

---

---

A Story of Progress  
with a Purpose

---

COUNTRY LIFE  
CENTER

IN

Hancock County  
Georgia

This community project designed and built by Negroes in the heart of the Black Belt of Georgia is a stimulating and inspiring example of what people in the country can do in order to make life more satisfying on the farms of the Southland.

**LOG CABIN COMMUNITY CENTER**  
**MAYFIELD, GEORGIA**

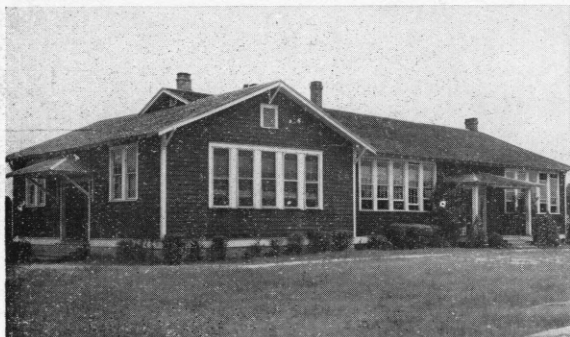
---

---



*The Community Cooperative Store and Recreation Shelter*

There was no store in the community prior to 1930. Now people of both race groups patronize this store. It is said to be the cleanest store in the county.



*The Consolidated Community Rural School Building*

More than 200 children are enrolled in this Rural Community High School. Here a common sense educational program is emphasized.



*Piney Rest. The Teachers' Cottage*

A very beautiful little cottage built out of logs.

---

---

*This pamphlet summarizes certain factual information about work being done in the Log Cabin Community in Hancock County, Georgia.*

*The program in this community has been developed with the idea of furnishing tangible evidence of how life on the farms may be made satisfying.*

---

---



*Camilla—Zack Log Cabin Community House.*

This building was constructed out of logs in 1932.

It is named for the late Zack and Camilla Hubert pioneer Negro land owners in Georgia.

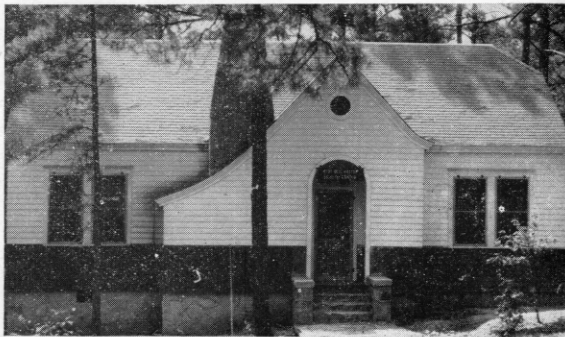
*State wide Summer School for Rural teachers. 1938 Session.*

The teachers are assembled in front of the Community Center. The Georgia State College pioneered in carrying the summer school to the open country where the rural teachers live.



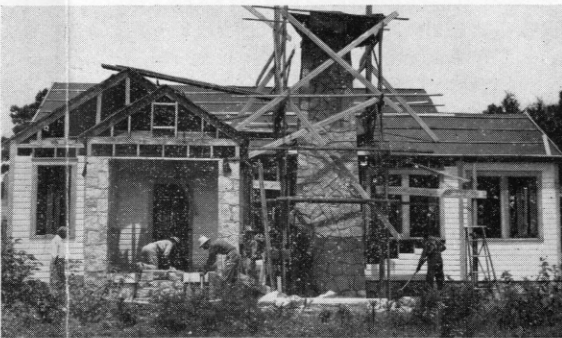
*Front View of Mary Otis Willcox Health Center.*

This is one of the most attractive and serviceable buildings in the state. Here people are educated and inspired to improve their own health. Sanitation is emphasized as the best way to good health.



*Mary Otis Willcox Rural Health Center*

Patient being examined in the operating room at the annual Medical Clinic, showing Dr. T. F. Abercrombie, State Director of Public Health, Dr. C. W. Powell; Dr. R. S. Douthard and Dr. F. E. McLendon.



*"Peace" Rural Community Parsonage*

This picture was made while the building was under construction.

The minister lives here and demonstrates each day of the week how a rural church leadership may be made practical and effective.

*Class of Summer School Teachers learning to make useful and necessary articles for their homes.*



---

---

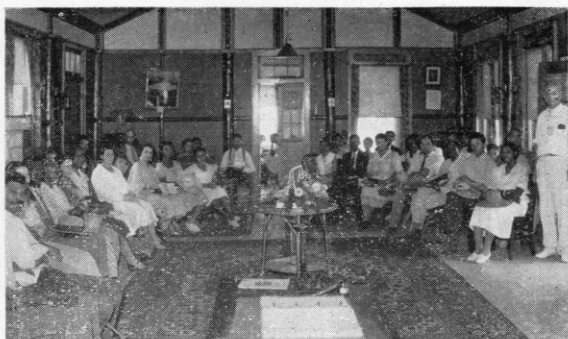
*Much of the progress in this community has been made possible through the cooperative efforts of the people themselves.*

*The stimulating cooperation from friends outside of the community has served as an encouragement to the people in their forward-looking program.*

*This practical experiment and demonstration is far-reaching in its significance and influence.*

---

---



*Health Lecture to Teachers and Community Leaders*

This is one of the most beautiful assembly rooms to be found anywhere. Here in this room the people of the community meet and discuss their problems and plan constructive programs.



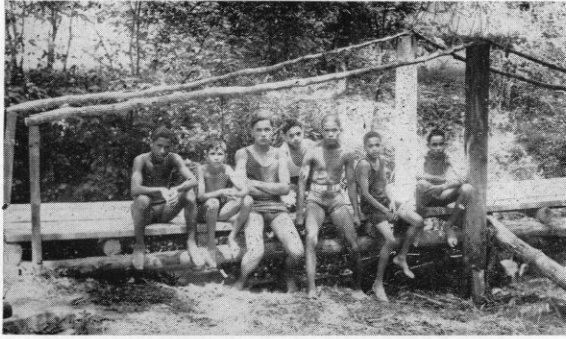
*Necessary articles made by people of the Community. A Community Exhibit*

Inspecting some of the canned products shown are Dr. T. F. Abercrombie, state director of Public Health of Georgia and President Benjamin F. Hubert of the Georgia State College.



*Demonstration School—Children of the Community*

A rural demonstration school held during the summer school for the training of teachers. These are children of the community being taught an appreciation of rural life by an experienced teacher of rural education.



*A Group of Boys at the Summer Training Camp*

A group of boys shown near the old Indian Spring. Camp life in the country helps to build strong, vigorous young men and women.

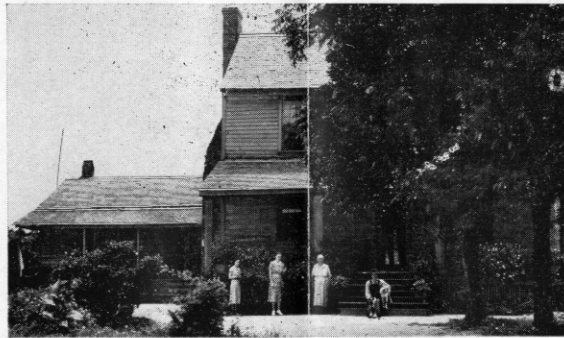


*Mrs. Minnie Warren*

This picture was made in front of her home. Mrs. Warren is over seventy-five years young. She is a pioneer in the art of growing lovely flowers and in helping to make the lives of others happy and content. She is the great-grand-mother of many community children.

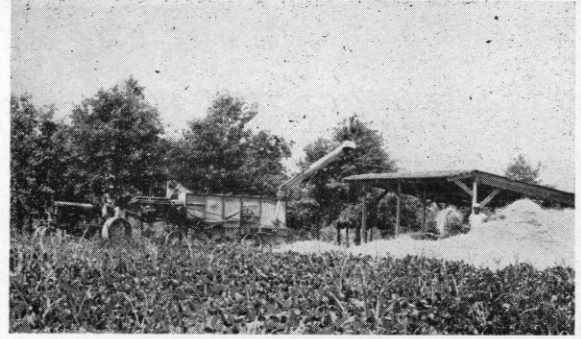
#### *Interracial Cooperation*

In this Community, a common sense program of interracial cooperation is going forward every day in the week. The two race groups respect and believe in each other, and are working together for common ends. Here, the theory of brotherly love is an accomplished fact.



*The Morgan Family—The nearest white neighbors of the Community Center.*

The Morgans are loyal members of the community, and are active in every movement to improve conditions between both race groups. There are thirteen members of this family. The picture shows Mrs. Morgan, two daughters and one son.



*Community Cooperative Threshing Machine*

This machine threshes the wheat from which Log Cabin Flour is made. The people of this community grow enough wheat to furnish their own bread.



*Hereford Beef Cattle—The program for improving live stock began nine years ago.*

This community was the first to begin breeding beef cattle in Middle Georgia. The first pure-bred bull was introduced in 1930. Beef cattle may be found now on many farms in this community.

#### *The Community takes pride in local leaders.*

On the walls of the beautiful Community Assembly Room may be seen pictures of outstanding local and national leaders of both race groups. Everywhere there is evidence of a workable common sense understanding between the two groups.

---

---

## ACCOMPLISHMENTS

The first land purchased by Negroes in this community was that bought by Zack Hubert, David Hubert and Floyd Hubert, three ex-slave brothers immediately after the War between the states. By hard labor, these three young men felled the forests, planted their crops, and harvested them. In three years, they paid for 165 acres of land at ten dollars per acre. This was the first farm land purchased by Negroes in Middle Georgia after the War. These three brothers led in building a community church and a public school. Negroes throughout this section were inspired by the example of these three young freedmen. As a tangible demonstration of the effectiveness of this type of leadership, today there are 27,000 acres of land owned by Negroes in Hancock County, the county in which this community is located.

On the passing of these three Hubert brothers, the sons and daughters of these pioneers took up where their fathers left off. As a concrete evidence of their loyalty to the vision of their underprivileged fathers and mothers, the community has become a beacon light for people throughout the South, who are working to improve conditions among colored people on the farms of the Southland.

Largely due to the vision of the founders of the community which served as a challenge to the children, the school and church have been enlarged and improved. A beautiful Community Center has been built, along with a much needed health center and recreation grounds with a swimming pool. A rural demonstration parsonage has recently been completed. There is also a very attractive teachers' cottage and a community cooperative store. Farming has been improved. Soil improvement crops are being planted. Hereford cattle have been introduced so as to get the best effect of the native pastures. Wheat crops furnish the bread for the community. Canned fruits and vegetables are found in every home. Flowers in each home add to the attractiveness of the homes, and tend to help stimulate a more satisfying life.

The people who have sponsored this community—now better known as "The Log Cabin Community"—believe that there is real opportunity on the farms of the South. What is being done in this community is an attempt to demonstrate to Negroes in particular, and to thinking people everywhere, that farm people, with the right kind of stimulation and far-visioned leadership, can make their own community life attractive and thoroughly satisfying.

## COMMENTS . . .

### Concerning the Log Cabin Community Center at Mayfield, Ga.

"One of the outstanding developments in Georgia is the settlement led by the Hubert Negro family in Hancock County near Sparta. It is a revelation for any Georgian to go there and see what those Negroes have accomplished with such leadership. They have seen to it that all who settle in the community must be industrious and thrifty enough to live at home, and to live well, making their money crops incidental, or secondary to their food and feed crops."

**Dr. Auuilla Chamlee, President**  
*Georgia State Baptist Convention (White)*

"In the interest of public welfare, it's vitally important that demonstrations such as the Log Cabin Community not only be continued, but expanded to the end that the ever-increasing flow of your people from the farm to cities be halted. That your efforts may succeed and best serve society, it is necessary to have both local as well as general public support. The Log Cabin Community exemplifies how farm life can be made attractive and satisfying. It is encouraging to know that you are receiving the endorsements and cooperation of the leading white citizens of Georgia. Well-directed monies spent in such practical projects will be justified by the results reflected through sound economy—a satisfying farm life and a lessening of the relief load in the cities."

**—E. S. Center, Jr.**  
*General Agricultural Agent*  
*Atlanta and West Point Railroad*

"Permit me to congratulate you on the community work being done at the Center, and on the fine example it affords of one way to transform a rural community. Perhaps you will be interested to know of my deep appreciation and enjoyment of the Sunday church service. The singing of the school choir, the resume of current events by the pastor, the singing by the congregation, and the thoughtfully prepared and well-delivered sermon were integrated elements in a deeply reverent and dignified service, certainly rare in a rural church. It was unusual, too, to have one of the older members of the congregation give voice to the same sentiments I am trying to express."

**—Dr. Alethea H. Washington**  
*Professor of Education*  
*Howard University*  
*Washington, D. C.*

"The city Negro is rushing pell mell to destruction through untoward indulgence in amusements. May the rural Negro be saved that fate. 'Log Cabin Center' points out the way in such a sane, simple and inexpensive fashion that its plan can be easily imitated by the thousands of rural communities throughout the entire country population."

**—Dr. Kelly Miller**  
*Howard University*  
*Washington, D. C.*

"The Log Cabin Community Center is the outgrowth of the life-long efforts of President Ben Hubert and his brothers to find some way in which farm life and farming may be made attractive to Negroes. They have gone to the very root of rural community life, and are applying in a practical way just what can be done all over the South."

**—Excerpt from Editorial**  
*The Herald-Journal*  
*Greensboro, N. C.*

## "AMERICA IS LIKE THAT"

"I know about Hancock County, Georgia. Hancock County is what some people call the dear South. It's said there's more land owned by Negroes in that County than in any similar area in any Southern state. You can start on one farm that I've visited and walk in a straight line for fifteen miles and never leave Negro owned and operated land. The most famous Negro of Hancock County was Zack Hubert. Zack Hubert was born a slave. When he died in 1926, he left twelve children. Every one of them was a college graduate: six of them had post-graduate study to their credit—two were college presidents—one was a minister. On the old Hubert Homestead, there's a monument to Zack Hubert: an agricultural community center for Negroes where both good farming and good citizenship are taught. When the building was dedicated, at least half of the 5,000 people who came were white. Recently, the Kiwanis Club of Louisville, Georgia held its meeting at the Center. A county judge declared the other day that he hadn't had a case from this predominantly Negro territory in more than two years.

I visited the community last Fall, and at night Ben Hubert asked in some of the neighbors. Half of those who came were white; half of them were Negroes. They pulled up their chairs in a large semi-circle in front of a roaring fire and talked about farming and politics; about the potato crop and Gene Talmadge; about the family down the road that had typhoid fever, and the bridge on the West Branch that the last rain had washed out—exactly as farm neighbors anywhere else talk about such things.

Now, Hancock County, so far as I know, has never made any big news. But, like the rest of America I'm talking about, it's making its share of history. They don't go in for lynchings in Hancock County. They go in for scientific farming and education and getting acquainted. That's why it's called lynch-proof county. So, whenever I've had my fill of headlines about the fringe, I remember Hancock County, and I multiply it a hundred times or so for like communities that I know—North, East, and West, and I say to myself: "America is like that."

—Excerpt from speech of Stanley High  
*In Radio Broadcast over Columbia Broadcasting  
System, New York City, February 4, 1938.*

"The finest demonstration of community cooperation where religion, race relations and practical economics combine to make people happy, is the Log Cabin Community in Hancock County, Georgia. I hope to promote a ministers' institute here, that ministers may live through an experience of community service which this project so splendidly illustrates."

Dr. W. A. C. Hughes, Director  
*Bureau of Negro Work, M. E. Church  
Philadelphia, Pa.*

"The Log Cabin Community idea is fundamentally sound. It is a practical and common sense approach to the rural situation. It goes to the heart of many of the problems affecting the life of our people on the farms of the South. The Protestant Episcopal Diocese of Georgia is establishing a religious Training Camp for Negro youth in this community this summer, in order that the lives of our youth may be enriched and inspired by such a challenging environment."

—Rev. John H. Brown, Archdeacon  
*Episcopal Diocese, Savannah, Ga.*

"No Word picture has been able to do this community project justice. It will have to be seen to be fully appreciated."

—Claude Barnett, Editor  
*Associated Negro Press  
Chicago, Ill.*