



**GEORGIA**  
DEPARTMENT OF NATURAL RESOURCES

HISTORIC PRESERVATION DIVISION

# Reflections

Volume XIV, No. 2

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## COURAGEOUS YOUTH FUEL THE AMERICUS MOVEMENT

*Sam Mahone, Special Contributor*

*Chair, The Americus-Sumter County Movement Committee, Inc.*

In 1960, two years before the Americus-Sumter County Movement began, Americus city and Sumter County officials had become acutely aware of the unrest among African American citizens who had suffered under the iron fist of American apartheid, segregation, and second class citizenship. On a local level the emerging black political activism of the Americus Voters League aimed at empowering African Americans by having them register to vote. The League consisted of small black business owners and several members of the clergy who enlisted black middle and high school students to canvass neighborhoods and encourage their neighbors to register.

In the midst of this sudden black activism, Americus's white political, civic, and business leaders became increasingly concerned about the impact of the Supreme Court's 1954 ruling that involuntary segregation in public schools was illegal. Georgia Governor Ernest Vandiver created an all-white fact finding commission, known as the Sibley Commission<sup>1</sup>, that would visit cities across the state to determine how whites would react to widespread integration in schools and public accommodation. The first hearing of this commission occurred in Americus in March of 1960, with 24 South Georgia counties represented. The consensus that emerged was that they would all continue to defend segregation, no matter the cost.<sup>2</sup>

1 Quiros, Ansley L. *God and the Devil on Equal Plane: School Desegregation, Private Education, and Engles vs Vitale*, (North Alabama Historical Review, Volume 4 2014), pp. 165-168 <https://www.una.edu/history/docs/Final%20Edit%204.pdf>

2 Ibid



Georgia African American  
Historic Preservation Network



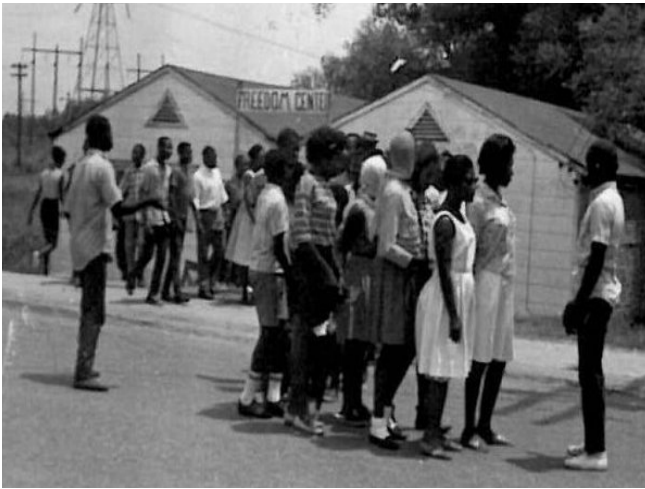
*Activist-Comedian Dick Gregory (2nd row, right) marches with Americus youth, 1963. Courtesy Sam Mahone, ASCMRC*

Until passage of the Civil Rights Act of 1964, segregation by race was strictly and brutally enforced in Americus as it was throughout the south. To be black in Americus during this period meant that every aspect of your day to day existence was determined by someone within the Chappell stronghold.<sup>3</sup> Fred Chappell was the self-avowed racist Sumter county sheriff who often attacked and beat blacks who went to the courthouse to register to vote. Several members of Chappell's family occupied local

3 [Beverly Brister]. (2012). *Americus-Sumter County Movement Remembrance Committee: A City without Pity, Part one—Jake Dowdell Interview (12:40 to 13:06)* [Video File]. Retrieved from <http://www.theamericusmovement.org/>

offices, including postmaster, county commissioner, public service commissioner, state patrolman and court clerk in charge of voter registration. This hierarchy ruled with an iron fist; nepotism reigned supreme throughout city and county government.

It was Dr. Martin Luther King, Jr. who called Chappell as the “meanest man in the world”, after spending the weekend in his jail in December, 1961.<sup>4</sup> Blacks had no rights that any whites were bound to respect, and it was within this oppressive environment that the Americus-Sumter County Civil Rights Movement was born.



*Youth Americus marchers prepare to march for their rights, 1963  
Courtesy Sam Mahone, ASCMRC Inc*

Following the Albany Movement of 1961-1962, where Dr. King had led demonstrations, civil rights activity shifted forty miles north to Americus. It was then in December 1962 that Charles Sherrod of the Student Non-Violent Coordinating Committee (SNCC) and Project Director of the Albany-based Southwest Georgia Project dispatched three members of SNCC to Americus to begin an intensive community based voter registration and education campaign. Its mission was to exploit the advantage of a countywide black majority and to harness the power and potential of a growing electorate that would finally allow African Americans to take control of their lives. In Americus SNCC found an eager and excited cadre of youthful students from Staley Jr. and Sumter County High Schools who began canvassing the streets of Americus in search of African Americans willing to risk life and limb by attempting to register to vote.

<sup>4</sup> Robins, Glenn M. Americus Movement. *New Georgia Encyclopedia*, February, 29, 2008. Web. Accessed September.4, 2017

During the Americus movement, two “Freedom Centers” were formed where local civil rights activists organized literacy classes designed to teach potential African American voters how to prepare to take the unconstitutional literacy test in order to become registered voters. One of those centers was at the Colored Hospital on Wild Street. In addition, a library was established there by community leaders with books donated from around the country because the local public library denied access to African Americans. From 1923 to 1953, the Colored Hospital was the only medical facility in the south where black physicians and medical professionals could practice and serve people of color. The hospital was not only a lifeline for a poor and marginalized African American community, it was a stabilizing institution that unified and sustained them in the midst of the horrendous Jim Crow era of discrimination and second class citizenship.

As their work progressed, local youth activists soon enjoyed the aid of several religious and business leaders like Americus Movement President, Pastor J.R. Campbell of Allen Chapel AME, R.L. Freeman of Bethesda Baptist, John and Mable Barnum of Barnum’s Funeral Home and Hope Merritt, Jr., Lonnie Evans and Leland Cooper—all deacons at various Sumter County churches. Under their guidance the movement began to focus on challenging the racist laws regarding public accommodation. The first attempt to integrate public facilities in Americus occurred on a hot and steamy July night in 1963 when eleven students sought to purchase movie tickets at the white entrance to the local Martin Theater, openly defying a lifetime of racist and humiliating customs.<sup>5</sup> The police were called and ordered the youths to disperse. When they refused, the students were arrested and charged with disorderly conduct. What followed was a wave of street protests along Cotton Avenue and Lee Street, against segregation in public facilities. Determined to end the protests, local and state law enforcement often attacked these youthful protestors with dogs, fire hoses and electric cattle prods that burned their flesh and scarred them forever.<sup>6</sup>

During the summer of 1963, hundreds of youthful protestors, some as young as twelve years old were arrested and jailed in a number of jails throughout Sumter, Lee and Terrell County. The most horrendous of these jails was the Leesburg, Georgia Stockade, a rodent infested abandoned prison stockade where

<sup>5</sup> [B. Brister]. (2012). ASCMRC: A City without Pity, Part two—Carolyn Merritt Interview (11:12 to 13:56) [Video File].

Retrieved from <http://www.theamericusmovement.org/>

<sup>6</sup> [B. Brister]. (2012). ASCMC: A City without Pity Part two—Tommy Douglas Interview (3:48 to 6:27) [Video File]. Retrieved from <http://www.theamericusmovement.org/>

33 juvenile girls were incarcerated for up to 45 days. The ordeal of these girls was chronicled in a June 2006 special report in *Essence Magazine* article titled “Stolen Girls” and written by staff writer Donna Owens.

The surviving women among these were nominated to receive the Presidential Medal of Freedom Award in 2016.<sup>7</sup>

It has been readily acknowledged by noted civil rights activists and scholars that the Americus Movement was one of the most significant social movements of its era.



*The Leesburg Stockade still stands off Leslie Highway. Melissa Jest/ HP*

It had the highest number of juveniles, aged 12 to 15, incarcerated, and longer periods of incarceration for Americus protesters than their counterparts in other Georgia cities. The Americus Movement is

often referenced because of its length more than three years. Then-SNCC-Chairman and now Congressman John Lewis, referenced the Americus Movement in his address at the 1963 historic March on Washington.<sup>8</sup> Lewis led several protest marches in Americus during the summer of 1965 and was arrested and jailed in the same jail Dr. King was held four years earlier.

The Americus Movement led to two important legal victories of the southern civil rights movement--both decided in federal courthouse in downtown Americus. The first case began on August 8, 1963 when SNCC field workers Don Harris, Ralph Allen, John Perdue and CORE worker Zev Aelony were beaten, burned with electric cattle prods, along with hundreds of student protestors during a night demonstration. The four civil rights workers were singled out, arrested, and charged under Georgia's 1871 Anti-Treason Act which was punishable by death. Because this was a capital offense, no bond was allowed. The intent of law enforcement officials was to once and for all dismantle the Movement by arresting anyone they deemed leaders, or agitators as they were called, and jail them under the threat of death.<sup>9</sup> The chief legal counsel for the

<sup>7</sup> Parks, Jennifer. Lee Stockade women nominated for Presidential Medal of Freedom. *Albany Herald*, June 2 2016

<sup>8</sup> John Lewis. “Speech at March on Washington for Freedom & Jobs.” Washington, D.C., August 28, 1963. Transcript, Americus GA Movement & Seditious Conspiracy, <http://www.crmvet.org/info/mowjl2.htm>

<sup>9</sup> [B. Brister]. (2012). Americus-Sumter County Movement Remembrance Committee: A City without Pity Part one—John Perdue Interview

defendants included C.B. King of Albany, Georgia, Donald Hollowell of Atlanta, Thomas Jackson of Macon, Georgia and Constance Baker Motley of the NAACP Legal Defense Fund. All of the defendants remain in jail for 85 days until November 1, 1963 when a three judge panel ruled Georgia's insurrection law unconstitutional, and set the rights workers now known as the “Americus Four” free.<sup>10</sup> A challenge by Sumter County attorneys moved the case to the U.S. Supreme Court which upheld the ruling.

The second case began On July 21, 1965, when Mary Kate Bell became the first African American woman to run for (Justice of the Peace) office in Sumter County. On election day, she was arrested along with Lena Turner, Gloria Wise and Mamie Campbell, wife of Movement President, Rev. J.R. Campbell, for attempting to vote in the “white” voting line. Their arrests unleashed a torrent of daily marches, protests and vigils demanding their release, an end to voter suppression and intimidation, and the appointment of an African American county voting registrar.<sup>11</sup> While incarcerated, the women filed a suit in federal court to prevent local officials from prosecuting similar cases, and to end segregated elections in Americus and Sumter County. On July 30, 1965, federal judge William A. Bootle ordered the release of the jailed women, ended segregated elections in Sumter County, and appointed Thelma Smith-Walker and Dorothy Bozeman as the first African American voter registrars in Sumter County.

The impact of these two high profile cases reached far beyond Americus: the federal court order to free the Americus Four set a precedent allowing civil rights demonstrators to proceed directly to federal court with complaints of excessive bond or other violations of constitutional rights; the arrest of the four women and the subsequent daily protests and arrests and police violence that followed, helped to break the back of the southern filibuster, to push the Voting Rights Act in Congress, and to help secure passage of both the Civil Rights Bill of 1964 and the Voting Rights Act of 1965.

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Sam Mahone served as a SNCC field organizer based in Americus and Southwest Georgia, 1963 to 1966. He is chairman of the Americus-Sumter County Movement Committee, Inc. and a docent at the National Center for Civil and Human Rights in Atlanta.

(1:20 to 2:49) [Video File]. Retrieved from <http://www.theamericus-movement.org/>

<sup>10</sup> Clotfelter, Jim. US Judges Erase Insurrection Charges. *The Atlanta Journal*, November 1963

<sup>11</sup> United Press International. Americus Negroes prepare for siege. *The Atlanta Journal*, July 1965.



## THE GREAT POOL JUMP-IN OF ALBANY ADVANCED INTEGRATION OF PUBLIC RECREATION

Kayla Morris, MHP and Public Historian

A 1963 civil rights protest in Albany known as “the Great Pool Jump” sought to defy the city’s continuation of segregated public accommodations. This event took place at Tift Park, located on North Monroe Street.

Tift park was created by the city’s beautification project of 1912 and designed by Atlanta landscape architect, Otto Katzenstein. The park was named after segregationist Nelson Tift, founder of the city of Albany and owner of the Bridge House also listed on the National Register.<sup>1</sup> The park included a zoo from the 1930s to 1977 and in the 1950s a swimming pool was added.



31 acre Tift Park continues to serve as a public park.  
Photo credit: History Inc.

Tift Park, listed on the National Register of Historic Places in 1993, has been deemed historically significant because of its importance to the city’s recreational history, with areas of significance in Black History, Architecture, and Landscape Architecture. Today it serves as a recreational space and the location for the community market.

Tift Park gained nationwide attention in 1963 when the city decided to sell the swimming pool and tennis courts to a private buyer, rather than comply with new integration policies. The new owner, James Gray of the Albany Herald Publishing Company, denied blacks entry into the pool facilities.<sup>2</sup> That summer of 1963, more than 75 individuals attempted to integrate the pool but were turned away at the entrance, with some being arrested by police for loitering.

This protest included an impromptu act where three young black men-- Randy Battle, Jake Wallace, and James Daniels-- scaled the fence and jumped into the whites-only pool. They were able to evade the police, running to

Arcadia Baptist Church nearby.<sup>3</sup>

In 1964, New York Times writer Homer Bigart reported that 10 young black people were found guilty of vagrancy for staging a pool demonstration in July that year at Tift park pool.

These students were a part of the Students Nonviolent Coordinating Committee (SNCC), with some being from various states such as Donald S. Harris, graduate of Rutgers University who was also the director of the SNCC projects in southwest Georgia. Bigart wrote that this 1964 attempt at Tift Park could test to the new Civil Rights Act. The youth were sentenced to 30 days on a jail road gang or \$102 each.<sup>4</sup>

Peter de Lissovoy, author of *The Great Pool Jump & Other Stories from the Civil Rights Movement in Southwest Georgia*, worked with the SNCC Southwest Georgia project during this time. He and activists Randy Battle, Dennis Roberts, and Curtis Williams give their perspectives on little known social justice events like the pool jump, and include the memories of other activists, sites, and happenings memories from the Albany movement and in Southwest Georgia in the 1960s.

Voter registration drives and other civil rights activities were already occurring in Albany decades prior to the entrance of SNCC into southwest Georgia. But it was reported sexual assaults by white men on black female students of Albany State College that went uninvestigated by local police and the negative coverage of black citizens by The Albany Herald that triggered the arrival of SNCC activists Charles Sherrod, Cordell Reagon, and Charles Jones.

1 National Register of Historic Places. The Bridge House/Tift’s Hall, Albany, Dougherty County, Georgia. National Register #74000672

2 deLissovoy, Peter. Returning to Georgia. Reporting on Civil Right: Perspectives on Reporting. Web. December 11 2002. Accessed September 8, 2017 <http://www.reportingcivilrights.org/perspectives/delissvovoy.jsp>

3 Battle, Randy “Raised in Southwest Georgia.” Digital SNCC Gateway, 2010. Web. Accessed May 14, 2017 <https://snccdigital.org/people/randy-battle/>

4 Bigart, Homer. Ten in Pool Episode Guilty in Georgia. NY Times July 10 1964

Their arrival in 1961 encouraged the growth of activism among Albany's black citizens, which resulted in the creation of the Albany Movement.

Students of Albany State played an important role in Civil Rights Movement; they partnered with the representatives of SNCC and other social and civil justice organizations to create the Albany Movement. With over 1,000 black protestors arrested in Albany, the first arrests made were students Bertha Gober and Blanton Hall. Gober and Hall entered the white waiting room in the bus station in Albany to purchase tickets and were asked to leave. After refusing to do so police arrested both students.



*The Freedom Singers (l-r) Charles Neblett, Bernice Johnson-Reagon, Cordell Reagon, Rutha Mae Harris. Photo Credit: Saporta Report.com*

Sources reported that the president of the university expelled both students out of fear of losing his position.

SNCC's The Freedom Singers was founded

in 1962 at Albany State College, as recommended by folk singer Pete Seeger, were used to encourage participants in future movement campaigns. These students worked with local leaders and the greater community to bring attention to the injustices that were occurring in Southwest Georgia. The Albany Movement and its foundation of young people were fueled by those before them who created institutions that would help feed their souls and minds. The Black Church is one such institution.

One of these church is Second Mt. Zion Baptist Church, located off Old Pretoria Road in an unincorporated community in Dougherty County. Second Mt. Zion was founded in 1865 and began as a brush arbor structure. Now, the church is made from stone collected by members of the congregation from nearby riverbanks.<sup>5</sup>

Gloria Gaines, a Dougherty County Commissioner and veteran of the Albany Movement, says her family has been attending

the church for five generations. Gaines believes the church is significant for its representation of black life after the Civil War and for its longstanding role as a safe place for the African American community of Albany.

Out of these humble beginnings, Second Mt. Zion was formed by the previously enslaved people here who wanted a worship center to fortify them during the turmoil of the Reconstruction Era. Gaines says after Emancipation, Albany had one of the highest black populations in Georgia, and that these demographics remained until the 1940s. During Reconstruction 2,400 black men registered to vote between the years of 1867-1868 and three African Americans were elected to the state legislature.

Whites reacted to this progress with hostility and violence toward blacks in Albany and throughout the region. The Camilla Massacre of 1868 in nearby Mitchell County offers proof that whites in the region were not accepting of blacks attaining equal rights. On September 19, 1868, a few hundred black and white Republicans marched to Camilla for a political rally. Hostile whites attacked the marchers as they entered the courthouse square; 30 marchers were shot and twelve died.<sup>6</sup>



*Second Mount Zion Baptist Church. Courtesy of WFXL-TV*

Second Mt. Zion has been and continues to be an inspiration to its members and its community.

6 Formwalt, Lee W. Camilla Massacre September 5 2002. Web. Accessed April 27 2017 <http://www.georgiaencyclopedia.org/articles/history-archaeology/camilla-massacre>

5 Gaines, Gloria. (2017, April 27). Email Interview [Kayla Morris]

## HISTORICAL HIGHLIGHTS: ATLANTA AND SAVANNAH SIT-INS PIVOTAL IN CIVIL RIGHT MOVEMENT

*Compiled from sources with Special Contribution from Whitney Rooks  
Environmental Historian, Georgia Historic Preservation Division*

Following the first sit-in conducted by college students from North Carolina A&T State University in Greensboro, NC in February 1960, Morehouse College students Lonnie King and Julian Bond formed the Committee on the Appeal for Human Rights (COAHR) and led other Atlanta University Center (AUC) students in nonviolent sit-ins in many of the city's downtown businesses. They began their movement by printing *An Appeal for Human Rights*, authored by Roslyn Pope, a document that clearly defined how inequality adversely impacted Atlanta's African American population.

The Atlanta Sit-In Movement began on March 15, 1960. The AUC students initially protested at ten segregated lunch counters and cafeterias throughout the city. During this time the AUC consisted of six schools: Atlanta University, Clark College, Interdenominational Theological Center (ITC), Morehouse College, Morris Brown College and Spelman College. Students from each institution participated. The Movement lasted until March of the following year. COAHR planned and staged sit-ins at lunch counters, movie theatres and the Georgia Capitol. They even held kneel-ins, a form of protesting that tested the practice of segregated worship, at white churches. According to the New Georgia Encyclopedia more than fifty demonstrators were arrested on the first day of the campaign, including A. D. King and Martin Luther King, Jr. Protests increased in size and number the following afternoon, when more than 2,000 students closed 16 more lunch counters.

The Movement continued through that Christmas season, the busiest time for retailers. After months of protesting, and a decline in sales, downtown businesses were ready to strike a deal with the African American community. After extensive negotiations between business owners and leaders of the African American community, an agreement was reached and on March 7, 1961 the sit-ins officially stopped. Although this deal was finalized, it would take the Civil Rights Act of 1964, three years later, for Atlanta to fully desegregate.

COAHR students met and planned protests at Rush Memorial Congregational Church because it was the only place that would open their doors to the students. COAHR's initial headquarters was in a classroom in the bottom of Harkness Hall on the campus of Atlanta University. As the movement progressed white protestors joined the students in their efforts. Seeing this, Rufus Clement, the former president of Atlanta University, grew

concerned that the students would be tied to the simultaneous communist movement. Clement asked Lonnie to ask the white protestors to stop marching with them. When Lonnie refused President Clement asked them to find another place to meet. One day Lonnie happened upon Rush Memorial, which is down the street from Atlanta University. He asked former pastor and civil rights activist, Joseph E. Boone if the movement could organize their meetings there and Boone agreed. So for the duration of the movement Lonnie, Julian and the other COAHR members held their meetings at Rush Memorial. Rush Memorial, founded in 1913 by Dr. John Allen Rush, was also home to an elementary school, the first black Boy Scout troop of Atlanta, and the Student Nonviolent Coordinating Committee which also convened there.



*Student protesters at McCrory's in Savannah in 1961  
Photo credit: Savannah Morning News*

On March 16, 1960, black students led by the NAACP Youth Council staged sit-ins at white-only lunch counters in eight downtown stores. Three students, Carolyn Quilloin, Ernest Robinson, and Joan Tyson, were arrested in the Azalea Room at Levy's Department Store (now SCAD's Jen Library). In response, African-American leaders Westley Wallace Law, Hosea Williams, and Attorney Eugene Gadsden organized a nearly complete boycott of city businesses.

W.W. Law, president of the NAACP, listed demands for desegregation of facilities, use of courtesy titles (Mr., Mrs., Miss, instead of the usual "boy" or "girl"), and hiring of Black clerks and managers, according to Civil Right Movement Veterans.org. Young activists kept the boycott strong with picket lines, sit-ins, and other forms of direct-action at public beaches and parks, on the buses, at movie theaters and white churches. Weekly mass meetings are held each Sunday afternoon after church services.

Sit-ins and the boycott continued until October 1961, when Savannah repealed its ordinance requiring segregated lunch counters. The boycott continued until all facilities were desegregated in October 1963, eight months before the passage of the Civil Rights Act of 1964. According to the New Georgia Encyclopedia, after continuous protest, all of the city's lunch counters desegregated within eighteen months, and Savannah was an open city by October 1, 1963. In 1964, Dr. King, Jr. declared Savannah the most desegregated city south of the Mason-Dixon Line.

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The Georgia Historical Society (GHS) has dedicated new markers at three associated sites: The Milton and Yates Drug Store (now the Clark Atlanta University student center), Rush Memorial Congregational Church, and Levy's Department Store in Savannah. For details on GHS's Georgia Civil Rights Trail (CRT), visit [www.georgiahistory.com](http://www.georgiahistory.com).



## ANNOUNCEMENTS

### Georgia Coastal “Ribbuh Lib” Inspires Young Writers, Artists in Savannah



The Deep Center takes local youth through Savannah's Gullah-Geechee communities this year to learn and write about “Ribbuh Lib” (Gullah for River Life) with its Street Writes program.

These teens will create original written and visual art work based on their research, site visits and resident interviews. The project will feature Sandfly, Coffee Bluff, and Thunderbolt communities in the Savannah area.

#### The Deep Center

2002 Bull Street, Savannah, GA 31401  
912-289-7426 | [www.deepkids.com](http://www.deepkids.com)

Photo credit: HPD/Melissa Jest

### Georgia Trust 2017 Fall Ramble goes *From River to River* this October



The Georgia Trust heads down river to Savannah for its annual Ramble on October 6-8. Ramblers discover the Moon River District, as well as Savannah's early streetcar districts. Tours will include

private homes, recent rehabs, and projects-in-progress. A special members' reception will be held at the Green-Meldrim House.

#### Georgia Trust for Historic Preservation

1516 Peachtree Street, NW Atlanta GA 30309  
404-885-7812 | [www.georgiatrust.org](http://www.georgiatrust.org)

Photo credit: The Georgia Trust

### GAAHPN Steering Committee Convenes Fall Strategic meeting

As the Georgia African American Historic Preservation Network (GAAHPN) enters nearly 30 years of service to preservation, its steering committee examines its goals for the future.

Share preservation success stories, program ideas and suggestions. Please email Melissa Jest, African American Programs coordinator by October 12 at [melissa.jest@dnr.ga.gov](mailto:melissa.jest@dnr.ga.gov).



Georgia African American  
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#### GAAHPN

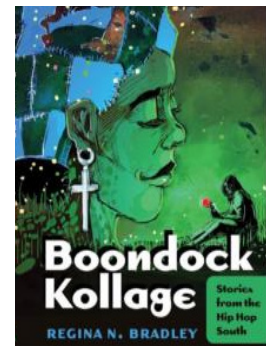
#### Georgia Historic Preservation Division (HPD)

2610 GA Hwy 155 SW, Stockbridge GA 30281  
770-389-7870 | [www.georgiashpo.org](http://www.georgiashpo.org)

Image credit: HPD

### Author, *Boondock South: Stories from the Hip-Hop South* Lectures at Atlanta History Center

Acclaimed fiction writer Regina N. Bradley discusses her latest collection and her studies of the post-Civil Rights Black American South and hip hop culture 7 p.m. November 1 at the Margaret Mitchel House in Atlanta. Dr. Bradley is an Assistant Professor at Kennesaw State University and an alumnae of Albany State University.



#### The Atlanta History Center

130 West Paces Ferry Road NW, Atlanta, GA 30305  
404-814-4000 | [www.atlantahistorycenter.com](http://www.atlantahistorycenter.com)

Photo credit: The Atlanta History Center

## ABOUT REFLECTIONS

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



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## ABOUT GAAHPN



The Georgia African American Historic Preservation Network (GAAHPN) was established in January 1989. It is composed of representatives from neighborhood organizations and preservation groups. GAAHPN was formed in response to a growing interest in preserving the cultural and built diversity of Georgia's African American heritage. This interest has translated into a number of efforts which emphasize greater recognition of African American culture and contributions to Georgia's history. The GAAHPN Steering Committee plans and implements ways to develop programs that will foster heritage education, neighborhood revitalization, and support community and economic development.

The Network is an informal group of over 3,000 people who have an interest in preservation. Members are briefed on the status of current and planned projects and are encouraged to offer ideas, comments and suggestions. The meetings provide an opportunity to share and learn from the preservation experience of others and to receive technical information through workshops. Members receive a newsletter, *Reflections*, produced by the Network. Visit the Historic Preservation Division website at [www.georgiashpo.org](http://www.georgiashpo.org). Preservation information and previous issues of *Reflections* are available online. Membership in the Network is free and open to all.

## Reflections

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Melissa Jest, Editor

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