



WassamassaW

and beyond

A Goose Creek Historical Booklet by Michael J. Heitzler, Ed. D.

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A section of Wassamassaw Swamp at the Highway 176 (State Road) Bridge on Nov. 29, 2016. The image is among the author's collection.

Wassamassaw and Beyond

Wassamassaw is a thickly forested wetland spanning the center of the obsolete St. James, Goose Creek Parish in Berkeley County, South Carolina.¹ The palindrome spelling of the name, “Wassamassaw,” probably means “connecting water,” in a native tongue of the 17th century, conceivably because the waterway connects the drainage of the forests west of the Cooper River watershed to the upper reaches of the Ashley River in the South Carolina coastal plain.²

Tea-colored headwaters leach from innumerable creeks draining almost 60 square miles of pine-

lands above Black Tom Bay in central Berkeley County,³ before seeping into Wassamassaw swamp and washing through seven miles of woodlands to rinse Cypress Swamp, and overflow into the uppermost rivulets of the Ashley River.⁴ Surface run-off consistently supplied the central stream, and many reliable springs made the predictable waterway a favored locale for wandering indigenous families.

The upper reach of the waterway is labeled “Wassamassaw,” and the lower section labeled, “Cypress,” but the Europeans who shaped the earliest frontier community typically used the “Wassamas-

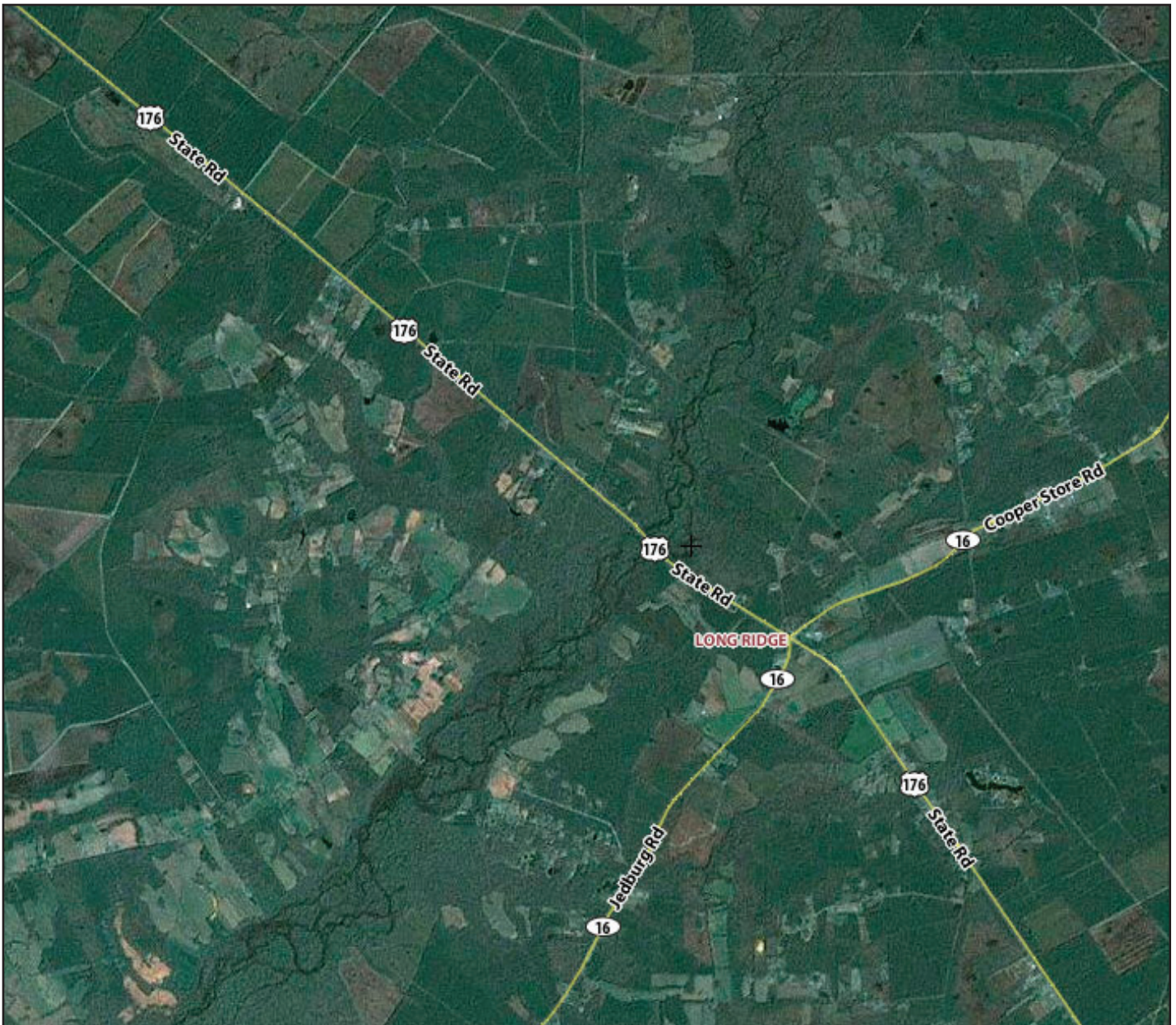
saw,” moniker to refer to the entire central portion of the St. James, Goose Creek Parish. The colonials defined the middle stretch of the parish by that quarter-mile wide barrier of wet, soft and heavily forested ground. That central section remained exceedingly difficult to ford, and thus provided a formidable barrier between the coastal European immigrant communities and the unsettled wilderness during the first half century (1670-1720) of European settlement in Carolina.

Early in the 18th century, Wassamassaw emerged a busy outpost, where Reverend Francis LeJau, an Anglican missionary priest, and his successors found opportunities to convert the European, Native and African-born families to the Christian fold. The discordant aftermath of the Revolutionary War halted Anglican proselytizing, but Baptist and Methodist leaders rode into that section to fill the spiritual void. There, Methodist circuit ministers met several small assemblies, and the emerging Wassamassaw Baptist community provided spiritual and social adhesion to the families clustered along the central shallows.

During the post-Revolutionary War era, the young State of South Carolina constructed the State Road to tie rural farms to the markets of



A detail of the Evans and Cogswell Map entitled *Seat of War, South Carolina and Georgia 1861*, shows the St. James, Goose Creek Parish spanning west/northwest from Charleston. Parts of neighboring Parishes are indicated. A “star” was added to this publication to identify the Wassamassaw/Cyprus Swamp.



This aerial photograph shows the Wassamassaw Historic Area near the intersection of State Road (South Carolina Highway 176) and Jedburg/Cooper Store Road (South Carolina Highway 16) near Wassamassaw Swamp. The waterway reaches across the image from top right-of-center toward the bottom left margin. Manuscript letters added to this image indicate: A - Lebanon Community, B - Upper Reach of Wassamassaw Swamp, C - Wassamassaw Baptist Church, D - Cypress Swamp, and E - New Hope Community.

Charleston, and thus invigorate the moribund post war economy. Agricultural successes in the western sections and failures in the eastern parts of the Parish shifted political leadership from the eastern to the central and western sections of the St. James, Goose Creek Parish during the first half of the 19th century. During that period, community leaders

from Wassamassaw and beyond joined with owners of diversifying estates in the older eastern sections of the St. James, Goose Creek Parish to shape the political movements during the discordant decades leading to Civil War.

After the Civil War, the lower parish lost much of its white population due to depressed economic

conditions, but Wassamassaw remained a bastion of the old south, where white and black families stoically co-existed. During the immensely unsettling decades of federally-imposed post war “reconstruction,”⁵ mounted cavalry clubs kept the white communities armed and independent of the black Republican political party. The so-called “clubs” resisted the federally controlled state government well into the 20th century.

The dawn of the new century returned many of the ancient customs that infused the southern lifestyle, and returned a semblance of white controlled social order for another 50 years. Resurg-ing taverns and general stores provided a measure of community and social adherence, but entrepreneurs lost the bulk of their customers when South Carolina completed Interstate Highway 26. That

modern and efficient byway closely paralleled the State Road and provided a faster and more convenient passage for commuters, tourists, shippers and travelers, thus bringing economic depression to the once busy State Road.

Today, Wassamassaw and communities in the western parish lay in the path of unparalleled expansion of the Charleston Metropolitan Area. Vibrant residential, commercial and industrial investments are significantly altering the ambiance of this historically rich, and now rediscovered niche in Berkeley County, South Carolina.⁶ Today, historic Wassamassaw and beyond is poised to play its most important role since the Native American wanderers and the European settlers first vied for the bounties of the inimitable flow way.

Native Americans Wander Wassamassaw and the Middle Grounds

Native American families arrived on the southern coastal zone of North America tens of centuries before the first Europeans. Many followed animal trails braiding the Charleston peninsula inland from the sea, and by the time fair-skinned Europeans explored that section of the continent, a distinct footpath connected the coastal forests to the distant mountains. When a persistent inflow of immigrants commenced after 1670, the intriguing trace lured ambitious fathers and sons deeper into the frontier.

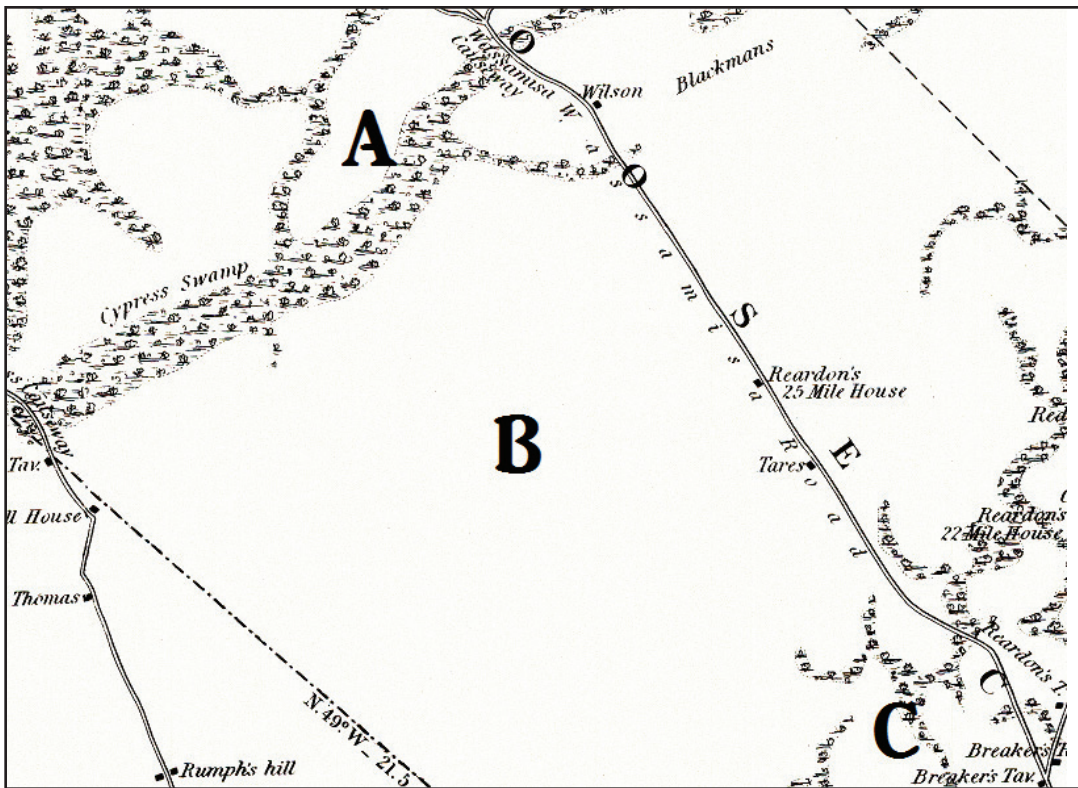
Within two decades of European settlement (1670-1690), European and African families occupied much of the lands in the Ashley-Cooper River basins. They erected sturdy log cabins, planted plowed fields, husbanded domesticated animals, and sent products from their new-world demesne to the markets of the British Empire.

Most immigrant families “kept an Indian” to hunt and gather in exchange for imported items, resulting in an essential interdependency. Governor James Moore “kept an Indian” at his Goose Creek

Plantation, and upon his death, he devised to his wife Margaret, his land at “Wassanissah [sic], also some slaves and two Indian men.”⁷

Except for the plantation hunters, the European landowners compelled the native families to wander beyond the cultivated plantations in the Ashley and Cooper River watersheds. When immigrant families eventually cultivated small farms along the Wassamassaw swamps, the settlers consigned the tribal families to scavenge the dry and undesired “middle ground,” sprawling above the Ashley-Cooper wetlands and below Wassamassaw. In this so-called middle ground, the Etiwan clans hunted and gathered peacefully for four decades, before a large band of hostile warriors invaded their territory.

Native trade dominated the political and economic systems of early South Carolina and the road from Charleston to the interior became busy with pack-horse traders. The deerskin and peltry enterprise brought wealth to many, but the mutually beneficial exchange devolved into insidious native slave trade that eventually erupted in warfare. The whole



This detail of the Robert Mill's Atlas, Charleston District, South Carolina, 1825, surveyed by Charles Vignoles and Henry Ravenel, shows the central section of the St. James, Goose Creek Parish. The author added manuscript notations to this publication. "A" indicates the Wassamassaw flow way; "B" indicates the dry "Middle Ground" between Wassamassaw and Goose Creek plantations; and "C" indicates upper reaches of the well-irrigated Goose Creek plantation estates in the Cooper River water shed.

sordid affair of buying and selling human beings became rife with every imaginable sin, and curdled the morality of the industrious young men of the separate races, until in anger and desperation, dozens of native tribes conspired to kill every non-indigenous settler.⁸

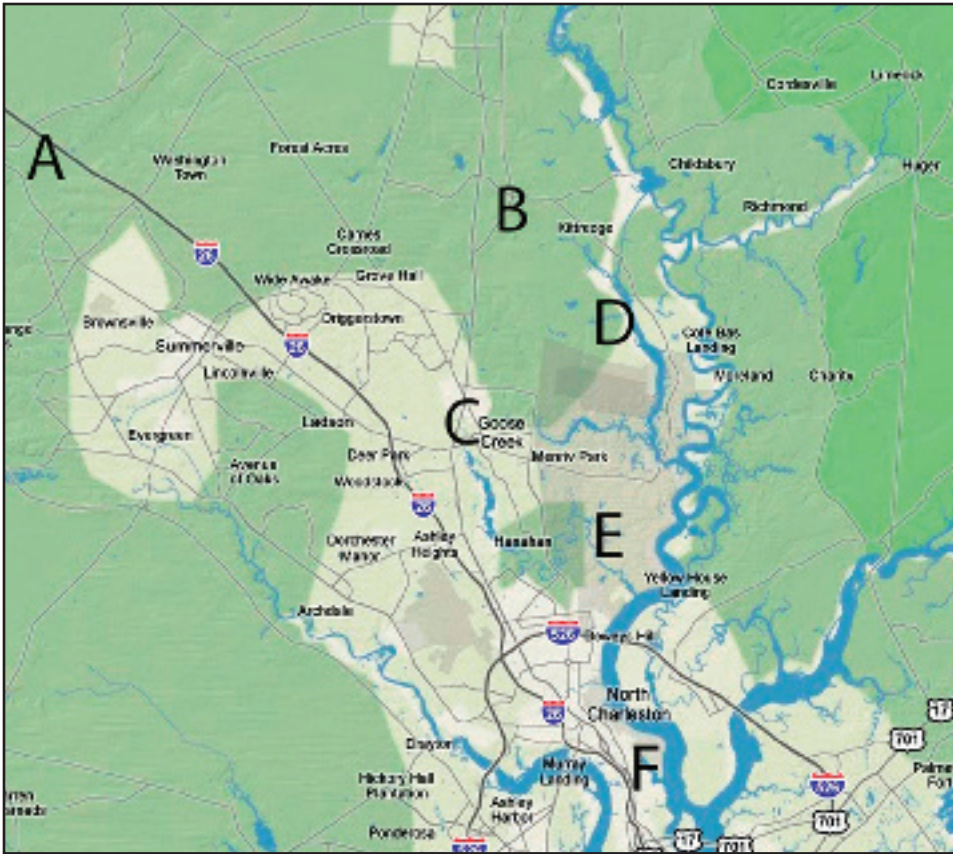
The conflagration known as the Yemassee War erupted in the early spring of 1715. After weeks of warfare south of Charleston, a large war party invaded from the north along the Santee River. They burned frontier homes, murdered immigrant families, defeated militia cavalry, and overran sturdy fortifications. Near mid-June, the native party of 470 warriors from several robust tribal nations, turned from the Santee River toward the rich Goose Creek plantations sprawling east of Wassamassaw.

George Chicken, Captain of the Goose Creek militia, directed a cadre of white volunteers, and a "Body of Negroes," to "throw up a breast work" along an old

trader campsite near the northern edge of the St. James, Goose Creek Parish.⁹ There, a shallow waterway emptied into an impassable swamp sprawling east to the Cooper River. However, the western route offered dry passage above the wetlands and through the middle ground to Wassamassaw. Thus, to avoid a frontal assault on the breastwork by slogging through a wet and open killing field, the native warriors diverted toward the Etiwan hunting lands in the middle ground.

After George Chicken directed the erection of the breastwork along the northern edge of his plantation, he ordered volunteers to stand fast while he rode ahead his militia to an ambush point 25 miles distant on the headwaters of the Ashley River, near the outfall of the Wassamassaw/Cypress flow way.¹⁰

The invading warriors moved slowly, hauling plunder "... stolen from our poor People whom they had massacred [sic] in all parts of the Province from the



Alpha letters mark a contemporary map of the Charleston hinterland. “A” indicates the battle-site of Captain George Chicken where his charge forced the native warriors into retreat; “B” indicates the location of a fortification that repelled the advancing native war party; “C” indicates the location of the Goose Creek Bridge. “D” indicates Back River; “E” indicates Goose Creek near its confluence with the Cooper River; and “F” indicates the City of Charleston. In 1715, a native war party walked from the breastwork at “B” through the “middle ground” to “A.” There George Chicken waited near the Wassamassaw/Cypress swamp.

beginning,” and shepherding a group of indigenous women and children, who trudged along with the diasporas.¹¹ As the invaders crossed the middle ground, the Etiwans melted away allowing the invading war party to unknowingly approach the

Goose Creek militia waiting in ambushade “in the swamps about Wassamassaw...”¹²

Captain George Chicken hunkered silently on a hot June 13 afternoon until two enemy scouts trotted close, bent low and leaned forward to balance

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their muskets. When shots rang, killing both scouts, Chicken instinctively mounted his battle steed, signaled his riders, prodded his horse to a steady trot, and closed within 70 yards of the enemy, before he drew his saber, kicked his heels, and leaned into a furious gallop toward the center of the war party.

Chicken surprised the native invaders with his fast frontal assault, and the stunned war party wilted from repeated volleys of cannon grapeshot and disciplined muskets that railed from four o'clock that afternoon until nightfall. Chicken commanded the field throughout the engagement, and when the smoke of the powder and the haze of adrenaline cleared, most of the native warriors were retreating knee deep through the wetland, while stolid and wreathing brown bodies littered the battle site. The day belonged to Chicken.¹³

The militia chased the warriors into the Was-

samassaw swamps, took prisoners from the wet ground, but withdrew as the dense forest darkened after nine o'clock that evening.

The next morning, the militia counted the remains of more than 40 indigenous souls,¹⁴ including several native women and children. Only a few militiamen suffered injury,¹⁵ and among the survivors were four exceedingly grateful European-American prisoners of war whom the natives captured a week before.¹⁶

Captain George Chicken collected native men and women prisoners from the littered battlefield and "... all of their ammunition & baggage & a considerable number of their Arms, which through Haste in flight they threw from them."¹⁷ Chicken executed the male native prisoners, but left the other native survivors to wade through the swamp, and find footpaths west to their villages.

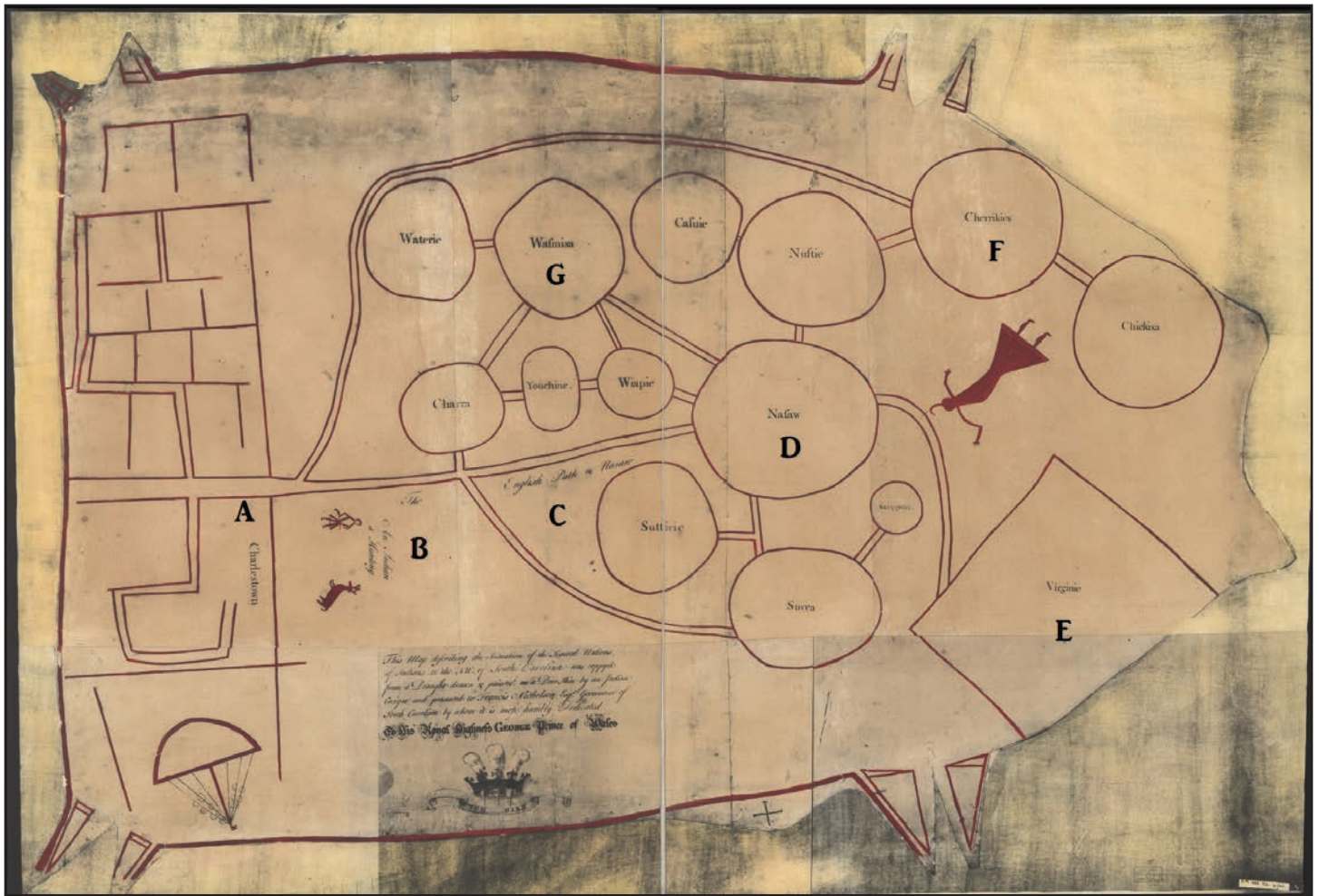
'Settlement Indians'

At the onset of the Yemassee War, the small Etiwan Tribe consisted of less than 300 members, and the eighty adult males were "bad [unskilled] soldiers."¹⁸ Nonetheless, the tribe remained loyal to the English throughout the disturbing affair, and in gratitude the colonial government presented new coats to Etiwan leaders, King Robin and Crowley.¹⁹ The colonial leaders also awarded to the Etiwan Tribe dozens of native prisoners-of-war captured in the Wassamassaw battle and earlier confrontations. The Etiwans refused the few male slaves, and those captives were consigned to bondage among the Caribbean sugar plantations, but the Etiwans assumed custody of dozens of captured women and children.²⁰

With their native slaves, the Etiwan continued to wander in small family groups of two or three dozen members in the St. Thomas, St. Johns, St. Andrews, and St. James, Goose Creek Parishes, but their fragile culture diluted significantly because

of the absorption of the captive natives of several tribes. Consequently, in 1724, nine years after the end of the Yemassee War, some insightful Etiwan leaders requested a place to build a permanent village where they could reacquire their ancient clan. Colonial leaders consented to their wish for land, not in sympathy for the fading tribal culture, but in hopes of creating a buffer of friendly native villages west of Wassamassaw that would serve as sentries to sound alerts in case of hostile invasions. Consequently, the Common House issued land on the western side of Wassamassaw Swamp to 60 adult tribal members.²¹

Although there was mutual intent, few Etiwan coalesced beyond the middle ground, but instead continued to wander widely, and soon genetically blended with their Native-American war captives until tribal identity blurred beyond distinction.²² They trekked south through the tall pine forests of present-day Summerville to camp along the head-



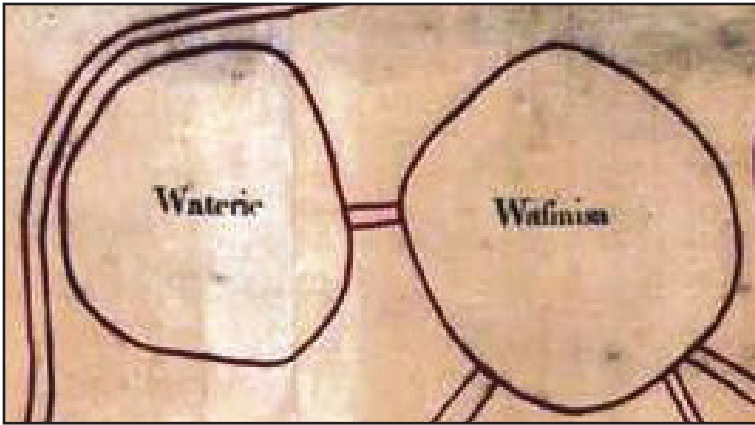
A Catawba deerskin map given to South Carolina colonial Governor Francis Nicholson in 1721. Manuscript letters added for this publication identify notations on the skin: A - "Charleston," B - "An Indian a huntin [hunting]," C - "The English Path to Nasaw," D - "Nasaw," E - "Virginie [Virginia]," F - "Cherriks [Cherokee]," G - "Wafmisa [Wassimassaw]." The attached note appearing at bottom left of center states, "The map describing the situation of the several Nations of Indians to the NW of South Carolina was copied [copied] from a draft given and painted on a deer skin by an Indian Cacique (Native Chief) and presented to Francis Nicholson Esq. Governor of South Carolina by whom it is Most Humbly Dedicated to His Highness, George Prince of Wales."

waters of the Edisto River. They foraged north to the pinelands of the present day Town of Moncks Corner, and eventually cohabitated with an increasing number of European immigrants. Finally, a phenotype of generic "settlement Indians" characterized the natives of Wassamassaw and the land beyond, where they served as sentries against an increasingly dangerous frontier.

Those "Settlement Indians," some wandering the middle ground and some settled west of Wassamassaw,

are likely the tribe indicated on a Catawba deerskin map given to South Carolina colonial Governor Francis Nicholson in 1721. That map indicates a "Wasima" tribe west of Charleston.²³ The "Wasima" identity is likely referring to the obscure "settlement Indians (Etiwan)" that relocated beyond the Wassamassaw Swamp.

During the 18th century, the French increasingly challenged the British for dominance in Carolina, and toward that end, the French formed alliances



A detail of the Catawba Deer Skin Map depicts “Wafmisa [Wassamassaw]” tribe west of the “Waterie [Wateree]” nation. No other extant records indicate the existence of a “Wafmisa [Wassimassaw] Tribe.”

with native tribes that probed the Charleston hinterland. The wandering natives alerted the English settlers when tribes from distant places intruded. Consequently, the French attempted to exterminate “those dangerous scout parties,”²⁴ and from 1748 to the outbreak of the French and Indian War in 1754, the French encouraged “... a number of tribes from western Carolina and as far away as Canada and New York...” to exterminate South Carolina settlement Indians.²⁵

An interdependency persisted between the European farmers and the settlement Indians that

prompted Governor James Glen to proclaim in 1751 that the “Etavans [sic] [were] a tribe in alliance with the English Government.”²⁶

Notwithstanding the Governor’s statement of reliance, that tribal name never appeared again in public records,²⁷ and two years hence, the Etiwan remained silent when a large band of “Northern Indians” camped at Crowfield Plantation in the eastern St. James, Goose Creek Parish.²⁸ Finally, the Etiwan “warriors” remained absent when the French and Indian War erupted the following spring of 1754.

Roads to Wassamassaw

The road from Charleston to Goose Creek, merely a pack horse trail at first, proceeded 16 miles northwest from the port city of Charles Town (Charleston) to the Goose Creek Bridge, and two miles further to a fork near the 18-mile marker. The northern branch of that divergence continued to Moncks Corner, and from there it traced the banks of the Santee River into the wilderness. The western branch of the fork, at first named “Wassamassaw Road,” terminated 10 more miles at its destina-

tion.

The construction of Wassamassaw Road was sorely delayed because the sparse population in the dry middle ground along its way restricted the number of expendable workers. In 1717, merely two years after the Yemassee War, Colonel Thomas Broughton of Mulberry Plantation guided a two-man pack train with 10 horses from the western branch of the Cooper River along the eastern edge of “Washamassaw [sic]” swamp to Savannah Town.



A remnant of the “Old Wagon Road,” skirting the eastern edge of Wassamassaw Swamp. This road connected Moncks Corner to Fort Moore on the Savannah River. This photograph, taken on May 5, 2008, is among the collections of the author.

Thus, they avoided the incomplete Wassamassaw byway, and forged a preferred route into Native Territory via the western branch of the Cooper River. Three years hence, a pack horse caravan departed St. Julien Plantation, another settlement

on the western branch of the Cooper River, and trudged along the eastern banks of “Wasmesaw [sic]” swamp and farther to Fort Moore, by then a well-armed trade center on the Savannah River.²⁹ A direct route west from Charleston remained elu-



A detail of “A Map of His Majesty’s Flourishing Provençe of South Carolina” drawn by John Herbert, 1725, and certified by surveyor George Hunter in 1744, indicates Fort Moore on the Savannah River and Wassamassaw west of Charleston. Manuscript letters added to this image indicate Fort Moore at “A” and Wassamassaw at “B.” The native trail is faintly indicated reaching from the Cooper River to Wassamassaw at “B” and farther to Fort Moore on the Savannah River at “A.”³¹

sive, and the swamp a formidable barrier for more years. In 1725, the colonial government exempted the inhabitants from building the “road from William Smith’s Plantation on the Wassumsaw [sic] Swamp, to the Chappel at Goose Creek [St. James, Goose Creek Church],” because it “would be a very great and heavy burthen upon them. . . .”³⁰

After the inhabitants eventually cut a wagon trail from the Goose Creek Bridge to Wassamasaw, no one constructed a causeway through the soft swamp nor a bridge across its central stream. Consequently, although the wetlands were fordable at several places during droughts, travelers usually sought drier routes into the western sections of the Carolina Colony. Thus, during most of the colonial era, the Wassamassaw Swamp remained a formidable barrier that protected the early settlers from frontier intrusions, and as such, tied their community of interests to the plantations of the eastern



A detail of the John Herbert map shows “Wafsamasaw [sic] Swamp” at center. An arrow added to this publication indicates the location of the Wassamasaw flow-way.

parish, including the spiritual and social services of the St. James, Goose Creek Anglican Church near the Goose Creek Bridge.

Stay in the loop!

Frontier Families at Wassamassaw

The years of peace that followed the horrific Yemassee War encouraged some Goose Creek families to develop prosperous rice estates, such as Thorogood, Crowfield, and De La Plaine's Plantations, each of which stretched from the headwaters of the Cooper River into Etiwan territory. These planters grew rice in the lower well-irrigated sections of their properties, and harvested ship-building supplies (naval stores) from the abundant pine trees in the drier middle ground forests.

William Saunders,³² the first to receive a Wassamassaw land grant, drove cattle to that watershed, free-grazed the herds on the lush flora irrigated by the reliable flow, and seasonally drove the fattened beasts to markets along the poorly defined Wassamassaw Road. The Wassamassaw cowmen traversed the dry middle ground, and stopped at Deas' Swamp (later Daisy Swamp/Devon Forest Residential Subdivision) to water and rest their bees before pushing on to butchers in Charleston.

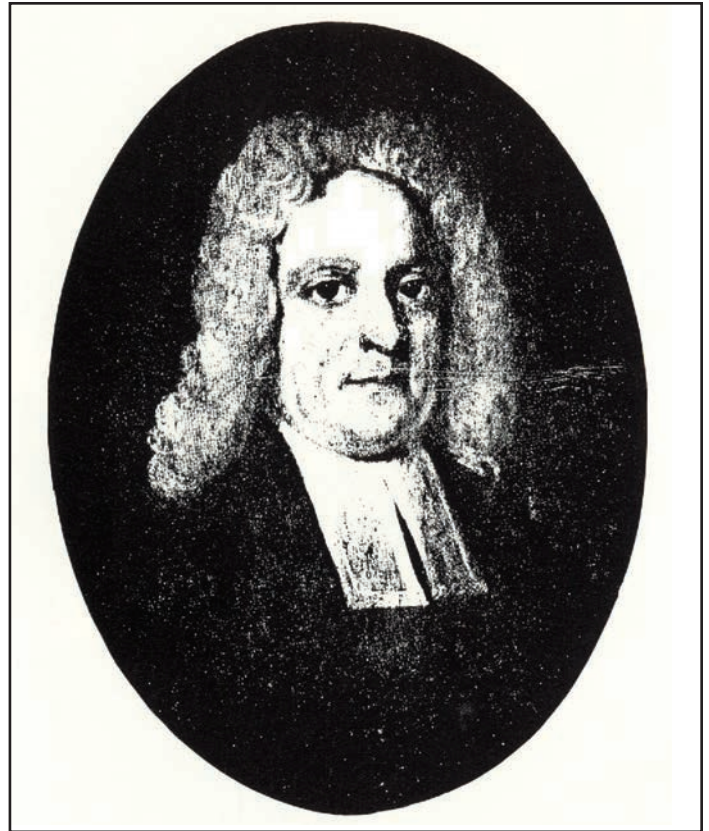
Some of the heads of families who received proprietary land grants in Wassamassaw during the frontier period (1670-1720), independently developed their properties into profitable and durable estates. However, some awards merely augmented profitable rice plantations in the eastern parish. For example, John Deas worked 41 slaves on his land at Wassamassaw, but kept 81 slaves at his principal residence at Thorogood Plantation on Back River headwaters in the eastern parish.³³ James Moore, who owned the sprawling Boochawee Plantation on Foster Creek in the eastern Parish, received several land grants at Wassamassaw as early as 1680. Other planters such as John Monck and his son, Stephen (1682), as well as Captain David Davis (Liberty Hall Plantation), worked Wassamassaw lands, as did Tilney and Alice Coachman and their two sons. Additionally, wealthy Thomas Smith bequeathed

"Wassamassaw land,"³⁵ and renowned Arthur Middleton built cattle pens, corrals and fodder barns on thousands of granted acres near the mid-parish wetlands. Middleton's cattlemen routinely drove large herds from Wassamassaw to Charleston, and stopped to water the beasts aside the Goose Creek Bridge near his Oaks Plantation home.³⁶

Izard's Cowpens originated at Wassamassaw when Ralph Izard, the immigrant, received a large tract of granted land in 1705. His son, Walter combined his holdings with land of his own to amass a huge 6,120- acre plantation along the swampy waterway. Although the Izards kept two well-apportioned eastern parish estates, one at the Elms and the other at the Camp nearer Charleston, Ralph Izard stated in his will his preference for "Wassamassaw swamp upon which I am now settled."³⁷ The swamp also served as the principal abode for his son, Walter, who led 74 bound workers and raised livestock there until mid-century. An act in 1737 established a road "from Dorchester to Capt. Izard's Cowpens."³⁸

Sturdy French Huguenots, seeking religious freedom, composed another wave of Wassamassaw settlers during the frontier era.³⁹ Frenchman Isaac Porcher owned two tracts of 570 and 600 acres as early as 1711,⁴⁰ and Vincent and Thomas Gareing joined him. Soon after, Daniel Couriere, received 3,000 acres near "Wassam-issau [sic] Swamp,"⁴¹ and several Legare and Cordes family members made their homes nearby.⁴² Francis Cordes' 927- acre grant lay on "Wassamasaw Creek," near Peter Porcher, his brother-in-law, who operated a cattle pen nearby. The French settlers at Wassamassaw were fiercely independent, and never emotionally or politically tied to the English Royalty. They formed a fiercely patriotic cadre at Wassamassaw that boldly marched against England during the American Revolution.

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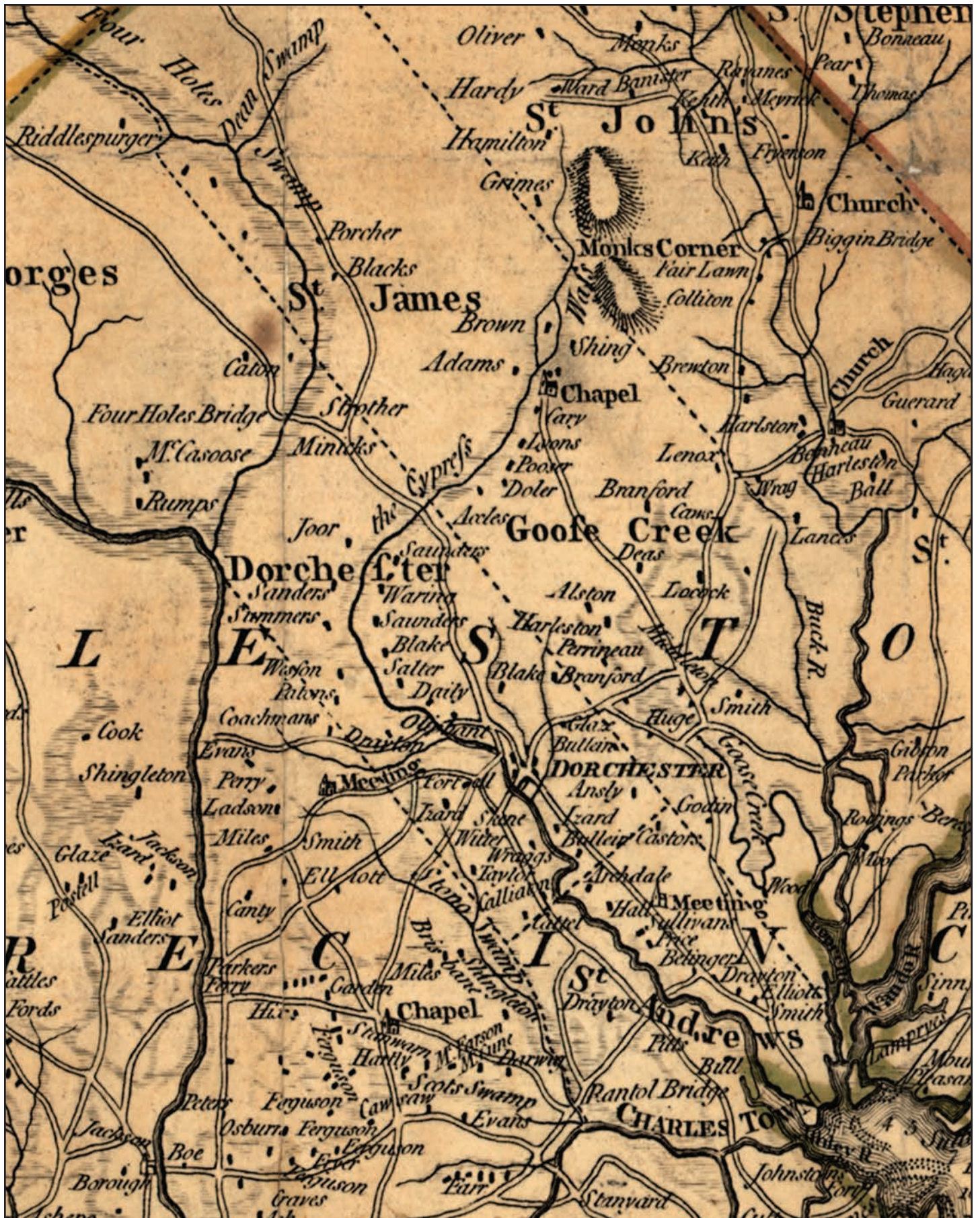
The Reverend Doctor Francis LeJau was a Protestant Huguenot from Angers, France, who escaped with his family when the King's Council revoked the law that protected Protestants in 1685. After studying in Dublin's Trinity College and mastering six languages, he earned a Doctor of Divinity Degree and ascended as canon of St. Paul's Cathedral in London. He did not remain in that exalted position, but chose the mission field and arrived in Goose Creek in 1706, the year the Assembly established the St. James, Goose Creek Parish.

On page 14, this detail of the Henry Mouzon Map, 1775 shows St. James, Goose Creek Parish in 1775. Wassamassaw stream is shown transecting the center of the parish. It is indicated rising near Black Tom Bay (two round indentions in central St. Johns Parish), flowing into central St. James, Goose Creek Parish as Wassamassaw Swamp (Wafs [sic]) above the "Chapel," and washing into Cypress Swamp and the Ashley River in St. George, Dorchester Parish. This detail shows the Wassamassaw Road terminating at the "Chapel." Two Wassamassaw streams are shown creating an island above the chapel. Swamp islands were specifically suited for inland rice agriculture because of the reliable sources of abundant surface drainage and spring water. A detail of the Mouzon map highlights the small farms along the Wassamassaw flow way belonging to Accles, Doler, Lyons, Cary, Adams, Brown and Shing. The main road terminates at the "Chapel." The brick chapel served as a Chapel of Ease for the St. James, Goose Creek Parish Church located near the Goose Creek Bridge, 12 miles east.

Wassamassaw Chapel of Ease

The Huguenots at Wassamasaw converted to the Anglican Church when Reverend Francis Lejau, an Anglican priest from France, and Minister of the St. James, Goose Creek Parish, led them into the fold. He persistently converted the European and African-born settlers scattered throughout the sprawling parish, who he credited as "sober, [and] well-disposed...."⁴³ Upon the death of Francis Le-

Jau, the dynamic little outpost of optimistic English and French families enthusiastically greeted his successor, Reverend Richard Ludlam. The new minister regularly traveled from the parsonage near the Goose Creek Bridge to Wassamassaw to pray with the rural families. He soon requested teachers for the outpost community at a time when rice culture produced sufficient wealth to support free



public instruction.

Francis Cordes, who worked 927 acres along Wassamassaw Creek,⁴⁴ led the Wassamassaw community during Reverend Richard Ludlam's tenure. Francis Cordes rode his horse to Charleston to represent the parish in the Royal Assembly, and persuaded the governing body to assign a judge to Wassamassaw who was empowered to qualify school masters, pay teacher salaries, and select students for the free school.⁴⁵ The following year they authorized a tax on land and slaves, and Thomas Smith granted 40 acres upon which they built a one-room school. They named four Frenchmen: Isaac Porcher, Cornelius Dupre, Francis Cordes and Abraham Dupont as trustees to oversee instruction at that tiny institute.⁴⁶ Remarkably, poor children received progressive lessons at Wassamassaw when William Waterland taught there. His instructional methodology, including his particular efforts to teach English grammatically, was unusually far-thinking, predating the renowned Franklin School in Philadelphia by 16 years.⁴⁷

Reverend Timothy Millechampe, the succeeding minister for the Parish from 1732 to 1748, routinely traveled 14 miles from the parsonage to visit his far flung congregation at Wassamassaw. He regularly followed the "High Road" through the middle ground in route to the little homesteads. There, the families erected for their convenience a tiny brick chapel near a reliable spring, as one of two "Chapels of Ease," in the sprawling Parish.

The good reverend regularly led services at the tiny sanctuary, and reached out to "twenty unbaptized Indians,"⁴⁸ he routinely met along the way. The natives also traveled the flat, dusty Wassamassaw Road to deliver game to the planters in the

eastern parish, and they foraged along the north-south ridge tracing a faint trail that intersected Wassamassaw Road near the 25-mile marker, later tagged Carnes Crossroads.

Reverend Timothy Millechampe drove his wagon to the chapel every other month most years of his tenure, and usually remained overnight or longer, performing marriages, baptisms, and timely burials in the steadily expanding cemetery. He typically departed the woodland sanctuary with a wagon loaded with offerings from grateful parishioners. Gifts included vegetables and other first fruits of summer. In the fall he returned with peaches, pears, corn, and nuts. During the cold winter months he accepted preserved produce, winter greens, and hams, and always carried home new hens and lambs in the spring. Sometimes his cache contained quilts, fat lighter, and myrtle wax in clay jars or turpentine in small quarter-kegs.

After Reverend Timothy Millechampe returned to England due to illness, Reverend James Harrison arrived to guide the parish during the years leading to the Revolutionary War. He found plantation families settled near the chapel, and along the waterway, managing a vibrant economy based on herding and rice farming. In 1759 he reported, "...about sixteen miles from the Church, at Wassamassaw, are eight families settled in a Neighborhood of a Chapel, where I officiate five or six times a year."⁴⁹

During the second half of the century, fertile untilled lands beckoned more ambitious planters to Wassamassaw, when families abandoned some of the leached and malaria infected "old fields" in the eastern parish. They came to Wassamassaw to plant, and graze the virgin forests, and tap and drain naval stores from the looming pines.

Are you a history buff? Each fall, Goose Creek Mayor Michael Heitzler invites the public to a Goose Creek history lecture series, held at Goose Creek City Hall. The lectures take place from 6 to 8 p.m. on Thursdays during the month of October and November (with the exception of Thanksgiving). Call (843) 797-6220 ext. 1117 for more details.



A cannon and plaque displayed on the Four Hole Swamp Bridge in 1928. American General Nathaniel Greene and General Thomas Sumter sent an expedition to retake Charleston from British occupation in 1781. A plaque commemorating that event was displayed in the Upper Goose Creek Parish on the Four Hole Swamp Bridge in 1930. The plaque states: *“The first causeway and bridge here was built under terms of an act passed April 21, 1753. Col. Henry Hampton of State Troops of S.C. Seized the bridge July 15, 1781, and established a post here to check Lord Rawdon on his retreat from Orangeburg. Several actions took place here later in 1781 and 1782. The causeway and road were paved in 1928.”* The image is in the William Henry Johnson Scrapbook, Volume One, among the collections of the South Carolina Historical Society.

Wassamassaw Patriots

Some planters continued to grow rice profitably at Wassamassaw during the last decades of the 18th century, but leached soils, due to the ineffective or non-existent use of fertilization and crop rotations, increasingly challenged the farmers. One planter chastened wealthy Peter Manigault for “playing the fool” when he bought infertile acreages at Wassamassaw in 1770, merely six years before patriots declared their national independence.⁵⁰

Wassamassaw served as a portal to the dangerous frontier even after the long running French and Indian War (1754-1763), prompting the local families to keep an active militia. Thus, Wassamassaw patriarchs stood ready to defend themselves, and as the American Revolution hastened, Captain William

Parker, commander of the Wassamassaw Company, increased his muster roll to more than 50 “private men” and “alarm riders.”⁵¹ His militia marched to fields near the brick Chapel of Ease, trained with musket drills, and practiced orderly advances and withdrawals.

Upon the outbreak of the Revolutionary War, the four companies assigned to the St. James, Goose Creek Parish joined provincial units. Brothers, Captain Richard Singleton and Colonel Benjamin Singleton, both Wassamassaw militia leaders, were called to the Royal Assembly, but refused service with that body because of the impending conflict.⁵²

They remained fierce patriots, as did all of the French families in Wassamassaw.

Few French immigrants held emotional loyalty to the King of England, and while English patriarchs struggled to choose sides, French Carolinians such as Daniel Huger rushed to the patriot folds. Daniel Huger worked 113 slaves on a 2,000-acre plantation on Cypress Swamp, near the southern terminus of the Wassamassaw flow way. His son, Major Benjamin Huger, inherited his father's largess, and served as an officer of "great gallantry and promise" until he was accidentally killed while inspecting the defenses of Charleston in 1777.⁵³

John Wright amassed 1,413 Wassamassaw acres from four grants received between 1768 and 1773.⁵⁴ As militia captain, he died in a skirmish with a Royal force of Dragoons in 1781.⁵⁵ General Thomas Sumter wrote, "...we have lost a brave Intrepid Officer, a good soldier & a Staunch Friend."⁵⁶ His Wassamasaw neighbor, John Brown, fought aside Francis Marion throughout the duration.⁵⁷

George Flagg (1741-1824) received four grants of property at Wassamassaw totaling 1,642 acres.⁵⁸ He was a member of the rebellious Liberty Tree Party in Charleston, with Christopher Gadsden, and when fighting flared, he loaned £17,500 to the patriot cause. The British captured him during the

siege of Charleston and exiled him to St. Augustine where he languished in prison until hostilities ceased.

Near the end of the colonial period, the Wassamassaw Road traversed the wet barrier by way of earthen and corduroy causeways and a log and plank bridge.⁵⁹ That passage, as well as the bridge through the Four Hole Swamp region, provided an important conduit when Generals Thomas Sumter and Francis Marion, and Colonels Henry Lee and Wade Hampton, used the conveyance to recover the lowcountry from the British occupation forces.

Patriot Colonel Wade Hampton with his cavalry rapidly approached Charleston by way of the Wassamassaw Road and the Goose Creek Bridge. After taking British prisoners at the St. James, Goose Creek Church, he rode far onto the Charleston Neck before withdrawing. When the alarm announced that patriots penetrated near the bulwarks of Charleston, the British command assayed the perilous collapse of their eastern flank, and quickly withdrew their forces from Fort Dorchester to the fortified peninsula. That defensive move precipitated the American conquest of the port city a year later.

Wassamassaw Families in the New Republic

The Blackman, Falling, Stevenson, Witherspoon, Gough, and Dawson families led the Wassamassaw clans during the early years of the Republic. Sarah and Thomas Blackman resided near the 29-mile marker, and were quite wealthy with 21 bound workers. The Fallings [Faulling] resided next door. William Falling merged three small state land grants, and operated his 28-Mile-House Tavern.⁶⁰ James Stevenson⁶¹ received as many as 1,300 acres on Wassamassaw Swamp in 1785 and 1787, where he worked 23 slaves.⁶² He served as a tax collector, assessor and representative in the General Assembly. William Witherspoon planted there too and used his status as State Commissioner to study the practicality of digging a canal through the deepest waters of the Wassamassaw Swamps for cost ef-

fective water transport. John Dawson acquired the Iazard Cowpens tracts one after another, beginning in 1791 when he purchased 810 acres. By 1812, he amassed almost 6,000 acres that he devised to his three sons and one daughter. Richard Gough owned a successful cattle ranch east of the wetlands at Black Tom Bay. He and the other leading patriarchs, shaped the economic and social direction of Wassamassaw and beyond during the trying antebellum years.

During the early years of the Republic, the State of South Carolina awarded land grants to optimistic families to encourage agriculture in untilled sections of the State. Some lands in the St. James, Goose Creek Parish remained unoccupied and unclaimed until the middle of the 19th century,



Approximately 90 graves are protected by the Appii Cemetery in Berkeley County on Appii Road that diverges from Longridge Road. The Appii Methodist Church fell out of use and was razed. The cemetery on Appii Road is the final resting place for many families including: Bates, Crawford, Dure, Gay, Givines, Hill, Hood, Murray, Orvin, Parler, Rhodes, Sweatman, Varner, Weatherford, Whaley, Windham and Winter.

when planting families sought property beyond the Wassamassaw waterway in the dry and sandy section of the western parish. There, some optimistic landowners tagged their new homes, “Sandy Hill” and “Sandy Run,” to associate their acreage with dry, sandy and well-drained soil.

The families west of Wassamassaw considered their farms healthier than the rice plantations in the eastern parish, because they believed their well-drained soil was less conducive to miasma, a gas that they incorrectly faulted for spreading malaria instead of the swarms of disease-transferring mosquitoes. Thus, the end of British rule coincided with the decline of prosperity in the eastern section of the parish, and the emergence of viable farms in the central and western sections. These economic, social and demographic shifts reflected in church affiliation and attendance.

Religious zeal for the Church of England waned steadily after the struggle for independence, resulting in the recall of the Anglican ministers to England. Consequently, other religious leaders filled the spiritual void. Methodist congregations arose in the Parish as early as 1786 when Reverend Francis Asbury followed the State Road to Wassamassaw where he encountered floods. To avoid the high water, he proceeded east a few miles down Longridge

Road, and “planted the seeds of old Appii Church.”⁶³

At Appii, and in most sections, families worshipped regularly at first without an ordained minister, but nonetheless gathered to sing hymns, read the Gospels and enjoy fellowship until a sufficient number of worshippers attracted a traveling preacher. At Wassamassaw and west of it, extended families organized places of worship on their porches, parlors, and nearby waystations, and sanctioned places to bury their departed family members in tiny cemeteries along the roadways.

In 1819, Hardy C. Chinnners donated two acres of land for a Methodist Church, and 20 years hence (1839), his wife Elizabeth and Elisha Thrower conveyed their interest in contiguous land to the Trustees for a new Methodist Episcopal Church.⁶⁴ More Methodist churches arose including one in the summer village of Cypress Swamp, Calamus Pond Road, and the Lebanon Church above Patrick’s Creek Road, all of which lay west of the Wassamassaw Swamp. In the early 1800s, New Hope emerged as a summer resort where people escaped the “fevers,” and enjoyed fellowship at the New Hope Methodist Church organized below Wassamassaw in the summer village section.

Thomas Hilton started a prayerful assembly under a simple structure covered with dry branches



The author took this photograph of Springhill Methodist Church April 4, 2003. The present structure ascended in 1958. The image is among the collections of the author.

called a “brush arbor.”⁶⁵ He arrived at Sandridge in the upper parish, near the end of the 18th century where he acquired 297 acres and reared an extended family.⁶⁶ He met with other black and white families at Harry’s Meeting House to worship at first without a minister, until the congregation increased sufficiently to employ a circuit preacher.⁶⁷

As early as 1800, Methodists worshipped under a brush arbor at Spring Hill, a prominent knoll above a cool spring in Four Hole Swamp. The prayer center lay near Gaillard Road, a busy stagecoach route out of Dorchester County and a principal westward conduit, prior to the bridge over Wassamassaw Swamp and the completion of the State Road. Mere brush arbors warded off the summer sun and rains until the congregants found more suitable accommodations.

Philip Keller donated an acre of land for a log cabin church to replace the brush arbor in 1814, and Eden and Rebecca Green granted an additional acre in 1839, where a new wooden house of worship replaced the cabin a few years later. Methodist

circuit preachers provided monthly services in the new church that featured a partition to divide the interior. The central wall separated the white and black congregants to allow families of both races to worship separately during the same service.⁶⁸

In 1846, Reverend Stephen Williams built a new home at Sandridge to escape the malaria that killed his entire family. When he completed his new residence, he challenged the congregation to build a church to replace the log structure. The neighbors met the challenge, and a new, larger house of worship ascended. Today worshipers gather on the same hill above a bountiful artesian spring to worship in a modern sanctuary opened in 1958 called Springfield Methodist Church. The earliest date recorded in the church cemetery is 1809, marking the burial place of one of Reverend Williams’ children, but worshippers from as early as the colonial period rest on the grounds. Families with members at this final resting place include the Ayers, Chubb, Hilton, Hutto, Grooms, Russel, Saulisbury, Thompson and Williams families.

The Wassamassaw Baptist Church and School

Reverend Ralph Bowman led the first congregation of 29 Christians at the Wassamassaw Baptist Church from 1784 to 1800. Some of the charter members transferred “soon after the peace of 1783,” from Lynches Creek Baptist Church on the Pee Dee River.⁶⁹ The little Anglican brick, Chapel of Ease lay in ruin after the Revolution, and that abandoned site received the small Baptist assembly.⁷⁰ Reverends Robert Thornley and Thomas Blackman led the congregation and requested acceptance of their little church to the Charleston Baptist Association in 1801. Richard Furman later engaged in missionary work there, and set the stage for subsequent Baptist Church leaders, such as Matthew McCullers.⁷¹

Reverend Matthew McCullers, a dynamic Baptist preacher, arrived in 1804, when a revival was in progress.⁷² After the prayer assembly, he traveled to the St. James, Goose Creek, Chapel of Ease, at George Chicken’s old camp site, and acquired property contiguous to the aging Anglican Chapel. There, he gathered another Baptist flock,⁷³ and with the help of Hepzibah Townsend, Reverend McCullers expanded his little congregation sufficiently to erect the clapboard Bethlehem Baptist Church, where he led his faithful “family” until his death 12 years hence.⁷⁴

The Wassamassaw Baptist Church membership increased to 29 white and eight black members by 1830, requiring the congregation to provide extra space to accommodate the growing number of Christians.⁷⁵ Under the stewardship of Reverend Samuel Lines [Lynes] membership grew steadily during the next seven years.

The early Anglican communities erected the two Chapels of Ease to accommodate clustered families too far from the Parish Church standing near the Goose Creek Bridge. Both Chapel of Ease sites featured reliable springs that accommodated the thirsty faithful and their beasts of burden. Also, these abandoned springs well-suited the Baptist congregants, who preferred full immersion baptisms. Remarkably, a mutually beneficial arrangement melded the two denominations together for more than 100 years, when in exchange for the use of the chapel properties, the Baptist congregations supervised schools funded by an Anglican legacy.

Reverend Richard Ludlam, successor to Reverend Francis LeJau of the St. James, Goose Creek Church, bequeathed a large sum of money for the instruction of the needy parishioners. Seventy-five years hence, the Anglicans and the Baptists coordinated instruction within a “faith based” arrangement with the State of South Carolina. The vestry employed the teachers, and paid the salary at the “church schools” with Ludlam dollars, but the Baptists selected the students and supervised the locations. Consequently, when the South Carolina legislature audited the Ludlam Account in 1827,⁷⁶ they found a school in Groomsville, supervised by the nearby Bethlehem Baptist Church, and another school at Wassamassaw, overseen by that Baptist congregation.⁷⁷

Barnard E. Bee, Chairman of the St. James, Goose Creek Vestry reported shortly before the outbreak of the Civil War that one free school operated in the “lower part” of the Parish and the other in the “center [Wassamassaw].” “Sixteen children attended the center school, twelve regularly and the others scarcely at all.”

He reported that the dutiful 12 Wassamassaw scholars were “learning grammar and read the Testament and the History of the United States, and other books tolerably, write legibly and are as far advanced in Arithmetic as compound subtraction.” He assured the South Carolina Senate committee that “they have but one object, the improvement and welfare of their little parishioners.”⁷⁸

Each Ludlam schoolmaster earned \$300 annually, the same as public school teachers, but as the Civil War threatened, the vestry struggled to pay both salaries and \$40 annually for school supplies.⁷⁹ As the war years hastened, George C. Smith taught 20 to 30 students each term in the Wassamassaw School, and Henry Nichols taught as many scholars at the Groomsville School.⁸⁰ The Groomsville and the Wassamasaw schools provided instruction for 42 scholars in 1858, and one year before the assault upon Fort Sumter, the vestry educated 19 students at Thorogood School, 10 at Groomsville School, 16 at Wassamassaw School, and 12 at the St. James Academy, the one-room brick structure on the ancient parish glebe near the Goose Creek Bridge.⁸¹

Public Works Projects

As declining health and economic failings debilitated the plantation society in the eastern sections of the parish, the old aristocratic order faded. Farmers and protestant church congregations in the central and western sections of the St. James, Goose Creek Parish replaced much of the gentile leadership. The new leaders joined ranks with the remaining owners of diversifying estates in the older sections to shape policy during the decades leading to the Civil War.

In hindsight, the Civil War appeared inevitable because along with the significant social, economic and demographic shifts that occurred in the St. James, Goose Creek Parish during the first half of the 19th century, the agricultural system continued to depend on slave labor and foreign markets, both of which were increasingly challenged by the Federal Congress. Notwithstanding those troubling political circumstances, travel distance to the markets in Charleston persisted as the most immediate obstacle for the farmers in Wassamassaw and beyond.

Typically, planters in Wassamassaw, and farmers in Lebanon, Sandridge, and west to the Four Hole Swamp region, traveled in wagon caravans on the long road to Charleston; dominating the byway as they approached the port city. A Charleston tourist in 1818 noted that he “passed an astonishing multitude of wagons with cotton, Warsamsaus [sic] wagons ... for the Charleston market.”⁸² Undoubtedly, care and maintenance of the roadway remained crucial to the success of the Wassamassaw families, and they persistently appealed to the State Assembly to provide adequate road maintenance for reliable passage.

During the early years of the Republic, the State of South Carolina undertook public works projects to invigorate the moribund post-war economy, and to compensate the loss of British markets. The State government cleared roads, dug canals and drains and spanned bridges to connect farmers and planters to the closest markets.

At the Goose Creek passage, 16 miles from Charleston, a corduroy road led to a long earthen

causeway that carried pedestrians, horsemen, heavy wagons and light carriages to the important Goose Creek Bridge. That causeway and bridge were rebuilt many times during the colonial era, but after the War for Independence, the infant State government envisioned a grander structure crossing the wetlands and commencing the first leg of a new “State Road.” A bold new covered Goose Creek Bridge anchored the so-called State Road (later Old State Road/United States Highway 176)⁸³ to convey products from across the State to Charleston, via Wassamassaw, and back again. It was the first State funded road project in Carolina.

A series of bridges and embankments traversed and connected the 35-mile-long parish. Nearest to Charleston, the bold new and covered Goose Creek Bridge reached 200 feet over heavy thick beams anchored at both ends in large brick abutments. That sturdy backbone supported heavy wooden risers “in the middle,” to prevent swaying in high winds, and featured “the best cypress shingles.”⁸⁴ At Wassamassaw, a longer 300-foot conveyance of “heavy bridging” and “a much greater distance of embankments” traversed the quarter-mile-wide swamp. Farthest into the Parish, Dean Swamp required 370 feet of bridging and “much more embankment.” Because those swamps were “utterly impassable without regular bridge maintenance.” Finally, another 1,197 feet of wooden bridging traversed the bogs, drains, and runs in the farthest reaches of the parish.⁸⁵

During the 19th century the State Road remained well-traveled, and taverns emerged at crossings to serve as trading centers. Drivers corralled cows and hogs a few at a time to the taverns until there were enough for a two or three-day drive to Charleston. Those business exchange points eventually expanded into inns, livery stables, blacksmith shops, loan offices campsites, and general stores that served as convenience centers every few miles along the State Road.

In 1807, Henry Izard, Chairman of the St. James, Goose Creek Road Commission requested that a toll system be established along the entire length of the

culture in unused sections all along the State Road. More tracts opened as refuge for families fleeing malaria and soil exhaustion in the eastern section, and because of the loss of British worldwide markets, profit margins wrought from slave labor sharply declined, requiring families to travel west into the unclaimed lands with fewer bound souls. Consequently, as the number of Euro-American farm families in the central and western parish increased beyond those in the eastern parish, patriarchs of prominent families in Wassamassaw and beyond emerged to lead the new state and republic into the 19th century, persistently campaigning for road and canal infrastructures to tie their farms to the Charleston markets.

Most planters along the Wassamassaw waterway dug canals and used flat boats to float products to nearby landings and roads. One such farmer, William Witherspoon (1777-1815) envisioned a coordinated effort to connect the individual canals, channelize the winding central streams, and join the agricultural fields to the head waters of the Ashley River.⁹² As a commissioner, he studied

the practicality of clearing the Wassamasaw and Cypress Swamps to allow navigation, but the State never actualized his ambitious vision,⁹³ nor did the State mobilize when farmers in the western extremes of the Parish requested a canal to connect the “Four Hole Swamp to... the Edisto River.”⁹⁴ Similarly, the South Carolina General Assembly did not authorize another petition in 1805 to open “the channel of the Cypress and Wassamassaw Swamps from Wassamassaw Swamp to Bacons Bridge.”⁹⁵

Road and canal improvement appeals persisted as the Civil War years approached, such as a request from “Sundry” citizens for a 10-mile road along the eastern side of the Wassamassaw waterway to the State Road near the “29-mile pole.” That project was not accepted.⁹⁶ Another demand from 27 landowners, west of Wassamassaw swamp, appealed to the South Carolina Senate to provide better oversight of the maintenance of the State Road, and to improve the methodology of contract awards to maintenance crews.⁹⁷ Sadly, their persistence for improved navigation of the shallow waterways never paid off.

Antebellum Wassamassaw

During the first half the 19th century, some St. James, Goose Creek planters abandoned the exhausted lands of their fathers and sought cotton fields in the western states. Other failed farmers despaired and turned to crime, prompting one Goose Creeker to recall, “persons rarely ventured to travel the Goose Creek Road without arms,” because highway robbery and horse stealing were so common.⁹⁸ Also, the persistent and mysterious malaria forced many to seek healthier environments away from the once bountiful rice fields.

The early planters built homes along the rivers and creeks that irrigated their rice and indigo, but the wetlands bred malaria infested mosquitoes that caused debilitating illness and sometimes death. During the hot summer months, the planters believed that a gas called “miasma” rose from the mud and stagnant water and caused a fever with

chills. They did not know that infected mosquitoes spread the malarial parasite. As a consequence of those predictable summer fevers, more planters spent the warmer months in well-drained pine forest communities such as Summerville, Pinopolis, Pineville, Barrows, Indian Field Camp Ground and others. Some sought the ocean breezes of Charleston Harbor, and a few ventured to the Sea Islands. James Withers and James Graham were two of several Goose Creek planters who escaped malaria by spending entire summers on Sullivan Island.⁹⁹ Families residing in the healthier, sandy and better drained western sections of the Parish typically remained during all seasons and consequently stood firmly near their homes as the contests of civil unrest hastened.

From approximately 1780 to 1865, the drier western reach of the St. James, Goose Creek Par-



Above, the photograph is noted in the margins, "The 99 Log houses encircling the tabernacle at Indian Field Camp Grounds (Methodist) at St. George, Dorchester." It is on SC Route S-18-73, north of Saint George. Some records indicate that Indian Field was built in 1848, but Bishop Francis Asbury noted in his journal that he preached at "Indian Fields" on December 21, 1801 and January 13, 1803. This image is among the photographs in the William Henry Johnson Scrapbook. The photograph, taken in September 1930, shows the pine forest where many sought healthy fellowship during the antebellum decades.



At left, the photograph entitled, "House on the Road to Columbia" is in the William Henry Johnson Scrapbook, Volume 1. A notation states, "Built just after the Revolutionary War by the grandfather of Rev. John O. Willson." The image is courtesy of the South Carolina Historical Society, Charleston, South Carolina.

ish beyond Wassamassaw sheltered the families who played formative roles in the decades leading to secession. The antebellum period witnessed the emergence to leadership of less affluent landowners in the central and western parts of the St. James, Goose Creek Parish. As these sections developed into viable economies for smaller landowners and yeoman farmers, leadership shifted to Wassamassaw. Farmers, such as John O. Willson, became relatively well-to-do, and rose to political prominence on the State level. He built his home shortly after the Revolutionary War on one of the largest and more productive farms in the central parish. There, he developed a robust economy with his sequestered slave families. He paid money to his slaves for many items including corn and fodder, and in return his workers purchased items from Willson. The slaves typically spent their earnings at the nearby general stores, but some ventured “to town,” enjoying rare liberty in that section of the antebellum south.¹⁰⁰ John O. Willson was the patriarch of a successful family of children and grandchildren who admirably served the State throughout the antebellum era.

Wassamassaw families organized in opposition to Northern policies that threatened their way of life, and local leaders published notifications expressing unified opposition to “encroachments of the general government upon the authority and sovereignty of the states...” The Wassamassaw taverns served as meeting places for the unofficial resistance groups called, “clubs,” and these unofficial militia cavalries mustered and drilled regularly.

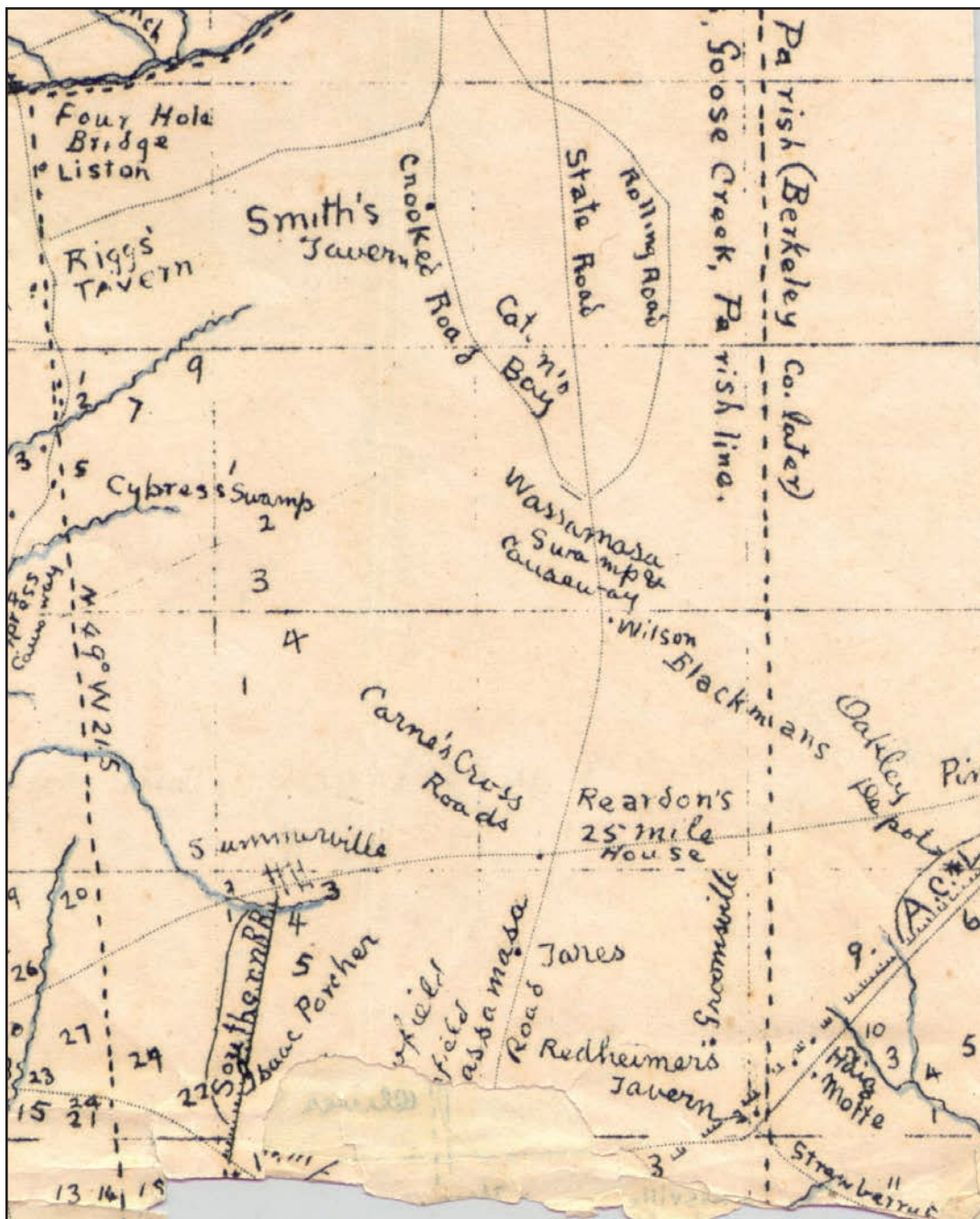
Wassamassaw persisted as the economic and political center of the parish during the decades leading to the Civil War partly because of the absentee landowners in the eastern parish. Most of the leading plantation owners in the eastern parish departed their homes during the warm months, leaving overseers to manage the plantations. Thus, successful planters and herdsmen including Nathaniel Lawrence, Josiah Cockfield McKewn, John Willson Jr., Elish Mellard, William Owens and Joseph Murray, all of who hailed from Wassamassaw, led in local and statewide offices as the threat of war loomed.

Beginning with Robert Thornley and Elish Mel-

lard, both of who were elected in 1800 from Wassamassaw, until the election of Lewis E. Connor in 1865, more than 50% of the 27 residents elected to the South Carolina House of Representatives from the St. James, Goose Creek Parish resided in Wassamassaw or west of it. The trend was more pronounced among those elected to the State Senate. Eight (75%) of the 12 Senators elected from the parish to the South Carolina Senate from 1800 to the end of the Civil War were farmers in Wassamassaw and the parish communities farther west.

As Civil War loomed, Charles Brown, William Bell and Peter Gaillard Stoney on Back River and Goose Creek owned the most valued estates in the Parish, but nearly half of the wealthiest farms in 1860 lay in the middle or upper sections. Eleven of the wealthiest farms were situated in Wassamasaw and Cypress Swamp in the mid-section, and seven were situated in the upper section at Four Hole Swamp, Dean’s Swamp and the vicinity. Interestingly, the most successful planters continued to produce impressive amounts of rice, because the South Carolina grain was sought worldwide. Nonetheless, stiff competition required that labor costs be mitigated by the use of tidal rice culture employed by those on the upper sections of the Cooper and Back Rivers in the eastern section of the Parish. Limited inland rice production remained possible without tides near fresh water reserves at Wassamasaw, Cypress, Dean, and Four Hole Swamps.

Parish citizens held a protest meeting against tariffs at the Wassamassaw Chapel as early as 1821. Captain Nathaniel Lawrence presided at that meeting and Cashwell Mims acted as secretary. That assembly chose John N. Davis, Thomas Blackman, Dr. John Williams, Thomas West, John Shuler, Isaac Bradwell, S. Shingler, Captain A. Gillon and Colonel William Mellard to serve as members of the resolution committee. Those men produced a document with a preamble and seven resolutions and published it in the Charleston newspaper. The preamble expressed the frustration of the residents to “encroachments of the general government upon the authority and sovereignty of the states.” They further rejected the “passing of the tariff imposing duties, not for the purpose of revenue, but for the protection of manufacturers, to the... ruin of



A drawing from the *William Henry Johnson Scrapbook* showing the “Wassamasaw [sic] Road” and the “Wassamasaw [sic] Swamp & Causeway,” “Carnes Cross Roads” and “Wilson” and “Blackman.” The image is courtesy of the South Carolina Historical Society.

our commercial and agricultural interests.”¹⁰² The resolutions that followed restated their beliefs in states’ rights, including the tenet that the Federal Constitution derived its authority from the collective states, not the collective inhabitants of the states. The resolutions further expressed resentment that Congress overextended its authority when it taxed all citizens through tariffs or other means to build roads and canals. In retaliation, the assembly resolved to rely upon their own resour-

es, including making and wearing homespun clothing, and to act in united opposition to the unfair laws in support of their State Legislature.

As a result of a series of such meetings throughout the state, two political parties emerged in South Carolina, both of which opposed the tariff, but differed in their methods. The States Rights Party wanted complete nullification of the tariff laws even at the risk of rebellion and war. The Union Party did not seek complete nullification.¹⁰³ A

The table lists the farms and plantations in the Wassamassaw section of the St. James, Goose Creek Parish in 1860 valued at \$4000 or more with the corresponding production of heads of cattle, bushels of corn, bales of cotton or pounds of rice, as well as the location and number of slaves according to the 1860 Agricultural Census, Enumeration Census, Slave Schedule and miscellaneous land records.

Owner	Location	Acres	Slaves	Value	Cattle	Corn	Cotton	Rice
Thomas Winter ¹⁰¹	Wassamassaw	650	16	\$4,000	14	100	0	0
Frederick Shuler	Wassamassaw	5,700	100	\$8,000	206	1,500	9	0
S.W. Williams	Wassamassaw	1,688	26	\$5,000	23	1,000	21	1,200
Martha Heard	NA	500	25	\$4,000	38	500	0	600
Alfred Shuler	Wassamassaw	1,625	9	\$5,000	22	700	20	1,500
John Browning	Cypress Swamp	450	17	\$4,000	66	700	0	1,800
Dr. J. Murray	Wassamassaw	1,150	53	\$6,000	100	1,800	10	1,200
William Whaley	Gaillard Road at 37 Marker	2,300	16	\$9,000	85	700	2	2,400
Thomas Gantt	Wassamassaw	3,000	23	\$7,000	38	300	0	0
D.M. Winter	Wassamassaw	665	20	\$4,000	39	600	1	0
Estate of Dr. J. Willson	Wasamassaw at 30 marker	5,370	203	\$10,000	400	2,000	40	2,000
Joseph Crawford	Black Tom Bay	3,450	51	\$5,300	54	1,300	23	0
John Murray	Longridge	1,190	52	\$5,000	62	1,200	0	1,800

fiercely contested general election resulted in 1832 that was closely scrutinized and ended after hearings before the appropriate committee of the House of Representatives challenged voters' residency and qualifications.¹⁰⁴ Surprisingly, John N. Davis, Senator, and J.L. Strohecker, Representative, two Goose Creek Union Party candidates, were elected to the Legislature.¹⁰⁵

Protests raged again three years hence, when Goose Creek and Dorchester citizens met at the Cypress Camp Ground on September 9, 1835, to hear the report from the meeting held at Summer-ville the previous month. At that assemblage, the citizens resolved again to resist the activities of the "northern fanatics," and organized committees of vigilance to respond to threats, such as slave insurrection or abolitionist subversion.¹⁰⁶

Sixteen years after the rally at Cypress Camp

Ground, a large assembly of citizens met at the Wassamassaw Chapel Site on September 16, 1851. Colonel T.B. Earnest called the meeting to order and soon after the assembly elected the Honorable John Willson as chairman and J.J. Browning and George C. Smith as secretaries. That convention resolved to cooperate with all of the slave-holding states in "resisting the encroachment of tyranny" by "maintaining our just rights." They pledged trust and confidence in others who, with themselves, were threatened by a common danger.¹⁰⁷

During the same meeting, the members resolved that it would not be proper or in good faith for South Carolina to secede alone, but remembering the rebellious days of the American Revolution, they assigned a Committee of Safety and Correspondence for the Parish and appointed 22 community leaders to manage each of the responsible



Estate of Doctor J. Willson, photographed by William Henry Johnson. He noted on the margins of the photograph "Cedar Grove' the old John O. Willson or Williams Place, September 12, 1930, 30 Miles up Old State Road. Mr. Rowe lives here now." The image is in the William Henry Johnson Scrapbook.



Four unidentified children pose on the front porch of the Stephen Williams House in 1930. William Henry Johnson wrote in the margin of the photograph, "About 40 miles up *Old State Road*, Solid red cedar..." The image is in Volume I of the William Henry Johnson Scrapbook.



The William Whaley house near Gaillard Road at 37 Mile Marker was a two-story house with chimneys at both ends, shutters on all windows, and featured a wrap-a-round porch. The photograph is in the William Henry Johnson Scrapbook. Notes in the margin of the original photograph state: "The Old 37 Mile 'Whaley Place' Mr. F.O. Grooms owns it now 12 Sept 1930."

groups.¹⁰⁸

Near mid-century, as political leaders sought solutions to looming problems, the Wassamassaw Baptist Church persistently provided solace through prayerful contemplation and fellowship. In 1847 Caesar, a slave belonging to "Dr. Cannon," was appointed "to have oversight of the (twelve) colored brethren."¹⁰⁹ However, persistent discussions of slave insurrection hastened among the church brethren causing much consternation. Consequently, on September 21, 1850, in an effort to keep the Wassamassaw assemblage aloof of alarming politics, the

congregation "resolved that this church house shall not be used for any public speaking or elections, and that the civil authorities be immediately informed of this decision."¹¹⁰

Twenty-one white and eight black worshippers attended Wassamassaw Baptist Church when South Carolina seceded in 1860, and soon after, as the men marched off to the front lines, Jane Crawford, Caroline Winter and Jane Rhame stepped up to provide essential leadership during the horrifying years of peril, and William T. Percy and Thomas Winter served as delegates to the Baptist Convention.¹¹¹

March to War

The Wassamassaw Cavalry organized in 1857, and drilled diligently under the command of T.H. Winter. As the drumbeat to Civil War quickened, the cavalry added riders, drilled more determinedly and gathered supplies and armaments. When South Carolina seceded, they rode to the front lines to resist the “northern aggressors” aside all other able bodied men from Carolina.

As the war years progressed, the waste and consumption of conflict, as well as the effects of the Union naval blockade of Charleston Harbor, greatly delimited necessities. Moreover, the absence of the able bodied men was felt most grievously. D. M. Breaker led the Wassamassaw Baptist congregation during the war years, but soon after the shots on Fort Sumter, he cancelled all church assemblies because the “men were away in service,” and the

woman possessed, “no reliable means of transportation...”¹¹² and preferred the safety of their homes.

As months and years passed, and war debilitated the ancient parish, local organizations emerged to resist the enemy. S.C. Warnock of Wassamassaw organized the *Board of Soldier’s Relief*,¹¹³ to provide support to families struggling without breadwinners. By 1863, more than 100 Goose Creek families, or 30% of the total, relied upon that essential support, and the board reported in March of 1863 that the aid for the “pressing needs” of the families was “too small.”¹¹⁴

All capable men and many boys departed the parish to supply the Confederate Army with lifeblood. The under-manned and poorly supplied St. James, Goose Creek Parish Home Guard, under the command of Confederate Captain Philip J. Porcher of

The table shows the Return of Men Liable Under the Recent Call for each of the four-militia companies in the St. James, Goose Creek Parish on September 12, 1864.¹¹⁵

	Goose Creek Company / Capt. Philip Porcher	Wassamassaw Company / Capt. Wiggins*	Four Hole Company Capt. William Cummings	Dean Swamp Company / Capt. I.A. Varn ¹¹⁶
# Men 16 to 17 years old	1	14	2	4
# Men 17 to 50 years old	18	14	0	13
# Men 50 and older	22	Information not available	Information not available	Information not available
# Men disabled	3	Information not available	Information not available	11
# Men exempt for reasons other than disability	8	Information not available	Information not available	2
* No first name found				

Otranto Plantation, possessed few resources with which to keep order and repair failing infrastructure. For four years the war consumed their meager supplies, as Captain Porcher worked resolutely to lead the four companies of the 18th Regiment of South Carolina Militia. Finally, in 1864, the Confederate Command ordered all remaining capable men to report for service to shore up the crumbling Confederate lines in Virginia leaving no one to defend Charleston.

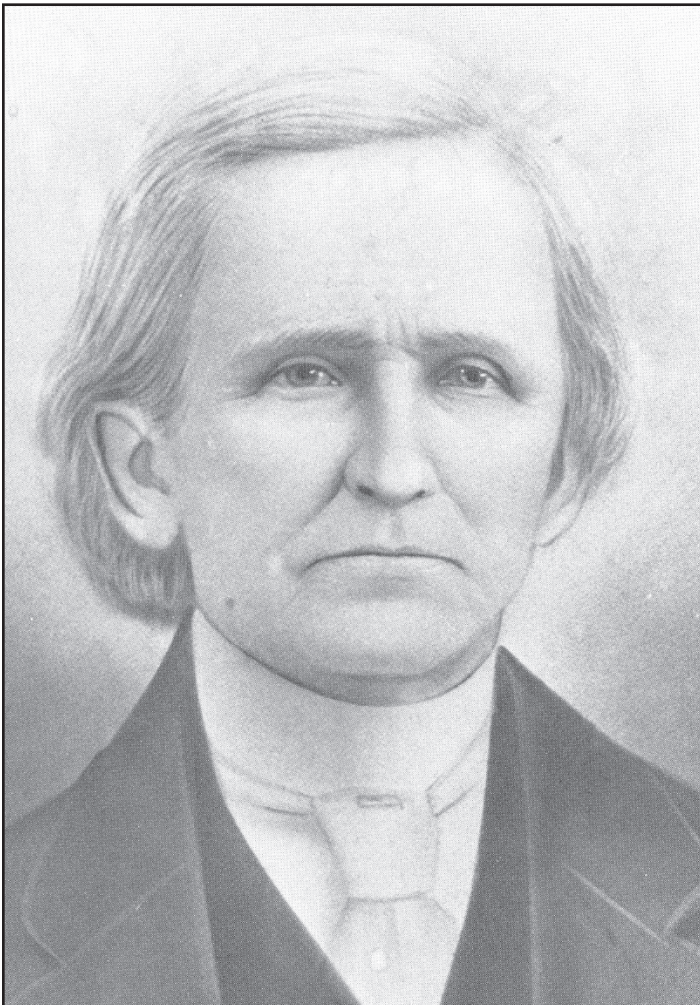
During a freezing rain on the last days of February, 1865, Union soldiers disembarked at the Otranto Railroad Station, less than 1/2 mile from the Goose Creek Bridge to follow the State Road through the center of the Parish. To thwart those plans, the last detachment of retreating Confederates burned the

cypress shingled Goose Creek Bridge, forcing the young African-American Union Troops, with equally youthful white officers, to wade across the creek in chest deep waters.¹¹⁷

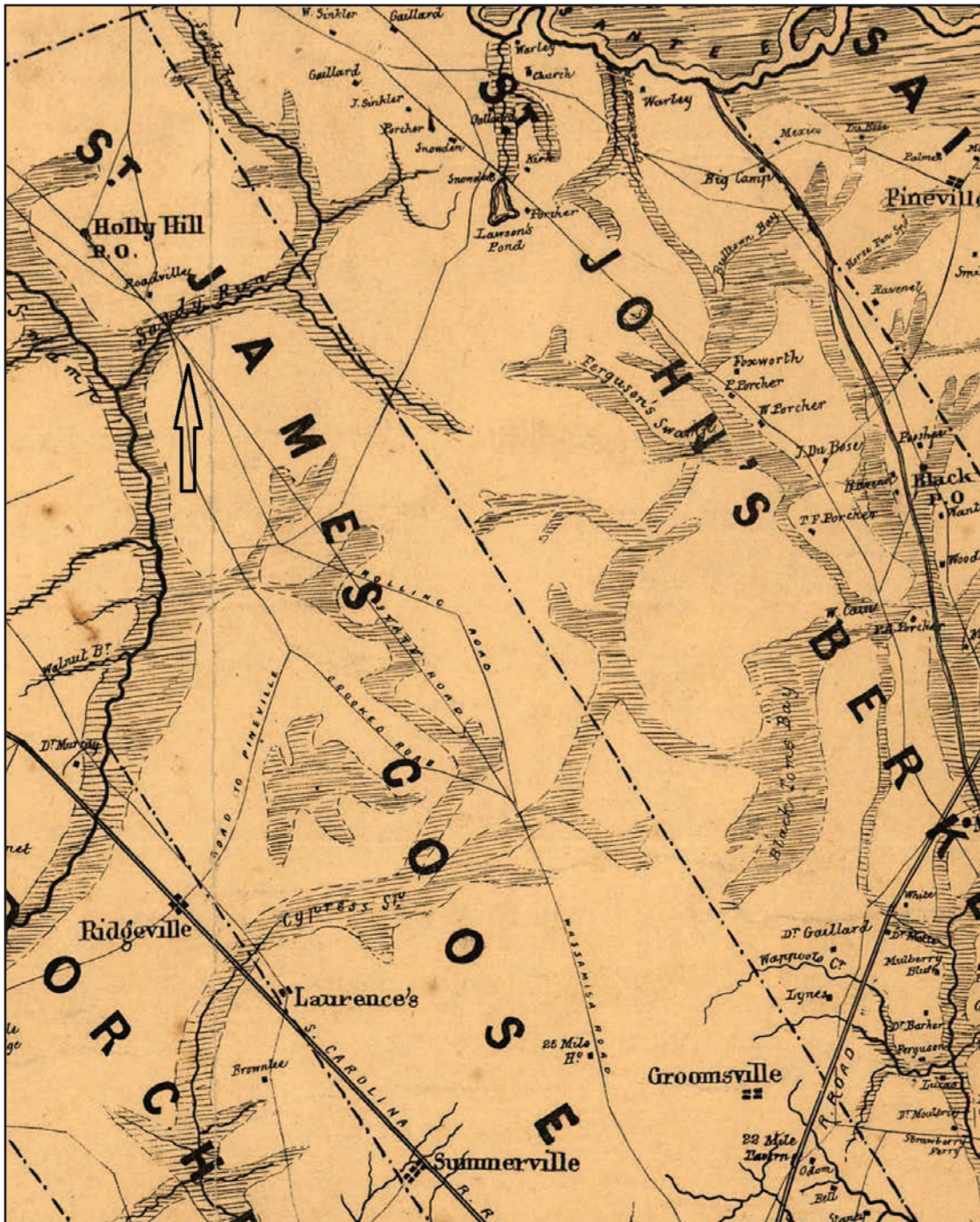
Union General William Sherman did not invade Carolina by way of the State Road, but instead the Massachusetts 55th arrived with an engineer company to rebuild the Goose Creek Bridge, and slug along the muddy State Road toward Wassamassaw. Within days, men in blue commanded the entire length of the road in the Parish and some of the soldiers stoked the cast iron parlor stove in the Wassamassaw Baptist Church to stave off the winter chill. Sick and injured soldiers remained behind to convalesce on the dry floor of an improvised hospital.¹¹⁸ From there, the Union soldiers persisted along the State Road, crossed Dean Swamp Bridge, and pushed through the Four Hole Swamp section of the westernmost Parish, without facing rebel resistance, including stubborn Edward James Dennis and his determined vigilantes.

Edward James Dennis withdrew from The South Carolina Military College in Charleston (The Citadel) in 1864, at the age of 20, to enter the Confederate Army. He returned to his Berkeley County home almost a year later to convalesce. While recuperating, he learned that his home county teetered on total collapse, and in response he organized vigilantes to patrol plantations where restless slaves threatened revolt. When circumstances deteriorated, he organized a vigilante resistance force to repel the invading Federal Troops.

In preparation, he 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.¹¹⁹ Captain I. A. Varn, commander of the Dean Swamp Company, commanded 18 men, of whom all, except four were exempted from service due to disabilities or age, or were in service as “detailed overseer” or “detailed blacksmith.”¹²⁰ Four men were 16 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



West Williams (1792–1868), a Methodist minister and prominent Sandridge planter. The photograph was taken from *Historic Ramblin's Through Berkeley*, by Russell Cross.



An arrow at the upper left margin of this detail of a section of, *A Map of the Seat of War in South Carolina and Georgia*, Evans and Cogswell, Charleston, South Carolina, indicates the location of the Dennis Confederate Fort. Edward James Dennis and reserve confederate soldiers built the fort at the junction of three converging roads near the bridge crossing over Dean Swamp. The arrow was added for this publication. A clump of trees in a plowed field near the Dean Swamp Bridge indicates the location of the Dennis Fort Ruins today.

direction of Edward James Dennis. Conceivably, the defenders of the nearby Four Hole Company under the command of Captain Cummings also assisted in that dogged but futile cause.¹²¹

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 com-

munity. 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 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 for-

tification. 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.

As the bitter conflagration stuttered to its end, and Union soldiers occupied the conquered territory, the old toll booth at Carnes Crossroads in the middle ground became a last stand for one stubborn Wassamassaw Confederate. Union soldiers frequently slept under a grove of tall pine trees at a temporary campsite near the toll booth at Carnes Cross Roads.

The popular stopover lost its appeal several months after the surrender at Appomattox, when camping Union soldiers complained of nightly harassment. Occasional rifle shots sent rounds through their tents from multiple directions during the night, making that camp unbearable for anyone dressed in blue. Rumors identified T.R. Riggs, also known as "Shanghai Riggs," who grew up at Wassamassaw, as the culprit.¹²²

One of 20 members of Company G of the 18th Regiment of South Carolina Militia, under the command of Captain Cummings, T.R. Riggs was drafted

into the confederate army in September of 1864. A stubborn rebel, Riggs stood 6 feet, 8 inches tall and his colleagues reported that "You could not get him into the Confederacy, but after he was captured and conscripted (Shanghaied), you could not get him out of the Confederacy."¹²³

The tollgate keeper denied knowledge of the perpetrator, as did all others in the vicinity, and the harassment persisted as long as soldiers attempted to repose along the Road to Wassamassaw. After the Union Army withdrew, Riggs persisted as a "nightrider," who assumed vigilante duties for many years, and according to some, "Saved many a white family from terror."¹²⁴

J.C. McKewn served as Captain of the Wassamassaw Cavalry when it entered Confederate service in 1862. That summer it was ordered to Virginia, and with other companies formed the Second South Carolina Regiment, commanded by General M.C. Butler. The regiment remained at the front, taking many casualties until the spring of 1864 when it was ordered home to recruit horses and men. The unit's blue and white silk flag was lost in Virginia. It featured a palmetto tree and the motto, "The brave may fail, but never yield" along with the title, "Wassamassaw Cavalry."¹²⁵





From left, Benjamin Jefferson and Patrick Husser, loyal members of the Ebenezer AME Church in Holly Hill donate their labor and love to their Church membership, October 1, 2016. Joseph Welch, congregant of the Spring Hill Methodist Church donated the land, and white church members helped the black congregants erect the church and parsonage for Ebenezer Christian Methodist Church.¹³⁶ The image is among the collections of the author.

Wassamassaw Reconstruction

The Civil War punctuated years of economic decline as the large estates and fortunes dwindled and never resurrected. Sixty years after the end of the civil conflagration, Edmund Ruffin, the southern agricultural reformer, described the old Goose Creek Parish, “as much a scene of desolation as any.” A few diversified estates persevered by producing rice, bricks, and lumber in the eastern sections, but negligible non-agricultural employment opportunities availed. As the chaos of war ebbed, and as liberated African-American workers dispersed from the slave communities, railway stations became sanctuary destinations for the worried European-Americans, who, while few in

number, possessed scant options except to group together for mutual support near the rail stops and crossroads.

Without rail lines in the central and western parish, the taverns at key crossings along the State Road served as assembly places for white families. From those havens, as well as rail station communities in the eastern parish, European-Americans hesitantly embraced a strikingly different world, plagued by post-war poverty, malnutrition, disease, distrust, despair, infertile “old fields,” and worn infrastructure.

St. James, Goose Creek Road Commissioner John Poppenheim appealed for help from the State

government soon after the Civil War ended. He explained the deplorable conditions of the infrastructure that was so essential for economic re-development.

*The substantial covered bridge over Goose Creek on the State Road 205 feet in length and but recently re-shingled with the best cypress shingles and otherwise thoroughly repaired at a heavy expense...was burnt by the order of the commanding general of the confederate army, thus the communication with Charleston by the State Road was cut off... the bridges over the Wassamassaw and Dean Swamp... are in a ruin ...*¹²⁶

The Goose Creek Road Commissioner further explained that most of the available laborers who once resided along the road deserted their “little homesteads,” to survive the “raids by General [Joseph H.] Potter and [A.S.] Hartwell.”¹²⁷ Amidst the deplorable conditions throughout the 30-mile long Parish, the feeble families reached out for solace from their sacred sanctuaries, including the Wassamassaw Baptist Church Cemetery where the remains of 20 Confederate veterans lay interred (see appendix for the names of Confederate soldiers at rest at Wassamassaw Baptist Cemetery).

The Wassamassaw Baptist Church council reconvened November 12, 1865, within seven months of the surrender at Appomattox, and after a four-year lull due to “all male members being off in service.”¹²⁸ The council reassembled with 20 congregants, including loyal black attendees, and all expressed support for each other and their “ordinance of God ... that superseded all laws of man including the new federally imposed State Constitution.”¹²⁹ Membership more than doubled during the years of Reconstruction (1865 to 1877) as the congregation navigated a maze of emotions. Within their sincere expressions of faith, hope and charity persisted a universal resistance to federally imposed rules. As a result, and sadly, during that bitter decade, some innocent African-Americans felt the brunt of the brooding rage.

In late May 1867, John Wesley, a freedman, drove his heavily loaded “timber cart” along the “Wagon Road” that paralleled Wassamassaw Swamp. Atop

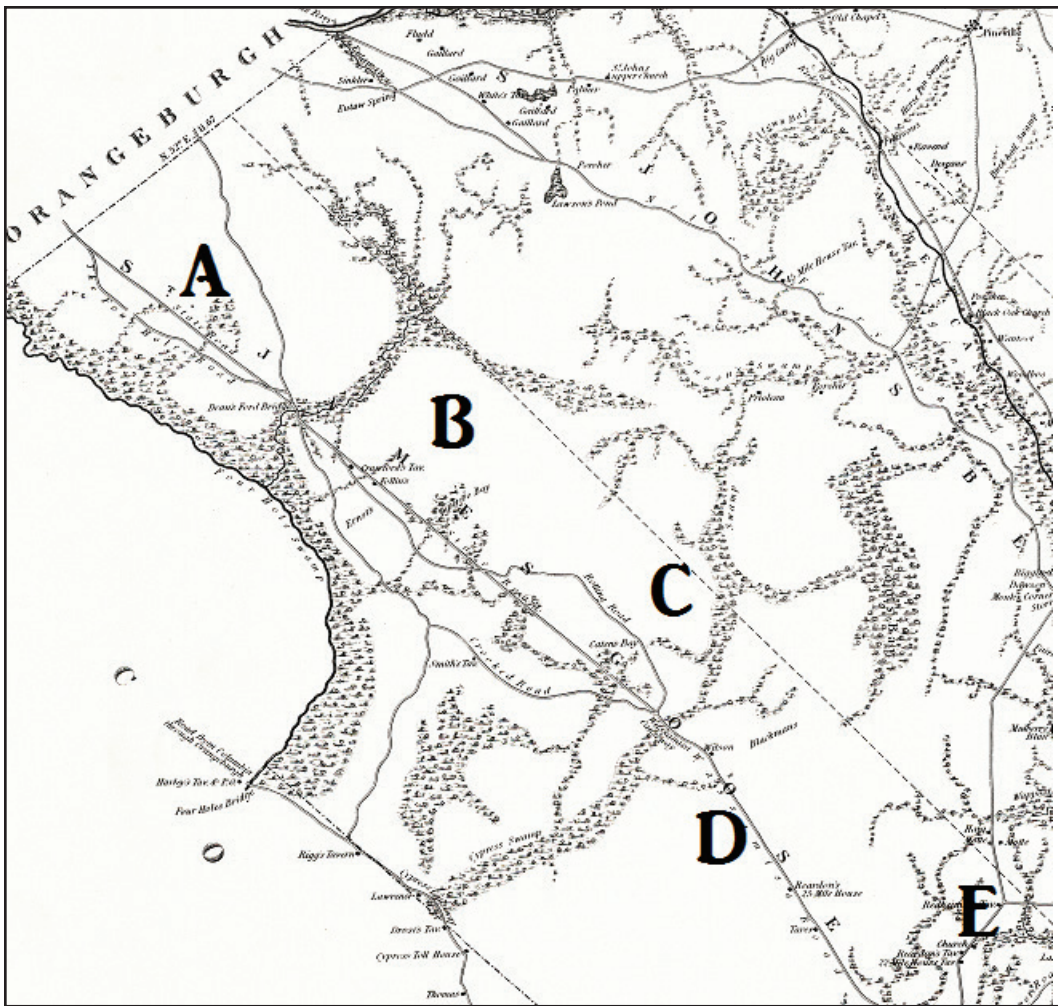
the byway, he met Ann Fielder, a young white woman driving a much lighter buggy on a narrow section of the path. Soft shoulders prevented either from easily diverging from the crowned surface and both drivers refused to let the other pass. By the time the deputy sheriff arrived to settle the rising shrill, the enraged woman through her tears, demanded “justice.” As a result, law enforcement officers brought the wagon driver to the Wassamassaw general store to appear before P.M.C. Earnest, magistrate for the central parish.

P.M.C. Earnest, older brother of the female buggy driver, perceived no reason to recuse himself from the hearing, but immediately ordered the sheriff to bind over recalcitrant John Wesley until trial. Sinfully, neither the sheriff nor the magistrate called the freedman to court, but forced him to languish for 10 weeks in a tiny cell. Finally, Magistrate Earnest dismissed the case and released Wesley, thereby effectively imprisoning him almost three months without indictment, trial or conviction.

Resentful white officials taught many bitter lessons to headstrong African-Americans in Wassamassaw, as well as throughout the St. James, Goose Creek Parish, perpetuating a pattern of inequity that paralyzed many little southern communities.¹³⁰ Such unfairness throughout South Carolina prompted the Republican Congress to refashion government on all levels, including a new State Constitution in 1868.

White Goose Creekers almost unanimously refused to legitimize the government of South Carolina based upon the 1868 State Constitution, and after Congress readmitted South Carolina to the Union that year, hotbeds of political resistance heightened, and pitted the agenda of the Democrats (mostly white) against the Republicans (mostly black), causing violence of some degree at virtually every political rally.

The Republicans depended upon state militias to advance their will, while the Democrats organized “Democratic Clubs,” and relied upon armed support in the guise of social, hunting, riding or rifle “clubs.” Mercifully, the anger fell short of all-out internecine warfare, but violence at political rallies erupted throughout the state in 1876 and that fury penetrated deeply into the St. James, Goose Creek Par-



A detail of the 1825 Atlas shows the ancient roadways of the upper Parish. Manuscript letters added to this publication indicate- A: Four Hole Swamp, B: Dean Swamp, C: Wassamassaw Swamp, D: Middle Ground, and E: Cooper River head waters.

ish, where black and white families lived together for many generations.

Many liberated African Americans and white neighbors coexisted peacefully in Wassamassaw and some remained trusted members of white households. Not surprisingly, some assertive black women ruled over the white household and held the title of “Maum.” One such slave who became an indispensable plantation matriarch was Maum Katy Brown. Her gravestone stands today on a rise off Longridge Road near its intersection with Wassamassaw Church Road. Her stone is inscribed, “Maum Katy Brown, Died 1899, Lived Over Eighty Years.”

Notwithstanding the difficulties of so-called Reconstruction, “it was a period of spiritual and material growth unsurpassed in the history of the Wassamassaw Baptist Church.”¹³¹ The membership increased from less than 20 in 1866 to 45 in 1876,¹³² and the energized congregation appointed a com-

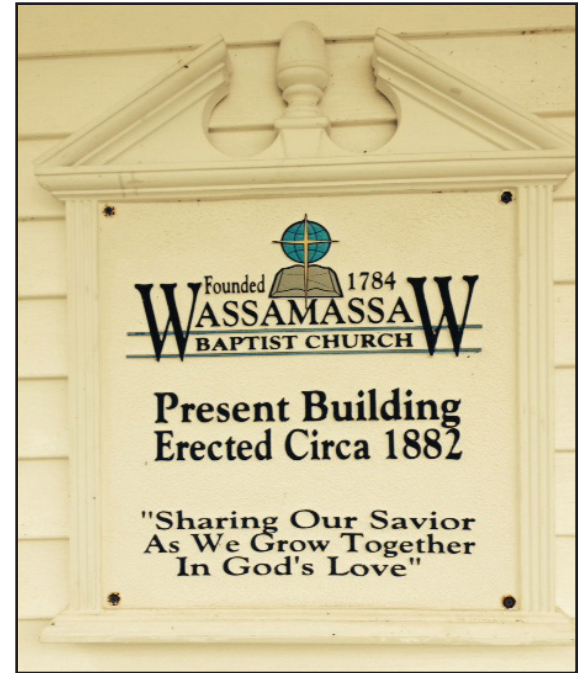
mittee to repair and re-orient the worship center to optimistically face the rising sun.

The freed black members remained loyal to the congregation and “the moral and spiritual life of the church was excellent.”¹³³ Also a warm fellowship between the churches persisted. The Baptists often sent “victors” from their flock to neighboring houses of worship to share prayers of praise and joy.¹³⁴ Additionally, the same pastor often served two or more congregations and built mutual support and engagement. In 1871, the Bethlehem Baptist Church in Goose Creek contributed \$2.00 towards the building of the new church at Wassamassaw. A few years hence, a letter of transfer indicated that Reverend T.L. Riggs, from Wassamassaw Baptist Church led Bethlehem Baptist Church in 1876.¹³⁵

During the difficult years following Reconstruction (1865-1877), groups of Euro-Americans formed quasi-police and political/civil forces independent of the black Republican government. Horse, rifle



The images show the Wassamassaw Baptist Church. It was founded in 1784, and the present church was constructed in 1882. The church photograph was taken on March 12, 2002 and the sign image taken in August 2, 2016. The images are among the author's collection.



and hunting “clubs,” such as the Wassamassaw Mounted Club, served as the enforcement arm of the Centennial Democratic Club of the St. James, Goose Creek Parish. The first meeting of this group occurred in September 1876, with Wassamassaw leaders, C.W. Sanders serving as secretary and T.S. Browning as the Cavalry Captain. They provided a layer of local government for the white population who felt disenfranchised and impotent during the Reconstruction Era. They also provided unofficial law enforcement by arming the white communities, and remaining independent of the black Republican-controlled State Government. The Wassamassaw General Store provided a favorite meeting place for the Centennial Democratic Club and armed “clubs” used the surrounding grounds to muster and drill.

Unofficial county-wide law enforcement cadres operated for many decades. For example, the Gordon Light Dragoons, under Captain J. A. Harvey, and the

Wassamassaw Cavalry, led by Captain C. W. Sanders, assembled for inspection at the County Seat in Moncks Corner, on February 19, 1894, 17 years after the end of Reconstruction.

As the 19th century waned, Wassamassaw remained an important crossroad on the busy by-way to Charleston, but agricultural production in Wassamassaw and west of it showed signs of soil exhaustion, and the acreage produced fewer bushels of corn during the 1880s.¹³⁷ Wassamassaw farm families struggled during the last decades of the 19th century, but not as gravely as the families in the middle ground, where drought and soil exhaustion wrought a dreadful toll. The State of South Carolina confiscated 180 farms in the dry middle ground in 1880 for non-payment of taxes.¹³⁸

After the Chapel of Ease fell into ruin, a series of churches, an expanding cemetery, and unrecorded land transfers obscured its location. In 1847, the congregation elected John J. Browning as Trustee



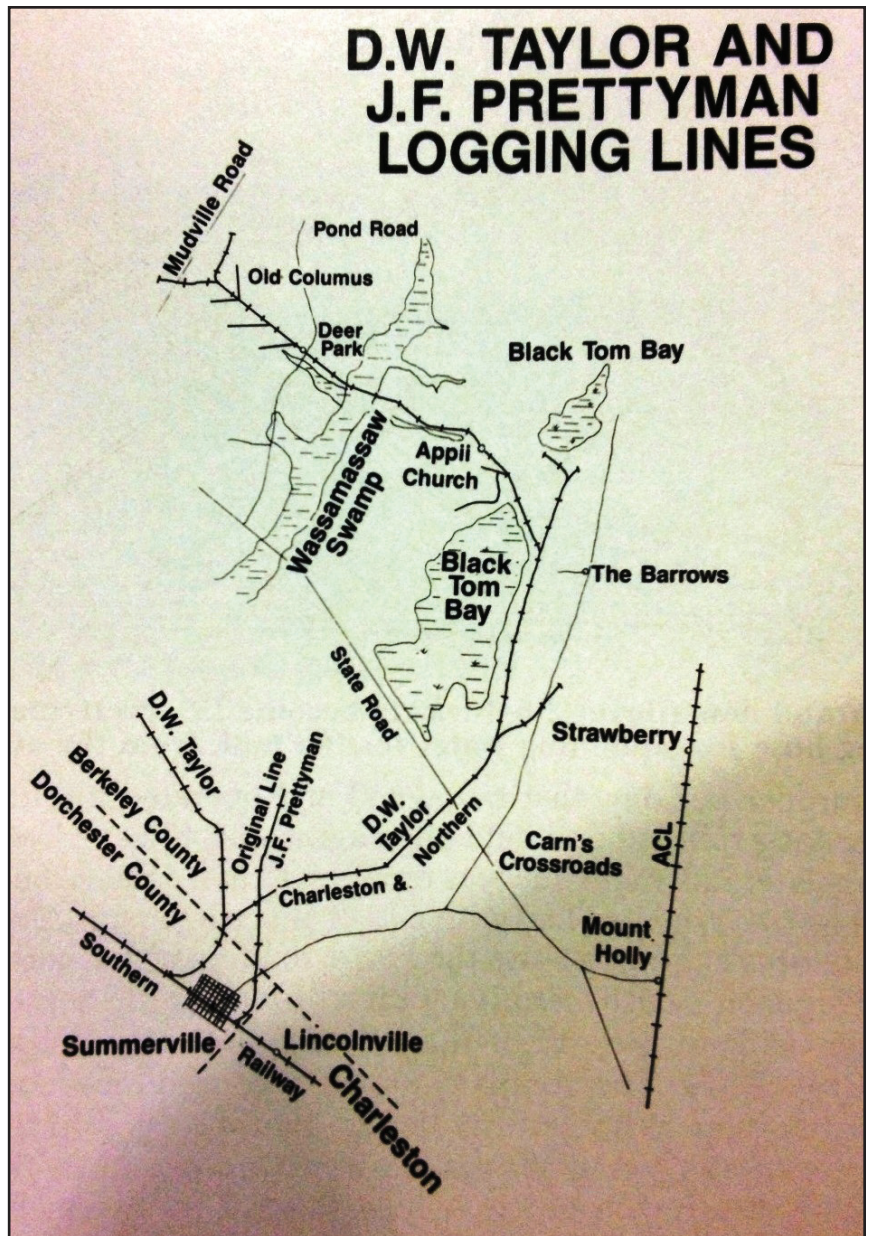
The map shows railroads and the Santee Canal in Berkeley County in the 1895 *South Carolina Atlas* published by the Rand McNally Company. The Wassamassaw water-way is shown rising near Monks Corner and flowing past Long Ridge to the Ashley River. A timber company railroad track is shown reaching from Lincolnville near Summerville, across the Wassamassaw Swamp to Long Ridge.

to accept a deed for a parcel of land given by Dr. Williams. John J. Browning never recorded the deed, but in the mid-1880s a third church was built nearby and the second one was used for Sunday school. Soon after, a forest fire destroyed the older of the two structures and a third Baptist Church arose. That sacred structure stands today, made of wood, painted white, and featuring a tin roof.¹³⁹ The quaint house of worship measures 30 by 64 feet with a small front porch. The last 15 feet of the long interior elevates four feet higher to accommodate the minister and choir.

During the tenure of Reverend E. H. Cuttino, the church grew in membership and vitality, but after he resigned in 1886, the spiritual life of the church declined rapidly, evidenced by “drinking and unchaste behaviors.”¹⁴⁰ At almost every assembly

during the 1890s someone reported “heresy or unchristian conduct,” among the membership causing a disquieted congregation to repeatedly invite new pastors to re-infuse the lost moralities.

In 1892, Mrs. Innis E. McKewn, who owned adjoining land, transferred a lot from her land to extend the burial ground, where many wooden grave markers dating from 1850s to 1911 once stood.¹⁴¹ The church failed again to record the transaction and the later boundaries were walked, “pedo possession,” to literally take possession by foot. Since the adjacent land owners never questioned or contested the property lines, the boundaries were accepted by adverse possession. Soon after a committee was appointed to “arrange for and build a Baptistry [Baptistery] at spring, near the Church, and to proceed with the work...”¹⁴²



The image describes the logging rail lines extending from Summerville through Wassamassaw and beyond.¹⁴⁴

Wassamassaw in the 20th Century

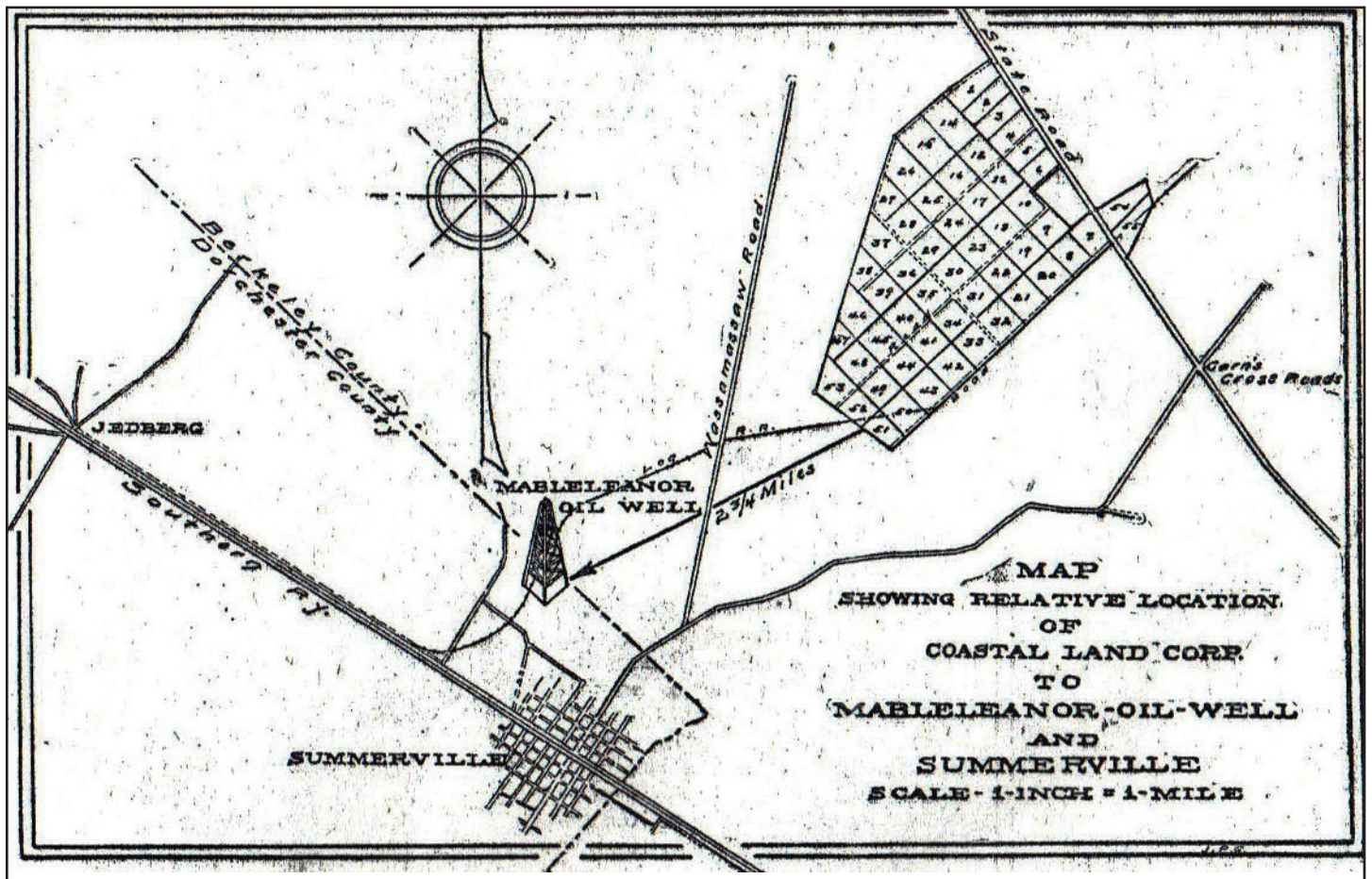
Two world wars, wide demographic migrations and systemic pursuit of resources and technologies abruptly altered the rural lifestyles of Wassamassaw and beyond during the 20th century. The 19th century Wassamassaw society strung anachronistically along 35 miles of State Road dependent upon the caprices of the Charleston markets. However, steam railroad engines and gasoline powered automobiles awakened it soon after the dawn of the new centennial.

Emerging companies laid timber railroad tracks into Wassamassaw from the Southern Railroad hub in Summerville.¹⁴³ Lumber companies shared the costs of building the rail lines into miles of mature forests, where woodsmen commuted daily by train, or boarded in barracks, felled trees, and transported the timber. Some used portable steam powered saws to rip the logs before hoisting them onto flatbed rail cars, and chugging to the Summerville sawmills.

The D.W. Taylor Lumber Company chartered the



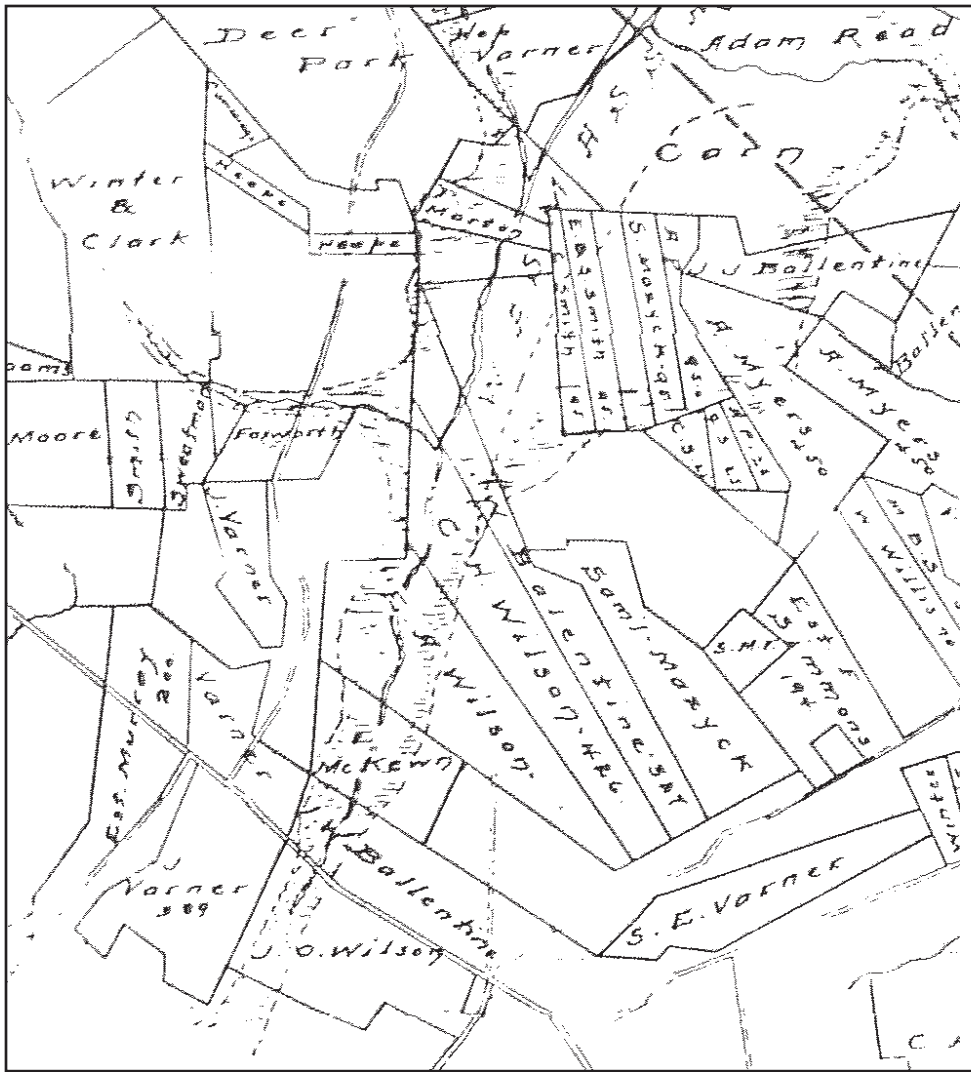
This Baldwin 2-6-2 locomotive was built for J.F. Prettyman & Sons of Summerville. It operated in the “Berkeley County Swamps.” There were no turning facilities requiring the train to run in reverse and to depend upon the cab mounted light to show the way. The image is taken from Thomas Fetter, *Logging Railroads of South Carolina*.¹⁴⁶



A detail of an advertisement that appeared in the *Charleston News* in 1921 shows “Wassamassaw Road” drawn through the center of it. The advertisement featured a map showing the Mableleanor oil well near Summerville and potential oil well sites on subdivided property contiguous to the State Road between Carnes Crossroads and the Summerville/Wassamassaw Road.

William Henry Johnson took these photographs of the State Road in 1928. The upper image shows an early model automobile. The other image shows the State Road near its intersection with Wassamassaw Road. The road was paved in 1928 and appears in these photographs to be recently graded. The images are in the *William Henry Johnson Scrapbook* (1928-1932), among the photographic collections of the South Carolina Historical Society, Charleston, South Carolina.





At left, detail of the J. Palmer Gaillard Map shows the State Road crossing the Wassamasaw waterway in 1930. Farm boundaries and property owners are designated. The family names of Wilson, McKewn, Varner, Ballentine, Murray, Foxworth, Clark, Moore and a dozen others are noted.

Below, "Duke's Camp," sitting 100 yards off the south side of the State Road, five miles beyond Cooper's Crossroads was a Prisoner of War detention center.



Summerville & St. Johns Railroad in 1886 and employed two locomotives and 20 lumber cars. The workers rode atop the cars to the ever changing work sites. In 1909, the company sold its interests to the Prettyman Lumber Company of Summerville.¹⁴⁵

In 1920, P.H. Gadsden, president of the Coastal Land Corporation, used the timber rail line to transport oil rigging to a three-square mile tract he purchased west of Carnes Crossroads along the State and Wassamassaw Roads.¹⁴⁷ His company subdivided the tract into 40 parcels, and advertised as drilling sites for sale in the Charleston Evening News Paper. The 2,197 acres of “oil land” lay, less than three miles from the unproven Mableleanor oil well near Summerville.¹⁴⁸

Timber businesses and the potential oil bonanzas sparked rare optimism along the ancient roadways. By the end of the first quarter of the 20th century, the State of South Carolina provided regular maintenance with motorized street graders to accommodate greater numbers of automobiles, throwing up dust along the Old State Road to the amazement of man and beast alike. Gasoline stations and country stores emerged at most intersecting crossroads. The new businesses catered to the immediate neighborhood, the pausing motorists, and an increasing number of traveling salesmen. Additionally, the Charleston Ship Yard began operations in 1901 as a dry dock and persistently expanded its operations. It required a reliable labor force, and the owners sought energetic workers within commuting range, such as men residing in Wassamassaw and beyond. Within two decades, the Charleston Naval Base emerged as the result of World War I, and ship manufacture increased steadily into the 1930s. Production soared again the following decade when the United States entered World II (1941-1945).

During World War II, South Carolina maintained 20 detention camps in 17 counties, to house as many as 11,000 German and Italian prisoners of war. One camp stood on the south side of the State Road, 4.2 miles west of the Wassamassaw Bridge. It accommodated as many as 300 men, who cut pulpwood in the surrounding forests to meet strict production quotas. Public reaction to these prisoners

ranged from mere curiosity to bitter resentment, and the inquisitive local children typically “ran into the house” when prisoners on work details approached.¹⁴⁹

After World War II, the work force at the Charleston Naval Ship Yard and Naval Base stabilized to nearly 5,000 persons, but jumped to 8,000 workers five years hence when the shipyard activated 44 vessels and converted 27 for active fleet duty during the Korean War (1950-1953). Demand for labor, housing and essential infrastructure reached to Wassamassaw, which responded with more workers, more businesses and more commuters on the roadway.

In 1917, Charleston leaders purchased the Goose Creek Reservoir and pumping station from the Charleston Light and Water Company, and formed the Charleston Water System (CPW). A drought that year, and the subsequent water shortage, forced CPW to envision a 23-mile long water tunnel to carry water from the Edisto River to supplement the supply in the Goose Creek Reservoir. The federal government helped fund the effort because it needed additional water to expand the Navy Yard during World War I, and emerging industries such as the West Virginia Pulp and Paper Company participated. World War II and post war industrial demand prompted the South Carolina General Assembly in 1964 to create the Bushy Park Authority. That authority impounded fresh Cooper River water for industrial and domestic uses.

For decades, increasing numbers of home grown workers commuted along the State Road to dependable jobs in the Goose Creek/Cooper River water sheds.

Construction of Interstate Highway 26, (I-26) began in 1957 in Columbia, South Carolina and proceeded in stages heading west towards Greenville and east towards Charleston. The efficient throughway reached Charleston in 1964 and subsequently diverted the great majority of motorists from the Old State Road that provided convenient passage for more than 150 years. As a result of the diverted traffic, the quaint general stores and gas stations closed their doors one by one, leaving a hollow and derelict row of structures reaching along the full length of that byway.

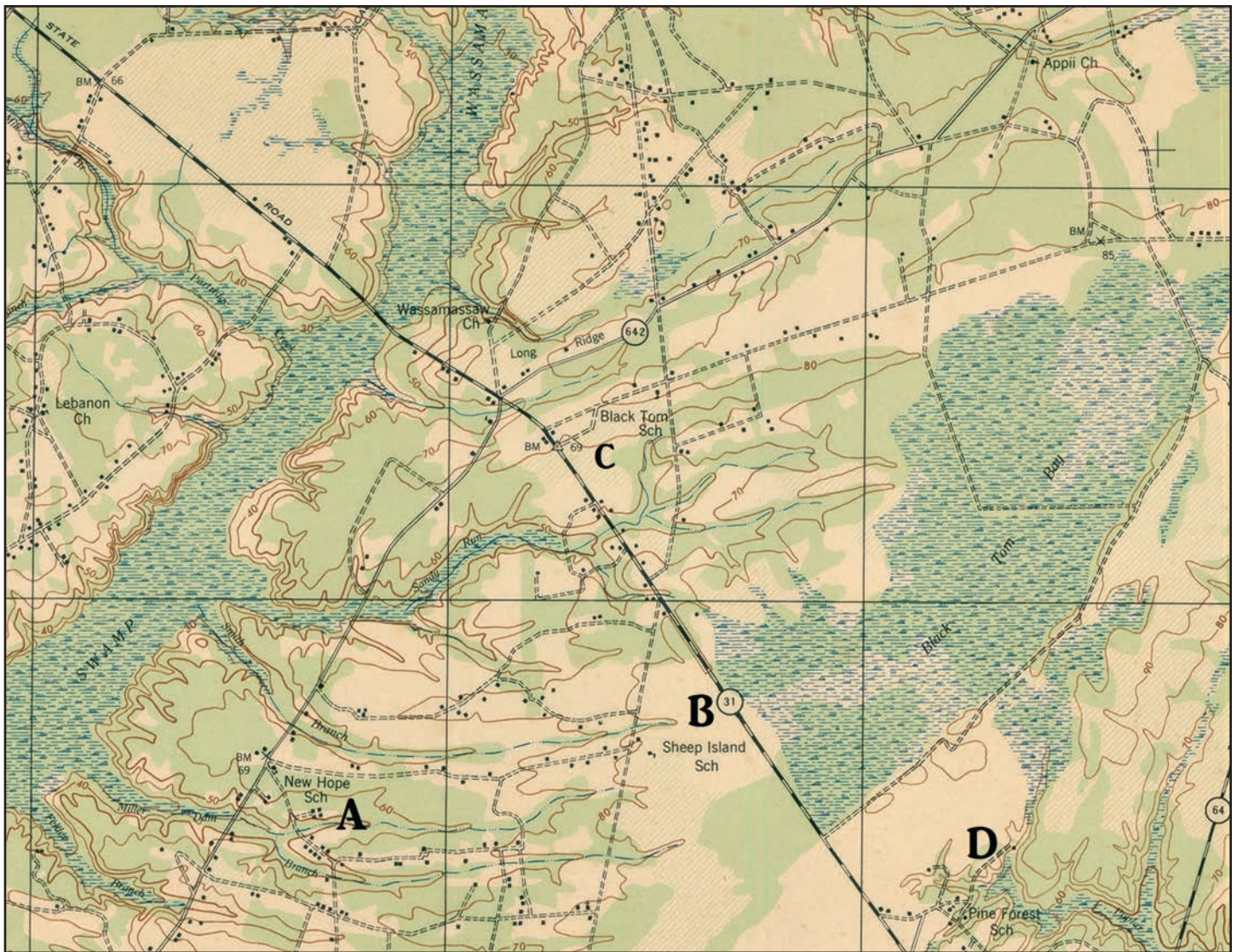


Three unidentified people at the Wassamassaw Baptismal Font circa 1953 near the Wassamassaw Baptist Church. The cypress boards lining the structure are visible, as well as a small wooden stairway to facilitate entry. Stepped boards on the upper right corner of the image provided church members seats to witness the sanctified immersions. Today, the font is covered with a screen, but remains accessible on the forest edge near the Wassamassaw Cemetery. Full immersion baptism is a central tenant of many Baptist Churches and reliable springs or other water sources were preferred at worship sites.

Wassamassaw Churches, Schools, and Other Sacred Places

In 1920, a new Baptist Church emerged in Moncks Corner and several of the most substantial members of the Wassamassaw Baptist Church transferred to the youngest assembly. But, despite that dubious setback, there was “a very marked increase in interest in the beauty and improvement of the building and property.”¹⁵⁰ The membership grew

from 60 in 1925 to 105 in 1950, and the pastor’s salary increased from \$125 in 1925 to \$355 in 1950. It incorporated as the “Wassamassaw Baptist Chapel” in 1964 and today, a newer Church structure serves a steadily increasing congregation in a historic site that is rediscovered and sought for its spirituality, vibrant history, and passive lifestyles.



Wassamassaw Baptist Church is indicated near the intersection of State Road and the Wassamassaw Swamp on this detail of the map entitled, *War Department Corps of Engineers U.S. Army, Summerville Quadrant, 1944*, Prepared under the supervision of the Chief of Engineers, U.S. Army, shows A-New Hope School (47 students), B-Sheep Island School (41 students), C-Black Tom School (27 students) and D-Pine Forest School (18 students). These “Negro Schools” served the African-American population with 160 school days annually. Schools serving white children were not identified on this map. White schools included: Sandridge, Lebanon, Long Ridge, Wassamassaw and Summerville.¹⁵¹

New Hope, three miles west of the intersection, was at first considered a Wassamassaw neighborhood, and many families attended the Wassamassaw Baptist Church, but some of the residents withdrew to serve the New Hope Methodist Church erected there in 1836. This log cabin sanctuary burned early in the 20th century, after which congregants rebuilt on the site in 1959.

The post war boom temporarily stimulated travel and commerce, and the one-room school houses modernized to accommodate post war families. The new schools featured glass window panes, shutters, doors, student desks, but no electricity. Outhouses (privies) served their essential purposes without sanitary piping,¹⁵² and the one or two-room structures sheltered young scholars of separate races

until the mid-1960s. Then Sandridge Elementary School opened its doors to all boys and girls, but found white families reticent. White families generally “car-pooled” their children to private academies, or boarded their children in Moncks Corner, Summerville or Charleston.¹⁵³

On September 25, 2005, Pastor Fritz Young oversaw the dedication of the new Christian Life Center at the Wassamassaw Church. He recalled, “The Church survived the demands of early pioneer life and an invasion of Union forces... showing strong faith.”¹⁵⁴

After celebrated service he retired in 2008, providing an opportunity for Dr. Paul W. Alverson, Jr. to accept the position of Transitional Pastor. Soon after, the dynamic church received recognition from the South Carolina Baptist Convention for, “Celebrating over 200 Years of Ministry.”¹⁵⁵

Today, congregants eagerly tout their frontier house of worship. “God is working here,” affirmed congregant Keith Holley early in 2017, and Terry Johnson proudly declared, “I grew up here,” as she hurried to Sunday service with her daughter in hand.¹⁵⁶



A cadre of re-enactors prepares a four-rifle salute to mark the adjournment of a ceremony at Wassamassaw Baptist Church and Cemetery, May 10, 2008. Native-American and Confederate groups dedicate many hours and resources to perpetuate their valued legacies.

The Ambiance of Wassamassaw

Today, dozens of shuttered and falling structures stand like tired sentinels along more than 20 miles of State Road from Carnes Crossroads, through Wassamassaw and beyond. The homes, businesses and utility structures recall more relevant eras when families relied upon the farm land, stood firmly against invading forces, and later, optimistically traveled the freshly paved bi-way to jobs in the 20th century shipyards and industries of Charleston. Now, each failed and fading structure tells of personal struggles against an unpredictable world, and each closed general store, empty gas station, or tumbled storage structure recalls worn visions across multiple generations of rural families. Nonetheless, each of the man-made structures projects an imbued ambiance of historic Wassamassaw and beyond across three centuries.

The footprint of Cooper's Store remains at the intersection of State Road (US 176) and State Highway 16, less than seven miles west of Carnes Crossroads and nearly 33 miles from Charleston. R.M. Cooper built his general store circa 1880 and operated a turpentine still nearby. The mercantile sheltered the illegitimate rifle and hunting clubs that enforced the feigned laws of the Centennial Party during the turbulent years of Reconstruction. Then, the Cooper family resided in their stately

home that stands today behind the vacant lot that long featured the popular market. The old Cooper House faces State Highway 16, immediately north of the intersection. The white, one-story abode rises six feet off the ground and features a steep metal roof and screened-in porch.

Norman and Cleo Harvey built Harvey's Super Market in 1927. The rectangular frame structure with brick veneer exterior stands opposite the footprint of the razed Cooper Store at the heart of the Wassamassaw community. General stores punctuated the State Road and served as social and business centers for the rural families during most of the 20th century. Without a doubt, Harvey's Super Market stood at the center of the Wassamassaw social and political core. Other worn and shuttered structures nearby recall the optimism of business owners at the vibrant crossroads, until Interstate Highway 26 diverted most of the potential customers to more convenient service and employment centers.

The Ballentines were a dominant family at the Wassamassaw crossroads near the turn of the 20th century. Enos Elliot Ballentine, born in Wassamassaw in 1878, graduated from The Citadel, and taught school in Holly Hill, Carnes Crossroads, and New Hope near his Wassamassaw farm. He served



Cooper's Store, built in 1880 at the intersection of State Road (Highway 176) and Cooper Store Road. The store was a one-story frame building with a gable roof, screened by a parapet. A centered entrance was flanked by display windows and porch. The photograph taken in April 2003 shows the general store before it was razed in 2014. The photograph is among the author's collection.



Plaintive beauty imbues this obsolete hay barn on Cooper Store Road across from the original Cooper family residence north of the State Road. Working farms feed families and fattened livestock for the Charleston butchers.

The *Harvey Super Market* is a rectangular frame structure with brick veneer façade and a curved parapet. White security bars span the front of the store when this image was taken in 2004. The large signs stating, “Harvey’s Super Market,” and “Texaco,” as well as two gas pumps were removed prior to this photograph. The image is among the collection of the author.



The faded remains of the NAPA Auto Care Center stands less than seven miles west of Carnes Crossroads within sight of the State Road /Cooper Store intersection.



Harold “Doc” Hilton (b.1928), resides in this abode on his family land across the State Road from his ancestor’s log cabin, 17 miles west of Carnes Crossroads. Nathaniel Hilton, planter, built the original house.¹⁵⁸ This photograph was taken December 31, 2016 and is among the collections of the author.

Remnants of a general store stands on the south side of the State Road. This facility featured gasoline pumps and a loading dock for agricultural supplies, such as heavy sacks of grains and fertilizers. The author took the photograph September 10, 2016.



Pine tars and rosins elegantly stain the coarse clap boards that provide a handsome and durable structure in which to shelter farm machinery and equipment. This charming barn/shed recalls busier eras south of the State Road, almost eight miles west of Carnes Crossroads. The author took this photograph on November 15, 2016.

as Commander of a Cavalry Unit of the South Carolina Militia and was elected to the South Carolina House of Representatives. He and his bride, Innis Lorena Willson, built a home on Coopers Store Road where they farmed and operated a turpentine still, a rice and grits mill, and a mercantile store. They moved to Summerville in 1920 to be near accredited schools for their children.

West of the Wassamassaw waterway, 14 miles from Carnes Crossroads and 36 miles from Charleston stands the resiliently charming general store and gas station near the intersection of Mudville Road with State Road. The general store featured a stepped parapet, white washed brick veneer exteriors with red painted arch trim over the front portals.

Three hundred years earlier, a small cadre of Etowan Native Americans tentatively settled these forests looming beyond the Wassamassaw waterway with the hope of regaining their cultural identity, lost in the horrendous wake of the Yemassee War. These "Wassamassaw Indians" left scant evidence of their tentative occupancy, but they continue to struggle to protect their sacred places.

Native sites remain vulnerable to non-Indian forces, which do not understand the meaning and purpose of that land and inadvertently debase the

locations in pursuit of development.

Old Calamus Pond Cemetery as well as the Williams Family Cemetery are both burial places beyond Wassamassaw where several native patriachs and families are buried. In an effort to protect such significant places, members of the Wassamasaw Tribe of Varnertown meet regularly to preserve their heritage rooted in the "settlement Indian" families of the frontier era.

The Singletary Family dominated a section of the State Road 20 miles west of Carnes⁴⁵⁷ Crossroads, during most of the 20th century. The original Singletary home and store stands on the south side of the State Road next to where Stephen McKinley Singletary built in 1911. His two-story abode featured a gabled roof and exterior chimneys at each side. Four columns support a tin shed roof over the porch. He built a small tenant house next door circa 1910.

Son, Stephen Singletary and his wife, built the Singletary and Son General Store in 1930-31. The couple lived behind their business until they completed their residence next door in 1933. The Singletary home models the bungalow style of residential architecture popular in the 1930's.



Thomas Hilton built this log family home circa 1820-1825 17 miles west of Carnes Crossroads. The house sits at the end of a private drive approximately 500 yards north of the State Road in Sandridge. Jerry G. Hilton, son of Thomas, added a small right wing circa 1850. The author took this photograph April 26, 2003.

A gravely faded sign announces *Singletary and Son General Store* 20 miles west of Carnes Crossroads. The establishment has stood shuttered and inactive for decades.



This small tenant house stands opposite the Singletary home and store. The author took this image on December 24, 2016.



The Stephen Singletary House is a rectangular gabled bungalow style home standing next to the Singletary and Son General Store. It features an “L” shaped porch with tapered square columns supported by brick piers. Wood shingles protect the main gable and porch.



John Singletary originated the “Singletary Store,” early in the 20th century on the north side of the State Road, 18 miles west of Carnes Crossroads. John and Linda Hawkins last owned and operated the “The Country Store.” The advertisement attached to the window offers country meat, hotdogs, sandwiches and an “ATM.” Patrons were requested to “wear pants up to the waist,” and to close the door behind them because the store featured air conditioned comfort.



The photograph shows the Stephen Williams House of Sandridge, built in 1846 by the minister of the Springhill Methodist Church. The two-story frame dwelling features a front gable, central chimney and a one-story piazza across the front and part of one side of the structure. The house stands elegantly with cultured lawns, 19 miles west of Carnes Crossroads. The author took this photograph April 4, 2016. It is among the author’s collection.



On each side of S.C. Highway 311 and 59, north of State Road, are the Smith House and Smith Store, in a western corner of the Parish. The Smith family built the house in 1910 and the store 10 years later. Two generations of the Smith family operated the general store, filling station and nearby saw mill.



The Grooms Edwin House stands aside the State Road in Sandridge. It is a bold, two-story structure with hip roof and porch and bungalow style posts on brick piers. E.A. Rudd built the home for Fletcher Grooms, a farmer in 1931. The home was erected on the footprint of an earlier abode built in 1820.



The front screened door of the Hawkins' Country Store welcomes patrons to the abandoned structure.



The impressive Carnes Crossroads subdivision has steadily grown in recent years.

Wassamassaw and Beyond

In 2006, Matt Sloan, president of The Daniel Island Development Company, unveiled a mixed-use project on a 2,300-acre site at Carnes Crossroads in the “middle ground,” east of Wassamassaw.¹⁵⁹ The ambitious project in the City of Goose Creek stalled in 2008 due to recession, postponing the arrival of many new businesses, as well as a litany of anticipated residential, medical, and educational institutions. The development company re-engaged six years later to complete its first new home in St. Thomas Park, one of dozens of planned neighborhoods in modern Carnes Crossroads.

West of the crossroads, Ben Grambling unveiled Cane Bay, a grand enterprise on the old Harmon Plantation near Black Tom Bay. He anticipates 10,000 homes, and hundreds of supporting businesses and facilities. Ken Seeger, President of Mead Westvaco Community Development and Land Management, broke ground early in 2013 on a 4,500-acre expanse dubbed Nexton, an ambitious expanse of homes, office buildings, apartments, hotels, and shopping centers contiguous on the south and east to the Carnes tract. The Carnes Crossroads enterprise is the keystone project wedged at the potentially busiest intersection in the State of South Carolina¹⁶⁰ and with Cane Bay, and Nexton jointly compose the largest current development in the State nearly five miles east of Wassamassaw.

Today, Freddy St. Laurent is Manager of Land, Plantations and Investments for Keller Williams Realty, on the “Wassamassaw Plantation.” There the development group is building “high-end” homes on large spreads with ponds dotting the landscape, and a flower-rimmed roundabout marking the entrance near the historic church and marker. Wood chip trails are planned through the 350-acre community to access the forested acreage, and restric-

tive covenants protect the viable integrity of the neighborhoods.¹⁶¹

Berkeley County Supervisor William Peagler announced at the groundbreaking ceremony in March 2015 that the Nexton Parkway Interchange, also known as the Sheep Island Interchange, “...will improve the quality of life for Berkeley County residents, and the start of construction highlights the county’s strong commitment to improving infrastructure for residents and businesses alike.” The Sheep Island Interchange project is expected to be completed by the summer of 2018 and cost roughly \$80 million.¹⁶² Also, the emerging Volvo Industry is connecting its access road to Old State Road (US Highway 176),¹⁶³ that will create an enviable nexus to expected auxiliary industrial and commercial sites.

Once a bulwark to the unpredictable Carolina frontier, Wassamassaw Swamp was home to dozens of immigrant families throughout the colonial era. The State of South Carolina began constructing the State Road (US Highway 176) at the Goose Creek Bridge, shortly after the Revolutionary War, to tie South Carolina to the world markets via the port of Charleston. The road strung together dozens of homes, farms, and small businesses along its route reaching to Wassamassaw at the center of the St. James, Goose Creek Parish before it stretched beyond to Columbia and Greenville. Today, that “Old State Road,” projects the path of vibrant expansion emanating from the Charleston Metropolitan Area and burgeoning all along its way. This unprecedented dynamism is bringing unbridled residential, commercial and industrial development to the ancient lands of Wassamassaw and beyond, a richly historic and now rediscovered niche in Berkeley County, South Carolina.¹⁶⁴

Appendices

Landowners in Wassamassaw between 1775 and 1789 that were not included in the 1790 United States Census

Name	Year	# Acres	Name	Year	# Acres
Thomas Harper	1775	464	Blake Leay White	1786	75/900
Samuel Wescott	1785	461/500	Shadrack Easterling	1786	100
John Switzer	1785	640	John Hutchinson	1786	212/322
William Lee	1785	245	James Nicholson	1786	500
Samuel Timmons	1785	97	Sarah Taylor	1786	100
Arnold Harvey	1785	247	Andrew Broughton	1786	1,000
John Desmond	1785	570	Thomas Page	1786	846
Keating Simmons	1785	440	Benjamin Singleton	1786	1,611
John Thompson	1786	640	Patrick Duncan	1786	250
Robert Hurst	1786/88	236.5/47/87.5	Benjamin Walker	1787	16,000
James Nicholson	1786	640	James Heyward	1789	214



Heads of households in Wassamassaw listed on the 1790 United States Census

Plantation Name and Location	Name of Head of Household	# of Whites	# of Freemen in Family	# of Slaves	# of Acres
Wassamassaw	John Plat	8	0	1	300
Wassamassaw/ Sandy Run	William Falling	5	0	1	243
Wassamassaw	James Stevenson	3	0	23	905
Wassamassaw (32 mi)	William Dangerfield	5	0	1	232
N/A	John Burbage	5	0	0	N/A
Wassamassaw (26 mi)	Thomas Burbage	4	0	0	100
Wassamassaw	Simeon Theus	7	0	21	1,233
N/A	William Cannon	5	0	16	N/A
N/A	Jacob Ringer	8	0	8	N/A
N/A	Robert Jennings	3	0	0	N/A
Wassamassaw	Sol Legare	4	0	30	360/540
Wassamassaw	Daniel Legare	5	0	15	1,250
Wassamassaw	Sarah Blackman	2	0	18	N/A
Wassamassaw (29 mi)	Thomas Blackman	5	0	9	150/200
West Wassamassaw	Mary Grumes (Grooms)	5	0	0	100
Wassamassaw	Hugh Winter	7	0	13	392
Wassamassaw (40 mi)	James Cree	5	0	1	200
Cypress Swamp	Peggy Ayers	3	0	1	100
Wassamassaw	Robert Thornley	7	1	7	840
Wassamassaw	John Dehay	9	0	6	640
Wassamassaw	George Flagg	N/A	N/A	N/A	1,642
Wassamassaw	John Ounielt	3	0	16	1,233
Wassamassaw	Robert Simmon	1	0	10	523
Wassamassaw/ Black Tom Bay	Isaac Lyons (Lynes)	10	0	1	234
Wassamassaw	John Gibson	4	0	0	440
Black Tom Bay	Richard Gough	3	0	123	500
Izard's Cowpens	John Dawson	N/A	0	N/A	N/A
Wassamassaw	Nathan McCants	8	0	12	476
<i>TOTAL/MEAN</i>		134/5	1	333/13	12,833/583

Selected petitions to the South Carolina General Assembly for Canal Projects in or near Wassamassaw.

- Asking that a “channel “ be cut from Wassamassaw Ford to Bacon’s Bridge in 1805 (S.C. Archives S 165005, 1805, Number 65);
- Asking that the waterway of the Cypress and Wassamassaw Swamps be opened (S.C. Archives S165015 Year 1812 Item 79).
- A petition asking for the opening of a Post Road was submitted by residents of St. James, Goose Creek, St. Johns and St. Matthews Parishes requesting that a 25 mile road be opened from Vance’s Ferry on the Santee to Cannon’s Ford at Wassamassaw (S.C. Archives S165015 Year 1813 Item 108);
A petition in 1848 signed by fifty-seven residents of the Goose Creek and St. Johns Parishes including ten highway commissioners asking the Legislature to assume ownership of a road between Nelson’s Ferry in St. Johns Parish to George Whaley’s residence on Gaillard Road in St. James, Goose Creek Parish (S.C. Archives S165015 Year 1848 Item 2745). This road was privately built to provide access to the 31-Mile Railroad Station, but according to the petitioners it became widely used and a great convenience to all the farmers. The petitioners claimed that the road caused a reduction in transport costs for a bale of cotton from \$1.30 a bale to \$.50 per bale (S.C. Archives S165015 Year ND, Item 2745).
- A petition asking that a road is established between Gaillard Road and Wassamassaw Ford (S.C. Archives S165015 Year ND Item 1443).
- A petition asking that John H. Isaacs be awarded a charter to operate the Cypress Causeway (S.C. Archives S165015 Year 1854 Item 2908).
- A petition asking that a road be constructed from John Baylor’s residence on the east side of Wassamassaw Swamp to a road near Mr. Dehays’ residence (S.C. Archives S165015 Year 1858 Item 2704). Thirty-eight residents of St. Johns and St. James Parishes signed this petition. The request was denied. The petition stated: That for many years past, the entire body of land lying on the east side of Wassamassaw Swamp... was an uncultivated waste, and without a settlement. Within the past five years this body or tract of land has been purchased and is now partly in cultivation by a thriving and industrious class of farmers and they are fast bringing into use these lands, which were of little profit to the State.
- A petition asking that a road be established between Dean Swamp and Wassamassaw Ford (S.C. Archives S165015 Year ND Item 1442).
- A petition asking that a road be established between Four Hole Swamp and Dean Swamp, General Assembly Petition S165015.

Goose Creek, SC ...



For more information on Mayor Heitzler's historical books, booklets
and annual history lectures call (843) 797-6220 ext. 1117

www.cityofgoosecreek.com

**Confederate Soldiers Interred at Wassamassaw Baptist Church Cemetery
Documented by Ellison Capers Chapter of the United Daughters of the
Confederacy and Displayed in the Berkeley Museum, Moncks Corner, SC**

1. George J. Crawford, Company D. Second South Carolina Cavalry, Born: 10/19/1838-Died: 11/12/1862
2. J.G. Varner, Second Lt. Company, D, South Carolina Cavalry, Born: 5/24/1834-Died: 8/12/1868
3. John R. Crawford, Corporal, Company D, Second South Carolina Cavalry, Born: 11/25/1840-Died: 9/22/1863
4. Benjamin Huger Ward, Second Lieutenant, South Carolina Light Artillery, M. Wards Co., Waccamaw Light Artillery, Born: 9/22/1841-Died: 12/2/1922
5. John James Ballentine, Second Regiment, South Carolina Cavalry, Born: 3/10/ 1827- Died: 5/25/1887
6. Andrew Ballentine, Third Battalion, South Carolina Light Artillery (Palmetto Battalion), Born: 5/5/1848-Died: 10/30/1922
7. John O. White, Eighteenth Regiment, South Carolina Infantry, Company I, Born: // -Died: //.
8. David McCants Winter, Fourth Battalion, South Carolina Cavalry, Born: 11/19/1831- Died: 5/27/1878
9. Thomas H. Winter, Fourth Battalion, South Carolina Cavalry, Born: 7/ /1828- Died: 8/10/1895
10. Dr. Josiah C. McKewn, Captain Company D. Fourth Regiment, South Carolina Cavalry- Born 4/4/1824-Died 11/9/1889
11. Elbert L. Carn, Second Regiment, South Carolina Cavalry- Born: 11/13/1827-Died 10/6/1895
12. John J. Harvey, Second Regiment, South Carolina Cavalry- Born: //1844 Died: 11/5/1877
13. John McCants, Second Regiment, South Carolina Cavalry- Born: 5/1/1831-Died: 7/4/1908
14. William W. Singletary, Eighteenth Regiment, South Carolina Infantry, -Born: /16/1843- Died: 7/25/1915
15. Samuel E. Law, Third Battalion, South Carolina Light Artillery (Palmetto Battalion, Company D)- Born 3/31/1843-Died: 12/24/1925
16. John Robert Law, Third Battalion, South Carolina Light Artillery (Palmetto Battalion, Company D)- Born: / / 1`840-Died: / / 1915
17. James Oliver Mims, Third Battalion, South Carolina Light Artillery (Palmetto Battalion, Company F&D)- Born: 12/31/1848-Died: 4/11/1929
18. Jeremiah B. Rhame, Major, South Carolina, First Mounted Militia Christopher's Company- Born 8/21/1809-Died: 3/15/1866
19. Walter C. Whaley, Second South Carolina Cavalry- Born: 3/17/1846-Died: 2/14/1906
20. Reverend J.M. Kirton, Fourth South Carolina Cavalry Company I- Born: 1/13/1834-Died: 1/13/1904

The table shows mean acreage in Wassamassaw and beyond from 1792 to 1860 according to the United States Census, South Carolina Deed Abstracts, and the South Carolina Department of Archives and History. The table is augmented with information derived from the Directory for the District of Charleston Comprising the Places of Residence and Occupation of the White Inhabitants of the Following Parishes to wit...St. James (Goose Creek) in 1802. That directory provided the number of the nearby mile marker or otherwise verified some locations. The mean of acres is an estimate based on available information.

Section	# of Farms	Mean Acres	Non-Agrarian Occupations
Wassamassaw	58	1,200	3 Doctors / 1 Lawyer
Four Hole	30	800	
Dean Swamp	7	800	
Sandy Run	10	500	
Black Tom	10	800	
Other	26	600	



Author Michael J. Heitzler Ed.D., reflects aside the cypress lined Baptismal pool at Wassamassaw Church in 2013. Today the pool is no longer used for sanctioned baptisms and is screened to prevent unintended slippage into the five-foot deep basin.

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1 The colonial legislature created the St. James, Goose Creek Parish as one of 10 parishes in 1706. It was no longer used for ecclesiastical nor civic/census purposes after 1950.

2 Interpretations vary. One writer contended that Wassamassaw was a Siouan word that refers to water with the same "aw" word ending as the Catawba Tribe. Another translated the word to mean, "The worse place ever," and another, "cane ground-river or place."

3 Bays are distinctive geological features of the South Carolina coastal plain. Generally oval or elliptical shaped depressions, bays resemble isolated swamps with standing water and buttressed trees. Often bay trees are found growing thickly in the damp soil, hence the name for these geological features. In South Carolina, bays are oriented in a northwest-southeast direction and vary in size from less than a hectare to more than 1,000 hectares. The cause of these topographic features is unknown, but they may be the scars left by meteorites.

4 Work Program Administration (WPA) Federal Writers' Project, Palmetto Place Names (Spartanburg, South Carolina: The Reprint Company, 1975), p. 147.

5 The Reconstruction Era is a period in United States History from 1865 to 1877, when the Federal Government enforced political and social reforms upon the Southern States before readmitting each former Confederate State into the Union.

6 Berkeley, Charleston, Dorchester, Our Region Our Plan is a comprehensive view of the region, beyond jurisdictional borders that considers growth and development opportunities in the region. Published by the Berkeley, Charleston, Dorchester Council of Government, Charleston, South Carolina, 2014.

7 Mabel L. Webber, "The First Governor Moore and His Children," *South Carolina Historical and Genealogical Magazine*. v. 37, no.1 (January, 1936): p. 5.

8 The traders typically plied one tribe against another to secure indigenous slaves. Two significant native wars, the Stono War of 1674 and the Westo War of 1680 erupted during the first 10 years of settlement.

9 Klingberg, Frank J. The Carolina Chronicle of Dr. Francis LeJau, 1706-1717. Berkeley and Los Angeles: University of California Press, 1956, p.153, Francis LeJau to the Secretary, "I continue with my family at my Parsonage endeavoring to do wt [sic] I can to Encourage my Parishioners whom I meet in our Camp 6 Miles of me Noward." Also Klingberg, p. 159 Francis LeJau to the Secretary 5-21-1715. Edward McCrady, *History of South Carolina Under Proprietary Rule, 1670-1719* (New York: Macmillan, 1897), 536, "After this advantage, a party of four hundred Indians came down as far as Goose creek [sic]. Every family there had fled to town, except in one place where seventy men and forty Negroes [sic] had erected

a breastwork and resolved to remain and defend themselves." Klingberg, LeJau to SPG Secretary 8-16-1715.

10 Yearbook of the City of Charleston, ed. Langdon Cheves, (Charleston, South Carolina, 1894), 315, note 2, 324. LeJau to the Secretary, August 22, 1715. Rodd to Boone and Beresford, July 19, 1715. Also see the Post and Courier Newspaper (Charleston, South Carolina) February 10, 2003. An inventory of items stored at the fortifications at the Ponds conducted in 1732 listed 30 old muskets and 5 carriage guns. Douglas Summers Brown, *The Catawba Indians: The People of the River* (Columbia,: University of South Carolina Press, 1966), 21. Klingberg, pp. 162-163, Francis LeJau to SPG Secretary, 8-22-1715.

11 Klingberg, 163, 164, LeJau to SPG Secretary 8-23-1715.

12 Chicken, George, d. 1727, Langdon Cheves ed. "George Chicken Journal, 1715-1716," A Letter from Carolina in 1715, *City of Charleston Year Book, 1897*. Charleston South Carolina: South Carolina Historical Society p. 315.

13 George Chicken, "A Journal from Carolina 1715," in the *Charleston Yearbook, 1893*, p. 325, foot note: Colonel Chicken charged the natives near the place where "...Wassamassaw Road crosses the heads of Cypress Swamp..."

14 Various sources reported a 40 to 60 body count.

15 Francis LeJau reported 60 native deaths and wrote, "...we lost one

white man & a Negro." See Frank J. Klingberg, 161, Francis LeJau letter 8-22-1715. Also see, SCCHJ, Assembly no. 13, 2-28-1715, 2-16-1716/17, microfilm, 5-11-1716, p.103, "...John Carmichael was about four months incapable of getting his living, by means of wounds he received in Col. Chicken[']s fight..."

16 It is likely that the natives kept the captives alive to use as porters and later to bargain for ransom.

17 SCCHJ, Assembly no. 12, 9-22-1713-11-8-1715. Saturday, 8-20-1715, pp. 441, 442. "That Mr. Benj. Waring for the use of his Indian slave be allowed 30 [?].in consideration of taking a Catawba Indian alive, who was afterwards killed by order of Captain George Chicken."

18 Klingberg, 1956, p. 152. LeJau wrote: "...the poor Itwans [sic] settled among us are few in number and bad soldiers."

19 Gene Waddell, Indians of the South Carolina Lowcountry 1562-1751, published for the Southern Studies Program, University of South Carolina, The Reprint Company, Spartanburg, South Carolina, 1980, p.209.

20 Theresa M Hicks, editor, South Carolina Indians and Indian Traders and Other Ethnic Connections Beginning in 1670, Peppercorn Publications Inc., the Reprint Company, Spartanburg, South Carolina, 1998, p. 31 "...Ordered...., that those Indians be delivered to King Robin in order to live amongst his people; Dec. 7, 1716."

21 Waddell, pp. 13, 209, and 212.

22 Theresa M. Hicks Editor of papers of Theresa Hicks and Wes Taukchiray, South Carolina Indians, Indian Traders and Other Ethnic Connections Beginning in 1670, Peppercorn Publications, Spartanburg, South Carolina, 1998, pp. 42,43. "Many of the Children belonging to this tribe (Etiwah) spoke good English..."

23 The Wassamassaw Tribe of Varner Town Indians, is a small state recognized tribe of Native Americans, descended from tribes of the Colonial Era. In 2005, the State of South Carolina granted recognition to the small congregation as an Indian group, the first stage in recognition as a tribe.

Some members of the tribe reside on Highway 17-A between the towns of Moncks Corner, Goose Creek and Summerville.

24 Waddell, p. 13.

25 Waddell, p. 13.

26 Waddell, pp. 13, 212.

27 Waddell, pp. 13, 363. The French intended to exterminate those "who warned the colonists of inland attack..."

28 South Carolina Gazette, 6-3-1753 reported "... 17 northern natives were seen on Mr. Middleton's place [Crowfield] on Goose Creek."

29 Russell Cross, Historic Ramblins through Berkeley, Cross-Williams Family Limited Partnership, R.L. Bryant Co. 1985. P.26.

30 The Statutes at Large of South Carolina, [Thomas Cooper, David James McCord - 1841 - Acts relating to Roads, Bridges and Ferries, 1725, p.62.

31 Cross, p. 26.

32 Warrants for Land in South Carolina, 1672-1711, A.S. Salley Ed. South Carolina Department of Archives and History, University of South Carolina Press, 1973.

33 SCHGM V.8: p216.

34 Register of Mesne Conveyance, Record of Deeds between Buyer and Seller (Deeds), (Charleston, South Carolina: County Office Building), Book W-5: pp. 522-535.

35 Carolina T. Moore, Ed., Abstracts of Wills of the State of South Carolina, 1670-1740, R.L. Bryan Company, Columbia, South Carolina, 1960, p.254. Plat of Wassamassaw (or Wassamsaw) Swamp, conveyed by Landgrave Thomas Smith to Thomas Summers. Other names on the document are Edmund Lester, Moses Cockfield, and Moses Way. SCHS.

36 SCHGM V. 20: p. 189. Michael J. Heitzler, The Oaks Plantation, Mansions and Moonshine, City of Goose Creek, 2015.

37 SCHGM V. 20: p. 189. Plat (fragment in two pieces) of land of [Ralph] Izard on Wassamassaw (Wassamsaw) Swamp. Other names on the document are Joseph Blake and Walter Izard. South Carolina Historical Society, Charleston, SC.

38 SCHGM V. 20: p. 189. All of Izards Cowpens passed out of the family when his grand-daughters, Sarah and Rebecca transferred the deeds when they married Lord William Campbell, the last Royal Governor, and his brother, Colonel Colin Campbell, in the years leading to Revolution. After the war John Dawson acquired these tracts one after another beginning in 1791 when he purchased 810 acres. In 1812, he devised the combined properties, totaling 5,802 acres, to his three sons and one daughter.

39 South Carolina Historical Magazine, (SCHGM), The South Carolina Historical Society, Charleston, South Carolina, V.3: p. 189.

40 South Carolina Department of Archives and History, (S.C. Archives), Columbia, South Carolina, L.10005, Reel 9, Plat 4857.

41 Deeds, Book Y-5: pp. 360-362.

42 Francis Cordes represented the St. James Goose Creek Parish in the fifth Royal Assembly and the 12th Assembly. He declined to serve in the later. His first wife was the daughter of Isaac Porcher and his second wife was Susannah Benoist. He died prior to 1743.

43 Edward McCrady, History of South Carolina, Vol. II, 1719-1776, (New York, McMillan, 1897-1901), p. 435.

44 S.C. Archives S111001, V.1: p. 441.

45 The judge's responsibilities involved: punishing servants, licensing taverns, administration of public legacies, and estates of orphans, overseeing the poor, building and maintaining roads, erecting court houses and schools, as well as levying taxes to pay for it all.

46 Henry AM Smith, Henry AM Smith Papers 1744-1922, Among the Collections of the South Carolina Historical Society, Charleston, South Carolina.

47 Frederick P. Bowes, The Culture of Early Charleston, Chapel Hill, North Carolina: University of North Carolina Press, 1942, 41. Also, South Carolina Gazette, November 16, 1734. Department of the Interior, Bureau of Education, Bulletin 1921 No. 1, Monthly Record of Current Educational Publications January, 1921, Washington,

D.C. Government Printing Office 1921. 30.

48 Frank J. Klingberg, The Indian Frontier in South Carolina as Seen by the S.P.G. Missionary, The Journal of Southern History, Vol. 5, No. 4 (Nov., 1939), p. 497.

49 Frank J. Klingberg, An Appraisal of the Negro in South Carolina, Washington: Associated Publishers, 1941, 48.

50 Peter Manigault to Ben Stead, March 12, 1770, Manigault Letter Book. S. Max Edelson, Plantation Enterprise in Colonial South Carolina, Harvard University Press, Cambridge, Massachusetts, London England, 2006, p. 141.

51 Russell J. Cross, Historic Ramblin's Through Berkeley, (Columbia, South Carolina: R.L. Bryan Company, 1985), p. 256. Copy of a plat of Wassamassaw Swamp, of the estate of William Parker, 1790. SCHS.

52 Benjamin Singleton reported to the Provincial Congresses and the 1st General Assembly.

53 Benjamin Huger relocated to Prince George Winyah Parish, after he wed Mary Golightly, a Georgetown heiress. He served Prince George Winyah in the 1st and 2nd provincial congresses and the 1st, 2nd, and 3rd General Assemblies from 1776 to 1777.

54 S.C. Archives L10005, Reel 8, Plat 4243. In addition to his Wassamassaw home, he owned 400 acres nearby, as well as a lot in Charleston, and 49 slaves. He represented Goose Creek in various assemblies, served as a Justice of the Peace, and as a member of the Provincial Congress in 1775.

55 Walter B. Edgar, and Louis Bailey, Biological Directory of the South Carolina House of Representatives: vols. I – III, Columbia, South Carolina: University of South Carolina Press, 1974, V.2: p. 734.

56 Orvin, 144. John Wright owned multiple land holdings amassing 1,413 acres from four grants received between 1768 and 1773. In addition to his Wassamasaw home plantation, a lot in Charleston, and 49 slaves. He was elected to represent Goose Creek in the 32nd Royal Assembly, and the

1st and 2nd Provincial Congress, and the 1st and 2nd General Assembly. He also served as a Justice of the Peace for the Charleston District and was a militia captain during the Revolution. He died in a skirmish with a Royalist force of Dragoons in 1781. His wife, Martha and three minor children survived him.

57 Orvin, 144.

58 S.C. Archives Series S111001, V.13: p. 436 and L10005, Reel 11, Plat 5687. Although he owned a large tract in Wassamasaw, it appears that he resided in Charleston, where at the time of his death in 1824, he owned nine lots with buildings, five slaves, 287 shares of stock valued at \$18,998 in three banks, one insurance company, and over \$10,000 in United States stocks. Upon his return, he represented Goose Creek in the 4th and 5th General Assemblies and St. Philip/ St. Michaels in the 6th and 7th General Assemblies. He married Mary Henderson, had two children and died in 1824 at the age of 83.

59 Richard Gough owned a successful cattle ranch east of the wetlands, and John Dawson purchased Izard's Cowpens two years before the first United States Census count was taken in 1790.

60 S.C. Archives S213190 V.24: p. 145 Item 1.

61 Served as Captain in Revolutionary War.

62 S.C. Archives S213190, V.18: p. 143.

63 Russell J. Cross, Historic Ramblin's Through Berkeley, (Columbia, South Carolina: R.L. Bryan Company, 1985), 28.

64 John Inabinet, T. Faulling, C. Wilson, T. Comings, Ja Blanton and J. Peagler served as Trustees.

65 A brush arbor is a "rough, open-sided shelter constructed of vertical poles driven into the ground with additional light poles laid across the top to support a roof of brush, cut branches or hay. Some churches used brush arbors to protect worshipers from the weather during revival meetings."

66 Class Book for the Society at Harry's Meeting House Commencing January 1st, 1807, Cypress Circuit

(Class Book). The listed names included members of the Myers, Truelin (?), Carr, Gelzer, Harry, Williams, Tedder, Rudd, Whaley, Singletary, Bradwell, Smith, Hodges, Rumph, Barrow, Mims, Peasley, Bowman, Hall, Faulling, King, Disto, Lyons, Helton, V (B)allentine, Crawford, Brabham, Clark, Hilton and Browning families. The 1807 list also indicated that five African Americans were charter members of that assembly.

67 Author interview with Harold Hilton at his home in Sandridge, April 26, 2003. Nathaniel Hilton, Planter, St. James, Goose Creek Parish, Charleston District, Ordinary Letter of Testament, 1858, among the private papers of Harold Hilton.

68 Hilton Interview, April 26, 2003.

69 Leah Townsend, Ph.D., South Carolina Baptists, 1670-1805, Genealogical Publishing Co. Inc., 1978, p. 53.

70 Furman Wood, A. M., A History of the Charleston Association of Baptist Churches, Charleston, S.C.: from the Press of J. Hoff, 1811.

71 By 1860, One Anglican Church, one Presbyterian Church, three Baptist Churches and nine Methodist Churches strived to accommodate the spiritual needs of the inhabitants of the old Goose Creek Parish. Census of the St. James, Goose Creek Parish, Schedule 6, Social Statistics, 1860.

72 Reverend Matthews McCullers was probably from North Carolina, where he served as a licensed minister at Pine Creek Church 1791-1794 and then at Ebenezer until 1802. He served Wassamassaw Church on 1804.

73 Bethlehem Baptist Church, Ledger of the Solemn Covenant of the Bethlehem Baptist Church in St. James, Goose Creek, 1811-1871 (Book of the Covenant). The ledger book is among the collections of the Charleston Museum, Charleston South Carolina.

74 A History of the Wassamassaw Baptist Church, p.107.

75 A History of the Wassamassaw Baptist Church, self-published by the church, a copy of which is in the possession of the author, p. 8.

76 S.C. Archives S165018, Year

1828, Item 32.

77 S.C. Archives S165029, Item 2.

78 S.C. Archives S165005, General Assembly, Miscellaneous items, Report on Common Education, no date and General Assembly Report 1858, #425, p.61. Nelson Joiner replaced Thomas Mims as School Commissioner.

79 S.C. Archives S165029, Year 1854, Item 20.

80 S.C. Archives S165029, Year 1854, Item 20.

81 S.C. Archives S165029, Year 1860, Item 6.

82 Abiel Abott Diary, Travels in South Carolina, December 8, 1818, Abiel Abbot (August 17, 1770 – June 7, 1828) was a prominent clergyman from Massachusetts.

83 U.S. Route 176 runs 237.98 miles from Hendersonville, North Carolina to US 52 in Goose Creek, South Carolina via Spartanburg and Columbia, South Carolina and parallels Interstate 26 (I-26) most of the distance.

84 Petition of John F. Poppenheim, Charleston Road Commissioner for St. James, Goose Creek asking to be allowed to establish toll gates on the old State Road. South Carolina State Archives S1655015, General Assembly Petitions, 1865, number 29, St. James, Goose Creek.

85 Report of the Road Commission to examine Vances Ferry, South Carolina General Assembly Miscellaneous Communications, no. 13, 1851.

86 South Carolina General Assembly Miscellaneous Communications, St. James, Goose Creek, 1807, number 12.

87 Petition asking for the opening of a Post Road was submitted by residents of St. James, Goose Creek, St. Johns and St. Matthews Parishes in 1813. The asked that a 25-mile road be opened from Vance's Ferry to Cannon's Ford at Wassamassaw (S.C. Archives S165015 Year 1813 Item 108). Vance incorporated as a town in 1887, in eastern Orangeburg County where Sir William Vance long before built a ferry on the Santee River.

88 Citizens of St. Johns Berkeley and St. James, Goose Creek Parishes, living on Wassamassaw Swamp, petition

for a charter for a road from the road at Baylor's Residence on the east side of Wassamassaw Swamp to a road near Mr. Dehays Residence in St. James, Goose Creek, General Assembly Petition S165015, ND no. 2704 frame 492-495.

89 "Petition of Joseph T. Crawford praying to have his title confirmed to certain lands," South Carolina General Assembly, 3165015, Petition N.D. 5038, pp. 154-156, SCDAAH.

90 Report of the Committee to examine Vance's... General Assembly Miscellaneous Communications, November 10, 1851, number 13. Levy F. Rhame, Chairman explained that an improved roadway was "the best way to communicate with the metropolis in the way of trade" and they were "cut off from all participation in the benefits of the Rail Road..." Daisy Swamp is a colloquial tag for Deas's Swamp, the waterway contiguous to the modern day Devon Forest Subdivision.

91 Author interview with Esse Dangerfield Huff, Wassamassaw resident, July 27, 2003, Goose Creek City Hall. Esse Dangerfield Huff recalled that the bay held "little water" and she often picked berries from "tall bushes" and collected leaves from thick groves of bay trees in Black Tom Bay when she was a child in the 1930's.

92 Bailey, 1986, V.4: p. 615.

93 Bailey, 1986, V.4: p. 615. William Witherspoon represented the Goose Creek Parish in the 17th General Assembly in the house and was then elected to the State Senate for the 18th and 19th General Assemblies (1808-1810). He and his wife, Janet McClary reared six children. He died in 1815 at the age of 38.

94 Petition #2320, to House of Representatives, to make Four Hole Creek Navigable to the Edisto River.

95 South Carolina Archives, S165005 Report on Petition, 1805.

96 Petition # 2703, General Assembly Petition S165015, Citizens of St. Johns Berkeley, "Grant a Public Road..."

97 Petition #2693, Pg. 450-452, Old State Road, St. 1434, "The Petition of Sundry Citizens of the Parish of St. James, Goose Creek Praying that

the Repair of the State Road Should be Leased out to the Lowest Bidder," Petition Rejected.

98 Samuel David Dubose and Frederick A. Porcher, A Contribution to the History of the Huguenots of South Carolina (New York, New York: The Knickerbocker Press, 1887, Columbia, South Carolina: Reprinted from the Original, The R.L. Bryan Company, 1972), p. 8.

99 S.C. Archives S165015, General Assembly Petition, Number 1501.

100 Kathleen M. Hilliard, Masters, Slaves, and Exchange, Powers, Purchase in the Old South, Cambridge University Press, New York, 2014, p.80. Also see, John O. Willson Papers, Caroliniana Library, Columbia, South Carolina. His exchange records show that he sold a wide variety of items to his slaves, including coffee, molasses, lard, bacon, shoes, nails and various types of cloth.

101 Thomas H. Winter owned and operated a busy tavern at the 29 mile location until the Civil War.

102 Charleston Mercury, October 15, 1821

103 The full names of the political groups were: The States Rights and Free Trade Party (State Rights Party) and The Union and States Rights Party (Union Party).

104 S.C. Archives S165015, Year 1832, Item 5.

105 Charleston Mercury, Newspaper, Charleston, South Carolina, 12-10-1841.

106 S.C. Archives Series S165015, Year 1823 Item 54.

107 Charleston Courier, 8-18-1851.

108 Charleston Courier, 8-18-1851. The assigned committee leaders were: Reverend Stephen Williams, Reverend West Williams, Benjamin Godfrey, George Crawford, Thomas Mims, William McWilliams, Colonel Thomas J. Mellard, Captain S.C. Warnock, W.B. Thomas, Albert Clark, Hamilton Hart, Wm. Martin, Sr., William Whaley, J.J. McCants, Colonel J.B. Earnest, J.J. Browning, G.C. Smith, H.T. Browning, Reverend A.G. Sims, J.T. Crawford, Honorable John Willson, and John Lawrence.

109 A History of Wassamassaw Bap-

tist Church, p. 7.

110 A History of Wassamassaw Baptist Church, p. 8.

111 A History of Wassamassaw Baptist Church, p. 8.

112 A History of the Wassamassaw Baptist Church, p.8.

113 Records of the Board of Soldier's Relief. The records are among the collections of the South Carolina Historical Society, Charleston, South Carolina. South Carolina State Department of Archives and History, 1863, St. James, Goose Creek Parish, Soldiers Board of Relief Commissioners.

114 S.C. Archives General Assembly Miscellaneous Communications, March 3, 1863, Number 3. J.C. McKewn, Report of Soldiers Board of Relief, St. James, Goose Creek.

115 G.A. Follin of the Adjutant and Inspector General's Office in Columbia, South Carolina requested "lists of men liable to duty," including the rosters of Goose Creek, Four Hole, Wassamassaw, Dean Swamp, and others. The records concerning the 18th Regiment of South Carolina Militia are among the papers of the Adjutant and Inspector General Office. These manuscripts are among the collections of the South Carolina Historical Society, Charleston, South Carolina.

116 I.C. Varn also served as Secretary of the Board of Soldiers Relief during the war years.

117 John Poppenheim, Chairman of the St. James, Goose Creek Road Commission, petitioned the South Carolina General Assembly to repair the roads and bridges in the parish. He explained that on the 18th day of February, 1865, the "substantial covered bridge over Goose Creek on the State Road, 205 feet in length and but recently re-shingled with the best cypress shingles..." was burnt by the order of the commanding general of the confederate army.

118 "The late Deacon, John Law informed me that his father told him that the northern army erected a hospital just back of the church," George H. Ballentine, introduction to Church Record Book of Wassamassaw Baptist Church Section, Berkeley County South Carolina 1875-1919. Also see,

A History of the Wassamassaw Baptist Church, p. 9.

119 Cross, p. 292. One earthwork was erected west of the State Road (SC 176). 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.

120 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.

121 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, Lt.

122 SC Adjutant and Inspector General's Office, Records Concerning the 18th Regiment of the South Carolina Militia, 1864, "Return of Men Liable under the Recent Call." South Carolina Historical Society, Charleston, T.R. Riggs served in Company G, 18th Regiment of SC Militia under Captain (NFN) Cummings. He was listed among those "Liable to be called" into service.

123 William Henry Johnson Scrapbook, Volume I, 34/293, SCHS, Notations accompany photographs near Carnes Cross Roads. See Records of the 18th Regiment, SCHS. "A rather short distance before you reach Carnes X-roads there used to be a toll gate by a house. Several years after the civil war a body of US troops camped in the field..."

124 Johnson, Volume one, p. 150.

125 Charleston News and Courier, August 17, 1877.

126 Petition of John F. Poppenheim, Charleston Road Commissioner for St. James, Goose Creek asking to be allowed to establish toll gates on the old State Road. South Carolina State Archives S1655015, General Assembly Petitions, 1865, number 29, St. James, Goose Creek.

127 State Archives S1655015, General Assembly Petitions, 1865

128 George H. Ballentine, ed. Church Record Book of the Wassamassaw Baptist Church, Wassamassaw Section, Berkeley County South Carolina 1875-1919 (Copperas Cove, Texas: 2001), p.2. Hereinafter cited as "Wassamassaw Church Records."

129 Wassamassaw Baptist Church Records, p. 2.

130 Records of the Assistant Commissioner for the State of South Carolina, Bureau of Refugees, Freedmen and Abandoned Lands (BRFAL), 1865-1870, Microfilm Publication M869, Roll 34 "Reports of Conditions and Operations..." Washington, D.C.: Department of National Archives and History. BRFAL, Captain Frederick W. Liedtke reported the case to the Headquarters of the Freedmen's Bureau for the District of Charleston on August 29, 1867.

131 A History of the Wassamassaw Baptist Church, p. 10.

132 A History of the Wassamassaw Baptist Church, p. 10.

133 A History of the Wassamassaw Baptist Church, p. 10.

134 Wassamassaw and Mt. Olivet records frequently refer to victors and shared ministers.

135 T. L. Riggs of Ladson, served in Company A, Twenty-Fourth Regiment during the Civil War, Confederate Pension Applications, Berkeley County, South Carolina. He is undoubtedly related to T.R. (Shanghaiad) Riggs, the vigilante leader during the Reconstruction Era.

136 Cross, p. 176, Author interview with Thomas "Doc" Hilton, Sandridge resident and descendent of Harold Hilton, who immigrated to site in 1812.

137 United States Census, St. James,

Goose Creek Parish, 1880. The average planter/farmer produced 20 bushels of corn and one-half bale of cotton per acre in the eastern parish. A farmer/planter in Wassamassaw and beyond produced 8 bushels of corn and one-third bale of cotton per acre. A random selection for this study: Grecian Murray owned 100 acres of land at Wassamassaw where he planted 45 acres of corn and produced 350 bushels or 7.8 bushels per acre. He produced 250 bushels of oats or 10 bushels per acre. He produced 14 bales of cotton on 25 acres equating to one-half bale. He also owned 2 milk cows and 6 beef cattle in 1879.

138 Elias Ball Bull Papers, Poor White Farmers, Forfeited Lands List, Sinking Fund Commission, 1882, St. James, Goose Creek Parish. Taxes owed ranged from \$2.17 for one acre owned by J. Aiken to \$89.07 for 1178 acres owned by P. Clark. These papers are among the SC Historical Society. These lands were later sold to lumber companies for timber harvesting.

139 SCDH, Year 1828, Item 32. In the minutes of the Wassamassaw and Mt. Olivet Churches frequent references cite the "Goose Creek Church" (Bethlehem Baptist) and "victors from Goose Creek," indicating a close fellowship between the churches. It is likely that these sanctuaries shared pastors.

140 [A History of the Wassamassaw Baptist Church](#), p. 15.

141 Legend persists that hunters near the middle of the twentieth century uprooted many wooden grave markers to provide a temporary road for their truck that was stuck in deep mud. The markers were not replaced and subsequently lost to the forest.

142 Ballentine, pp.60, 61, 68. S.E. Law. H.M. Dangerfield, C.W. Rudd and W.M. Salisbury served on the Wassamassaw Church Baptistery [Baptistery] Committee. The Baptistery [Baptistery] was completed in 1885.

143 See "old R.R. Rt of Wy [old railroad right of way]" indicated crossing land owned by Samuel M. Taylor in 1938. The property is described on "Map of Land Owned by Samuel M. Taylor about to be conveyed to

Virginia F. Prettyman, Situate [sic] near Summerville, Berkeley County, South Carolina, Containing 235 acres, Surveyed December 1938." The map is with Deed Book C-45, RMC Moncks Corner, South Carolina.

144 Thomas T Fetters, Logging Railroads of South Carolina, Heimburger House Pub. Co. Forest Park, Illinois, 1990, p.13.

145 Fetters, 31.

146 Fetters. Official Minutes, Wilmington Annual Conference of the ... , Vol. 38-41 Methodist Episcopal Church. Wilmington Conference, Official Minutes... J.W. Prettyman, (March 18, 1908).

147 A "Wassamassaw Road" later named Sheep Island Road tied Summerville to the Wassamassaw Community.

148 Mableleanor Oil Wells...Charleston Evening News, March 20, 1921, Charleston, South Carolina.

149 Author interview with Pearl Victoria Cales Mitchum, born 1913 in Cales Town, Berkeley County. Interview June 24, 2002 in Cross, South Carolina.

150 [A History of the Wassamassaw Baptist Church](#), p. 16.

151 Berkeley County School District, Public School Attendance—Negro/White. The records are among the papers of the Berkeley County School District, Moncks Corner, South Carolina, circa 1944.

152 Author interview with Ms. Gertrude Tresscot, Principal, Bowens Corner Elementary School, via telephone March 3, 2002.

153 Author interview with Dr. Henry Brevard, Principal, Sandridge Elementary School, via telephone March 3, 2002. Sandridge Elementary School closed in 1989 due to scant enrollment.

154 Charleston News and Courier, November 9, 1984. Interview with Pastor Fritz Young.

155 [A History of the Wassamassaw Baptist Church](#), p. 19.

156 Author interview with Keith Holley and Terry Johnson Norman, at Wassamassaw Church, January 15, 2017.

157 Author interview with Heidi Varner, Secretary and Financial Officer

for the Wassamassaw Tribe of Varner-town, and council members Martha Dangerfield Varner, Idel Dangerfield Ruth, and Mary Dangerfield Barrineau, at Westview Elementary School November 14, 2004.

158 Author interview with Harold Hilton at his home in Sandridge, April 26, 2003. Nathaniel Hilton, Planter, St. James, Goose Creek Parish, Charleston District, Ordinary Letter of Testament, 1858, among the private papers of Harold Hilton.

159 In 1950 Prettyman conveyed his 872-acre Carnes property to George A. Herrin and after several conveyances it passed in November 2006 to Carnes Crossroads Associates LLC, the current owner of record.

160 Tyrone Richardson, Berkeley Boom, "Developers are billing the Berkeley County area as the next epicenter for the region's growth..." The Post and Courier, Sunday, March 3, 2013, Charleston, South Carolina. Our Region Our Plan, Envisioning the Future of Berkeley, Charleston, and Dorchester Counties, December 2012, Council of Governments Publication, Larry Hargett, Chairman.

161 Jim Parker, The Post and Courier, Saturday, November 3, 2007.

162 The Berkeley Observer, March 16, 2016.

163 Chad Long, "To whom it may concern," South Carolina Department of Transportation, Letter 9-28-2016, US Route 176 (State Road) widening project to improve 12.5 miles from 17Alternate to Centerline Rd. from 2 lanes to five lanes

164 [Berkeley, Charleston, Dorchester, Our Region Our Plan](#) is a comprehensive view of the region, beyond jurisdictional borders that considers growth and development opportunities in the region. Published by the Berkeley, Charleston, Dorchester Council of Government, Charleston, South Carolina, 2014.

165 Thomas Burbage and John Stoutmay (Stoutemire) were Revolutionary War pensioners. See Census of Pensioners, State of South Carolina, St. James, Goose Creek, among the collections of the South Carolina Historical Society.



About the Author

Michael James Heitzler earned a Doctor of Education Degree from the University of South Carolina. He is a Fulbright Scholar and a retired school administrator of the Berkeley School District, South Carolina. He has served as Mayor of the City of Goose Creek since 1978. He is the author of *Historic Goose Creek, South Carolina, 1670-1980*, published in 1983 by Southern Historical Press, Easley, South Carolina, and *Goose Creek, a Definitive History, volume I* published in 2005 and *volume II* published in 2006, by the History Press, Charleston, South Carolina. The Berkeley County Chamber of Commerce published his work, *George Chicken, Carolina Man of the Ages* in 2011, and the City of Goose Creek and the South Carolina Historical Society published fifteen articles and booklets in recent years.

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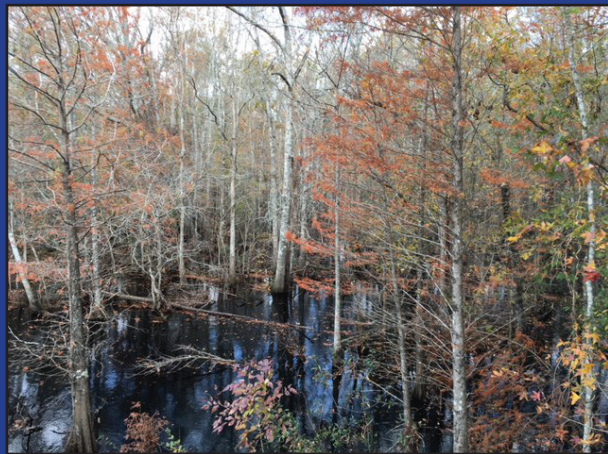
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The cover photograph of this historical booklet was taken by the author. It is a section of Wassamassaw Swamp at the Highway 176, (State Road) Bridge on November 29, 2016.



“preserve the past
protect the present
and plan for
progress”
Michael J. Heitzler