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A study of Lincolnville, South Carolina: a Negro community

Luella Doris Seele
Atlanta University

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DEDICATION

To My Dear Husband
Charles
My Daughter
Parnessa Chalise
My Sister
Gertrude

L. D. S.
Acknowledgements and appreciations are expressed to my advisors, Dr. R. O. Johnson and Dr. L. E. Boyd, for their patience and guidance during this study. The writer wishes also to thank Dr. Mozelle C. Hill of the Department of Sociology for his useful information.

Acknowledgements and appreciation are expressed to Mr. William Seele, Mayor of Lincolnville, Mr. Charles E. Seele, Mr. M. J. Washington, Mrs. Ruth Ross, town clerk and treasurer, Mr. E. A. Mance and Mrs. W. A. Barron, who helped in securing the necessary data for this study and for their encouragement throughout the period of this study.

L.D.S.
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CHAPTER I

INTRODUCTION

Rationale.--The eminent sociologist Giddings developed the concept of "consciousness of kind" as an explanation for the natural formation of groups. According to this concept, people with a common background attract each other and form themselves into groups.

This concept has been used to explain certain social phenomena in American life such as the existence of distinctive neighborhoods or communities composed of people of the same national, religious, racial or economic background.

Living in these separate neighborhoods or communities seems to strengthen the barriers that separate cultural groups. A counter force against this solidarity is the one which causes people to break from these separate units. Whenever this force begins to operate, many people find themselves hampered because laws, customs, and other factors have been set up to prevent their freedom of movement.

There are fifty-two all-Negro communities in the United States. Mound Bayou, the largest of Negro towns, is located in the state of Mississippi. There are several others about which little is known; Launside, New Jersey; Eatonville, Florida; Milestone, Mississippi; Uno, Virginia; Princeville, North Carolina; and twenty-five in the state of Oklahoma. Mozell C. Hill of the Department of Sociology of Atlanta University made a study of ten of these all-Negro communities in the state of Oklahoma.

1
Since very little is known of Lincolnville, South Carolina a study of this all-Negro community would make a significant contribution to the knowledge and understanding of the separate cultural patterns of this type of community.

Statement of the Problem.— The problem involved in this research was to determine the origin, development, and present educational, social, political, economic, and religious patterns of the all-Negro town of Lincolnville, South Carolina.

Purpose of the Study.— The major purpose of this study was to determine the origin, development and present status of Lincolnville, South Carolina. More specifically, the purposes of this research were to formulate answers to the following questions:

1. What are the significant facts in the origin and historical development of Lincolnville?
2. Who were the pioneers and what were their contributions in the development of Lincolnville, South Carolina?
3. What educational institutions are provided for the training of the youth of Lincolnville, South Carolina?
4. What are the general religious patterns of the citizens of Lincolnville, South Carolina?
5. On what ground was the charter of Lincolnville granted?
6. What are the social and political patterns of Lincolnville, South Carolina?
7. What are the economic opportunities available to the citizens of Lincolnville, South Carolina within the community itself?
8. What social agencies exist in the town of Lincolnville, South Carolina?

**Definition of Terms.**—The significant terms used in the treatment of the data are defined as follows:

1. The term, "social community or social pattern," as used in this study refers to "a description of a community based upon the group which maintain a system of a social intercourse."¹

2. The term, "economic community or economic patterns," as used in this study refers to "a description of a community based upon common economic processes, which is frequently called 'Trade Centers' theory of the community."²

3. The term, "political community or political patterns," as used in this study refers to "a community based upon its system of government; people who live under the laws of the smallest political unit."³

4. The term, "religious community or religious patterns," as used in this study refers to "a particular type of data such as beliefs, practices, feelings, emotions, moods and attitudes."⁴

² *Ibid.* p. 20
³ *Ibid.* p. 20
⁴ *Ibid.* p. 20
5. The term, "educational community or educational patterns," as used in this study refers to "the training, the development in knowledge, skills, attitudes, abilities or character by teaching, training, study experiences."¹

Locale and Research Design.— The significant aspects of the locale and research design of this study are characterized below:

1. Locale of Study.— This study was conducted in Lincolnville, South Carolina, in an all-Negro community with a population of approximately four hundred citizens. It is located in Charleston County, twenty-one miles from the city of Charleston, South Carolina, and one mile from Summerville, South Carolina which is in Dorchester County. Lincolnville is the only incorporated Negro town in the state of South Carolina. It is located near highway 78. The Southern Railroad runs through the center of the town.

2. Period of Study.— This study was conducted during the school year 1955-1956.

3. Subjects and Materials Involved.— The subjects in this study were seventy-one families of Lincolnville, South Carolina, the materials included historical records and a questionnaire.

4. Description of Instruments.— A questionnaire was used in this study, supplemented by interviews to obtain pertinent data in this study.

5. Procedure.— Pertinent data for this research was gathered, organized, and presented in this thesis through the following procedural steps:

   a. A survey of related literature pertinent to this study was reviewed, summarized and presented in this thesis.

   b. The questionnaire, designed to secure the necessary data on the economic, political, social, religious and educational status of the Negroes in Lincolnville, South Carolina,

was constructed and validated under the supervision of competent workers in the area of educational research was distributed to each family.

c. Interviews were employed in order to acquire the information from individuals wherever a need was indicated.

d. Minutes of the Town Council were used to secure data on the ordinances of the town.

e. Newspaper reports were used to give data of events or happenings of the town.

f. School records were used to secure data of the enrollment of the school, number of teachers and general progress of the school.

g. County records were used to secure data on the founding of the town.

h. Town records were used to secure data on the number of families, population of the town, names of the mayors and financial reports of the town.

i. The minutes of the Town Council were searched for useful data pertaining to the political patterns of the town.

j. Newspaper reports were used to secure data pertaining to the "feature-stories" about the important events and personalities of the town.

k. The data derived from the interviews, questionnaires, official records were presented in tables and narrative descriptions, analysed and interpreted for conclusions, implications and recommendations.

Method of Research.--The Historical Method of Research and the Descriptive-Survey Method of Research were used to gather the data necessary for this study.

The Criterion of Reliability.--The "Criterion of Reliability" for appraising the data was the accuracy and authenticity of the records, the questionnaires, interviews and the reactions of the subjects which constituted the sources of the data.
Value of the Study.-- The value of this study lies in the fact that it may serve three specific purposes:

1. It will indicate steps for improving the economic, religious, social, political and educational conditions of Lincolnville, South Carolina.

2. It will reveal the progress or lack of progress made by the citizens of Lincolnville, South Carolina, in the evolution of their social order.

3. It will prompt certain recommendations which may serve as stimuli to community planning and organization, presently and in the future.
CHAPTER II

RELATED LITERATURE

This chapter contains excerpts from the literature related to the problem of this study as set forth in the many studies which have been made of communities which represent cultural islands. Some of these have dealt with Indians, Negroes, and Mexicans, while others have dealt with religious groups.

The related literature pertinent to this research has been organized for presentation under the following captions:

1. Theories of Community Planning
2. Types of Community Organization
3. Political Patterns
4. Religious Patterns
5. Social Patterns
6. Economic Patterns
7. Educational Patterns
8. Summary of Related Literature

Theory of Community Planning. -- Much of the related literature has dealt with the theory of community planning.

Edward Lindeman recognizes ten steps in Community Planning. They are:

1. Consciousness of need. Some person or group, either within or outside the community voices the need which is later represented by a definite project.
2. **Spreading the consciousness of need.** A leader or organization or group in the community convinces his or her group or a portion of it of the reality of the need.

3. **Projection of the consciousness of need.** The interested groups attempt to arouse more of the community's leaders. The consciousness of need becomes widespread.

4. **Emotional impulse to meet the needs quickly.** Influential assistance is enlisted in the attempt to arrive at a quick solution of the problem.

5. **Presentation of other solutions.**

6. **Conflict of solutions.** Various groups lend their support to the different plans presented.

7. **Investigation.** There is usually a pause at this point to investigate the projected plans with the help of experts.

8. **Open discussion of issue.** A mass meeting or gathering of some sort is held at which the project is presented and the most influential groups attempt to secure adoption of their plans.

9. **Integration of solutions.** The various proposals are examined in an effort to retain the best elements in the practicable solution which is now emerging.

10. **Compromise on basis of tentative progress.** Certain groups relinquish some ground in order to save themselves from complete defeat, and the solution which results in a Compromise.

---

Types of Community Organization.— Another emphasis in the related literature pertaining to this research is the matter of basic theories of community organization. In separate paragraphs below three of the major theories of community organization as described by Edward Lindeman are given. They are:

The Direct theory of Community Organization, sets forth the pattern in which vital interest groups, agencies, organizations and institutions are not regarded as important or vital.

The individual is related to the Community Organization as an individual and by rights of his citizenship; his group adherence is minimized, while his community adherences are emphasized.

It is customary in this form of organization to insist upon the theory of pure Democracy, and to attempt to approximate it in the structure of the Community Organization. Ordinately men and women above eighteen or twenty-one years of age are considered citizens of the community; and hence to the Community Organization.

The Indirect theory of Community Organization emphasizes the pattern in which the individual is related to the Community Organization through his membership or adherence in a vital interest group. The total citizenship is not included in the community organization but coordination of groups.

There are two general forms of this type of organization.

A. Federation of groups, agencies, organizations or institutions whose functions are similar such as:

1. Federation of churches
2. Federation of educational agencies
3. Federation of labor unions
4. Federation of women's clubs

B. Federation of service or social work agencies such as:
   1. Associated charities
   2. Y.M.C.A. and Y.W.C.A.
   3. Salvation Army
   4. Boy Scouts
   5. Recreation Association

The **Compound theory** of economic organization is the pattern in which both direct and indirect methods are utilized, according to this theory the ultimate aim of community organization is to secure democratic control without minimizing the effectiveness of specialists and specialized institutions. There are two general forms of this type of Community Organization.

A. Those in which the representative of agencies and institutions are balanced by a like member of representatives, chosen from the citizenship at large.

B. Those in which three distinct groups are recognized.
   1. Those who receive service - beneficiaries.
   2. Those who render service - agencies, institutions.
      (specialists)
   3. Those who pay for service (the people or citizenship).

---

Political Patterns.-- Many researches centered around the concept of cultural islands have been concerned with the political patterns as an aspect of community life. These patterns vary according to the nature of the community groups and other factors.

Spellman gives the following description of Elm City as typical of community patterns:

The Elm City Community is located in the old South, the Democratic South, where the political situation is dominated by the Democratic party. The Republican party exists here in name only. At many places in the South, it is traditional for white people to use every possible stratagem to prevent Negroes from voting, or otherwise participating in elections, or other governmental functions. This tradition prevailed in Wilson County until six or eight years ago when Ben Jones, Jr., a Wilson County boy who had spent many years in New York City had paid considerable attention to political practices and had learned the techniques very well. Naturally upon his return to his native home town, he desired to see his fellow townsfolk permitted to participate in the affairs of the government.

In beginning his work, he was confronted with the fact that Negroes had been practically 100 per cent excluded from registering in the party primary because of the hostility of white people toward Negro participation. At this time, when Negroes made application for registration most of them were denied unless they could qualify under
the terms of the old "Grandfather Clause". Of course, there are
few Negroes now, who vote under this provision.

Spellman further states:

After Ben found out the facts, he began his work. He began
talking about registration and voting to individuals or
to groups wherever he went. Finally when the registration
books opened for the fall election, he succeeded in getting
a number of unquestionably-able to qualify persons to present
themselves at the registration places and make the attempt.
The registrars involved promptly disqualified the whole

group for such reasons as mispronunciation of one word, in-
ability to write the Constitution from dictation at a man's
normal reading role, inability to name the first ten presi-
dents of the United States, inability to recite the Pre-
amble to the Constitution from memory. These results de-
moralized the ordinary Negro who wanted to vote.

Since Ben knew every effort would be made to keep
Negroes from voting, he devised a technique for overcoming
the opposition. The technique was quietly executed, by highly
effective, as a result, Negroes of this area of the South
have not found it necessary to resort to a long and costly
court battle to obtain constitutional rights.

The first step in the technique was for Ben to find a
Negro, or a group of Negroes who had sufficient education to
read the amount required by the law, and had the courage to
make the attempt to register. Ben and his helpers had
coaching sessions until they could read the Constitution
fairly well. These groups appeared at the registration place
at the proper time. They were disqualified. Ben brought the
matter to the County Board of Education for redress.2

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1 C. L. Spellman. Elm City, A Negro Community in Action, (Florida
A. & M. College, Tallahassee, Florida) 1947, pp. 59 - 64.
2 Ibid. pp. 59 - 64.
Stressing the need for voting, Spellman states that in behalf of each individual refused the right to register, an affidavit was filed with the County Board of Education. In due time, the County Board of Electorates notified the individuals concerned that it would review each case at a certain time and place. All those approved by Ben Jones to make attempt to register succeeded in passing the test given by the County Board of Election.

The political life of most Negroes in the South is a joke.

Hill made the following statements on all-Negro communities:

An indispensable requisite of a frontier society are dissatisfied, restless people who are desirous of a new way of life. There must be among them a natural yearning for subduing the wilderness in order to shape new institutions and find new and better horizons of living.

Hill further relates:

The pioneer is one who rebels against the conventionally established habits of living. Accordingly, he seeks new ways for personal development, freedom from social and governmental constraints, new sources of wealth and the innumerable opportunities which he envisions on the frontier.

After the Civil War, Edwin P. McCabe started a movement for the establishment of the all-Negro communities. There were certain distinguishing features in the establishment of these communities on the Oklahoma frontier.

There were three distinct patterns:

1. The Utopian communities, established by various religious and socio-political sects in search of freedom.

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2. Boom Town was established for the gold rush, land and oil.

3. Promoters Enterprises were established for restless persons to migrate to.

The oldest of these Negro towns is Langston, an incorporated town with a population of 514. The State College is located there. The town was named for John M. Langston, a Negro Congressman from Virginia during the 51st Congress.

He served from September, 1890 to March, 1891.1

Lynd and Lynd2 give their viewpoint on political parties:

A person's political party is usually determined, like his religion, by his family, and it is difficult for any one unfamiliar with this culture to picture the intense emotional concern that follows the accident of birth into one or the other camp. A leading club woman asked whether she was going to vote for a Republican candidate for office, a Klansman, accused of political corruption, replied with a touch of asperity, "I am going to vote a straight Republican ticket. I have always been a Republican and that's the way I always vote." An equally prominent woman justified her membership in the opposite camp, a minority group in Middletown, by saying, "It seems perfectly natural for me to be a Democrat. My family

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were always Democrats, and so it doesn't seem strange to me." And a Middletown editorial avers, "a man is a Republican or he is not, a Democrat or he is not, and the test of his partisanship is the support he gives to his party."

In the election of 1883 the Republican Party, then as now dominant in Middletown, freely distributed sample ballots listing the names of the candidates of all parties and had them printed in full four times prior to the election in each of the two Republican newspapers. In the election of 1924 no sample ballots were distributed or printed in either of the two leading papers, both Republicans, and there were repeated requests for sample ballots at the city clerk's office and at Republican headquarters. They were afraid to let the ballots get out. When the electors went to the polls in 1924 they were told to "vote quickly" from a list of several dozen candidates for the most part unknown to them.

Religious Patterns: Religion is an important phase of the life of the small community. Lynd and Lynd in commenting on the religious beliefs in a community states:

Middletown exhibits a wide variety of religious beliefs, but almost without exception the belief of all groups center in collected writing handed down from the Bible. When one asks various individuals in Middletown, what does one believes in, if one is a christian? they are inclined at first to think the questioner was joking, a condition reflecting the general tendency to accept "being a christian" as synonymous with being "civilized" or an "honest man", or a "reputable

2 Ibid. p. 315
citizen". In general the answers were in this order, although, even within the christian tradition there are many beliefs: why God made Heaven and Earth and sent Jesus Christ his Son to save the world from sin. "If you believe in Christ you will be saved". Some of the "beliefs" and "doctrines" are summed up in these words by Middletown ministers:

The greatest sin a man can commit is not to become a member of a church. (From a sermon in a church including both workers and business class folk among its members).

The church is an absolute necessity, for us to attend church services is a part of our christian duty. (Sermon in a business class church).

Spellman describes the Negro church in these words:

The Negro church has grown greatly in the last century and has operated from those of the white group. They have provided the best example of bi-racialism, that is, of a social order divided in all its functions along casts line. They provide a splendid opportunity for social and political life of Negroes, and, in fact, a corp of Negro speakers and leaders, executives, planners have been developed around the church. It does not matter that up to the present time they have done little leading outside the religious field. We know that religious leadership is one of the primary activities of the Negro middle class group, although it should be emphasized here that not all Negro ministers are middle class persons.

The three ministers in the communities have little education, and no special training for the ministry. They explain that by God they were called to preach, and they have been preaching ever since. What they lack is training.1

Osborn and Neumeyer also state that the church as a social institution has a natural history. It has taken a long time to develop it to its present status.

Silver in describing the Negro church and religion states:

The Negro's church has been the greatest racial organization in his social life. The Negro's church is the race's largest property owner. The role of religion in our world is to proclaim fearlessly as of yore its ancient burdens of God. Of the universe as the manifestation of divine thought and purpose and homeness in it, "Lord Thou has been our dwelling place in all generations" is still the supreme theme of hopefulness among men.

Social Patterns— The social patterns of an all-Negro community have been an interesting area of research as indicated in the significant statements to follow.

Hill relates in a description of a Negro community that:

The class structure of the all-Negro society can best be represented as a pyramidal-like structure. The idea that "all Negroes are alike", has been manipulated by the residents in the interest of social cohesion. Such common expression as "we are all alike here", "we don't have no class", and "there ain't no difference here among us", tend to maintain and strengthen racial and social solidarity. This obviously is a contrast when compared with the social atmosphere among Negroes living in Southern bi-racial societies. The class structure of the latter is characterized by a struggle among Negroes to stress differentiative rather than similarities among themselves.

Another distinctive feature of the class system of the All-Negro society pertains to the upper or elite class consisting of those who have achieved economic security, political influence, and professional status.


Finally, the lower group in the All-Negro society is aware of its potency in the class structure. However, the members make no attempt to organize and become articulate as class groups. Indeed, it would be difficult to organize this group, for there are few dissatisfactions and frustrations among them. Moreover, they tend to develop close identification with members of the upper group.

Todd made the following comments on social patterns:

In considering the social processes of the community, attention has been given to the social drives which lead to action; to the inclusive social processes of interaction characteristic of all associative life, to the differentiation and conflict among the members of the groups and on the other hand integrating forces making the community united and cooperative. These processes involve radical changes in the community and in the group and, on the other hand, the changes have influenced the direction of the process. When changes come, it must be guided and controlled in the
doing of the group.1

Further Todd describes the dynamics of the community in these words:

Social life is not static; it is dynamic, perpetually changing. This dynamic condition seems to be true of the universe as a whole, even the physical universe. The fact of social change does not need to be argued, it is sufficiently obvious to all of us. He who once was a child is now man. The youth who was cared for in his father's home now has a family of his own. The college student has become the professor. The small business has become a great industrial plant. Nothing today is as it was yesterday, either with the individual or the social group. It is the fact that changes make progress possible. This is true of the individual. Changed conditions bring new contracts and new possibilities. It is even more true of the

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social group, which is made up of many individuals and is affected by the changing life of all of them. The man and woman of the primitive family had learned to gain a meager subsistence. But, when children were added to the family, the old condition no longer sufficed. Continually changing situations forced the group into progressive development. ¹

Strong discusses the matter of social types in this wise:

The community is made up of a number of broad social classes. The lines of demarcation between various classes are determined by such factors as social status, economic level, education and in the instance of the Negro community, also color differentiation — - Each social world is marked by its objects of attentions, perspectives, orientation, problems, conflicts, tensions, and norms which in turn determine the meaning of the particular characterisations assigned to the social type, as well as the kind of emotional reaction. Social type stands for what the members who live in these various social worlds believe to be critical and important and refers to what they approve or object.

Further in the same connection, Spellman, in his study of a Negro community states that:

The Negroes of this community are just one big social class. If classes are formed those attempting to participate in them would find that the class could not afford or provide sufficient people to give a satisfying social life.

There are several outstanding Negroes who carry considerable prestige. One who made a study there would come into these families. The personalities and activities of these families are everywhere evident in the life of the community.

Lynd gives the following account of the social patterns of Plainville:

Lynd states that Plainville senses and frequently express their own similar feelings that they live in isolation, that their community is "behind the times" and that there is nothing to do back here, "when we was children we didn't know there was any better country than this anywhere", "some of us didn't know there was any place else, all we knew the world was a very large place and that their part in it is small, poor and humble". More than once people here has been heard to say, "everybody has an inferiority complex about themselves or the country".1

Hayes points out how communities differ thusly:

The communities differ from each other in many ways and represents varying levels of social developments, such as individuals do. Each is a product of its collective experiences, of learning by individuals and the total group. It was pointed out that some communities are quite primitive so far as culture achievements and group integration are concerned, and a changing social setting, rather than a series of shock crises.

It is literally true that communities are products of learning and their changes are due to conscious or unconscious learning.2

Further, Hayes comments on planned societies in this wise:

It can be readily seen that planned societies are not new phenomena. As a matter of fact, under certain circumstances planning, whether by group or individuals, is inevitable. Men have always been compelled to make conscious adjustments to their environment, especially when the social structure they have built functions better by unconscious imitation, or by trial and error, and sooner or later they produce social problems.

1Robert S. and Helen Lynd, Middletown, (New York, 1929), p. 54

that press for attention and some degree of rational adjustments.

The national process can be guided intelligently and utilized for social betterment.1

**Economic Patterns.** Significant excerpts from the related literature with respect to economic patterns are presented below:

The function of a town is not to bring "prosperity" but to satisfy unmet needs of the community—services to make it a complete town, or to bring into the town or to bring into the community the amount of cash it requires to pay for the things which must be purchased from outside. In the process of achieving these ends young people may be helped to establish themselves in their home towns and both they and the town would be better off. The article recommends that some organizations become acquainted with every one of the towns young people to help them work out their vocational problems, even to the extent of financial support. A community which works out ways by which its young people can have profitable and interesting careers near home, will be building a solid future for itself and for its people.

As for new industry, the better way to get it is by putting to work the imagination and experiences of local people and creating logical enterprises which will steadily grow. Such a business may be in a very small town and yet serve one territory or even a whole region.2

Spellman describes the economic patterns of Elm City thusly:

The general economic situation of the community is shown by the poor housing facilities. Except in the village itself, housing conditions are so poor that the teachers in the neighborhood schools prefer to live in Wilson, and commute several miles morning and night rather than live under the poor housing conditions presented.

After the failure of the Negro bank in Wilson about 12 or 15 years ago, which carried with it the life savings

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of many people in the community, no enterprise of this type
has been attempted.

The nearest thing to this cooperative movement which
goes on in the area is the Curb Market in Wilson. A few
of the women of the community are regular sellers in this
curb market. It was organized by the County Home Demon-
stration Agent in 1941, and has been very successful since
its beginning. It operates in small quarters.

Besides tobacco, other crops that grow well in this
section are: corn, cotton, sweet potatoes, soybeans, pea-
nuts, cowpeas, lespedeza, Irish potatoes, and small grains.

Since the lumber yard at Elm City is the only non-
farming industry in the community. Many of the youth who
wish to work, go to Wilson or Rocky Mount, where there
are more opportunities.1

In a study of the Negro in a small Georgia town, Shropshire
states:

The Grantsville adult Negro is a member of the labor
force, that is, he is working or looking for work. The
kind of work that Negroes do is determined, not only by the
nature of the small-town economy, but also by customs which
allocate certain types of jobs to Negroes and bar them
from others.

The economy of Grantsville is geared to the textile
mills and agriculture. Most of the job opportunities for
Negroes represent maintenance work in mills as unskilled
and semi-skilled service workers.

The characteristic salary for female domestic workers
is $5.00 a week. The highest paid female domestic workers
in Grantville is $10.00 a week. There are two women in-
cluded in this group. Farm labor for the most part are
seasonal workers. They are normally paid at a per pound
rate when picking cotton, a piece rate for picking peaches,
and other fruits, pecans, and walnuts. On an annual
basic their income would be approximately less than one

1C. L. Spellman, Elm City, A Negro Community in Action. (Florida
thousand dollars per year. The relatively low income of the
Grantville worker means that most adult members of the
household work in order to supplement family income.¹

The Southern Regional Council gives the following report on
Negro gain in family income:

The Census findings have several shortcomings. Income, as defined
by the Census, is limited to money received from wages, salaries, self-
employment, and such other conventional sources as pensions and govern-
ment assistance. Income "in kind"—food, clothing, shelter,
and the like—is not included. So, particularly for farm families,
Census income suggests a lower standard of living than actually
exists. Moreover, the 1950 Census lumps family income with income of
"unrelated individuals"—that is, persons who live independently,
not as part of a family group.² This also serves to bring the
average down.

It might also be remembered that these figures, though newly pub-
lished, were collected in 1949. Since then, the Southern economy,
and presumably Southern incomes, have continued to grow.

Keeping these limitations in mind, what does the 1950 Census tell
us about Negro income in the South?

First of all, it shows plainly that the gap between white and

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²For the sake of convenience, the combined income of families and unrelated individuals will be termed simply "family income", since Negroes comprise all but a negligible part of the non-white population of the Southern states.
Negro family income, though gradually diminishing, is still wide, particularly in rural areas. In 1949, the income of the typical Negro family ranged from one-third to three-fifths of typical white family income in the various Southern states. In dollars, the figure for Negroes was from $746 to $1,600 less than that for whites.

This disparity was greatest in the "Deep South", relatively less in the border states. The median, or typical Negro income was lowest in Mississippi, Arkansas and South Carolina, and highest in Virginia, Texas, Florida and Kentucky.

The Census also found a large number of Negro families at the bare subsistence level, and only a small proportion in the high-income bracket. Three out of every ten Southern Negro families lived on $500 a year or less in 1949. Slightly over half had a yearly income of $1,000 or less, and four-fifths were below the $2,000 mark. Only one out of every sixteen Negro families in the South had an income of more than $3,000 a year.¹

Educational Patterns.— Educational patterns are an important segment of community organization and dynamics; therefore, this aspect of the Related Literature is reviewed immediately below.

Chaney describes the development of the educational pattern for Negroes in Mississippi as follows:

The curricular offering hasn’t changed very much during the years.

The basic courses are still centered around the three "R’s" accom-

¹Southern Regional Council, Changing Patterns in the New South, Atlanta, Georgia, July, 1955.
panied by certain courses set up by the local unit. The greatest changes are the time and arrangement of the courses, the core curriculum idea. The curriculum has remained more static in the Senior high school than at any other level in public education. In terms of ages, grades included, and educational purposes to be achieved, there is no simple way of defining public school. The traditional type of organization is the 8-4 plan, but the 6-3-3 plan has been gaining popularity steadily.

The enrollment of the public school has been on the increase since 1890. It has doubled itself every ten years since that time except during World War II. There was a slight decline in the enrollment during World War II, but increased immediately following the war. Socio-economic factors influenced the increase in the school population, these factors were: birth, internal migration, World War II, changes in population and income.¹

Further Chaney states:

In America, teaching has emerged from a part-time job to a professional one. Teaching has both the elements of a professional and a skilled trade. Every other profession has a local, state, or national body to give information, leadership, laws, and guidance to its members. The same need was felt among the educational leaders, and likewise these organizations set up certain standards which should be adhered to by all members of the teaching profession, and tend to promote continuity among its members from the standpoint of training, ethics, and social standing.


²Ibid.
According to Hayes the transmitting of the cultural heritage of a people is a function of the schools, for he states:

The school has always had the function of transmitting to the young the knowledge, attitudes, and practices regarded as necessary for group survival, which were not adequately transmitted by the family, church, employer, or other means. As scientific discoveries have increased and thereby expanded the content of our culture, the school as a social culture has been pulled in many directions. One group of educators wish to keep the forms and practices of the past; another would like the educational system to assume many of the obligations and activities performed by the family and church. In general, the results has been an accumulation of heterogeneous curricular elements held together in varying degrees.

Hayes further states:

The educational structure varies considerably from community to community in spite of a hierarchy of standardizing agencies on a national, regional, and state level. The variation is due not only to a relative adherence. The eighteenth century formulate to the number and variety of modern educational assertions. Some small communities stress business courses in the school system, others agricultural subjects, and still others equally rural, classical or cultural material. There is also emphasis upon rate of learning. In some school systems children crammed with such things as grammar, spelling, arithmetic, history, geography, and foreign language.1

The structure of education is not only reflected in the architecture and facilities of the school plant, the course of study and text books and library resources, but in the manner of using all of these. The most important aspect of the educational system derives from the beliefs and expectations of parents and teachers. Thus, a comprehensive background for small community planning requires concrete and detailed analysis of the local educational structure.2


2 Ibid, p. 44.
Osborn and Neumeyer state:

Education is a continuous process. Formal school instruction may cease at graduation, but there are many ways to learn, depending largely upon the initiative and ability of the individual. The adult education movement consists of formal and informal courses. The school system has grown in scope and organization, and in variety of means for educating the citizens, until every state in the union now has public elementary and high schools open to the boys and girls of the community. In these schools a wide choice of subjects are offered.¹

CHAPTER III

ORIGIN, DEVELOPMENT, AND PRESENT STATUS
OF LINCOLNVILLE, SOUTH CAROLINA

Introductory Statement.— The purpose of this chapter is to present and interpret the data derived from records, interviews, and the questionnaire. The data have been presented in the order which was best suited to providing answers to the questions in the purpose of the study.

This chapter is divided into two major parts: namely, (1) Origin and Development of Lincolnville, and (2) Present Status of Lincolnville with respect to political, religious, social, economic, and educational patterns.

Origin and Development of Lincolnville

An Overview.— Lincolnville, South Carolina is located at the extreme western end of Charleston county. It is one mile from Summerville and joins Dorchester county by a sub highway. The population of Lincolnville is approximately 400. These people have come there from other towns in South Carolina and other states. Many are from Mississippi, one family came from California.

Charleston is the main trading center for the people of Lincolnville. Interstate buses leave Summerville every three or four hours for Charleston. There is also a local bus that makes daily trips
Figure 1 Showing the location of Lincolnville, South Carolina
from Summerville to Charleston. Five years ago only a few families in Lincolnville had automobiles but today almost every family owns a car.

The town has produced twelve teachers, one pharmacist, three undertakers, one editor, two secretaries, four preachers, one miller, and one successful business man. Most of these professional people have migrated to other towns or other states.

**Derivation of the Name Lincolnville.**—When the South Carolina-Georgia Railroad was built through what is now the Lincolnville community, there were three swamps within a radius of two and one-half miles that the railroad crossed. The western swamp was the largest.

There was a saw mill and a grist mill that was run by flowing water from these swamps. This was known as the Saw Mill Swamp. About a mile below this swamp was another swamp, through which the railway pumped water for its engines. This was known as Pump Swamp.

The eastern-most swamp had a brick arch culvert for the crossing of trains. This swamp was known as the Brick Arch Swamp. These swamps are still there. They are the water outlet of a vast section of this region. All waters from the swamp flow to a creek known as Eagle Creek and then on to the Ashby River.

The highest land was around Pump Pond Swamp where the railroad loaded wood and water for its engines. The workers and other settlers called it Pump Pond.

The surveyors in naming this region on their plot took the name the Negroes used and named the region Pon Pon.
Pon Pon is derived as follows:

(1) Pump Pond is the correct name;
(2) Pum Pon is the native pronunciation; and
(3) Pon Pon is the surveyor's understanding of the natives' pronunciation.

This name was used until the Charter was granted in 1889. It was then changed to Lincolnville in honor of Abraham Lincoln.

The Founder—The town of Lincolnville, South Carolina was founded sixty-seven years ago (1889) by a Negro congressman from Charleston, South Carolina. He was also a minister and founder of Emanuel African Methodist Episcopal Church of Charleston, South Carolina.

Cain was converted in 1841 and was installed as a preacher in the African Methodist Episcopal Church in 1844. He rose to a position of usefulness after his training at Wilberforce, followed by pastoral work in New York and the South Carolina Conferences. Although he had usually extended his field of labor successfully in his church activities at Summerville, Lincolnville, Georgetown, Marion and Sumter, he had too much energy to be confined altogether to the church. He interested himself in whatever touched the life of his people.

He served as a member of the Reconstruction Constitutional

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1 Danny Smith, The Negro in Congress, (Chapel Hill, North Carolina, 1940), p. 74
Convention in South Carolina and played an important role in rebuilding the government of the state along liberal lines. He served two years in the State Senate from the Charleston District. In 1879 he was given another honorable recognition by being elected a member of the Forty-third Congress in which he served with distinction and marked ability, making most eloquent speeches in the advocacy of Civil Rights for the Negro. His close connection with the church, however, was still maintained, for he was elected Bishop in 1880 and was assigned to the Louisiana and Texas district. Speaking of him as a man remarkable for uniting these two fields, Bishop Derrick said: "He surely could be considered a captain of the host, one of the kindliest and pleasantest of Christian statesmen and a man of clear good judgment blended with a strong resolution and firmness, which made him the master of many a difficult situation in the active political career which marked his statesmanship with brilliant success.

Reverend Cain was born in Greenbrier County, Virginia. He was a free-born Negro and had a strong racial feeling. During his political experiences he received the nickname of "Daddy Cain", which was used in derision by the whites and in respect and admonition by the Negroes. Probably his most sensational statement was the expression of his hope that the time would come "when there would be no black, no white -- but

one common brotherhood and one united people, going forward in the pro-
gress of the nation". Cain claimed that mixed schools would work no
harm, as South Carolina University had not suffered as a results of
having a mixed student body. Another statement which shows Cain's
thinking is, "I want to shake hands over the bloody chasm - I desire
to bury the tomahawk for ever".1

The Charter.-- The charter of Lincolnville was granted on the
ground that two-thirds of the population were electoral voters. This
charter was drawn up by Samuel Lee, a Negro lawyer from Charleston,
South Carolina. It was approved by the legislature of the state on
December 24, 1889. Officials of the State Legislature were (1) W. L.
Mauldlin, President of the Senate; and (2) James Simmons, Speaker of
the House of Representatives; James P. Sweeny was governor. 2

There were twenty-two representatives in the state; two of them
were from Charleston, South Carolina. When the town was incorporated
it was in Berkley County, but in 1923 it became a part of Charleston
County when Charleston County was enlarged to include a portion of
Berkley County. The citizens of Lincolnville were happy about this
event because Charleston County was more prosperous than Berkley
County and could easily be reached from Lincolnville by train.

1 Carter G. Woodson, The Negro in Our History, (Washington, D. C.,
2 Taken from the Town Records, 1900, Lincolnville, South Carolina.

Many of these families bought lots and built homes. Some of them contributed to the organization of churches. These families built the first school, known as "Williams Graded School" which today is used as the town hall. They organized clubs for political training, and they cultivated beautiful flower gardens for the beautification of their homes and the community.

The old residents tell the story that Lincolnville was to become the flower town of South Carolina, but the citizens of Summerville stole the idea and today Summerville is known as "The Flower Town in the Pines". However, the citizens of Lincolnville have taken pride in beautifying their homes and flower gardens with roses, camellias, and wisterias.

These families are small families. The fathers and mothers taught their children to respect older folk or evil would befall them. The parents always had the idea that they were to care for their children until they were "married, educated or grown or able to make their own living". This care included affection, feeding, clothing and medical attention through home remedies and by doctors if necessary. Through all this "support" and "loving care" a "debt of gratitude" was built.
up in the growing child which he must "pay off" as well as he can.

The family was closely united and the idea of helping each other
with chores was instilled in them. The grandparents treated each
other with the same affection. The thinking of the people regarding
"moral conduct" is indicated by an ordinance passed in 1904, which
follows:

One of the ordinances of the town of Lincolnville shows the con-
cern of the people for community cleanliness and beauty. It states:

Be it ordained by the Intendant and Wardens of Lincolnville
in Council assembled, that it shall be unlawful for hogs or
-goats to run at large within the corporate limits, and it shall
be the duty of the marshall to impound all hogs or goats that
may be at large in Lincolnville and if not redeemed by the
owner paying the sum of fifty cents each and cost after the
notice of impounding, have been given one by posting notice of
same for five consecutive days, said animals will be sold
by the marshall at public outcry to the highest bidder for
cash, and it shall further be the duty of the chief marshall
after deducting the expenses of catching and feeding, adver-
tising and selling the hogs or goats, to return the balance
of the proceeds of the sale to the owner of said hogs or
-goats, or to the clerk and treasurer of Lincolnville or any
other person than the marshall or assistant marshall who
shall catch and deliver at the pound a hog or goat running
at large shall be entitled to a reward of fifty cents all
ordinances and parts of ordinances conflicting with this or-
dinance be and the same are hereby repealed.

Intendant
A. L. Williams

E. K. Holman
Clerk and Treasurer
April 31, 1899

Be it ordained by Intendant and Warden of the town of
Lincolnville in Council assembled that all person or persons
that is found being in this town beer, whiskey, or any
other strong drinks for the purpose of selling and the said
person or persons is caught violating this ordinance, they
shall be fined $50.00 to $25.00 or thirty days in the
town lockup or county gang.

W. F. Hammon
Intendant
1904

Ratified on the 15th day of April, 1904. ¹

The Present Status of Lincolnville, South Carolina

This section of the research report will deal with the data on
the present status of the families which are descendants from the
original pioneer families. For the purposes of analysis and inter-
pretation, these data have been organized around these captions:
(a) Present Status, (b) Political Patterns, (c) Religious Patterns,
(d) Social Patterns, (e) Educational Patterns, and (f) Economic
Patterns; and will be discussed in this order in the subsequent para-
graphs immediately to follow.

The present status of the pioneer families of Lincolnville has
changed very little in the past sixty-seven years. The data which
follows indicate the progress and contributions made by them.
Data regarding the relationship to the twenty pioneer families
as indicated by the present seventy-one families of Lincolnville
are shown in Table 1, page 36.

¹ This report was taken from the Secretary's Report, Lincolnville,
South Carolina, April 6, 1916.
TABLE 1

DISTRIBUTION OF THE TYPE OF FAMILY RELATIONSHIP OF THE DESCENDANTS
OF THE SEVENTY-ONE PIONEER FAMILIES OF
LINCOLNVILLE, SOUTH CAROLINA,
1955-1956

<table>
<thead>
<tr>
<th>Relationship by Blood</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daughter</td>
<td>1</td>
<td>1.41</td>
</tr>
<tr>
<td>Son</td>
<td>4</td>
<td>5.63</td>
</tr>
<tr>
<td>Granddaughter</td>
<td>3</td>
<td>4.23</td>
</tr>
<tr>
<td>Grandson</td>
<td>2</td>
<td>2.83</td>
</tr>
<tr>
<td>Nephew</td>
<td>0</td>
<td>0.00</td>
</tr>
<tr>
<td>Cousin</td>
<td>0</td>
<td>0.00</td>
</tr>
<tr>
<td>By marriage</td>
<td>0</td>
<td>0.00</td>
</tr>
<tr>
<td>Son-in-law</td>
<td>0</td>
<td>0.00</td>
</tr>
<tr>
<td>Daughter-in-law</td>
<td>3</td>
<td>4.23</td>
</tr>
<tr>
<td>No relationship</td>
<td>58</td>
<td>81.69</td>
</tr>
</tbody>
</table>

Table 1, above, reveals that 13 families of the present total of seventy-one are related to the pioneer families of Lincolnville, South Carolina.

There are four sons living namely, William Seele, Charles Seele, Alonza Hoffman, and M. J. Washington. These four men are still active in the civic, political, and religious life of the town. In the above list of names there are three past mayors of the town. Charles A. Seele, M. J. Washington, and William Seele, who is the present mayor and has served more than one term over a period of years.
William Seele is a member of Wesley Methodist Episcopal Church. He is a local preacher in his church, a trustee and Sunday School Superintendent. He belongs to the Masonic lodge and is president of the Parent-Teacher Association. He is 81 years old.

Charles A. Seele is secretary of Wesley Methodist Church. He is the teacher of the adult Sunday School class. He is also a member of the Masonic lodge and an active civic worker.

M. J. Washington is a local preacher in his church. He belongs to Ebenezer African Methodist Episcopal Church. He is a steward. He is financial secretary of the Elks lodge and is 64 years of age.

Alonza Holman is a member of Ebenezer African Methodist Episcopal Church. He takes an active part in church activities.

Josephine Jenkins, the only living daughter is an active church worker and housewife.

Daniel E. Barron is a retired mail carrier, superintendent of the African Methodist Episcopal Church, a trustee and organist. He is a member of the Masonic lodge.

Charles E. Seele, another grandson of the pioneers is a veteran of World War II. He worked at the carpentry trade for a number of years. He has recently become a licensed funeral home director, working with the Aiken Funeral Home in Summerville, South Carolina.

There are three living granddaughters related to the pioneer families, namely, Wilhelminia Barrow, Emmaline Mance and Ruth Ross.

Wilhelminia Barrow is the principal of the Lincolnville Elementary School. She is a graduate of South Carolina State College. She is
a leader in her church, a stewardess, and Sunday School teacher. She belongs to the Order of Eastern Star.

Emmaline Mance is a member of Ebenezer African Methodist Church, president of the Missionary Society, and a teacher at Alston Elementary School. She is also a teacher in the Sunday School, and the mother of four children. One of her sons is an embalmer, having received his training at the Mortuary School of Embalming, Atlanta, Georgia. A second son is a Pharmacist. He graduated from Howard University, Washington, D.C. and owns a successful drug store there. Still another son is in the teaching profession. There is also a daughter who lives in Newberry, South Carolina.

Ruth Ross is the present town Clerk and Treasurer. She belongs to Ebenezer African Methodist Episcopal Church. She is the Worthy Matron of the Order of Eastern Star. She is active in social and political activities of the town.

There are three living daughters-in-law of the pioneers, namely, Isabelle Seele, Edna Seele and Gertrude Washington. All of them are members of Wesley Methodist Episcopal Church.

Isabelle Seele belongs to the Order of Eastern Star. She is a faithful worker of the community. She has always been characterized for raising more money for any affair than any one else.

Gertrude Washington is a past town Clerk and Treasurer. She is president of the Missionary Society of Wesley Methodist Church, president of the Youth Fellowship, a member of the choir, a stewardess, a teacher in the Sunday School. She is also president of the Civic League and Daughter Ruler of the Elks Lodge.
Edna Seele is a member of the choir of Wesley Methodist Church, a stewardess and a faithful worker in all community activities.

Summary of Table 1.— Table 1 reveals that 4 or 5.63 per cent of the seventy-one families were sons of the pioneers of Lincolnville. 1 or 1.41 per cent were daughters, 2 or 2.83 per cent were grandsons and 3 or 4.23 per cent were daughters-in-law.

Table 1 also indicates that the birth rate was slow or the death rate was high. There is also an indication that migration of the young people of the community was great.

Fifty-eight or 81.61 per cent of the families were not related to the pioneers of Lincolnville, South Carolina, which means that the majority of the present population are new comers to the community.

Data regarding the specific contributions by families to the progress of Lincolnville are presented in Table 2.

TABLE 2

DISTRIBUTION OF THE SPECIFIC CONTRIBUTIONS MADE BY THE DESCENDANTS OF THE SEVENTY-ONE PIONEER FAMILIES TO THE PROGRESS OF LINCOLNVILLE, SOUTH CAROLINA, 1955-1956

<table>
<thead>
<tr>
<th>Contribution</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gave Land</td>
<td>3</td>
</tr>
<tr>
<td>*Built Homes</td>
<td>16</td>
</tr>
<tr>
<td>Built Churches</td>
<td>12</td>
</tr>
<tr>
<td>Built School</td>
<td>8</td>
</tr>
</tbody>
</table>

* All of these families were among the early settlers.
Table 2, page 39 shows that the number ranged from a high of 16 who contributed to the building of homes to a low of 3 who gave land for public buildings. In second place was the building of churches, the number being 12. In the third place was the building of schools. A large number, 32 families, are not included since they are fairly recent settlers.

A summary of Table 2 shows that the first citizens were interested in education and religion as indicated by building the first school and erecting the first churches in the community.

The necessity for cooperative efforts is indicated by the fact that this is a small community which has always had very limited financial resources. The financial report for the town Clerk and Treasurer for the year 1915-1916, a period of great prosperity in the nation generally, is indicative of this fact. The report follows:

Financial Report

Report of the financial condition of the clerk and treasurer of the town of Lincolnville from April 7, 1915 to April 5, 1916, and the same being read at Council meeting held on April 6, 1916, and after the proper action taken on by the council the same was ordered to be printed and distributed to the citizens of the town.

Report as follows:

Collected from different departments, such as taxes on real estate, license taxes, fines, and revenue from school house to the amount of $289.81. Expense within the time above mentioned for wear and tear of the town, such as lamp lighting, bushing out of streets, cleaning ditches, repair of bridges, oil for lamps, shades, matches, stationery, lumber for repairs and on account of clerk's fee of which amounted to $289.81.
Political Patterns. — The Negroes of Lincolnville have always voted in all elections without any difficulties. They organized their own party. Similarly to the town of Mound Bayou, the citizens have only one party, the Democratic Party.

It has been observed that the same families have controlled the political life of the town over a period of years. These families carry great weight in the election of County officers. During the week of elections, feelings run extremely high. When the election is over, the old feeling of friendship returns and everyone is happy.

The town officers are elected by the citizens of the town the first Wednesday in April each year. Elections are held at the town hall. The citizens vote by secret ballot. A mayor and four wardens are elected to serve one year. They constitute the town council.

When ever there is a misdemeanor committed the mayor has the power to try the accused person; when a greater crime is involved, the defendant is tried by the county judge who is white. The jail in Lincolnville has not been used for years.

A few of the duties of the wardens are to inspect the work of the streets and roads, inspect trees and give orders for the cutting of trees after a meeting of the town Council is held. The marshall is appointed by the mayor. The town Council has always been the central governing body.
Council meetings are held every second Tuesday night. These meetings are open to the public. There are opportunities for the citizens to present any problem for discussion.

Town revenues are derived from various taxes; the largest amount comes from the Southern Railroad.¹

Mayors.— Through the years, 1889 to 1956, Lincolnville has had fifteen mayors or Intendants as they are sometimes called. They were:

1. Reverend L. R. Nicholas
2. Jessie Smith
3. Tony Williams
4. William Washington
5. Willie F. Harmond
7. John Godfrey
8. John Fennick
9. J. W. Albright
10. P. C. Lavally
11. Charles A. Seele
12. William Seele, Jr.
*13. William Seele, Sr.
14. M. J. Washington
*15. William Seele, Sr.

* William Seele, Sr., the incumbent, has served three terms at different intervals.

¹ Taken from the Town Records of Lincolnville, South Carolina, 1900.
² Taken from the Town Records of Lincolnville, South Carolina, 1900-1956.
Town Clerk and Treasurers—The following persons have served as
town clerk and treasurer of Lincolnville, South Carolina:

1. William Washington
2. E. K. Holman
3. S. Bennet
4. John D. Godfrey
5. J. W. Albright
6. D. B. Barron
7. Maroella Forrest
8. D. R. Hill
9. J. Ladson
10. Azalee Brisborne
11. Gertrude Washington
12. Ruth M. Ross

At the Sixty-fourth Anniversary of Lincolnville, Dr. Frank E. Veal on complimenting the citizens stated:

"I am not sure it is a christian principle to disturb
the stability of a situation if I am weak", he said. "We
are the people I hope God has selected to portray Him
to the world."

"Have we proved to God that we can run our own church?
When we prove that we can compete in business, we will have the
right to be members of the Chamber of Commerce, the Manu-
facturer's Association and the Retail Merchants Association.
When you start reforming, don't do the same thing or worse
than the man you put out".

---

1 J. V. Nielsen, "Lincolnville Observes 64th Anniversary", News and
Courier, Charleston, South Carolina, (April 27, 1953).
Complimenting the people of Lincolnville on the success of the operation of their town government, Dr. Veal said that in his opinion the first Negro who goes to the State House should come from Lincolnville.

Mayor William Seele, acted as Master of Ceremonies and made the following statement:

"I welcome you to a place little known in South Carolina. Few know of Lincolnville as an incorporated municipality, yet we who live here think of it as an exceptional place in which to be ... a place where all citizens stand on one level. Our doors are open to anyone who wishes to come here."

He stressed that the town has no outstanding bonds and operates on a "pay-as-you-go" basis.

Data regarding the political aspects of Lincolnville are presented in Table 3.

TABLE 3

DISTRIBUTION OF REGISTERED AND NON-REGISTERED VOTERS AMONG THE SEVENTY-ONE FAMILIES OF LINCOLNVILLE, SOUTH CAROLINA

<table>
<thead>
<tr>
<th>Voters</th>
<th>Number</th>
<th>Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Registered Voters</td>
<td>182</td>
<td>75.2</td>
</tr>
<tr>
<td>Non-voters among persons over 21 years of age</td>
<td>60</td>
<td>24.8</td>
</tr>
</tbody>
</table>

As indicated in Table 3, there are 182 voters or 75.2 per cent of all persons over 21 years of age in the town of Lincolnville. There are 60 or 24.8 per cent non-voters. These data show that the majority of the eligible citizens are registered voters and that they have a high regard for their political privileges.

Religious Patterns.-- There are two churches in the town limits, Wesley Methodist Episcopal Church and Ebenezer African Methodist Episcopal Church. The Baptist church is located just outside of the town limits.

The two churches of Lincolnville, South Carolina grew out of the Sunday Schools which were organized long before the churches were organized. The members of both churches are "religious" and maintain "high moral ideas and standards".

On Sunday, most of the stores are closed during the hours of church service, and the movement of cars and people are mainly to and from churches. There are few places for people to go except to church. Most children are brought "up" in "religious families", and they join the church between the ages of twelve and fourteen.

In addition to weekly prayer meetings and Sunday School, each church has a young people's organization, Ladies Aid or Missionary Society. The Ladies Aid and Missionary Society meet at the homes of the members of the society. The ladies of both the Methodist churches are hard workers for the up-building of the churches.

The African Methodist Episcopal Church has a janitor who cares for the church, but the women and men of the Methodist Episcopal
Church take turns in cleaning their church and caring for the yards. The men of the churches do all the repairing work that is to be done on the church for most of them are carpenters, painters, and brick masons.

The history of the African Methodist Episcopal Sunday School dates back to the early development of the town. Mr. William Eden, who was associated with Mr. Cain, the founder of the little town settled there and established a Sunday School. This gentleman, along with Mr. Hector Grant, encouraged a group of children to come to his home on Sunday mornings and organized Ebenezer Sunday School. This little group of children became interested in the Sunday School and encouraged other children to join them.

The superintendent was Mr. Joseph Grant, son of Mr. Hector Grant. Along with him the following enthusiastic workers served: Mrs. Spark, Mrs. Adroma Grant, Miss Kate Green, "Professor" David Hill, secretary, and Mrs. Mattie Seabrook, treasurer. Mr. Grant was a lover of music. His delight was to hear the children sing. His assistant in music was Miss Mary Miles Tobin, who also loved music. She demonstrated this in the teaching of new songs.

At the close of Mr. Grant's first term, election was in order. It was then that "Professor" David Hill became superintendent. He was a "born" preacher and leader. The first banner was bought and the present library was purchased. The accumulation of books grew rapidly.

Time and change came and Mr. Joseph Grant became superintendent. Next in order was Mr. Elijah Bellamy and Mr. William Washington. The
first piano was purchased during the term of the latter. "Professor" Richard R. Ready was the pianist and assistant superintendent. "Good things do not last long" and Mr. William Washington's health failed. Because of this, Mrs. G. A. Albright became the next superintendent. She paid the last installment on the piano purchased by the former superintendent. "The living example of the fulfillment of the Bible's -"Bring up a child in the way he should go, and when he is old he will not depart". This is true in the training of Mr. Daniel B. Barron who is the present superintendent. He is energetic and untiring. He is the first superintendent to accumulate a bank account. The second piano was purchased under his administration. He is responsible for the grading of the Sunday School classes. "His work portrays his life and character, He is a christian gentleman."

The following workers have served under Mr. Barron: Mrs. Mary M. Kitt, Mrs. E. A. Mance, Mrs. Rachel R. McCray, Mrs. Hattie Frazier, Mr. M. J. Washington, Mrs. W. A. Barron, Professor David Hill, Miss Lucile Williams, Mrs. Ida Ross, and Miss Alice Williams.¹

Data regarding the distribution of the families of Lincolnville according to denominational affiliation are presented in Table 4, page 48.

The data of this table reveal that the greatest number of church members belong to the African Methodist Episcopal Church. There are 27 or 38.81 per cent of the citizens who are African Methodists.

TABLE 4

DISTRIBUTION OF SEVENTY-ONE FAMILIES ACCORDING TO DENOMINATIONAL AFFILIATION

<table>
<thead>
<tr>
<th>Church</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Methodist Episcopal</td>
<td>24</td>
<td>33.03</td>
</tr>
<tr>
<td>African Methodist Episcopal</td>
<td>27</td>
<td>38.81</td>
</tr>
<tr>
<td>Baptist</td>
<td>17</td>
<td>23.94</td>
</tr>
<tr>
<td>Seven Day Adventist</td>
<td>2</td>
<td>28.1</td>
</tr>
<tr>
<td>Episcopal</td>
<td>1</td>
<td>1.41</td>
</tr>
</tbody>
</table>

This church is a wooden structure, located near the railroad and near the town hall. It has a seating capacity of 300 people. It is equipped with a Hammond organ, a piano, a coal stove, and comfortable pews. The choir is located behind the pulpit loft. There are two ante-rooms in the rear of the church. The minister is a well-trained person. He lives in Mount Pleasant, South Carolina, and commutes to all church activities. Church services are held every Sunday, morning and night. The Sunday School is conducted after church services.

The aim of the Sunday School is to develop Christian character. The teaching of the Sunday School is done by volunteer workers. The lesson period is a discussion period. Literature used for the Sunday School is ordered from the African Methodist Publishing Company. The
classes are divided as follows:

1. The Beginners
2. The Primary
3. The Junior
4. The Intermediate
5. The Senior
6. The Teacher Training Class

Further, Table 4 reveals that 2 or 1.41 per cent of the seventy-one families belong to the Seven Day Adventist Church. This church is located in Summerville, South Carolina. It has a small membership. The minister comes from Charleston every Sabbath. "These people are strict members". The children participate in no work or outside play activities on the Sabbath.

Table 4 also reveals that 1 or 1.41 per cent of the seventy-one families belong to the Episcopal Church. This church is in Charleston, South Carolina, and the family seldom attends "because of the distance". They visit the other churches of the community.

It is also shown in Table 4 that 24 or 33.03 per cent of the seventy-one families belong to the Methodist Episcopal Church. This church is also a wooden structure, with a seating capacity of 250 persons. It is equipped with an electric organ, new pews, a central gas heating system, and a piano which is used for Sunday School. There are two ante-rooms on the side of the church. One thing that the members prize is a chandelier lamp which holds twenty bulbs. This lamp was used as a kerosene lamp until electricity was brought into the town.
twenty years ago, and the members decided to convert it into an electric chandelier. The members also have installed an electric fan in the church for the comfort of the worshipers.

The church services are carried out from the Standard Methodist Episcopal form of worship in the Methodist hymnal. Church services are held once a day, that is every Sunday. Sunday School is held immediately after service.

The minister is a graduate of Claflin College, Orangeburg, South Carolina. He also serves as pastor of Wesley Methodist Church in Summerville, South Carolina, and lives in the parsonage there. The parsonage is operated by both churches.

The church membership numbers between 60 and 65. The members have no set salary to pay, but each pledges at the beginning of the year what he is able to pay. The pledges range from a high of $50.00 to a low of $5.00 or less.

Bishop J. W. E. Bowen of the Atlantic Coast Line Area, who is the presiding Bishop of the church, was much pleased with the church and the town on his visit to the town several years ago. He spoke of it as being a "unique town with unique people". He was entertained at a reception at the town hall with members of all the churches cooperating for the success of the reception.

Table 4 also shows that 17 or 23.94 per cent of the families belong to the First Baptist Church in Summerville, South Carolina, and Mt. Zion Baptist Church in Lincolnville. This church, Mt. Zion, is being renovated from a wooden structure to a cinder block church.
Mt. Zion is equipped with pews and a piano.

In general, it can be said that cooperation exists between the churches of the community. This seems to be borne out by the fact that a Vacation Bible School is conducted in unison, with members of all churches attending. Each year, there is a community revival which lasts for a period of two weeks at each church. There is an interchange of services at the churches. The three churches cooperate and plan their programs so that no conflict will exist in the hours that programs are held. Each pastor is called a community pastor.

In the early settlement of Lincolnville, South Carolina a group of men and women from Centenary Methodist Church in Charleston organized Wesley Methodist Episcopal Church in Lincolnville. The Sunday School was organized at the home of Mr. John Gibbs. Mr. S. J. Smalls was elected as superintendent. A few years later the congregation was so large that a building was erected, and Wesley Methodist Church was organized. The pastor was Reverend C. C. Jacobs. Some of the founders of Wesley Methodist Episcopal Church School were: Mr. John Gibbs, local preacher, Mr. Peter Miller who was also a local preacher, and Mr. William Frazier.

Records do not show the order of the superintendents and teachers but when the writer became associated with the Sunday School, some of the teachers were: Mr. M. Forrest, Mr. W. Middleton, Mr. William Muldrew, Miss Mildred Muldrew, Mrs. Laura Irick, Mrs. Lucille Noble. The present corps of teachers and officers are: Mrs. William Seele, superintendent, Miss Constance Goode, secretary, and Mrs. Gertrude Washington,
Figure 2: The Three Social Classes of Lincolnhille, South Carolina.
The teachers in the Sunday School are:

- Beginning Class, Miss Earnestine Bennet
- Primary Class, Mrs. Ruth Keller
- Junior Class, Mrs. Luella D. Seele
- Senior Class, Mrs. Gertrude Washington
- Adult Class, Mr. Charles A. Seele

The Sunday School has an enrollment of 40 or more members. The church gets its members from the Sunday School. The Sunday School has grown through the years.

Table 5, page 53 contains descriptive data of the positions held by the seventy-one families of Lincolnville, South Carolina.

The data in Table 5 show that the majority of the offices held are those which are held by choir members; this number is 20, Sunday School teachers which is 15, trustees which is 12, and deacons which is 13. From the data it can be seen that the Methodist Churches are more dominant in this area.

Social Patterns.-- The social life of the citizens of Lincolnville has not changed very much over the years. The new-comers to the community have introduced few or no new practices.

The town hall is the recreational center. There is a "juke" box for the young people to play and dance. Social affairs are held quite frequently on Friday nights. The young people's activities are always supervised by an adult.

1Secretary's Report, Wesley Methodist Episcopal Sunday School, (Lincolnville, South Carolina, May, 1955).
TABLE 5

DISTRIBUTION OF OFFICES HELD IN THE CHURCH BY THE SEVENTY-ONE FAMILIES

<table>
<thead>
<tr>
<th>Positions Held</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deacon</td>
<td>4</td>
</tr>
<tr>
<td>Leader</td>
<td>13</td>
</tr>
<tr>
<td>Steward or Stewardess</td>
<td>7</td>
</tr>
<tr>
<td>Local Preacher</td>
<td>4</td>
</tr>
<tr>
<td>President of Missionary Society</td>
<td>3</td>
</tr>
<tr>
<td>Missionary Society</td>
<td>8</td>
</tr>
<tr>
<td>Superintendent</td>
<td>3</td>
</tr>
<tr>
<td>Preacher</td>
<td>3</td>
</tr>
<tr>
<td>Usher</td>
<td>8</td>
</tr>
<tr>
<td>Organist</td>
<td>3</td>
</tr>
<tr>
<td>Secretary</td>
<td>4</td>
</tr>
<tr>
<td>Sunday School Teacher</td>
<td>15</td>
</tr>
<tr>
<td>Choir</td>
<td>20</td>
</tr>
<tr>
<td>Trustee</td>
<td>12</td>
</tr>
</tbody>
</table>

There is more than an acre used for a playground, one side being made into a park, and the other side is equipped with four swings, two sliding boards, two seesaws and a baseball diamond.

During the summer many churches, clubs and organizations from Charleston bring groups for picnics there.
The citizens of Lincolnville deny the existence of a class system but after listening and interviewing many persons, it is believed that the conclusions should be drawn in Figure 1.

Before considering the criteria of class the following observations were drawn. The pioneer families were good, honest, self respecting, average citizens. They were old "aristocratic" Charlestonians. They brought the class idea which members of some families still hold dear. The diagram shows only a small percent is left.

The middle class are people who stand out or try to hold up their heads above what people call the average family. They send their children to school clean and their homes are clean. They dress in a becoming manner. Most of them completed the seventh or eighth grade.

The lower class very seldom attend church. They spend most of their money on "having a good time". Their economic status is low. They are the least respected of the three groups. It is often said, "They live that way because they don't know any better".

The population of Lincolnville has not increased very much or very rapidly. A number of families are composed only of old people whose children are married and have moved away. This accounts partly for the smallness of the present average family. The home life is generally wholesome and the people are congenial. The members of the family cooperate. They do not work together but spend much of their leisure time together. The church has occupied a central position since the earliest settlers established them
and has emphasized "clean morals", and family religious solidarity. Most of the women are quite willing to have their husbands assume leadership in business and home matters.

Many of the homes have modern conveniences. All of the homes are equipped with electric lights. The majority of the homes are heated with fuel oil or kerosene. A few are heated with coal stoves.

The surroundings of the homes are well cared for, most yards having shrubbery and a lawn.

There are no paved roads within the area, although the main highway is only a quarter of a mile from the town limit. A bond issue was recently voted for the extension of paved roads. The railroad runs through the center of town, most of the citizens have automobiles. Rural mail carriers deliver mail daily, a few of the families have post office boxes in Summerville, South Carolina which is one mile away. There is only one elementary school in the town.

Lincolnville has one general merchandise store and two grocery stores. A shop was erected three years ago (1953) by an old resident who returned to the town after living in other states for several years. There is one beauty shop which has an efficient operator. Two lumber mills are located in the town. One exports hardwood flooring and the other exports lumber for general building purposes.

The data in Table 6 shows the distribution of the social agencies that the seventy-one families of Lincolnville contributed to.
TABLE 6

SOCIAL AGENCIES AND CONTRIBUTIONS MADE BY THE SEVENTY-ONE FAMILIES

<table>
<thead>
<tr>
<th>Agencies</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Red Cross</td>
<td>30</td>
<td>20.2</td>
</tr>
<tr>
<td>Tuberculosis</td>
<td>36</td>
<td>24.3</td>
</tr>
<tr>
<td>Red Feather</td>
<td>10</td>
<td>6.7</td>
</tr>
<tr>
<td>March of Dimes</td>
<td>52</td>
<td>35.1</td>
</tr>
<tr>
<td>Community Chest</td>
<td>20</td>
<td>13.5</td>
</tr>
</tbody>
</table>

The agencies that the families of Lincolnville contributed to range from a high of 52 or 35.1 percent for the March of Dimes to a low of 10 or 6.7 percent for the Red Feather Agency.

In second place was Tuberculosis, the number was 36 or 24.3 percent; third place the Red Cross with 30 or 20.2 percent; and fourth place, the Community Chest with 20 or 13.5 percent.

A summary of the data in Table 6 show that the largest number of families contribute to the March of Dimes, Tuberculosis and Red Cross, that is, more than to any other of the agencies.

Educational Patterns.--- The educational patterns are unique in that they are an integrated part of the school system of Charleston County, and therefore largely shaped by the forces outside of Lincolnville.

The early education of the children of Lincolnville was financed by the county and the parents. The parents took care of the teacher's
salaries from the fourth through the seventh months. The county only took care of the first three months. The town hall was the school building. It was known as Williams Graded School.

The early pioneer teachers were David Hill, Fanny Perry, G. Forrest, Ella Forrest, Richard Ready, Gracie Ashe, Julia Mitchell, E. A. Manoe, F. Patrick and Grace Martin. These teachers received twenty dollars a month.

When the students finished the Williams School they would commute daily to Charleston where they attended Avery Institute. After finishing Avery Institute, many attended either State College, Allen University or Claflin University.

In 1924, a wooden structure was built which consisted of four classrooms, one office, and one first aid room and an auditorium. This building served its purpose until 1953 when a brick structure was erected. The teachers who taught in the frame building were: Blanche Gravely, Gladys Schutt, Mable Buddin, Naomi Grant, Rev. P. C. Henderson, Mattie Wilkins, F. C. Jackson, Annette Jackson, Etta Wilson, J. T. Wilson, B. Frieson, C. I. Young, S. Wigfall and E. W. Wooten.

The school has been under the supervision of Gordon H. Garrett, who has served as superintendent of the district for several years. W. B. Goodwin is assistant superintendent. The members of the Board of Trustees are A. F. Heinson, Chairman, R. B. Stall, Secretary and W. A. Kencaid. Under the supervision of Mr. Garrett, the schools have been greatly improved in the district. Seven new Negro schools were erected and ten or more white elementary schools. Two white
high schools and one Negro high school were erected. J. R. Bonds is supervisor of the Negro schools. He is a graduate of South Carolina State College. Mr. Bonds has done a remarkable job as supervisor.

The high school is named in honor of Mr. Bonds. It is located in North Charleston, South Carolina. The present brick structure has four classrooms, one kitchen and lunch room, one office, one large library, three rest rooms, one large auditorium, one teacher's lounge, one book room, and one utility room. The school is located in a pine grove with a lovely front flower garden. There are two drinking fountains in the building; flood lights are on each corner of the building.

The classrooms are equipped with individual lockers, a reading corner, blackboards, maps, and globes. The first grade room is equipped with chairs and tables. The school has a central heating system and running water. The total enrollment is 125 and the average attendance is from 96 percent to 98 percent for each day.

All of the teachers live in the community, that is, within a distance of a mile from the school. All of them are college graduates. Two are graduates of State College in Orangeburg, South Carolina; one from Allen University, Columbia, South Carolina, and one from Claflin College, Orangeburg, South Carolina. Each of the teachers made a rating of "B" on the National Teachers Examination. All of the teachers are married. The average salary of the teachers is $3,300.

The county furnishes such items as construction paper, chalk, erasers, crayon (wax), maps, modeling clay, tempera paint, tissues, water colors, brooms, wax, medical supplies, hand towels, ink,
clorox, blotters, pencils, envelopes, typewriting paper, globes, base-
balls, volleys, bats, basketballs, and footballs. The kitchen
is equipped with a gas stove, tables, a sink and cabinets.

Transportation for the children was not accepted as a responsi-
bility of the school board in Charleston County for Lincolnville until
1950. A private bus was hired to transfer high school students to the
district school in North Charleston. Before then, the children
attended school in Dorchester County at Alston High School. Today
there are two buses, one for the high school children and one for
transferring local students.¹

A varied interest is shown in the athletic program of Lincoln-
ville High School. Intra-mural competition in sports plays an import-
ant part in the school. Basketball, baseball, and marble tourna-
ments are the favorite games. There is a feeling of a big "let down"
when the home team loses. The parents of the community identify
themselves with the school more during these various sport sessions
and one is quick to defend the team "because of size and age" against
the opponents. Such remarks have been made: "Our team may be the
smallest team in the district, but they sure can play". Other
statements were: "Our team is the best dressed and has the best look-
ing children in the district".

Lincolnville always has participated in the annual basketball
tournament. They have won medals and trophies. The school had the

¹Patterns for Progress, Vol. V, No. 3, Published by Cooper River
District, Number Four.
honor of producing the best marble player in the state of South Carolina.

The Parent-Teacher Association of the Lincolnville school is very cooperative in all activities that the school sponsors. In the last few years they have sponsored several programs. A "National Tea" is held at the close of the school year. This tea has created much interest in the community because the speakers are of different nationalities. This occasion always closes the membership drive. The drive begins at the beginning of the school year; each parent of the school is asked to pay a membership fee of one dollar ($1.00).

The Parent-Teacher Association has purchased suits for the basketball teams; purchased books for the library and aided in buying flowers for the campus. Meetings are held every third Tuesday night. These meetings are quite enjoyable; one night is mothers' night and one night is fathers' night; another is the teachers' night and one night the students participate. Refreshments are served after each business session.

Data showing the educational status of the seventy-one families will be found in Table 7 which shows that the highest level of education obtained was by seven persons who graduated from college. A summary of Table 7 shows that the majority of the citizens of Lincolnville only completed their education through the seventh and eighth grades.
TABLE 7
DISTRIBUTION OF THE HIGHEST LEVEL OF EDUCATIONAL STATUS OF
THE HEADS OF SEVENTY-ONE FAMILIES OF
LINCOLNVILLE, SOUTH CAROLINA

<table>
<thead>
<tr>
<th>Grade</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>0</td>
<td>0.00</td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>2.32</td>
</tr>
<tr>
<td>3</td>
<td>1</td>
<td>1.41</td>
</tr>
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<td>4</td>
<td>5</td>
<td>7.04</td>
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<td>5</td>
<td>5</td>
<td>7.04</td>
</tr>
<tr>
<td>6</td>
<td>4</td>
<td>5.63</td>
</tr>
<tr>
<td>7</td>
<td>10</td>
<td>14.08</td>
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<td>8</td>
<td>10</td>
<td>14.08</td>
</tr>
<tr>
<td>9</td>
<td>7</td>
<td>9.86</td>
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<td>10</td>
<td>4</td>
<td>5.63</td>
</tr>
<tr>
<td>11</td>
<td>2</td>
<td>2.82</td>
</tr>
<tr>
<td>12</td>
<td>10</td>
<td>15.05</td>
</tr>
<tr>
<td>Attended College</td>
<td>2</td>
<td>2.82</td>
</tr>
<tr>
<td>Graduated from College</td>
<td>7</td>
<td>9.86</td>
</tr>
</tbody>
</table>
Economic Patterns.-- There are seven professional persons in Lincolnville at present and there are a few successful businesses. The majority of the people are common laborers, carpenters, housekeepers, painters and brick masons. Farming in the community is on a low scale and is confined mostly to gardening.

It is apparent that Lincolnville has no real economic base. The residents are aware of this and also of the general poverty and economic instability of the community. The dirt streets, lack of fine equipment, and lack of other modern conveniences are constant irritants and reminders that the community is deteriorating economically, or it has not fulfilled the promise of its earlier years.

There are wide variations in food, beliefs, attitudes, housing, education and dress of the citizens of Lincolnville. Only a small per cent of the population are farmers; 5, or 7.04 per cent.

Good eating is highly valued. The meals are set on the table in platters and bowls, and passed around or asked for, with little ritual after grace is said.

The citizens frequently invest accumulated capital in land, which they call a safe investment. The idea of land ownership is very attractive since the financial profit from land is relatively high.

Data regarding the home ownership status of the seventy-one families will be found in Table 8, page 63.

Table 8 reveals that of the seventy-one families answering the questionnaire, 43 of the families own their own homes, 25 families rent, 3 families are buying their homes - these are recently purchased homes. The per cent being for the 43 families owning
TABLE 8
DISTRIBUTION OF HOME STATUS OF SEVENTY-ONE
FAMILIES OF LINCOLNVILLE, SOUTH CAROLINA

<table>
<thead>
<tr>
<th>Home Status</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Own Home</td>
<td>43</td>
<td>60.56</td>
</tr>
<tr>
<td>Rent</td>
<td>20</td>
<td>28.17</td>
</tr>
<tr>
<td>Buying Home (Recently Purchased)</td>
<td>3</td>
<td>4.23</td>
</tr>
<tr>
<td>Sublet From Relative</td>
<td>4</td>
<td>5.63</td>
</tr>
<tr>
<td>Sublet From Others</td>
<td>1</td>
<td>1.41</td>
</tr>
<tr>
<td>Total</td>
<td>71</td>
<td>100.00</td>
</tr>
</tbody>
</table>

their homes, 60.56; for the 20 families renting, the per cent is 35.21. The per cent of the families buying their homes is 4.23 per cent.

In an interview with several of these families the writer found out that all of the families renting have the desire to own their homes, but the economic status is too low for the purchasing of a home. The three families that are buying their homes are young couples who have gotten married in the last two or three years. The ones renting from their relatives seem quite contented, having a feeling that the home will later be willed to them. Most of the families own property where homes might well be constructed.
The families that are financially able to build houses for renting are holding back with the idea that the cost of building a home is too high; however, there is one family which has two homes rented and is now in the process of building another. There are several families that own several acres of land. This land is allowed to remain untouched for years so that the trees may grow. When the trees have grown large enough, they are sold for pulp wood. A summary of Table 8 shows that the majority of the families own their home. The number is 43 of the families, or 60.65 per cent.

Table 9 contains data descriptive of the types of occupations that the seventy-one families of Lincolnville engage in. Table 9 shows that out of seventy-one families answering the questionnaire on occupations, 92.96 per cent are gainfully employed.

For painters, the number is 4 with a per cent of 5.63; for teachers, the number is 5 or 7.04 per cent; for storekeepers, 2 or 2.82 per cent; for mail carrier, 1 or 1.41 per cent; electrician, 1 or 1.41 per cent; plumber, 1 or 1.41 per cent; funeral director, 1 or 1.41 per cent; cobbler, 1 or 1.41 per cent; truck driver, 1 or 1.41 per cent; contractor, 1 or 1.41 per cent; and janitor, 1 or 1.41 per cent.

Further, Table 9 shows that 5, or 7.04 per cent are farmers, and 5, or 7.04 per cent are brick masons. A summary of Table 9 shows that the Lincolnville adult is a member of the labor class, only a small percentage being skilled workers.
### TABLE 9

**DISTRIBUTION OF OCCUPATIONS OF THE MEMBERS OF SEVENTY-ONE FAMILIES OF LINCOLNVILLE, SOUTH CAROLINA**

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Painter</td>
<td>4</td>
<td>5.63</td>
</tr>
<tr>
<td>Teacher</td>
<td>5</td>
<td>7.04</td>
</tr>
<tr>
<td>Store-keeper</td>
<td>2</td>
<td>2.82</td>
</tr>
<tr>
<td>Mail Carrier</td>
<td>1</td>
<td>1.41</td>
</tr>
<tr>
<td>Preacher</td>
<td>2</td>
<td>2.82</td>
</tr>
<tr>
<td>Mid-wife</td>
<td>1</td>
<td>1.41</td>
</tr>
<tr>
<td>Plumber</td>
<td>1</td>
<td>1.41</td>
</tr>
<tr>
<td>Electrician</td>
<td>1</td>
<td>1.41</td>
</tr>
<tr>
<td>Brick Mason</td>
<td>5</td>
<td>7.04</td>
</tr>
<tr>
<td>Carpenter</td>
<td>3</td>
<td>4.23</td>
</tr>
<tr>
<td>Laborer</td>
<td>12</td>
<td>16.90</td>
</tr>
<tr>
<td>Funeral Director</td>
<td>1</td>
<td>1.41</td>
</tr>
<tr>
<td>Mechanic</td>
<td>6</td>
<td>8.45</td>
</tr>
<tr>
<td>Cobbler</td>
<td>1</td>
<td>1.41</td>
</tr>
<tr>
<td>Housewife</td>
<td>5</td>
<td>7.04</td>
</tr>
<tr>
<td>Farmer</td>
<td>5</td>
<td>7.04</td>
</tr>
<tr>
<td>Domestic Laborer</td>
<td>13</td>
<td>18.31</td>
</tr>
<tr>
<td>Truck Driver</td>
<td>1</td>
<td>1.41</td>
</tr>
<tr>
<td>Contractor (Building)</td>
<td>1</td>
<td>1.41</td>
</tr>
<tr>
<td>Janitor</td>
<td>1</td>
<td>1.41</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>71</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>
The weekly salaries of the seventy-one families are shown in Table 10.

### TABLE 10

**DISTRIBUTION OF SEVENTY-ONE FAMILIES OF LINCOLNVILLE, SOUTH CAROLINA SHOWING WEEKLY SALARY RANGE**

<table>
<thead>
<tr>
<th>Salaries</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>11 - 20</td>
<td>5</td>
<td>7.04</td>
</tr>
<tr>
<td>21 - 30</td>
<td>2</td>
<td>2.82</td>
</tr>
<tr>
<td>31 - 40</td>
<td>10</td>
<td>14.08</td>
</tr>
<tr>
<td>41 - 50</td>
<td>13</td>
<td>18.31</td>
</tr>
<tr>
<td>51 - 60</td>
<td>20</td>
<td>28.17</td>
</tr>
<tr>
<td>61 - 70</td>
<td>5</td>
<td>7.04</td>
</tr>
<tr>
<td>71 - 80</td>
<td>8</td>
<td>11.27</td>
</tr>
<tr>
<td>81 - 90</td>
<td>5</td>
<td>7.04</td>
</tr>
<tr>
<td>91 -100</td>
<td>3</td>
<td>4.23</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>71</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

Table 10 reveals that 7.04 per cent of the families receive from fifteen dollars ($15.00) to $20.00 a week from wages and salaries. This includes the total number of five families, these people are domestic workers; 2.82 per cent receive from $20.00 to $30.00, and these figures include two families. Twenty families receive weekly salaries of $30.00 to $40.00 with a per cent of 28.17. Thirteen families re-
ceive from $40.00 to $50.00 with a per cent of \(18.31\). Ten families receive from $50.00 to $60.00 with a per cent of \(14.08\). Five families receive from $60.00 to $70.00 with a per cent of \(7.04\). Eight families receive from $70.00 to $80.00 with a per cent of \(11.27\). Five families receive from $80.00 to $90.00, the per cent being \(7.04\).

Three families receive from $90.00 to $100.00, the per cent being \(4.23\).

Typically, the Lincolnville adult is a member of the labor class.

The typical income of the mill-worker is from $30.00 to $60.00 and the highest paid female worker of Lincolnville earns a salary of $15.00 to $20.00 a week.

The skilled workers receive from $80.00 to $90.00. The professional workers receive from $70.00 to $80.00. There are three families in which the wife is earning $40.00 and the husband is earning $60.00. They fall in the group of 90 to 100 with a per cent of \(4.23\). A summary of Table 10 reveals that the economic standard of the citizens of Lincolnville is about the average of that for Negroes in any biracial community.

Tables 11 and 12 will indicate the number of homes subscribing for magazines and newspapers.

A distribution of newspapers as shown in Table 11 reveals the following facts:

All of the seventy-one families of Lincolnville receive one or more of the newspapers listed in the table.

The Charleston Evening Post is delivered daily; total number subscribing for the Charleston Evening Post was 26 with a per cent of \(36.62\).
TABLE 11
DISTRIBUTION OF SUBSCRIPTIONS TO NEWSPAPERS FOR THE SEVENTY-ONE FAMILIES OF LINCOLNVILLE, SOUTH CAROLINA

<table>
<thead>
<tr>
<th>Newspaper</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Charleston Evening Post</td>
<td>26</td>
<td>36.62</td>
</tr>
<tr>
<td>News and Courier</td>
<td>19</td>
<td>26.76</td>
</tr>
<tr>
<td>Pittsburgh Courier</td>
<td>15</td>
<td>21.13</td>
</tr>
<tr>
<td>Afro-American</td>
<td>4</td>
<td>5.63</td>
</tr>
<tr>
<td>Journal and Guide</td>
<td>4</td>
<td>5.63</td>
</tr>
<tr>
<td>Summerville Scene</td>
<td>3</td>
<td>4.23</td>
</tr>
</tbody>
</table>

The number of families subscribing for the News and Courier was 19 with a per cent of 26.76. These two papers are published in Charleston, South Carolina. The Pittsburgh Courier ranks third, the total number of families subscribing is 15, the per cent is 21.13.

The Afro-American, and Journal and Guide rank fourth with a total of eight families and a per cent of 11.36. The Pittsburgh Courier, Journal and Guide, and Afro-American are Negro papers delivered weekly to the citizens.

The Summerville Scene is a paper published in Summerville, South Carolina. It carries no news about the Negro citizens except school activities. The total number subscribing for the Summerville Scene is 3; the per cent is 4.23.
### TABLE 12

DISTRIBUTION OF SUBSCRIPTIONS TO MAGAZINES FOR THE SEVENTY-ONE FAMILIES OF LINCOLNVILLE, SOUTH CAROLINA

<table>
<thead>
<tr>
<th>Magazine</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ebony</td>
<td>11</td>
</tr>
<tr>
<td>Newsweek</td>
<td>2</td>
</tr>
<tr>
<td>Parents</td>
<td>5</td>
</tr>
<tr>
<td>Look</td>
<td>16</td>
</tr>
<tr>
<td>Life</td>
<td>12</td>
</tr>
<tr>
<td>Jet</td>
<td>8</td>
</tr>
<tr>
<td>Time</td>
<td>3</td>
</tr>
<tr>
<td>McCall's</td>
<td>7</td>
</tr>
<tr>
<td>Readers Digest</td>
<td>2</td>
</tr>
<tr>
<td>American</td>
<td>3</td>
</tr>
<tr>
<td>Journal</td>
<td>15</td>
</tr>
<tr>
<td>Better Homes and Gardens</td>
<td>6</td>
</tr>
</tbody>
</table>

A summary of Table 11 reveals that the citizens can and probably do keep up with the local and state-wide news by subscribing for the daily papers and listening to radio and television news. Finally, the means of communication is broad for the seventy-one families by the number of televisions which is 34 or 13.3, telephones 21 or 8.2 per cent, radio which is 53 or 20.8 per cent and the percentage given in Table 11.
Data regarding the size of the homes of the seventy-one families will be found below in Table 13.

**TABLE 13**

**DISTRIBUTION OF THE NUMBER OF ROOMS IN THE HOMES OF SEVENTY-ONE FAMILIES OF LINCOLNVILLE, SOUTH CAROLINA**

<table>
<thead>
<tr>
<th>Number of Rooms</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>0</td>
<td>0.00</td>
</tr>
<tr>
<td>2</td>
<td>0</td>
<td>0.00</td>
</tr>
<tr>
<td>3</td>
<td>4</td>
<td>5.63</td>
</tr>
<tr>
<td>4</td>
<td>19</td>
<td>26.76</td>
</tr>
<tr>
<td>5</td>
<td>26</td>
<td>36.62</td>
</tr>
<tr>
<td>6</td>
<td>15</td>
<td>21.13</td>
</tr>
<tr>
<td>7</td>
<td>4</td>
<td>5.63</td>
</tr>
<tr>
<td>8</td>
<td>3</td>
<td>4.23</td>
</tr>
</tbody>
</table>

Table 13 reveals that the majority of homes of the seventy-one families are comprised of 5 rooms, the per cent being 36.62. There are 15 families with 6 rooms in their homes, the per cent being 21.13. Four families own homes with 7 rooms with a per cent of 5.63. Three families have 8 rooms with a per cent of 4.23. There are 19 families with 4 rooms and the per cent being 26.76. There are no families owning homes with less than 3 rooms.
The data in Table 13, page 70 indicate that the majority of the families have homes with 4 to 6 rooms.

The data in Table 14 reveals the toilet facilities used by the seventy-one families of Lincolnville, South Carolina.

**TABLE 14**

DISTRIBUTION OF THE TYPE OF TOILET FACILITIES AVAILABLE FOR THE SEVENTY-ONE FAMILIES OF LINCOLNVILLE, SOUTH CAROLINA

<table>
<thead>
<tr>
<th>Type of Toilet</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Surface</td>
<td>2</td>
<td>2.82</td>
</tr>
<tr>
<td>Indoor</td>
<td>17</td>
<td>23.94</td>
</tr>
<tr>
<td>Pit</td>
<td>52</td>
<td>73.24</td>
</tr>
</tbody>
</table>

Table 14, above, reveals that 2 or 2.82 per cent of the families answering the questionnaire used surface toilets. These people are violating the health laws of the county. In 1947 a law was passed that all toilets must be of the pit type, this law applied to families living in the town or outside of the town limits.

Further, Table 14 shows that 17 or 23.94 per cent of the seventy-one families had indoor type toilets. These people have running water and also bathroom facilities. Since there is no running water brought into the town these families have purchased and installed electric water systems of their own. There are 52 or 73.24 per cent of the families using pit type toilets, which is the minimum required
by the Health Department of Charleston County.

Data regarding the modern household facilities are presented below in Table 15.

TABLE 15

DISTRIBUTION OF THE TYPE OF MODERN HOUSEHOLD FACILITIES TO BE FOUND IN THE HOMES OF THE MEMBERS OF SEVENTY-ONE FAMILIES IN LINCOLNVILLE, SOUTH CAROLINA

<table>
<thead>
<tr>
<th>Household Facilities</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gas Stove</td>
<td>20</td>
<td>7.8</td>
</tr>
<tr>
<td>Electric Stove</td>
<td>4</td>
<td>1.6</td>
</tr>
<tr>
<td>Television</td>
<td>34</td>
<td>13.3</td>
</tr>
<tr>
<td>Radio</td>
<td>53</td>
<td>20.8</td>
</tr>
<tr>
<td>Electric Fan</td>
<td>31</td>
<td>12.2</td>
</tr>
<tr>
<td>Electric Refrigerator</td>
<td>60</td>
<td>23.5</td>
</tr>
<tr>
<td>Washing Machine</td>
<td>22</td>
<td>8.6</td>
</tr>
<tr>
<td>Piano</td>
<td>9</td>
<td>3.5</td>
</tr>
<tr>
<td>Telephone</td>
<td>21</td>
<td>8.2</td>
</tr>
<tr>
<td>None</td>
<td>1</td>
<td>.4</td>
</tr>
</tbody>
</table>

A summary of the data in Table 15 indicate the following:

(a) That the usual types of home facilities were to be found in the homes of the subjects.

(b) The usual means of communication such as radios, television and telephone were to be found in a reasonable percentage of the homes.
(c) It is interesting to note that out of the Seventy-one families only 9 indicated they had a piano or other musical instruments. There it might be assumed that these families were not particularly concerned with the cultural aspects which demanded individual performance.

It is also interesting to note that the Seventy-one families of Lincolnville, South Carolina are providing their homes with the usual array of modern household facilities which means easier and more comfortable living.

The data in Table 16 show the distribution of the seventy-one families belonging to various organizations of the community.

**TABLE 16**

**DISTRIBUTION OF MEMBERSHIP HELD IN VARIOUS ORGANIZATIONS AS INDICATED BY THE SEVENTY-ONE FAMILIES OF LINCOLNVILLE, SOUTH CAROLINA**

<table>
<thead>
<tr>
<th>Organizations</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sorority</td>
<td>2</td>
<td>1.9</td>
</tr>
<tr>
<td>Society</td>
<td>36</td>
<td>35.0</td>
</tr>
<tr>
<td>Political</td>
<td>35</td>
<td>34.0</td>
</tr>
<tr>
<td>Social</td>
<td>1</td>
<td>.8</td>
</tr>
<tr>
<td>Parent-Teacher Association</td>
<td>29</td>
<td>28.2</td>
</tr>
</tbody>
</table>

Table 16, above, shows that the greatest number of families belong to societies, the Elks Lodge and Masonic Lodge. The number of families belonging to societies is 36 or 35.0 per cent. In second place there
are 35 families belonging to political organizations, the per cent is 34.0. These organizations are clubs which are auxiliaries to the town council. The civic club has done much in the way of improving the town hall.

In 1953 the hall was remodeled. The Annex to the main auditorium was made into a kitchen which is used by the citizens when picnics, parties and conventions are held there.

All activities that the town council sponsors the civic club takes an active part and rallies for the success of the occasion.
CHAPTER IV

SUMMARY, CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS

Rationale.-- The eminent sociologist Giddings developed the concept of "Consciousness of kind" as an explanation for the natural formation of groups. According to this concept, people with a common background attract each other and form themselves into groups.

This concept has been used to explaining certain social phenomena in American life such as the existence of distinctive neighborhoods or communities composed of people of the same national, religious, racial or economic background.

Living in these separate neighborhoods or communities seems to strengthen the barriers that separate cultural groups. A counter force against this solidarity is the one which causes people to break from these separate units. Whenever this force begins to operate, many people find themselves hampered because laws, customs, and other factors have been set up to prevent their freedom of movement.

There are fifty-two all-Negro communities in the United States. Mound Bayou, the largest of Negro towns, is located in the state of Mississippi. There are several others about which little is known: Launside, New Jersey; Eatonville, Florida; Milestone, Mississippi; Uno, Virginia; Princeville, North Carolina; and twenty-five in the state of Oklahoma. Mozell C. Hill of the Department of Sociology of Atlanta University made a study of ten of these all-Negro communities in the state of Oklahoma.
Since very little is known of Lincolnville, South Carolina a study of this all-Negro community would make a significant contribution to the knowledge and understanding of the separate cultural patterns of this type of community.

Statement of the Problem.—The problem involved in this research was to determine the origin, development, and present educational, social, political, economic, and religious patterns of the all-Negro town of Lincolnville, South Carolina.

Purpose of the Study.—The major purpose of this study was to determine the origin, development and present status of Lincolnville, South Carolina. More specifically, the purposes of this research were to formulate answers to the following questions:

1. What are the significant facts in the origin and historical development of Lincolnville?

2. Who were the pioneers and what were their contributions in the development of Lincolnville, South Carolina?

3. What educational institutions are provided for the training of the youth of Lincolnville, South Carolina?

4. What are the general religious patterns of the citizens of Lincolnville, South Carolina?

5. On what ground was the charter of Lincolnville granted?

6. What are the social and political patterns of Lincolnville, South Carolina?

7. What are the economic opportunities available to the citizens of Lincolnville South Carolina within the community itself?
6. What social agencies exist in the town of Lincolnville, South Carolina?

Definition of Terms. — The significant terms used in the treatment of the data are defined as follows:

The term social community or social pattern as used in this study refers to "a description of a community based upon the group which maintain a system of a social intercourse."

The term economic community or economic patterns as used in this study refers to "a description of a community based upon common economic processes, which is frequently called 'Trade Centers' theory of the community."

The term political community or political patterns as used in this study refers to "a community based upon its system of government; people who live under the laws of the smallest political unit."

The term religious community or religious patterns as used in this study refers to "a particular type of data such as beliefs, practices, feelings, emotions, moods and attitudes."

The term educational community or educational patterns as used in this study refers to "the training, the development in knowledge, skills, attitudes, abilities or character by teaching, training, study experiences."

1 Arthur E. Morgan. The Small Community, (New York, 1942), p. 20
2 Ibid. p. 20
3 Ibid. p. 20
4 Ibid. p. 20
5 Ibid. p. 21
Locale and Research Design.--- The significant aspects of the locale and research design of this study are characterized below:

1. Locale of Study.--- This study was conducted in Lincolnville, South Carolina, in an all-Negro community with a population of approximately four hundred citizens. It is located in Charleston County, twenty-one miles from the city of Charleston, South Carolina, and one mile from Summerville, South Carolina which is in Dorchester County. Lincolnville is the only incorporated Negro town in the state of South Carolina. It is located near highway 78. The Southern Railroad runs through the center of town.

2. Period of Study.--- This study was conducted during the school year 1955-1956.

3. Subjects and Materials Involved.--- The subjects in this study were seventy-one families of Lincolnville, South Carolina, the materials included historical records and a questionnaire.

4. Description of Instruments.--- A questionnaire was used in this study, supplemented by interviews to obtain pertinent data on this study.

5. Procedure.--- Pertinent data for this research were gathered, organized, and presented in this thesis through the following procedural steps:

   a. A survey of related literature pertinent to this study was reviewed, summarized and presented in this thesis.

   b. The questionnaire, designed to secure the necessary data on the economic, political, social, religious and educational status of the Negroes in Lincolnville, South Carolina, was constructed and validated under the supervision of competent workers in the area of educational research was distributed to each family.

   c. Interviews were employed in order to acquire the information from individuals wherever a need was indicated.

   d. Minutes of the town council were used to secure data on the ordinances of the town.

   e. Newspaper reports were used to give data of events or happenings of the town.
f. School records were used to secure data of the enrollment of the school, number of teachers and general progress of the school.

g. County records were used to secure data on the founding of the town.

h. Town records were used to secure data on the number of families, population of the town, names of mayors and financial reports of the town.

i. The minutes of the Town Council were searched for useful data pertaining to the political patterns of the town.

j. Newspaper reports were used to secure data pertaining to the "feature stories" about the important events of the town.

k. The data derived from the interviews, questionnaires, official records were presented in tables and narrative descriptions, analysed and interpreted for conclusions, implications and recommendations.

6. Method of Research—The Historical Method of Research and the Descriptive-Survey Method of Research were used to gather the data necessary for this study.

7. The Criterion of Reliability—The "criterion of reliability" for appraising the data was the accuracy and authenticity of the records, the questionnaires, interviews and the reactions of the subjects which constituted the sources of data.

**Summary of Related Literature**—The related literature pertinent to this research is here summarized in the generalized statements to follow:

1. The church is the chief institution of religion. One of the most important movements in the Christian church is the development of an appreciation of religion and the establishment of social welfare of its members.

2. Ease of mobility and economic conditions have been partly
responsible for the shift in the population from rural to urban centers. These shifts have lowered the economic condition of Negroes.

3. The progress a community makes depends upon its political leaders. The Negroes living in an all-Negro society are more conscious of political problems than those who live in a bi-racial society.

4. The social life of any community depends upon the family, the school, the church, the clubs, the lodges, social groups, age groups, and political parties. All of these are for the purpose of entertainment, work, livelihood, and worship of any group.

5. Education is essential in any community. Society could not exist successfully without education for the masses of people. The service performed by the school is as essential as the home or the church. The school has solved many problems for the community.

Value of the Study.— The value of this study lies in the fact that it may serve three specific purposes:

1. It will indicate steps for improving the economic, religious, social, political and educational conditions of Lincolnville, South Carolina.

2. It will reveal the progress or lack of progress made by the citizens of Lincolnville, South Carolina, in the evolution of their social order.
3. It will prompt certain recommendations which may serve as stimuli to community planning and organization, presently and in the future.

Summary of Findings.-- The findings have been summarized in terms of the statements which follow:

1. The Founder. The town of Lincolnville, South Carolina was founded sixty-seven years ago (1889) by a Negro Congressman from Charleston, South Carolina. He was also a minister and founder of Emanuel African Methodist Episcopal church of Charleston, South Carolina.

Reverend Cain was born April 12, 1825 in Greenbrier County, Virginia. Although he was a free born Negro and had no white blood, he had a strong racial feeling. During his political experiences he received the nickname of "Daddy Cain", which was used in derision by the whites and in respect and admonition by the Negroes. Probably his most sensational statement was the expression of his hope that the time would come "when there should be no white, no black, but one common brotherhood and one united people, going forward in the progress of the nation."

Cain claimed that mixed schools would work no harm, as South Carolina University had not suffered as a result of having a mixed student body. Another statement of Cain's shows how he was thinking: "I want to shake hands over the bloody chasm-I desire to bury the tomahawk forever."

Many of these families bought lots and built homes. Some of them contributed to the organization of churches. These families built the first school, known as "Williams Graded School" but today it is used as the town hall. They organized clubs for political training and they cultivated beautiful flower gardens for the beautification of their homes.

3. **The Charter**— The Charter of Lincolnville was granted on the ground that two-thirds of the population were electoral voters. This charter was drawn up by Samuel Lee, a Negro lawyer from Charleston, South Carolina. It was approved by the legislature of the state on December 24, 1889. Officials of the State Legislature were (1) W. L. Maudlin, President of the Senate; and (2) James Simmons, Speaker of the House of Representatives. James P. Sweeny was governor.

**Present Status.**— The over-all findings which have been revealed through this research with respect to present status of Lincolnville may be generalized and characterized in the statements that follow:
1. There are 13 families living in Lincolnville that are related to the pioneer families which indicates that some have moved away or some have died or the death rate was high. Ten of these families are related by blood and three by marriage.

2. All of the families belong to some organization.

3. The number and percent of registered voters is high.

4. Over half of the 71 families own their homes; 25 families are renting and 3 families have recently begun building new homes.

5. It is found that the largest number of homes are comprised of four or five rooms.

6. The usual type of modern home facilities are found in the homes of the seventy-one families.

7. The greatest number of citizens belong to the African Methodist Episcopal Church.

8. The majority of the adults of Lincolnville stopped school in the ninth grade.

9. The average weekly salary of the seventy-one families of Lincolnville is $55.00.

10. The families of Lincolnville contribute to such social agencies as the Tuberculosis Association, the March of Dimes, the Red Cross, the Community Chest and Red Feather.

11. The majority of the citizens belong to the laboring class.
12. All of the families subscribe for some newspaper or magazine.

13. The majority of the homes have pit-type toilet facilities.

14. There are 39 families living in Lincolnville that made contributions by giving land for community use, building churches, and building schools.

Conclusions.—Based on the analysis of the data of this study the following conclusions are drawn:

1. The citizens of Lincolnville, South Carolina have made progress in their religious life.
   (a) By enlarging the church and adding facilities to meet the needs of the members.
   (b) By growing more liberal in their financial contributions to the church.
   (c) By showing a spirit of fellowship and goodwill among the churches of different denominations.
   (d) By increasing emphasis upon the practical application of religion.
   (e) By securing well trained and full-time ministers to serve them.

2. The citizens of Lincolnville have made progress in political life.
   (a) A major office and council room have been built.
   (b) A playground has been erected and equipped.
   (c) The streets are kept clean.
   (d) The local agencies have become integrated with the county agencies.
   (e) The financial status of the town has risen.

3. The citizens of Lincolnville have made progress in the social
life of the town, but this change has not been very rapid. Since social changes and progress are so closely related to economic progress the evidence is only slightly noticeable, however, established customs, institutions, ideas and culture are changing in the community to keep pace with new demands.

4. The citizens of Lincolnville have not made much progress economically; further, the welfare of a community is bound up with its commercial prosperity. There has been no business enterprises developed within the community which could offer a real holding power to the citizens.

The individual families have made considerable progress in improving their homes and by constructing modern homes and securing modern conveniences but the town has not kept pace in developing its streets; most streets are still unpaved, more electric lights need to be installed.

5. The citizens of Lincolnville have made progress in education.

(a) The school of the community has revised its curriculum to meet the needs of the people.

(b) The school has been renovated from a frame structure to a modern brick structure with all modern facilities.

(c) The scope of activities have included various activities of educational and recreational value for the entire community.

(d) The teachers of this community school are all college graduates, holding "A" and "B" certificates.

(e) The administrative personnel have increased to a larger extent and are better trained for their work.

Implications.—The interpretation of the data of the research appears to focus attention upon the implications which follow:

1. There seems to be a need for an adult education program, to raise the educational status of the adult citizens.

2. There seems to be a need for more home ownership.

3. There seems to be a need for more business enterprises, to employ women workers and a holding power for the youth of the community.
4. It seems that the religious patterns can be raised to meet the needs of the people other than the present church-goers.

5. It seems that the families with low educational status are the ones with the lowest economic status.

6. It seems that the occupational status of the female has changed little in 67 years.

7. It seems that crime has no foothold in the town, the number of arrests has decreased within the last twenty years.

Recommendations.—The following recommendations are made as a result of this study:

1. That the town council install electric lights on all main streets of the town.

2. That the laws on personal town taxes be enforced.

3. That some type of business enterprise be organized by the citizens who are financially able.

4. That more young people be trained for leadership in political affairs.

5. That a water system be brought into the town.

6. That an adult education program be organized.

7. That more homes be erected.
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APPENDIX
Dear Citizens:

I am writing my thesis on the history of our home town. As you know, Lincolnville has quite a historical background. To have the story of past events and important facts go down in print would be quite an honor for those of us who are its citizens. Therefore, I am asking your cooperation in supplying me with this information by answering the questions on the attached form.

Sincerely Yours,

Luella D. Seele
QUESTIONNAIRE

It is generally accepted that several families settled here in 1889. These families are called pioneers of Lincolnville, South Carolina.

The families are:


1. Name of the family reporting ..........................................

2. Are you related to the founders of Lincolnville, South Carolina:
   by blood ...Yes ... No..., by marriage ... Yes... No...  
   If the answer to the above question is yes, state relationship:
   Son... Daughter... Granddaughter... Grandson... Nephew ...
   Niece ......

3. List one or more contributions that your family has made toward the progress of Lincolnville (Check one or more)
   Gave land ....  Built homes ....
   Built schools .... Built churches ....

4. Indicate the number of years you have resided in Lincolnville ......

5. Do you participate in any political activities? Yes .... No.....

6. If yes, check them in the list below:
   Progressive Club ....
   Civic League ......

7. How many registered voters are in your household? ......

8. Check below your home status:
   (a) Rent ...
   (b) Own your home ....
   (c) Buying your home ......
   (d) Sublet from relatives ....
   (e) Sublet from others ......
9. How many rooms are there in your home? ....

Check the home utility or utilities which you have in your home:

- Gas Stove
- Electric Stove
- Electric Fan
- Fridge
- Television
- Washing Machine
- Radio
- Telephone
- Piano

10. What type of sanitation is provided for in your home? (Check one)

- Surface type
- Indoor type
- Pit-type
- None at all

11. Check the organizations to which you belong:

- A. Civic
- B. Political
- C. Fraternal
- D. Social

12. Check the office or offices which you hold in your church:

- Member
- Chorister
- Trustee
- Treasurer
- Superintendent
- Organist
- Missionary
- President of Missionary Society
- Teacher

13. Indicate the newspapers or magazines to which you subscribe:

- Charleston Evening Post
- News and Courier
- Pittsburgh Courier
- Afro American
- Others

- MAGAZINES: Ebony, Life, McCall's, Journal, Look
- American, Jet, Time, Others

14. In the list of occupations below, please check the one which you are presently employed:

- Painter
- Preacher
- Brick Mason
- Mechanic
- Teacher
- Midwife
- Carpenter
- Farmer
- Storekeeper
- Plumber
- Laborer
- Cobbler
- Mail Carrier
- Electrician
- Mortician
15. Indicate your weekly salary in the proper salary range below:

$30 to $40...
$40 to $50...
$50 to $60...
$60 to $70...
$70 to $80...
$80 to $90...
$90 to $100...

16. In the list below, check the highest level of your educational preparation:

1st grade..... 2nd grade..... 3rd grade..... 4th grade.....
5th grade..... 6th grade..... 7th grade..... 8th grade.....
Attended high school: 9....10....11....12....
Graduated from high school .......Yes.... No ....
Attended College ........1....2....3....4....
Graduated from college........Yes ..... No ....