ByGone Berkeley
Adventures in History

Berkeley County

Historical Stories

Volume 1

T. Keith Gourdin

Berkeley County Historical Stories
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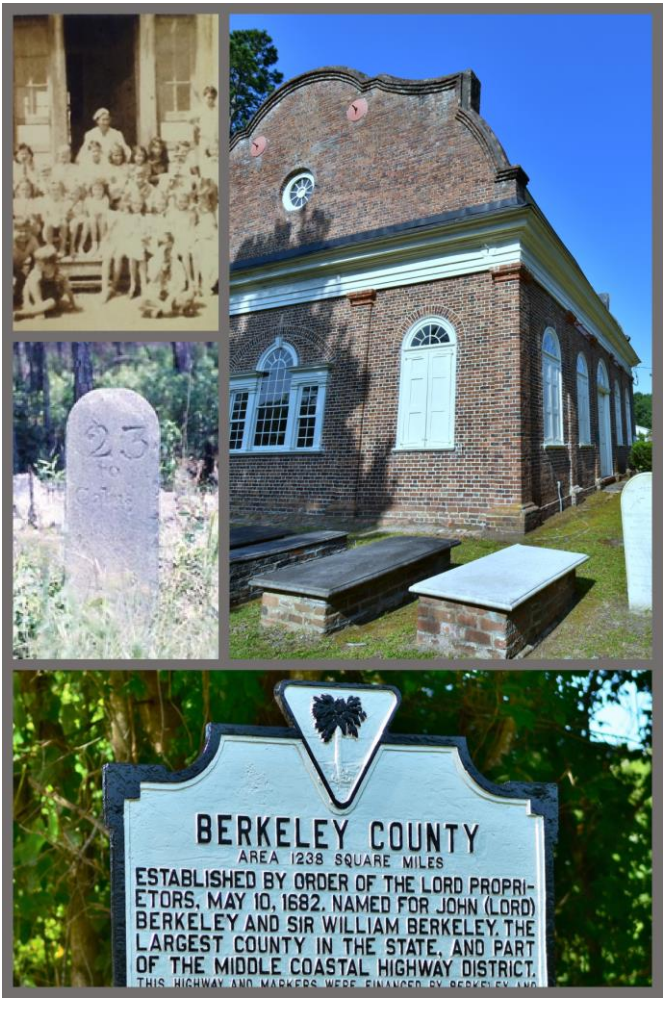
Wantoot Plantation


23
BERKELEY COUNTY
AREA 1238 SQUARE MILES
ESTABLISHED BY ORDER OF THE LORD PROPRIETORS, MAY 10, 1682. NAMED FOR JOHN (LORD) BERKELEY AND SIR WILLIAM BERKELEY. THE LARGEST COUNTY IN THE STATE, AND PART OF THE MIDDLE COASTAL HIGHWAY DISTRICT.

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Volume 1

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1 – Introduction to Swamp Fox

"General Francis Marion was an ugly little man who walked with a limp . . . but he was the man most feared by the British during the American Revolution," said Christine Swager, historian and author of many books about the Revolution.

General Nathaniel Greene* sent a letter to Francis Marion, the Swamp Fox, from his camp in Camden on 24 April 1781, stating the following: "When I consider how much you have done and suffered, and under what difficulties you have maintained your ground, I am at a loss which to admire most, your courage and fortitude, or your address and management. Certain it is, no man has a better claim to the public thanks than you have. History affords no instance wherein an officer has kept possession of a country under so many disadvantages as you have. Surrounded on every side by superior forces, hunted from every quarter with veteran troops, you have found means to elude their attacks, and to keep alive the expiring hopes of an oppressed militia, when all succor seemed to be cut off. To fight the enemy bravely with the prospect of victory, is nothing; but to fight with intrepidity under the constant impression of defeat, and inspire irregular troops to do it, is a talent peculiar to yourself. Nothing will give me greater pleasure than to do justice to your merit, and I shall miss no opportunity of declaring to Congress, to the commander-in-chief of the American army, and to the world, the sense I have of your merit and your services."

While recently freshening my Francis Marion notes, I had the opportunity to review not only some of the history that has been recorded about him, but also a bit about what it meant to our ancestors who were strangers in a foreign land, who had settled upon a rich soil, basically covered with woodland. There were no roads, only Indian paths and rivers. Can you just imagine! No homes to go to after a day's work, & none of the luxuries we have today, like electricity. I read many descriptions as to the sufferings born by both French and English . . . listen to one (from Judith Manigault):

"Since leaving France, we have experienced every kind of affliction, disease, pestilence, famine, poverty, and hard labor; I have been for six months together without tasting bread, working the ground like a slave. We cultivated the baron high lands, and at first naturally attempted to raise wheat, barley, and other European grains upon them, until better taught by the Indians. Men and their wives worked together in felling trees, building houses, making fences, and grubbing up the grounds, until settlements were formed; and afterwards, continuing their labors. Such was their industry, that in fourteen years after their first settlement,

and according to the first certain account of them, they were in 'prosperous' circumstances."

First comes Benjamin & Judith (Baluet) Marion of Poitou, France, French Calvinists (Huguenots*), who left their native country in the late 1680's. Benjamin and Judith and their eldest children, Esther and Gabriel, arrived in the colony first known as Carolina. Records show they were naturalized in 1696. Benjamin and Judith eventually had six sons and five daughters. Benjamin settled first on a portion of what is now known as the Oaks Plantation in Goose Creek Parish, with other French who didn't read or write English. Benjamin spoke a little English, but wrote his will in French in 1725. (He died in 1735.) In 1705, we find Benjamin taking over a larger acreage in the Huger region of Quinby Barony that he called "the Marions."

It was from here at "the Marion's" plantation that Gabriel Marion (b.1693, d. bet. 1747-51), the second son of the emigrant, set out to win the hand of Esther Cordes, the talented and beautiful, eldest daughter of Dr. Antoine Cordes of Charles Town and Goatfield Plantation. (Dr. Cordes' wife Esther Madeline Baluet was sister to Judith Baluet, who had married Benjamin Marion, thus Gabriel Marion married his first cousin.) Gabriel and Esther married between the years of 1711 and 1716.

The Gabriel Marion's took over the operation of Goatfield Plantation in Fairlawn Barony, Lower St. John's Parish. Gabriel wasn't much of a businessman and as a result, he found it very difficult providing for his family. He relied considerably on his father, Benjamin, and his wife's brother, Thomas Cordes. Gabriel and Esther had six children: Esther, Isaac, Gabriel, Benjamin, Job, and the youngest, Francis.

Sometime between 1733 and 1735, Gabriel and Esther moved to Georgetown for a time, hoping to improve himself at being a planter and also provide better educations for the children. Francis was probably three to five years old at this time. Unfortunately, Gabriel failed to improve his vocation, so eventually he, his wife, and young sons Gabriel and Francis returned to Goatfield.

We all know the story of Francis, at the age of fifteen, joining a family friend in Georgetown named Joshua Lockwood, who owned a ship and crew. Francis went to sea with Joshua and determined, after almost losing his life, that this was not his choice of vocations. So, back to St. John's Parish he went.

Francis, being the youngest, didn't have much contact with his siblings, as they, being older, had left home and begun families of their own. Benjamin had moved to St. Thomas; Isaac settled on Little River near the North Carolina line; Esther, at Georgetown's Winyah Bay; Job had

married well to Elizabeth St. Julian and settled in Upper St. John's Parish; Gabriel had wooed and won the heiress, Catherine, daughter of Robert Taylor, and thus had become, by way of a wedding gift, the owner of the fine estate and beautiful residence of Robert Taylor, the original grantee of Belle Isle Plantation in St. Stephen's Parish. Gabriel became very wealthy, owning also Walnut Grove and Burnt Savanna (that eventually became a part of Belle Isle). Gabriel was very generous and gave liberal assistance to his much poorer brother Francis.

Francis Marion spent much of his early life getting to know every foot of Fairlawn Swamp, training to become quite a woodsman and hunter. Some historians, and many readers of the General have wondered how and when Francis acquired such battle strategy. Had they looked into this French family history, they would have found that Elias Marion, Benjamin's brother (in France), was a Captain of the Camisades, a noble band of Protestants who refused to be run out of France. These Camisades' strategy was to attack at night or daybreak, when the enemy was asleep. Francis no doubt heard many stories about Captain Elias Marion and his friend Captain Rene Ravenel, and how they had disappeared into the mountains to live and fight another day. This writer is fully convinced Francis learned from them and their experiences, and adapted these tactics in the woodlands, swamps, and rivers he had become so accustomed to here in Carolina.

Francis and his mother moved and settled for one year on Frierson's (this in later years became the location of #4 Lock on the old Santee Canal, presently under the waters of Lake Moultrie). The following year, they moved to Belle Isle, in St. Stephen's Parish, where they lived and cultivated the portion then called Burnt Savanna. This led to Francis learning all about the Santee River and its swamplands, and eventually earned him the title the "Swamp Fox."

Speaking of the "Swamp Fox," British Lt. Colonel Banastre Tarleton was sent to capture or kill Marion in November 1780. Tarleton and Marion were sharply contrasted in the popular mind. Tarleton was hated because he burned and destroyed homes and plantations and their supplies. Whereas Marion's men, when they requisitioned supplies or destroyed them to keep them out of British hands, gave the owners receipts for them. Lt. Col. Tarleton was one of England's ablest cavalrymen, and he had pursued Marion relentlessly, but could not catch him. After a 7-hour chase through 26 miles of swamp, he said, "But as for this damn old fox, the devil himself could not catch him." Thus, you have the name given to Francis Marion, the "Swamp Fox."

Francis Marion wasn't much at socializing, and as a result, isn't known to have established many friendships outside his family. Oscar (who later became Oscar Marion), his childhood friend with whom he was

raised, was no doubt his closest friend. Francis' health, as you will remember, started out very dim and doubtful, but around the age of twelve or so, had greatly improved. It is said that he was a quiet and passive youth, yet very thoughtful and compassionate, as history would later prove.

In about 1756, Francis was purchasing adjoining tracts of land in St. John's Parish to enlarge what was later to become his Pond Bluff plantation (for a total of 1,452 acres). Years past to December 1780, when Marion's Brigade was formed, and the Southern campaign of the American Revolution was in full swing. It was now 1782. Marion's Brigade continued to be active throughout 1782, and Marion himself saw his last action in August 1782, at Fairlawn. (We'll cover some of Marion's battles in other writings.)

One American Revolution story I really liked goes like this: British Colonel Watson sent a note to Marion complaining that neither he nor his sentries could cross a bridge or stand guard without being fired at by Marion's men. In his frustrations, Watson wrote, "Why, my God, sir, this is not the way that Christians ought to fight."

General Marion sent his answer to Colonel Watson to the effect that since Watson and his men had come three thousand miles from England to plunder and hang an innocent people, they should be the last to preach about honor and humanity and tell these innocent people how they should fight.

That same month, Marion returned home to Pond Bluff, after six long years of war with exemplary efforts of strategy, courage, and fortitude. He almost broke at the sight of devastation wreaked upon his beloved home place. His large herds of cattle and pens of pigs were gone, and his fields were a tangle of briars and weeds. There was no food and no money for rebuilding. General Marion gladly accepted a 400 pound per year stipend to command Fort Johnson. (He never received <u>any</u> compensation for his six years of war services.) He had paid dearly for the fact that Pond Bluff was situated near Nelson's Ferry Road, the main thoroughfare between Charleston and Camden. His place was within cannon shot of the Battle of Eutaw Springs.

Mary Esther Videau, Marion's cousin and prospective bride, was then living at Sussex, a part of Springbank Plantation, bordering Greenland Swamp. It has been whispered that she hastened the renovation of her pending home, and thus an earlier sounding of wedding bells.

On April 20, 1786, Francis married his wealthy cousin, Mary Esther and they settled at Pond Bluff. He was a representative at the Constitutional Convention in 1790, where he voted for a federal union. In 1790, he

resigned his post at Fort Johnson. After the state officially joined the union, Marion retired from public office and remained at Pond Bluff 'til his death on 27 February 1795. He is buried on his brother Gabriel's Belle Isle Plantation in Pineville.

**The letter cited from Gen. Greene is from page 202 of "Traditions of the Swamp Fox" by William Willis Boddie. In December 1780, Nathanael Greene was appointed to command the Continental Army in the southern theater of the Revolutionary War, replacing General Horatio Gates. He engaged in a successful campaign to harass the British forces under General Charles Cornwallis, limiting British control of the South to the coastal areas.*

**Huguenots became known for their violent criticisms of worship as performed in the Catholic Church, in particular the focus of ritual and what they viewed as an obsession with death and the dead. They believed the ritual, images, saints, pilgrimages, prayers, and hierarchy of the Catholic Church didn't help anyone toward redemption. They saw Christian faith as something to be expressed in a strict and godly life, in obedience to Biblical laws, out of gratitude for God's mercy.*

Francis Marion, the Swamp Fox

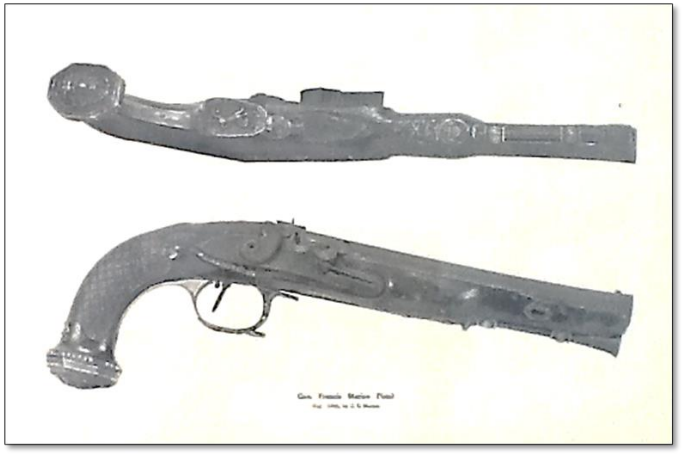

Photo of Pistol of Francis Marion, owned by Keith Gourdin

Tomb of General Francis Marion, at Belle Isle Plantation, 2006

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2 – Origin of Moncks Corner, Mitton

On 15 November 1680, 1,500 acres was granted to Landgrave Joseph West. This tract lay adjoining and just to the north of Sir Peter Colleton's Fairlawn Barony. Landgrave West, on 7 December 1686, conveyed the entire 1,500 acres to James Le Bas, a French immigrant. On his death, this land descended to his son and heir, Paul Peter Le Bas, and on his death, 8th February 1724, the land descended to his son and heir, another James Le Bas. Four hundred acres of this tract was purchased by Peter Colleton and was called, even today, Epson.

You will note that there was a family in South Carolina who appears to have spelled their name Monk, without the "c." There were, also, other families with the name Monk and Monck located in other parts of the Lowcountry, like St. Thomas' Parish, as well as north of Goose Creek. Then there is the Will of a Thomas Monk of St. Stephen(s), dated 26 Sep 1763, who leaves his property to his brothers, John and Stephen Monk. There seems to be no sufficient indication that our Thomas Monck of Monck's Corner had any connection with these various "Monks."

On 6 January 1732, a Thomas Monck married Joanna Broughton, daughter of Col. Thomas Broughton, a future Lt. Governor of South Carolina, President of his Majesty's Council in the Province, a large landholder, a man of fortune, and one of the most prominent men in the Province. And the bride, according to a notice in the *Gazette*, was "a young lady of merit and fortune."

M. Clayton Orvin, in his history of Moncks Corner, states, "By a deed dated August 22, 1735, James Le Bas, grandson of the immigrant, conveyed one thousand acres to Thomas Monck, which according to the original grant, left one hundred acres in the possession of Mr. Le Bas, but was found to be only ninety-one acres when sold to William Keith. Mr. Monck sold four hundred acres to Mr. Keith and these two parcels formed the nucleus of Keithfield plantation, which in 1838, contained two thousand acres."

To advance his son-in-law, Colonel Broughton turned over to him slaves and other properties, for which Thomas Monck gave his bond, by way of marriage settlement to his brothers-in-law "Nathaniel Broughton of Mulberry and Andrew Broughton of Seaton" for the use of Monck and his wife during their lives and after their deaths to the children of the marriage.

It is probable that he purchased the property so as to be in the same neighborhood with his wife's family, for both Mulberry and Seaton are within a few miles of Moncks Corner. On 23 March 1738, to secure this marriage bond, he mortgaged 600 acres, the southern part of the 1,000 acres, which 1,000 acres he describes as commonly called "Mitton." (H.A.M. Smith and Joseph Purcell's maps, it is spelled "Mitten.")

His first wife having died, Thomas Monck married (on 11 July 1745) Mary de St. Julien, the widow of Paul de St. Julien and daughter of Theodore Verdity, also described in the Gazette as "a lady of very great merit with a good 'fortune." He died in June of 1747, leaving only one child, a daughter by his first wife named Joanna Broughton Monck. On 9 October 1760, Joanna married John Dawson. Author/historian Frederick A. Porcher says Dawson was a merchant at Moncks Corner. Dawson died 7 May 1812, leaving a large family of sons and daughters, and 'numerous descendants.' In his Will, he leaves his son, Lawrence Monck Dawson, the plantation called "Mitton." After his acquisition of Mitton, Dawson purchased an adjoining plantation called "Battersea," formerly the "Fairsight" plantation of Major Charles Colleton, and to the entire tract of 1,120 acres the name Mitton was applied. At Lawrence Dawson's death on 20 February 1829, the entire tract was sold off by the court to Daniel Cain, Esq., "on application of his minor heirs." After Cain's ownership, it was occupied by the Cahusac family, but Robert Cahusac died early, and his sisters then moved to the upper country.

The town of Moncks Corner did not exist when Monck purchased the property. From the name "Moncks Corner," the presumption would seem that the town came into existence during his ownership. However the name of the town arose from the following:

The main high road from Charlestown forked on Mitton Plantation. The road to the right ran across Biggin and Wadboo creeks and to the settlements on the eastern branch of the Cooper River, and to those on the Santee from English Santee to the sea, and across the Santee River to Georgetown, and generally the northeastern part of the country. The road to the left of the fork was known as the Road to the Congarees and led to the settlements in St. Stephen's Parish and French Santee, and across the Santee at Nelson's Ferry into the northwestern interior. A road from the fork also ran southeasterly to the landing on Biggin Creek called Stony Landing, situated on a part of Fairlawn Barony, which was at the head of navigation on the Cooper River. In place of the long land route over the bad road of the period from Charlestown to this point, some thirty-five miles, freight was transported by water up the Cooper River to Stony Landing and then by pack animals into the interior by either of the roads above mentioned.

The “fork” was the “corner,” and being on Monck’s land, it was called “Monck’s corner.” (This spelling continued until about 1754, when a capital “C” replaced the lower case “c” and the intersection became Monck’s Corner. Clayton Orvin says “the apostrophe remained in use until several years after the present Moncks Corner was established by the North Eastern railroad.”) Unlike most of the small towns attempting to be created at that time in lower South Carolina, Moncks Corner seems to have grown by virtue of its position and was never laid out on any regular town plan; the taverns and stores constituting the so-called town being built on both sides of the roads at the forks.

Moncks Corner only in recent years attained any size, though that has, and is surely changing now. The account we write about today has been the history recorded by Samuel DuBose in his *Reminiscences of St. Stephen’s Parish*. There he says, “Before the Revolution, Moncks Corner was a place of some commercial importance. There were three or four well-kept taverns and five or six excellent stores. These were generally branches of larger establishments in Charleston and as they sold goods at Charleston prices, they commanded a fair business. The usual practice of the Santee planter was to take his crop to Monck’s Corner, sell it there, receiving cash or goods in exchange, dine, and return home in the afternoon.”

We don’t really know exactly when the intersection had settlers other than the owner’s overseers and plantation workers. Thomas Monck lived in Charlestown until 1739. Planters from the Santee and the Congaree sections hauled their produce to either Wadboo, at the head of the western branch of Cooper River, or to Stony Landing on Biggin Creek, to be loaded on barges and taken to Charlestown.

An interesting advertisement in The *South Carolina Gazette*, Saturday, Feb. 26, 1763, states:

“Mitton, near Monck’s Corner, John Dawson, has imported per Capts. Strachn, Mitchell & Curling, in the fleet from London, A Large and compleat assortment of dry goods (which were put on board a schooner as they came out of the vessels to prevent any infection of the Small-pox); which, with rum, wine, sugar, bar iron, and salt, &c, he will sell at the above place at the Charles-Town prices, and allow the height of the market for deer-skins, butter, flour, tallow, &c. The above store will be removed to the corner as soon as the new house can be fitted, where a good assortment will always be kept.”

So, we learn from history that old Monck’s Corner was a group of merchants and buildings placed in the intersection quadrants of the Road to Charlestown and the Road to the Congarees (also called Nelson Ferry’s Road) and were tasked with buying and selling goods at

prices comparable to those in Charlestown. Taverns were soon to open, furnishing travelers with food, refreshments, and lodging for themselves and their animals.

As we come into the 1760's, Indians are going on the warpath, and a magazine or store of arms, ammunitions, and provisions is being established at Monck's Corner to facilitate the moving of troops from Charlestown to the Cherokee Country. In not too many years henceforth will begin the Southern Campaign of the American Revolution. More to come . . . later.

November 9, 2023

In 1680, Landgrave Joseph West was granted 1,500 acres of land adjoining Fair Lawn Signiory on the north, which he sold in 1686 to James Le Bas, a French immigrant. Four hundred (400) acres of this tract were purchased by Peter Colleton and was called Epsom, by which name the plantation is still known.

In 1726, Sir John Colleton divided his estate between his two sons, John and Peter. Peter lived in South Carolina for some years, and purchased Epsom Plantation, which was near his elder brother's Fairlawn Barony. He died without a wife or issue. Epsom was willed to his younger brother, Robert Colleton.

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3 – A Surprise at Monck's Corner

Loyalists, or Tories, were colonists who helped, and some even fought with the British during the American Revolution. Patriots, or Whigs, were generally looked at as implying non-conformity and/or rebellion against the British crown. As a result, the Southern Campaign of the American Revolution was not simply a battle between Americans and the British, nor was it simply a conflict between the Patriots and the British. It was to become a civil war whose savagery was shocking to both, with debate and protests, house-burning and mudslinging, evolving into tar-and-feathering and lynching, and in many cases of brutality, murder.

During the siege of Charlestown, Brigadier General Isaac Huger's militia and all the American dragoons occupied the crossroads at Monck's Corner. Northeast of the crossroads was Biggin's Bridge that crossed the Cooper River. The estimated 400 troops would have needed a relatively flat, well-drained area for a camp, with drinkable water for the horses. The area just northeast of historic Monck's Corner, along the (Stony Landing) road fits the description. (An old Santee Canal map notes a significant spring nearby.) Gen. Huger's mission was to keep open Charlestown's line of communications along the Cooper River.

Huger had about 400 dragoons and militia, but there were huge problems. The militia had just arrived and weren't ready for a fight. One company had muskets, but no ammunition. Two companies had no muskets at all. So Huger put the militia on the eastern side of Biggin's Bridge to provide an early warning, and the cavalry would guard the west side of the bridge. But . . . the cavalry was a problem too, as they didn't want to move without a large group of Infantry.

Lt. Col. Banastre Tarleton, Commanding Officer of the British Legion Cavalry, had been joined by Major Patrick Ferguson and his American Volunteers, as well as the British Legion Infantry, led by Major Charles Cochrane. The North Carolina Royalists had joined the American Volunteers earlier. Tarleton's mission was to "proceed swiftly and silently during the night to attempt to take the Patriots at Monck's Corner by surprise."

By late afternoon on the 13th of April 1780, the expedition was underway toward Monck's Corner. Along the way, Tarleton's advance guard captured a negro who had been seen slipping into the woods. Found in his pocket was a letter written by one of General Huger's officers. Attempting to get it to Charlestown, the letter told the exact positions of the American Patriots, and exactly how the post at Monck's Corner was

arranged. For a few dollars, Tarleton hired an excellent guide, one knowing the exact paths and roads to the American camp.

Marching in total darkness, and complete silence, Tarleton's men covered sixteen miles in five hours. They encountered no scouts nor patrols along the way. Not only had there been no patrols, but Tarleton discovered that Gen. Huger had placed his cavalry in front of his infantry at Biggins . . . a big mistake!

At three o'clock in the morning of 14 April, Tarleton's advanced guard approached the American camp at Monck's Corner. They were already awake, with horses saddled and bridled, ready for another routine day of keeping the roads open and keeping local Loyalists from joining the British.

Lt. Col. Tarleton led a charge right at the Patriots, since the swamps on either side prevented a flank attack. The British easily dispersed the militia defending Biggins Bridge. Many of the Patriots were able to escape, including Gen. Isaac Huger and Lt. Col. William Washington, who had suffered yet another defeat by Lt. Col. Banastre Tarleton, who had killed 15, wounded 18, and captured 63. Also captured were 42 large wagons of supplies and ammunition, with 102 wagon horses and 82 excellent cavalry horses.

The men of General Huger's cavalry that had escaped death and capture at Monck's Corner gathered on the north side of the Santee River at Murray's Ferry, where Colonel Anthony Walton White took command of them. The defeat at Monck's Corner only hastened the surrender at Charlestown.

Tarleton's actions at Monck's Corner were tarnished by three incidents, the least of which occurred about seven o'clock that night, an explosion that soon destroyed much of the baggage, food, and gunpowder they had captured. Found in a storehouse, set on fire, and blown up by the carelessness of a sentinel, who, in going to draw some rum, set it on fire, and in a short time the store was blown up.

The second incident was the treatment of Maj. Vernier, during and after his wounding and capture. In a mangled and most shocking manner, with several wounds, a severe one behind his ear, this unfortunate officer lived several hours, reprobating the Americans for their conduct on this occasion, and in his last moments cursing the British for their barbarity, having refusing him quarter after he had surrendered. The Major, in his last moments, was frequently insulted by the British privates.

The final incident – two dragoons of the British legion attempted to ravish several ladies of the Sir John Colleton house in Monck's Corner. Dr. Peter Fayssoux's wife, a most delicate and beautiful woman, was most barbarously treated. Lady Colleton received one or two wounds with a sword, and Major Vernier's sister was also ill-treated. Their escape made, they came to Monck's Corner where they were protected. The dragoons were apprehended, threatened with instant death, but British Colonel Webster arrived and not conceiving that his powers extended to that of a court-martial, the prisoners were sent to head-quarters and tried and whipped.

During the remainder of April and into mid-May, disasters such as the above Monck's Corner raid continued, causing the Americans to abandon the territory south of Santee River. Charlestown was now completely British occupied, and on 11 May 1780, troops and civilians in the city became prisoners of war. It was agreed under terms of surrender that the people at large, and militia, were to return to their homes under parole.

The end of the Southern Campaign . . . I think not! Marion's Brigade is coming! And with four or more American Revolution action sites at or near Monck's Corner, there is much more Berkeley County history to reveal. Interested?

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4 – Calais Milestone Markers

The Calais Milestones marked the distance along the stagecoach road to the Calais-Dover Ferry. The ferry, operating between Calais Ferry House on Daniel Island in Berkeley County and Dover Ferry House just outside the City of Charlestown, was established in 1793 by John Clements. Four stones (were) known to remain marking miles 12, 22, 23, and 26. The age of the milestones is a matter of speculation – three of the stones are believed to be 19th century markers, and one is believed to be an 18th century marker.

John Clements was given permission to build a causeway that extended from the southern part of Thomas Island to Ityone Point. From the Point, the ferry ran to the long-established landing located on the east side of the Charlestown neck. This avoided travel down the Beresford and Clouter Creeks before heading north on the Cooper River.

As was common practice, Clements also built taverns at each of the landings. This allowed passengers a comfortable place to await the ferry and the proper tides needed to make the crossing. The one on the Charlestown side was called Dover Tavern, and the one on Thomas Island was Calais Tavern. There is some question as to the origin of the name Dover, with some sources pointing to a gentleman named Dover, who lived close to the landing. Irrespective, the Dover-Calais connotation mirrored the English Channel ferry, where many Frenchmen lived on the Calais side, and the English on the Dover side. The ferry was also often called the Dover-Calais Ferry, and these names show on maps that were published as late as 1862.

The location of the roadway seems to have changed to its present location ca. 1825. One might only assume these stones would have been placed at that time. The stones are approximately eight (8) feet long, with two and a half (2½) feet exposed above ground and are made of some sort of schist (a coarse-grained metamorphic rock which consists of layers of different minerals and can be split into thin irregular plates). The tops are rounded from side to side with smooth bevels on the edges. The back is relatively rough. The stones are unadorned or inscribed except near the top where each reads "_____ to Calais."

During the early days, if one were traveling to Charlestown overland from the East Branch area, it was necessary to cross the Cooper River at some point. An advertisement for the ferry in the 1829 "Charleston Courier" list prices running from 31½ cents for foot passengers to $5 for a wagon with four horses.

To meet the ferry, one went to Calais, an area so named by Henry Laurens. There one caught Clement's Ferry and rode it over to Dover. This was located about six miles from Charleston. The ferry itself was a flat, wide boat that had a propeller at the stern. In the center of the boat were two mules that provided the power to turn the propeller.

The above-mentioned specific milestone markers citing the distance to Calais were placed near the Cainhoy and Cordesville areas, along Old County Highway 98, S.C. Secondary Road 44, and Highway 365 (presently, the Cainhoy Road and the other three near / along Dr. Evans Road).

Over time, most of these markers have disappeared, some surfacing as make-shift tombstones, others as hearth stones, etc. The markers were often used as reference points, i.e., the 14-mile Calais Marker.

Resources for the above article courtesy of South Carolina Department of Archives and History (SCDAH), and from Berkeley County Historical Society collections (sorry to say unsourced, undated, and mostly unnamed), edited by Keith Gourdin.

Photo courtesy of SCDAH

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5 – The Cherokee Path

This 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 6 in Cross.

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 is only one of those, and was located at this present intersection of Ranger Road and Old Highway 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.

Today, the Historic Marker for the Cherokee Path is missing. It was located in Cross about 500 feet south from the intersection of Ranger Drive and Road 132, at the end of Old Highway 6, near Sportman's Bar and Grill Restaurant. Plans are underway to order a replacement for this historic and very important marker.

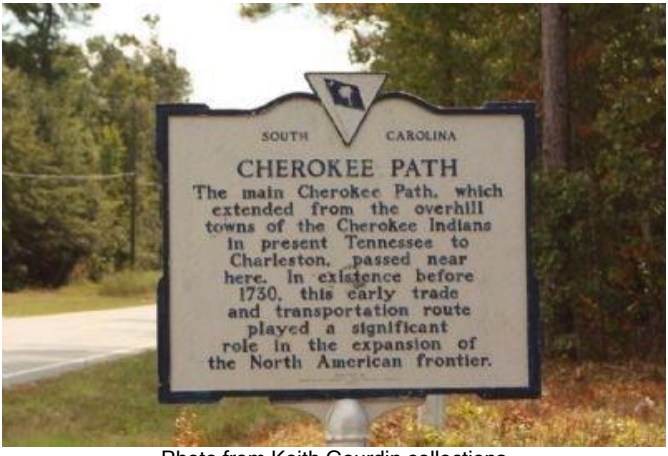


Photo from Keith Gourdin collections

Cherokee Path

"The main Cherokee Path, which extended from the overhill towns of the Cherokee Indians in present Tennessee to Charleston, passed near here. In existence before 1730, this early trade and transportation route played a significant role in the expansion of the North American frontier."

Resources for the above article courtesy of South Carolina Department of Archives and History (SCDAH), and from Berkeley County Historical Society collections .

ByGone Berkeley
Adventures in History

6 – Russellville & Camp Manufacturing

It is thought by today's locals that W. P. Russell was the patriarch of Russellville, and instrumental in beginning the community of Russellville, S.C. This is contradicted by one family member, who says it was Theodore Russell, a cousin of W. P. Russell, who was the founder. Regardless, we're telling the story of John M. Camp, Jr., who came to the area in 1922, where he found W.P. Russell operating a ground mill beside his cotton gin five miles west of St. Stephen. Camp bought part of Russell's farm and built his mill a half mile to the north of Russell's store, which had served as a post office since 1916.

For newcomers to Berkeley County, Russellville is located on what used to be the old Murray's Ferry Road (modern day S.C. Highway 35) going north approximately five miles from Bonneau, toward Santee River.

In his autobiography, John (Jack) Madison Camp, Jr. tells us about his family and their lumber mill village history located in Russellville. "We moved to Franklin, Virginia in 1921, but we soon moved again. We went to the St. Stephen area of South Carolina, where Daddy had been assigned the task of building a new mill and mill village. These itinerant sawmill communities had a motto, "Cut Out and Get Out." There was no reforesting program and no cry for it at that time."

When the Camp's moved into a new location that had a good stand of timber, they would keep cutting for some time, as was the case in the Santee area of South Carolina. The mill made a huge difference in the area, for sure, providing employment and a great economical boost. The plan was to work there for maybe fifteen to twenty-five years. The company laid down a center street, then set up a water tower that could be used for potable water uses and to supply the village that was soon to be built.

"They left room on the center street for the schoolhouse that my father built for the employee's children. The Russellville community didn't have a school in that area of Berkeley County at that time. Teachers were imported, much to the glee of all the single men in that area."

Camp says it seemed to him that St. Stephen's main reason for being was that the Atlantic Coast Line Railroad came through there. And that was of course true, but not the main reason. Church and religion was of utmost importance in early colonial time, so the "old brick church" was actually the primary reason for St. Stephen's existence, and how the town got its name.

Just north, maybe a mile, of the little village of Russellville, made up entirely of Camp's employees, was found a community club, a Parent-Teacher association, a home demonstration club, a two-story school building (see photo) in which two teachers (one of which was my Grandmother) taught and trained the young folks, and where on Sundays the auditorium served as a church and Sunday-School room, a two story hotel that would have been a credit to a much larger town, and twenty-two cottages, actually, they were homes for the employees, painted (!), and each with front and back yards that had been beautified.

Each year a civic contest was sponsored by Camp Manufacturing among its homemakers. A first prize of five dollars and a second of two-fifty were offered "to the one making the most improvements in the home grounds or to the one keeping the grounds most satisfactory." Consequently, each yard turned out to be a bit of a garden, where kids romped and played, while their mothers sat on their screened porches (usually shelling peas and beans during summer months), passing away each day, pleasantly visiting one with the other of their neighbors.

Each home was screened and equipped with modern conveniences of lights and water, and practically each boasted a radio, and many with automobiles. The mill village of Camp had an electric system that drew its power from the company generator. Odd to us today, was the fact that at 9 o'clock P.M. the lights would blink once. At 9:05 they would blink twice, and at 9:15, all the current would go off until the next morning about daylight. Reason being, simply, the generators had to be shut down to maintain them.

The Camp family had lived in Virginia since before the American Revolution. The lumber business was started by P.D. Camp in Franklin in 1870. He later took into the firm his brother, R.J. Camp and J.L. Camp, and organized the Camp Manufacturing Company. All of the original members of the firm have passed on, and company tasks left to their sons.

Most likely, an important explanation of Camp's success in business was its tenet that it is just as important to develop men as it is to manufacture lumber products. The heads of this firm always maintained that character building is superior to anything else.

Respect for the Sabbath was one of their policies that "must be held inviolate." The story is told that when the Camps began their endeavor in the lumber business, the company had rented a tug to pull the logs up the river (this was in Virginia). The owners of the tug explained that they operated on a seven-day a week basis, and that is what they charged for. Camp replied that he understood this, and he expected to pay for seven days' usage . . . but, he also intended to tie up the tug at 12

o'clock Saturday nights, where it would remain until 12 o'clock Sunday nights. Thus, after six-days a week, his plants, over those many years became silent on Sunday. (The only exception to this rule was boiler maintenance.)

Camp Jr. said at times his father would allow one of his hometown friends to come and visit him, and this was always a great and exciting occasion for both. They would stay in the men's dormitory on the upper floor of the company store building (see photo). This was a big wooden building (I don't remember if it was painted), covered in tongue and grooved siding (we call it "bead-board" now) that was made in the mill. The men's dormitory consisted of several rooms and a big common shower and bathroom for the visiting men. The more permanent employees took up residence there in very modest rooms. Less permanent residents stayed over at Mrs. Nixon's Boarding House that was only a few hundred yards away. There was some heat from individual wood fed heaters in the company storerooms, but there was certainly no air-conditioning.

The Company Store was a big two-story building, with three chimneys. Any of life's supplies you needed were available. A major part of the first floor was a large porch out front. It was covered, not screened, and there were benches around the porch for people to sit while waiting to go into the store, or just to enjoy some community life.

Camp's company store had a problem (as all general stores did), rats. Rice, flour, cornmeal, seed, etc., were being stored for use and sale. Cats were used from time to time, but probably were intimidated by the size of some of the rats. So, the company decided to use ferrets to keep the rats under control. They were slender, quick, and very aggressive. The ferrets had beautiful fur but were not very friendly. They would bite a person as quickly as they'd bite a rat. Nevertheless, they were necessary, and they seemed to keep the rats under control.

Camp's homes ("quarters" to the locals) were close to the company store and arranged so that the houses faced each other across the main street. There was a rumor going around Russellville that all the children born on one side of that street were boys and all those born on the other side were girls. If a couple wanted to change the sex of the next child, they would just move over to the other side of the street. Oddly enough, that seemed to work for a long period of time.

The schoolhouse (see photo) and the boarding house were located at opposite ends of the street. Mrs. Nixon, the lady who ran the boarding house in St. Stephen, was a good manager. She furnished lots of good, very plain food to many hungry millworkers. Mill workers with no family could dine at the boarding house and be adequately nourished. Jack

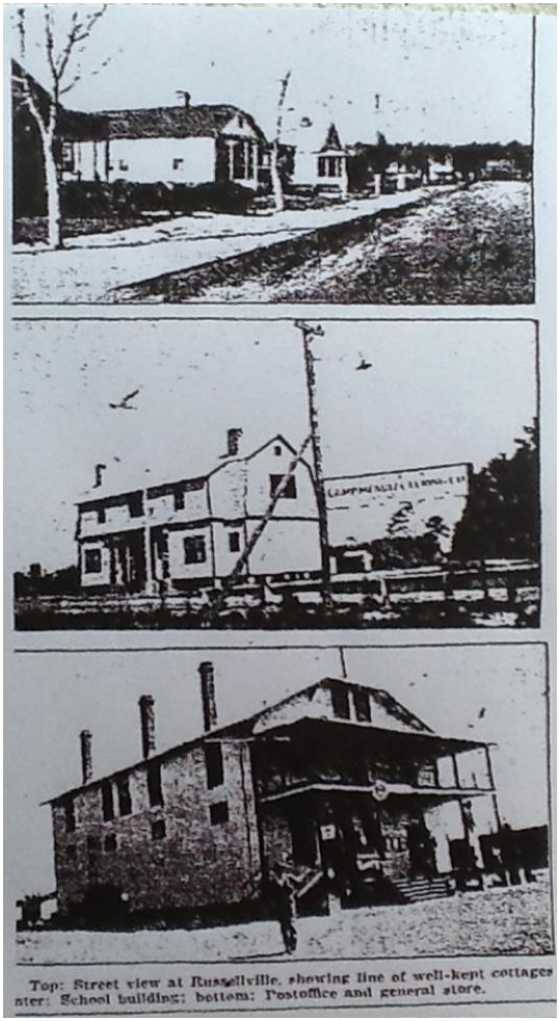
Camp, Jr. says "Mrs. Nixon also had an attractive daughter whose name was Elsie, who became fast friends with my older sister Virginia." Teachers were allowed to have meals at the boarding house, offering variety, and a change of conversation for the men there.

Camp's boarding house cook was Joe Poseskie, and Jack remembers Joe cooking frog legs. A lot of people ate frog legs, but they were sort of dangerous to cook, because reflex action left in the dead limbs caused the legs to kick the grease out. That often burned the cook, and needless to say, Joe didn't like that.

The health of the Camp village was insured by company physician, Dr. Carroll, also the community doctor when I was young. Located between the white mill workers' quarters and the black's quarters that were located farther down the same street, the doctor's office was approximately 200 feet from the company store. Many of the medical problems originated from emergencies at the mill, so he would go right into the place where there had been an accident and treat the patient there. Then he would take them to Moncks Corner to Berkeley County Hospital, or Charleston, depending on the care required for them. It wasn't until the mid-fifties that Dr. Sam O. Schumann came to Camp village to practice medicine.

Camp Manufacturing Company in Russellville became Russellville Lumber Company, owned by Williams Furniture Company, then Southern Coatings and Chemicals in Sumter, S.C. In the middle 1960's, Georgia-Pacific Corporation bought the Russellville Lumber Company property and began establishing the complex consisting of a plywood plant, chip-n-saw plant, particleboard plant, chemical plant, and forestry division . . . all at Russellville, S.C., employing 500+ people.

Resources: From his book *While You're Up, A Memoir, by John M. Camp, Jr., Charleston News and Courier*, and personal remembrances



Top: Street view at Russellville, showing line of well-kept cottages ater: School building; bottom: Postoffice and general store.

Photo from Charleston News & Courier

Camp School Students and Teachers
Photo courtesy of Keith Gourdin

ByGone Berkeley
Adventures in History

7 – Lewisfield Plantation

Lewisfield, comprising of 1,000-acres on the river front, adjoining Exeter to the north and Mulberry to the south, was transferred by Sir John Colleton, 4th Baronet, on the 15th of September 1767, to Sedgewick Lewis. At the time of sale, this 1,000-acres is stated to be known as the "Little Landing," but after passing into Lewis' hands, it acquired the name of Lewisfield, which it has ever since retained.

Through intermarriage, the place subsequently passed into the Simons family, in whose possession it continued for many years. Johnson's "Traditions" says that Keating Simons married Miss Sarah Lewis in 1774, and "thereby became possessed of a rice plantation and negroes, on the western branch of Cooper River, which he called Lewisfield," which still retains that name, and was in possession of his grandchildren in 1851.

Keating Simons was the second son of Benjamin Simons of Middleburg. He enlisted in the Militia and was captured when Charleston fell into the hands of the British. Simons became a prisoner on parole, and retired, as he had a right to do by capitulation, to reside on his plantation, Lewisfield (which the enemy was using as a landing).

Many of Simons' neighbors were unguarded in their expressions of hatred to the British victors. (Mr. Broughton, of Mulberry, was one of these, who for his discipline had a troop of horses quartered on his land.) Shortly after this Lord Cornwallis, passing down – says Dr. Johnson – from Camden to Charleston, sent a courier to announce that he and his "family" would dine with Mr. Simons the day after. "Accordingly, Mr. Simons provided amply for his reception; killed a lamb for the occasion and poultry and other plantation fare in abundance and arranged his sideboard in accordance. But his lordship had his cook and baggage wagon with him and was well served by those who knew his inclinations. Accordingly, they killed the old ewe, the mother of the lamb; and on Mr. Simons telling the Scotch woman, the cook, that this was unnecessary, and showing the provisions, she replied that his lordship knew how to provide for himself wherever he went."

The story goes on to show how Mr. and Mrs. Simons were invited to sit at their own table as guests, but Mr. Simons, while accepting for himself, said that "He could not think of his wife becoming a guest instead of presiding at her own table," and told his lordship that Mrs. Simons was "otherwise engaged." At this dinner, a great game was played over the wines, Mr. Simons generously providing some of his best, but again his lordship "enquired of his aides if they did not bring with them some of his

old Madeira and called for a bottle or two." His lordship pretended to enquire the history of it, whether "London particular," or imported directly from Madeira, and the young gentleman had an answer ready for the occasion. It proved, afterwards, that the wine had been plundered from old Mr. Mazyck's plantation when visited by Cornwallis.

Mr. Simons remained on parole at Lewisfield waiting to be exchanged, until the middle of July 1781, when General Greene sent his cavalry down into the lower part of the State, even within sight of Charleston, and Colonel Wade Hampton commanded part of this expedition. It seems that the gallant Hampton was at that time courting Mr. Simons' youngest sister, then living at Lewisfield. "Love rules the court, the camp, the cot," and "Love-directed-Hampton" came near to Lewisfield. He galloped up the avenue to see his "lady love," but found instead a party of British from two vessels at the landing, which vessels were fast aground. Nothing daunted, Hampton (being an elegant horseman, in the habit of galloping his steed and at this speed stooping from his saddle to pick up from the ground his cap, sword, whip or glove) galloped back to the main road, vaulted upright in his saddle, waved his sword over his head and shouted to his command to return.

This they did, and on a 'spur-of-the-moment' visit engaged the enemy. Some of the British escaped, although seventy-eight were taken prisoners, and the two boats burned. Suspicion falling on Mr. Simons as being accessary to the surprise and capture, an expedition of Black Dragoons was immediately sent out from Charleston with orders to bring him in dead or alive, but being warned, he did not await their arrival, broke his parole, and joined General Marion in the Swamp, rising eventually to the rank of brigade Major. The penalty for breaking parole was hanging, a fate he avoided successfully. Meanwhile, his house and plantation was being searched for him, but luckily he was away, and remained with the old Swamp Fox as an aide, to whom he continued firmly attached, not only to the end of the Revolutionary War, but also to the end of his life. At the death of General Marion, Simons' loyalty was transferred to his family, and at the death of Mrs. Marion (so says Dr. Johnson, from whom all the above narrative is extracted and quoted) she left her plantation and negroes to Mr. Simons' eldest son, Keating Lewis Simons.

During the Civil (Confederate) War, the landing is said to have been used by Federal troops and gun boats.

In 1903, Lewisfield became the property of Charles Stevens, whose wife was the fascinating Mary Wharton Sinkler, of Belvidere. An amusing story is told that at Lewisfield, during the Civil War, a clever ruse (or trick) was employed by the owner's family to save their valuables. It was given out that a relative had died in Charleston, and that the body

would be interred upon the plantation. Accordingly, a coffin was brought, but in it was secretly placed the family silver, plate, etc. an elaborate funeral was held, and the valuables buried. As the negroes never discovered the ruse employed, raiding parties could not extract from them information they did not possess, and the valuables remained hidden safely until after the strife was over and the former owner returned to his home. One day he decided to recover his buried possessions, taking with him an old negro man, who had been present at the "funeral" years before, to assist him. The owner waxed so hot in the search that the old darkey, who was helping to dig up the supposed relative, exclaimed: "Lord, Maussa! By dis time you sho mus be unjint 'um" (unjoint him) (separate or dislocate the joints of).

As previously stated above, Sedgewick Lewis dowered his daughter with this property in 1767, and seven years later his son-in-law, Keating Simons, erected this fine example of traditional Low Country architecture, built ca. 1774. Simons, the grandson of the builder of Middleburg, chose for a layout, two floors of four rooms each, divided by a central hallway.

Stoney, Simons, and Lapham point out that by the last quarter of the eighteenth century, men were designing buildings for comfort during the hotter months. The country was still considered healthy during the summer, and it was not until about the early 1790's that the planters began to retreat from "the country fever" to the relative safety of the pineland, seashore, town, or distant spas.

The house at Lewisfield is the regulation square pine or cypress building, facing the river landing. The establishment is set up on a high brick foundation, as a precaution against the rising of the river in freshet times. From the ground, a high flight of steps leads to the wide piazza which forms the front to the lower story of Lewisfield and lying along this piazza are the two front rooms of the place. There is no "front door" proper, but entrance into the house is made as is oftentimes the case in houses of this section) through long French windows opening directly into these rooms. The only other entry into the house is at the rear, where another flight of steps is found leading to the back hall, which penetrates only half the depth of the house, and affords space for stairs leading to the upper story, while separating the two rooms in the rear.

In all these old plantation places, which are ringed around with rice fields and blue-gum and cypress swamps, the outbuildings are set a little way from the main building in order to dispense with the household offices going forward in the main house. The servants like this arrangement, as it gives them greater freedom, and a little domain all their own. Many a southern child has looked with delight upon a stolen visit to the servants' quarters and there learned folk-lore stories akin to

those “Uncle Remus” told the “Little Boy.” No one living at Lewisfield in 1921, and the name is being changed (against history) to “Chacan,” (or Chachan) an adjoining place across the river, also owned by the same Stevens family, the very handsome house upon which was unfortunately burned.

Lewisfield became the Lewisfield Club, a hunting retreat, when it was purchased by R.R.M. Carpenter, vice-president of E.I. Dupont de Nemours, in 1937. Senator and Mrs. Rembert C. Dennis acquired the property and moved in in October 1970.

On the grounds are the Simons family cemetery, with markers dating from 1784 to 1880, and a slave cemetery with nineteenth century markers. Also on the property are two frame cottages, dating from ca. 1920 and ca. 1930, respectively, and a frame gate lodge, built ca. 1935.

Lewisfield Plantation was placed on the National Register of Historic Places on May 9, 1973. Five years later, in 1978, an Historic Marker (Number 8-16) was erected by Berkeley County Historical Society, located south of Moncks Corner, at the intersection of Old US Highway 52 and Lewisfield Plantation Road.

History written by Harriette Kershaw Leiding in Historic Houses of South Carolina 1921, edited by Keith Gourdin with resources from Plantations of the Low Country, South Carolina 1697-1865, by William P. Baldwin, Jr., Researched by Agnes L. Baldwin 1985, Historic Ramblin's Through Berkeley, by J. Russell Cross, Historic Resources of Berkeley County, South Carolina, and South Carolina Department of Archives and History.

ByGone Berkeley
Adventures in History

8 – Lenud's Ferry

LeNud's Ferry was located where U.S. Highway 17A crosses the Santee River just above Jamestown. History records it was started as a private ferry by a LeNud, a French settler of the region, before 1731. Lenud is also an Anglicized version of the French 'LeNud.' The LeNud's were among the first settlers here and operated boats from Ferry Lake (look that up, very interesting!). LeNud's was the entry point for most of the early settlers of Williamsburg County. This ferry was one of the oldest ferries in South Carolina.

A note of interest was found by this author in the book *St. James Santee Plantation Parish*, p. 392, that states, "Peter Le Nud of the Parish of Prince Frederick, Bachelor, and Lydia Jaudon of the Parish of Prince Frederick, Spinster, were married at the Dwelling House of Mr. William Leigh of the Parish of Prince Frederick, by License, this ninth day of January, 1783, by me, S. F. Warren of the Parish of St. James Santee, Clerk." This may be ferry LeNud's son or even grandson.

On August 20, 1731, the legislature established it as a state monopoly and invested it in Jonathan Skeine for seven years. On April 3,1739, Skeine's Ferry, as it was then called, was invested in James Kinlock for seven years. A gentleman Huguenot, Abraham Micheau, had gone to great lengths and expense in building a road leading to a landing on the north side of the Santee River, the ferry on that side was vested in him for seven years, provided he make payment of 20 shillings annually to Kinlock.

After having recently been entertained by a north Santee Frenchman, on a trip heading to Charlestown in February of 1785, Bishop Francis Asbury described as he was crossing the Santee at Lenud's, "the best I know on the river." This was a common, but always welcomed, remark heard about the ferry.

Then it apparently became a private ferry again. In or before 1796, Theodore Gourdin acquired it, for in 1796 the legislature re-established the ferry as a state monopoly and invested it in him for fourteen years. This author could find no further mention of it after 1796, when it had reverted to its original name of LeNud's Ferry, until 1825 when the legislature once again invested the ferry in Theodore Gourdin for fourteen more years.

A most noteworthy American Revolution action occurrence on May 6, 1780, at the ferry, is recorded this way:

"The Continentals, which included Lt. Col. William Washington (3rd Continental Light Dragoons) made their way to the Santee River, where Col. Abraham Buford (Va) was supposed to be waiting with boats. Col. Buford had halted his march to Charlestown when he had learned of the siege and was awaiting new orders at Georgetown. However, Col. Buford was late and had not arrived at the Santee River when the cavalry arrived with their prisoners (from the previous day's skirmish at old Monck's Corner). Lt. Col. Anthony Walton White decided to rest his men on the south side of the river while he waited for Col. Buford to arrive with boats. Lt. Col. Washington recommended that they go ahead and cross the river, but Lt. Col. White dismissed this precaution as unnecessary.

In the meantime, British Lt. Col.-Banastre Tarleton received information about the strength and movement of the Patriots from a Loyalist at Ball's Plantation that morning. At about 3 p.m. on May 6, 1780, Lt. Col. Tarleton attacked Lt. Col's. White and Washington near Lenud's Ferry.

The Continentals were caught completely by surprise. Col. Buford's men had just arrived, were across the river, and could do nothing by watch the slaughter. Lt. Cols. White and Washington escaped by swimming across the fast-moving river. Forty-one Americans were killed or wounded, and sixty-seven more captured. The British lost two dragoons and four horses. All of the British prisoners captured earlier that day escaped and rejoined Lt. Col. Tarleton.

The American "cavalry" was now in complete disarray. Both Lt. Col's. White and Washington went to Halifax, North Carolina to begin rebuilding their regiments. Lt. Col. White went on to Virginia where he remained until after Lord Cornwallis surrendered at Yorktown on October 19, 1781. He rejoined Major General Nathaniel Greene in 1782. Lt. Col. Washington rebuilt and trained his new recruits in time to rejoin Maj. Gen. Greene in December of 1780 in North Carolina and was sent with Brigadier General Daniel Morgan and fought with him at the Battle of Cowpens on January 17, 1781.

A bright note to this Action: after the British rounded up the Patriot horses, two youths, Francis Deliesseline and Samuel Dupre, went on a mission to steal some of the horses back for the Patriots and returned fourteen horses to Georgetown Patriots' leader Major Jamieson, refusing any reward.

And a distasteful note of fact about British Lt. Col. Tarleton: his troops were allowed to commit deeds of violence, thefts, murder, etc. and this was arousing indignation among his friends, though he charged it to the Tories and Indians. These deeds of cruelty by Col. Tarleton's men brought many men to Gen. Francis Marion's help.

Now . . . back to Lenud's Ferry. One must consider the ferry was used as a close means of communication with Charlestown. The planters depended on this route to Charlestown, most especially depending on the travel across the Santee provided by the ferry.

An interesting article found in the *City Gazette* of Charlestown, SC in 1808 states the following: "Lenud's Ferry. Those who whish to cross Santee, at Lenud's Ferry, will be put over immediately – as there will be no delay in passing the river, and no swamp or bog on either side, makes it the most eligible ferry on Santee River to cross. And as the Dwelling House at said ferry was wickedly and willfully burnt to ashes, on the 1st of last November, Five Hundred Dollars will be paid on convicting the incendiary or incendiaries, if when, a House will be immediately put up, and Mrs. R. Anderson will, as formerly, keep the best Entertainment for Travelers, and a plenty of Forage for Horses. There will be a Store kept with Groceries, liquors, &c., &c. – and a good Boat will be kept constantly running from the Ferry to Charlestown."

Quickly, before running out of time (and space), we skip forward to June of 1941. "Ferry Soon Will Be a Thing of the Past" when the announcement was made that "in a few weeks, the South Carolina state highway department will award a contract for construction of a bridge over the Santee between Jamestown and Andrews, which will eliminate Lenud's Ferry, the last ferry in the state's highway system." Stay in touch for the continuing Lenud's Ferry and 'Bridge Opening' saga coming soon.

References: Charleston News and Courier, Charleston, SC*; Historic Berkeley County 1671-1900,* by Maxwell Clayton Orvin; *Historic Ramblin's Through Berkeley,* by J. Russell Cross;' *www.Carolana.com* website by J.D. Lewis; *St. James Santee Plantation Parish, History and Records, 1685-1925*, by Anne Baker Leland Bridges, Roy Williams III; *University of South Carolina, Institute of Southern Studies-Names in SC* website, and family records, photos, and collections from the library of Keith Gourdin.

ByGone Berkeley
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9 – St. Stephen's Episocal Church

On the south side of the Santee River in a part of Colonial Craven County lies St. James, Santee Parish, established in 1706. It was a time when the Huguenots were being told that they should come and have State (Provincial) support for their church rather than pay taxes and also have to support their separate church.

The lower or easterly portion of the Parish was thickly settled by French Huguenots, and the upper or western portion had been settled by the English. More land was needed as the French families increased, so up-river they went. Also, land opportunities were greater up-river, as less flooding occurred.

We learn from the University of South Carolina Institute of Southern Studies, *Names in South Carolina,* that in 1671 the first town for French Huguenots, called Jamestown, was on Newtown Creek. After that, there was a second town, called Jamestown, founded in 1705, that "contained both a French Huguenot Church and an Anglican Church."

The Parish was both a religious subdivision of the Church of England and a governmental entity of the Royal Colonial government. The settlers, both English and French, successfully petitioned the government on May 11, 1754 to separate *English Santee*, into a new "St. Stephen's Parish," from *French Santee*, the older, coastal Parish of St. James, Santee.

The northern most boundary of the new St. Stephen's Parish was the Santee River, and was drawn from a western point between Walter's Grave and where the old Santee Canal intersects the Santee River on Mexico Plantation, continues southeast to a point just east of the old Seaboard Air Line Railroad track at Nicholson Swamp near Jamestown, then northeast to the Santee River, just west of LeNud's Ferry.

The Chapel-of-Ease to St. James' Parish Church fell within the limits of the new parish and was declared to be the Parish Church of St. Stephen's, and this is where the town (of St. Stephen) gets her name. This church building was built of wood, was old and in a ruinous condition, and unfit for use, most assuredly from its insufficiency of the number of worshippers.

In 1754, Peter Gourdin, along with thirty-six other St. Stephen communicants, signed a letter requesting Rev. Alexander Keith to be their minister in the newly established Parish.

The letter goes like this:

St. Stephen's Parish
May 31st, 1754

Reverend Sir:

As the legislature, by the late division of the Parish, has invested us with Power an Priviledge of inviting a Minister of God's Word to live amongst us, we, the undersigned Subscribers, would be wanting in our duty if we neglected to make application as soon as put into our power of getting a Pastor amongst us, and as we have had the satisfaction of your acquaintance for some time since, and having a high opinion of your Veracity, would think ourselves obliged if you would be pleased to accept of the Cure of this Parish.

We are sensible that we lay under many disadvantages at present which other Parishes doth not, but we hope in as short a time as our abilities will permit, and time and circumstances will allow, to make your residence here as agreeable as in our Power. We can only insure that at present that you may depend on having the thirty pounds Sterling which the Society grants to other Parishes as they are bound to their missionaries, which this Parish is not entitled to, shall be yearly paid to you by us, which is all we have to add a present, but that we are, Reverend Sir,

Your most humble Servants

James Bagby
Thomas Valley
Thomas Cooper
James Boisseau
Theodore Gourdin
Matthew Whitfield
Philip Porcher
Samuel Cordes
David Boisseau
Isaac Porcher
John Williams
Joseph Palmer
Abram Chinner
Patrick Brennan
Iassc Couturier
Peter Porcher
Rene Lenew (his mark)
Louis Gourdin II
Joseph Porcher
Charles Cantey
Philip Williams
John Pamor
Samuel Bernois
David Palmer
Gideon Couturier
Peter Sinkler
Lewis Caw
Bassell Nowell
Peter Leguex
George Bagby
Peter Gourdin
Samuel Cooper
James Davis
Samuel Peyre
Thomas Greenland
George King

(The people in this area had been using a graveyard at the St. Stephen church for many years prior to 1754 when Louis Gourdin II and others wrote to Rev. Keith.)

The inhabitants of the new parish, though small in number, petitioned for a new Parish Church, and on May 19, 1762, an Act was accordingly passed. John Pamor, Charles Cantey, Philip Porcher, Joseph Pamor, Peter Sinkler, Peter Porcher, Thomas Cooper, Rene Peyre, and Samuel Cordes were commissioned "to build the Church on any part of the Land in St. Stephen then used for a Churchyard, and to dispose of the Pews."

The church building which served both for worship and a public meeting place was located at the intersection of the Old River Road (now highway 45) and the Old Black Oak / Bonneau Road (now Mendel Rivers Avenue). The roughly built and dilapidated old wooden church was replaced with the present brick structure between 1767 and was completed by October 16, 1769. Its construction used the talents of local craftsmen, whose names are inscribed on various bricks around the exterior, and use of local materials, the bricks being manufactured only a short distance away. Mrs. Jane Searles Misenhelter gives interesting beginnings in meeting minutes in her book *"St. Stephen's Episcopal Church, St. Stephen, SC:"*

- 6 August 1759 – First brick were ordered for the church, to be made by Samuel Cordes.
- 19 October 1762 – bricks examined by the Church Wardens and Vestry and not being sufficiently burnt, were rejected.
- 7 May 1764 – John Pamor, Peter Sinkler, Peter Porcher, Philip Porcher, Joseph Palmer, Thomas Cooper, Samuel Cordes, Charles Cantey, and John Gaillard appointed to build a Church in St. Stephen. Agreed with Joseph Palmer for brick. Charles Cantey to saw and cut all timber, planks, boards, and laths for building the said church.
- 8 April 1765 – Church Commission examined the bricks made by Joseph Palmer and agreed they are "entirely too bad" and are not Proper for building the Church and are hereby rejected by said Commission.
- 14 April 1766 – "The Church Commissioners met this day By Agreement and at a full Board, agreed with Mr. Charles Cantey to make for Building the Church of St. Stephen One Hundred and Fifty thousand good Bricks such as shall be approved by the Majority of the Church Commissioners, the Size of the moles to be equall in Bigness to Mr. Zachry Villepontoux's. The said Chas Cantey is to deliver the said Bricks at the Church where it now stands for nine Pounds pr Thousand Currency, to be paid as soon as they are all delivered. The wood for burning the said Bricks agreed to pay by us to Mr. Charles Richbourg three shillings for each Cord used for said Burning, and the Bricks to be ready at the place for Building on or before the first Day of March in the Year of our Lord 1767."

From the above account, Mr. Cantey's bricks were acceptable, and secondly, the speculation by some that bricks were brought from England is incorrect.

The Church was built and is today described by Dalcho as "one of the handsomest country churches in South Carolina." The church appears substantially as it did when it was built. The original pews, pulpit, gallery, and alter window (reredos) can be found in their original place inside the church. "The north and south sides are ornamented with six Doric Pilasters, and each end with four of the same Order. Upon a brick at the south side is inscribed *A. Howard, Sepr. 1767;* and on another, *F. Villepontoux, Sepr. 7, 1767;* the name of the Architects. At the east end is a large sash'd window and the usual Tables of the Commandments, etc. At the west end is a large gallery, pewed. There are 45 pews on the ground floor, which is tiled. It has a handsome mahogany Pulpit; on the front panel are the initials I.H.S. The ceiling is finished in the same style as that of St. Michael's in Charleston."

Although the Commissioners commissioned the construction work "piecemeal", Mr. Howard and Mr. Francis Villepontoux (a nephew of Mr. Zachy) appear to have been the overall supervisors as well as the architects, with William Axson agreeing for the brick work. That Mr. Cantey's brick as well as Mr. Axson's masonry were eminently satisfactory is attested by the condition of the church today. The exterior of the church was completed in 1767. The builders were proud of their work, attested by the various "signature bricks" in the walls.

Work on the interior proceeded with plastering, the addition of the slave gallery at the west end, the red-tile floor, and the installation of the pews in 1769. A disagreement over the pews caused three of the commissioners to resign, namely Philip and Peter Porcher, and Samuel Cordes. They were replaced, and the new brick church must have been completed and ready for use by October 1769, for in the Vestry Book minutes we find:

"October 16, 1769 – At a meeting at St. Stephen Church the Vestry did agree with Francis Villepontoux to remove the old Church from the place it formerly stood, and to convert the same into a Vestry house for the sum of Seventy pounds Currency.

Charles Richbourg, Clerk"

Personal sentiments of the communicants of St. Stephen's caused the Parish not to apply for union with the Diocese until it had been in existence practically 100 years. On April 11, 1871, a letter to the Bishop was written making application to be received into the Diocese, as "21 Communicants of both sexes and 10 families connected with the

Congregation . . . our means for support of a Minister are at present entirely inadequate, and we trust the advancement Society will continue for a time longer that aid which has been the means of building us up thus far . . . will cheerfully conform to the Constitution and Canons of the General Convention as also of the Convention of the Diocese. Signed Respectfully, W. Mazyck Porcher, Chairman Vestry"

As previously stated, the Act for the establishment of St. Stephen's Episcopal Church was signed May 11, 1754. On May 31, they "called" their first Rector, Reverend Alexander Keith, who was Rector from July 1754 'til his resignation in June of 1773. Mr. Keith left the Province in 1773.

In June of 1773, Reverend Mr. Alexander Finlay was invited to serve the Parish. His wife was Mary Ann Boisseau, granddaughter of Louis Gourdin II. Rev. Finley continued there until 1779. At that time, the church closed because of hostilities with England. Rev. Finley died in 1783.

On January 3r, 1785, a Reverend Mr. John Hurt was paid salary for his services, by Philip Porcher, Junior Church Warden. Mr. Hurt continued to serve as Rector through 1786. Afterwards, a tutor in the Parish, Mr. Joseph S. Thompson, read the service of the Church for a space of two years.

The Rev. James O'Farrel came to the Parish in April 1789 and continued for two years until he returned to St. Matthew's Parish. The Church remained vacant for the next six years.

On or about April or May of 1797, the Congregation met and elected the Reverend Dr. James Conner as rector for the Parish. History records him as rector through June 15, 1802, and this may have been the last regular use of the Old Brick Church until the early 1900's. After he ceased to be rector, he continued to perform services and special tasks at St. Stephen, since they did not have a regular rector between 1802-1809. He was considered a very close friend of Elizabeth Hardcastle's and delivered the eulogy at her burial service held at St. Stephen's Church. Rev. James Connor was one of the witnesses to Elizabeth Clevland Hardcastle's July 2, 1808, "Deed of Gift" of Raccoon Hill Plantation to her niece Catherine Cleveland.

The church was abandoned in the very early 1800's. Although the building suffered impairment and disuse from about 1802 'til 1957, its congregation retained its identity with occasional services conducted by visiting priests and bishops from the City. The Parish Church was used as a Preaching Station from time to time, and use by deacons, lay-

readers, and through the use of the Parish's old wooden Chapel-at-Ease west of Pineville.

One needs to reflect on the Village of Pineville that had become the center of attention. Founded as a healthy "summer resort" by six families of the St. Stephen's Parish Church communicants in 1794, the number increased yearly and in 1819, the Village contained 26 houses with white inhabitants that varied annually between 160 and 182. For this reason, most communicants from the Parish Church were now attending the small, old wooden church about two miles west of the Village.

In the 1790's, "the fevers" raged through the communities of St. Stephen and Charleston. For this reason, many parishioners moved for the summer to Pineville and worshiped at the Chapel-at-Ease in the village. Young children were particularly susceptible to the fever. Since the initial settlement of Pineville in 1794, there were 244 children born, of whom only 162 were living by 1819. Those who died were under the age of five.

In 1809, Mr. Charles Blair Snowden officiated as a Lay-Minister, and being Ordained the following spring, was elected Minister of the Church in Pineville, as well as ones in Upper and Middle St. John's Parish. He continued in this respect until his resignation in 1817.

Mr. David Irving Campbell, while preparing for Orders, officiated as a Lay-Reader in 1818 at the Church in Pineville, being Ordained Deacon, January 6, 1819, and was elected Minister of the three Churches.

On May 13, 1850, the following were present at the Parish Church at St. Stephen: Samuel Porcher, W. Mazyck Porcher, Theodore L. Gourdin, William DuBose, Samuel Warren Palmer, W. Doussaint Bonneau, Theodore S. Marion, John S. Palmer, MD, R. Press Smith, John Palmer, Charles DuBose, Samuel J. Palmer, Samuel DuBose, James Gaillard, Sr., William H. Sinkler, Peter P. Palmer, MD, Richard S. Porcher, Henry Gourdin, and Robert N. Gourdin and sanctioned the following proceedings: to elect a committee of three, and they were, Dr. Peter Palmer, W. Mazyck Porcher, and Dr. John Palmer; to elect three Trustees which would undertake responsibility for maintenance and repairs to the Church. Those elected were Mr. James Gaillard, Sr., Samuel DuBose, and William DuBose. Those with ancestral ties to the old church undertook considerable repair, strictly for the purpose of preservation, but by 1856, they found it necessary to sell some of the Glebe land as a source of revenue for the meager maintenance they attempted.

In 1869, Reverend Peter F. Stevens proposed to reopen St. Stephen's Church as a mission. The vestry gave full support, but it was left to Stevens to single-handedly have the church repaired at a cost of $874.28. Regular services were begun the following year (1870). The War-Between-the- States had taken its toll, and by 1872, the church was in financial stress. So when, in 1873, Reverend Stevens retired, the Old Brick Church was placed in caretaker status.

So, as you can see, from 1802 until 1870, St. Stephen's Church and the Chapel-at-Ease were served together by a series of clergy whose terms were more often intermittent than continued.

In December 1874, we find the old Church described as "a weird, gloomy place with its heavy iron-strapped doors creaking in the wind, with its dilapidated windows and swinging shutters flapping over the few remaining dusty panes of glass, and the tombstones in the cemetery lost in a jungle of undergrowth, briars, and fallen branches from the ancient oaks."

The end of the Old Brick Church? Not hardly! At the time of the 1886 great Low Country earthquake, there were those who still cared. Records substantiate this concern, physical evidence and memories of elderly communicants serve to remind us of the stout turn-buckles (or tie-bars) that were installed beneath the interior cornice to strengthen the Old Brick Church weakened by the great quake. Lucius Hampton Rivers, previously a Baptist, had been persuaded by his wife Henrietta "Etta" Marion McCay to become an Episcopalian. Rivers financed the restoration of the structure by having iron bolts installed to repair the damage sustained during the devastating earthquake of '86.

During the early 1900's, services were occasional. The elder Rivers family were strict in the observance of the Sabbath, as were the others. They attended St. Stephen Episcopal Church once a month when the minister, the Reverend Harold Thomas, travelled from the larger town of Florence to conduct the service. Reverend Thomas was appointed Minister-in-Charge of St. Stephen's Church on October 1910. Records show he was elected Rector, with a salary of $24 a year on May 9, 1911. During the congregational meeting, it was decided to repair the Church. Rev. Thomas resigned August 1, 1914, and his assistant, Rev. H.D. Bull assumed charge.

After Rev. Bull, Rev. A.E. Cornish, and Rev. H. deC. Mazyck, 1917-1920, had charge for several years each. In 1926, Rev. J.E.H. Galbraith, took charge of St. Stephen's and Pineville, giving a monthly service.

On October 9, 1932, St. Stephen's Church was reopened for regular worship by Rev. Edward B. Guerry. The communicants list according to the 1933 report to the Diocesan Authority numbers 25, including those living in Pineville. On June 18, 1933, the Rt. Rev. A.S. Thomas ordained the Rev. Edward B. Guerry to the priesthood.

A new altar made of walnut from the Cain's Somerset Plantation in Pinopolis was installed during the year of 1933. This along with a gift of gray vases from Mrs. B.B. Patterson of Barnwell, SC, also, a gift of altar linens from the Lucas' in memory of Miss M.E. Porcher, was dedicated on May 7, 1933. The wooden alms-basin was given by Mrs. James H. Holmes of Charleston, SC.

The remains of many of the original first families lie interred in the surrounding historic churchyard, along with so many of those who carved out a living in a wilderness and built a community over 180 years ago.

And it was this historic Churchyard that brings to mind my dear Aunt Lally, affectionately called "Miss Lally" to the church communicants and friends. In the 1930's, her father and my grandfather, J. K. Gourdin of Pineville, lamented frequently and vehemently that he was to be buried "in a cow pasture." His daughter, Eljule Palmer Gourdin Everett (1903-1992), thereupon undertook the restoration of the Churchyard with the assistance of her husband (until his death in 1945).

In 1942, Miss Lally received invaluable assistance from the Federation of Women's Missionary Societies (made up of ladies of churches of all denominations in the St. Stephen-Pineville-Russellville area and headed by Mrs. John R. Wooten), who accepted the challenge of "digging the St. Stephen's Churchyard out of the jungle".

For eight years, Mrs. Wooten and many other ladies of the Federation, and concerned Episcopalians, gave their time and effort to this rewarding community service. In 1950, the church accepted full responsibility for the maintenance of the Churchyard. Mrs. Everett's concern continued over the years, primarily through her persistent efforts that provided it with a pleasing and well-groomed appearance. Old family plot enclosures and many of the ancient graves and stones were restored under Mrs. Everett's direction, within the limitations of labor and funds available.

The Gourdin family, as well as many others, know that Miss Lally continued to maintain and restore the churchyard until she had to give it up in the late 1980's. She personally raised the funds needed for grass cutting, stump removal, etc., by phoning and handwriting families of those buried there. She used pen and ink, no carbon paper, typewriter,

computer, or any modern device. She contacted families concerning broken stones and made certain the church doors were open during any funeral, in order that the family of the deceased could find comfort therein.

In 1988, the Church honored her with "Miss Lally's Day." She told many stories concerning the first clearings of the churchyard in the early 1930's, such as when she had to buy a man's guineas to get them out, etc. For this special occasion, Daniel C. Clarke (now Father Clarke) composed a beautiful hymn in her honor. It was sung for the first time that day and was sung many times afterwards. (It was also sung at her funeral.) He presented her with a framed original manuscript done by him in magnificent calligraphy.

No word further on the church until an issue of the Charleston News and Courier of December 3, 1955, "Old St. Stephen's Parish Church Will Be Restored." And indeed it was, with the aid of Dr. Thomas B. Harper of St. Stephen, as Chairman of the $10,000 restoration project, along with the ever-faithful communicants who numbered 20 at the time (in 1926, it was 2).

"Cousin Cola" Palmer was the restoration guidance expert. Palmer and Mrs. Palmer began their work even before the 1956-1957 restoration of the church had been completed. And they worked faithfully at in on a spare-time basis, one or two Saturdays a month, whatever they were able to give. It would take Palmer and his two helpers one full day merely to remove the old brown varnish from two of the twenty-nine pews.

Few men would attempt this monumental task. But to Palmer, this was his contribution to the Church, a "duty" he owed to his family. St. Stephen was the Parish Church of his family since it opened in 1767, perhaps even as far back as 1754, when some of the first worship services were conducted on this spot.

Cola Palmer was born at Ballsdam Plantation at Jamestown and moved with his parents to Charleston as a young boy. Many of his ancestors are buried here, along with others long prominent in Berkeley County – the Gaillards, the Gourdins, the Pamors (now Palmers), the Smiths, Canteys, McBrides, Coopers, Bonneaus, Snowdens, DuBoses, Peyres, and Cordes, among others.

These families left a rich history. They left the tale, that some declare is true, of the Revolutionary War minister who absentmindedly offered prayers for the King of England as he read the prayer book, and drew the wrath of a staunch colonial in the form of a prayer book tossed the minister's way.

The restoration project was completed in 1957, and the Old Brick Church has been the home of an active congregation ever since. Below is the clergy record and dates of service:

Hallie D. Warren, Jr. – 1955-1957
Michael P. Ollic – 1958-1961
Walter Haynsworth – 1962
George L. Jacobs – 1962-1964
John Monteith Flanigen, Jr. – 1965, 1967
David Marshall Barney – Feb. 1, 1968-Sept. 8, 1968
(also yoked with Trinity

Church, Pinopolis, and the Guild Hall of the Holy Family (Hwy 17A, S. of Moncks Corner; per *Parish Register #1, Trinity Pinopolis)*

James P. Crowther – Sept. 8, 1968-1976 (also yoked with Trinity Church, Pinopolis, and the Guild Hall of the Holy Family (Hwy 17A, S. of Moncks Corner); per *Parish Register #1, Trinity Pinopolis)*

Sidney S. Holt - 1977 (Jan. 15, 1977, the Rev. Sidney S. Holt, Diocesan Missioner/Consultant, became Rector Locum Tenens to serve as Interim Pastor & Consultant for 3-6 months; per *Parish Register #1, Trinity Pinopolis*)

J. David Christian – 1977-1979 (on Sept. 1, 1977, the Rev. J. David Christensen became the Rector of Trinity Church, Pinopolis and St. Stephen's Church; per *Parish Register #1, Trinity Pinopolis*)

Michael P. Ollic – 1980-1995
J. Michael Burton – 1995-1996
Lynwood Magee -
James B. Stutler – 2000-2002
Andrew Hyler – 2005
Jeffrey R. Richardson – 2005-2018
Daniel C. Clarke – 2018-present

On May 20, 1970, an announcement in "The Berkeley Democrat" newspaper stated that Secretary of the Interior Walter J. Hickel had announced that this "small Georgian country parish church" was one among nine buildings in South Carolina and one among four in Berkeley County eligible for designation as a National Historic Landmark. On June 24, 1970, due recognition was given when St. Stephen's Episcopal Church was designated by the Federal Government as a National Historic Landmark – a fitting tribute to those who had built, maintained, and restored it.

Resources for the above history compilation:

**A Genealogical Sketch of My Family, by Samuel Porcher Smith, 1915*
**An Historical Account of The Protestant Episcopal Church in South-Carolina: From the First Settlement of the Province to The War of the Revolution, Frederick Dalcho*
**Berkeley County South Carolina Cemetery Inscriptions, 1995 Edition, Mildred K. Hood*
**Elizabeth Clevland Hardcastle, 1741-1808, A Lady of Color in the SC Low Country*
**Eljule Palmer Gourdin Everett (Miss Lally)*
**History of the Huguenots of South Carolina, by Samuel DuBose and F.A. Porcher*
**Historic Ramblin's Through Berkeley, J. Russell Cross*
**Institute for Southern Studies at the University of South Carolina, Names in S.C. website*
**Parish Register #1, Trinity Pinopolis*
**Rivers Delivers, The Story of L. Mendel Rivers, by Marion Rivers Ravenel*
**St. Stephen Episcopal Church, St. Stephen, SC, by J.S. Misenhelter*
**Some Historic Spots in Berkeley, by Henry Ravenel Dwight*
**The News and Courier, by W.G. Barner*

"A Stormy Night . . ." in 1880

Our main character in this Church story is Josh Couturier, and the story goes like this:

Josh was a crack-brained genius who wandered over the country, roosting, like wild turkeys, wherever night happened to catch him. One sultry summer evening, when piles of dark clouds were moving up the river, Josh took warning from the distant muttering, and, entering the old church, stretched himself comfortably for the night upon the soft bench just under the pulpit. He had just dropped asleep when the storm burst with tremendous fury. The wind howled along the eves, and hurled great branches from the oaks upon the leaky roof; the sheeted rain dashed fiercely through the broken windows; flash after flash of vivid lightning tore its jagged way through the clouds, and the crashing peels of thunder seemed loud enough to wake the dead. Josh was in a dry and protected place, and was just congratulating himself upon his snug quarters and composing himself for a second nap, when the main door, which he had fasted with a splinter from a broken bench, opened violently, and two savage-looking men, dripping wet and loaded with plunder, entered and proceeded to select their night's lodging-place among the pews on the dry side of the church. Couturier was by no means too crazy to comprehend the unpleasant character of the situation in which he found himself, especially

disagreeable, since he recognized, by the glare of the vivid flash, in his unwelcomed fellow-lodgers two notorious outlaws, well-armed, who had long since by their crimes exhausted the patience and forbearance of the community. Taking advantage of the next blaze of light, he suddenly raised his long, skinny form from the depth of the pulpit pew, and drawled out, in sepulchral tones, “A stor-m-y night!” The effect was immediate and all that he could have wished. The outlaws darted through the nearest window as if shot out of a cannon, leaving Josh undisputed master of the field and of the spoils which they left behind them. . .nor were they ever again seen within five miles of the Old Brick Church.

ByGone Berkeley
Adventures in History

10 – J.K. Gourdin School History

During the Colonial Period, education in South Carolina was solely in the hands of parents. Those with money, whites and free blacks, hired tutors for their young children. Skills in the trades were learned through hands-on apprenticeships. Wealthy merchants and planters sent their children to Europe or New England for higher education.

Soon after the federal and state constitutions were approved, Columbia, Charleston, and several other cities in South Carolina established pauper schools. In 1811, the S.C. Legislature passed the Free School Act, which enabled groups of parents and churches establish public schools. During Reconstruction, the state established a system of free schools under a state superintendent. By 1920, the racially divided dual system of education had been created in the state.

The Pineville Academy, established and chartered by the state in 1805, just a few years after the village was founded, disappeared with the Civil War. The population of the village was so diminished education became something of the past. After Reconstruction, the few white families left hired live-in tutors for their children. Once the Berkeley County School System was established after 1910, Pineville's white children attended public schools in St. Stephen.

On the other hand, Pineville's black community took advantage of the state's promise of $1 per student per year and established their own schools. The early schools were Crawl Hill School, a two-room school near Crawl Branch (Creek); Prince Hill School, a two-room school affiliated with Jehovah Methodist Episcopal Church; Redeemer School, a two-room wooden structure affiliated with Redeemer Episcopal Church; Belle Isle School, just west of the entrance to Francis Marion's tomb; and Eadytown School, west of the Eadytown Fire Station.

J. K. Gourdin School was begun in early 1924 by John Keith Gourdin of Pineville. He saw the need for a community school, so he arranged to swap some land with the Brown and Jethro Gourdine families so the school could be built on that specific location. He then gave that land for the school and assisted in the building of the first school building. Because of this, it was named "J. K. Gourdin School."

There were no restroom facilities or running water for the school. Electricity didn't come into this area until after 1940. The heating system consisted of a pot-belly iron stove situated in the middle of the room. Students were responsible for gathering the fuel items, such as

straw, tree bark and limbs, pine-cones and the like. Furniture consisted of wooden desks that were shared by two students.

Housing was provided for teachers that lived a great distance from the school. Classroom enrollment was unlimited. One teacher taught as many as could fit into the room. The teacher taught multi-age and grade levels. The food was provided by the parents of the community. Hot lunch was served daily for three cents a plate. There was no USDA subsidy. Those who couldn't pay ate anyway. In later years, lunches were supplemented with peanut butter, meal, flour, prunes, raisins, peas, and beans.

Books and school materials were handed down from churches and white schools within the state. These books were usually in poor condition and parents had to rent them.

The initial building was completed in 1924, and though unknown by anyone living today, this building burned in 1934, and was re-built, again with assistance of J.K. Gourdin.

During those initial school years, there was no transportation buses to and from the school. Parents and community friends rallied together to get the state to provide a bus. Samuel Rembert was its first bus driver.

Every morning was started with devotion, consisting of the Lord's Prayer, Psalms 23, and sometimes a song. A community representative would many times come in and speak to the entire student body during Chapel time.

Extra-curricula activities were minimal, as children had to get home after school to help with the chores on the farm. Once a year, J.K. Gourdin School provided the location for a county-wide "black schools" Field Day.

In 1954, a southerly wing was added, consisting of six classrooms, restrooms, a book room, health room, teacher's work room, a guidance counselor's office, facilitator's office, science storage room, and a teachers' lounge.

In 1957, fire struck, and part of the building was destroyed. Once again, parents and community rallied together, petitioning the School Board to build a new school. A new westerly wing housed grades one through three and a cafeteria, construction beginning in 1960. 1961 brought completion to the new wing, adding ten classrooms, a cafetorium with two restrooms, and a janitors' storage room.

Another tragedy struck in 1998, when District Superintendent James E. Hyman recommended to the board that the school be closed because it only had 297 students. Orlando Brown organized the "Save J.K. Committee" and once again the community rallied with petitions and appeals at school board meetings. The board delayed a decision until Superintendent Hyman was replaced by Chester Floyd, who reversed the recommendation. Floyd was thanked and praised by locals, State of South Carolina's Representative Joseph H. Jefferson, Jr., and Senator Larry Grooms, who said the closing would have destroyed the community. Principal Roberta R. White agreed that J.K. Gourdin School was a "focal point, a gathering place" for our Pineville community.

A list of school Principals, past to present, are:

1924-1928 – W. A. Outing
1928-1931 – Mozell Cain
1931-1940 – William Seymour
1940-1951 – Ansell Halback
1951-1954 – Thomas Sherman
1954-1970 – Alfred Davis
1970-1973 – Maggie Davis Sumter
1973-1982 – David Brisbon
1983-1990 – Dorie Gaillard
1990-2004 – Roberta R. White
2004-2007 – Luretha Sumpter
2007-2020 – Lorene Bradley
2020-present – Theodore Prioleau

With contributions from Cousin Warner Montgomery.

Note on "$1 per student per year": Prior to 1904, the public school system was primarily supported by the poll tax of $1 per male, levies imposed on property, and profits from the State Whiskey Dispensary. In 1904, the first state appropriation for public education.

ByGone Berkeley
Adventures in History

11 – Berkeley County History

Berkeley County, in the lower pine belt of the Coastal Plain, is the largest county of the state, with an area of 1,238 square miles (land 1,100; water 138), and 240,000+ inhabitants. The county is level, the maximum elevation being 150 feet. It embraces part of the original county named in honor of two of the original eight Lords Proprietors, John Berkeley, and William Berkeley.

Berkeley County was originally established in 1682 (along with three other South Carolina counties, Craven, Colleton, and Carteret/Granville).

In 1768 all four South Carolina counties were eliminated and "overarching Districts" formed. So, in 1769 the original Berkeley County became Charleston District.

After the American Revolution in 1785, South Carolina re-established the concept of counties and twenty-three (23) "new" counties were defined and established. Berkeley County (1682-1768) resurrected and existed from 1785 to 1791, then abolished again.

Then, in 1882, finally resurrected again, the Legislature re-established it as Berkeley County and it continues to the present. Bet you didn't realize you were living in not the first, not the second, but the third named Berkeley County in South Carolina.

The county seat was moved from Mt. Pleasant to Moncks Corner in 1895. The town of Moncks Corner was chartered 26 December 1885. However, it was not incorporated until 15 December 1909.

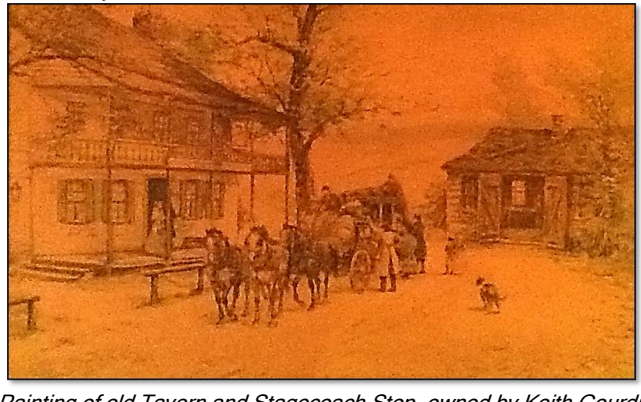
The soil is of varying kinds and degrees of fertility; the richest being along the rivers and swamps, shading off into light sandy soil, extremely responsive to proper fertilization and cultivation. Technically the soils are divided into six series: Norfolk, Rustan, Coxville, and Portsmouth in the uplands, and Johnston and Congaree in the bottom lands. Norfolk and Rustan are the most important and best drained, and about 60 per cent of their area is under cultivation. The growing season is from 250 to 280 days.

Agriculture developed early under the plantation system, and nowhere was the social and economic life which it fostered more typical, with indigo, rice and cotton as the staple crops. This condition continued to 1860, many of the plantations dating from colonial times, with some still in the possession of original families. Some of these plantations are of

more than local interest, some contain the original homes of distinguished South Carolinians.

Past agricultural crops consisted of cotton, corn, peas, oats, sweet potatoes, sugar cane, and tobacco. Any crop that will grow in the Coastal Plain will flourish here. One of the first crops of long cotton in South Carolina was grown by Major General William Moultrie on his Northampton Plantation in 1793. Unfortunately, sweet potatoes, sugar cane, and tobacco virtually no longer exist in Berkeley County.

Back several weeks ago, I told you about the Indian path that eventually became known as the *Road to the Congarees* or the *Cherokee Path*, later *Nelson's Ferry Road*, and eventually S.C. Highway No. 46. Roads and bridges have long peaked my interest, that of early road names and numbers, compared to present day. Understandably, numbers were changed due to the increasing number of new roads established, many of which came from pathways leading through the woods from one area or community to another.



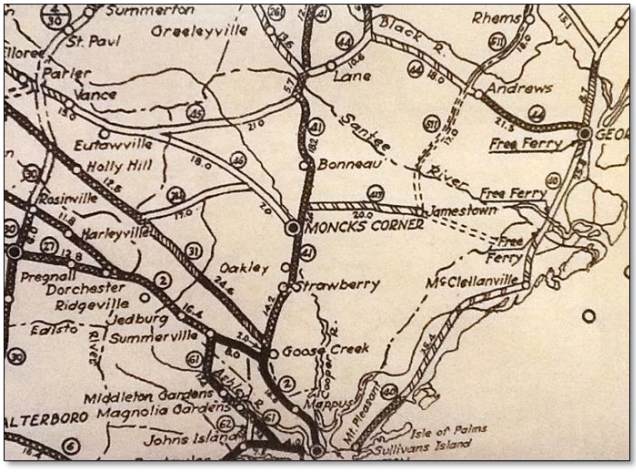
Painting of old Tavern and Stagecoach Stop, owned by Keith Gourdin

Tavern Bridge was previously located on old Murray's Ferry Road, across Crawl Creek, near where locals call *Swamp Fox*. Taverns were depended on for places of rest and refreshment by travelers, as well as stops where stagecoaches could get a fresh change of horses. (I can remember early school days, riding the school bus to St. Stephen, and after heavy rains the old wooden Tavern Bridge across Crawl Branch being flooded, and we could go no further. Yaaa! No school today.)

Recently, while doing some research on Tavern Bridge (now just known as Crawl Creek/Branch), in the area we now call Pineville, I again became interested in how our present-day road numbers have changed.

Looking at an old 1925 South Carolina Highway System Map shows today's U.S. Highway 52 from Goose Creek up to Florence as Route No. 41. In the early 1700's, this section of road from Santee River to Bonneau on towards Monck's Corner was called *Murray's Ferry Road*.

Another old road, Route 413, runs eastward twenty miles from its intersection of Route 41 at MacBeth to Jamestown. From Jamestown to McClellanville, there was only a "projected road" not open to traffic, meaning that of only a very primitive road or wagon path.



Map courtesy of Keith Gourdin Collections

Berkeley County History Search

Berkeley County history, at a glance, is overwhelming! Several books have been written by local authors on the subject, though only one dedicated to the entire county is still available (*Historic Ramblin's Through Berkeley*, by J. Russell Cross).

My concern is this, we have children and grandchildren living in our county, going to our schools, who don't have the slightest idea how they got here, nor where they came from. Unfortunately, they are not learning this in our schools today. Not only that, but lots of our schoolteachers are not from Berkeley County, some not even South Carolina, but they are anxious to learn the history of the area in which they reside and teach. Please believe, our teachers, our educators, and our kids want to know their local history, they want to know their grandparents and great-grandparents.

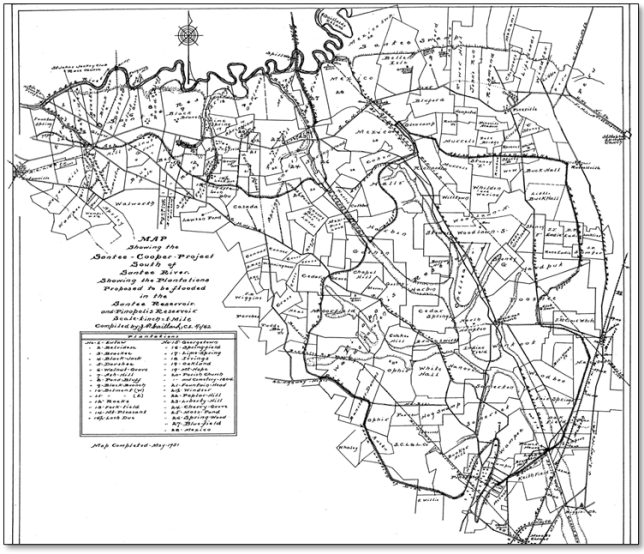
Many “new” people have chosen Berkeley to live . . . and more are coming, and who doesn’t want to know about where they live? There are locals who’ve been living here for many years, so many of them came from other states and countries.

And then there are folks like me, who are now realizing the importance of knowing our local history. We are so disappointed we didn’t ask our parents and grandparents how we got here, and what was here before us. I contend its not too late! We have to ask that older neighbor or kin-folk, what’s here I don’t know about. Many know the area where they live and actually enjoy telling the story. Ask!

We’d like to know the historic places, churches, cemeteries, schools and structures, events of historical importance, our Patriot ancestors of the American Revolution and Civil War, historic forts, 18th and 19th century roads and ferries, bridges, stagecoach routes and early railroads within the county, businesses and industries, legends told, etc., etc.

I’m asking all Berkeley Countians, old and new, please get in touch with our Berkeley County Museum and Heritage Center, Berkeley County Historical Society, Berkeley North Historical & Cultural Association, our public libraries and schoolteachers, get excited about bringing forth what you can find out about Berkeley County history. It’s our responsibility to provide this information for our kids and grandkids, and not take it to the grave with us. They will love you for it!

We have opportunities now, like we’ve never had before, to make this happen.



Map courtesy of Keith Gourdin Collections

ByGone Berkeley
Adventures in History

12 – Pineville Chapel

Three ships filled with eager adventurers from England and Barbados landed on the Carolina coast in 1670 at the junction of the two rivers that formed the Atlantic. They named these rivers after the Lord Proprietor who funded their venture, Lord Anthony Ashley Cooper. They named their settlement after King Charles II of England.

When the Spanish had ravaged North America for God, glory, and gold, these English folk were hard working settlers. They established religious freedom and an open immigration policy.

The colony prospered because of trade with the Indians. English law was established with a Commons House of Assembly and a court. An attempt to stop the flood of non-English, non-Anglicans failed in 1704. But in 1706, the Church Act made the Church of England the state religion.

The Act divided the colony into 10 parishes, each with a church, cemetery, parsonage, and farm paid for by the public. The ministers were assigned by the Church of England, but vestrymen, selected in each parish, were to record births, deaths, marriages, and maintain the property.

St. James Santee Parish was centered at Jamestown, home of early Huguenot settlers. In 1754, St. Stephen's Parish, known as English Santee, was split off from St. James Santee. The old Chapel of Ease for St. James Santee was then made the parish church for the new parish, St. Stephen's.

Most of the citizens of St. Stephen's Parish lived on their plantations throughout the year; most of these plantations were in Santee Swamp, a swamp 4-5 miles wide, using the river as their primary means of transportation. Some of the wealthier planters also had residences in Charleston, where their children received early education before being sent to New England or Europe for formal schooling.

Captain James Sinkler of Laurel Hill Plantation observed that people who lived in places where pine trees were plentiful were mostly free from the fevers that affected those who lived near or in the swamps. He decided it would be a safe place for his family to spend the summer months, so he built a home on a pine ridge and moved his family and servants there. In late October or early November, he returned to Laurel Hill with all of his family . . . all in good health.

Captain Sinkler's friends and relatives were impressed by his experiment and followed his example. In 1794, Captain John Palmer (my 4th Great-Grandfather), Captain Peter Gaillard, John Cordes, Samuel, Peter, and Philip Porcher built homes for summer use on the flat ridge south of Santee Swamp. This little settlement, the first of its kind in the south, was called Pine Ville, and soon became a popular summer resort for planters of the parishes of St. Stephen's and Upper St. John's Berkeley Parishes.

Within a few years, Pine Ville, later becoming Pineville, and contained sixty houses, each on a lot of from one to two acres in size. This village land was given by my Gr-Grandfather Palmer from a portion of (his) Richmond Plantation. The pine trees were zealously guarded, it being agreed among the residents that a fine of $5 be imposed on anyone who cut down or seriously injured one of them.

Religious services continued in the parish church in St. Stephen's. However, by 1808, the church was left without a minister and services discontinued. The people of Pine Ville had early before (in the mid-1790's) built a chapel of ease about two miles west of the village on the Old River Road. With the planters living in the village between April and November, the villagers were closer to the old chapel of ease, thus closing the parish church for primary use.

These people had a strong Huguenot heritage and long remembered the early hostility of the English to their ancestors. They wanted to use the liturgy of the Episcopal Church but did not want a bishop and did not recognize the authority of the diocese. Their service was simple by choice, and the minister wore a black robe for the entire service. Church history tells us that the people "resisted cooperation" until 1845, when it then became a part of the diocese.

Then, as more Huguenots moved up-river and settled further west, 1810 brought a new, neat wooden church building, erected in the village and placed under the rectorship of The Reverend Charles Blair Snowden. From June through October, Rev. Snowden officiated as rector of the Pineville Chapel. During the other seven months, he rotated among Pineville, The Rocks in Upper St. John's Berkeley, and Black Oak in Middle St. John's. These last two churches were erected principally by members of the Pineville Chapel.

The new world settlers brought their faith with them. Those who settled Pine Ville were no exception. They were Huguenots who fled persecution in France and eventually integrated their Protestant ideals into the established Anglican Church. Their little country chapel became the focal point of their life in South Carolina.

The Pineville Chapel was placed on the *National Register of Historic Places* in 1992 as part of the *Pineville Historic District*.

The recorded history of Pineville and its Chapel tells us that in the early 19th century, a sermon was preached every Sunday morning. In the afternoon, the congregation reassembled and evening prayers were read and said. No sermon followed, none was expected, and none was desired.

Frederick A. Porcher's *Memoirs* tells us, "The whole service was frequently performed without music. Old Capt. Palmer, the patriarch of the village, certainly possessed no musical talents, but he had zeal! And he fancied he could accomplish the 100th Psalm. This was, accordingly, the standing Psalm of the morning, and the old chorister, taking courage from his success, would, at times, boldly undertake other pieces of music . . .

Others attempted to take the lead, but the indignant musician was not to be driven from his post. Sing he would! And it was not uncommon for a whole stanza to be sung at the same time to two different tunes."

After about ten years, The Rev. Snowden retired and was succeeded by The Reverend D.J. Campbell, who died at his post in 1840 at the age of 45. He, as well as Rev. Snowden, is buried in St. Stephen's Parish Churchyard.

The Pineville Chapel is a rectangular one-story frame beaded weatherboard clad building with a square four-level bell tower. It has heavy timber construction with excellent craftsmanship and intricate joinery (put together with wooden pegs) resting on brick piers as its foundation. There are three entrances, front, south side, and back. The windows are nine-over-nine light sash with "wavy-glass" panes with paneled shutters.

A unique feature of the Pineville Chapel is the (wooden) fish, one of the first symbols used by Christians, on the peak of the roof. The interior of the church building retains its historic elements. The old "Lord's Table" has years ago been replaced with an alter. The high pulpit has been moved from the center to the south side of the building. The original pews remain, and I might add, are oh so much more comfortable than that of its Parish Church in St. Stephen.

The Chapel was completely restored in 1940. It had fallen into disrepair and was put in good condition once again. It continued to be used for regular services until the restoration of St. Stephen's Parish Church in 1957. Even though the Pineville Chapel was no longer maintained by the diocese, the local members used it for prayers, meditations, choir

practice, and an occasional service. This did not conflict with services scheduled at the St. Stephen's Parish Church.

In 1976, "interest only" funds were made available from Mattie Gourdin Marion of Pineville, willed for upkeep of the church building. Her niece, Eljule Gourdin Everett took charge of the funds, had electricity installed, and made necessary repairs and improvements to the old building.

While interest rates were high, this provided sufficient maintenance funding, but that hasn't been the story in quite some years. *Berkeley North Historical & Cultural Association*, a local non-profit, has here-to-fore been able to keep the Chapel in good condition and looking good, through its amazingly wonderful *Pineville Chapel Christmas Concert*, held the first Sunday in December. *Van High & Friends Choir* always has outstanding Christmas selections that everyone loves, most especially for "the starting of our Christmas season."

With contributions from Cousin Warner Montgomery

The Christian fish may be seen at the rear of the roof.

The Altar in the Chapel dates back to 1810.

ByGone Berkeley
Adventures in History

13 – French Santee

The south bank of Santee River was settled almost entirely by French Huguenots, who were mainly planters (today we call them farmers). They were the largest group of Huguenots in the province, outside of Charles Town, during the early years of the settlement. By 1690, eighty families of French origin had settled there in the French Santee area from Lenud's Ferry to Mazyck's Ferry, just below Wambaw Creek. The area up-river from Lenud's Ferry was settled, chiefly, by English and became known as English Santee. The date of the original settlement cannot be fixed. A number of grants of land have been found with the date 1685.

Refugees settled on plantations to cultivate the vine, olives, and silkworms. None of these worked out, but the settlers were successful in planting indigo, rice, and other crops. Where there was a crop loss due to flooding, naval stores (articles or materials used in the shipping) provided work and income. Jamestown was the principal center and only town settlement. The center of religious and political life was the Church at Jamestown.

When John Lawson, Deputy Surveyor General for the British government, toured South Carolina in January of 1700, he visited the Santee settlement and reported that the French "were very friendly and their homes neat and clean." Also, there was "a wholesome community spirit among them and kindly cooperation."

As the original French settlers died, their offspring moved to more favorable agricultural areas, up-river, in St. Stephen's and Upper St. John's Berkeley Parishes. They abandoned their homes in French Santee to seek a place more suited to the growth of indigo, a chief source of their wealth. They achieved substantial prosperity by the cultivation of indigo and rice.

The migration to more northerly regions of the province began about 1709 and continued for about twelve years, replenishing the population of St. Stephen's and St. John's Berkeley Parishes. Despite the migration to adjoining parishes, many of the French remained in St. James, Santee Parish.

Today, only an occasional pile of bricks mark the spot where once a plantation house stood. Old banks mark the fields used for rice culture. **Jamestown** – the first French Huguenot settlement in South Carolina on the Santee River began in 1685, and in 1705 the town was established. The Lords Proprietors granted land for a town and part of the grant was divided into lots.

On July 4, 1706, the settlers appointed five commissioners to sell lots and thirty-six were sold. The site was on top of a thirty-foot limestone bluff. It was well drained and easily protected from Indian attack. The community was agricultural and there was little interest in trading or business.

The town was never extensively occupied for an extended period of time, and it did not prosper. A church was built, and services held regularly in the French language. This building was of wood on a brick foundation and constructed at an unrecorded time. Today, a simple stone monument marks the spot where the church once stood, this being erected by the Huguenot Society of South Carolina in 1922.

Mt. Moriah Plantation – is located where the abandoned town of French Jamestown was, the site becoming the property and part of the plantation of Col. S.J. Palmer. The abandoned town site soon became as any other plantation field.

Records indicate that in 1830, Theodore Gourdin conveyed to Samuel Jerman Palmer, a plantation of 490 acres on the Santee River by the name of "Mt. Moriah." This plantation embraced the entire 141 acres reserved for a town.

Ballsdam Plantation – is located west of present-day Jamestown on Hwy. 17-A, bordering Santee River on the north. It has a long and interesting history. The Reverend Pierre Robert, the first Calvanistic minister in South Carolina, was an earlier owner. He was the first minister to travel by horseback to reach his congregation.

Dr. John Saunders Palmer owned the plantation prior to 1860. He was one of the signers of the Ordinance of Succession.

The plantation changed ownership a number of times and is presently owned by the estate of former Governor and Mrs. Robert E. McNair. He inherited it from his father, D.E. McNair, who bought it in the early 1930's. McNair came to this state from North Carolina with the lumber business.

Originally the place was desirable for timber, but McNair was most interested in farming. The original house, referred to as the "Old Manse," was destroyed by fire during the Great Depression in the 1930's. The present used house is a good example of a pineland village summer house.

Lenud's Ferry – was an important river crossing since early in the 18th century. The rights to establish the ferry were granted to Jonathan Skrine in 1731, then passed on to Robert Lenud. He and his brothers operated the crossing until the Revolutionary War. I gave you a detailed

'bit of history' on Lenud's Ferry in the *Berkeley Independent's* September 21st issue, so won't give you more here.

Also told you a bit about the American Revolution skirmish on May 6, 1780, where Patriots commanded by Lt. Col. Anthony W. White and Lt. Col. William Washington occupied a camp at Lenud's Ferry, on the banks of the Santee, including British prisoners recently captured at Wambaw Plantation. Discovering that White had not posted security for his camp, the British Legion, commanded by Lt. Col. Banastre Tarleton, charged full speed into the camp, routing the Patriots. With their backs to the Santee River, the Patriots faced gunfire and slashing swords from the mounted enemy. The Patriot forces had 11 killed, 30 wounded, and 67 captured, and almost all of White's horses were captured earlier. White and Washington swam across the Santee to avoid capture and could only watch the slaughter from the other side of the river.

Honey Hill – was originally known as "Jerman's Pineland" and was founded on the Santee River as a summer refuge village from the fevers (that became what we now know was malaria).

In the middle eighteenth century, the rice planters of the low country began annual migrations from the plantations (in the swamp) to summer pineland villages. The departure date was not always the same, but generally took place from May to November, or after the first frost. Families formerly staying year-round on the Santee River plantations now sought refuge from the swamps during the "sickly season."

Moving, or relocating, for the summer, could be a major undertaking, so many planters kept the plantation house furnished with the larger pieces of furniture, and only smaller necessities were moved to the summer house.

Echaw Chapel-of-Ease – for St. James, Santee Parish Church, was first constructed of wood in ca. 1714 but was destroyed by fire in 1742. Later, in 1748, the Chapel was rebuilt of brick. Echaw Chapel-of-Ease was located northeast of Echaw Creek, near present-day Honey Hill community.

Two Deed abstracts for Echaw Chapel are interesting, and read like this: "Peter Dumay, planter, of St. James Santee, Craven Co., to Daniel Horry, Paul Bruneau, Ralph Jerman, Peter Robert, & John Gendron, Jr., commissioners appointed by Act of Assembly for building a Chapel of Ease at Itchaw for use of the inhabitants of the Parish; for a chapel & burying place, 2 ac., not far from Itchaw Creek, being part of 200 ac. granted to John Francis Gngnilliot on 11 Feb 1696/7. Witnesses: Elias Horry, Jacob Jeanneret, William Thomas. Before Paul Trapier, J.P. John Beale, Register."

"Jane Dumay, widow of St. James Santee, Craven County, to Edward Jerman & Peter Guerry, gentlemen, of same parish, trustees for inhabitants who subscribed for the building of a house on some land near the church of Itchaw (Echaw), to be used as a shelter from bad weather on Sundays, holy days, & at assembly of the company militia at muster there; a small piece of land about ¼ ac., bounding N on church yard; E on road to Charleston; W on Mrs. Dumay. Witnesses; John Hentie, Benjamin Perdiau. Before Paul Douxsaint, J.P. Recorded 27 Dec 1766 by Fenwicke Bull, Register."

Tombstones at Echaw Cemetery are few now, some were moved to St. James Santee Parish Church (old Brick Church on old King's Highway), and many made from wood no longer are to be found or seen.

Further east of Echaw, we come to an earthen fort, strategically located on the Santee River, constructed in the Civil War year of 1862, to control the Santee River passage and raiding by Union forces in the interior of the state.

Battery Warren – is located approximately twenty-two miles from the mouth of south Santee River. The battery was named after Colonel Samuel Warren. Battery Warren consists of two earthen parapets (a protective wall or earth defense along the top of a trench or other place of concealment for troops) coming together in an L-shape on the banks of the Santee River. A third earthen parapet lies further inland to the southeast to provide protection from an overland assault from the rear.

Attacking Battery Warren from the river was made even more challenging by the natural riverbank and by a moat that was dug along the parapet angling away from the river. The moat today is about a fifteen-foot climb, probably a much higher climb at the time of construction. The battery is protected from an attack from the west by a low swampy area, possibly enhanced by borrowing material for the construction of the parapets.

Rather than go into more detail, I'd prefer you'd get the booklet by Robert G. Pasquill, Jr., available at the Berkeley County Museum, entitled *Battery Warren and The Santee Light Artillery*. Much detail! And you will enjoy!

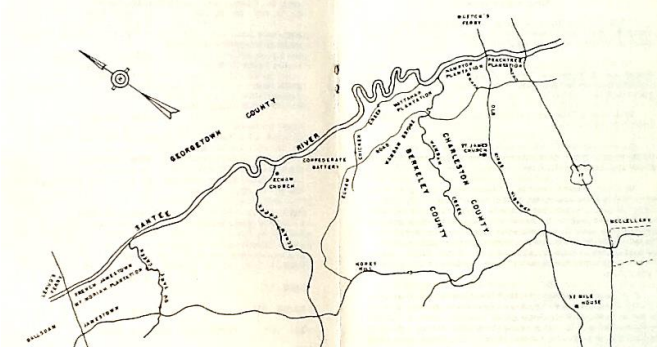
Wattahan (Waterhorn) Plantation – was established by Daniel Huger, one of the earliest French Huguenots to settle in the French Santee region. It was composed of three grants to Huger in 1696, 1704, and 1705.

Records show that a son was born to Huger in 1688 in Craven County in St. James, Santee River. We learn from history that Wattahan was

visited in the early 1700's by John Lawson, who spent the evening at "Mons. Eugie's House."

The plantation passed out of Huger's ownership in 1716 to John Mayrant, in 1765 to Elias Horry, and sometime later to Thomas Horry, and then to Phillip Tidyman.

We come next to **Wambaw Creek**, the dividing line between Berkeley and Charleston counties. There is much, much American Revolution and Civil War period history about these plantations and Wambaw Creek . . . too much to begin in this article. So, I'm hoping you are inspired to the point you will contact me with 'bits of history' you know about this area, and others, of our county. We must record what we know of our rich Berkeley County history. You can do it. Just start writing.



French Santee and Its Places of Interest

ByGone Berkeley
Adventures in History

14 – Mexico Plantation

Mexico was situated mostly in St. Stephen's Parish & extended into the Parish of Middle St. John's (containing 1450 acres more or less). This land had been purchased by Peter Porcher II from Blake Leay White. In 1796, Mexico became the home of Samuel Porcher (1768-1851), son of Peter Porcher of Peru and his wife Elizabeth Cordes. Mexico was one of the largest plantations, if not the largest, made up of several tracts of land, many of them having been homesteads of their owners. Samuel Porcher was educated in England and on returning home, he started his career as an agriculturist on the plantation given him by his father. *Major* Samuel Porcher got his military title from having commanded a battalion artillery during the War of 1812 and was stationed at Mt. Pleasant near Charleston.

Samuel Porcher always believed that there was more money in corn than cotton, and he held an extremely high opinion of lands in the Santee Swamp. As a result, he determined to secure a large portion of it from the freshets by means of a bank (or dike). Porcher had lost eight crops (by freshets) in succession on his then swamp fields before he started his embankment project. He began on the southeast bank of the old Santee Canal, and headed east, down river, going more than four miles in length. The base of the bank varied from 35 to 60 feet wide, most of it over 50 feet. Its height averaged nine feet and was so wide at the top that two horsemen could pass one another easily. It fully protected 800 acres (for dry culture) and embraced about 1400 acres. This great work was begun in 1817 and was not deemed complete until 1841. *Porcher's Bluff* (or *Embankment*) is one of the greatest private works known and is all the more remarkable as being the work of one individual.

Porcher's reclaimed land produced more than 50 bushels per acre; his barns were immense, distributed along the high land adjoining the (canal) camp, from where he supplied corn to all of his improvident neighbors. When Samuel was at home, he never failed to ride over the bank at least once a week; even the week before he died, he made his weekly trip. Breaches in the embankment were many, some were disastrous, together requiring as much reconstruction of entire sizes of bank as amounted to a mile or more of length.

Much credit to the success of the project must go to Porcher's overseer for over thirty years, Samuel Hawksworth, who worked to complete the gigantic task, a monument to the enterprise and energy of its builder. Also, George, Samuel's faithful colored man, was given his freedom in deep appreciation of his dedication to both the Porcher Embankment project, and his owner. George must have enjoyed the gratifying sight

of seeing the fruits of his labor, living close by the bank, and enjoying the privileges he had won.

This great work was conceived in the mind of Samuel Porcher even before he was the owner of but a very small part of the swamp land adjoining his high land. After deciding on the feasibility and propriety of the undertaking, he had to purchase other parts of the property that needed to be included. For this he had to pay various prices per acre, depending on the tract, and determined by his neighbors thought of values. The first and main purchase of swamp was the 900 acres of the higher, and better part, at $4/acre. Another and just as good part cost him only $200 for 250 acres. Another small part, only 10 acres was bought at a price of $50/acre. Some of this land, the higher part, was capable of being tilled even before the embankment. The increasing freshets from the river were caused from extensive clearing of the lands in the upper waters of the Santee, some tributaries from as far away as southern Virginia.

It is said that the Major was one of the happiest and most amiable, and unquestionably the most popular man, in the state. One can just imagine, living close enough to the Santee Canal to see the barges passing by, and on the northward side seeing the *Embankment* that had become his passion for so many years. At the age of twenty-one, Samuel married his first cousin, Harriet Porcher (1772-1843), of Oldfield Plantation, and they lived together for more than fifty years.

The mansion house of Mexico, so near the Santee Canal, and within two miles of its entrance into the river, is within a beautiful prospect of a part of the canal, and a bridge over it, quite visible from the house. Their home was the abode of elegance and heartfelt hospitality. During the wintertime, they were rarely without guests, and at Christmas time, the house seemed to overflow with company. And though the Porcher family was great in number, neighbors and others who had been greatly affected by Samuel and Harriet's kindness and grateful attention were often guests at Mexico. The children of Samuel and Harriet Porcher were:

(1) Samuel, b. 25 Jun 1790, d. Oct 1790,
(2) Samuel, b. 1 Aug 1791, d. Sept 1791,
(3) Harriet, b. 9 Sep 1792, d. 25 Oct 1825,
(4) Peter, b. 14 Feb 1796, d. Sep 1796,
(5) Philip, b. 24 Jan 1798, d. Jun 1834,
(6) Thomas William, b. 25 Aug 1807, d. Feb 1889,
(7) James Cordes, b. 8 Feb 1800, d. Feb 1801, and
(8) William Mazyck, b. 8 Dec 1812, d. 25 Apr 1902.

The Porcher genealogy shows much intermarriage within the French community. The first four generations established alliances with the

Gendron, Mazyck, Cordes, Bonneau, Gignilliat, Peyre, Ravenel, DeVeaux, Cahusac, DuBose , and Couturier families. Two of Samuel's four children married Gaillards.

Samuel was quite busy settling his children in homes. In 1811 he purchased land in Upper St. John's Parish and called it "Walworth" in remembrance of the village in England, near London, where he had been educated. There he erected a beautiful house and gave it to his son Thomas William and his wife Elinor Cordes Gaillard, in 1840. Nearby, he built a home for his Grand-son Richard Porcher, which stands yet today as Numertia (name taken as the plantation consists of many smaller tracts of adjoining lands), which later became the home of Mr. & Mrs. William Gaillard.

In 1851, Major Samuel Porcher, the last surviving founder of Pineville, died in the eighty-third year of his age. Samuel smoked incessantly, and all his life was subject to asthma. He was a man of great personal activity and in the last year of his life managed his horse with the fearlessness and dexterity of a youth. He had lived so long with his wife that he could hardly carry back his thoughts to the time when Harriet was not his companion, and after her death, he continued to speak of her as if she were still alive.

William Mazyck Porcher (b. 1812, d. 1902 unmarried), last born son of Major Samuel and Harriet Porcher, inherited Mexico Plantation. Prior to the War-Between-the-States, William Mazyck traveled about in our country as well as Europe, and as a result became a great scholar. He accumulated quite an assortment of books, and his library was thought to be one of the best of private collections. William Mazyck Porcher was quite a character, says his niece, Anne Linton Sinkler, "If he was dining with someone and they had a dish he liked, he would calmly take it all."

An article printed by cousin Warner Montgomery in *The Columbia Star* described the destruction of Mexico this way: General Hartwell and a colored brigade, a force of over 1,000 men, moved down the River Road toward Mexico Plantation. They had been told the owner, William Mazyck Porcher and his overseer, 67-year-old Samuel Hawksworth, were the worst kind of Confederates. The following story is taken from Porcher's personal account:

Porcher met the officers at his front steps and was told, "You are my prisoner," and put under the watch of a guard. When General A.S. Hartwell arrived on a stolen horse, he (Porcher) refused to answer any questions and the General searched the premises.

Satisfied that Porcher and Hawksworth were the only whites on Mexico, General Hartwell summoned Porcher to the piazza while his soldiers

raided his home. Hartwell said, “Ask no favors, sir, none shall be granted you. I have information against you of a very serious character, and if you escape with your life, you will have received much for which you should be grateful.”

When told charges of harboring scouts and guerrillas would be laid on him in Charleston, Porcher stated that only Confederate soldiers under the command of an officer camped on his place. The general refused to discuss the issue, then invited Porcher into his dining room for dinner.

In two different accounts (Jervey & Ravenel’s and Col. Fox’s), colored troops, while pillaging Porcher’s home, had discovered several hundred bottles of wine, and that night “a quantity of this liquor had reached the mounted men of the escort.” As soon as the existence of the wine was discovered by the Provost-Marshal, Capt. Torrey, he destroyed the remainder of it. Mazyck had previously attested that he had no wine.

Porcher had been assured by Hartwell that his property would be respected during the night. That evening while General Hartwell and Porcher slept in the main house, and Colonel Fox (of the 55th Massachusetts) slept in Mr. Hawksworth’s house, the storehouse, barn, and cotton house were raided and burned.

The next morning, Hartwell’s soldiers pillaged all of Porcher’s linen, family heirlooms (diamond rings and broaches dating back to 1720), family portraits, and furniture. Porcher was ordered to his chamber to dress for the trip to Charleston. He found all his clothes missing. A faithful servant brought him a bag of clothing she had hidden in her home. Porcher was taken under guard to the general’s wagon, tied behind it, and marched off with the army.

Two of General Hartwell’s aides, Torrey and Blow, stayed behind. A Negro was ordered to bring fire from the kitchen and light pages torn from Porcher’s many books from his library. The kindled flames were scattered throughout the house. Mexico was burned to the ground after 70-some odd years of being a very successful and productive farm . . . on the fateful day of 28 March 1865.

Mazyck Porcher was kept a prisoner in a room in the Sinkler residence at Eutaw Plantation, where Hartwell had thus far progressed toward Charleston. He was told that he would be hanged at daylight. Porcher’s reply, “You do not dare do it.” One evening he was interrogated by General Hartwell about a negro who had been shot at Mexico. He professed ignorance . . . and he was not hanged.

Elizabeth Sinkler Cox writes of her mother’s episode with General Hartwell: “After the raid at Eutaw Plantation, General Hartwell rode over

to Belvidere to see my mother. My mother was a native of Pennsylvania and her family were fighting with the north, of course. My mother pled with General Hartwell to release Porcher, who had been forced to march on foot, with a negro guard on either side, who struck him if he did not walk fast enough."

General Hartwell seemed rather ashamed of having done this and made a great change in his treatment after Mama's talk, inviting him to take meals at his table like a prisoner-of-war, which of course he refused to do. It was certainly disgraceful that during the three or four days the General had his headquarters at Eutaw, he and his staff used the Porcher's beautiful silver and drank wine which they had taken from Mexico."

On the march to Charleston, they stopped at Walnut Grove, the residence of 68-year-old James Gaillard, whose house had been plundered. The Gaillard women were subjected to ungentlemanly language by Adjutant General Torrey. At Walworth, home of Porcher's brother, black and white soldiers stole all of the family's silverware, quilts, blankets, curtains, carpets, then slaughtered their fowls, ducks, and turkeys.

When they arrived in Charleston, Porcher met General Hatch, who saw no reason to hold him, and paroled him. Porcher was told to stay in the city and report to Provost Marshall Capt. Pratt twice a week. No charges were ever filed, and two weeks later he was unconditionally discharged.

William Mazyck Porcher returned to Mexico and lived in the overseer's house, cheerful and uncomplaining, living thirty-two years on his shattered estate. Daddy Pompey and Maum Charlotte, his wife, waited on William Mazyck as long as they lived. Maum Charlotte kept the house and did the cooking. Every year, for the rest of his life, he went to Eutaw on March 28th and stayed a night in the wing room where he had been kept a prisoner. For a short while, he lived in Pinopolis, and cared for his cousin Mary Couturier Porcher, and there he died, unmarried, April 25, 1902, at the age of 90, a true Carolina Bourbon.

Mexico afterward became property of John Keith Gourdin, and remained Gourdin property through the 1900's into the 2000's.

A family legend tells of a man traveling up the Old River Road by stage-coach before the Civil War. Passing the entrance to Oldfield, he asked the Negro driver, "Who lives here?"
"Mister Porcher, Suh," replied the driver.
The same question as they passed Peru. Again, the reply was, "Mister Porcher, Suh."

The same question as they passed Mexico, Ophir, Chapel Hill, Moorefield, and other Porcher Plantations.
Finally, the traveler remarked, "Well, there certainly must be plenty of Porchers in this country."
"Yas-suh," answered the driver, "Them Porchers am a mighty nation."

References:
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**Gaillard Genealogy, by MacDowell*
**History of the Huguenots of South Carolina, by Samuel DuBose and F.A. Porcher*
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**Southern Quarterly Review, April 1852*
**St. Stephen's Episcopal Church 1754-1977, J. S. Misenhelter*
**The Columbia Star, Warner Montgomery, Publisher*

Note: on Thursday, November 19, 2020, cousin Richard Dwight Porcher, Jr. and I located the old Porcher house-spot, cluttered with numerous old bricks and a cellar place as evidenced from history. GPS coordinates gained from old maps/plats helped proved the spot as genuine. *Thomas Keith Gourdin*

Northwest of Mexico and directly on the bank of the Santee River, was the residence of **Thomas Walter, Esq.,** the botanist, an Englishman by birth, born in 1740 in Hampshire, England. It is unknown when or where he arrived in the North American colony, but by 1769 he was in Charleston, South Carolina. On March 26th of that same year, he married Ann Lesesne of Daniel's Island, near Charleston. At that time, he was listed as a merchant. Unfortunately, this marriage ended with Ann's death in Charleston on September 11, 1769.

Beginning in 1769 and continuing for 20 years, Walter acquired land resulting in a collection of tracts in various parishes (5), including St. Stephen's Parish (totaling approximately 4,500 acres at the time of his death). In addition to these land purchases, Walter received grants in 1771 for (1) 200 acres near Wassamasaw, and (2) 300 acres on the east side of the Wateree River in Craven County near the High Hills of Santee in St. Marks Parish. Also, in 1787 he purchased 500 acres in Prince George Parish.

After the death of his first wife, Ann, in 1769, he became interested in the life of a planter. He may have occupied his time with travels and plant collecting; not much is known of this period of his life. However,

on March 20, 1777, he married Ann Peyre, and together, they produced four children. Ann, twin sister Polly (died in 1779), Mary, and Thomas Jr. The two girls married. Thomas Jr. died without issue and the family name Walter ended. Walter's wife, Ann Peyre, 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 Judge Charlton, of Savannah.

Thomas Walter died January 17, 1789 and was buried in his botanical garden on the south side of the Santee River very near the St. John's / St. Stephen's Parish line in Berkeley County, though the present condition eludes a hint as to what the area may have looked like in the 18th century. This 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.

Walter was viewed as a Loyalist and a scholar, not interested in or involved with revolutionary activity. 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 record reveals a man of quite a different sort.

Some twenty-five years after Walter's death, his surviving daughters, Ann and Mary, had Mr. J. Hall, a stonecutter from Charleston, 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."
> **This date is inscribed incorrectly; it should have read 1789.*

At an undetermined date after Walter's death, this property was incorporated into and became a part of Mexico plantation.

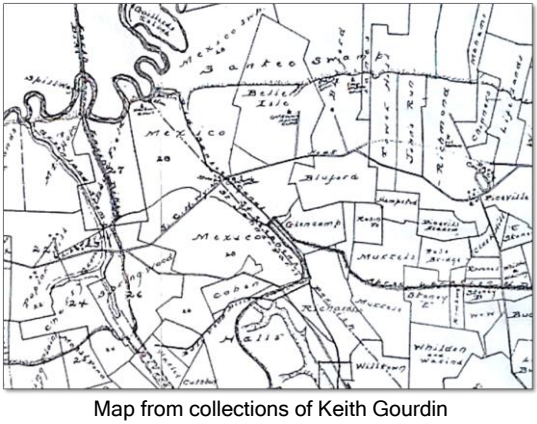
Note: Found in an old Charleston *News and Courier*, published May 16, 1905:

Found Huguenot's Grave - Surveyors in the Santee Swamp came upon Tombstone of Isaac Dubose - The Inscription in French.

A surveying party, employed by one of many timber companies now in this section, when in the Santee Swamp a few days ago found a tombstone over the grave of Isaac Dubose, the emigrant, written in French. He was among the first who came to this country with the other Huguenot refugees who settled in this section at the revocation of the Edict of Nantes.

It was the custom of the earlier settlers of the Lowcountry of Carolina to bury on their plantations, very often near the residence. Walter, the botanist, is buried in this garden on the banks of the Santee, about a hundred yards from this grave. Another grave was found, but the inscription on the tomb was not deciphered.

Notes: As you can see from the attached map, Mexico was one of the larger plantations in St. Stephen's Parish, encompassing land from Santee River south all the way to present-day Lake Moultrie, a distance of over five miles. The first three sets of old Santee Canal locks were on Mexico.



Map from collections of Keith Gourdin

Mexico's present-day landowners now have the property in a conservation trust.

ByGone Berkeley
Adventures in History

15 – Wantoot Plantation

Founder and owner of Wantoot was Pierre (Peter) de St. Julien in the very early 1700's. Daniel Ravenel married the St. Julien heiress and became owner of Wantoot. Ravenel became a representative of St. John's Berkeley Parish, in the First Provincial Congress in 1775 and in the S.C. First General Assembly in 1776. The MacBeth family acquired Wantoot through marriage, afterwards Hawkins Jenkins bought it from the Macbeth family, then it was purchased from the Jenkins by the Pegues family.

Wantoot, the name, is thought to be of Indian origin. The house, built in 1712, was a defense against the Indians, but was burned by General Potter during the Confederate War, even though it was not in any line of conflict. It was a massive structure, said to be built on the model of a Dutch frigate, turned upside down. It had a Dutch roof, through which rose huge chimneys. The building was constructed of heavy cypress and served as one of the fortresses during the Indian uprisings of colonial days; most especially during the Yamassee War, a conflict fought in South Carolina from 1715-1717 between British settlers from the Province of Carolina and the Yamassee and a number of other allied Native American peoples. This house / fort was located approximately seven miles north of what became Moncks Corner.

In 1715, the Yamassee Indians from the Savannah River area rebelled against mistreatment by white traders and rampaged through the province, killing more than 400 settlers, including 110 whites and blacks at Goose Creek and twenty-two settlers at Schenckhingh's Fort on the Santee River. The home of Thomas Broughton at Mulberry Plantation, Daniel Ravenel's Wantoot Plantation, and Claude de Richbourg's house, on the Santee River below Jamestown, were used as forts during the struggles. The successful defeat of the Yamassee and their allies effectively ended any Indian threat to the area. We'll talk more about Berkeley County forts later.

Speaking of Native Americans, Berkeley County was the home of small agrarian and hunting tribes of Native Americans. These included the Etiwan or Eutaw, a tribe of the Muscogean tribe, who occupied the vicinity of the Cooper River, which at one time was called the Etiwan River. The Wando, a smaller Muscogean tribe, resided in the vicinity of the Wando River. The Santee, a tribe of the Souian group, occupied the banks of the river which was named for them. The Seewee, another Souian tribe, extended from Seewee Bay inland to the vicinity of Moncks Corner. The Wassamassaw, also a Souian tribe, lived in the area of the northwestern portion of the county which still bears their name. The

Indians' main legacy is in the names of geographical features (Echaw Creek, Mattassee Lake) and plantations (i.e., Wantoot, Yaughan).

The Lowcountry Native American tribes were small in population and relatively weak. Their numbers declined as contact with Europeans increased. Captured Indians were enslaved and shipped to the Caribbean and the Northern colonies. The diseases the Europeans brought with them, for which the Indians had no natural immunities, devastated the native population. Smallpox nearly destroyed the Wando tribe by 1700.

Several American Revolution actions took place involving Wantoot and its people. On January 30, 1781, Commanding Officer of Kingstree Regiment of Militia, Capt. Daniel Conyers, with sixteen (16) men, surprised and captured forty-six (46) British Regulars and a large number of horses and wagons filled with salt and other stores on the south side of Santee River at Wantoot Plantation. They destroyed what could not be taken with them, then took their prisoners north across the Santee River. Wantoot was used as a British base and supply point during the war, as were Wadboo and Keithfield plantations.

After the Battle of Eutaw Springs (the last battle of the Revolutionary War to take place in South Carolina), the British camped at Wantoot Plantation. British officer, 19th Regiment Major John Marjoribanks (pronounced Marshbanks), fell ill with a high fever from battle wounds on September 8, 1781, died, and was buried (on 22nd October) on the plantation grounds. His grave, referring to the slab rather than the actual remains, along with the stone that had been erected to him by Daniel Ravenel, was relocated to Eutaw Springs Battlefield in 1939, when work began on the South Carolina Public Service Authority Hydroelectric Project began. (Note: this stone was placed over the grave by the Ravenel family when the original wooden headboard decayed.)

While the British army was still at Wantoot recuperating, Colonel Hezekiah Maham, with a small force of cavalry, made a raid in the neighborhood and captured eighty prisoners within sight of the main army.

The latter part of October 1781, Greene's army was re-enforced by over six hundred men under Colonels Shelby and Sevier and he now determined to drive the British into Charlestown. Colonels Shelby, Sevier, and Horry were ordered to act under General Marion between the Santee River and Charlestown to protect the left flank of the Continentals. Early in November, Marion marched southward. Stuart was still at Wantoot, with nearly two thousand men, and Marion moved close to that place hoping to lure at least a part of the garrison out for an

engagement, but Stuart refused the challenge. It was learned later that, though Stuart's forces greatly outnumbered Marion's, nearly half of his men were sick.

Think about the above situation, can you imagine moving in a force of 'nearly two thousand men,' while most of the men-folk were absent from the plantations? How did the troops exist? How and where did they get food for that many troops? And staying there for that extended period of time!

Wantoot Plantation was owned for over 150 years by the Ravenel family. It remained in the family but was held by the MacBeth branch after Charles MacBeth married Henrietta Gourdin MacBeth, the great-granddaughter of Daniel Ravenel. Charles Macbeth was very much disliked by the Union army, and in 1868, General Potter ordered the house burned during the Civil War.

An interesting and legendary story about Wantoot goes like this: Over 250 years ago, a "gentleman" pirate by the name Stede Bonnet supposedly buried a king's ransom, taken at sea from Spanish ships. With the aid of ox carts Bonnet (again, supposedly) hauled and buried the treasures from his ship(s) somewhere near Wantoot Plantation.

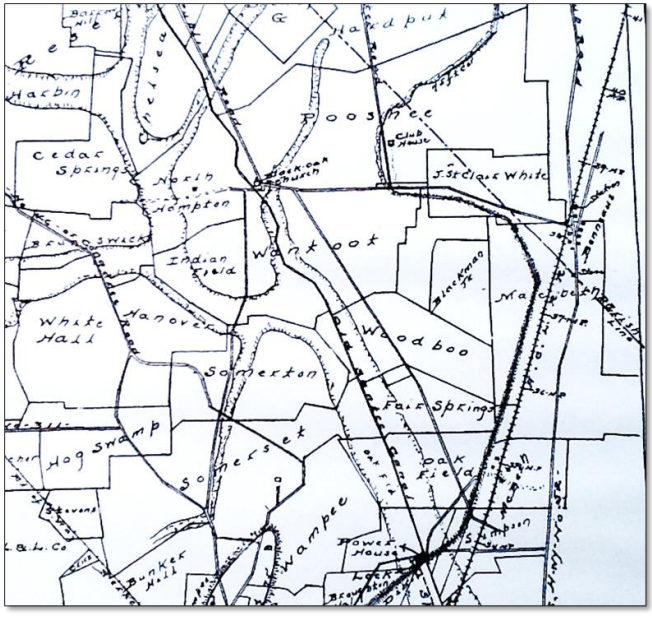
The reason thought particularly for Wantoot is because he, Bonnet, and his men, reportedly, camped somewhere on Wantoot Plantation. As a result, the plantation had been suspect of holding onto the secret location, even though much searching and digging took place by so many . . . without any favorable discoveries.

Many of the African Americans as well as Caucasians who lived in the area of Thomas Monck's corner (present day Pinopolis, Moncks Corner, Cross, and MacBeth) love to repeat the story, even today, that it is Bonnet's ghost who prevented "the find" from happening, and further, continuing to search might even bring an "uncomfortable result" to some.

Of course, when South Carolina Public Service Authority determined to build Lake Marion and Moultrie, time was cut short for searching the lands. After flooding the many Lowcountry plantations in 1941, treasure hunters' digging and shoveling was replaced by divers, but still to no avail. Bonnet's ghost had evidently been successful in preventing the many search and recovery efforts. No treasure ever found! *For more information and an interesting history of Stede Bonnet, read Michael Heitzler's books on this pirate and his life. Excellent read!*

History is more than just the living record of nations, leaders, and wars. It's the story of where we came from and how we got where we are

today. It's also the story of *us*. It's packed with tales of how someone stood up for what they believed in, or died for love, or worked hard to make their dreams come true. When we know our history, we then appreciate the sacrifices and hard work of those who came before us.



Wantoot on a portion of Gaillard's Plantation Map
Courtesy of Keith Gourdin Collections

ByGone Berkeley
Adventures in History

16 – Agitation From the North

In 1849, activities of Northern abolitionists became a matter of grave concern to people in Berkeley County, as well as all sections of the South. Because of ever increasing agitations against the way of life in the South at many meetings, hints about seceding from the Union were voiced by some speakers.

With many meetings held throughout various locations of Charleston and Berkeley areas, citizens of St. James Santee met at their muster ground on July 7, 1851 and organized a branch of the South Rights Association for the purpose of more effectually organizing the people of the parish in support of the interests of the South.

At a meeting held in the parish of St. James Goose Creek on July 13, 1851, it was:

"Resolved, that while thus forced to yield to a necessity that must dissolve the Union, without a timely remedy, we are nevertheless opposed to separate State action in so momentous a cause. We have no idea of separating *from friends* – if we must separate, let it be from *enemies*."

In South Carolina, the sentiment for secession grew as time passed, with many leading citizens urging immediate separation from the Union. There was strong opposition to the State acting alone.

Two national political parties had come into being – Democratic and Republican. A Democratic Convention was held in Charleston in April of 1860 and on April 30, because of serious differences, some delegates from South States, Delaware, and New York, withdrew and organized the *Constitutional Democratic Convention.*

An Ordinance of Secession was adopted December 20, 1860, and the State of South Carolina was proclaimed an independent sovereignty. Soon afterwards, other Southern States also seceded from the Union, and united to form a new nation – The Confederate States of America. Leaders in the seceding states realized that there would not be a peaceable separation from the Union and immediate preparations must be made to meet any invasion of the South. The new nation had no army, no navy, their only protection being State Militia.

Many military companies in South Carolina, organized before or during 1861, quickly joined companies from other Southern States. One of these was the Wassamassaw Cavalry of St. James Goose Creek. The

Confederate service of this company is recorded in the Charleston *News and Courier* of August 17, 1877.

"This company, with the regiment, remained at the front in Virginia until the spring of '64 when it was ordered to South Carlina to recruit horses and men. The following November, the company was ordered to Wilmington, N.C., and was engaged in the defense of that city until the spring of '65, when the Confederates were forced into the interior of the Old North State, and its members, like all other Confederates, were invited to return to their homes and be loyal citizens of Uncle Sam."

These soldiers, and those from other Berkeley parishes, returned to their homes to resume their former occupations, but for over ten years they had to live under a government controlled by "carpet-baggers and scalawags."

Then, on November 7, 1861, the Union Navy attacked, and after four hours of brisk fighting, captured Port Royal, a seaport town with a large harbor and an entrance two miles wide, and soon, Federal troops were massed on South Carolina soil. Because of this, General R.E. Lee, then on duty in Charleston, in January 1862, directed that the city and its approaches be fortified to as full an extent as possible by land as well as on the sea front, and this work was immediately commenced. Later, General Beauregard called for laborers to continue the work. "In a short time, stalwart field hands, accompanied by owners and overseers, were available in large numbers . . . and a series of breastworks were constructed across Charleston Neck."

Though there were some minor clashes, no real battles were fought within the present bounds of Berkeley County, but as early as 1862, the inhabitants began to feel the hardships of war. Because of the blockade of Charleston, people were unable to get many things they were accustomed to getting from abroad and from the North. Prices for necessities became very high, but people in the interior soon learned to live within their means. They made candles, cloth, and many articles at home. When coffee was retailed at three dollars and more a pound, they substituted cotton seed for coffee beans which, they reported, when properly roasted and pulverized made a beverage almost as good to the taste as pure coffee. In October, common salt was priced at fifteen to twenty dollars per bushel, sugar, sixty to seventy cents a pound, molasses over two dollars per gallon, lard fifty cents a pound. Early in 1863, bacon was priced at one dollar a pound, sugar one dollar a pound, and flour sixty dollars a barrel. In the Private Journal of Henry W. Ravenel, it is stated that many people went to the seacoast for salt, secured by boiling the ocean water.

Edward James Dennis withdrew from the *South Carolina Military College* in Charleston (The Citadel) at the age of twenty, to enter the Confederate Army. As Company Commander, Capt. Dennis of Company F South Carolina Cavalry, became ill in Virginia during the latter part of 1864, and was furloughed to his home Parish of St. John's Berkeley almost a year later to convalesce. Dennis had recovered sufficiently to return to the army, but didn't know where his command was. He learned that his home county teetered on total collapse, and learning of the many raids, got together a small number of local citizens and began patrolling plantations against these raids in the Santee and Cooper River sections of the county. He would suddenly appear and disperse the raiders, much like actions of the Swamp Fox (Francis Marion), almost one hundred years previous to him. He was determined to repel the invading Federal Troops.

In preparation against the raiders, Dennis and other determined Confederates erected two defense earthworks to serve as parapets at the convergence of three roads: State Road, Rolling Road, and Crooked Road, near the Dean Swamp Bridge.* Captain I.A. Varn, commander of the Dean Swamp Company, commanded eighteen men, of whom all, except four, were exempted from service due to disabilities, age or in service as "detailed overseer," or "detailed blacksmith."** Four men were sixteen years old and liable for the call to the crumbling front lines. Undoubtedly, the Dean Swamp Company, including the young, old, and disabled members, provided the labor needed to fell trees, dig breastworks, and erect defensive redoubts at Dean Swamp Bridge, under the direction of Edward James Dennis. Conceivably, the defenders of the nearby Four Hold Company, under the command of Captain Cummings also assisted in that dogged but futile cause.***

John Poppenheim, Chairman of the St. James Goose Creek Parish Highway Commission, waited at the Eighteen-Mile-House Tavern to surrender the Parish to General Potter, and to appeal to him and his staff for consideration of the safety of the community. Consequently, the overwhelming threat of the occupying Union forces convinced the Dennis defenders to abandon their fortifications and retreat ahead of the invaders as an ever-increasing number of men in blue canvassed the ancient Parish.

Union Scouts in the Sandridge section used Reverend West Williams, the popular minister at Spring Hill Church, as a guide (human shield) to peruse the upper Parish and inspect the deserted Dennis fortification. Remarkably, the good reverend returned safely that day and by the end of winter, most of the northern intruders departed the denuded countryside. Sadly, Wassamassaw and beyond, as well as the deserted middle ground, persisted as a bitter place of contention for many more years.

*Cross, p. 292. One earthwork was erected west of the State Road (SC176). Its location is marked today by a clump of forest standing in a plowed field. The location of the second parapet is visible in a strip of woods west of the first.

**Return of Dean Swamp Company, Capt. Varn, 18th Regiment, "Roll of Dean Swamp Company of Persons between 16 and 50 years of age, Sept. 10, 1864," Captain I.A. Varn, 18th Regiment, SC Militia. Records are among the collections of the South Carolina Historical Society, Charleston, South Carolina. The roll call included the following of who all were categorized as "crippled or disabled exempt." The names were: W.L. Shecutt, W.M. Conner, Thom. Ryan, John Parles, Henry Dollerson, W.M. Breland, (?) Conner, (exempt detailed Overseer), D.S. Stoudemier, Peter Jackson, Peter Banister, Lewis Jackson, G.W. Shingler, T.H. Abbot, W.O. Murray, (exempt detailed blacksmith), M.C. Conner, John Singletary, and Mathew Jackson.

***Members of Company G, 18th Regiment, SC Militia, Liable Out of the District, J. Hilan and (?) Bell. Members liable within the district Capt. Cummings, Lt. B.S. Whaley (an overseer by exemption), Lt. A.S. Way.
Resources: Historic Berkeley County 1671-1900, by Maxwell Clayton Orvin, *Historic Ramblin's Through Berkeley,* by J. Russell Cross, and *Wassamassaw and Beyond,* by Michael Heitzler.

Dennis Redoubt

17 – The Naomi Gourdine Martin House

From woodland property owned by Edward Baxter Gourdine, pine timber was harvested, sawn locally into rough lumber, and planed by a local planer-mill to provide lumber for this present-day home. The year was approximately 1922-23. Daughter Naomi Gourdine recollects the builders as the Reids from Greelyville, and St. Julien Boone from Summerville, assisted by, and of course directed by, her father, Baxter.

An owner of approximately 150 acres of timber and field land, a successful farmer and brick-mason, Baxter Gourdine and his wife Ella Artope lived here and raised four children, Wilford, Edward Jr., Naomi, and Chatman. Ella taught school, grades one through eight (that's all that there were) at Prince-Hill, which was located next to and just north of the present-day Jehovah United Methodist Church (on Matilda Circle). In later years, two other teachers joined the two-room Prince-Hill schoolhouse. After a number of years, Ella began teaching at J. K. Gourdin Elementary School, where, years later, she retired.

Naomi Gourdine, Baxter and Ella's only daughter, was born in 1918 and raised here in the village of Pineville. After graduating from J. K. Gourdin School (there were only eleven grades at that time), Naomi attended and received her higher education at Morris College, South Carolina State College, and a degree for teaching from the University of South Carolina. After a short term of employment at the Charleston Naval Shipyard, she began her teaching career that lasted for thirty-six (36) years in our public school system.

Let's back up a step. At the age of 25, Naomi married James Edward Martin, who had served in the United States Army during World War II, came home and began a career in automotive mechanics at Winslow Chevrolet Company in Kingstree, afterwards, extending his mechanical career at the Charleston Naval Shipyard until his unexpected death at age 43. No children between the two, but a stepdaughter, Dorothy Satterwhite, and three other children, Ruth Cleveland, Belinda and Carl Sinkler were all fostered and raised in this home over the years.

The original Baxter Gourdine house consisted of a kitchen, dining room, living room, one bathroom, 3 bedrooms downstairs and 3 upstairs. There was a front porch extending across the entire width of the house on the front, accompanied by another porch on the back. A laundry room was located on the west side of the back porch. Of course, in those early years there was no electricity or indoor plumbing, but once available, both were added into the house. There were two chimneys, providing open fireplaces in the living room and two bedrooms

downstairs. Also, a bricked-flue piped between the kitchen and dining room, providing a discharge for the four-burner stove and oven. The wood-burner also had a warming oven over the cooking eyes and a hot water tank on the back for storage.

As homemaking was begun between Naomi and James, improvements to the home were continual over the years by adding several outbuildings, older windows were replaced, two (2) bathrooms were added, and the back porch was enclosed and converted into the comfortable and enjoyable den you see today. Naomi G. Martin passed on to be with God in 2010.

History provided by the owner, Naomi Gourdine Martin, January 13, 2007, to Keith Gourdin

Mrs. Naomi Gourdine Martin's home in January 2007

ByGone Berkeley
Adventures in History

18 – Jehovah United Methodist Church

Jehovah Methodist Episcopal Church, a small wooden frame church, located in the Prince Hill area of Pineville, South Carolina, was founded in the late 1800's by a small group that laid the foundation for love, loyalty, dedication, and determination that was rooted in spiritual growth among the community.

The church served in many capacities, meeting the needs of the community with great leaders, such as Rev. Middleton L. Gourdine, abt. 1865-1949 and Baxter Mackey Gourdine II, 1869-1939, brothers, administering prayer meetings and camp meetings that were a highlight for all church members and community.

Realizing that there was another call in the community for more work to be done, Jehovah Church began preparing its young for higher education and opened its church sanctuary for classes. These classes grew so large that the church was called on to build the first community school, known as Prince Hill School.

With its first teacher, Ella (Artope) Gourdine, the school taught students from primary through eighth grade. The demand for more teachers grew as the classes grew, and soon the church employed other teachers: Daisy Fulmore, Roosevelt Waring, Rosena Middleton, Marjorie Jenkins, and Beatrice Jefferson Dingle. Prince Hill School served the community until the opening of J. K. Gourdin School in the early 1920's.

Some of the Church leaders were: in 1946-1951, Rev. I. Smalls was appointed pastor, with Rev. Moses Shirah as Teaching Father; 1951-1953, Rev. S. B. Hamilton served as minister with Luther Gourdine as Sunday School Superintendent, Willie Breach as Sexton, John Moultrie as Assistant Class Leader, Arnold Cleveland as Treasurer, and Chatman Gourdine as Secretary to the Board of Trustees; 1953-1955, Rev. C. H. Richardson, Pastor; 1955-1957, Rev. D. L. McClam; 1957-1958, Rev. J. B. Bowens; and 1958-1963, Rev. W. P. Jenerette.

On September 23, 1961, new church groundbreaking began. The foundation was laid by James Martin, Board of Trustees Chair, with Chatman Gourdine, Moses Shirah, Isaac Paulin, John Moultrie, Clarence Cleveland, Joe Lefft, and S. C. Gourdine. Later that year, George Casey was elected to serve on the Board of Trustees.

In June 1963, Rev. J. V. Livingston became pastor, and church members worked hard on the construction of the new building. On May 30, 1966, James Martin and George Casey were deciding on materials

that were needed for completion when tragedy struck with James Martin's demise. On June 2, 1966, the doors of the new church were opened for services for Mr. Martin, who was also the church Treasurer. Members elected his wife Naomi Gourdine Martin to replace him as Treasurer.

In 1967, Rev. D. A. Purvis was appointed as pastor and served during the merger of the church when, in 1968, it became Jehovah United Methodist Church. Rev. Purvis served until 1974. Further pastors serving are:

1974 - 1976	Rev. Eugene McCants
1976 - 1977	Rev. Jack C. Washington
1977 - 1981	Rev. W. T. Rosemond
1981 - 1984	Rev. Harold R. Johnson
1984 - 1987	Rev. Julius L. McDowell
1987 - 1990	Rev. Samuel Grimes
1990 - 1999	Rev. Willie J. Key
1999 - 2000	Rev. Ronald Lucas
2000 - 2000	Rev. Eddie C. Thomas, Jr.,

because of illness Rev. Nathan McClennon served from June - September

2000 - 2002	Rev. Eddie C. Thomas, Jr.
2002 - 2005	Rev. Wally Brown, Jr.
2005 - 2009	Rev. Sam Lucas, Jr.
2009 - 2013	Rev. Mary J. Snowden
2013 - 2015	Rev. Clarence Mitchell
2015 - present	Rev. Tony Richardson

Jehovah United Methodist Church, Prince Hill area of Pineville, SC

19 – "Nurse Maude" E. Callen

As Dale Carnegie would say, some "have earned the right" to be recognized and respected more so than others. Few folks I know – or knew – fall into that category, more than Maude Callen. Appreciation, respect, gratefulness, indebtedness, recognition, thankfulness, and regard are only a few expressions friends use in defining Nurse Maude and her devotion to her work. Selfless, self-sacrificing, and compassionate was this most wonderful lady, given to Berkeley County through, and by, God's design. There's so much I would love to sit and talk about with her once again.

Maude Callen was born in Quincy, Fla., in 1898, to a family of thirteen daughters, only three of whom survived. She was educated at Florida A&M University and the Tuskeegee Institute, taking a nursing course. After she completed nursing training in 1922, she began serving the black community, moving with her husband, a retired custom-house employee, to Berkeley County as a nurse and midwife in 1923, and as a teacher of midwives. "Teaching midwives what they need to know to save the lives of mothers and children was for Maude not just a matter of survival, it was a process of empowerment of the most marginal and negatively stereotyped members in the health-care delivery system," said Darlene Clark Hine, as she described the life and career of Maude Callen.

'Nurse Maude,' as all the Pineville village people spoke of her, delivered more than eight hundred babies over the course of her long career. Sponsored by the Episcopal Church, Nurse Maude spent thirteen years as a nurse and midwife in Pineville before joining the Berkeley County Health Department. Her work took her to all parts of Berkeley County, many under very difficult and hard-to-get-to places. I remember seeing her car, many times, looking like it had been through a mud-rally. Nurse Maude tracked through the woods, down beaten paths, in the rain and mud, heat and (yes) snow, wherever there was a need . . . and thought nothing about it! She was needed, there was a task to do, and that was that!

To those who think that a middle-aged Negro woman without a medical degree had no business meddling in affairs such as these, Dr. William K. Fishburne, Director of Berkeley County Health Department, had a ready answer. When he was asked whether he thought Maude Callen could be spared to do some teaching for the state board of health, he replied, "If you have to take her, I can only ask you to join me in prayer for the people left here." She of course, went on to conduct some 84 classes, helping coach about 12 new midwives each year. These midwives, who were already practicing, returned to Maude for monthly

refresher courses. Few of them had more than a fourth grade education, but were trained for two weeks at the state midwife institute.

On December 3, 1951, *Life Magazine* published a twelve-page photographic profile of Maude Callen's work, which generated some $27,000 in contributions from all over the country. (That was a lot of money in that day and time.) Photos of Nurse Maude – watering her garden, teaching a class of black midwives, attending a birthing mother – taken by renown photojournalist W. Eugene Smith (1918-1978) (my understudy in photography), who had risen to prominence for his harrowing pictures in WWII, said that following Maude Callen around for almost three months was "the most rewarding experience photography has allowed me . . . "She is perhaps the most completely fulfilled person I have known."

"Maude Callen is a member of a unique group, the nurse midwife," said photojournalist W. Eugene Smith. "There are (were) only nine in South Carolina, 300 in the nation. Their education includes the full course required of all registered nurses, training in public health, and at least six months classes in obstetrics. As professionals they are far ahead of the common midwife, and as far removed from the granny as aureomycin is from asafetida."

The cash gifts, donations, medical supplies and tables, and equipment that came in following the photographic essay in *Life Magazine* was beneficial to constructing a (then) modern health clinic in Pineville. As a twelve-year-old, I remember well the cars and trucks loaded with donations and packages that came in through the U.S. Mail, all needing a home; that of the new clinic in Pineville. People coming through would stop at our country store (Bobbitt's General Store) and ask, "Where's Nurse Maude's Clinic?" or "Where can we deliver this package for Nurse Maude?" Our rural mail carrier, Claude Crawford, put many extra miles on his car making multiple trips from the St. Stephen Post Office just to bring in Nurse Maude's donations to Pineville. Bobbitt's storeroom was a 'holding place', as well as the Pineville Gin Company warehouse, for all the donations until the health clinic building was enclosed.

Nurse Maude continued work at the Pineville Clinic until her retirement in 1971. She was named Outstanding Older South Carolinian in 1981 by the South Carolina Commission on Aging; was presented the Order of the Palmetto by Governor Richard W. Riley; was featured in the 1983 CBS segment of "On the Road with Charles Kuralt;" and was presented the Alexis de Tocqueville Society Award in 1984 for sixty years of service to her community. Callen was awarded many more awards and honors, including, in 1983, an Honorary Doctor of Humanities degree from Clemson University, to honor her "for serving the people of Pineville 'who she birthed, nursed, comforted, sometimes clothed and

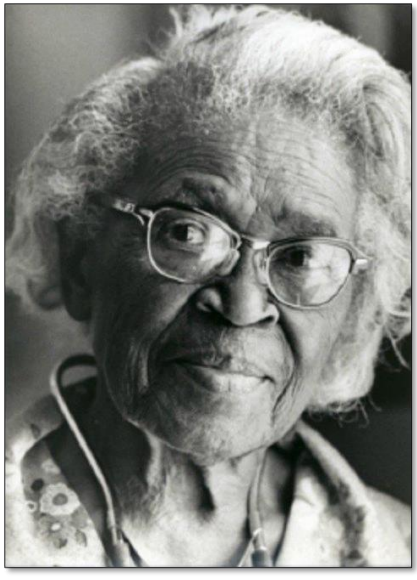
fed, and even taught to read", and in 1989 presented an Honorary degree from the Medical University of South Carolina (MUSC). Honored many times in Berkeley County, Maude Callen continued to volunteer as Manager of the Senior Citizens Nutrition Council in the village of Pineville, and personally delivered meals-on-wheels five days a week, until her death in 1990. Needless to say, she is missed tremendously by all who knew her.

During the year 2013, I got a call one day from a New Yorker, wanting to know if I could meet him in about a week and talk with him about Maude Callen and show him the old health clinic in Pineville. Sam Stephenson was (is) the photographer / writer who spent several days here learning about Nurse Maude and also, the renown photographer W. Eugene Smith's stay here in Pineville. Turns out, he, also, was an understudy of Smith, and was endeavoring to learn more about the man . . . and what he had learned here in Pineville.

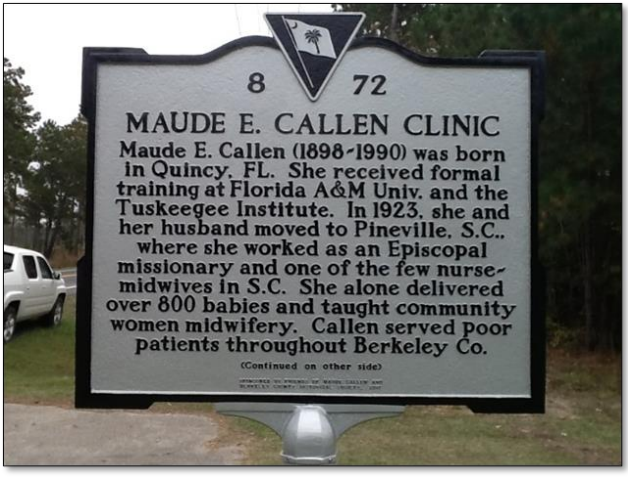
Notes sent to me from Stephenson after his return to New York, he said this, "W. Eugene Smith, voted one of the World's 10 Best Photographers, on assignment with *Life Magazine* in 1951, bucked *Life's* editors as well as South Carolina officials, by choosing Maude Callen, a black woman, as the focus of an essay, instead of a white subject. He reportedly undertook two weeks of midwife training to gain perspective, then followed Nurse Maude for two and a half months, winning her trust and friendship. The resulting twelve-page essay in *Life* inspired $27,000 in unsolicited donations to Callen, helping to build a new clinic. For the rest of his life, Smith called "Midwife" his favorite story and Nurse Maude "the most impressive human being he'd ever met."

On November 8, 2017, family and friends of Maude Callen, Sumpter Free Health Clinic staff, State and County public officials, Old Redeemer Episcopal Church members, and several Maude Callen descendants gathered to unveil a Historic Marker (see last page) and pay honor and respect to Nurse Maude's life work in Pineville. The Marker is located in front of the old health clinic building three miles west of Pineville on Highway 45.

Restoration efforts on the Maude Callen Health Clinic building continue . . . slowly. Anticipation, happiness and gladness are in waiting to the day when Nurse Maude's clinic building once again gleams with dedication and respect, honoring this dear Lady.



"Nurse Maude" E. Callen



20 – Black Oak Agricultural Society

In 1842, planters in St. John's Parish decided to take positive action to improve the agriculture of their region. They formed an association to serve as a rallying point for their efforts. On February 10, the planters gathered to listen to a committee's report on the advantages of forming an association and to the committee's proposed constitution. The St. John's planters accepted both the report and the constitution, and they elected officers to serve the new association, which they named the Black Oak Agricultural Society.

Samuel Dubose, at forty-two, was elected president at this first meeting. A young man, with only six field hands and much ambition, later acquired a large plantation, Harbin, a gift to his first wife, Eliza, from her father. Dubose was universally respected and a popular companion to young and old alike, though he didn't play a very active role in the Society. He presented a paper, more interesting from the standpoint of local history than of agriculture, on the introduction of cotton planting. Other early members were Isaac Porcher, Henry W. Ravenel, Thomas Walter Peyre, and an active member, Frederick A. Porcher.

At the first meeting of the society, March 7, 1842, Ravenel focused the members' attention on the need to produce and disseminate knowledge. He introduced a resolution encouraging experimentation by individual members, and the resolution carried. Ravenel also accepted an appointment to committees to inspect growing crops and to study the problem of crop rotation. The latter committee had a chemical analysis made of cotton, corn, and sweet potatoes to determine the best means of rotating the three crops. According to the then-recent work of Justis Liebig, minerals were crucial to the development of plants. Even soils rich in organic matter could be infertile if deficient in particular minerals. Fertility could be preserved by crop rotation arranged so that plants that excreted certain minerals were followed by plants that needed those minerals for healthy growth. Soil analyst Charles Upham Shepard, who taught chemistry part time at the South Carolina Medical College, carried out the investigations and reported to the Black Oak Society in 1846.

In December 1842, Ravenel read a paper before the State Agricultural Society in Columbia. It described the work of the Black Oak planters and encouraged other local societies to take up similar experiments. Ravenel touched on a theme that in the following two decades would become common in southern agricultural and states' rights literature. The soil of St. John's Parish, he asserted, was quite capable of producing crops other than the three or four usual staples. He urged

diversification for South Carolina agriculture, suggesting a return to indigo culture and mentioning silk, tobacco, wheat, and caster beans as valuable additional crops. Ravenel suggested, as well, that rice production could be expanded by planting in the inland swamps, a habitat abundantly available in St. John's.

In 1839, James Henry Hammond had organized the State Agricultural Society to rouse interest in the revitalization of South Carolina agriculture. When he was elected governor in 1842, he turned for help with his pet project to Edmund Ruffin, Virginia's prophet of marl, whose advice had aided Hammond in restoring fertility to his own worn-out plantation. Ruffin was invited to come to South Carolina to conduct a survey of marl beds and to instruct planters and farmers in the use of the valuable calcareous earth. He accepted. Armed with five hundred copies of his *Essay on Calcareous Manures* (Petersburg, 1832) to distribute along with his words of wisdom, the new state agricultural surveyor of South Carolina took up his task.

Gentlemen of Black Oak Agricultural Society were among those who offered help, and most prominent among them was W. H. Ravenel. If Ravenel appreciated Ruffin's work, it is equally clear that Ruffin appreciated Ravenel. Ruffin visited St. John's and St. Stephen's Parishes, stimulating interest of local planters in marl and other fertilizers. Frederick Porcher had begun a successful trial of marl on seventeen acres in 1840, then in 1843, Philip Porcher commenced an experiment with the new fertilizer. Other planters also began experiments, some keeping good records for verifying and determining results, others not keeping appropriate records of their efforts. In a letter dated November 22, 1844, and communicated to the State Agricultural Society, Ravenel reported results of these experiments by Black Oak planters and told the society that about twelve hundred acres of land had been marled in his locality during the past year. By the following spring, he expected the acreage to double. Great enthusiasm for marling incurred.

Popular though marl became, it did not replace other more traditional fertilizers. In June, 1843, the Palmer brothers, Dr. John Saunders (1804-1881) and Samuel Jerman (1807-1853)(the grandsons of wealthy parentage "Turpentine" John Palmer), were with Governor James Hammond, Ruffin's principal disciples in the state. Their enthusiasm and success must have been enormously gratifying to him. A talk on marling by John Palmer, originally delivered to the Black Oak Agricultural Society was published by the *Southern Agriculturist*. In it, Palmer gave details of his own, and his brother's, and Robert Gourdin's experiments. Palmer concluded, "In the course of a few years, we may look to see marl made an article of internal commerce, and those who are now afraid to carry in 100 yards upon their own soil, may, when they

shall have covered every foot of arable land in their possession, be found supplying it at a profitable rated to their neighbors five miles distant." Ruffin secured Palmer's permission to reproduce the piece in the Appendix to the report.

In 1844, Frederick A. Porcher, of Somerton Plantation, and in his mid-thirties, was perhaps the most urbane and scholarly member of his notable South Carolina Huguenot family. Despite his scholarly city work and dislike of planting, Porcher was much involved with agriculture. The principal reason for Ruffin's visit to him probably lay in Porcher's reputation as an improving cotton farmer. He was then serving on the State Agricultural Society's three-man committee looking into "Cotton, Its Different Species and All Matters and Facts Relating to It." Porcher presented the report of his Committee on Manures to the Black Oak Agricultural Society, declaring therein that the prosperity of the state depended on "judicious use of manures" and regretting the skepticism and tardy responses of farmers on matters concerning such improvement.

Philip Mazyck Porcher, about twenty-five, and brother Isaac (their father, Isaac Porcher of Oldfield (1778-1849), took an interest in Ruffin's ideas, as did William Mazyck Porcher, unmarried and in his early thirties, who was at that time managing the great embanked Mexico Plantation for his aging father, Samuel. Three years after Samuel's death, it was referred to in Robert Allston's pamphlet on coastal crops as being one of the few examples of successful swamp farming in the southeastern states. "None of the swamps on the great rivers are under profitable cultivation . . . except those which, having been reclaimed, are protected by dams (levees) from the destructive influx of heavy freshets to which those rivers are annually subject."

Much is written in the *Private Diary of Edmund Ruffin, 1843,* about the many lands examined and conversations on agricultural practices with these planters in St. John's and St. Stephen's Parish plantations . . . too much to contribute at this time.

Resources & references from collections in Keith Gourdin's library.

ADDRESS

DELIVERED

BLACK OAK AGRICULTURAL SOCIETY

ON TUESDAY, APRIL 27th, 1858.

SAMUEL BOSWELL, Esq.

Booklet of *Black Oak Agricultural Society Address Delivered (1858)*

21 – Tower Hill Plantation, Monastery

Several Couturier (pronounced Cou-traire) descendants possess copies of an unsigned, undocumented paper on file at the S.C. Historical Society in Charleston which says that "Isiah Couturier fled from Southern France with his sons, Daniel Couturier and Jacob Couturier, and were among the French Protestants in Bristol, England, in 1688. Isiah left as his last French address, 'Les Roches de Mercher, Xaintonge. Xaintonce was later Saintonge, an ancient province south of La Rochelle, Meschers . . . it is where the Gironde River widens."

In the book by Charles W. Baird, entitled *History of the Huguenot Emigration to America, Vol. II*, there is a reference to a Couturier having been from the village of Meschers, on the river Gironde, on the southern shore of Saintonge.

This report has references to provincial and colonial Craven County and Berkeley County. The line between these two counties was never well defined, and it seems the earliest Couturiers were living along the division line. References to the parishes cited above also should be tempered with an understanding that the Couturiers in these parishes were living within a few miles of each other. Daniel Couturier I seems to have settled on land near the headwaters of Wassamassaw Swamp, a few miles northwest of modern day Moncks Corner, SC. His widow and sons apparently relocated a few miles farther north, on the south side of the Santee River, near what later became Kirk Swamp (near the old Santee Canal).

John Couturier I . . . son of Daniel II and Joyce Griffin, was born about 1735 and died sometime after making his will on March 10, 1780. His will was proved June 7, 1783 [one witness was Peter Porcher, II]. John's home was Tower Hill Plantation, Pineville, SC, located on the north side of Hwy. 45. John married his cousin, Martha Couturier, daughter of Isaac and Martha Couturier, about 1762. Martha was born about 1745 and died on December 10, 1810. After the death of John, Martha married John Christian Grininger on March 13, 1788. John Couturier I may be buried in the family cemetery at Tower Hill, his home, where there are several ancient, brick covered, but unmarked graves.

The children of John I and Martha Couturier were (1) John II, born about 1763, (2) Thomas, born about 1764, d.s.p., (3) Mary Martha, born about 1773, m. William McDonald, and (4) Joseph, born December 12, 1778.

During the Revolutionary War, John Couturier I served as Captain of an independent company of cavalry under Gen. William Moultrie, during

the battle of Sullivan's Island in 1776. He was commissioned a Captain of a company of light dragoons in the SC State Troops under Col. Daniel Horry.

By his will, John Couturier I gave to his son John II first choice of three tracts of land: Trueblue Plantation, the half of Tower Hill containing his dwelling house, or half of Tower Hill next to the river swamp. He gave his son, Thomas, second choice, and his son Joseph the remaining tract.

It is thought that Tower Hill was settled around the year of 1720, by Daniel Couturier II. The first house burned around the year of 1748, it is unknown as to what extent the damage was, was then rebuilt, then burned a second time around the year 1934. (The construction methods and materials of the basement / cellar in the house is cause for belief that the later houses were rebuilt over the same foundation, over the basement/cellar.) Edward St. Julien and Francis Elise (Dantzler) Marion rebuilt the house in 1936; thus the existing Tower Hill house today.

John Couturier II . . . son of John I and Martha, born about 1763 in St. Stephen's Parish, died in York County, and is buried in an abandoned cemetery. (This cemetery is located west of McConnells, SC, 1.9 miles on SC Hwy. 322; turn left at Bethlehem United Presbyterian Church on a dirt road for .4 mile, where the stones are in the woods to the right of the dirt road. This area is on the headwaters of Turkey Creek.) His tombstone reads that he died July 10, 1818, at age 55. (Genealogist Joseph E. Hart, of York, helped locate these graves, and visited the cemetery April 1985.)

John died before his second wife, Ann, and is assumed to have died in York on a visit, and because of conditions, had to be buried up there. There are no records of his having owned property in York County.

In a book titled "Reminiscences of York" by Dr. Maurice Moore of Greenville, he writes, "The Turkey Creek neighborhood was settled, in great part, by families from the lower portion of South Carolina. Among these were the Palmers, Williams, Marions, Kings, Normans, Pierces, and Couturiers. Some of these came up prior to the Revolutionary War, some later. They were wealthy and brought into the district a large number of Negroes, these families were a valuable accession to York District. They were people of high tone character, warm hearts, genial personality, and courtly manners." He goes on to say that Huguenots from Pineville came up to visit during the summer. Some of the families remained in the area, but others sold their property and went back to the Lowcountry.

John II married (1) Ann Elizabeth Cook, no issue, after her death he married (2) Ann Cahusac, in St. Stephen's Parish, about 1798. She was born March 22, 1771, daughter of Robert and Elizabeth [Greenland] Cahusac. She died a widow in St. Stephen's Parish on August 12, 1835 and is buried in the family cemetery at Tower Hill Plantation.

John Couturier II was elected to represent his home parish in the SC General Assembly in 1787-1788 and was elected to a second term but declined to serve. He served as a St. Stephen's Episcopal Church warden [1788-1789] and as a vestryman 1789-1790.

Dr. John J. Couturier was a son of John II and Ann [Cahusac], born in St. Stephen's Parish on March 9, 1799. Dr. John J. died of yellow fever in the village of Pineville, SC on August 2, 1834. He was buried in St. Stephen's Episcopal Church cemetery. He married [about 1820] Rebecca Jerman Palmer, born about 1800, the daughter of John and Mary Ann [Jerman] Palmer. She died in St. Stephen's Parish on March 20, 1877.

Dr. Couturier received a classical education at Pineville Academy and was for a short time an assistant teacher there. He went to the Medical College of New York and returned in 1817. His return was fortunate for him. Dr. McBride had gone to Charleston, as had Dr. Chisolm. Dr. Henry Ravenel was anxious to decline practice, and if Dr. James Ravenel was still alive, he lived in Cordesville, so Dr. John Couturier found himself instantly in possession of a practice worth six or seven thousand dollars a year. He had success which, joined with good manners, made him very popular. He was a man of great benevolence and was adored by the poor.

The year the Marion family obtained Tower Hill and from whom is unknown at this writing. After Edward St. Julien Marion's death in 1947, his wife, Francis ('Frank') Elise Dantzler Marion operated the plantation with assistance of the Negro family that had lived on the property for years and years, Jack and Emma Jane White. Jack was a very talented man and possessed quite an extensive ability to manage the farm, tend to the beef cows, and provide maintenance and upkeep to all the buildings on the property. Frank was very fortunate to have them both living right down the avenue from her house. Emma Jane was a tremendous help to Frank, especially when entertaining friends and relatives, providing the household chores, and mostly, being a close and dear friend.

Frank Marion was always very active in the church efforts of St. Stephen's Episcopal and Pineville Chapel churches. Influenced by Lincoln A. Taylor, Episcopal Priest, and through their close friendship, Frank became interested in making Tower Hill a retreat for church

members and friends worldwide. Following is the history of the monastery at Tower Hill.

Father Lincoln Taylor, an Episcopal Priest, was the founder and guiding light of the establishment of *Holy Savior Priory* in Pineville. Soon after he was ordained, he came to South Carolina as a domestic missionary, and along with two other clergy, lived in a clergy house in Eutawville. This was in 1936. The three of them worked a circuit to missions they had in Eutawville, St. Stephen, Kingstree, Orangeburg, and Summerville. This was all possible through the able assistance and energies of Josephine (Jo) Marion, Frank's sister-in-law, who was a domestic missionary with the Episcopal Church. Jo was instrumental in establishment of the Guildhall of the Holy Family on Hwy. 17A, between Moncks Corner and Summerville. They visited and worked their circuit by car, and Fr. Taylor would always make sure that when he was heading home, he would stop over at Tower Hill Plantation, where he was always welcomed as a guest for the Sunday meal with Frank and Edward (her husband).

After a scrumptious Sunday meal at Tower Hill had had sufficient time to settle, Ed would crank up the farm tractor and let Fr. Taylor drive and ride 'til his heart was content, riding all over the property. Ed would have him assist in the routine farm tasks required on Sunday afternoons. Then, before sunset, Fr. Taylor would climb back into the car and head home.

This was the normal routine between 1936 and 1946, when Fr. Lincoln Taylor left the local area to try his vocation as a monk. He became a member of the *Order of the Holy Cross* monastic group, headquartered in West Park, New York. Fr. Taylor was stationed in Africa after his Life Profession in the *Order of the Holy Cross*. When he came back to the states in 1959, he was made Novice Master, and the next year, Superior of the Order.

Fr. Taylor never forgot Ed and Frank, and Tower Hill Plantation. The three of them had talked many times about the Church using Tower Hill for a retreat house or a conference center after they (Ed and Frank) died. In May 1947, Edward St. Julien Marion died at the age of 51, leaving Frank to operate Tower Hill.

Contact with Frank was again re-instituted when Fr. Taylor returned to the states, and his visits to Tower Hill expanded. Fr. Taylor looked forward to founding a small house of the Order at Tower Hill, and eventually a priory being established. Keep in mind that Fr. Taylor was *Superior of the Order* for twelve years, so he had "persuasive" powers to promote his ideas.

Then, three years in Toronto, Canada, and in 1975 at Chapter (the annual meeting of the Order's plans, budget reviews, and business, etc.) that year, Fr. Taylor approached the *Council of the Order* for permission to go to South Carolina, with Fr. Joseph Parsell, to open a work there. They wanted to establish a House of Prayer for the members of the Order, and contemplative in style, with people coming to the House, rather than the monks visiting them all over the countryside. Council said "No!" They had to have at least one other member of the Order willing to go to South Carolina before permission would be given. Fr. Taylor approached Fr. Thomas Shultz and reminded him that he (Tom) had always indicated an interest in this lifestyle and asked if he would join Joseph and him in their endeavor. Tom was elated, stating that if the *Prior of the House* where he was living would say yes, that he (Tom) would jump at the chance. The Prior said "Yes." Tom asked if he could go for a retreat at *Christ in the Desert*, in Albuquerque, New Mexico, then arrive in South Carolina in September. They said "yes," but before Tom arrived in South Carolina, Br. Simon Garroway, of the Order, was transferred there.

So, the first monks founding the monastery at Tower Hill, to be called *Holy Savior Priory*, were Fr. Lincoln Taylor, Fr. Joseph Parsell, Br. Simon Garroway, and Fr. Thomas Shultz. The year was 1975. Shortly after, Fr. Anthony-Gerald joined the four. Fr. Taylor's concept was living a communal life, supporting themselves off the land, and this was the dream that sparked the lives of the monks' first five years at *Holy Savior Priory*. Fr. Taylor inspired the others with his Benedictine concept of the Vow of Stability of Place. The holiness of the land and space there, for him, was tangible. 'He walked the land with a gentle pace.'

Holy Savior Priory's concept of living in separate hermitages (cabins), then building a main chapel, and having hermitages for guests, all came from Fr. Shultz' familiarization with the monks at *Christ in the Desert* in New Mexico. It caught on, and *Holy Savior Priory* was the first to offer this to guests. As a result, people came from all over the world, Vancouver, BC, New York, San Francisco, etc. It was unique, and never again replicated.

Sixteen years passed (it was 1991); Fr. Taylor had recently died, his ashes were taken to West Park where they rest in the Columbarium with other departed members of Holy Cross; Fr. Anthony-Gerald had enjoyed the life as a hermit at an off-site hermitage at Pineland (south of Highway 45 from Tower Hill, and Robert Marion's old homeplace) for several years; Fr. Joseph Parsell spent most of his time in Africa, and along with a man from the American Bible Society, the two translated the book of St. John into one of the thousands of dialect of Kenya, where there was no Bible for this people, and, at the age of 80, Joseph had celebrated over fifty years of missionary work in Africa; Fr. Smith

had joined the Tower Hill group; one of the monks (Fr. Ray Gill) living at Pineville was killed by a large bull when he (Ray) entered a fenced-in pasture where the herd grazed. So . . . this unique and blessed retreat for so many, worldwide, provided so much to community; special services for spiritual re-nourishment, church leadership and guidance, a place for retreat from the busy world, and most of all, Our Lord Jesus Christ, to many who didn't know Him.

Holy Savior Priory closed in 1991. What a surprise to the local community, especially to the Pineville monks and Associates of the Order (one of which I was) and the monastery's friends and communicants. Chapter had spoken and determined to close the priory.

Frank Marion was absolutely floored. How could Chapter do this? How, after all she had done! After all the local monks had done. Why? She knew that the reason given, " . . . the House was not producing and providing enough funding for day to day operation," was not the real reason. Here she had provided not only the house and more than enough real property. She had provided monetary gifts along and along, and now 'the handwriting was on the wall,' an opportunity for the Order, as they saw it.

What would become of Tower Hill? Well, even though the Marion family had given Tower Hill's home (in 1980) and plantation (in 1984) to the Church, the Church proposed to sell the plantation back to Frank. (My recollection is that they gave her the house and yard [fourteen and three-quarters acres] for five dollars. Frank, of course, was unable to purchase the property, but an agreement was made with her niece to purchase the acreage.

When Frank gave the big house and yard to the Order in the early 80's, she built a two-apartment cottage next door to the big house, where she lived, and Josephine (Jo), her sister, lived in the other apartment. Jo didn't stay there that much, as she was busy ministering with the *Church of the Holy Family* community and areas nearby (Highway 17A, Whitesville). Then, Jo died in 1987. Frank continued to live a quiet life until her death in March of 1998.

After the purchase in 1992, the Dyson's, over time, moved (about 1994-95) to Pineville and began operating Tower Hill as a hunting preserve, open to membership for hunting privileges. With the six cottages (the old hermitages) and Frank's twin apartment house, room was plentiful and ideal for the operation. The Dyson's lived in the big house but spent their days in the converted Chapel that had now become a hunting lodge, ideal for meals and entertaining.

In June 2003, the Dyson's sold Tower Hill (approx. 1600 acres, more or less) to Oakland Club. Oakland didn't really want the big house and yard but were interested in the fields and woodland that could be used for their bird hunting operation. So, in just a few quiet years of anticipation and speculation by all the neighbors and other interested parties, a couple from Norway, totally new to our great State of South Carolina, purchased the big house with twenty-two acres (22.45 acres) surrounding it. It was November 9, 2006, and the Berqvam's were now the proud owners of the Tower Hill Plantation home and its yard. Oakland continues to own approximately 816 acres of Tower Hill, the balance of which (from below the bluff to the Santee River) they sold to Sonoco Corporation.

Buried in the Tower Hill Cemetery, just down the hill and to the east of the house are the following stones:

-Margaret (Peggy) Lavina Moore Dibbert, b. 24 Dec 1930, d. 12 Apr 1980. (This was Frank Marion's niece that stayed quite a bit with her at Tower Hill while growing up.)

-Mrs. Ann Couturier, wife of John and daughter of Rembert and Elizabeth Cahusac, b. 22 Mar 1771, d. 12 Aug 1835

-Mrs. Ann Elizabeth Palmer, Wife of Samuel Warren Palmer & daughter of John and Ann Couturier, b. 9 May 1805, d. 20 Jan 1836

- "H. Palmer" (broken stone on ground)

-Mary St. Julien (very old stone)

Tower Hill Plantation House, Photo Collections of Keith Gourdin

Order of the Holy Cross Monastery Chapel at Tower Hill 1990
Photo Collections of Keith Gourdin

ByGone Berkeley
Adventures in History

22 – Nickolas G. Roosevelt, Gippy

In late 1927, Nicholas G. Roosevelt of New York and Philadelphia, purchased a part of the original barony of Fairlawn, consisting of 1,187 acres, known as Gippy Plantation. An old tradition has it that the plantation was named for a run-away slave who hid for a period of time in a hollow tree, the other slaves feeding him by night.

Gippy is one of the several plantations cut off from Fairlawn barony, beginning as far back as 1769. Gippy was separated from the original grant in 1821. It was originally a John L. White plantation, but it has changed hands several times. Roosevelt bought it from the Stoney family.

Gippy's house, a large colonial type, was probably built about 1840. Groups of ancient cedars, flanked on each side by live oaks, stood at a distance from the house. On one side, a landscaped garden ran down the hill to a small stream over which a little white bridge arched. In sight was a herd of twenty-five sheep, grazing on the lawns.

In 1852, John Sims White lost by fire the house his father had built on this plantation. To help him out, all the neighborhood recruited Negro artisans and the house was rebuilt in record time.

It is said that Mr. Roosevelt smiled when asked if he was related to the "Colonel" and the "Governor." He admits, "distantly!"

Roosevelt bought Gippy, originally, with a plan for a duck preserve. This idea expanded considerably when he saw possibilities for dairy farming. Starting by building a model dairy, Roosevelt was visited by representatives of the American Guernsey Association and Clemson dairy department, both of whom encouraged his continuance in dairy development.

Mr. Roosevelt started his dairy project with eighty cows in October of 1928. Forty-one were registered Guernsey and thirty-nine were good grade cows. His plan was to start with good grade milkers and build up to pure-bred cows.

Placed in charge of the dairy was Mr. F.B. Avery, an experienced dairyman from the state of New York. He bought the original herd and brought it to Gippy. He lived in a nearby cottage and "was always on the job."

By mid-1930, Roosevelt's cows were under observation by the dairy industry, they realizing the importance of quality bulls and how they provided the surest and quickest increase of a quality dairy herd. So much so, that the South Carolina Agriculture Society held their summer meeting at Gippy, with speakers and others from Clemson's dairy school inspecting the famous Guernsey herd.

Gippy's cows were provided an overhead shelter, demonstrating the practicality of open-air climate. Through it ran a 54-foot hay rack, from which the cows feed themselves as they will. The shelter was open on all sides except the north, where shutters could be closed in severe weather and opened in fair weather. Above was a loft that held approximately seventy tons of hay, unloaded into the loft by means of a hay fork and pulley lifting it from the wagons.

The milking barns were all that could be asked for, immaculately clean concrete, windows screened and a track overhead to remove all manure to a pit in the rear of the barn yard. The barns are all flushed with pure water from a flowing well on the property . . . until thoroughly cleaned. The manure is spread to build up the plantation lands, much of them had been idle over the years.

Mr. Roosevelt raised his own hay, oats, corn, and proclaimed the average farmer who keeps cows should have no problem in doing so. Cows are fed a meal of commercial feed, mixed with one-third home-grown feed, including oats and corn ground on the farm, subsidized with sileage from the immense silo adjoining the milk barn. At times, cows also received some dried beet pulp. This was made from the sugar beets after the sugar has been extracted. It is supposed to be a milk producer.

In the milking barn are scales where each cow's milking is weighed and records kept in books. Each cow, milked three times per day,was named, and it was said that their master (F.B. Avery) knew each by name.

It's now Spring of 1931 and an announcement of the Mayfield brothers, dairymen from Denmark, visiting at Gippy plantation in Berkeley County. The Guernsey breed of dairy cattle here are quite an attraction. In modern environment of pasture and stall, an interesting exhibit was found by the Danes, men of like craft.

We move to January of 1932 and see this notice, "Not only does Nicholas G. Roosevelt, the well-known owner of Gippy plantation of Berkeley County believe in pure-bred cows for his county, but he is boosting up more and better poultry among the 4-H Club members. These club members will not only learn how to raise better flocks, but

they will be trained in business transactions. Parents of these students, countywide, are giving one hundred percent in this poultry project, so each member has every chance of developing the four big H's and becoming outstanding citizens of the county and state."

Then in September, we see more and more evidence of the impact of Nicholas Roosevelt, typical of announcements found in the news, "Approximately 150 farmers and stock-raisers attended a field day and barbecue today at Gippy plantation. The event was sponsored by the South Carolina Guernsey Cattle club, the visitors being guests of Nicholas Roosevelt, owner of Gippy plantation."

We can readily see that this man had a tremendous impact on Berkeley County and its development. Another example as we spring forward to January 1933, "Moncks Corner, January 14, Special: The new Berkeley County Hospital, which cost $125,000, will be opened here tomorrow with speeches, a barbecue, and a tour of inspection. Two of its largest individual contributors, Hugh S. Robinson, of New York and Bonneau Ferry plantation, and Nicholas Roosevelt, of Philadelphia and Gippy plantation, will be present."

Fast forward to October 23, 1941, "Moncks Corner; Five dairy buildings were destroyed at Gippy plantation, owned by Nicholas G. Roosevelt, late yesterday. The barn, refrigerating unit, milk house, testing house and the storage plant were in the blaze and the loss estimated at around $50,000. None of the residential buildings were damaged. They were shielded by shrubbery. None of the livestock were injured or lost."

And then on April 21, 1960, we read, "Moncks Corner – The ancient sport of lancing, popular in Berkeley County since 1851, pushed aside present-day problems here Wednesday. The knights, displaying their ability on horseback and with the lance, speared tiny rings for the right to name their lady fair.

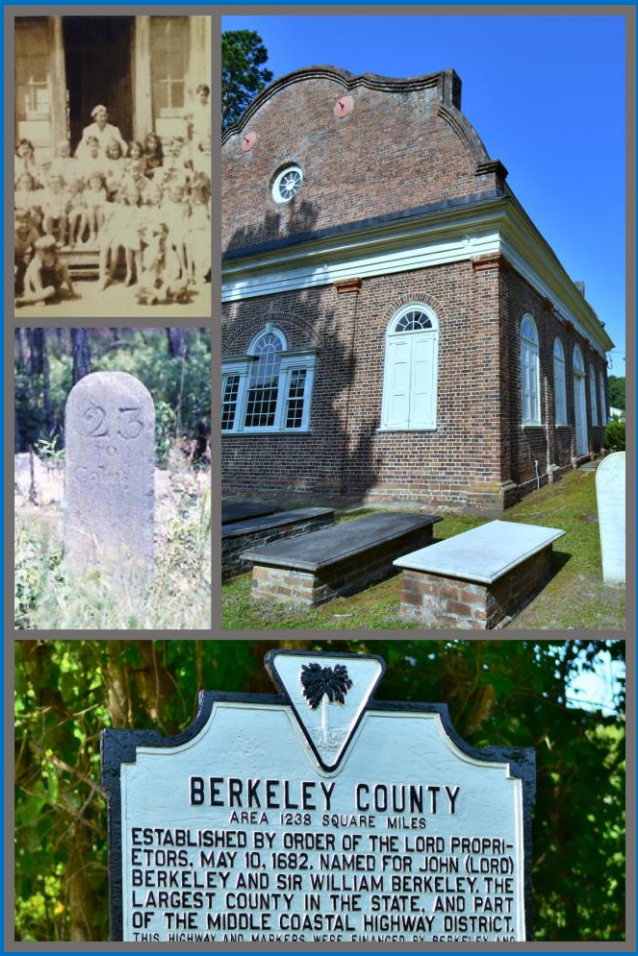
"Approximately 1,200 persons watched the thirty-three riders in the two divisions perform on the spacious grounds in front of the beautiful Gippy Plantation home at the 10th Annual Pinopolis Lancing Tournament. Led by Markley Dennis, as Lord Berkeley, and Mrs. Markley Dennis as Lady Berkeley, the parade of carriages included local leaders as famous historic personages. Mr. and Mrs. Richard Gaillard of Numertia Plantation rode in the first carriage as Gen. and Mrs. Francis Marion. Bands from Berkeley and Macedonia High Schools provided the music for the opening of the tournament and during the colorful event."

And then on June 29, 1965, we sadly read, "Nicholas Guy Roosevelt, owner of Gippy Plantation in Berkeley County, died yesterday at his Ambler, Pa. home "The Highlands." He was 81. Mr. Roosevelt, a

cousin of President Franklin D. Roosevelt, and distantly related to President Theodore Roosevelt, bought Gippy Plantation as a winter home in 1927. He made the antebellum plantation productive, cultivating its rice fields, and creating pasture of sheep and cattle. His Guernsey cows won many awards for milk production. He was a retired engineer and efficiency expert, and once, served as president of Day & Zimmerman, consulting engineers. He was associated with W.H. Newbold's Son & Co., investment brokers. He was a past president of the Carolina Plantation Society. Mr. Roosevelt was born July 21, 1883, in Morristown, N.J., a son of Nicholas Latrobe Roosevelt and Mrs. Eleanor Dean Roosevelt. His widow is the former Miss Emily Wharton Sinkler of Belvedere Plantation, Eutawville, S.C. Funeral services will be held tomorrow in St. Thomas Protestant Episcopal Church in Whatemarsh, Pa. Burial will be in the churchyard."

Compiled from various *Charleston News and Courier* newspaper articles by Keith Gourdin

Gippy Plantation - Berkeley County Photograph Collection sbc008



Berkeley County
Historical Stories – Volume 1

by T. Keith Gourdin