
Grady County Historical Society – Churches

Ebenezer African Methodist Episcopal Church

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Historic African American church to be restored

message 2/1/2022

Photos and article by
Laura Register

On Wednesday, Feb. 22, a special dedication service was held at the Ebenezer African Methodist Episcopal Church and School in Whigham. A nice sized crowd attended the event on the grounds of the church and school. The service was led by Andrew and the Rev. Doctor Gloria Walden.

Special guest and organizer of the event Rahn Fudge of the Phoenix Affaires Group, was also present. Fudge said his group is helping to organize African American History Month programs around south Georgia, and he will be helping the Waldens get an

official National History marker for the site.

Andrew Walden opened the ceremony with song, then the Rev. Walden read 1 Samuel 7:5-13, which explained the name Ebenezer. It was the name Samuel gave the stone, which he set up to commemorate God's help to the Israelites in their victory over the Philistines at Mizpah.

Reverend Walden announced that the church and school would now be known as the Ebenezer Community Outreach Center so that all African American children could learn their history. It would be open to all to learn the history of the community and to gather together.

Whigham Mayor Trey

Gainous presented the Waldens with a proclamation which proclaims Feb. 22 as Ebenezer Community Outreach Center Day.

Reverend Walden then gave the history of the church and school.

She said the Ebenezer African Methodist Episcopal Church was founded in the 1860s by African Americans who would "slip off" into the woods to pray in secret, according to congregation member Brother George Donald, in hopes they wouldn't be caught by the owner or overseers. Once "freedom arrived," the church began as a "brush arbor" (an arbor made of brush, especially as a place

► See CHURCH, Page A13



ANDREW WALDEN, from left, the Rev. Gloria Walden and Whigham Mayor Trey Gainous are pictured at last week's wreath laying ceremony.

Owners have big dreams for historic church and former school

► **CHURCH, from Page A1**

for a camp meeting) located in the Piney Grove community southwest of Whigham.

In 1878, the group purchased the current church property on Martin Avenue in Whigham from J.T. Harrell for \$20. The congregation followed the tenets of the African Methodist Episcopal Church. The first trustees were Brothers Thomas Young, Georgie Donald, Fortune Liphridge, Georgie Shackelford, and Even Swicord.

The first church building was constructed at the Martin Avenue site was a log church, which was destroyed by fire in 1920. That same year, the congregation built the current wood frame church. The congregation was centered in Whigham but also included members from rural Grady County. The church served as a center for social and charitable

organizations and a focus for civic and political activity.

The church also served as a school for the African American children of the community. Because of segregation, they weren't allowed to attend school with the white children. For years, before the school was built, the church sanctuary was divided by drapes for the classrooms. The nails used for this purpose are still evident in the church's walls.

In 1930, Hemp Walden pushed for the building of a school on the church grounds. Walden was a strong believer in the importance of education. He led the planning and building of the school. The average daily attendance was 50-55 students. It was the only school for African American children in Whigham until segregation ended in the 1970s.

Shirley Scott Prince was a student at the school. Prince recalled the principal, Bessie

Westin, and how every morning they started the day singing "Zip a Dee Doo Dah" and got their water from a well. She said at Christmas time, all the students went out into the woods to select a tree. The older boys cut it down and brought it back to the school to be decorated. She also remembered going to the new school once segregation ended. She said, "There was a lunchroom with good food and running water and everything was new!"

In 1987, the Rev. Doctor Walden was pastor of the church. During this time, local Methodist missionaries came to the church and installed wiring for electricity and put on the current siding.

"The Baptist church fed them and the Methodist church helped, too." She described, "That is a true Christian mission service. You don't have to go far to find

people to help"

The church continued as a center for African American worship through the 1980s. Its condition deteriorated, though, and is no longer used for church services. The congregation's last meeting was Feb. 2, 2020, and the last two members were Joe Ann and Joseph Cosby who were in attendance at the dedication.

The program ended with a hanging of a wreath presented by Mr. Fudge to commemorate the event and importance the church and school played in the African American history of the area.

For those who would like to help in the rebuilding project, checks may be sent to: Ebenezer Community Outreach Center, 256 Walden Ave NW, Whigham, Georgia 39897, or make a donation via Cashapp at \$GloriaWalden and note it is for Ebenezer Community Outreach Center.



THE REV GLORIA WALDEN and LaFaye Copeland, Grady County commissioner.



THE EXPOSED WOOD OF THE CHOIR LOFT showcases the architecture of the historic church building.



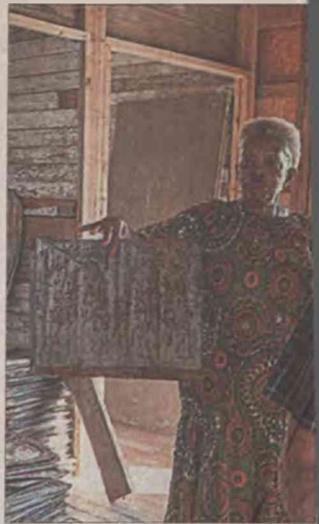
SHIRLEY SCOTT PRINCE TOLD STORIES of being a student at the school. Prince said they sang "Zip a Dee Doo Dah" every morning, decorated trees at Christmas and she remembers when they finally were allowed to go to a "new and beautiful" school that had a lunchroom.



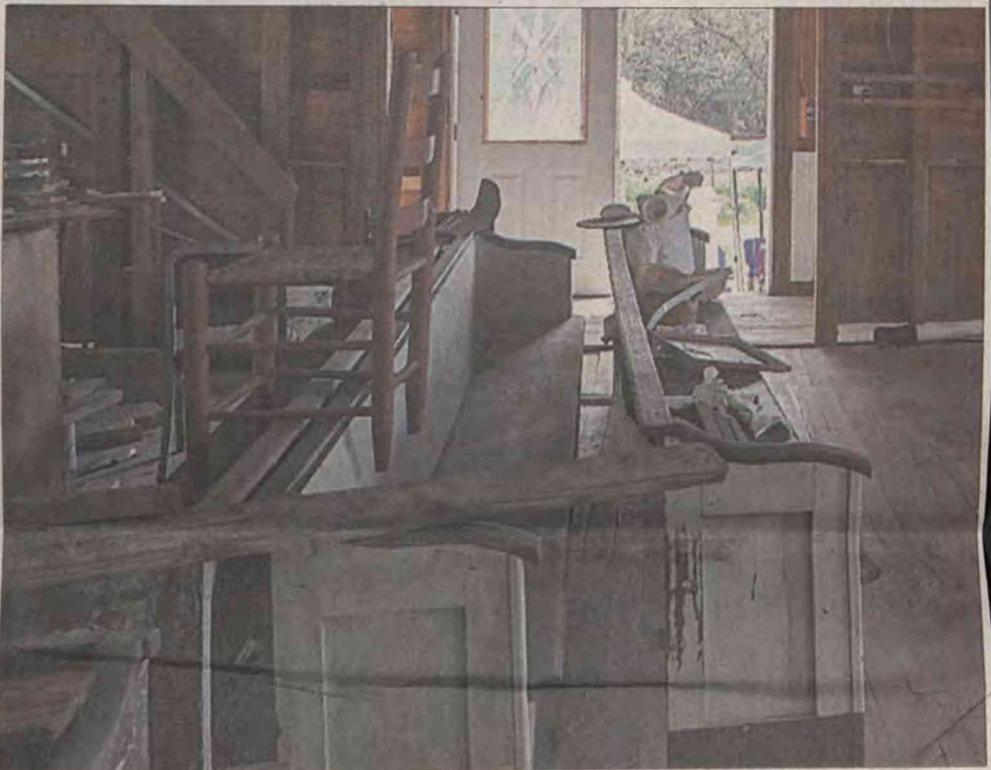
EBENEZER AFRICAN METHODIST EPISCOPAL CHURCH was founded in 1878.



THIS WAS THE SCHOOL for African Americans in Whigham until integration, the Rev. Walden says.



THE REV. WALDEN SHOWS PIECES OF TIN from the roof. She says it is all being saved and will be reused. Notice the imprinted design.



THESE PEWS, A GIFT FROM THE METHODIST CHURCH, were originally from 1700s England, according to Rev. Walden.

THE CHURCH'S FINAL TWO CONGREGATION MEMBERS, Joe Ann and Joseph Cosby, are pictured with the Waldens.



Georgia Department of Natural Resources

Noel Holcomb, Commissioner

Historic Preservation Division

W. Ray Luce, Division Director and Deputy State Historic Preservation Officer

34 Peachtree Street, Suite 1600, Atlanta GA, 30334-9006

Telephone (404) 656-2840 Fax (404) 651-8739

ANNOUNCEMENT OF LISTING IN THE NATIONAL REGISTER OF HISTORIC PLACES

W. Ray Luce, Division Director and Deputy State Historic Preservation Officer, is pleased to announce that the property identified below was listed in the National Register of Historic Places on the date indicated:

Ebenezer African Methodist Episcopal Church and School

Grady County

July 23, 2008

We hope that the recognition of the architectural and historical significance of this property, combined with the benefits of National Register listing, will assist in the preservation of the property. Additional information on preservation programs is available from our office.

Thank you for your interest in historic preservation.

NATIONAL REGISTER OF HISTORIC PLACES REGISTRATION FORM

This form is for use in nominating or requesting determinations of eligibility for individual properties or districts. See instructions in "Guidelines for Completing National Register Forms" (National Register Bulletin 16). Complete each item by marking "x" in the appropriate box or by entering the requested information. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, styles, materials, and areas of significance, enter only the categories and subcategories listed in the instructions. For additional space use continuation sheets (Form 10-900a). Type all entries.

1. Name of Property

historic name Ebenezer African Methodist Episcopal Church and School
other names/site number N/A

2. Location

street & number 232 Martin Avenue
city, town Whigham () **vicinity of**
county Grady **code** 131
state Georgia **code** GA **zip code** 31797

() **not for publication**

3. Classification

Ownership of Property:

- private
- public-local
- public-state
- public-federal

Category of Property:

- building(s)
- district
- site
- structure
- object

Number of Resources within Property:

Contributing

Noncontributing

buildings	2	0
sites	0	0
structures	0	0
objects	0	0
total	2	0

Contributing resources previously listed in the National Register: N/A

Name of previous listing: N/A

Name of related multiple property listing: N/A

4. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this nomination meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets the National Register criteria. () See continuation sheet.

Richard Coover
Signature of certifying official

5-29-08
Date

for W. Ray Luce
Historic Preservation Division Director
Deputy State Historic Preservation Officer

In my opinion, the property () meets () does not meet the National Register criteria. () See continuation sheet.

Signature of commenting or other official

Date

State or Federal agency or bureau

5. National Park Service Certification

I, hereby, certify that this property is:

() entered in the National Register _____

() determined eligible for the National Register _____

() determined not eligible for the National Register _____

() removed from the National Register _____

() other, explain: _____

() see continuation sheet _____

Keeper of the National Register Date

6. Function or Use

Historic Functions:

Religion: religious facility, church school

Current Functions:

Religion: religious facility

7. Description

Architectural Classification:

No style

Materials:

foundation	Brick
walls	Wood
roof	Asphalt
other	Metal

Description of present and historic physical appearance:

Ebenezer African Methodist Episcopal Church and School consists of a historic church and school on a flat, sparsely wooded site. The complex is located northwest of downtown Whigham on the north side of the Seaboard Coast Line. The church is surrounded by pecan groves and agricultural storage and processing buildings. Grady County is a rural county in southwest Georgia located near the Florida Panhandle.

The church, built in 1920, is a small frame building clad in beveled weatherboard and covered with a gable-front roof. The building rests on brick piers and the roof is covered with asphalt shingles. The two-stage corner tower features a truncated hip roof and a pyramidal roof covered with pressed-metal shingles. The shed-roofed entrance is also covered with pressed-metal shingles. Windows throughout the church are one-over-one-light sash windows.

The interior plan features an entrance vestibule with a men's and a women's bathroom at each end. The sanctuary is a large open space with a three-sided choir apse. The sanctuary walls are sheathed with beaded boards and the floor is laid with wood boards. The historic wood pews remain in the sanctuary.

The congregation is in the process of rehabilitating the church. Deteriorated weatherboard and interior sheathing are being replaced so large swathes of siding are missing on the east and west sides. Most of the north end is open because windows in the apse are missing and a section of the north wall is missing. A portion of the wood floor in the sanctuary has been removed. Steel cables have been strung through the church in an effort to stabilize the building, which is out of plumb.

National Register of Historic Places **Continuation Sheet**

Section 7--Description

The school, located adjacent to the church, was built c.1930. It is a small, frame one-room school that is raised on concrete-block piers and clad in weatherboard. The main façade includes the entrance stoop and an exterior brick chimney flue. The gable-front roof, which features exposed rafter ends, is covered with sheet metal. The sides of the school are lined with four-over-four-light sash windows. The interior is finished with wood floors and fiberboard walls.

8. Statement of Significance

Certifying official has considered the significance of this property in relation to other properties:

nationally statewide locally

Applicable National Register Criteria:

A B C D

Criteria Considerations (Exceptions): N/A

A B C D E F G

Areas of Significance (enter categories from instructions):

Architecture
Education
Ethnic Heritage: Black

Period of Significance:

1920-1958

Significant Dates:

1920 – The congregation of Ebenezer African Methodist Episcopal Church built its current church building in Whigham, Georgia.

c.1930 – The congregation built the current school building adjacent to the church.

Significant Person(s):

N/A

Cultural Affiliation:

N/A

Architect(s)/Builder(s):

N/A

National Register of Historic Places **Continuation Sheet**

Section 8--Statement of Significance

Statement of significance (areas of significance)

Ebenezer African Methodist Episcopal Church and School is a small African-American church and school located in the town of Whigham in Grady County. Whigham is a small railroad town in southwest Georgia near the Florida Panhandle. The church and school are located northwest of downtown Whigham.

Ebenezer African Methodist Episcopal Church is significant in the area of architecture as an outstanding example of rural African-American church architecture in Georgia in the first decades of the 20th century. Most rural churches founded and built by blacks in the late 19th and early 20th centuries were plain, one-room frame buildings, rectangular in shape with gable roofs. These churches have little or no ornamentation or architectural detailing. Many African-American churches had a rectangular wooden steeple, a central tower mounted on the roof, or a tower at one or both front corners. These towers were sometimes later additions. African-American churches often include side or rear wings that may also have been added after the church was originally constructed. Church interiors were usually finished with paneling or plaster and the ceilings were often unfinished.

The Ebenezer African Methodist Episcopal Church is a small, frame building clad in beveled weatherboard and covered with a gable-front roof. Built in 1920, the church is distinguished by a two-stage corner tower. The interior plan features an entrance vestibule with two bathrooms and an open sanctuary with wood pews that face the three-sided choir apse. The walls of the church are sheathed with plain and beaded boards.

The Ebenezer African Methodist Episcopal Church is also significant in the area of education because the congregation built a one-room school adjacent to the church to provide African-American children in Whigham with academic instruction. The Ebenezer school was the only school for African Americans in the community until racial segregation ended in the 1970s. Small one-room schools, such as the Ebenezer school, were common features of rural African-American churches.

The Ebenezer Baptist African Methodist Episcopal Church and School is also significant in the area of black ethnic heritage because, in addition to its roles as a religious and educational institution, the buildings served the African-American community in Whigham as an important social institution. Like many African-American churches in Georgia and throughout the South, the Whigham church and school served as a center for social and charitable organizations and a focus for civic and political activity.

In Historic Black Resources: A Handbook for the Identification, Documentation, and Evaluation of Historic African-American Properties in Georgia, Carole Merritt identifies the church as the center of community life in African-American communities. Following Emancipation, churches were often the first buildings constructed in black communities. Although ex-slaves may have lived in the same or similar dwellings that they had previously occupied, they immediately began to organize and build their own churches. During and after slavery, separate denominations formed black associations. The African Methodist Episcopal (A.M.E.) was the first to organize nationally. In Georgia, regional associations were formed shortly after Emancipation with the purpose of organizing and supporting

National Register of Historic Places **Continuation Sheet**

Section 8--Statement of Significance

schools.

Most blacks withdrew from white congregations to found their own churches. In some cases, white churches or families granted land for African-American churches. More often, however, buying land and building a church involved black cooperative activities. In 1877 for example, 18 members of the White Bluff community south of Savannah purchased 200 acres of land, one acre of which was set aside in 1883 for the construction of the Nicholsonboro Baptist Church.

Most extant African-American churches in Georgia date from the late 19th and early 20th centuries when most black congregations were large and wealthy enough to finance the building of monumental structures. In many cases, these churches replaced smaller and simpler churches built earlier in the 19th century. Ebenezer is an excellent example of an African-American church and school built during this period.

National Register Criteria

A— The Ebenezer African Methodist Episcopal Church and School is also significant in the area of black ethnic heritage because the church served the African-American community in Whigham as a center for social and charitable organizations and a focus for civic and political activity. Ebenezer is significant in the area of education because the congregation built a one-room school to provide African-American children in Whigham with academic instruction during the period of racial segregation in the South.

C— The Ebenezer Baptist African Methodist Episcopal Church and School is significant in the area of architecture as an outstanding example of African-American church architecture in Georgia in the first decades of the 20th century.

Criteria Considerations (if applicable)

Ebenezer African Methodist Episcopal Church and School is a religious property that meets Criteria Consideration A because it draws its primary significance from its architectural design, methods of construction, and its historical associations with the African-American community in Whigham, Georgia.

Period of significance (justification)

The period of significance begins with the construction of the Ebenezer African Methodist Episcopal Church in 1920 and ends in 1958, the 50-year end date, because the buildings continued to be used as a church and school.

Contributing/Noncontributing Resources (explanation, if necessary)

The National Register nomination for the Ebenezer African Methodist Episcopal Church and School
Ebenezer African Methodist Episcopal Church and School, Grady County, Georgia

National Register of Historic Places **Continuation Sheet**

Section 8--Statement of Significance

includes two contributing resources, the church and the school. There are no noncontributing resources associated with this nomination.

Developmental history/historic context (if appropriate)

The Ebenezer African Methodist Episcopal Church was founded in the 1860s by African Americans who would "slip off" into the woods to pray in secret, according to congregation member Brother George Donald. The church began as a "brush arbor" located in the Piney Grove community southwest of Whigham. In 1878, the group purchased the current church property on Martin Avenue in Whigham from J. T. Harrell for \$20. The congregation followed the tenants of the African Methodist Episcopal church. The first trustees of Ebenezer were Brothers Thomas Young, Georgie Donald, Fortune Liphnidge, George Shackelford, and Even Swicord.

The first church building constructed at the Martin Avenue site was a log church that was destroyed by fire in 1920. That same year, the congregation built the current wood-frame church. The congregation was centered in Whigham, but also included members from rural Grady County. The church served as a center for social and charitable organizations and a focus for civic and political activity. The Ebenezer congregation built a one-room school c.1930 to provide academic instruction to African-American children who, because of racial segregation, were not permitted to attend public schools with white children. The Ebenezer school was the only school for black children in Whigham until segregation ended in the 1970s.

The church continued as a center for African-American worship through the 1980s. Its condition has deteriorated and it is no longer used for church services. The congregation, which currently comprises only seven members, is rehabilitating the church. They have made efforts to stabilize the structure and make repairs. The congregation currently worships in the school building.

9. Major Bibliographic References

Merritt, Carole. *Historic Black Resources: A Handbook for the Identification, Documentation, and Evaluation of Historic African-American Properties in Georgia*. Atlanta: Historic Preservation Section, Georgia Department of Natural Resources, 1984.

O'Neil, Steve. Ebenezer African Methodist Episcopal Church and School. Historic Property Information Form. On file at the Historic Preservation Division, Atlanta, Georgia. 2006.

Previous documentation on file (NPS): (X) N/A

- preliminary determination of individual listing (36 CFR 67) has been requested
- preliminary determination of individual listing (36 CFR 67) has been issued
date issued:
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey #
- recorded by Historic American Engineering Record #

Primary location of additional data:

- State historic preservation office
- Other State Agency
- Federal agency
- Local government
- University
- Other, Specify Repository:

Georgia Historic Resources Survey Number (if assigned): N/A

10. Geographical Data

Acreeage of Property Approximately one acre.

UTM References

A) Zone 16 Easting 755320 Northing 3419660

Verbal Boundary Description

The historic district boundary is indicated by a heavy black line on the attached map, which is drawn to scale.

Boundary Justification

The boundary includes the property historically associated with the church and school.

11. Form Prepared By

State Historic Preservation Office

name/title Steven Moffson/Architectural Historian
organization Historic Preservation Division, Georgia Department of Natural Resources
mailing address 34 Peachtree Street, N.W., Suite 1600
city or town Atlanta **state** Georgia **zip code** 30303
telephone (404) 656-2840 **date** May 5, 2008
e-mail steven.moffson@dnr.state.ga.us

Consulting Services/Technical Assistance (if applicable) () not applicable

name/title Steve O'Neil
organization Southwest Georgia Regional Development Center
mailing address 30 West Broad Street
city or town Camilla **state** Georgia **zip code** 31730
telephone N/A
e-mail N/A

- () **property owner**
() **consultant**
(X) **regional development center preservation planner**
() **other:**

Property Owner or Contact Information

name (property owner or contact person) Gloria Walden
organization (if applicable) Ebenezer Methodist Episcopal Church
mailing address P.O. Box 431
city or town Whigham **state** Georgia **zip code** 31797
e-mail (optional) N/A

National Register of Historic Places **Continuation Sheet**

Photographs

Name of Property: Ebenezer African Methodist Episcopal Church and School
City or Vicinity: Whigham
County: Grady
State: Georgia
Photographer: James R. Lockhart
Negative Filed: Georgia Department of Natural Resources
Date Photographed: September 2006

Description of Photograph(s):

Number of photographs: 15

1. Ebenezer African Methodist Episcopal Church and School, photographer facing northeast.
2. Church, main façade, photographer facing north.
3. Church, interior view of damaged northwest corner, photographer facing north.
4. Church, interior view, photographer facing north.
5. Church, interior view with support cables, photographer facing south.
6. Church, interior view of west wall near pulpit, photographer facing west.
7. Church, interior view of entrance vestibule, photographer facing east.
8. Church, main and west facades, photographer facing northwest.
9. School, main and south facades, photographer facing northeast.
10. School, rear and south facades, photographer facing northwest.
11. School, interior view of classroom, photographer facing east.
12. School, Interior view of classroom, photographer facing west.
13. Church, apse, photographer facing northwest.
14. Church, west façade, photographer facing west.
15. Church east façade near north end, photographer facing northeast.

(HPD WORD form version 11-03-01)

Ebenezer African Methodist Episcopal Church and School
Whigham, Grady County, Georgia

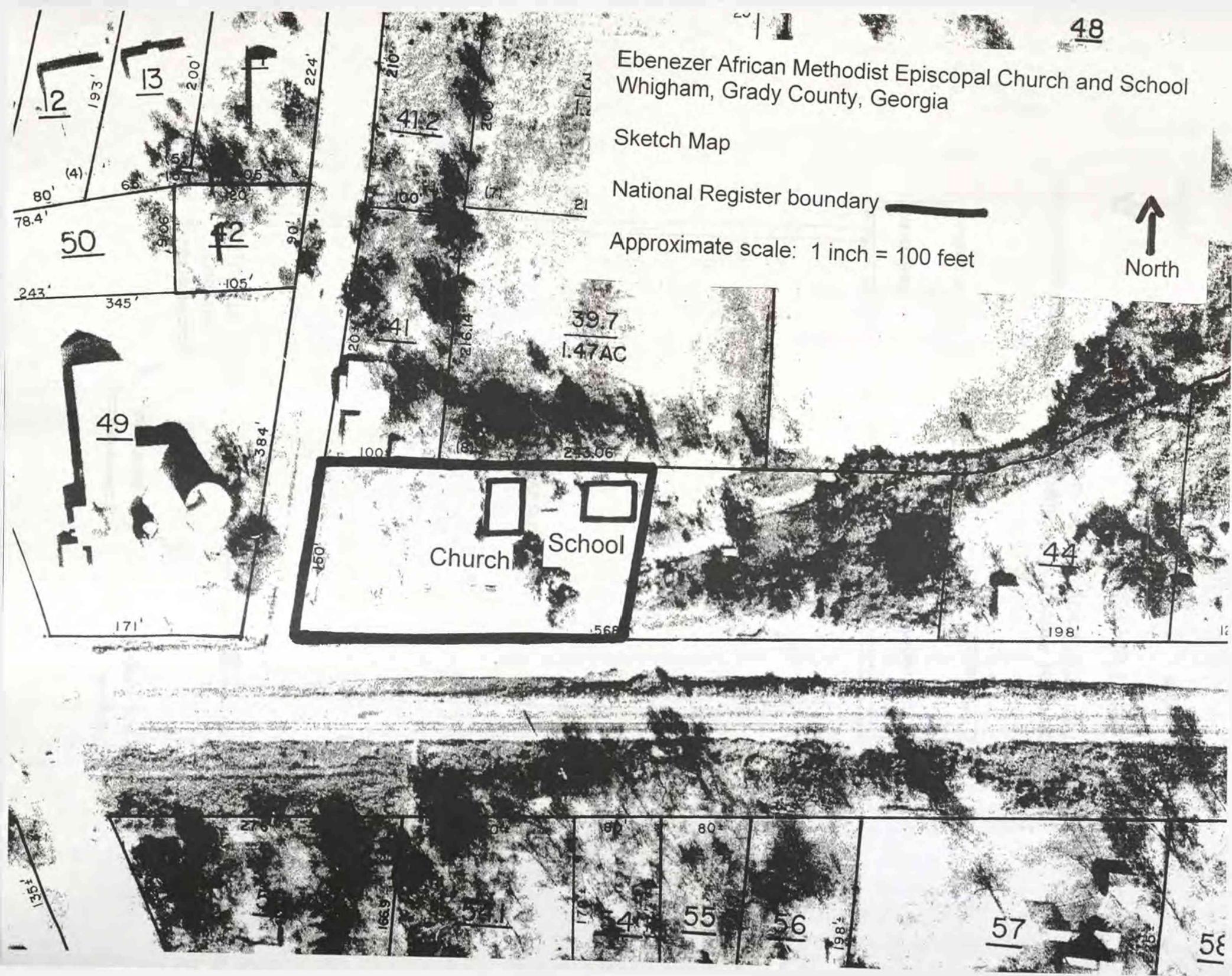
Sketch Map

National Register boundary 

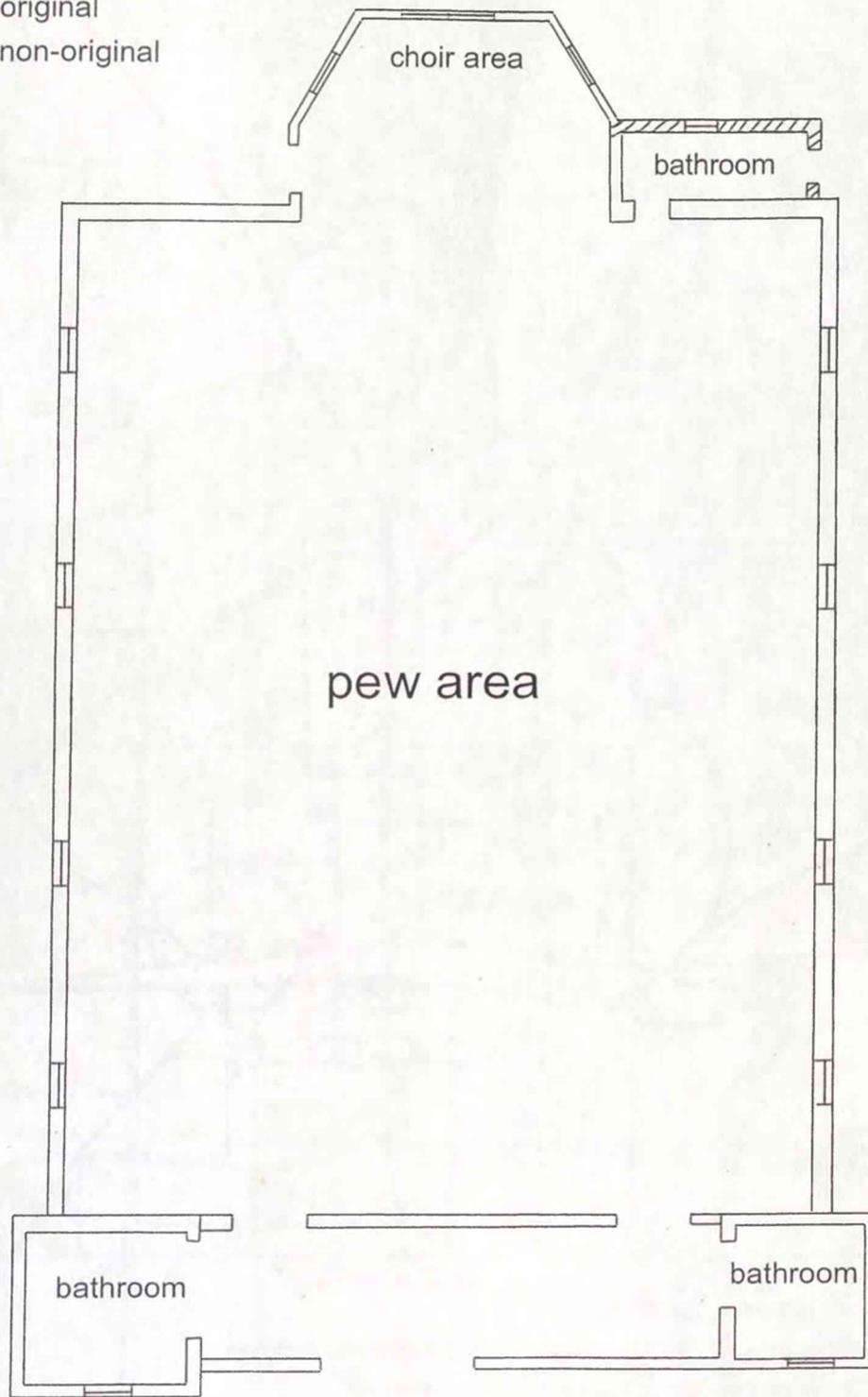
Approximate scale: 1 inch = 100 feet



North



- original
- ▨ non-original

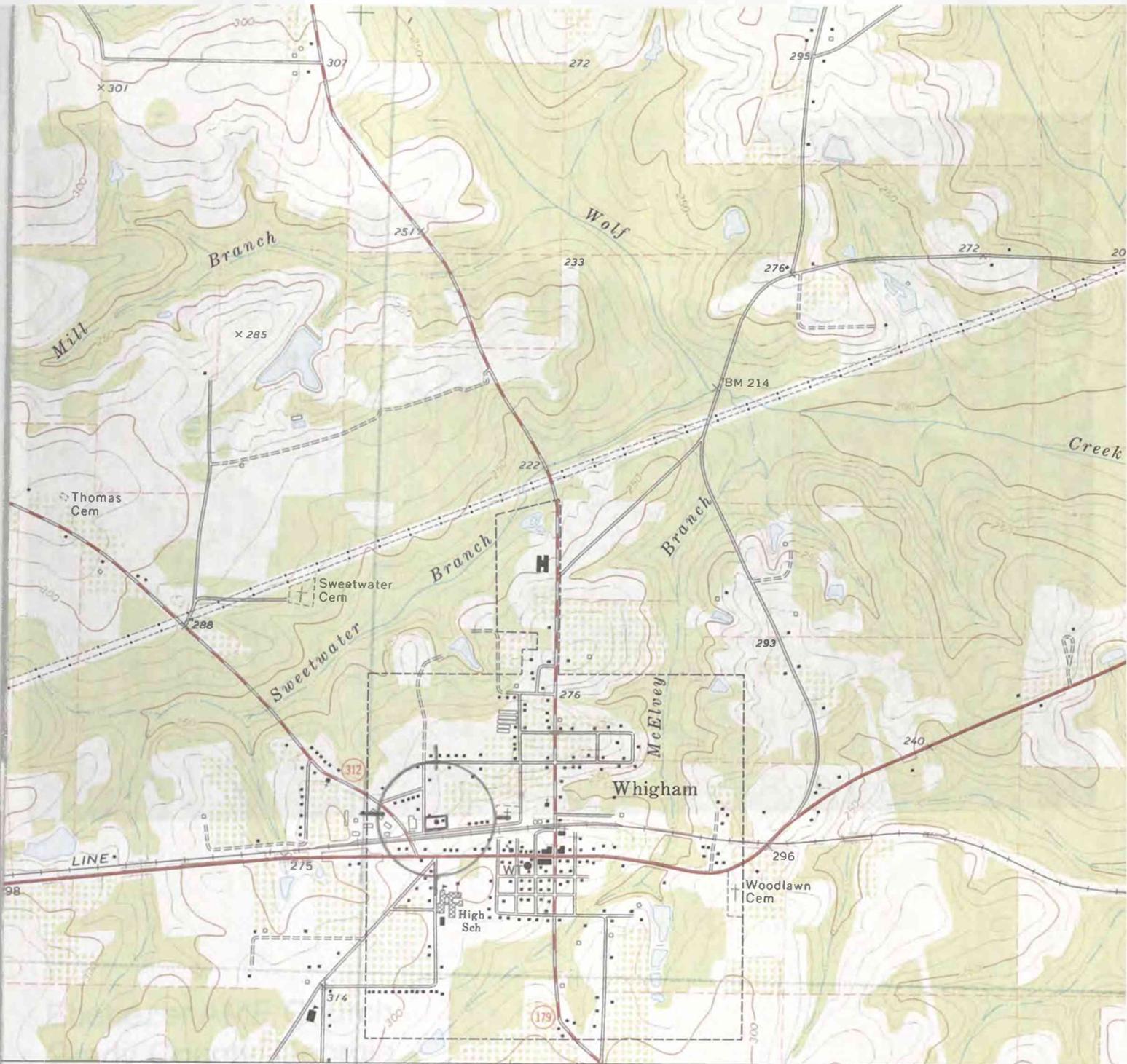


Ebenezer African Methodist Episcopal Church and School
Whigham, Grady County, Georgia

Church Floor Plan

No scale





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CALVARY 11 MI

(RENO)
4145 IV SE
SCALE 1:24 000

754

20

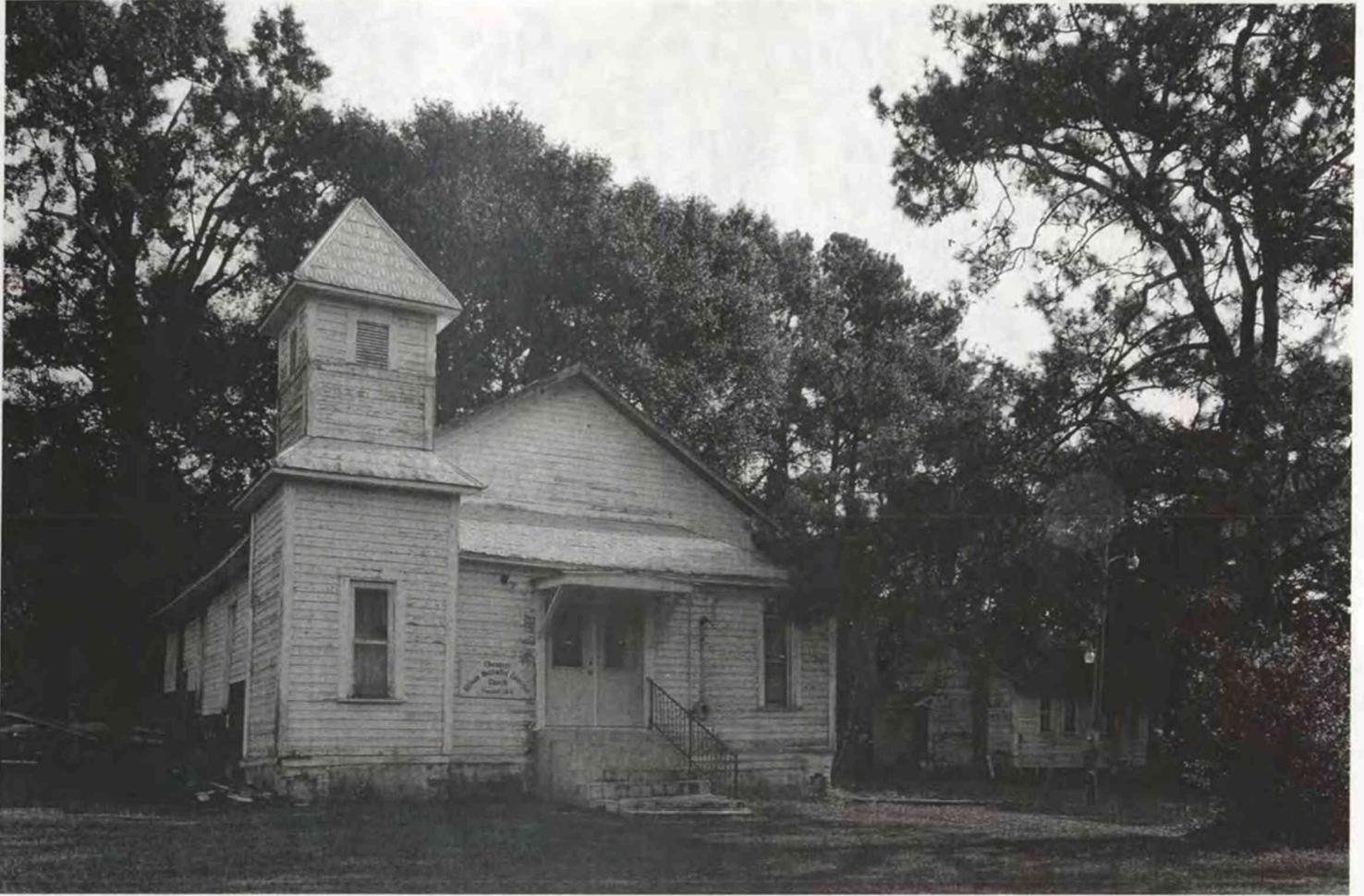
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CONTOUR INTERVAL 10 FEET
NATIONAL GEODETIC VERTICAL DATUM OF 1929

UTM GRID AND 1974 MAGNETIC NORTH
DECLINATION AT CENTER OF SHEET

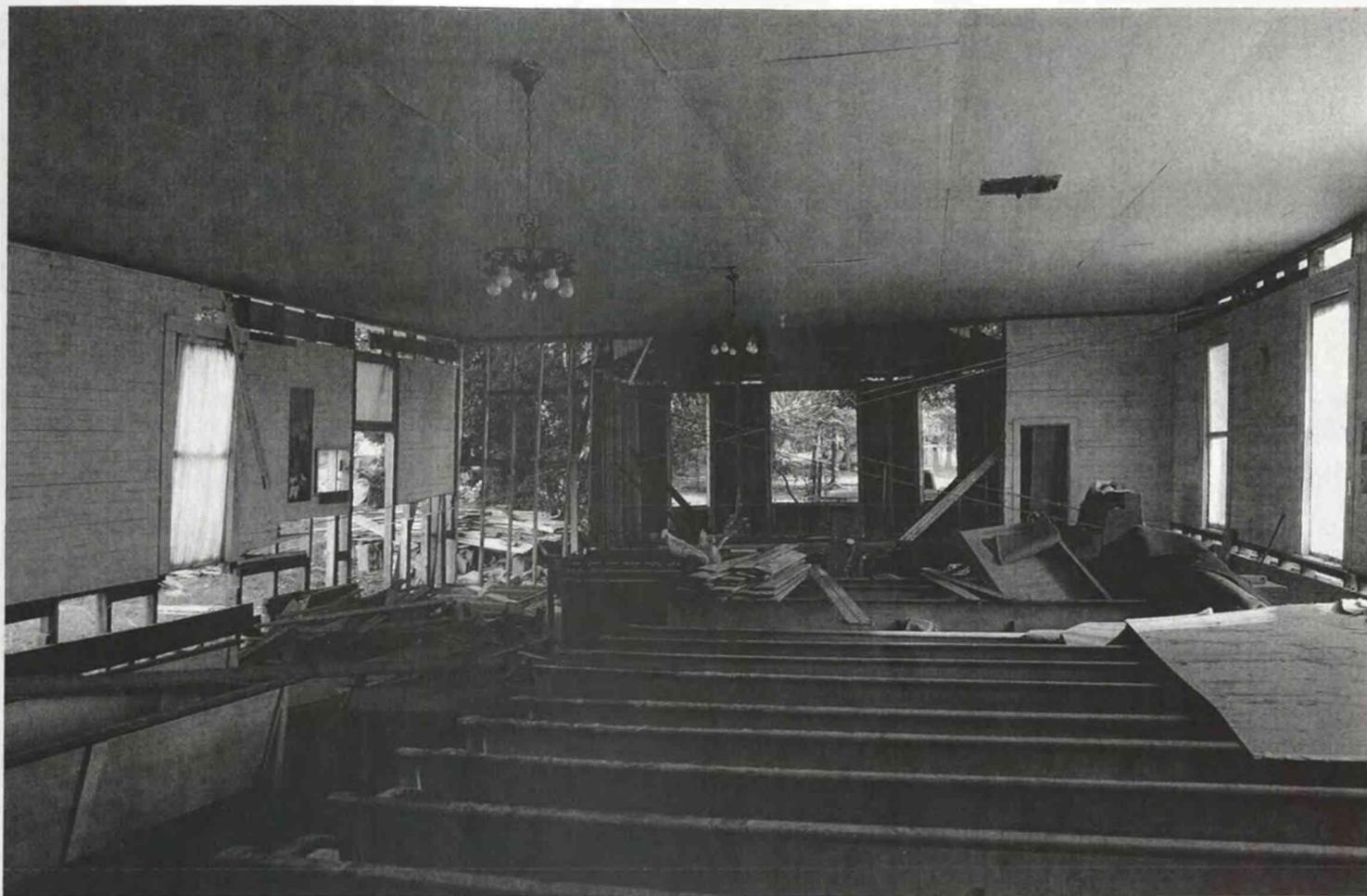
THIS MAP COMPLIES WITH NATIONAL MAP ACCURACY STANDARDS
FOR SALE BY U. S. GEOLOGICAL SURVEY, RESTON, VIRGINIA 22092
A FOLDER DESCRIBING TOPOGRAPHIC MAPS AND SYMBOLS IS AVAILABLE ON REQUEST



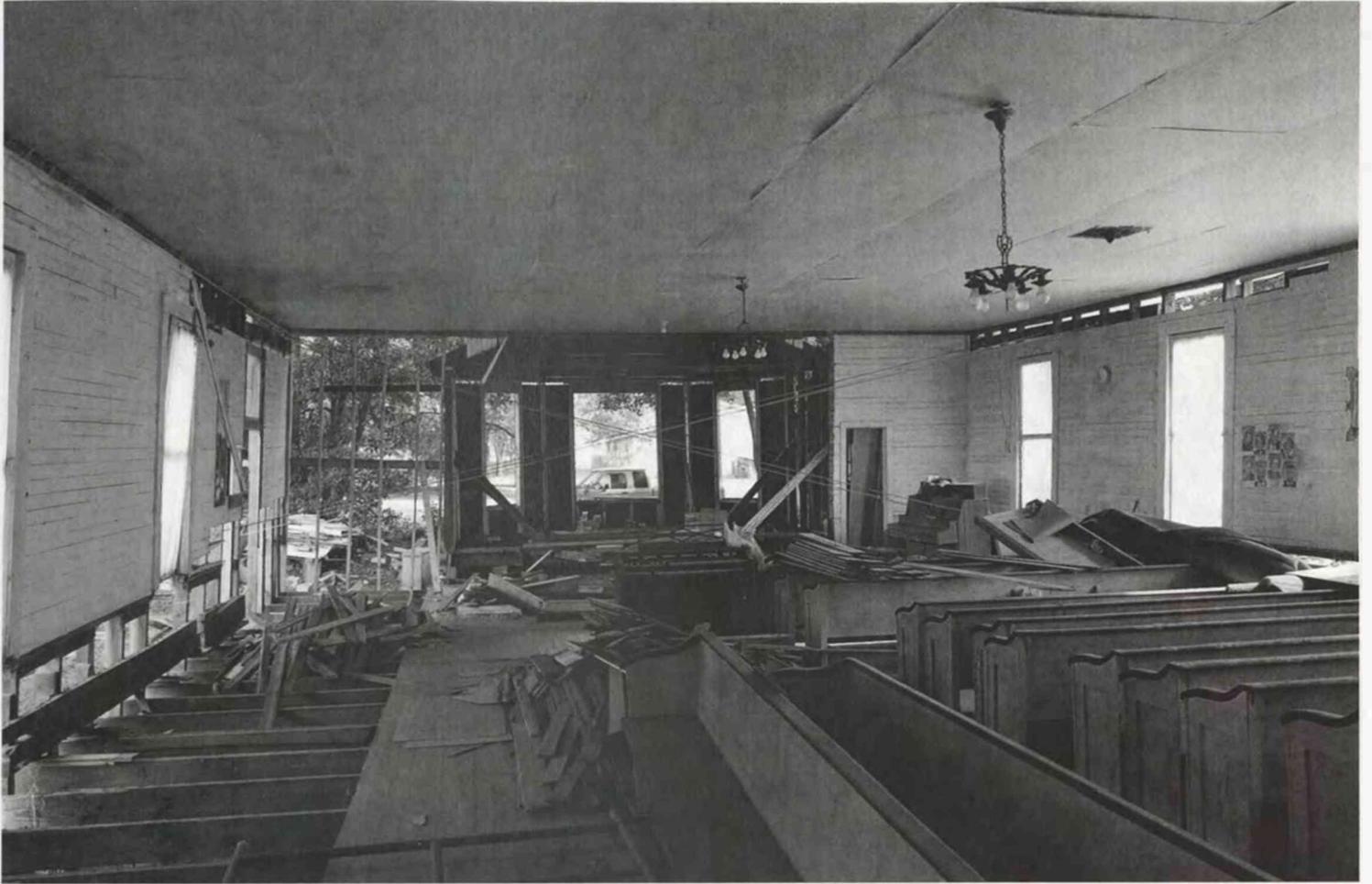
Ebenezer AME Church
Grady County, Georgia
Photograph 1 of 15



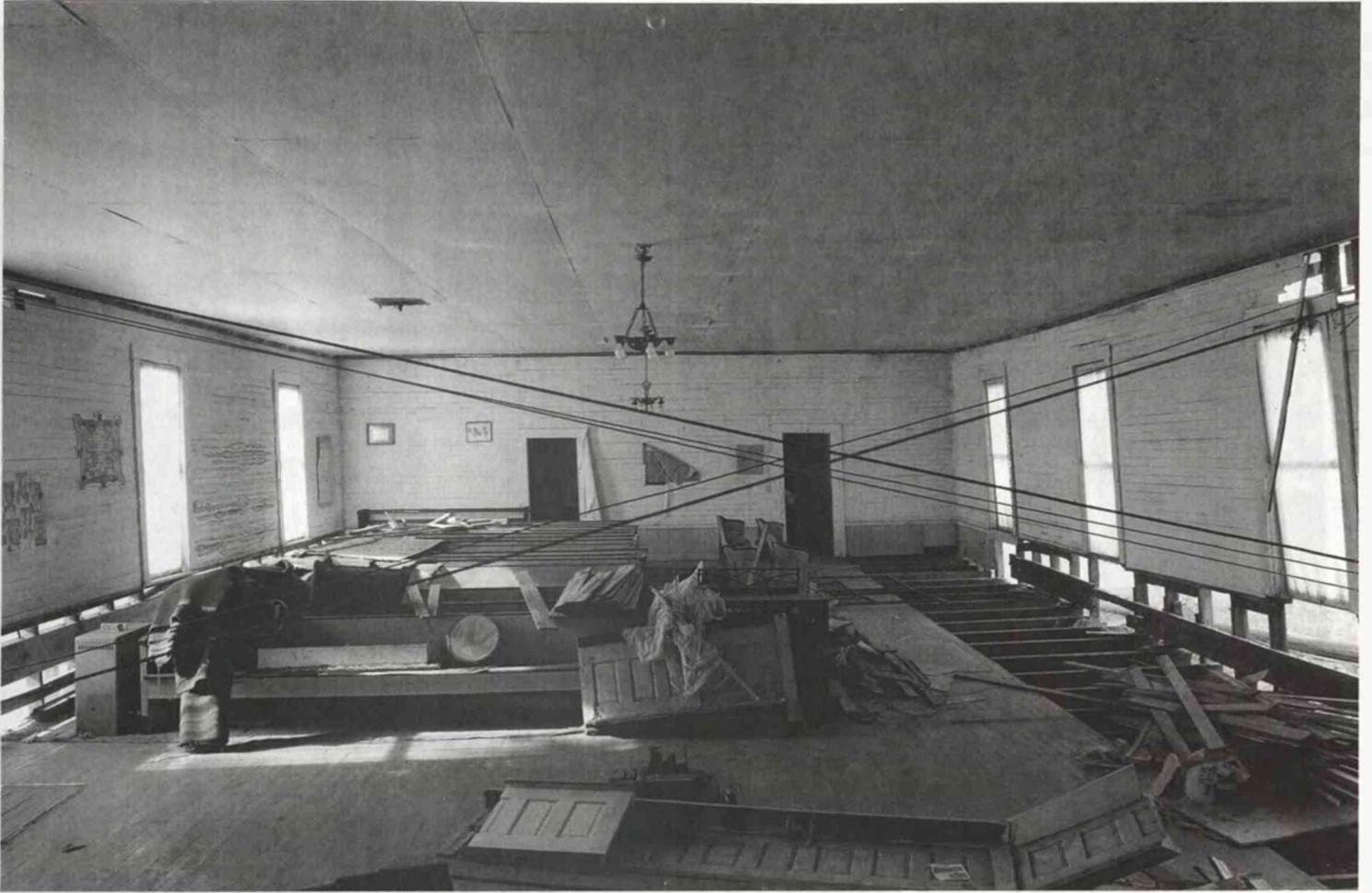
Ebenezer AME Church
Grady County, Georgia
Photograph 2 of 15



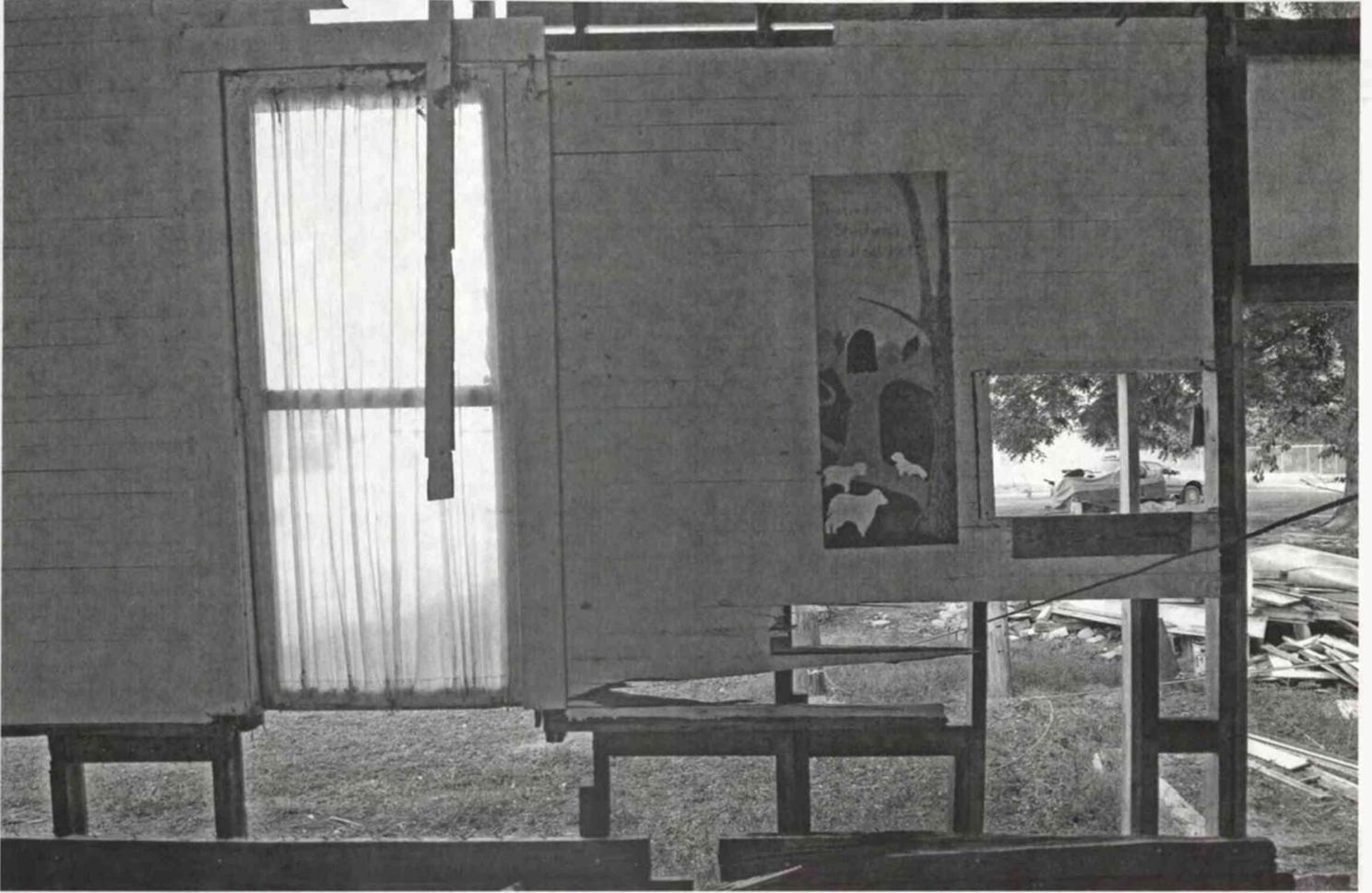
Ebenezer AME Church
Grady County, Georgia
Photograph **3** of **15**



Ebenezer AME Church
Grady County, Georgia
Photograph **4** of **15**



Ebenezer AME Church
Grady County, Georgia
Photograph **5** of **15**



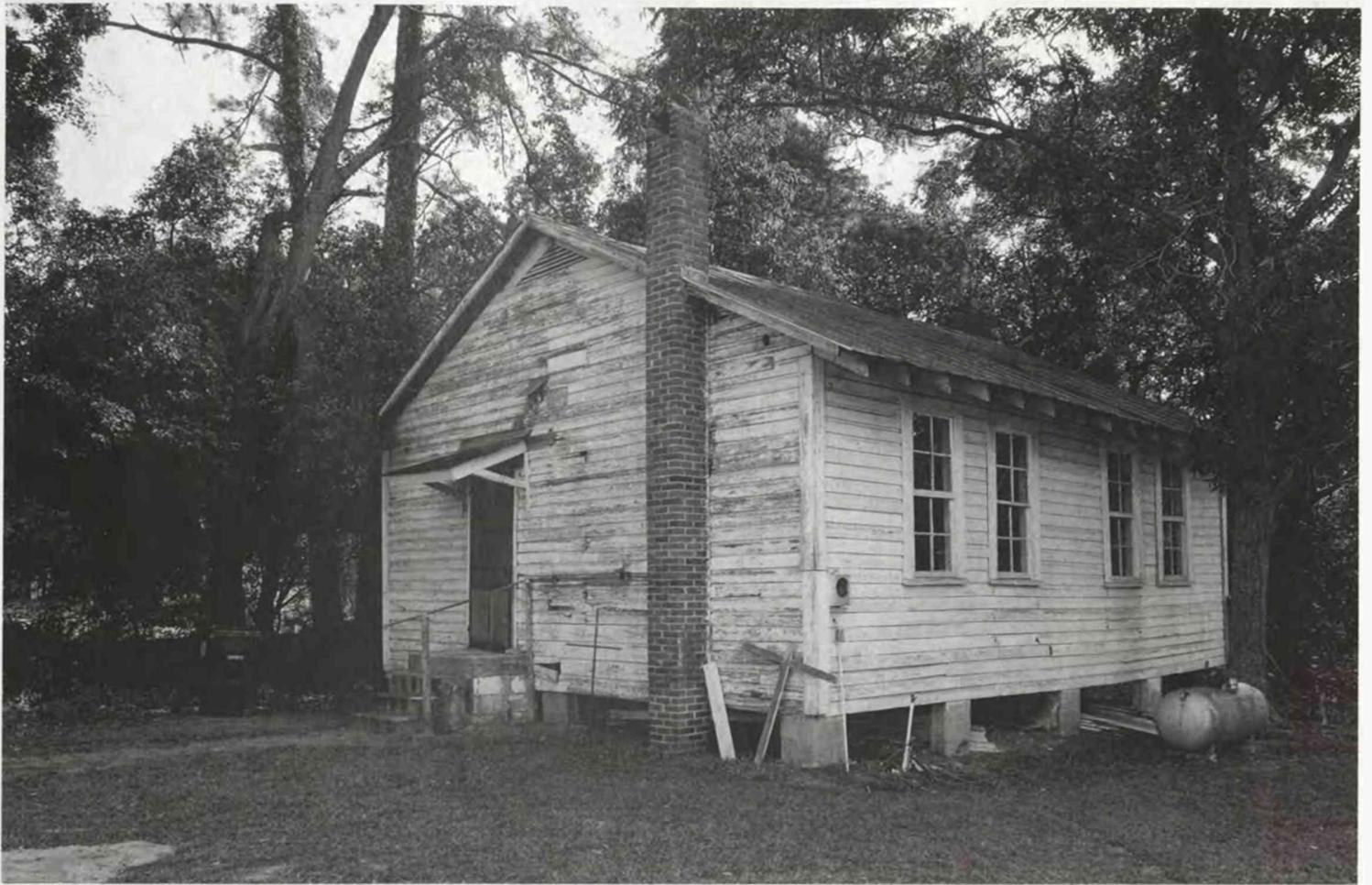
Ebenezer AME Church
Grady County, Georgia
Photograph 6 of 15



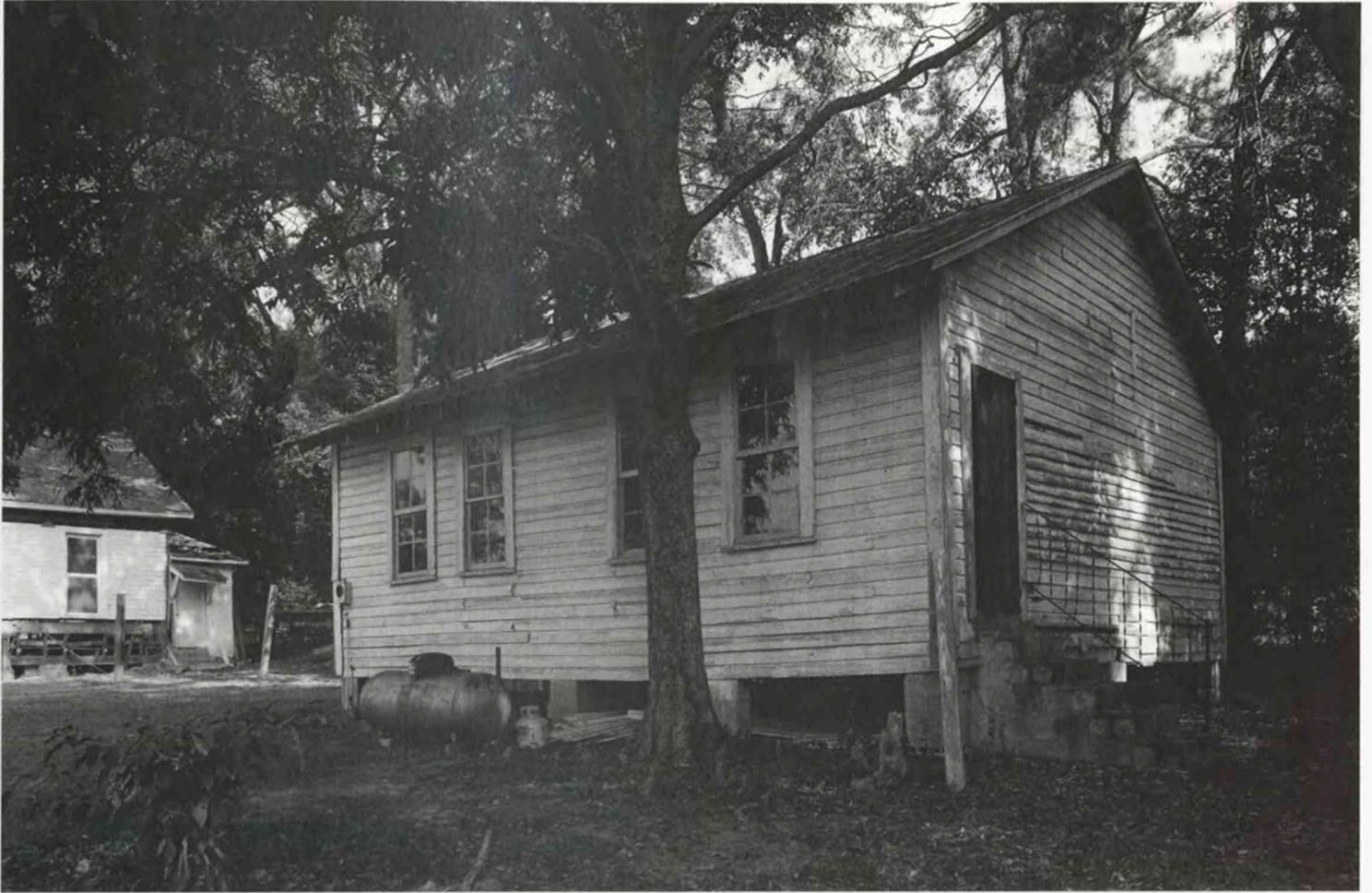
Ebenezer AME Church
Grady County, Georgia
Photograph **7** of **15**



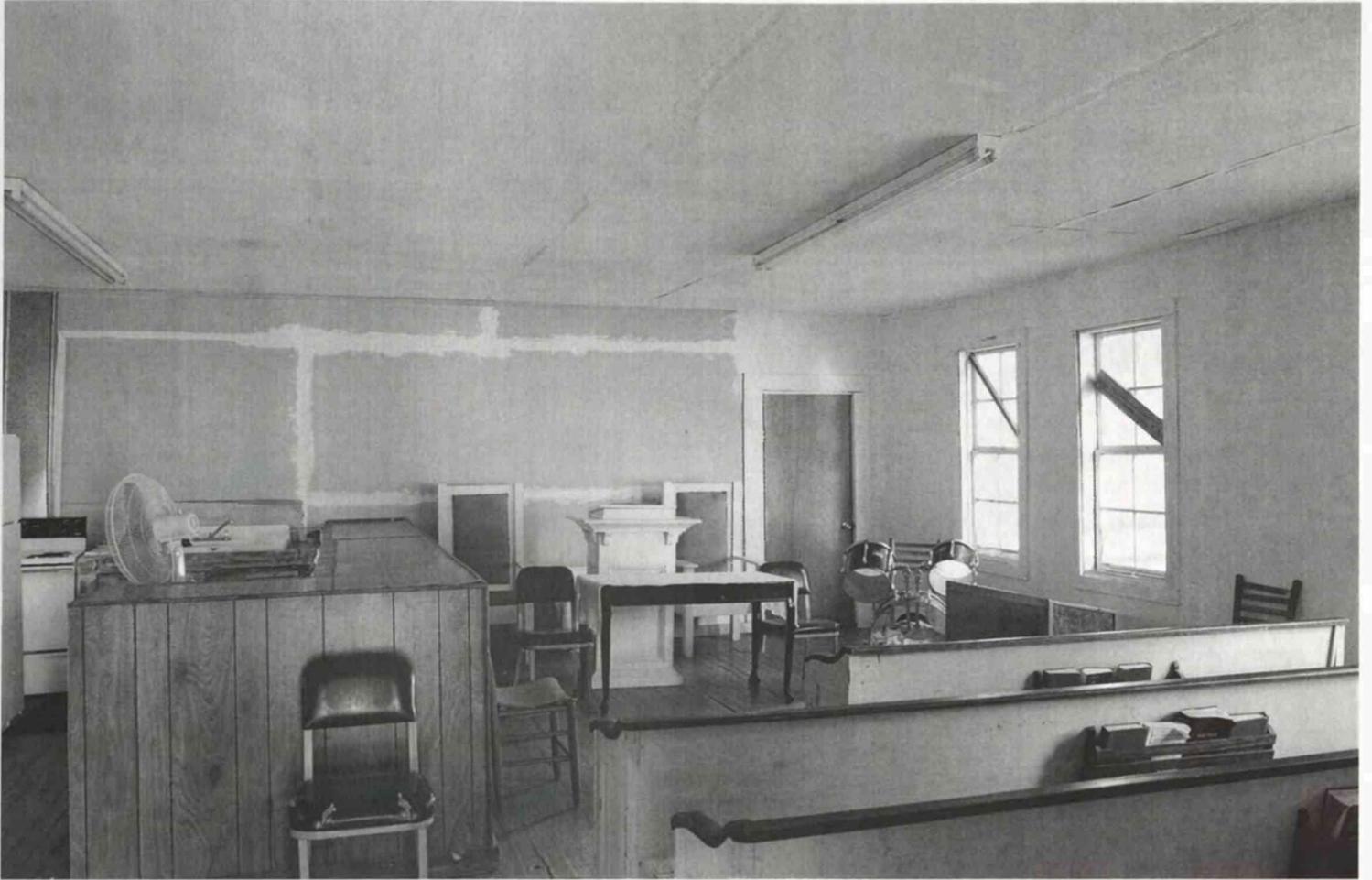
Ebenezer AME Church
Grady County, Georgia
Photograph **8** of **15**



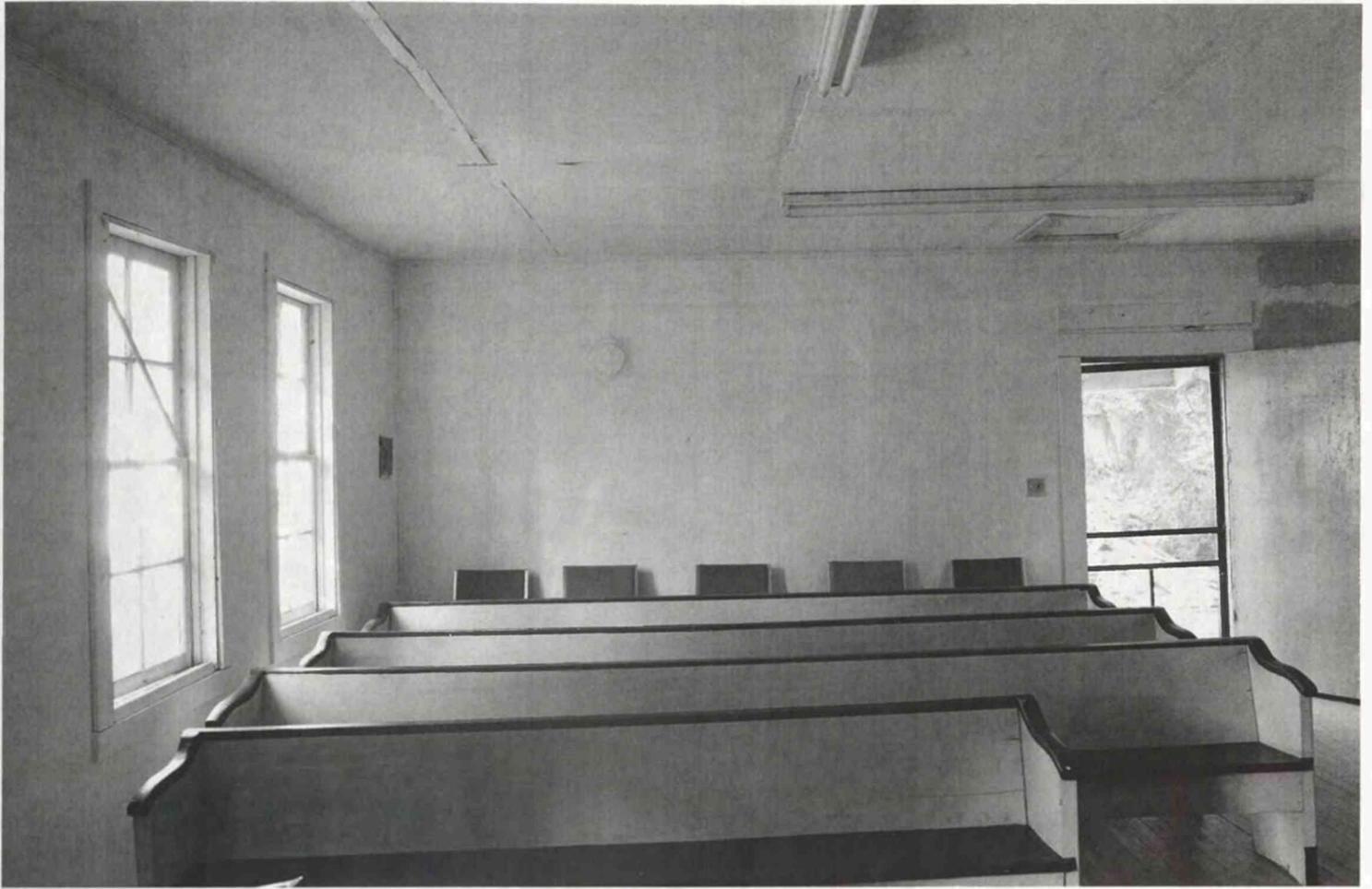
Ebenezer AME Church
Grady County, Georgia
Photograph 9 of 15



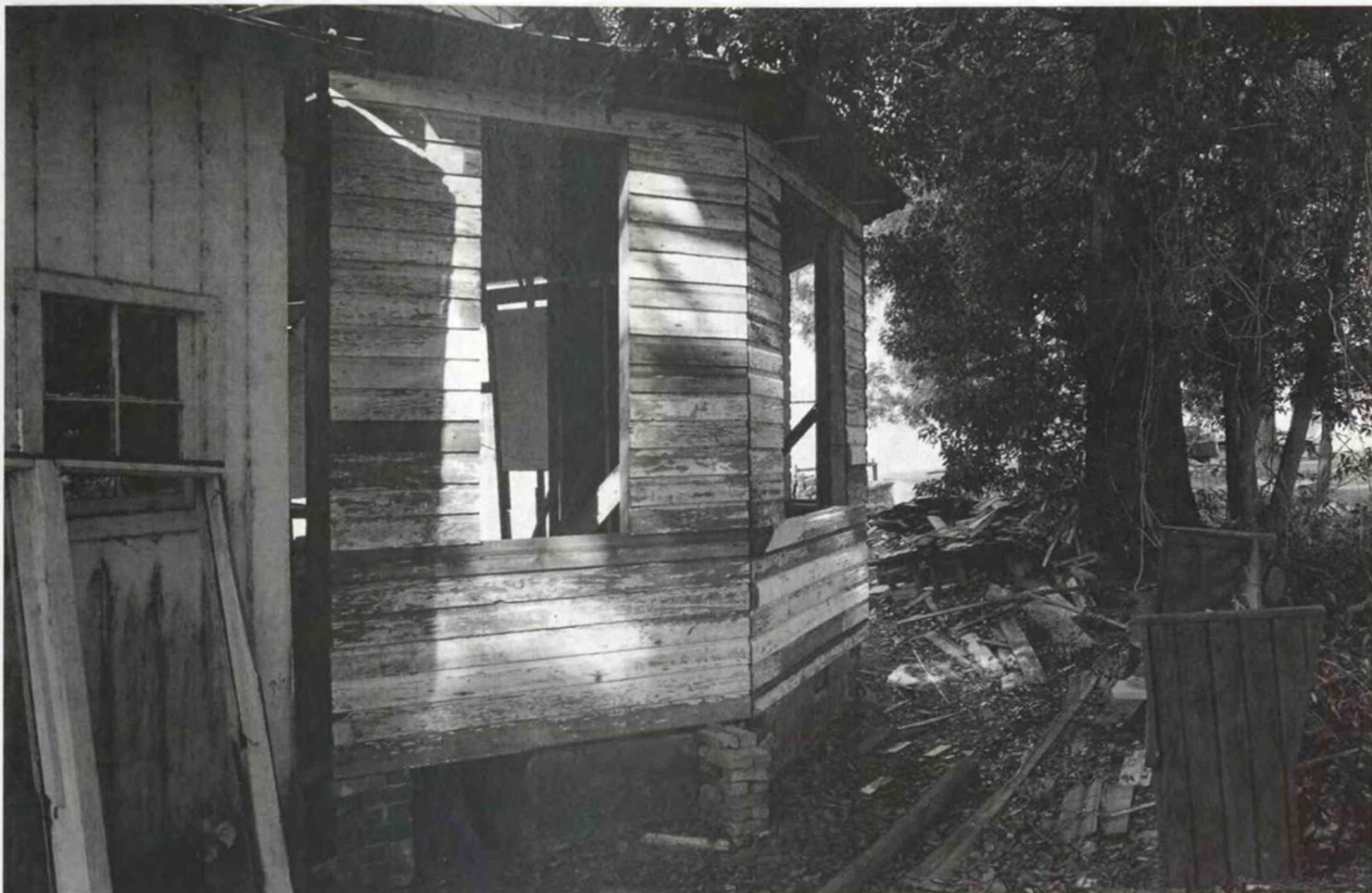
Ebenezer AME Church
Grady County, Georgia
Photograph **10** of **15**



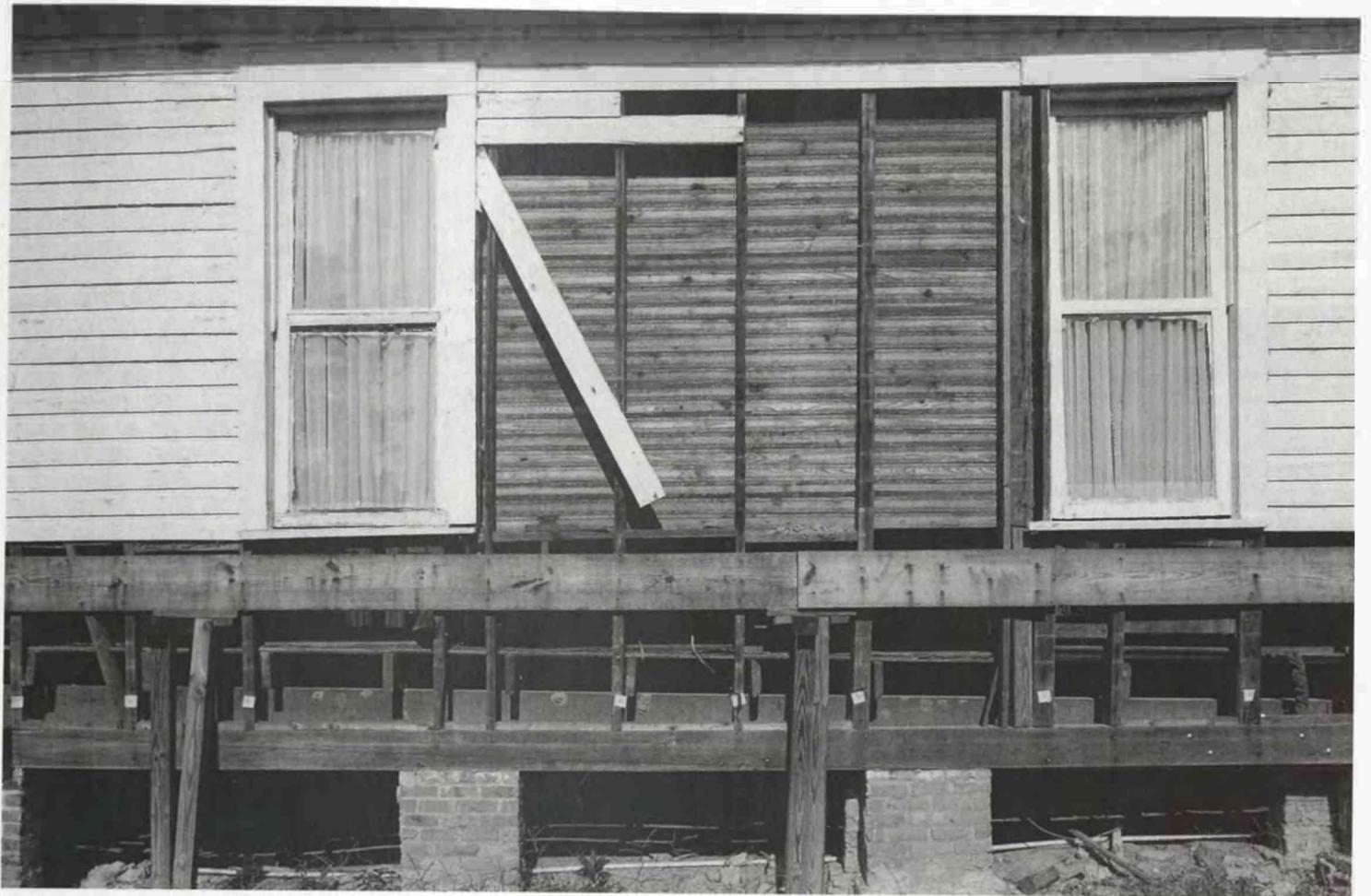
Ebenezer AME Church
Grady County, Georgia
Photograph 11 of 15



Ebenezer AME Church
Grady County, Georgia
Photograph 12 of 15



Ebenezer AME Church
Grady County, Georgia
Photograph 13 of 15



Ebenezer AME Church
Grady County, Georgia
Photograph 14 of 15



Ebenezer AME Church
Grady County, Georgia
Photograph 15 of 15

Georgia Department of Natural Resources

Noel Holcomb, Commissioner

Historic Preservation Division

W. Ray Luce, Division Director and Deputy State Historic Preservation Officer
34 Peachtree St., NW, Suite 1600, Atlanta, Georgia 30303-2316
Telephone (404) 656-2840 Fax 404-651-8739

August 28, 2006

NOTIFICATION OF PROPOSED NOMINATION OF PROPERTY TO THE NATIONAL REGISTER OF HISTORIC PLACES

Purpose of Notification

The Historic Preservation Division of the Georgia Department of Natural Resources is pleased to inform you that property in which you have an interest is proposed for nomination to the National Register of Historic Places. This property is described in the enclosed "Summary of Proposed National Register Nomination." Nomination of this property to the National Register will be considered by the Georgia National Register Review Board at its next meeting. Your comments on this proposed National Register nomination are invited prior to the Review Board meeting.

Next scheduled Review Board meeting: September 29, 2006

Comments must be made by: September 27, 2006

Comments or questions about this proposed National Register nomination should be directed to:

W. Ray Luce
Division Director and Deputy State Historic Preservation Officer
Historic Preservation Division
Department of Natural Resources
34 Peachtree Street, NW
Suite 1600
Atlanta, Georgia 30303-2316
404-656-2840

The National Register of Historic Places

The National Register of Historic Places is the Federal government's official list of historic buildings, structures, sites, objects, and districts worthy of preservation. A "Historic Preservation Fact Sheet" explaining the National Register program and a copy of the criteria under which properties are evaluated for inclusion in the National Register are enclosed for your information.

Listing in the National Register results in the following for historic properties:

Recognition: National Register listing provides recognition of a property's architectural and historical significance. It confirms that a property is worthy of preservation.

Planning Consideration: National Register listing identifies significant properties for a wide range of planning purposes. Section 106 of the National Historic Preservation Act requires Federal agencies to consider the effects of their undertakings on historic properties (properties listed in or eligible for listing in the National Register of Historic Places) and to allow the Advisory Council on Historic Preservation the opportunity to comment with regard to such undertakings. However, this Federal review and comment process is advisory. Each Federal agency, after taking into account the effects to historic properties, makes its own final decisions about an undertaking. For further information, please refer to 36 CFR 800.

Eligibility for Federal Tax Benefits: If a property is listed in the National Register or contributes to the significance of a historic district listed in the National Register, certain Federal tax provisions may apply. The Tax Reform Act of 1986 revises the historic preservation tax incentives authorized by Congress in the Tax Reform Act of 1976, the Revenue Act of 1978, the Tax Treatment Extension Act of 1980, the Economic Recovery Tax of 1981, and the Tax Reform Act of 1984, and as of January 1, 1987, provides for a 20 percent investment tax credit with a full adjustment to basis for rehabilitating historic commercial, industrial, and rental residential building. The former 15 percent and 20 percent investment tax credits (ITCs) for rehabilitation of older non-historic commercial buildings are combined into a single 10 percent ITC for commercial or industrial buildings built before 1936. The Tax Treatment Extension Act of 1980 provides Federal tax deductions for charitable contributions for conservation purposes of partial interests (easements) in historically important land areas or structures. Whether these provisions are advantageous to a property owner is dependent upon the particular circumstances of the property and the owner. Because the tax aspects outlined above are complex, individuals should consult legal counsel or the appropriate local Internal Revenue Service office for assistance in determining the tax consequences of the above provisions. For further information on certification requirements, please refer to 36 CFR 67.

Notification of proposed Nomination of Property to the National Register of Historic Places

Page 2

Eligibility for Grant Assistance: Owners of properties listed in the National Register are eligible for Federal and State grant assistance for preservation purposes, when such funds are available. Generally, these grants may be used for survey, planning, acquisition, and development activities.

Coal Mining Considerations: If property listed in the National Register contains coal resources, provisions of the Surface Mining and Control Act of 1977 require that historic values be considered in decisions to issue surface coal mining permits. Surface coal mining is undertaken in Georgia only in Dade, Walker, and Chattooga counties; therefore, the Surface Mining and Control Act is applicable only to properties in those three counties. For further information, please refer to 30 CFR 700 et seq.

Technical Assistance: The Office of Historic Preservation offers technical preservation assistance to owners of properties listed in the National Register. This assistance includes identifying significant features of a property, suggesting or reviewing appropriate preservation techniques, identifying funding sources, and providing preservation information.

Entry in the National Register does not place any obligations or legal restrictions on the use or disposition of private property. National Register designation is not the same as historic district zoning or local landmark designation. National Register listing does not encourage public access to property or lead to public acquisition of property.

Property Owner Concurrence

Owners of private properties nominated to the National Register of Historic Places have an opportunity to concur in or object to listing, in accord with the National Historic Preservation Act and Federal regulations 36 CFR Part 60. Any owner or partial owner of private property who chooses to object to listing may submit to the State Historic Preservation Officer a notarized statement certifying that the party is the sole or partial owner of private property, as appropriate, and objects to the listing. For a single privately owned property with one owner, the property will not be listed if the owner objects. In nominations with multiple ownership of a single property, the property will not be listed if a majority of the owners object. In the case of historic district nominations, a district will not be listed if a majority of property owners within the proposed district objects to the listing. Each owner or partial owner of private property has one vote regardless of what part of the property or how many properties that party owns. If the property or district cannot be listed because the owner or a majority of owners objects prior to the submission of a nomination by the State, the State Historic Preservation Officer shall submit the nomination to the Keeper of the National Register for a determination of the eligibility of the property for inclusion in the National Register. If the property is then determined eligible for listing, although not formally listed, Federal agencies will be required to allow the Advisory Council on Historic Preservation an opportunity to comment before the agency may fund, license, or assist a project which will affect the property. If you choose to object to the listing of your property, the notarized objection should be submitted to W. Ray Luce, Division Director and Deputy State Historic Preservation Officer, at the address given on page one of this notice, before the Georgia National Register Review Board reviews this nomination (see page one of this notice for the date of the Review Board meeting).

Comments

Local governments, public agencies, historical societies, preservation organizations, civic clubs, and other interested parties as well as property owners are welcome to comment on this proposed National Register nomination. Comments regarding the significance and eligibility of the property or district for the National Register will be considered by the Georgia National Register Review Board as well as the State Historic Preservation Officer. To insure consideration, comments should be made before the Georgia National Register Review Board reviews this nomination (see page one of this notice for the date of the Review Board meeting and for the address to which comments should be sent).



HISTORIC PRESERVATION DIVISION

34 Peachtree Street, NW, Suite 1600, Atlanta, GA 30303-2316

phone 404-656-2840, fax 404-651-8739

www.gashpo.org

Georgia's State Historic Preservation Office

National Register of Historic Places: Recognizing and Preserving Our Historic Properties

The National Register is our country's official list of historic buildings, structures, sites, objects, and districts worthy of preservation. The Historic Preservation Division (HPD) nominates eligible properties in Georgia to the National Register so they can receive preservation benefits and incentives. Currently, more than 59,000 historic buildings, structures, sites, and objects in Georgia are listed in the National Register. The National Register is maintained nationally by the U.S. Department of the Interior.

Being listed in the National Register helps preserve historic properties. It provides formal recognition of a property's historical, architectural, or archaeological significance based on national standards used in every state. National Register designation identifies significant historic properties that can be taken into account in a broad range of preservation and development activities. It also insures that these properties will be considered in the planning of state or federally assisted projects.

Properties listed in the National Register may qualify for specific preservation benefits and incentives, including:

- state and federal preservation grants for planning and rehabilitation
- federal investment tax credits
- preservation easements to nonprofit organizations
- local property tax abatements
- fire and life safety code compliance alternatives
- reviewing permits for surface mining

National Register listing does not place obligations on private property owners, nor does it place restrictions on the use, treatment, transfer, or disposition of private property. National Register listing does not lead to public acquisition of property nor does it require public access to property.

To be eligible for listing in the National Register, a property must meet the National Register Criteria for Evaluation. These criteria require that a property be old enough to be considered historic (generally at least 50 years old) and that it still look much the way it was in the past. In addition, the property must:

- be associated with events, activities, or developments that were important in the past; or
- be associated with the lives of people who were important in the past; or
- be significant in the areas of architectural history, landscape history, or engineering; or
- have the potential to yield information through archaeological investigation that would answer questions about our past.

Certain kinds of properties, such as moved or reconstructed buildings, are generally not eligible for National Register listing; exceptions are made if these properties meet special criteria.

The National Register Does . . .

- Identify significant buildings, structures, sites, objects and districts according to the National Register Criteria.
- Encourage the preservation of historic properties by documenting their significance.
- Provide information about historic resources for planning purposes.
- Facilitate the review of federally funded, licensed, or permitted projects to determine their effects on historic properties.
- Assist state government agencies in determining whether their projects will affect historic properties.
- Make owners of historic properties eligible to apply for federal grants for historic preservation projects.
- Provide federal and state tax benefits to owners of taxable historic properties if they rehabilitate their properties according to preservation standards.
- Insure that listed properties are considered in decisions to issue surface mining permits.
- Allow consideration of fire and life safety code compliance alternatives when rehabilitating historic buildings.
- List properties only if they meet the National Register criteria for evaluation.

The National Register Does Not . . .

- Provide a marker or plaque for registered properties (property owners may obtain markers or plaques at their own expense).
- Restrict the rights of private property owners or require that properties be maintained, repaired or restored.
- Automatically invoke local historic district zoning or local landmark designation.
- Stop federally assisted government projects.
- Stop state assisted development projects.
- Guarantee that grant funds will be available for all properties or projects.
- Require property owners to follow preservation standards when working on their properties, unless they wish to qualify for tax benefits.
- Automatically stop the permitting of surface mining activities.
- Mandate that special consideration be given to compliance with life safety and fire codes.
- List individual properties if the owner objects, or districts if the majority of property owners object.

In Georgia, properties are nominated to the National Register by HPD. HPD invites nomination proposals from property owners, historical societies, preservation organizations, civic and business associations, governmental agencies, and other individuals or groups who are interested in using the National Register to preserve historic properties. Individuals, organizations, and agencies requesting National Register nominations carry out research and provide supporting documentation meeting state and federal standards with guidance and assistance from HPD. Proposed nominations are reviewed by HPD and the Georgia National Register Review Board. Approved nominations are submitted by HPD to the U.S. Department of the Interior in Washington, D.C. for final review and listing in the National Register. Properties listed in the National Register are automatically listed in the Georgia Register. Properties entered in the Georgia Register are not included in the National Register unless they are separately nominated through the National Register process.

**For more information, visit our Web site at www.gashpo.org or contact
Gretchen Brock, National Register Coordinator
at 404-651-6782 or gretchen_brock@dnr.state.ga.us.**

revised September 2005

NATIONAL REGISTER OF HISTORIC PLACES

CRITERIA FOR EVALUATION

The quality of **significance** in American history, architecture, archaeology, engineering and culture is present in districts, sites, buildings, structures, and objects that possess integrity of location, design, setting, materials, workmanship, feeling, and association, and:

- A. that are associated with events that have made a significant contribution to the broad patterns of our history; or
- B. that are associated with the lives of persons significant in our past; or
- C. that embody the distinctive characteristics of a type, period, or method of construction or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction; or
- D. that have yielded, or may be likely to yield, information important in prehistory or history.

Ordinarily cemeteries, birthplaces, or graves of historical figures, properties owned by religious institutions or used for religious purposes, structures that have been moved from their original locations, reconstructed historic buildings, properties primarily commemorative in nature, and properties that have achieved significance within the past 50 years **shall not be eligible** for the National Register. However, such properties **will qualify** if they are integral parts of districts that do meet the criteria or if they fall within the following categories:

- A. a religious property deriving primary significance from architectural or artistic distinction or historical importance; or
- B. a building or structure removed from its original location but which is significant primarily for architectural value, or which is the surviving structure most importantly associated with a historic person or event; or
- C. a birthplace or grave of a historical figure of outstanding importance if there is no other appropriate site or building directly associated with his productive life; or
- D. a cemetery which derives its primary significance from graves of persons of transcendent importance, from age, from distinctive design features, or from association with historic events; or
- E. a reconstructed building when accurately executed in a suitable environment and presented in a dignified manner as part of a restoration master plan, and when no other building or structure with the same association has survived; or
- F. a property primarily commemorative in intent if design, age, tradition, or symbolic value has invested it with its own historical significance; or
- G. a property achieving significance within the past 50 years if it is of exceptional importance.

SUMMARY OF PROPOSED NATIONAL REGISTER/GEORGIA REGISTER NOMINATION

1. **Name:** Ebenezer African Methodist Episcopal Church and School.

2. **Location:** 232 Martin Avenue, Whigham, Grady County, Georgia.
USGS Quadrangle: Whigham, GA.

3a. **Description:** Ebenezer African Methodist Episcopal Church and School consists of a historic church and school. The complex is located at the north edge of Whigham on the north side of the Seaboard Coast Line and surrounded by pecan groves and agricultural storage and processing buildings. The church, built in 1920, is a small, frame building clad in beveled weatherboard and covered with a gable-front roof. The church is distinguished by a two-stage corner tower. The interior plan features an entrance vestibule with two bathrooms and an open sanctuary with wood pews that face the three-sided choir apse. The walls of the church are sheathed with plain and beaded boards. The school, located adjacent to the church, was built in c.1930. It is a small, frame, one-room school that is raised on concrete-block piers and clad in weatherboard. The gable-front roof is covered with sheet metal. The sides of the school are lined with double-hung sash windows. The interior is finished with wood floors and fiberboard walls. The congregation is in the process of rehabilitating the church. Deteriorated weatherboard and interior sheathing on the north and west sides of the building are being replaced. Some interior floorboards have also been removed.

3b. **Period of Significance:** 1920 (church) and c.1930 (school).

3c. **Acreage:** Approximately 1 acre.

3d. **Boundary Explanation:** The boundary includes the entire lot historically associated with the church.

4a. **National Register Criteria:** A and C.

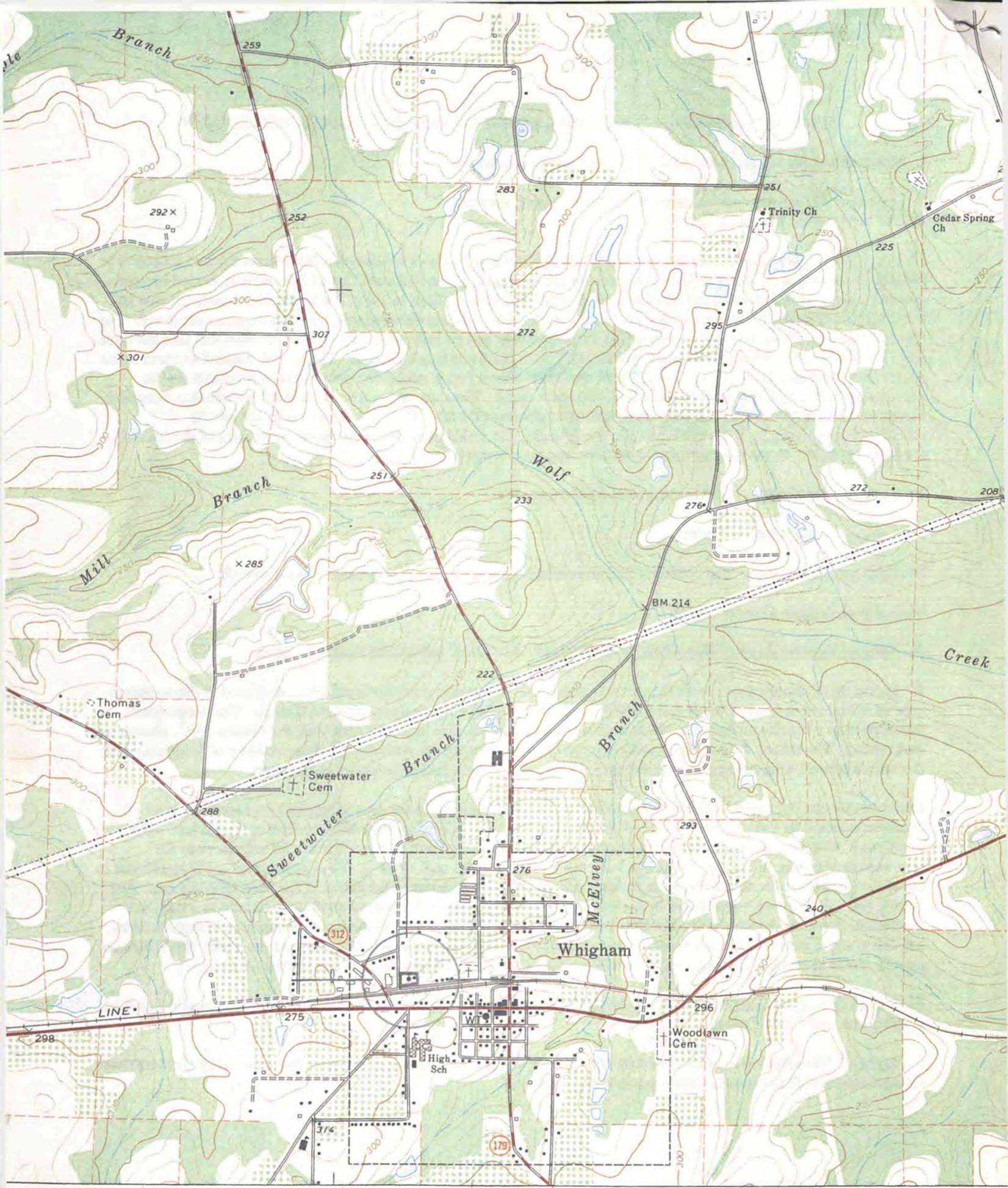
4b. **National Register Areas of Significance:** Architecture, Education, and Ethnic Heritage: Black.

4c. **Statement of Significance:** In 1878, a small group of African Americans purchased a parcel of land at the northwest edge of Whigham in Grady County and formed the Ebenezer African Methodist Episcopal Church. The congregation worshipped in a log church from the 1870s until it was destroyed by fire in 1920. That year, the current frame church was constructed. The school, built adjacent to the church in c.1930, served the African-American children of Whigham until the town's schools were desegregated in the early 1970s. The church currently has seven members.

Ebenezer African Episcopal Methodist Church and School is significant in the area of architecture because it is an excellent example of a small, wood-frame church built in rural Georgia by an African-American congregation. Like many rural African-American churches in Georgia, Ebenezer is small, built of wood frame with references to the asymmetrical architecture of the Gothic Revival, and is located at the edge of town. The Ebenezer school is significant in the area of education because it served as the only school for African-American children in the town of Whigham. The church and school are also significant in the area of black ethnic heritage because in addition to its role as a religious institution, Ebenezer African Methodist Episcopal Church served the African-American community in Whigham as an important social institution. Like many African-American churches in Georgia and throughout the South, the Whigham church served as a center for social and charitable organizations and a focus for civic and political activity.

4d. **Suggested Level of Significance:** Local level of significance because the church is evaluated in the historical context of Whigham and Grady County.

5. **Sponsor:** The nomination is sponsored by the property owner. Nomination materials were prepared by the Southwest Georgia Regional Development Center preservation planner.



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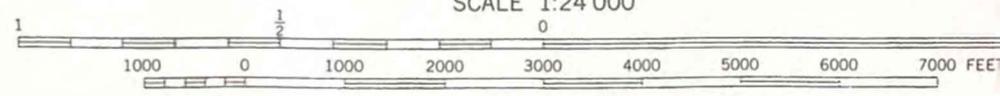
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TEMPLATE FOR HISTORIC PROPERTY INFORMATION FORM (HPIF)

Revised March 2002

INSTRUCTIONS: This template is to be used for the Historic Property Information Form (HPIF). Following the instructions and guidelines in the HPIF, insert your information under the appropriate sections. Submit a hard copy, supporting documentation and a computer diskette to the address below, or submit a hard copy and supporting documentation to the address below, and send the completed template via email to gretchen_brock@mail.dnr.state.ga.us.

The HPIF consists of six sections of information required for a National Register nomination:

- Section 1. General Information**
- Section 2. Description**
- Section 3. History**
- Section 4. Significance**
- Section 5. Supporting Documentation and Checklist**
- Section 6. Additional Guidelines**

BE SURE TO RETURN ALL PAGES OF THE HPIF AND KEEP COPIES FOR YOURSELF (BOTH A HARD COPY AND AN ELECTRONIC VERSION).

If you have any questions about this form or the information required for a National Register nomination, please feel free to contact HPD's National Register Coordinator at 404-651-6782 or Survey and National Register Specialist at 404-651-5911.

RETURN HPIF AND SUPPORTING DOCUMENTS TO:

National Register Coordinator
Historic Preservation Division
156 Trinity Avenue, SW, Suite 101
Atlanta, GA 30303
Phone: (404) 651-6782



Southwest Georgia
REGIONAL DEVELOPMENT CENTER

30 West Broad Street
P. O. Box 346
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Steve O'Neil
Planner
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FAX (229) 522-3558
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SECTION 1

GENERAL INFORMATION

1. **Historic Name of Property (see Section 3.B.1.): Ebenezer African Methodist Episcopal Church**

2. **Location of Property: 232 Martin Ave.**

City or vicinity of: **Whigham**

County: **Grady**

Zip Code of the Property: **39897**
seat: **9.3 miles west of Cairo, GA**

Approximate distance and direction from county

3. **Acreage of property to be nominated (approximate): approx. 2 acres**

4. **Number of Historic Buildings or Structures (see Section 2.A): 2**

5. **Has the building(s) been moved, reconstructed, or is it less than 50 years old? No**

6. **Property Owner** (NOTE: If owned by a company, organization, or agency, include the name and identify the contact person and their title)

Name(s) of property owner(s): **Ebenezer A.M.E. Church**
c/o Gloria Walden

Mailing Address: **P.O. Box 431**

City: **Whigham**

State: **GA**

Zip Code: **31797**

Telephone—Monday-Friday daytime and/or work: **(229) 762-4018**

E-mail: **ebenezer31797@yahoo.com**

Does the owner consent to nominating this property? **Yes**

Does a federal agency (ex. U.S. Postal Service, General Services Administration) own the property? If yes, provide the name of the agency:

7. **Sponsor of Nomination (if different than property owner)**

Name(s) of local sponsor: **Gloria Walden**

Organization or agency (if applicable): **Southwest Georgia Regional Development Center**

Mailing Address: **30 W. Broad St.**

City: **Camilla**

State: **GA**

Zip Code: **31730**

Telephone—Monday-Friday daytime and/or work: **(229) 522-3552**

Regional Development Center **Yes**
County or city government officials **Yes**
Local historical society or preservation organization **Yes**
Neighborhood, homeowners', or civic association **Yes**
Local business association (Chamber of Commerce, Rotary Club, Farm Bureau, Main Street
Program, Downtown Development Assoc. **Yes**
Local newspaper **Yes**
Others

SECTION 2

DESCRIPTION

A. Number and Type of Historic Resources on property: List each type of historic resource on the property and give the approximate date(s) of construction

Buildings (house, barn, store, office, school, etc.): **Church and School**

Structures (windmill, bridge, ship, corncrib, power plant, etc.):

Sites (prehistoric or historic: battlefield, ruin, cemetery, archaeological sites, landscape features, etc.):

Objects (sculpture, monument, statue, fountain, etc.):

NOTE: Report the total number of resources in Section 1, number 4.

B. Description

1. Summary description—overall character and appearance of the entire nominated property:

2. Full description of each historic building or structure

2a. **General character and appearance:** Vernacular church building and one room school house nestled in the corner of lot amongst trees

2b. **Exterior materials:** Church and school have wood clap board siding painted white

2c. **Exterior features:** Church: Single gabled building with enclosed entry porch. Short square bell tower with square hipped dome. Windows have wood lintel style casing. School: single gabled white building w/ front and rear entrances. Windows have wood lintel style casing.

2d. **Interior arrangement:** Church: entry room/hallway w/ bathrooms, rectangular worship area, front choir bay. School: single rectangular room.

2e. **Interior materials:** Church: Wood School: Wood

2f. **Interior details:** Church: Wood slat walls painted white, fiberboard paneling on ceiling simple wood pews, original non-matching brass chandeliers. School: fiberboard paneling Painted turquoise w/ fluorescent lighting

2g. **Structural system:** Church: two separate sets of piers. The floor of the church is set on a completely separate piers from walls of church. Floor piers are inset in relation to wall piers. Red brick support footings. Cinder block foundation on front. Wood footing cap between studs and footing. School: Cinder block ground supports. Wood footing cap between studs and supports.

2h. **Historical mechanical systems:** pivot windows for ventilation

Grounds: Mowed lawn with a few large pine trees w/in lot. Lot boundary on east and north is lined w/ trees

Archaeological potential: unknown

General character and appearance of the property's surroundings: Bordered on the south by railroad tracks. North and east by low-income minority neighborhood w/ mix of mostly dilapidated site-built and manufactured homes

Changes to the property and the approximate date(s): roof replaced in 1983. bathroom addition to back of church next to choir area. Fiber board on ceiling. Structural work currently ongoing correct settling problem. New entry doors added w/in last five years. School built approx. circa 1930.

Brief description and date of construction for each noncontributing buildings and/or structures: metal portable tool shed placed next to school approx. ten years old

Boundary Description

- 8a. Briefly describe the proposed boundaries of the property being nominated:
- 8b. Explain the choice of boundaries according to one or more of the following rationales. **Explain all that apply:**
- Intact historic boundaries of the property from principal historic period (may include multiple property owners);
 - Remaining intact historic acreage associated with the property (may or may not coincide with current legal boundary);
 - Current legal boundaries of the property (the land the owner owns);
 - Natural topographic features (ridges, valleys, rivers, creeks, and forests);
 - Visual barriers or a change in historic character or land use (new construction, highways, or development of a different character);
 - Concentration of significant historic resources (the boundaries reflect the contiguous historic resources); and/or
 - Other, explain:
- 8c. If applicable, discuss alternative boundaries or uncertain boundaries:

SECTION 3

HISTORY

Summary of Historical Facts

Original owner or occupant (provide dates of occupancy): Church

Subsequent owners or occupants (provide dates of occupancy): continually owned by church

Original use of property (give dates): Church 1920- present

Subsequent uses of property (give dates): church and school for Whighams African-American children until local schools were desegregated in early 1970's. After this time the school building was used as Sunday school and other church functions.

Current use of the property: Church

Architect, engineer, builder, contractor, landscape architect, gardener, and/or other artists or craftsmen: built and designed by members of congregation. Names on cornerstone are present but hard to read because of deterioration

a. Date of construction and source(s) used to determine date: cornerstone date is 1920

b. Date(s) of significant/major alterations and/or additions: 1983 and current

Significant persons: unknown

Significant events or activities: unknown

Name of Property

List all names by which the property is and has been known, and indicate the period of time known by each name (the preferred historic name should appear in Section 1, number 1).

Ebenezer African Methodist Episcopal Church

Explain the source or meaning of each name (such as original owner or builder; significant events or events associated with the property; original or subsequent uses of the property; current address; innovative, unusual or distinctive characteristics of the property; and/or accepted professional, scientific, technical, or traditional name). **The church was named Ebenezer by the wife of one of the founders, Bother Thomas Young. Her name was Sister Elvira Young. In all probability the naming of the church was not done haphazardly. No doubt at some time in her life (1 Samuel 7:12) made a lasting impression that was deep in Sister Young's heart and mind. Ebenezer (in the bible) the name given by the prophet Samuel to the stone he erected in recognition of God's help in defeating the Philistine's.**

NOTE: The National Register lists properties by their historic names, not their current names. This means that properties will not be listed by contemporary names or the name(s) of their current owners.

History of the Property

Write the history of the property in paragraph form below.

Ebenezer A.M.E. Church began as a "brush arbor" that was located out in Piney Grove community. This took place in the latter days of slavery and the early days of freedom.

The late Brother George Donald who was one of the founders of Ebenezer told how in slavery they would "slip off" into the woods and have church-all the while praying that the patrols (white officers) would not discover their meeting place and punish them.

In 1878 a small group of staunch believers in the theory of Richard Allen, who was the founder of the A.M.E. Church purchased the site of the present church from Mr. J.T. Harrell for \$20.00. This group of believers named Brothers: Thomas Young, George Donald, Fortune Liphnidge, George

Blackford, and Brogher Even Swicord were the first trustees of Ebenezer.

The first church built at this site was a log church that was destroyed by fire in 1920, and in the same year was replaced by the present church. The congregation for Ebenezer A.M.E. church was from the town of Whigham and the surrounding countryside. Unfortunately records regarding the number of members in the past are not available, however there are 7 members left at this point.

The present church is one of perhaps a few remaining that represent the small rural Black church that still house a religious congregation devoted to the African Methodist Episcopalian beliefs. The building is historically significant because in addition to its role as a religious institution, the Ebenezer A.M.E. Church served the African-American community in Whigham as an important social institution. Like many African-American churches in Georgia and throughout the South, the Whigham church served as a center for social and charitable organizations and a focus for civic and political activity.

When mentioning buildings, structures, and landscape features, be sure to indicate whether or not they still exist on the property and if not, what happened to them.

BE SURE TO READ SECTION 6—ADDITIONAL GUIDELINES—FOR SUGGESTIONS OF THE TYPE OF INFORMATION TO INCLUDE IN THE HISTORY.

SECTION 4

SIGNIFICANCE

Areas of Significance

From the list below, indicate the "areas of historical significance" that you believe may apply to the property. If you indicate "other" be sure to explain.

- | | |
|---|----------------------------|
| agriculture | invention |
| anthropology-historic | landscape architecture |
| anthropology-prehistoric | law |
| architecture | literature |
| art | maritime history |
| aviation | military |
| communications | performing arts |
| community planning and development | philosophy |
| conservation | politics/government |
| economics | religion |
| education | science |
| engineering | sculpture |
| entertainment recreation | social/humanitarian |
| ethnic heritage (e.g. African-American) | transportation |
| exploration settlement | women's history |
| health medicine | other (specify) |
| industry | |

Statements of Significance

For each "area of significance" selected above, provide a written explanation of why you believe the property is historically significant in this respect. This statement should stress the historical importance—not the history—of the property and the association of the extant historic resources to the historical importance. Indicate why you believe the property deserves to be included in the National Register of Historic Places.

Architecturally, Ebenezer A.M.E. Church is a fine example of, and probably one of the few remaining rural historic, wood frame Black churches still in operation in the area. The vernacular architecture of the structure is unique because it has remained virtually unchanged since its erection in 1920. Its simple architectural form displays fine grass roots building practices by congregation members.

In terms of **religion**, the Ebenezer A.M.E Church was a place of worship for followers of the African Methodist Episcopal faith; the first national black Church in U.S. history, and the first A.M.E. church in the Whigham area founded shortly after the Civil War. The A.M.E. faith spread quickly following the Civil War especially in southern states where slaves were not allowed to exercise their religion openly. This spreading is partly due to the fact that, Richard Allen, the founder of the A.M.E. religion, was also an ex-slave.

Throughout history religious institutions have been a mainstay in the **social and humanitarian institutions** of the black community, and this church is no exception. Other than meeting religious needs the church also functioned as a center for social, civic, political, missionary, health, and education programs in Whigham's 20th century history.

In terms of **ethnic heritage**, separate churches have enabled African-Americans to worship in their own culturally distinct ways and assume positions of leadership denied to them in mainstream America. Faced with racism and discrimination in virtually every aspect of their lives, African-Americans also had to deal with segregation or outright rejection in traditional white churches. Black churches created alternatives -- and not only for worship.

Be sure to place the property in its local and regional historical context; if possible, put the property in state or national context as well.

Be sure to make your case as to why you think the property is significant.

The following question should be answered for architecture, engineering, or landscape architecture:

- Discuss what makes the property a good example of its style or type or what makes it unique, unusual, or distinctive.
The Ebenezer A.M.E. church is a good example of rural vernacular architecture and is unique because it has not undergone significant alteration to its overall style. The structure is distinctive because it was not built by a trained architect, but by the members of the congregation who in 1920 probably didn't have much to work with as far as tools and design guidelines.

The following questions should be answered for archaeology:

- What information has been or could be provided from the site? Why do you believe this?
Unknown

Exceptions

The National Register criteria state special conditions for listing certain kinds of properties usually excluded from the National Register including moved buildings/structures, properties less than 50 years old, birthplaces or gravesites, cemeteries, reconstructed buildings/structures, and commemorative structures (see enclosed "National Register Criteria".)

If the property in this HPIF fits any of these exceptions, see HPIF "Additional Guidelines" number 12 on pages 28-29 and provide the information here.

SECTION 5

SUPPORTING DOCUMENTATION

Sources of Information

The following is a list of sources that should be consulted to adequately research historic properties. This list is only a start. Please do not limit your research to these sources. Be sure to visit the local historical society, library, courthouse, and/or county archives for information.

See also "DOCUMENTING A STRUCTURE IN GEORGIA" (Kenneth H. Thomas, Jr., 1991); and "DOCUMENTING A STRUCTURE IN ATLANTA" (Kenneth H. Thomas, Jr., 1986); available from the Historic Preservation Division for further guidance on the location of records, research techniques, sources, and interpretation of data.

INCLUDE A COMPLETE BIBLIOGRAPHY OF CONSULTED SOURCES (use HPD's "How to Use Sources of Information" guide sheet or the *Chicago Manual of Style* for format). It is not necessary to provide a copy of all material consulted; however, it would be helpful if clear photocopies could be submitted for those entries marked by an asterisk (*). Do not send originals—these are non-transferable.

Indicate all the sources consulted. Put n/a beside the sources that were not available.

Architectural Plans (cite the date, title or legend, and location)

Biographical Sketches (published in books or an obituary from the newspaper)

Census Records (Indicate the years of census records consulted)

- Agricultural
- Manufacturing
- Population

City and/or Telephone Directories

City Records at City Hall

- Building Permits
- City Tax Records

City Council Minutes

Historian (unpublished works, interviews)

Histories/City Histories

Records at County Courthouse or on microfilm at the Georgia Department of Archives and

Deeds

Estate Records

Tax Digests

REPORTING DOCUMENTATION (CONTINUED)

(Sources of Information continued)

Records

Interviews (who, when, where, by whom)

Maps and Plats (historic) - particularly useful are land ownership maps, bird's eye views, railroad maps; privately-owned maps such as plats and give location of the original

Newspapers (especially centennial or anniversary editions)—send photocopies and include date.

NOTE—send photocopies of obituaries for people associated with the property

Historic Photographs and Postcards—send photocopies and include date and location of the original

Personal Family Papers (letters, diaries, recollections, business papers, and stationary)

Periodicals/Magazines (professional business, popular) - particularly useful are architectural magazines such as *Southern Architect and Building News* (since 1889); *Industrial Index* (since 1912); and *The Manufacturers Record* (since 1882)

Place Name Data (explain the origins of any place names associated with property)

Historic Fire Insurance Maps (located at local insurance offices; University of Georgia Map Library and at Georgia State University on microfilm)

Tax Digests (many located at Georgia Department of Archives and History or sometimes available at the County Courthouse)

Published sources (thesis, dissertations, and/or family-owned papers)

NOTE Do not overlook Internet sources of information. Entering names or keywords into an Internet search engine may access useful on-line sources of information. If Internet sources are used, please write the web page or URL.

Photographs

Provide one set of photographs of the property and surrounding area. All photographs must be identified and dated. Label the photograph on the back with the property name, the county, and the date the photograph was taken. Photographs may be submitted with the HPIF in an envelope or held together by a rubber band. **Do not mount the photographs.**

Historic Photographs

Provide photocopies or high-resolution scanned copies of historic photographs of the property and indicate the date (approximate) and source of the photograph. If historic photographs are not available, please explain the efforts made to locate them (HPD may be able to suggest additional sources).

Floor Plan(s) of Principal Buildings

Provide two copies of floor plans (freehand sketches are acceptable) of the principal buildings and structures on the property. Floor plans do not need to be drawn to scale, provided they accurately represent the building or structure. They should be drawn on 8 1/2 x 11-inch paper. Oversized plans can be rolled or folded, although reduced copies are preferred for filing purposes.

Provide at least two copies of floor plans, one set keyed to the interior photographs and a second set without photographs marked (the unmarked copy will be part of the final nomination.)

SEE EXAMPLE: HPIF PAGE 16

Maps and Geographical Information

Location Map

Provide a location map to show where your property is located.

Sketch Map

Provide two copies of a sketch map of the property.

Provide two copies of the sketch map, one keyed to the exterior photographs with the boundaries marked and a second one without the boundaries and photographs marked (the unmarked copy will be part of the final nomination.)

SEE EXAMPLE OF SKETCH MAP: HPIF PAGE 20

Plat Map and/or County Tax Map

Provide two copies of the plat map and/or the county tax map for the property. Mark the property boundaries to be nominated on one copy; do not mark on the second copy.

The maps must be to scale to properly indicate the proposed boundary of the nomination (the boundary discussed in Section 2.B.8). An original or non-reduced map is preferred, and if the map is reduced, you must provide an accurate scale.

USGS Quadrangle Map Sheet (optional)

Provide an original, photocopy, or computer-generated U.S.G.S. quadrangle map sheet (also known as a geographical map) for the property, if available, and indicate the location of the property and the name of the quadrangle.

CHECKLIST OF SUPPORTING DOCUMENTATION

When submitting your Historic Property Information Form, make sure that you have enclosed the following information. Use this as a checklist and check (with an X) the items that you have included. If you are unable to enclose an item, explain why on a separate page.

Biographical Information

- Bibliography
- Checklist of sources
- Supplemental research information (clear photocopies not originals)

Photographs (labeled and cross-referenced to floor plan and maps)

- Interior
- Exterior
- Historic

Photoplane (2 sets)

- One set without photographs marked
- One set with photographs marked

Map (2 sets of each)

- Location map (one copy)
- Sketch map (one copy without photographs and boundary marked)
- One copy with photographs and boundary marked
- Tax map (one copy without boundary marked)
- Tax map with boundary marked
- and/or
- Plat map (one copy without boundary marked)
- Plat map with boundary marked

U.S.G.S. Quadrangle map sheet/Topographic map (optional) with location marked

Photocopy of Sanborn Map (if available)

Completed Historic Property Information Form (hard copy and computer disk)

Completed National Register of Historic Places Form (hard copy and computer disk)

I have enclosed the above documentation with my Historic Property Information Form/National Register form for the _____ nomination. I understand that if I do not include all of the required documentation, my nomination will not be processed until it is complete.

Preparer's Signature _____ Date _____

The Church History

110
Ebenezer A. M. E. Church began as a "Brush Arbor" that was located out in Piney Grove Community. This took place during the latter days of slavery and the early days of Freedom.

The late Brother George Donald who was one of the founders of Ebenezer told how in slavery time they would "slip off" into the woods and have church - all the while praying that the "Patrols" (They called them "Patarolle") who were white overseers would not discover their "Meeting Place" and punish them.

God was with them at these meetings because Brother Donald never told of them having been punished.

In 1878 a small group of staunch believers in the theory of Richard Allen who was the founder of the A. M. E. Church purchased the site of our present church from Mr. J. T. Harrell.

They were the first trustees of Ebenezer, namely Brother Thomas Young, Brother George Donald, Brother Fortune Liphridge, ^{Bro} George Shackelford, and Brother Evan Sevicord. The cost of this site was \$20.00.

It goes without saying that back in 1878 (100 yrs. ago) that \$20.00 was not easily come by. Many days of hard labor and

of the brass, were witnessed before that
was placed in Mr. Harrell's hand.

The first Church built at this site was a log
church, but ~~was not~~ ^{surely} that those old warriors
were happy. First of all they were free at last -
they were no longer bearing the yoke of slavery.
Secondly, they had a church of their own located
on land that was ~~their~~ their own.

The Church was named Ebenezer by the wife
of one of the founders - Brother Thomas Young. Her
name was Sister Elvira Young.

In all probability the naming of the Church
was not done haphazardly. No doubt - at some
time in her life I Samuel - 7th Chapter and
15th verse made a lasting impression that was
deep in ~~the~~ ^{Sister Young's} heart and mind.

The words of that verse are as follows -
"Then Samuel took a stone, and set it between
Mizpah and Shun, and called the name of it
Ebenezer, saying ^{to} Hitherto hath the Lord helped
us."

And surely the Lord had helped those first
trustees of Ebenezer - their families and all
the members thereof.

Ebenezer (In the Bible) the name given by the
prophet Samuel to the stone he erected in recog-
nition of God's help in defeating the Philistines.
" 4"

for help.
 The bishop of Ga. 105 yrs ago when the little
 log church that was named Ebenezer was built was
 Bishop James Pitt Campbell. The 8th. bishop ^{of Ga.}
 The preceding elder or pastor's name is not
 known but further research will be done.
 Now although they were happy to have the log
 church ~~those old warriors~~ ^{they} were not complacent.
 The log church was replaced by a wood frame
 building that was painted white.

The corner stone for that white frame church
 was laid in 1903 ⁽¹⁹⁰³⁾ and the Rev. L. H. Brookins
 was the pastor. The name of the Presiding Elder is
 not known just now - but the Bishop was Bishop Henry
 McNeal Turner - the 12th. bishop of Ga. Further re-
 search will be done ~~on~~ along all unknown lines; but
 following Rev. Brookins in 1903 were Rev. Kirkland,
 Rev. Brown, ~~and~~ Rev. Rice, and Rev. Grant.

Now in 1920 that church was destroyed by fire,
 and in the very same year was replaced by our
 present church. So that further bears out the fact
 that those "old warriors" were not complacent
 they were not eaters of "idle bread".

Back in 1920 when the present church was
 built (64 yrs ago) the bishop of Ga. was Bishop
 Joseph Simpson Ripper (a native of Thomasville, Ga.).

4. M.
and the pastor was Rev. H. ~~W.~~ Grant

The trustees at that time were namely Brother George Donald who was one of the founders and one of the Trustees back in 1878. He was first on the list of ~~trustees~~

Next was Brother H. Edmund Bunn (~~was called~~)
~~Brother~~ R. L. Champion, Brother Horace G. Scott (~~was called~~) and Brother Wardell Hering.

When the present church was built the membership was ~~not~~ very large we don't know as we have ~~no~~ ~~idea~~ ~~of~~ ~~the~~ ~~size~~ ~~of~~ ~~the~~ ~~membership~~ we are judging by the size of the building.

It was ~~not~~ ~~built~~ ~~at~~ ~~all~~ and the building has deteriorated in time ~~and~~ ~~passed~~ ~~but~~ ~~we~~ ~~few~~ ~~members~~ ~~and~~ ~~when~~ ~~we~~ ~~pay~~ ~~few~~ ~~we~~ ~~mean~~ ~~it~~ ~~in~~ ~~the~~ ~~trust~~ ~~sense~~ ~~as~~ ~~to~~ ~~work~~. ~~A~~ ~~trust~~ ~~was~~ ~~made~~ ~~or~~ ~~made~~ ~~and~~ ~~that~~ ~~is~~ ~~our~~ ~~membership~~. ~~If~~ ~~we~~ ~~are~~ ~~trying~~ ~~to~~ ~~keep~~ ~~the~~ ~~case~~ ~~of~~ ~~Edwinger~~ ~~open~~.

~~It is if it tells us that~~

We know that it is written that where 2 or 3 are assembled He ~~will~~ ~~be~~ ~~in~~ ~~the~~ ~~midst~~.

The Bunn-Walden settlement is located in the southwestern part of Georgia. It embraces areas in Grady, Decatur and Thomas counties. It is part of the east Gulf Coastal Plain of Georgia and its rivers flow to the Gulf of Mexico.

It consists of an area of flat coastal plains covered with forests of Pine and Hardwood. Beneath the land are large blocks of marble. This marble was used in the building of the Lincoln Memorial in Washington, D. C. and in capitols for several states. The clay soils, common in Georgia give a reddish color to the hillsides and plains.

Many of our foreparents who were living in the Walden settlement area in 1863, raised families and died not far from their homes ~~and~~ slaves.

AS

Henry Edmond Bunn and Rosa Warren; Adeline and Hamp Walden, young children when slavery ended, met, married and raised large families in the Whigham area. They acquired land, were upstanding pillars of their communities and were very active in community affairs.

Henry E. Bunn helped found the Ebenezer A.M.E. church in Whigham in 1878. This church remains active to this day and is celebrating its 110th anniversary this year. It is evidence that not only was Henry community minded but he was also a devout christian whose love of God was apparent in his daily life. The influence of Rosa and Henry on their children is shown in this remark made by Dorothy Ateca Carter about a visit to Whigham, "...I loved the feeling of going back into time and place while remembering the stories my grandmother (Katie Bunn) and my mama (Annie Yates) had told over and over again about growing up under the stern discipline and loving ways of Grandpa Henry and Grandma Rose, respectively."

Hamp Walden was instrumental in the establishment of the Walden school in Whigham and was one of the first trustees for the school. The school was in use through the early nineteen hundreds and Ms. Susie Scott spent her first three years as a teacher at the school. Ms. Scott who lives in Whigham, Georgia has been an invaluable source of information about the Bunn-Waldens and the settlement.

2-28-77

Brooklyn

1048 East 180 St

Dear Susie

I received your letter and really enjoyed reading it as it brought back fond memories I been trying to write and send this before no but I have had two bouts in the hospital and as I was feeling better last two week I had the virus that god I am feeling better I said I just had to write today as I am still a little shaky I am enclosing \$5.00 I hope it will help some hope I can be of more help soon yes I remember your parents you was just a tot or maybe you was not born when I left there but I do hope you will be able to come down again soon as I sure would visit you all and also Ebenezer as the history and I was told by my fore parent the 1st Ebenezer was built a log cabin my Gran parent George & Mary Donald and my maternal Grand Thomas and Clara Young was some the founder and it was named Ebenezer & my Grand mother Clara Young so you see I wish I could help more sorry to have wait but at times I cant write hope this will help some

yours in Christ

Bertha Henderson

March - 77

Dear Miss Platt

Your kind and well come letter
was soe how glad I was to
hear from you truly hope that
these few lines will find
you well now as you want
to no about my parents all I
can remember about them my
Grand parents was a member
of that church he was one of
the founders of that church
he was a great speaker for
all in Sunday school he
would tell us how he had
to serve as a trustee he
would attend Sunday school
and tell the children how
they had church in
sloweary time out in

070 and now in our church
he lived to get 94 years
old before he died now as
a reminder of you fund-
drive hope that of our all will
have much success as I
I sending you 500 hope it
will be some help and let
me hear from you hope that
you can read this I cant
hardly hold a pencil to write
may God Bless you and
able you to continue in God
warks love to your
family and all of ours
in Christ
Everett Mrs Alma

Ebenezer A.M.E. Church began as a "Brush Arbor" that was located out in the Piney Grove Community. This took place during the latter days of slavery & the early days of freedom.

The late Brother George Donald, who was one of the founders of Ebenezer, told how in slavery time they would "slip off" into the woods and have church-all the while praying that the "Patrols" (they called them "Patta-rolls"), who were white overseers, would not discover their "Meeting Place" and punish them.

God was with them at these meetings, because Brother Donald never told of them having been punished.

In 1878 a small group of staunch believers in the theory of Richard Allen, who was the founder of the A.M.E. Church, purchased the site of our present church from Mr. J. T. Harrell.

They were the first trustees of Ebenezer-namely Brother Thomas Young, Brother George Donald, Brother Fortune Liphridge, Brother George Shackelford, and Brother Evan Swicord. The cost of this site was \$20.00.

It goes without saying that back in 1878 that \$20.00 was not easily come by.

Many days of hard labor and sweat of the brow were witnessed before that \$20.00 was placed in Mr. Harrell's hand.

The first church built at this site was a log church, but surely these old warriors were happy. First of all they were free at last-they were no longer bearing the yoke of slavery. Secondly they had a church of their own located on land that was their own.

The church was named Ebenezer by the wife of one of the founders-Brother Thomas Young. Her name was Sister Elvira Young. In all probability the naming of the church was not done haphazardly. No doubt at one time in her life I Samuel-7th Chapter and the 12th verse made a lasting impression that was deep in Sister Young's heart and mind.

The words of that verse are as follows-"Then Samuel took a stone, and set it between Mizpah and Shen, and then called the name of it Ebenezer, saying Hitherto hath the Lord helped us."

And-surely the Lord had helped those first trustees of Ebenezer. Their families and all members thereof.

Ebenezer (in the Bible) the name given by the prophet Samuel to the stone he erected in recognition of God's help in defeating the Philistines.

Ebenezer-any memorial in recognition of God's help.

The bishop of Georgia, when the little log church was built, was Bishop Jabez Pitt Campbell-the 8th bishop of Georgia.

The presiding elder or pastor's name is not known, but further research will be done.

Now, although they were happy to have the log church, they were not complacent, the log church was replaced by a wood frame building that was painted white.

The cornerstone for that white frame church was laid in 1903, and the Rev. L. C. Brookins was the pastor. The name of the presiding elder is not known just now-but the bishop was Bishop Henry McNeal Turner-the 12th bishop of Georgia. Further research will be done under all unknown lines; but following Rev. Brookins in 1903 were Rev. Kirkland, Rev. Brown, Rev. Rice, and Rev. Grant.

Rev. Fenmigan →

Now in 1920 that church was destroyed by fire, and in the very same year was replaced by our present church. So that further bears out the fact that those "old warriors" were not complacent; neither were they eaters of "Idle Bread".

Back in 1920 when the present church was built the bishop of Georgia was Bishop Joseph Simeon Flipper-a native of Thomasville, Georgia. The pastor was Rev. H. M. Grant, but the presiding elder's name is not known. However, as previously stated, all unknown lines will soon be under research.

The trustees at that time were namely-Brother George Donald, who was one of the founders, and one of the trustees back in 1878. He was the first on the list of five trustees. Next was Brother Edmond (Mr. E. or Henry Edmond) Eunn, and Brother R. L. Champion, Brother Horace C. Scott, Sr., and Brother Wardell Ferring completed the list of five.

but we few members are striving to keep the doors open at Ebenezer.
When we say we are few in number we mean it in the truest sense of the word—a half dozen more or less and that is our membership.

We know that it is written—

"For where two or three are gathered together in my name, there am I in the midst of them. Matthew 18, 20."

Down through the years many pastors, presiding elders, and bishops have led the members of Ebenezer.

The list that follows is not a complete list, but listed are those leaders that we have heard our foreparents mention, or reliable members mention, and ones that we few members ourselves once knew who have passed on, or they have been sent to fill the pulpits of churches elsewhere.

Pastors

- | | |
|-------------------------|---------------------------|
| 1. Rev. L.G. Brookins | 18. Rev. Moore |
| 2. Rev. Fernigan | 19. Rev. Clay |
| 3. Rev. Kirkland | 20. Rev. Foster |
| 4. Rev. Brown | 21. Rev. R. L. Griffin |
| 5. Rev. Rice | 22. Rev. Dave Thomas |
| 6. Rev. H. M. Grant | 23. Rev. J. S. Robinson |
| 7. Rev. Thornton | 24. Rev. J. B. Robinson |
| 8. Rev. Wingate | 25. Rev. W. McMillian |
| 9. Rev. Randall | 26. Rev. Braswell |
| 10. Rev. Demmings | 27. Rev. T. R. Reed |
| 11. Rev. Gordon | 28. Rev. I. J. Robinson |
| 12. Rev. Gaulden | 29. Rev. C. C. Washington |
| 13. Rev. R. W. Williams | 30. Rev. J. A. Keeton |
| 14. Rev. Washington | 31. Rev. J. R. Brown |
| 15. Rev. Laurence | 32. Rev. John Thomas |
| 16. Rev. Murph | 33. Rev. E. O. Benefield |
| 17. Rev. Jones | 34. Rev. D. S. Slater |

Presiding Elders

- | | |
|-----------------|---------------------------|
| 1. Elder Glass | 7. Elder Jones |
| 2. Elder Cooper | 8. Elder Peoples |
| 3. Elder Sims | 9. Elder D. T. Grant |
| 4. Elder Lowry | 10. Elder Isom |
| 5. Elder Davis | 11. Elder I. J. Robinson |
| 6. Elder Moore | 12. Elder E. O. Benefield |

Bishops

- | | |
|---------------------|------------------------|
| 1. Bishop Campbell | 9. Bishop Fountain |
| 2. Bishop Dickenson | 10. Bishop Wright |
| 3. Bishop Shorter | 11. Bishop Greene |
| 4. Bishop Gaines | 12. Bishop Wilkes |
| 5. Bishop Grant | 13. Bishop Hickman |
| 6. Bishop Turner | 14. Bishop Hilderbrand |
| 7. Bishop Smith | 15. Bishop Bearden |
| 8. Bishop Flipper | 16. Bishop Talbot |

The list of Pastors and Presiding Elders is not complete, but the list of Bishops is complete.

The list of Bishops is from 1878-1988.

The list of Presiding Elders and Pastors is from 1903-1988.

Under the administration of Rev. J. S. Robinson, Rev. I. J. Robinson, Rev. W. McMillian, and Rev. J. R. Brown the following accomplishments were revealed—

1. Gas heaters installed.
2. Windows and doors replaced, and canopies built over 3 outside doors.
3. Pulpit foundation repaired.
4. Entire church repainted inside and outside, also the roof, and a cross was installed in the steeple.
5. Pews purchased.
6. Two anterooms on front made into restrooms.
7. Small anteroom added on N.E. end of the church Stewardesses' Room.

10. The building next to church made into a Fellowship Hall.

The Fellowship Hall is not complete so far as furnishing, but we are in the process of completing it.

In addition to the 10 accomplishments above, the past year of 1987 a sign bearing the name of the church and the year it was founded was placed on the front of the church; however the relaying of the cornerstones (1903 & 1920) will take place in the "not too distant" future we sincerely hope.

The territorial division of African Methodist Episcopal Churches causes Cedar Spring A.M.E. Church to be our "Sister Church"- hence the Whigham Circuit, and both churches have the same pastor.

All through the years Ebenezer and Cedar Spring have worked together beautifully.

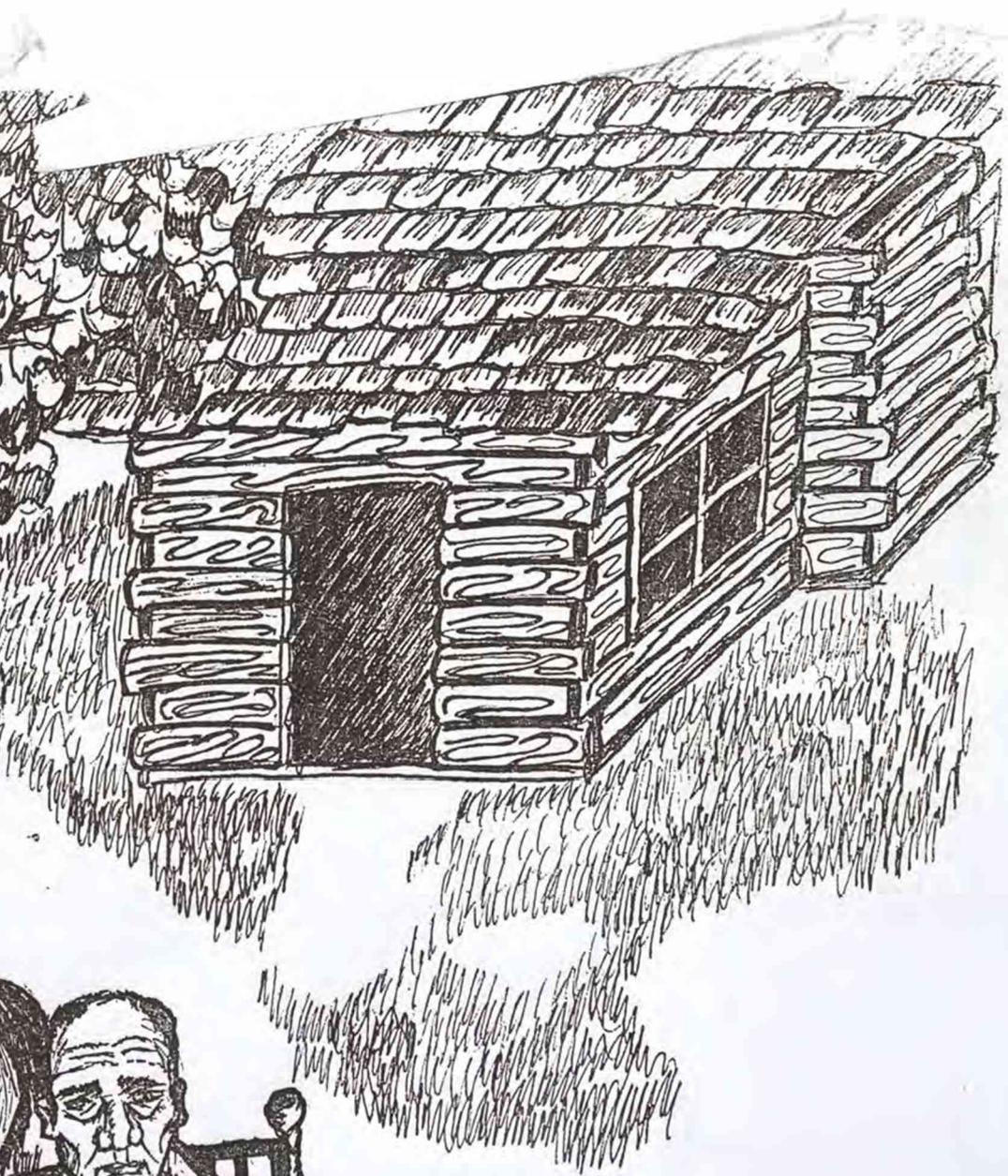
At Ebenezer years ago services were held twice a month, 1st and 3rd Sundays, but so many of our members have passed on, moved away, or have a feeling of indifference, that the membership has dwindled to the point of one service a month-every 1st Sunday.

There is still much to be done at Ebenezer- yet there has been so much done-and we thank the Lord for His blessings.

So may we say in conclusion- at Ebenezer we are few in number, but we are marching on.

Compiled and written by--Susie Jewel Scott--June 12, 1988.

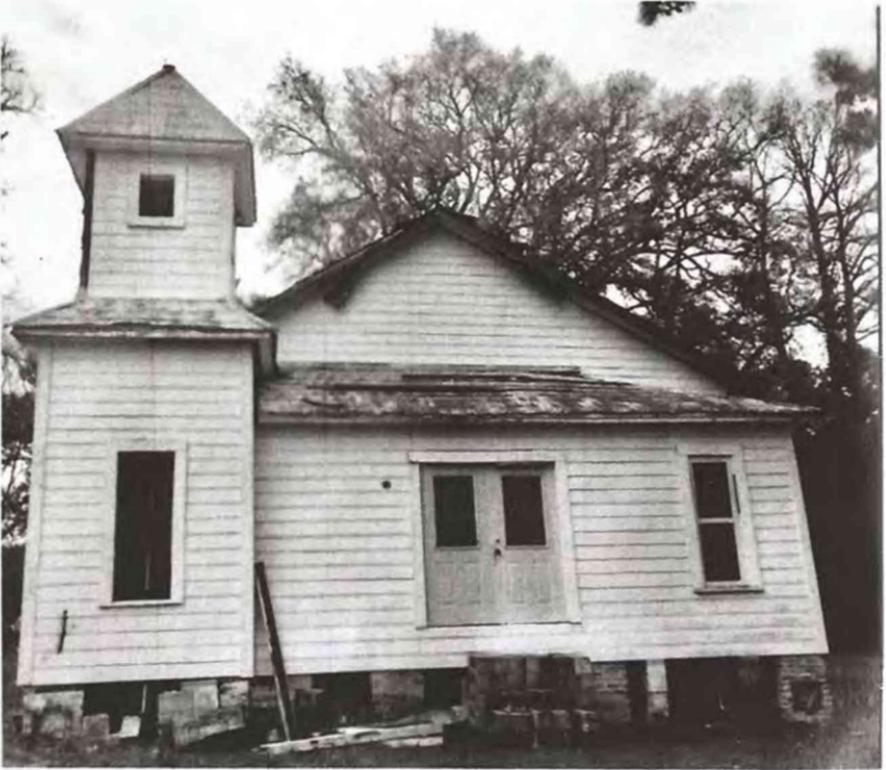




BUNN-WALDEN FAMILY REUNION
AUGUST 4-8, 1988
PHILADELPHIA, PENNA.

- ¹⁴ Deed Book L, p. 643.
- ¹⁵ John Levi Underwood, *Wives of the Confederacy* (1961, p. 305).
- ¹⁶ We arrive at this age by correlating the age for John given in the 1858 document cited earlier with the 1870 and 1880 census of Thomas County, Georgia.
- ¹⁷ *One Hundred Forty-Eight Anniversary (1752-2001)*, which includes *History of the First Missionary Baptist Church*, Thomasville, Georgia (2001).
- ¹⁸ Annual report of the Thomasville Baptist Association of 1874.
- ¹⁹ *Decatur County, Past and Present*, p. 62.
- ²⁰ Frank Jones, *ibid.*; *Decatur County, Past and Present*, 54-55.
- ²¹ See *Our Spring*, Appendix A: Pastors, Appendix G: Known Members 1852-86, and Appendix H: Members 1886-1891.
- ²² David Williams, *Rich Man's War*, p. 50.
- ²³ *History of Bethel Association*, 314.
- ²⁴ *History of Bethel Association*, 313-314; *Georgia Baptist Convention Minutes* (1908), 42; *Call of First Baptist Church Centennial*, 29; *The Christian Index*, 1899.
- ²⁵ Taken from *Our Spring*, "Addenda," by Leroy Spinks (FBC Bainbridge, Georgia, 2002).
- ²⁶ *The Compendium of Georgia Baptists*, 95-98.
- ²⁷ Adapted from *Our Spring*, "Addenda," by Leroy Spinks (Copyright FBC, Bainbridge, Georgia, 2002).
- ²⁸ *History of the Synodical Organization in Georgia* (1881), 33-34.
- ²⁹ *A.T. Jordan and Robert Fleming Hatcher - the Mercer Baptist Association*, 22.

SAVE EBENEZER A.M.E.



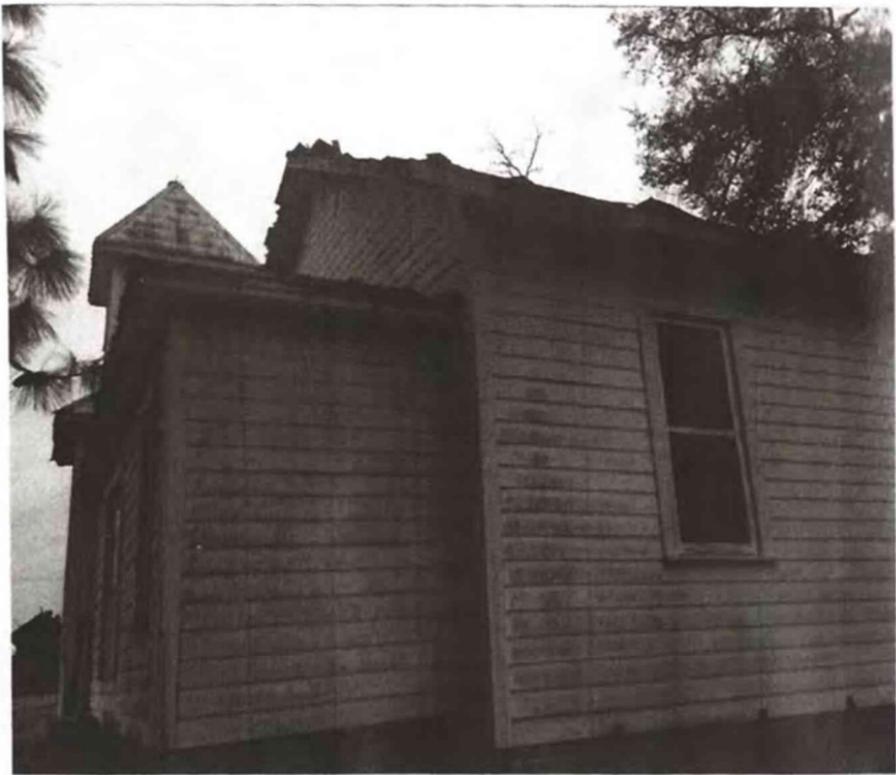
Ebenezer African Methodist Episcopal (A.M.E.) Church is one of Whigham. Georgia's historic--albeit seemingly forgotten--treasures formed by a small group of African Americans in 1878.

SAVE EBENEZER A.M.E.



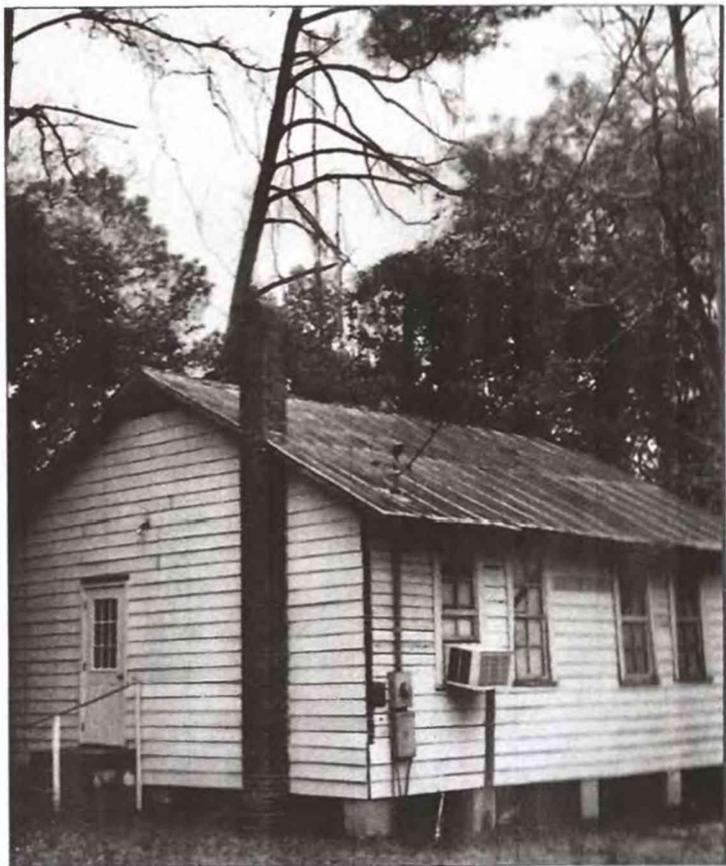
Before this church structure was built black churchgoers worshipped in a log church which was destroyed by fire in 1920.

SAVE EBENEZER A.M.E.



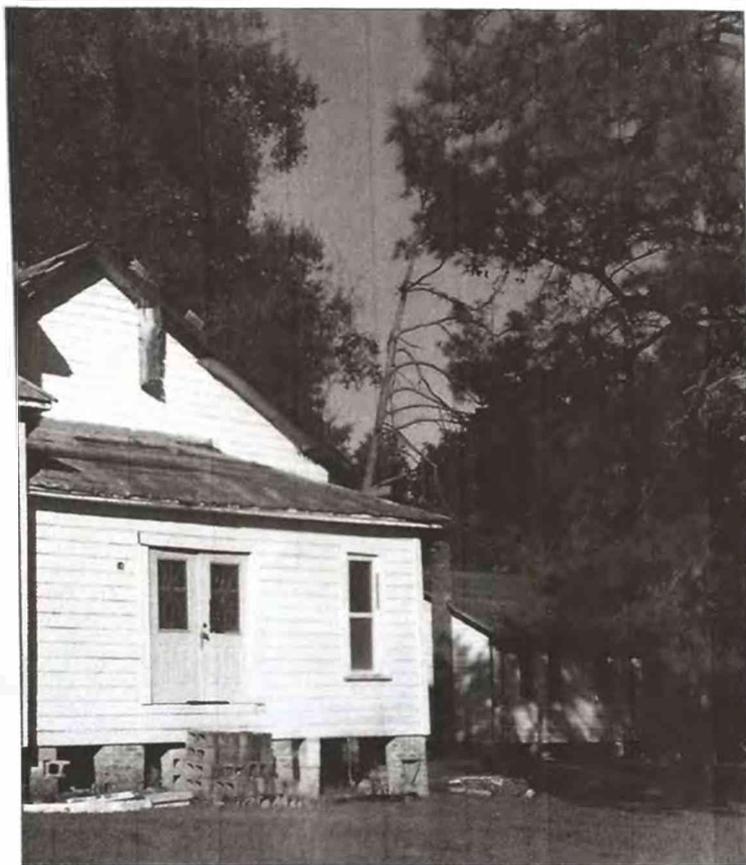
That same year (1920) the church structure seen here was born and is still to this day a structural marvel. It's said to be an excellent example of a small, wood frame church, with asymmetrical architecture of a Gothic Revival style.

SAVE EBENEZER A.M.E.



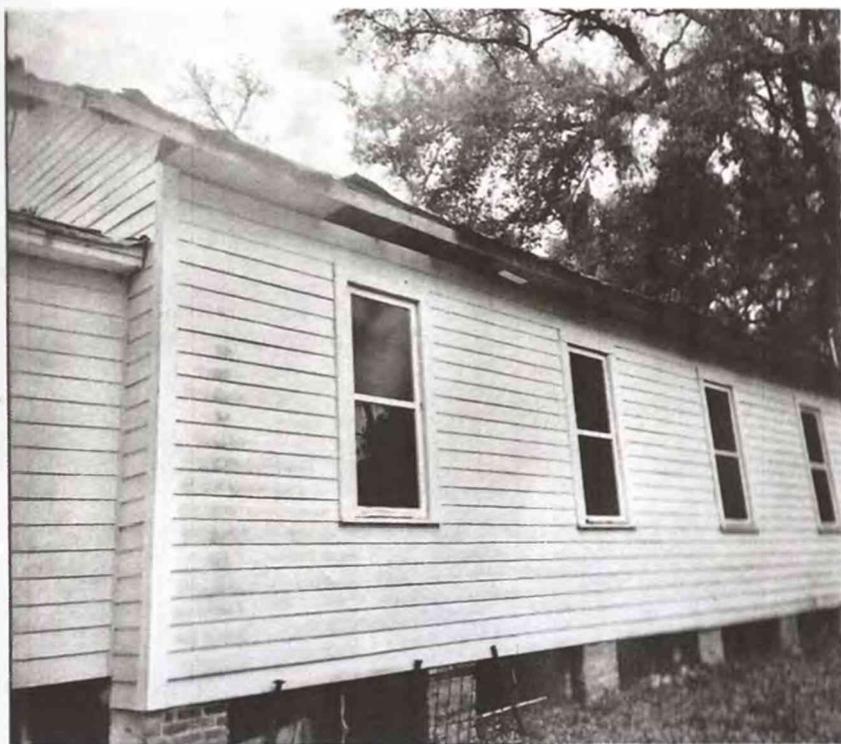
The church structure and land also has a small, wood-frame school building adjacent to the church which was paramount during that time because it was the only school for African Americans in the town of Whigham.

SAVE EBENEZER A.M.E.



The adjacent school building was constructed in 1930 and served African-American children until U.S. schools were desegregation in the early 1970s.

SAVE EBENEZER A.M.E.



Both the church and school are very significant to the cultural heritage of African-Americans in the region because in addition to being a church and school it was also the town square for local blacks as a center for social, civic and political activity.