United States
Department of Defense
Department of the Army

"IT FELT LIKE EVERYBODY WAS KINFOLKS"

The Taylors Creek Community and Its Traditional Cultural Property Evaluations

Prepared in Cooperation with the
U.S. Army's Fort Stewart, Directorate of Public Works,
Environmental and Natural Resources Division, Environmental Branch
October 2003

Stewardship • Leadership • Partnership
Fort Stewart Popular Report Series 5

FRONT COVER: SILHOUETTE FROM PHOTOGRAPH OF HENDRY FAMILY AT TAYLORS CREEK, 1904.

"IT FELT LIKE EVERYBODY WAS KINFOLKS"

The Taylors Creek Community and Its Traditional Cultural Property Evaluations

Taylors Creek was a small village that stood at the junction of Canoochee and Taylors creeks, an area now occupied by Fort Stewart and Hunter Army Airfield in Liberty County, Georgia. The community functioned as a local trading center, due to its crossroads location, surrounded by farms from the early nineteenth century until the establishment of Camp Stewart (later Fort Stewart) in 1940-1941. It was a place known for its friendly, proud residents and popular yearly camp meetings. Each fall, Taylors Creek's heritage returns to Fort Stewart when former residents and their descendents visit the cemeteries to hold annual meetings and religious services. These celebrations have endured since Taylors Creek's establishment and despite the relocation of the community in 1940-1941.

Around the year 1760, two European settlers, James and William Taylor, were granted land near the junction of Canoochee and Taylors creeks. It is assumed that Taylors Creek acquired its name from the two brothers who lived in the area that then resembled a frontier. When Liberty County was formed in 1777, the area along the banks of Taylors Creek remained sparsely populated until more settlers arrived in the early nineteenth century. A land grant from 1768 contains the earliest reference to a community called Taylors Creek: "Place called Taylors Creek on little Coneechee within three Miles of Land of William Taylor."

AN 1801 ILLUSTRATION OF A CAMP MEETING.

Other than the Taylor brothers, several European-American settlers came to Taylors Creek in its early years. Many of the emigrants came from Bryan County and other nearby Georgia counties. A large tract of land owned by Luke Mann and sold to Ebenezer Hills in 1791 contained part of Taylors Creek. Alexander Dicks sold land at Taylors Creek to David Delk in 1798. Other early Taylors Creek residents included Martin James Caswell (circa 1790), Martin McElwaine Caswell (1798), Martin Martin (before 1800), James Darsey (1799), Rev. Jonathan Gaulden (late 1700s), Eli and Newman Bradley (circa 1800), Robert Hendry (circa 1801), Abram Daniel (circa 1801-1802), James McFail (circa 1810), and James Laing (before 1820).

AN 1801 ILLUSTRATION OF A CAMP MEETING.

African-American descendents of Taylors Creek inhabitants claim that their ancestors arrived in the area from South Carolina some time before the Civil War. Several of the European-American settlers started small farms, and few had African-American slaves. However, African Americans definitely lived at antebellum Taylors Creek because many of their descendants today share the surnames of fellow European-American area inhabitants such as Martin, Hendry, Daniel, Bacon, and Futch.

Taylors Creek emerged at the crossroads of two important roads—Sunbury and Hencart. By 1791 or 1792, the Sunbury Road, leading from the coastal community of Sunbury to inland Greensboro, passed through the vicinity. The northwest-southeast section of this well-traveled road through Liberty and Evans counties was once called "Old Colony Road." By around 1800, the second route traveling east-west, known as Hencart Road (presently FS-144), ran through early Taylors Creek.

With transportation linking the small community to the outside world, Taylors Creek steadily grew into a self-sufficient village. Its people raised cattle, hogs, and sheep, harvested timber, and worked farms growing cotton, rice, corn,

TAYLORS CREEK SHOWN ON DAVIS BURR'S 1839 MAP OF GEORGIA AND ALABAMA. TAYLORS CREEK HIGHLIGHTED IN YELLOW.

sugarcane and various vegetables. Gristmills soon appeared in the area to grind locally grown grains. The Georgia General Assembly established the Taylors Creek Union Academy grade school in 1833. As early as 1839, the Taylors Creek post office served local residents. That year, a post office map identified Taylors Creek, marking the community's first appearance on a map.

Taylors Creek residents also yearned for religious worship. In the early nineteenth century, Methodism in the United States was in its infancy. A traveling Methodist circuit rider named Rev. Angus McDonald passed through Taylors Creek in 1807 and organized a Methodist congregation. Two years later, the congregation built a small building known as the "Little Canoochee

Meeting House" along Canoochee Creek. Vulnerable to damage from rising creek waters, the congregation members relocated their services by building the Taylors Creek Methodist Church at a safe distance from the water in 1841. An old nineteenth-century photograph shows that the wood frame church, on Hencart Road, had two front entries and stood on piers. The Taylors Creek Cemetery lay directly behind the one-story church.

By 1812, but as early as 1807, the Taylors Creek Campground was established, and the young church began to sponsor annual religious retreats and revivals known as "camp meetings" at the Campground. A few of the early camp meetings occurred near the Little Canoochee Causeway on Sunbury Road. After around 1819, the annual event continually took place at the Taylors Creek Campground, north of Hencart Road. The square-shaped campground lay in a grove of hickory and oak trees and contained a centralized red clay tile-covered Tabernacle building. Three rows of wooden houses called "tents" housed the participants and surrounded the Tabernacle. Participants from all over packed household belongings into their wagons for the annual spiritual celebration of camp meeting.

In the 1860s, the Civil War devastated many communities in the South. Taylors Creek, however, fared well and grew during the aftermath of the war. Newly freed African-American slaves from nearby coastal rice plantations settled in the area by establishing small subsistence farms. Many African Americans were employed in the turpentine industry, which gained economic importance in Liberty County in the late nineteenth century. In 1869, the Pleasant Grove A.M.E. Church was founded at Taylors Creek by local preacher Rev. Piner Martin. A small frame building housed the early services, but an increased congregation later constructed a larger church fashioned with hand-made logs and shingles. The new church had a small steeple on the side of the roof to the right of the double front entry. Men used one entry door while women entered into the other. The church featured a bell on top of the church that rang to notify the community of an event such as a funeral service. Next to the church lay the Pleasant

DRAWING OF PLEASANT GROVE A.M.E. CHURCH.

MR. ISAAC BLEASE PORTER

CHAPIN, SOUTH CAROLINA

"I was young—I used to go those revivals... they had a square with a Tabernacle in the middle where they had the camp meetings and all that. They had a big platform and wood up there burning... and chewing cane. Yes, I tell you—those camp meetings."

Grove Cemetery. The cemetery included a Masonic lodge for the African-American community, and a parsonage for the pastor and a one-room school, which eventually became part of the Liberty County school system, stood nearby as well.

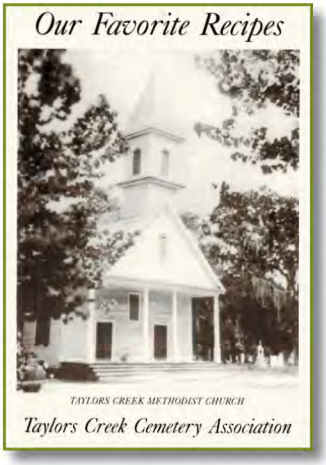
OLD SHUPTRINE HOUSE AND FAMILY, CIRCA 1895.

OLD TAYLORS CREEK SCHOOL, 1904.

Taylors Creek stood as a community of 80 people, containing four steam-powered sawmills, four general stores, a post office, and a hinterland of cotton and rice farms and timber in the 1880s. Because of the community's well-known Methodist church retreat and reputable Liberty Institute, doctors, lawyers, and educators moved there. In 1886, a physician, professional photographer, and five business firms operated at Taylors Creek, then one of the largest communities in Liberty County. By the century's end, Taylors Creek had developed into a small village consisting of a blacksmith, two cotton gins, two general stores, two gristmills, two saw mills, two naval-stores manufacturers, a physician, three churches, a school, and a post office. The village functioned as a market and industrial center due to its crossroads location.

TAYLORS CREEK POST OFFICE IN THE D.J. MARTIN STORE

The Taylors Creek Methodist Church also thrived after the war. The building received renovations and the additions of a porch, bell tower, and steeple toward the end of the century. Camp meetings held at the Taylors Creek Campground each year continued to grow in size. The Pleasant Grove A.M.E. Church held its own annual camp meetings in the late nineteenth century. The meetings originated at nearby Stewart Town but were moved to Taylors Creek in 1919. Like the history of the Taylors Creek Methodist Church, the popular religious event, filled with spirited sermons, food, and family reunions, lasted throughout the last week of October.

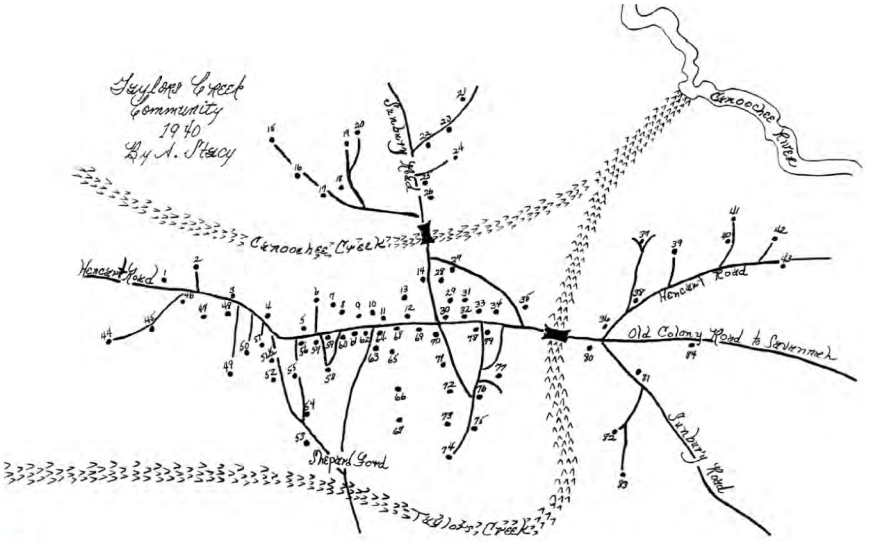


TAYLORS CREEK METHODIST CHURCH.

MR. ALTON MARTIN
HINESVILLE, GEORGIA

"They would go out into the woods. They would spend two weeks out there... And they'd have preachers and preachers and one preacher preaching this and one preacher preaching... it was a great service. It was just a great thing to be in. One thing about it is you get to meet a lot of people—your own relatives and the other people that you hadn't seen in a whole year."

Population and economic growth continued for Taylors Creek during the first 20 years of the twentieth century. Approximately 125 individuals resided at Taylors Creek and its surrounding area in 1912. By 1920, the population had more than doubled to 345. African Americans made up slightly more than half of this population. The community's boom, however, was short-lived. Cotton farmers began to suffer from the crop destruction caused by the boll weevil. The village was also without a railroad connection. Young adults from farms began to leave Taylors Creek for employment in other towns and cities. Nevertheless, the community survived. It had two turpentine



DRAWING OF TAYLORS CREEK COMMUNITY BY MISS ALMA STACEY, 1940.

distilleries, two gristmills, a cotton gin, a sawmill, and numerous stores by the 1930s. A small one-room courthouse also stood at Taylors Creek. It contained the Justice of the Peace, and elections were held there. In front of the post office sat a bench, which people used to socialize and watch players at a nearby croquet court. In 1940, 84 structures comprised the village. A 1940 hand-drawn map of the community by Taylors Creek schoolteacher, Miss Alma Stacey, shows the locations of these buildings as well as owners or occupants.

Just to the north of Taylors Creek, two small African-American communities surfaced in the early twentieth century: Martin Town and Greasy Town. Martin Town, named for the surname of its inhabitants of farmers and farm laborers, had about ten buildings in 1918. Greasy Town emerged in the 1930s as a community where turpentine and lumber employees, who also rented or owned small farms, lived. The name was derived from the greasy fat obtained from local hog slaughtering. Many residents of Greasy Town walked two miles to and from the Pleasant Grove A.M.E. Church at Taylors Creek for worship. Across the road from Greasy Town stood a "juke joint," the community's social center. Near the community at the outskirts of Taylors Creek, an African-American grade school was established. Cross Bay operated as a grade school by at least 1915, and high school students provided instruction for children in grades 1 through 5.

Early twentieth-century African-American farmers in the Taylors Creek area continued to farm, growing crops such as corn, leafy greens, melons, beans, peas, potatoes, sugarcane, rutabagas, and fruit trees and raising cattle and hogs. They drove wagons pulled by muley teams (hornless cattle) and oxen teams. They also made products such as brooms, tubs, furniture, and quilts, rather than purchasing the goods at markets. However, a store owner from Glennville periodically passed through the Taylors Creek area in the 1930s, selling products to local residents out of a truck called the "Rolling Store." Farmers brought eggs to the salesman in exchange for items such as tobacco and snuff. African-American men in Liberty County typically supplemented their farm income through employment by working in sawmills and naval stores. In the Taylors Creek area, many men went off to strip pine trees for gum or turpentine production and drag the heavy logs to saw mills. Viewed as "back-breaking" and dangerous work, many women disapproved of these trips men took "into the woods."

MAN DRIVING OXEN CART ON AN UNKNOWN ROAD IN HINESVILLE AREA, 1940.

WOMAN WORKING ON A QUILT IN A SMOKEHOUSE, NEAR HINESVILLE, 1941.

HISTORIC ILLUSTRATION OF TURPENTINE WOKERS, AND COLLECTION TECHNIQUES.

Those who remember Taylors Creek and nearby communities describe a comfortable, content life and a safe place virtually free of crime. Neighbors

MS. CLIFFORD TAYLOR

HINESVILLE, GEORGIA

"We're all just same as family. I don't know whether there's really any blood kin or not but you wouldn't tell the difference if it was any different—the love we had for each other."

looked out for one another, and farmers shared crops in times of need. Race relations remained good through a common "fellowship" at Taylors Creek in the early twentieth century. Togetherness was demonstrated in many ways. For instance, community effort produced the first school lunch program in Liberty County in 1938. Without the use of federal aid and tax money, citizens donated vegetables, wagons, and wood so that Liberty Institute students at Taylors Creek could receive hot meals.

When Congress created military bases across the country in 1940, a 5,000-acre lot of land north of Hinesville was chosen as an artillery and basic training post for Camp Stewart. This lot included Taylors Creek. The strategic close proximity to Savannah, low property value, and small number of families to displace were the important factors that influenced the location decision. However, the surveyed area revealed that more families than originally estimated would be affected by the post establishment. In 1941, 1500 families were displaced as a result of Camp Stewart. Most abandoned buildings at Taylors Creek, deemed to be in fair to poor condition, were demolished and the lumber auctioned off. The Methodist parsonage, the newest building in the village, became the exception. Constructed in 1939-1940, the parsonage found a new home when moved to Hinesville in 1941. Some people tore down their houses at Taylors Creek and rebuilt them in

MS. MARY SHUPTRINE TOOTLE

REIDSVILLE, GEORGIA

"It was a warm, friendly-neighbor community. In fact, it felt like everybody was kinfolks."

TAYLORS CREEK LOOKING EAST ON HENCART ROAD WHEN ARMY WAS MOVING IN, 1941.

Hinesville or elsewhere. Any remaining buildings were taken down in the 1960s during the final wave of demolition at Fort Stewart.

The Taylors Creek Methodist Church remained active until its last service on May 25, 1941. Six hundred people gathered to sing hymns, eat dinner and bid farewell to the church before it was torn down to make way for Camp Stewart's construction of the nearby firing range. The Taylors Creek Campground saw its last camp meeting in October 1940, to which thousands of people came. Members of the displaced Taylors Creek community kept their beloved tradition of camp meeting alive by organizing the Taylors Creek Cemetery Association in 1946. That year, the group sponsored its first October annual meeting at the Taylors Creek Cemetery.

The U.S. government also acquired the 16.66-acre Pleasant Grove A.M.E. Church and cemetery lot in 1941. Shortly after the purchase, an arsonist burned the church building. Fort Stewart area residents found new homes in nearby Hinesville, Allenhurst, and Walthourville, Georgia. The Pleasant Grove congregation held church services in the home and yard of Lucious and Lindie Hall until church Trustees bought 5.5 acres on the southern fringe of Hinesville on Highway 84. Here, members all pitched in materials, skills, and labor to build a new Pleasant Grove A.M.E. Church in 1942.

For those remaining in the Camp Stewart area by the spring of 1941, several families were removed and placed in temporary housing at Hazlehurst Farms, Inc. in Hazlehurst, Georgia, also known as "Little Hinesville." The federal government purchased thousands of acres in Jeff Davis County near Hazlehurst for the construction of prefabricated duplex housing for more than 100 Camp Stewart area families without a place to go. Incorporated into the Hinesville Relocation Corporation under the Farm Security Administration, the relocation offered families two-acre garden plots to farm.

The relocation of the displaced families involved an initial large scattered area of resettlement. After a few years, former Camp Stewart area residents returned to settle in the Hinesville area near old friends and neighbors. If not an economic hardship, families at Taylors Creek and surrounding communities experienced a sense of loss upon deserting their beloved homes and neighbors. Shared patriotism helped them to accept their relocation as an act for the good of the country.

Since the establishment of Camp Stewart, the Taylors Creek area has been used and impacted by the military, and to a lesser degree, civilians visiting the cemeteries. Today, the remnants of Taylors Creek lay scattered throughout a mostly wooded area of pine and oak trees and underbrush.

Taylors Creek Churches and Camp Meetings

PORTRAIT OF JOHN WESLEY, FOUNDER OF THE METHODISM.

Taylors Creek played an important role in the spread of Methodism in southeast Georgia beginning in the early nineteenth century. The founding of Taylors Creek at the end of the Great Revival (1795-1805) helped to establish a community from a group of scattered farmers. Through the years, camp meetings, with new church members and spiritually-revived existing members, strengthened the church and the community. Taylors Creek was, therefore, largely founded and sustained as a result of camp meeting revivals.

From about 1795 to 1805, the Second Awakening, or Great Revival, spread Protestant faiths throughout the frontier regions of the South. This brief period of religious awakening resulted in the establishment of churches, and therefore, profoundly impacted the southern frontier, provided isolated families and individuals with much needed spiritual and social togetherness. The Great Revival spurred southern Protestant religious organizations to hold regular revival meetings for the conversion of new members and the rededication of existing members.

EARLY 19TH CENTURY PAINTING OF A CAMP MEETING.

Camp meetings evolved from the eighteenth-century "Love Feast" tradition, a Methodist ritual involving shared food and spiritual unity for friends and

family. Camp meetings were originally held in beautiful natural places "removed" from more hectic, bustling settlements. Taylors Creek seemed to be the perfect place for such spiritual retreats. At the earliest camp meetings at Taylors Creek, people from different denominations and far-away places attended. Eventually, Methodists conducted the annual event.

Camp meetings were a time for prayer, spiritual jubilation with boisterous "hallelujahs" and "amens," making new friends, renewing friendships and reminiscing. Many participants joined the Methodist Church at evening "grove meetings." Each year, the biggest occasions of camp meeting took place on Sunday, a type of homecoming day for family members who had moved away from Taylors Creek. The day featured family reunions, business meetings, and an enormous lunch. Guest Presbyterian and Baptist ministers also held Sunday services at the camp Tabernacle. African Americans attended camp meeting as helpers who cooked, cleaned, or tended to children. After the Sunday evening service at the Tabernacle, a separate service was held for their worship.

After the Civil War, Taylors Creek's African Americans enriched the community's camp meeting history by celebrating their own events, arising from both the Taylors Creek Methodist Church's meetings and the traditions of the African Methodist Episcopal Church. The origins of the A.M.E. Church dates back to 1787 in Philadelphia, Pennsylvania. A group of African-American Methodists, led by Richard Allen, separated from St. George's Methodist Episcopal Church and organized Bethel A.M.E. Church in Philadelphia. Before the Civil War, southern religious revivalism had become incorporated into African-American culture. In the northern U.S., the African-American Episcopal Church existed at that time, but the church assumed a new significance after Emancipation. Newly freed southern African Americans suddenly found themselves without organized churches,

MS. MARGARET FRASIER

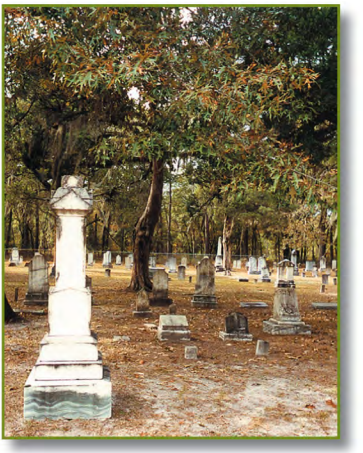
ALLENHURST, GEORGIA

"Mama always gave us a new little dress to put on that camp meeting. We would look forward to it. And now, I wasn't feeling like going to the store on Friday. My daughter went and bought me a little new dress. Because it was camp meeting!"

and ministers and missionaries from northern cities traveled throughout the South to help establish southern A.M.E. churches in communities. Rev. Henry McNeal Turner organized the A.M.E. Church across Georgia. Soon A.M.E. churches in the Taylors Creek area, such as the Pleasant Grove A.M.E. Church, sprung up. Like other Protestant denominations in the South, yearly revivals known as camp meetings resulted from the A.M.E. movement in the Reconstruction era.

The Strum Bay-Stewart Town Cemetery, located approximately 6.5 miles north of the present Pleasant Grove Cemetery at Taylors Creek, is the believed origin of the Pleasant Grove A.M.E. Church Annual camp meeting. At some point in the late nineteenth century, residents of nearby African-American communities started to gather at the cemetery near Stewart Town each October for the Strum Bay A.M.E. Church camp meeting. Women set up "tables" made of straw and covered with a sheet to put out their food such as pies, sugarcane, watermelon, and rice for others to stop by and eat. The lemonade served at camp meeting was also a special and memorable treat. Because of the small size of the church there, camp meeting services each night were held under a bush arbor in the woods. The structure featured straw bed flooring, wooden plank pews, and hand-made pulpits and tables. Outside burned an open fire around which the participants camped each night. On Sunday, camp meeting finished with services at the little church, school, and arbor near the Strum Bay-Stewart Town Cemetery. Services seemed to last longer than they do today because musical instruments that provide entertainment were absent.

The Pleasant Grove A.M.E. Church took over sponsoring the African-American camp meetings in 1919 which strengthened Taylors Creek's role in being a religious center for worshippers in the region. By the time these camp meetings moved to Taylors Creek, participants were traveling from Savannah and Brunswick. People brought hogs and cooked, sold, and exhibited various farmed items on tables and booths lining the small dirt road leading south from Hencart Road (FS-144) to the Pleasant Grove Church and cemetery. In those days, people spread food all across the ground for participants to enjoy. Preparation for camp meeting typically lasted through most of the year. Each year, women sewed their own formal dresses for the occasion. Since men and women attended in their finest clothes, participants often met their future spouses at camp meeting.

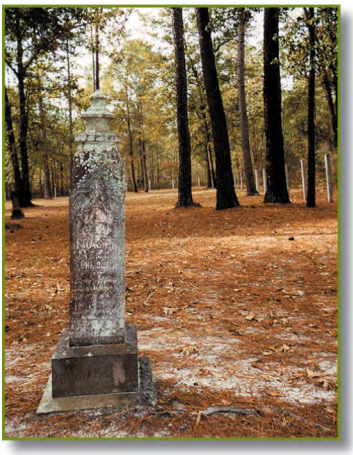


TAYLORS CREEK METHODIST CHURCH CEMETERY

REV. HENRY FRASIER

WALTHOURSVILLE, GEORGIA

"So many times... we forget our ancestors, you know. We bury them, we go off and leave them... We go out there to keep hope alive... that's where it all got started and it's just a joy for us to be able to serve now where our fathers and mothers served... I think that every chance we get to go out there, not only does it just help us, but it educates the others, young folks that we have going out there with us... We're hoping that it would grow in them so that when we're gone they will continue to keep the process going... because this is where it all started and we just love that spot."



PLEASANT GROVE A.M.E. CHURCH CEMETERY

Taylors Creek's two cemeteries—the Taylors Creek Methodist Church Cemetery and the Pleasant Grove A.M.E. Church Cemetery – are the only remaining intact physical reminders of the village. The Taylors Creek Cemetery has a significant historical association with the wide-scale regional religious revival movement of the early nineteenth century and contributes to our understanding of religious history in the South. Its ties to the history of early Methodism in America and the Great Revival demonstrates the revivalistic emphasis of southern religion, which has characterized religious ideas and practices in the South for the past 200 years. The Pleasant Grove Cemetery is an important historical site because the traditional camp meeting activities held there played an important role in both local African-American history and southern African-American religious history after Emancipation.

Participants have gathered at the Taylors Creek Cemetery for the past 56 years for the Taylors Creek Cemetery Association annual meetings. Before Camp Stewart's establishment, the annual camp meeting had been held at the Taylors Creek Campground since the Antebellum years. After the relocation of families in 1940-1941, camp meeting evolved into a one-day reunion. These yearly meetings at the cemetery continue to culturally unite Taylors Creek's former residents and their descendents. Many former residents moved away from the area well before the establishment of Camp Stewart. Dozens of other participants were born after 1941 and return each year out of family tradition, to visit living or deceased relatives and friends, or to learn about their ancestry. With other buildings and structures in the area gone, the preserved cemetery reminds former residents of home and heritage. People came from all over and developed life-long friendships, and the cemetery association makes sure the reunions continue so that they pass their history to younger generations, thereby preserving part of the nearly 200-year-old camp meeting cultural tradition.

Today, camp meeting is celebrated at the Pleasant Grove A.M.E. Church in Hinesville, with participants attending from Chicago, Philadelphia, and New York. It continues to grow in size and community importance. During camp meeting, the Pleasant Grove A.M.E. Church congregation visits their old cemetery at Taylors Creek. The participants conduct a church service and dedication, sing, and feature speakers at the Pleasant Grove Cemetery. At the cemetery, camp meeting ceremonial activities today mirror those from the past. The cemetery procession, followed by hymns, communion, a sermon,

and prayer, has not changed much since the first camps meetings at Stewart Town, over a hundred years ago. Former residents and their descendents go to the cemetery to feel the presence of deceased loved ones, and to reconnect with heritage. Visiting the grounds evokes the consciousness of loved ones' spirits going about their lives and brings the younger generation and those living far away together to teach them about their roots so that they will appreciate and continue the tradition. Camp meeting is a community event that holds historical, social, and religious importance for the Pleasant Grove Congregation.

Taylors Creek cemeteries are places that, in addition to continuing the camp meeting tradition, remind us of the rich history of the important trading center that once stood along a vibrant crossroads intersection. Both the Taylors Creek and Pleasant Grove cemeteries are eligible for the National Register of Historic Places because they reflect important aspects of community history. They are also eligible for the National Register as traditional cultural properties because the sites are locations where the former Taylors Creek community carries out practices deeply rooted in their history and important in maintaining their continuing cultural identity.

TAYLORS CREEK'S TRADITIONAL CULTURAL PROPERTY EVALUATIONS

In 2001, New South Associates was contracted by the U.S. Army Corps of Engineers, Savannah District, to conduct a Traditional Cultural Property (TCP) evaluation of the Taylors Creek's cemeteries and the Taylors Creek Camp Meeting Ground site at Fort Stewart, Georgia for National Register of Historic Places (NRHP) eligibility. In order to evaluate the sites for National Register eligibility, an oral history project was conducted that involved videotaping the Taylors Creek Cemetery Association Annual Meeting and the Pleasant Grove

REV. H.A. GREGORY III AND HIS WIFE, DONNA, POSE BY THE GRAVESITES OF REV. PINER MARTIN AND HIS WIFE, CILLA.

A.M.E. Church cemetery visits at Fort Stewart. Oral history interviews with participants were videotaped and audio-taped at the Taylors Creek Cemetery and the Pleasant Grove A.M.E. Church Camp Meeting in Hinesville and during the next several days immediately following each of the annual meetings. Several of the interviews took place in the homes of former Taylors Creek residents now living in Hinesville and Odum, Georgia.

Overall, the oral history project consisted of 28 interviews—14 from the Taylors Creek Cemetery Association and 14 from the Pleasant Grove A.M.E. Church. The oral history documentation was used to evaluate Taylors Creek sites as Traditional Cultural Properties. The two sites found to be eligible for the National Register as TCPs included the Taylors Creek Cemetery and the Pleasant Grove Cemetery.

MS. MARY SHUPTRINE TOOTLE, MS. LOIS SHUPTRINE HINCHEY, AND MR. GEORGE SHUPTRINE SHARE MEMORIES OF TAYLORS CREEK.

Most interview participants in this project came highly recommended by the Taylors Creek Cemetery Association president Mr. Ken Porter, local historian and author Mr. Wyman May, and the Pleasant Grove A.M.E. Church camp meeting coordinator Mr. Donald Lovette. They suggested certain individuals who had remarkable memories and/or knowledge about life at Taylors Creek. Several interviews resulted from the voluntary participation of people attending the documented meetings. While perhaps too young to recall details about Taylors Creek, several participants still contributed to the project by describing why the sites had cultural meaning and significance. Cultural knowledge and tradition, passed down to younger generations, is important in determining TCP eligibility. Their active participation in the annual meetings demonstrated cultural historical identity passed down through the years.

What emerged from the oral history of Taylors Creek is a picture of a place interconnected through blood, friendships, and neighborly support of one another. Life may have been hard at Taylors Creek, but it was a good and honest one in a unique, close-knit community.

This brochure is sponsored by the U.S. Army Corps of Engineers, Savannah District. It was prepared by New South Associates under a contract with the U.S. Army Corps of Engineers and funded and directed by the Environmental and Natural Resources Division at Fort Stewart, Georgia. This brochure supplements the Taylors Creek Management Plan and Traditional Cultural Property evaluation for Taylors Creek, Pleasant Grove, and Strum-Bay Stewart Town cemeteries.

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ACKNOWLEDGEMENTS:

Ms. Jennifer Grover, Fort Stewart
Mr. Brian Greer, Fort Stewart
Ms. Julie Morgan, U.S. Army Corps of Engineers
Mr. Wyman May, Taylors Creek Historian
Mr. Donald Lovette, Camp Meeting Coordinator
Omega Media Group, Norcross, Georgia
Library of Congress Photoduplication Service (FSA/OWI Photograph Collection)

MS. J. FAITH MEADER AND MR. DONALD LOVETTE (LEFT) INTERVIEW MS. EDNA FRASIER AND REV. HENRY FRASIER (RIGHT).

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Ms. Mary Hammock, Savannah, Georgia
Mr. Neil Rushing
Mr. Isaac Blease Porter, Chapin, South Carolina
Mr. Lee Hines, Mableton, Georgia
Mr. Earl Hines, Mableton, Georgia
Mr. Bill Martin, Savannah, Georgia
Mr. Wyman May, Hinesville, Georgia
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Ms. Ava James, Midway, Georgia
Mr. Ollie Futch, Savannah, Georgia
Ms. Lula Nelson, Hinesville, Georgia
Mr. Ulysses Bacon, Claxton, Georgia
Mr. Brooks Moody, Ludowici, Georgia
Ms. Arlene Williams, Midway, Georgia
Mr. Donald Lovette, Hinesville, Georgia
Rev. Henry Frasier, Walthoursville, Georgia
Ms. Edna Frasier, Walthoursville, Georgia
Ms. Edelle Frasier, Hinesville, Georgia
Ms. Clifford Taylor, Hinesville, Georgia