The Proceedings and Papers

of the

GREENVILLE COUNTY HISTORICAL SOCIETY 1998 -2005

Jeffrey R. Willis
Editor

VOLUME XII

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More information about the Greenville County Historical Society and the Coxe Collection of Early Greenville Photographs is available on the Society's web page, which can be reached at: **www.greenvillehistory.org/**

Each member of the Society receives a copy of ***The Proceedings and Papers***. Additional copies of this volume are available to members and non-members at $10.00 a copy. See page169 for other publications available through the Society. All orders should be sent to the address above.

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FORWARD

The Greenville County Historical Society provides a unique service by the publication of the papers presented at its meetings. The publication of these papers constitutes a valuable compilation of historical research on Greenville County by many different individuals. The papers are on a wide variety of topics covering the current and past history of the county. *The Proceedings and Papers of the Greenville County Historical Society* is published at intervals determined by the accumulation of papers suitable for publication.

Not all of the presentations at the Society's meetings have involved traditional research papers. These presentations, nonetheless, contain valuable information about Greenville's past. They are printed in this volume in the format that seems most suitable for their preservation and distribution.

To the extent that has been possible, a uniform style has been adopted for the documentation appearing in each paper. Because 12 authors are represented, this has not always been possible.

The editor is indebted to the Historical Society's administrative director, Sidney Thompson, in preparing this volume.

JRW

OFFICERS OF THE SOCIETY

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President ..... Wilbur Y. Bridgers
1st Vice President -Membership ..... Jon Ward
2nd Vice President - Programs ..... William Gilfillin
Secretary ..... Brenda H. Hays
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1974 -1976 ..... Robert R. Adams
1976 -1978 ..... A. V. Huff, Jr.
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1986 -1988 ..... Lauriston Blythe
1988 -1990 ..... Choice McCoin
1990 -1992 ..... Choice McCoin
1992 -1994 ..... Edward D. Sloan, Jr.
1994 -1996 ..... James D. Casteel
1996 -1998 ..... Wilbur Y. Bridgers
1998 -2000 ..... Wilbur Y. Bridgers
2000 -2002 ..... Jeff Richardson
2002 -2004 ..... Nelson B. Arrington, Jr.

PROCEEDINGS OF THE SOCIETY

September 1998 - October 2005

Fall Meeting, September 27, 1998
McKissick Room, Christ Episcopal Church

Stephen Mitchell, treasurer, announced that the Society had received $15,000 from the Graham Foundation for the furnishing of the Society's new office. Wilbur Bridgers, president, announced that the South Carolina State Department of Archives and History had sent a representative to look at the Coxe Historical Collection of photographs and had expressed concern about the deteriorating nature of some of the negatives. To begin the process of preserving the negatives, the Department gave the Society a grant of $7500. Based on standards set by the grant, it was decided to try and save at least 20,000 of the 100,000 negatives in the collection. Duplicate photographs, and slightly varying views of the same scene, would not be saved. Following these announcements Mr. Bridgers introduced William M. Gilfillin who presented a paper entitled "The Reverend Alexander Mitchell: A Very Personal History."

Winter Meeting, February 12, 1999
Parker Auditorium, Greenville County Library

President Wilbur Bridgers announced that the Society's administrative director, Brenda Hays, had resigned. Mr. Bridgers also informed the meeting that a total of $54,000 had been raised to save the Coxe Historical Collection of photographs and that the Society's Life Members had contributed $4400 toward completing the furnishing of the Society's new office. Jon Ward, chair of the Coxe Collection Committee, announced that she, along with Anne K. McCuen, Brenda Hays, and Richard Sawyer, had set priorities, based on standards outlined by the grant from the State Archives, for selecting the first negatives from the collection to be saved. To date, 1100 negatives had been targeted as most important to preserve. William Gilfillin, second vice president and program chair, introduced Jim Hammond, who gave an informative paper on the South Carolina statesman and diplomat, Joel R. Poinsett.

Spring Meeting, May 16, 1999
Parker Auditorium, Greenville County Library

Wilbur Bridgers, president, announced that the amount of money raised to reprocess the negatives in the Coxe Historical Collection had increased to $80.000. Richard Sawyer presented a report from the Coxe Collection Committee and announced that all nitrate negatives in the collection had been reproduced and digitized. The program chair, William Gilfillin, introduced Dr. James A. Dunlap III who spoke on "Historic Preservation and Progress in Greenville, 1925-1985."

Fall Meeting, October 17, 1999
McCall Parlor, Christ Episcopal Church

President Wilbur Bridgers announced that the Society had completed the move into its new office at 211 East Washington Street. He also introduced Nancy Walker, new executive director of the Society, and reported that Mary Drawdy had been appointed to fill the vacant position of 1st vice president. Willliam Gilfillin introduced Dr. Jeffrey Willis whose paper, "General Waddy Thompson," traced the career and significance of the South Carolina statesman from Greenville. Following the meeting, a reception was held at the Society's new office.

Winter Meeting, March 5, 2000
Parker Auditorium, Greenville County Library

William Gilfillin read the following resolution in memory of Sam Zimmerman, former president of the Society:

Sam Riley Zimmerman, Jr

WHEREAS, Sam Zimmerman was a charter member of the Greenville County Historical Society, served as president of the Society from 1980 to 1982, was a director of the Society, served on committees and was always a strong advocate and supporter of the Society, and

WHEREAS, his candor has both benefitted the Greenville County Historical Society and the larger community, and

WHEREAS. his vision for this community was demonstrated by his service on the Public Works Commission and his efforts to provide Greenville County with an adequate and quality supply of water. and

WHEREAS. his interest in the history of the community extended to his work with the Roper Mountain Center and the creation of buildings for the Center and his service as historian for parts of the textile industry in Greenville.

NOW BE IT THEREFORE RESOLVED that the Greenville County Historical Society acknowledges with admiration and deep appreciation the life and work of Sam Riley Zimmerman. Jr.. and that the Society expresses sympathy to his family by sending them a copy of this resolution and that this resolution be printed in the *Proceedings and Papers* of the Society

Lynn Craig. from the School of Architecture at Clemson University. and Robin Prince. a Greenville architect. discussed the formation of the South Carolina Architectural Society and ways that it could be instrumental in preserving architecture of historic significance.

Spring Meeting, April 30, 2000
"Cherrydale," Furman University Campus

The Spring Meeting was held at Cherrydale. the nineteenth-century home of James Clement Furman. which had recently been relocated to the campus of Furman University.

James Casteel. chair of the nominating committee. presented the following slate of officers for 2000-2001: for president. Jeff Richardson: for 1st vice president. Peggy Coker; for members-at-large. Nelson B. Arrington. Jr.. and Chuck Timmoms. The nominations were seconded and approved.

Donald J. Lineback. vice president for development at Furman University. described the process of moving Cherrydale to the Furman campus. A docent. posing as Mary Glenn Davis Furman. second wife of James C. Furman. presented a brief history of the home. Following the presentation. members were invited to take a self-guided tour.

Fall Meeting, October 20, 2000
First Baptist Church, Greenville, S. C.

Jeff Richardson, president, announced his goal of increasing the membership of the Society to 500 during his term as president.

Program Chair Shannon Wilkerson-Wilson introduced Dave Hargett, executive director of the Friends of the Reedy River, who spoke on the history of the Reedy River, its present condition, and its future.

Winter Meeting, February 25, 2001
Parker Auditorium, Greenville County Library

President Jeff Richardson announced that, with the addition of 60 new members, the membership of the Society had exceeded 400. He also announced the resignation of Nancy Parker as the Society's executive director and the appointment of Sidney Thompson to fill the position. President Richardison stated that the Society was working with the City of Greenville to erect a statue of Vardry McBee on Main Street. The Society would serve as a conduit for raising the necessary funds. James Casteel announced that $15,000, of the $40,000 needed, had already been raised.

Shannon Wilkerson-Wilson, 2nd vice president for programs, introduced Ed Ritts, executive director of the Historic Greenville Foundation, who discussed the Foundation's plans for building a Greenville Regional History Museum on the site of the old Coca-Cola Bottling Company.

Spring Meeting, May 8, 2001
Parker Auditorium, Greenville County Library

James Casteel reported that the $40,000 needed for the statue of Vardry McBee had been successfully raised, including $15,000 from local churches. President Jeff Richardson thanked Mr. Casteel for this successful fund-raising project. Richardson also introduced Sidney Rutledge Thompson as the Society's new executive director.

The nominating committee, chaired by Nelson Arrington, presented the following slate of officers for 2001-2002: Nelson Arrington, 2nd vice president; members-at-large, Pat Apperson, Dena Benedict, Mary Drawdy, and Joe Pearce. A candidate for the office of secretary was still being sought. The proposed slate was accepted

by acclamation.

President Jeff Richardson introduced Tom Charles, who gave a slide presentation on a recent archaeological dig in northern Greenville County on the property of John Walker. Indian artifacts dating back to 500 A.D. had been found.

Fall Meeting, October 14, 2001
Parker Auditorium, Greenville County Library

Lewis and Bill Carpenter were recognized and presented with the Society's 2001 historical ornament depicting Carpenter Brothers Drug Store.

Nelson Arrington, program chair, introduced Steve Richardson, coordinator of reference services at the Furman University Library Mr. Richardson spoke on "Lower Greenville County and the Austin Family." His paper concentrated upon Simpsonvilleand some of the earliest families to settle in the area.

Winter Meeting, February 10, 2002
Parker Auditorium, Greenville County Library

Jeff Richardson reported that the statue of Vardry McBee was completed and would be installed and dedicated on Court Square in March.

Nelson Arrington introduced Roy McBee Smith who spoke on "Vardry McBee: The Fatherof Greenville." The paper discussed the significance of the role which Vardry McBee played in the early development of Greenville.

Spring Meeting, May 19, 2002
Auditorium of the Canal Insurance Company

Jeff Richardson, presiding over his last meeting, announced that his goal of increasing membership in the society to 500 had been reached. At the time of the meeting, there were 507 members. T. J. Dixon and James Nelson, sculptors of the Vardry McBee statue were recognized and welcomed as guests.

Joe Pearce, on behalf of the nominating committee proposed the following slate of officers for 2002-2003: Nelson Arrington, Jr., president; George P. Apperson, Jr., 1st vice president; Mason G Alexander, 2nd vice president; Margaret Brockman, secretary; P

Cabel Gregory III, treasurer; Ben K. Norwood, Hamlin McBee Withington, Joel Patterson; members-at-large. The slate of officers was approved without additional nominations.

Anne King McCuen introduced Elizabeth Simpson Crosby who gave a paper on "The Oddfellas Orphanage Scandal." Her presentation dealt with scandal and murder at an orphanage outside of Greenville in the early 1900s.

Fall Meeting, October 27, 2002
Auditorium of the Canal Insurance Company

James Casteel, presiding in the absence of the president, announced that the historical ornament for 2002 of Greenville Senior High School was available for sale.

Margaret Brockman introduced local attorney Jack Bloom, who spoke on "A History of the Jewish Community of Greenville." Mr. Bloom discussed some of the earliest Jewish families in Greenville, and the contributions of the Jewish community to the commercial and cultural development of Greenville.

Winter Meeting, February 2, 2003
Auditorium of the Canal Insurance Company

Nelson Arrington, as president, presided and announced that the transfer of the Coxe Historical Collection from the Bob Jones University Library to the office of the Historical Society had been completed. The process of making new negatives and prints from the older, chemically unstable negatives was complete. The new negatives and prints were housed in new metal file cabinets at the Society's office.

Joe Pearce introduced Fred Manning, who talked on the Battle of Kings Mountain and its importance in the Revolutionary War.

Spring Meeting, May 4, 2003
Auditorium of the Canal Insurance Company

The following slate of officers was presented for 2003-2004: Nelson Arrington, Jr., president; George P. Apperson, Jr., 1st vice president; Mason G. Alexander, 2nd vice president; Margaret Brockman, secretary; P. Cabel Gregory III, treasurer; Dena Benedict, Chuck Timmons, Joe Pearce, Ben K. Norwood, Hamlin McBee Withington,

Joel Patterson: members-at-large. The slate of officers was approved as presented.

Anna Kate Hipp was introduced and spoke on "Architecture Without Architects." Using existing Greenville homes as examples, she focused on the Victorian folk cottage and the reasons for the development of this new architectural style. The emphasis of her presentation was on home construction in Greenville from 1900 to 1920.

Fall Meeting, October 26 2003
Auditorium of the Canal Insurance Company

President Nelson Arrington recognized Sidney Thompson and thanked her for the excellent work that she was doing as executive director of the Society. Mrs. Thompson announced that the historical ornament for 2003 was of Parker High School and was available at the meeting and in the Society's office. She also announced that the first copies had been received from the publisher of *Remembering Greenville: Photographs From The Coxe Collection* by Jeffrey Willis. All royalties from the sale of the book go to the Society.

Mason Alexander introduced Jeffrey Willis, who gave a PowerPoint presentation based on *Remembering Greenville*. The book includes several hundred photographs from the Coxe Historical Collection and traces the evolution of Greenville from a small city to a metropolitan center.

Winter Meeting, February 1, 2004
Auditorium of the Canal Insurance Company

President Nelson Arrington called the meeting to order and announced that the Society's web page had been completely updated. The treasurer's report was given by Cabel Gregory, who reported that sales were up as were memberships and dues. For the first nine months of the fiscal year the total assets of the Society were $116,000.

Mason Alexander introduced Dr. A. V. Huff, Jr.,who had recently retired as vice president for academic affairs and dean at Furman University. Dr. Huff gave a paper on "The Three Ages of Furman University." The paper traced the evolution of Furman from an academy to become a regional denominational school and, finally,

to become a nationally recognized liberal arts college.

Spring Meeting, May 2, 2004
Auditorium of the Canal Insurance Company

The meeting was called to order by Nelson Arrington, who called upon Cabel Gregory for a treasurer's report. The Coxe Collection Fund, which was kept separate from the general fund, had a balance of $24,573. The total assets of the Society were $112,000.

President Arrington expressed sadness that the Society had lost four patrons during the past year: Allen Graham, Yancy Gilkerson, Noel Parker Miles, and Jean Harris Knight.

Jeff Richardson, nominating committee chair, proposed the following slate of officers for 2004-2005: Albert Q. Taylor, president; George P. Apperson, Jr., 1st vice president; Harry Edwards, 2nd vice president; Margaret Brockman, secretary; Thomas H. Coker, treasurer. Charles McKissick, Chuck Timmons, Joe Pearce, Ben K. Norwood, III, Hamlin McBee Withington, and Joel Patterson were nominated as members-at-large. The slate of officers was approved as presented.

Mason Alexander introduced Dr. Stephen O'Neill, associate professor of history at Furman University, who spoke on the importance of the Saluda and Reedy Rivers in the development of Greenville County.

Fall Meeting, November 7, 2004
Auditorium of the Canal Insurance Company

Albert Taylor, president of the society, introduced Jim Micali, the chairman and president of Michelin North America, whose North American corporate headquarters is located in Greenville County. Mr. Micali gave an overview of Michelin's operations.

Winter Meeting, February 2005
Auditorium of the Canal Insurance Company

President Albert Taylor called the meeting to order. The Treasurer's Report stated that the total assets of the Society were $123,321.00, as of December 31, 2004.

Harry Edwards introduced Mary Rutledge, who spoke on the Charleston/Greenville Connection in the early part of South Carolina

history. The paper pointed out that many Charlestonians came to Greenville, not just as summer visitors, but as permanent residents.

Spring Meeting, May 15, 2005
Auditorium of the Canal Insurance Company

President Albert Taylor welcomed the members and called for the slate of new officers for 2005-2006. Nominated were: John Zimmerman for 2nd vice president, Mary Rutledge for secretary, Alex McPherson for treasurer, and Ann Giese and Harry Edwards as board members-at-large. The nominations were accepted by acclamation.

Harry Edwards introduced Nick Theodore, who spoke on "A Taste of Greece In Greenville." Mr. Theodore's paper traced the history of Greenville's Greek community, and particularly its prominence in the restaurant business during its early years.

Fall Meeting, October 9, 2005
Auditorium of the Canal Insurance Company

President Albert Taylor opened the meeting and announced that the stained glass ornament for 2005 of Buncombe Street United Methodist Church was available. He also talked about the possibility of the Society preparing an annual record of important information and events occurring in Greenville each year.

John Zimmerman introduced John B. McLeod, who spoke on "The Battle of the Great Cane Brake." This Revolutionary War battle was part of the conflict between Patriots and Loyalists in the South Carolina Backcountry.

THE REVEREND ALEXANDER MITCHELL
A VERY PERSONAL HISTORY

William M. Gilfillin*

I grew up on Atwood Street, which is on the edge of downtown Greenville. The house is still there in what was and still is a very middle class neighborhood of apartments, duplexes, and single-family dwellings. Our house was a cross between a Sears and Roebuck catalogue house and a mill village house. The two styles populated Greenville at the time. Two doors up lived The Rev. Alexander Mitchell and his family. Their house seemed much more imposing than my house because it was two stories.

To a little boy one of the most impressive things about the Mitchell's house was in the backyard there was a very deep goldfish pond, which had huge goldfish in it. The fish were a source of constant fascination to me. When I had been gone too long my mother would surmise that I had drowned in the pond. Often on those occasions I would be inside visiting with the Mitchells. Mr. Mitchell was by that time in the twilight of his life, but he was still tall and straight, his mind clear and quick, and he was still active in the church and the community. Most importantly he always had time for little boys. While I sat on his lap, he would take a clean white handkerchief out of his pocket and turn it into a rabbit with ears standing straight up. That feat seemed like a miracle to me. Upon leaving to go home he would take candy out of another pocket and give it to you. The candy always tasted vaguely like tobacco because he kept the candy and tobacco in the same pocket. Regardless, it was a wonderful treat.

Years later I was talking to my mother about these visits and the rabbits from handkerchiefs and the candy and she said. "Why it wasn't candy at all, it was Luden's cough drops." My reply was "Well if Mr. Mitchell gave it to you it was candy and you ate it gladly and willingly."

*William M. Gilfillin was born in Greenville. He attended Furman University, the University of South Carolina, and St. Luke's Seminary of the University of the South. He was ordained a priest in the Episcopal Church in 1969. His paper was given at a meeting of the Greenville County Historical Society on September 24, 1998.

Perhaps in a strange way it was like the bread and wine of the Eucharist becoming the body and blood of Christ - Luden's cough drops did become candy. Whatever, my relationship with Mr. Mitchell was sacramental and this larger than life man had a deep and profound influence on my life. These years were the late 1940s.

Mr. Mitchell died January 19, 1949. He had often made the statement that he wanted to die right before or right after he did a service. That was not the case, but he did die at home and that afternoon my mother and a neighbor and I stood on the sidewalk in front of my house and watched as the body was carried away. Even though it was January, I have no remembrance of being cold or sad, but I do remember feeling that a mighty presence was gone. There were of course no words to express that. Perhaps, like children that age, I only thought he was gone for a while. It is my hope to bring Mr. Mitchell back in this paper so you will feel some sense of the man.

The Reverend Alexander Robert Mitchell was born in Charleston in 1860. Our ancestors who were Anglican were all Low Church and, though he lived most of his adult life in Upstate South Carolina, he seems to have maintained a Lowcountry attitude. He would have deeply believed that the Ashley and Cooper Rivers really did meet to form the Atlantic Ocean. To be a Christian gentleman was a good thing, but to be a Christian gentleman from Charleston was the ultimate.

His heritage was English, and his father had built the first cotton compress. His mother's father was one of the large rice planters on the Waccamaw River. If cotton was king, then rice was the gold that made the king's crown. The land and marshland from Georgetown to Charleston had made the people of the area among the richest in the world. The plantations in acreage rivaled the large ranches of the American west today. The Mitchell family was of this affluence, and Mr. Mitchell's older brothers had been educated in England. Mr. Mitchell would have been born into that world except for the Civil War. Also, his father died when he was six, and times became hard for the family. He was educated at Porter Military Academy in Charleston and worked for a year after graduating. He then went to the University of the South and after that to the School of Theology at Sewanee. He was active in fraternity life and played baseball - a

sport he loved his entire life. In 1933 the University of the South awarded Mr. Mitchell an honorary doctorate for his accomplishments. In addition, there is a window in All Saints Chapel in this memory. At the tender age of 25 he was ordained a deacon and he remained active in the ministry for 62 years. He went to Columbia to be vicar of the newly formed Church Of The Good Shepherd. He met and married Harriett Couturier Thomas in 1889. She was from a mainline Episcopal family, and two of her brothers became Episcopal priests largely under the influence of "Brother Alex" as they called Mr. Mitchell. One of Harriett's brothers, Albert Sidney Thomas, became the ninth bishop of South Carolina. He wrote a history of the Episcopal Church in South Carolina.

The marriage of Mr. Mitchell to Harriett Thomas produced a family of eight - five girls and three boys. Harriett was 19 when she married and the first child Alexander Robert Mitchell, Jr. was born a little less that a year later.

In Columbia under Mr. Mitchell's leadership the Church of the Good Shepherd grew and prospered from a weak mission to a vigorous parish. Its membership increased 500% (from 28 to 600) while Mr. Mitchell was there, an impressive figure under any circumstances. While in Columbia he established St. Timothy's Church, which would become a full parish and is still in existence. Mr. Mitchell writes of St. Timothy's:

> Sitting in my study one afternoon in the house I occupied on Henderson Street near Richland before the rectory of Good Shepherd was built, the thought came to me that I should start some church work In the northwestern part of the city, since there were many children who attended no Sunday School and many families who attended no church. There was a shrinking from this undertaking since my hands were quite full with the parish of the Good Shepherd to look after and the parochial school to carry on. But being compelled by the Holy Spirit to "Go Forward" and having made this undertaking a subject of earnest prayer and feeling that it was my duty as well as God's will to commence this work, I straightway went

> up to that portion of the city to see where I could begin to work.
>
> On my way I met a little boy, poorly clad, and asked if he attended any Sunday School. He said "No." Then I said, "If I start one would you like to attend?" With a twinkle in his bright eyes and a smile on his face, he said, "Yes very much." I found in my amblings an old stable which opened on Lumber Street, and I thought if I could rent it and fix it up; it would be a good place to start the mission. The thought came to me as the Master had been born in the stable and had sanctified it by his birth. I could begin work in one. But the stable could not be secured, so nothing daunting I went on and found that I had one layman of the church living in that portion of the city, Ben Milligan. He kindly offered me one room in his humble home, 12 feet by 12 feet, and there with three little children. The work began in June 1892. (From a clipping in the possession of Steve Mitchell)

In February 1900, Mr. Mitchell accepted a call to become rector of Christ Church in Greenville. Part of the agreement was that a new rectory would be built for this already large family which would become larger. The rectory built was approximately where the gym of Christ Church is today on the corner of Church and Washington Streets

Mr. Mitchell was the 14th rector of Christ Church. The congregation was somewhere around 375 communicants. That began over a century of relationships with the Mitchell family and my family, for my grandfather and great grandparents were among those communicants.

Mr. Mitchell thought of Greenville as a mission area as it had been in 1820 when the Episcopal Church had been established in the Piedmont area. Many new factories had brought great population growth to Greenville and the great majority of textile workers had never thought about entering the doors of an Episcopal Church. When Mr. Mitchell came to Greenville, it was a city of around 14,000

people. and in 1901 Christ Church would celebrate its 75th anniversary as a parish having the name of Christ Church. The congregation had started as St. James and the name had been changed to Christ Church in 1826. It would prove to be a big event. A history was compiled and that year's Diocesan Convention celebrated the event.

During Mr. Mitchell's stay at Christ Church electricity would be installed as well as telephone lines. In those early years at Christ Church tragedy stuck in the Mitchell family. Harriett died at the age of 36. The youngest child, Ellison Capers, was just over a year old and three children were under the age of six. At a meeting of Christ Church Guild shortly following her death, a resolution was passed which read in part:

> Resolved that in the death of Mrs. Mitchell we have lost one whose unselfish devotion to the Church and its work was always an inspiration to higher and greater effort.
>
> Resolved that while her cheerful and punctual presence at our meetings will be greatly missed and lamented, she shall live in our hearts and memories.
>
> Resolved that the loss of one so universally beloved is indeed a crushing dispensation. (From a clipping in the possession of Steve Mitchell)

A short article in the *Baptist Courier* says of Harriett. "She was in thorough sympathy with her husband in all his work, and won the confidence and love of all who knew her, by her beautiful devotion to her loved ones and the cause of her Redeemer." The article continues by giving sympathy to Mr. Mitchell and his "motherless" children. The article continues as a tribute to Mr. Mitchell and calls him. "broad minded and charitable, pure in life and devoted to his work and he has a large place in the hearts of the people of Greenville."

The children were taken care of by a servant named Mamie. The older children helped out with the younger ones and neighbors and parishioners did their part.

When Mr. Mitchell came to Christ Church the parish had

problems and was in debt. However. Mr. Mitchell immediately started plans for a new church. In 1900 there was no bridge across the river on Main Street and travel and transportation were difficult. The West End or Pendleton Street area was very isolated from the rest of Greenville and it was hard for people who lived in the country to get to church. When Mr. Mitchell became aware of this problem plans were made to start a mission across the river. Planning began and after consultation with the Bishop. it was agreed upon to call the new church St. Andrews. Mr. Mitchell held services for St. Andrews on Sunday nights. This was in addition to his duties at Christ Church. There was a Sunday School on Saturdays and an Industrial School or sewing school operated for the purpose of teaching the girls of the Sunday School and community to sew and make clothes for the poor.

A lot for St. Andrews was bought on the corner of Pendleton and Markley Streets for $1.500.00 and construction was started on the church in 1904 and the building was consecrated in 1905.

Mr. Mitchell started St. James in 1903 and the third mission he started was St. Phillips. When Mr. Mitchell came to Christ Church, he proposed that a mission be started for the black Episcopal population of Greenville. This was not done until 1904 because of lack of leadership and clergy. I think this may have been the most important ministry Mr. Mitchell embarked upon. Before the Civil War the black Episcopal population was huge and they worshiped in Christ Church as well as all other Episcopal churches. After the war. services were held at night in a room in the parish house at Christ Church. There had been lots of talk about doing something about the situation. By 1900 there were few black Episcopalians left - they had died out or left the church for another religious persuasion. There were in Greenville a few black Episcopalians who were devout and loyal and wanted to be a part of the church, and Mr. Mitchell said yes to this in the best and most dignified way that he could.

One person who encouraged Mr. Mitchell was a woman named Sarah Elizabeth Priestly. Mr. Mitchell said his "saintly mother" molded his spiritual life. and he must have seen many of this mother's qualities in this saintly woman. She was an ex-slave. St. Phillips was a sensitive outreach to a population that had been virtually excluded from the church.

Along with all his church and community involvements. Mr.

Mitchell found time to start another family. On December 28, 1910 he married Mary Mazyck Lucas. He had met her in Greenwood where she was teaching school. In this relationship Mr. Mitchell can be seen as the visionary and she as the practical one. She was willing to take on the enormous responsibility of this large family and go on to have four children herself. She was a striking person and when I knew her, she had white hair which she wore piled on top on her head. She usually wore purple and the pair indeed made a memorable couple. She was quick to laugh, had a great sense of humor and a wonderful mind. She had all those attributes that make one a good teacher as well as a good friend.

She was from McClellansville and had been raised on a plantation and educated by tutors and went to Miss Smith's School in Charleston. She was from a large family of nine siblings. One sister became the second wife of South Carolina poet and writer Archibald Rutledge. When Mary married Mr. Mitchell she was 34 and he was 16 years older that she was.

To this marriage four children were born - all boys. One died when he was not quite a year old. Bobby was killed in World War II in Holland and is buried there, but a grave is marked in Christ Church cemetery. Bobby did have one child born after his death who would receive the name Alexander Robert Mitchell, the only grandchild named for Mr. Mitchell.

Steve, the only child of this marriage now living was born in Charleston and this paper would not have been possible without him. Lucas the first child born of this marriage was born on Good Friday 1912. Mrs. Mitchell told me that this was the happiest day of her life. The first Good Friday she and Mr. Mitchell were married was one of the worst days of her life. Mr. Mitchell had the tradition of fasting on Good Friday and did not speak to anyone except to do the Good Friday service. This was an Episcopal tradition foreign to her and she found it all very strange. He had not told her any of this and it is interesting that an Episcopalian from that era and Low Church background would have developed a discipline that severe. Whether or not Mr. Mitchell decided to speak the day Lucas was born, I do not know.

Mr. Mitchell left Christ Church in 1916. There have been stories that he left because of some controversy. I could find nothing to back

this up and Steve Mitchell knows of none. I think he had been at Christ Church long enough and had come to the realization that Greenville was entering a new stage of growth and change and his talent of starting new churches in the area had been done, at least for a while. Another reason he may have left was because of ill health. He did have periods of sickness in his life and I think that exhaustion must have played its part. The responsibilities of such a large family and the intense activity of his life must have taken its toll. David Tillinghast in an article in the *Greenville News* puts it more poetically, "his spirit was often stronger than his physical being."

He went to Charleston to become archdeacon of the Diocese of South Carolina. All of South Carolina was still one diocese then and most of his work centered in the coastal area. He started a church in Andrews, South Carolina. He resigned his position of archdeacon in 1920 because of illness. He had tuberculosis and spent a period of months in Asheville, North Carolina, overcoming the illness.

In 1921 he returned to Greenville to be in charge of St. Andrews and St. James. Ellen Perry, an active parishioner at St. James, urged the vestry and bishop to ask Mr. Mitchell back. Ellen Perry is responsible for the architecture of the building constructed for St. James on Buncombe Street. She had seen a church in the English countryside that she liked, and St. James was basically a copy.

Along with St. Andrews and St. James, he did services for the Church of the Good Shepherd in Greer which he had established. This was a difficult and delicate balancing act. During this second time that Mr. Mitchell lived in Greenville he reestablished Faith Memorial Chapel as a summer chapel at Cedar Mountain, North Carolina. He was active in services there. By 1930 Mr. Mitchell had been in the ministry for 45 years. In 1941 he decided to work only at St. James because the other responsibilities had become too great. He was 81 - many years part retirement. He resigned from St. James in the spring of 1947 due to ill health. His physical heart basically had given out, but his spiritual heart remained very much in tact.

He was noted for long sermons and they were read from a text. He would put the sermon in the pulpit before the service and the story is told that one Sunday Lucas and Steve slipped in and glued all the pages together. He started preaching, got ready to turn the page and there was no page to turn. The story is probably mythical, but its

sounds like something clergy kids would do. Whether or not there was a sermon that morning I do not know.

One lady on leaving church said to a friend in a loud voice clearly in earshot of Mr. Mitchell. "he is such a nice person and reads the service so well. but his sermons are just too long." That story probably is not true either. but many people had those thoughts. At St. Andrews there was a lady who sat near the back. and would rap her umbrella on the floor when the sermon had gotten too long for her and she thought should be ending. Mr. Mitchell either could not. or pretended not to. hear her. That story is true.

He did read the service well. Part of it was he had a good voice and part of it was he was absolutely sincere. At the end of a funeral a woman remarked to her husband. "He does the service so well that you envy the corpse." Her husband replied. "Well. he doesn't read it that well."

Mr. Mitchell usually wrote articles in the third person and would refer to himself as The Rev. Alexander Mitchell. He did keep a journal from time to time. His writings were humble and he always seemed to give credit to other people; and anything that met with success. the success would be given to God.

Steve Mitchell says of his father that he was ecumenical and that is doubtlessly true. for he was broad-minded. The few writings that survive are very Victorian in style and solidly Anglican. He writes in a journal about the establishing of a mission. "I desired that the gospel might be preached and the sacraments of the church administered to those who had no shepherd to look after their souls."

His evangelical zeal was to spread the gospel. but along with the spread of the gospel the doctrine of the Episcopal Church. He certainly saw the Episcopal Church as the leaven in lump. Indeed. he saw Greenville as his parish. Pastorally he reached out to anyone in need.

In the final analysis institutions mean nothing. It is not about how many churches were built or their growth in size or budget. The measure of anyone's life is or should be the quality of relationships that are formed. That is certainly where Mr. Mitchell excelled the most. Certainly part of it was he lived in a day and age when roots were deeper and community ties were stronger. In Mr. Mitchell's case a tremendous amount was due to the wives he chose. This

seems to be especially true with Mary and her personality. She seems to have had an amazing ability to blend two families. All the siblings were brothers and sisters and not half brothers and sisters. In my own experience I could never remember which child came from what marriage. The couple evoked loyalty, love and admiration because they gave it so freely. Mr. Mitchell was always willing to sacrifice for others even to the point of deprivation. It was a huge family to rear on very limited resources.

David Tillinghast in the *Greenville News* interviewed Mr. Mitchell shortly after World War II was over and Mr. Mitchell said:

> I saw that sinning nations bring on these horrible wars. They have replaced dependence on God with such practices and the world has suffered accordingly. As a nation we are not grateful for our blessings. We are witnessing a great multiplying of crime of a horrible nature. We show a lack of conscience. We do not go to church. We learn to a system of materialism that detours us away from the past that includes God as our guide and dependence.

Those are amazingly modern words and theologically most sophisticated. Mr. Mitchell would have been around 86 years old when he said those words. Of course one of the horrors of war that he knew personally was that he lost a son.

Hallie Stone Maxon, a granddaughter writes of the Mitchells: "They both had scores of sons and daughters - girls and boys of all ages, sorts and conditions." Those who were a part of the Mitchell's lives were blessed to have had them in their lives.

My thanks to Steve Mitchell for his help with this paper. Again it would not have been possible without him. He is truly a Christian gentleman from Charleston. My thanks to other family members who told stories and gave their help. My thanks to Choice McCoin who heard more talk about this paper than she wanted to and for her help, encouragement and checking of details.

The opening lines of "Renaissance" by Edna St. Vincent Millay seem most appropriate to Mr. Mitchell's life.

The world stands out on either side
No wider than the heart is wide:
Above the world is stretched the sky,
No higher than the soul is high.
The heart can push the sea and land
Further away on either hand;
The soul can split the sky in two,
And let the face of God shine through.
But East and West will pinch the heart
That cannot keep them pushed apart;
And he whose soul is flat - the sky will
Cave in on him by and by.

East and West never seemed to pinch Mr. Mitchell's heart and his soul was never flat.

GENERAL WADDY THOMPSON

Jeffrey R. Willis*

Waddy Thompson, Jr. was the son of Chancellor Waddy Thompson (1769-1845) and Eliza Blackburn Williams Thompson. The senior Thompson was born in Virginia in 1769. He read law and was admitted to the bar in Richmond. About 1790, he established a law practice in Washington, Georgia, and married Eliza Blackburn Williams. Within a few years, about 1793, they moved on to South Carolina and settled near Pickinsville in the Pendleton District. Still on the move, Waddy and Eliza Thompson settled in Greenville sometime between 1799 and 1802. He served in the South Carolina House of Representatives and, for twenty-three years, as a chancellor of the South Carolina Court of Equity. This last position entitled him to the title "Chancellor."[1]

On property outside the village of Greenville, the Thompsons built a substantial dwelling in, or shortly after, 1802. They later sold the home to Tandy Walker. For many years it was the home of Barnet and Mary C. Cleveland. Today it is the site of Greenville Senior High School on Augusta Street. When the senior Thompson sold the property, he and his wife built a new home in the village. In the mid-1820s, Greenville built a new courthouse (which later became the Record Building). The Thompsons acquired the old courthouse, moved it to land on North Main Street, and added two wings.[2] This site was later occupied by the Mackey Mortuary and the Carolina Theater. The Ottaray Hotel would later be built where the garden was located.[3]

Elizabeth Thompson's mother, Elizabeth Blackburn Williams, eventually came to live with her daughter and son-in-law in their Greenville home. She frequently sat under a tree at the corner of the property and expressed a desire to be buried beneath it. Her wish was honored and, thus began the family cemetery. Elizabeth and Waddy

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Thompson would in time be buried near her mother. In 1829 the area, and several additional acres, were donated as a public cemetery - Springwood Cemetery.

Waddy Thompson, Jr. was born on January 8, 1798, during his parents' brief sojourn in Pickensville, South Carolina.[4] The site of Pickensville has disappeared. It was just south of the present-day town of Easley. The family settled in Greenville while the younger Waddy was still an infant. Much of his early education was at a classical school in Asheville, North Carolina.[5] Although most young persons at that time entered adulthood at an earlier age than most do now, young Waddy must have been especially precocious. At the age of thirteen he entered South Carolina College in Columbia as a sophomore and graduated three years later at the age of sixteen. While at college, his roommate was William C. Preston, with whom he maintained a life-long friendship.[6]

After completing his undergraduate studies in Columbia, Thompson read law under Judge Joseph Gist at Pinckneyville and then under Geroge McDuffie in Edgefield. Upon completing his legal studies and being admitted to the South Carolina bar, he opened a law practice in Edgefield and remained there for the next five years. The young lawyer met his first wife during these years. He married Emmala Butler, the daughter of William Butler and the sister of Governor Pierce M. Butler. After five years in Edgefield, Thompson and his bride settled in Greenville.[7]

His return to Greenville also saw the launching of his political career. He represented the area in the state legislature from 1826 to 1830. It was at this time that the nullification controversy was at its height. The issue involved southern discontent with the Tariff of Abominations of 1828, which the South regarded as favoring the North and the West at the expense of the agricultural South. Thompson wanted to maintain the Union but thought that if nothing could be done to prevent the powerful economic interests in the Northeast and West from joining against the South, it would be necessary to separate.[8] In 1828 Thompson introduced resolutions calling for a convention to consider the possibility of South Carolina nullifying the tariff if changes were not made. As a supporter of nullification, Thompson found himself increasingly out of touch with the majority of his Greenville constituents who leaned toward support

of the Federal Union. The Unionist sympathies that prevailed in Greenville resulted primarily from the influence of Benjamin F. Perry, the powerful editor of *The Greenville Mountaineer*. Perry also had an ally in the area's prestigious summer visitor, Joel R. Poinsett, who supported President Andrew Jackson. Because of this situation, Thompson did not stand for re-election for the state legislature in 1830. The state legislature then elected him to succeed Baylis J. Earle as solicitor of the Western Judicial District.[9]

Support of nullification led to an association between Thompson and nullification's author, John C. Calhoun. On July 8, 1832, Calhoun wrote to Thompson: "The Tarriff Bill was late last evening ordered to the 3d reading in the senate with many amendments all going to increase the burden on us . . . . The question is no longer one of free trade, but liberty and despotism. The hope of the country now rests on our gallant little State. Let every Carolinian do his duty."[10] When South Carolina passed the Ordinance of Nullification in 1832, President Jackson threatened to send federal troops to bring the state back into line.[11] This threat caused such concern that a state militia was formed. Thompson was appointed a brigadier general of the 1st Brigade of South Carolina Militia; thus, earning for himself the distinction of becoming "General" Waddy Thompson.[12] Although Thompson lacked actual military experience, for the next ten years he proved to be an able military administrator

General Thompson was not destined, however, for a career in the militia. His prominence in the legal profession inevitably led him to be drafted back into political life as the representative in Congress of the Greenville, Anderson, and Pickens Districts. A vacancy in Congress was created in 1835 by the death of the incumbent, Warren R. Davis of Pendleton. Thompson won his seat, defeating Benjamin F. Perry. Thompson won in this election with the support of Calhoun, who had established the Whig Party in South Carolina as one means of combating President Andrew Jackson's opposition to nullification. Nationally the Whig Party consisted of all political groups that opposed Jackson. Thompson served in the House of Representatives from September 10, 1835 to March 3, 1841. He was re-elected in 1836 without opposition.[13]

In Congress, Thompson cooperated with Calhoun and the Whig Party in their opposition to the President. After Jackson's second term

ended. Calhoun abandoned the Whigs and returned to the Democratic Party. Waddy Thompson refused to follow Calhoun's lead and remained a Whig. Calhoun was intolerant of anyone who would not follow him. He and Thompson now became political enemies. Calhoun's bitter criticism of Thompson almost led to a duel between the two. The matter ended when Calhoun withdrew offensive remarks he had made. [14]

In spite of active opposition from Calhoun in the congressional campaign of 1838, Thompson was elected to a second full term in the House of Representatives.[15] His victory occasioned a letter of congratulations from James L. Petigru: "You have a right to be proud. You have vindicated your claim to think for yourself as becomes a man."[16] Another factor in Thompson's victory was that he and his former opponent, Benjamin F. Perry, were now allies. The electoral victory gave Thompson a greater degree of national prominence. He now became chairman of the House Committee on Military Affairs.[17]

Thompson's career in Congress might have been even longer had it not been for the fact that he appears to have been an early advocate of term limits. When he ran for a second term, he promised not to seek a third term. In spite of immense pressure upon him when his second term expired, he would not depart from his promise.[18]

Back in South Carolina for the 1840 presidential election Thompson, no longer a candidate, worked for a Whig Party victory in his home state and for the election of William Henry Harrison to the presidency. Thompson was even audacious enough to address a political rally in Abbeville, Calhoun's own backyard. The *Pendleton Messanger*, a Calhoun supporter, lashed back and printed a rhyme aimed at Thompson:

> The Pickens folks are crazy grown
> Of all ranks and conditions.
> Instead of honest states rights men,
> They've turned Whig politicians.[19]

Although Calhoun and the Democrats carried the state as a whole, Thompson contributed to a Whig majority in Calhoun's own district. Unionist, and therefore anti-Calhoun, sentiment in the Greenville area also contributed to a Whig majority. Harrison, who

won the national election announced his intention of rewarding Waddy Thompson by making him the United States minister in Mexico. Before the appointment could be made President Harrison died just one month after his inauguration. His vice president, and now the new president, John Tyler delayed making the appointment over concern that the Mexican government might object. While in Congress Thompson had been outspoken in support of United States annexation of Texas. Finally, Tyler honored Harrison's intention and gave the appointment to Thompson. Tyler's decision was probably influenced by Mexico's capture of the members of an expedition sent by Texas to Santa Fe toward the end of 1841. There was concern in the United States over the fate of these prisoners.[20] The need to fill the vacancy in Mexico City was all the greater then.

The new minister's mission would not be an easy one. The relationship between the United States and Mexico was embittered over the question of Texas. Thompson was not at all certain of the welcome he would receive in Mexico. Another problem was that he had no knowledge of the Spanish language. This he could attempt to remedy. He quickly gave himself a course in Spanish and developed an adequate speaking knowledge of the language.[21]

In April 1842, Thompson sailed from New Orleans and reached Vera Cruz eight days later.[22] On the journey from Vera Cruz to Mexico City, he observed that the houses along the road looked more like chicken coops than the houses of human beings.[23] He described the climate of Mexico as being "elysian." "It is never warm enough to pull off your coat, and rarely cold enough to button it."[24]

Upon arrival in Mexico City, Thompson was coldly, but courteously, received by the head of the Mexican government, General Antonio Lopez de Santa Anna. When presenting himself as the new American minister, Thompson spoke in Spanish, and won for himself a warmer reception. Thompson admired Santa Anna as the leader of a successful struggle for Mexican independence and as a supporter of a republican form of government. As a young colonel in the 1820s, Santa Anna had bravely led a revolt against the dictatorship of Augustin de Iturbide, who had briefly declared himself emperor of Mexico. Just a year before Thompson arrived in Mexico, Santa Anna had boldly led a revolution which resulted in the overthrow of President Buistamente. Although the general governed

without a constitution. Thompson argued that Santa Anna differed from most Mexican dictators of the time by refraining from the imprisonment of his political opponents. Thompson wrote: ". . . he is not the sanguinary monster which some have supposed him to be."[25]

It was precisely as a "sanguinary monster" that most Americans did regard the Mexican leader. His annihilation of the defenders of the Alamo made Santa Anna's name anathema in the United States. Thompson put a different perspective on this incident. He remarked that it was not to be expected that any commander would restrain his troops during the storming of an objective. He pointed out that the Duke of Wellington, during the course of his campaigns in Spain, was guilty of equally sanguinary actions. Furthermore, Santa Anna told Thompson that he called upon the defenders of the Alamo to surrender several times and offered them quarter, but they refused and chose to fight to the end.[26] While preferring the republican system of government for Mexico, Thompson accepted that conditions in the country were not favorable for a truly democratic regime and he accepted the necessity for the type of dictatorship over which Santa Anna presided.

General Santa Anna was not the only Mexican leader whose respect and confidence Thompson won. He became well liked and respected by several church leaders, and often visited the Archbishop of Mexico at his country house on the outskirts of Mexico City.[27]

After this encouraging beginning, Thompson set himself the task of gaining an understanding of Mexican culture and the Mexican people. His observations on the Catholic Church in Mexico were not uncritical. He thought that the dominance of that church, to the exclusion of all others, and the power of the Catholic clergy were not compatible with a democratic form of government.[28] Thompson explained that he had been "educated in the unostentatious purity and simplicity of the Protestant religion," and therefore he found some of the practices of Catholicism in Mexico to be mere superstition.[29] He commented upon the enormous wealth lavished on the decoration of cathedrals and churches and on the fact that the Catholic Church owned a disproportionate amount of property.[30]

Thompson also commented on the social conditions which were found in Mexico. As a slave owner, he was interested in the condition

of Africans in that country. "The negro is regarded and treated there as belonging to a degraded caste equally as in the United States." He did think that the condition and treatment of Africans was worse in Mexico than in South Carolina. He observed that all the free laborers in Mexico were Indians, and that all the large landowners were Spanish or part Spanish.[31] He compared the Mexican tortilla, which was the mainstay in the diet of the Mexican masses, to the hoe cake common among African slaves in the South.[32]

Thompson came to the conclusion that it would be an error for the United States to annex Texas over the opposition of Mexico. His friendship toward Mexico was without question genuine. His interests as a planter, however, could conceivably have been affected by the addition of Texas to the Union. Texas' potential cotton production might possibly flood the market and drive down prices in the other cotton producing states.[33]

One of Thompson's accomplishments as the United States minister was the release of 300 Texan prisoners, who otherwise might very well have been executed. He went to see the prisoners the day after his arrival in Mexico City. With relative ease he persuaded Santa Anna to release the American citizens among the prisoners. He asked for more humane treatment of the Texans who were still being held and was eventually able to secure the release of most of them. Thompson also intervened on behalf of 167 Texans who had been captured during a Mexican attack on the town of Mier. Upon learning of an order to execute all of the Texans, he protested so strongly that the Mexican government decided to execute only one man in ten in this group. Since in this case Thompson was intervening on behalf of persons who were not citizens of the United States, diplomatic historians have credited him with anticipating a later and broader interpretation of the Monroe Doctrine which contends that it is the duty of the United States to require that the nations of the Western Hemisphere observe "their moral and legal obligations in international affairs."[34]

Thompson was even more successful in pleading on behalf of another group of Texas citizens who were captured in a raid on San Antonio in the fall of 1843. Among these prisoners was Samuel Maverick, who had left the Pickens District in South Carolina to settle in Texas. As a personal favor to Thompson, Mexico released

Maverick and several others. Later, on the eve of his final departure from Mexico, Thompson asked for the release of the remaining prisoners. His request was granted by Santa Anna as a parting gift.[35]

Clearly much of the success of Thompson's mission to Mexico was achieved by gaining the good will of the Mexican leaders. However, he did not hesitate to use firmness as well when necessary. One of the tasks assigned to him concerned debt claims of American citizens against the Mexican government. A treaty was agreed upon providing for the payment of these claims. A number of trade regulations harmful to American merchants trading in Mexico were removed.[36] Realizing the economic opportunities awaiting settlers in the Mexican province of California, Thompson persuaded the Mexican government to admit settlers from the United States.[37] In his *Recollections of Mexico* Thompson describes California as the "richest, the most beautiful and the healthiest country in the world."[38]

While Thompson was serving in Mexico, political alignments were changing back at home. Although John Tyler had been elected on the Whig ticket, he joined forces with the Democratic Party leaders in Congress after his succession to the presidency. This would earn for him his reputation as a political outlaw. His secession from the Whig Party even went so far as the appointment of the reborn-Democrat, John C. Calhoun, to be secretary of State in 1844. Since Thompson still remained loyal to the Whigs, these developments were not favorable to his career as an administration appointee or to his future in national politics.[39]

Waddy Thompson resigned as minister to Mexico on March 9, 1844 and retired from politics. Although he had not always been in tune with prevailing political opinions in Greenville, Thompson was honored by the city for the national prominence which his diplomatic appointment had justly earned for him. Benjamin F. Petty presided over what the *Greenville Mountaineer* described as "altogether the largest dinner party we have ever had in Greenville." The event brought together all shades of opinion. Nullifiers consorted with Unionists, and Whigs with Democrats.[40] After returning to Greenville, Thompson published an account of his observations in Mexico entitled *Recollections of Mexico*. It serves as a valuable source of information about Mexico and the Mexicans in the middle of the nineteenth century.

Thompson's friendship for Mexico never waned, even after the United States went to war with its southern neighbor in 1846. For once the former diplomat seemed to be in agreement with majority opinion in Greenville. The war was not popular in the western part of South Carolina and not a single volunteer company was recruited from the area.[41] After United States forces captured Mexico City, Thompson argued that this country could not inflict a complete defeat upon Mexico without ruining its finances.[42] Certainly it must have saddened Thompson that his brother-in-law, Pierce M. Butler, was killed while commanding the Palmetto Regiment in Mexico.[43]

Thompson called the American action against Mexico an unjust war of conquest and urged that any annexations not go beyond the Rio Grande River. Although the former minister was a genuine friend of Mexico, his attitude was probably again influenced by the slavery issue. It was unlikely that any territory acquired west of the Rio Grande would ever be admitted to the Union as a slave state. The future admission of several new free states was a disturbing prospect for a slave owner. Thompson even contacted his old political adversary, John C. Calhoun, and urged him to lead an effort in the United States Senate to end the conflict. Calhoun basically agreed with Thompson's position and used some of his ideas in a Senate speech. However, Calhoun disagreed with Thompson's opposition to the annexation of territory.[44]

After returning to Greenville, Thompson achieved success and wealth as a lawyer and a farmer. In his law practice, he was especially successful in criminal cases and was also often in Washington pleading before the Supreme court.[45]

When the Thompsons returned to Greenville, they resided on 200 acres of land purchased from Lemuel Alston by Chancellor Thompson in 1815. Their home was located on what is today Broadus Avenue. The estate consisted basically of the area that is now the Petigru Historic District.[46] Emmala Butler Thompson died in 1848. In 1851 Waddy Thompson married Cornelia Jones of Wilmington, North Carolina. Perhaps the new Mrs. Thompson wanted a home of her own design. As Thompson's law practice produced greater affluence, he and his second wife soon planned the construction of a residence on Paris Mountain.

In 1857, 600 acres on the south side of Paris Mountain were

purchased for $500 and construction of a new residence began soon afterward.[47] By all accounts, it was a fine home and had all the latest in home conveniences, including gas lights and running water. Thompson built not only a residence but also a separate building to house his library, collection of Mexican artifacts, and portrait gallery of distinguished Americans.[48] In the large hall of this building there was a fireplace built of large boulders, with a hearth and lintel of dressed stone. Two big rooms on either side of the hall were filled with glass cases containing stone idols and other Mexican artifacts. There were Mexican saddles, spurs, bridles and bits, dueling pistols, and swords.[49]

Thompson's library contained one of the most extensive and important collections of the time. While he was writing his history of Mexico and Peru, George Bancroft, the noted historian of Latin America, visited Greenville to use Thompson's library.[50]

Between the house and the library a beautiful fountain gushed water high into the air. The water was pumped up the mountain from a creek by a hydraulic ram.[51] Behind the house there was an extensive walled garden with plants and shrubs which Thompson had brought back from Mexico.[52] In order to maximize the view from the mountain top, trees were cleared and vistas created in several directions.[53] Henry T. Thompson, Waddy's brother, lived at the bottom of the mountain. To communicate with each other, they developed a code for flag waving which was adopted by the United States Army during the Indian wars.[54] Eventually construction was begun on an even more sumptuous mansion on the mountain top. This project was not complete when the Civil War called construction to a halt.

One of the Lowcountry refugees in Greenville during the Civil War was Caroline Gilman. She was the widow of Samuel Gilman, the Unitarian minister in Charleston, and had a married daughter living in Greenville. After the Thompson's paid a call on her, she and her daughter journeyed to the top of Paris Mountain to return the visit. Mrs. Gilman gives one of the few contemporary accounts of the new residence. She said that the house was very interesting and had "an external view which can scarcely be excelled in beauty . . . ." Her comments about Thompson himself are more striking. She reported that Thompson was deeply involved in spiritualism. Using his second

wife as a medium, he kept in constant communication with his first wife. He recited with great tenderness, for the Gilmans, two little poems sent to him by Emmala from the spirit world. Caroline Gilman commented on the many valuable artifacts in Thompson's museum, but stated that "what he seems to prize most . . . is an ivory likeness of his first wife, who was very beautiful." [55]

The conclusion of the Civil War brought financial ruin, as it did to so many others. He lost his property on Paris Mountain and most of his fortune. The second house, still uncompleted, was taken apart and moved to McDaniel Avenue, where it became the residence of Ben McDaniel. It was said to have been built without nails. In 1867, Waddy and Cornelia Thompson moved to Madison, Florida, where he still owned a plantation. The next year, while on a visit to Tallahassee, he died on November 23, 1868, and was buried in the churchyard of the Episcopal church there.[56]

Waddy Thompson, Jr. achieved prominence in his native state, but he also ranks as one of a small number of South Carolinians who achieved prominence on the national level. All diplomatic histories of the United States give him credit for his accomplishments as minister to Mexico. Not only did he save the lives of prisoners, he brought about an improvement in the relations between Mexico and the United States which probably delayed war between the neighbors. Unfortunately, the Mexican War proved to be unavoidable in the long run. General Waddy Thompson was a man of ability and a man of principle. He remains one of Greenville's most eminent citizens.

ENDNOTES

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[23] Ibid., p. 12

[24] Ibid., p.12.

[25] Ibid., p. 54-65.

[26] Ibid., p. 70.

[27] Ibid., p. 91.

[28] Ibid., p. 246-247.

[29] Ibid., p. vi.

[30] Ibid., p. 41.

[31] Ibid., pp. 6-7.

[32] Ibid., p. 15.

[32] Henry T. Thompson. "Waddy Thompson: Great Barrister of the Pre-War Days." *The Greenville News*. May 10, 1931. p. 2

[34] Waddy Thompson. *Recollections*. pp. 21-23

[35] Ibid., pp. 24-25.

[36] Ibid., p. 25.

[37] Hennig. p. 64

[38] Henry T. Thompson. *Waddy Thompson. Jr.* p. 26.

[39] Wyatt. p. 2

[40] Henry T. Thompson. *Waddy Thompson. Jr.*, pp. 31.

[41] Ernest M. Lander. Jr.. "The Palmetto Regiment Goes To Mexico." *Proceedings of the South Carolina Historical Association*. 1973. p. 84.

[42] Wallace. Vol. III. p. 114

[43] Lander. "The Palmetto Regiment," p. 84

[44] Ernest M. Lander. Jr.. "General Waddy Thompson, A Friend of Mexico During The Mexican War." *The South Carolina Historical Mogazine*. Vol. 78 (January 1977). p. 36-41.

[45] Henry T. Thompson. *Waddy Thompson. Jr.*. p. 31

[46] Ibid., p. 32.

[47] Warren J. White. "Paris Mountain." Unpublished manuscript read April 6. 1945 before the Thirty-Nine Club. Collection of the South Carolina Room. Greenville Public Library

[48] J. S. Plowden. "General Waddy Thompson." *The Greenville News* (April 5. 1936). p. 6.

[49] C. A. David. "When General Waddy Thompson Had Two Mansions On Paris Mountain. One For His Wife. and One For Himself." *The Greenville News*. June. 13. 1926

[50] J. S. Plowden. "Waddy Thompson." *The Greenville News* (December 9. 1934). p. ?.

[51] Plowden. "General Waddy Thompson. p. 1-2

[52] C. A. David. "When General Waddy Thompson Had Two Mansions On Paris Mountain.

[53] Wallace. Vol. III. p. 102.

[54] J. S. Plowden. "General Waddy Thompson." *The Greenville News*. (April 5. 1936). p. ?

[55] Caroline H. Gilman Papers at the South Carolina Historical Society. Charleston. South Carolina.

[56] Henry T. Thompson. *Waddy Thompson. Jr.*. p. 34.

ELEMENTS OF EARLY COMMUNITY IN SOUTHEAST GREENVILLE COUNTY, 1775-1830

Steve Richardson*

In taking a look at the early development of communities of this lower portion of the county, I plan to concentrate on those locales of population that arose in the vicinity of the Old Indian Boundary. It is an area that was early, as now, anchored by churches, but in the late 18th century the churches were widely scattered and isolated with little more than forests and fields existing between them. It is through a few of these isolated spots that I will attempt to generally development a picture of the formative stages of some early communities and their populations in this area of Greenville County

In the eighteenth century those travelers who would come to people this portion of Greenville County followed along the popular north to south routes of migration heading to South Carolina. They primarily traveled from the Backcountry areas of all states between New York and South Carolina into the seemingly lush, fertile, and 'private' Piedmont. The largest numbers reached here from a previous stay in North Carolina, with a fair concentration of families moving out of Virginia, more specifically, from the south central area of Virginia. Within that area of the state, Lunenberg County was among the largest counties which contained energetic contingents of settlers intent on moving towards a less inhibited location after the Revolution. The place was full of families looking west and south for a better situation. The Simpsonville area would eventually be home for early Lunenberg area families such as Bramlett, Dacus, Stone, Burdette, Stokes, League, Locke, Thackston and Glenn. These

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families would intermarry and also connect with other families just lately arrived from North Carolina. like the Howard and Cook families. or those moving up from Union and Newberry Counties such as Goldsmith. and at least one branch of the Austin family. The degree of intermarriage here and all over the Piedmont was significant and necessary. given the lack of access to other populations. But that also meant that these unions were often of a character that is widely considered taboo today. in that first cousins married each other with an accepted regularity. Up to the time of the Civil War or a decade after. it would be somewhat rare to find a family of ten children. in which less than three of them eventually married a first cousin.

Within this southern "frontier," people could find large acreage to accommodate them. and yet even with the influx of settlers on either side of them. they could not only be out of sight but. if they chose. virtually unreachable. because of the common incidence of low mountains. gorges. and creeks. This was not the biggest draw for a lot of settlers. but it certainly sold the area for quite a few. Regardless of their geographic distribution. however. the overarching phenomenon that established continuity in any area before there was ever really community was the close knit. extended family unit. As this extended unit would embrace more and more neighboring families through intermarriage we find that often groups of families moved together as they filtered into the Backcountry spaces of lower Greenville County. former Cherokee land. With a small population it is easy to see how quickly these families could become interwoven in their frontier homesteading. People in the same small communities became first. second and third cousins fairly quickly. By the late 1770s the amalgam of families had become small communities usually located near a reliable water supply such as a spring or creek. not unlike the contemporary natives and all earlier human populations. This is principally the pattern in the formation of settlements in the lower Piedmont of Greenville County. where our focus lies. Also. like the native Americans. most of these settlements were centered around a structure to house ceremonial activities. which in the case of most white settlers arriving with families. would be the church. This is especially true after the waves of the "Second Great Awakening"

reached these communities in, or around, 1801 and 1802. This church building would eventually serve many functions as it provided the focus of community activities, religious or otherwise.

Our area, located in south central Greenville County, had all been part of Cherokee and Catawba hunting territory for quite some time before white men ever ventured into the area. Even after the second cession of land from the Cherokee in the 1760s, all of Greenville County was still in Cherokee hands. This hunting ground had been home to only a few select white settlers by this time, who for the most part gained access to the land by acting as trading partners with the Cherokee nation. This vast area, spreading from the Broad River in the east to the upper reaches of the Saluda River in the west, was off limits for settlements of the two native tribes and other than the acceptable trader was no man's land for white settlements as well.

Although traffic would hardly be brisk along the Catawba to the Cherokee path as it ran along both present-day Hwy. 418 and the Georgia Road, there would be enough to seek inroads to promising sites closer to the boundary, if for no other reason other than the trails were already there and, that the larger concentration of creek resources and the adjacent bottomland itself created quite a pull. There was also the cultural case of many who arrived here, the inherent pull, or the Celtic urge, to explore the frontier. In any case there is no distinct indication of settlers trying to filter into the area immediately before or after Richard Pearis' 1760s settlement at Greenville, and yet boundary trouble with the Indians continued spottily.

The Indian boundary line was established in 1766, some ten years prior to the Battle of the Cane Brake, in the southern part of the county. Later it was altered in places to satisfy the Cherokee, but the shift also was necessary to accommodate the governors of North and South Carolina as to the proper dividing line between the states.[1] When finally surveyed, this line established a western boundary that

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[1] At one time, prior to resurveying the line in 1772, the future site of Simpsonville was actually in North Carolina; as the Reedy River was briefly, in 1769, the dividing line between North and South Carolina.

ran a course from a point on the Reedy River below Fork Shoals due north to a point near Tryon Mountain. This line would also constitute the original eastern border of Greenville County. From this same point on the Reedy River a southwestern course was run to a point where the Keowee Trail crosses the Litlle River, known as Dewee's or Dewitt's corner.

As a result, this boundary from the Reedy River to the north ran about two miles east of present-day Simpsonville, very close in frontier terms, and so would place many ancestors of the town's early settlers in what would become Laurens County. Regardless of the boundary, there was the ever likely threat that the natives would take issue with white settlement so close to their hunting grounds, even if trade was the primary purpose. Several settlers living near the Indian Boundary Line were paid to provide provisions for a string of forts that lined this boundary with the unpredictable Cherokee. There are a few historical suggestions of these forts existing in locations within the area of Fountain Inn and Simpsonville but we have little evidence as to an exact location for them. Just what year each fort was constructed is difficult to determine, although most would probably date from a time soon after the boundary was set in 1766. We can however, with some surety, assume that some were undergoing refurbishing in response to Loyalist and British threats on the eve of the Revolution well into the late 1770s. One thing is certain, by the time the War of Independence was a couple of years old, the feeling of security in our area of the Backcountry was rapidly dwindling. Within the next five or six years, the Jacob Hite family, east of Pearis, fell victim to Indian raids as did members of the Hampton family, just inside the line in what is now Spartanburg County. Also, it was likely at the time of these raids that a female member of the Nathaniel Austin family was reportedly captured and killed, although it is pure speculation as to the location of either the attack or the Austin residence at the time[1]

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[1] While it is possible that the unfortunate Miss. Austin was residing at a home over the Indian line at the time, near the present marked sites of the Austin home on Hwy. 14, it is also likely that her father was simply close enough with his property in Laurens County to provoke the attack

Revolutionary Period

Nathaniel Austin, whose arrival in the area is often said to be as early as 1760 or 1761[3] was perhaps the most liberal supplier of the boundary forts in our area. Austin appears much later in the audited accounts several times from 1779 to 1786 for supplying a range of goods that included hogs, steers, flour and wagons in such proportions that he is often reimbursed for as much as several hundred pounds sterling. Add to this, his pay for military duty as captain of the militia and his service record is proved extensive indeed. There seems to be no evidence however supporting his arrival so early as 1760. Actually, by 1784 when the lands in the former Cherokee territory were opened for grants, it is difficult, if not impossible to determine how many people, already claimed possession of a plot or two across the line. We know there were very few, and those we know of largely from the claims they made once the lands were opened for sale. None of these claims, however, represented land within the present town of Simpsonville. It is possible that the land the Austins eventually claimed was already inhabited, maybe by the Austins themselves, but there is no evidence to really indicate they were there.

The truth is, we probably never will know with absolute certainty, who was the earliest settler in our part of the county; but it will forever draw interest for further research and, indeed, speculation.[4] But just how did any of these people lay claim to this land as theirs, and in what proportions? The land north of the old Indian Boundary was mostly ceded in the Treaty of 1777 and therefore was riper for squatters to move in, many who were avoiding

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[3] The 1760 date is mentioned in family accounts, but is based solely on tradition. As to supplies, *Accounts Audited of Claims Growing out of the Revolution in South Carolina* [Microfilm], Nathaniel Austin received certificate from Col. James Williams for provisions of troops on the Indian Line

[4] To add to the settler controversy, there are locations of numerous tracts shown on the Union County Historical Society Land Grants maps, that indicate some mismatched dates and locations, but at the same time give a decent general depiction of early land distribution in parts of the Simpsonville area.

service in the Army. But these newly acquired state lands were not opened for development until the state created the machinery for taking advantage of the addition.[5] A land office was established in 1784 for each circuit court district for their purpose of selling this land as well as any lands confiscated from those loyalists supporting the British cause during the Revolution. In the Ninety-Six District, which included all of what would later be Greenville, Laurens, Union, Spartanburg, York, and Cherokee Counties, the activity at the land office was immediately brisk. Many of those buying property were making use of the payment received for state militia service in the recent conflict. South Carolina was depleted of money from the Revolutionary War and so, not having the means to pay soldiers for their services, the state issued Treasury indents that could be used to purchase the property at 10 pounds sterling per 100 acres.

There is a 100-acre tract issued in July, 1784, to William Austin (evidently Nathaniel's son, Colonel William Austin) but there are no other Gilder Creek properties that indicate Austins as adjacent landholders until 1789. But more confusing is that the one grant description attributed to an Austin lies further east along Gilder Creek than the traditional location of the family plantation and more toward its mouth at the Enoree. It is very difficult through the existing record to exactly time the whereabouts of all of our landed antecedents, but we must ask the questions, especially when the contributions of those individuals so influenced the area's progress.[6]

Nathaniel Austin and his offspring, nephews, and nieces, are often reported to be the first of all settlers in the Mauldin and Simpsonville area, a tribute that is reflected in name of Austin Township in which Simpsonville lies. The members of the Austin family have through the generations provided the area with leadership, agricultural progress, means of defense, and health care. These contributions have run through several generations, from at

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[5] These operations are more fully explained in Huff pp.36-40.

[6] *Ninety Six District Deeds and Plats, North of the Saluda 1784-1799*. Microfilm. GCL, SC; also Anne McCuen. Unpublished notes and papers. Deed Provenance ref *Reedy River Horsepen Creek* watershed

least the late 18th century, as the Austins established an early presence in the northern reaches of our area along Gilder Creek. It is however more difficult to assert that this vigorous Virginia family was the very first in our area, as quite a few others appear still earlier in the public records. One major question surrounds the origin of the name of the creek and Austin settlement known as Gilder.

Gilder Creek

The naming of this creek supplies a somewhat long-running conundrum that continually perplexes investigators. How could its name be connected with no known local family, individual, place name, hero, poetic verse, etc.?

Gilder Creek provides the geographic frame for the early settlements in this area in its northeastern reaches at least. The creek rises in two major tributaries east of Mauldin and north of Simpsonville, and although winding away to a distance of six miles at its mouth on the Enoree its watershed provides a bridge for joining settlements all the way into Simpsonville.

It remains to be explained as to why some of the first land grants of 1784 already made reference to locations as being near, or on the waters of, Gilder Creek, north of the Indian Boundary. This could hardly have been so had there not been some established connection with the name, or family of Gilder. Interestingly there is no record of any Gilder name ever occurring in any record during this time of Greenville County, be it land record, jury list, tax record, slave record, or court record. This is highly unusual for any family that may have recently played a major role in the patriot effort during the Revolution. But there is some possible explanation in the geography and records of Newberry County where a Gilder family member buys and sells land, as well as enjoys the naming of a creek and Church there after the Gilder family. Gilbert Gilder(Guilder) appears as early as 1749 when a certain William Hay petitions for help with his grist mill located in what would later be Richland County, and receives certification by the appropriate number of area landowners including

Gilbert Gilder.[7] Nathaniel Austin does not show in the State Memorial land titles in the area of Greenville County prior to 1784. nor does he appear in land transactions near the location of the Gilders in Newberry.[8]

It has often been reasoned that the Austins were neighbors to Gilder either in Newberry or Union county and that it was very likely that the relationship between the two families was engendered there. From speculation on this relationship it follows that the Messrs. Austin that settled somewhat later in Greenville County at the present Gilder location may have brought the Gilder name with them and bestowed it upon the principal waterway at their residence. However there is no sign that Austins and Gilders were formerly neighbors in Newberry or Union Counties. nor members of the same church. nor any connection that is known of. So how did the name Gilder find its way to Greenville County prior to the selling of land grants in 1784? Just like any of the natural features in former Cherokee territory that bear the name of a family or individual. there must be an association between the name and feature for some appreciable period of time for the application to stick. A more plausible explanation behind east Simpsonville's Gilder Creek may actually involve the Reed family.

By 1763 Joseph Reed was a neighbor to both Jacob and Gilbert G(u)ilder on land that straddled Newberry and Union Counties. Gilder's Creek. in Union County. ran nearly the entire length of Reed's property. There is another early location given for a Nathaniel and Joseph Reed. possibly a brother and cousin. in Edgefield rather than Newberry County around 1774. but which also locates a number of the family in Greenville County by sometime in the 1780s.[9]

Whenever Joseph Reed acquired property in the newly opened area north of the Indian Boundary. he gained land not only at the later Simpsonville crossroads but also to the northeast along Gilder Creek. Just how soon Joseph Reed or his brothers. Nathaniel and John. moved into the area which is now Greenville County cannot be

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[7] Edwin Green. *History of Richland County*. p. 44. Also Council Journal

[8] *Memorials of 17th and 18th Century South Carolina Land Titles.* SCDAH. [Microfilm] GCL. *Passim.*

[9] *Reed. Robbins and other Family Histories* GCL?

proved much more clearly than can Nathaniel Austin's appearance. but they do receive these land grants soon after the lands are available here in 1784. It is possible. but not likely. that Austin had settled earlier along what is now Hwy. 14. I think it is more likely that Nathaniel Austin was the quintessential transitional settler. That is. one of those frontiersmen who advanced his own settlement with a gradual movement farther into the wilderness as opportunity and richer lands were available. In this way Austin moved from the east in Laurens County to the western Piedmont where his militia activities and homesteading ambitions led him. This would mean that perhaps the massacre of the young Miss. Austin actually took place in another county. most likely Laurens. where her father was listed as owning land near the boundary.[10] There is evidence of a few scattered settlers north of the boundary line sometime before the issuing of land grants. but there is no reference to Austin improvements among the many grants surveyed along the course of Gilder Creek.

Between 1785 and 1792. members of the Reed family of Newberry and Edgefield Counties were granted several tracts of land. totaling about 900 acres. Most of this acreage included land on which later would rest the city of Simpsonville. and extends on both sides of the West Georgia Road for nearly a mile. Joseph Reed received a tract of over 300 acres near the crossing of the Georgia Road and the Old Stage Road. just west of Simpsonville's Main Street. But Joseph also during this time received property on the waters of Gilder Creek. and it is this connection that deserves our attention. With Joseph Reed and his family enjoying such a long association in Newberry County with the Gilder family. Gilder Church. and Gilder Creek on their property. it seems plausible that our Gilder Creek derives from the same association. It also raises the question as to how Gilder Creek is referenced on the first 1784 plats before Reed purchases his property there. Like several he could have actually settled on his property for some time before the land office opened. and christened the stream in those few intervening years.

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[10] At least a portion of this property was located in the area of Laurens that would be ceded to Greenville County in 1793.

Joseph Reed was one of four brothers, the others being John, Nathaniel and Joshua. All were sons of William Reed of Mecklenburg County, North Carolina, and all remained for a short time in the upstate after having received some compensation for military duty. Another local purchaser, Isaac Reed, was a cousin. Joseph, in the meantime, also increased his portion of land by purchasing tracts from original grants to James Harrison (ca. 1786), and a tract representing a subsequent grant from South Carolina Governor Moultrie to William Lacey (ca.1791). These parcels of property overlapped somewhat, and positioned his property almost perfectly straddling the dry ridge that ranged from northwest Laurens County through most of southern and central Greenville County.

There were varied intentions among these early land grant holders such as Harrison, Reed, Austin, and Lacy who chose land so close to the new Indian Boundary. Some never intended to settle on the land but rather optioned to use the same for speculation toward an inevitable increase in land value, along with the obvious added value of securing a "buffer" zone of some size between themselves and the remaining Cherokee in the frontier. Others in settling, would or could, only develop a portion of what they held and might choose to farm the rest in cycling plots not to put less wear on the land but less wear on the game population. It is certain that both James Harrison and William Lacey remained for some time within the area of Simpsonville and its surrounding plantations, and the Harrison family remains through several generations right up to the present.

This is also true of the Howard family, whose grants lie on the eastern side of Simpsonville, and who resolutely remained in the area well past the ratification of the United States Constitution in 1789, and continue to reside within the city limits today. As Howard Drive attests today, the Howards very early maintained a fairly large spread of land to the east of town along both sides of Durbin Creek from the middle of Powderhorn subdivision all the way to what would become Howard Drive and a little beyond. It is very likely that John, Samuel or Stephen Howard, or perhaps all of them, occupied this land prior to the issuing of patent grants in 1784, as a fair portion of it lay east of the boundary line. Samuel Howard was a colonel in the Revolutionary War and saw a good bit of action in the Indian wars of

1774-75. His grave is marked by a newly furbished stone in the family cemetery on the east side of the city. Adjacent to the Howard's property on the southeast of what is now the city limits. Captain John Redmon, held over 600 acres for a short while, also on both sides of the main Durbin Creek. Redmon's own regiment was the beneficiary of provisions dealt by Nathaniel Austin in 1781-82.[11]

Soon a number of grant recipients in addition to James Harrison, William Lacy, and the Reed brothers, began buying and selling all, or portions, of their holdings in such a regular fashion that it, in effect, initiated the first real estate boom in this part of the upstate and in particular around Simpsonville. One of the most productive sources for this activity was found five to six miles east of Simpsonville in the newly blossoming Clear Spring community. As mentioned earlier this church settlement was built by farmers and millers in the 1780s and '90s, some of whom received grants there, but most of these settlers had moved north and west from Union and Laurens County into the area in the 1790s. These people settled in, some staying on their purchased land rather than selling, while a number of permanent fixtures showed up in close proximity to the spring, such as grist mills, a blacksmith shop, and a store. All of this activity further encouraged the landowners to remain and take advantage of the amenities. As this occurred, of course, a concentration of farms began to emerge in the nature of a physical community even before the church meeting house was erected, and as the community grew the necessities and responsibilities grew. This would have a much greater bearing on the county than was ever expected, for the entire area of Clear Spring in addition to land that stretched to within a couple of miles of the crossroads was, at the time, all in Laurens County, rather than Greenville County as it is today.

As an illustration of this area's affinity to the Old Indian Boundary, and of the significance of the shift made by changing the county line, try to imagine a straight line running north that would pass just east of Bethlehem Baptist Church below Simpsonville on

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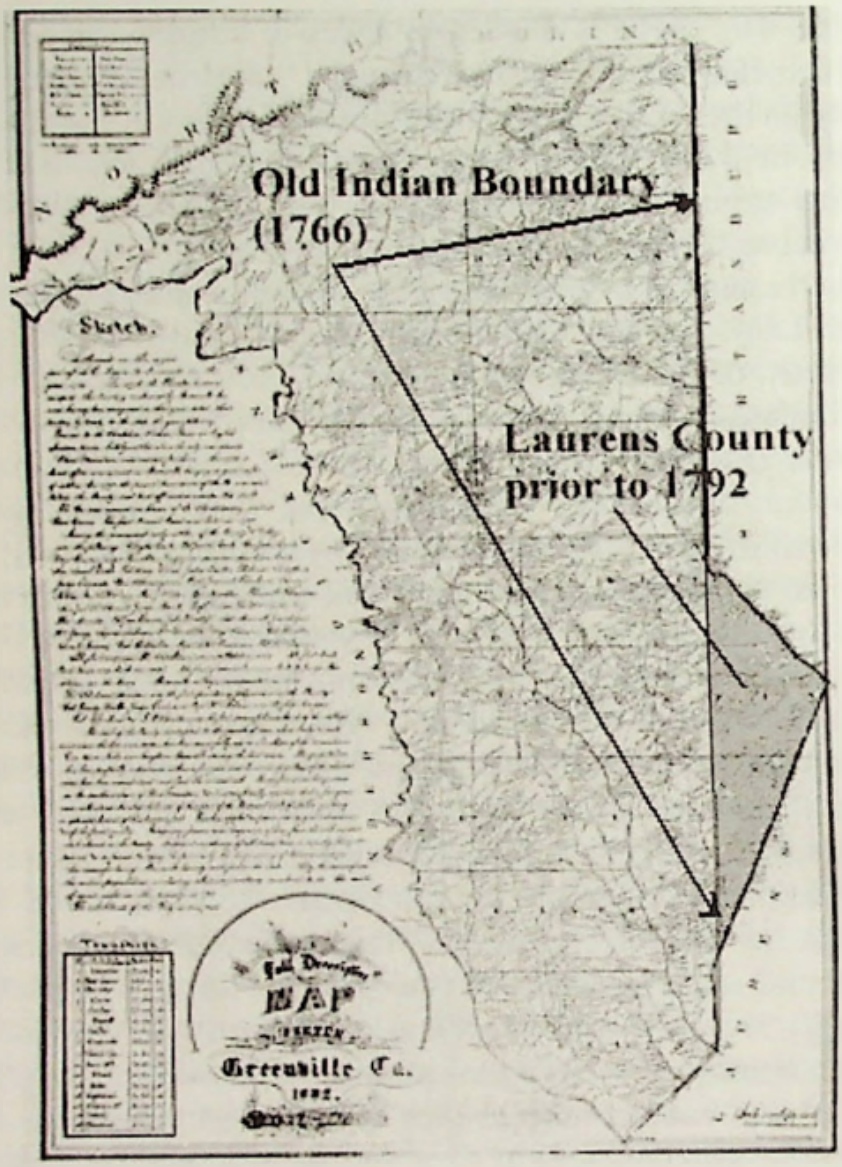
[11] *Accounts Audited of Claims Growing out of the Revolution in South Carolina*. [Microfilm].



Hwy 14 at Harrison Bridge Road, further on through the intersection of Hunter Road and East Georgia Road, then nearly through the intersection of McKinney and Jonesville Roads, on north just a few hundred feet west of the Clear Spring Fire Department building on Woodruff Road (old Pliny School). Everything east of that line was at one time Laurens County. If you continued the imaginary line it would eventually run right through Pelham and on to its intersection with the Enoree River at Greer from which point this Old Indian

Boundary remains the current county line all the way to North Carolina.

The settlers in this area resided in an angle formed by the Enoree River and the old Indian Boundary Line which formed the eastern boundary of Greenville County. By the early 1790s there were sufficient numbers in this triangular area who had grown increasingly tired of traveling the twenty to thirty miles distance to the Court House at Laurens for everything from settling small claims or jury duty, to even casting a vote. This was especially aggravating considering that the majority of their close neighbors just over the county line made a much shorter trip to the Greenville Court House for their concerns, and by way of much better roads. Exercising their constitutional rights, a group of 58 residents signed a petition that was presented in the state House of Representatives on Dec. 21, 1792, which suggested a new county line that would effectively place them in Greenville rather than Laurens:

"Your Petitioners therefore Prayeth to be placed to the County of Greenville...which will much relieve Your Petitioners in the distance of Riding to the County and District Courts."[12]

The current county line was agreed to as a compromise to one suggested by the petitioners that would have effectively included three more miles of Laurens County.

As commissioners appointed to determine the new line, Greenville county resident James Harrison and Laurens County State Representative, Daniel Wright, faithfully executed the survey on August 26, 1793*. An immediate net effect of the change would shift both the farm of Representative Wright and his House seat from Laurens to Greenville. Greenville thus forever gained the additional appropriations of representation, and the communities west of the boundary in turn gained the redirected traffic now headed towards Greenville Court House.

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[12] *Journals of the House of Representatives, 1792-1794. State Records of South Carolina.* 1988. Columbia:University of South Carolina Press. p36.

* They were paid 10 pounds, eleven shillings for their efforts.

The additional traffic of course spurred more growth in these communities but they would remain widespread to the point that it would be at least 30 years before a post office is established in the eastern corner at Stonesville, and at the southern end at both Cripple Creek and Fairview, the latter positioned nearly on top of the boundary line.

From Church to Town and Back

There were essentially two main routes to the courthouse for these new Greenville County citizens that prevailed at least through the first half of the nineteenth century. One lay along the Scuffletown Road through Five Forks closely along the bed of the current Woodruff Road, which even at the time bore a lot of traffic to Spartanburg and was known as the Spartanburg (as opposed to Old Spartanburg)** Road as well. The other way to Greenville brought the petitioners and their "east side" neighbors into the crossroads by way of East Georgia Road, where they then turned north along the road that had evolved from trail to road to Old Stage Road and then on into Greenville twelve miles away. Even though the distance was somewhat longer than the Spartanburg Road route, the Stage Road was often preferred for the same reasons that it was designated for stage travel. It traversed a more level course, where there were fewer fords to negotiate and also because, as a route designated for stage travel, the general conditions of the road were given more attention in terms of maintenance. It would be the people in the triangle, most of whom, physically if not spiritually, members of the Clear Spring community, who would continue to provide most of the traffic as their numbers increased there in the wedge of the Enoree and the Indian Boundary.

There were hardly the makings yet of a commercial community at Simpsonville or Fountain Inn, in this largely pre-cotton period when corn and wheat were the dominant staple crop. However, placed in context with the neighboring geography, perhaps more was going

**This designation was reserved for what is now more or less, the route of East North Street and Brushy Creek Road.

on than met the eye. A few short years after 1800 saw the formation of church communities at Clear Spring, and further west at Bethel, and Hopewell. As 1820 approached it brought together communities at Standing Springs on the west side of Simpsonville and Stonesville (later Huntersville) on the east side down the road from Clear Spring, and within a mile and a half up the road from Crymes' muster ground.

By the late 1830s, when the signs of commerce finally arrive in Simpsonville and Fountain Inn, part of the population in the east-lying communities is already beginning a migration to these centers. From this influx the towns evolved into rural hubs, establishing the farm-to-market exchanges that will eventually position the area for the move to a market economy in later years. This development is a subject perhaps for further study, and something beyond the scope of this paper, as well as something that might address the level of detail required to more closely analyze the elements and character peculiar to each of the rural communities. Nevertheless it is through that kind of investigation that one might reveal how convergence of the earlier scattered communities in the rural hubs will determine the type of progress realized there at least until the appearance of the railroad, and the gradual dependence on local industry at the turn of the 19th century.

VARDY MCBEE
THE FOUNDING FATHER OF GREENVILLE

Roy McBee Smith*

Editor's Note In 2002, the Greenville County Historical Society placed a bronze statue of Vardry McBee on Court Square on Greenville's South Main Street. Roy McBee Smith's paper was presented before the Historical Society at its meeting on February 10, 2002, as background for this event.

In 1815 Vardy McBee purchased 11,028 acres on the waters of the Reedy River and Laurel Creek, which included the land within the present city limits of Greenville and much of the present metropolitan area beyond. The purchase included the former owner's mansion on Prospect Hill at the west end of the present McBee Avenue, where the water works building is today. Vardry McBee paid $27,550 for all this. How was such an extensive purchase possible? Because agricultural practices had exhausted the soil of all nutrients by the continuous planting of a single crop and other abuses, the land had been on the market several years with no one interested. Since the days of ancient Rome, agriculture was carried on by using up all nutrients in the soil and then moving on to new land. But this was an opportunity for Vardry McBee, who on his own had studied the improvements in agriculture which began in England in the last years of the 1700s.

Until then, even in Europe, there had been no important improvements in agriculture over the centuries. He had long observed families pulling up stakes and moving west, leaving plantations with fine houses, but burned out soil. The new agricultural information available in this country was ignored. It continued to be ignored for another century. Some present members of the Society no doubt remember farms in this and in other states with great gullies carved out by erosion from failure to properly plow and terrace. In one period of 20 years, more than 200,000 people left North Carolina and moved

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west leaving unwanted plantations.

Vardry McBee bought one of these abandoned plantations in Lincoln County, North Carolina and, in a way described as "remarkable," rebuilt the soil and at the same time produced an abundant crop. He bought several burned-out plantations and turned them rapidly into flourishing farms. He studied new methods of plowing, terracing, soil chemistry, fertilizing, seed selection, drainage, rotation, and cattle breeding. He became second to no one in the country as an agriculturist. It was always his favorite enterprise. He said it was the noblest industry, and he fretted when other pursuits interfered with it.

Vardry McBee had also seen that the Greenville area had many rushing water courses sufficient to operate any machinery known at the time, and that it was in the path of Tennessee and Kentucky drovers on the way to Charleston and Augusta. He saw that the mountainous landscape was beautiful - later referred to as the "Switzerland of Carolina." Upon closing the purchase, he set about to rebuild the farm lands and to build a town. He gave the land for the first four churches, and for the male and female academies. He helped recruit able professors and paid their salaries from time to time over the years.

The ante-bellum South systematically opposed manufacturing as likely to create a pro-tariff element and undermine the agrarian economy. Those attempting manufacturing were threatened with ruin. But as political leaders of the state frowned, Vardry McBee entered into the production of cotton and woolen textiles, built a paper mill, a nail and rolling mill, a foundry, a brickyard, a tannery, a saw mill, a saddlery, and founded a quarry and gold mines. He established an interstate chain of general merchandise stores, when chain stores were virtually unknown. He was a pioneer in railroading. South Carolina had the first steam locomotive railroad in the nation, and at the time it was the longest railroad in the world. He was elected president of the Louisville, Cincinnati and Charleston Railroad Company, was the principal promoter of the Greenville and Columbia Railroad and, in his middle seventies, constructed a branch of that railroad into Greenville.

On Main Street, a block up from where the Peace Center is now

located, he built what would today be called a cultural center. Its architecture was remarked on years after it was gone. It was available for receptions, concerts, dances, and lectures. The town people named it McBee's Hall. The congregation of Christ Church met there while its present church building was under construction. Furman classes were held there while its buildings were under construction. For such actions, he began over the years to be referred to as the "Founding Father of Greenville."

He was born in Spartanburg District in 1775, as the Revolutionary War began. His father and three brothers fought at King's Mountain and the Cowpens. Another brother fought with the Swamp Fox and was paralyzed by a musket ball. Vardry McBee was the last of ten children. His parents had come down from Halifax County, Virginia, after the French and Indian War. When he was 19 years old, he went to Lincolnton as apprentice to a saddle maker. There he became a partner in a mercantile business. He married Jane Alexander of Rutherfordton. They had nine children and would outlive five of them. As a young man, he was crippled from being thrown from a horse and could not walk any distance. He died when he was 88 years old in the last year of the Civil War, as Sherman was beginning his march to the sea. Jane died 49 days after he did. They are buried in Christ Church cemetery in Greenville.

What was he like as a person? He was small, and his eyes were green. He was raised as a Quaker and preferred Quaker meetings, which were scarce in these parts, so that he attended all denominations but attended regularly. He was on the vestry of Christ Church for years and laid the corner stone for it, but never became a communicant. Two years before he died he joined the First Presbyterian Church, of which Jane had been a founding member. As a young man he adopted Ben Franklin's method for building character by daily recording his efforts at industry, justice, moderation, tranquility, humility, and avoiding unnecessary talk. Along with these he cultivated proper speech, enunciation and posture. One is reminded of the Broadway musical in which Ben Franklin sings: "I invented myself."

Vardry McBee was a steady, quiet, dependable man, careful of the feelings of others. He was a listener. He said he was educated by

listening. He chuckled about people who had the "disease of not listening." The proposed Greenville Regional History Museum will have a life-size figure of Vardry McBee, which when approached by a visitor, will begin to tell about Greenville. This will probably be more talking than Vardry McBee ever did at one time in his life.

He did not nurture resentment. His ambition was in his labor. He did not covet praise. He acknowledged the achievements of others. His acts, his language and his personal life were simple. He had a sunny exuberance of spirit and at times was playful. He was a devoted husband and father. He was involved in important and controversial matters, but he kept criticism of others to himself. He did not drink, but he did not proselytize that opinion. He enjoyed good food but ate small portions. When he was ill, he fasted. He was up and about before daybreak every morning.

He was sensitive. When his 18-year-old son died suddenly of a fever, his grief was so intense that he became physically ill and his family feared he might never regain his health. On the rise of the Jones Gap Road to Caesar's Head, he would stop and gaze down at that view for a long moment. Once he noticed the soreness in the shoulders of one of his son's horses, which that son was unaware of. He quoted the poetry of Robert Burns and Alexander Pope, and the writings of Plutarch. He had less than two years of formal schooling.

He had constant energy. One winter day when he was 77 years old he rode his horse to Spartanburg for a meeting and back to Greenville that afternoon, and it was snowing. He was most pleased if something was created or organized.

In 1850, there was a strong secession movement in the Southern states. The South Carolina legislature called for a convention with delegates elected from each district to determine whether South Carolina would secede. He gathered all the publications available, shut himself up in his drawing room on Prospect Hill, and studied the issue. When he emerged, he announced he was against secession. He agreed with the South's grievances, but thought they could be worked out in Congress. When C. G. Memminger, known as the greatest orator in the state, came to Greenville from Charleston; he made a two-hour speech which turned the crowd into a frenzied mob. That night they stormed through the village with torches, threatening to tar

and feather any Unionist they found. Vardry McBee filed as a Union delegate to the state convention, only ten days before the election. He was elected as one of only five Union delegates in the state. The Union delegates worked to change or divert enough votes to defeat secession, and it was postponed for nearly a decade. When secession finally came, he spoke in favor of it and strongly supported the Confederacy. Five of his grandsons served in the Confederate army

One interesting trait of Vardry McBee was that though textile mills were new in the South, especially in the Backcountry, he strove for high quality. Other textile mills aimed to produce a fabric suitable for field hands. However, he sent his textiles to New York and sold them at a "handsome profit." This is surprising in view of the added transportation costs and that he was competing with the long established New England textile industry. Also, his paper mill made stationery "of a very superior quality and a fine quality of wrapping paper." If he manufactured a product he personally mastered the production process, from understanding the structure and operation of the machinery, to understanding all the characteristics of the raw materials. He would stay in the "loom house," as he called it, and personally perform the operation for days at a time until it was perfected, before he turned production over to workers.

His general merchandising stores were not ordinary, Backcountry stores. Their attractive architecture was remarked upon years after they were gone, and his display of goods was in the modern idea of merchandising. It has already been mentioned that his agricultural products were of superior quality. His gold mines were highly productive, and he sent gold bars to the United States Mint.

Finally, the new statue to be placed on Court Square will be of a man who was likeable. We have seen how the voters of not just the town but of all the district (county) elected him, though he entered that race at the last minute as a candidate with views contrary to all the state, and after a torch bearing mob had threatened any one with that view. He was elected president of the Louisville, Cincinnati and Charleston Railroad "without any solicitation on his part," defeating the candidatechosen by John C. Calhoun, the virtual dictator of South Carolina. It was said that if Calhoun took snuff, South Carolina sneezed. James Petigru, the oracle of Charleston, considered by many

to be the greatest lawyer in the country, had also sought that position.

Before Vardry McBee came to Greenville, Lincoln County elected him to the North Carolina State Convention on Internal Improvements which met in Raleigh and chose him as secretary of the Convention. After he moved to Greenville, Lincolnton named a main street "McBee Street" for him. When Lincolnton had its bicentennial, its pictorial map showed his house there as one of the 25 points of historical interest. But to this author the finest testimonial was by a kind lady reader of his biography, who told the author she had fallen in love with Vardry.

Hopefully, those who view the statue over the years will like it also, if they know something about him. That may make the statue a rarity, because most statues are of aggressive, egocentric people we admire but would not enjoy. We celebrate their accomplishments and abilities, but with personal things about them we would not like. Jefferson was great, but research is showing him insincere, devious, consumed by ambition. John Adams we have recently learned was greater than we had known, but he admitted he was obnoxious and everyone agreed. Andrew Jackson believed the world was flat and would fight you if you argued about it.

And if this statue, in addition to being liked, could speak like his figure planned for the museum, might not it say to a person of any age: "Whatever your problem, whatever your discouragement, whatever advice you may be looking for, the answer is in effort. It is not the spectacular, talented, brilliant ones who win in the lifelong race, but the steady, quiet, dependable ones. Whether student, young business or professional person, homemaker and mother, middle-aged or elderly, your quandary can be resolved by effort."

We could go to the statue in old age and ask, "What should be my outlook and attitude?" And the answer from his life could be, "Come with me in this my 77th year and we will ride our horses to Spartanburg for a railroad meeting, and back this afternoon, even though it is snowing. Tomorrow we will supervise the construction of the depot with stone from my quarry."

Or the answer might be, "Take a look at my to-do list on that last January morning of my 88 years when I got up before daybreak and looked forward to my work for the day."

Hopefully the statue will be likeable, and will remind some of those who come to see it that this man's life of daily effort helped bring about many good things - Greenville, South Carolina, among them.

This presentation concludes with the last paragraphs of the biography of Vardry McBee, the second edition:

> The Main Street bridge now conceals the river from automobiles passing over it. Starting from the water falls under the bridge, one can still discover the outlines of the village Vardry McBee knew. Main Street is no longer steep from the the river as it was on both sides then. The leveling of hills and filling in of lots has gone on for more that a cenutry and a half. But the oldest streets follow pretty much their original courses and have kept the useful names they received too early to honor village families - names like River Street, Fall Street, Spring Street and Broad Street.
>
> The pastures and orchards, the smell of wood smoke and burning charcoal are gone, along with the sounds of hooves of horses and mules and the rattle of wagons and carriages. The four central churches are still where he helped them locate. Tall office buildings dwarf the steeples, stores and houses, still among many green trees. Fresh rains, of course, still sweep down from beyond Paris Mountain. Vardry McBee would recognize the Beattie and Kilgore houses, even in their changed locations, and Elias Earle's Town House, and Whitehall, Lowndes Hill, and other houses of his day, which have been preserved.
>
> Vapor lights and neon signs of the central city screen out the night sky. Back from them, up on Prospect Hill, for example, the closeness and clarity of the stars and moon are as wondrous as they were to him. If any ghost returns to a South Carolina city, now and then, and watches from its hilltop on moonlit nights, it must be the small one of Vardry McBee.

Pleased with the vigor and initiative of its people, and proud of their public accomplishments, he would be too considerate to startle any one of them by a sudden appearance.

ENDNOTE

Roy McBee Smith, *Vardry McBee, Man of Reason in an Age of Extremes*, 2nd Edition, Revised and Enlarged, Laurel Heritage Press, 1997. This volume has 33 pages of chapter notes, and 12 pages of bibliography. Its 24-page topical index should lead the reader to reach references for all substantive matters referred in this paper.

THURSTON U. VAUGHN AND THE ORPHANAGE SCANDALS: "THE CRIME OF THE CENTURY"

Elizabeth Crosby Simpson*

In the nineteenth century, which was absent any public welfare system, brotherhoods were organized not only for fraternal and social purposes but out of a Christian and social mandate to care for the helpless, the indigent, the sick, and widows and orphans. The Odd Fellows was one of those organizations, founded in 1819 in Baltimore and establishing the Greenville Mountain Lodge Chapter in 1847 in a building at the corner of Main and Washington Streets. Its members were young and eager to serve the Order's high social ideals.

By 1904, the South Carolina chapters decided to follow those across America in establishing an orphanage or, as they first envisioned it, a home for the widows and orphans of South Carolina's Odd Fellows. Property was acquired on what is today Tanglewood Drive, off of the Old Easley Bridge Road.

Heading the search for a live-in superintendent were C. J. Pride, J. J. McSwain, H. J. Southern, and T. M. Bennett. They required an educated man who could possibly double as a teacher, as well as a good businessman and practical farmer who could manage the horses, cattle, and hogs they envisioned placing on the 71 acres of the "Old Carpan Place." Toward the end of the nineteenth century, the property was once a Greenville showplace known as the "Mammoth Vineyards." Also they asked that this paragon have no children who might present more mouths to feed and "cause trouble among the inmates."

They settled on 26-year-old Thurston U. Vaughn, a young man just four-feet-six-inches tall and weighing 90 pounds. Vaughn was one of the eight children of John Marion Vaughn and Mary Jane Cannada of O'Neil Township. He had attended, but not graduated from, Furman University when he began teaching at Locust Hill School in Tigerville.

*The late Elizabeth Crosby Simpson was a free-lance writer. She became interested in the Odd Fellows Orphanage when she and her husband, Bill Simpson, purchased the only remaining structure on the property - a 12-room house that had once housed the superintendent and some of the orphans. Her paper was presented at a meeting of the Greenville County Historical Society on May 19, 2002.

There he met the children of patriarch W. P. Z. F. Neves, including their daughter Ella Eugenia, whom he married in 1904, a year before his hiring as orphanage superintendent.

The Superintendent's House on Tanglewood Drive

Under Vaughn's supervision, the orphanage reached a total of 50 "inmates" within the next few years. They received an excellent education - so superior to public schools, it was said, that several of the neighbor families sent their children to attend classes at the orphanage as well. The orphans worked hard at the farming chores as well as in the orphanage's cannery and sawmill. It was not surprising that, under the heavy burden of work demanded by the orphanage, many of the young boys ran away. What was surprising, though, was that none of the orphans came from Greenville or the surrounding area but arrived from homes mainly in York and Aiken Counties.

Among the children in the orphanage at its founding, or arriving shortly thereafter, were several of the reportedly 24 children of Odd Fellow William W. Jackson of Graniteville and his two wives. In 1912, Etta Georgia Jackson, then nearly 18 and no longer living at the orphanage, brought scandalous charges against Vaughn, claiming that he raped her repeatedly since she was 13 and even performed an abortion to be rid of her child. Four other girls came forward, not only backing up her story, but claiming that Vaughn had raped them, too.

Being immediately dismissed from the orphanage and membership in the Odd Fellows, Vaughn hired A. H. Dean as a defense attorney. Later and very curiously, the firm of McCullough, Martin and Blythe was hired by the Odd Fellows to provide Vaughn's defense. Odd Fellows J. J. McSwain and O. K. Mauldin assisted the prosecutor, Proctor Aldrich Bonham. Just 27 years old in 1912, Bonham was the son of Milledge Lipscomb Bonham, the Chief Justice of the South Carolina Supreme Court, and the grandson of Milledge Luke Bonham, who governed South Carolina between 1862 and 1864. He was also the great nephew of Alamo hero James Butler Bonham.

During his incarceration in the spring of 1912, Vaughn is said to have "sawed his way out" of the Greenville County Jail and remained missing for several months. In retrospect, we see that his jailer, Sheriff Hendrix Rector, was related to Vaughn. Vaughn's sister, Queen Ann, had actually married a Rector. We know that the Sheriff's brother was permitted to come and go and even sleep in the jail when necessary. It is probable that Vaughn had at least one relative and one accomplice to his escape.

Indeed, Vaughn was very well-liked and attended church regularly, teaching Sunday School even during his escape to Baltimore, where he later claimed he had also enrolled in medical school. Perhaps because of his short stature, and aided by his considerable intellect, Vaughn was able to charm and control people easily with his mind. He could never overpower them through physical strength alone, but he was persuasive and charming, and in short order his very life would depend on how well his mind could manipulate those around him.

After Vaughn's recapture and return to South Carolina, the State took no chances on a recurrence and kept him in the State Prison in Columbia. *The Greenville News* delicately described his crimes as not only "criminal assault upon the person of a girl under 14 years of age, but [he] is accused of living in adultery with her and administering to her certain treatment which brought about relief from the embarrassing physical condition in which she found herself. Details in the charges preferred against Vaughn cannot be published at this time, and perhaps can never be published. Common propriety forbids it." But they did anyway.

At this time, from his jail cell Vaughn threatened to write his own

"tell-all" version of events but, if he ever did so, the papers were never found. Several observers reported that he regularly and copiously corresponded with his attorneys during his incarceration. Were they indeed hired by the Odd Fellows, and were they afraid of what he might say?

The Odd Fellows' South Carolina Grand Master was worried. In a lengthy public plea to his brothers published by *The Greenville News*, James H. Craig would "beg you, brothers, to be loyal in this trying time." When he pleads, "please remember, brethren, that there have been traitors in every organization" and invokes Benedict Arnold, we begin to wonder if his plea for silence is intended to cover wrongdoers other than T. U. Vaughn. As events unfolded, this was something to keep in mind.

The newspaper which had claimed "common propriety forbids" reporting the details of Vaughn's offenses nevertheless provided lengthy, graphic reports of Vaughn's trial. Those who read *The Greenville News* learned perhaps more than those able to pack the aging courthouse. According to their accounts, "the prosecutrix," a Lillian Gish-type little country orphan girl who had been raped and degraded and implicitly blamed for "the embarrassing condition in which she found herself," was quite equal to providing emotional, graphic testimony which even Judge Purdy later admitted was incredible, in parts. However, this was her day in the spotlight after a miserable orphanage existence and before what would be expected to be an even more unremarkable future, and she made the most of it. Four other girls supported her testimony and indicated that they, too, had been violated, although their charges were not prosecuted separately.

After a day of testimony by the orphans and their physicians, Vaughn's attorneys advised him to confess and throw himself on the mercy of the court and jury in hopes of avoiding the death penalty.

The next day, Vaughn's elaborate confession, exposition of contrition, and pleas for mercy took hours and were reported nearly verbatim by *The Greenville News*. They epitomize the mind control which he had always used to manipulate the more powerful as well as the totally helpless and gullible people in his world. "You all have mothers . . . you all have wives . . . you all have children. Every night

my little girl prays 'please bring my Papa home to us'." (His only child, Ruth, was two at the time.) He even made his accuser sit by his feet and look into his eyes, while he confessed. The jury was unmoved by the chapters and verses of his day-long confession and sentenced him, without clemency, to die within the month in South Carolina's recently-installed electric chair.

Vaughn's attorneys then launched appeals on specious grounds. First, they argued that since they had used up the last, critical four of their peremptory jury challenges, that four jurors had cause to be prejudiced. Second, they pleaded that since Vaughn committed the crimes when hanging was the penalty, he had the right to be hanged rather than electrocuted. All these arguments were ultimately rejected by the South Carolina Supreme Court, but not until 1915.

After the trial, Ella Neves Vaughn's family quietly made arrangements for a divorce and a new life for her and her daughter, Ruth, who was born at the orphanage. Ruth later became a reporter for *The Greenville News* and a music teacher at Greenville Women's College. While at the school, a stranger presented her with the only portrait of her father and the words, "This is your father, he was framed and he was murdered."

Meanwhile, in prison, Vaughn began to appear increasingly more insane, and succeeded in convincing all of the public and most of his doctors of his condition. Since an insane person could not be executed, he asked, through his attorneys, for a juried insanity trial - confident of his ability to deceive at least 12 Greenville citizens. Solicitor Bonham, who would be in charge of such a precedent-setting event, feared that Vaughn might be able to persuade such a group and decided against it. Bonham gave Vaughn the benefit of the doubt and remanded him to the State Asylum in Columbia, to remain until such time as he would recover his comprehension and could be re-sentenced to execution.

In the Asylum, Vaughn continued to display all the trappings and symptoms of insanity, as he interpreted it. He became confident, from news he picked up, that the Odd Fellows had lost interest in prosecuting him. Although he continued to say that the Odd Fellows were after him; it is unlikely that he was, in fact, insane. While performing duties as a hospital inmate-helper, he continued to read the newspapers daily, line by

line, for any news of rekindled interest in himself, any clues that he might need to plan an escape.

Deciding to "take out insurance" for his personal safety, Vaughn befriended Sandal Beamguard, an unmarried nurse from Clover, South Carolina. With her, he cultivated a romantic relationship, which he calculated he would need should escape become necessary. Sandal's younger sister, Elizabeth Beamguard, was the telephone operator at the Asylum and the unknowing link between Vaughn, the Odd Fellows and the outside world. She received the frequent solicitous queries of Governor Robert Archer Cooper, himself an Odd Fellow, who befriended her, at least in part, to keep tabs on T. U. Vaughn.

The Odd Fellows (through the governor, via Elizabeth) received reports that Vaughn seemed sane. Not realizing that Vaughn read the newspapers in minute detail each day, they informed the newspapers of their intent to bring him back to Greenville and have him executed. Why? Were they afraid he would indeed "tell all" and implicate them? Nevertheless, believing him sane and capable of telling convincing stories, they published their intent to extricate him from the asylum and stand him before a Greenville judge for reaffirmation of his death sentence.

One September morning in 1919, the morning after the publication of the Odd Fellows' intent to bring him back to Greenville for re-sentencing, Vaughn's bed in the asylum was found to contain a dummy. Further investigation showed a park bench pushed against a ten-foot high asylum wall, later called the "escape route." Since Vaughn was four feet, six inches tall, escape by this route seems unlikely. In addition, keys were also missing . If Sandal was an accomplice, she was silent and remained employed by the hospital for another six months following Vaughn's disappearance.

By the spring of 1920, Sandal joined Vaughn in Port Tampa, Florida, where they were married. Assuming the name T. E. Earle, Vaughn convinced the Tampa School Board to make him assistant superintendent of schools. When Sandal expressed concern that he might be recognized, Vaughn replied that the Odd Fellows had more pressing concerns and were "too busy to fool with him."

On October 25, 1920, the body of Sandal's sister, Elizabeth Beamguard, was dragged from the Columbia Canal, where it emptied into the Congaree river near her home at Clover. A few hours earlier, Elizabeth had been seen in animated conversation with a man on the banks of the Congaree. A "suicide note" was found, detailing her disappointment in love. The Beamguard family, which is now represented on the Tampa Tribune as well as in the town of Clover, reports family tradition says that Elizabeth was pregnant by Governor Cooper, who had refused to marry her, and that her "suicide" was anything but. Four days after the pregnant Elizabeth's death, Cooper was re-elected governor without opposition.

In the spring of 1921, Vaughn again assured Sandal that the Odd Fellows had probably forgotten all about them. Days later, recognized on the streets of Tampa by a Greenville native who just "happened" to be there, he and Sandal were arrested and jailed. Word was sent to Governor Cooper, who relayed the capture to the other Odd Fellows. A sheriff from Richland County was dispatched to bring Vaughn back to Greenville for re-sentencing.

In Tampa, the newspapers and wire service reported that Sandal's jailers asked her to poison her husband. In an effort to persuade her to comply, she herself was drugged. Sandal refused to poison her husband. After she told all she knew about Vaughn, she was released, saying to her husband as she departed, "Good bye, my dear; I will see you in heaven."

Following incredible tales of suicide attempts by Vaughn - he was reported to have tried to drown himself in the toilet bowl - he is inexplicably removed from his straitjacket and placed in a cell on "murderers row" with two convicted murderers. Coincidentally, it was "shaving day" and a straightedge razor was being passed among the prisoners, without supervision. So it is shocking, but not surprising, when his cell mates tell the guards that Vaughn had finally succeeded in "committing suicide" by nearly severing his own head with the used razor - a medically impossible way.

If this was not suicide, it was murder. But who was responsible? Did Sandal and Vaughn know about her sister's unfortunate affair and death, and did the governor know whether there were any witnesses or

not? Or, as an Odd Fellow, had the governor been involved in something else, something more sinister, which Vaughn knew about and was threatening to write about in his "tell-all"? If the Odd Fellows thought he was sane enough to hang, they must also know that his "tell-all" memoirs would be coming from the mind of a sane man. So just who would benefit by the murder of Vaughn, rather than his inevitable execution?

One might think this unfortunate period in Greenville and Odd Fellows history would end with the death of Vaughn; but the orphanage, under a series of superintendents and matrons, continued on into the 1920s, muddling through a series of petty lawsuits regarding finances. During Prohibition, which was enforced within the city limits of Greenville, the lights of big cars were seen arriving in groups out at the orphanage late at night. Richard Watson, an Odd Fellow, was mayor and titular head of the home. Little girls saw what was happening, but even decades later they were divided among themselves about whether to tell what they had seen of "that trashy business."

At this point in the research on this paper, the author received a telephone call from one of those little girls who had decided, over her family's objections, to tell what she knew. Now 88 years of age, she related: "It wasn't the Depression that closed that orphanage. It was those dead babies." According to her, after years of Prohibition partying at the home, the bodies of babies were dug up on the grounds. Upon their discovery, a Mr. W, another Odd Fellow serving as superintendent, was said to have committed suicide by hanging himself, leaving his widow to wail piteously and ceaselessly from her pew at the Pendleton Street Baptist Church. Despite a diligent search, no independent evidence or death certificates have been discovered to support her story; nor would her older sister talk about "that trashy business."

By 1927, pictures of the orphanage no longer appeared in the internationally-published Odd Fellows Book of Homes. South Carolina, which once led the country in numbers of Odd Fellows lodges, today has none. The last mention of the Odd Fellows Orphans Home appears in the 1930 City Directory.

In the mid 1950s, after decades of being subdivided and rented to

farmers. peddlers and other marginal elements. the land and its two remaining residences were bought by the Carter family. The larger building. "the old Carpan place." had been considered too haunted by the sounds of crying babies. heavy footsteps and the image of a headless man. to ever attract tenants. According to local residents. potential tenants fled in terror. without even spending the night. The former manse of "Mammoth Vineyards" was razed by the Carter Land Development Company in 1955. The smaller residence was sold to City Councilman Marshall Cason and his large family. and the rest of the 78 acres was developed into tract housing.

The saga of the Odd Fellows Orphanage still did not lie at rest. In 1957. Odd Fellow Richard Watson. mayor of Greenville during those partying years at the orphanage in the1920s. fatally shot himself. In addition. organic remains were found in jars on the land of the orphanage as late as the 1960s. The truth about the death of T. U. Vaughn and of what occurred out at the Odd Fellows Home in the 1920s remains open to future revelations and research.

A HISTORY OF THE JEWISH COMMUNITY OF GREENVILLE, SOUTH CAROLINA

Jack L. Bloom*

Greenville, Columbia, and Charleston, the three largest cities in South Carolina, have backgrounds different from each other, and so do their Jewish communities, each unique in its own history.

However, they do share one thing, among others: they were all located in the vast domain granted by Charles II, King of England, in 1663 to the Lords Proprietors. John Locke, the noted political philosopher and personal secretary to the Earl of Shaftesbury, one of the Lords Proprietors, drafted in some measure of collaboration the Fundamental Constitutions of Carolina, which never became basic law but many of its provisions would be implemented.[1]

The Fundamental Constitutions, an enlightened document, provided, in Dr. Walter Edgar's words, the most tolerant religious policy in North America with the exception of Rhode Island. It included no religious oath or test which would bar or restrict Jews and many other religious groups from full participation in their activities.[2] Professor Edgar also noted that four persons with Jewish names are recorded in Charleston in 1697. In fact, at one time, about 1820, there were more Jews in Charleston than in any other city in this country.[3]

At this point, I must issue a disclaimer of sorts. I am a lawyer, not a historian. Therefore, I present the following personal history for the purpose of trying to qualify my right to recount this glimpse of Greenville history from research and personal experience, with full realization that this paper is incomplete and that a more definitive work

*Jack Bloom is a lifelong resident of Greenville. After graduating from Greenville High School in 1937, he received a B. A. degree from Furman University in 1941. His attendance at Duke University Law School was interrupted by service in the United States Army from 1942 to 1946. He returned to Duke and received his J. D. degree in 1947. Since that date, he has practiced law in Greenville. He is a member of Congregation Beth Israel, and has served as its president. He is a Colonel in the United States Army Reserve (Retired). His paper was given at a meeting of the Society on October 27, 2002.

is greatly to be desired. Four generations of my family have lived in Greenville. My family has been in Greenville for almost 100 years, and I have lived in Greenville all of my life. I have had or have relatives in Chester, Spartanburg, Columbia, Great Falls, and Rock Hill in South Carolina; and Charlotte, North Carolina. My father, Julius H. Bloom, a merchant in Greenville for many years, served both as president of Congregation Beth Israel for probably more years than any other person and, also, in reverence and devotion, as the lay cantor, conducting services on High Holy Days, assisted by my grandfather, Harris Bloom. My mother, Jennie L. Bloom, was treasurer of the Congregation's Ladies' Auxiliary for 26 years. My grandfather, from what I have always understood, was president in the past, years ago, and my grandmother, Amelia Bloom, served for years as the president of the Ladies' Auxiliary of the synagogue. I also was president of Congregation Beth Israel for three years.

"History" involves past events, including yesterday:

What is history in the real sense? Read independent records or minutes of a meeting or any other written documents. They were prepared by people. Try to determine how accurate they are. What personal bias, self-serving entries, honest mistakes, or plain misunderstanding may be included with the true record? What may not have been heard? What should have been worded differently or given more prominence? What nuances, shrugs, and gestures should be reflected to give words their real meaning; and, even, how accurately, fairly, and adequately do the records represent the events or the people as they were and spoke, not necessarily as they are recorded? How accurate is your own recollection?

What is truth? Is the glass half full or half empty?

Barnett A. Elzas, M.D., LL.D. the Rabbi of K. K. Beth Elohim, of Charleston, in his book, *The Jews of South Carolina*, published in 1905, wrote:

> To write a comprehensive history of the Jews of South Carolina is to-day a task of no small difficulty: not that there is any dearth of material at the disposal of the historian, but by reason of the very vastness of that material, of which

scarcely anything has hitherto been utilized.[4]

With all due respect to Rabbi Elzas, he made only three references to Greenville, one stating that the first Jew here came in 1794, one referring to a single Confederate soldier, and one lumping Greenville, with about 20 communities in the state, (excluding, of course, Charleston and Columbia), and that is that in this book of 1905.

So far as I can determine, except for city directories which contained names which I assume to be Jewish, there is in Greenville no consistently maintained collection of records, documents, diaries, letters on Jewish history, and all the other writings which historians usually rely upon in the course of their work. Minutes maintained by our two synagogues, Temple of Israel and Congregation Beth Israel, vary according to the secretary recording them and do not encompass the community at large. There are a few records in the courthouse for the earlier period. The R. G. Dun & Co. Collection of The Baker Library, Historical Collections, Harvard University Graduate School of Business, was instrumental in recording and preserving the earliest history and was most gracious in its cooperation and assistance.[5] The city directories are helpful. I went where I thought that there may be material which is relevant and factual. I have also had to assume the similarity of the same persons with the same names. I have had to assume that people with names usually identified as Jewish names were in fact Jewish. I am sure that there were other Jewish families and individuals in Greenville at the earlier periods, in addition to those I will discuss with you, but the records are sparse and incomplete. So, we have to use what we have.

What brought our people to Greenville, to the upper part of our State, then a frontier town, so far removed from established Jewish communities, both before the Civil War and after, including the Reconstruction Period? They were pioneers, as surely as were the Scots-Irish, who came early and are the largest population block in our area, and all the other people of whatever origin who came here.

As I said earlier, Rabbi Elzas wrote in the book I referred to that the first Jew in Greenville was Eleazar Elizar, who served as postmaster in 1794. I have found no other reference to him.[6]

Dr. A. V. Huff, of Furman University, in his history of Greenville,[7] records a Mrs. Abigail Levy and her husband, L. L. Levy, in 1859, who came here from Charleston, and left the following year. He also cites a Morris Samuel, who came about the same time and left in 1861. Dr. Huff finally recalls one man, David Lowenberg, who opened a confectionery shop in September 1860 and by 1865 was gone, described as "one of those strangers no one knows." Dr. Huff's conclusion was that Greenville was "clearly not hospitable to Jews."[8]

I have found some earlier and later references to Jews, which may indicate that Greenville was not entirely inhospitable.

With the possible exception of a man named Simon Swansdale, the first positive reference to a Jewish person or business which I can ascertain is to "Hoffman & Co.," dated November 25, 1850:

> .....V. (very?) Lately operating here. Are strangers, the active man (?) Who is here is a foreigner, believe a German Jew. Can't say anything of firm.[9]

There is a reference to "J. H. Hoffman & Co.," presumably the same person or business as "Hoffman & Co.," dated December 17, 1850. The description is "Germans & strangers," was a note, dated June 26, 1851, reporting cryptically: "Left Greenville and gone to parts unknown."[10]

One of the difficulties of using names as stereotypes for identification is illustrated by Simon Swansdale. He was a merchant tailor and the owner by March 29, 1856 of the Mansion House, Greenville's finest hotel. He is described as a "German." See the reference to Hoffman. If he was in fact Jewish, then, other than the legendary Eleazar Elizar, he would have been the first Jew whom I have been able to place in Greenville, because he had by that time resided here for over ten years, that is around 1846, several years before Hoffman. Is "Swansdale" a German name? Is he Jewish? I do not really know. My reason for thinking he may have been was his business association with Abraham Isaacs.[11] How he got the name "Swansdale." I do not know either. However, if August Schoenberg became August

Belmont and if the House of Battenburg became the House of Mountbatten and if Goldwasser became Goldwater, he could have become "Swansdale." In any event, John William DeForest, a Union Army officer on Reconstruction duties in Greenville County, had many favorable comments on Swansdale in his book, *A Union Officer in the Reconstruction*. Swansdale is recorded as having property in Greenville as early as 1853, and then again in 1856, 1860, and 1862. Unfortunately, the records in the Greenville County Probate Court report "lunacy" proceedings in 1879 and his estate proceedings in 1884.[12]

Abraham Isaacs, described in January 3, 1855 as a "steady business man," was originally with the company known as Nichols & Isaacs.[13] We will come back to this man later.

Baltimore Clothing Store or Einstein & Co., reported together, positively referred to as Jews, date from at least June 15, 1855.[14] A reference dated February 17, 1857, stated that Einstein & Co., composed of Simon Einstein and Joseph Sonenberg, were all single and quiet citizens who, at least by June 7, 1859, had acquired the respect of the people.[15]

Lewis Einstein and Joseph Lewinburg were mentioned in December 21, 1858.[16]

Notes in my possession indicate that the 1860 census recorded the following names, but I believe that other names were omitted: Abraham Isaacs, John Hirsch, Isaac Hirsch, Albert Baruch, David Lowenberg, Rebecca D. Lowenberg, S. Einstein, Morris Samuels, H. Forstoringer. Some of them we will know better.

At this period, we come to the Civil War, beginning in 1861.

According to the book, *South Carolina Troops in Confederate Service*, by A. S. Salley, Jr., published in 1914,[17] there were at least two men from Greenville with Jewish names, who served in the Confederate Army as soldiers in the Greenville volunteer infantry unit known as the Butler Guards, which was called into active service on April 15, 1861. They were Abraham Isaacs, who entered service on April 15, 1861, and served as a first lieutenant, second lieutenant, and third lieutenant; and Isaac W. Hirsch, who enlisted on April 13, 1861,

and served as a second sergeant. Both were wounded in combat.[18]

It is especially noteworthy that officers and non-commissioned officers were elected by the troops or appointed by the unit's organizer or the local commanding officer, as I understand was the custom then. Both Abraham Isaacs and Isaac W. Hirsch must have had obvious qualifications to be selected for those positions. Apparently Isaac W. Hirsch moved to Charleston after his military service, and I have met his grandson's wife, who told me that her husband had always wanted to know something of his grandfather's history. Her husband told her that Isaac W. Hirsch indeed was his grandfather.

If there were two Jewish soldiers from Greenville, that fact alone tells us that there were a considerable number of Jewish families and individuals who were living here then, more than are indicated by those named or otherwise identified.

At this point, I digress on a personal note. The Butler Guards, the local Greenville militia, in which Lt. Isaacs and Sgt. Hirsch served in the Civil War, continued as a military unit and became a part of the 118th Infantry Regiment, 30th Division ("Old Hickory") in World War I. My father, who lived with his family in Greenville, was a soldier in this unit and was severely wounded in combat in France on October 9, 1918. (After the war I knew some of the men who served with my father.)

Reconstruction, which ended in 1876, marked a radical change in the South: slavery had ended; many whites were disenfranchised; economic chaos was prevalent; Federal troops occupied the land, apparently with little animosity on the part of the local inhabitants; old established institutions were challenged, some coming back in altered form, others forever ending. Attitudes may have remained unchanged.

The documentation of Jews becomes more uniform and certain, especially in the city directories, beginning in 1876-1877. What role, if any, did Reconstruction play in the apparent increase in the number of Jews here? They were not "carpetbaggers," the name given to those who came here with suitcases made of carpet-like cloth, to find what was in a devastated area and then left, whatever their motive for coming. Instead, our people came here to find a home with their

families and to make a living in their new home.

I have found no further reference to Isaac W. Hirsch, but Abraham Isaacs, assuming he was the same person, first mentioned as being in Greenville in 1855, was later in business with Simon Swansdale, trading as Swansdale & Isaacs. They were considered men of large means and excellent business. Both were considered men of good character. The dates: August 31, 1871; September 2, 1871; December 1871; September 1872; June 1873 and August 1874.[19] Abraham Isaacs, described as a "capitalist" in 1883-1884, in the city directory, and, assuming it is still the same person, died in Greenville in 1889, leaving his wife, Francenia, surviving him, according to Greenville Country Probate Court records.[20]

Is Isaac Bierfield Jewish? In any event, he was here in April 1871.[21]

Harris Marks, or H. C. Marks, was reported September 24, 1870, as a "Jew lately come."[22] He was considered to be reliable and of good character. Before the war, he had been in business in Union and Columbia. In December 1873, once again referred to as a Jew, he is considered reliable. He was still here in June 22, 1875, and, on October 20, 1877, we have a reference to "Marks & Endel," Hyman Endel being either his nephew or brother-in-law, apparently.[23]

There is a record of Harris C. Marks from 1870 to 1900, when the city directory said he was "retired," living at 215 East North Street.[24]

Hyman Endel was a man who made a mark in Greenville. First reported in 1877, he is mentioned again and again in the city directories, either by himself or with Harris C. Marks as Marks and Endel, until 1925, the date of his death.[25] He was a founder of Temple of Israel. The Endel Declamation Medal, awarded at Greenville High School when I was there, was named in his honor, and there is a street known as Endel Street. His daughter, Hortense Riesenfeld, and her husband, George, were known to us in our time.

Marks and Endel must have been real enterprisers because, in addition to their clothing store, the 1880-1881 city directory shows that they had a "saloon and 10 pins" at Pendleton and River Streets.[26]

Another significant man of our past was Lee Rothschild, who, I

believe, was also known as Levy Rothschild. The first reference to him in the city directory is 1880-1881,[27] as manager of S. Branfman, a clothing store, and he is listed in the city directories from that date until the record of the administration of his estate in 1927 in the Greenville County Probate Court. Among other things, in 1896 Lee Rothschild was a director of Piedmont Savings & Investments, together with some Greenville men, such as Hamlin Beattie, Lewis Parker, Nelson C. Poe, and F. F. Capers; who figured prominently in the entire structure of Greenville.[28]

Also in Greenville were Israel Gittleson, Isaac Weil, Simon Weil, Jacob Speigle, and others.

We are now coming to the late 1890s and early 1900s, when the number of Jews in Greenville reached considerable proportions, essentially, of course, the result of the migrations from Russia and Poland.

According to lists compiled from the Greenville city directories, there are perhaps five men in 1876-1877; in 1880-1881, there are perhaps 12; in 1883-1884, there are perhaps 13; in 1899-1900, there are perhaps 15; in 1909, perhaps 20; in 1910, perhaps 25; in 1921-1922, perhaps 74. I say "perhaps," with this note: women and children are not uniformly reported, and there is a change in the new names added and the old names deleted. Because of doubt about past records, I am convinced that this list is not accurate and that the number reported omitted many residents, men, women, and children. In any event, the number steadily increased.

Now we find families forming a real community, settling in Greenville and the smaller towns nearby - Liberty, Seneca, Fountain Inn, Greer, Mauldin, Easley, Laurens, and Simpsonville. As I am sure is the typical case, one family brought a relative, who brought a relative, and on down the line, one going to one town and another to the next. These families outside Greenville have always been an integral part of the Greenville community in every respect, some belong to Congregation Beth Israel and some to Temple of Israel.

This marks a major period in the history of the Greenville Jewish population, and the Jewish institutions reflected the growth of the

Jewish population.

There are letters in the early part of the twentieth century from prospective employers in Greenville to "Industrial Removal Office," apparently a clearing house for helping Jews in New York find employment, usually as tailors, and, although they tell us something of wages and working conditions, they are not the revelations of diaries and letters. With your imagination, you can see the people.

As previously mentioned, there are two synagogues in Greenville, Temple of Israel (Reform) and Congregation Beth Israel (Conservative).

The Temple of Israel was formally organized on April 18, 1913, through the efforts of men such as Hyman Endel and Lee Rothschild, already mentioned, and others who were also prominent in the community. It obtained a Certificate of Incorporation from the Secretary of State of South Carolina on September 26, 1927. It first met in rented halls until the members began construction in 1928 on a lot on Buist Avenue donated by one of its founding members, Manos Meyers. The building was dedicated on April 12, 1929, and additions to the building were made in stages in the succeeding years until space became inadequate as its membership increased. The new Temple of Israel was built on Spring Forest Drive in 1989 containing the sanctuary, classrooms, meeting rooms, and offices, and its is now engaged in a new building program as its membership increases.

I was not able to find in the public records the detailed information about the Temple of Israel which I found about Congregation Beth Israel, but I assume that the archives of the Temple of Israel will cover many facts of its earlier days.

By the year 1912 there were a sufficient number of Jews in Greenville, most of them affiliated with the more traditional synagogue, Congregation Beth Israel, as it was later called, to require the needs of a schochet ("ritual slaughterer") for kosher meat. Charles Zaglin came here that year to act in that capacity and also to serve in some religious functions. He established a kosher market which lasted until the early 1940s.

Dr. Huff used the date, "1910," as the beginning of Congregation

Beth Israel, and I am sure that is within reason because of the new circumstances of population growth during that period. [29] However, I have not found records on the exact date of its formal beginning. It received a Certificate of Incorporation from the Secretary of State of South Carolina on June 17, 1916, referred to as a "church and place of worship."

Congregation Beth Israel or, as it was then sometimes called, Beth Israel Synagogue, is first mentioned in the city directory in 1924, as having quarters in Room 17 of the Vickers-Cauble Building on Main Street, with the name of Rabbi Jacob Aronson.[30] The same room the previous year had been listed in the name of "Zionist Organization of America."[31] It is of interest that the 1921-1922 city directory lists "Hebrew Hall, 103½ East Washington Street, Rabbi Don Hechter in charge."[32] Space was rented in downtown buildings for High Holy Days services until the first synagogue was built on Townes Street, after acquisition of the lot in 1925. Construction took place in stages as the money came in to complete, first, the lower floor or all-purpose hall and then the upper floor or sanctuary. At first observing Orthodox rituals, it later became and is now Conservative. Its present building on Summit Drive was also built in stages after it acquired its property there in 1957 and 1970, the first portion now being the all-purpose hall housing the Davis Social Hall, classrooms, meeting hall, offices, and kitchen, and the second portion housing the sanctuary and the Heller Chapel. The names of the original organizers are not the names listed as the earliest settlers of Greenville but reflect their more recent arrival.

Members of the two congregations of the community united to organize and maintain the Beth Israel Cemetery. It is owned by Beth Israel Cemetery Association, a non-profit corporation under a South Carolina charter dated April 6, 1938, and has been a revered resting place since that date.

Recognizing again the need for unified effort, a centralized organization, called the Federated Jewish Charities of Greenville, Inc., was established on October 15, 1945 to conduct fund-raising campaigns throughout the greater metropolitan Greenville area for Jewish causes and to oversee and authorize distribution of the funds in

accordance with its mandate. It is a non-profit tax-exempt corporation, led by elected officials, and operates as a volunteer group.

Once, there was a B'nai Brith' Lodge, Morris M. Campbell Lodge #1186, which started in the 1930s, and flourished for years. It served a useful purpose and was a central forum for the entire Jewish community.

There was also an active AZA chapter in Greenville in the 1930s, which also flourished and served as a central forum for the boys of the entire Jewish community. We had a first-rate soft-ball team and played AZA teams in Asheville, Columbia, Augusta, and Savannah.

The Greenville Section of the National Council of Jewish Women was organized in 1939 and continues today in its program of community service and support of the many activities which have always been the reason for its existence.

Even as Jewish men of Greenville served in the Confederate Army and in World War I, they also served in World War II in every branch of military service. Three families had three sons in service during World War II at the same time: the Davis family, with Jack, Alex, and Louis; one branch of the Greenville Lurey family, with Meyer, Sam (Bubba), who became an officer in the Regular Army, and Hyman; and the Gorman family, with David, Henry, and Frank. I was in the Army for over three years, and I know that military service was almost universal among the men of my age.

Two of our men gave their lives in World War II. Sam Fayonsky, our star baseball player and good friend, was killed in France in 1944 in the armored forces in the sweep across Europe. He was a sergeant and tank commander. He now lies in France. Morton Sher, the daring, and also our good friend, was an Army Air Force pilot, enlisting early and serving with the Flying Tigers. He was shot down and killed in 1943 in China. Morris Kingoff, a Clemson graduate, an artillery officer, was seriously wounded in Italy. They were our friends, and for the two that were killed in combat and for Morris, who died recently, their memory is fresh and ever-lasting to those of us who knew them.

Four of us retained our affiliation or contact with the military. I was in the Army Reserve for thirty years, the maximum limit, attaining

the rank of Colonel during that period. Sam (Bubba) Lurey became a member of the Regular Army, with the rank of Lieutenant Colonel, and Max Kazelitz and Irving Abrams also served until their mandatory retirement, each attaining the rank of Lieutenant Colonel.

Let us now look at some economic facts. For this area, cotton was king. Fields all around us were white with cotton in the fall. The merchants, the mills, the farmers, in fact, the basic economy here relied upon that one crop Greenville was the "Textile Center of the South," and sometimes called the "Textile Center of the World." Now, try to find cotton growing around Greenville There is none, and the mills are going.

At first, as in most Southern cities, the mainstay of livelihood for Jewish families was the sale of retail clothing, started by men who owned their own stores, often with their families and relatives joining in as needed. The stores were mostly located on or near Main Street and Pendleton Street. These merchants and the other people who had businesses of all other types were real entrepreneurs and capitalists of the first rank.

The fact that they occupied the buildings downtown for their businesses is too often overlooked in the discussions on Greenville's economy, which usually centers on textiles and cotton mills. These stores brought people to the city and helped to make the city a city, with restaurants, shops, and the other attributes of a city.

Later came another enterprise - manufacturing, usually of apparel but, also, in the past, a cigar manufacturer. They came here for numerous reasons, but these, too, have moved on to the greatest extent.

When I started my law practice, there were two Jewish doctors and one lawyer - me. Look at us today - doctors, college professors, managers, school teachers, computer analysts, technical service people social workers, lawyers, and many other occupations. Ask if there is a doctor in the house, and see how many hands will be raised. A new world indeed.

So, the economic flow went in a general pattern: at first, merchants and other businessmen, all self-employed; then the manufacturers, with an employee class; and today we have

professionals and all other occupations of the general population. The merchants and manufacturers are largely history. In 1930 alone, there were at least 22 retail stores on Main Street I can identify as owned by Jews and in 1961, 27; today, there is one.

There are, I am told at least 500 to 600 Jewish families, mostly recent arrivals, now living in the greater Greenville Metropolitan area. Simpsonville, Mauldin, and similar towns, which once looked to Greenville for orientation, are developing with expanding numbers of families and housing and all the features which go with an expanding population, almost all independent of Greenville for most of their needs.

So far as I know, of the pre-World War I families still in Greenville, there are only the Kingoff family, through Norma Guzik and Beverly Merritt; the Lurey family (related to the Switzer family), the Zaglin family, and my family. In addition to those pre-World War I families, some families came here after World War I and before World War II and are still here: Abrams; Allen, through Irene Cooley; Davis; Fedder; Heller; Karelitz; Rosenfeld; Sarlin; and Shain.

We may not have had the major impact on the political life of the community as have the Jewish communities of Charleston and Columbia, and perhaps other communities in the state. However, Max Heller served as mayor of Greenville, and later, as the chairman of the South Carolina Economic Development Commission under Governor Richard Riley. Max was a material factor in the renovation and redevelopment of the Greenville downtown area, and the city generally, and he continues an active part in community matters. Jerry Fedder was elected by the State Legislature to be a Commissioner of the South Carolina Workmen's Compensation Commission. My wife, Lillian, was elected by the State Legislature to be a member of the South Carolina Commission on Consumer Affairs. Sylvia Dreyfus was elected to the State Legislature, and her husband, Robert, serves on the State Commission of the Holocaust by appointment of the Governor. Michelle Shain, wife of Michael Shain, whose family was one of the earlier families in Greenville, was elected to the Greenville City Council as a member at large, where she now serves.

We have also had many of our people serving on the numerous committees and agencies which help to make up a community, both Jewish and general.

I now wish to tell you about two people, one of whom was a resident for a time, and one of whom all of you have heard, who visited his son who lived in Greenville for a few years.

The first was George S. Wise, the uncle of Irene Cooley. As a boy and young man, he lived here with his family for several years. He was a graduate of Furman University, from which he later received an honorary degree and went on to venture in various enterprises in several countries. I am told that he was the first president and, later, chancellor, of Tel Aviv University in Israel, a climax to a most remarkable career. He was obviously a man of achievement. Not bad for a Greenville boy.

The other was the immortal Albert Einstein. His son was employed by the U. S. Government in some capacity in the late 1930s or early 1940s, and lived next door to Irving Abrams and diagonally behind my family's house. One day, what did I behold but the man himself, who was visiting his son and his family, walking in his back yard. He was induced to speak informally at Furman, and my brother and I, both of us students at Furman, were rapt members of his audience. What he said, I do not remember, but you could sense the presence of greatness.

There is indeed a "sea-change" in the Jewish population of our area. The membership in the past was often composed of families of several generations, as was mine and many others. Most of the newer groups are comparatively recent arrivals and have not had that inherited affiliation, but they are equally a part of our community, which changes and will change in the years to come.

This is the most comprehensive history of the Greenville Jewish community which I have been able to compile. It does not take into account people not named, or even a full record of those who are named, but it will give some knowledge of a segment of the people of Greenville, who, with the support of others, helped form our community, helped build our synagogues, helped establish our institutions, so that what we have today is here, with anticipation of

growth and expansion in the years to come.

ENDNOTES

[1] Walter Edgar. *South Carolina: A History* (Columbia: University of South Carolina Press. 1998). pp. 41-42.

[2] Ibid., pp. 42-43

[3] Ibid., pp. 63-64.

[4] Barnett A. Elzas. M.D., L.L.D., Rabbi of K. K. Beth Elohim. Charleston. South Carolina. *The Jews of South Carolina* (New York: J. B. Lippincoft Company. 1905: reprinted by the Reprint Company. Spartanburg. South Carolina). p. 7.

[5] South Carolina. Vol. 10. R. G. Dun & Co., Baker Library. Harvard Business School. (Subsequent references will include the page numbers.)

[6] Elzas. p. 128.

[7] Archie Vernon Huff. Jr., *Greenville: The History of the City and County in the South Carolina Piedmont* (Columbia: University of South Carolina Press. 1995). This book is recommended for the full scope of the history of Greenville and its general recording. interpretation. and reporting. Dr. Huff also used the information from R. B. Dun & Co., which he cited in his book.

[8] Huff. pp. 117-118.

[9] South Carolina. Vol. 10. p. 141. R. G. Dun & Co. Collection. Baker Library. Harvard Business School.

[10] South Carolina. Vol 10. p. 143. R. G. Dun & Co. Collection. Baker Library. Harvard Business School.

[11] South Carolina., Vol 10. p. 132. p. 61. p. 01. R. G. Dun & Co. Collection. Baker Library. Harvard Business School..

[12] Greenville County Probate Court: Greenville. South Carolina (hereafter cited as Probate Court). Apartment 42. File 21. 1879: Apartment 48. File 52. 1884.

[13] South Carolina. Vol. 10. p. 32 H. p. 33. R. G. Dun & Co. Collection. Baker Library. Harvard Business School.

[14] South Carolina. Vol 10. p. 160. R. G. Dun & Co. Collection. Baker Library. Harvard Business School.

[15] South Carolina. Vol. 10. p. 160. R. G. Dun & Co Collection. Baker Library. Harvard Business School.

[16] South Carolina. Vol. 10. p. 160. R. G. Dun & Co Collection. Baker

Library, Harvard Business School.

[17] A. S. Salley, Jr., *South Carolina Troops in Confederate Service* (Columbia: The State Company, 1914), Vol. II.

[18] Ibid., pp. 38, 52, 53.

[19] South Carolina, Vol. 10, p. 132, R. G. Dun & Co. Collection, Baker Library, Harvard Business School.

[20] Greenville City Directory, 1883-1884; Probate Court, Apartment 53, File 2, 1889.

[21] South Carolina, Vol. 10, p. 132, R. G. Dun & Co. Collection, Baker Library, Harvard Business School.

[22] South Carolina, Vol. 10, p. 132, R. G. Dun & Co. Collection, Baker Library, Harvard Business School.

[23] South Carolina, Vol. 10, p. 213, p. 238, R. G. Dun & Co. Collection, Baker Library, Harvard Business School.

[24] Greenville City Directory, 1889-1900.

[25] Probate Court, Apartment 200, File 21.

[26] Greenville City Directory, 1880-1881.

[27] Ibid.

[28] Ibid., 1896.

[29] Huff, pp. 266-267.

[30] Greenville City Directory, 1924.

[31] Ibid., 1923.

[32] Ibid., 1921-1922.

ARCHITECTURE WITHOUT ARCHITECTS: VICTORIAN FOLK COTTAGES IN GREENVILLE

Anna Kate Hipp*

The house has been, and continues to be, the dominant symbol of American culture. Over the centuries individuals have found expression in their own personal ideas of what the perfect house would be. The range of variety extends from the simple log cabin based on the original dwellings of our forefathers to the most fanciful structures inspired by classical, European, and ultra-modern concepts.

The house has been, and continues to be, the expression of the taste and the perspective of the people who build and use them. The personality of the occupant is indelibly stamped on the style and architecture of each dwelling.

History usually discusses the houses of the elite, the wealthy class. The "cottages" of Newport, Rhode Island, the mansion at Biltmore, the masterpieces on the Battery in Charleston, the elegant townhouses of Manhattan - all have been studied, dissected, and published again and again.

Until recently the houses that expressed the taste and pocket books of the common people were simply ignored. They were left to their own to become the victims of urban renewal or blight. Small Town, USA, and her architecture were taken for granted with no real research on that segment of our society.

Perhaps it is much more difficult to "get into the heads" of the people who built their own houses. These people could not afford the renowned architects, or even the local architect, to plan and create a home for them. These people had to depend upon their own powers of observation and creativity to produce the house of their dreams.

The products of this architecture were derived neither from the

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drafting tables of professional architects nor based on blue prints. These structures resulted from the collective memory of the people. These often humble dwellings truly represent "architecture without architects."

The word Victorian conjures up many images. One Greenville example is the Norwood (or Funderburk) house on Belmont Avenue. With its towers, elaborate trim, shingles, and porches, it is the ultimate example of the Victorian house and one of the finest examples remaining in Greenville. The era from 1875 to 1900 witnessed the building of these large, intricate, often fanciful structures.

As style will have it though; there was another group of society, less affluent but equally creative which was watching, adapting, and ultimately creating its own Victorian style.

After over two decades of observing and absorbing ideas, by 1900 this growing group of middle-class tradesmen, grocers, railway conductors, butchers and bakers were planning their new homes. Even though they had few resources to hire the designers or the architects employed by their more affluent neighbors, these individuals began to introduce into Small Town, USA, a new style of home - the **Victorian Folk Cottage**.

During the earliest years of the twentieth century, Greenville was a perfect example of Small Town, USA. In 1900 Greenville was a small part of a larger country where the average life expectancy was 47, only eight percent of homes had a telephone, and the average wage was 22 cents an hour. In this land of opportunity sugar cost four cents a pound, eggs were 14 cents a dozen and coffee cost 15 cents a pound. In 1900 the American flag had 45 stars, the population of Las Vegas, Nevada, was 30; and marijuana, heroin, and morphine were all available over the counter at the corner drugstores.

At the time the Victorian Folk Cottage was emerging, Greenville grew from a village with five cars in 1900 to a town with over 1,000 cars by 1915. The speed limit was 15 mph. In 1900 there were about 400 working telephones, but by 1916 that number had increased to 2000. The town boasted two local newspapers to aid in its

communications network. As cars, telephones and newspapers developed so did the surrounding industry.

As early as 1907 civic leaders were expressing concern for the Reedy River and its polluted environment. The textile industry was beginning to dominate the landscape, and its by-products were flowing daily down the Reedy. Poe Mill was one of the most successful textile ventures. The employees and their families lived in Poe Mill Village that had a population of 2,500. The mill villages expanded into modern suburbs each maintaining its own elementary school.

By the turn of the twentieth century Greenville had its share of grand houses. In addition to the flamboyant Victorian on Belmont Avenue, there were Whitehall, the Kilgore-Lewis House, the Graham residence, and Cherrydale; which now rests proudly on the Furman Campus.

This paper is not interested in these well-documented, elegant homes of the upper class. Emphasis is to be put on the small Victorian Folk Cottages that abound in Greenville in all states of repair and disrepair. These charming, sometimes rather primitive homes are the best examples of architecture without architects.

In order to identify and appreciate these Victorian Folk Cottages, a knowledge of why the timing was right for this construction cycle is necessary. Also, a few terms must be defined as well.

Four events or circumstances were critical to the construction of the Victorian Folk Cottage:

First and foremost was the ability to observe, the ingenuity, and the talent of the owner/builders. This talent enabled them to dream the dream of their own home and to execute the project.

Secondly, at the turn of the century the prevalence of the railroads allowed the transport of goods to even the smallest village. Greenvillians benefitted greatly because of the presence of two railway lines into the town. The trains delivered to Greenville not only heavy equipment and tools to aid in construction but also mass produced building supplies. Planks for floors, exterior siding, precut trims and standardized windows could all be purchased "ready made."

Thirdly, in the world of architecture a new form of construction called "Balloon Construction" simplified the actual structure of the house. The heavy timber framing of the past was being replaced by light, two-inch boards held together by wire nails; thus facilitating the actual construction. The simple fact was that it was becoming easier to build a house.

Finally, property was being made available for purchase as large estates were broken into small lots.

Now for a few definitions. Illustrations will be provided later.

1. A Victorian Folk Cottage will never have more than one-and-a-half stories. If a Victorian structure has two full stories it becomes a Victorian house.
2. Most Victorian Folk Cottages have a hipped roof. A hipped roof is simply a roof which slopes upward from all four sides of a building. In contrast, the more common gabled roof is composed of two sloping sides supported on each end by a triangular surface.
3. In this part of the country the Victorian Folk Cottages were constructed with heart, rough sawn, southern yellow pine.
4. The roof was made of wooden shingles or some type of metal.
5. A verge board was a projecting board placed against the edges of the gable incline. These often served as decoration.
6. Patterned wooden shingles - often called fish scale shingles - were sometimes found on the gables of Victorian Folk Cottages.
7. Turned spindles served as porch supports on Victorian Folk Cottages - serving both functional and decorative purposes.

The typical layout of the interior of the Victorian Folk Cottage was very simple:

A **central hall** ran the length of the house. A person could literally stand at the front entry and look out the back door into the back yard. Two rooms were placed on either side of the hall making a total of four rooms.

If the **hall** were wide, it could be used as the family parlor. If not, one of the other four rooms filled that need.

Generally the first room on the left side of the hall, after entering the front door, had white trim - contrasted to the dark stained wood found throughout the remainder of the house. This was called the **Ladies' Parlor** and would serve as the family living room.

The second room on the right side of the hall was **the kitchen** or "keeping room." Kitchens were very basic at the turn of the century. Cupboards were what are now called pie safes. The pie safe was merely a wooden cabinet with screen wire in the doors to allow for circulation of air for the food stored inside. The refrigerator was an "ice box." The ice was delivered regularly from the local icehouse. A small cast iron stove with two burners generally used wood for fuel.

The bathrooms were out in the yard or in an alley that ran behind the house.

There was a fireplace in each room. Two fireplaces generally shared one chimney. Two chimneys were typical on each cottage.

The ceilings were 10 to 12 feet high. The walls and ceilings were constructed of gypsum plaster applied to wood laths.

The floors were made of wide planks of tongue and grove pine. There was no sub flooring.

The trim and molding were generous in width and often embellished with pseudo-Queen Anne decorations.

With a sense of a "place in time" - that is, the United States and Greenville at the turn of the 20th century - and a knowledge of architectural terms, the identification of some of the Victorian Folk Cottages in Greenville is now possible.

The Victorian Folk Cottages of Greenville are located in several neighborhoods. The "tour" that follows will look at four of these areas and introduce the reader to the little cottages and the people who built them.

The tour begins on David Street, which was deeded to the City Council of Greenville in 1896 by C.A. David. The David family were residents of 109 James Street for 40 years - since 1856 when the house was purchased by Joseph Alexander David and his wife. James Street

was named for the oldest son in the David family, James, who had been killed in the Civil War.

The house at 109 James is the home often referenced as the Earle Townhouse, and was the childhood home of Mary Simms Oliphant Furman. This lovely home rested on a 15 acre lot before the turn of the twentieth century. The property, bordered by Rutherford Road and Buncombe Road, extended from Poe Mill to what today is roughly the location of the Salvation Army Store. This property was virtually a sanctuary for all manner of wild life, vegetation and growths of oak and hickory trees. From the Buncombe Road side of this great expanse of property, David Street was carved.

David Street which runs perpendicular to James Street was not listed in the Greenville *City Directory* until the 1903-1904 edition - seven years after it had been deeded to the city. During those seven years, ten houses were built on the three-block-long street. Professions of the occupants included junk dealer, substitute carrier for the Post Office, a clerk at the Poe Mill Store, employees of Poe Mill, a gardener, a carpenter and an herb doctor. Ten years later in 1914 the occupations included the owner of a meat market on Buncombe Street, a policeman, a traveling salesman, a mill builder, a dressmaker, and a machinist at the Mountain City Foundry Company. This was truly a cross section of the rising blue-collar workers. Without a doubt these people were the first in their families to have a "home of their own."

The development of this area began for obvious reasons. The street was near the railway station at the end of Washington Street, near Poe Mill out on Buncombe Street, and near downtown Greenville. These homeowners were able to get easily from their new homes to their jobs. Modest as their houses were, they were their own - and in retrospect they were amazingly well built.

Number 16 David Street is a classic example of the Victorian Folk Cottage. Records indicate that around 1914 it was deeded to Louis St. John David by his father, Charles Alexander David, who was living in the "big house" at 107 James Street. C.A. David was a well-loved cartoonist and newspaper columnist for *The Greenville News*. Five years later, in 1919, Louis David sold the house to Mrs Florence Wertz

Dacus, the wife of Robert Dacus who was a pharmacist on Buncombe Road. Mrs. Dacus paid $1,000 for the property. The deed gave her the privilege of connecting with sewer lines, indicating there were no bathrooms in the house at the time of purchase. She owned the house until 1944.When she sold the property; no privilege for a sewer connection was attached to the deed, confirming that Mrs. Dacus had added a bathroom and connected to the sewer line between 1919 and 1944. Records indicate that after Mrs. Dacus sold the house at least six more people owned the property down to 1999.

This is 16 David Street as it appears today. The hipped roof, the verge boards, the gables, the windows, the porch, and the fish scale shingles illustrate the truly Victorian Folk Cottage features of this one-story house.

During this period 16 David Street was rental property for several decades, and at some point was divided into two units. One of the windows in the left bay was changed into a door, providing a private entry for the second set of tenants. By 1999, the 12-foot ceilings had been dropped to just about the window frames, the plaster walls had been covered with sheet rock and painted in shocking colors ranging from deep purple, to bubble-gum pink, to bright blue. Two substandard bathrooms had been placed at the end of the entry hall, blocking the view from the front door to the backyard. A strange galley-

type kitchen had been tacked on the back of the building. The house had "fallen on hard times." This crumbling, dirty structure was about to be foreclosed on by the bank. Nobody wanted her. In spite of this state, its basic Folk Victorian characteristics persevered. In 1999 the sad, dilapidated house caught the attention of Reid Hipp, who purchased it and began its restoration.

A few blocks east of David Street is land that had originally been a part of the large and impressive land holdings of Colonel Elias Earle. Some of this estate had been subdivided by the turn of the twentieth century but little actual building began before 1915. According to the *City Directory* of 1904 there were only 12 houses (two of which were vacant) on Earle Street. There was nothing east of Main on Earle Street at that time. Today Earle Street is a part of the James Street/Earle Street Historic District.

In those 12 homes in 1904 an interesting array of professions and jobs was represented. A traveling salesman for Lawton Lumber Company, a physician who had an office on South Main Street, a contractor who had his office in his home, a printer working for the Baptist Courier, a weekly newspaper which was the precursor of Keys Printing, and a farmer. There were a few "colored" people (indicated by an asterisk by their names in the City Directory) living on the street. Research indicates most of these individuals worked in some capacity for Lipscombe Russell Wholesale Grocers. Thus Earle Street was in an area of Greenville not dominated by the socially and financially successful textile executives, bankers, and large business owners but populated by the "average" man.

In 1905 before any real development and building began on Earle Street a small Victorian Folk Cottage was constructed between Robinson and Wilton Streets. The address today is 215 West Earle Street. Typically the house originally had a single story, one central hall running front to back, hard wood floors, plaster walls and four main rooms. It was a classic Victorian Folk Cottage.

Sometime in the past the house was divided into two parts, each of which currently rents for $375. The central, main entry door was converted into a window; and the side windows became doors for each

rental unit. Two bathrooms were installed at the end of the central hallway, and kitchens were tacked on the side and back of the house. The high ceilings, the wide woodwork and trim, and the hardwood floors still exist even though the apartments are carpeted wall to wall. The current owner is an absentee landlord and, therefore, has little interest in the charm and historic nature of the house. Regulations, which apply to historic districts, prevented covering the exterior with siding and other "modern" alterations.

215 West Earle Street

Across town, not far from Christ Episcopal Church, another neighborhood was developing in the early 1900s.The James Boyce estate was being subdivided. Without question the owners of these new homes were a financial notch above the new homeowners on David Street or Earle Street.

In 1907 the Boyce Lawn Subdivision marked the beginning of development on a large scale. The land between East North Street and East Washington Street was a major part of the Pettigru Street Neighborhood. Many of the streets were named for faculty members of the Furman Theological Seminary.

Located just to the east of downtown Greenville; this area remained, prior to 1912, the exclusive neighborhood of just a few very

large homes. One of these homes, which was owned by textile magnate Lewis W. Parker, is now the Poinsett Club.

Sometime between 1905 and 1910, a Victorian Folk Cottage was constructed at 702 East Washington Street. Today that house stands directly across Washington Street from the Fourth Presbyterian Church. Harold Francis Gallivan, freshly arrived from Massachusetts, built this "cottage" for his sister and her husband, Mr. and Mrs. John Coughlin. The Coughlin's had two children. When the Coughlin family moved to New York in 1922, W. T. Potter bought the home. The Potters had two children, Virginia and her brother Edmond. The Couglins and the Potters were the only two families to ever live in this house. Today this house is the office of Jack Thacker, an outstanding architect.

702 East Washington Street

Carefully preserved this Victorian Folk Cottage remains very much as it was when constructed. The original pine floors are in perfect condition, the glass in the windows is the original, and the woodwork and trim throughout the house have been beautifully preserved. In 1941 Mrs. Potter did change the typically very dark woodwork to dark green to match a grass cloth paper at the suggestion

of an interior decorator. It is easy to observe this house is almost identical to the cottage on Earle Street.

The fourth, and last, neighborhood is in The West End. Nestled parallel to Pendleton Street as it runs south out of downtown Greenville is a cluster of homes that at one time thrived because of their location near the Seaboard Airline Railway on South Main, the proximity of downtown, the accessibility to the trolley line that ran from downtown Greenville to most of the textile mills, and the presence of Furman University just down the road where the Governor's School now stands.

By 1900 a substantial row of commercial buildings extended on and near Pendleton Street in the area that we now define as The West End. The Hugeunot Mill and offices, the Markley Hardware Company, and the Wyatt Brothers Livery Stables were among the business establishments. Several significant homes were built in the neighborhood prior to 1900.

Around the turn of the century another estate was divided. Just as the land on David and Earle Streets, and the Boyce estates was being parceled into small lots, so were the landholdings of Mrs. T. E. Ware located just south and west of downtown Greenville.

Again research reveals that in this neighborhood it was the working class man who was building his first home. The 1907 *City Directory* lists a conglomeration of occupations represented in the homes on Ware, Rhett and McCall Streets: a clerk at Hudson and Jordan, a bookkeeper, the pastor of the Riverside Baptist Church, a stenographer, an employee of Poe Mill, an operator at the Southern Telephone and Telegraph Company, a clerk at the J. G. Perry Grocery and the pastor of the Second Presbyterian Church (which still stands on Rhett Street).

It is here that you find the greatest concentration of the often whimsical, well-built, charming Victorian Folk Cottages. They are alike, yet each has its own personality - the stamp of its original builder and owner. Perhaps the preservation of these little jewels was due to the decline of the Pendelton Street commerce, the closing of the railroad, and the relocation of Furman University.

Another major factor in the changing face of the neighborhood was the proposal to build a bypass around Greenville. Although this never materialized a great deal of land was taken by the highway department, causing other homeowners to sell out and move away from the project. The area became primarily rental property at that time. Left to suffer hard times the neighborhood experienced years of decline and neglect.

A blessing in disguise was the lack of change and alterations that took place around Ware, McCall and Rhett Streets. The majority of these homes were built between 1900 and 1910. This was a "full blown" neighborhood while just one or two small Victorian Cottages were appearing on David, Earle and Washington Streets.

At 708 Rhett Street is an especially charming cottage. The house has all the typical and expected features of the Victorian Folk Cottage - the open hallway (which now has a bathroom placed at the end), four large rooms on either side of this hallway, hardwood floors and wide, wonderful molding.

708 Rhett Street

On the exterior can be noted: the hipped roof, the gables, the decoration in the gables, and the decorative verge board. Although the porch has been altered, as was the case in almost all of the Victorian Folk Cottages, this one still has the delicate charm of the turned spindles.

The four cottages and the four neighborhoods that have been discussed give a taste of the excitement at the turn of the twentieth century when the working man was able to provide a home for himself and his family. Industrialization, the presence of the railroads, the changing techniques in building, and available land were all factors in the owners' success.

But above all the imagination, ingenuity and observation of these people aided them in creating well-built, comfortable, lasting, charming, and architecturally unique structures which truly personified the meaning of "architecture without architects."

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THE THREE AGES OF FURMAN UNIVERSITY

Archie Vernon Huff, Jr.*

For over 150 years the history of Furman University has been intertwined with the history of Greenville and the South Carolina Piedmont. But the history of Furman stretches farther back into the American past than the coming of Furman University to Greenville in 1851. Like most colleges of the colonial and early national period Furman did not spring full-blown into an institution of higher learning, but developed from a vision into academies, denominational colleges, and finally into a national liberal arts institution.[1]

There are three distinct ages in the history of Furman: (1) from 1755 to 1850, when the Furman Academy and Theological Institution and the Greenville Female Academy developed as separate schools; (2) from 1851 to 1945, when Furman University and the Greenville Woman's College were South Carolina-based denominational colleges; and (3) after 1945, when Furman became a nationally-ranked liberal arts institution.

The Baptist tradition out of which Furman arose derived from the English Puritan movement in the late sixteenth and early seventeenth centuries. Among the Puritans who were seeking to reform the Church of England were the radical Baptists who shared a theology derived from the work of John Calvin and a belief in a learned clergy, but who insisted on congregational autonomy, believers' baptism, the separation of church and state, and competency of the individual before God.

Baptists were among the early settlers of South Carolina, but not until 1751 were there enough churches in the Carolina Lowcountry

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to form the Charleston Association. In 1755 Oliver Hart, pastor of the Charleston Baptist Church, led the creation of an education fund for young ministers. At first they studied in the homes of older clergy, as the Puritans had done in New England; later they went to Rhode Island College (now Brown University), the only Baptist college in America.

In 1755 these Regular Baptists were joined in the South Carolina Backcountry by an infusion of revivalist Separate Baptists, who had been influenced by the Great Awakening in Connecticut. Demanding an instantaneous, affective conversion experience, they ridiculed education as a deterrent to the work of the spirit.

The most famous convert of the Separate Baptists was Richard Furman, a New York native and a descendant of New England Puritans, who lived in the High Hills of the Santee (near what is now Sumter). Educated in the classics in the home of his schoolmaster father turned planter, Furman met Regular Baptist Oliver Hart in 1773 and became convinced of the necessity of an educated clergy and the importance of bringing Baptists of diverse traditions together.[2]

As pastor of the Charleston Baptist Church after the American Revolution, Richard Furman became one of the foremost Baptist leaders in America, president of the first national convention of Baptists, and one of the architects of a plan to create a university in the nation's capital (now George Washington University), and a series of regional preparatory academies. In time, these academies might themselves become universities.

To create such an academy in the South Atlantic states, Furman established a convention of South Carolina Baptists in 1821. The convention was only marginally successful at the beginning, and the Regular and Separate Baptists were never easy bedfellows. But the constitution made the academy's purpose clear: "The course of education and government will be conducted with a sacred re[gard] interests of morality and religion, according to the co[mmon] sentiments of the founders; yet on the principles of Christi[anity] [that is, the liberal arts] and in favor of private judgment."

Richard Furman died in 1825, but his successor William Bullein Johnson led the founding of the Furman Academy and Theological Institution in 1826 and the opening of the school in Edgefield in January 1827. The principal was an English Baptist minister Joseph Warne. A man of considerable stature, Warne eventually became pastor of the mother church of Baptists in Providence, Rhode Island. The curriculum included both classical studies through the first two college years and ministerial training for "indigent pious young men particularly."

The Board of Agents did not expect all Furman students to be indigent or pious. The fees ranged from $20 to $32 a year, not an insignificant sum in those days, and the rules forbade "all lying, cursing, swearing, drunkenness, fighting, dueling, dice, card and billiard playing, betting, theft, and fornication."

The Furman Academy was no great success. It changed instructors frequently and never had more than ten to fifteen students. It closed several times and relocated twice - first to the High Hills of Santee and later to Winnsboro.

Economically the plantation South was in deep trouble. Cotton prices plunged dramatically during the Panic of 1819, and except for the decade before the Civil War and a few years before World War I, the history of the South was one long depression from 1820 to the early 1940s. Financial struggle would be a major theme in the history of Furman for a century and a half.

More successful was the Greenville Female Academy, chartered in the village of Greenville in 1820 by local businessmen at the suggestion of Lowcountry rice planters who migrated to the Upcountry in the summer months. The economy of Greenville was not tied to staple crops and was enriched by the embryonic textile industry after the War of 1812. In 1823 William Bullein Johnson, the Baptist minister who steered the Furman Academy through its early years, became principal of the girls' school in Greenville. Soon it enrolled about a hundred students.

The era of the academies came to an end in the 1850s. The decade of the '50s coincided with an economic recovery and the success of a wave of evangelical revivals which followed the Second Great Awakening. Presbyterian hegemony in the South Carolina Upcountry and Episcopal domination in the low country gave way to the burgeoning Methodist and Baptist churches. As the economic and social status of the new religious majority rose, they focused on liberal arts education - once open only to the aristocracy - as a way to achieve greater respectability. South Carolina College, with a succession of clergy presidents - led by Baptist Jonathan Maxcy, a protégé of Richard Furman and a mentor of William Bullein Johnson---at first served the purpose. But in the 1820s came President Thomas Cooper, an Oxford-educated English radical, who challenged orthodox theology. Evangelical churchmen wanted a safe haven to educate their future leaders, untainted by heretical notions. The Associate Reformed Presbyterians founded Erskine College in1839. The Methodists and Baptists were not far behind.

The leaders of Furman then located in Winnsboro laid plans to transform it into a liberal arts institution. Greenville won the bidding as a more favorable site for the new university. The climate was healthy, costs were reasonable, and Baptists abounded. James Clement Furman, son of the institution's namesake and the first president, called Greenville "the promised land." Educated at the College of Charleston and the Furman Institution, he was tall and wiry. His first and second wives were sisters, the daughters of a devout planter and slaveholder in Winnsboro.

The state Baptist convention secured a charter for The Furman University, as it was styled, and the school opened in Greenville in 1851. It occupied a spacious campus high over the Reedy River on University Ridge. Temporary buildings gave way to an Italian Renaissance main building with a handsome bell tower. A classical curriculum attracted fifty to sixty students. President Furman served up to the students a congenial mixture of orthodox religion, states rights,

and the pro-slavery argument. A controversial figure in unionist Greenville, Furman soon became a leader of the secessionist movement. He refused to sign the diploma of at least one student who espoused the unionist cause.

In 1854 the leaders of the state convention joined the national movement to provide higher education for women. Greenville offered the campus of the academy on College Street to the Furman trustees. The next year they opened the Greenville Baptist Female College with a curriculum embracing "all those branches of a liberal education that are pursued in our colleges for young men."

But such ambitious plans succumbed to the Civil War and Reconstruction. Many Furman students volunteered for Confederate service; a few for the Union army. The university closed, then reopened; the female college struggled on. For three decades the future of the two institutions hung in the balance. James Clement Furman was tempted to abandon ship. "No," he replied in the words of heroic legend; "I have nailed my colors to the mast and if the vessel goes down, I will go down with her."

Gradually the region emerged from the trauma of Reconstruction, committed to the building of a New South. Southern Baptists were caught up in an age of revivalism that soon defined the soul of the denomination. They outstripped the Methodists to become the largest religious group in the region. As the textile industry spread across the Piedmont and increased its wealth, Furman began to emerge from the shadow of poverty. In 1897 A. P. Montague, the first president to hold the new Ph.D. degree, began to raise academic standards. Dr. Edwin McNeill Poteat, whose brother became president of Wake Forest College in North Carolina, began to inject the theology of the social gospel into the Greenville institution as well as the family tradition of intellectual independence. Once chided by a local minister for his liberal ideas in a chapel sermon, he replied: "My name is Poteat, and I'll say what I damn well please." The graduates of those years achieved international recognition---John Mathews Manly, Class of

1883, as a Chaucer scholar, and John Broadus Watson, Class of 1899, as the founder of behavioral psychology.[4]

The woman's college continued to operate under the shadow of Furman, but it had a series of strong administrators---Charles Judson, Alexander Townes, and David Ramsay. The most notable influence on students was the lady principal, Mary Camilla Judson, a native of Connecticut and sister of Charles Judson. She taught a wide variety of subjects from 1874 to 1912, established the college library, introduced elocution and calisthenics to the curriculum, and was an early proponent of women's rights in Greenville.

In the 1920s Furman president William Joseph McGlothlin assembled a faculty of memorable teachers like Delbert Gilpatrick and Francis Pendleton Gaines, fresh from Columbia University, and A. T. Odell with a degree in literature from the Sorbonne. Meanwhile Meta Eppler Gilpatrick began her legendary career as a teacher of creative writing at the Woman's College.

Intercollegiate sports had begun on December 15, 1889, when Furman played a football game against Wofford College, the first in South Carolina. McGlothlin presided over a strong football program led by Coach Billy Laval and later A. P. (Dizzy) McLeod.

The financial survival of Furman was secured in 1924 when it became a beneficiary of The Duke Endowment, established by James Buchanan Duke, who had made a fortune in tobacco and electric power. Bennette E. Geer, alumnus, professor, mill executive and later president of the university, had urged Duke's support of Furman. A cherished legend has it that when Mr. Duke was drawing up the indenture he turned to his attorney with the query: "What's the name of that little college in Greenville that Ben Geer is so crazy about?" The Woman's College was saved from closing by coordinating with Furman between 1932 and 1938. Its administration was consolidated with the men's college, but it maintained its identity as the Woman's College of Furman University. Students knew it more familiarly as "the Zoo" after an animal theme party in the 1930s.

With the nationwide growth of fundamentalism in the 1920s and 30s, the university's academic integrity was severely tested. A half century of tension between the college and the denomination began. Descendants of the Separate Baptist tradition within the state convention leveled charges of heresy against members of the faculty - Odell in English, Preston Epps in classics, Frank Pool in religion, and former president Edwin McNeill Poteat, who had returned to Furman to teach. Charges reached a climax in 1938 after a Religious Emphasis Week when the speaker Gordon Poteat, son of the former president, was challenged by a group of local ministers. Several faculty members who defended Poteat were dismissed. President Geer, who was already under fire for issues related to management, resigned.

When John L. Plyler became president in 1938, Furman had reached a low point in its history. The effects of the Depression were far from over, and the critics of Furman had a taste for blood. But the Furman trustees courageously endorsed the 1940 Statement on Academic Freedom of the Association of American Colleges and the American Association of University Professors. Heresy hunting at Furman was over. Then World War II broke out. Many men faculty and most men students went into the armed forces. Army Air Force trainees kept the men's campus operating. When peace returned, the two campuses bustled with returning veterans. Buses operated regularly between "the Hill" and "the Zoo." But few in the early post-war years could foresee the great changes that were about to engulf Furman and transform her from a denominational college into a national liberal arts institution.

The end of World War II signaled the beginning of a new age in the American South. The wartime economy had transformed Southern agriculture, and textile mills operated around the clock. But economic leaders such as Charles E. Daniel foresaw the necessity of diversifying the economy. Massive movements of population had created a more cosmopolitan society, and there were already stirrings of a revolution in race relations.

The first step in Furman's transformation was the building of a new, unified campus. The two downtown campuses had little room for expansion, and the buildings needed major reconstruction. President Plyler and trustees Alester G. Furman, Jr. and J. Dean Crain began to dream of an entirely new campus. In 1950 the university purchased 973 acres near Paris Mountain. The architectural firm that rebuilt Colonial Williamsburg - Perry, Shaw and Hepburn, Kehoe and Dean - designed the campus and the new buildings. The formal groundbreaking occurred on October 6, 1953. Not until 1961 did both men and women students occupy the campus, and Furman became truly coeducational. The present campus is a monument to the dreams and planning of President Plyler and Alester Furman, Jr.

The second element in the transformation of Furman was national recognition. In 1954 the sports spotlight focused on Furman when Frank Selvey scored 100 points in a basketball game against Newberry College; a decade later Charles H. Townes, a descendant of William Bullein Johnson, brought honor to his alma mater when he won the Nobel Prize in Physics for his work on the maser and the laser.

When Gordon W. Blackwell assumed the presidency in 1965, he brought a national reputation as a strong defender of academic freedom at Florida State University. He supported the efforts at voluntary racial integration at Furman led by Dean Francis W. Bonner, and the first black students enrolled during Blackwell's first day as president. The thrust of his presidency was "greatness by national standards." He built a modern university administration, and attracted a multimillion dollar gift from the Ford Foundation to jumpstart a major financial campaign. While the Baptist convention balked at the gift of federal funds, it began to under gird the university with adequate funding for the first time in its history.

As new construction continued, Dean Bonner led the faculty to adopt a new, more demanding curriculum and created a diverse study abroad program. A National Science Foundation grant pushed the chemistry department toward recognition as one of the best

undergraduate programs in the country. The Collegiate Educational Service Corps, led by student center director Betty Alverson and since named in honor of Greenville mayor and trustee Max Heller and his wife Trude, became a national model for volunteer service. Planned growth of the university to 2500 students made the rocky economy of the 1970s bearable. On December 5, 1973, Furman's efforts reached a milestone when Phi Beta Kappa, the nation's oldest and premier academic honor society, presented a charter for a chapter at the university. Fittingly, the president of Phi Beta Kappa, African American scholar John Hope Franklin, who presented the charter, held the John Matthews Manly Service Chair at the University of Chicago, named in memory of one of Furman's most distinguished alumni.

In 1976, after eleven years, Blackwell handed the presidential mace to John Edwin Johns, Class of 1947 and president of Stetson University since 1970. No one could foresee that Johns would preside over the third major factor in propelling Furman toward a new identity, independence from the South Carolina Baptist Convention.[5]

After 1945, skirmishes with the convention over the direction of the university continued intermittently. They ranged from rhetorical attacks on the floor of the convention aimed at Furman's "country club board" of trustees to a legal showdown over national Greek letter fraternities and the selection of the board itself. But a greater threat was looming on the horizon. In the 1970s fundamentalists formulated a strategy to seize control of the Southern Baptist Convention from the moderate leaders who had long held sway. Beginning in 1979 and each year thereafter, fundamentalists elected one of their number as president of the convention. They were committed to reshaping it into a denomination that was pledged to a creedal affirmation of biblical inerrancy and to the social and political program of the Religious Right. Concepts such as "Christian liberality and the right of private judgment," which had been at the heart of Furman's existence from the beginning, meant little.

The university weathered the initial blasts of the controversy because the seminaries and boards of the denomination were the early targets. Gradually, the battle lines moved to the institutions of the state conventions. In 1986 Wake Forest University moved to alter its relationship to the North Carolina convention. That same year President Johns and the Executive Committee of the Furman trustees reviewed the university charter to seek relief: they found it "ironclad."

In 1988 the South Carolina convention selected a slate of fundamentalists for three of the five vacancies on the Furman board. The next year two more fundamentalists were elected. In the summer of 1990 a group of Furman alumni, many of them attorneys, became fearful that the university would be taken over by the fundamentalists, and the character of the institution changed. David Ellison, president of the alumni association, appointed Neil Rabon of Greenville to chair a task force to work on the issue. A team of alumni attorneys discovered that Furman's 1850 charter was subsumed under the state's non-profit corporation statute of 1900. Under that legislation non-profit corporations could amend their own charters and adopt bylaws. The alumni task force urged President Johns and trustees to amend the charter to allow the trustees to choose their successors.

At first Johns seemed an unlikely person to lead the university through a long battle to establish its independence of the convention. At age 66, he had spent his entire career in Baptist higher education. But at Furman he had devoted himself to the preservation of academic freedom and the enhancement of the university as a national liberal arts institution. A choice between the denomination, even one racked by factional warfare, and the university would be painful. But Johns's ultimate commitment was never in doubt; once he made up his mind, he would not waver.

On October 8, 1990, the Executive Committee of the trustees unanimously adopted the motion of Alester G. Furman III to recommend that the charter and bylaws be amended. On October 15, the full board under the leadership of Minor H. Mickel, first woman to

chair the board, concurred. The following day the trustees affirmed their intention to maintain the heritage of the university and proceeded to elect the slate of trustees previously selected by the convention's nominating committee. As expected, the fundamentalist trustees voted against the amendments.

Two years of turmoil followed during which the convention threatened a lawsuit. Johns reiterated his determination to the faculty: "They want to destroy the university as we know it now, and turn it into a place where academic freedom takes a backseat to indoctrination. But I assure you we are not going to let them do it." A grass roots movement among the churches of the convention resisted legal action as unchristian, and at a called meeting on May 15, 1992, the convention easily passed resolutions cutting all legal and financial ties with Furman University.

The loss of support did not cripple the institution. Alumni and friends rallied to her aid. In the summer of 1992 Mrs. Charles E. Daniel, a long time supporter of the university, bequeathed $24 million to Furman. President Johns had piloted Furman through perilous waters, and he indicated his intention to retire the following year. David Emory Shi, a 1972 alumnus and vice president for academic affairs and dean, was elected Furman's tenth president with the avowed intention of bringing Furman into the top rank of American liberal arts institutions.

End Notes

[1] The standard histories of Furman University include William J. McGlothlin, *Baptist Beginnings in Education in South Carolina: A History of Furman University* (Nashville, TN, 1926), Robert N. Daniel, *Furman University: A History* (Greenville, SC, 1951), and Alfred Sandlin Reid, *Furman University: Toward A New Identity, 1925-1975* (Durham, NC, 1976). The history of women's education is traced in

Judith T. Bainbridge. *Academy and College: The History of the Woman's College of Furman University* (Macon, GA. 2001).

[2] The standard biography of Richard Furman is James A. Rogers. *Richard Furman, Life and Legacy* (Macon, GA. 1985).

[3] Shelley S. Williams, Jr. to Furman University, February 27, 1996. Special Collections, James B. Duke Library, Furman University, Greenville SC.

[4] Interview with Schaefer Kendrick.

[5] Archie Vernon Huff, Jr., "The Road to Independence," pp. 6-12. in *The Johns Era, 1976-1994: A Time of Achievement, Change, and Renewal* (Greenville, SC 1994).

GREENVILLE AND CHARLESTON: A LOOK AT SOME HISTORICAL FAMILY CONNECTIONS

Mary Rutledge*

A good many persons living in Greenville have family connections in Charleston. Several myths exist regarding Charleston and Greenville. The primary myth is one that most have heard about or read about many times. The basis of this myth is that historically "wealthy" Charlestonians came to the Upcountry, including Greenville, to spend summers and avoid the suffocating heat and humidity of the Lowcountry. At summer's end they returned home. While, indeed, some "wealthy" Charlestonians (although the comparative wealth to Greenville has been greatly exaggerated) did, of course, come here just for the summer; many others early on had business and family connections and were an integral part of the community. Some actually, as will be seen, had Upcountry origins rather than the other way round.

A second myth is that most settlers in the Upcountry were Scots Irish from Pennsylvania. According to the myth, the Scots Irish came down the famous wagon road from Pennsylvania, not Charleston, and settled the area of upstate South Carolina. Charleston was made up, according to the myth, of settlers from England or France with no Scots.

Again, as with most myths, there is an element of truth, and some Scots Irish did arrive in the Upcountry by the wagon road. Many of English and French ancestry did settle in Charleston. Among the first white settlers in Greenville County were the Pedens, Alexanders,

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Nesbits, and others. They founded Fairview Presbyterian Church, and like many other Scots and Scots Irish, came first to Charleston and then to the Upcountry. Many of the early settlers in Greenville, if not most, were not Scots Irish but English colonials from the northern neck of Virginia. This was particularly the case in northern Laurens County and the upper part of Greenville County.

A look needs to be taken at the Charlestonians with Greenville connections. The South Carolina Historical Society honored John Rutledge, the author's great-great-great-great grandfather, during the 1998 Annual Meeting in Charleston. At that time a marble bust, a copy of one at the entrance to the Supreme Court building in Washington, was commissioned and presented to the South Carolina Historical Society. The program for this meeting stated "few men in this state's history are more deserving of a monument than is John Rutledge. No other man in the history of South Carolina was ever entrusted with more faith by its people."[1]

The author takes great pleasure in telling John Rutledge's many contributions to our beloved state and nation during the eighteenth century. The story of the family's later move from Charleston to Greenville during the Civil War will also be related.

Of great interest, also, are the stories about other Charleston families who came up and remained in Greenville, contributing so much to the city.

John Rutledge was born in 1739 in Charleston the eldest son of Dr. John Rutledge and his wife, Sarah Hext. Dr. Rutledge had come from Ireland about 1735. He married Sarah Hext, whose mother was a Boone of Boone Hall Plantation. Some of their children were born there. They established their home in Charles Town and the nearby Christ Church Parish.

The political affairs of the Carolinas were discussed and debated by the leaders of Charleston in the Rutledge home through the decade of the 1740s. John spent his formative period in this atmosphere.[2]

His early education was in Charleston, where he was tutored by his father and where he read law with one of the leading members of the Charleston bar, James Parsons. He was sent to be enrolled in the Middle Temple in London in 1754 and was admitted to the English bar in 1760.[3]

He returned to Charleston in 1761 and opened his law office at the corner of Broad and Church Streets. It is told that a vacant lot across the street was well known as the "corner." This became a popular meeting place for discussion of the political and governmental issues of the times. "There was a bench under the magnolia tree, one end of which belonged by common consent to John Rutledge. Whenever he appeared, anyone who occupied it rose at once and made way."[4]

The voters of Christ Church Parish elected him to the Commons House of Assembly in 1761, and he continued to represent that area in the local legislature for the remainder of the colonial period. Meanwhile, his private practice as an attorney was flourishing and he soon became one of the two or three most successful attorneys in the province.[5] Henry Laurens and Henry Middleton brought law cases to him and he quickly earned a reputation as a conservative, sharp-witted politician.

In 1763, he married Elizabeth Grimke. He built a two-story brick house for his bride at 116 Broad Street, and they had ten children.

In 1764, John was given the position of attorney general pro tem. In 1765, he along with Christopher Gadsden and Thomas Lynch, was chosen a delegate from South Carolina to the Stamp Act Congress in New York. He served as chairman of the committee that drew up a memorial to the House of Lords protesting taxation of Americans by Parliament.[6]

While in New York, he was quite impressed with King's College. "Why, he thought, could not Charles Town have a college of its own? He promised himself to do something about that on his return."[7]

With the coming of the American Revolution, he continued to take an active part in state and national government. He was elected a delegate to the First Continental Congress and later to the Second Continental Congress. "Rutledge served on eleven committees. As head of the Committee on Government, he performed a fundamental service by setting up in the established union the embryo of state government."[8] He and Samuel Adams were responsible for the nomination of George Washington as Commander-in-Chief. While in Philadelphia, he asked his servant, Pompey, to learn how a certain drink was made so that he could take this recipe back to the South. He thus, introduced the mint julep to Charleston.[9]

"After the Declaration of Independence was sent to England, John led the reorganization of South Carolina's government. The colony became a republic and he was elected its first President. When South Carolina became a state under the Articles of Confederation, he was chosen its first governor."[10]

"The South Carolina Constitution, as prepared by John Rutledge, set up the first independent legally defined government in America, and it contained the embryo of the Constitution of the United States written 11½ later."[11]

"At the age of forty, he was given absolute authority to govern South Carolina after Charleston fell to the British and the Americans were in retreat. He assembled the forces that saved the state from utter defeat and he laid the foundation for the restoration of civil rule in South Carolina."[12]

The greatest challenge of his career came when John, along with Charles Cotesworth Pinckney, Charles Pinckney, and Pierce Butler was chosen to head the South Carolina delegation to the Constitutional Convention in 1787. He worked behind the scenes to reach compromise on slavery and commerce. Chosen to be chairman of the drafting committee, he helped design the framework of the constitution.[13]

President George Washington appointed John the senior associate justice of the Supreme Court in 1789. However, he resigned in 1791 and became South Carolina's chief justice. In 1795, Washington asked him to replace John Jay as chief justice of the Supreme Court. He accepted and presided over one term of court as interim justice; however, his appointment was ultimately rejected by the Senate after he spoke vehemently against the Jay Treaty.[14]

His wife's death in 1792 affected him greatly. In 1800, after more than 30 years of service to South Carolina, John died. He was buried in Saint Michael's Churchyard.

John Rutledge, a very humble and private man, did not seek public recognition. "He willed that his deeds be largely anonymous. He not only neglected his own fame; he practically forbade it."[15] Indeed, he excelled in political strategy and diplomacy. He often worked behind the scenes, and his strong sense of timing and his ability to anticipate and act were noteworthy. John Belton O'Neal in his work, *The Bench and Bar of South Carolina*, stated: "Few men ever lived the equal of John Rutledge and none will ever live to excel him."[16]

John Rutledge's home at 116 Broad Street has been made into a lovely inn, The John Rugledge Inn. His brother Edward served as governor of South Carolina also and was one of the signers of the Declaration of Independence. He married Henrietta Middleton. His home is directly across Broad Street from John's and has also become an inn.

Archibald Rutledge, once poet laureate of South Carolina, was a direct descendant of John Rutledge. His home was Hampton Plantation near McClellanville. Archibald married Steve Mitchell's aunt, Alice Lucas, who had grown up at the neighboring Wedge Plantation. Sidney Rutledge Thompson is a descendant of Edward Rutledge.

To explain how the author's family is directly descended from John Rutledge, it is necessary to go back to his son, John III, a general in the War of 1812. He married Sarah Motte Smith, daughter of the Rt.

Rev. Robert Smith, the first Episcopal Bishop of South Carolina. Their son, John IV, married Maria Rose. There was much connection in the Rutledge family with the Rose family. Their son, Dr. Hugh Rose Rutledge, was therefore the great grandson of Gov. John Rutledge, and this family came to reside in Greenville during the Civil War. Dr. Hugh Rutledge married Amelia Waring Ball of Charleston, daughter of Elias Octavius Ball and Amelia Waring. When the Civil War came to Charleston, the author's great grandparents, Hugh and Amelia, went to Brevard, North Carolina with their children. It is not certain how they traveled, but they could have taken a train to Greenville. "If they had come by train, the family would have stopped off at the passenger depot on the Augusta Road, near Vardry Street. From Greenville, they would have made their way by wagon to Brevard."[17] The winters in Brevard were very harsh, for three of their children died there and were buried in an Episcopal graveyard in nearby Dunn's Rock. They moved to Greenville and resided there. Returning to Charleston, Dr. Rutledge served as a physician for the Confederate Army, but when the war ended, he came back to Greenville to practice medicine. His office was at the corner of McBee Avenue and Academy Street.

Dr. and Mrs. Rutledge were very active in Christ Episcopal Church. For many years he served as warden on the vestry. She served on the Ladies' Guild and the Christ Church Sewing Circle. They, along with their children, are buried in the churchyard of Christ Church.

Many other Charleston families have strong, deep Greenville connections. A classic example is that of Ellison Smyth. The son of a Presbyterian minister from Northern Ireland, Captain Smith, as he was known, was a powerhouse in the early textile business in Greenville. His descendants have played a major role in Greenville's business, civic and social life for generations.

ALEXANDER ROBERT MITCHELL, D.D.
September 1, 1860 - January 19, 1949

Alexander Robert Mitchell was born in Charleston, South Carolina, on September 1, 1860, a son of Ann Rebecca Magill Mitchell and Alexander Robert Mitchell. His grandfather on his father's side was an Englishman who had come to Charleston as a youth and had built the first cotton compress. On his maternal side his grandfather, Dr. John Daniel Magill, was one of the large rice planters of the Waccamaw. In prior years the Mitchell family had prospered in the cotton compress business and older children had been educated in England. However, young Alex's father died when Alex was only six years old, and the family came upon hard times due to the tragic effects of the War Between the States. Young Alexander attended Porter Military Academy. Following graduation, he was in business for a year and then entered the University of the South at Sewanee, Tennessee. Completing his college course, he continued his studies at Sewanee at the seminary from which he graduated in 1885. In the fall of that year, he was ordained to the diaconate at Rock Hill, South Carolina, by Bishop W. B. W. Howe.

His first church call was to Columbia, South Carolina, where he assumed his duties as vicar of the young Church of the Good Shepherd. While at the Church of the Good Shepherd, Dr. Mitchell was to build the first of seven churches established during his long ministry of 62 years. With the help of his congregation and especially due to the activity of his two brothers-in-law, Albert Sidney Thomas and Harold Thomas, the mission of St. Timothy's was begun, later to become a full parish. Both the Rev. Harold Thomas and Bishop Albert Sidney Thomas attested to the fact that it was through the influence of "Brother Alex" that they decided to enter the ministry.

On October 1, 1889, in Trinity Church of Columbia, Alexander Mitchell was married to Harriett Couturier.

In 15 years at the Good Shepherd, Dr. Mitchell was influential in helping the church grow from a weak mission to a vigorous parish - the membership being increased by 500 percent. In January of 1900, Dr. Mitchell accepted a call to be rector of Christ Church, Greenville,

South Carolina. In his 16 years at Christ Church, he built three new missions in Greenville, in addition to leading the church in strong campaigns to involve church members in a more active church life. In the first part of this century, travel was very difficult within the city in bad weather. With this in mind, St. Andrews Mission was established on Pendleton Street in July of 1900. In 1903, the vestry of Christ Church purchased property on Rutherford Street, and the first service was held on August 14, 1904, with the new mission being named St. James. The second building is located on Buncombe Street on the property donated by Miss Elisa Powell. The present St. James (third building) is located on Piney Mountain. A new mission for African Americans was established as St. Philip's Mission in 1914.

Due to the tireless efforts of the Ladies' Guild of Christ Church, a memorial window to Bishop Ellison Capers, a former rector, replaced the original triplet windows in the church in 1914. The window, one of the most beautiful creations of the Mayer Studio of Munich, portrays Christ at the Last Supper and has become one of the most admired features of Christ Church. The window was probably the last shipment to leave Germany before the outbreak of World War I. In 1954, St James Church observed its 50th anniversary by placing 12 stained glass windows in their church donated by church families in honor of loved ones. These windows were ordered from the same German company and the head of the Christ is identical with that in the window installed 40 years earlier at Christ Church.

In the 1930s, Dr. Mitchell held oyster roasts with a group he called "the Charleston Boys," all probably in their 70s and 80s by then. The names included Inglesby, Cogswell, Ebaugh, Richardson, Edwards, Lowndes, Washington, and Petigru.

Dr. Mitchell completed 62 years in the active ministry. He was succeeded by the Rev. John Adams Pinckney (later the fourth Bishop of Upper South Carolina) whom Dr. Mitchell introduced to the congregation as "a man of God, who was born in Charleston," evidently two most important attributes according to Dr. Mitchell

After a full life devoted to the service of God and his fellowmen. Dr. Mitchell died January 19. 1949. He left the finest heritage a man could leave to his children. for in the years after his death. his children were frequently told. "Your father was a good man."

JAMES AIKEN

James Aiken left his family in Northern Ireland and came to Charleston around 1770. He quickly established himself and became a member of the Colonial legislature. He returned to Northern Ireland and brought his family to the Lowcountry prior to 1800. He moved to Winnsboro with several of his children. His son. William. remained in Charleston and became a large plantation owner. businessman. and a founder and the first president of the South Carolina Railway and Canal Company. That company established the first operating railroad in the United States with its Best Friend of Charleston line from Charleston to Aiken. Aiken County was named for William and the railroad was the predecessor company of the present-day Norfolk and Southern line. William's son. William. Jr.. married Harriett Lowndes. and he was governor of South Carolina in the 1840s. His Johasse Island Plantation was one of the largest in the state. and his Charleston home is the Aiken Rhett House now preserved and on the Charleston house tour. William Sr.'s sister. Margaret Aiken. married David Martin. whose family came from Northern Ireland to Charleston and then to the Upcountry. Their daughter. Elizabeth Reed Martin. married John T. Peden of the Fairview Pedens. and that union produced numerous Greenville and Upcountry descendants. including Joneses. Garretts. and hundreds of relatives. William R. Jones was the first mayor of Greenville. He is buried at Christ Church Cemetery.

Judge Thomas Edwards. Harry Edwards' third great grandfather. was one of Greenville County's first judges and a member of the South Carolina Legislature in the late 1700s and early 1800s. Judge Edwards bought the property and original house that was to be known as Cherrydale. This house was recently moved to Furman

University to be the Alumni House. The house had been the Edwards' home for many years. Judge Edwards sold the house to his son, Thomas, Jr., and Thomas, Jr. sold it to their relative, W. E. Wycliff. The Wycliff family had purchased a full city block from Lemuel Alston, where the Greenville City Hall now stands. At that site was the Wycliff's store and the United States Post Office. It remained the location of the main post office until the 1930s and continued to be used as city hall until the building was demolished and replaced by the current city hall. An article in the *Greenville Enterprise and Mountaineer* in June 1881 stated that it was through the advice and persuasion of Judge Edwards and Isaac Wycliff that Lemuel Alston was induced to have his property platted into lots.

Another of Judge Edwards' third great grandsons, Dr. James B. Edwards, was a senator from Charleston County in the 1970s. He became governor of South Carolina, secretary of Energy in the Reagan Administration, and president of the Medical University of South Carolina. His brother, Dr. Morton Thomas Edwards, and his family presently live in Greenville.

Judge Edwards' house at Cherrydale was added to, and the house and property were sold several times before being purchased in 1857 by James C. Furman from George W. Green.

The following is quoted from A. V. Huff, *Greenville: The History of the City and County in the South Carolina Piedmont*:

> James Clement Furman was a leading figure at Furman University and was the chair of the faculty and later president. James Furman was destined to play a major role in the Greenville District in the events leading to the Civil War. Mr. Furman was born in Charleston in 1809, the son of Richard Furman, one of the leaders of Baptists in the United States. James Furman graduated from the College of Charleston in 1826. Preparing to study medicine when he had a deeply moving religious

experience. Furman was instead licensed to preach. He moved to the family plantation at the High Hills of Santee, and in 1830, enrolled in the Furman Theological Institution, which was located there at the time. Active in the revivals of 1830, he was ordained in 1832 to the ministry by the church in Charleston. He was married twice, both times to daughters of Jonathan Davis, a minister and planter of the Fairfield District. In 1845, he became senior professor at the Furman Institution that had moved to Fairfield. He was a leader in the transformation of the institution into a college and its movement to Greenville.

The Eugene Stone family purchased Cherrydale in 1939. The Stones have Charleston Legare connections and Greenville Earle relatives. The Stones donated the house to Furman University.

William Aiken Jr.'s relatives include the Charleston families of Simons, Rhett, Pelzer, Maybank, and Lowndes, among others. Many of the Simons family (spelled with one "m") of Charleston are doubly descended from Margaret Aiken Martin and David Martin. The Simons are related to almost every old Charleston family.

FRANCIS WINSLOW POE

Three of the daughters of Mr. And Mrs. F. W. Poe of East North Street, married men who had come up to Greenville from the Lowcountry.

Hattie Poe, who was born in 1882 and died in 1967, married Francis Joseph Pelzer Cogswell, who had come to Greenville in 1899 at the behest of his namesake and uncle, F. J. Pelzer, who had financed the four Pelzer Mills which Captain Ellison Smythe created and ran near Pendleton. Cogswell was the youngest son of Harvey and Mary Keller Cogswell. Mrs. Harvey Cogswell's sister was Sally Keller Pelzer, Mrs. Francis Joseph Pelzer. Pelzer organized Carolina Supply

Company in Greenville and invited his nephews, F. J. P. Cogswell and Thomas Inglesby, to run the business for him. They both came to Greenville to do that, made it their home, and when Pelzer died in 1926, bought the business from his estate. Cogswell married Hattie Poe in 1910 at the First Presbyterian Church and spent the rest of his life in Greenville. The Cogswells are buried in Springwood Cemetery. Their children at the P. C. Gregory, Jr., A. C. Cannon, Jr., D. E. McCuen, Jr. and T. E Christenburry, Jr. families.

Zaidee Poe, who was born in 1886 and died in 1961, married Marion Porter Brawley of Charleston, son of Judge William H. and Marion Emma Porter Brawley. They were married in 1909 in Christ Church, and they spent the rest of their lives in Greenville where Marion Brawley engaged himself in a number of business enterprises, including a Cadillac dealership. They are buried at Christ Church in the Poe plot. Their children are the Marion Porter (Dickie) Brawley, Jr., Francis Winslow Poe (Rat) Brawley and Patricia Brawley Rose families.

Lucy Poe, who was born in 1888 and who died in 1961, married Dr. William Buck Sparkman of Georgetown County, son of William Irvine Sparkman and Harriet McGilvery Buck. Dr. Sparkman had come to Greenville to practice medicine, later specializing in surgery. They were married at Christ Church in 1914 and are buried there. Their children are the William Buck Sparkman, Jr., Benson Cannon Pressly, and Thomas Dixon Whitmire, Jr., families and Miss Harriet Sparkman.

These Charleston and Lowcountry connections have given these families large numbers of cousins in Charleston and the Lowcountry; many of them keep up with one another on a regular basis.

BENJAMIN F. PERRY

Benjamin Perry met Elizabeth Frances McCall of Charleston in September 1836. She, her mother and sisters came to stay at the Mansion House in Greenville where Perry was boarding. Elizabeth, then 17, was the youngest of the three girls. When Elizabeth and her

family returned to Charleston in November. Perry accompanied them to Laurens. In December, he went to Charleston and paid a visit to the McCalls on Legare Street. Mrs. McCall was the widowed sister of Robert Y. Hayne; her husband, Hext McCall, had been a brilliant young lawyer of Charleston, a graduate of Yale and a partner of Hayne.

The wedding was set for the latter part of April, to be held at the McCall home on Legare Street in Charleston. Perry was 31 when he married. When they returned to Greenville, the couple lived in the Mansion House until the completion of their home on the east side of Main Street, in the block between Court and Broad Streets. They lived there for 35 years.

Mrs. Hext McCall and daughters Anne and Susan Branford spent several summers with Perry and Lizzy. Mrs. McCall built a home on Pendleton Road in 1841, located approximately where Pendleton Street Baptist Church was later built.

In 1871, Benjamin Perry, Elizabeth, and their family moved to Sans Souci, his 700 acre farm three miles north of Greenville. In 1877, he and his family moved from their modest cottage on the farm into a large brick mansion which he built on the property. Their home later became the Sans Souci Country Club, which later became the Greenville Country Club.

Benjamin Perry was a political and legal powerhouse in the Upstate and spoke out strongly for the unionist movement prior to the Civil War. After the war he was appointed governor of South Carolina by President Andrew Johnson.

The children of Elizabeth McCall and Benjamin F. Perry were: William Hayne Perry; Anna Perry; Frank Perry; Fannie Perry, who married William Beattie, a businessman, and had Emily Beattie, who married Bill Perrin; Hext McCall Perry; Robert Hayne Perry, who was born after 1851, and died of tuberculosis in 1872; and Benjamin Franklin Perry, Jr. The only Perry descendant the author has been able to locate is their great grandchild, Ethel Perry Collins Wilson, who grew up in Greenville and now lives in Atlanta. Her brothers, Dick and

Jim Collins did not live in Greenville but come to Greenville every summer to tend the Perry Family Cemetery which is near the Rock House on Buncombe Road. Jim Perry, a descendant of an Episcopal priest, owned Sky Valley, a camp in the mountains of North Carolina.

VARDRY MCBEE

In 1846, Vardry McBee's eldest son, Luther, married Susan Branford McCall, the niece of Robert Y. Hayne of Charleston and the sister of Elizabeth McCall who had married Benjamin Perry. Vardry McBee and his son, Luther, are ancestors of Hamlin McBee Withingrton.

Luther McBee and his brother-in-law, Benjamin Perry, practiced law together for several years.

Susan Branford McCall and Luther McBee married in her family's home, the Branford-Horry House in Charleston. The inscription on the plaque on the house on the corner of Tradd and Meeting Streets reads:

BRANFORD-HORRY HOUSE
c. 1751

> An outstanding Georgian house, designated "of National Importance," was built by William Branford, a planter and member of the Colonial Assembly. It is famous for its carved cypress paneling and drawing room which has been called "one of the most distinguished 18th century rooms in America."

Piazzas were added c. 1826 by Branford's grandson, Elias Horry, twice mayor of Charleston, president of the College of Charleston, and president (1831-1834) of the South Carolina Railroad when it was the longest in the world.

The children of Susan and Luther McBee were: Annie McBee Glover, Alexander McBee, and Luther McBee. Their great

grandchildren include George Marshall Moore, Mary Kirkpatrick Moore Barnett, Vardry (Dutch) McBee, Jr., Mark (Brad) Goldsmith McBee, Luther Kirkpatrick (Kirk) McBee, Hamlin McBee Withington, Lena Glover Perrin, Mary Glover Russell, Hayne Glover, Wilson Glover, Luther (Lukey) McBee and his sister, Floride. Luther Kirk McBee, the great-great grandson of Vardry McBee, died at Pearl Harbor on December 7, 1941 on the *U.S.S. West Virginia*. Vardry McBee's great-great grandson, Lt. Wilson Glover, an Air Corps P40 pilot, died either of starvation, disease, shooting, or beheading on a Japanese POW "Hell Ship."

In an extremely well-documented work several years ago, Anne McCuen identified a number of Charleston and Lowcountry families who owned property in Greenville County beginning in 1808. Family names include: Ancrum, Bailey, Brown, Birnie, Buist, Chisholm, Fludd, Girard, Hatch, Henry, Heriot, Hurry, Klinck, Lopez, Mills, Moise, Patton, Perry, Porcher, Rayman, Ruse, Smith, Talbird, Trenholm, Turnbull, Wardell, Wenning, Wagner, West, Willimon, Fleming, Alston, Middleton, LaBruce, Goudine, and Wilson.

ENDNOTES

[1] Program for 1988 South Carolina Historical Society Annual Meeting.

[2] Richard Barry, *Mr Rutledge of South Carolina* (New York: Duell, Sloan and Pearce, 1942), p. 8.

[3] Robert M. Weir, "John Rutledge," *American National Biography* (New York: Oxford University Press, 1999), Vol. 19, p. 133.

[4] Barry, p. 63.

[5] Weir, p. 133.

[6] Ibid.

[7] Barry, p. 107

[8] Ibid., p. 177.

[9] Ibid., p. 158.

[10] Wanda L. Owings with Dr. A.V. Huff. "President of South Carolina Became A Leader of the Infant Nation." *The Greenville News* (December 30, 1999), p. 8A.

[11] Barry, p. 192.

[12] Program for South Carolina Historical Society, 1998.

[13] Owings, p. 8A.

[14] Ibid.

[15] Barry, p. 369.

[16] Ibid., p. 366.

[17] Wanda L. Owings with Dr. A. V. Huff. "From Charleston to Brevard, N. C., to Greenville, All Flee War."*The Greenville News* (December 31, 1999), P. 10A.

A TASTE OF GREECE IN GREENVILLE

Nick Theodore*

The Greenville Greek Community is typical of many other communities of immigrants in America. They came together with common needs: to find a place to live, raise their families, earn a living, form a place of worship, and preserve their ethnic culture. From different parts of Greece, young men began their American journey to pursue their dreams. Despite great hardships they began their quest with courage from God and their families.

Quite often the ships on which they traveled were referred to as "cattle boats" due to the huge number of passengers they carried. There is no way these vessels could even begin to pass United States Maritime Regulations today.

Imagine the anxiety of these Greek immigrants as they tried to move their way forward on the crowded ships to get their first view of America, and immediately looked into the compassionate eyes of a lady wading out in the New York harbor to greet them, saying:

> Give me your tired, your poor, your huddled masses
> yearning to be free,
> The wretched refuse of your teeming shore.
> Send these the homeless, tempest tossed to me,
> I lift my lamp beside the Golden Door.

Did they find America everything they imagined? The answer is "no." America was far more than they could ever imagine.

According to the best sources available, George Konduros and Sotiros Maurogeanis were the first permanent Greek residents in

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Greenville, arriving in 1894. They operated a candy store on South Main Street where Wachovia Place now stands. The serious migration of Greeks to Greenville, however, took place in the early twentieth century.

Their first need, of course, was to find a place to live and raise their families. Greenville has always been tolerant of new ideas and people; therefore, Greek immigrants with a limited knowledge of the language found it a good place to meet their objectives. It fact most of those early immigrant families settling here in the early twentieth century still have descendants residing here today.

Their second need, a critical one, was earning a livelihood. The food business attracted many Greek immigrants; since operating cafes, as they were referred to in those days; did not require a great deal of language skills initially. As a result numerous cafe/restaurants were established by the early arrivals.

The Sanitary Cafe, on West Washington Street, was owned by George Boudoucies, Pete Bybee, and Frank Solas. The Blue Ribbon Cafe was located just across the street.

The Deluxe Diner was located on North Main Street, just a few feet from the Carolina Theater. Owned by Jimmy Tzouvelekas, the Deluxe was unique for introducing counter service only.

My father's cafe was located on West Washington Street, just below the Greenville Hotel - about halfway between the hotel and the First Presbyterian Church parking lot. The living quarters were in the back of the cafe and on the second floor. Five children were raised in this location until my entry into the first grade. At that time, the A. J. Theodore family moved to a house on DeCamp Street.

Pete's No. 1 opened in 1921 in the first block of Pendleton Street. Owned by George Manos, the restaurant was known for its specialty type hot dogs, which sold for five cents, and hamburgers, which sold for ten cents. Pete's catered to students from Greenville High, Parker High, Furman, and Clemson; as well as celebrities, who were passing through Greenville and staying at the Ottaray and Poinsett

Hotels. Among these were Hank Williams, Tex Ritter, John Payne, Ann Rutherford, Mickey Rooney, and Betty Grable. Even Sammy Kayes' Orchestra enjoyed the Pete's specials, as well as many others, whose pictures appeared on the office wall of George Manos. Pete's delivered orders to many textile plants, including Woodside, Mills Mill, Judson, and Monaghan Mills, which operated 24 hours a day with three shifts. Unfortunately for our county, these mills are a thing of the past.

While they delivered food, Pete's was innovative and served motorists parked next to the curb in their cars, with auto trays attached to the vehicles. Hence, the term "curb service" was initiated. Pete's also furnished food frequently to the Salvation Army and to orphanages - especially during holidays.

Also opened in 1921 and located on West Coffee Street, was the popular Charlie's Steak House. In 1933 the business moved to its present location at 18 East Coffee Street. In 2006 it will celebrate its 85th anniversary. During the Depression, Charles Efstration, the owner, provided food for soup lines at the YMCA across Coffee Street from the restaurant. He remembered that often individuals in need of food would be dressed with spats on their shoes. A commentary on those hard, difficult years in America and the effects laid on the shoulders of so many. Cafes in Greenville were noted for helping to feed Greenvillians, both black and white, who were down on their luck.

Paul Efstration, the oldest child of the family relates this story along with the following letter. Apparently Mr. Charlie believed in the power of advertising, using his picture in newspaper ads, book matches, etc. He requested James A. Poag of the Price & Poag Law Firm to patent his picture. James Poag sent the following letter:

> I enclose certificate issued by Commission of Patent. You have been granted a trademark as applied for. You are now at liberty to spread your face all over the country. I hope your fan mail will be plentiful and Mrs. Efstration will not divorce or shoot you in a fit of jealousy.

While Charlie's Steak House is the only surviving restaurant from these early years, there are many others today providing delicious foods: Pete's, the Clock, Como's Petes, Carolina Fine Foods, and many others.

Some Greek restaurants have taken a different approach by creating multiple locations: such as the chain of Stax Restaurants, known for presenting a variety of foods at each unique location, in addition to delicious baking products from Stax Bakery. The owners are George Stathakis and Stanley Como. There is also the Open Hearth Restaurant founded by the late Michael Melehes. With Jimmy Melehes as the owner and operator, the Open Hearth is under the management of the second generation of the family.

While the food business captured the attention of the majority of Greenville's Greek immigrants, there were other interests in entrepreneurship. The Eagle Bus Lines, founded by Henry Theodore, grew into a substantial transportation company.

Quite often Greenvillians would naturally associate Mr. Henry as my father; in fact early one morning, about 6:00 a.m., my bedroom phone rang, and who should be the caller but our then senior United States senator, Strom Thurmond. The conversation went something like this.

> Nick, this is Strom Thurmond. Good morning senator. Did I wake you? No sir. I had to wake up and answer the phone anyway. I'm sorry to hear about your father dying. Perplexed, I responded: my father died? Isn't Henry Theodore your father? No sir. Is he your Uncle? No sir. Your cousin? No sir, but I've known him all my life. Always thinking, Strom said: I see. Would you call Drakes Flowers and have them send a funeral spray to Mrs. Theodore and send me the bill. They know my address. Yes sir. Good day.

In Greenville, Henry Theodore's first venture was to open a shoe shine stand/fruit shop on the corner of Main and Washington

Streets. However, his passion for automobiles, which were not in abundance at the time, led him to transporting people for a fee; especially soldiers to and from Camp Sevier during World War I. In time Mr. Henry advanced to transporting passengers to Columbia and points in between as well as to Greenwood. These routes became quite profitable for Henry Theodore who, upon the advent of federal regulations, acquired these rights under the Grandfathers Clause. Later he sold these lucrative routes. The route to Columbia was sold to Greyhound, and the Greenwood route went to Carolina Trailways. Quite an Horatio Alger story.

Local bakeries were prevalent in the 1920s, which prompted George Paouris to start the Peoples Bakery, which originally was in the second block of Pendleton Street. Mr. Paouris grew the business rapidly and escalated Peoples to a level of competition with Claussens Bakery, requiring a much larger building to be built on Rutherford Street. Peoples Bakery was known for its Big Boy loaf bread and a large package of cinnamon rolls which cost the magnificent sum of five cents.

A single cigarette machine was the beginning of Atlas Vending Company in 1933. Now located on Lowndes Hill Road, it employs in excess of 400 workers, serves all lines of vending products, and operates in several states. Alex Kiriakides, Jr. is the board chairman.

My father first migrated to America in 1906; then returned to Greece and came back permanently in 1911 to join his future father-in-law, Nick Meros. My father sent for my mother, who traveled alone for 30 days by ship to New York; then by rail to Greenville's Southern Depot, where Nick Meros, my grandfather, owned a cafe.

An underlying need for Greenville's Greek immigrants was to establish a place of worship. Freedom of worship had been forbidden for Orthodox Christians until Greek independence from the Ottoman Empire was won in 1821, after several centuries of Turkish rule.

In 1916 Andreas and Stavroula Theodorakos were married in what was considered the first Greek Orthodox wedding in Greenville.

During the 1920s the small Greek community in Greenville began holding worship services at Christ Episcopal Church, with an occasional visit by a priest from Atlanta.

With only 11 families, this small community was incorporated in 1929 as the Greek Community of Greenville, Inc. under the able leadership of Aemil Pouleropoulos. In 1931 a house was purchased at 15 DeCamp Street to be used for church services, Sunday school classes, and a fellowship hall. The name, St. George Greek Orthodox Church was adopted. In 1936 St. George hired its first full-time priest, Father Michael Mercouris.

By 1941, with 30 families, St. George Church had achieved sufficient growth to construct a church building and fellowship hall. Constructed during World War II, when building materials were extremely difficult to acquire, the Byzantine-Empire-style structure had a frame made entirely of wood. The twin-tower facade faced DeCamp Street. The architectural firm of Joseph G. Cunningham and Frank H. Cunningham designed the building, with a construction cost of $28,500 and a seating capacity of 260. The first service was held in the new church on Christmas Day 1942. Forty years later, in 1982, the Hellenic Center was constructed to provide more adequate space for a Sunday School, a Greek School, and social events.

In 1993 the church that St. George parishioners had worshiped in for 50 years was demolished to build a much larger structure. By the 1990s the congregation had grown to 325 families. Construction began in 1993 on a new 17,000-square-foot sanctuary with a seating capacity of 684. The first service was held in December 1995. Four years later St. George reached yet another milestone in its history. In 1999 it was named the official Cathedral for South Carolina.

As a vibrant Christian Community, it is now the mission of St. George Cathedral to look to the future and seek ways to enhance the Orthodox ways of life and to share them more widely with others. In order to accomplish this mission, the Cathedral has embarked on a new construction program, "Building Through Our Faith." Plans include a

Family Center/Gymnasium, expansion of the Education Building, a new parking area and landscaping, and a lounge addition to the Hellenic Center.

Father Tom Pistolas began his spiritual leadership in Greenville in 1987. Through his guidance St. George Cathedral has enjoyed its greatest period of progress. Father Tom explains the Greek and Eastern Orthodox faith in this way:

> Historically, traditionally, theologically, ritualistically: we are continuing Christianity as it was followed in the early Apostolic Church over 2000 years ago.

The Greek immigrants, who made Greenville their new homeland, shared a deep dedication to preserve their ethnic culture, and Greenville encouraged them to do so.

The church became the bond that held the immigrants unified and assisted them in meeting the challenges of a newly adopted homeland. Many of them lived within walking distance of the church. Many lived on Decamp and Barrett Streets and on Marshall and Central Avenues. They would visit one another on a regular basis, especially on certain saint's holidays, such as: John, George, Nicholas, and Andrew. Individuals named for the saint were given the opportunity to open their home to guests without the need for invitations.

March 25th continues to be a most important day of celebration. On that date in 1821 the Greeks began their fight for independence from the Turks, after four centuries of suffering and slavery. The odds were insurmountable. Greek courage overcame the odds. Revered leaders inspired Greek freedom fighters time after time. On March 25th patriotic statements are prevalent and quoted often:

> It is better a life of freedom even for one hour, than a life of 40 years of slavery;
> God has signed the freedom of Greece and He cannot take back his signature;
> The Revolution started!!!!

Each March 25th, Greek School students and others reenact the heroism and patriotism demonstrated in 1821 with drama, parades and celebration, much the way we celebrate July 4th. New York City, Chicago, and other large cities still sponsor parades lasting for hours spotlighting the independence of Greece.

Yet another occasion to accent freedom and patriotism is OHI Day, October 28, 1940. This was the day Mussolini demanded that Greece open its country and allow Italy to continue its aggression through the Balkan Peninsula. Greece replied "ohi" and refused to consent. Fascist Italy invaded. The Greeks fought fiercely, hurling back the stunned aggressor, despite Italian superiority in numbers and equipment. The determined Greek defenders drove the invaders back into Albania. Hitler was forced to divert German troops to protect his southern flank and finally overran Greece in 1941. This unforeseen setback cost Hitler thousands of his finest youth and delayed his attack against Russia by several months. Consequently German troops ran into the dreadful Russian winter, helping the Russians to impose appalling losses that contributed to the ultimate defeat of Germany. These incidents and others during World War II caused Winston Churchill to make another famous statement: "Greeks don't fight like heroes, heroes fight like Greeks."

Epiphany, January 6th, is the celebration in the Greek Orthodox Church of Jesus' baptism by John the Baptist. This day is marked by blessing water and immersing crosses. The largest celebration is in Piraeus; however, in America the Archbishop annually blesses the waters in Tarpon Springs, Florida. When a cross is thrown into the water, young swimmers fiercely compete to retrieve it. The successful young person is blessed by the Archbishop

Epiphany is now observed by many to focus on the mission of the church in reaching others by showing Jesus as the Savior of all people. It is also a time of focusing on Christian brotherhood and fellowship, especially in healing the divisions of prejudice and bigotry that we all too often create between God's children.

Easter is the most cherished religious event of the Greek Orthodox Church. Forty days prior to Easter, fasting and various other restraints begin; culminating with the Crucifixion services on Thursday and Good Friday services and a candlelight procession. A funeral bier, known as the *Epitaphio*, is carried around the Cathedral property on Good Friday. On Saturday a resurrection mass is celebrated at midnight. All lights are turned off; the darkness symbolizing Jesus' passage through the Underworld. At midnight the priest appears from the altar with the only candlelight, singing: "Receive the Light," and finally a procession outside the Cathedral takes place, symbolizing the resurrection of Jesus.

Following the Easter midnight service, parishioners greet one another by saying: *Hristos Anesti*, Christ has risen; the response is: *Alithos Anesti*, Truly he has risen. The Eastern Orthodox religion uses the Julian calendar. The date on which Easter is observed differs from the date established by the Gregorian calendar, used by the Roman Catholic and Protestant Churches.

The Greenville Greek Festival, first held in 1987, has become one of our city's finest; attracting in excess of 25,000 people annually. Greek dancing, outstanding music, excellent foods and delicious Greek pastries are the order of the day - along with *glendi* (fun for all). The festival continues to grow rapidly and receives outstanding local support.

There are various secular organizations whose purpose is to promote Hellenism. The Order of AHEPA is by far the largest Greek/American organization with chapters in the United States, Canada, Greece, and Australia. AHEPA was founded by visionary Americans of Greek descent to help assimilate Greeks into American society, as well as protect them from the evils of bigotry in the early twentieth century. Philanthropy is a Greek work meaning "love of people." AHEPA and its auxiliaries have contributed over a billion dollars to national projects for educational, health, religious, and

athletic programs. International projects are included. such as the Cyprus crisis.

Locally. the Textile Chapter #242 of AHEPA committed $500.000 to the St. George Cathedral New Building Plan. Also a low-income residential building on Wood Lake Road started construction in the fall of 2005. in conjunction with HUD.

Philoptochos (Friends of the Poor) is our ladies' church organization. which is a vital arm of St. George Cathedral. For the youth of the cathedral there is GOYA (Greek Orthodox Youth of America. which is involved in religious and athletic programs and many other events furthering the Greek Orthodox faith.

The odyssey of Greenville's Greek community began in the early twentieth century. Immigrants coming through Ellis Island arrived in Greenville and struggled to survive. At the beginning of the twenty-first century the Greenville Greek community is composed of first and second generation Greek-Americans who have made a significant mark on their city.

In 1957 Pete Manos graduated from the Medical University of South Carolina. Today, members of the Greek community practice in all fields of medicine. In addition. there are attorneys. engineers. architects. scientists. bankers. financial advisors. entrepreneurs. and others. Some have even dared to enter the risky field of politics.

In looking back over the struggles and accomplishments of the Greek community in Greenville. one can only conclude that: "the best is yet to come."

EVERY HOUSE HAS IT'S SECRETS

Anne K. McCuen*

I am the house located at 807 East Washington Street in Greenville, South Carolina. I have always stood at this same location. However, originally this address was 5 Washington Road.[1] I am 100 years old, going on 101 years, in excellent condition, and I am known as the Poinsett Club.

At the moment, my architectural design is that of Southern Colonial Revival and it was during the Progressive Era of Greenville, an era of rapid growth of textiles and related businesses, that I was built. As an old Southern Colonial style house, just as are many old Southern ladies, I am large. However, just like the ladies, I have not always been so large. Over the years I have been added to more than once, and I have had some of my insides rearranged more than once.

Originally, I was built as a two-and-a-half story family home with approximately 3770 square feet on each of my first two floors. My half floor or attic, also had living space. I was of brick and had attached to my backside an addition made of wood, which was two stories high and measuring 11 to 12 feet in width and a little more than 38 feet in length. I, also, had a one-story high porte-cochere, which was open but covered with a roof.

My front porch was open, rectangular and about 370 square feet as compared to my larger, present-day porch of about 476 square feet. My front door was flush with my front wall; whereas, today my front

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door is in a recess of the front wall which is about four to five feet deep.[3]

One of my most impressive architectural features is my double stairway. It is considered by a well-known, present-day architect to be probably my "greatest architectural feature."[3] This was certainly considered to be so by the little daughter of Perry Quinn. I clearly remember my mortification the day that the little child slid down one of my stair bannisters.[4]

The spot on which I stand was once one corner of an entire vacant block, a block formed by five streets: McBee, Washington, Manley, Pettigru and Williams Streets. My block was created from a downtown Greenville area known as Boyce Lawn.

In 1884, William Goldsmith and his new real estate company had bought Boyce Lawn from the former estate of Dr. James Petigru Boyce; and my block, when owned by James Boyce's descendants in 1888, had been divided into nine parcels. But about 1904, it was re-surveyed as 11 lots, apparently because Washington Street had been widened and paved; thus, giving my block a slightly different shape.[5]

Lewis Parker, on the 15th of October 1902, bought all of the lots - the entire block.[6] There were only a handful of neighbors anywhere in sight. Mr. Parker, at the time, was president of Victor Manufacturing Company and Apalache Mills in and near Greer, South Carolina. He was vice-president of Piedmont Savings and Loan Company and vice-president and treasurer of Monaghan Mill here in Greenville. He had been a co-founder of the Young Men's Business League.[7]

Lewis and Margaret Parker conceived the idea of my existence about 1902 - 1903, when they lived at 237 River Street. They, with their two live-in servants, lived on the west side of River Street in the second block from Pendleton Street.[8] They were neighbors to Florence and D. T. Bacot, Laura and James West, and Dora and Harris T. Poe.

D. T. Bacot was a retired professor at Furman. James West was a fertilizer dealer and was associated with the Columbia and Charleston

Railroad, and Harris Poe was with the F. W. Poe Manufacturing Company.[9]

I am not sure of the exact date on which I came into use or, as I like to think, came into life; but if the corner stone in my base is to be believed, then I was ready for occupancy in 1904. I do not remember if my plans were drawn by an architect or not but I fell confident that they must have been.

It is possible that J. E. Sirrine had some influence on my design, for he was a cotton-mill architect and resident engineer for the building of Poe Mill. In 1902 he had opened his own business on Main Street after having been employed by the Lockwood-Greene Company of Boston. He was very closely associated with my owner, Lewis Parker, and was surely aware of my design and approved of it.

I, also, do not remember exactly who my builder was. It might have been J. F. Gallivan, who some years later made some major changes in me. In fact, at that time in 1913/1914 when he made some changes in me; might have been when my front door, with its elliptical arch and its fan light and side lights with tracery, was recessed, my front porch enlarged and made two stories high instead of just one story high as it originally was built, and my beautiful Ionic columns "made of cypress" were put in place.[10] Like all births, my birth was somewhat painful to me - hammers, nails, saws, roofing, etc.

I was built facing McBee Avenue, later called Washington Road, on the corner of McBee Avenue and Williams Street, on lot #9. I was somewhat lonely, for all of the other lots in my block were still vacant and the several homes on Broadus Avenue were more than a block away. There were no residences, only a wooded area in front of me; an area which extended to the Reedy River and part of which, in time, would become the beautiful Cleveland Park.

The year of the beginning of my conception, 1902, was a long time ago - even the buildings which belonged to our State government in Columbia were just then getting electric lights installed. J. A. Bull's grocery store on Main Street in Greenville was selling both cranberries

and nice peaches for just 25 cents a basket. Big, long stalks of beautiful, bleached crisp celery were just five cents a bunch.[11]

Textile Mills in Greenville were so important at the time that the *Greenville Daily News* writer, Abraham Jones, gathered news from the residents of each mill village and wrote a column called "News from the Mills."[12]

In my birth year, 1904, it was predicted by the *Greenville Daily News* "that more residences will be erected during this year than ever before in the history of the city."[13] By the 12th of March, according to A. G. Gower of Gower Supply Company, there was a decided improvement in the residences themselves. They "were being more expensively constructed and handsomely finished than heretofore."[14] And just think: I, with my pocket doors between my entrance way and my parlors, my bathrooms with marble floors and my skylight over my double stairway, was one of those houses! In 1903, just the year before I was built, Lewis Parker and his associates had organized the Carolina Power Company, which later became Duke Power Company.[15] So, there was not a doubt in my mind but that I would have electric lights.

The newly published *Greenville Century Book*, written by S. S. Crittenden, had ads by Smith & Goldsmith, Realtors, stating that at Boyce Lawn, where I was to be built, there were water and sewage connections and that electric cars ran through the property.[16] All of these amenities were new. The Greenville Gas, Electric Light and Power Company advertized electric lights and electric fans in the home and now gas ranges were available.[17]

In 1904, I was probably happier than were any of the Greenville couples who attended the big dance to celebrate the opening of the new hotel at Chick Springs or any of the Greenvillians who were going to the World's Fair in St. Louis. I could not have been created at a better time! When I was completed, the Parkers, "Mr. Lewis" and "Miss Margaret" as I called them, moved in and brought with them three children. Lucia was nine, almost ten; Austin was seven, almost eight; and Margaret, Jr. was five.[18]

The sounds of hammers and saws and workmen all day was one thing; but three young children suddenly invading my space was another. It took some getting used to. But, to off set that adjustment "Miss Margaret" was having beautiful drapes and curtains hung on my windows, lovely paintings hung on my walls, and beautiful pieces of furniture moved in. What lovely rooms I soon had! And "Mr. Lewis" was having shrubbery planted outside around my base, a lawn sown and some outside walkways laid.[19] He also parked in the driveway his brand new automobile which was one of less than a dozen automobiles then in Greenville.[20] I was now the lovely Parker family home. And as might be expected little Lewis Parker, Jr. soon joined the Parker family. There is nothing like a new baby in the house!

Whist Clubs were the fad in Greenville. There were at least three separate ones - the Practice Club, the Tuesday Club, and the Thursday Club. But, "Miss Margaret" was too busy with her new house and her little children to attend any of them, or even to go with "Mr. Lewis" to the opening dance at the new Chick Springs Hotel. In the fall of 1904 she did begin to attend duplicate-whist parties at the Austin home on North Main Street,[21] at the Patterson home,[22] and at the Morton home on Washington Road. She, also, attended an evening of dancing at the Capers home where a beautiful German Dance was enjoyed - a German Dance being a cotillion or a complicated dance for many couples with fancy steps introduced into a waltz.[23]

"Mr. Lewis" was busy with his mill work. He was said to possess "in a peculiar degree" the confidence of the cotton world.[24] In the latter part of the year, "Mr. Lewis's" father, W. H. Parker, former Commissioner of Equity in Abbeville (SC), because of his failing health, put up for sale his house in Abbeville and moved to Greenville to live with "Miss Margaret" and "Mr. Lewis."[25]

Now, I had to contend with several small children and an old man who for four years had been in declining health, but "Miss Margaret" did have her two live-in servants who occupied the nice rooms in my attic.. And, just as all children do, the Parker children

grew up rapidly. In the fall of 1909, Lucia, by then about 16 years old, was sent off to boarding school in New York.

The following June of 1910 was a very sad homecoming for Lucia.[26] She returned home to find that her beautiful home had been severely damaged by fire about two months prior to her arrival. At the time, the newspaper reported that I was almost a total loss. I certainly felt like I was a total loss. The newspaper also said that I had been "one of the handsomest and most valuable" residences in the city.[27] What a terrible ordeal it had been. Although these comments did help my feelings a little; I still had to be repaired, almost rebuilt. My damage was estimated to be about $35,000 and "Mr. Lewis" only had $22,000 of insurance on me.

No one was at home when I caught fire. Some said maybe rats started the fire. Imagine rats in a house like me! It must have been from another cause, for it started in my roof. In later years, some suggested that the fire might have been started by sparks from a C & WC train engine passing nearby. But that train did not begin service until the 3rd of October 1910, and that was some months after by fire.[28]

But, fire or not - the Parker's busy life continued. On Friday following the fire, "Mr. Lewis" and "Miss Margaret" were chaperons in Spartanburg at the festival german.[29] In mid May, "Mr. Lewis" spoke before the Senate Committee in Washington about marketing cotton.[30] The following day he was in Charlotte and, in early June, he spoke in Georgia.

At summer's end he, along with Dr. J. B. Earle, G. E. Wilson and W. C. Moore; all bought themselves 4½ horsepower Oldsmobile runabouts.[31] In early November, since he was president of the State Ball Committee, he and "Miss Margaret" attended the ball in Columbia. She wore a beautiful brocaded satin gown in rich coral tint elaborately trimmed with jetted lace, effectively combined with the fabric. She wore diamonds and carried an armful of white roses.[32]

By the end of the year, 1910, "Mr. Lewis" had organized the Parker Cotton Mill Company, a company which owned 16 cotton mills..[33]

My year had not been so great. But, at least, I was livable again to the tune of $18,500 (a little more that $366,000 in today's money). "Miss Margaret" began serving as a fund raiser for The Hospital Association. In 1912 the hospital opened, later, to become the Greenville General Hospital.[34]

Why James F. Gallivan, who had done my extensive remodeling, was not immediately paid by "Mr. Lewis," I do not know. But I do know that four years later (in 1914), when World War I broke out in Europe, the price of cotton fell so low that cotton remained unpicked. Five months later, Parker Cotton Mill Company failed. "Mr. Lewis" resigned and returned to the practice of law.[35]

Mr. Gallivan's bill for my repair was still unpaid; and with the mills having failed, "Mr. Lewis" not only would not, but could not, pay the bill; so a Mechanic's Lien was put on me.[36] Not only that, about the same time, "Mr. Lewis" had been diagnosed with cancer of his jaw, a cancer known to be a most painful type.

In desperation, "Mr. Lewis," with the help of his former law partner, J. A. McCullough, transferred me and the land on which I stood to "Miss Margaret."[37] Although, ordinarily, this transfer may have been legal, "Mr. Lewis's" rapidly mounting debt raises some questions about the legality of the transaction, but no one seemed to notice.

The total debts of "Mr. Lewis" were determined to be $1,021,888.45.[38] or a little more than $17,298,000 in today's money. Shortly after my transfer to "Miss Margaret," on the first of April 1916, she sold me to their friend and former law partner, J. A. McCullough;[39] and just ten days later, "Mr. Lewis," at only 50 years of age, died here in his home. Dr. Fletcher Jordan was his attending physician.[40] (Mrs Lewis Parker would die in November 1928).[41]

J. A. McCullough and his family only lived here for two years. They were moving out of town and sold me in 1918, during World War I, to the Allen Graham family.[42]

One of my most pleasant memories of the Graham family living here was the night that Alice Todd of Simpsonville; with her new groom, Zenas Grier; spent the first night of their honeymoon here. They had been married earlier in the evening in Simpsonville, and the train out of Greenville would not leave until the next morning. Zenas worked for Scales Wilcox Co., which was owned by Allen Graham.

By the same token, one of my most unpleasant experiences was when Alice Todd Grier and Mrs. Allen Graham smoked cigarettes within my walls. The two of them were real "trend-setters, being probably the first two ladies in Greenville to smoke cigarettes." Little did I know at the time that some years later; after I had become the home of a men's social club - the Poinsett Club, the Griers would bring their family on Sunday to eat in my dining room; and that when Alice Grier's daughter Elizabeth married Thomas Gower, that their wedding reception would be held right here in the Poinsett Club.[43]

About 1927, with the Great Depression approaching, funds short, and considerable damage having been done to me by still another fire; Allen Graham turned me over to trustees who were to handle his affairs.[44]

Speaking of the Great Depression, actually, I was the one with the "great depression." One does not know what pain is until one is on fire. And, besides the intense pain that I endured in my attic, I still bear there the scars of that terrible experience. I was also depressed because I had heard that "Miss Margaret" was ill over at her oldest daughter's, Mrs. Hamlin Beattie, house. She died and they tell me that she was buried next to "Mr. Lewis" in the Christ Church cemetery.

I had to brace myself and become accustomed to still another family moving in. The Graham Trustees sold me to Zaidie Poe Brawley.[45] "Miss Zaidie" livened things up a bit. She would invite Elizabeth Grier, to come and play with her "little" Patty, who was

about the same age. Mrs. Brawley enjoyed being a hostess, but because of the Depression, she also felt the need to make some money.

Having learned at Pawley's Island how to make the hammocks for which Pawley's Island was noted, she began to make hammocks to be sent to Pawley's for sale. She first taught and then employed some of the neighborhood teenagers in the assembly line of making hammocks. Among these teenagers was George Wilkinson, Jr. and Franklin Smith, who were paid ten cents per hour for threading rope through holes in wood stays. This little pay meant a lot to those boys then during the Depression. In 1934, when Patty Brawley married Bennett Rose, so many people were at the reception here that "getting in and out was like getting in and out of a Clemson football game."[46]

Mr. Brawley ran the Brawley Motor Company. But with the Depression on, the Brawleys soon had to sell me to Fred Symmes and Mrs. Harriet Poe Cogswell,[47] and, by 1935, I was in the hands of a group of Greenville men who had a plan to establish a men's social club.

I had gotten in somewhat a state of disrepair during the Depression, so I was needing to be improved - as painful as that would be. And, I would soon find out that psychologically I was going to have to learn to make some adjustments. No more family activities with father, mother and children but men only. The club was for men only!

I was now owned by a group of 135 businessmen. Of this group of men, about 30% were associated with textiles or textile related businesses, about 7% were associated with the new automobile industry, about 11% were physicians, 6% were attorneys, 9% were associated with realty, stocks and bonds, 3% were in the insurance business and the remaining 33% were men associated with a variety of businesses, from utilities, paint, meat packing, ice plants, road construction, to grocery stores, etc.[48]

Money was still hard to come by following the Depression, so to save on buying the necessary office furniture for this new entity, the Poinsett Club, as they had decided to call themselves, shopped around

for bargains. A used furniture company in New York had some office furniture for sale, furniture which had once belonged to the New York real estate tycoon, Edward West "Daddy" Browning. Sixty-year-old Browning had died the year before and his assets of six to seven million dollars (now 70 to 80 million) were left to his twenty-four-year-old wife, Peaches Browning, whom he had married when she was only fifteen years old.[49] The Poinsett Club bought some of this furniture.

In June of 1935, I, as the new Poinsett Club, was prepared for a reception, buffet supper and dance. Most all of the members with their wives attended the function.[50]

During World War II, the officers from nearby Greenville Army Air Base were allowed to use my facilities, including my bedrooms. So, I have been well apprized not only of World War I and II, but also of the United States involvement in Vietnam and Korea and now Iraq.

It was not until 1959, that the Poinsett Club made any decision to make me larger. Very well did I remember the pains of my birth and of my fires and my facelift or front-facade change. An addition might be even worse.

A large dining room and kitchen were added on my west side in 1959. In 1970, a large new ballroom, new parlors and bars were added. My side was extended about 120 feet and back end was widened to 120 feet. The saving grace was that, as usual, my new rooms were elegantly furnished. In 1985, a large addition was made to my back and right side, my dining room was extended, a storage area added and my porte-cochere was raised from one story in height to a two-story height, which then did away with all of the nice dormer windows in my attic. But, my attic rooms were no longer used as servants's quarters, so the windows were no longer a necessity. Part of my basement was converted to a bar and the Coramandel Room.[51] My attic was filled with air-conditioning ducts.

From the time that I became the meeting place for a men's club until after the 1970s, a considerable amount of gambling was done here. In 1972 we learned that the Greenville Police were planning a

raid, but by the time the police arrived all of the gambling tables and equipment had been moved next door into the Brawley's garage and had been covered with tarpaulin.[52]

The swimming pool in my backyard, one of the first in Greenville, by the early 1970s had become a nuisance. The neighborhood boys, over a number of years time, used it for skinny-dipping at night. Many of Greenville's present-day businessmen claim to have participated in this fun - among them are attorney Harry Edwards and Dr. George Wilkinson. Over the years many parties, dances, wedding receptions for members or a child of a member, and debutante and Cotillion balls have been held here. And, I have had my share of chefs and managers over the years, each one doing things a little differently.

I have enjoyed all of the social occasions. And, I have enjoyed and have become somewhat educated by overhearing discussions among businessmen. I know something about the textile world, about automobile sales, as well as lawyering, insurance and even the operation of grocery store chains. In more recent years, many of the rules around here have been changed. In 2000, the decision was made to extend membership to women. Some years earlier, a policy had already been made to admit racial and ethnic minorities among its male members. So, things keep changing for me.

It was so sad for me to learn just this past February that one of "Mr. Lewis's" first mills - Victor Mill - had burned. The entire thing was being demolished, brick by brick, and the spot was being cleared for a proposed redevelopment of "affordable housing."[53]

For me, this has been 100 years of great experiences. And, I look forward to another 100 years. But, because of Greenville's rapid growth, I sometimes worry for fear that I, too, might be replaced by "an affordable, multi-family building" or a high-rise office building and/or expensive condominiums.

ENDNOTES

[1] Greenville (SC) City Directory, 1905-1942+.

[2] Sanborn Fire Map, Greenville, SC, 1920.

[3] Interview of James Neal, Architect, February 15, 2005.

[4] Interview of George Wilkinson, MD, March 5, 2005.

[5] Archie Vernon Huff, Jr., *Greenville: The History of the City and County in the South Carolina Piedmont* (Columbia: University of South Carolina Press, 1995), p. 270.

[6] Deed Book HHH, 494, Greenville County, SC, Register of Deeds, Greenville, SC

[7] *The Greenville Daily News*, Greenville, SC, April 12, 1916.

[8] 1900 United States Census, South Carolina, Greenville County.

[9] Greenville, SC, City Directory, 1901-1902.

[10] Interview of Warren Arseneau, January 26, 1905

[11] *The Greenville Daily News*, Greenville, SC, October 2, 1902.

[12] Ibid., October 3, 1902

[13] Ibid., March 5 1904.

[14] Ibid., March 12, 1904

[15] Huff, p. 254.

[16] S. S. Crittenden, *The Greenville Century Book* (Greenville: Press of *The Greenville News*, 1903); Greenville, SC: Greenville County Bicentennial Commission, 1976, p. 135.

[17] Ibid, p. 84.

[18] Based on 1900 United States Census, South Carolina, Greenville.

[19] Picture, copy of which is in the author's possession. Original at the office of the Greenville County Historical Society.

[20] Huff, p. 269.

[21] *The Greenville Daily News*, Greenville, SC, October 23, 1904.

[22] Ibid., December 4, 1904.

[23] Ibid., October 23, 1904.

[24] Ibid., August 6, 1904.

[25] Ibid., October 28, 1904.

[26] Ibid., June 16, 1910.

[27] Ibid., April 11, 1910.

[28] Ibid., October 3, 1910.

[29] Ibid., April 17, 1910.

[30] Ibid., May 15, 1910.

[31] Ibid., August 31, 1910.

[32] Ibid., November 7, 1910.

[33] Huff, p. 238.

[34] Ibid., p. 270.

[35] *The Greenville Daily News*, Greenville, SC, January 6, 1915.

[36] Stored in Office of Greenville, SC, Register of Deeds. File now missing.

[37] Deed Book 34, 8, Greenville County, SC, Register of Deeds, Greenville, SC.

[38] Estate Record, Apt. 75, File 47, Greenville, SC, Probate Court, Greenville, SC.

[39]Deed Book 36, 117, Greenville County, SC, Register of Deeds, Greenville, SC.

[40] South Carolina Death Certificate for Lewis Parker.

[41] South Carolina Death Certificate for Margaret Parker.

[42] Deed Book 20, 279, Greenville County, SC, Register of Deeds, Greenville, SC.

[43] Interview of Mrs. Elizabeth Grier Gower, February 14, 2005.

[44] Deed Book 112, 339, Greenville County, SC, Register of Deeds, Greenville, SC.

[45] Deed Book 142, 442, Greenville County, SC, Register of Deeds, Greenville, SC.

[46] Interview of Dr. George Wilkinson, March 5, 2005.

[47] Deed Book 171, 493, Greenville County, SC, Register of Deeds, Greenville, SC.

[48] Original membership list and appropriate Greenville City Directories.

[49] http://www.green-wood.com.

[50] *The Greenville News*, Greenville, SC, June 1, 1935.

[51] Plats in Henry McKoy, "Sketch of the Poinsett Club in Greenville, South Carolina, in its Formation and Early Years."

[52] Interview of Porter Rose, February 16, 2005.

[53]*The Greenville News*, Greenville, SC, February 11, 2005.

BATTLE OF THE GREAT CANE BRAKE: AN ALL-AMERICAN SKIRMISH ON THE REEDY

John B. McLeod*

The year 1775 was an exciting one in the Thirteen Colonies. The battles of Lexington, Concord and Breed's Hill had been fought in Massachusetts and Boston was besieged by the colonists. In South Carolina, blood had not been shed but the political scene was quite volatile. A rather haughty Royal Governor had arrived who managed to alienate most of the local authorities who were inclining toward greater colonial autonomy and possibly independence; in about three months, the new Governor took refuge on a British warship in Charlestown harbor. The "gentlemen" of Charlestown were concerned that the settlers of the Backcountry were at best lukewarm toward the patriot cause. A mission was sent into the Backcountry which was unable to bring in many converts to the cause. Diplomacy having failed, the gentlemen resorted to the use of force to bring the settlers in line. On December 22, 1775, this campaign culminated in a brief and almost bloodless engagement on the banks of the Reedy River in present-day Greenville County which kept the Backcountry quiet for four years.

Like many other colonists, South Carolinians were ambivalent about their relationship with the mother country. South Carolinians, in particular, were close to England since its planters and merchants enjoyed great prosperity under British protection; many of the upper crust spent time in London and their children were educated there.

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Nevertheless, the gentry of the colony resented the Crown's control over the colony's internal affairs, especially the appointment of Royal officials, including judges, with little or no understanding of the way things were done here. These men were described by a 19th century historian as having "an overweening pride of ancestry; a haughty defiance of all restraints not self-imposed; an innate hankering after power, and a self opinionated assumption of supremacy." A later historian had a kinder view of the Charlestown aristocracy: "Proud, cultivated, sensitive, they could not tolerate interference to accept the inferior status imposed on them by the British government."

Whatever their motivation, men like Henry Laurens, William Henry Drayton, Christopher Gadsden and John Rutledge decided to take action. In January 1775, they created the Provincial Congress as a governing body in competition with the Royal Assembly. The Congress called for the raising and equipping of three regiments for the protection of the colony. A Provincial Association was created as a form of loyalty oath. Subscribers to the Association pledged themselves to the freedom and safety of their province and those who refused to sign were declared to be enemies. The colonists now faced the dilemma of choosing sides.

The patriot cause was not adhered to by a majority of the colonists in the summer of 1775, even in Charlestown. A number of the colonists felt a strong allegiance to the Crown and had no desire for independence or war. A conciliatory approach by the British government would have gone a long way to keeping South Carolina safe for the Crown. Instead, the Crown sent Lord William Campbell as South Carolina's last Royal Governor. Although married to a local girl, Sarah Izard, Governor Campbell was aloof and contemptuous of the proud Rice Kings who were his natural allies. In his first and only address to the Assembly, he refused to discuss any grievances. Instead, he stated to this body (composed mainly of men sympathetic to Britain) that "I warn you of the danger you are in; the violent measures adopted cannot fail of drawing down inevitable ruin on this flourishing colony."

In response, the Council of Safety, consisting of 17 men led by Henry Laurens, was constituted.

Both sides spent the summer of 1775 competing for the allegiance of the inhabitants of the Backcountry, both colonists and Indians. The British sent emissaries to the Indians and supplied them with arms and ammunition. The Indians were told that "if they would attach themselves to the king's interest, they should find plenty pouring in among them." An Indian agent had reservations about this strategy: "I pray God there may be no intention to involve the Cherokees in the dispute: for should the Indians be prompted to take up the hatchet against the colonies, they could not be restrained from committing the most inhuman barbarities on women and children."

The patriots concentrated their efforts on winning the hearts and minds of the settlers in the area between the Saluda and Broad Rivers as well as the Saxe Gotha Township. These were relative newcomers who had little in common with the aristocratic folks in Charlestown. Many were Germans who were fearful of eviction from their land grants if they supported the patriots. These settlers mainly wanted no part of the dispute and remained neutral. The biggest problem was with those of Scots-Irish descent.

In an effort to convince these settlers of the righteousness of the patriot cause, the Council of Safety sent a mission on a speaking trip through the Backcountry consisting of William Henry Drayton, the Reverend William Tennent, Colonel Richard Richardson, Joseph Kershaw and several others. A number of meetings were held, some of a violent nature, but very few signed the Association which meant one favored the patriots. Drayton was countered in this mission by influential Loyalists such as Thomas Fletchall, a prominent magistrate and militia leader on Fairforest Creek (who weighed 280 pounds and was described as "a grand and mighty nabob"), Moses Kirkland, Robert Cunningham and Patrick Cunningham. Colonel Thomson (of whom we shall hear more anon) thought that extreme measures were appropriate: "If they were Cherokee Chiefs or Leaders I would venture

to lose my life or Send their Scalps to the Council of Safety." Drayton went the route of not-so-gentle persuasion. Drayton reports that he spent three hours cajoling Fletchall with no success. Fletchall stated that "he would never take up arms against the King, or his countrymen; and that the proceedings of the Congress at Philadelphia were impolitic, disrespectful, and irritating to the King."

The patriots even enlisted the highly-respected Reverend Richard Furman in support of the cause. Writing from the High Hills of Santee to the "Residents Between the Broad and Saluda Rivers," this divine set out the grievances of the colonists to the high-handed measures of Great Britain (in similar fashion as the Declaration of Independence) and then went on to warn these recalcitrants of the consequences of resistance: "Consider how, if [the patriots] get to the height of exasperation, not only your blood may be shed, but also your innocent wives, and children may share in the unhappy fate." It is interesting to note that the Reverend Furman was very concerned that the British might establish a "Popish" religion in America.

Meanwhile, back in Charlestown, the Congress learned of Governor Campbell's attempts to incite the Indians against the patriots. After Congress almost had him arrested, the governor found his quarters at 34 Meeting Street to be too confining and took refuge on HMS *Tamar* in the harbor. As a result, Lord William] was neutralized as a leader of the loyalists in the Colony.

Drayton had been authorized to use force if reason failed. In September, Drayton called up about 1,000 patriot militiamen. Apparently, Congress had instituted a draft and met with some resistance—not everybody wanted to leave their loved ones to fight their neighbors. Drayton was faced by about 1,200 loyalists under Colonel Fletchall. He invited Fletchall to meet him at Ninety-Six Courthouse which, on September 16, resulted in the first Treaty of Ninety-Six. The loyalists agreed not to support British troops and the patriots agreed to punish anyone who molested the loyalists. The Cunninghams and other loyalist leaders repudiated the agreement and

one went so far as to report to the Governor that Fletchall "had such frequent Recourse to the Bottle as to soon render himself *non compos*." Nevertheless, this little stroke of diplomacy calmed things down for a month or so. Drayton returned to Charlestown where he was elected President of the Provincial Congress.

This peaceful state of affairs ended abruptly with the arrest of Robert Cunningham for "seditious language." Apparently, Robert's speeches had been too effective in opposing the patriot cause. He was brought to Charlestown where he admitted his remarks but denied that he meant any offense. Drayton had him locked up which was part of the Congress' plan to separate the loyalists from their leaders. The plan backfired because the loyalists took to the field in response to this outrage. After failing to rescue his brother, Patrick Cunningham and a number of followers hijacked a wagon of powder and lead being transported by some rangers from Fort Augusta to friendly Cherokees for trading purposes. The loyalists attempted to use this incident to inflame the settlers against the patriots by claiming that the patriots were using the powder and lead to arm the Cherokees to attack and massacre the loyalists. This baseless claim was supported by an affidavit from Greenville's own Richard Pearis who had gone over to the loyalists after being passed over for an appointment.

In a matter of days, both sides had mobilized their forces. The Provincial Congress authorized Colonel Richard Richardson, a prominent individual from the Congarees, to raise the militia to recover the ammunition, arrest the rebellious leaders and to prevent any more insurrections. This was quite an assignment for a 71-year old man. In the meantime, Major Andrew Williamson brought about 560 patriot militiamen to Ninety-Six where he erected a stockade that was then besieged by approximately 1,900 loyalists. In the three days' battle, the patriots lost one killed and 12 wounded while the loyalists suffered several killed and 20 wounded. Another treaty was arrived at whereby the loyalists agreed to withdraw north of the Saluda, the fort was to be

razed. both sides would submit their cases to their respective leaders in Charlestown and neither side would bother the other in the meantime.

Colonel Richardson and his men did not feel that they were bound by this agreement and he proceeded to suppress the loyalists, most of whom had gone home after the treaty of Ninety-Six. His force grew to 2,500 and eventually to 4,000 to 5,000 with the addition of militia from various districts, including the New Acquisition Territory (York) and Colonel Thomas' Spartan Regiment, and even from North Carolina. The main organized unit was the Third South Carolina Regiment of Rangers raised in Orangeburgh District and commanded by Colonel William "Danger" Thomson. Richardson's adjutant was Captain Thomas Sumter, an in-law of his, later known as the "Gamecock". Richardson continued the policy of isolating the loyalists from their leaders by issuing a proclamation on December 8, 1775 to the effect that:

> To satisfy public justice in the just punishment of all which crimes and offences, as far as the nature of the same will admit, I am now come into these parts, in the name and the behalf of the Colonies to demand of all the inhabitants, the delivery up of the bodies of all the principal offenders herein, together with the said ammunition and the full restitution for the ravages committed, and also the arms and ammunition of all the aiders and abettors of these robbers, murderers, and disturbers of the peace and good order aforesaid; and, in case of refusal or neglect, for the space of five days, I shall be under a necessity of taking such steps as will be found disagreeable, but which I shall certainly put into execution for the public good.

Richardson's proclamation had the desired effect on many of the loyalists who offered little resistance but who were "hovering about" with never more than 400 "assembled in arms." Obviously,

Colonel Richardson was in a position to back up his proclamation with force. He started out with 1500 men when he crossed the Congaree. On December 2, he was at Evan McLaurin's store, 15 miles from the Saluda, where his army grew to 2,500. He subsequently captured Colonel Fletchall (who was "unkennelled" from a large hollow sycamore), our founder Captain Richard Pearis and a number of other loyalist leaders who were sent to prison in Charlestown. Richardson's force, consisting of 4,000 to 5,000 men, stopped at Hollingsworth's Mill on Raborn's Creek which is a branch of the Reedy River; this was at the end of the roads in northwestern South Carolina. He reported to the Council of Safety that the sheer size of his army "has a good effect, strikes terror, and shows what can be done on occasion—we have been successful in disarming most of this unhappy people; they are coming in with fear and trembling, giving up their arms, with a sensible contrition for the errors they have been guilty of."

Patrick Cunningham was exempt from the amnesty part of the proclamation. He and his men, soon down to 200 in number, retreated from Richardson's oncoming and ever-growing army. The loyalists were on horseback and kept about 20 miles ahead of the patriots. They would not stand and fight (which was probably a sensible approach). According to Drayton, "at one time they would take heart, and threaten to stand and give battle, but, as soon as the army commenced to march upon them, cowardly councils and guilty consciences obliged them to turn and retreat."

Finally, the loyalists could retreat no more. About 130 of them, led by Patrick Cunningham, encamped on the banks of the Reedy River, near Fork Shoals, four miles inside the Indian Territory. This was at a place known as the "Great Cane Brake"—a high stand of bamboo was a sign of prosperity in those days. This "nest of seditic and turbulent spirits" had no entrenchments but may have been locat at an Indian trading post. The loyalists were hopeful that the Cheroke would help them out but the Indians had no quarrel with the patriots. When Colonel Richardson received word of this camp, he assembled

a volunteer detachment of some 1300 infantry and cavalry under the command of Colonel William Thomson; the unit also contained Colonels Polk and Rutherford of North Carolina and Major Andrew Williamson of Ninety-Six fame.

Setting out on the evening of December 21, the detachment marched over 23 miles to within sight of the loyalist camp. This was a remarkable achievement in itself; the column must have taken an Indian path through the woods along the banks of the Reedy. At dawn, the patriots fanned out for a surprise attack. Unfortunately, the loyalists were on the *qui vive* and the alarm was sounded before they were completely surrounded. Patrick Cunningham escaped bare-backed (some say bare-britches) on his horse shouting "every man shift for himself." The cordon of patriots closed in, firing as they went. The loyalists put up no resistance and quickly surrendered. One patriot, Major William Polk of Maury County, North Carolina, was wounded in the shoulder. Five or six loyalists were killed and about 130 taken as prisoners—several may have been hanged on a nearby oak tree that was still standing years later. Colonel Thomson is credited with preventing further bloodshed.

Then came the hard part of what is now called the "Snow Campaign." On December 23, 1775, a snow began that lasted over 30 hours leaving two feet on the ground. The North Carolinians headed north to home while some of the South Carolina units went to various parts of the state. Colonel Richardson and the main part of his command, including the Rangers, began the long walk back to the Congarees. The patriots suffered greatly on this march but it is not known if any perished. "Coming out as volunteers, suddenly, and without much preparation, they were thinly clad, and before the campaign was over, their shoes had worn out. They were without tents, and, for a week, in consequence of the snow, they never saw the earth, or set foot upon it, unless when they cleared away the incumbent ice, to find a place for sleep or to cook their scanty fare. A sleet storm which followed, completed their sufferings, and accompanied them

back to their camp upon the Congarees, with the liveliest memories of a campaign, in which their smallest perils were those which had been threatened by their enemies."

It is noteworthy that Colonel Richardson's force contained no units from Charlestown. The campaign was conducted by the Backcountry men who were regarded with contempt by the "gentlemen" of the Holy City. The campaign did cost the Provincial Congress the sum of 460,000 pounds, an exorbitant sum in 1775.

What became of the loyalists? The prisoners taken at the Great Cane Brake suffered through the long walk to Charlestown in the dead of winter. Most were released and joined the patriots. According to David Ramsay, a number of those averse to fighting went "over the mountains" to be let alone. A number of the disaffected found their way to Florida but returned in 1780 after Charlestown fell.

The success of the campaign, aside from the military aspect, was grounded in the restraint of Colonels Richardson and Thomson. Richardson reported to Henry Laurens: "The lenient measures have had a good effect . . . . On the reverse, had I burnt, plundered and destroyed and laid waste, seizing on private property, then thousands of women and children must have been left to perish—a thought shocking to humanity." Dr. David Duncan Wallace summed it up 160 years later:

> A spirited, suspicious people, animated by loyalty to their King, against whom in their remote homes they cherished no wrongs, resentful of unlawful attempts to control them, were convinced of the overwhelming power of the Provincial Congress, of the humanity of its officers and of the falsity of the charges that the Revolutionists planned to subject them to Indian massacre.

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