ByGone Berkeley
Adventures in History

Berkeley County

Historical Stories

Volume 2

T. Keith Gourdin

Berkeley County Historical Stories
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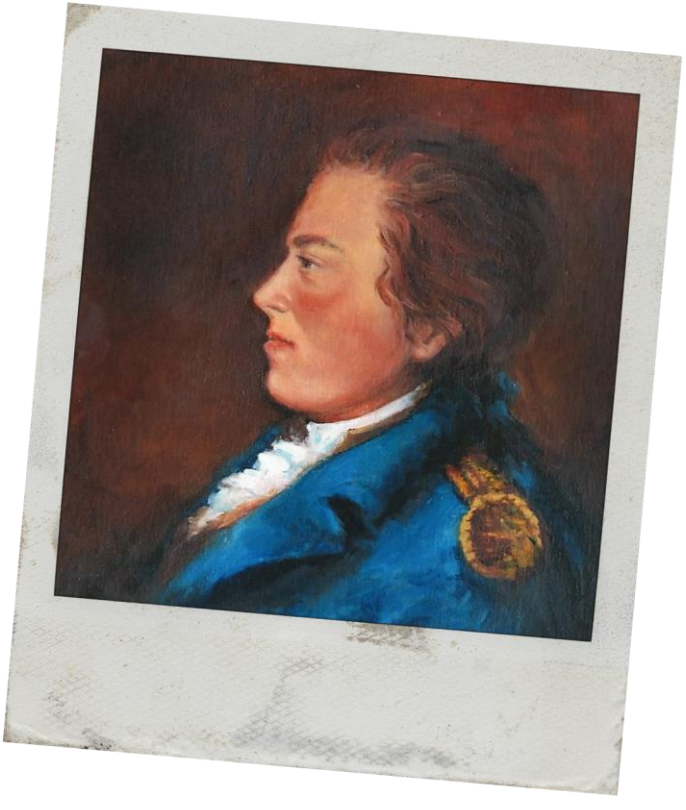

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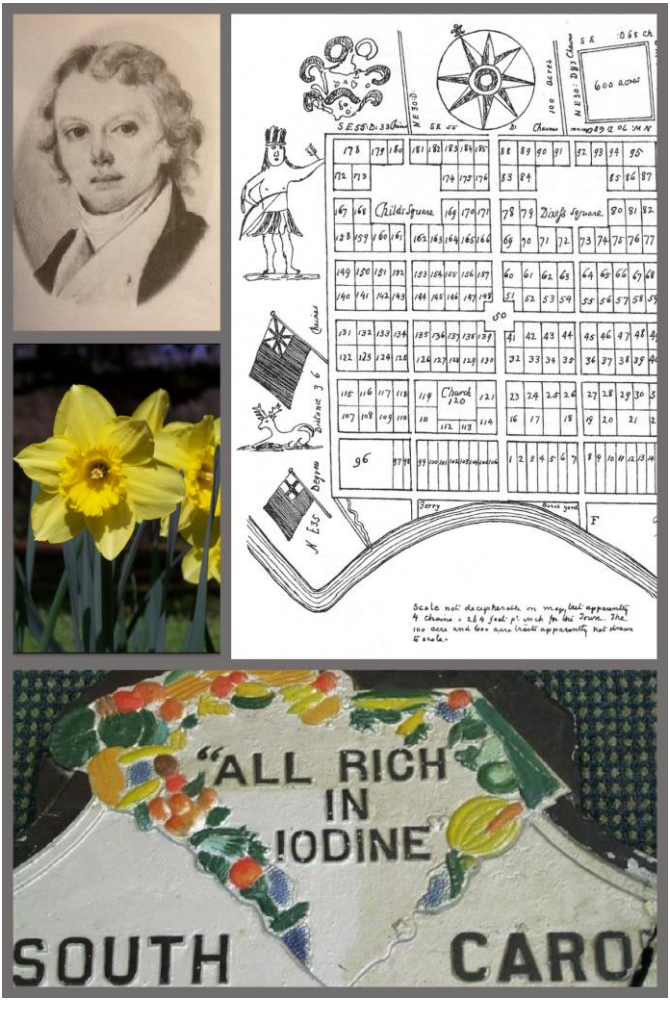
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The Historical Stories
Volume 2

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The Historical Stories

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1 – Lifeland Plantation & Revolution

James Sinkler (d. 1752) (spelled Sinclair earlier), emigrant to S.C., was of noble Scottish descent, and his wife Jane Guerard, came to America and settled in St. Stephen's Parish of Charleston District, developing Laurel Hill as his plantation. James had four children, (Capt.) James Sinkler (1740-1800), Peter, Dorothy, and another (unknown named) daughter. Peter Sinkler (1725-1792) m. (1) Elizabeth Mouzon, sister of Henry Mouzon, the surveyor and engineer; m. (2) ___ Boisseau, and m. (3) Catherine Palmer (daughter of Joseph Palmer of Webdo), and m. (4) Elizabeth (Cantey) Peyre. Dorothy (called Dolly) married General Richard Richardson of Clarendon County, north of the Santee River.

Frederick A. Porcher, historian and author, gives James Sinkler of Laurel Hill, credit for initiating the settlement of the pineland tract (a small part of Richmond Plantation) that became the first "summer village." Sinkler noticed that people who lived in the pinelands were generally free from fall fevers (much later determined to be malaria). It was the following year, 1794, that six other Huguenot families (John Palmer, Peter Gaillard, John Cordes, Peter, Philip, and Samuel Porcher) built summer homes that developed into the Pine Ville village, thus eventually having more than sixty homes by the year 1830.

Lifeland, located in St. Stephen's Parish, was purchased by Peter Sinkler's mother, Jane Guerard Sinkler, from Mrs. Jamison, who married General Thomas Sumter. This house-divided is illustrated by the tragic account of the betrayal of Capt. Peter Sinkler of Lifeland Plantation, by his brother-in-law James Boisseau, an ingrate who betrayed the man that gave him a home. Like so many others of the early Huguenots, Sinkler had little opportunity for formal education, but character, industry, and outstanding success had made him an influential member of the Santee River 'planter'society. He had commenced life as a penniless orphan and as a young man had gone daily to his fields with his hoecake and ax, but through the years had risen to great prosperity. He was one of the first to join General Francis Marion's band and was soon an object of special search by the British. Like others of Marion's Brigade, Sinkler returned occasionally to his plantation. There he had a place of concealment in the nearby swamp to which he retired when danger threatened.

Peter Sinkler, like many of the Sinkler clan, bred thoroughbred horses. Planters up and down the Santee and Cooper Rivers, as well as Upper St. John's Berkeley Parish, bred fine horses, or as they were called in that day and time, "blooded horses." Breeding of fine horses was,

however, interrupted during the American Revolution, but the planters' love of fine horses continued.

On one of these wartime raids, through the treachery of his brother-in-law who resided with him, when the alarm of an approaching British unit drove Sinkler to his usual hiding place, he found himself surrounded by the enemy. Taken captive, he was obliged to witness the destruction of almost everything on his rich plantation, even to the furnishings of his home. Among many other things, the enemy destroyed twenty thousand pounds of indigo (valued at $30,000.00) and three thousand bushels of grain, while fifty-five slaves, sixteen blooded horses and twenty-eight blooded mares and colts, 130 head of cattle, 150 head of sheep, 200 hogs, and $10,000 worth of poultry were carried off.

At the climax of this horrid ordeal, Peter Sinkler was denied even a farewell interview with his wife and children, but was taken to a crowded dungeon cell in Charles Town, where he soon died of typhus. For his services in this treacherous capture, the brother-in-law, James Boisseau, was rewarded with a commission in the British army and a civil station in Nova Scotia, which he enjoyed during the remainder of his life.

Starting in the late 1600s and into the early 1700s, few plantations originated as a single tract of land. Instead, planters put them together from smaller tracts that were granted to numerous individuals. As Huguenots, Scots, and English increased their wealth, they bought these smaller tracts and combined them into large plantations.

Lifeland consisted of approximately 1,500 acres and was bordered on the west by Chinners (settled by a person of that name), but was abandoned before the Revolution. Chinners became a part of Lifeland. Its earliest owner, Peter Sinkler, also owned Bluford Plantation (west of Pine Ville), Old Santee (also called Old Sinkler's, which was 590 acres of land granted in 1770, during early St. Stephen Parish's history), as well as Lequeux's Plantation, both about three miles east of the St. Stephen's Parish Church, all to this same Sinkler family.

In 1791, Peter Sinkler willed his plantation, Lifeland, to his wife Mary as long as she was a widow, then to his son James when he reached 21 y/o. James never married. In 1899, Clarence Palmer Gourdin of the village of Pineville purchased Lifeland Plantation, at that time, 1039 acres, from the Clark family (see Gourdin Family book, p. 332). This property descended down through the Gourdin / Gregg family until sold to Boise Cascade Timber Company, afterward the majority was purchased by Oakland Club, with 238 acres left as a pine-seed nursery. This smaller part / tract, bought by the Dyson family in the late 1990s

was developed into a quail hunting preserve, and was recently (latter 2022) sold to a new owner.

During the ownership of the Gourdin and Gregg family ownership, many interesting times, events, and Lord knows, the stories that took place, but not enough time to go into that now. Maybe later.

Lifeland Plantation, shown on a portion of the
J.P. Gaillard Plantation Map

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2 – Bluford Plantation, Oakland Club

Bluford Plantation was the home of Philip Williams. He built the original Bluford House in 1760. The house was beautifully constructed of longleaf pine, set high from the ground and with a wide piazza across the front. Each room was paneled and the mantels handsomely carved.

Philip Williams relocated to York, S.C., selling Bluford Plantation to Peter Sinkler of Lifeland Plantation (which is only a couple of miles due east of Bluford). At Williams' death (circa 1783), he was brought back and buried a bit northeast of the old plantation house. In 1781, Peter Sinkler, betrayed by his brother-in-law, was captured by the British and spent the balance of his days in prison in Charleston, where he died. He willed part of Bluford Plantation to his son, Peter II, James, and willed ¼ of Bluford to his niece, Anna Maria Dubose, daughter of Dr. Samuel Dubose. Dr. Samuel Dubose, son of Isaac DuBose III who is buried on Milford, was then owner of Milford Plantation (northeast of and adjoining Bluford), in 1810, willed to his son William ¼ of Bluford (where Williams resided), and which piece he purchased from his son Samuel II; also, he willed to William another ¼ of Bluford.

Bluford Plantation, combined with Milford Plantation as well as other adjoining properties, was purchased by R.L. Montague and R.P. Tucker in 1901, and Oakland Club was founded and chartered in 1903 as a hunting club, fully organized on March 30, 1907. Hunters boarded in the old Bluford Plantation house.

Recorded history tells us that these two Charlestonians, both timbermen, invited some male friends from the north down for a hunting trip for bobwhite quail. Montague and Tucker controlled many acres of timberland in the Lowcountry. At that time, John B. Gadsden of Summerville, the superintendent of the Charleston Lighthouse District, an avid and enthusiastic hunter, was also invited on the hunt. They visited hunting lands in Berkeley County near St. Stephen and Pineville and had quite a successful shoot. Someone in the crowd suggested organizing a hunting club. Montague and Tucker thought about it for a time and approached Mr. Gadsden as to his interests. From this was organized what we now know and call Oakland Club.

John B. Gadsden was the first Oakland Club manager (from 1907 to 1938). The Club traditionally held hunting rights to approximately 60,000 acres, primarily for bobwhite quail. A close acquaintance of Gadsden, Edwin C. Stewart, became manager from 1939 through 1958, having been handpicked and groomed for the job by Gadsden during the

preceding year. During Gadsden's and Stewart's tenures as managers, Thomas Philip Crawford, as a young boy of about sixteen, had begun working (and living) at Oakland Club, beginning as a “horse boy” and a "handy- man," learning all the aspects and achieving all the skills necessary to become, on January 1, 1959, the most revered and successful manager Oakland Club would have. At Stewart's retirement in December of 1958, Crawford became manager, and remained so until March 1982, when he retired. Crawford was succeeded as manager of the Club by Michael Smith of Mississippi from 1982 to early 1989 (preHugo). In the summer of 1989, Mark Buxton of Virginia was named manager and remained in that office until March 2007, at which time Ryan Bowles of St. Stephen assumed the role of manager and continues in that office.

The Ladies' Cottage was thought to be built in 1905 for the purpose of housing the wives of the club members and their guests. At that time the wives were not allowed to stay in the Club House with the men. The Ladies Cottage was a large one and one-half story frame house with a combination gable and hip roof, with oversized hipped dormers and two interior chimneys. There is an integral front porch with slender columns and balustrade. Wide eaves extend around the building.

On Bluford is also a wood-frame horse stable and carriage house, built ca. 1905. They are similar rectangular structures with large entrances on the first level and smaller openings in the clerestory. A one-story frame cottage was built ca. 1930 by club member Vance McCormick of Harrisburg, Pa., for whom the McCormick Cottage is named for his exclusive use during his membership. McCormick then specified that, upon the termination of his membership, the cottage become the winter quarters of the manager of the Club, then E.C. Stewart. Upon Stewart's retirement in December 1958, the cottage became quarters for the membership. Note: see Belle Isle Plantation for a “bit” about Mrs. Vance McCormick’s interest in Francis Marion.

In the early 1960's, yet another two-bedroom, two-bathroom cottage was built at the Club in the center of the clubyard for the membership. This cottage was designed by W. L. Van Alen of Wilmington, Delaware, an architect and member of the Club. It was to provide more lodging for the members of the Club, their wives, and their guests, following the burning of the original Bluford house in 1955 and that of its replacement in 1957. The manager's cottage now stands on the site of the original Bluford house and its short-lived replacement, having been built ca. 1960 for then-manager Thomas P. Crawford.

After the original Bluford Plantation house burned on January 13, 1955, Halsey and Cummings of Charleston, S.C., were selected as the architects starting construction May 14 of a new brick clubhouse. It was

completed just in time for quail season in November of 1956. Less than two years later, at about 8 P.M. on Saturday, June 21, 1958, the west side chimney of this house was hit by lightning and destroyed by fire. No clubhouse was re-built since; the manager's cottage now occupies the site.

An interesting side-note to the burning of the second Clubhouse (June 21, 1958) comes from John Clarke, a close cousin of the Crawford family. John had gone to the Club to pick up Myrtle Knight and some food she had prepared for a reception to be held at the Russell house in Russellville. He brought the last dish out of the house and set it in Myrtle's lap (as per her instruction). Then he went back, also at her instruction, to make sure the door was locked and make sure the building was secure, making him the last and very last to leave this Clubhouse.

Another most interesting property 'dwelling' is the tree-trunk house located on Oakland's entrance avenue, a small one room building created from a very large cypress tree. The huge hollow cypress tree was discovered by Manager Thomas P. Crawford and several of the outside staff of the Club while working in Santee swamp during the year 1933, was brought up from the swamp and positioned where you see it today. It was completed with a roof, has a brick chimney, two windows, and an entrance doorway. This quaint little house became the kennel-man's "wait station" to receive dogs when the carriages came in from the shoots. The actual "dog kitchen" stood directly behind (west) the tree house about 250-300 feet. It was originally attached to the rear of one of the two houses at the kennels, which was torn down in 1937, to be rebuilt elsewhere at the Club, the "dog kitchen" left standing alone.

There are three historic gravestones located eastward from the original Bluford house-spot: one is that of Philip Williams, first owner of Bluford; and the other, east of and nearby, that of Isaac DuBose III (grandson of Isaac DuBose the immigrant from France), owner of Milford Plantation, and that of Isaac's wife, Catherine Boisseau.

Having grown up in Pineville, this writer remembers to point out the relationship of Oakland Club with Pineville and Eadytown villagers during its early years of operation. "The Club" was "a true neighbor," always willing, able, and ready to help in a time of need. From its inception until the latter 1980's, the Club was always involved and participated in the various aspects of village life, whether work or play, school or church. Countless are the times when Oakland Club came up with the solution for what seemed to be an unanswerable question or situation.

Much more can be told about the Club, owned by its most interesting members from the north, and its operation. More interesting history can be told about its Bluford Plantation owners and adjacent landowners . . . such as Henry Glindkamp, a German emigrant, and his role as superintendent of the Santee Canal Company. But that will come later.

References:

* *From personal history recounted by Annette Crawford Clarke, daughter of Thomas P. Crawford.*

**From Reminiscences of St. Stephen's Parish, Craven County, and Noticesof Her Old Homesteads, by Samuel Dubose.*

**From the Will of William Dubose, contained in Will Book Vol. 47, Book B, pg. 576, located in the S.C. Room of the Charleston Public Library.*

**From Dubose, An Apostle of Reality, the Life and Thought of Rev. William Porcher DuBose (1836-1908).*

**From The News & Courier and the Charleston Evening Post newspapers.*

**From the South Carolina Historical Society Library in Charleston, Bluford Plantation, by Mrs. R.G. White.*

3 – History of Childsbury

John D. Irving, M.D., author of A Day on Cooper River, tells us that "James Child had been a victim of the tyranny of Lord Jeffreys. Imprisoned for not surrendering 'a Charter of several liberties and privileges granted to the Parish of Amersham (Hertfordshire), with his wife and eight children he had been "forced to abscond; sell an Estate worth above 2000£ for 1800 and depend on the charity of friends. Here in Carolina, he attempted to recover his fortunes by founding in 1707 a town of his own."

Child, an English settler, was granted a tract of 1,200 acres on Strawberry Bluff overlooking the Cooper River in what is today Berkeley County, South Carolina. This location was the furthest upstream that ships could travel. He established an early ferry across the river at this location.

With the town started in 1707, James Child, upon his death, bequeathed 500 acres of his land holdings for the town that was planned to have twenty-four blocks on Strawberry Bluff. At its center was a market square. Two other squares were named Child's Square and Dixie's Square. The streets were 66 feet wide. Property was assigned for a college, a free school, a church, and a minister's house. James Child also designated 600 acres for farms and pastures outside of the planned town, and 100 acres on the bluff for a future citadel.

At one time, the town had a tavern, school, chapel, racetrack, general store, and ferry. A tanner, butcher, shoemaker, and carpenters lived in the town. Due to the growth of nearby plantations, the town began to wither in the 1750s, but the chapel and tavern continued to be used. Fairs were held until the mid-1750s. By the American Revolution, Childsbury no longer existed. The former town's buildings were ultimately absorbed into the neighboring Strawberry Plantation.

Strawberry Chapel

In 1725, the townfolk built Strawberry Chapel in the hamlet of Childsbury. The Chapel was of brick, the parishioners having subscribed "a considerable sum" and the same building stands today near Strawberry Ferry, on the ground originally given by James Child.

It was a simple, rectangular brick building covered in stucco with a jerkinhead roof. The south-facing facade has a double three-paneled door with a flush fanlight. There are shuttered windows on either side of this door. The west end has a single door flanked by a pair of windows.

There is decorative rosette window above. The east end has two windows with the rosette window above. Extending from the north wall behind the altar is a small ante-room for the vestry. A graveyard is around the church.

The chapel was a parochial chapel of ease of the Parish of St. John's, Berkeley. The parish church at the time was Biggin Church, which was about 10 miles away. The designation of "parochial" meant that it had the authority to baptize and bury the dead.

By 1825, Strawberry Chapel replaced Biggins Church as the parish church. A mural tablet in memory of an early rector of the parish was moved from Biggin Church to Strawberry Chapel. The silver Communion service from Biggin Church, which had been hidden at the end of the American Civil War, was found buried in a barn at the Comingtee Plantation in 1947. It is now used at services at Strawberry Chapel.

Childsbury, or Childsberry

The name is spelled differently in documents and the printed Statutes. The correct form was probably Childsbury, altho' pronounced and more frequently spelled Childsberry.

On 14 July 1698, a tract of 1,200 acres was granted to one James Child. The land granted was on the Eastern bank of the Western branch of the Cooper River, at a point designated in later documents referring to it as "The Strawberry" or "Strawberry." It probably, or possibly, had that name before the grant to Child.

From an early period in the eighteenth century, it was so known, and has retained the name of "Strawberry" to the present day. Recently, I was asked how and when "Strawberry" got its name . . . and why "Strawberry." A truly excellent question. Harriet Kershaw Leiding states, "The earliest mention of the name "Strawberry" appears to be in the act of 17th February 1705, which declares that 'ye Inhabitants of the Eastern & Western branches of ye T of Cooper River are willing at their own proper Cost & Charge to make a ferry at yee Plantation of Mr. James Child Known commonly by ye name of ye Strawberry Plantation."

The grant bounded to the South on the lands of Mrs. Aphra Coming, afterwards known as "Comings T" or "Comingtee" and to the north on the estate called "Mepkin" that had been granted to the three Colleton brothers, Sir Peter, James, and Thomas, and which finally vested in James as the last survivor of the three.

From a clause in the will of James Child, he would appear to have come from Coleshill, in the Parish of Augmondi, County of Hertford, England. At any rate, he owned a house and lands there.

To the tract of 1,200 acres James Child owned were added the following grants, either contiguous to or in the near vicinity of the 1,200 acres, viz: 800 acres granted 1 June 1709, 100 acres granted 8 September 1711, 100 acres granted 21 March 1715/16, and 500 acres granted 19 October 716.

The town was located at the bluff on the river, called the Strawberry Bluff, and must have been laid out at or prior to 25 September 1714, for in the deed from "James Child of Childsbury Town "Yeoman" to Stephen Sarrasin Merchant" he sells some seven town lots which "appear by the Town Platt dated "25 September 1714." By this deed, James Child conveyed seven lots, each containing a half acre, viz: three front lots, numbers 8, 9, and 10, and four other lots, numbers 20, 21, 28, and 29. The streets named on which these lots bound are Craven Street, Mulberry Street, and Church Street, and some lots must have been already sold, as these lots also bounded on the lots of John Moore and Marks Holmes. The proviso is added that if two houses are not built on the lots within one year, then the lots would revert to James Child.

James Child died about August 29, 1720, (the date when his will was probated). By his will, which was dated 29 October 1718, he describes himself "of Childsbury Town on Western Branch of Cooper River." By his will, he gave an acre and a half in the town for a Church or Chapel and a burying place for the inhabitants of Childsbury Town; a square in the middle of the town as shown on the plat for a market place; and lot number 16 to trustees for a free school, with a house for the schoolmaster, the trustees to employ a learned schoolmaster to keep a grammar school to teach Latin to boys and children until prepared for a college or university, and to teach English to children, and "to learn them to write and keep accts. by Arithmetic." The children of all the inhabitants of the western and eastern branches of Cooper who contributed to the ferry and causeway to have the benefits of the school provided the parents send firewood for their children in winter or pay two shillings and sixpence Carolina currency per annum to the school master. He further gave "a square of land upon northwesternly of the ferry street" "with two acres and a halfe" of land Butting on the River Bay, and the marsh land between the Bay and the river as shown on the town platt to trustees for a college or university, when any pious and charitable persons should think to put it to that use.

Child also gave all the rents of his **Luckins Plantation**, whereon he then dwelled, commencing from September 1718, and also £500 as security for a salary for the schoolmaster, the interest to be paid every six

months in Carolina currency. To the inhabitants of Childsbury Town, he gave the communing and pasturage of 600 acres of land, provided each lot owner put in only two cows, with power to the lot owners to elect a hay ward; and give the hill by the tanhouse and the river bay, containing one hundred acres, to build upon, in time of war, a citadel for the defence of the town.

Also provided for was a place for a market in the town, and that "the inhabitants of the said town are very much "inconvenienced as well for want of certain market days in "each week to be appointed for Childsbury town" as for want of public fairs to be held there at least twice a year.

The Act then provided that public open markets should be kept in Childsbury every Tuesday and Saturday in the week without payment of any toll for three years, and that two fairs should be kept annually, in May and October.

In March 1731, according to the Council Journal of the day, a petition was made by the "Trustees of the free school at Childsbury Ferry, praying that the Several Legacies left the said School may be united and Consolidated" and on 9 June 1733, an Act was passed reciting the gifts made by James Child in his will of £500 current money for a free grammar school at Childsbury and £100 in like money and a lot for the school, and that several gentlemen in the Province had raised £2,200 in like money to be added to Mr. Child's legacy, and the Act then declared the following trustees of the school and fund, viz: Hon. Thomas Broughton, Lieut. Governor, Rev'd. Mr. Thomas Hasell, and Anthony Bonneau, John Harleston, Nathaniel Broughton, Thomas Cordes, and Francis Lejau, Esq."

The trustees were to meet at least once every three months at Childsbury, and fill any vacancies among themselves. No one could be a trustee who had not subscribed £100.

With all this, the town seems nevertheless to have soon practically disappeared as such.

During the lifetime of James Child, part of the 1,200 acres granted him seems to have gone by this name, "Luckins" or "Luckens" plantation, or farm, and by his will, he gave this "Luckins Farm" to his grandson, Robert Dix, with a proviso that if he died in infancy, then the plantation was to go to the testator's grandson, William Child, son of Isaac Child.

Robert Dix did die in infancy, without issue, and Isaac Child, the father of William Child, by his memorial on 16 February 1732, claims as the property of his son and himself 500 acres called "Luckens Plantation"

part of “Strawberry Land,” 477 acres known as the “Strawberry Bluff” adjoining the river, 123 acres called “Oak Grove” part of the “Strawberry Land” and 100 acres called the “Parsonage,” also part of the “Strawberry Plantation” which tracts together, making 1,200 acres, were granted to James Child on 14 July 1698, and are “well known by the name of the “**Strawberry Plantation**.”

In 1736, William Child advertises in the Gazette, requiring all persons to whom Mr. James Child, of Childsbury Town, had sold lots, to product their titles. From all appearances, the town had decayed and the lot owners had abandoned their lots, and there being no one to use the commons, occupy the lots, or walk the streets, the devisees or heirs of James Child had retaken the property. The “college or university” died with the drying of the ink on the parchment (or paper) of the will. The testators’ zeal for education was also evidenced by his bequest of all his books and surveying instruments to that son of his son Isaac, who should become a Latin scholar, and if none of his sons should so succeed, these books and instruments were to go to begin a library in the schoolhouse.

This seems as good as any a place for us to be told that this Strawberry, with its old Chapel-of-Ease of St. Johns Berkeley, and its ancient Ferry, is the site of Childsbury, a portion of the 3,700 acres of James Child’s land grants.

Strawberry Ferry was approved by an Act of 17th February 1705 by that name. Dr. Irving tells us that “it has continued in use ever since as an important means of transportation, for the river has not been bridged there.” The Ferry operated very near the Chapel, at the bottom of the bluff, and approximately 100 yards from a present-day landing on the Cooper River. Across the river, eastward, was the old road leading to the main road going to and from Charles Town known by some as the Broad Path.

Again in Harriet Leidings’ writings of 1921, we are told of the “old cypress, on which the rates of ferriage was painted, and how it had become mortised into a tree on the Strawberry (plantation) side” - the tree had overgrown it at least 100 years previous, and no doubt no longer is in existence.

Leiding also tells of this location that the Strawberry Jockey Club used to hold its annual meeting. The Club having been dissolved in 1822 and the racecourse nearby that was ploughed up and turned into a corn field.

One of my distant ancestors, Peter Gourdin, brother of Henry and Robert N. Gourdin, became a hero on one occasion at Strawberry

Chapel when the Dean Hall carriage horses ran away down the hill to the ferry flat-boat and over it into the river. A 'Mrs. Carson and her two little boys,' William and James, were in the carriage, which the coachman couldn't stop. Gourdin rescued them in a boat, but the horses were drowned.

Strawberry Chapel and Childsbury are now in South Carolina Heritage Preserve and on the National Register of Historic Places. Much can be added to Childsbury' history concerning the American Revolution . . . another time.

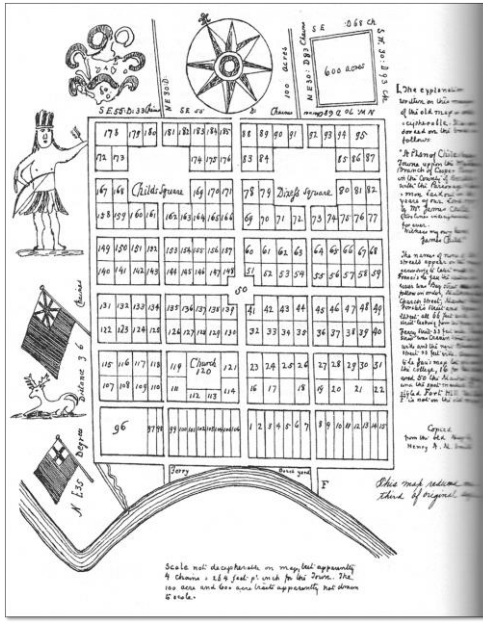
References:

-A Day on Cooper River by John D. Irving, M.D. -Historic Houses of South Carolina, by Hariette Kershaw Leiding
-J.D. Lewis, www.carolana.com

Other resources:

-In "The Statutes at Large of South Carolina – Volume III," Pages 204-206 provide the Act that established Childsbury as a Market Town with Fairs.
-In "The Statutes at Large of South Carolina – Volume III," Pages 364-366 provide the Act to erect a Free School in the town of Childsbury.
-In "The Statutes at Large of South Carolina
– Volume IX," Pages 136-138 provide the Act to erect a new causeway leading to Childsbury Ferry.
-From "Some Forgotten Towns in Lower South Carolina," by Henry A.M. Smith, published in The South Carolina Historical and Genealogical Magazine, Vol. 14, No. 4, October 1913, pages 198-208, published by South Carolina Historical Society [with minor edits].

Note: If you want an immensely interesting plantation history on the culture and society from which we came, a must acquire is "A Day on Cooper River" by John D. Irving, M.D. A truly great written and edited history, readily available at the Berkeley County Museum.



In an updated article, Henry A.M. Smith located / showed this plat.

Strawberry Chapel

4 – SIGNS Will Tell of Interest Points

So reads the headlines in the Columbia Record newspaper of Thursday, November 11, 1926. Robert G. Thomas of the State Highway Department was in charge of erection of the new historical markers being placed in the various counties of South Carolina, giving evidence of the many points of interest throughout the state.

The article goes on to say, “In February, four markers were placed to designate the tomb of the famous General Francis Marion, who sleeps in Berkeley County and whose grave is located along highway No. 45.”

Besides heroes of American Revolution fame, the old and historic Episcopal mission, “the Church of St. James Goose Creek, is commemorated by an official marker, appropriate to its long years of religious activity and historic service. It is located on route No. 41 (now U.S. Highway 52) in Berkeley County.”

In addition, (bronze) markers giving the names of the principal waterways were set (according to this newspaper article) at each end of the newly completed bridges across the Santee River and Goose Creek.

The State Highway Department’s idea was “to carry the program forward until all the outstanding historic points of interest along the state highways are properly designated, so that motorists are ‘correctly’ informed as to the names of the streams over which they ride.”

I was curious why the state’s historical markers erected from 1929-1936 had a beautifully designed motif that read “All Rich In Iodine,” and were surrounded by food products produced in South Carolina that were, apparently, all rich in iodine.

A quick trip to the South Carolina Encyclopedia revealed that during the 1920’s and 1930’s, South Carolina Natural Resources Commission engaged in a public relations campaign promoting the high levels of iodine found in various agricultural products produced in the state. Apparently even WIS Radio (in Columbia), established in 1930, was part of the campaign, with their call letters chosen to denote “Wonderful Iodine State.” Even Lowcountry moonshiners around Hell Hole Swamp jumped on the iodine bandwagon, advertising their brand of liquid corn with the slogan “Not a Goiter in a Gallon.”

The massive public health screenings that accompanied the military draft during World War I had raised awareness about the problem of

iodine deficiency in the U.S., particularly in those areas of the mid-western prairie states where there were lower iodine concentrations in the soil. It made sense, therefore, for South Carolina to promote the high levels of iodine in the products produced in this state.

Unfortunately for this marketing program, however, by 1924, iodized salt was introduced and largely eliminated the concern about iodine deficiency. By 1936, the state historical markers no longer carried this slogan, but were replaced by a palmetto tree (inside a triangle, representing the shape of South Carolina). It is interesting though, that this marker program was only briefly part of the larger campaign to promote South Carolina's agricultural produce to the rest of the nation. It's also going to make me think twice about reaching for the non-iodized sea salt the next time I'm at the table.

Very, very scarce throughout South Carolina today, only two of these "All Rich In Iodine" markers' where-abouts are known (by this writer); both in northern Berkeley County's Pineville area. If you know of others, anywhere in the state, please let me know.

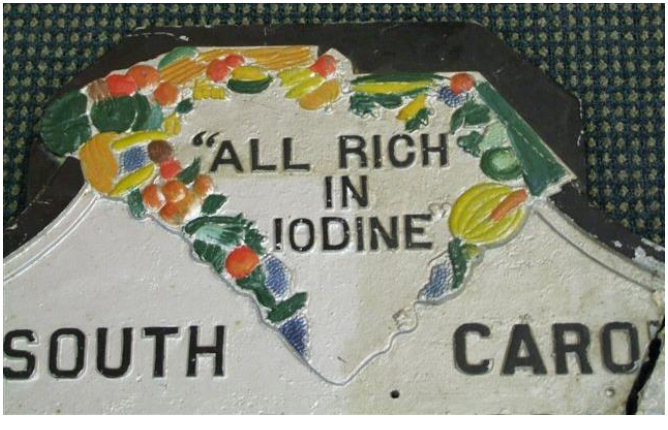
Historical markers produced from 1937 to 1954 carried black letters on a silver base and were made using cast steel, very heavy! Then, in 1955, markers began carrying silver letters on a dark, navy-blue field. A triangular crest inserted at the top suggests the shape of the state and shows a small representation of the flag against a silver field. Also, the use of both upper and lower case roman letters made the inscription easier to read from a distance.

I believe that it was at this time ,1955, that the manufacturer began using aluminum, rather than steel. The cost of manufacturing the marker was $115.00 and was the responsibility of the sponsoring local organization. Assistance in preparation of the inscription was (and still is) given by S.C. Department of Archives and History.

If the marker site was placed on a state road right-of-way, the marker was erected by the State Highway Department – and – a (paved) parking space was provided (sometimes called a 'pull-off'). South Carolina legislature realized the necessity and importance of the viewer getting off the road, enabling them to get out of the car and safely view and read the historical marker. Unfortunately, presentday SCDOT's attitude toward historical markers has reversed course from the above. They no longer want anything to do with them. And even though the law 'may' still be on the books, they no longer provide a safety 'pull-off' for getting off the road to read the marker. The last one I have been able to find in Berkeley County is in Cross, where the "Thomas Sumter's Store" historical marker once was. (*This marker is presently missing; planned replacement this year.*)

Then, in 1990, the Archives and History Commission, with recommendations from a blue-ribbon study committee, returned to the design of black letters on a silver base. Accordingly, SCDAH now recommends painting all historical markers, no matter their original color scheme, with silver backgrounds and black lettering and trim. All present-day South Carolina markers are now being cast using aluminum.

Today, our county has 110+ Historical Markers, located from one side of the county to the other, and all in-between. The few 'missing' markers are in the process of being replaced. As structures, places, and events of historical value are 'rediscovered,' researched, identified, marked, and mapped, plans are to erect new markers in our county. Call me if you're interested in helping.



Earliest South Carolina's Historical Markers

Old site of Thomas Sumter's Store marker with
pull-off (marker presently missing)

5 – Origin of Cross Community

Cross is the typical rural community that grew up around the families that settled there. Some of the family names that have been there since its beginning are: Austins, Grooms, McCants, Winningham, Droze, DeHays, Livingstons, and then came the Cross and Bradwell families among others.

The community name originated with John Cross, who purchased 500 acres from the Austins, Winninghams, and McCants families in 1844. Other tracts were added from the Livingston and Droze families. John and his son Adam added additional acreage and developed it into one of the most productive farms in the area.

John Cross was a member of the Black Oak Agricultural Society and between 1842 and 1862, he received a medal for his experimentation with agricultural lime. Then in 1852, he received a silver cup for a bay stallion that he had raised.

Adam, son of John Cross, added a store and a cotton gin, sawmill, grits mill, rice mill, and turpentine still. In 1879, the Cross Post Office, originally named **Cross Mill**, was established, and Adam was named the first postmaster in May of 1888.

J. Russell Cross tells us that Adam Cross, upon returning from the Confederate War, taught a short term of three months of school at Friendship and then opened a store at Moss Grove. He felt it was wrong to become wealthy by selling to his neighbors, so his store had very reasonable pricing for goods and services.

The Cross storekeepers went to Charleston weekly to buy goods for the General Merchandise business, as they sold everything the families would need, including groceries and drygoods, hardware and building materials, horses, mules and wagons, plows, and all the farming supplies needed, including seed and fertilizer. After the railroad, some materials were shipped by rail from Moncks Corner through Chicora to Cross. Much of the heavy equipment, such as grits mills and sawmills were brought up that way.

John Cross was held is such high esteem by both Blacks and Whites that the plantation was not harmed by the Army of Northern soldiers and freed Blacks from the Sea Islands that plundered this section. While John was away with a group of old men at Pocotaligo and Adam, his son, was with the Confederate Army in Virginia, the Blacks hid all the livestock in the swamps as a security measure, and the foreman, Henry

Brown, told the invaders that the place belonged to him, that he was a free Negro, and the place was not touched.

Cross community, today covering a large landscape in western Berkeley County, boasts of history through and through, both with people and places. Two of these places are the **Cherokee Path** (or Trail) and the **Forty-five Mile Tavern**.

The original Indian Path was also known as the Congaree River Road, and extended beyond 500 miles to connect trade centers of our neighboring states of today. Indians carried skins for trade, while the traders and pack horsemen carried bullets, small shot, guns, powder, looking glasses, colored beads, axes, hoes, hatchets, tools, English cotton cloth, and whiskey to trade back to the Indians. Plantations sent staves, shingles, beef, pork, rice, peas, Indian corn, and leather from their tanning vats. These items went from Colonial Monck's Corner to Stony Landing and on to Charlestown by water.

The Path was used by British soldiers and local militia in colonial days, government agents negotiating peace with the Indians, British and American troops in the Indian Wars and the American Revolution, and by troops during the Confederate War. During the Cherokee wars, this route was used by a Regiment of Highlanders who destroyed the Cherokee around Keowee. In 1761, the path was again used to end the war with the Cherokees, and Attakullakulla, a great Cherokee Chief, used this route to go to Charlestown to meet with the Governor.

The route is shown as coming out of Charlestown between the Ashley and Cooper Rivers, across Goose Creek, along the highlands west of the Cooper River, into what is now Moncks Corner, through the area now covered by Lake Moultrie, and coming into SC Hwy No. 6 in Cross going west on to Eutaw Springs and northwest upstate.

Many taverns along the route accommodated the travelers until the route lost its significance in the nineteenth century. The Forty-Five Mile Tavern, or Martin's, or Barnet's Tavern (different names at different times, but same place) is only one of those, and was located at this present intersection of Ranger Road and Old Highway No. 6 (the location of the old colonial Road to the Congarees).

Over the years, and depending upon the map you're looking at, this road could be called the Cherokee Path, the Congaree Road, Road to the Congarees, Nelson Ferry Road, or S.C. Highway No. 46. Basically, all are one and the same road, with only minor branch differences.

A few more places of interest and historic significance are the following: Duck Pond House – very interestingly originally built on Duck Pond

Plantation. This plantation was purchased about 1900 by Elvin and Benjamin Singletary.

Another was the Williams House, ca. 1898. James L. Williams began this house prior to his marriage to Eliza Singletary in 1900. It is believed to have been begun in 1898, where local labor was used, and it was finished for the married couple to occupy. In addition to farming, Williams was a fine brick mason and carpenter. Later, the Williams moved to Duck Pond for a larger house to accommodate their growing family. They had twelve children. This house passed on to his son, Jerry Williams, who lived there with his wife, the former Hattie Grooms, all their married life. This was their home until Hugo destroyed the detached kitchen-dining room and porch.

Moss Grove Plantation House, ca 1880 – is known as an I-house for its distinctive narrow rectangular form. It is a two-story home, gable roofed structure, with end chimneys. The chimney bricks are said to have been salvaged from a previous house at Moss Pond (owned by Peter J. Couturier), which had burned. It has a shed-roofed extension in the rear and a one-story piazza with square posts and horizontal board railing.

The land on which the house was built was acquired by John J. Cross in 1844, and the house was built for his son, Adam. Adam had just recently returned to Moss Grove after serving in the Confederate War.

According to Henry Dwight, an early Berkeley County historian, Moss Grove was the house where the entire community dined on “Mill Day.” Also, J. Russell Cross tells “every person who visited the mills or Adam Cross’s store ate dinner as a guest of the Cross family at Moss Grove. All of the food was grown on the farm, and a sheep was butchered every Friday to supplement the beef, pork, chicken, and cured meat.

Loch Dhu Plantation, ca 1812 – the present home, probably built in 1812 by Robert Kirk, is located very close to Lake Marion on a high bluff. The name Loch Dhu is a Scottish Gaelic term for “Black Lake,” there being a small, dark, natural spring located near the house, but is now under Lake Marion.

Built a little differently from most of the houses in the area, it has a high hipped roof with tall flanking chimneys. The structure is full two-stories with the usual arrangement of windows.

In the Simons family for many, many years now, the home’s interior is fairly simple in design, with well-designed trim. The woodwork of the drawing room had gouged and carved festoons and sunbursts in friezes of the mantles and main cornices.

During the Civil War, Loch Dhu was used as a hospital for the Confederate wounded. A previous owner, Dr. Kirk of Loch Dhu, saw service in the Civil War as a surgeon in the Confederate Army. Union troops came to burn the house, but the women caring for the soldiers refused to evacuate the house, thus saving it.

Across present-day Highway 45 and south of Loch Dhu Plantation is Lawson Pond plantation house – willed to Charles Cordes Porcher (1801-1878), son of Philip Porcher of Oldfield in St. Stephen Parish, who is considered to have built the house as a residence in anticipation of his marriage in 1823 to Rebecca, the oldest daughter of Francis Dwight Marion.

This house sits high above the ground on massive brick pillars, underneath, massive hand-hewn timbers, held together by wooden pegs, with space for storage and plantation activities. It has a porch across the front and on the east side. The house is constructed on a grand scale and is "greatly enriched" from the two matching front doors throughout with "excellent trim" on doors, windows, cornices, and mantels. Of architectural importance, and so very interesting, is the fact that not a drop of paint has been applied to the exterior, and the color that has come to the weatherboarding through years of weathering.

Without going into detail, ownership of the property was vested in Mrs. Elias F. Couturier in 1880, along with Dr. Kirk, Trustee, and her ownership became absolute with the death of her husband.

J. Russell Cross tells, "his father, J. Pressley Cross, born 1877, recalled that as a boy, he went with his grandfather, John James Cross, to a fair held at Lawson Pond by the Black Oak Agricultural Society, of which his grandfather was a member. He was particularly impressed by the large pits in which whole oxen were being barbecued. This home had ample grounds to take care of the crowds that attended these fairs.

There's many more places and family names of historic importance to the Cross community that need to be talked about . . . another time.

References:

Anne Dreher Propst, Past President of the Berkeley County *Historical Society, and Historic Ramblin's Through Berkeley*, by Jr. Russell Cross

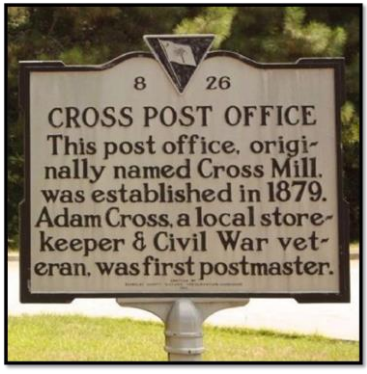


Photo by Keith Gourdin

Lawson Pond photo from collections of Keith Gourdin

ByGone Berkeley
Adventures in History

6 – Dixie/Berkeley Training High School

Schools for Black children in rural South Carolina, and Berkeley County more particular, were most always begun in churches, and Dixie / Berkeley Training was no exception. Education before the American Revolution and the Civil War for enslaved Blacks was very limited. Some were taught to read the Bible, some learned to write, but for the most part, learning to read and write was non-existent.

In 1868, elected county representatives met in Charleston at the Peoples' Convention, formed a constitution for the state of South Carolina, and ratified the provision of "free public education headed by a State Superintendent of Education with commissioners elected from each county every two years. Berkeley County's delegates to the Convention were W.H. Gray, George Lee, Benjamin Byas, William Jervey, and W.J. Becker."

In early 1880, a school for Black children was begun in one of the local churches in the area (though not known which one by this writer). Its first term was to last three months and was taught by a Mrs. Forrest of this church. Soon, J.L. Michael was hired. Superintendent Isaac D. Porcher (1859-1933) was so impressed with the work of this instructor, that he extended the school's term to eight months.

Then in 1900, Essex Reid was instrumental in building a one-room school and Annie Williams were hired as the teacher. It didn't take long until this building became inadequate, so a Building Committee composed of David Barrett, Thomas Dawson, Calvin Mansfield, John B. Bibb, and the Rev. James Van Wright was organized. The group met with George Bonnoitt, Chairman of the Board of Trustees, and was given the "go" signal to build a four-room school at a cost of $6,700. (Whether or not this building was built on the same site as the old Dixie Training School's location is unknown by this writer.)

It was along this same time period that Julius Rosenwald, a philanthropist from Chicago, and Booker T. Washington, then Director of Tuskegee Institute in Alabama, met and shared a common dream of providing educational opportunities for rural Black children in the southern states. 1n 1917, Rosenwald formed the Rosenwald Foundation, believing philanthropies should use grants as seed money to encourage the building of schools for Black children. Tuskegee Institute worked with Rosenwald on the building program between 1925 and 1932.

Anna Thomas Jeanes (1822-1907), a Quaker philanthropist of Pennsylvania, provided finances for the creation of the Jeanes Supervisor Program in rural schools in the south, including the Rosenwald schools. Her desire was to encourage moral influence and social refinement among Negroes. The Jeanes Supervisor directed the instructional program and assisted in building community support with parents, ministers, and citizens. Known Berkeley County supervisors were Ardess Copeland, 1922-23; Susan F. Bailey, 1944-48; Henrietta B. Frazier, 1948-52; Henrietta Wiley, 1948-53; Lela H. Lindsay, 1952-59; H.K. Session, 1952-61.

The Negro community was required to provide cash and/or in-kind donations of materials and labor to match the Rosenwald grant. Men heeded the call of Rev. Van Wright to donate “a dollar or a day.” The School Board had to provide public support, take over ownership of the school property, and commit to maintaining it as part of the public school system. Steven Reid gave the first $5.00, and the new building was begun in 1918 and completed in 1920. It was given the name, *Dixie Training School*.

It didn’t take long to raise the $6,700 needed to build the four-room school. A breakdown of donations was $1,000 given by Negroes, $2,500 by Whites, $2,000 by the public, and $1,200 by the Rosenwald Foundation.

In 1920, the first staff members were Reverend Harleston, a Methodist minister, who was appointed principal, with Ella Forrest, Wilhemena Alston, Lauraline Shine hired as teachers. Many of the teachers were graduates of Avery Institute in Charleston, SC. Then in September of 1921, Richard Allen (R.A.) Ready, was elected principal. Ready served faithfully and untiringly for twenty-nine years, until his death in 1952, after which Switzon Wigfall, Sr. became principal, and served until 1954.

Frank E. Gadsden was made principal for what turned out to be the final year in the old building that had been known originally as Dixie Training School that had included grades one through eleven. It remained Dixie until the 1930’s when it was renamed Berkeley Training High School and remained with that name until 1970.

It was after the close of 1955 school year when Berkeley Training High School moved into a new and modern school building located on Highway 17A in the area known as Mitten Lane. This move also brought a new principal into the system, Joseph H. Jefferson, Sr., being hired to fill the position. He remained in this position until the integration of this school with Berkeley High in 1970, when he became an area Superintendent.

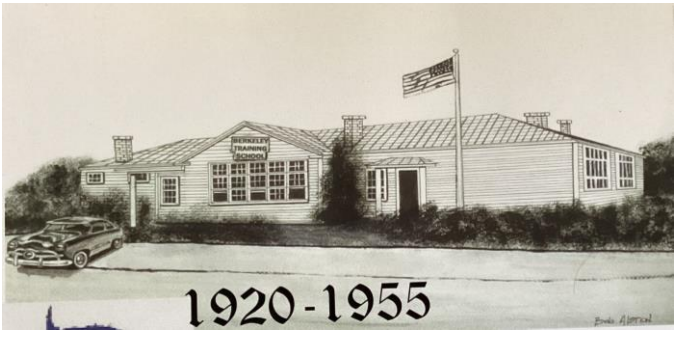
So, what started out as a small one-room church school for Black children, then a four-room school, then grew into the first Rosenwald school in Berkeley County, known as Dixie Training School, then had a name change to Berkeley Training High School, remained such until 1970.

Recognition is in order to those early citizens, among the ones mentioned heretofore and "Uncle Van" as he was called, along with the many who came from near and far, on mules and wagons, traveling the unpaved roads and walking paths, were the Dawson, Reid, Manigault, Rivers, Heyward, Haynes, Shine, Smith, Gillans, Joy, Richmond, and Hutchinson families, just to name a few. Principals of Berkeley Training High School were R.A. Ready 1920-1952, Switzon S. Wigfall, Sr. 1952-1954, Frank E. Gadsden, Sr. 1954-1955, and Joseph H. Jefferson, Sr. 1955-1970.

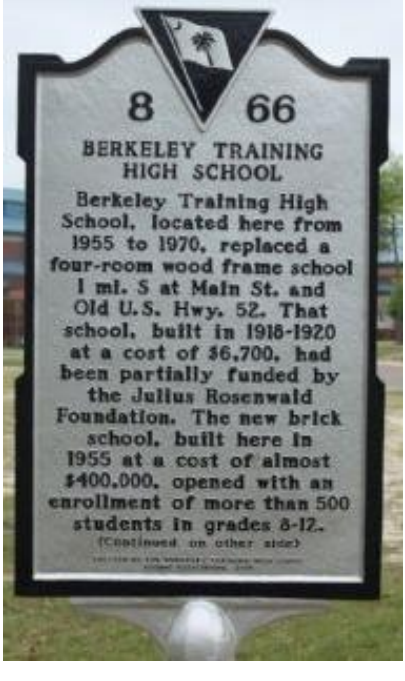
We must also give recognition to those who worked as teachers and school administrators, those who have produced a cadre of citizens of whom they can be proud; doctors, lawyers, military personnel, bankers, businessmen, funeral directors, social workers, mechanics bus drivers, office personnel, and yes, farmers who helped with provisions, and many, many others. This first of schools has contributed to the welfare and quality of life for citizens in our county, state, and our nation.

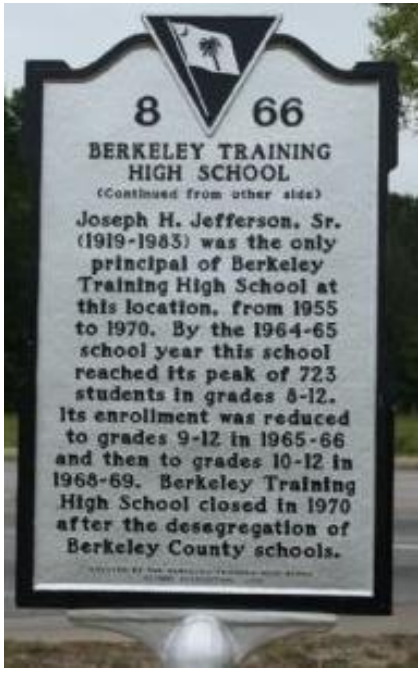
Consider just a few contributions of alumni: Lawyers, Dorothy Manigault and the late Donald Gadsden; Military personnel, the late Lt. Gen. Henry Doctor, Jr., the first Afro-American Inspector General of the Army; Banker Elijah B. McCants; Businessman Joseph C. Sanders; Funeral Directors, the late George Holman, Milton Scott, and Octavious Gethers; Building Contractors, the late Oscar Haynes and Sass Burden; School Superintendent Frank E. Gadsden, Jr., Dr. James Harris, and Assistant Superintendent, the late William Baylor; Educator, Dr. Lela HaynesSessions; Health Care Professionals, the late Syrus Alston; Franklyn Scott, D.D.S., P.C., R.Delores Gibbs, MD and Henry Marion, MD; Artist Robert Alston; CPA, Henry Harris, just to name a few.

Yes, Dixie has come a long way since 1924, when Albertha Garnett-Dupree was in the first class to graduate, receiving the very first Dixie Training Certificate. Many thanks to Joseph C. Sanders for sending me so much of the above history of the school and its community people. There's so much more to tell, so get in touch and let's get it written.



Berkeley Training High School




8 66
BERKELEY TRAINING HIGH SCHOOL
(Continued from other side)
Joseph H. Jefferson, Sr. (1919-1983) was the only principal of Berkeley Training High School at this location, from 1955 to 1970. By the 1964-65 school year this school reached its peak of 723 students in grades 8-12. Its enrollment was reduced to grades 9-12 in 1965-66 and then to grades 10-12 in 1968-69. Berkeley Training High School closed in 1970 after the desegregation of Berkeley County schools.

ByGone Berkeley
Adventures in History

7 – Early Life & Career of Swamp Fox

With the upcoming annual Francis Marion Memorial Day on Monday, February 27th, I thought he would be a most appropriate topic for this bit of history.

Events marching toward a Declaration of Independence, the thoughts and actions of colonialists were being undertaken and pursued in each of the thirteen colonies. These leaders were numerous, but none was more picturesque than Francis Marion of Berkeley County.

As I've mentioned before, Francis Marion's ancestors were Huguenots driven from France by the revocation of the Edict of Nantes, and came to Carolina in 1685. His grandparents were Benjamin and Judith Baluet Marion, and Anthony and Esther Baluet Cordes. They settled in the Goose Creek district. (We would know it today as Crowfield Plantation.) Three children were the offspring of Benjamin and Judith Marion – Esther, Gabriel, and Benjamin.

Gabriel Marion married Esther Cordes and lived in St. John's Parish at Chachan, on the west branch of the Cooper River. (Today we know it as the western side of Cordesville.) They were both first-generation Carolinians. Gabriel and Esther had six children – Esther, Isaac, Gabriel II, Benjamin, Job, and Francis.

Some folks, especially from the Georgetown area, have placed the birthplace of Francis Marion at Georgetown. And who wouldn't want to claim him as a native son? But evidence is sufficiently clear to conclude that Francis was born in midwinter of 1732 at Goatfield Plantation in St. John's Parish, Berkeley County.

Francis was a puny child. Peter Horry said, "I have it from good authority, that this great soldier, at his birth, was not larger than a New England lobster, and might easily enough have been put into a quart pot." In spite of his scrawny body and poor health, he had a happy childhood.

When Francis was five or six years old, his parents moved from Goatfield to a plantation in Prince George, a parish on Winyah Bay. Apparently, they wished to get near the English school in Georgetown, for they had drifted from their French traditions and were determined to provide all their children with a common school education.

After Francis's terrible, life-threatening voyage as a seaman at the age of about fifteen, he gave up this notion and became content with

farming, even though by the time he had reached home, he was in much better health. He settled down with his parents. It wasn't very long before he was their mainstay, as his sister and brothers had begun to marry and move away.

After Francis's father's death in 1750, he followed Job and brother Gabriel back to St. John's Berkeley Parish, assuming the care of his mother.

Francis Marion began his military career just before his twenty-fifth birthday. In the latter stages of the French and Indian War, the Cherokees along the border of South Carolina began threatening hostilities, and Govern Lyttleton expanded his armed forces. When Captain John Postell, Jr. began recruiting a company of Provincials among the Huguenots, the Marion brothers were stirred by patriotic fervor. On 31 January 1756, Gabriel and Francis joined the militia company of Upper St. John's.

Approximately twelve years difference in years, they were now the closest of the Marion brothers, partners in farming, in hunting and fishing, and in attending the musters and drills of the militia. When the Cherokee War finally broke out in 1759, they were veteran militiamen. Both offered their services to the province. After receiving a commission as Captain, Gabriel recruited a troop of cavalry in St. John's. Francis enlisted and served under him. But neither saw active duty. Captain Gabriel Marion's cavalry was disbanded as soon as Governor Lyttleton had concluded a treaty with the Indians.

After their demobilization, the brothers separated. Gabriel had married well, his wife Catherine, had been given Belle Isle, a fertile plantation in St. Stephen's Parish, as a wedding present from her father, and was now with a growing family to support. Francis moved up the Santee to live near his brother Job. He had scarcely settled in before the Cherokees again rose and spread terror along the frontier.

Whatever Francis did or saw during the Cherokee War of 1759 to 1761, he came away from the experience with a profound distaste for the cycle of vengeance that is set off when one side's atrocity is met with barbarism from the other. He also witnessed, firsthand, the ambush and hit-and-run style of warfare that would serve him so well when fighting the British and their Tory allies in the American Revolution.

Not much is recorded during the next decade, or "lost" years of Francis's life. In 1767, he acquired 350 acres of land in Berkeley County adjoining that of his brother Job. The following year he was granted and conveyed another 450-acre tract in Santee River Swamp. By this time, he was the only Marion brother yet to marry . . . and I might add . . . marry well!

By 1773, Francis was able to purchase a Santee River plantation called Pond Bluff, though only a relatively small, two-hundred acre tract further upriver in St. John's Parish. This tract was about four miles east of present-day Eutawville and not far from Thomas Sumter's plantation.

On the morning of 19 April 1775, British redcoats fired upon a group of outnumbered patriot militia at Lexington Commons in Massachusetts. Later that day, the Minute Men responded by inflicting major damage on the British at Concord's North Bridge. Emerson would describe it as the "shot heard round the world." For Francis Marion, his "comfortable" days were over.

Celebrating Francis Marion's life at eleven o'clock a.m. on the 27th of February every year at Belle Isle Plantation's family cemetery has been tradition for many years, sponsored by Gen. Marion's Brigade Chapter, of Daughters of the American Revolution (and Col. Hezekiah Maham's Chapter, Sons of the American Revolution, for the past eight), along with family, friends, and students of the General. He has been called the "Washington of the South." And rightly so!

One historian writes of Francis Marion, "His fame will live forever in the history of our country as a man of high ideals, a brave and hardy soldier, a beloved commander, and a man who did most valiant service for his country under the most trying of conditions." It is indeed our responsibility to keep this history alive!

Marion is honored nationwide, but particularly in South Carolina, where he was, and is, familiarly known as the Swamp Fox. After galloping over a twenty-sixmile chase through the woods and swamps of Black River to no avail, Lt. Col. Banastre Tarleton stated in despair, "Come on boys, let us go back, and we will soon find the Gamecock (Gen. Thomas Sumter, another Patriot partisan leader), but as for this damned old Fox, the devil himself could not catch him."

Resources:

- *A Sketch of the Life of Brig. Gen. Francis Marion*, by William Dobein James
- *Swamp Fox*, The Life and Campaigns of General Francis Marion, by Robert D. Bass
- *The Swamp Fox*, by John Oller
- *The General's Brothers and Their Families*, by Keith Gourdin

Francis Marion 1732 – 27 February 1795

8 – Home, Tranquility and Happiness

The name of Huguenot is synonymous with patient endurance, noble, fortitude, and high religious purpose. Let us then be glad that we, a portion of their descendants, are permitted to meet under the blessed light of liberty and religious freedom won by them, to pay some imperfect tribute to memories so justly dear, and to remember their fidelity to posterity and to God.

We look to our fathers and grandfathers for lessons of wisdom and piety. We take pleasure in recalling their brave deeds and their exalted virtues. With pleasure, we sit around the firesides at which they sat, and worship before the alters to which they worshipped – and certainly no one would quarrel with this just principle of our nature.

Peopled by Huguenots to almost an equal degree with the English, one cannot doubt that there was retained longer than in any part of our State the simplicity of manners, the elevation of character, and abundant and elegant hospitality of the Huguenot. Time and intermarriage with other stocks has not yet blotted out the "dark flashing eyes, the swarth nervous faces, nor the slight wiry figures inherited from Isaac Porcher from Berri and Touraine; nor Pierre Gaillard from Poitou; DuBose from Languedoc; Ravenel, from Bretagne; nor Gourdin from Artois."

In a very descriptive letter written between 1803 and 1806, by Samuel DuBose to his brother William, both but school aged, he says, " . . . of the different quarters of the globe, America is the happiest, of the different quarters of America, Carolina is the happiest, and Pineville is the most so of any spot in South Carolina."

Samuel Dubose was not individual in his admiration of Pineville. John C. Calhoun said in a letter to a very special lady (to her daughter was he to marry), "At Pineville I spent two days. I had the pleasure of meeting a number of acquaintances which made my stay delightful. I never was in a place where there was more apparent equality and friendship among the inhabitants than in Pineville."

My personal relations with blacks and whites in Pineville can be expressed no more wholly than words about an old slave of the DuBose family. DuBose writes, "Old age appears to me must now very soon take 'old Saby' from this mortal state; although hearty, it is making daily ravages, which are too visible. What a spectacle is he for a contemplative mind to survey. It is more than volumes. Time, which has caused such a vast resolution externally, has not affected his faculties very materially – that wonderful activity of mind he still possesses, and

all that industry in attending his little crop he still exercises. He stands up, as it were, and sees generations rise and fall; he looks around at the spot where he is shortly to be laid; he sees the dust he's shortly to be mingled with; he reflects, and the reflection causes a smile! Happy old man; blessed religion! Sometimes he tells me he is now ready to die – after a pause, "No!" says he; "I am not ready, but with God's grace, will be ready when once more I can see and talk with Mas' Billy (William DuBose)."

You might imagine that the young planter is writing of some impoverished friend, or poor relation that the DuBose's had befriended. Not so! It comes straight from the heart and rings true among many of our past Pine-villagers. Many a northerner would find this proof; that the slave holder of the Lowcountry of South Carolina was not always a brute, and that "Saby" was an infinitely happier and better man on Bluford Plantation, than he would have been had he remained in Africa.

Frederick A. Porcher said of St. Stephen's and St. John's Parishes in 1868, "I have lived in free States and in slave States, and I have never known a society which entertained a higher tone of honor, a more deeply rooted moral and religious principle; I have never known women of greater purity and delicacy of thought and feeling, men and women who exhibited greater propriety of conduct both in public and in private."

Yes, this is the Pineville that I grew to enjoy, live, and raise my family . . . and to love; even though I promised myself when I got out of school, I was "leaving Pineville" – I never did! Now, I'm going to try to describe my "home" to you . . . not too much about where I've been or where I'm going . . . but my home today.

I wish I could say as you drive into Pineville, today, you would experience 'silence and beauty' reigning, but this would be only a 'maybe, at times.' As with so many of our rural communities today, 'silence' is a rarity. However, a grand feature is the woodlands and forests, with their natural lawns, so pleasant to roam on foot or even to ride through them, enjoying the wildlife . . . 'their' home.

Leaving the paved roadway, turning onto a dirt, sometime muddy, narrow, one-lane road, passing the Pineville Chapel and winding to road's end, you come to our humble abode. At a short length and you're approaching the front porch, King Alfred daffodils, with their 'oh so soothing, pleasant odor' filling the air, many in full bloom, adorn the pathway to the piazza, wide and long enough for a company of soldiers to march around on it.

As my special guest, I would usher you inside the wide and long hallway adorned (also) with large vases filled to capacity with more beautiful

King Alfred daffodils. On each side of the hallway entrance adorn bridal portraits of our (no longer) children, one on each wall. You see as you enter, undeniable colonial styled furniture, with an air and taste most suitable to a 1925 dated home.

My library doors open with walls of wholly filled bookcases, with booktreasures of Huguenot Transactions, land and deed and marriage references, and a wealth of Berkeley County, historian-written, out of date and print books. Stacks of old maps leaning against tiny but vacant wall spaces or filling my map cabinet, make it my favorite way to spend a day, or an evening of research. Higher, and strategically placed around previously empty wall spaces are portraits of Pineville Chapel, St. Stephen's Episcopal Church, Colonel Hezekiah Maham, family land plats, and old maps . . . and in the most prominent place, over the mantel, is a portrait of my grandfather, J.K. Gourdin. Yes, I must admit, there is also a stack of vertical files along-side my old desktop computer, alongside one of my two grandfathers' old oak roll-top-desks.

Now that you know a bit about my home, I wish you to know that I consider myself "charmingly situated" and happy as I might deserve to be, spending these days in the home my Grandfather built. I only know him from family-told stories and written history, as he died three years before my birth. This HOME is heaven's type, a home of love and confidence, 'a place this side of heaven.' And most especially when I think of the words spoken to us from Jesus, who expressed his desolateness when he said, "I have not where to lay my head!" Just imagine, among all the elegant and happy 'homes' of earth, not one was His! For this reason, he calls heaven a place of "homes." "In my Father's house are many mansions." This reason alone should entice us to love our earthly homes, and make them as much like heaven, in love, as we can. For without love, there can be no true home, and without home, no heaven.

Not being from the city, nor knowing much about the city, I must say that a home in the country is the loveliest of all earthly ones. Most especially when you add nature.

Considering my upbringing, one communes with the stars, the clouds, the trees, the land and water, and our natural resources. Adam and Eve were created in a garden. This is the short of my story. More of our home to come . . . another day.

King Alfred daffodils

The J.K. Gourdin Home, ca. 1925

ByGone Berkeley
Adventures in History

9 – Wassamassaw, Its Swamp & People

Wassamassaw, probably means “connecting water,” in the native tongue of the 17th century, conceivably because the waterway connects the drainage of the forests west of the Cooper River watershed to the upper reaches of the Ashley River, in what was St. James Goose Creek Parish in Berkeley County. Michael J. Heitzler’s Wassamassaw and Beyond gives a detailed description of the area and its “teacolored headwaters” draining the almost sixty square miles of pinelands.

The Wassamassaw “Chapel-of-Ease,” ca. 1885, on Wassamassaw Lane, going off at 45 degrees to the northwest, about a mile from the intersection of U.S. 176 and Jedburg Road, is today (I believe) the third Baptist Church on the site, the first having been erected in the early 1700’s.

A historical marker for Wassamassaw (#8-62), located in the area, gives us a bit more information on the area and its peoples. We learn as we walk among graves of the churchyard, some tombstones were not stones at all, but wood, many of them.

In this area includes the Blackmon-Shuler Cemetery, the small family burial plot of Benjamin Blackmon (1770-1831) and Frederick (1797-1864) and Mary Shuler (d. 1860). The marker for Blackmon is signed by Charleston stonecutter John White, the marker for Mary Shuler by W.T. White, and the marker for Frederick Shuler by E.B. White; quite a collection of Charleston stonecutters. Interesting!

Not being familiar with this area today, I’m going to list a few places of historic interest that records show were once present, though you’ll have to tell me if they are still there. So much of our history has been lost or destroyed.

One being the Benjamin H. Ward House, built ca. 1870, one of several historic houses in the area. It’s a one-story frame cottage with exterior chimneys on the end gables. The piazza has square columns and an overhang extension supported on sapling posts. To the rear is a kitchen building connected to the house by a breezeway.

The Fred W. Hill House was built ca. 1870 and remodeled in 1927 for Fred W. Hill, a farmer. The one and a half story house has a jerkinhead roof with a centered front gable, two interior chimneys with corbelled caps, a centered entrance with transom and sidelights and a front piazza.

Another historic residence near Wassamassaw is (was) the BrownleeSalisbury House, built ca. 1890 for the Brownlee family and purchased by E.H. Salisbury in 1923. The house is rectangular with rear shed rooms and has a kitchen building connected with the house by a breezeway.

The Enos Ballantine House at Wassamassaw was built in 1907. Ballantine, a State Senator, also was a teacher and operated a general store. His house is two stories with a gable roof, and has a centered entrance with transom and sidelights, and regular fenestration. The shed roofed porch, remodeled ca. 1935, extends across the front, and has bungalow style tapered wood posts on brick piers.

Then, there is (was) the Harvey Store, built for Norman and Cleo Harvey about 1927. It is a rectangular frame structure with a brick veneer façade featuring a curved parapet.

Cooper's Store and House, across from the Harvey Store, was built ca. 1880. It is (was) a one story frame building with a gable roof, screened by a parapet, a centered entrance, flanked by display windows, and a front porch. The porch and parapet are extended to cover a shed roofed addition to the left. This store and house are (were) among the few surviving examples of a crossroads store of the late 1800's.

(As I write about these last two families, remembering back into the mid to latter 1950's, I sometimes rode back and forth to Clemson with a West and Harvey.)

If you want to learn more about the Wassamassaw area and its people, please let me encourage you to get Michael J. Heitzler's Wassamassaw and Beyond booklet. It is filled with most interesting details about people and places throughout the area, maps and drawings, and wonderful photography.

Wassamassaw Church ca. 1885

Fred W. Hill House ca. 1870

ByGone Berkeley
Adventures in History

10 – James Town on Santee

A grant was made January 15, 1705 to Rene Ravenel, Bartholomew Gaillard, and Henry Bruneau for 360 acres of land "for themselves and all the rest of the inhabitants settled on Santee River from the plantation of Mr. Philip Gendron, inclusive . . . to dispose of by the said inhabitants as they shall think fit for a town by the name of James Town on Santee."

A meeting was held January 29, 1706, and a resolution was adopted to set aside 140 acres of land on the bank of the river for a town and to dispose of the rest of the land to the best advantage. Bartholomew Gaillard was named surveyor, and Thomas Gaillard assistant surveyor. Jean Guibal, Rene Ravenel, Bartholomew Gaillard, Jr., and Henry Bruneau were appointed commissioners to sell the town lots, prices being sixty shillings each for the lots nearest the river and forty shillings each for the others. (Today, a shilling is roughly equivalent to a U.S. penny.) A square on each side of the church was appropriated for a commons. Facing the commons and the church were the higher priced lots.

Twenty-seven lots were sold, but there is no evidence that houses were built on any of them, and by 1708, families began leaving that neighborhood, some going into the section which became the parish of St. Stephen and others into the upper part of St. John's Berkeley. A few families remained in that section, but the site upon which the town had been laid out soon became a wilderness. Later, the area covered by the grant was acquired by Samuel J. Palmer and became known as Mount Moriah plantation.

It appears that the French immigrants were both industrious and religious. The Huguenots were Protestant refugees who were being persecuted in their homeland by the Catholic royalty. The British were sympathetic of their plight and allowed them to settle in Carolina. The first permanent colony including French Huguenots was established at Port Royal in 1670, with South Carolina soon becoming the principal retreat of the Huguenots in the New World.

By 1685, French settlers had begun to settle the Santee River swamp, and by 1700, more than 80 families had settled there. By 1705, the number of families had risen to approximately 100, and the area contained the largest French settlement in South Carolina outside of Charles Town.

At that time, Santee and Sewee Indians were also living along the lower Santee region. Within a short time, this area became known as the French Santee settlement, and was distinguished from the English Santee settlement located further upstream. The Huguenots got along well with the Indians and learned much from them about their new environment.

Before 1700, the Huguenots established five churches in the Province. In addition to the one at James Town, they built three other churches in the country parishes: one at Goose Creek about 1694, on property of Abraham de la Plain a mile northeast of Ladson; one at Orange Quarter, and one near Biggin Creek just east of the place known as Simpson's Basin (on the old Santee Canal). The only pastor of this church was the Reverend Florente Trouillard.

The James Town church built prior to 1700 became united with the Church of England, and when that section was placed in the parish of St. James Santee in 1706, the church at James Town was made the parish church. This wooden church, on a brick foundation, was probably built between April 1706 and December 1706, where it functioned as the parish church until May 11, 1754.

The first minister of this church was said to have been the distinguished Reverend Pierre Robert, who was the first Calvinistic minister in South Carolina. He came to Santee in 1686 from Bale, Switzlerland, and died in Santee in 1715. He was succeeded by Claude Phillippee de Richbourg, a Huguenot pastor who came to Virginia in 1699 as minister of the French Colony at Manakin Town on the James River. He left the colony and came to South Carolina as minister of the French settlement at Santee and died there in 1719.

A Chapel of Ease to the parish church at James Town was built at Echaw pursuant to an act of the General Assembly June 12, 1714, and the rector of the parish church was required to serve both, officiating alternately. (Echaw Creek and the chapel site are located at Honey Hill.)

In 1731, it was declared that the chapel at Echaw was of small use to the greatest part of the inhabitants and the General Assembly directed that another chapel of ease be built in the lower part of the parish, and another one in the upper part of the parish, the rector of the parish church to hold services one Sunday in the parish church, the next Sunday in the lower chapel, and the third Sunday in the upper chapel. It appears, however, that the little wooden chapel at Echaw continued to be used until it was destroyed by fire several years later.

The James Town site was located on the south bank of the Santee River, in the lower coastal plain of Berkeley County, approximately 20

miles from the Atlantic Ocean. The town site was to be situated on a high bluff, approximately 25 feet above sea level (as shown on the Jamestown quadrangle of U.S.G.S. 1973 map), the site located north of Hell Hole Swamp and State Road 45, and east of U.S. Highway 17A and Lenud's Ferry site on Santee River.

Several other important features were associated with the town, which may be encountered archaeologically. One was the fortified house of Reverend Claude de Richbourg, rector of St. James Santee Parish, located near James Town. Richbourg's house served as a refuge and military garrison throughout the Yamassee War. In 1716, Bartholomew Gaillard was listed as superintendent of an Indian factor. Gaillard's trading post may have been located outside of town.

The actual date of abandonment of James Town is (archaeologically) problematic, however, it was largely abandoned by 1760. When the earliest census was conducted, in 1790, St. James Santee Parish contained a total of 3,433 persons – 3,202 of which were slaves. By 1830, Jamestown had already been incorporated into a 490-acre plantation, when Theodore Gourdin II, executor for his father's estate, conveyed the property to Samuel J. Palmer. By that time, it was no longer referenced as Jamestown, but was known as Mount Moriah.

In 1931, the Huguenot Society of South Carolina commemorated the St. James Santee Church site at Mount Moriah by erecting a granite cross. Similar crosses were erected on other Huguenot Church sites, all of which are on private property.

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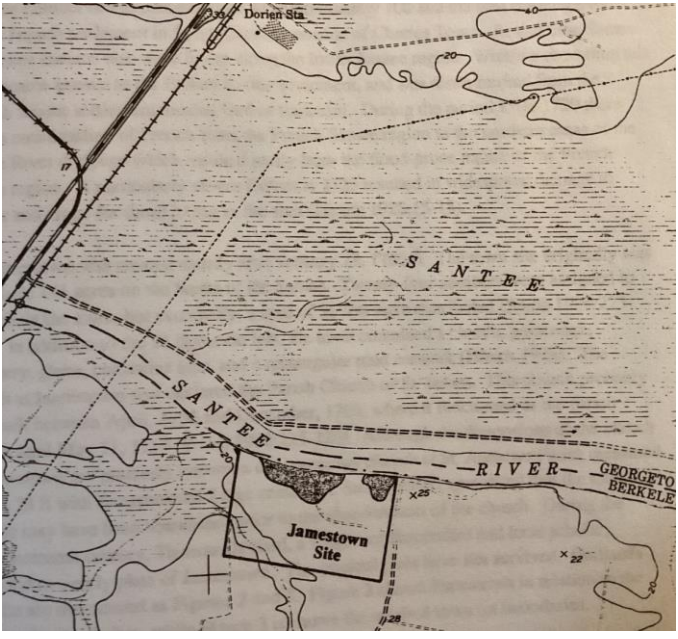
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ByGone Berkeley
Adventures in History

11 – Thomas Walter, Flora Caroliniana

Thomas Walter was born in 1740 in Hampshire, England, in or near the town of Southhampton. His aunt Frances Knight died there in 1784, and she left a house to Walter from which he received rents until his death. His parents' names, his place and time of birth, and his education are not known. When or where, exactly, he arrived in the North American colony is conjecture, but by 1769 he was definitely in Charlestown, South Carolina, listed as a merchant. In that same year, on March 26th, Thomas Walter married Ann Lesesne of Daniel's Island. Unfortunately, after less than six months of marriage, it was ended with Ann's death in Charlestown on September 11, 1769.

Beginning in 1769 and continuing for twenty years, Walter acquired land resulting in a collection of tracts in five parishes, including St. Stephen's Parish, totaling approximately 4,500 acres at the time of his death. Also, in 1787 he purchased 500 acres in Prince George Parish. In addition to these land purchases, Walter received grants in 1771 for 200 acres near Wassamasaw, and 300 acres on the east side of the Wateree River in Craven County near the High Hills of Santee in St. Marks Parish.

After the death of his first wife, Ann, in 1769, he became interested in the life of a planter . . . but most especially in botany, and he undertook a detailed plant survey within a fifty-mile radius of his home, collecting seeds for his garden and building an extensive herbarium. Based on this effort, Walter completed a manuscript in 1787 containing a summary of all the flowering plant species found in the area surrounding St. Stephen's Parish.

This was the first comprehensive regional flora set in eastern North America and Walter was the first to use Linnaeus' binomial naming conventions, which means that Walter's names often have priority over more recent names applied to the same species by later botanists. Because Walter didn't leave a collection of type specimens, it's extremely difficult to know with absolute certainty what exact species he was looking at when he was writing his descriptions and assigning names.

He gave his manuscript to fellow-botanist John Fraser, who had arrived in Charlestown in late 1786, who took it to England and arranged for its publication in 1788. Flora Caroliniana provided brief Latin descriptions for over 1,000 plant species in 435 genera. Walter is credited with the discovery of some 200 new species and four new genera. Today, eighty-eight of these species and one genus (Amsonia) still bear the valid names provided by Walter in his Flora. His herbarium was taken to

England by Fraser and eventually purchased by the British Museum of Natural History where it still exists. Since his death, eight plant species have been named in his honor.

On Henry Mouzon, Jr.'s map of 1771, two Peyre properties just a little downriver of Walter's home and garden are shown. On March 20, 1777, Thomas Walter married Ann Peyre, quite possibly from the nearby Peyre families on the river near him, and together, they produced four children. Ann (twin sister Polly died in 1779), Mary, and Thomas Jr. The two girls married, and Thomas Jr. died without issue and the name Walter ended. Wife, Ann Peyre Walter died in 1780.

Walter married for the third time in 1781, to Dorothy Cooper, the niece of James Sinkler. This final marriage produced a daughter, Emily, who married T.U.P. Carlton, of Savannah.

Thomas Walter died January 17, 1789, not long after the Flora was published at a relatively young age of forty-nine, after being in ill health for some time. He was buried in his botanical garden on the south side of the Santee River very near the Parish line of St. John's and St. Stephen's in Berkeley County, though this area's present condition eludes any hint as to what the area may have looked like in the 18th century. Walter's home and garden site was located between that of Job Marion (on the west) and Ralph Izard and Major Samuel Porcher (of Mexico Plantation) on the east. This land, amazingly, was not in Thomas Walter's name until about fifteen months before his death. No records show of an earlier purchase, so evidently he rented or leased this property some years before purchase.

Walter's earliest found record of residence in St. John's Berkeley is found in the minutes of the Commissioners of Roads of June 7, 1784. Walter was elected a road commissioner the last summer of his life.

Thomas Walter was viewed by many as a Loyalist and a scholar. He is presented to us as a retiring Englishman who, for whatever reason, entered the wilds of South Carolina and lived the life of a quiet man of science committed to his botanical endeavors. There is no question of his intellectual ability as acknowledged by his publication of Flora Caroliniana. However, the actual record reveals a man of quite a different sort.

Walter didn't escape involvement in the activities of the American Revolution around him, as many thought. As a member of the committee for the Continental Association (from Extracts of the Journals of the Provincial Congress of South Carolina, 1775-1776), Walter can be seen not as a loyal Englishman, but as an actual recruiter for the Revolution. On March 8, 1779, a commission was issued to Walter

appointing him to the position of Deputy Paymaster of the Militia, placing him in the service of the forces organized and at war with the Crown. This revelation is quite different from the supposition of some.

Thomas Walter's involvement with the planning of the Santee Canal is instructive, and though the canal was constructed in the 1790's after his death, he served as a member of the board of this company that was set up in 1786 to investigate the opening of the canal between the Santee and Cooper Rivers, along with Generals Marion, Moultrie, Sumter, and Pinckney (hardly the company for a Loyalist), John Rutledge, Theodore Gaillard, and Theodore Gourdin.

Walter was elected to the General Assembly in the fall of 1788 but died in January 1789 before he was able to serve. One of Walter's granddaughters became the mother of another of our prominent and outstanding Lowcountry botanist, Francis Peyre Porcher.

Some twenty-five years after Walter's death, his surviving daughters Ann and Mary, had J. Hall, a stonecutter from Charlestown, fashion a slab of white crystalline marble two inches thick, inscribed with the following:

"In memory of Thomas Walter. A native of Hampshire in England and many years a resident of this state. He died in the beginning of the year 1788. Aetatis cir. 48. ann. To a mind liberally endowed by nature and refined by a liberal education he added taste for the study of Natural History and in the department of Botany, Science is much indebted to his labours. At his desire he was buried in this spot, once the garden in which were cultivated most of the plants of his Flora Caroliniana. From motives of filial affection his only surviving children, Ann and Mary, have placed this memorial."*

Today, a bronze historic marker, set in granite, pre-dating 1936, honoring Thomas Walter, was one of the first historic sites to be marked in Berkeley County by the State of South Carolina, and is located in Eadytown, west of Pineville. Turn off of Hwy 45 onto Edgewater Road, go to the intersection of Edgewater Road and Wilson's Landing Road. The marker will be on your right, in the northwest quadrant of the intersection, very near Harry's Fish Camp. Thomas Walter's gravesite is located a few miles northeast, on private, posted, property. **This date is inscribed incorrectly; it should read 1789*.

References:

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• www.en.wikipedia.org/wiki/Thomas_Walter_(botanist)

• www.scencyclopedia.org/sce/entries/walter-thomas

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Thomas Walter 1740 - 1789

12 – Pineville Free Lady of Color

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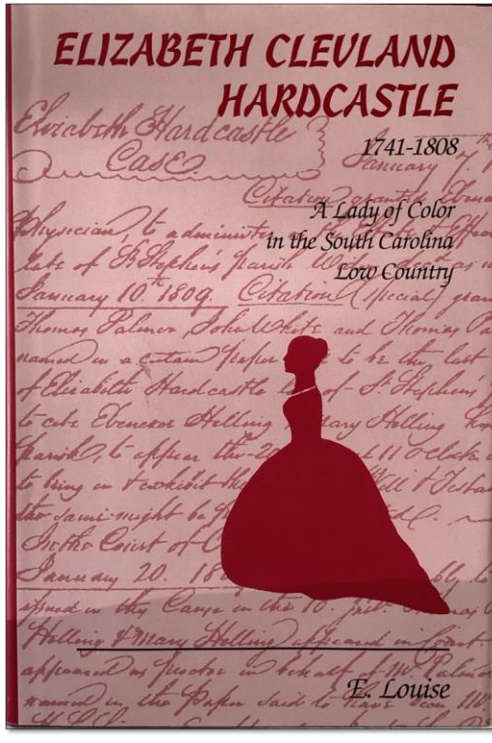
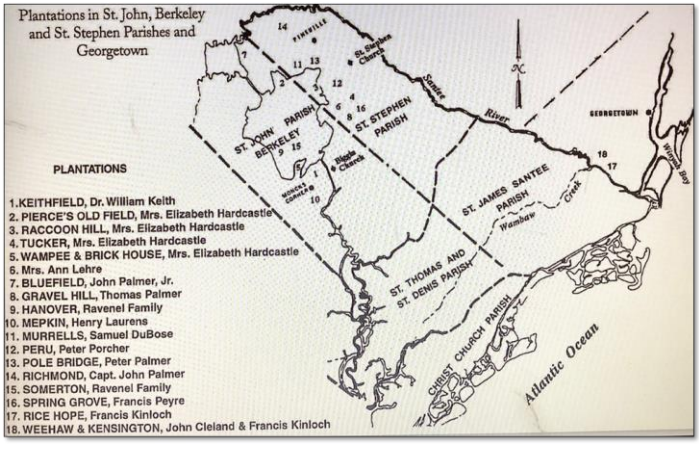


Elizabeth Clevland Hardcastle 1741-1808
A Lady of Color
in the South Carolina
Low Country



Properties of Mrs. Elizabeth C. Hardcastle 2,3,4,&5

ByGone Berkeley
Adventures in History

13 – Hezekiah Maham

"The most eminent military character the Revolution produced in this parish" were the words of one of Berkeley County's most revered and respected historians, Frederick A. Porcher, about Colonel Hezekiah Maham of St. Stephen's Parish.

You've been told, several times over the past several months, about a few of our more illustrious heroes, when it relates to the American Revolution and our action sites here in Berkeley County. General Francis Marion, of course topping the list. Colonel Maham, also born here in Berkeley County, lived, worked, fought, died, and is buried here in St. Stephen's Parish (more especially, here in Pineville). When comparing him to the General, there was difference in almost every aspect of their lives. (All things considered, we'd have to say that most folks don't compare well to others; we all have our "peculiarities.")

Many of our Revolutionary War action sites' history in Berkeley County include as a key participant, Hezekiah Maham, in each of the stories. A few that immediately come to mind are Battle of Moncks Corner, Biggins and Wadboo Bridges, and Fair Lawn Plantation. Each of these stories (action sites) have defining moments as to the part played by the Colonel, relating to the instructions he was ordered to follow, and how he carried out those orders.

As I think about these "local" skirmishes / raids / and/or actions, I am reminded of all the people involved in those particular battles. Some were Loyalists, those colonists in the Thirteen Colonies who remained loyal to the British Crown during the American Revolutionary War, often referred to as Tories or King's Men at the time. On the other side, were the Patriots, who in the 18th century, American writers, including Benjamin Franklin, embraced the word Patriot to define the colonists who took action against British control.

Certainly, a most disturbing situation for many families were those split between that of being a Loyalist, or that of an American. Such was certainly the case of many families in Berkeley County.

I have a rather lengthy story to tell you about Hezekiah Maham, that I'm sure you will find interesting, especially pertaining to the military character Hezekiah exhibited during his 'war days.' However, I'll have to pick a time when I have more space provided . . . to do it justice. It also has information about his involvement with blooded horses, Carolina Gold rice, etc.,etc. Interested?

Hezekiah Maham was always a curiosity to me when I was growing up in Pineville. Knowing every inch of Maham Plantation property, the Maham monument was in the middle of one of my cousin's fields we farmed around on a regular basis. All of this property had belonged to my grandfather and his brother for too many years to count, farmers they both were, as was my father. The cemetery we plowed around had a very old, but neat little wrought iron fence around it, and from all appearances there may have been at least a halfdozen gravesites inside. I'm so sorry I didn't have any "historical value importance" settled in my head at that time, otherwise, I'd be able to tell you about tons more today.

During the year 1776, Maham was elected a captain in the First Rifle Regiment under Colonel Isaac Huger, where he served during the siege of Savannah and other battles. Later he was made a Commander of the Horse in General Francis Marion's Brigade, and in the attack on Fort Watson in April 1781, he created a crude tower, tall enough to overlook the stockade, giving the Americans a win over the British. The "Maham Towers" were likewise used for command platforms over British forts in South Carolina and Georgia. Hezekiah Maham would later become Lt. Colonel of an independent Corp of Cavalry, performing many daring exploits in the Lowcountry of the Carolinas, where thirty or more actions were on Berkeley County soil.

Hezekiah Maham was born in St. Stephen's Parish, South Carolina on June 26, 1739, and died there in 1789. In early manhood, he was an overseer for the Sinkler family of St. John's Parish, Berkeley; later a Planter at his own plantation "Maham" in St. Stephen's Parish. He was a Tax Collector in 1767. He was elected a member of the First and Second Provincial Congresses, St. Stephen's, 1775-76; S.C. House of Representative, St. Stephen's, 1781-82, 1783-84 (declined election in 1784), 1785-86; and the S.C. Senate, St. Stephen's, 1786-89, when he died. He was a delegate to the State Convention to ratify the Federal Constitution in 1788; a Justice of the Peace; and a member of the Santee Jockey Club.

Hezekiah Maham, with his love for 'blooded' horses, was responsible for design and lay-out of one of South Carolina's more prestigious race courses, the PineVille Race Course (years before it was PineVille), later named the St. Stephen's Race Course. He was also an active member and vestryman of St. Stephen's Episcopal Church.

Hezekiah Maham, as I stated, was a very important character in Berkeley County. I consider him a hero . . . from several angles. Maham's assistance to General Francis Marion over the years became extremely valuable, especially in Marion's gathering of intelligence. He had learned to become increasingly careful to verify information which

he sent to his superior, to ensure it correct. Maham was distinguished not only for his gallantry, but also for a certain skill he possessed in the art of reducing 'fortified places" (a perfect example was his institution of "Maham Towers at Fort Watson).

My reason for pointing out Col. Hezekiah Maham's service to his country is (I'm hoping!) to get you interested enough that you will send me names and stories of ancestors, friends, and/or neighbors who are "important people" in Berkeley County's history. I know you have names of those who lived or had property and voting rights in Berkeley County parishes that you can send me. What about historic places or events that occurred? And you definitely have stories you can tell . . . that need to be written, so they won't be forgotten when you're gone. Please, let me hear from you. We must preserve our Berkeley County history so it won't be forgotten.

Hezekiah Maham

Portrait by Gingi Martin, in collections of Keith Gourdin

14 – Eadytown Rural Fire Department

Most of all communities within Berkeley County now have organized Fire Departments, each organized and established at different times over the years, and spearheaded, in lots of cases, by one individual. Such was the case with Eadytown. Thomas M. Martin, a long-time resident, was largely responsible for creating the drive to establish a fire service so needed in this rural area. Here's his, among other participants, story of Eadytown's organization.

"Our Fire Department was organized after years of grief, helplessness, and frustration. Our community had suffered loss of homes, barns, stores, and lost loved ones in fires that were literally fought with buckets of water.

In February of this year, 1981, over 100 residents of the Eadytown community organized the Eadytown Rural Volunteer Fire Department. We elected officers, adopted by-laws and formed committees. These same residents, and more, have joined officers, and now, we have a Ladies Auxiliary and a youth group, all active and dedicated to our cause.

We are now chartered by our State, have acquired land, poured a foundation for our Fire House, have become a tax-exempt organization, acquired a 1953 fire truck, and a 2,000-gallon tank for an old military truck. We've repaired and replaced parts until we now have two working firefighting units, three certified fire fighters, and are in the process of training more.

Our fire boundary was set by Berkeley County Council, and because the boundary is flexible, we will go to any part of the county that we are needed. Council has allowed a yearly budget of $4,500.00 annually for our needs (at this time).

Our members attend meetings every two weeks, presently held at various churches in our community. Communicants (and others) contribute money and various fund-raising activities are held almost constantly! These funds support our Fire Department after initial expenses are met, the greatest of which are the fire engine and the fire house. Because of these two expenses, we feel that we must approach the business sector in the area for assistance.

We are now asking you to assist us in acquisition of a late model Fire Truck. A price of $35,0000.00 for a 1976 model; this being the best price we are able to deal with. With County money, money we have on hand,

and hopefully, a donation from you, we could in a few short months, have a modern firefighting engine. This machine, along with the two units we presently have, will mean the Eadytown Volunteer Fire Department can assist any person or business, should a fire occur.

The two major businesses and/or industrial plants in our end of Berkeley County are Santee-Cooper and Georgia-Pacific Corporation. Each has a fire protection plan, and hopefully, we can help implement this plan with our fire department.

We invite you to come to Eadytown, a part of Pineville, and see for yourself the progress we have made already. I know that you will understand our situation and be sympathetic to us, giving us your immediate attention.

Thank you for your kindness, I am;

Thomas M. Martin, Chairman of the Board
Edgewater, Pineville, SC 29468

Following a set of ByLaws for Eadytown Rural Volunteer Fire Department, a "Plat of 1.61 acres of Property about to be conveyed to Eadytown Rural Volunteer Fire Department by Oakland Club," "General Rules and Regulations Governing the Use of the Building and Grounds of the Eadytown Rural Volunteer Fire Department," and a "Certificate of Incorporation by the Secretary of the State of South Carolina" (which I will not include because of the length), is a PROGRESS REPORT given "in summary" on June 2, 1982, by Wilma R. Martin:

"The progress we have made in the past year and a half is indeed wonderful. We must continue this pace until our Fire Department is the best in the county. Fire training will start in two weeks and twelve (12) volunteers will take this 42-hour course. We now have our new Pumper, which holds 500 gallons, our old Pumper that holds 750 gallons, and our 2,000 gallon tank is now mounted on the old cab. We have a total water capacity of over 3,000 gallons and have easy access to refill each vehicle. The equipment will need constant care and should the Committee call on you for assistance, please respond. We will need heat in the building before winter and this need along with additional hand equipment, helmets, and boots, will be our next goal.

"We are prepared to offer Fire protection for a nominal fee to all residents and businesses, in our District. Hopefully, all can pay, but as stated in our ByLaws, and by our own moral judgement, all will be protected to the best of our ability.

"In our area, we cannot afford a building that will only be used a few times a year, so the Board of Directors have compiled a list of General Rules and Regulations for our Fire Station and Grounds. Please follow these simple rules and there should be no problem in case of a Fire Alarm.

"The Parking Areas will be closely watched. Still needed: the above mentioned equipment, stove, refrigerator, freezer, kitchen sink, desk, chairs, file cabinet, water fountain for inside and outside, and picnic tables for our side yard. Our raffles and sales have been well attended and profitable . . . we will be having many more this year.

"Our Catfish Festival, held on May 29th, was well received and we now know that this Annual Event can be our major fund-raising event. We now have $2,629.82 in the bank. Our County's budget will come to us on July 1st and this money, along with financial aid from Santee-Cooper, will, along with our Service Fees, see us operating as an important part of the Volunteer Fire Departments of Berkeley County.

"The list of Volunteers is long and each one that worked the long hours and did the many tasks have our entire District's heartfelt thanks and gratitude. Leon (W.D.) Thornhill worked long hours on our building. Ervin Elms wired the building at cost, Oneazon Ravenel shingled our roof, Lucy Snell handled the TV raffles and made our department much needed money, Willie Mitchell, Jr., Wilford Jefferson, and Amos Rogers spent much time and their own money working on the building and our two old trucks. Dave Kanohia and a group worked on the yards, septic tank, and well. The bathrooms were finished in time for our Catfish Festival and we now have our monthly meetings in our Conference Room.

"Tom Martin has given much of his time and money to each phase of our over-all plans. Mr. Theirse and Rev. Shepard have been steady with time and assistance each time we have needed them.

"To the ladies and youth in our District, the sales, festivals, and raffles could not have been as successful as they have been without your help.

"Again, our thanks to each and every one."

Pineville's first fire truck was a 1937 Chevrolet, donated by Charleston Air Force Base, looking very similar to this one, with no chrome anywhere except the big siren that was on the roof where this one's big red light is. It was first housed in a "fire house" built just big enough to house the truck at the Pineville Gin Company. R.E. Bobbitt's oldest son's father-in-law was Fire Chief at the Charleston Air Force Base and made arrangements for Pineville to receive it as surplus (and no cost). Hence, Pineville now had a fire truck. This was 1949-50. Mr. Bobbitt was considered as the Fire Chief, with Clarence "C" Gregg 'appointed' Captain and Keith Gourdin as a Lieutenant, and several Gin Company employees as firemen. None of us, nor Mr. Bobbitt, had any official training, just the school of hard knocks. Chief Stalvey (the father-in-law) came to Pineville several times and gave us training. For several months, we met on Monday evenings and had 'fire drills.' Eadytown and Pineville have recently combined Fire Departments.

ByGone Berkeley
Adventures in History

15 – Naval Stores & Turpentine

Forests always played an important part in the history and economics of our Carolina colony, dating to 1670, when boards were sawn near the mouth of the Ashley River, east of Charles Town.

History of the naval stores and turpentine industry didn't begin in the South, but actually in the New England colonies in the 1600's. Around 1665, colonists begun arriving in North Carolina, the new settlers soon discovered the abundant growth of southern pine, or longleaf pine. Valuable not only for the lumber, the pinelands became a major source of naval stores products, products derived from the pitch of southern yellow pines. Pine tar was probably the first such product, produced by melting the liquid from resin-soaked wood of dead pine trees and stumps.

Typical naval stores included lumber, railroad ties, rosin, turpentine, tar, and pitch. Before 1800, the major products of the trade were raw gum, pitch, and tar. After the American Revolution, processes were developed for distilling spirits of turpentine from the gum. In 1850, the Carolinas accounted for 95 percent of the total American production. But this monopoly wouldn't last, for by 1947 it accounted for less than half. Around the mid-1880's, naval stores producers began migrating southeast into Georgia, and seven in ten turpentine workers had been born in North Carolina. This industry lasted into the 1940's.

The decline was brought about by the clear cutting of the virgin stands of longleaf for lumber, not leaving enough seed trees for reproduction. By 1967, tree turpentining had declined from a high of two million drums to 210,000 drums.

Tar Production – the most used method of extracting tar was called "tar burning," practiced from the colonial days to the 1920's. A large pit was dug, with a sloping floor to 10-12 inches in depth and around 14 feet in diameter (or square). A barrel was set in the ground at the bottom (deep end) of the slope where the bed of wood would drain when burned. The pit was stacked with resin-rich (fat-lightwood) wood, split to a 2-4 inch diameter, from 1-3 feet in length. It was laid in the kiln, starting around the perimeter. The saucer-shaped bed caused the wood to slope to the center, and the wood was stacked upward to 7-9 feet in height. The pit of wood, usually 14 cords, would then be covered with dirt and straw on top, with only one hole for ventilation. Clay was used to seal the cracks in the surfaces of the wood. This was called "banking the kiln." Then a circling wall was built around the kiln, more straw was laid on top, over

which clay was placed and stomped down with the feet. Around the perimeter, a small portion of the wood was left exposed, called the "firing rim," where the kiln was lighted.

The lightwood was then set on fire, usually around sundown, where it was allowed to burn very slowly. As it heated, the resin liquefied and ran down a series of gutters to the collection barrel. In a report by John K. Cross, he states that, "Clear blue flames were permitted to show for the first 24 hours. Therefore, they were gradually choked off until no fire or black smoke was seen. Only a white or bluish-white smoke was permitted. As the flames were choked off, the charring process began. The wood sloped toward the center of the kiln; its outer edges charred first. The tar flowed toward the center of the kiln. There it necessarily accumulated during the time the throat was blocked. Otherwise, the free passage of air would have created a draft, increased the burning rate, and set the tar on fire. The throat was blocked for about 36 hours or until it was reasonably certain that the bed was full of tar. Then it was opened to allow the tar to drain down the gutter into the tar hole."

Tar burning, now a forgotten art, continues with us (in a different form). The name "Tar Heels," comes from tar burning, when tar accumulated on the dirt and ashes around the kiln. It would stick to the worker's feet as they removed it from the kiln, giving feet a "tarry" appearance – hence the name "Tar Heels."

Recently, while we were researching dry lakebed areas of Lake Moultrie and Lake Marion, many of the saucer-shaped, tar-laden kilns were sighted on the various historic plantation sites. An interesting observation was noted: most, not all, of the kilns found were fairly close to an old road, thus the harvesters didn't have to leave that roadway very far to load their wagons.

Turpentine - The basic raw material, pine resin, once collected, was converted into two major products – rosin and turpentine. In the Carolina's, turpentine "farms" were mostly run by the planters and their sons and/or laborers. A "crop" of turpentine could be tended by one man, responsible for up to 10,000 "boxed" trees spread over 50 to 100 acres of woodlands. Even so, generally, a farmer gathered turpentine from as many trees on his land as he was willing to work.

Turpentine was produced by distilling the pitch or "gum" from living pines. Workers would cut V-shaped streaks (using a tool called a "hack") into the side of the tree where the sap would flow into the "box" or "chop box." The box was cut (using a "boxing ax") near the ground in the tree and would hold about a quart. (Note: visit the Berkeley County Museum to see an example of these 'turpentining' tools.) The 'streaks' were applied by the "puller," and were applied weekly during the spring

and summer (usually March through October or November in South Carolina). As these streaks would dry out, a new "V" was "hacked" to start the sap flowing again. When the notch, or box, was full of sap, or turpentine as it was called, it was dipped out, put in barrels and hauled to market. This was known as "dip turpentine."

Some of the sap would harden, or dry out, on the face of the boxed tree, losing much of its liquid appearance, as it dripped into the box. Sometimes this was quite an accumulation, too expensive an amount to lose, so during the fall and winter, this turpentine was scraped from the face of the tree, gathered into boxes, packed in barrels, ready for market. This was known as scraped turpentine and gave the workers something to do during the off season.

When the bark had been removed from most of the lower trunk of the tree (to about head high) by chipping, or streaking, which took about 10 years, that tree was abandoned. This was a wasteful process, because the deep chipping streaks made the tree less valuable for lumber.

After the turpentine was gathered and placed in barrels, it was hauled to market by mule wagons. The market weighed the barreled product and paid a certain price per gage weight (either 280 lbs. or 320 lbs.)

Barreled turpentine was bought up by the larger merchants who owned the stills. Crude turpentine was distilled to produce the resin and spirits of turpentine. Old-time stills were cast-iron kettles placed directly over an open fire, into which the crude turpentine, plus any chips, bark and pine needles, was placed. This often yielded low-grade resin. Steam distillation in copper stills replaced the original crude method in about 1834. The distilled turpentine was placed in tight, non-leaking barrels for shipment to the commission merchants. The residue, or rosin, was also collected in barrels for shipment.

The spirits of turpentine was, and still is, used in the preparation of medicines and paints, while the rosin was used largely as pitch in the early shipbuilding industry. In the earlier days, spirits of turpentine was also used as a preserver of wood, and after 1835 was used as a solvent in the rubber industry. Prior to the development of kerosene, camphine (a trade name of a purified spirit of turpentine) lamps were a principal source of light for homes.

Thomas Pamor (1687-1733), my 6 th great-grandfather, acquired 1,586-acres by 1722, and purchased another 1,000 acres in Fairforest Swamp, St. Stephen's Parish (of Charleston District at that time), creating what became the center of family operations, Gravel Hill Plantation. His elder son, John (1715-1785)(my 5th Gr-Grandfather), inherited Gravel Hill and "through a judicious marriage (to Marianne

Gendron), state grants, and the sale of turpentine and naval stores, amassed property in excess of 10,000 acres."

John Pamor was prosperous, was active in local and state government, and mandated in his will that "his children should change the spelling of their name from Pamor to Palmer." The last will and testament of "Turpentine John," as he was known, was carried out rigidly by his three sons, John, Peter, and Thomas and their descendants, in the spelling of their name. Of course, I know some of you 'more elderly'(I'm being nice!) folks remember "Pamor" Gaillard, mayor of Charleston. Many Lowcountry folk would never pronounce his name 'Palmer' Gaillard, even though that was how his name was spelled. (He also was a descendant from Turpentine John.)

References:

-A World Turned Upside Down, The Palmers of South Santee, 1818-1881, By Louis P. Towles

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Collections from family of Keith Gourdin

-Paper written by Richard D. Porcher, A Teacher's Guide to Natural History of the Bluff Plantation, 1985

-Numerous internet websites relating to naval stores and turpentine industry of past years.

Photo taken in 2008 in Lake Moultrie, while the water was down very low.

Cousin Norman “Pard” Walsh gps’n “pitch-pots”
in Lake Moultrie in February 2008

16 – McCants Family in Berkeley County

The Reverend Andrew Cant is the earliest Cant on which we have significant information. He was grandson of Robert Douglas, Earl of Buchan. Though a stanch Covenanter Presbyter, he was a zealous Royalist, preaching before Charles I in Edinburgh, and stoutly advocating the restoration of the monarchy in the time of the Commonwealth. In 1640, he was chaplain to the Scottish army and then settled as minister at Aberdeen.

Andrew Cant (c.1590 to 1663) was an ecclesiastical leader and preacher, called by Principal Ballie "ane super-excellent preacher," comes into notice in 1620 or 1623. Some of the people of Edinburgh desired to have him for their minister, but as he was known to be obnoxious to the king, he did not on either occasion obtain the appointment. In 1633, he became minister of Pitsligo in Aberdeenshire, and unlike most of the ministers in that quarter, was a strong champion of the covenants and opponent of the episcopizing (Church of England) endeavours of the king." (Dictionary of National Biogaphy, 1885-1900, Volume 08, edited by William Garden Blaikie, exported from wikisource.)

Andrew Cant was educated at King's College, Aberdeen, and he and his wife, Margaret Irvine, are buried at the Kirk (church) of St. Nicholas in Aberdeen.

David Cant, son of Andrew, and his wife, left Scotland for County Down, Ireland, where the "Mc" was probably added. Later, David and sons, James (age 19) and William, immigrated to the Americas, landing near Charleston. (No wife is mentioned as immigrating with him and it is thought probable that David's first wife died in Ireland. He married Elizabeth after coming to the Americas.) They settled in the Williamsburg area of the Carolina colony near Indian Town between 1720 and 1730. David became a planter and a tanner. His land was located on Black Mingo Creek, of Williamsburg Township, in Craven County. This area was inhabited by other families of Scottish descent. Other than James and William, additional children mentioned were David McCants Jr., John, Samuel, Joseph, and Thomas.

James McCants, son of David, immigrated with his father and brother and was around 19 years of age when he settled with his family in Craven County, now Williamsburg. James was also a planter. There were three marriages recorded for James: (1) Agnes McNeely in 1740, (2) Martha Jean Scott Jackson in 1761, and (3) Agnes Donnald in 1770.

Martha Jean Scott Jackson was the mother of Nathaniel, and Agnes McNeely was the mother of Thomas.

James served as Justice of the Peace for Craven County in 1768. James' children were: sons, Thomas, William, James, Nathaniel, David, and Alexander, and daughters Jean, wife of James Lindsay and Mary Elizabeth, wife of Robert Winter. James was of the Presbyterian faith, as were his ancestors in Scotland. He died in 1772 (as recorded in Williamsburg township Will Book 1771-1774, page 133).

William McCants, James' son, married Hannah Andres Murphy and settled in the St. Bartholomew district near Parker's Ferry (Jacksonboro area). One of his descendants settled in Mt. Pleasant, where the name became prominent.

Brother Nathaniel McCants (1747 to June 1816) moved to Charleston district about 1770, and years later he purchased "Bannister Down Plantation", in St. Johns' Parish, Berkeley County, consisting of 1500-acres, in the year 1813. Later, he bought North Somerset and Woodboo Plantations. Bannister Down was located near Cross near Mt. Olivet Church. The other two plantations are now completely covered by Lake Moultrie. Records show that in 1801, he erected a building for the St. Johns Hunting Club near the Santee Canal and Black Oak Church, for the sum of twenty-five pounds.

Nathaniel was a patriot, fighting for independence. He held the rank of lieutenant and was at the siege of Charleston. In 1788, Nathaniel McCants was one of seven representatives from St. James Goose Creek area to a special South Carolina Convention to vote on ratification of the 1787 Federal Constitution.

He and his wife, Elizabeth, had five children: David, Jean, John James, Elizabeth, and James Scott. In his will he names his children and leaves all of them land and personal items. While he did own slaves, he requested that two slave children be educated and freed upon reaching the age of twenty-one.

John James McCants (1784 to August 15, 1819) was the elder son of Nathaniel and inherited much of the Berkeley County land. John was a planter and lived on Bannister Down Plantation. He married Mary Eleanor Owen and they had six children: John James II (b.1807), Martha (b.1808), David Whitfield (b.1812), Thomas W. (b.1814), Robert (b.1816), and Jane E. (b.Oct 1, 1819)

John James McCants II (Feb 22, 1807 to May 12, 1887) is thought to have inherited land from his father, but no will has been located. In any case, it was during his lifetime that much of the family property was sold.

He married Martha Cannon in August 1823. Martha was born May 9, 1805, and died Nov. 25, 1882. John James II and Martha are buried at Wassamassaw Baptist Church Cemetery. They had one son, John McCants (no middle name).

On September 9, 1835, a meeting was held at Cypress Campground to discuss how to counteract the effect of "Northern Fanatics" who were against slavery. John James II was one of several men appointed to a "Committee of Vigilance" to form a plan of action.

John McCants (May 1, 1831 to April 7, 1908) was married twice. First, to Pauline Cummins, born in 1833 and died prior to 1863. They had one son Nathaniel Evans McCants. His second marriage was to Mary Shuler Owens (September 9, 1843 to September 23, 1921). They had one son, Josiah Owens McCants.

John enlisted in the confederate military in 1861 at Camp Gist near Wassamassaw. He served until the end of the war, rising in rank to Brevit Lieutenant. His unit was 2nd SC Calvary Company D and known as the Wassamassaw Calvary, commanded by Captain McKewn. The unit saw action in Northern Virginia and was involved in several of the major battles. While his unit was under the command of General Butler at the beginning of the war, his unit was assigned to General Wade Hampton by the war's end.

A family story holds that as the war ended, Mary Shuler, John's wife, was living in the family home with stepson Nathaniel (ten years old) and an infant child Josiah Owens. John had yet to return from the war. Northern troops were moving through the area burning and stealing anything of value. When the troops rode up to her home, Mary Shuler took refuge in an upstairs bedroom. She sat in a rocker holding her infant with Nathaniel by her side and a shotgun in her lap. The Northern troops entered the home prying open all locked draws and cabinets, taking all they could find, but they chose to leave Mary Shuler alone and not burn the home. The family still has, and cherishes, Mary Shuler's chest, that the troops pried open with their swords, breaking the locks. After the war, John McCants became the telegraph operator and station master for the Coastline Railroad depot in Oakley.

John's son, Nathaniel Evans McCants (Sept. 26, 1853 to Dec. 24, 1924), married Arabella C. (Nov. 11, 1860 to Jun. 15, 1888) on Nov. 15, 1877, and they had five children: John Thomas (b.1878), Eva Pauline (b.1880), Ella Hess (b.1882), Mary Shuler (b.1884), and Jessie Prioleau (b.1887).

Nathaniel's second marriage was to Aurelia Jane Russell (Dec. 18, 1864 to Jan. 22, 1936), and their two children were Louise Jane (1893-

1947) and Jennie Lee (b.1901). This family made their home in the McBeth community.

John's son with Mary Shuler Owens, Josiah Owens McCants (Nov. 21, 1864 to March 10, 1952), grew up in Oakley, SC and helped his father operate the Oakley Train Depot. He married Annie Davis Hare on April 26, 1893. Annie was the daughter of Adam Davis Hare, a large landowner and planter living in Pinopolis on a 2500-acre plantation known as "My Pineland Place". After their marriage, Josiah took over the farming operation due to the age and health of his father-in-law, Adam Davis Hare. Josiah and Annie had eight children: Annie Lucille (b.1894), Irene Spires (b.1896), Wilma (b.1898), Josiah, Jr. (b.1901), Margaret May (b.1902), Clyde Hare (b.1903), Arthur Wilbert (b.1906), and Gladys Iola (b.1910).

Josiah was primarily a planter and railroad depot agent but was also elected as Berkeley County Coroner in 1895. He was also a county game warden and kept court records for the county. He was known to be the only man to remain in Moncks Corner at night, during a malaria siege, to keep the telegraph in operation.

Josiah's wife, Annie, graduated from Limestone College and was asked, in 1913, to become the first public school teacher in Moncks Corner. She began teaching in a one room building near California Branch in Moncks Corner. Her first class consisted of thirteen pupils. Among her first class were: Jenny and Lucille Gibson, Jasper Murray, Ophelia Jolly, Ivey Jones, her son Arthur McCants, Inez and Mildred Droze, Lucille Dennis, and Annie Bell Kirk. The classroom was heated with a pot belly stove that soon split when an eager student lit it without first putting sand in the bottom. Annie went on to teach many of her grandchildren, and many local citizens recall her as a wonderful teacher, and also for her stern discipline.

Arthur Wilbert McCants (Feb 26, 1906 to April 06, 1989) was the youngest of John's sons, and the only son to remain a Berkeley County resident. His oldest brother died while a student at Clemson, and his next older brother became a doctor, settling in Winston Salem, N.C. Arthur grew up during hard times. Much of the family land had been lost due to the boil weevil and bad economic times. The family struggled to pay property taxes and provide for other family needs. Arthur turning eighteen, enrolled at Clemson College. He was later employed at the Berhman General Store, which was located near the railroad tracks in Moncks Corner. He worked there from 1924 to 1928, when he opened his own grocery and general merchandise store on Main Street. He operated this business until 1965 when he retired. In addition to the store, Arthur farmed and was an investor in other businesses in the area.

Arthur's first marriage was to Lucile Speer on June 4,1929. They had two children: Henrietta Lucile (b.1932) and Arthur, Jr. (b.1935). Lucile married William F. Watson and lives in Columbia SC, and Arthur, Jr. retired as an Air Force Lt. Col and died in 1997. Lucile died in 1942.

Arthur, Sr. married secondly, Imel Joyce West on September 9, 1945. She was the daughter of Rev. William Edgar West and Lou Imel Joyce. They had two sons: Joseph Edgar (b.1946) and Clyde Hare (b.1952, d.2018). Arthur made his home at Pineland Place, the family home near Pinopolis, until his death in 1989. He was born and also died in the same home.

Joseph Edgar (Ed) McCants (b.8/12/46) and his wife, Annegell Burton McCants (b.8/8/1945), now live at Pineland Place with their daughter Sara and her husband, Jason Southard, and grandchildren Cameron and Laurel. Ed's grandchildren are the seventh generation to call Pineland Place home. Ed and Annegell have three daughters, Margaret (Meg) born in 1980, and Sara, and Christina (Chrissie) born in 1985.

Ed graduated from the University of Maryland and Central Michigan University, obtaining a BS and MS degree in business management. He joined the Army Security Agency in 1968 and was assigned to bases in Turkey until December 1971. Upon returning from service, Ed entered the insurance industry, where he spent thirty plus years. He also farmed for many years and enjoyed developing real estate. He and his wife now spend time at their lake home in Santee and traveling.

ByGone Berkeley
Adventures in History

17 – Pineville Race Course

Early in their history, South Carolinians began to take a very marked and practical interest in the sports of the turf. The earliest notice of public racing in the colony appeared in the South Carolina Gazette, February 1, 1734, and the first race was run on Charleston Neck on the first Tuesday in February 1734. This was many years ahead of Virginia, where the first public racing took place in 1753.

The planters of Berkeley County were among the first to undertake the breeding and raising of thoroughbred horses, the stock being kept up to a high standard in the colony by importations from England, beginning about 1747, some of which had made fine records before being brought to South Carolina. There were several who went into the business on an extensive scale. As early as 1761, Daniel Ravenel, who bred almost entirely from imported stallions, developed an extensive breeding establishment on his Wantoot Plantation, which continued until 1785. Peter Sinkler was another colonial planter who went largely into the business, and when the British raided (his) Lifeland Plantation on Santee River during the American Revolution, they carried away "sixteen blooded horses and twenty-eight blooded mares and colts."

Some of the other planters in Berkeley County who raised, and in some cases trained, thoroughbred horses during a long period were: Frank Huger, of Midway; Nicolas Harleston, of Bossis; Henry Laurens, of Mepkin; Robert Hume, of Goose Creek; William Sinkler, of Eutaw; Major Isaac Harleston, of Irishtown; John Huger, of The Hagan (who lost to the British "twelve valuable brood mares, five fillies, and ten colts"), P. Gaillard Stoney, of Medway; and Colonel James Ferguson, of Dockon. The famous racing mare, Albine, was raised at Dockon by Colonel Ferguson, and began her racing career under the auspices of Mr. Stoney. This mare scored a great victory on the turf on the Charleston course in February 1861, when she beat Planet, owned by Mr. Doswell of Virginia, and at that time, the most famous racehorse in the South. Albine's record in that race has never been beaten on the American turf. Two four-mile heats were run, and the official time was: for the first heat, 7 minutes, 36 ½ seconds, and for the second heat, 7 minutes, 42 ½ seconds.

The South Carolina Jockey Club was the oldest such organization in the United States. Races were held successively on the York (1735), New Market (1760), and Washington courses (1792) at Charleston. But there were several other courses outside of Charleston, viz., at Strawberry, Pineville, and Bluford Plantation. The course at Strawberry appears to

have been in operation as early as 1770, and it was used by many prominent turf-men throughout the state until 1822.

Probably the most in-depth description of a Course was taken from a very rare hardback book owned by my Eutawville cousin, William Henry Sinkler V, History of the Turf in South Carolina, where author John Irving states, "There was no 'gambling' at these races. Pineville is, and always has been, a very popular meeting. It has many attractive and peculiar features. It is a meeting conducted entirely unlike any other we know of in our country. It is aristocratic in its character, or, we ought rather to say, the company in attendance is always of so select an order, composed of the gentry of the immediate neighborhood, that it resembles a large united family party, rather than the promiscuous throng of all sorts and conditions of people it is usual to find congregated on a race ground in other places."

We think the name of this interesting meeting ought to be changed from "Pine Ville Races" to "Goodwood Races," after the most fashionable, and, perhaps, delightful place of meeting at present in England. The Course at Pine Ville not only resembles that famous and popular locale (we have alluded to) in situation, being surrounded by a fine park or wood, but the company is likewise always so good, that we cannot but come to the conclusion that the name of "Good-Wood" very appropriately applies to it."

"At Goodwood (being private property), 'the sacred precincts' are guarded with the utmost vigilance by the Duke of Richmond, part of whose domain it is, and who suffers no gambling booth or tent, or any thimble or gaming tables, of any description, to be erected; and constables, employed specially for the purpose, have strict instructions to apprehend all persons so offending, or gaming in any other way whatever. At Pine Ville, the same rules and surveillance are observed. In fact, everything is conducted with the strictest decorum and refinement; indeed, so much so, that if it were not for the name of the thing, the most pious and rigid moralist could attend the races without being offended in the slightest, nor be able to take exception to any of the proceedings going on around him."

"During race week, the most jovial conviviality abounds in the neighborhood. To write on this subject, however, to persons who know society only as it exists in other parts of the United States, is like pointing out the beauties of nature to a blind man; he may hear, but cannot comprehend your meaning. Here you see a people – a primitive people standing by themselves – a type of the feudal past – living upon the lands of their fathers, marrying and intermarrying, continuing to practice that hospitality, and those polite attentions to strangers, which their fathers practiced "in the good old times before them."

The venerable Major Samuel Porcher (of Mexico Plantation), long regarded by his neighbors with an affectionate little short of idolatry – the kind-hearted Stephen G. Deveaux, and his son Marion, dearly beloved by all who knew them – these will be seen no more doing the honors there' but Col. Dubose, one of the good old set, still survives to show what a gentleman of the old school was; and Mazyck Porcher, too, representing him whose name he bears, and representing him worthily, and many others, also, keep open house, and "fare sumptuously" every day – the brightness of their countenances, as newcomers drive up to their doors, indicating more plainly than words can express it, the cordial welcome they extend to all."

A club was formed, known as *The Santee Jockey Club*, where the first meeting took place on March 7, 1791. Capt. John Palmer, of Richmond Plantation (my 4th Great-grandfather), was elected President. The Club increased tremendously, for in the second year there were ninety-seven members. Colonel Washington, Colonel Alston, Colonel Warren, and Colonel McPherson were all members and supporters of the Pine Ville club, all very distinguished Turfites of those days, as well as many of the local planters.

The Pineville Race Course's date of origin is not known for sure, though Henry Mouzon's Map of the St. Stephen's Parish in Craven County shows the "Race Course" plainly in ca. 1771. A lead to the date of origin is that Daniel Ravenel imported stallions and began the breeding of fine horses at his Wantoot Plantation in 1761, showing an interest in sporting horses in Upper St. Johns Parish.

The course at Pineville, one mile in length, was laid out by Colonel Hezekiah Maham, our American Revolutionary War Patriot, who was born, lived, and died here in St. Stephen's Parish. The race-course's name was later called The St. Stephen's Race Course. The location was described as being "a plain, a little to the northeast of Pine Ville, in the center of which is a large Savannah pond, which never growing trees upon it, enables persons from any point to see horses on any portion of the track."

According to *Memoirs of Porcher*, by the year 1831, the Pineville Jockey Club was "rather a humble affair when compared with other clubs in the state. None of the people had any sporting propensities, and it was kept up rather from a feeling of reverence for an old institution than from any genuine love of the sport. The purses now are very small. The race on the first day was two miles, and one mile on the second." This was quite contrary to thirty or so years prior. However, Pine Ville was one of less than twenty places in the state where race meetings were held annually. Subsequent decades later must have seen some renewal of

enthusiasm, for an observer in 1860 referred to the prize of "Silver Pitcher $100."

During the 1850's the Jockey Club did not put up prizes, apparently, for as many races as the company would have enjoyed. A 'subscription list' for the "purse" are shown in the Ravenel Papers for the years 1855, 1856, and 1857, and a sampling below:

"Sport" Mile Race 1856 –

We the undersigned pledge ourselves to pay (on the first day of the Pine Ville Races 1856) the sum opposite our names to constitute a "Purse" for a mile Race opened to all untrained horses, to be run as a Second Race on the second day of the Pine Ville Races. A "mile and Repeat," "Post entrance," "Catch weights." Entrance $5.00. Entrance money to be thrown into the Purse.

Thomas P. Ravenel
P.P. Bonneau
Wm. H. Cain
R.S. Porcher
W. H. Sinkler
S. J. Legare
R. P. Smith
J. B. Moore
K. Simons, jun
C. Fitzsimons
Wm. F. Ravenell
J. Gaillard, jun
B.M. Warley
P. C. Kirk
P.E. Porcher
A. F. Porcher
E. Dubose
I.M. Dwight
J. E. Dubose
P. G. Snowden
J. L. Porcher
Jas Palmer
T. F. Porcher
Eugene Gaillard
S. White
Peter Gourdin
P.R. Porcher
S.Warren Nelson
C. Gaillard
J.B. Richardson

K. S. Palmer
T. T. Gourdin
S. W. Palmer

In the book Ravenel Records is provided an interesting recollection of the St. Stephen Club, and other 'clubs.' It states as follows:

"A very prominent feature of the social life of the planters was their Club meetings. Some of the liveliest anecdotes are told in connection with these club dinners, and it is said that tales of horses ridden into the clubhouse and made to leap over the dining-table are not imaginary. Nor is it fiction that on one occasion a horse was ridden up-stairs to the second story of a house, and special appliances had to be used in order to get him out through a window and over a shed."

(My cousin) William Henry Sinkler, of Eutawville, has in his possession a beautiful silver pitcher, won by his 2 nd Great-grandfather William Sinkler at an annual race in Pineville in the year 1839. Daniel Clarke, of Oakland Club in Pineville, has in his possession another silver pitcher won at this race-course. Clarke's grandfather was very active in the sport of horse racing in the 1930's, but that's a story for another time.

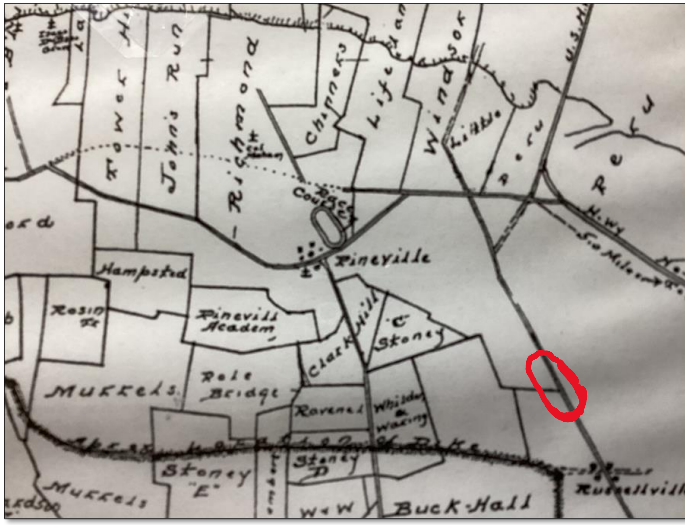
References:
*Belvidere, by Ann Sinkler Fishburne

*History from collections of Keith Gourdin

*History of the Turf in South Carolina, The South Carolina Jockey Club by John Irving, Russell & Jones, Charleston, S.C., 1857

*South Carolina Historical Magazine, Memoirs of Porcher, 46:89

*Ravenel Records by Henry Edmund Ravenel.



Originally called the Pine Ville Race Course,
name later changed to St. Stephens Race Course

ByGone Berkeley
Adventures in History

18 – Redeemer Reformed Episcopal

On October 12, 1873, the Rt. Rev. David Cummins, assistant Bishop of the Diocese of Kentucky, in the Protestant Episcopal Church, at a meeting of the Evangelical Alliance, received communion at the hands of Dr. John Hall, a protestant divine, and assisted him in that ordinance by administering the cup to the elders present. For this action, he was so severely censured by many of his brethren, clerical and lay, that on November 10, 1873, he withdrew from the Protestant Episcopal Church, and December 2, 1873, he organized the Reformed Episcopal Church with the Prayer Book of 1875 (the first Prayer Book of the Episcopal Church), as its prayer book.

In the spring of 1875, four or five congregations of colored Episcopalians applied to the Episcopal Church to be duly received into that organization. The Rev. Ben Johnson, formerly of South Carolina, but then of Georgia, was appointed an evangelist to organize and receive the said organizations.

In the summer of the same year, the Rev. P.F. Stevens resigned from the Episcopal Church, and on application to be received into the Reformed Episcopal Church, was directed to report to the Rev. Ben Johnson, evangelist, by whom he was placed in charge of the colored congregations before mentioned. Under his charge three colored deacons were ordained by Bishop Cummins in December of the same year. These deacons were ordained Presbyters in 1879 by the then presiding Bishop, Samuel Fallows. The same year, the Rev. P.F. Stevens became Missionary Bishop by the General Council and was assigned to the special jurisdiction of the colored work of the South, which he is still superintending (this being 1980). The said jurisdiction of South Carolina now contains one Bishop, nine Presbyters, five deacons, twenty congregations, thirteen missions, numbering two thousand communicants, about one-thousand Sunday School children, one parochial school, and property worth something over $12,000 free of encumbrance. (Resource: The News & Courier, 1980. By the Rt. Rev. P.F. Stevens)

In 1874, five original Reformed Episcopal Churches were organized under the leadership of Rev. Frank Ferguson. Among these was the Redeemer Reformed Episcopal Church. Rev. Benjamin Johnson, the first Superintendent of the work in South Carolina approved and accepted the Church into the denomination.

Our first church was commonly built. It was on a piece of land given by Clarence Palmer Gourdin, a white friend and neighbor. The members

served in that small building for several years, then decided to build a "Big Redeemer."

In 1907, during the time Bishop Stevens was presiding, a new frame building was begun under the ministry of the late Rev. D. J. Mack. The lumber was given by Clarence P. Gourdin. The trees were cut and hauled to the sawmill by men of the Church.

This building was completed in 1911 under the leadership of Rev. Steven Bash. During this time, Bishop Pengelly was Superintendent. The size of the building was 75' by 40' and seated approximately 700 people. In 1950, the interior was remodeled and the exterior was brick veneered.

A fund was started by the Sunday School scholars in the amount of $150 to add an educational wing to the Church building (the Sunday before the Church was destroyed by fire).

On August 20, 1965, tragedy struck us in the form of a fire. Redeemer, the hearts of the members and pastor were saddened, for many had labored hard and long for this sanctuary. The building was destroyed in the early hours on Friday, August 20, 1965. A large crowd stood by, looking, weeping, and praying, because our sanctuary was being turned into ashes.

While the building was still in flames, Rev. Abraham Gadsden, Rector, asked all Vestrymen to meet at 10:30 that morning. Many Vestrymen met under the trees near the smoldering ruins to decide on a course of action to take. During the meeting, these questions arose: (1) What will we do next? (2) Where will we go from here? (3) How will we go about rebuilding another Church?

It was decided in this meeting that we should not leave the grounds. The Vestrymen felt that we could arrange to worship on the grounds, because they believed that when we came to service, the ruins of the old building would keep us reminded of what we had to do to rebuild our Church.

Next, it was decided to get a tent large enough to accommodate the congregation. These things were approved by the Bishop.

Services were held for four Sundays under the trees. The members brought chairs and benches from home. A pulpit and communion rail were built by Rev. Gadsden. The Vestrymen built tables for offerings, communion, and the secretaries.

The first Sunday after the fire, Bishop Jerdan delivered a consoling message to the congregation. After the close of the service, a congregational meeting was held. The Bishop, Pastor, and men of the Church pledged $100, and the women pledged $50 which they contributed in 90 days.

Redeemer was able to purchase a tent from M. Dumas and Company in Charleston, SC, measuring 30' by 50'. The tent and its equipment were trucked from the manufacturer in Kentucky. The price of the tent was $1,230.00. After we moved into the tent, some benches were donated, and others purchased. During cold weather, oil, gas, and electric heaters were added to the tent for our comfort.

During our services in the tent, members suffered physical, mental, and emotional difficulties; confronted with insects, snakes, frogs, fowls, and an abundance of dust.

Even though we experienced many difficulties in the tent, the services were spiritually uplifting. The attendance in Sunday School and Church ranged between 250 and 350 each Sunday. During the warm weather, the sides of the tent were lifted and people stood around. When the weather was cold, the members stood in the aisle and wherever they could find standing-room to worship.

On Sunday, December 14, 1968, the members gathered for services in the tent and found that the wind-storm that had come the day before had partially destroyed it. The tent was very uncomfortable on that Sunday, so short services were held. Seeing the condition of the tent, the Vestrymen's question was, "What is the next best thing to do?" It was suggested that they contact Mr. Alfred Davis, Principal of the J. K. Gourdin Elementary School. The purpose, to see if the assembly hall could be used for our morning services until a building of our own could be constructed. The Vestrymen hastily went to find Mr. Davis and explain the condition to him. They asked him if it were possible that our services could be moved to the old assembly hall of the school. The "go" signal was given on that same Sunday.

On December 21, 1968, our services were moved to the school. The pulpit and communion pad from the tent were brought to the school. Chairs were used as communion rails. The pads that were made by the ladies of the church were placed before the chairs to protect the knees of the people.

Seating arrangements were set up by one of our officers, a teacher at the school, Mr. Gabriel Rembert. Each Friday afternoon, he took a group of volunteer boys and girls that assisted in bringing the chairs from the cafetorium to the assembly hall and arrange them. On Monday

mornings, he used the same procedure in taking the chairs back to the cafétorium. After moving to the school, all our extra programs and meetings were held there.

From the time the Church was burned until June 1969, the Building Fund grew to approximately $50,000. This amount was contributed by members of Redeemer, friends, and business people of the community, people near and far throughout the country, churches in the north, and the Young People's Conference.

The Building Fund Committee included Isaac Perkins, Willie Benekin, and Gabriel Rembert. Members of the Vestry were Eugene Lloyd Sr., Gabriel Rembert, David Bland, Isaac Perkins, Namon Perkins, Martha P. Simmons, Jethro Bennett, Allen Lloyd, Henry J. Stewart, Walter Washington, Johnny Jenkins, Emma Lloyd, Johnny White, and William G. Jenkins.

The new church was completed in 1969, under the direction of Rev. Gadsden; Willie Rembert, Senior Warden; William S. Bennett, Junior Warden; and Sharrah F. Jenkins, Secretary. Members of the Building Committee were Willie King, John Rembert, Luther T. Gadsden, William G. Jenkins, Albert Gadsden, William S. Bennett, and Willie Rembert.

Bishop William H.S. Jerdan worked very closely with the Building Committee and Vestrymen, and they were able to plan an outstanding Church and Fellowship Hall for the members. A mortgage of $60,000 was secured to begin construction. The new building is of concrete block and "Holiday" artificial stone. The interior is of open beam. The Church measures 46' by 90', and seats 420 people.

"From the struggle, we have learned a few lessons:

1. We have seen the union of fellowship that can exist among people of God in His work and service.
2. All things work together for the good to them that love God, and to them who are called according to His purpose, and
3. We acknowledge, with thanks, the blessing of sacrificial giving of members and friends, that the Lord's house was rebuilt."

In June 1980, Reverend Abraham Gadsden went home to be with the Lord, just nine months before the burning of the Church mortgage. The Redeemer Church family was left without a shepherd for six months. On January 4, 1981, the Reverend Edmond B. Mazyck, with his wife and three beautiful children, joined us as Rector. He has been ministering to us until a short time ago.

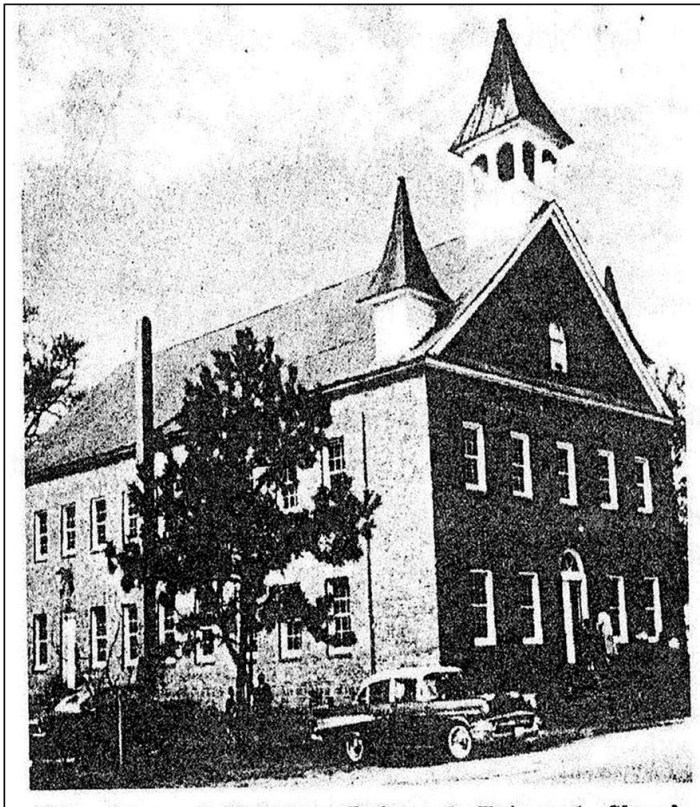
Ministers who served as Rector of Redeemer Reformed Episcopal Church:

- Rev. Frank C. Ferguson
- Rev. Steven Bash
- Rev. D. J. Mack
- Rev. William M. Deveoux
- Rev. C. L. West
- Rev. Nelson Smith
- Rev. Joseph S. Collins
- Rev John H. Doiley
- Rev. Thomas Addison
- Rev. John L. Aiken
- Rev. Abraham Gadsden
- Rev. Edmond B. Mazyck
- Rev. Benjamin Milligan

The new Educational Building was dedicated February 19, 2000. the Parish Council included John Rembert, Senior Warden; Herbert Milligan, Junior Warden; Henry Steward Sr., and Sadie F. Gadsden. Members of the Vestry were Rev. Mazyck, John Rember, Herbert Milligan Sr., David Bland, Lillie M. Gourdine, Ruth K. Jenkins, Nellie Lloyd, Solomon Montgomery Sr., Isaac Perkins, Henry Steward Sr., and Arthur Washington. On the Building Committee were John Rembert, Rev. Mazyck, Herbert Milligan Jr., St. Julian Mitchell, Ruth K. Jenkins, Henry J. Steward Sr., Lonnie Washington, Viola Benekin, Nellie Lloyd, and Lillie M. Gourdine. The Rt. Rev. James C. West Sr. was bishop.

On November 17, 2007, the Very Rev. Gadsden of St. Stephen was consecrated in the Redeemer Church as bishop of the Reformed Episcopal Diocese of the Southeast. Rev. Gadsden was born in Russellville, near Pineville. He served in the U.S. Army, then worked for the U.S. Post Office for 37 years, retiring as Postmaster of the Kingstree Post Office in 2004.

Cornerstone from early Redeemer Reformed Episcopal Church 1911



This picture of Redeemer Reformed Episcopal Church, Pineville, S. C. was taken in February, 1965. The building seated 700 people and was the largest church building in Berkeley County, South Carolina.

This church building was destroyed by fire August 20, 1965.

19 – St. Stephen's Jockey Club

The Ravenel Records provides an interesting recollection of the St. Stephen Club, and other "clubs". It states as follows: "A very prominent feature of the social life of the planters was their Club meetings. Some of the liveliest anecdotes are told in connection with these club dinners, and it is said that tales of horses ridden into the club-house and made to leap over the dining-table are not imaginary. Nor is it fiction that on one occasion a horse was ridden up-stairs to the second story of a house, and special appliances had to be used in order to get him out through a window and over a shed."

The St. Stephen's Jockey Club was a purely social organization that met in October (initially) for the sole purpose of planning two days of horse races and dancing in Pineville. Henry William Ravenel was drafted as a member in 1834 and promptly elected a manager of the ball, which he continued for five or six years.

"The Original Rules of the St. Stephen Club, dated November 1825" is no doubt a fair specimen of the rules of all such societies during that day in time:

1. This club shall be known by the title of the St. Stephens Club.
2. The meetings of the club shall be held at the Club House on the first Saturday in the months of November, December, January, February, March, April, May, and June.
3. Each member shall find a dinner in the order in which he shall become a member, consisting of a roasted Turkey, Two Ducks, Two Fowls or a dish equivalent to the two fowls, one-half of a shoat or sheep dressed according to the option of the finder, one ham or piece of salted beef, one peck of Rice, Two loaves of Bread, Mustard, Pepper, Salt and Vinegar, eight bottles of Madeira Wine, Two bottles of Brandy, one of Gin, one of Whiskey, Twentyfive Spanish and Twenty-five American Segars, Two dozen each Plates, Tumblers, Wine Glasses, knives and forks.
4. That dinner shall be on table at half past one o'clock.
5. That a majority of the members shall constitute a Quorum to transact all business before the club, except the Election of Members.
6. Any person desirous of becoming a member of this Club shall apply by letter, or be proposed by a member, and on the succeeding club day he shall be balloted for, and unless he shall have two-thirds of the votes of the whole club, he shall be declared not elected.
7. The member finding the dinner shall be President of the day, and the member next on the list shall be Vice-President.

8. That no sales or card-playing shall be permitted at the Club House on Club Days.
9. That a Secretary and Treasurer be appointed on each anniversary by the President of the Day, to perform all duties appertaining to that office.
10.Any member finding more or less than the above rules specified shall continue until he finds the proper quantity.
11.That none of the above rules shall be altered but on the Club Day in November in every year, which shall be considered as the anniversary.

Members: William Cain, John Couturier, John S. Ravenel, Stephen G. Deveaux, Robert M. Palmer, Robert McKelve,y Edwin Gaillard, Samuel Porcher, Isaac Porcher, William DuBose, Isaac M. Dwight, Samuel Palmer, Philip S. Porcher, W. Washington Couturier, John G.K. Gourdin, Theodore L. Gourdin, Charles Stevens, Samuel DuBose

PineVille Tournaments ~

The daughter of a prominent Philadelphia lawyer Thomas Wharton, Emily Wharton, 1842-1865, had married Charles Sinkler of St. John's Berkeley Parish, and moved south to begin a new life. And a new life she did discover in this northern, present-day, Berkeley County.

Collected by her great-great-granddaughter, Anne Sinkler Whaley LeClercq, are many of Emily's letters that ring with keen insights into Southern society, and offer a definitive account of a young woman transplanted to the South in 1842 through the Civil War. The book is titled Between North and South, the Letters of Emily Wharton Sinkler, 1842-1865.

Here's a quip from a letter written to Emily's father about a trip to Pineville's famous tournaments

"April 25, 1851 "Easter Sunday was the most splendid day I ever saw. Too cold for farmers with young crops just up, but not at all too much so for disinterested persons. We went to church having first made preparations to spend the night at Mrs. Converses, which is only a mile from the church, but eleven miles nearer to Eutaw. I do wish Mama could have seen the dressing of the church. It is a famous neighborhood for fine gardens and every person brought a large bouquet of roses and these were placed in vases, etc., so that the effect was beautiful. Then the Communion table, pulpit, etc. was dressed with a wreath going all around.

"We left the Ruins (the Ruins, in Stateburg, was owned by the Converses) on Monday morning and arrived at Eutaw in very good time the same day. We found the house quite full of company who had come down from Columbia, en route for the Tournament. (A lancing

Tournament, joust, or tilt, evoked images of a chivalrous past when knights and ladies partook in this feudalistic custom. This interest in preserving a pageant from medieval times may show an interest in justifying slavery, emphasizing a feudal, even paternalistic society. The joust was a western European mock battle between two horsemen charging each other with leveled lances, each attempting to unhorse the other. Jousting was replaced by tilting, or riding at the rings, so that the horseman rode a full gallop and inserted his lance through small metal rings.) The next day, after dinner, Anna and William, Charles and I with our respective children, set off, as Pineville is 18 miles from Eutaw, and the tilt was to begin at 10:30. We determined to go to a place three miles from the ground that evening, and take our time the next morning. Accordingly, we went to Bluford, the residence of Mr. William DuBose, who has been a widower for 25 years, and his large house is taking care of itself without a lady ever since. You never saw such an antiquated air as everything wore, old servants, old furniture, old everything! Mr. DuBose is but 62, or 3, perfectly awake to the present day and decidedly the most reading man of the neighborhood.

"Wednesday was as bright and beautiful a day as could be desired. Anna and I accompanied by Charles and the beau-pere, Lizzie, Wharton, and Henry repaired to the ground and took our places in the ladies stand. As we arrived early, we got excellent places and had time to inspect the premises before the show began. There were about two-hundred ladies present. Some were in carriages, but mostly in the stand and from various parts of the country from Charleston and Columbia. There were also strangers. The Judges stands were decorated with flags, etc., and directly in front of the ladies' stand was the Ring suspended from something looking, it must be confessed, very much like a Gallows. At last along the winding road "The Knights" were seen at full speed approaching, the trumpets sounding and as they drew near the Band struck up Yankee Doodle, of all things for this anti-Yankee state. At last they came before the stage, 30 in all, lances glittering and flags flying and after some maneuvering the steeds were drawn up, lances lowered and the ladies saluted. Mr. Mazyck Porcher*, who is now quite well, was the King at Arms, very handsomely dressed in the Sir Walter Raleigh style. He directed the whole affair and deserves great credit. He had copies printed from all the old books that could be found, of the passages on Tilts, Tournaments, feats of arms, etc. He was attended by a Moor in full costume whose business it was to pick up the ring when it dropped, which he did with great solemnity. (*Mazyck Porcher lived at his plantation, Mexico. Anna Linton Sinkler tells this story of him: "Uncle Mazyck was quite a character; if he was dining with anyone and they had a dish he liked, he would calmly take it all. The Yankees burned Mexico and made him walk from Mexico to Eutaw and told him they would hang him at daylight. He said, "You would not dare do it." Every year for the rest of his life, he came up to Eutaw on the

anniversary and asked to be allowed to go in the wing room where he was a prisoner. We children were dying to know what he did in there.")

"William Sinkler was Herald; his dress was very handsome, blue velvet trimmed with silver, hat and plumes, gauntlets, etc, his horse was beautifully caparisoned. After the saluting was over the Tilting began. The object was to carry off the Ring on the lance, a very difficult matter, and each Knight came full speed pointing his lance directly at the Ring, many throwing it off on the ground and many failing entirely. At each attempt the trumpet would sound and the Herald and the Master of the Horse would announce the title of the Knight. When each of the 27 had a trial, they defiled past to the place of starting. There were six trials and when it was all concluded the Judges pronounced that the Knight of Carolina, a young man of the name of Morton Waring, had carried off the Ring the greatest number of times. He was therefore directed to choose a Queen which the poor youth did with much trepidation. He chose Miss Elizabeth Porcher. After this the judges selected the Knight whose costume was the handsomest and he who had ridden the most gracefully. Our friend Julius Porcher, "The Knight of Walworth" was selected for the former and Keating Palmer, "Knight of the Grove" for the latter. And then came the ceremony of crowning. The victorious Knight crowned the Queen with a wreath of white roses and she in return crowned him with a wreath of laurel. The other two Knights then kneeling received from the hands of their maids of honor, the one a scarf for the best costume, and the other a pair of spurs for the best riding.

"This over, the Herald in the name of the King of Arms, the Master of Horse and himself invited the Knights and the company to a collation, to which of course all repaired. It was by this time 3 o'clock and the collation being very much like a supper at a ball was very acceptable. In the evening there was a regular Ball given by the Knights to which Charles, Anna, and I did not go. When the collation was over, it was too late to go back to Eutaw, so Anna and I paid two visits and then went back to Bluford, where we passed the night and the next morning returned to Eutaw. Charles went to an old friends' in the neighborhood and joined us the next morning.".

ByGone Berkeley
Adventures in History

20 – Medway Plantation

In the year of 1686, the Signeur D'Arsens arrived in South Carolina. He was likely related to Franciscus von Arsen (or Aarssens) born at The Hague, who had negotiated the marriage of The Prince of Orange and Mary, daughter of Charles I of England. This von Arsens died in 1641. His relative, John D'Arsens, arrived in Carolina to settle on a 21,000-acre tract in Goose Creek. The Lords Proprietors issued the following instructions to then Governor Colleton:

"Mr. John D'Arsens, seigneur of Wernhaut, being a Person of Quality and the First of his Nation that hath undertaken to Plant in our Province of Carolina . . . Have thought fit And doe hereby Require you to order the Surveyor Generall to admeasure out such Quality of Land for the said Mr. D'Arsens as he shall desire, not exceeding Twelve Thousand Acres . . . And alsoe We will That (when he shall desire it) The Lands be erected a manor with all the Privileges of a Barony."

John D'Arsens had 2,100 acres laid out to be developed into his manor and built the first house there in ca. 1688 (some historians say 1682). He died shortly thereafter and is buried on the grounds. His widow, Sabina, married Thomas Smith and she died in 1689, making Thomas Smith the owner of a large 12,000-acre tract that had become known as Whiskinboo Barony. She also was buried near the house.

Thomas was granted additional acreage, made a landgrave and appointed governor. He died at the age of 46 while serving as governor of the province and is buried beside his wife on the grounds. A slab was laid over his grave, though Sabina had no stone. All grave stones had to be imported at great expense, and she had no children to do this for her.

Gov. Archdale described Thomas Smith as "a wise, sober, and moderate wellliving man." Old letters by Colonel Smith describe him as "a man not only of great parts, integrity, and honesty, but of a generous temper and a nobleness of spirit as to the public good as is scarcely to be met withal in this age."

The mud along the banks of the Back River was perfect for making bricks and they were made on the plantation from an early date. The house's original structure was built with these handmade bricks, styled by D'Arsens, as a typical one-story, stuccoed, Dutch house. Peter Gaillard Stoney is credited with improving their quality and much of the "Carolina Grey" brick for building Fort Sumter was produced here. Clay pits near the river give evidence to this.

It was the Stoney family that gave it the name, “Medway.” Wanda W. Smith shares, "It has always been my understanding that the plantation was named "Medway" after the Medway River that flows near Exeter, England, the home of Thomas Smith, the first Landgrave [a Landgrave was the head of a territory]. The Medway house is reportedly the oldest masonry house in South Carolina (exclusive of the additions made).

William and Agnes Baldwin, Jr., tell us in their Plantations of the Low Country, South Carolina, 1697-1865, that we should not be disappointed by the revelation where extensive correspondence and “recent discovery of four bricks embossed with a coat of arms indicating that this first house” burned in 1704, and was replaced by Elizabeth and Edward Hyrne in 1705. Edward Hyrne was a Norfolk merchant fleeing from his creditors and from charges that he had misapplied government money. His 18-year-old wife, who was a daughter of a baronet, was waiting for her inheritance to pay for the new plantation. Tragedy followed. The house burned, their infant son died, their only slave was killed by a rattlesnake, and the inheritance was withheld. They built the present house without first obtaining clear title to the land. Edward was jailed in England, even as in the colonies he was made port inspector. When the inherited money arrived, it was apparently too late, for the property had reverted to Thomas Smith II, who then married a daughter of Hyrne’s first marriage.

The Hyrnes’ residence, as advertised in 1738, appears as “a good brick house 36 feet in length, 26 feet in breadth, cellars and kitchen under the house.” The west wing is known to have been added in 1855, and since the opposite wing has the same common bond for brick work and identical chimney arches, it was probably built at the same time (says Baldwin).

After the death of Landgrave Smith, the house and plantation had many owners. Thomas Drayton once owned the estate and sold it to John Bee Holmes. Theodore Samuel Marion, son of Job Marion of Pineville and the nephew of General Francis Marion, purchased it from Holmes in 1797. Theodore Samuel died in 1827 and left his estate to his grandson, Theodore Samuel DuBose (who was married to Jane Porcher). Jane Porcher is reportedly responsible for the planting of live oaks and ornamental trees in a pattern around the house. A second story was added, thought by, Theodore Samuel and Jane DuBose.

Peter Gaillard Stoney, after buying the property in the early 1830’s, added an unsymmetrical wing, blending the new with the old Dutch style. Stoney was a very successful planter, and his Medway Plantation was very suitable for rice production. He also raised thoroughbred horses, racing them on an old racetrack that may still be traced on the plantation grounds.

Medway was among many plantations on Back River, along with Pine Grove, Parnassus, Brick Hope, and Liberty Hall. It is said that during deer season, they were hunted twice a week for one of these plantations use.

Peter Gaillard Stoney had six sons, and all fought for the Confederacy. Capt. William E. Stoney was severely wounded, Isaac Dwight Stoney was promoted from a private to a lieutenant for bravery, another son, Thomas Porcher, born at Medway, volunteered after coming home from San Francisco, and he was also mayor of Charleston for two terms. Arthur Jervey Stoney and Pierre Gaillard Stoney, grandsons of Peter Gaillard Stoney, fought with the Charleston Light Dragoons, the headquarters troop of the 30th Division, when it successfully penetrated the Hindenburg Line in World War I.

Around 1905-06, the fifth generation of the Stoneys, Samuel Gaillard Stoneys' wife Louisa Cheves, restored the gardens and planted additional ones. They sold the plantation in 1929 to Mr. & Mrs. Sidney Legendre of New Orleans. The Legendres added a formal garden, more outbuildings and greatly improved the interior of the house without changing its outward appearance. Sidney Legendre is buried on the property not too far from the early graves.

Many ghost stories are told about Medway. The stair step gables, vinecovered, traditional in Britain, were supposed to allow evil spirits to walk down and leave the house in peace.

One such story says that anyone who sleeps in the upstairs bedroom may wake in the night to see the old Dutchman seated before the fireplace, smoking his pipe.

Downstairs, another ghostly visitor, a beautiful girl, whose husband was brought home dead on a stretcher after a hunt, is said to stand at the north window to see the spirit of her dead lover.

Another story explains that Samuel Marion and Polly Seed discussed the possibility of appearances after death and promised each other that the first to die would return to meet the other in the north room. He died first, and though she awaited, he didn't show.

"It was just the place for ghosts to walk, for strange voices to be heard, for unusual things to happen," says John Bennett, who has immortalized the atmosphere of romantic mystery with which Medway is enveloped in his book, The Treasure of Pierre Gaillard, in which he revives the eerie sense of desolation and haunting allurement found only in the discovery of a well-built brick house in such an isolated spot.

Medway today, privately owned, has become a symbol of preservation and conservation, thanks to the Medway Environmental Trust. By donating permanent easements on the property in 1991, Mrs. Legendre has removed the land from potential development. Medway is listed on the National Register of Historic Places.

Medway has sometimes been called the "Back River Place" by Oldmixon, the historian, as Back River falls into Cooper River about two miles above Goose Creek. At the confluence of Cooper River with this its second western branch, lying between Goose Creek and Back River is a considerable extent of farmable land separated into several plantations.

The first of these, lying on the eastern side of Goose Creek, is known as Red Bank. A little beyond Red Bank on the western side of Back River is Parnassus, once owned by the Tennent family. Beyond Parnassus, situated on a bluff on Back River, is the ancient house called Medway.

Resources/references:

Berkeley County Historical Society Collections, Historic Houses of South Carolina, by Harriet Kershaw Leiding, Plantations of the Low Country, South Carolina, 1697- 1865, by Agnes and William Baldwin, Jr., and South Carolina Tri-County Genealogy website www.rootsweb.com.

21 – Wassamasaw Tribe & Rev. War

In the late 1680's, English planters in Barbadoes were discouraged over conditions there and many of them left and came to Carolina. In Barbadoes, a colonial social system had already been established, with a plantation life developed upon the basis of Negro slavery. These planters brought with them and gave to Carolina the Barbadian social customs, the parish electoral system, and the slave system. Many Barbadians settled within the present bounds of Berkeley County, some of them being the "Goose Creek men" of whom the Lords Proprietors warned Colonel Philip Ludwell when he became governor of the province. A few of these people lived at Wassamasaw, the name given to the area adjacent to and east of Ashley River. Several French families also settled at Wassamasaw when they arrived in Carolina, but they soon left there and went to the Santee River section.

Under the Proprietary Government, the people in Carolina made considerable material progress in spite of political turmoil, religious antagonisms, Indian uprisings, and other hardships, but "few countries at any time exhibiting so striking an instance of public and private prosperity as did South Carolina between the years 1725 and 1775," says historian McCrady. To cultivate the land, the mother country furnished them laborers on credit. Each person had entire liberty to manage his affairs for his own profit and advantage, and having no tithes, and very minimal taxes to pay, reaped almost the entire fruits of his industry (especially when it came to naval stores, hogs and cattle, and growing corn). Frugal planters, every three or four years, doubled their capital, and their progress towards independence was advancing rapidly.

Early settlers in Berkeley County established themselves near navigable streams, which they used for transportation purposes. But, as lands further out and away from the rivers were becoming more and more occupied, roads became necessary.

The highway from Charleston northward through "The Neck" (between Cooper and Ashley rivers) was known as "The Broad Path." About five miles north of town, this "Broad Path" divided, one continuing northward toward Fair Lawn Seigniory, and the other turned northwesterly to the town of Dorchester, near the head of Ashley River. Just beyond Goose Creek, another road branched off northwestwardly through Wassamasaw Swamp toward Orangeburg, and was called the Wassamasaw Road. This road became part of the "mountain to the sea" highway, which became known as the "State Road."

Skipping ahead and fast forwarding, the conduct of South Carolina Governor Boone had aroused considerable resentment against the English Government. Local leaders were taking every opportunity to promote a spirit of rebellion. The Stamp Act was passed in 1764 and caused further arousal of the people. Then it was repealed, but the damage was accumulating. Meetings were held, Circular letters sent out concerning the grave situation arising from the acts of the English Parliament affecting several colonies in America. States became divided, peoples thoughts divided them, and families as well, not just communities. Opposition and separation spread. Soon war became imminent, the American Revolution was underway.

A few of our patriots highlighted today are from Berkeley County, and Wassamasaw most especially. Lieutenant Richard Singleton was from St. James Goose Creek. His home was at Wassamasaw, where he entered the American service as a lieutenant in the First Regiment, commanded by Colonel Gadsden.

And another, Major Robert Thornley of St. James Goose Creek, who lived at Wassamasaw. Thornley was a representative in the 1792-93 legislature. He died May 5th, 1805, and of him the City Gazette states, "he was an old, respected, and useful citizen of this State; he served as an officer in the militia, from the beginning of the Revolutionary War to its termination, and was often engaged in the most trying and dangerous services, having been one of those who were most constantly and actively employed by General Marion, in opposing the British troops and Tories, when this State was in its most reduced situation under their power. At the time of his death, he was Senator for the parish of St. James Goose Creek."

Another patriot was Captain James Stevenson, of St. James Goose Creek, who also lived at Wassamasaw. Also, Captain John Wright, St. James Goose Creek, who lived at Wassamasaw, was a member of the Provincial Congress in 1775. He was killed at the Quarter House on Sunday, July 15, 1787. General Sumter wrote of him, ". . . in him we have lost a brave Intrepid Officer, a good Soldier and a Staunch Friend."

Other American Revolution patriots from Wassamasaw were John Brown and John Deas (that we have no further information about. Please advise if you have information, and if you have other patriot names/information). The above history resource was Historic Berkeley County 1671-1900, by Maxwell Clayton Orvin.

Wassamasaw Tribal Ties ~ When it comes to the Wassamasaw tribe, most historical records available are of the white progenitors who married and had children with our native progenitors, and most of the history pertaining to the Revolutionary War comes from these records.

The tribal community was very friendly with the colonists in supporting them in the war efforts against the British. Most native tribes who supported the British during the war did so in order to stop the settler's encroachment on their ancestral lands (which the British had promised to do). Since we were a small group, already living peacefully in a settlement community outside our ancestral lands, we didn't have any reason to support the British. Unfortunately, there are no historical documents, from the native side, showing specifics. There are, however, a few pertaining to white ancestors who married into the community.

One example is John R. Dangerfield, who married Hannah Edings, the daughter of Indian Mary of Edisto Island. Together they had four sons, who had to go to court to prove they were of native descent to prevent having to pay capitalization taxes.

John R. Dangerfield's father was Captain William Dangerfield (1758-1826), from Fredericksburg, Va., who served in the Revolutionary War. It is interesting to consider whether or not Dangerfield ever thought he would be the grandfather of children with native bloodlines.

His obituary was found in The National Daily Intelligencer of Washington, DC, on July 2, 1826, as well as a more detailed account, found locally in The Southern Patriot of Charleston, SC, on Friday afternoon, June 2nd, 1826, giving details about him that otherwise may never have become known. The obituary goes like this:

"Died, at the Plantation of Mr. Alexander Broughton, St. Johns, Berkeley, on the 14th of May, WILLIAM DANGERFIELD, in the 68th year of his age. For the last fifteen years, Mr. Dangerfield has had the management of planting interests upon, and in the neighborhood of the place where he died. The satisfaction given to his employers is the best testimonial of his character for skill and integrity; but however excellent these qualities in a department, though not exalted, certainly important, they are not all that belong to the character of the deceased.

When a poor man, or one of lowly walking life dies, his good deeds are peculiarly the property of his descendants and his country, especially whereas in the present instance, they consist in acts of patriotic devotion. Mr. Dangerfield was a native of Fredericksburg, Va. At the commencement of the American Revolution, he joined the Army, and remained faithful to his station until the recognition of American Independence. He was in the battles of White Plains, Germantown, Monmouth, Stoney Point, Camden, Cowpens, Guilford, Eutaw Springs, and Yorktown; places consecrated in the annals of American freedom.

"When our country became involved in her second War, the spirit of patriotism did not slumber in the deceased. Though an old soldier, he

was still a soldier, and at the head of a troop of Horse, in the 8 th Regt. Of Cavalry, accompanied the drafted Militia in 1813, in defence of our seaboard. He was afterwards promoted to Lieutenant Colonel of the same regiment, which commission he held, till old age compelled him to relinquish it.

"How vain and worthless are the pomp and pageantry of pride and birth, when contrasted with the simple history of a true patriot and an honest man."

The gravesite of one of William's sons, John R. Dangerfield, and his wife, Hannah Edings, is located off Whitesville Road.

"Wassamasaw Tribal Ties" history by Lisa M. Collins, Wassamasaw Tribal Administrator

22 – Betaw Church

It's never an easy task to write the history of a church as old as Betaw, especially when the founders are long gone. The oldest 'roll book' for Betaw's membership states that "Betaw was organized June 1, 1886." The same book also tells us that "the land for Betaw Christian Church was given by H.J. Rush, on January 19, 1889, and was recorded in the RMC office of Berkeley County in Volume A6, page 206, on February 16, 1889.

The next entry we find is dated February 11, 1940, and simply states that "Mr. F.J. Harris is to be the permanent Clerk of Betaw Christian Church and Irene Keller was to be his assistant."

Also found in these roll books were two letters, one dated May 1, 1944, saying that Betaw Church would be closed, and the people would join the congregation of St. Stephen Christian Church. Mr. T.E. Tomerlin was the pastor of both churches at that time.

The second letter, dated October 3, 1954, was from Betaw Christian Church, addressed to St. Stephen Christian Church, informing them (St. Stephen) that the members wished to return to Betaw and "try again." And, "we thank God we have never closed our doors since then, and we pray to God that we will increase in "wisdom, statute, and favor with God."

The officers, elders, and deacons, when returning to Betaw, were: F.J. Harris, Albert Keller, Elton Poston, Sammie Harris, and Sidney Harris. Another notation in this letter stated, "Mr. Swindell preached when he had a chance, but we had no regular pastor, until Mr. Artis came."

The first official board meeting, after we returned from St. Stephen, was held on December 31, 1956, and the members at that time were: Elders – Albert Keller, Elton Poston, Sammie Harris, and F.J. Harris. Decons – Sidney Harris, Mack Harris, Riley Keller, and Hoyt Wyndham. The officers of the board were: Chairman, Elton Poston; Vice-Chairman, Albert Keller, and Secretary, Calvin Keller.

The last item found in the roll books was dated January 28, 1968, and stated that Mrs. Laurine C. Keller had been elected to fill the vacancy of Clerk after the death of Mr. F.J. Harris.

Mrs. Keller wrote to Mr. Roy B. Johnston and asked if he had any knowledge of any source of history concerning Betaw. This is his reply

from the 1967 History of Disciples of Christ in South Carolina, by C.C. Ware:

"Betaw* – this rural church in Berkeley County is near St. Stephen in the Santee Valley. Betaw (Hebraic, Betah) is a Bible name (II Sam. 8:8), 'the city from which by conquest King David took exceeding much brass' (KJV). The start of Betaw's Disciples was at the same time as that of nearby Russellville, both founded by B.F. Rober, esteemed evangelist, then resident in the vicinity. At the Disciples' third State Convention, 1881, he first reported Betaw. It had 76 members, and contributed on that occasion, $8.50 to State Missions. Its delegates to earliest Annual State Convention were: W.D. Rush, T.L. Landon, Mr. & Mrs. Steadman Orvin, and J.C. Crawford."

In 1902, the History of Disciples reported, "a membership of 38, church plant valued at $200 and an offering of $5 for State Missions. Its preaching service then was on each first Sunday."

In February 1960, a porch was added to the front of the church building and a cement walkway to the parking area laid. The church school enrolled 61, with almost 100 per cent attendance, and Mrs. Sam T. Harris led their (recently) formed Christian Youth Fellowship. Reportedly, the membership at Betaw, in 1967, is 56.

A roll of ministers at Betaw are as follows:
1881 – B.F. Robert
1913 – 1915 W.N. Fauling, Sr.
1918 – 1919 W.J. Swindell, Sr.
1923 – 1935 W.T. Player
1937 – J.A. Bodie
1938 – B.E. Taylor
1939 – 1940 N.A. Borop
1942 – 1943 T.E. Tomerlin
1956 – B.L. Artis, Sr.

History shows from 'word of mouth' that more preachers and laymen who helped Betaw grow in her earliest years were: Joe Crawford, Steadman Orvin, Buck Schurlknight, and an evangelist, Albert Theodore Fitz. Fitz preached at Betaw during the year 1898, "because my father, who was born in December, 1898, was named for him."

Since the re-opening of Betaw in 1957, many changes have taken place . . . such as:

"Extensive remodeling, including additional classrooms, bathrooms, kitchen, a baptismal pool, central air-conditioning, a storage house and new porch and walkway. New furniture was purchased in 1969."

The Clerk's report on Betaw would conclude:

"We have a small congregation at Betaw, but we love our Lord, and the fellowship we share with one another helps us grow in the work of our Savior, Jesus Christ.

"We pray that God will help us here at Betaw to ever and forever go forward until we will be able to hear our Master say, "Well done, thou good and faithful servants . . ."

Church history by Irene Murray

**Older residents in the area disagree (with the above) as to the manner in which Betaw obtained its name. They believe, because of its location, Betaw is so called because it was once a part of Betaw Plantation. We know that the named Betaw Plantation was in existence pre-1740. Betaw is thought to get its name from Indian origin.*

A painting of Betaw Church, courtesy of Louise Edens

ByGone Berkeley
Adventures in History

23 – Echaw, a Creek, Church & Land

Echaw in early records was spelled in various ways: Itshaw, Itchaw, Hitcha, most probably given name to the creek by the Sewee tribe of Native Americans. French Santee authors tell us most transcriptions of French documents spelled it Echau.

Louis Gourdin (earlier spelled Gourdain) my emigrant ancestor, arrived in America before 1693. He lived at "The Point" when he was naturalized with other Huguenots residing at Orange Quarter in 1696/97. His parents were Valentin (died 1705) and Mary (Piedevin) Gourdin, who had married in 1650 and lived in Caucourt, Artois, France, and they had three sons.

Louis received a land grant in 1697/98 and settled at the headwaters of Echaw Creek, south of the Santee River (east of Jamestown toward what became Honey Hill), and in what was then Craven County. Louis Gourdin I received a number of land grants, the first for 200 acres in '97/98; the second in 1701 for 200 acres; the third for 9 acres joining his plantation in 1704; the fourth for 200 acres in 1709/10 and a fifth grant for another 200 acres in 1709/10; a sixth grant for 400 acres made on 7/27/1711 located on the south side of the Santee River, partly on an island and partly on the mainland, but not on Echaw Creek, but downriver close to Watahan on Manigualt Creek. A memorial of 400 acres was made on 7/28/1711, located in Williamsburg County, at the junction of June Branch and Wee Tee Lake. Another memorial made in 1715 for 389 acres, this land bounded by other lands of Louis Gourdin on the north and west, east by Peter Boyer, and northeast by Henry Bunneau – making a total of 2,000 acres or better.

Tradition from France tells us that Louis wrote his parents twice that he "had a family, was wealthy, and would return to his native land when political and religious liberty was restored."

Louis Gourdin, planter of Craven County, wrote his will, dated August 18, 1716, saying he "was sick and weak of body, but of sound mind and memory" for which he thanked God. He left "the plantation on which I reside with all the lands thereunto appertaining" to Louis II, his eldest son, "to be his exclusive property with right of disposal at his will." He left Pierre (Peter) Gourdin, "my second son, the plantation and lands which I have on Manigault Creek." He left Marianne "his eldest daughter" money "of which she may dispose at will" and a white horse named Galant. Also, to "each of his daughters Esther and Elizabeth" he left money "to be exclusively hers." The remainder was to be divided between his sons Louis and Peter and "as most of my children above

named are minors," he appointed Elie Horry executor and administrator of his will, "praying of him to serve as a Father unto them." Since he didn't mention his wife in his will, she evidently pre-deceased him.

Peter, Louis's second son, sometime after the Indian War, left in his minority to take up the trade at sea and sometime prior to the year 1727 the ship he was on in the Spanish Main floundered at sea and he was lost.

Louis's other son, Louis Gourdin II, was born about 1700, probably at his father's plantation in Craven County, near Echaw Creek and near Santee River in St. James' Santee Parish. Louis II probably inherited the home tract of 200 acres that he gave to his son Isaac, when he died in 1755. Louis II's first grant was in 1733 for 620 acres located in St. James Parish, south of the Santee River on Wambaw Swamp, which he later sold to the Gaillard's: first 362 acres to Theodore Gaillard in 1741, and later 258 acres to Tacitus Gaillard in 1741.

Again in 1741, Louis II bought 863 acres in St. Stephen's Parish from Daniel Welshussen and wife, Catherine. This tract was composed of two original grants for 200 acres and 600 acres, 200 being in Santee Swamp and 600 acres more or less on high ground. Louis II moved from his Echaw Plantation to this plantation, located about two miles northeast of (what became) Pineville, and died there in 1755. His wife, Marianne, was living at the time of his death and he left provision that she could remain there the rest of her life.

In 1754, Louis and Marianne sold 58 acres of this plantation, later known by the name of Windsor, to Theodore Gaillard I. It was bounded east and north by the Charleston Road / Murray Ferry Road, and west by the remaining 805 acres. Theodore Gaillard 1 st was interested in owning and operating the ferry across Santee River, and this purchase helped him to own the land approaching the ferry, which he received permission from the Colonial Governor to operate in 1756.

Later grantees for the old Echaw property in 1773 were Oliver Cromwell and Louis Dutarque. Then, the will of Edward Jerman in 1792 devised all his property to his three sons, Thomas Satur Jerman, Samuel Bonneau Jerman, and James Edward Jerman. The Echaw tract went to James Edward Jerman, who died intestate in 1830. The tract then went to his wife, Rebecca A. Jerman as part of her dower interest in his estate. In 1851 Rebecca Jerman left "Echaw Plantation" to Mary Rebecca Jerman as long as she remained unmarried. Then after a long legal suit between some of the Jerman family, Echaw sold to William Henderson in 1872, then 1324 acres to G.W. Coleman, then in 1888, 825 acres of this was sold to Evan L. Wilkins. G.A. Norwood, Jr. bought the Wilkins property in 1896 and in 1913 conveyed three tracts (one of

which was "old Echaw") to Atlantic Coast Lumber Corp., which in turn 307 acres became part of Francis Marion National Forest.

Echaw Church: This ancient church site is located about seven miles east of Honey Hill, South Carolina. In 1714, when Charles Craven was Governor, an Act was passed for the construction of a Chapel-of-Ease in St. James' Parish, Santee, at Echaw. In 1731, when Robert Johnson was Governor, another Act was passed abandoning the Chapel-of-Ease at Echaw and directing two Chapels-of-Ease to be erected at different places in the parish. Again, in 1742, while Lt. Governor Bull was acting as Governor, another Act was passed directing the Chapel-of-Ease for the upper part of St. James's Parish to be built at or near the place where the old chapel at Echaw, which was destroyed by fire, stood.

The earliest records show the following wardens of this last church at Echaw as David Palmer and Isaac Le Gran; the vestrymen as John Mayrant, Edward Jerman, Daniel Horry, John Gendron, Jr., Alex Chavin (Chovin, Chouvin), and Isaac DuBose.

Today, this Echaw Church property is privately owned, with access only by permission. Some of the ruins of the old churches and tombstones can still be seen on the Echaw site. It may also be noted that Echaw was one of the first of two places allowed by the Lord Proprietors to hold High Court outside the city of Charles Towne.

Echaw Creek – "Jean Pierre Pele was living on Echaw Creek in 1703 when Louis Gourdin received a grant to his south," so told in French Santee by Susan Bates and Cheves Leland. More details in 1704 on Echaw Creek tell us Mr. Jean Pierre Pele was proposed as one of the commissioners "to make or cause to be made, one good substantial and sufficient bridge" over Echaw Creek. The locals wanted a bridge due to: . . . the want of a convenient road, highway and bridge over the creek commonly called Echaw Creek in Craven County which doth greatly incommode most of the inhabitants of the said county, upon all occasions of rendezvous, and also upon them joining themselves together on the Lord's Day . . . on common road or highway 16 foot wide from the plantation of Philip Gendron inclusive to the plantation of Daniel Huger inclusive.

An act to build a bridge was passed in 1709, but instead of a bridge, a ferry was placed at Echaw Creek, "for the transportation of man and horse, from the plantation of Captain James Le Grand, alias Longbois, to the plantation of John Peter Pelet." Every male above the age of sixteen years was required to aid in making and maintaining the common road or send a servant in their place.

Resources/references:

Various collections from the library of Keith Gourdin, and portions courtesy of Susan Baldwin Bates and Harriott Cheves Leland's book *French Santee, A Huguenot Settlement in Colonial South Carolina*.

24 – The Burning of Pineville

I, William Mazyck Porcher, have been persuaded by my friends to give you a plain, unvarnished account of the treatment of my neighbors and myself by the military authorities of the United States. What I shall relate will be upon my own personal experience or upon the statement of those of my friends and neighbors for whose veracity I do myself vouch and am responsible. I stand amid the ruins of what was once the settlement of Mexico plantation, the home of my inheritance, associated with all the hallowed memories of my life, and adorned with beauties and embellishments accumulated by the labor and taste of several generations. By whom and why this devastation of the quiet secluded home of the humble person who addresses you, I will proceed to show.

Very soon after the withdrawal from this section of the State of the military forces of the Confederate States, an army, under the command of General Potter, marched up to St. Stephen's Depot on the Northeastern Railroad, and near Santee River. The village of Pineville, about seven miles from that depot, was then inhabited exclusively by invalids, old men, women and children. There were no men in the place capable of bearing arms. It depended for safety solely on the defenselessness of its inhabitants. On 27 February 1865, this peaceful community was visited by a Lieutenant Gilbert (?) and ten armed colored soldiers belonging to General Potter's command. They demanded entrance into the homes where they quietly helped themselves to towels, sheets, and valuables. Widows and orphans were stripped of their clothing and food supplies.

A day or two afterwards, this band of robbers moved on down River Road and came to Mexico, where they confronted me, an old man, who had not served in the military. Relying on Sherman's promise that "people remaining in their homes peacefully would be protected in person and property," I opened my home to the soldiers. They were accompanied by about one hundred and fifty plantation negroes, who took every goose, duck, fowl and turkey in the yard. They next took all the bacon I had, and even robbed some of my servants of theirs. They entered my storeroom in company with their lieutenant, and helped themselves to sugar, lard, and other groceries, until they were satisfied. The lieutenant then ordered a squad to enter my home. As soon as they entered the house, one of them, an acting corporal, approached my sideboard and went after my silverware, and a pretty copy of the Madonna painted on copper. I demanded he leave them and conduct himself as a gentleman! He left them, and the soldiers withdrew from my house. Later they discovered the hiding place of my favorite horse and

several mules, which they took away with them, leaving me, at the earnest solicitation of a trusty servant, one small mule . . . but let me digress back to Pineville, my Mexico plantation is another story . . . another time.

On the 2nd of March, the army of Gen. Potter, numbering over two thousand men, marched into Pineville. They remained in the village only a few hours, but during this time the soldiers were permitted to enter the houses of the inhabitants and carry off whatever they desired.

On Friday, March 3rd, Major Rodgers and Capt. Loomis, with three men, dashed into Pineville, and proceeded to execute their mission, which was to destroy by fire the dwelling houses of the village. Dr. Ravenel remonstrated with these humane men and did everything to dissuade them from their purpose. He informed them that these houses were the summer residences of the planters of the neighborhood, whose families were only there seeking safety from the deadly fevers, which for over five months of the year rendered it dangerous to live on their plantations down close to the river. Their reply, "one house was enough for a rebel." Then they deliberately set fire to about a dozen homes, which were quickly consumed.

From one of these houses was the venerable Col. Ferguson, a refugee from Cooper River, eighty-four years old, and blind, was driven with his family of females, and then his home torched, while he was forced to just stand there.

Then there was the house of the widow Marion, that was saved by a faithful negro, Tim, who was, by the blessing of God, made the instrument of saving from the flames a shelter for a good woman and eight helpless children. This same negro, Tim, twice on that day, stopped the fire before it spread to the Pineville Episcopal Church, while these soldiers looked on and smiled.

While Gen. Potter's army was in the neighborhood, arms were furnished to the plantation negroes, and a few days afterward, twenty-five of them, armed, assembled in the village. All times of the day, in squads of six or eight, they were to be seen marching about, discharging their guns.

Alarming as you may well understand, this small community of Pineville was composed almost exclusively of women and children, the exceptions being invalid or infirmed men. And to show that these arms were placed in the hands of the negroes by authority, I will mention overhearing Major-General Hatch, who was Gen. Potter's superior, say that he approved of Gen. Potter's arousing and arming the negroes, and that had he commanded the expedition; he "would have given arms to even more negroes than Potter did."

(*A personal note here*: my Great-Grandfather, Dr. Peter Gaillard Gourdin II feared for the life of his wife Ella Palmer Gourdin and their children, who were living in Pineville while he served in the medical corps at Adams Run. He advised them to flee north before the Federal troops raided their home. Thankfully, they did.)

Some days after this, the leaders of this party left for Mount Pleasant, near Charleston, with the command of Col. Charles Van Wyck. They returned to Pineville about sunset of the 25th of March, (a Saturday) bringing with them a large supply of ammunition, nicely packed in boxes marked “U.S.,” showing beyond any doubt that it came from the United States' authorities. These negroes, on their return, threatened that they would “hang two gentlemen and burn their houses the next morning as a beginning,” and that they would “then put in order all who held their heads high in Pineville.”

During the Sunday church service on the 26th, four men of Col. Ferguson’s Brigade, had been sent out by their officers to ascertain and report the movements of this band of negroes. After being fired on by them on the outskirts of the village (Eastville) in a brief skirmish, two Confederates were severely wounded. The negroes had been skillfully posted in a thicket and behind a fence. Soon afterwards, a body of about forty men under CSA Lts. McGee, Pettus, and Humphries came to the rescue, and after a sharp battle, killed eighteen or nineteen of the negroes, and the rest fled.

In the Church, the anxious old men, (yes, me included) women and children prayed for the souls of the dead and grieved over the "dreadful fate of their once faithful and devoted slaves, deceived, and seduced into crime by those wicked white men, to introduce the serpent of discontent and malice to despoil the Eden of their contented and happy minds."

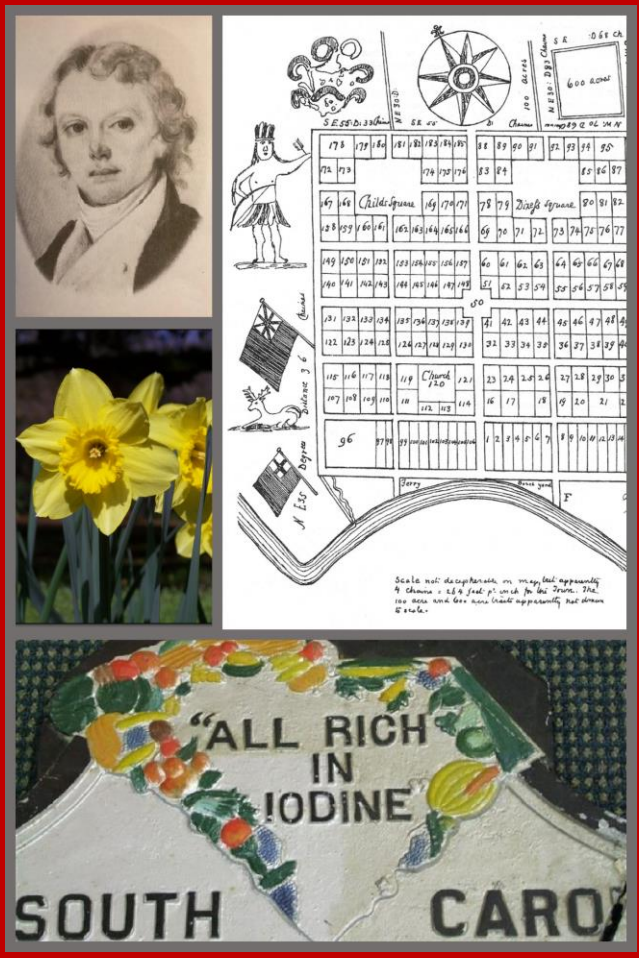
Nothing further happened to excite the attention of our people until the 8th of April, when news came that a brigade had camped at Black Oak the night before. They were marching to Pineville “to avenge the murder of negroes by guerillas." A few hours later, Brig. Gen. A. S. Hartwell, in command of his own regiment, the Fifty-fifth Massachusetts (colored), the Fifty-Fourth New York, Col. Kausleigh, (a Hungarian and a worthy gentleman,) and a battalion of heavy artillery arrived in the village. Fortunately, the General was met on the outskirts of the village by an intelligent gentleman, who explained to him the facts connected with the tragedy of Sunday, March 26, and he determined to abandon his purpose to destroy the houses which had been spared by Gen. Potter’s officers. He did, however, allow his soldiers to pillage the homes in “search for Rebs,” while the General spent his time enlightening the

negroes as to their rights and privileges and hearing the recital of their grievances.

During his interview with the negroes, 'a noted villain' belonging to the estate of DeVeaux stepped forward and informed him that all that he had said to them would go for nothing unless Mr. Foxworth (my overseer) and I were removed from the country.

Having found no excuse for destroying the village, the General seemed delighted that an opportunity was offered to vent his anger upon someone, and he eagerly listened to the reports of the negroes, that there were certain soldiers on my plantation. Accordingly, after a halt of only a few hours in Pineville, the whole force, numbering over one thousand men, started in the direction of Mexico to capture its owner and soldiers said to be there.

But that's another story . . . for another time.



Berkeley County
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by T. Keith Gourdin