



Reflections

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DADDY KING: STOCKBRIDGE SHAPES A LEGACY OF LOVE

*Kayla Morris, African American Programs Assistant
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Stockbridge, Georgia native, Martin Luther King Sr., the father of notable Civil Rights leader Martin Luther King Jr., was a Civil Rights leader himself, and his life and work in Stockbridge helped to not only shape his beliefs in fighting injustice but to influence him to become a minister of the Gospel.

Through adversity Martin Luther King Sr., was able to go through life striving to better himself. Being born in rural Henry County, and lacking access to education or resources to succeed as an African American, King Sr., left for Atlanta, GA; there he was able to build a reputation of himself as a worthy leader and become a pillar of the African American community. King Sr., served as pastor of Ebenezer Baptist Church of Atlanta for 44 years, and served in various organizations, including the National Association for the Advancement of Colored People (NAACP).

Born on December 19, 1899 to James Albert King and



Georgia African American
Historic Preservation Network

Photograph Not Available

*The Rev. Martin Luther King Sr. in Macon,
Georgia, July 20, 1977.*

Delia Lindsay, Martin Luther was the second of ten children-five girls Woodie, Lenora, Cleo, Lucille, and Ruby, and five boys including King, James, Henry, Joel, and a baby named Lucius, who died in infancy. While his mother insisted his name be Michael, and many of his family and friends called him Mike, his father wanted to name him after two of his brothers, Martin and Luther.

King's father, James, was a sharecropper in Stockbridge, and the entire family worked in the fields.

As was common in rural Georgia during this time, the school year in Stockbridge was three months with only one school available to blacks with one teacher, Mrs. Low, the wife of a local preacher. In King's autobiography, *Daddy King*, he discusses his experiences growing up in Stockbridge, and his love of education:

"An old shack had served for more years than anyone could remember as the school for Negro kids, and there was one teacher for all of us, young ones and older alike. The wife of Floyd Chapel's preacher, Mrs. Low, taught us, working as hard as one person could to bring us an education in that cold and damp little building."- Martin Luther King Sr. ¹

King Sr., faced racially-based hatred and violence in Stockbridge in the early 19th century. He remembered his father being abused by the owner of the land he and the family worked. He witnessed a lynching of a black man who worked at a local mill. As a young boy King went with his father to take their cotton and cotton seed harvest to a man named Mr. "Settle Up" Graves; Graves not only owned the property the King family resided on but he ran the cotton trade in Stockbridge. During one harvest a young King noticed his father was being cheated by Mr. Graves, and decided to speak up. This created problems for James King and family who were eventually evicted by Graves for challenging him.

In his book King Sr., tells of hearing a racial epithets used towards him and recognizing this injustice at a very early age. At age six or seven, King Sr., realized his white childhood friend was always called by his name whereas many whites referred to King as "their n*****."

¹ Martin Luther King Sr., *Daddy King: An Autobiography*, William Morrow and Co., New York, 1980. 30.

DADDY KING: STOCKBRIDGE SHAPES A LEGACY OF LOVE

Kayla Morris, continued from page 1

Once when King's mother sent to him to fetch milk from a dairy cow at a sawmill, he was interrupted by the sawmill owner who directed King to do another chore instead. After King refused to perform a chore for the sawmill owner instead, he was beaten; this was a turning point for King and his views on race relations.²

At the age of 14, King set out to become a licensed preacher at the Floyd Chapel Baptist Church. King was known to have the extraordinary preaching skills from a very young age and more education than many of the deacons in the church which was a bit intimidating to the church's leadership. Soon after receiving his preaching license, King decided to take matters into his own hands and leave Stockbridge. King joined the railroad, and worked as a coal hauler on a steam engine locomotive.



Floyd Chapel Baptist Church of Stockbridge, Founded in 1878. Photo by Melissa Jest

Though this job paid heavily, the price of grief for his mother who did not know where he had gone, was heavier. When his mother discovered where King had "run off to" Mrs. King arrived at the rail yards and brought him back home.

King eventually fled Stockbridge for good when he enrolled at the Bryant School in Atlanta in order to obtain a high school diploma. Here, King had to start from the fifth grade, at the age of 18. These were night classes, so he worked to not only pay for his courses but also to pay his and his sister Woodie's rent. King worked hard and was able to enter Morehouse College, with the support of his new wife Alberta "Bunch" Williams King, and Morehouse President John Hope.

² Martin Luther King Sr., *Daddy King: An Autobiography*, William Morrow and Co., New York, 1980. 28-30, 32-34.

"Even today, when more than seventy years have gone by, I think of my parents, out there in Stockbridge, and all they confronted in life that made my leaving there both so difficult and so very necessary." Martin Luther King Sr. (p.32)

After completing his studies at Morehouse, Martin Luther King Sr., became a reverend at Ebenezer Baptist. He and Alberta had three children, A.D. King, Christine, and Martin Luther King Jr.

King Sr., became a leader within the Atlanta community and worked tirelessly for several organizations. He became the head of the NAACP in Atlanta, Civic and Political League of Atlanta and served on the board of Morehouse College. King Sr., was a supporter of social change, and through his work he devoted his time to ending racial injustices. Even in his day to day life King Sr., would not accept the status quo; he did not appreciate the fact that as a black man he was not given the same respect as a white man.

King Jr., told a story of his father being stopped by a police officer, and the officer referring to his father as a boy. King Sr., replied, pointing at his son, "This is a boy, I'm a man; until you call me one, I will not listen to you." In 1984, King Sr., died at the age of 84 and was interred next to his wife at South View Cemetery in Atlanta.



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Martin Luther King, King Jr., and King III

King Sr., should be noted as a part of the foundation of the Civil Rights Movement, with many other African Americans who stood up for justice before there were planned protests and organizations to fight legalized these injustices through the legal system. Being born just over forty years after slavery's end, King Sr., was able to change his circumstance through determination and hard work; his strength of mind and desire to stand for what was right was passed on to the next generation, and helped to foster a leader who would not only garner praise from the black community, but would receive acclamation globally.

THOMAS ASKEW: PHOTOGRAPHIC FRAMER OF BLACK IDENTITY IN EARLY 20TH CENTURY ATLANTA

Floyd Hall, Freelance Writer for ArtsATL

Cited as the most prominent early African-American (or Black) photographer in Atlanta, Thomas Askew's place in the city's historical mythology often goes overlooked, but in Oakland Cemetery, where he is buried in a family plot in the cemetery's African American Grounds, it's a little easier to get a sense of the life he lived and the company he kept, even now in death. While a burial at Oakland Cemetery doesn't necessarily mean the deceased attained a certain measure of wealth, there is often at least the assumption that s/he achieved a sense of prominence in life, or at least was born into an esteemed family — so it was with Askew.

Not much is known about Askew's early life. Several sources place his birth in 1847. Though it is not known where he was a slave, we know he was one. In 1869 he married a young seamstress named Mary.



Thomas Askew, *Self Portrait*,. Date unknown.
Source: Library of Congress (Public Domain)

According to Herman Mason's Hidden Treasures: African-American

Photographers in Atlanta, 1870-1970, Askew is listed in the 1884 city directory as an employee of the C. W. Motes Studio, where he worked as a printer. In 1896 he and his family moved to 114 Summit Avenue, which would become his home and studio. The Askews had nine children--daughters Minnie, Nellie, and Jeanette and six sons,

Thomas Askew lived through slavery, the Reconstruction Era, and the beginnings of Jim Crow in the American South. As such, he lived in a particular moment of Blackness in Atlanta, and as a photographer took advantage of the opportunity to shape the visual culture around Black people and the identity of Atlanta through his perspective. His work showed Black people in various states of middle-class existence and a diversity of visual identities, and also represented a moment when Black people began to take charge of the representations of their own identity. Black people were framing their own image for public consumption.

“Why do not more young colored men and women take up photography as a career? The average white photographer does not know how to deal with colored skins and having neither sense of the delicate beauty of tone nor will to learn, he makes a horrible botch of portraying them.”

- W.E.B. DuBois, *The Crisis magazine*, 1923

The ability to frame and own one's identity is no small feat; grappling with identity and perception is of historic importance among people of color, many of whom often feel misrepresented and miscast by the news media, commercial advertising and entertainment institutions. In those aforementioned areas, stereotypes are too common, nuances are missed, and representations often lack depth or authenticity. Thus, early Black photographers (and subsequent visual creators) were the early disruptors of the white-controlled visual narrative of Blackness; they were able to present their version of a Black perspective, framed by the authenticity of their experiences, understanding, eye and empathy for their subjects.



Thomas Askew: "Summit Avenue Ensemble, Atlanta, Georgia" circa 1899 or 1900. Courtesy of Library of Georgia (Public Domain)

Thomas Askew died on July 12, 1914, after an extended illness, and upon his death according to Mason, the local paper *The Atlanta Independent* described him as one of "Atlanta's oldest and most efficient photographers." While the life of Thomas Askew ended in 1914, his story effectively "ends" with the Great Atlanta Fire of 1917, in which his former home, studio, and all of his photographic equipment was destroyed. That fire, which destroyed more than 300 acres and 1,900 buildings and displaced over 10,000 people, forever changed the Old Fourth Ward area of the city.

This article was originally published on ArtsATL, Atlanta's leading resource for thoughtful, critical analysis, news resources, commentary, programming and in-depth features of the city's vibrant arts scene. For the rest of this article and more articles like it, please visit ArtsATL.com <http://www.artsatl.com/thomas-askew/>

REVELATION THROUGH RESTORATION: ATLANTA CEMETERY CONNECTS WITH THEIR AFRICAN AMERICAN GROUNDS

*Marcy Breffle, Education Coordinator, and Neale Nickels,
Director of Preservation, Historic Oakland Cemetery*

Founded in 1850 Historic Oakland Cemetery is one of Atlanta's oldest historic landmarks. The 48-acre green space reflects the cultural diversity of Atlanta with the mausoleums of industrial tycoons sitting opposite the simple headstones of laborers. Oakland's African American Grounds was designated by the Atlanta City Council in 1866, and remained separate until Oakland was desegregated in the early 1960s. Oakland's African American Grounds became the final resting place of numerous citizens whom helped shape Atlanta over the next two centuries.



Genealogist/ historian D. L. Henderson leads tour during Juneteenth at Oakland Cemetery celebration. Sean Powers/ On Second Thought-GPB (Fair Use/Educational)

significant African American historic site beginning in 2017. This multi-phase project will ensure that future generations, including descendants of Oakland residents, will be able to visit and experience the African American Grounds.

Throughout 2016, HOF has been working to research, plan, and secure funding for the restoration of the 3.5-acre section section. In our initial research and planning phase, we sought to map the marked and unmarked graves in the African American Grounds. Oakland's burial records reveal that there were a few unmarked burials, but our hand-drawn historical maps cannot provide exact locations of these graves. We believe that the unmarked graves at Oakland may have been previously marked with more ephemeral objects – things like wooden crosses, plants, seashells, or even personal possessions, known as “grave goods,” left by family members to commemorate a loved one.

To locate these graves, we used a tool called Ground Penetrating Radar (GPR) which sends radar waves through the soil. These waves bounce back if they encounter a buried object, such as a coffin or a vault. By using GPR we hoped to locate unmarked burials and also correct any discrepancies between the historical records and the field survey results.

Our consultant, Bigman Geophysical, identified 872 probable unmarked burials through the GPR survey. The sheer number of unmarked burials begs the question – why do nearly a fifth of the graves in this area lack a marker? The exploration into whether these graves were designated with natural markers (which would have decomposed), stone markers (which could have sunk beneath the ground surface), or not at all will allow us to learn more about African American culture and burial customs.

As we work to compare the GPR results to Oakland's burial records, we hope this will help us identify some of the unmarked burials and link them to living descendants through community engagement. This project will continue throughout the hardscape and landscape restoration of the section.

The restoration of Oakland Cemetery's African American Grounds is a large project, and one that requires support from the Atlanta community. We encourage you to visit Oakland Cemetery and take one of our tours to learn more about this project. Stop by the Visitor's Center to research if you have ancestors buried at Oakland. If you are a descendent of someone buried in the African American Grounds, we want to hear from you.



**Georgia African American
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Photograph

Not

Available

Flags mark results of ground penetrating radar in Oakland's African American section. Historic Oakland Foundation

HOF also offers a special program, *Juneteenth at Oakland Cemetery* which includes complimentary tours, a cultural treasure hunt for children, and the opportunity for visitors to do genealogical research. To learn more about this project or to make a financial contribution to this project, please visit <http://www.oaklandcemetery.com/projects/african-american-grounds/>.

REVELATION THROUGH RESTORATION: MACON CEMETERY SIGNAGE OPENS DIALOGUE ON AFRICAN AMERICAN CONTRIBUTIONS

*Kim Campbell, Historic Macon Foundation, Mrs. Jerrilyn Larkin,
and Mrs. Marva Mitchell, Rose Hill Cemetery*

Macon native Simri Rose, for whom Rose Hill Cemetery is named, established the cemetery in

1840. Rose set aside property for slave-holders to purchase to bury their enslaved household servants; this roughly ten-acre section is today known

as Oak Ridge Cemetery. The city officially named Oak Ridge Cemetery on September 12, 1851, almost ten years before the beginning of the Civil War. The City of Macon continues to own Rose Hill Cemetery which includes the Oak Ridge section.

Because this cemetery is publicly owned, the sexton was required to make reports to the governing body. Early on, the clerk recording these reports designated the race of those buried by a "W" for white and a "B" or the word "colored" for African Americans. Later, historian estimate that the clerk might not have always designated race but did list the location of the burial. Those buried in Oak Ridge were typically African American. These municipal records set Oak Ridge apart from contemporary slave burial grounds in other parts of Georgia; while other cemeteries have burial records of enslaved people, their records do not appear in the official government records, as Oak Ridge's burial records do.

The Macon City Council records show the number of burials in Oak Ridge during most of the antebellum and Civil War years, but the names of these individuals are almost nonexistent. Of the 918 known burials in Oak Ridge from 1841 to 1865, only two names are recorded. "A free man of color Hannibal Roe" was buried in 1846 and "Essex," who was mentioned because his body was allegedly disinterred by local medical students in 1858. Although Hannibal Roe's burial in Oak Ridge makes it clear not all buried were enslaved people, historians know from population statics for Macon that most black persons during that period (1841 to 1865) were enslaved.

It is believed there were at least one thousand unmarked enslaved people buried in Oak Ridge.



*Entrance to Oak Ridge section of Rose Hill Cemetery.
Courtesy of Historic Macon Foundation*

Those buried in Oak Ridge deserve their proper recognition, including their role in helping shape Macon. We talk a lot about the builders of Macon, but those aren't the people whose hands built Macon. Mapping Oak Ridge offers a great opportunity to tell the stories of the slaves that built the city. Oak Ridge was and still is a place where visitors reflect and take in the beauty of the land. Going there now you only see half the story. You see the soldiers buried there but don't see why the Oak Ridge section matters.

In September the Macon-Bibb County officials approved an ordinance for the Historic Macon Foundation to install three interpretive panels in the Oak Ridge section of the cemetery. Macon-Bibb Commissioner Elaine Lucas (District 3) told the Macon Telegraph the educational panels planned for the Oak Ridge section can also serve as a tool not only to teach a fuller history but help us moving forward as a city, a state, and a nation. "I just think that this opens up avenues for more discussion, more of groups working together to make sure that all history is a part of what we carry forward into the future. And [as] we study and that we pay tribute to Rose Hill and others cemeteries, we need to pay tribute as well to the memories of those folks who are buried in Oak Ridge" said Mrs. Lucas

Historic Macon Foundation is preparing the three interpretive panels approved by the City and funded by a Downtown Challenge grant from the Community Foundation of Central Georgia. According to Kim Campbell, educational panels will be installed by February 2017.



Rose Hill to mark burials of enslaved African in its Oak Ridge section. Courtesy of Historic Macon Foundation

According to experts in the field of cemetery mapping, the situation of locating unmarked burials is not uncommon as many other cemeteries across the nation struggle with such discrepancies that occurred as ownership and management of burial grounds changed over the years.

REMEMBERING CYNTHIA NICHOLSON HAYES: ADVOCATE, ENTREPRENEUR, HUMANITARIAN, PRESERVATIONIST

*Jeanne Cyriaque, Cultural Heritage Specialist
and GAAHPN Steering Committee member*

Cynthia Hayes entered the Georgia African American Historic Preservation Network (GAAHPN) when she and her husband Terry Hayes attended the first GAAHPN conference in Augusta in 2004. They both joined our efforts to save African American places in Georgia and became members of the GAAHPN Steering Committee. Cynthia subsequently supported GAAHPN conferences in Brunswick (2006) and the Bethlehem community in Augusta (2007).



Photo courtesy of Terry Hayes

Cynthia supported GAAHPN activities throughout the South and traveled to Memphis in 2006 for a conference with members of the African American Preservation Alliance. In Georgia she was always an organizer and leader in educating farmers about organics and was the catalyst for involving the Southeast Farmer African American Farmers Organic Network (SAAFON) in the Forsyth Park Farmers Market in Savannah.

As Cynthia's love and passion for African American farmers and retention of their land emerged, she was a key contact to linking the network to potential African American Centennial Farms. In particular, she introduced us to farmers in Bulloch and Glynn Counties, making certain that their family stories were covered in *Reflections*.

Whenever community gardens were located at historic sites, Cynthia would be the first point of contact, navigating them through the various sources of funding with USDA and other agricultural agencies. She was there in Donaldsonville, Louisiana, where she and SAAFON co-founder Owusu Bandele helped the River Road African American Museum establish a garden near the Central Agricultural Rosenwald School on their site. She always recognized the importance of training and organized workshops for SAAFON at Florida A&M University in Tallahassee and in Louisville, Kentucky.

Cynthia was also an advocate for diversity in historic preservation and participated in the National Trust for Historic Preservation annual conference in Louisville, Kentucky, where the Southeast Regional African American Preservation Alliance recognized her and other local heroes. In Savannah Cynthia represented her neighborhood on the Historic Neighborhood Council, a coalition of neighbors seeking local protection for those National Register-listed neighborhoods outside of the landmark district. Soon after moving to Savannah in 2000, Cynthia connected with Historic Savannah Foundation's neighborhood outreach program and became one of its strongest supporters, often hosting meetings in her home.

In Georgia she helped organize *Thomasville Conversations*, the opening reception of the statewide historic preservation conference for GAAHPN, and attended the statewide preservation conference in Athens, where she advocated for more programs featuring African American historic sites.

When the Gullah Geechee Cultural Heritage Corridor Commission was established by the U.S. Congress in 2007, Cynthia Hayes became a leading supporter. She was present at many public meetings in Georgia, making certain that these voices were heard in McIntosh County, Sapelo Island, Savannah, and St. Simons Island.

Cynthia and her husband Terry Hayes shared a love of the Caribbean, especially Jamaica, and remained connected with the Caribbean. While there, Cynthia worked with farmers to produce value-added products and organized a summer camp for US inner-city boys to experience life and culture in a different part of the African Diaspora. Cynthia expanded the SAAFON organization to include sites in the West Indies. She personally led efforts to bring needed school supplies to children in the Dominican Republic, an example of her continued activism. Cynthia was a founding member of several nonprofit organizations including Women in Rural Development, the So-Green Network, and most recently, the National Black Food and Justice Alliance.

Cynthia rarely sought the spotlight but instead preferred to work behind the scenes and in direct contact with the farmers and neighbors she served. For this commitment and leadership, she received several prestigious awards, including the James Beard Award and the Southern Foodways Alliance John Egerton Award.

Throughout her career, Cynthia Hayes approached her work with focus, determination and selflessness, key attributes of a great leader. She always sought new funding sources for SAAFON, connecting them with food partners on the national and international scene. Whether simply hosting a meeting in her home, advocating for the GAAHPN family or planning strategies to enhance SAAFON, the world is a better place due to Cynthia Hayes.

If we stand tall, it is because we stand on the shoulders of many ancestors. – African proverb.

ANNOUNCEMENTS

Willow Hill Griot Honored by Governor

Alvin D. Jackson, MD of the Willow Hill Heritage and Renaissance Center (WHHRC) of Bulloch County receives the 2016 Governor's Award for Arts and Humanities. Dr Jackson and WHHRC saved the historic Willow School established by freed Africans, and continues to advocate for other important resources in Bulloch County.



Photograph Not Available

The Willow Hill Heritage/Renaissance Center
4235 Willow Hill Road | Portal, Georgia 30450
(912) 865-7154 | www.willowhillheritage.org

Photo credit: Dr. Jackson/ WHHRC

Harrington School Receives Challenge Grant



The Watson-Brown Foundation awards the Friends of Harrington School (FOHS) a \$25,000 Challenge grants to support current efforts to revitalize the 1920s school house.

FOHS and the St. Simons African American Heritage Coalition set sights on interior rehabilitation next.

Friends of Harrington School

P.O. Box 20496 | St. Simons Island, GA 31522

St. Simons AA Heritage Coalition

P.O. Box 20145 | St. Simons Island, GA 31522

<http://www.ssiheritagecoalition.org/>

Photo credit: Georgia HPD/J. Cyriaque

Jack Hadley Museum Seeks Museum Educator

As it marks its 10th anniversary this year, the Jack Hadley Black History Museum in Thomasville seeks a qualified, fulltime Museum Educator to develop programs from the museum's education plan and curriculum.



Photograph Not Available

The Hadley museum founder and president Jack Hadley is managing the search which ends December 1st (jackhadleyblackhistorymuseum@rose.net).

Jack Hadley Black History Museum

214 Alexander St. | Thomasville, Georgia 31792
(229) 226-5029 | www.jackhadleyblackhistorymuseum.com

Photo credit: Jack Hadley Black History Museum

Auburn Avenue Library Exhibit Explores Impact of the American Slave Cabin



The photographic exhibit, *Spatial Trauma and the American Slave Cabin: Intersection of Memory, History and the Architecture of Enslavement*, is on view through December 4th at the Auburn Avenue Research Library.

Photographer Curtis Graves compels the viewer to experience these spaces from the lived visual perspective of the enslaved. This exhibit is offered in collaboration with the Hammonds House Museum.

Auburn Avenue Research Library on African American Culture and History
101 Auburn Avenue NE | Atlanta, Georgia 30303
(404) 613-4010 | www.afpls.org/aarl

Photo credit: Georgia HPD/M. Jest

ABOUT REFLECTIONS

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



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ABOUT GAAHPN



Georgia African American
Historic Preservation Network

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

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

Reflections

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