups, and the media.

INFORMATION AND EDUCATION

Columbus

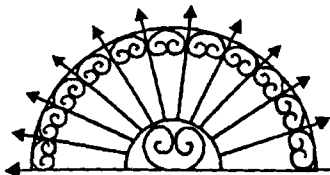
African-American preservation efforts began in Columbus with the home of William Henry Spencer. The Golden Owlettes, alumni of Columbus' first high school for blacks named in Spencer's honor, undertook this restoration project in 1977. One of their first steps was to embark on a public awareness campaign to educate the community about Mr. Spencer and his educational achievements and to insure that the house, when restored, would serve as a community meeting place.

The successful restoration of the Spencer House, partially funded with a Historic Preservation Fund grant, spurred the African-American community on to other important projects. Public education activities and strong communication were key factors in cultivating public and private support, which led to broad-based financial assistance from grants, donations, and fund-raising. As a result, other preservation projects for African-American properties in Columbus have been completed or are in progress. The "Ma" Rainey House has been rehabilitated although many said that the deteriorated structure could not

be saved. In addition, the Liberty Theater was recently awarded a \$1 million rehabilitation grant.

Throughout these activities, African-American preservationists in Columbus used the National Register process and other preservation programs as important public awareness tools. They supported other local preservation organizations and governmental agencies such as the architectural review board, planning agencies, and special commissions. An African-American Preservation Society was formed to further preservation in Columbus. Every opportunity has been taken to promote cultural events such as black heritage tours, annual festivals, and special events. For example, "Ma" Rainey's induction into the Georgia Music Hall of Fame and her commemoration on a postage stamp were well covered by the local media.

Local citizens and visitors from throughout the state are given many opportunities to explore Columbus' heritage by attending workshops, receptions, and meetings hosted by the African-American community. These information and education activities have proven quite successful. The enthusiasm and generosity shown by the African-American community has resulted in an expanded understanding of Columbus' heritage and a broader base of support throughout the city.



PRESERVATION INFORMATION

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Georgia boasts over 500 historical museums, art galleries, and cultural centers. Many are operated by local historical societies, preservation organizations, arts associations, and community groups. Most offer research facilities, permanent collections, interpretive exhibits, tours, special events, and activities for children. Contact those organizations directly, since many include materials of interest to African-American heritage as part of their regular programming. The following are institutions that specifically feature African-American heritage, culture, and historic properties.

LOCAL HISTORY MUSEUMS AND CULTURAL CENTERS

Albany

Albany Museum of Art

311 Meadowlark Drive, Albany, GA 31707, (912) 439-8400

Features exhibits, films, workshops, lectures, and a large collection of traditional African art.

Thronateeska Heritage Center

100 Roosevelt Avenue, Albany, GA 31701, (912) 432-6955

Collections include family artifacts and archival material from the 1890s belonging to the family of Fannie Greene; reference material on Albany's African-American community and events.

Andersonville

Andersonville National Historic Site

Route 1, Box 800, Andersonville, GA 31711, (912) 924-0343

Many African-Americans were imprisoned here during the Civil War and are buried in the National Cemetery, many from the 54th Massachusetts Regiment, the first black regiment; part of the National Park System.



Andersonville National Historic Site

Athens

Morton Theater

Division of Arts and Environmental Education, Athens/Clarke County Unified Government, 199 Washington Street, Athens, GA 30601, (706) 613-3610

Performing arts and cultural center located in a 1910 black vaudeville theater.

Atlanta

African American Panoramic Experience (APEX)

135 Auburn Avenue, Atlanta, GA 30303, (404) 521-2739

Permanent collection of exhibits that depict the heritage of black Atlantans, their contributions and achievements.

Atlanta Heritage Row

55 Upper Alabama Street, Atlanta, GA 30303, (404) 584-7879

Permanent exhibits include black educational institutions, commercial achievements, culture, and the civil rights movement.

Atlanta History Center

(Buckhead)

3101 Andrews Drive

Atlanta, GA 30305

(404) 814-4000

(Downtown)

140 Peachtree Street

Atlanta, GA 30303

(404) 814-4150

Special exhibits, lectures, and programs related to Atlanta's African-American heritage, such as the civil rights movement within the *Atlanta Resurgens* exhibit; research facilities include archival material and photographic collections about African-Americans in Atlanta; comprehensive exhibit on the black upper class family of Alonzo Herndon and how their experiences reflect Atlanta's history (opens October 1993).

Atlanta Life Insurance Company

African-American Art Collection, 100 Auburn Avenue, Atlanta, GA 30303, (404) 659-2100

Artwork assembled from the Atlanta Life National Annual Art Exhibition and Competition.

Carter Presidential Library

One Copenhill Avenue, Atlanta, GA 30307, (404) 331-3942

Exhibits, photographic collection and research materials related to the Carter presidency; includes extensive material on the civil rights and human rights movements.

Georgia State Capitol

One Capitol Square, Atlanta, GA 30334, (404) 656-2844

Portraits include prominent black Georgians Martin Luther King, Jr., Lucy Laney, and Henry McNeal Turner.

Hammonds House

503 Peeples Street, Atlanta, GA 30310, (404) 752-8730

Art gallery in a Victorian house features traveling exhibits and permanent collections of African-American art and culture.

Herndon Home

587 University Place, Atlanta, GA 30314, (404) 581-9813

Home of Alonzo Herndon, founder of Atlanta Life Insurance Company.

Martin Luther King, Jr., Center for Nonviolent Social Change

449 Auburn Avenue, Atlanta, GA 30312, (404) 524-1956

Private foundation offers exhibits, lectures, programs and social services devoted to the life and teachings of Dr. King.

Martin Luther King, Jr., National Historic Site

**National Park Service, 526 Auburn Avenue, Atlanta, GA 30312
(404) 331-5190**

Features the birth home of Martin Luther King, Jr., his crypt, Ebenezer Baptist Church, the surrounding residential neighborhood, and the adjacent Sweet Auburn commercial district; part of the National Park System.

Wren's Nest

**1050 Ralph David Abernathy Boulevard, Atlanta, GA 30310
(404) 753-7735**

Home of Joel Chandler Harris, famous for the Uncle Remus stories, based on African-American folk tales.

Augusta

Lucy Craft Laney Museum of Black History and Conference Center

1116 Phillips Street, Augusta, GA 30901, (706) 724-3576

Home of Lucy Laney houses local history museum; provides educational services.

Springfield Baptist Church

114 12th Street, Augusta, GA 30901, (706) 724-1056

Church museum contains artifacts and documents; housed in the historic St. Johns Educational Building.

Brunswick

Hofwyl-Broadfield Plantation State Historic Site

Route 10, Box 83, Brunswick, GA 31520, (912) 264-9263

Historic structures, rice fields and museum demonstrate the life and work of planters and slaves on a coastal rice plantation.

Cassville

Noble Hill-Wheeler Memorial Center

**2261 Joe Frank Harris Parkway, Cassville, GA 30123
(706) 382-3392**

Black history and education museum in a 1923 two-room school.

Columbus

Columbus Museum

1251 Wynnton Road, Columbus, GA 31906, (706) 649-0713

Chattahoochee Legacy interprets social and cultural history in the Columbus vicinity; includes African-American life and decorative arts.

Spencer House

745 4th Avenue, Columbus, GA 31902 (706) 322-1014

Home of William Spencer, a black educator, and headquarters of the Golden Owlettes.

Crawfordville

Liberty Hall, A.H. Stephens State Historic Park

PO Box 235, Crawfordville, GA 30631, (706) 456-2602

Home of the Vice President of the Confederacy; includes the original servants' quarters.

Dalton

Black Heritage Room

**Crown Gardens and Archives, Whitfield-Murray County Historical Society, 715 Chattanooga Avenue, Dalton, GA 30720
(706) 278-0217**

Contains pictures, furniture, and artifacts donated by local black citizens.

Eatonton

Uncle Remus Museum and Park

US 441, Eatonton, GA 31024, (706) 485-6856

Depicts the slave house setting for the Uncle Remus stories of Joel Chandler Harris.

Juliette

Jarrell Plantation State Historic Site

Route 2, Box 220, Juliette, GA 31046, (912) 986-5172

Historic houses and outbuildings interpret a middle Georgia plantation from 1847 to 1945, including the role of slaves; during Black History Month, a mini exhibit/bulletin board illustrates slave life in the surrounding communities.

Macon

Harriet Tubman Historical and Cultural Museum

340 Walnut Street, Macon, GA 31208, (912) 743-8544

Features African-American history, art, and culture; the wall mural, "From Africa to America," presents a visual history of African-American culture.

Booker T. Washington Community Center

391 Monroe Street, Macon, GA 31201, (912) 742-7431

Houses the letters, photographs, and memorabilia of Otis Redding; community theater is being developed in the historic Romer Congregational Church.

Madison

Morgan County African-American Museum

156 Academy Street, Madison, GA 30650, (706) 342-9191

Local museum dedicated to African-American heritage and educational programs; includes reference library.

Midway

Fort Morris State Historic Site

Route 1, Box 236, Midway, GA 31320, (912) 884-5999

Exhibits include research material and grave markers of black minister Cyrus Bowens and histories of black churches in the Sunbury vicinity.

Seabrook School Foundation

**Springfield Plantation, RFD 1, Box 206E, Midway, GA 31320
(912) 884-5450**

Living history museum illustrates rural life in coastal Georgia; features the one-room Seabrook School; programs include a summer field school, in cooperation with Armstrong State College, that includes archaeological excavations, oral history, folklore studies, architecture, and museum studies.

Milledgeville

Sallie Ellis Davis House

301 South Clark Street, Milledgeville, GA 31061, (912) 453-5322

Black heritage museum is being developed at the home of the principal of the Eddy School, the center of social, educational, and cultural activity in Milledgeville's African-American community until 1945.

Savannah

King-Tisdell Cottage

514 East Huntingdon Street, Savannah, GA 31401, (912) 234-8000

Victorian cottage serves as a black history and culture museum.

Beach Institute African American Cultural Center

502 East Harris Street, Savannah, GA 31401, (912) 234-8000

School established to educate newly-free black citizens now houses arts, folk art, and crafts exhibits.

St. Simons Island

Hamilton Slave Cabins

St. Simons Island, GA 31522, (912) 638-5293

Features two antebellum slave houses that illustrate domestic slave life in coastal Georgia.

Tours offer a first-hand, personal, experience of a historic property. Driving, walking and guided tours that highlight historic places in African-American communities are available throughout Georgia. Although not specifically African-American, many regional tours, such as "The Antebellum Trail" and "Southwest Georgia Heritage Adventure" include black historic sites and places of interest. Contact local tourism representatives, welcome centers, convention and visitors bureaus, or chambers of commerce.

TOURS

Statewide

Preserving the Legacy: A Tour of African-American Historic Resources in Georgia

Office of Historic Preservation

(404) 656-2840

Statewide driving tour of 58 historic properties listed in the National Register that are associated with black history.

Athens

Athens Black Heritage

Athens Convention and Visitors Bureau, (706) 546-1805

Customized tours of Athens' African-American heritage includes the historic Morton Theater.

Atlanta

Black Heritage Tours

Eventz Over Georgia, (404) 378-6118

Guided tours of historic sites associated with Atlanta's African-American history.

Black Heritage Tours

Atlanta Heritage Tours, (404) 971-4847

Guided tours emphasize African-American history and culture.

Freedom Walk

Underground Visitors Center, Atlanta Convention and Visitors Bureau, (404) 577-2148

Self-guided tour from Underground Atlanta, along Auburn Avenue to the Martin Luther King historic site.

Great Historic Tours

(404) 228-5197

Customized tours of historic black properties, landmarks, and people in metro Atlanta.

Host Atlanta Specialty Tours

(404) 752-9329

Step-on tours of African-American historic places in Atlanta; itinerary planning for historic tours in the South.

Oakland Cemetery

(404) 688-2107

Guided and walking tours include grave sites of many prominent African-Americans in Georgia history.

Special Tours

(404) 873-5449

Specialized tours feature black historic sites and attractions, African-American shopping experiences, and entertainment.

Sweet Auburn/MLK District and West End/Hammonds House/Wren's Nest

Guided Walking Tours, Atlanta Preservation Center

(404) 876-2040

Walking tours of Atlanta's historic commercial and residential districts reflecting African-American heritage.

Augusta

Black Heritage Tours

Augusta/Richmond County Convention and Visitors Bureau

(706) 724-4067

Guided driving tour of black historic sites in Augusta.

Brunswick

African American History Tour

Coastal Tours, (912) 262-0470

Guided tours focus on black history along the Georgia and South Carolina coasts.

Columbus

Black Heritage Tour

Convention and Visitors Bureau, (404) 322-1613

Self-guided driving tour highlights the people, places and events that shaped the history of Columbus.

Macon

Black Heritage

Macon-Bibb County Convention and Visitors Bureau

(912) 743-3401

Self-guided driving tour features African-American contributions in religion, business, arts, education, and music.

Milledgeville

Milledgeville-Baldwin County Guide to Black Heritage

Milledgeville-Baldwin County Tourism and Trade, (912) 452-4687

(800) 653-1804

Driving tour features historic black properties in Milledgeville and Baldwin County.

Sapelo Island

McIntosh County Chamber of Commerce

(912) 437-4192

Guided tours feature black history, culture, and crafts of Sapelo Island, including the historic black community of Hog Hammock; tickets include island ferry.

Savannah

Negro Heritage Trail

King-Tisdell Cottage Foundation, (912) 234-8000

Group and individual tours, led by "conductors," give visitors a view of Savannah from the black perspective.

Black Heritage Tour

Tours by BJ (912) 233-2335 or (800) 962-6595

Motor coach/walking tour of historic black properties in Savannah.

SPECIAL COLLECTIONS AND SPECIAL PROJECTS

Agencies, organizations, and individuals are willing to share historical research, photographs, biographies, artifacts, art, memorabilia, and technical material. Contact local historical societies, preservation groups, colleges, and libraries to use records that will help document, interpret, and preserve African-American heritage and historic properties.

African-American Collection

Washington Memorial Library, 1180 Washington Avenue, Macon, GA 31201, (912) 744-0800

Collection of publications, periodicals, photographs, slides, videos, and oral histories.

African Makonde Art Collection

c/o Lowndes/Valdosta Arts Commission, 1204 North Patterson Street, Valdosta, GA 31603-1966, (912) 247-2782

Private collection of Makonde wood sculpture.

Marian Anderson Library

646 Lee Street, Blackshear, GA 31516, (912) 449-7041

Collection of African-American history and biographies.

**Atlanta-Fulton County Public Library
Auburn Avenue Research Library, Auburn Avenue at Courtland
Avenue, Atlanta, GA**

Non-circulating; research and study of African-American culture especially in Atlanta, Georgia and the Southeast; includes material from Sweet Auburn Neighborhood Project, tour, video, oral histories (opens fall 1993).

**Chattahoochee Valley Folklife Project
Historic Chattahoochee Commission, PO Box 33, Eufaula, AL
36072-0033, (205) 687-9755**

Ongoing research project documents and presents traditional folk arts in western Georgia along the Chattahoochee River; African-American heritage is a major emphasis.

**Coastal Heritage Society
303 MLK Jr. Boulevard, Savannah, GA 31402, (912) 238-1779**

Audio tapes from oral history projects; interviews of residents of Savannah's historic Cuyler/Brownsville neighborhood.

**Digging It Up
564 Blake Avenue, Atlanta, GA 30316, (404) 627-7799**

Private collection of historic photographs about African-American heritage available for research and reference.

**Georgia Department of Archives and History
330 Capitol Avenue, Atlanta, GA 30334, (404) 656-2393**

Official state and local records, genealogy, county histories; includes "Vanishing Georgia" historic photograph collection.

**Georgia Historical Society
501 Whitaker Street, Savannah, GA 31499, (912) 651-2128**

Collection includes postcards, photographs, historical documentation, and manuscripts.

**Georgia Humanities Council
50 Hurt Plaza, Suite 440, Atlanta, GA 30303, (404) 523-6220**

Final reports and documents produced through grants and activities, many of which relate to African-American history and culture.

Georgia State University
Special Collections Department, Pullen Library, 100 Decatur Street,
Atlanta, GA 30303, (404) 651-2477
Photographic collection of Auburn Avenue, Southern Labor Archives,
and civil rights manuscripts.

Jack Hadley Black History Memorabilia Collection
103 Crestwood, Thomasville, GA 31792, (912) 228-6983
Private collection of newspaper clippings, pictures, painting, books, and
magazines on black achievers; includes extensive material on Lt. Henry
O. Flipper, the first African-American graduate of West Point; displayed
during Black History Month.

Office of Historic Preservation
Georgia Department of Natural Resources, 205 Butler Street, Room
1462, Atlanta, GA 30334, (404) 656-2840
Non-circulating; reference information about African-American preser-
vation projects in Georgia; program and project files on all state office
programs, including National Register nomination files, historical
architects, archaeology, community histories, and preservation periodi-
cals; extensive information is available that is essential for preservation
work on historic properties, such as rehabilitation standards and
guidelines, building materials, techniques, and archaeological methods.

*Pathways: African-American Heritage and Contemporary Interests in
Georgia*

Pepper Bird Foundation, PO Box 69081, Hampton, VA 23669
(804) 723-1106
Brochure highlighting African-American historic sites, tours, festivals,
and special events; published twice a year; available free at Wachovia
Bank of Georgia branches, cultural centers, museums, colleges, and
schools.

Ray Pitts
1136 Westlynn Way, Sacramento, CA 95831, (916) 422-9933
Collections and papers on the history of African-Americans in Georgia,
especially schools and educational institutions.

University of Georgia
Hargrett Rare Book Library, Athens, GA 30602, (706) 542-7123
Manuscript collections, collections of black photographers.

University of Maryland

**National Trust Library, Architecture Library, College Park, MD
20742, (301) 405-6319**

Collection of books, periodicals, and newsletters from national, state, and local preservation organizations.

John Wells

**The New South Architectural Press, PO Box 878, Richmond, VA
23207**

Collection of biographical information about African-American architects who practiced in the Southeast, 1900 to 1940.

Woodruff Library

**Atlanta University Center, 111 James P. Brawley Dr., Atlanta, GA
30314, (404) 522-8980**

Collections related to African-American art, theater, and music; papers and manuscripts of people and organizations.

Special shows and traveling exhibits can supplement and enrich ongoing programs. Many local museums and cultural centers have permanent collections and exhibits that reflect African-American heritage. The following identifies exhibits specifically featuring African-American heritage that can be scheduled for display in your community.

EXHIBITS

African-American Architects and Builders: A Historical Overview

**Vinson McKenzie, Architecture Library, Dudley Hall, Auburn
University, Auburn, AL 36849-5606, (205) 844-1752**

Traveling exhibit documents African-Americans' involvement in American architecture from slave houses to contemporary architecture.

African-American Gardens and Yards in the Rural South

**Richard Westmacott, School of Environmental Design, University
of Georgia, Athens, GA 30602, (706) 542-4712**

Traveling exhibit illustrates the traditions of African-American gardens and yards; traces their evolution from slavery through contemporary times.

African-American Life on the Southern Hunting Plantation: 1900-1940

**Thomas County Museum of History, 725 North Dawson Street,
Thomasville, GA 31792, (912) 226-7664**

Traveling exhibit features the African-Americans who provided the labor and domestic support for the hunting plantations of South Georgia.

Bridging The Past With The Present

**Chris Mitchell, *The Black History Newsletter*, PO Box 401, Red Oak,
GA 30272, (404) 763-2073**

Traveling exhibit/museum on wheels includes artifacts, documents, and illustrations about African-American heritage.

Building to Learn: Education of the Professional African-American Architect, 1893-1993

**Richard Dozier, Associate Dean, School of Architecture, Florida
A & M University, Tallahassee, FL 32307, (904) 599-3244**

Traveling exhibit traces one hundred years of education of African-American architects.

Invisible Hands: The Role of Black Artisans in Macon's Architectural Heritage

**Macon Heritage Foundation, 652 Mulberry Street, Macon, GA
31302, (912) 742-5084**

Traveling exhibit documents over 5000 African-American craftsmen and artisans; traces their role in the development of Macon's historic built environment.

Lift Every Voice: Atlanta's Black Artistic Heritage

**Atlanta History Center Downtown, 140 Peachtree Street, Atlanta,
GA 30303, (404) 814-4150**

Traveling exhibit features African-American artists in the visual and performing arts who have lived and worked in Atlanta.

Our New Day Begun: Atlanta's Black Artistic Heritage

**Atlanta History Center Downtown, 140 Peachtree Street, Atlanta,
GA 30303, (404) 814-4150**

Traveling exhibit focuses on the history of the Atlanta University art exhibitions held annually from 1942 until 1970.

Smithsonian Institution

**Visitor Information Center, 1000 Jefferson Drive, Washington, DC
20560, (202) 357-2700**

Traveling exhibits available on many aspects of African-American heritage and culture.

FESTIVALS AND SPECIAL EVENTS

Festivals and special events bring people together to celebrate their heritage, share experiences, and learn about community history and traditions. The following is a sampling of regularly-scheduled festivals and events. Contact your local community calendar for other ways to celebrate African-American heritage, culture, and historic properties. Black History Month and Historic Preservation Month are particularly good times to sponsor special events, but historic preservation projects can be acknowledged all year.

Statewide

Black History Month/Historic Preservation Month
Office of Historic Preservation, Georgia Department of Natural Resources, 205 Butler Street, Suite 1462, Atlanta, GA 30334
(404) 656-2840

The Georgia Minority Historic Preservation Committee and the Office of Historic Preservation sponsor special events each year in recognition of Black History Month. Events and activities vary. Since 1991, the festivities have been held in the State Capitol and co-sponsored by the Office of the Governor. Throughout the state, Black History Month events and activities are sponsored by local civic organizations, preservation groups, and schools. (February, annually)

Historic Preservation Month in Georgia is celebrated each year with special workshops, activities, and projects. Local preservation organizations sponsor events such as tours, lectures, receptions, special projects, and children's activities. (May, annually)

Albany

African Heritage Festival
African American Foundation, Inc., PO Box 229, Albany, GA 31702-0229, (912) 888-1701
Two-day festival promotes cultural and economic contributions of African-Americans. (October, annually)

Atlanta

King Week

**Martin Luther King, Jr. Center for Nonviolent Social Change
449 Auburn Avenue, Atlanta, GA 30312, (404) 524-1956**

Week-long celebration of the life of Dr. Martin Luther King, including the federal holiday that honors his birth; events include ecumenical services, seminars, tributes, award ceremonies, entertainment, and nationally-televised parade. (January, annually)

National Black Arts Festival

**National Black Arts Festival, Inc., 236 Forsyth Street, Suite 400,
Atlanta, GA 30303, (404) 730-7315**

Ten-day national festival showcases the work of artists of African descent; includes music, dance, theater, film, folk arts, visual arts, performance arts, and literature; events held in traditional and non-traditional venues throughout the city. (mid-summer biennially, next dates are July/August 1994)

West End Festival

**West End Neighborhood Development, Inc., 553 Holderness Street,
Atlanta, GA 30711, (404) 752-9329**

Four-day celebration showcases cultural, residential and commercial life in the West End neighborhood. (mid-September, annually)

Augusta

Jazz Festival

Paine College, 1235 15th Street, Augusta, GA 30910, (706) 821-8324

Jazz and cultural festival features music, arts, and crafts. (Sunday before Labor Day, early September, annually)

Brunswick

African-American Heritage Day

**Hofwyl-Broadfield Plantation State Historic Site, Route 10, Box 83,
Brunswick, GA 31520, (912) 264-9263**

Celebrates African-American traditions and culture. (late March, annually)

Cassville

Labor Day Picnic

Noble Hill-Wheeler Memorial Center, 2261 Joe Frank Harris Parkway, Cassville, GA 30123, (706) 382-3392

Picnic on the grounds of the historic Noble Hill School; museum tours, children's games, oral interviews. (Labor Day, early September, annually)

Columbus

African-American Heritage Festival

**The Golden Owlettes, 4545 Kerz Court, Columbus, GA 31907
(706) 687-4688**

Celebrates the contributions of African-Americans to American society. (June, annually)

Darien

Sapfest

McSap Development, PO Box 2087, 210 Monroe Street, Darien, GA 31305, (912) 437-6447

Celebration on Sapelo Island features culture, food, tours, and music, including the McIntosh County Shouters. (August, annually)

Midway

Sunbury's Afro-American Legacy

Fort Morris State Historic Site, Route 1, Box 236, Midway, GA 31320, (912) 884-5999

One-day celebration of the history, traditions, and contemporary life of blacks in coastal Georgia. (late February, annually)

Savannah

Annual Black Heritage Festival

King-Tisdell Cottage Foundation and the City of Savannah, 502 East Harris Street, Savannah, GA 31401, (912) 234-8000 or (912) 232-5706

Weekend celebration of the African-American experience in the arts, crafts, and music along the coast. (October, annually)

St. Simons Island

Georgia-Sea Island Festival

Georgia Sea Island Folklore Revival Project, 2428 Cleburne Street, Brunswick, GA 31520, (912) 265-9545

OR

St. Simons Chamber of Commerce, (912) 638-9014

Celebration of African-American music from slavery to the present; slave songs, shouts, gospel, and blues; includes crafts, food, and demonstrations of traditional Gullah (Geechee) language; regularly features the Georgia Sea Island Singers. (3rd weekend in August, annually)

Thomaston

Emancipation Day Celebration

Thomaston/Upson County Emancipation Proclamation Committee, PO Box 281, Thomaston, GA 30286, (706) 647-5344

Celebrates the day (May 29, 1863) when local blacks learned of the Emancipation Proclamation; features parade, games, music, and speakers. (late May, annually)

Tifton

Black Heritage Celebration

Georgia Agrirama, PO Box Q, Tifton, GA 31793, (912) 386-3344

Honors the contributions of African-American culture to the development of rural Georgia; includes arts, crafts, music, lifestyles, and entertainment. (February, annually)

AUDIO/VISUAL MATERIALS

Slide presentations, videotapes, audiotapes, and printed material are available on loan from a number of sources. The following selected organizations offer listings that deal specifically with African-American heritage or preservation topics. Contact each organization directly for ordering instructions and for additional audio/visual materials. Contact other organizations such as local history museums, the Smithsonian Institution and the American Association of State and Local History (AASLH) for their listings. Also, local video stores carry many commercial films that interpret African-American heritage.

APEX

135 Auburn Avenue, Atlanta, GA 30303, (404) 521-2739

Sweet Auburn, Comin' Home

Explores the economic and cultural contributions of African-Americans along historic Auburn Avenue in Atlanta; 45 minute videotape.

Atlanta Preservation Center

156 7th Street, Suite 3, Atlanta, GA 30308, (404) 876-2041

Stories Worth Sharing: The Heritage of Atlanta's African-American Neighborhoods

Illustrates three African-American neighborhoods -- Reynoldstown, South Atlanta, and Mozley Park -- as reflected in historic buildings; 60 minute slide program, 1991.

Sweet Auburn: A Street of Dreams

Explores the commercial buildings, homes, churches, neighborhood, and streetscapes of Auburn Avenue; 45 minute slide program, 1993.

Film and Video Unit

Georgia Department of Natural Resources, 205 Butler Street, Room 1354, Atlanta, GA 30334, (404) 656-0779

Buildings For All Seasons: Energy Conservation in Historic Structures

Examines original energy-saving features of historic buildings; 15 minutes, 1992.

Patterns of Change: Historic Preservation in Georgia

Shows how communities in Georgia use historic preservation to protect historic properties; 28 minutes, 1988.

The Spirit of Sapelo

Explores Sapelo Island, including Hog Hammock, an African-American community whose families have been on the island for generations; 28 minutes, 1983.

Traveling Through Time: Restoring Historic Homes as Bed and Breakfast Inns

Documents the transformation of a historic home into a bed and breakfast inn; 12 minutes, 1992.

Office of Historic Preservation

Georgia Department of Natural Resources, 205 Butler Street, Room 1462, Atlanta, GA 30334, (404) 656-2840

African-American Places in History: Historic Properties in Georgia, 1519-1960

Statewide overview of historic properties associated with African-American history; 20 minute slide program with script, 1993.

Blueprint for the Future

Addresses planning issues facing preservation in Georgia and the impacts these issues have on historic properties; 20 minute slide program with script and discussion questions, 1987.

Historic Properties Make Georgia History Come Alive

Illustrates how properties listed in the National Register tell the history of Georgia and what makes Georgia distinctive from other states; 30 minute slide program with script, 1993.

A Partnership in Pride: Preservation in Low-Income Neighborhoods

Describes how community development groups can rehabilitate historic buildings and keep long-term, low-income residents in their neighborhoods; 20 minute slide program with audiotape, 1987.

Georgia Humanities Council

50 Hurt Plaza, Suite 440, Atlanta, GA 30303, (404) 523-6220

Bessie Jones and the Sea Island Singers

Examines songs and games as communication between the slaves of the coastal islands and the plantation masters; 28 minute videotape, 1985.

The Civil War

Nine-part series gives a definitive portrait of the war, including the role of African-Americans; 62 to 99 minute videotapes, 1989.

Dawn's Early Light: Ralph McGill and the Segregated South

Follows the life of Atlanta newspaperman Ralph McGill who had a profound impact on desegregation in the South; 88 minute videotape, 1988.

Ethnic Notions

Traces the evolution of stereotypes which fuel anti-black prejudice and shows how popular culture shapes public attitudes; 58 minute videotape, 1987.

Family Across the Sea

Tells of the connection between the Gullah culture of coastal Georgia and the people of Sierra Leone; 58 minute videotape, 1990.

Fanny Kemble's Journal

Dramatization of Kemble's journal includes descriptions of slave life on a cotton and rice plantation; 29 minute videotape, 1981.

Gandy Dancers: The Last of the Southern Black Railroad Crews

Documents the skills and work calls of railroad section crews; 30 minute videotape, 1991.

Gullah Tales

Dramatizes two Gullah folktales and acquaints viewers with the Gullah culture of coastal Georgia; 29 minute videotape, 1986.

Long Shadows

Explores how the effects of the Civil War are felt in contemporary society; includes interviews with civil rights leaders; 88 minute videotape, 1984.

Plowed Under: American Farmers in Georgia

Five-part radio series about Georgia farmers, many of whom are black, and how the farming business has been transformed; 29 minute audiotapes, 1983.

Preserving Our Heritage: Georgia's Black History

Four black-and-white, framed posters illustrate Georgia's historic African-American buildings, 1991.

Remember Me: Slave Life in Coastal Georgia

Resource guide accompanies *Fanny Kemble's Journal* and *Gullah Tales*.

A Southern Profile: The Life and Times of Arthur Raper

Three programs explore the life of a sociologist; includes an examination of race relations in the urban and rural South; 30 minute audiotapes, 1986.

The Southern Voice

Five-part series poses the question of whether there is a distinctive Southern voice in American literature; includes "Alex Haley and the Story Telling Tradition"; 30 minute videotape, 1984.

We Shall Overcome

Traces the source of the civil rights anthem and uncovers formation of the civil rights movement; 58 minute videotape, 1989.

Wild Women Don't Have the Blues

Shows how blues were born out of the economic and social transformation of African-American life; 58 minute videotape, 1989.

Willie Guy Rainey vs. The Blues

Story of the cultural impacts of music on impoverished people, through the life of a rural blues musician; 29 minute videotape, 1986.

Wooden Souls: The Humanities Tradition, the Documentary Process and Ulysses Davis

Examines the life and work of an African-American woodcarver; explores the ways individual expression is shaped by societal forces, folkways, and traditions; 28 minute slide/tape, 1989.

Macon Arts Alliance

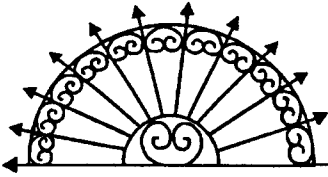
4182 Forsyth Road, Macon, GA 31211, (912) 743-6940

African-American Heritage in Middle Georgia

Illustrates the culture and heritage of African-Americans in Macon and middle Georgia from 1860 to the present; four 30 minute videotapes, 1993.



First newspaper advertisement for Ma Rainey's recordings, *Chicago Defender*, February 2, 1924, Part II, p. 10



TEACHING THE PAST TO THE FUTURE

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Children are the future leaders and decision-makers in our communities. Educators and preservationists can make history come alive for students from kindergarten to senior high by teaching local history, instilling a sense of community pride and spirit, and offering classroom experiences that benefit the whole community. National and state organizations, programs, and resources that support historic preservation through classroom activities are listed below. The listing of community resources identifies local communities that have adopted formal heritage education programs or that sponsor specific educational programs related to African-American heritage. Consult your local school system, preservation organizations, local museums, and other chapters in this resource guide for additional information on projects, programs and materials that can supplement your heritage education activities.

Office of Historic Preservation

Georgia Department of Natural Resources, 205 Butler Street, Room 1462, Atlanta, GA 30334, (404) 656-2840

State historic preservation office administers the National and Georgia Registers of Historic Places; primary resource materials include historical documentation, photographs, and maps from National Register nomination files; staff available to provide technical assistance and facilitate heritage education activities with other state and local groups.

Marguerite N. Williams Heritage Education Program

Georgia Trust for Historic Preservation, 1516 Peachtree Street, Atlanta, GA 30309, (404) 881-9980

Special project focuses statewide attention on heritage education and historic properties in local communities; uses local history resources to teach social studies, visual arts, and language arts; provides staff-development workshops for teachers and technical assistance in creating lesson units; community workbooks provide detailed resource information and primary research materials for teachers; materials available on starting a community heritage education program.

Georgia Trust Heritage Education Programs

Brunswick/Glynn County

Clarkesville/Habersham County

Clayton/Rabun County

Cleveland/White County

Columbus/Muscogee County

Fitzgerald/Ben Hill County

Ocilla/Irwin County

Jesup/Wayne County

Madison/Morgan County

Thomasville/Thomas County

STATE AND NATIONAL ORGANIZATIONS AND PROGRAMS

Georgia Studies Institute

Carl Vinson Institute of Government, University of Georgia, Athens, GA 30602, (706) 542-2736

Summer teachers workshops for the 8th grade Georgia Studies requirement of the Quality Core Curriculum; coursework includes geography, history, government, culture, teaching strategies and classroom resources.

Foxfire Teacher Outreach

PO Box 541, Mountain City, GA 30562, (706) 746-5318

Educational outreach program encourages and equips teachers to use the Foxfire approach in K-12 classrooms; services include teacher networks, graduate level coursework, and the quarterly journal, *Hands On*, that features case studies from Foxfire's nationwide teacher network.

National Center for Heritage Education

National Trust for Historic Preservation, 1785 Massachusetts Avenue, Washington, DC 20036-2117, (202) 673-4040

Offers an outreach program for incorporating heritage education materials into school programs; training, technical assistance, and scholarships; *Building Alliances: Lesson Plan and Resource Book, 1990* features methods and materials for using community resources in grades 1-12; *Heritage Education Resource Guide, 1990* identifies a range of information on heritage education programs and materials available through museums, historic sites, national, state, and city organizations, as well as consultants and authors; *Heritage Education Resources Exchange (HERE)* published bimonthly.

Teaching With Historic Places

**National Trust
for Historic Preservation
1785 Massachusetts Avenue
Washington, DC 20036-2117
(202) 673-4040**

**National Register
of Historic Places
National Park Service
Washington, DC 20013-7127
(202) 343-9536**

Assists elementary and secondary school teachers in the enhancement of classroom instruction in history and social studies, using National Register-listed properties as primary source materials; includes a series of lesson plans as models and foundations for other educational projects; contains activities and exercises focusing on the knowledge and skills that students can acquire by studying historic properties; published in *Social Education*, the journal of the National Council for the Social Studies.

Smithsonian Institution

Visitor Information Center

1000 Jefferson Drive, Washington, DC 20560, (202) 357-2700

Offers a variety of programs and services of special interest to heritage education; collections, exhibits, public education programs, internships, and publications.

Office of Historic Preservation, Georgia Department of Natural Resources, 205 Butler Street, Room 1462, Atlanta, GA 30334, (404) 656-2840

Historic Properties Make Georgia History Come Alive

30 minute slide show illustrates how properties listed in the National Register tell the history of Georgia and what makes Georgia distinctive from other states.

African-American Places in History: Historic Properties in Georgia, 1519-1960

20 minute slide show provides an overview of historic properties that reflect African-American history in Georgia.

A Manual for Teaching with Community Heritage Resources

Center for Historic Preservation, Middle Tennessee State University, PO Box 80, Murfreesboro, TN 37131, (615) 898-2300

Introduction and reference manual for teachers using community heritage resources in the classroom; produced as part of the Mid-South Humanities Project, 1978/1983.

Outstanding African-Americans in Georgia: A Legacy

Georgia Department of Education, 205 Butler Street, Room 1954, Atlanta, GA 30334, (404) 656-2586

Resource book contains biographical sketches of prominent African-Americans, lesson plans, supplementary materials, and suggested activities.

Patterns of Change: Historic Preservation in Georgia

Film and Video Unit, Georgia Department of Natural Resources, 205 Butler Street, Room 1354, Atlanta, GA 30334, (404) 656-2779

28 minute video explores the variety of properties in Georgia that make up historic neighborhoods and commercial districts; tells the story of several communities committed to improving their future through preserving their heritage; available on 16 mm film, 3/4" and 1/2"

**STATEWIDE
RESOURCES**

videotape; teachers guide also available. [In 1990, the Georgia Trust for Historic Preservation distributed a 22 minute version of the video and an accompanying teachers guide to local groups, schools and regional libraries.]

ARCHAEOLOGY

Archaeology and Education: The Classroom and Beyond, Archaeological Assistance Study, Number 2, October 1991

Archaeological Assistance Division, National Park Service, PO Box 37127, Washington, DC 20013-7127, (202) 343-4101

Collection of articles presented at a symposium sponsored by the Public Education Committee, Society for Historical Archaeology; addresses curriculum development, teacher training, and youth programs.

Archaeology and Heritage Education, Packet for Teachers

Office of Historic Preservation, Georgia Department of Natural Resources, 205 Butler Street, Room 1462, Atlanta, GA 30334, (404) 656-2840

Collection of references, resources and bibliography about archaeology programs, services and materials for use in the classroom.

Frontiers in the Soil, The Archaeology of Georgia

Frontiers Publishing Co., Inc., PO Box 3474, LaGrange, GA 30241, (706) 884-1248

Overview of archaeology in Georgia, designed especially for children.

Listing of Education in Archaeological Programs: LEAP Clearinghouse, 1987-1989 Summary

Archaeological Assistance Division, National Park Service, PO Box 37127, Washington, DC 20013-7127, (202) 343-4101

Catalogue of information available on federal, state, local and private projects in archaeological education and public awareness programs; includes classroom presentations, posters, school curriculum, videotapes, and other materials for use in the classroom or with children.

Passport in Time (PIT)

U.S. Forest Service, PO Box 18364, Washington, DC 20036, (202) 293-0922

Summer program offers opportunities for adults and students to work with professional archaeologists and historians on archaeological excavations and preservation projects at one-week field sessions in the Chattahoochee National Forest.

Used Archaeology: Practical Classroom Ideas For Teachers, By Teachers, Early Georgia, Volume 20, Number 1, 1992

Society for Georgia Archaeology, c/o Department of Anthropology, Baldwin Hall, University of Georgia, Athens, GA 30602

Resource book provides extensive guidance on how educators in Georgia have used archaeology in the classroom; includes exercises, classroom activities, bibliography, and curriculum materials.

Albany

Glancing Backward

Dougherty County School System, 601 Flint Avenue, PO Box 1470, Albany, GA 31703, (912) 431-1286

Publication about Albany, Georgia, from 1836 to 1986; much of the research was done by high school students; interdisciplinary project in visual arts, language arts, and social sciences.

Americus

Alan Anderson/Staley Middle School

914 North Lee Street, Americus, GA 31709, (912) 924-3168

Provides a slide program in the classroom on historic African-American communities in Americus.

Atlanta

Local History Resources at Your Doorstep

Atlanta History Center, 3101 Andrews Drive, Atlanta, GA 30305, (404) 814-4000

Two-week teacher training workshop held each summer; provides first-hand knowledge of local resources and historic sites around Atlanta; offers practical ideas for classroom teaching across a number of disciplines and grade levels; includes local history, preservation, map studies, genealogy, and cemetery studies.

COMMUNITY ORGANIZATIONS, PROGRAMS, AND RESOURCES

Atlanta Preservation Center
156 Seventh Street, Suite 3, Atlanta, GA 30308, (404) 876-2041

Inman Park

Highlights the development of Atlanta's earliest suburb; comprehensive educational package includes slides, narrative, walking tour, lesson plans, teacher workshop; adaptable for grades 4-12.

Stories Worth Sharing: The Heritage of Atlanta's African-American Neighborhoods

Slide/lecture program examines the history of three of Atlanta's many historic black neighborhoods and how their past shaped the city's development; adaptable for all ages.

Sweet Auburn: A Street Of Dreams

Interactive slide lesson on the historic neighborhoods of Sweet Auburn and the Old Fourth Ward; explores the commercial buildings, homes, churches, and streetscapes of the neighborhood; includes slides and teacher narrative, walking tour, teachers guide, lesson plans, and teacher workshop; adaptable for grades 4-12.

The Urban Experience: Exploring Downtown Atlanta's History, Art and Architecture

Integrated, interactive school program for young people; guided tour in downtown Atlanta includes the High Museum at Georgia-Pacific, the Atlanta History Center Downtown, Candler Building, Rhodes-Haverly Building, and Woodruff Park; teacher packet available; grades 3-6.

Children in History

The Herndon Home, 587 University Place, Atlanta, GA 30314, (404) 581-9913

Study guide explores the information and ideas presented to students during tours of The Herndon Home; includes photographs, questions, related study activities, and projects about the Herndons and other children in the past; for grades 4-6.

Sweet Auburn, Comin' Home

APEX Museum, 135 Auburn Avenue, Atlanta, GA 30303, (404) 521-2739

Video and discussion guide about the economic and cultural contributions made by African-Americans along Atlanta's Auburn Avenue; incorporates Georgia's QCC for elementary, middle and high school levels.



*Atlanta Life Insurance Building
Sweet Auburn Historic District*

Heritage Education Materials

Martin Luther King, Jr., National Historic Site, 526 Auburn Avenue, Atlanta, GA, 30312, (404) 331-5190

Curriculum-based materials supplement field trips to the Martin Luther King historic site; includes teachers guide.

Cassville

Noble Hill-Wheeler Memorial Center

2261 Joe Frank Harris Parkway, Cassville, GA 30123, (706) 382-3392

Museum targets third, eighth and high school grades within the Cartersville/Bartow County school system; features tours and a slide presentation; six-week summer youth program features black heritage discussions, videos and slides, scrapbooks and autobiographies.

Columbus

Our Town: An Introduction to the History of Columbus, Georgia
Historic Columbus Foundation, PO Box 5312, Columbus, GA 31906, (706) 322-0756

Historical and pictorial overview of Columbus, prepared with teachers and field trips in mind; teachers guide provides objective questions, activities, and sources of additional information.



The Spencer House, Columbus, Muscogee County

"Pride in Color: A Celebration of African-American Heritage,"
Columbus Ledger-Enquirer, 17 West 12th Street, Columbus, GA 31994, (706) 324-5526

Newspaper supplement published for 1993 Black History Month; emphasis on critical thinking, language arts, social studies, and math.

Macon

African-American Heritage in Middle Georgia

Macon Arts Alliance, 4182 Forsyth Road, Macon, GA 31211, (912) 743-6940

Series of four 30 minute videotapes illustrate the culture and heritage of African-Americans in Macon and middle Georgia; study guides also available.

We Too Built America

Bibb County School System, 2064 Vineville Avenue, PO Box 6157, Macon, GA 31213, (912) 742-8711

Instructional guide and student workbook includes historical information about American Indians, African-Americans, and Jewish-Americans in middle Georgia; contains detailed lesson plans, background information, activities, oral history accounts, audio/visual supplemental materials, and other resources.

Madison

Morgan County African-American Museum

156 Academy Street, Madison, GA 30650, (706) 342-9191

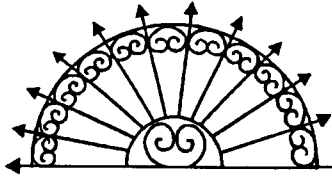
Local history museum features African-American heritage; emphasis on youth programs and heritage education.

Savannah

Massie Heritage Interpretation Center

Savannah-Chatham County Board of Public Education, 207 East Gordon Street, Savannah, GA 31401, (912) 651-7022

Heritage education resource center focuses on local history, Savannah's city plan, and 18th and 19th century architecture; permanent and temporary exhibits, videos, and lesson plans.



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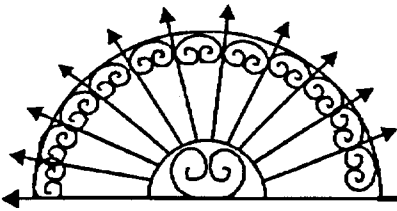
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****ERRATA****

Please note the following changes to African-American
Historic Places and Culture: A Preservation Resource Guide
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page 24, **Shirley Hardin**, African-American Literature
Valdosta State University, Valdosta

Inside back cover, Janice White Sikes, Atlanta