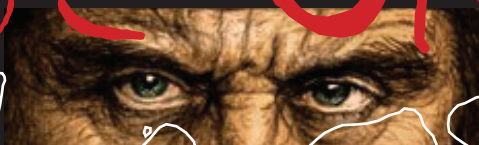


GOOSE CREEK



GHOSTS
AND
GHOULS

A GOOSE CREEK HISTORICAL BOOKLET BY MICHAEL J. HEITZLER, ED. D.

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THE GOOSE CREEK MEN: FOUNDING FATHERS OF THE HAUNTED SOUTH

The founding fathers of the haunted south sailed to the Carolina Colony in 1670.¹ Those seafarers, as well as others arriving in subsequent months and years, pushed inland from the briny soils of Charleston to claim arable lands spanning both sides of Goose Creek.² Many immigrants hailed from Barbados, an island in the Caribbean Sea that was “the most horrifying society in the English-speaking world,”³ and a place notorious for its inhumanity.⁴

In pursuit of fortunes, the seafarers from “horrify-

ing” Barbados imported a repugnant slave-based society and used it to underpin a political party known as “The Goose Creek Men.” The Goose Creek Men, a political cadre, used murder, slavery, bribery and terror to create a sinful environment where evil personalities thrived so mightily that Anglican Commissary Gideon Johnson lamented:

“[The Goose Creek Men] generally speaking are the vilest race of men upon the earth ... the most factious and seditious people in the whole world.”⁵



A detail of “Islands of the Caribbean” describes a section of the Atlantic Ocean and the Caribbean Sea. An arrow added to this image indicates the island nation of Barbados, “the richest and most horrifying society in the English-speaking world.”⁶ Many of the “Goose Creek Men” emigrated from Barbados.

GOOSE CREEK AT THE VORTEX OF A GODLESS FRONTIER

Sadly, the missionaries from England found few dedicated Christians in Carolina. From the earliest days of settlement, the Goose Creek frontiersmen ignored the evangelists who struggled mightily to instill God-fearing values among them. The original goal of the English Missionary Society for the Propagation of the Gospel in Foreign Parts (SPG) was to Christianize the “pagan Indians and Africans,” but the men of God recoiled vehemently at the barbarous sins of the European settlers and immediately redirected their efforts from the heathen Natives and African slaves toward the demons lurking among the immigrant families. Reverend Francis LeJau, Minister of the Saint James, Goose Creek Church, bemoaned the satanic powers in Goose Creek:

I must observe that the last sedition was begun while the Judge was examining evidences relating to the accused witch that is still in our prison. It don't belong to me to judge but she had many friends here. It

*is a dismal sight to perceive how powerful the spirit of the Devil contrary to that of Christ is here.*⁷

Adding to the moral dilemmas, some of the Christian missionaries displayed bizarre behaviors. The London based missionary society received a complaint concerning Reverend Atkins Williamson, who christened a bear in Goose Creek.⁸ Reverend LeJau investigated the incident on behalf of the missionary society and found the minister to be “troubled” but offered no recourse. Abuse of alcohol may have been a factor in that specific case because hard drink commonly resulted in untoward behaviors prompting Colonial Governor Joseph West to write:

“Wee [we] find that one of our servants brought out of England is worth 2 of ye [the] Barbadians, for they are soe [so] much addicted to Rum, that they will doe [do] little whilst [without] the bottle at their nose...”⁹

A detail of a map entitled “A topographical Description and Admeasurement of the Land of Barbados in the West Indies with the Names of Several Plantations” that Richard Ligon drew for his book, *A true & exact history of the island of Barbados: illustrated with a map of the island...* London: 1673.



The common abuse of strong drink amplified the spiritual melee to such extent that it annoyed some of the so called “barbaric” Native Americans. One tribal chief complained, “Backarara (white man) drunk grandly, me no lovey that.”¹⁰ Adding to the abuse of alcohol, the Christian leadership was often informed of “lewd and debauched practices,” among the European settlers, “... some of whom were guilty of such gross enormities that even the heathens themselves were ashamed...”¹¹ For example, Goose Creek Reverend Francis LeJau recoiled when “one of those traders caused a poor Indian woman, a slave of his, to be scalped,” near his parsonage. There the poor woman lived two or three days in a miserable condition until she died alone in the woods.¹²

Within that appalling context of sin and drunkenness, the early missionaries persistently proselytized and by it contributed more to the frontier community than any institution. However, the Goose Creek Men refused to comply with any man-made nor Godly law that slowed their pursuit of wealth and power. Thus they traded unabashedly with soulless pirates who robbed from the rich and poor. They brutally enforced the strict and cruel slave code in fear of slave rebellion, and they propa-

gated hatred between the Africans and the Native Americans to prevent any kind of racial alliance that might overwhelm the sparse European settlements. Predictably, within that vortex of fear of native and slave uprising, and murderous sea criminals, the people of Goose Creek struggled mightily to survive in that Godless wilderness.

The evil cadre of planter/politicians known as the Goose Creek Men ruled Carolina for half a century, during which time they implanted a frightful culture that persisted throughout the 18th century, survived the American Revolution, triggered Civil War and crept into the 20th century. The cultural transitions are partly explained by way of a rare genre of demonic tales that haunt the Goose Creek community to this day. These tales employ ghosts and ghouls who assuage the fears of residents of every era, similarly to famous fables and nursery rhymes that liberate the emotions of children.¹³ The earliest ghostly spirits came in the form of a renegade Indian terrorist, and two despicable pirates who are reviled to this day. Impressively, George Chicken, Captain of the Goose Creek Militia and second in command of the Goose Creek Men, went far to destroy that evil triad with musket fire and noose.

THE GHOSTS OF WATEREE JACK, STEDE BONNET AND EDWARD BEARD

Demons emerged during the rule of the Goose Creek Men to haunt the woods, fields, and waterways of the countryside and spin as ghoulish tales in the grog houses of Charleston. The earliest Goose Creek hauntings grew from a triad of evil characters named Wateree Jack, Stede Bonnet and Edward Beard, all demonic personalities when Goose Creek Men James Moore II and George Chicken ruled the colony.¹⁴ Colonel George Chicken associated with each of the three demons. He tried to kill Wateree Jack, he conducted business with his neighbor, Edward Beard (Black Beard), and

finally, he served as one of three judges who sentenced pirate Stede Bonnet to death. Wateree Jack, a master of terror and slaughter, was the first of the three to terrorize Goose Creek.

James Moore Sr., a longtime leader of the Goose Creek Men,¹⁵ plucked a young Native American of the Wateree Tribe off of a battlefield when the Indian warrior was little more than a boy.¹⁶ Moore brought him back to his Goose Creek Plantation where he disciplined him relentlessly until the youth became an obedient slave. The boy skillfully served his master as an interpreter during long mil-



Black Beard the Pirate is typically featured with a black beard covering a gruff, threatening face. Legend purports that his skull was kept as a punch bowl and thus he stays well intoxicated in a hellish eternity.

itary and exploratory forays into the back country, and after the young native proved his loyalty, Moore presented him a horse. The determined warrior fought alongside his master and after the strap-ping young man saved Moore's life on a Combahee battlefield, James Moore freed him and granted the title of "Jack," indicating a command rank among the native allies.¹⁷

As a freedman, Wateree Jack claimed his share of bounty from every raid into native territory, and he soon reaped huge profits from hundreds of captured Indian slaves sold to sea captains in Charleston. Consequently, Wateree Jack, intuitive in both the native and immigrant worlds, enjoyed considerable influence, wealth and notoriety by the time his longtime master died in 1706.

Wateree Jack never transferred his fealty to James Moore's son, even as James Moore II rose to lead the Goose Creek Men far into the new century.¹⁸ Instead Jack returned to his tribe and allied with his extended Wateree clan when they and others attacked the colonials in the Yemassee War of 1715. Wateree Jack understood the colonial culture and used his intimacy to effect highly successful ambushes of frontier families and militias. He ambushed and slayed Thomas Barker, Captain of the Goose Creek Militia, and 26 of his riders, including James Beard, older brother of Edward (Black) Beard.¹⁹

Frightened families barricaded in their homes or fled to Charleston to escape the carnage Wateree Jack meted out and to escape his native henchmen who increasingly tormented the most vulnerable Goose Creek homes. Families reported numerous sightings of Wateree Jack during the spring and summer of 1715 until his evil persona took on super natural traits and terror filled the hearts of the starving people huddled behind barricades in Charleston.

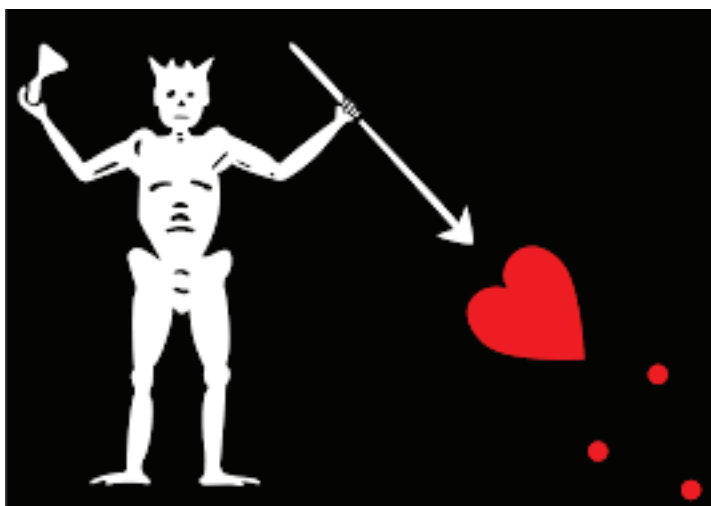
Finally, Captain George Chicken ferociously charged into the center of the native army at Was-samassaw Swamp in the summer of 1715. He hoped to kill Jack and turn away the native warriors, but after searching the bloody and littered battlefield, he did not find the remains of the terrorist. Thus, sightings of Jack increased exponentially prompting the Colonial Assembly to conclude that Wateree Jack was "...the author of most of ye



Stede Bonnet (1688-1718) is one of the most interesting buccaneers during the Golden Age of Piracy. Originally a wealthy land owner in Barbados, Stede turned to a life of piracy for fame and adventure. As the "Gentleman Pirate" he was unique among sea roving renegades for his lack of sailing skills and experience. Bonnet successfully collaborated with Edward Beard (Black Beard) until he was captured and executed.

mischievous they have done us."²⁰

As leaders of the Goose Creek Men, General James Moore II and Colonel George Chicken dominated the colony after the Yemassee War.²¹ During their reign as the two most powerful leaders in Carolina, sightings and reports of misdeeds among the panicked frontier families transferred from the ghostly persona of Wateree Jack to the guise of Stede Bonnet, and Edward (Black) Beard. As the reign of the Goose Creek Men waned, those two pirates departed their homes in Barbados and Goose Creek to harass the sea lanes until they appeared center stage among the most reviled personalities of the era.



The battle flag flown by Black Beard the Pirate was designed to intimidate the enemy. A heart pierced with a sword or knife symbolized a merciless death. A spear or dart indicated a violent death. A heart leaking drops of blood showed a drawn out and torturous death. An empty fist or cutlass in hand spoke of a swift death; the devil represents damnation.

Edward Beard, who later adopted the alias Edward Teach (Thatch) and the nom de guerre, “Black Beard the Pirate” knew Charleston intimately and especially Goose Creek, where he was born and fleshed into manhood.²² Before he and other second sons of Goose Creek planters departed South Carolina for abundant and untilled land in North Carolina, Edward Beard resided in the Back River watershed within a two-mile walk to George Chicken’s settlement.²³ From there, Edward Beard became intimately familiar with the Charleston waterways and joined other landowners exchanging the products of their flourishing plantations for precious silver coins, presumably stolen from the hated papists (Roman Catholics). Edward Beard closely associated with Goose Creek families and relocated with them to eastern North Carolina where a dynamic settlement of emigres emerged.

South Carolina Governor James Moore bequeathed his Boochawee Plantation in central Goose Creek to his 10 children. The inherited sections cleaved to neighboring tracts through sale transactions or transfers of dowry when the daughters joined their property with spouses. After the land transfers, all of the Moore descendants, except the oldest son, sought new plantations in North Carolina.²⁴ Maurice Moore and brothers Roger and Nathaniel built impressive manor homes along Cape Fear River and connected by marriage with North Carolina families creating a strong clan of planters, traders, and merchants called “the family.”²⁵

A traveler in 1733 noted that “Roger Moore is the chief gentleman in all Cape Fear ... his house is

made of brick...”²⁶ The traveler stayed overnight at “Captain Gibbes,” another Goose Creek transplant, and the next day dined at “Mr. John Davis.”²⁷ Davis married into the Moore family when he owned a large tract in Goose Creek, later named Liberty Hall Plantation.

The success of the “family” in North Carolina prompted more sons of Goose Creek Men to join the diaspora until Rocky Point became the center of the Goose Creek community in North Carolina and in one man’s opinion, “The finest place in all Cape Fear.”²⁸ Non-family associates such as Colonel Maurice Matthews, long-time political ally of James Moore Senior, relocated nearby as well as “several very worthy gentlemen” from Goose Creek particularly, “...Captain Herne, John Swan, and several others.”²⁹ But the Beard family became the most notorious transfer from Goose Creek to North Carolina when a famous son began to torment the sea lanes.

James Beard Sr., father of Edward Beard, (AKA Black Beard) followed his neighbors to the eastern shore of North Carolina where he associated with the Cape Fear families from Goose Creek³⁰ including the Moore brothers and Robert Howe, from the renowned Howe Hall Plantation.³¹ They traded briskly with pirates in North Carolina as they did in South Carolina until Edward Beard commandeered a ship and ventured full time into that lucrative scheme.

From North Carolina, infamous Edward Beard sailed along the coast of Carolina to the Caribbean Sea, commanding as many as six ships and hundreds of men. In 1717 and 1718, he robbed dozens of ocean transports and earned a reputation for un-

bridled ferocity. His persona evolved into notorious "Black Beard the Pirate," as he amplified his image by strapping multiple pistols and cutlasses to his body and weaved fuses into his long, black beard that he set ablaze before mounting captured ships and killing the crews.

During the same frightful era, Stede Bonnet was born into a wealthy family in Barbados, and inherited his father's estate. Notwithstanding his comfortable life in the Caribbean, he bought a sailing vessel, hired experienced sailors and commenced to attack Barbadian ocean transports. Inexplicably, a short time after meeting Black Beard, Bonnet ceded his ship's command to that dominant personality and transferred his crew to Black Beard's Queen Anne's Revenge. Jointly, they mercilessly plundered and terrorized transport ships along the East Coast.

Stede Bonnet resided on Black Beard's ship as a guest until Colonel William Rhett arrested him and some of his former crewmen and shipped them to Charleston to stand trial. There, George Chicken served as one of three judicial officers who sentenced Bonnet to death. On December 10, 1718 marshals escorted Bonnet to gallows overlooking Charleston Harbor, to hang with 29 crewmen. Their corpses twisted in the coastal breeze for four

days before the townspeople cut down their bodies to feed the crabs scurrying atop the black harbor pluff mud.

Black Beard's short but ferocious reign ended soon after the execution of his pirate associate when Virginia Governor Alexander Spotswood sent Captain John Maynard and his crew to kill Blackbeard. John Maynard surprised the pirate, sent five rounds into him and stabbed him no less than 20 times. The victors chopped off Black Beard's head and hung it from the bowsprit of Maynard's ship. They threw the pirate's decapitated body overboard where legend purports the corpse swam in circles before sinking beyond sight. Ever since, Black Beard's ghost haunts that spot known as Teach's Hole in North Carolina, where many report a strange light moving beneath the water in the cove. Some insist that the ghostly light is Black Beard's spirit persistently searching for his missing skull as the ghost of his colleague, Stede Bonnet similarly haunts Charleston Harbor. No one reported sightings of Wateree Jack since his spirit vanished into the Carolina wilderness 300 years ago, but his demonic persona persists among the official colonial records of those days reminding us of his unmatched malevolence.



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

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Some swore that “Old Bandison” appeared in cooking fires at night to howl and shriek until the exhausted fugitives ran from the evil laden forests.



OLD BANDISON

During the reign of the Goose Creek Men, investors acquired waterfront property one mile upstream from the confluence of Goose Creek with the Cooper River along a section of Goose Creek called “the neck.”³² Their properties spanned the northern side of the Goose Creek flow-way seven miles east of the Goose Creek Bridge, barely accessible via a soft, narrow and muddy foot path. Thus, boats sailing upstream from Charleston provided the most convenient access when a business consortium entitled, “Mr. Tho. Colletons Company...”³³ acquired the land. They traveled to and from their properties by water until the company inexplicably abandoned the plantation a few years hence.

After the first owners departed, several slave families remained behind as chattel (private property attached to the land) to work the creek-side plantation.³⁴ They willingly self-sequestered because the colonial government enforced the slave

code so brutally that the creek-side tract provided a favorable refuge for them.³⁵ For more than two decades, that unsupervised group of multigenerational slaves lived far better than the servants on neighboring estates, until a new owner with mental infirmities inflicted his derangement upon their peaceful lives.³⁶

Alexander Vanderdussen trained as a soldier in Europe before he immigrated to South Carolina where he offered his martial skills to the militia, and rose quickly through the ranks. He emerged to prominence when he rode with James Oglethorpe on an expedition to Spanish, Florida and soon after that expedition the Crown commissioned him brevet lieutenant colonel in the British Army and commander of three independent companies. From those esteemed positions, he represented Goose Creek in the 12th and 14th Royal Assemblies.

Alexander Vanderdussen, like most successful Charlestonians, sought a “country seat” in 1731 to



This detail of a map entitled *A New Map of Carolina*, circa 1690, drawn by Philip Lea of London, is among the North Carolina Collection. The image depicts the Charleston vicinity prior to the arrival of Alexander Vanderdussen. The cartographer identified four settlements on Goose Creek including plantation number 8. The map key labeled that site: "Mr. Tho. Colletons Company Land." A red star, added for this publication, identifies the location of the subject plantation. Alexander Vanderdussen acquired that "country seat" in 1731.

support his urban lifestyle. He sailed up the Cooper River to waterfront land, where he found African families tending crops and livestock.³⁷ Predictably, because he was a soldier, not a planter, he relied wholly upon those highly capable African workers to support themselves and to row boats lined with barrels of corn and rice to sell in Charleston.³⁸ The

profitable estate returned considerable wealth to Alexander Vanderdussen, who entertained there regularly, including a reception for the Governor at his creek-side home in March of 1741.³⁹

Notwithstanding the many advantages of Vanderdussen's fertile plantation, his fortunes steeply waned when he became mentally ill. Outbursts of



Slaves cultivated rice and corn fields at Vanderdussen's Plantation as a cash crop for the marketplace. They rowed or sailed small crafts with their plantation products to sell in Charleston.

anger, accusations of betrayal and acts of cruelty toward his frightened workers, alarmed many of his colleagues in the Royal Council.⁴⁰ When his behaviors worsened to bizarre scenes of outrage, his associates determined him to be "disordered in his mind," and "a lunatic..." Consequently, they deposed him from Council and exiled him to his country home. Sadly, he persistently employed extreme punishment for erring servants until his absurdities became aberrations to the Africans. The defenseless slaves, in response to his bizarre behaviors, evoked the underworld to explain the demonic phenomena.

The African families told and retold stories of the devilish "Vanderdussen" until the tales devolved to legends of "Old Bandison's" a derivation of "Old Vanderdussen." Demonic spirits swirled around more and more cooking fires at night until the stories conveyed to Charleston, prompting Council ap-

pointed trustees to arrive at the plantation to care for the deranged soldier at his estate. Finally, as an ill and broken man, distrusted by his associates and reviled by his enslaved families, Old Bandison embarked for London in 1750. There he spent his remaining three years, "roll[ing] around town very grandly in his Carriot [chariot]." ⁴¹

As months turned to years, the unique village of semi-independent Africans became a haven for runaway slaves who at first were suspiciously welcomed, but soon were shunned by the locals who feared that authorities in pursuit of the fugitives might disrupt their fragile slave society. Consequently, the slave families continued to evoke "Old Bandison" to send yarns of evil ghouls lurking in the dense forests along the marshes. The ghouls persistently frightened fugitives; depriving them of sleep until the intruders sought other sanctuaries or returned to their "home" plantations. Eventu-

ally tales about those haunted Creekside lands persisted, perpetuating the demonic spirit of “Old Bandison,” who haunted the denizens of the forests each day and night.

The isolated African families occupied the self-sufficient plantation for 14 years after Alexander Vanderdussen departed when a new owner, William Johnson arrived with his wife and young children. William Johnson purchased the Vanderdussen home and slaves during the years leading to the American Revolution. He was a family man, who at the age of 28 years old wed Sarah Nightingale and

with her reared nine children.⁴² With two children in arms, they purchased the Goose Creek property in 1769 and built on the site of the old Vanderdussen mansion. The aging house was long the resort of runaway slaves and no one maintained the tottering structure for decades, permitting it to deteriorate rapidly from neglect. Additionally, intruders ransacked the home and thieves stole pieces of it, leaving the derelict structure for Johnson to raze.

William Johnson built a tall, whitewashed edifice upon the old foundation and around the hearth and chimney. He named his home “White House,” probably referencing the oyster-based stucco that protected the brick exterior. Neither William Johnson nor his family ever recorded sightings of ghosts or ghouls, but stories of sightings persisted for another hundred years along “Old Bandison’s” forested waterway. Some fishermen recalled fearful sightings of ghouls along the marsh banks, and a spirit some called “Pontoux,” guarded a reliable spring overlooking Back River at neighboring Zachariah Villepontoux’s Plantation. Today, Terrence Larimore, Supervisor of Natural Resources and notably an expert on the land and water at Joint Base Charleston/Naval Weapons Station where the ghost stories originated, testified that he never experienced any spiritual sightings during his 30-year tenure caring for the land of “Old Bandison.”⁴³ Nonetheless, residents and fishermen of every era continue to report apparitions, and some persistently contend that “Old Bandison,” indeed continues to “revisit[ed] the glimpses of the moon, making night hideous.”⁴⁴

“Old Bandison” evoked and stoked fear among all Africans and thus personified the cruel slave code imported by the Goose Creek Men from Barbados. The tales spread and persisted as long as the evil and vengeful slave code ruled over the lives of African and thus struck fear to their very souls. Other colonial era fears centered upon the sanctity of the Christian Deity when a new world philosophy called “Deism” arose out of the European Age of Enlightenment. The new concept of “God” threatened fundamental Christianity. Those fears evoked angst among many Carolinians who revered their one almighty Lord and spurned any challenges to the traditional Christian trinity.



Jennie Haskell (Mrs. Gordon) Rose author of *Little Mistress Chicken, a Veritable Happening in Colonial Carolina* near the turn of the 20th century and the Berkeley County Tri-centennial Committee reprinted the book in 1969. Alice Barber Stevens drew the images for the book including a slave with a jack-o'-lantern used to frighten intruders. The slave families at Vanderdussen’s Plantation may have evoked similar tactics to repel unwanted fugitives.



Mary Hyrne was the daughter of Edward Hyrne of County Lincoln, England, and Elizabeth, daughter of Sir Drayner Massingbird, knight, and his 1st wife, Elizabeth Burrell. She wed Thomas Smith (1664 - 1738) and with him reared Elizabeth Hyrne Smith Dixon (1722 - 1756), and Henry Smith (1727 - 1780). Reportedly, her son, Benjamin, strongly resembled his mother, thus alarming Mrs. Latham when he came to visit. The spirit of Mary Hyrne Smith, mother of Mr. Benjamin Smith, haunts Yeamans Hall (Old Goose Creek) to this Day.

THE SPECTOR OF MARY HYRNE

The ghost of Mary Hyrne appeared on the far side of Goose Creek within sight of the "Old Bandison" haunts and long after Alexander Vanderdussen returned to London, but a far greater fear filled Mary Hyrne's heart and soul when she perceived an immense threat to the spiritual underpinnings of a rising generation of Christians at Yeamans Hall Plantation.

Yeamans Hall Plantation, once known as "Old Goose Creek," boldly stood across the wide creek from the haunts of "Old Bandison." A stronghold during the dangerous frontier era, the old manor house featured a surrounding breast-work and gun portholes through the raised foundation. To withstand long sieges, the first occupants dug a water well underneath the house, and burrowed a long tunnel from the home to the creek for secret passage. The frontier family built the house with trap doors and hidden chambers to defend against hostile Native Americans, but inadvertently provided all of the necessities for goblins, ghosts and

ghouls.

The back porch of the manor contained a small room that featured an entire double floor and secret trap-door. There the family concealed valuables if threatened by intruders. As the years passed, most forgot about that secret place, except a slave boy called Paul. That rambunctious lad hid under the floor during the day and made mischief at night until the house mistress feared him drowned or kidnapped. From that time on that hiding place was called "Paul's hole." Notwithstanding all of the secret places for defense, there persists to this day, a haunting ghost of an ancient woman who defends the old house not from Native Americans or thieves, but from errant spirits who try to creep into weak souls in denial of the power of the Almighty Christian God. The first recorded sighting is retold here as the "Spirit of Mary Hyrne."

It was a custom in colonial days for families of means to hire private tutors for the children. Public schools were rare and the occasional church-spon-



Yeamans Hall, sometimes called "Old Goose Creek," stood on the southern side of Goose Creek across from Alexander Vanderdussen's plantation. This image is among the collections of William Henry Johnson, South Carolina Historical Society, Charleston, South Carolina.



The gate to Yeamans Hall Plantation (Old Goose Creek) restricts passage to the private estates today.

sored academy was inaccessible for many residing on remote plantations. Such was the case when Mrs. Latham departed her native Ireland in pursuit of employment as a governess in Charleston. Widowed and without means of support, she underwent the ordeals of the ocean voyage with hopes of teaching in the distant Carolina Colony.

Upon arrival in Charleston, Mrs. Latham immediately learned of the Old Goose Creek plantation, where she might teach four little girls. She journeyed by coach over miles of rough clay roads to a long oak-lined avenue leading to an ancient manor. "Old Goose Creek Plantation," (Yeamans Hall) rested at the south side of the goose-neck bend of the creek where the glassy water way and the wide marsh projects a timeless beauty. For Mrs. Latham, all of the spanning scenery and the moss-laden oaks were beautiful and strange visions never witnessed in her native Ireland.

Upon arrival, Mrs. Henry Smith, and her young daughters helped settle the new governess into appropriate accommodations upstairs. Mrs. Smith's husband died years before, and the family settled on the first floor of the old estate. As Mrs. Latham climbed the stairs to the second floor, Mrs. Smith offered to appoint one of her servants to sleep upstairs so the governess would not be alone.

"Oh, really, Madam, I will not be afraid to stay up there. What could possibly happen to me? I beg you, don't give it a thought." The young teacher moved onto the spacious accommodations with her meager possessions to be alone in her room, overlooking the silent marsh and wide creek.⁴⁵

The next morning the family gathered downstairs with the servants to recite the Sunday service, but Mrs. Latham remained in her room reading *The Turkish Spy*, a novel she brought with her from Europe to gratify her romantic interests.⁴⁶ Suddenly the trembling and wide-eyed teacher hysterically screamed from the stairway, "Who was that who just went out?"⁴⁷

The shrieks startled the family and servants, her loud cries were piercing and shrill, and no one passed by...but the teacher remained inconsolable insisting that someone passed through. The sympathetic family, in deference to the hysterical woman, commenced to thoroughly search the home and premise for any intruder.

No one found evidence and after much calming, the governess related her experience, which she would retell for many years. She recalled that as she read her novel, she listened to footsteps approach her bedroom door. An elderly lady dressed in a black gown with a muslin neckerchief and a white cap stood at her door. The startled schoolmarm remained polite and invited the lady into the chamber, but the mysterious visitor astutely froze bearing a harsh and disapproving glare. When the teacher stepped forward, she was stunned by a chilling draft that filled the room as the old lady floated briskly away.⁴⁸

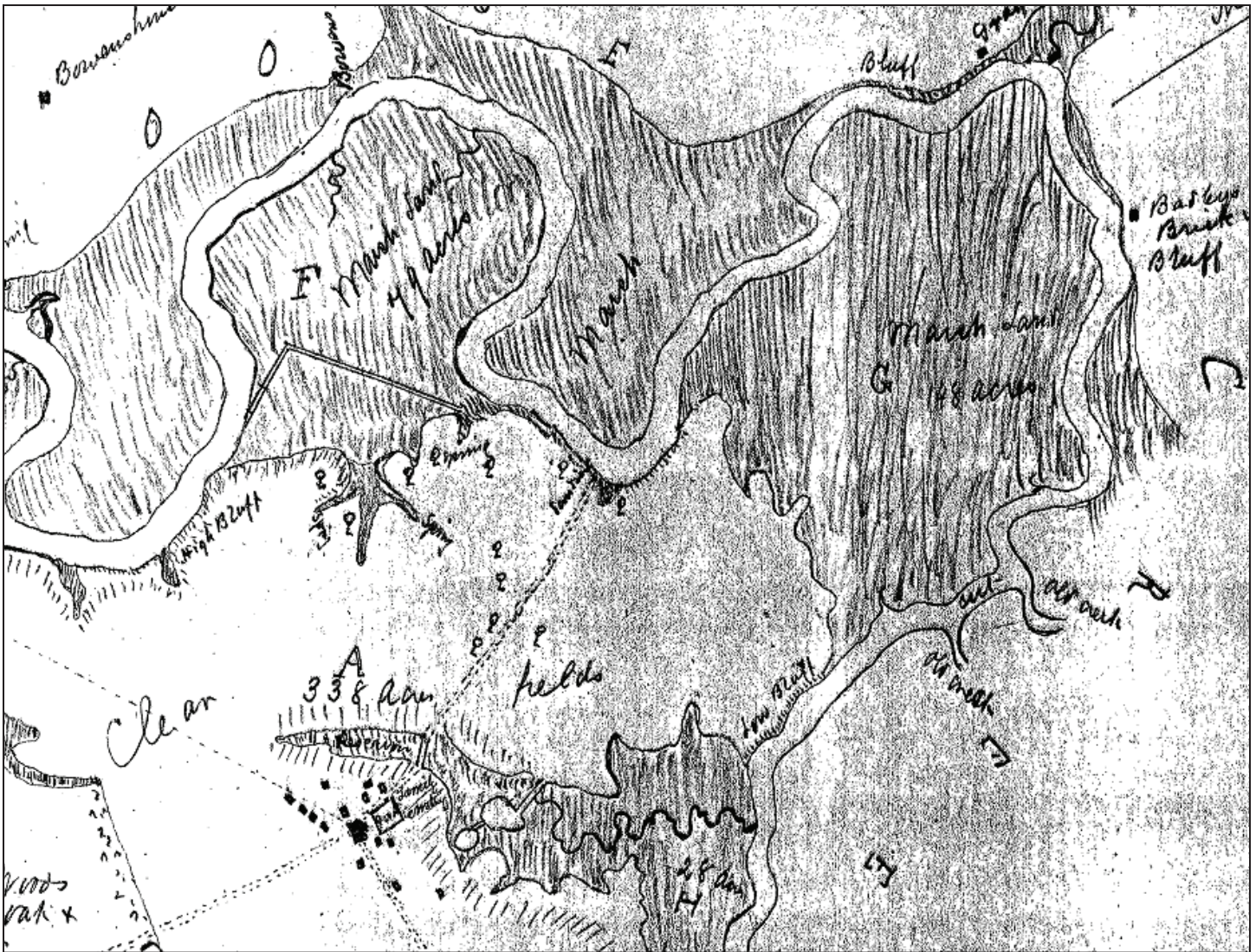
After telling her experience, she was not to be pacified by the assurances of the family. She saw that strange visitor and she gratefully accepted the offer for a servant to sleep upstairs for company and security.

Sunday was a gathering time for the family, and the following Sabbath, Mr. Benjamin Smith came to visit his brother's widow. The new governess immediately retorted when she met Mr. Smith crying out, "You are like her. Heaven help me, you are the living image of the lady who glared at me!"

Mr. Smith immediately understood the lady's alarm and talked gently for some time to calm her tears. He explained that his mother, Mary Hyrne, spent the last years of her life in the upstairs rooms, seldom coming down so that it was customary for the family to take their work or books up there to visit. She was a dear and kind old lady who kept sugar dainties for her grandchildren."⁴⁹

Mr. Smith presumed that his deceased mother was concerned about the influence the new teacher might impose on her granddaughters. The governess was reading a romantic novel on the Sabbath instead of attending the family worship service. Consequently, his pious mother protested to protect the children's welfare. Moreover, the novel she was reading introduced new and dangerous philosophies swirling among enlightenment circles in Europe that threatened the foundation of Christianity.

Giovanni Paolo Marana (1642-1693), a Genoese political refugee to the French court of Louis XIV, wrote the first volume of *The Turkish Spy*. The work was popular throughout the 18th century and many scholars were especially attracted to the deist



This detail of a plat of Yeamans Hall Plantation (Old Goose Creek) Henry A. M. Smith copied from an original plat, shows the Goose neck turn of the Goose Creek waterway, as well as the manor house and settlement. The settlement featured a main dwelling surrounded by slave cabins, barns and other utility buildings. A large square pleasure garden and "Family Cemetery" spanned between the manor house and the "Reservoir." Alexander Vanderdussen and later, William Johnson owned the property on the north side of Goose Creek.

rationalist sympathies of the fictional spy. The deist principal denies the concept of a rational God and is conceivably the reason that the spirit of Mary Hyrne was so unsettled. Although orthodox Christians participated at every stage of the new republic, deism influenced some of the Founding Fathers of the emerging United States of America. Deism stood for rational inquiry, for skepticism about dogma and mystery, and purported religious toleration in direct opposition to the prevailing Anglican Church of Carolina. Thomas Jefferson, author of the Declaration of Independence was a confessed deist and

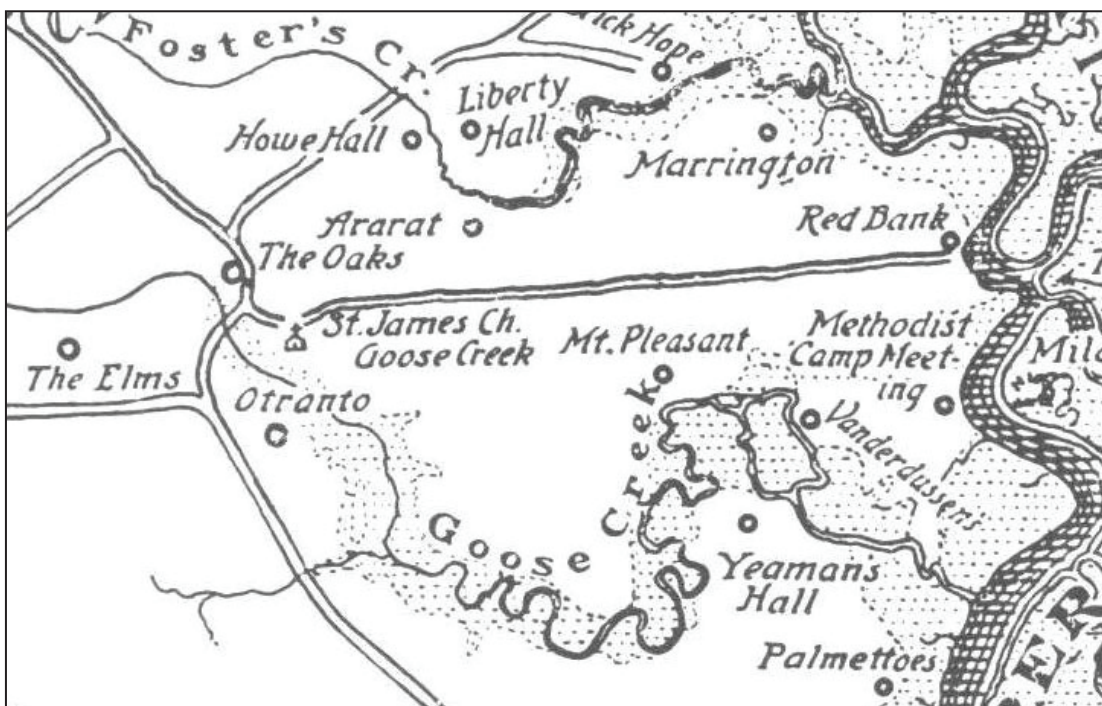
left his signatory belief among the famous lines he wrote in 1776, evoking the "the laws of nature and nature's God ..." in the world renowned Declaration of Independence. It is likely that Mary Hyrne, who died in 1777, one year after the publication of the Declaration of Independence, was stunned by Thomas Jefferson's "God," and felt compelled to protect her grandchildren from the new blasphemous theism.

Mary Hyrne never again appeared to protest the presence of the Irish teacher and the schoolmarm remained a faithful and pious governess



A private cemetery at Yeamans Hall Plantation (Old Goose Creek) shelters places of repose for selected Carolinians reaching back to the colonial era.

A section of the "Map Showing the Plantations along the Cooper River as they were in the year 1842," in *A Day on Cooper River*, by John D. Irving indicates the location of Vanderdussen's, Yeamans Hall, Saint James, Goose Creek Church, The Oaks as well as other prominent sights along the banks of Goose Creek.



who taught four generations of Smiths and other Charleston families. The school teacher also found romance, married, and delighted in retelling the story of Mary Hyrne's protest many times to people of all ages.

Although many years passed since the Spirit of Mary Hyrne appeared before the young governess, there are many who still sense her presence on the plantation grounds. Near the middle of the 20th century, a delightful country club developed

under the ancient oaks. One day some Charleston ladies decorated the club house for the enjoyment of the homeowners. While working, one of the party separated from the others. She was puzzled to see an old lady approach her with a glare and then turn away. "Who else is here with us?" she questioned. "It was an old lady in an old-fashioned black dress with a muslin neckerchief and white cap." Her friends smiled then answered in unison with voices full of respect, "It is Mary Hyrne – protesting again."⁵⁰

MAD ARCHIE CAMPBELL

The fierce protests of Mary Hyrne likely stemmed from the concern among Christians of the emergence of a secular God that would replace the traditional trinity. Emotional angst and fears often spin to fictional stories that fundamentally explain and vent the passionate conflict. The story of "Mad Archie Campbell" is probably similarly rooted in emotional conflicts during the revolutionary years of bloodshed, and destruction spun from immense passions of love and hate.

Goose Creek lay at the heart of military, familial, communal and psychological conflicts where fathers, sons, brothers and sisters perished, and family homes burned to the ground to never rise again. Remarkably, the stately Saint James, Goose Creek Church survived the onslaught but not without great conflict and angst.

Reverend Edward Ellington took-up pastoral duties at the Saint James, Goose Creek Church as war approached and proved to be an ideal personality for the brooding years leading to American independence. He arrived at the parsonage as tensions hastened day by day, and within months of his appearance, "Sons of Liberty" Samuel Adams and Joseph Warren formed the first Committees of Correspondence in Boston to fuel the rising storm of rebellion against Great Britain. As a result, the South Carolina Gazette carried conflicting political editorials prompting some Carolinians to consider overt action against the Royal Government their Goose Creek Men grandfathers welcomed 50 years earlier in exchange for the Lord Proprietors. Understandably, the proximity of the Saint James Goose Creek Church to the strategic Goose Creek Bridge, hurled the House of God into the center of conflicts and when loyalties divided, the sanctuary descended into frequent discordance. In response, the personable minister assuaged his congregation with good humor and patient advisement, and as the hostilities hastened, he determinedly conducted services to a divided congregation employing the approved, although understandably pro-British, Church of England liturgy. Notwithstanding, the superior interpersonal talents of the even-handed minister, sensitivities heightened in the months

that followed and tempers boiled until one irascible congregant figuratively and literally overplayed his hand.

During Sunday service, a disgruntled congregant ordered the minister to omit the prayer for the King of England, and threatened to throw his prayer book at the head of the priest if he persisted to recite it. The threat did not dissuade the loyal Anglican from employing the sanctioned recitation the following Sunday, and the patriot kept his promise too. The book of prayer flew and bounced against the wall to grand discordance. In response, the shaken Ellington locked the sanctuary doors and promised to keep the church shuttered until peace returned to the countryside.

The startling, and immensely inappropriate incident at the church service served as a mild harbinger to the severe divisions that soon ripped Goose Creek. Understandably, political disagreement riled tempers, and many heated discussions closed taverns and disrupted dinners as families chose sides during roiling political debates. When families and neighbors assembled into opposing militias and invading armies threatened hearths and homes, passions rose to unprecedented peaks of hatred in many corners and lingered in bitterness for generations.

Wisely, Reverend Ellington kept his promise and secured the doors to Sunday worshippers until the British army marched across the Goose Creek Bridge in April 1780. They camped near the bridge, church and parsonage to patrol the strategically centered roadway and stem the flow of supplies to patriots trapped below breastworks spanning the narrowest breach of the Charleston Peninsula. Wisely, the occupying British army kept a base of operations on The Oaks Plantation grounds while they occupied Charleston.

The British army converted some churches into garrisons, hospitals or barracks, and burned other sanctuaries to the ground, but they spared the Saint James Goose Creek Church from all indignities in deference to Henry Middleton. Middleton begrudgingly accepted the protection of the Crown and undoubtedly in consideration to Henry Middleton,



An iron gate protects the Saint James, Goose Creek Church and glebe. The author took this photograph March 10, 2015.

a renowned Carolinian, and the father of Arthur, signer of the Declaration of Independence, the invading army spared his plantation properties, the church and the parsonage. Consequently, this period of quietude near the Goose Creek Bridge allowed Reverend Ellington to reopen the sanctuary to a congregation of British soldiers and loyalists.

British officers and enlisted men frequented the sanctuary for spiritual and social exchange during the summer and fall of 1780, finding rare quietude and camaraderie with locals. However, the halcyon scene erupted when British Captain Archie Campbell kidnapped Paulina Phipps from her home at 43, East Battery in Charleston and frantically rushed her into the countryside.⁵¹

With both aboard, Campbell sped a carriage out of Charleston keeping a rapid pace until the wheels pattered on the wooden Goose Creek Bridge, and halted at the parsonage door. The wild-eyed officer called out the wary minister and announced his intentions to marry the lovely woman. When the brave servant of God asserted, "Not without the consent of the lady," "Mad Archie Campbell" immediately confirmed his impetuous reputation, drew his pistol and shouted, "Unless you comply, you shall be instantly shot, and the lady's virtue could only suffer in consequence. I say, sir, make haste!" When he pointed the pistol at his lovely captive, she too hurriedly consented and the sacramental proceedings commenced.⁵²

After the nerve wracking wedding, the proud

husband drove his new bride back to Charleston at a modest pace. The young girl lost most of her fear and apprehension and told her family, "Until we arrived at Goose Creek, I had never thought seriously about marrying Captain Campbell. Indeed, I supposed his wild talk to be only a soldier's way of making love."⁵³ She told her friends that when Campbell was particular in his attentions, and flattered her, she considered it nothing more than what all the British officers were in the habit of doing. That day at the church surely changed her mind. Paulina fell in love with Archie and enjoyed a year of marriage at Exeter Plantation where their beautiful daughter arrived.

At the battle of Videau's Bridge, the advanced companies of the British and American armies met near the club house at the conveyance. During the battle, Captain Campbell was unhorsed, either by falling or by the death of the animal, and was forced to surrender and sit under a tree, guarded by a sentinel. A few moments later he tried to escape, and despite loud warnings he continued to run until the guard mortally shot him in the back.⁵⁴

The lovely Paulina Phibbs reportedly died soon after and stories immediately swirled that their spirits persistently meet at the ancient Saint James Goose Creek Church where they wed. The spirits of Mad Archie and Paulina never left the low country and when night falls soundly on the church grounds, some say they hear the stealthy rustling of their unbridled spirits.

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MORBID TALE OF MISS COLEMAN

A rare and eerie book entitled, *The Goose Creek Church: A Morbid Tale*, was printed at the Sign of the Eagle, New York, New York, 1901. No author's name appears with the 22-page work.⁵⁵ According to this eerie tome, Charles Carrington suffered a horrifying experience at the old Goose Creek Church sometime during the 19th century.

It seems that he became weary or bored at a nearby house party, and wandered away to relax and contemplate.⁵⁶ He approached the ancient Saint James Goose Creek Church, surrounded by a crumbling brick wall and a rusty iron gate. A drizzling rain forced the weary wanderer through the graveyard and into the protection of the melancholy sanctuary where he sat to rest and meditate. Within a few minutes, a queer sense of presence made him uneasy when he heard footsteps approaching, but he relaxed when he saw a solitary young woman kneel in prayer for a few moments. Soon she stood, approached him and introduced herself as Miss Coleman, one of the members of an old Goose Creek family. She explained that her ancestors were buried in the family vault aside the musty sanctuary.

A rather strange conversation ensued when Carrington confessed that a unexplainable fear crept into him, and Miss Coleman spoke of death and fear and challenged the folly of fearing death or the dead. Surely, she said, the dead can do no harm, and life is as great a mystery as death. Mr. Carrington was not consoled by her reasoning because he feared the graves, the vaults, the markers of death and heavy sense of ghostly presence in the old

church.

Miss Edith Coleman showed her family vault to Carrington and spoke of her father's insistence that all family members be buried in it.⁵⁷ After that pleasant encounter, Charles Carrington returned to the dinner party to tell the story of his church visit.⁵⁸

During the following week, Charles Carrington made daily visits to the eerie house of worship to meet with Edith Coleman as he became increasingly enamored by the charming lady. Their conversations led to romance even as Edith remained aloof from Charles' earnest pleas of love. She spoke of such serious aspects of love that it puzzled and frightened him.

She challenged him, "Would our love outlive the fires of youth when the finger of time had placed its seal of age and decay? No, no, a thousand times no! Man's love droops, then fades and dies." The intensity of her words startled him, but he implored, "Put me to any test, Edith," he cried, taking her unresisting hand and looking longingly into her face. She laughed her low, sweet laugh. "If you swear it...then follow me."⁵⁹

He shadowed her to her family vault, but when he briefly looked away Edith vanished. With nervous strength and energy, he grabbed the iron vault handle and in a burst of force broke the rusting lock. The door fell outward and something leaning against it fell in a confused mass at his feet. He did not comprehend what was lying before him and breathless from his burst of strength and his fearful state, he barely stood and stared at the heap of a human body at his feet. He put his hands up to his eyes, swayed then fainted forward upon his face



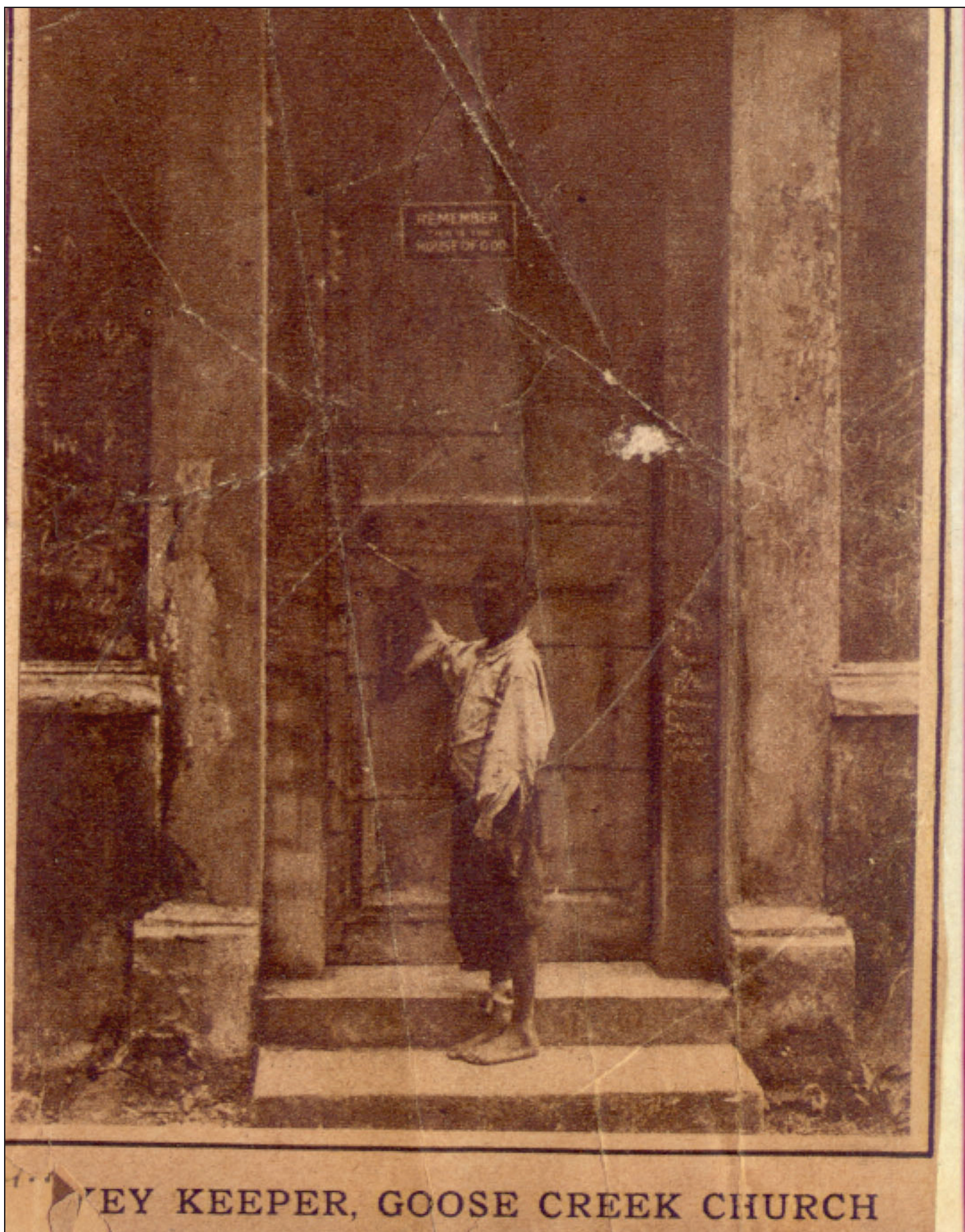
On page 22, oral history purports that a mischievous slave boy served the church minister and was often responsible for locking or unlocking the large heavy doors. The boy enjoyed telling stories and reporting untrue events to the annoyance of many who knew him.

The image is among the papers of the Saint James, Goose Creek Church, South Carolina Historical Society Charleston.

At left, arched windows of the Saint James, Goose Creek Church are headed by plaster cherub angels, reportedly to prevent evil spirits from intruding through the portals. The author took this photo in August 2015.



At right, the image shows the Royal Hanover Coat of Arms displayed over the pulpit and altar at the Saint James, Goose Creek Church. The author took this photograph September 2015.



KEY KEEPER, GOOSE CREEK CHURCH



At left, the author took this photograph March 12, 2015 showing the mortar outline of a doorway entrance into the brick vault.



Above, the spirit of Edith Coleman haunts the Saint James, Goose Creek Church and Cemetery where she was buried prematurely in a brick vault.

At right, the Saint James, Goose Creek Church fell into disrepair from neglect during the 19th century. The water damaged masonry around the front door is obvious on this late 19th century photo.

The worn sanctuary was the site of the "Morbid Tale."



beside that awful heap.⁶⁰

For months following this dreadful experience, Charles Carrington lay near death with a raging fever. He recalled none of the incident at first, but the ghastly details slowly seeped into his consciousness.

When he strengthened, he returned to his host to investigate the event that had so tormented him. His rescuers told of finding him at the church lying on his face in front of the Coleman vault. The vault door hung open and alongside him lay the decomposed body of Edith Coleman. He continued to explain, "...some months ago she died and was buried in the family vault..."

I was at the funeral, and the life-like look of Edith was even then commented upon. The upper part of the coffin lid was off, so that those present might have a last look at the girl. I remember now wondering at the time if she were really dead and how awful being buried alive would be. It seems as if there could be no other explanation than that she was still alive when the coffin was placed in the vault.⁶¹

The torn lining and the fingernail marks showed conclusively that there had been an awful struggle for breath and life. It appears that the girl had strength to force the lid, to drag herself as far as the door of the vault and there on her knees before it, her strength gave out and she died. It is almost too horrible for words. To think of the agony that poor creature must have suffered when she found that her almost superhuman efforts were in vain, that she was barred in and had to die.⁶²

Charles Carrington never told of his meetings with Edith nor offered explanation for his mysterious accident. He left the plantation of his host, returned to his home and never visited the old church again.

This story, like so many Goose Creek stories, has some basis in historical fact. There is a tale of such a premature burial. It seems that a young woman was interred in a vault near the front door of the old church. A young slave boy brought water to the church daily, and one day heard cries and screams from the newly sealed vault. It so frightened him that he failed to report the event for some days. When he finally reported the cries to his master, the vault was reopened, and the startled men found

that the young woman tore her way out of the wooden coffin, only to die imprisoned by the walls of the brick vault.

The vault across from the front of the church door is marked by a marble slab with the following inscription:

Here Lies the Body of
Elizabeth Ann Smith
The Amiable and Deservedly
Beloved Wife of Captain
Benjamin Smith
Who died the 26 March 1769
Aged 27 years
also Their Daughter
Mary Smith Who Died
September 9th 1768 Aged 3 Years
5 Ms and 8 Days.

The name of the young woman inscribed on the Goose Creek vault is not the same as that of the woman Charles Carrington met. Typically, bodies lay in the brick tomb temporarily- a day or two until the funeral service and burial. There is no documentation of the authenticity of the reports of the premature burial but a comatose body could be pronounced dead and placed into the brick vault until time for internment.

Spirits hauntings often call back to important lessons for survival from unexplained illnesses and disease. The persistent and mysterious malaria that plagued the parish for more than two centuries forced some to seek healthier environments. The predictable summer fevers prompted wealthier planters to seek the harbor breezes of Charleston during the warmer times of the year while the less affluent residents traveled to nearby, but well-drained pine forest communities such as Summerville, Pineville, Barrows and Pinopolis. Other Goose Creek planters such as James Withers and James Graham enjoyed entire seasons on Sullivan Island near the cool sea air until the first frost prompted their return to the countryside.⁶³

Malaria is a mosquito-borne infectious disease caused by the transfer of the parasite into a person's system by way of a mosquito bite. Malaria causes symptoms that typically include fever, malaise, vomiting, and headaches. In severe cases, it causes comatose and death. Fear of premature burials was not uncommon due to the malaise and sometimes coma brought by the mysterious disease.



THE GHOSTS OF MEDWAY

Ghosts abound in the Medway house on Back River, and of all the eerie spots in Goose Creek, Medway is without rival. John Bennett, author of *The Treasure of Pierre Gailiard* wrote about Medway, "It was just the place for ghosts to walk, for strange voices to be heard, for unusual things to happen." In his book of treasure and intrigue, Bennett immortalized the atmosphere of that ancient plantation. He revived the eerie sense of desolation and haunting allurement found within the walls of the well-built ancient structure and of the countryside. He penned:

*...we rode through a desolated country, from which the old plantations had almost vanished; even the brick foundations of the ancient houses had been carted away by the Negroes to build crooked chimneys to their cabins, after the great plantations had been destroyed during the war. The old corduroy road was half sunken into the bottomless swamp...It was certainly true that there was something ghostly and sad and strange about the whole demesne.*⁶⁴

The Medway house stands on expansive grounds overlooking Back River. Two miles of shaded avenue bordered by tall pines and moss-laden live

oaks divert from the ancient Indian Trail, (Old Moncks Corner Road/ US Highway 52) 21 miles from Charleston. The shaded avenue leads to the home atop an expanse of flowing lawn falling gracefully to the river. Jan Van Arrsens built the home for his wife, Sabina de Vignou, soon after the first immigrants founded the Carolina Colony in 1670. The Dutch settler fashioned stepped gables that were popular in Holland at the time, and some contend that the steps induce evil spirits to walk down and away from the structure leaving the home in peace. Still, many ghosts haunt the low-ceilinged rooms formed by unusually thick brick walls, large fire places and small narrow windows.

Van Arrsens did not live long to enjoy his home on Back River, and upon his death his widow married Thomas Smith, Governor of Carolina. They reared no children and when the Governor died at the age of 46, his bride buried him beneath a marble slab legible to this day.

The old Dutchman returns to the ancient house to assert his possession. Anyone with sufficient nerve to sleep in the upstairs bedroom on the south side, a part of the original structure, is likely to wake in the night to see old Van Arrsens seated before the fireplace. He sits contently enjoying his pipe and

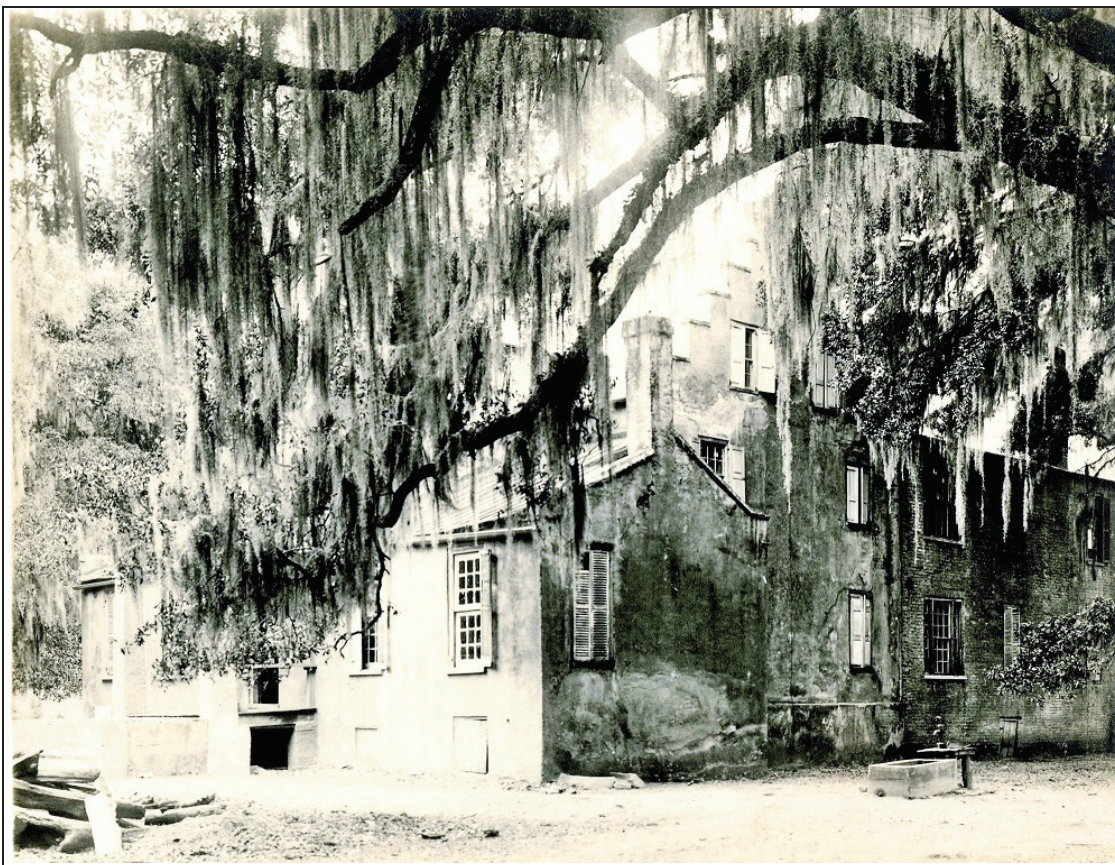
At top, the young bride longs for her dead husband and patiently waits for his return. The author caught a glimpse of this image in the upstairs window overlooking the circular drive on April, 2005. Further inspection revealed distorted images reflected in the antique glass panes that may have been mistaken for the image of this mournful woman.



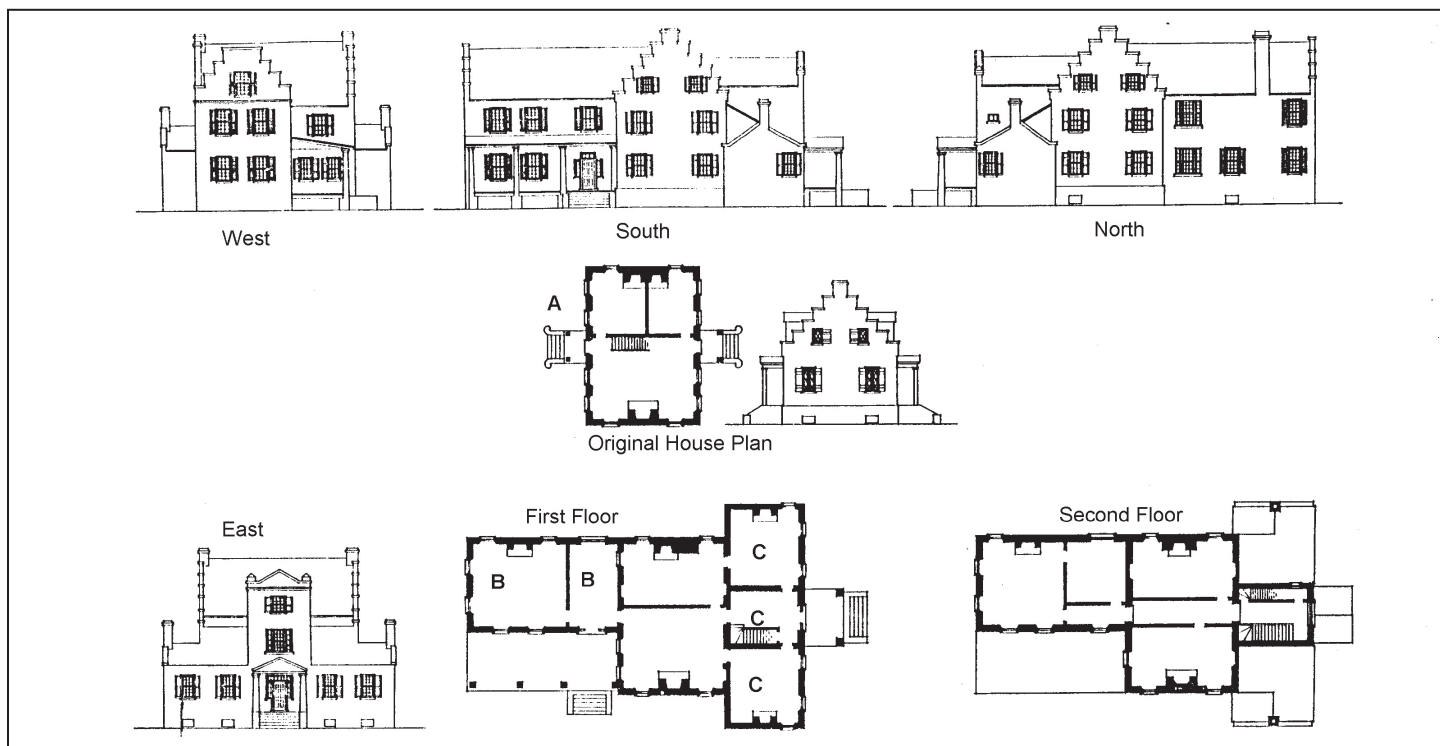
The long main avenue divides into a circular drive two hundred yards before reaching the abode. Sculptured stone lions guard the passage. The author took this photograph in May 2010.



The author took this photograph of the Medway House in April 2005 showing freshly painted shutters. That day the author caught a glimpse of a woman's face in the second story window. The third story "north room" barely visible behind the tree limbs opens to the place of the failed tryst.



The image shows the southern exposure of the ancient home circa 1930. A hand water pump and concrete sink is visible on the lawn near the right corner.



The image shows the elevations of Medway Plantation main house. Albert Simmons measured the floor plans and elevations and Frank E. Seef drew the image. The drawing describes Medway House from various perspectives. The labeled sections identify: "A" Original front door location. "B" Addition built in 1855 by Peter Gaillard Stoney. "C" Addition built prior to 1875 by an unknown builder. The drawing is courtesy of the South Carolina Arts Association.



Sidney and Gertrude Legendre purchased Medway in 1930. She worked tirelessly to preserve the ancient plantation structures and landscape.

home place.⁶⁵

Downstairs there is another ghostly visitor in the illusion of a beautiful girl whose heart was broken by the death of her husband. The Medway Plantation grounds abound in deer, wild turkey and other animals, and hunts occurred there for hundreds of years. At one such event, a gathering of deer hunters and their wives, including a young couple, met at the ancient home. One wife felt a foreboding fear of disaster as she watched her husband leave with his comrades. Near dusk the hunters returned, carrying her husband's body on an improvised stretcher. The girl's eyes fell upon the lifeless form a few seconds before she collapsed in shock. They carried her inside where she died shortly thereafter. For many years, she haunted the spot where her heart failed at the sight of her husband's stretcher. Night after night, she reappears at the place of her anguish to wait for her young husband. Some reported that the hunter's bride stands by the north window to peer through the small panes of glass. Others say they have heard only the rustling of her

gown as she waits.⁶⁶

Another story is of a romantic young lady who is sometimes seen waiting to greet the spirit of her lover, who promised to appear to her after his death.

It seems that old Mr. Samuel Marion and young Miss Polly Seed believed in the possibility of a dead friend reappearing to a loved one. They promised each other that whoever died first was to return to meet the other in the upper north room. After the old gentleman died, Miss Polly waited patiently, but the tryst was not kept.⁶⁷

Sidney and Gertrude Legendre purchased Medway in 1930. Sidney died in 1948 and was buried at Medway, but his bride Gertrude left a 70-year legacy at her beloved plantation home. Gertrude Sanford Legendre held a notable reputation, as not only as a renowned big game hunter, but as a Secret Service agent during World War II. She was the first American woman captured in the war, and after six months of captivity, she escaped to Switzerland. She treasured her low country estate and worked



At left, the image shows the porch on the eastern side of the home circa 1930. Colonial era canons protect the entryway. Below, the image shows the western exposure of the Medway House circa 1930. The antique window pane glass distorts images that may explain some eerie sightings of beings peering out of the upstairs rooms.



tirelessly to conserve the land by protecting it from encroaching development. Gertrude whispered “...the peace of Medway permeates my soul.” several months before she died in 2001.⁶⁸ True to her utterance, a timeless sense of eerie spirituality per-

meates Medway Plantation to this day. The beautiful gardens and timeless strength of the ancient gray brick house are memorials to the Goose Creek plantation society when people lived and loved in timeless Carolina.

THE TRILLIUM ANGEL⁷⁰

Mrs. Mary Shier cried inconsolably in the master bed, aside Lea, her suffering daughter.⁷¹ Four-year-old Lea fell dreadfully ill six days before, and now curled as if an infant in her mother's arms. For nearly a week, the frail child faded precipitously until she labored for every wisp of breath. Doctor O.C. Rhame⁷² rushed from Groomsville to her bedside two days before, and assuming she suffered from bilious fever, he finely bled the little cherub, but no one held any realistic hope of recovery from that dreaded illness.

The so-called "bilious fever"⁷³ spread through the countryside from Charleston during the unusually humid summer of 1859, and cursed many households with rapidly worsening symptoms. Lea lapsed into paralysis on Wednesday morning and by noon she reposed lifelessly in her father's arms as the stunned family cried and prayed for her little soul.

The next morning, the Bethlehem Baptist Church congregation gathered for burial service with Reverend John McCullers reciting the funeral rites. He earnestly consoled the Shier children: Anna, 11, Alice, 6, and one year-old Agnes, but he could not assuage the immense heartache Mary grieved for her baby girl and carried in her soul the remainder of her life.⁷⁴

The stricken family buried Lea in a copse of trees east of the wooden sanctuary, intending for the rising sun to grace her final resting place every eternal morning. Parents Aaron and Mary Shier purchased a distinctive grave stone featuring a blooming trillium flower, her biograph and a stanza of verse. As a toddler, Lea played among the trillium patches in the forest surrounding the little church and scampered to pick the blooms from the three-leafed perennial after the last frost hinted the arrival of spring. Her parents sought to capture that joy with a trillium likeness carved deeply into the upper quarter of the head stone and engraved her brief biograph and a passionate script on the bottom half.

Nineteen months after the burial, General P.G.T. Beauregard, in command of the Confederate forces

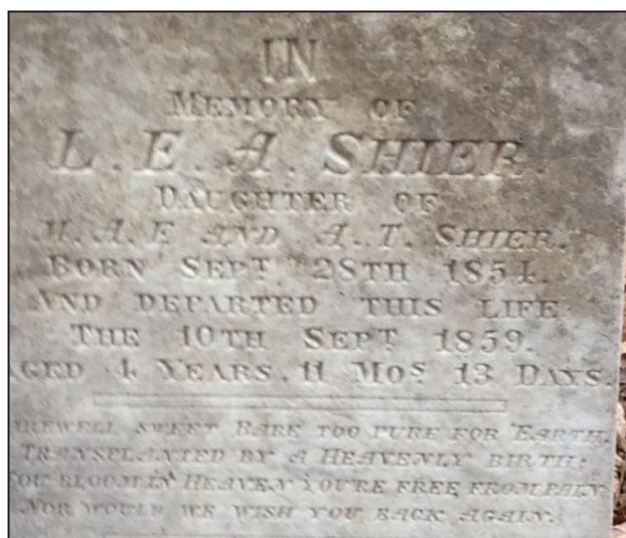
around Charleston Harbor, ordered fire upon the Union garrison at Fort Sumter. Soon after, Aaron T. Shier the family patriarch, mounted with the South Carolina militia to fight a bitter Civil War.⁷⁵ The forty-year old Aaron Shier returned to his family in 1863 to serve with the home guard as a road commissioner and as a dutiful member of the soldiers' relief committee.⁷⁶

The war forever changed the old Saint James, Goose Creek Parish from a collection of sprawling plantations and slavery, to a vast collage of small subsistence farms worked by separate races. The drastic transition greatly altered the populated countryside persuading most families to relocate from a mixed plantation demographic to segregated communities, including many of the congregants of the Bethlehem Church.

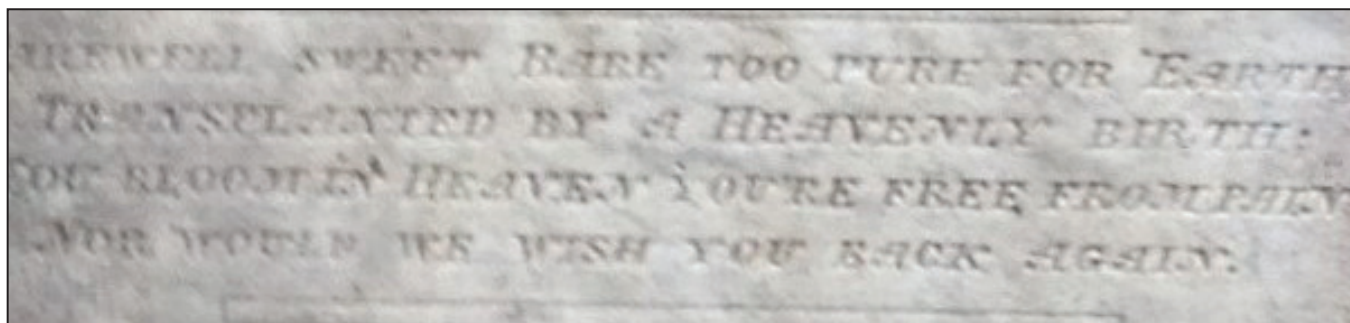
The Baptist minister, deacons, leading "brethren" and most congregants began worshipping at the Groomsville schoolhouse about a mile from the train station in a "white section." "Mr. Grooms" bequeathed partly cleared land to the congregation in 1882, and six years hence (1888), the churchmen moved the clapboard church from the old camp site to Groomsville.⁷⁷

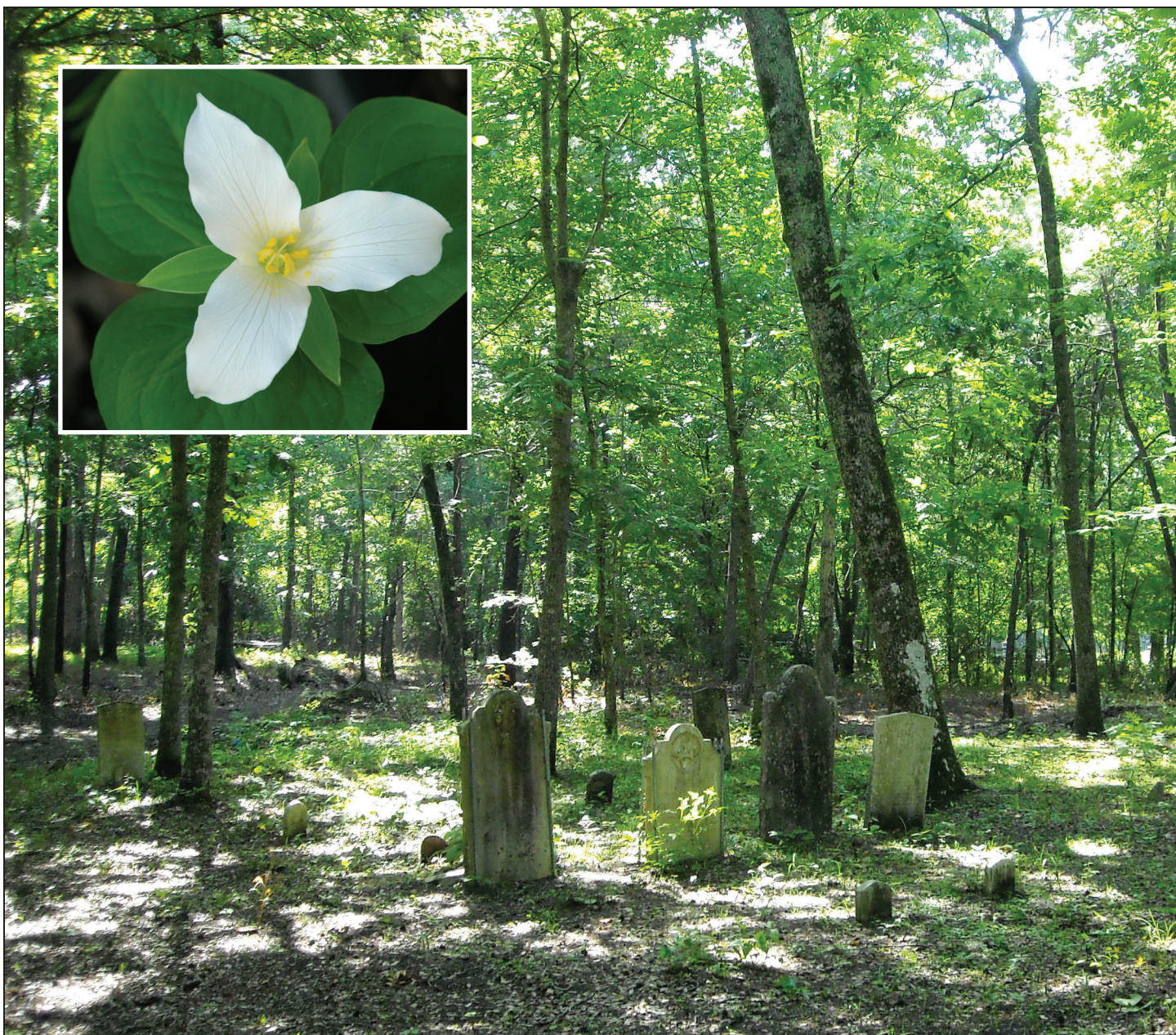
John Simms, an energetic 12-year-old boy, helped the leading men disassemble the structure and load the wagon for transport to the new location.⁷⁸ Oral history is mute regarding that work detail save a singular claim that, late in the day, young John Simms pleaded with his father to rescue a tiny girl he glimpsed in the forest. The adults consented to the boy's earnest pleas and conducted an extensive search without results. Finding no earthly evidence of a lost child, and with the day fading, the working party departed to Groomsville with their bumpy wagons and a distraught young lad.

Conceivably, John Simms was the first to witness the apparition, or at least the first to report such an incident. However, there have been more reported sightings of a distressed girl in the trillium forest during the last century. James (Jim) Rozier, former Berkeley County Supervisor, recalls seeing an apparition and hearing cries during his years growing up within 300 yards of the cemetery.⁷⁹ As a young



At left, the cemetery stone with a carved trillium, a biography and a poetic verse marking the burial plot of L.E.A. Shier at the former location of the Groomsville Baptist Church. The images at right show the engravings. The verse reads: *In Memory of L.E.A. Shier; Daughter of M.A.E. and A.T. Shier; Born Sept. 28, 1854; And Departed this Life The 10th Sept. 1859; Age 4 years, 11 month, 13 Days.* The image below shows the farewell verse, which reads: *Farewell Sweet Babe too Pure for Earth, Transplanted by a Heavenly Birth. You Bloom in Heaven, You're Free from Pain, Nor would we wish you Back Again.* The photographs are among the collections of the author.





Gravestones mark the cemetery at the former sight of the Groomsville Baptist Church. In the inset, the image shows a trillium blossom at the Groomsville Baptist Cemetery/Saint James, Goose Creek Chapel of Ease. The photographs are among the collections of the author.

man, he and his brother, Robert (Bob) frequently hunted the forest, including the silent graveyard, and both boys heard cries in the wetlands and on the cemetery knoll. Prevailing sense assumed young fox or bobcats made the childlike shrieks, because the trillium angel myth was yet to enter the lexicons of that place. But Mr. Rozier insists that the cries sounded as if made by a frightened child. Also, and more telling, he and his brother witnessed an image of a child “floating against the wind” one early evening in 1957. The event frightened both

young hunters, who quickly retreated from the ancient burial site.⁸⁰

His memory of the cries are vivid, and he and his brother testify that they glimpsed the little angel. Eerily, sightings persisted as recently as the 21st century when Dale Barrineau Hutson⁸¹ caught a glance of the spirit in March of 2012. The grandmother walked daily near her home in the upscale Spring Grove residential community contiguous to Chapel Creek. She recalls diverting from her routine excursion on a crisp Sunday afternoon in late March



A detail of a McCrady plat of the George Chicken Plantation shows the Saint James, Goose Creek Chapel of Ease as a cruciform structure near the center of the plat. The Bethlehem Baptist Church later sat next to the chapel.



Dale Barrineau Hutson revisited the hollow tree on April 25, 2016, where she witnessed the image of the Trillium Angel. The photograph is in the possession of the author.

to traverse the wetlands. She proceeded up a small hill to find the ancient, but tidy cemetery emerging from a sea of trilliums. She assumed she was alone until she spied a small girl dressed in linens standing against a hollowed tree. The child appeared to be upset, prompting the grandmother to console the silent babe, but Dale froze when the apparition faded into the tree cavity. Maternal instincts pulled the sincere mother closer to the opening, but wisdom turned her home where she transmitted her strange sighting to the Berkeley County Sheriff's Department. When no "missing child" report resounded that day, the event vanished for all except Dale, who bravely retells the details of that spiritual event to this day.

George Dangerfield reports personal sightings since he began visiting the location in 2010.⁸² He regularly volunteers skillful man-hours preparing the ancient camp, chapel and church footprints, and cemetery site, as a diligent member of the Saint James, Goose Creek Chapel of Ease Non-Profit Corporation. He reported to the membership on many occasions that "She cries to me... I hear that child cry to me..." as he prepares the land for public visitation. Another association member claimed, "I heard children running, laughing and playing..."⁸³ Both reported to the oversight group that a restless soul is stirring now more than ever.

Logic and reason fail to explain the reappearance of most spirits, but supernatural explanations

sometimes swirl about disturbances that prevent souls from resting in peace. Limited evidence and sightings across more than a century limit worthy analysis in the case of the Trillium Angel. Nevertheless, a few clues suggest that Lea (L.E.A.) Shier's restless soul may be bonded somehow with the old church in that the first recorded sighting occurred when congregants hauled the sacred structure away from her burial ground. The removal of the church families, and their soulful Sunday hymns, may have alarmed Lea as she rested beneath her carved stone. It seems as if the reported sightings consistently appear in late winter when the tril-

liums wait for the warming earth to signal their ascension, and it so happened that the church was disassembled in late March of 1888 when the trilliums typically sprouted.

Today, the Saint James, Goose Creek Chapel of Ease Non-profit Corporation is contemplating the return of the Bethlehem Church to its original location at the ancient chapel site and cemetery, to preserve the structure and manage visitations. Conceivably, and hopefully, the spirit of tiny Lea Shier will finally rest when the contemporary congregants return their sacred house of worship to its rightful place among the resting souls and rising trilliums.



The photograph shows the Groomsville Baptist Church (once Saint James Baptist Church and Bethlehem Baptist Church) after it was "taken down," transported to Groomsville, reassembled, and re-named. The author took this photograph on June 12, 2004.

THE SUMMERVILLE LIGHT

Near the end of the 18th century, entrepreneurs laid a timber rail road track from the Southern Rail Road in the Town of Summerville to the State Road and beyond.⁸⁴

Lumber companies sometimes shared the costs of building rail lines into miles of mature forests where laborers felling and transporting wood and timber commuted by train, and boarded in bunk houses. Some workers used portable steam powered saws to rip the logs before loading them onto flatbed rail cars and delivering to wholesale centers in Summerville or Moncks Corner. The D.W. Taylor Lumber Company chartered the Summerville & Saint Johns Railroad in 1886. Two years later, the three-foot wide rail track reached 10 miles into the pine forests west of Carnes Crossroads. The company employed two locomotives and 20 lumber cars requiring workers and other passengers to ride atop the carriages in route to unharvested forests and lumber yards. By 1909, the company shed its business interests and sold the railroad to Prettyman Lumber Company in Summerville.⁸⁵

In 1920, P.H. Gadsden, president of the Coastal Land Corporation, used the timber rail line to transport oil rigging from Summerville to a three square mile tract he purchased near Carnes Crossroads. His company subdivided the tract into 40-acre parcels and advertised sale of the pieces of property in the Charleston Evening News Paper showing a large drawing of an oil well and potential drilling sites. The 2,197 acres of "oil land" lay less than three miles from the unproven Mabeleanor well near Summerville.⁸⁷ The potential oil bonanza sparked rare optimism in that section of Carolina.

William (Willie) Dangerfield thought he could "make some money," when he acquired a parcel and "dug about three years" installing pipe as "big around as this table" in pursuit of oil. He found no oil and abandoned the enterprise after "one of them broke the drill and couldn't get it back out..."⁸⁸ Nonetheless, Willie Dangerfield, his brother-in-law John Henry Lamb, and a few other men found jobs on the rail line routinely transporting oil pipes, drills, derricks and other implements to the fields, and hauling timber out until tragedy struck early

on a foggy morning in 1928.

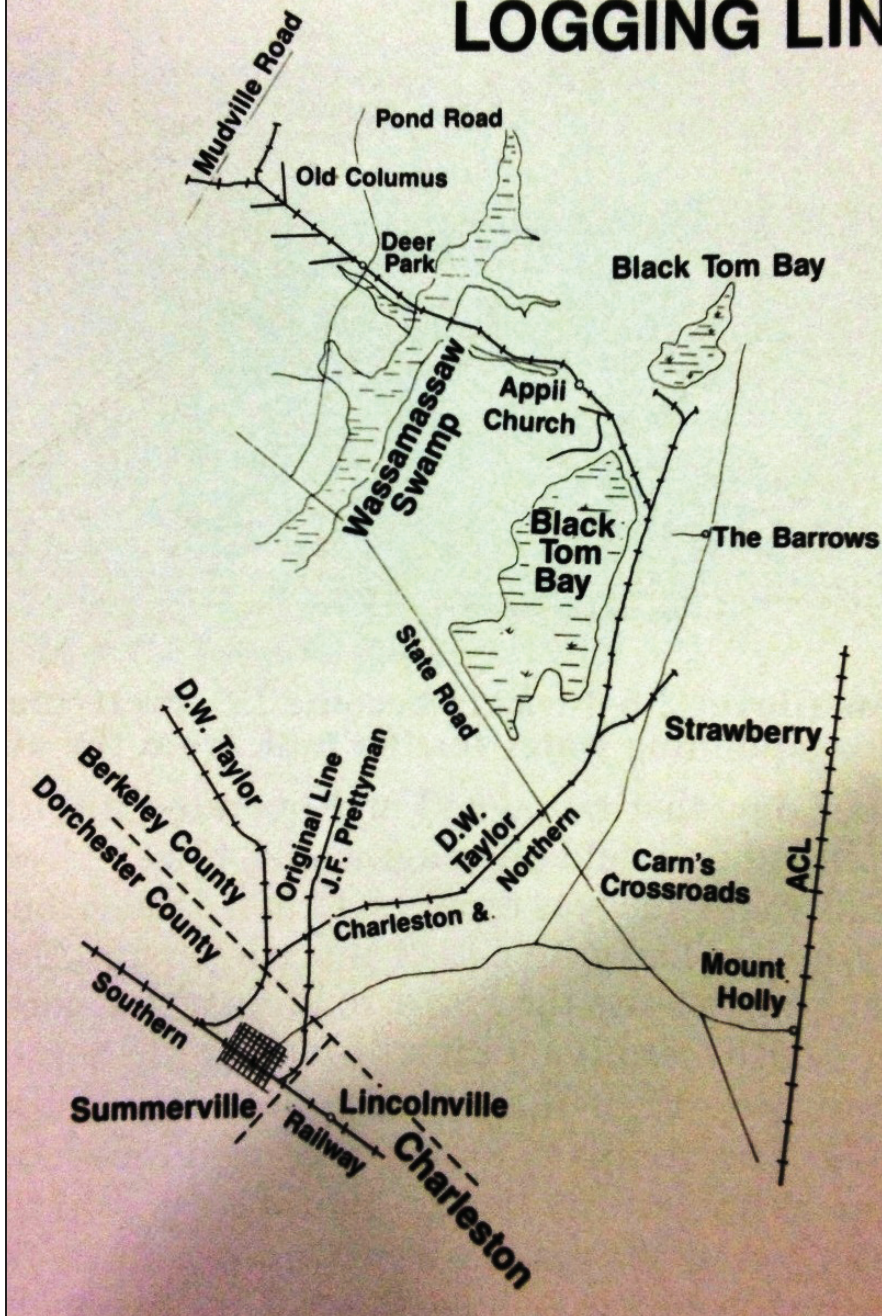
Departing Prettyman's office and lumber yard at five in the morning on January 17, 1928, engineer Willie Dangerfield with his brother-in-law, John Henry Lamb and an assistant, S. Lawrence Smith, pierced the winter darkness and lifting blanket of fog with their train engine pulling empty rail cars in route to a siding at a timber work site north of the State Road. "I could see down the road a half of mile or better..."⁸⁹ when leaving the Summerville Lumber Yard but four miles out lingering smoke from a forest and brush fire the day before obscured vision in all directions. Suddenly, at ten after seven that morning, soon after crossing the State Road, their chugging engine violently collided with a string of empty rail cars knocking the engineer to the floor and killing the other two workers.⁹⁰ Engineer, Willie Dangerfield recalled, "I never had time to say look out ... not a thing ... when a piece of the empty rail car tore a hole in his head ... tore his brains out."⁹¹ "And my brother in law's, it took him right in the middle of the track ... and carried him up ninety feet up the hill, ran through his head, carried it a little piece up the road, separating it from the body."

John Henry Lamb died from concussion and 37-year-old S. Lawrence Smith was "killed by logtrain [sic]"⁹³ when he "... died between the crossroads, Mr. Bunch carrying him to the doctor. He died on the road to the hospital."⁹⁴ S. Lawrence Smith is interred at Longridge Cemetery, while John Henry Lamb lies at New Hope Methodist Church Cemetery.

The locomotive spotlight piercing the morning smoke and fog on that fateful day combined with the tragic decapitation and death by concussion is the origin of the "Summerville Light" myth that attracts curious motorist to Sheep Island Road at night in search of the light.⁹⁵

For nearly a century, individuals and parties claim to see light in the forest along Sheep Island Road. The sightings probably recall claims made when the timber rail line carried wood to the Summerville mills and regularly crossed Sheep Island Road in route to Summerville. The calamity of decapita-

D.W. TAYLOR AND J.F. PRETTYMAN LOGGING LINES



The image describes the logging rail lines reaching from The Town of Summerville toward Moncks Corner. The image is courtesy of Thomas Fetter, [Logging Railroads of South Carolina](#).

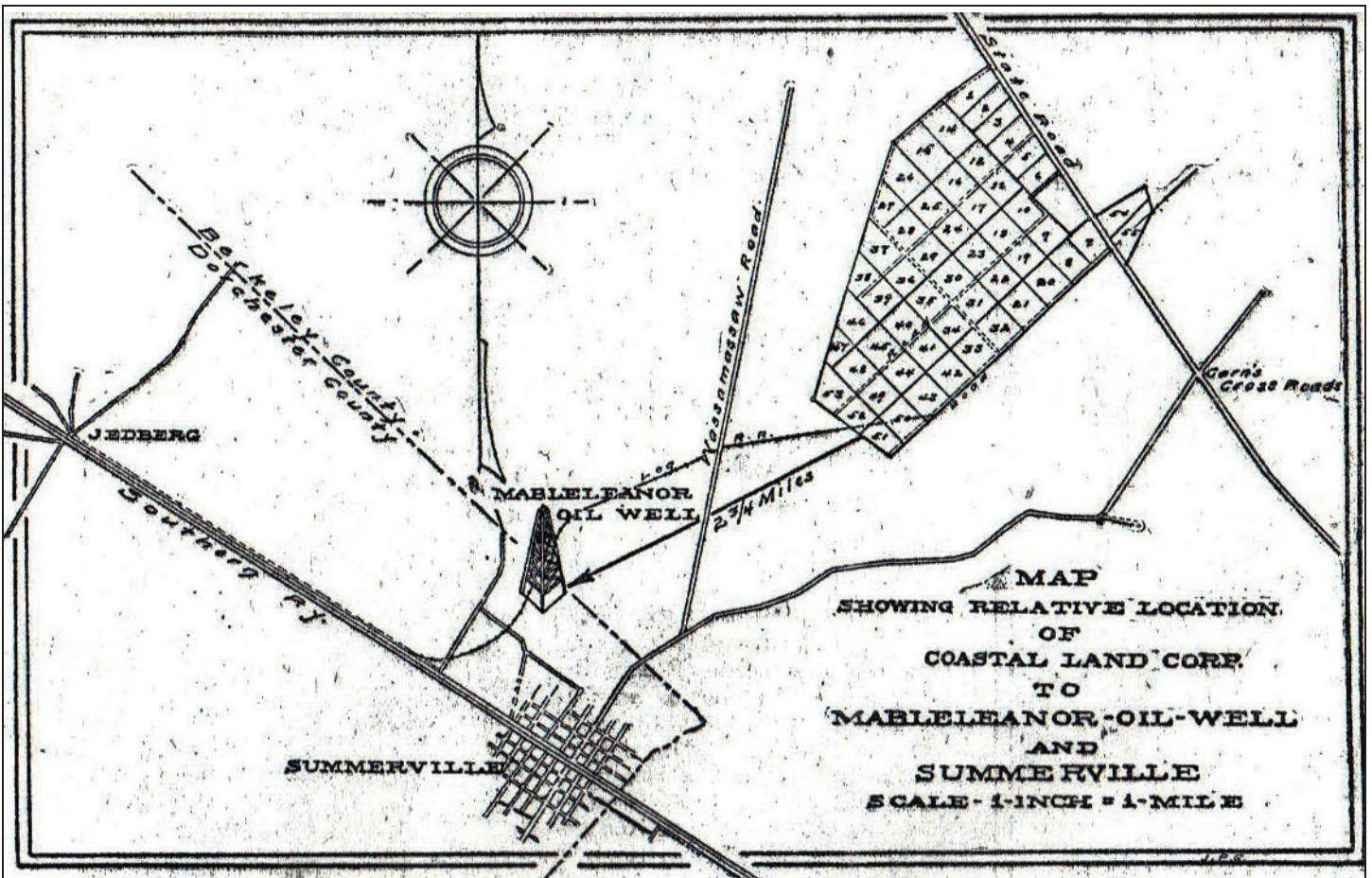
tion brought attention to the rail line and educed the memory of the tragedy whenever the timber train crept through the dense forest toward the lumber mills in Summerville. The eerie head light evoked tales of a desperately distraught wife with a lantern who met her husband after work every day to show his way home. Now some say she searches

for his head with a lantern that emits an eerie glow. The light is a green glow, some say basketball sized, that hovers over the road. It may start out small and far away then move closer before it vanishes.

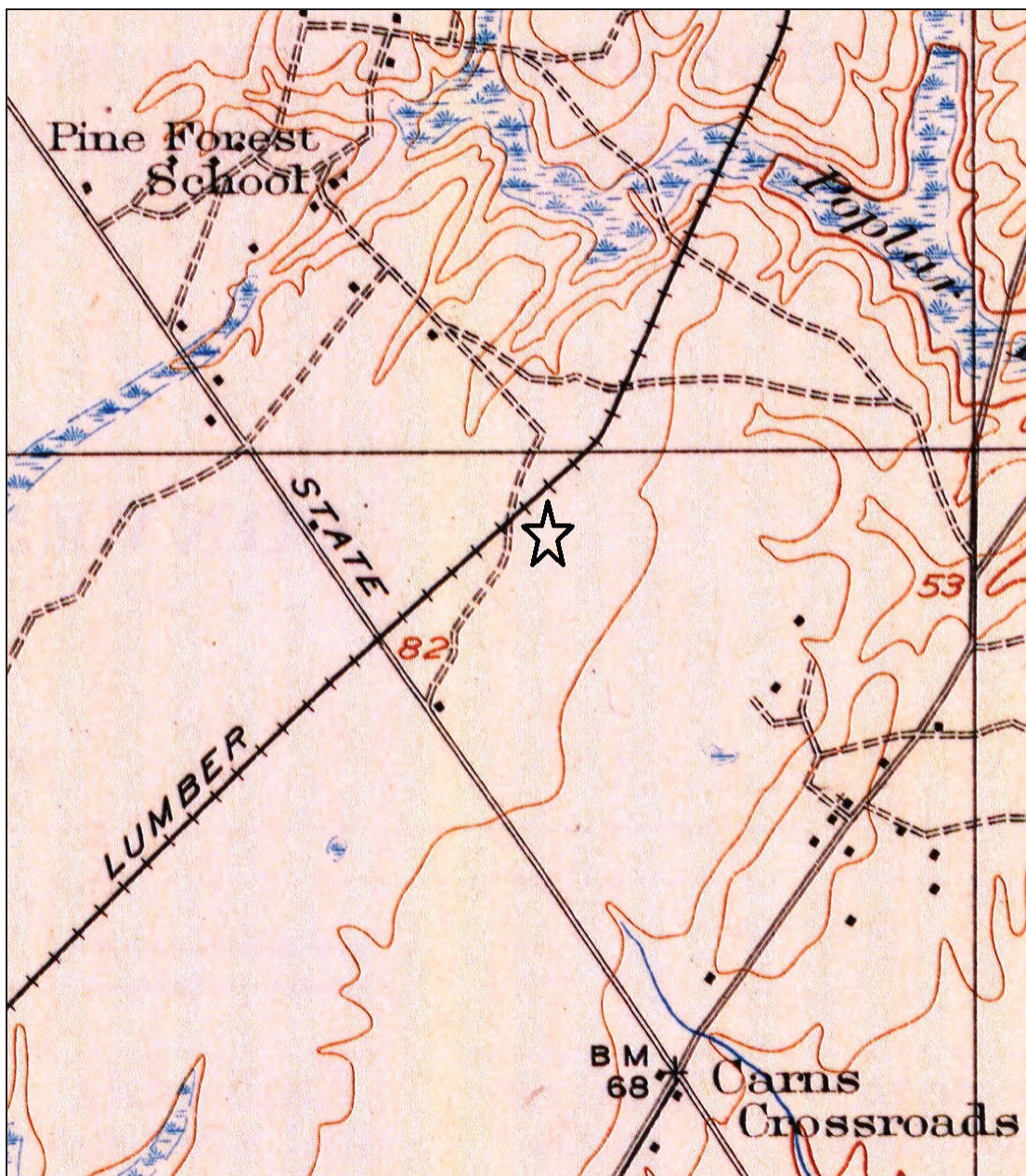
Adding to the eerie event and aftermath, the train headlight was likely designed by the Pyle-National



This photograph taken on March 4, 2013 in the north-west section of the Carnes Cross-roads development shows a clapboard structure. The building sits on six-inch high footings and features a “dog run” partitioning two sections. Interior observations reveal a stove pipe opening in the wall and lathe walls partitions. Structures such as these served as bunk houses for work crews.



A detail of an advertisement that appeared in the *Charleston News* in 1921 shows “Carne’s Cross Roads” near the right margin. The advertisement featured a map showing the “Mableleanor Oil Well” near Summerville and potential oil well sites on subdivided property contiguous to the State Road west of Carnes Cross Roads intersection. The “Wassamassaw Road” drawn on the map was locally called, “Sheep Island Road.”



At left, the train accident that took the life of John Henry Lamb and S. Lawrence Smith occurred along the rail line north of State Road (Less than one mile from Carnes Crossroads in the City of Goose Creek). A star inserted for this publication indicates the sight of the accident where rail sidings and converging roads created congestion and the collision.

Below, this Baldwin 2-6-2 locomotive was built for J.F. Prettyman & Sons of Summerville. It operated in the "Berkeley County Swamps." There were no turning facilities requiring the train to run in reverse with the cab mounted light to show the way at night. The image is taken from Thomas Fetter, Logging Railroads of South Carolina.⁸⁶



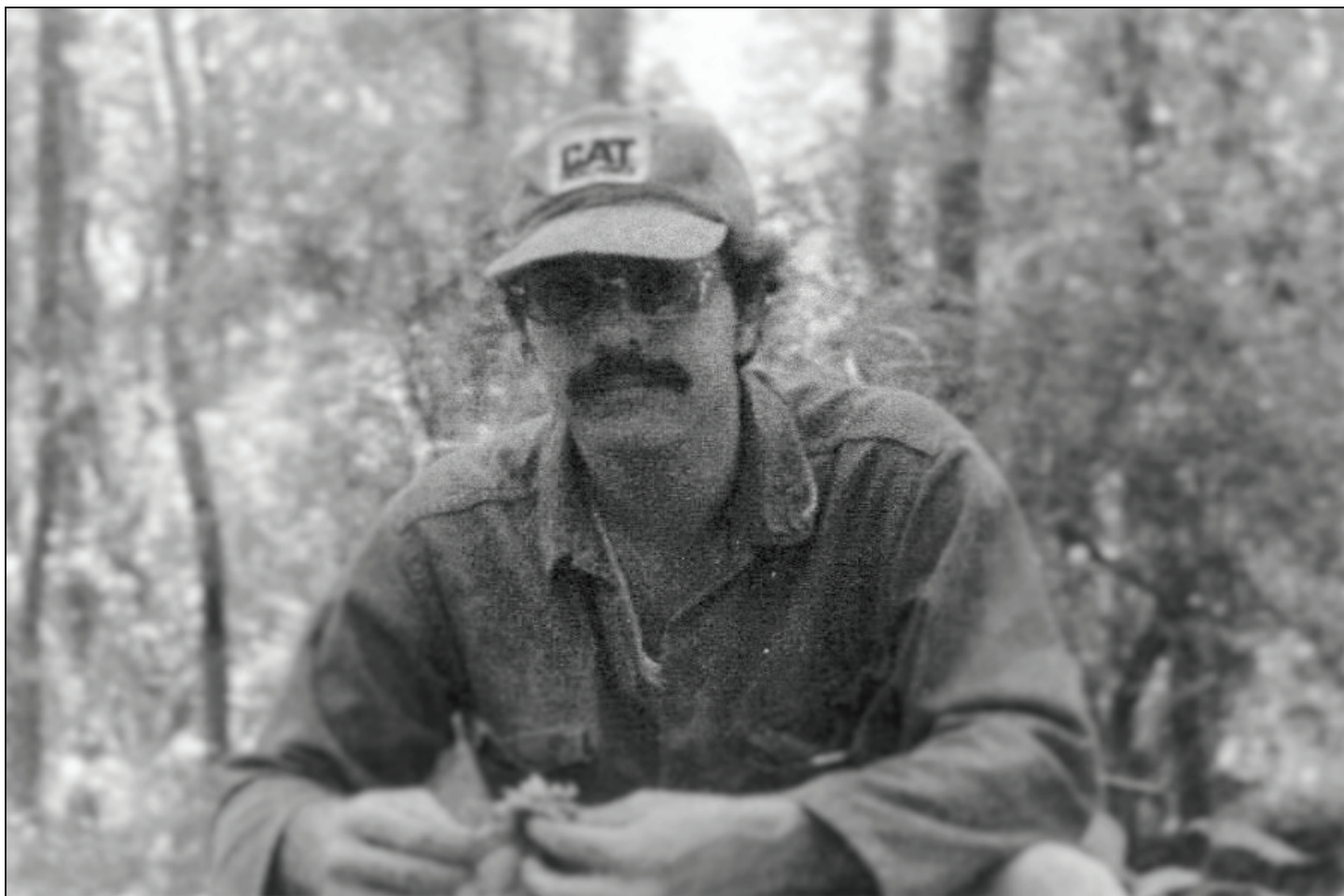


Sightings and testimony to various spirits in and about the ancient well at The Oaks Plantation near the Goose Creek Bridge and the Saint James, Goose Creek Parish Church, have persisted for hundreds of years. However, not all spirits in the old well are evil or frightening. The above photograph taken by the author in May of 2014 shows Mrs. Doris Lyda, long time resident of The Oaks Plantation. She occasionally visits the ancient water well within a short walk from her home. She converses with friendly spirits who reside there and contends her wishes sometimes come true.

HAUNTED GOOSE CREEK

The notorious Goose Creek Men from “horrific” Barbados brought real world demons, such as Native American Wateree Jack, and pirates Stede Bonnet and Black Beard to haunt the wilderness and waterways, and they set the stage for out of world demons to terrorize the grand manors of Colonial Goose Creek. After the Goose Creek Men faded from influence, tortured spirits raged in Goose Creek during the American Revolution when families struggled to survive within a vortex of conflicted love and hate. Many sought the tranquility of the ancient Saint James, Goose Creek Church during every era, especially when Civil

War brought immense suffering from wounds, disease and starvation causing victims to despair in conflicted post war Carolina. Most recently, witnesses testify to sightings of childlike fairies and mysterious lights that levitate in prehistoric woodlands and haunt the day and night of contemporary Goose Creek. Few places on earth boasts more ghostly apparitions, nor spin more ghoulish lore than Goose Creek, South Carolina. Nevertheless, mysterious Goose Creek is soaring as the most desired destination for tens of thousands of new families who seek homes in a Carolina community with a dark and mysterious past and a bright and exciting future.



Author Michael Heitzler in October 1986 searches for evidence of “Old Bandison” and “Old Ponteaux” along the banks of Goose Creek and Back River at the Naval Weapons Station, (Joint Base Charleston).

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Author interview with Frederick Rawles at the Little White School House, Santee Park, June 21, 2017.

Author interview via telephone with James Rozier, former Berkeley County Supervisor, on May 19, 2016.

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tation, 3-12, 1996.

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South Carolina Gazette, General Advertisements, Alexander Vanderdussen frequently advertised for the sale of corn and rice.

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South Carolina Gazette 6-10-1732, 6-17-32, 6-24-32, Alexander Vanderdussen frequently advertised for runaway slaves.

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Philip Lea, *A New Map of Carolina*, London, 1690, University of North Carolina Map Collections.

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END NOTES

- 1 Although there were only a handful of Barbadians in the first fleet, approximately half of the European settlers and more than half of the enslaved Africans during the next two years came from Barbados. Between 1670 and 1690 about 54 percent of the Europeans who immigrated to South Carolina came from Barbados and many others emigrated from neighboring sugar islands in the English West Indies.
- 2 John Culpeper, *Draught of Ashley River*, 1671, notes "A Broad Stately Creeke [sic] That Runs many miles into the Country," a map among the collections of the South Carolina Historical Society, Vol. 5. Charleston, South Carolina.
- 3 Colin Woodward, *American Nations, A History of the Eleven Rival Cultures of North America*, Penguin Books, Hudson Street, New York, p. 82.
- 4 Woodward, p.82. During the 1650s, over 100,000 Irish children from 10 to 14 years of age were sold as slaves in the West Indies, Virginia and New England, of which almost half were sold to Barbadian planters. Also see: J. Handler, *"Unshackled Spaces: Fugitives from Slavery and Maroon Communities in America."* Yale University: The Gilder Lehrman Center for the Study of Slavery, Resistance and Abolition, 12/6-7/ 2002. S. O'Callaghan, *To Hell or Barbados*. Brandon Books Pub. Ltd., 2001, pp. 55-65. A Vaughan, *Roots of American Racism*. Oxford University Press. 1995, pp. 41-45, 78.
- 5 Frank Klingberg, *The Indian Frontier in South Carolina as Seen by the S.P.G. Missionary*, Commissary Gideon Johnson to Chamberlain, 9-20-1708.
- 6 Woodward, p. 82.
- 7 Wallace, David Duncan. *South Carolina: A Short History*. Columbia, S.C: University of South Carolina Press, 1951, p. 73.
- 8 Klingberg, 1956, p. 73n.
- 9 Clowse, Converse D. *Economic Beginnings in Colonial South Carolina, 1670-1730*. Columbia: University of South Carolina Press, 1971, p. 54.
- 10 Klingberg, 485. Pack-horse men, Alexander Muckele, Aaron Cheesbrook, and (no first name) Powel, appeared too drunk to travel and spilled all of their trade items on the trail.
- 11 Klingberg, 485.
- 12 Klingberg, 1956, p. 78.
- 13 Bruno Bettelheim, *The Uses of Enchantment: The Meaning and Importance of Fairy Tales*, Knopf, New York. ISBN 0-394-49771-6. This renowned child psychologist explains how fairy tales educate, support, and liberate the emotions of children.
- 14 The Assembly promoted to General James Moore II and Colonel George Chicken in August, 1715.
- 15 From 1691 until his death in 1706, James Moore Senior was the acknowledged leader of the Goose Creek Men.
- 16 The Wateree Native American tribe hunted in the interior of present-day South Carolina. They belonged to the Siouan-Catawba language family. They resided near the Wateree River near present-day Camden. Carolina Council appointed James Moore to serve as Governor from September 11, 1700 to March 1703.
- 17 Klingberg, William Treadwell Bull to the Secretary, 9-2-1715, states that Wateree Jack was an "Indian Warr [sic] Captain," SPGFP Letter Books, Series A, 1702-1737, V. 8-11, 95869/4 among the collections of SCHS.
- 18 The Carolina Council appointed James Moore Sr. to serve as Governor from September 11, 1700 to March 1703. The Carolina Convention appointed James Moore II to serve as Governor from December 21, 1719 to May 30, 1721.
- 19 Kineard [Kinard] vs. Beard, October 1715, Goose Creek Parish, "James Beard, [son of James Beard and older brother of Edward Beard] Died of Barker's [Goose Creek Militia Captain], Fight 1715."
- 20 Cecil Headlam, ed. *Calendar of State Papers, Colonial Series, American and the West Indies, 1716-1717* (London, 1922), 221. Committee of the Common House of Assembly, report to Boone and Beresford, 8- 6-1716.
- 21 The Governor promoted General James Moore II and Colonel George Chicken in May 1715 but

the Assembly did not vote on the matter until after the war ended in August, 1715.

22 Kevin P. Duffus, *The Last Days of Black Beard the Pirate*, Looking Glass Production, Inc. Raleigh, North Carolina, 2011, p. 184. "Edward Beard, who was likely born around 1690 in South Carolina, probably the Goose Creek area..."

23 Duffus, p. 181. Kineard [Kinard] vs. Beard, October 1715, Goose Creek Parish, The Beard Plantation with "Eleven Negroes and one Indian Slave... free grazing horses, oxen and cattle, lay east of Thorowgood [sic] Plantation and next to the lands of Kinloch, Gibbes and Gough in the Back River watershed." These lands lay contiguous on the west of Chicken's property. Mary Boisseau Memorial cites 750 acres in Berkley Co. [Ladson, west of Thorogood], with James Beard's name listed as a neighbor. James Beard fathered Edward Beard, alias "Blackbeard the Pirate." Also see James Beard Land Grant for 200 acres in Berkley Co. 9/23/1702/James Beard Land Grant for 100 acres in Berkley Co. 3/14/1704. Mathew Beard vs John Kinnard Judgment Roll 1717, American Legal Records Volume VI, Edited for the American Historical Association, By the Committee of the Littleton Griswald Fund, Records of the Court of Chancery, of South Carolina, 1671-1779.

24 Michael J. Heitzler, Ed.D. *Boochawee: Plantation Land and Legacy on Goose Creek*, The South Carolina Historical Magazine, Volume 111, Nos. 1-2 (January-April 2010), p. 39.

25 David La Vere, *The Tuscarora War, Indians, Settlers and the Fight for the Carolina Colonies*, The University of North Carolina Press, Chapel Hill, 2013, p. 183.

26 *A new voyage to Georgia: by a young gentleman; giving an account of his travels to South Carolina, and part of North Carolina; to which is added, a curious account of the Indians, by an honourable person; and a poem to James Oglethorpe, esq. on his arrival from Georgia.* Published in London and Printed for J. Wilford, 1735, p.43.

27 *A new voyage to Georgia*, p. 46.

28 *A new voyage to Georgia*, p. 46.

29 *A new voyage to Georgia*, pp. 51, 52.

30 Author interview with Kevin P. Duffus, author of *The Last Days of Black Beard the Pirate*, November 8, 2011, Charleston Exchange Building,

Charleston, South Carolina. According to author Duffus, Edward Beard associated in North Carolina with "Moore and Howe men" from Goose Creek. Robert Howe was born in 1732 to Job Howe, Goose Creek Planter and grandson of South Carolina Governor James Moore. Job Howe's ancestors were Goose Creek Men, who settled the lower Cape Fear River in North Carolina and collectively owned more than 80,000 acres of farmland by the 1730s.

31 Roger Moore, Nathaniel Moore, Maurice and John Moore from the Saint James, Goose Creek Parish, moved to New Hanover and Brunswick Counties, North Carolina where they associated with Robert Howe from Howe Hall Plantation and Edward Beard, both from the Saint James, Goose Creek Parish.

32 S.C. Archives Series S111001, V.5: p. 318, Item 1. Goose Creek turns in a gooseneck curve about a mile from its confluence with the Cooper River, tagging that section of the waterway as the "neck."

33 Philip Lea, *A New Map of Carolina*, London, 1690, University of North Carolina Map Collections.

34 The Carolina slave code defined slaves as "chattels." Slaves were any article of tangible property other than land, buildings, and other things annexed to land.

35 M. Eugene Sirmans, "The Legal Status of the Slave in South Carolina 1670-1740," *Journal of Southern History* 28 (1962), p. 462-67. Wood, Peter H. "Black Majority: Negroes in Colonial South Carolina from 1670, Through the Stono Rebellion." New York: W.W. Norton & Company, Inc., 1974. Thomas J. Little, *The South Carolina Slave Laws Reconsidered, 1670-1700*, *South Carolina Historical Magazine*, Volume 94, No. 2, April 1993.

36 Carolina slaves were subjected to the comprehensive slave code modeled almost word for word after laws passed by the Barbadian Assembly between 1661 and 1688. Those laws legally defined enslaved humans as moveable property attached to the land, legally referred to as chattel.

37 Memorial of Estate Dispositions, Series: S111001, Volume: 0003, Page: 00515, Item: 001, Date: 5/21/1733, South Carolina Department of Archives and History, Columbia, South Carolina.

38 South Carolina Gazette, General Advertise-

ments 3-25-32 and 4-1-32, Alexander Vanderdussen frequently advertised for the sale of corn and rice.

39 South Carolina Historical Magazine (SCHM) v. 79, p. 115.

40 South Carolina Gazette 6-10-1732, 6-17-32, 6-24-32, Alexander Vanderdussen frequently advertised for runaway slaves.

41 Will and Last Testament of Alexander Vanderdussen, WPA Will Book, 83-B, 1754-1758, pp. 608,609. "...it be said, Alexander Vanderdussen at the time [the will was] taken ...was a lunatic..." and traveled to London in 1750, (SCHM v. 15, p. 115). South Carolina Gazette 6-10-1732, 6-17-32, 6-24-32, Alexander Vanderdussen frequently advertised for runaway slaves.

42 William and Sarah reared seven boys and two daughters named: Thomas, William, Joseph, John, Benjamin, Jane, Sarah, Isaac and James.

43 Author telephone interview with Terrance Larimore, Environmental Supervisor, Naval Weapons Station/Joint Base Charleston, 6 -5-2017.

44 Irving, John Beaufain. 1800-1881. A Day on Cooper River/ by John B. Irving. Columbia: enlarged and edited by Louisa Cheves Stoney; reprinted with notes by Samuel Gaillard Stoney. Press of the R.L. Bryan Co. 1969, p. 73.

45 Margaret Rhett Martin, Charleston Ghosts (Columbia, S.C. 1963), 67. Irving, Cooper River, 103-105.

46 Poyas, E. A. *The Olden Times of South Carolina*. Charleston: S. G. Courtenay & Co. 1855, p. 95.

47 Martin, 68.

48 Martin.

49 Martin, 69.

50 Irving, Cooper River, 108.

51 Margaret Rhett Martin, *Charleston Ghosts* (Columbia: University of South Carolina Press, 1963), 89.

52 Joseph Johnson, *Traditions and Reminiscences, Chiefly of the American Revolution in the South* (Charleston: Walker and James, 1851), 62-67.

53 Martin, 90.

54 Martin, 83; Johnson, 68.

55 *The Goose Creek Church: A Morbid Tale*, Printed at the Sign of the Eagle, New York, New York, 1901, 22 pages.

56 The Otranto and The Oaks Plantation Houses

are within walking distance to the Saint James, Goose Creek Church.

57 *The Goose Creek Church, A Morbid Tale* (New York, 1901), 7.

58 *Ibid.* 9.

59 *Ibid.* 16.

60 *Ibid.* 17-18.

61 *Ibid.* 20

62 *Ibid.* 21.

63 SCDHA, S165015, General Assembly Petition, Number 1501.

64 John Bennett, *The Treasure of Peyre Gaillard* (New York, 1906), pp. 3, 5, and 9.

65 Martin, 85.

66 *Ibid.*

67 *Ibid.*

68 Author interview with Gertrude Legendre, May 14, 1999 at the Medway Plantation hunting lodge.

69 Andrew Riceoct, *Gertie's Ghost*, New York Times, October 14, 2011.

70 *The Trillium Angel* is a semi-fictional story spun from historical facts. All people, places and events are factual, including mysterious cries and sightings witnessed by George Dangerfield and James Rozier, but some sightings are not verifiable.

71 The name, "L.E.A. Shier" appears on the gravestone. No extant records divulge her first name, thus the child is referred to as "Lea" in this accounting.

72 Doctor O.C. Rhame worked a plantation and a saw mill near the rail-stop less than two miles from the Bethlehem Church. According to the U.S. South Carolina Census, Seventh Census, Saint James, Goose Creek Parish, 1850, Product of Industry 1850 and the Agricultural Census of 1880, O.C. Rhames was by far the wealthiest landowner in the Mount Holly District.

73 Fraser, 240. Medical practitioners often diagnosed bilious fever to define illnesses exhibiting persistent nausea and high body temperature. This obsolete term, used during the 18th and 19th centuries referred disorders of two types of bile of the four humors of traditional medicine. Charleston was increasingly unhealthy with an epidemic of yellow fever the previous year (1858).

74 Health Department, Charleston, South Carolina, Certificate of Death, Mary Shier, born ca. 1826, died at 44 Mary Street, Charleston on March 19, 1890, at age 64.

- 75** South Carolina Department of Archives and History, Series S213050, Volume 6B, 356, Date: March 6, 1848, Caleb Williams to Aaron T. Shier, Bill of Sales for six slaves, named Harry, Henry, Lucy, Nanny, Randall, Tom. US Census, 1860, Saint James, Goose Creek, SC, A.T. Shier, born ca. 1820, 40 years old, planter, \$3000 Real Estate, \$13,000 Personal Property.
- 76** South Carolina Department of Archives and History, Page 95, Date 1863, Item 143, Page 95, Series S165005, Description, C Series: Part of a Report of Legislative Committee Listing Nominees As Commissioners of Roads, Magistrates, and Soldiers Board of Relief Members for Saint James, Goose Creek Parish. "Shier A. T." was listed aside thirty-four other men.
- 77** The Baptist leadership met in October 1870 at the "school house." By 1877, there were only 21 members of the Saint James Baptist Church (Bethlehem Baptist Church) on the covenant roll. The church leaders met at Foxbank Plantation on 1-14-1888 and agreed to "take down," the old church building and move it to the new location. See the Church Book of the Covenant. Pastors serving the church during the post-war period included, J.M. Kirtin, Samuel Lynes, Wesley Bishop, and R. E. Gibson. See the Last Will and Testament of George Grooms, 9- 4-1848, Will Book K, 1845-1851, 220.
- 78** Deacon John Simms reported that he remembered as a boy riding on the wagon hauling the old building to the new site.
- 79** Author interview via telephone with James Rozier, former Berkeley County Supervisor, on May 19, 2016.
- 80** Telephone interview May 19, 2016.
- 81** Author interview with Dale Barrineau Hutson, Registered Nurse, at her home in Spring Grove, Berkeley County on May 14, 2016.
- 82** Author interview with George Dangerfield at the Little White School House, Santee Park, May 18, 2016.
- 83** Author interview with Frederick Rawles at the Little White School House, Santee Park, June 21, 2017.
- 84** See "old R.R. Rt of Wy [old railroad right of way]" indicated crossing land owned by Samuel M. Taylor in 1938. The property is described on "Map of Land Owned by Samuel M. Taylor about to be conveyed to Virginia F. Prettyman, Situate near Summerville, Berkeley County, South Carolina, Containing 235 acres, Surveyed December 1938." The map is with Deed Book C-45, RMC Moncks Corner, South Carolina.
- 85** Thomas Feters, Logging Railroads of South Carolina, Publisher: Heimburger House Pub Co, 1989, p. 31.
- 86** Feters.
- 87** *Mableanor Oil Wells*...Charleston Evening News, March 20, 1921, Charleston, South Carolina.
- 88** Eugene Johnson interview of William Benjamin Dangerfield at the home of Esse Blanche Dangerfield, Edgebrook Drive, Berkeley County, South Carolina December 8, 1976.
- 89** Dangerfield interview.
- 90** Dangerfield interview. "The accident happened about a half a mile up the State Road- up yonder."
- 91** Dangerfield interview. "Yes Sir his heads laying right to the track...it ran through his head, cut one ear on a portion of his head..."
- 92** Dangerfield interview. "Carried it a little piece up the road, but his body was laying right toward the track...his head was up toward the track..."
- 93** Certificate of Death, Berkeley County, South Carolina, 24118.
- 94** Dangerfield interview.
- 95** Dangerfield interview.
- 96** The History of the Railway Locomotive Headlamp, <https://www.presentationmagazine.com/history-railway-locomotive-headlamp-16257....> Feb 27, 2007.
- 97** BCDB C46:583.
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Trillium Angel

The sun shines down on ancient ground
I walk among the trilliums until my family is found
Someday soon my church will reappear
Then I'll go to God's heaven and disappear
For I am the Trillium Angel

— Fred Rawles

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

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“preserve_{the}past
protect_{the}present
and plan_{for}
progress”
Michael James Heitzler