8-1-1974

"Midway" a sociological study of the peculiarities of the black people in the midway community of Liberty County, Georgia

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"MIDWAY" A SOCIOLOGICAL STUDY OF THE PECULIARITIES OF THE BLACK PEOPLE IN THE MIDWAY COMMUNITY OF LIBERTY COUNTY, GEORGIA

A THESIS
SUBMITTED TO THE FACULTY OF ATLANTA UNIVERSITY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS

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ATLANTA, GEORGIA
AUGUST, 1974
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CHAPTER I
GENERAL INFORMATION AND EARLY HISTORY

Introduction -- The purpose of this study is to give actual facts about the peculiarities of the Black society in the Midway Community of Liberty County and to give a written portrayal as accurately as possible of their religion, education, health, socio-economic status, political endeavors, and most of all, their beliefs.

It is also believed by the writer that the slaveholders had a profound influence on the first Black settlers, who were slaves, which was passed down from generation to generation, and that the Blacks of this community still cling to some of the same cultural patterns, whether they are conscious of them or not.

The main characteristics of the Black Community stand out visibly to those who observe them. There is close acquaintanceship of everyone with everyone else who is family or native to Liberty County, and the dominance of family relations among them.

The Blacks pride themselves of their heritage of being settlers of Liberty County, with a sense of being a people with a tradition and past. In many ways, the Blacks are interesting people, when one considers their peculiar prejudices and ideas of outsiders.
The following anecdote is an example of this:

One day immediately following the Civil War, an ex-slave, meeting her former mistress, remarked, "Well, I am free now."
"Yes", replied the ex-mistress, "I know you are, but you are not my equal, for God did not make you so."
"Well mebbe not", replied the Black Woman, "But General Sherman did and that's good enough for me."¹

This conversation, which was recorded in an early annual report of the American Missionary Association, could have happened only in Liberty County, Georgia, where the word "Liberty" implies independence to Blacks nearly to the point of arrogance!

**Purpose of the Study** -- The purpose of this study is to determine whether there have been any significant changes in cultural traditions and race relations since the new migration of White population into Liberty County and to determine what cultural changes, if any, have taken place with regards to family traditions, mores, migration, voting and politics, religion, education, and housing patterns.

It is also an attempt to determine what effect political power, decision making, planning and policies have had upon the Blacks since the county has gone from a Black majority to a White majority county.

**Significance of Study** -- It is the desire of the writer that this study of the Blacks in Liberty County, Georgia, may

create greater interest in this area for further study, and contribute to the study of American rural communities in general, and those with Black American populations in particular.

Methodology -- The historical method, along with the techniques of the interview, observations, and official records and statistical data, will be employed. Interviews will be secured from a selected group of persons, who are members of families who had a free ancestry and a number with slave backgrounds and secondary sources (census, reports, etcetera).

The data collected will also utilize the knowledge and insights of the writer, who has played a participant observer role in the community over a period of twenty years. The writer attended elementary and high school in the community and has felt the impact of the prejudices that the Blacks have against the outsiders.

Definition of Terms -- The significant terms used in this study are defined as follows:

1. **Attitude**, an acquired and relatively fixed tendency to react in a given way in relation to other persons, or to things.\(^1\)

2. **Community**, a relatively self contained constellation of variably interdependent social groups within a definite,

manageable geographic area, which, through their inter-related functioning, provide minimal satisfaction of the basic, and acquired needs of their members.\(^2\)

3. Religion, a social aspect built up around the idea of a supernatural being or beings and the relation of human beings to them.\(^3\)

4. Culture, the values, customs, language, institutions, technologies, laws, and other norms which are shared by members of a social system.\(^4\)

5. Community Organization, the process through which people living together in a locality are made aware of common interest and led to take social action for the solution of common problems.\(^5\)

**General Information On Liberty County** -- Liberty County was created by the State Constitution on February 5, 1777, from land acquired from the Creek Indians under the Treaty of May 20, 1773. It was sixth in order of counties organized in Georgia. However, it had been organized previously in 1758 as the Parishes of St. John, St. Andrews, and St. James respectively. It was renamed to commemorate the patriotism of the Midway settlers who, after the passage of the Stamp Act, became the most uncompromising champions of Liberty


\(^3\)Henry Pratt Fairchild, *Dictionary of Sociology*, (Totowa, New Jersey, 1965), P. 256.


\(^5\)Ibid., P. 372.
and who, in advance of the rest of the province, took action by sending Dr. Lymon Hall and Button Gwinett to the Continental Congress as delegates from the Parish of St. John.

Liberty County is located in the southeast part of the state bordered north by Bryan County, south by Long and McIntosh Counties, west by Tatnall and Evans Counties and East by the Atlantic Ocean. Fort Stewart, a Military Reservation, occupies almost one-third of the county's land area.

The county is rural, consisting of a total population of 17,589. The Black population is 6,078 and the White population is 11,334, and 157 persons classified as others, as classified by the 1970 census. The county has a land area of 510 square miles and a population density of 34 people per square mile.

According to U. S. Census information, population increased by 71.6 per cent from 1950 to 1960; from 1960 to 1970, the increase of the general population was 21.3 per cent.

The median income for families is $6,063. 25.8 per cent of all families have incomes less than poverty level.

The national weather service reports an average annual

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2Ibid., P. 12-518.
precipitation of around 51 inches for the county. However, amounts vary considerably over the county, with a general decrease from the coastal section inland. Almost one-half the annual average rainfall is from June through September. The average annual temperature is 67 degrees, with monthly averages ranging from around 52 degrees in January and December to about 81 degrees in July and August.

**History and Geography** -- Midway is located eleven miles southeast of Hinesville, the county seat. According to the 1970 census, there is an estimated population of 2,447.

The Midway Community is defined by the writer as meaning the community as it was first established, when the first settlers came in 1697. Since this time, the Midway Community has been broken down into sub-communities which now includes McIntosh, Dorchester, Sunbury, and Freedman's Grove, all of which were then called the Midway Community.

The county, and especially the community studied, is noted for its natural resources - timber, seafoods, wildlife - and for its mild climate, which is exciting to people far and near for recreation and sports in the form of hunting and fishing.

Fort Stewart, Interstate Paper Company, and nearby industries of Savannah, Brunswick, and Jesup; pulpwood, the railroad, sawmills, and other local business furnish employment for non-farmers and part-time farmers. Many people also work for the State Highway Department.
The main sources of transportation to and from industry, farm markets, tourist resorts, and other resources are waterways, two railroads (Atlantic Coast Line, and Seaboard), three United States Highways (17, 82, and Interstate 95). Greyhound and Trailways bus lines make interstate travel easy.

This part of the coastal region of Georgia gives visiting New Englanders a vague sense of kinship; and well it may, for it was here a whole community of puritan Congregationalists settled in the 1750's. Early in 1697, a body of Puritans from the towns of Dorchester, Roxbury, and Milton in Massachusetts, taking with them their leader, the Reverend Joseph Lord, and proclaiming as a leading objective the encouragement of churches and the promotion of religion in the southern plantations, removed with their families and personal effects and formed a new home at Dorchester, in the province of South Carolina. The church which they established there was the First Congregational, or Independent, Church within the confines of that colony. All the other religious societies belonged to the established Church of England.

After a residence of more than fifty years in South Carolina and finding their lands impoverished and insufficient for the rising generation, and Dorchester and Beechill proving very unhealthy, the Puritans sent certain members of their society to Georgia to inspect reports they had received of good land being in Georgia. A grant of 22,400
acres of land was secured from the authorities in Georgia, which was subsequently enlarged by the addition of 9,950 acres. Then the members of the Dorchester Society moved to Georgia to a point about halfway between the Altamah and Ogeechee Rivers, and so called this new location, Midway.¹

Many of the planters in the Midway District had their homes at Sunbury because of its location on the salt water made it more healthful than the swamp lands.

The Articles of Incorporation of the Society provided that no land could be sold to a stranger without giving the first refusal of purchase to the society. In this way, they kept out of their community, as well as out of their organizations, all persons whom they considered undesirable.²

Hardly had they built their homes and a meeting place and started cultivating their land when the revolutionary war broke out. While the colony hesitated to enter the struggle, the church at Midway sent its own delegates, Dr. Lyman Hall and Button Gwinett to the Continental Congress in 1775. This action turned the tide. Georgia became an ally of the other twelve colonies, and when the war was over, the

¹James Stacy, History of the Midway Congregational Church (Newman, Georgia, 1894) P. 349.

²Josephine Bacon Martin, Midway Georgia in History and Legend (Savannah, Georgia), P. 7.
The legislature of the new state honored the men of Midway by naming her new county - Liberty.¹

The Midway Church and Society produced an astonishing number of men in positions of public trust. The members and their descendants have furnished eighty-six ministers, seven foreign ministers, governors, United States Senators, Congressmen and Cabinet members. Among the Midway ministers were the Rev. Abiel Holmes, father of Dr. Oliver Wendell Holmes, the author, and grandfather of Supreme Court Justice Oliver Wendell Holmes; Dr. I. S. K. Axson, grandfather of the first Mrs. Woodrow Wilson; and the Rev. Jedidiah Morse, geographer and father of S. F. B. Morse, inventor of the telegraph. General Daniel Stewart, a member of the congregation, was the great grandfather of President Theodore Roosevelt.

Five counties were named for Midway men: Baker, Gwinnett, Hall, Screven, and Stewart.

CHAPTER II
REVIEW OF RELATED LITERATURE

In reviewing related literature, the writer discovered that there has been little research conducted relating to the study of the Blacks in Liberty County. Some of the published and unpublished works are as follows:

Martiel McCray analyzed thoroughly the backgrounds, attitudes, and social contacts of the Creole Community. Her study included a study of a random sample of families in the community and was done through the techniques of questionnaires, statistical data, and case studies. The chief method relied upon was that of a participant observer in the community.

Her findings indicated that the Creole Community was in transition from a residential to an industrial area. The residents of the community were lackadaisical and governed entirely by traditions and the past. Religion seemingly was the only thing that was important to the men and women in the Creole Community. The church exerted a great influence not only on the individual, but the entire family structure.

Ruth Augusta Graham's study of "Black Jack" a small town in Tennessee, attempted to present social, economic, and cultural facts on the Black resident population.

Information gathered for the study was participant observation, interview, and collection of data.

The study attempted to provide an adequate perception of Black life in a small community to see better what was going on, by breaking up the social complex and examining it by parts and by studying the chief social agents involved in it.¹

Harvey Johnson's study of "Beat Eight" was an attempt to live among residents in rural Talladega County, Alabama to see how the increasing complexity of modern existence has penetrated to the furthest corners of rural localities. The invention of new devices and innovations has caused an upheaval in the life patterns of rural areas and left rural persons totally unprepared to cope with social and economic change.

The conclusions of the study showed that persons in the Beat Eight Community were striving to take advantage of new technologies, techniques, education, religion, etcetera, for survival in a changing world.


St. Clair Drake and Horace Cayton wrote Black Metropolis in 1945. It is a study of the Black Community in Chicago that combines the sociological and anthropological approaches, described as revealing: (1) the relation of Blacks to Whites in Chicago; (2) the kind of world which Blacks have built up under their separate, subordinate status; and (3) the impact of these twin configurations upon the personalities and institutions of Blacks. It is a study of a Black community within a metropolitan area.¹

Davis Allison, Burleigh B. and Mary R. Gardner's study of Deep South is a "Social Anthropological Study of Caste and Class", which examines family clique and associational organizations in an area dominated by the plantation.

It is an attempt to understand the social structure and customs of the Blacks and Whites of Old City with the same perspective and minimum of bias which their fellow anthropologists used when they studied natives of New Guiena, Indians of the Amazon, or the Aborigines of Australia.

The old City and its satellite counties are located in the heart of the "Deep South", an area which they defined as the States of Georgia, Alabama, South Carolina, Lousiana,

Mississippi, and overlapping into the adjoining states. It is a study of a Black community in a plantation area.\textsuperscript{1}

After Freedom is the study of a rural community in Mississippi. It is an effort to view a unit of Southern American culture in terms of human beings who have inherited a historical situation and whose personalities are being constantly affected by the culture in which they live. It is an attempt to study attitudes of Blacks and Whites towards each other and about themselves, their customs, beliefs, family patterns, and religious beliefs.\textsuperscript{2}

"The Negro Community of Grantville,"Georgia is a sociological survey of social life and customs of the Black population in a small southern town. The author tried to describe prevailing patterns of conduct and thought among the Black population; to indicate the social organization of that population and to note the focal points for the contemporary life.\textsuperscript{3}

\begin{quote}
Culture of a Contemporary Rural Community; Harmony, Georgia is one of six in a series of "Rural Life Studies"
\end{quote}

\begin{quote}
\textsuperscript{1}Davis Allison, Burleigh B. Gardner, Mary F. Gardner, Deep South, (Chicago, University of Chicago Press, 1941).
\end{quote}

\begin{quote}
\textsuperscript{2}Hortense Powdermaker, After Freedom, (New York Publisher Vicking Press, 1939).
\end{quote}

\begin{quote}
\textsuperscript{3}James N. Shopshire "The Negro Community of Grantville, Georgia" (Unpublished Master's Thesis, Atlanta University, 1951).
\end{quote}
sponsored by the Bureau of Agricultural Economics of the U. S. Department of Agriculture. Based in the main upon the participant-observer method, these studies of contemporary rural life purport to be "samples" of or points on, a continuum from high community stability to great instability.¹

Plainville, USA by James West is a study of a small town in the central part of the United States. The study was an attempt to understand in detail how one relatively isolated and still "backward" American Farming Community reacts to the constant streams of traits and influences pouring into it from cities and from more modern farming communities.

It was an attempt to study a community where people were all living as nearly as possible on the same social and financial plane.²

The study of the Black community in Liberty County is different from the above studies because of the Puritan cultural heritage of the Blacks followed by a period in which the Blacks were the dominant political and economic factions in the community.

Blacks in Liberty County had more autonomy and less

dependency on Whites. The community studied is still essentially a Black Community, but it is rapidly becoming surrounded by other communities in the county which have had a large migration of Whites. The large influx of Whites into the county has affected the culture of the Blacks in the community studied.
CHAPTER III
PRESENTATION AND ANALYSIS OF DATA

Religion -- "Every religious system possesses a more or less distinctive set of beliefs and practices which may be regarded as religious culture and whose influence on the attitudes of the believers may be very profound."

Religion as a set of values within a culture system appears to be at once a dynamic and a stabilizing influence. It is dynamic in the sense that it influences human behavior; it is stabilizing because it usually makes it appeal in terms of moral and spiritual values handed down from the past. Loomis and Beegle in their study concluded that the influence of the church in the rural community is likely to be conservative than to facilitate change.\(^1\) This appears to be correct judgment in the case of Liberty County.

The Christian religion is considered by most Americans to be one of the great character-building forces in their society. It is generally regarded as the basic source of prevailing concepts of morality and ethical standards for interpersonal relationships. As Kimball Young pointed out, its influence is both direct and indirect. The influence


of the golden rule and other Christian precepts extends beyond the doors of the church to the entire culture of America, affecting the behavior of many who are neither members nor participants in any particular church. It is taken for granted that a devoted church member would be influenced to a greater extent by the values and standards of behavior which are stressed by the church than those who may profess belief but who are not churchgoers.

"The Midway society was once conterminous with the Midway Congregational Church. The records of one cannot be separated from the records of the other. Wherever the society members went, like Israel of old, "There they builded an altar." The first church building was a rude pole structure, the second, together with practically all their homes, was burned by General Prevost during the revolution. The building which now stands was erected in 1792 after the pattern of the first church which is now a state memorial and a national shrine."

The influence of this old church on general intelligence, good morals, and genuine piety, can hardly be paralleled by any church in the country.

Although the members became slave holders, and so subject

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¹ Martin, Midway, Georgia In History and Legend, P. 4.
to southern sentiment, they never adopted to the morality of slavery. They never forgot that their servants were human beings, made in the image of God. Hence, they instructed them in the same moral ideas of virtue, right and truth which they held for themselves. The marriage relation, that is, between their servants, they treated as sacred and insisted that the marriage vows be faithfully kept.

The moral sentiment of the Midway people would not allow the parting of husband and wife on the auction block, and rarely the breaking up of a family in any way.

If the influence of the church on the Whites, in the direction of intelligence, morality, and piety was great, it was not less so upon the Blacks. Though legally they could not be taught to read, yet they were so carefully catechized and listened to preaching so intelligent that they were well instructed and grounded in religious truth.\(^1\)

During the ministry of Mr. Abiel Holmes, (1785-1791) some stimulus appeared to have been given to the religious interest among the Black People. It was during his pastorate that Mingo, a freedman, then residing on Mr. Peter Winns plantation, a man of piety and zeal, commenced with the approbation of the church, preaching to persons of his own

\(^1\)Morton, Plymouth Rock In Liberty County, P. 3.
color, in the woods southeast of the meeting house at Midway. It was here he preached on Sabbaths between the morning and afternoon services in the church.

With Mingo was associated Jack Salturs, who on account of his piety and services was afterwards bought by the church from his master so that he might give himself wholly to the work. He was father of Toney Stevens, who was afterwards Black Minister under the supervision of the church.

On the death of Jack Salturs, Sharper Quarterman succeeded him. He was a man of deep piety and zeal, and enjoyed the confidence of the whole community until his death.

The Black's early religion was effected under a variety of agencies; the association directly charged with the management of it was inter-denominational; members were of Baptist, Congregational, and Presbyterian. No efforts were made to induce the Blacks to join the old Midway Congregational Church. It was left to them on their own free will. Many joined the Baptist, Methodist and Presbyterian Churches.

The Blacks were never set off in a separate church organization. The policy however, was always to keep them in close connection with the Whites. At the close of the Civil War, the Blacks constituted the entire membership of the old Midway Congregational Church.

The best evidence of the permanent nature of the good
work done among the Blacks by the Whites lies in the number
of churches that resulted from that work.

The disasters of the war left the Midway Congregational Church in a perturbed and disjointed condition. After the removal of their pastor in 1867, the Blacks as well as the Whites were left as sheep without a shepherd.

In 1867, when the Church was left without a pastor the Presbyterian Missionary commission sent a Black Minister, Rev. Cecil Williams, to visit Liberty County, and after preaching and gathering together as many of the people of the old Midway Church, he established a congregation which had been turned over to the Blacks by the Whites, organized with a membership of about 300, sometime afterwards, Williams and the church once known formally as the Midway Congregational Church, defected and became attached to the Presbyterian Church.¹

After the organization of the all Black Presbyterian Church, Black Churches sprang up in all sections of the community. Rev. Williams reorganized another church five miles from the Midway Community going south of Midway and named it The Pleasant Grove Presbyterian Church. Three miles east of Midway, he organized still another Church and called it "Ebenezer the Second" because there was

another Presbyterian Church in the community named Ebenezer. It was here that Rev. Williams spent the remainder of his life.

The Grove Congregational Church was, and still is, the only Black Congregational Church in the community. It was more or less a secession from the Midway Church which came about as follows.

In 1874, a controversy arose between the Black Presbyterian Church and Reverend Floyd Snelson. He was a Congregational Minister who appeared as the agent of the American Missionary Association, without its knowledge and consent. He claimed the congregation building and property of the Old Midway Congregational Church. In behalf of himself and his adherents, he said they were the true successors and representatives of the Congregational Church, for when the old church had become Presbyterian it had thereby forfeited all rights to the premises. As the title of the property was clearly vested in the right holders, the worthlessness of his claim was soon apparent and his attempt to gain control of the property was abandoned.

After considerable controversy over the church, about seventy members withdrew from the church, and in 1874, organized Midway Congregational Church with Rev. Snelson as pastor.
Through earnest and patriotic appeals made to Northern friends, based upon the idea that this church and congregation were the regular successors of the old historic Midway Congregational Church, large and liberal contributions were secured, with which was built not only a large and commodious church edifice, but also an imposing school building equipped with boarding and an industrial department and with accommodations for about five hundred pupils were constructed.¹

In the early part of the summer of 1889, a White man named Dupont Bell appeared in the community. He was well versed in the Scripture. Where he came from is not definitely known. On being asked who he was, he gave Midway people the startling news that he was Christ, and asserted that if all the people in the community would come together, he would make known to them the object of his mission. The next day, when a considerable number were gathered together, he proceeded to tell them that he was Jesus, who had been crucified and risen from the dead. To confirm his credulity, he asked if they remembered the great earthquake which they had in 1886, and said that the earthquake was produced by his coming. He told them that they had been praying for his coming and that he was now here, and that there was no need to pray anymore, but to get ready, that

¹Ibid, P. 236-237.
the world would come to an end in August, and in about forty days he would lead them to Jerusalem.¹

The people became frantic with excitement. The nearest surrounding churches were drawn heavily upon, and for a time even threatened with extinction.

The people became deluded with the belief that Bell was Christ from his singular appearance, his wonderful knowledge of the scriptures, and his pretended powers to work miracles.

His power over them was truly marvelous. Bell seemed to have had perfect control, the people were holding themselves in readiness to do his every bidding. In obedience to his requests, they ceased working, neglected their farms, sold their goods, and the money they had, they put it in a large wooden box called "Arc", because Bell told them that money was of no use to them anymore.

By the end of August, with the time Bell predicted the world would come to an end drawing near, the people became disorderly and riotous, and the community so demoralized, that the sober people both White and Black, felt that something must be done to arrest the evil, for it had become a standing menace to the continuance of good order. Many persons showed signs of mental breakdown.

¹Ibid.
Bell was arrested by the sheriff and was carried to jail and tried in court and was found to be insane and confined to the Mental Asylum in Milledgeville.

Upon the removal of Bell to an asylum, all restraint seemed to be removed, and the people slowly drifted back to their churches or formed new ones.

Although the Christ craze may sound funny or insignificant in the religion of the Blacks in the community, it played an important part in the religion of the Black community. Because of this, a tremendous change on religious fervor came about in the community. It caused dissension and discord among the members and pastors of the various churches in the community. In fact, quite a number of members and pastors withdrew from the older churches and reorganized themselves into churches of other denominations or of the same denominations.

There are now thirty-nine Black churches in the county. There are eleven churches in the Midway Community: three African Methodist Episcopal; two Baptist; two Holiness; two Presbyterian; and one Congregational.

All of these churches educate through Sunday School, Adult and Youth Fellowship Organizations.

In the community, the church stands first among the formal institutions. Almost all of the Blacks join church at an early age.
Services are held three Sundays a month at Hutchinson Station; but at Thebes, once a month. Both Churches are, however, served by the same Minister who resides in the Community Church Parsonage provided for him by Hutchinson Station Church.

The Baptist churches services are held once a month. Both are served by the same pastor. He resides in nearby Savannah and commutes to the churches the Sunday that he is suppose to hold service.

The Presbyterian and Congregational Churches have services every Sunday, and both Ministers reside in the county in homes provided them by the Churches. However, in the case of the Congregational Minister, he serves also in the capacity of Director of the Dorchester Community Center. The center receives its funds from the American Missionary Society, which also supplements the Pastor's salary because of the small membership in the Church and their lack of capital and insufficient funds to pay him a good salary.

The Holiness Churches have meetings one Sunday each month. The other three Sundays, they commute with their pastor to other counties, and sometimes states in which are related churches of which he is also the pastor.

Since 1965, the Methodist Churches no longer hold to their old tradition of holding a Camp Meeting. This affair was held once a year. If the weather permitted, they
returned to the old camp ground. This affair was climaxed, after a week of preaching, with a big spread dinner after the morning worship. Relatives and friends came from far and near to be there for that occasion, for it was like a family reunion that brought together spiritual ties.

On New Year's Eve, the Churches still cooperate together and sponsor a "Wait". This ceremony is highlighted at night with the cooking of large quantities of black-eyed peas, hot chitterlings, and hog jowl, which are eaten as the New Year comes in. New Year's Day is started by not permitting a female to visit one's house before there has been first a male visitor. The day is ended with a parade with the local high school band playing, and an Emancipation day program held at one of the local Churches.

The major functions of the Churches in the community are the following:

1. Churches play an important part in the socialization of individual members by instructing them in the religious values of the denomination or sect through the church, school and through the Sunday Worship Service, which usually features a Sermon, Prayers, and related Religious Rituals.

2. They sometimes solicit contributions from constituents for the relief of the needy, community service organizations civil rights promotion. In the Methodist
Churches, this is done in the form of a collection each Sunday when the services first begin, which is called the Penny collection.

3. The churches sometimes provide recreational activities for members, particularly for those who are affiliated with subsidiary groups, such as Sunday School Classes, Women's Societies, Men's Brotherhoods, or Youth Groups. However, the purely recreational aspects of Church activities are regarded as supplementary rather than primary.

4. The Churches function as agencies of social control. Every Church is concerned with the conduct of the members of the local community of which the churches are a part, eg., those who are unwed mothers or have been.

5. Churches provide solace to individuals in time of crises and bereavement. Membership in the Church is a voluntary matter; consequently, members, or constituents are relatively free to leave one Church and join another. Since Churches, like other formal social systems are interested in growth rather than decline, this desire for new membership places a premium on adapting the program of activities of the Church and its sub-organization to the desires of the congregation. The Churches feel free to recruit any person who shows some interest by coming to worship services or to meetings of suborganizations.
Like other social systems, religious systems must attract new members if they are to continue active over a period of time. In addition to meeting the specific interest and needs of participants, the suborganizations of the local religious groups also serve to some extent as recruiting agencies. The Sunday Schools, for example, play a large part in preparing children and youth for eventual Church membership.

In most Churches, membership is generally terminated by death, transfer, or longtime failure to attend. Sanctions are rarely evoked except for violation of the religious mores.

The churches attempt to discourage withdrawal by use of social pressures. Those who leave may be called "back-sliders" or more uncomplimentary names.

The churches usually have relatively simple organizational structures consisting of the congregation as whole with a board of trustees, and a few other officers or subgroups, varying according to denominational affiliation.

It is not possible to present a pattern which would be characteristic of all the churches in the community. In the Methodist and Baptist churches, there are three aisles with seats. The men and women sit on opposite sides of the Church, but the children sit in the middle aisle.
Ordinarly there will be a sermon by the pastor, or by some lay member of the congregation who has been assigned this responsibility. In addition, there will frequently be readings of portions of the scripture, responsive readings, prayer, and participation in singing hymns. In addition to Sunday Services, some churches conduct services during the week.

Local religious systems have relationships as social groups with other organizations. Furthermore, church members share certain interests both as church members and in their roles as members of the other social systems in the community. The survival of these churches as community institutions depends in large measure on the services they render to their constituents.

It is my observation that in the community there is only one minister who takes an active part in community functions other than those which his church sponsors. The other ministers confine themselves to the problems of their own church, but are willing to serve with their congregation for functions of other churches if asked.

Since 1965, there have been noticeable changes in the religious systems. The church structures are no longer old, and raggedy, and built of wood structure. They have been replaced by new modern brick or concrete block structures; air conditioners and indoor restrooms have been installed to make worship more comfortable.
The annual campground revival meetings, choir anniversary etc., are no longer part of the tradition of local churches. This is due partly to death of older persons in the community, migration of youth, and the moving into the community of persons who did not grow up with these traditions. Pastors are younger and more educationally prepared and tend to influence the church to become involved with activities. The Congregational Church has a Daycare Center and the Presbyterian Church operates a Nursing Home for the elderly.

Education -- The school system which now serves the Blacks of the community did not spring in existence in its present form, but is rather the result of a long and gradual development. Many unique historical events, as well as general characteristics of America's culture, have influenced its development.

The foundation of the community was laid upon religion and education and all the important events of these two made a start in this community before they started in the other communities.

The first school for Blacks in the community was opened at Sunbury in 1816, to teach the Blacks to read, but had to be discontinued for being contrary to the laws of the state.  

Through the aid of missionaries, who pleaded for funds to start a school among the Black freedmen, in 1868, a primary school was opened at Goldings Grove (as McIntosh was then called). In October, 1872, Rev. Floyd Snelson, along with the American Missionary Association and the people of McIntosh, erected a new school building and named it Dorchester Academy. After the model of the original colony of settlers, this was a private institution supported by the American Missionary Society. From a plain little building and a teacher's home, the school grew to a plant of seven good buildings.

The major purposes of the academy were to provide the most thorough high school level industrial and agricultural training possible, and to train the heart, head, and hand of young men and women for the largest usefulness in life. It was also a religious institution, giving Christian training to young people. Great emphasis was laid on the fundamentals of the Christian life, and efforts were made to make the Christian religion real and meaningful.

The life at Dorchester was simple. It was no place for extravagance, fine clothes, and unnecessary jewelry. No students needed to feel embarrassed because they did not have necessary clothing and money to spend, because they wore uniforms and all minor necessities were provided by the school.
The school was not primarily for the Blacks in Liberty County for it was used by Blacks desirous of an education from many different states, counties, and towns. In terms of social development, the most important aspects of the academy school were the exposure of the students to standards of behavior and values other than those which prevailed in their own families and neighborhoods.

By 1940, the county school officials were ready to build a consolidated high school and other Elementary schools for Black youths in Liberty County. The American Missionary Association cooperated financially in the construction of the new school building, turned over its library and science equipment, and was otherwise helpful in getting the new school started.

In 1940, the first high school operated and maintained for Blacks by the county was erected at Riceboro, Georgia. It is a community located sixteen miles southeast of the county seat of Hinesville and south of Midway, it is a part of the community that is being studied.

The function of this high school was to serve mainly as an agency for certain aspects for the transmission of American culture only. It was primarily concerned with the diffusion of existing notions and values rather than the development of new ideas, thus I come to the conclusion the school is essentially conservative. The high school
was a training school, set up essentially to prepare students in the arts and crafts, to teach them how to use their hands through courses of Home Economics, Vocational Agriculture, and Industrial Arts.

The schools developed throughout the county after the establishment of the high school, were the one or two room schools developed in response to the isolated settlement pattern of the land. The wide dispersal of families on separate homesteads made it impossible to have more than a small number of pupils in each school. The lack of roads which were useable for the year round made it mandatory that the school house be located within walking distance of the house of the students.

While in general, the people of the early community showed considerable devotion to education for their children, the fact remains that they were at various times more or less indifferent to education. One instance is their opposition to compulsory school-attendance laws, a position based on the complaint that the children do not have sufficient clothing to wear to school during the school year.

Some criticisms of education, however, were not directed at the whole establishment, but at particular aspects of it. The people have frequently expressed mild disapproval of the addition of certain subjects to the curriculum and to
the maintenance of a too elaborate program of extra-curricular activities. There has been opposition to physical education because they have felt that "the children can get all the exercise they need after school doing chores around the home."

In the early schools, the teacher had to be a "Jack of All Trades". She usually taught all grades, started the fires in the school in the morning, saw that a supply of drinking water was brought in, and saw that the children swept out the school room after the school day ended.

In 1949, because of the increasing student enrollment in high schools and over crowdingness of the school, the county decided to consolidate several of the elementary schools and to build a new high school.

In 1951, the new high school and a consolidation of the one-room elementary school were erected in Midway. It was decided to change its name from Liberty County Training School to Liberty County High School because the Blacks felt that this new school would have given them a better background for college preparatory courses rather than to teach them to sew, cook, farm, and build things.

The new school opened opportunities for children in the community to develop themselves in art, music, dramatics, and in other subjects which could not be effectively taught in the Old Training School. It also provided more health
care and health instructions. Furthermore, it provided systematic instructions in physical education and recreation and gave the students the chance to participate constructively in many new and different phases of student activities.

The merging of the smaller units into larger ones, or consolidation, was the answer to some of the disadvantages of the scattered one room schools. Other advantages were the following:

1. By enlarging the size of the student body, consolidation greatly increased the range and variety of social contacts for the pupils.

2. The pupils could be organized into age groups, thereby providing the younger boys and girls with opportunities for leadership and self expression often denied when the school group was dominated by the older students.

3. The grading of the pupils allowed for the specialization of the teaching staff according to the grade levels and to some extent in subject matter.

4. Buildings and equipment were more adequate and more effectively used.

5. The cost per pupil for comparative efficiency, is less.

6. Better teachers were secured for the consolidated school because of its many attractions.

7. Specialized services were made available in the consolidated school, such as health, vocational guidance,
arts, and music. Extra-curricular activities were made more varied and interesting because of the large number of students.

8. The consolidated school was a community rather than a neighborhood school, and its creation contributed an additional bond to the other consolidated schools operating in the county.¹

Since this is essentially a rural county, and since the only Black high school was located in the community studied, it was found from a study made by the faculty of Liberty County High School that one hundred per cent of the students at the school were transported to school by bus.

The people of the community have ideas about the employment of their children who are college graduates. They feel that these college graduates should be employed in the county school system because they are natives of the county. Through their voting power as citizens of the county, they are able to insist that their children obtain the school jobs that are open in the county.

It was very seldom that any of the Blacks tried to gain a position in another educational system away from home. They tend to come home, substitute teach, or do odd

¹Narrative Report of the Self Study Liberty County High School, McIntosh, Georgia, Samuel L. Smith, Chairman, (McIntosh, 1959), pp. 78-80.
jobs and wait until there is a position open in the county and jobs are made available to them, even if the job is not in their field of college study. They taught until positions in their field of college study became available, or they went to summer school and became certified in another teaching area.

The Black school was considered as one of the best in the state based on the quality of the buildings, participation in extra-curricular activities, (bands, choir, basketball both boys and girls, dramatics, etc.), and the number of awards that were won each year.

In 1961, Mr. Lewis Fraiser, the first Black, was appointed as a member to the Liberty County Board of Education.

In 1965, the school system began its first effort at token integration through the freedom of choice plan. Most students, both Black and White, chose to continue in the segregated schools. Also, in the same year, the school board sent Black teachers to White schools and Whites to Black schools.

In 1971, the county built a new high school facility in Hinesville and completely integrated the school system. It continued the use of Broadwell Institute, the name of the previously White school, and refused to have a new one. The high school facility used by the Blacks is completely vacated at present. Since the integration of the school
system all of the awards and plaques won by students of the Black school are no longer recognized as achievements in the public school system.

This has had an effect of destroying the culture and Black heritage of the Blacks in the school system. For not only was the name of the White high school continued, all trophies, plaques, school colors, songs, mascot, etc., of the White high school was continued into the new high school.

Several Black youth groups attempted to get responsible adults to protest to the Liberty County Board of Education as to what the name of the new school should be. There were several names proposed for the school, and an election was held to let the parents of students vote on a name for the school. When all ballots were counted, it was announced that the vote was in favor of continuing the name of the old White high school.

The Black experience in the new high school follows the pattern of most small towns where integration is a new thing. Students are expelled for minor infractions. They are rarely given the benefit of the doubt when they incur disciplinary problems or are borderline cases in academics. They are less motivated by counselors to attend college unless they are exceptional students. There are certain incidents where Black honor students are not treated the same as White honor students. The following is an example.
"C. V., a Black had the fourth highest average of a 1974 class of 266 Seniors, and the only Black to graduate with honors. It is the custom of the school to let students speak at their high school graduation. There were no Blacks chosen to speak. C. V. was disappointed because she wasn't chosen and she went to the principal to inquire why she was not one of the speakers in as much as she was an honor student. Feeling secure that he had a good answer, because Blacks were not usually members of the Beta Club, a select club in high school which honor academic excellence, the principal told C. V. that only Beta Club members were allowed to speak at the ceremony. C. V. told the principal that she was in fact a member of the Beta Club and had not been asked to participate, citing two instances in which two other participants on the program were not Beta Club members nor were they graduating with honors. To this evidence, the principal could give no answer."

This is but one of the few instances of the problems that Blacks are incurring in the integrated school system.

Blacks who are citizens of Liberty County are no longer given first preference for jobs in the county school system. When Blacks retire, resign, or get fired from the school system, they are usually replaced by a White unless there are no Whites who can fill the position. The school system only attempts to keep a token amount of Black faculty so as to satisfy federal officials of their good intentions of integrating the school system.

Busing was not a new innovation to both Black and White youth in the county because 98 percent of all school age youth have been bused for public education since consolidation of the one room schools in 1951.
Family -- "Though the members became slaveholders and so subject to southern sentiment, they never adopted the morals of slavery. They never forgot that their servants were human beings, made in the image of God. Hence they instructed them in the same moral ideas of virtue and right and truth which they held for themselves. The marriage relations between their servants they treated as sacred and insisted that the marriage vows should be faithfully kept. It is notorious to this day that pure-blooded Blacks are found in that county to be the rule, and not the exception, as in other parts of the South. The moral sentiment of the Midway people would not allow the parting of husband and wife on the auction block, and rarely the breaking up of families in anyway. The congregational background created reverence for long family residence, stable family life, love for children and respect for women who seldom "work out", but who inherit property, are trained business persons, hold office in various organizations, and feel free to participate in open debate on community affairs, even when their views differs with their husbands."¹

The significant types of informal primary groups in which the Blacks in the community participate are friendship groups, and kinship groups.

The bonds of kinship, whether through birth or marriage, are still powerful in the community, though they may not be as strong as they were in earlier days.

The dominant factor in the deep bonds of kinship lies in the fact that nearly all of the people in the community are land owners, and the land that they own is obtained through inheritance of property, and inability to sell the property without the consent of all the heirs who hold deed

¹Morton, Plymouth Rock In Liberty County, p. 48.
to the property. Much of the land is never sold, but is transferred from generation to generation to other members of the family. If someone has property, and it is not controlled by heirs and if he wishes to sell it, he contacts his family first and close Black friends before he attempts to sell it to anyone else.

It has been noticed by the writer that people in the community tend to marry a mate from within the community, and in some cases a distant relative. Marriages are quite permanent. Very seldom are divorces applied for.

The writer has also noted that Holmestown, a sub community of the Midway community, is a good example of a community where practically everyone is related to one another by blood or marriage. As the name of the community indicates, a considerable number of people living in the community have the surname Holmes. Next in number there are Walthours, Goldens, and the Bacons, all of whom are related to one another through marriage or blood.

The kinship system in the community is very unique and the people hold to this with much pride. In times of necessity, there is nothing that one would not do for the other. It is seldom that one marries another individual who does not have any family ties in the community or other communities that are nearby.

This type of situation is even true when a younger
single member of a family migrates to other areas to live; he tends to migrate where there are others who have formerly lived in the community or have had some type of cultural heritage there. When he marries, he tends to marry a person who has lived there or has heritage there.

Annual Church revivals, camp meetings, or special holidays tend to draw family members back to the community for these occasions which usually serve the purpose of stimulating family get togethers and family reunions.

Although this is a rural, but not a farming community, the wife and the mother, if employed, work away from the home. These jobs are usually in nearby Hinesville, or Eulonia, Georgia at the docks working in the fishing industry, Jekyll Island, St. Simon, or Sea Island or Fort Stewart. They may be employed in the kitchen or serve as maids in the homes or the numerous motels located in the county.

In some instances, there are women who work in the woods in the pulpwood industry. This is usually more prevalent among women of the older generation. These women tend to hold their own in family relations, and feel at ease with men when they are performing jobs of this type.

As mentioned earlier, the father, or male in the household farms only on a part time basis. Farming is not the major source of his income if he works. The farm serves the purpose of growing vegetables for the family needs,
planting corn for the hogs, cows, mule, or horse, which nearly every family owns. The major source of income of the male head of family is derived from the pulpwood industry, the State Highway Department, the nearby industries in Savannah, Brunswick, Jesup, Fort Stewart Military Reservation, the Fishing Industry, or Interstate Paper Company.

This county and community is noted for its large production of "moonshine", or illegal non-tax paid liquor. Because of the swampy lands and their connections with the local sheriff and other law enforcement agencies, Blacks are able to produce and sell large quantities of liquor to supplement family incomes.

The ownership of property means power to the people in the community.

Land ownership is also characterized by emotional or sentimental values not attached in the same degree to other forms of property. Perhaps it is due in part to the fact that the home of the individual is on the land. The land on which he lives is identified with "home" and therefore associated with the sentiments that inhere in that word. Moreover, the land is the nexus between the generations that have gone and those that are to come.

There are certain occupations, like pulpwood, in the community where the family members all work in the same occupation. There is some differentiation of function
between the sexes and between the young and the old, but the lines are not rigidly drawn and there is a tendency toward mutual sharing of both outside and home duties. Moreover, while the organization of the family is approximately more closely the patriarchal type, the tendency is moving away from a father-dominated situation toward one which both parents and sometimes the older children share in making important decisions.

Aged parents and grandparents are held in high esteem and are a very respected part of the family structure and they tend to live surrounded by kin until they are deceased.

**Housing** — Housing in the community before 1965 was notoriously substandard in certain areas. There were other areas, on the other hand, where the housing was conspicuously adequate and not to be criticized either on grounds of design or roominess.

In the late 50's and early 60's, there were houses found in the community from whose appearance one would think they were of necessity, temporary, and make-shift. But on further investigation one would find that these people had been living in the shanty shacks for a long time and did not necessarily expect to have better homes in the future.

The fact was that, even though they owned the property, many of the substandard houses were occupied by families whose income from all sources was not adequate to finance more acceptable dwellings.
It was not, however, entirely a financial problem. It is the belief of the writer that the patterns of living tend to be socially inherited because they are part of the culture. Children growing up in substandard homes come to regard them as the acceptable standard. It is only through acculturation, accelerated by means of formal education, travel, and the various stimuli emanating from the radio and the press, that new ideas and higher standards become diffused and gradually replace the old.

The size of the home in the community has significance only in relation to the number of persons who live in it. The homes are small homes, but the number of people living in them are large. The largest families have the poorest housing.

In 1960, the Black County Extension Agent, employed through the cooperative effort of the University of Georgia Cooperative Extension Service, the local Liberty County Board of Commissioners, and the Federal Government began an extensive Community Resource Development Program to change the substandard housing patterns that existed in the community. He began first of all by obtaining a Veterans Administration Loan and building himself a modern home, thus setting an example. He then began working with various lending institutions, local, federal, and state agencies that provided grants, loans, and information on
how to go about receiving assistance to renovate or build homes for low and middle income families. The plan worked when people began tearing down the old homes, building new ones, repairing the ones they already owned, or buying mobile homes to live in.

Migration — In the community, young people have migrated away from the county after they have graduated from high school or reached the age where compulsory education is not imposed on them anymore.

The young migrants, many of whom are just beginning to establish their careers in the labor force or are trying to establish themselves in what they hope will be their permanent line of employment, appear to be selected primarily with respect to factors which involve adjustment to gaining a livelihood and assuming adult roles. Many of the older migrants on the other hand, appear to depart as a result of failure, poor health, death of mates, and many other reasons which may not influence the migration of the younger people as much.

But among the younger migrants, there is a tendency to migrate back to their former communities. Some re-establish residence after they have retired from positions they held while they were away, some come back home to manage family affairs, or others come back simply because they could not adjust themselves to their new environment.
The older people, who migrate, very seldom sell their homes or property. They rent or lease the property, or in most cases leave a relative in charge of it. They tend, however, never to come back to live, but only to return from time to time to take care of important business or visit relatives and friends.

Most Blacks in the community tend to migrate to Washington, D. C.; New York City and surrounding vicinities; Savannah, Georgia; Miami, Florida; Key West; and since 1965, there has been strong migration patterns to Atlanta.

Roots and Superstition -- The people in the community are staunch believers in roots and evil spirits. There are several persons in the community who claim the ability to put "spells" on persons or break spells that were placed by other persons.

One prominent root doctor, who is now dead had persons coming from every part of the United States to seek his advice on matters of spiritual and family problems. His motto was "if its anything wrong or if it can be done, the prophet can do it."

The prophet wore his hair in long plaits under his hat, and had a long goatee under his chin. He rode his horse everywhere he went within the community. If he had to go to Savannah, he hired someone to take him there or he rode the bus.
Each year at New Year's, the prophet would make his usual predictions about things that would happen in the county the following year. He gained most of his fame when he predicted that the sheriff of the county would not complete his elected term. In the summer of 1955, the Sheriff died of a heart attack after he stopped a group of Black men, who were from Savannah, for speeding. The Sheriff slapped one of the Black men for being sassy and talking back. Afterwards, he fell dead of a heart attack. These fearful annual predictions reinforced his prestige.

It was said by people in the community that the prophet healed people by using snakes, alligators, oils, and roots that he obtained in the various swamps located in the community.

The Blacks in the Midway community are a suspicious group of people. They seldom eat food or drink from persons unless they know them or their family well. It is particularly interesting to note that when Churches have anniversaries, or when there are community gatherings where food is served, people tend to bring two boxes of food, one box is to be mixed with all of the food for the guest, and the second box is for immediate family members, because, after all food is mixed they can't identify their own food.

It is not uncommon to enter a house and to see powder
and sulfur sprinkled under the door steps, around the house, and to see hanging over the front door a horse shoe, or some lucky charm, to keep evil spirits away.

Respecting the opinion of elderly persons is held in high respect in the community. The Blacks firmly believe that if an elderly person shakes his hand or points his finger at a person in anger, bad luck is soon to follow.

During the time of my early elementary school days, there were several youth in my class and in my school who suffered from epileptic seizures. Most of the youth and even some teachers who are natives of Liberty County believed that these seizures were caused by evil spirits and spells that had been cast upon the individuals.

A lot of the elderly persons still carry white handkerchiefs in their hands that have been immersed in some type of solution. They feel that fanning, which is not noticeable by most people, will keep bad things from happening. There are some elderly persons who bathe in urine. They maintain that this custom will keep away evil spirits. When they are outside it will protect their bodies from wild animals, gnats, flies, snakes, and will cause bones and muscles in their bodies to stay hard and strong and will lead to a longer and healthful life.

Black Politics and Economic Development -- Following the Civil war, the American Missionary Association of the Congregational Church started
hundred of schools across the U. S. for freedman. In 1879 the American Missionary Association and the people of McIntosh built the Dorchester Academy for the Blacks.

The American Missionary Society encouraged community folk in a number of cooperative efforts which it hoped would awaken the realization of how much more each person could have if all worked towards common goals. Since businesses were continually failing from a lack of capital, encouragement was given to obtaining funds before ventures were begun. In 1938, a credit union was organized at Dorchester Academy which grew in strength, and in 1940 when the public school system took over the work of the privately funded Dorchester Academy, the credit union was the most inclusive organization in the community, cutting across denominational and social interests. The credit union literally represented all of the people.¹

The credit union assumed complete control of the vacated academy, operating it, and reporting community activities to New York. They arranged meetings for community groups and paved the way for a cooperative community project. As responsibilities grew, the people assumed dignity to commensurate with their tasks.

Other problems were also arising in the community.

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¹Morton, Plymouth Rock in Liberty County, P. 7.
There was the need to keep up standards in the new county school, to get better roads, more adequate health facilities, and better law enforcement. Study groups were organized within the community. Faced with the stark reality that Blacks actually had little or no power to secure their rights, except through political action, in 1942 the Liberty County Citizens Council was organized. Through the council, the people had hoped to secure for themselves collectively those rights they had been unable to claim individually.

Because of the New England town meeting background, every citizen believes he is a leader. In the council every one expects to speak his mind. Meetings, therefore, begin early in the evening and may continue until early in the morning. There is no haste in the discussions; attempts to gain votes, though with adequate consideration, are politely but firmly side tracked; persons wishing to speak are called upon in order of their age and community standing, but no one is denied the right to say his say.1

Offices in the various organizations are "passed around" to give leadership opportunities to all. When occasionally an undesirable person gains too much power, someone having the required community respect will move that all offices be declared vacant. If the motion is passed, vacancies are

1Ibid, P. 11.
then re-filled one by one. Those holding office previously are re-elected until the questionable officer's place comes up. Someone else will then be nominated, or two or three candidates may be suggested. The office is filled with no spoken criticism of anyone; remaining vacancies are filled with those who had had them. The matter is then a closed incident.

Georgia repealed its poll tax law in 1943. For the first time in forty years, qualified Blacks were allowed to vote. However, they did not flock immediately to the polls. To counteract inertia and fears stemming from intimidation, the council started an intensive educational program. For six years, the people studied the constitutions of the United States and of the State of Georgia. They followed the activities of their state and national representatives, kept a chart of how legislators voted on each issue, interviewed candidates coming up for election, discussed issues, and decided on goals to be reached.\footnote{\textit{Ibid}, p. 11.} Instructions in how to mark a ballot and general behavior at the polls were given.

During World War II when populations were shifting and there was considerable unrest, Council members wanted to make sure a county sheriff would be elected who would be fair to them. All candidates were interviewed, past actions
investigated and promises weighed. Finally the Council picked its candidate. However, since he was tied up with liquor interests he was opposed by the better White citizens. When discussions took place between the groups, the Blacks made it plain that they did not like the liquor angle either, but that the candidate in question has always been fairer to them than had his opponent. Their candidate also promised that if he were elected, he would appoint two Black Deputy Sheriffs. He also built a liquor store in one of the all Black communities. The store had no patronage and eventually went out of business. In the meantime, the Deputy Sheriffs he appointed have handled budding racial incidents with wisdom, delicacy, and dispatch.¹

Politics in the county for Blacks had its beginning in 1867 when Tunis G. Campbell was elected to represent Liberty, Long, McIntosh, and Tatnall Counties with the passage of the Reconstruction Acts.

Campbell was the self proclaimed "Lord of Catherines" an island on the seacoast of the Midway Community. He claimed he was sent by the Bureau of Refuges, Freedmen and Abandoned Lands (Freedman's Bureau) to be Governor of the Islands of St. Catherine, Sapelo, Ossabaw—

¹Ibid., p. 12.
organize and establish government of the Sea Islands and to protect the freedmen for thirty miles back on the mainland.

Although Campbell's term in the Senate was interrupted by the "Great Expulsion" of all Black members in the General Assembly,¹ there was probably no other lawmaker at the time who introduced more bills or who had more of his legislation voted down than did Campbell. The only one of his bills that became law, however, was the one that provided for the incorporation of the Skidway Pine Island Sea Shore Railroad Company.

Ralph Quarterman was the forerunner of early political activities in the community after Tunis Campbell. In April, 1960, Ralph Quarterman qualified to run for County Commissioner. These County Commissioner posts were created through legislation of the Georgia State Government and a referendum voted on by the people in Liberty County. The majority of Whites voted against having additional Commissioners of Roads and Revenues, but a strong Black vote in favor of them created the openings.

Ralph Quarterman was nominated as a Black choice to qualify as a nominee for the County Commissioners by the Liberty County Democratic Club, a Black organization representing Black communities within the county in the late forties.

¹"Black Georgians In History" Atlanta Journal, 5 February, 1974.
Quarterman was defeated in his bid for the County Commissioner post having received 1,198 votes as against 1,920 for his White opponent. Most people were astonished that Quarterman lost this election for there were more Blacks registered to vote in Liberty County. But apathy, as well as promises of money to Blacks by White candidates proved an asset to the White candidates to obtain enough Black votes to win the election. The special election for the County Commissioners post drew 3,108 votes. This election drew the largest percentage of voters ever to participate in an election in Liberty County. At the time of the election, there were 4,033 voters, 2,023 being Black and 2,010 being White.

He was the organizer of several political organizations in the community. On June 1, 1953 he organized the Liberty County Branch of the NAACP. He was elected its first president and on June 21, 1953, it was chartered with 96 members. In 1961, he was lured to Liberia, Africa by the Liberian-American Agricultural and Industrial Corporation to assist the Liberian Government in setting up sawmills throughout the country. He was chosen for this position mainly for his expertise in operating his sawmill here in the Midway Community. While there, he was responsible for organizing five sawmills. He was the first Black in the state of Georgia to own and operate a sawmill. He
offered competitive prices to the loggers and pulpwood
men for their wood and many Whites sold their logs to him
also.

In 1962, he returned from Africa and organized the
Liberty County Cooperative Committee. This was a Bi-
racial organization in the community whose preamble read
as follows:

"We the undersigned citizens of Liberty County,
Georgia hereby, form, create, and organize the
Liberty County Co-operative Committee for the pur-
pose of continuing and promoting in a democratic
manner the economic, social, and cultural welfare
and well-being of all the citizens of Liberty
County.

It shall be the primary purpose of this orga-
nization to participate in discussions and attempt
to arrive at solutions to problems which would if
unsolved, tend to cause friction and ill feeling
between any groups of the citizenry of Liberty
County or deter the orderly progress of the pro-
motion of the economic, social, and cultural
well-being of the citizens of Liberty County."

On November 5, 1964, James Smith was elected Justice
of Peace of the Midway District. Whites honored the
election of Mr. Smith, but rather than have a Black man
in charge of voting districts and making judgments in
certain community domestic affairs, they created an Ex
Of Ficio position higher than that of Justice of Peace
and appointed a White man to be in charge. This was a
move to keep Blacks from being able to make final deci-
sions in community matters.

1Ralph Quarterman, Charter For The Liberty County
Co-operative Committee, (Hinesville, Georgia, 1962), p.1
In 1966, Earl Baggs was the second Black since Reconstruction to seek election to the Liberty County Board of County Commissioners. He lost to a White in an election that resulted in an investigation of the ballots by the FBI and the Attorney General of the U. S. Between 200 and 300 Black votes were voided in the election because officials claimed they had been made out improperly. The voided ballots in the election reportedly represented more than enough votes for Baggs victory margin over his White incumbent. Baggs ran again for the same office in June 1970, however, and was elected by an overwhelming majority to be the first Black to serve on the Liberty County Board of County Commissioners.

Also, in 1970, Al Williams, another Black campaigned unsuccessfully for election to the Georgia State Senate and Al Mullice was unsuccessful in an attempt to be elected for the post of County Ordinary.

Up until 1960, Blacks had outnumbered Whites in both population and number of registered voters, and virtually had the power of electing the officials whom they felt would best benefit their cause. However many Blacks are not coagulated and have been bought out by white candidates. Blacks have problems in being elected in county wide elections because of lack of enough Black support and no White support.
There are several persons in the community who have done well in business ventures. In most rural communities farming is the business where most of the family members work together. However, in the Midway Community, pulp-wooding or logging is one of the primary sources of income for Blacks and the work is usually done as a family venture. Brothers or cousins often pool their resources and buy sophisticated equipment to be used in the pulpwood industry. The most notable families in the pulpwood industry in the community are the Jones and Baker Families.

There are several small stores in the community where people tend to get together in the afternoon after work to tell jokes or have fun. Most of these stores are understocked with supplies and only have certain items such as bread, drinks, candy, cookies, gum, and other small items that people tend to buy more frequently.

In the community there is one funeral home, one shoe repair shop, one restaurant that is opened only on weekends and special occasions, and several clubs and juke joints.

**Mass Communications and Leisure** -- Mass communications in the Midway community are new innovations, principally of the last fifty years. Despite their recency, mass communications have become an integral part of the community; they are in one form or another highly acceptable, even
difficult to avoid, and most significantly they are taken for granted by most people in the community.

The majority of the people in the community own radio sets; nearly all of them own televisions; and a smaller portion of them read the newspapers and magazines.

The community is situated so that a television set can easily receive two channels each from Savannah, Georgia; Columbia, South Carolina; and Jacksonville, Florida; and also the Education Television Station in Pembroke. Sometimes the television stations in Augusta are also available.

The following daily newspapers, Savannah Morning News, Savannah Evening Press, Atlanta Constitution and Atlanta Journal serve the community as daily news media. The Hinesville Sentinel and Liberty County Herald are the papers published in the county. They are weekly papers and ordinarily report news about Blacks as segregated Black news. However, for a short time both papers have had Black correspondents residing in the Midway community, who write articles in the paper concerning the affairs of the Black communities in the county.

There is one radio station in the county, WGML, an independent station functioning mainly as an advertising news medium relaying forthcoming events for both Whites and Blacks. It is for the most part a musical station,
playing tunes of all sorts to attract listeners of all ages and races. At present there are no Black disc jockeys. However, since its beginning it has employed three, but their employment has been discontinued. One stopped to go to college, one moved away, the other, a soldier who worked part-time, quit for reasons unknown to the writer. On Sunday mornings the radio carries a program from the Holiness Church with the Elder Sam Brown of the Holiness Church presiding.

There are several Black weekly newspapers that also serve the community and are bought more frequently than the Atlanta Constitution or Savannah Morning News. They are The Chicago Defender and the Pittsburgh Courier. From my experience in living in the community, these papers are popular because people say that they can get lucky numbers from these papers and by playing "Bolita" or "Cuba" can win money from them.

The Savannah Herald is another Black weekly newspaper that serves the community.

Of the magazines read in the community, Ebony and Jet are most popular because they carry Black news and articles.

In the early days of the community, based as it was on a rural agricultural economy, the home was the center of recreational activities. For one thing, few outside
diversions were available. For another, transportation was poor and time consuming. Also, the average person worked from sunup to sundown, and there was often little time available for recreational pursuits. What little entertainment there was usually took place in the home as a family-centered activity, for example visiting, singing, dancing, and games of all different kinds. Mechanization and urbanization changed many things, however, one of which was the increase in leisure time. Transportation also improved, and in the ensuing years, recreation and entertainment have come to be regarded as things that may be bought rather than made. Commercial enterprises offer such fare as theaters, swimming pools, dance halls, night clubs, bowling alleys, (which are non-commercial, but which people pay) and many other forms of paid entertainment.

Life, Look, and Newsweek are found in several homes, but mostly in those of people in higher income brackets, such as the teachers, ministers, etc.

There are a very few homes in the community with libraries or books to read other than those that are furnished free which have been borrowed from the County Board of Education and have not been perhaps returned.

There are two theaters in the county that serve all communities in the county. A drive-in movie that is open
all year round and the Pal Theater which is only open in the summer months to catch business of the National Guard and Army Reserve Units that train at nearby Fort Stewart in the summer.

There are also several theaters and drive-ins located in nearby Savannah or on Fort Stewart easily accessible to the people in the community.

Since the county is rich in natural resources, hunting and fishing serve as leisure time activities for many people. The abundance of the swamps, the nearness to the ocean front provides several choice spots to fish, and the vast areas of timber land provide hunting as recreational activities for both men and women.

There are several beaches located at near-by Jekyll Island, Savannah, and South Carolina where the people spend considerable time in the summer months.

The Dorchester Community Center provides recreational activities for the young people in the community both inside or outside of doors. These services were discontinued from 1966-1970 because there was no director in charge of the Community Center. However, these services were continued in 1971 and the first swimming pool and recreational facilities were built in the community through the help of the Black county agent and other interested individuals. Similar services, however, are offered at
nearby Hinesville at the U.S.O. Building now converted
into a community center.

In every community, there are baseball and basket-
ball teams comprised of both younger and older persons
in the community. They compete against each other, and
often travel to other counties and states for competition.

There are several joints, little cafes, jukeboxes, or
confectionaries that are frequented by the people in the
community. They are characterized by a juke box and the
sale of alcoholic beverages, both legally and illegally.

In the summer months, there are people who come into
the community and set up tents showing tent movies and
having side shows. They may offer a one-hundred dollar
reward if a member of the community can wrestle the bear
and pin his shoulders to the canvas, or they might have
a boxer and offer the reward to anyone able to knock the
boxer out within a designated number of rounds.

Quite a number of the people spend their leisure
time visiting their relatives in the community. This is
a trait they received from their slaveholders because
they place high value on close family bonds.

Television and radio are other forms of family leisure.
It is not an uncommon sight to drive up to an old delapidated
home where there is a house full of children, and whose
surroundings show all signs of poverty to find the family
gathered around together watching television.
CHAPTER IV
SUMMARY AND CONCLUSIONS

In this study the writer has undertaken a descriptive study of the family traditions, mores, mass communications, leisure time activities, education, religion, migration patterns, voting and politics, and housing patterns in the Midway community in Liberty County, Georgia, with special references to changes during the period 1960 through 1970.

It was an attempt by the writer to examine the institutions that govern the actions of the community and to see whether these institutions are similar to or different from those in small communities and towns.

To understand the peculiarities of the Black man in the Liberty County community, it is necessary to begin in 1630, when a colony of Congregationalists, living in Dorchester, England, moved to the outskirts of Boston, Massachusetts so they could have more religious and political freedom. Finding the New England climate too severe, they moved to South Carolina. In South Carolina they prospered, set up a church according to the teaching of their fathers and became slave holders. There were, however, two drawbacks to survival: the lack of enough land and the general unhealthfulness of the area.
In 1792 General Oglethorpe offered them 32,000 acres of land to settle in Southern, Georgia. They accepted his offer and in the same year 280 Whites with 536 Blacks moved to a point about halfway between the Oltamah and Ogeechee Rivers and called the new location, Midway. Here, they immediately built a church. The influence of the church on the Whites in the direction of intelligence, morality, and piety was very thorough, and the same teachings were bestowed upon the Blacks. Although legally Blacks could not be taught to read and write they were carefully catechised and listened to preaching and were well instructed and grounded in religious truths.

The best evidence of the permanent nature of the good work done by the Whites lies in the number of churches which resulted from that work.

Today the churches are still a dominant factor in the Black community even though they have undergone considerable changes. Just as the people have taken more pride in the appearance of their homes, they are doing the same for their churches. Churches are no longer raggedy, dilapidated buildings, with wood heaters, or gas heaters, hard uncomfortable benches, no bathroom facilities inside the building, and shoddy unkept cemeteries. The churches in the community are now brick or block structures, most of them have central air conditioning and heat, and all have bathroom facilities inside the buildings.
Ministers in the churches are playing new roles. They live in the community, they are more educationally prepared, and they are influencing the church to become more active in community affairs. One church has become involved in daycare services, and one operates a nursing home for the elderly.

The education of the Black youth in the community has a solid background dating back to the early years of the county. The first school for Blacks was opened in 1816. In 1872, the American Missionary Association, a subsidiary of the Congregational Church and the people of McIntosh, erected the Dorchester Academy. This institution provided quality education for Blacks from Liberty County and all over the surrounding county until 1940, when Liberty County school officials built a high school and other elementary schools for Blacks in the county. In 1951, the Board of Education consolidated schools again and built the Liberty County High School. This school remained until 1971 when the county built a new high school facility in Hinesville and completely integrated the school system.

Since the integration of the public school system, all of the awards, plaques, etc., of the Black school are no longer being recognized as achievements. This has had an effect of destroying the culture and black heritage of the Blacks in the school system. Not only was the name of the White high school continued, all trophies, plaques, school
colors, songs, mascot, etc. of the White high school was also continued into the new high school.

There were several Black youth groups who attempted to get responsible adults to protest to the Liberty County Board of Education as to what the name of the new school should be. Because of this protest, the Board of Education had an election to name the new school. There were several names nominated for the school, and an election was held by getting parents of students to vote on a name for the school. When all ballots were counted it was announced that the vote was in favor of continuing the name of Brodwell Institute, the old White high school.

The Black experience in the new high school follows the pattern of most small towns in the South where integration is a new thing. Students are expelled for minor infractions, most often, therefore, they are not given the benefit of the doubt when they incur disciplinary problems, or are borderline cases in academics. They are less motivated by the counselor to attend college unless they are exceptional students. There were certain incidents where Black honor students were not treated the same as White honor students.

Blacks who are citizens of Liberty County are no longer given first preference for jobs in the county school system. When Blacks retire from the school system, resign, or are fired, they are usually replaced by a White unless there
are no Whites available to fill the position. The school system has only attempted to keep a token amount of Black faculty. This is done to satisfy federal officials of their good intentions of integrating the school system.

Busing was not a new innovation to both Black and White youth in the county school system because 98 per cent of all school age youth have been bused for public education since the consolidation of the one room schools in 1951.

Since 1950 Liberty County has undergone tremendous population changes. The 1950 census information listed the county population at 8,444. In 1960, the population increased to 14,487, a 71.6 per cent increase in population. The 1970 population increased to 17,569 persons, an increase of 21.3 per cent in population. According to census information, in 1960 there were 6,089 Blacks and in 1970, there were 6,006 Blacks. This decline in Black population can be attributed partly to deaths and of young people migrating to large urban centers in search of employment, etc. One would also have to keep in mind that beginning in 1970, the Bureau of the Census began including military population in the county where they are stationed.¹

Many Whites formerly in the military retire to the county to live. Since Interstate Highway 95 has been built in the community and with the modernization of other state

¹Athens, Georgia, (University of Georgia Press, 1972), p. 56.
and U. S. highways, Savannah is now very accessible. Many Whites who are moving into Liberty County are fleeing the high cost of living, densely populated living, and crime that exist in the large city.

Liberty County has attracted new industry. In 1965, the Interstate Paper Company, a 20 million dollar pulpwood plant along with the ASC industries moved into the community, having the significant consequence of reducing the percentage of population at the poverty level from 42 per cent to 25 per cent according to the 1960 and 1970 census.

Of all the institutions in the community, it is the conclusion of the writer that the most profound influence the slave holders had on the first Black settlers and which was passed down from generation to generation is the dominance of family relations and the ownership of land.

Nearly all of the people in the community own land and it is passed from one generation of the family to another.

There is great reverence in the community for a stable family, love for their children, and respect for their women. It is not an uncommon sight to see men tip their hats to women in this community. The kinship system in the community is unique and the people recognize kinship obligations and hold to this with pride. There is nothing that one would not do for one's kin.

Even though there is strong migration pattern of
younger resident in the community to other places, most of them still maintain their residence at home and return at least once a year to see their family.

The elderly person in the family is still respected and given reverence, often because of the superstitious belief that an elderly person can make you have bad luck if he is not respected. Also, the elderly person controls the land and to be disrespectful might involve disinheriting.

The change in the housing patterns can be attributed to the concentrated efforts of the local Liberty County Cooperative Extension Service, and the Coastal Area Planning and Development Commission. Through the assistance of these agencies they were able to assist people in the community to obtain grants and loans to build or renovate new houses. Some people tore down the substandard structures and bought mobile homes.

Up until 1960 Blacks had outnumbered Whites in both population and registered voters. However, it was not until 1960 when Ralph Quartermann sought to be elected to the Liberty County County Commission that a Black opposed a White for a decision-making position in county government since Reconstruction.

Up until this time Blacks had coalitioned their votes and voted certain White candidates to public office. Upon election, the White officials would grant Blacks certain
privileges and responsibilities that Blacks did not enjoy in other southern communities. Blacks had been appointed as deputy sheriffs in 1946, even though their powers and responsibilities were limited to the Black community. Lewis Fraiser, another Black, was appointed to the Board of Education in 1960. Blacks considered their positions in politics as one of importance, before any White could be elected to public office, he had to buy Black votes. Many so called leaders accepted money from any candidate regardless of the fact that they might be canvassing for the same office. These problems still exist in the Black community. There is a lack of cohesive Black support for Black candidates who run for public office.

Earl Baggs, the first Black to be elected as a public official by voters in the county, had lost in his first bid for public office in 1966, as did Ralph Quartermen, the first Black who sought office since reconstruction because of apathy of the Black voters. In Earl Baggs' case it was also the voiding of between 200 and 300 Black votes that officials claimed had been marked improperly, and the failure of many Blacks to vote. A staff correspondent of the Friday, June 17, 1965 Savannah Morning News wrote:

Apathy and too much faith in their "white brother" kept the Negro in Liberty where the so called White friends feel he ought to be--out of politics. Last Wednesday's election was a sad affair, but it exemplify the political
abilities of Negro Leaders and followers.

Earl M. Baggs, the Negro candidate for County Commission lost to Hoke Youman his White opponent by a meager 158 votes in the election which was highlighted by vigorous campaigning.

There are 2,300 registered Negro voters to 2,220 registered Whites in the county. Baggs polled 1,760 votes and Youman polled 1,903, Baggs polled approximately 30 White votes and Youmans an estimated 500 Negro votes.

There were pre-election rumors that many White voters planned to stay away from the polls to give Baggs a chance.

But when the chips were down the record showed that few Whites but many Negroes failed to vote, causing Baggs to lose.

The White candidate's totals in Walthourville and Dorchester communities showed that he received a large number of Negro votes in these areas.

Seventy-six percent of the registered Negro voters voted for Baggs against 87 percent of the White registered voters coming out for Youmans.

Negroes must hence forth eliminate moral victories as hunger quenchers in exchange for respect on the freedom principles being dignity and feed their love fought for by the new Negro.

The time has gone when we can feel satisfied at just putting Negroes in political races or staking up a sizeable vote which is too small to spell victory!1

In Baggs second bid for public office in 1970, he won easily. This was due mainly to the strong support of the young voters in the community. The apathy of the voters was so great in Baggs' first election that his White opponent received over 500 votes from predominately Black voting polls. These 500 votes or the 300 voided could have easily won victory for him.

It is the conclusion of the writer, however, that the Blacks used their power to vote effectively as a means for promoting some aspects for economic development. Many Blacks in the county are involved in the making of illegal non-tax-paid alcohol which is sold in many homes, clubs, and restaurants. This was overlooked by many who were in positions of authority. Because of the power and illegal monetary values that could be guaranteed by persons who held these public offices, they were willing to give Blacks substantial sums of money to solicit the Black vote. In other instances Blacks were employed by these White candidates and felt certain allegiances to the Whites. In most cases it is a family tradition when one is old enough to work, he is employed by them or they are financed by them in business opportunities or endeavors.
The United States Bureau of Census does not print Census information on communities with population less than 2,500 persons. The data cited by the writer in this study represents information on the entire population of Liberty County. However, the community studied by the writer is homogenous with the rest of the county and will give a fairly good description of the community studied.

Table 1, page 75, Characteristics of the Population, shows that Liberty County had its greatest population growth in 1950-1960 with a 71.6 per cent increased. Both the white male and female had an increase in the percentage of total population. During this period the white male population rose from 19.77 per cent of the total population to 32.64 per cent. The white female population increased from 18.94 per cent to 24.99.

In 1970 the total population for all races increased another 21.3 per cent. The white male population increased 4.69 per cent of the total population and the white female increased 2.60 per cent. Black male population decreased from 30.33 per cent in 1950 and 20.96 in 1960 to 16.91 per cent of the total population in 1970. The black female population decreased from 30.85 per cent in 1950 to 21.12 in 1960, and in 1970 to 17.27 per cent of the total population.
<table>
<thead>
<tr>
<th></th>
<th>1950</th>
<th>Per Cent of</th>
<th>1960</th>
<th>Per Cent of</th>
<th>1970</th>
<th>Per Cent of</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Population</td>
<td>8,444</td>
<td>71.6</td>
<td>14,487</td>
<td>21.3</td>
<td>17,569</td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>White</td>
<td>1,669</td>
<td>19.77</td>
<td>4,728</td>
<td>32.64</td>
<td>6,558</td>
<td>37.33</td>
</tr>
<tr>
<td>Black</td>
<td>2,561</td>
<td>30.33</td>
<td>3,037</td>
<td>20.96</td>
<td>2,971</td>
<td>16.91</td>
</tr>
<tr>
<td>Other</td>
<td>8</td>
<td>0.09</td>
<td>22</td>
<td>0.15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>White</td>
<td>1,591</td>
<td>18.84</td>
<td>3,620</td>
<td>24.99</td>
<td>4,847</td>
<td>27.59</td>
</tr>
<tr>
<td>Black</td>
<td>2,605</td>
<td>30.85</td>
<td>3,059</td>
<td>21.12</td>
<td>3,035</td>
<td>17.27</td>
</tr>
<tr>
<td>Other</td>
<td>10</td>
<td>0.12</td>
<td>21</td>
<td>0.14</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Sources: 


Table 2, page 77, Population Totals, Changes, Densities, and Location of Residence 1940 through 1970, indicates that Liberty County went from a 54.4 per cent farming community in 1950, to a 5.1 per cent farming community in 1970. In 1940 and 1950, 100 per cent of the Black persons in the county lived in the rural area. In 1970, this figure was reduced to 51.2 per cent.
### TABLE 2

**POPULATION TOTALS, CHANGES, DENSITIES, AND LOCATION OF RESIDENCE, LIBERTY COUNTY 1940 THROUGH 1970**

<table>
<thead>
<tr>
<th>Years</th>
<th>Total Population</th>
<th>Average Annual percent change</th>
<th>Land area in square miles</th>
<th>Persons per square mile</th>
<th>Percent of persons living in rural places</th>
<th>Percent of persons living on farms</th>
</tr>
</thead>
<tbody>
<tr>
<td>1940</td>
<td>8,595</td>
<td>3.5 53.4 2.1</td>
<td>514</td>
<td>17</td>
<td>100.0</td>
<td>54.4</td>
</tr>
<tr>
<td>1950</td>
<td>8,444</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1960</td>
<td>14,487</td>
<td></td>
<td></td>
<td>28</td>
<td>78.1</td>
<td>2.5</td>
</tr>
<tr>
<td>1970</td>
<td>17,569</td>
<td></td>
<td></td>
<td>34</td>
<td>51.2</td>
<td>5.1</td>
</tr>
</tbody>
</table>

Table 3, page 79, Median Income of Families in Liberty County 1950-1970 is based on a 20 per cent sample of the total population.

Blacks made the greatest increase in the category of total families making less than $2,000.

According to the sample of income of black families made in 1950, there were no black families who earned more than $8,000. According to the 1970 Census, however, there were 317 blacks who had moved into the $6,000 to $15,000 total family income bracket.

The highest increase in total family income for white families was in the $8,000 to $12,000 income category. This represents a 21.83 per cent increase.
### TABLE 3
Median Yearly Income of Families in Liberty County, for 1950 and 1970

<table>
<thead>
<tr>
<th>Family Incomes</th>
<th>1950</th>
<th>1970</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total no. of All Families</td>
<td>Total no. of Black Families</td>
</tr>
<tr>
<td></td>
<td>1965</td>
<td>1270</td>
</tr>
<tr>
<td>Less than 2,000</td>
<td>1437</td>
<td>1100</td>
</tr>
<tr>
<td>2,000-3,999</td>
<td>340</td>
<td>95</td>
</tr>
<tr>
<td>4,000-5,999</td>
<td>60</td>
<td>15</td>
</tr>
<tr>
<td>6,000-7,999</td>
<td>20</td>
<td>30</td>
</tr>
<tr>
<td>8,000-11,999</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>12,000-14,999</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15,000-24,999</td>
<td></td>
<td></td>
</tr>
<tr>
<td>25,000-49,999</td>
<td></td>
<td></td>
</tr>
<tr>
<td>50,000-up</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 4, page 81, shows the percentage of total and of rural population that is non-white median years of schooling, and median age of the population Liberty County census, 1940 through 1970.

Although in 1940-1950, Blacks comprised over sixty per cent of the total population, in 1970 they comprised only 35.1 per cent of the total population. This 35.1 per cent in total population of Blacks does not indicate a sizeable decrease in the total population of the Blacks during this twenty year period. The census information rather indicates that there has been an immigration of white families into the county. In addition there was an increase in total county population because in 1970, the U. S. Census Bureau counted military population at Fort Stewart as a part of the total county population for the first time.

The table also indicates that the Black population is more than fifty percent rural and that the median grade of school completed by Black males increase from 4.7 in 1940 to 11.7 in 1970.
TABLE 4

Percentage of total and rural population that are non-white, median years of schooling, median age of the population, and percentage of persons by age group, Liberty County, 1940 through 1970.

<table>
<thead>
<tr>
<th>Percent non-white in the:</th>
<th>Median Years of schooling Black Males 25 years and over</th>
<th>Median age of population</th>
<th>Percentage of persons by age group</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Population</td>
<td>Rural Population</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1940</td>
<td>64.2</td>
<td>4.7</td>
<td>21.4</td>
</tr>
<tr>
<td>1950</td>
<td>61.2</td>
<td>3.9</td>
<td>22.7</td>
</tr>
<tr>
<td>1960</td>
<td>42.4</td>
<td>9.6</td>
<td>21.8</td>
</tr>
<tr>
<td>1970</td>
<td>35.1</td>
<td>11.7</td>
<td>22.3</td>
</tr>
</tbody>
</table>

Table 5, page 83, Residence 5 Years Previously of the Black Population, Liberty County, indicates that 74.53 per cent of the total Black population of Liberty County in 1955 lived in the same house in 1960. Only 68.76 per cent of the total Black population who lived in same houses in 1965 lived in the same house in 1970. This table shows that there has not been a large migration of Blacks into the county.
<table>
<thead>
<tr>
<th>Residence 5 Years Previously of the Black Population, Liberty County, 1955 and 1965</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<tr>
<td><strong>TABLE 5</strong></td>
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<tr>
<td>Residence 5 Years Previously of the Black Population, Liberty County, 1955 and 1965</td>
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<tr>
<td></td>
</tr>
<tr>
<td>Total Population 5 years and over</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Same house as in 1960 and 1970</td>
</tr>
<tr>
<td>Different house in U. S.</td>
</tr>
<tr>
<td>Same County</td>
</tr>
<tr>
<td>Different County</td>
</tr>
<tr>
<td>Same State</td>
</tr>
<tr>
<td>Different State</td>
</tr>
<tr>
<td>Abroad</td>
</tr>
<tr>
<td>Moved residence in 1955 and 1965 not reported</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>
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