

“Always One of Us”: Lucy Petway Holcombe Pickens

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2008 Rhodes Institute for Regional Studies

Determined, resilient, intelligent and cunning, Lucy Petway Holcombe Pickens rose from a small town in rural West Tennessee to one day become the wife of a foreign diplomat, the first lady of South Carolina and eventually the “Queen of the Confederacy.” Born in the early 1800’s Lucy was a both a product of her surroundings- the epitome of a southern belle- as well as a defiance of women’s subservient roles as a social and political leader to be reckoned with. The mark she left on the Confederacy, as the face of their own lady liberty and as a representative for an entire culture, was known throughout the South. However, when the Civil War came to a close, and the South recoiled into itself out of desperation and destruction, Lucy Holcombe Pickens’s memory and legacy were almost lost all together. Her story is one of extreme determination and self-reliance, social climbing and strength of mind, but was somehow lost in the forgotten history of shattered peoples in a forgotten era. Had it not been for the interest and dedicated work of a few professional historians and a handful of dedicated Southerners, she might have been forgotten all together. The larger than life male figures of the Confederacy - Robert E. Lee, Jefferson Davis, and Nathaniel Bedford Forrest- tend to dominate the definitions of the Antebellum South, while the women of the Confederacy have been so long ignored. Although her actual life spanned only 67 years of the 19th century, the memory and actions of Lucy Holcombe Pickens live on today as a part of the thriving history of the people from the places from which she came.

Had it not been for her insatiable drive for excitement and privilege, Lucy Holcombe might have disappeared into the forgotten records of rural life in LaGrange, Tennessee forever. Although Lucy called LaGrange her first home, her father's family originated from Virginia. Her father, Beverly Holcombe, came from a line of Virginian farmers and military men, beginning in the 17th century with her great-grandfather, William Holcombe and extending to Lucy's grandfather, Philemon Holcombe III who had served in George Washington's army before retiring to settle in Amelia County, Virginia, with his wife Lucy Maria.¹ Family history told that Lucy Maria was a distant relative of Marie Antoinette, a source of great pride for the family, and Lucy in particular.² With a keen sense of nobility founded in her namesake, Lucy Petway went through most of her life with her head held slightly higher for believing that she was related to royalty.

Lucy's father Beverly was born in 1806 at the family's prosperous plantation in Amelia County, Virginia. However, in a foreboding twist of fate, the Holcombe family hit what would become the first of many financial downfalls. In January of 1828, Beverly and his family were forced to abandon their plantation, The Oaks, and head westward towards the scarcely settled area of Western Tennessee in hopes of starting over again on a "Congressional Reservation."³ Not to leave any valuable possessions, slaves included, behind, the family embarked on a several month long journey through essentially uncharted virgin territory. As it was described, "The Holcombe caravan of many wagons,

¹ Elizabeth Wittenmyer Lewis, Queen of the Confederacy: The Innocent Deceits of Lucy Petway Pickens. (Denton: University of North Texas Press, 2002), 2.

² Lewis 2.

³ Lewis, 2.

carriages, slaves, horses, and livestock traveled over rutted roads and unbroken land.”⁴

Though the family found themselves plagued by financial distress, they brought with them through the wilderness their greatest luxuries, and consequently, brought too a sense of refined living and an obvious ambition for a life of greater comfort than one could have immediately found in rural Tennessee. By March of that same year, the Holcombes reestablished a more permanent life.

To speak of West Tennessee in the early 1800’s is to describe a vast area of land very different from that which is known today. The roadways and enormous tracts of cleared lands of modern day Tennessee, even in the most rural of areas, are an obvious privilege compared to what the Holcombes would have found upon their arrival. It is important to note the pastoral nature of land to recognize the potential that the Holcombes and others saw in moving farther west. This was not the established land of Virginia to which Beverly and his family were accustomed, but an area soon to be on the edge of an economic boom, fueled by the cotton industry, for all those who took advantage of it.

When Major Holcombe bought the family’s first home in LaGrange, it was clear that he had such economic ambitions in mind. The first family residence was an old house in the village of LaGrange, with enough land for cotton and wheat production.⁵ Within just one year of setting up their new life in LaGrange, Beverly Holcombe, then 23 years old, met and married Eugenia Dorothea Vaughn Hunt, the 17 year old daughter of John Hunt, an established member of the LaGrange community. As Eugenia’s diary revealed, although Beverly was a relative newcomer to LaGrange, and a few years her senior, she could not have been happier with the proposal.

⁴ Lewis, 2.

⁵ Lewis, 2.

Likewise, Eugenia was the epitome of the perfect wife for Beverly. Raised in the conservative and traditional manner in rural Tennessee, Eugenia was a pious and doting wife. Again, it was her diary which revealed her deep religious convictions which guided every movement and decision of her life.⁶ Rich in spiritual rhetoric, her diary exposed her every wish to live a most Godly life and to raise her children to follow their religious heritage and follow her spiritual guidance. The union of Beverly and Eugenia brought together not only two families, but two sets of wealth and heritage. Eugenia represented a more traditional and grounded side, with an established family behind her, while Beverly brought to the marriage a fresh and determined motive for economic growth and prosperity.

It was this interesting dichotomy into which Lucy and her siblings were born—with a pious and conservative mother, and a somewhat unconventional and nomadic father. While there is some debate over the actual birthplace of Lucy and her siblings, one commonly accepted theory is that they were born in their maternal grandfather's home. "It is presumed that the births of their five children took place at LaGrange in the white frame house called Ingleside owned by Eugenia's father."⁷ Other accounts put the birthplace in a home called Woodstock, where the Holcombe family lived for a period of time while in LaGrange and which supposedly stood on what is today the Ames Plantation Base.

The first Holcombe child was born Anna Eliza, named after Eugenia's sister who had died during childhood. Eugenia's diary offers private insight into the naming selection of their first child. Although the young Holcombe family considered other

⁶ Jack Thorndyke Greer, Leaves from a Family Album: Holcombe and Greer. "The Diary of Eugenia Dorothea Hunt Holcombe: (Mrs. B. L. Holcombe) Written 1839-1886), Texan Press (Waco: 1975) 15.

⁷ Lewis 3.

family names, Eugenia's father John promised to give the family a young slave girl, in the same way that one might offer a silver baby cup, should the couple choose the name Anna Eliza. "Names were proposed, finally my father said that if I would call her Anna Eliza after my own sister he would give her little Selah a little negro girl..."⁸ Hunt's promise demonstrates not only a deep concern with adherence to Southern familial traditions, but the commonplace and importance placed on this institution of slavery in rural Tennessee.

It may be viewed with considerable luck that Lucy was born second in the line of children, for she was granted the gift of being named for her paternal grandmother, Lucy Maria, a name from which Lucy derived a great amount of pride and satisfaction. It was said that Lucy, much like other family members, relished in the importance of her family's royal heritage, and somewhat based her self-confidence off of her dignified family legacy. It was perhaps the good fortune of her name which first instilled in a Lucy a confidence and conceit which would remain with her throughout her life.

Following Lucy in the line of siblings were three other children. The next, John Theodore Hunt (or "Thee" as he was affectionately known by the family) was born in 1834, followed then by Martha Maria Edgeworth born in 1836, and then finally the youngest child, Philemon Eugene came in 1838.⁹ A family of five children was hardly unusually large for the time, as many children, especially those living in the rural South in less than perfectly sanitary or healthy conditions, died before reaching adulthood. Such was the tragedy that fell on the Holcombe family when young Martha, or "Ladybug" as she and her siblings had coined her, died before she was even ten years old. Judging from

⁸ Greer, 17.

⁹ Lewis, 4.

the diary left behind, the pain of losing a child never seemed to dull in the mother's mind and heart, and Eugenia seemed to have taken her grief and channeled it into her affections and protection of the other children, often times perhaps glossing over the somewhat mischievous behavior of Lucy in particular.

Although her mother's deep and resounding affection for the little girl paints a picture of a purely angelic child, other accounts of Lucy's life might indicate otherwise. In Eugenia's eyes, Lucy was her darling and doting child, crafted in the perfect mold of an obedient and loving young girl dedicated to her mother and family. She was self-sufficient and outgoing, but forever kind and loving. Eccentricities were accepted as slightly frivolous, but always adorable, and self-centered behavior was chalked up to precious childlike amusement. "Lucy's personality made up for any physical flaws and she looked with eagerness on a world from which she excluded everything but beauty, happiness, and herself."¹⁰ It was with this unbridled concern for herself and her comfort, as well as desire for a life of beauty and comfort, that carried Lucy from her childhood and through her life as a young woman. Perhaps it was a reaction to compensate for having lost a young girl, but Eugenia rarely saw these possible flaws as such in young Lucy.

Of course, although Lucy was fortunate enough to be born into a family fairly blessed with wealth and opportunity, life on their family plantation in LaGrange was far from luxurious. Even having a small holding of slaves to carry out the majority of hard labor on the farm was not enough to dull the sharp reality and struggles of making a life in the rural and still relatively unconquered West Tennessee. There was a village center of LaGrange, but the overwhelming majority of landholdings were considerably removed

¹⁰ Lewis, 4.

and distant from one another. As was the nature of an economy based around cotton and farming, each family (who could afford to live as such) required having considerable tracts of land. Therefore, living on their 900 acre plantation along the Wolf River, there were no “nearby” neighbors of which to speak. Although there might have been children in the surrounding area, for the most part, Lucy and her siblings had only each other as daily companions, with the exception of any slave children on the farm with whom they played.

The Holcombe parents were in charge of the early stages of the children’s formal education, with Eugenia bearing the brunt of the work. When the children were slightly older, the family employed a governess from Kentucky to help in the process, and later Anna Eliza and Lucy spent two years at a young lady’s school in Pennsylvania. Both the time and location dictated a strict social code which discouraged comparable education for boys and girls. Rather than school, society expected Lucy and her sisters to follow the chosen path for southern women; “four cardinal virtues—piety, purity, submissiveness and domesticity. Put them all together and they spelled mother, daughter, sister, wife—woman.”¹¹ However, the Holcombe family, however traditional they might have been in some practices, refused to succumb to prejudices against their beloved daughters. All children were taught to read and write, as well as instructed in basic mathematics and music. Whereas Eugenia was charged with leading the more traditional education, Beverly took it upon himself to teach all children, boys and girls, to ride horses.¹²

In a highly unusual manner for the time, Eugenia also demanded that all slaves, or “servants” as she insisted on referring to them, were taught to read and write. “They

¹¹ Ed. Carroll Van West, “The Feminine Dimension in the Volunteer State,” Tennessee History: The Land, the People, and the Culture (Knoxville: The University of Tennessee Knoxville 2001) 38.

¹² Lewis, 5.

clothed and housed them decently, and, in spite of the law forbidding teaching slaves, the Holcombes gave their slaves lessons in reading and writing and made a point of referring to them as ‘servants.’”¹³ As her diary indicates, this practice was deeply frowned upon by the family’s contemporaries, but Eugenia’s pious and loving Presbyterian convictions would not relent; “with thy assistance I will try to do my duty to all around me irrespective of feelings, station, color or sex, ever having in mind our Savior’s golden rule....”¹⁴ Eugenia, and perhaps her children as well, found comfort in the close relationship she shared with her slaves. As she wrote in her diary, “my husband was away, I was well enough to walk one fine evening to the black peoples grave yard. Oh that I may meet them in the world to come with a clear conscience.”¹⁵ Modern day excavation at the Ames Plantation has uncovered what they believe to be this exact graveyard of which Eugenia spoke.

Perhaps it was the overwhelming loneliness of living on a small rustic plantation which drove Eugenia and the children to consider what little company they had, slaves or not, to be treated as their companions. As was the reality of their lifestyle, the Holcombes, like many other farmers with small slaveholdings, often worked side by side with the people they owned. For Lucy and her siblings, slaves were not anonymous entities removed from the immediate goings on of their day, but persons who lived in close quarters and shared their daily struggles. As archeological work on what is today the Ames Plantation base in LaGrange has revealed, many of the West Tennessee settlers lived in exceptionally close quarters with their slaves. It was often possible that a family just setting up might not have enough money to build separate living quarters from their

¹³ Lewis, 5.

¹⁴ Greer, 18.

¹⁵ Greer, 17.

slaves. Even if a second log-cabin home was feasible, it was usually no more than a few steps away from the family's home. This created a strange and complicated dialogue between the slave owners and their slaves. On the one hand, all persons involved were relegated to specific roles of power and subservience. But in certain situations, such as the one in which Lucy was brought up, that hierarchical relationship was challenged by comparable living conditions and lifestyles between master and slave. In addition, the rural loneliness which Eugenia alluded to in her diary led whites and blacks to form closer relationships than those prescribed by the institution.

Most of Lucy's early childhood was spent at her home in LaGrange. Only once, in 1840, did she leave her mother's side to travel with the Holcombe's governess, Maria Hawley, and her siblings. The journey was supposed to be a pleasant visit to Hawley's family in Kentucky, but soon turned into a week long temper tantrum by Lucy.¹⁶ Disgruntled and upset with the voyage, and homesick from her mother, story has it that Lucy whined and cried incessantly for days before Hawley and her hostesses had had enough and sent Lucy back to Memphis by way of a steamboat. Once in Memphis, she took a 50 mile coach ride, which dropped her off near her home in LaGrange, and then rode on horseback accompanied by a supervisor the rest of the way home.¹⁷ This story was one of several demonstrating the emergence of an independent and determined young woman. Even from a young age, Lucy knew what she wanted and would accept nothing less than those things which met her demands and desires. It was with this mindset that Lucy set out to conquer her world, refusing to accept failure as a possibility.

¹⁶ Lewis, 6.

¹⁷ Lewis, 7.

Although Eugenia Holcombe was deeply attached to her little girls, she also held a firm commitment to their education. In February of 1846, Lucy and her sister Anna left the only home they had ever known to make the relatively long and difficult journey to Bethlehem, Pennsylvania to attend the Moravian Seminary for Young Ladies.¹⁸ Though she had her older sister Anna to keep her company and serve as a substitute maternal figure, the time spent away from home and her family was hardly a promising prospect for Lucy. What loving and tender environment Lucy found at home was soon replaced with a formal and rigid set of rules and practices.¹⁹ However, never to be overwhelmed by her surroundings or current predicaments, Lucy found ways to make the most of her time in school. She and Anna partook in extra-curricular activities offered by the school, and when graced by a rare visit from their mother Eugenia, traveled to New York and the surrounding areas to meet distant cousins and new friends.²⁰ Ironically it was in the North, not in their Southern homeland, that the girls began to make their way into larger society, immediately admired for their beauty, wit and charm.

Unfortunately, those years Lucy and Anna spent in Pennsylvania would coincidentally be some of the last that their family spent in Tennessee. In 1848, after a string of poor investments and failed business ventures with neighboring farmers in LaGrange, Beverly was forced to move his family to new (and cheaper) prospects in Marshall, Texas.²¹ Beverly had pledged most of his land as back-up in a business venture with a friend. When the friend was unable to pay his portion, Beverly was forced to

¹⁸ Lewis, 18.

¹⁹ Lewis, 20.

²⁰ Lewis, 23.

²¹ Greer 9.

forfeit the majority of his land holdings in LaGrange.²² As land deed records show, in the years leading up to the family's departure from LaGrange, Beverly Holcombe had sold off his land to neighboring farms.

With great sadness, the girls left the Seminary in the winter of 1848, never to return again. The distance from the school to Texas was far too great, and their help was needed in LaGrange as they prepared for yet another new home. Beverly had begun construction of their new Texas plantation that same year, but held off on moving the whole family to their new home until 1850.²³ Although they were leaving financial ruin behind in Tennessee, their future in Texas was no more certain or promising.

Texas had only been formally annexed into the United States in February 1846, and four years later when the Holcombes arrived it was still largely unsettled, rough and rural.²⁴ Although LaGrange had begun as a small and bucolic town, it had grown into a thriving city by the time the Holcombes left. Farms and plantations still monopolized the majority of the land, but Fayette County had grown considerably since its founding in 1826 when it was only settled by 800 people.²⁵ By 1850, the population had reached 26,719 and residents could boast of multitude of business, amenities, schools and even colleges.²⁶ LaGrange, specifically, had over 1,000 inhabitants and "was regarded as the wealthiest and most cultured town in West Tennessee."²⁷ It would seem that just as LaGrange was transforming from the pastoral town that Eugenia Holcombe and her

²² Greer 9-10.

²³ Greer 10.

²⁴ Jean Carefoot, "Narrative History of Texas Annexation," Texas State Library and Archives Commission Apr. 1997 <<http://www.tsl.state.tx.us/ref/abouttx/annexation/index.html>>.

²⁵ The Goodspeed Histories of Fayette and Hardeman Counties of Tennessee, (Woodward and Stinson Printing, Co.1973).

²⁶ 150 Years in Fayette County: 1824-1974. (Published by the Fayette County Sesquicentennial, Inc., Sep. 1974).

²⁷ 150 Years in Fayette County.

children once knew, they were asked to leave once again. Undoubtedly, all members of the family would have been reluctant, if not down right opposed, to leaving a bustling town. As one story claims, a friend of the family's encouraged Eugenia to bring her prized piano with her to Texas, as a gentle reminder of a more civilized place. However, Eugenia refused, claiming something along the lines of Texas being "a country of savages and she would not have her piano destroyed."²⁸

Whether or not the family was looking forward to a fresh start, they could not have denied that their father had done his best to create a luxurious new home for his wife and children. The friend from LaGrange who had defaulted on their arrangement was eventually able to pay him back, and Beverly also set out to immediately reestablish business ventures in Texas. Looking strikingly similar to the girl's school which had stood next door to their *Woodstock* home in LaGrange, Beverly designed and built for his family and large and imposing brick house with white columns towering over the front. The house, named *Wyalucing*, was settled on 100 acres of land, while the family held still more farming land at another location.²⁹ On the other side of the property from *Wyalucing*, Beverly built another home named *Westover*, done in the Mississippi raised cottage style. Possibly as a sign that the family had left their financial woes behind in Tennessee, Beverly made a conscious display of their new wealth; "the area between *Wyalucing* and *Westover* was filled with a street of cabins for the slaves."³⁰ The home would also one day be the final resting place for many of the family members, including

²⁸ Lewis 26.

²⁹ Greer 10.

³⁰ Greer 11.

Beverly, who built a graveyard as well as an above-ground mausoleum where he was eventually buried.³¹

Eugenia however, did not share her husband's taste for a flagrant display of wealth. Even once returned to the position of the mistress of a large plantation, Eugenia stressed an ethic of hard-work and Christian benevolence: "...Eugenia made certain that her daughters understood that to whom much is given, much is required. Daily rounds were made to the slave quarters with baskets containing liniment, salve...and a Bible."³² Even in face of their newly restored wealth, Eugenia ran a household centered on virtues and morals rooted in her rural Tennessee up-bringing. Through house chores and Church services for the slaves, Eugenia did her best to keep her children modest and grounded, even in spite of Lucy's best efforts to do otherwise. By this time, Lucy was a young adult, and was fixated on realizing all of her childhood dreams and aspirations.

It is said that in Texas, Lucy fully came into her own as a young woman. Whatever skills and manners had been instilled in her through her family and during her education in Pennsylvania combined to produce a beautiful, eloquent, and adored fixture in southern society.

"During Lucy's childhood, her family moved to Marshall, Texas, where she grew up into a beautiful young woman, known for her perfect figure, her graceful carriage, her delicate features, and the abundance of her auburn hair. She was also endowed with the charm of the traditional southern belle. It was said of her that, surrounded by a score of admirers, she could hold them all enthralled and convince each of them that her attention was centered upon him alone"³³

Lucy had turned her concern and love for "beauty, happiness and herself" into a very real world in which she lived and ruled. Witty and charming, she strove to place

³¹ Greer, 11.

³² Lewis, 33.

³³ 150 Years in Fayette County

herself at the center of the most important social circles of the South. Her domain was not just confined to Texas, but stretched all the way to the eastern edge of the South. Lucy was only 18 years old when she arrived in Texas, and although a relatively young outsider, she wasted no time in achieving her goals of a life of glamour and luxury.

While in Texas, when not perfecting the art of socialization, Lucy also made the most of her education and intellectual talents. Unknown until almost a century after her death, in 1854, Lucy spent her time in Texas writing a book, The Free Flag of Cuba. Published in 1856 under the nom-de-plume H.M. Hardimann, the novel romanticized the filibustering adventures of American soldiers fighting in the Cuban independence movement. Clearly set apart from the other young women at the time, Lucy did not shy away from either her intellect nor her interest and concern in political affairs. The novel featured characters obviously inspired by real people in her life, as well as some characters who shared both the name and story of living participants in the war. Though there is no conclusive evidence, it is commonly accepted that Lieutenant William Crittenden – both a character in her novel and a real life member of the military expedition – had been Lucy’s first fiancé.³⁴ Crittenden died during his adventures in Cuba and many historians and scholars suspect this inspired Lucy to write the book, pleading for U.S. support for the cause. While pushing a political agenda, the book also encapsulated Lucy’s deep respect for the southern way of life. Her characters are archetypes for the southern belle, the brave and protective men, and the happy and subservient slaves.³⁵ Her writing, just like her real life, features a fixed set of characters as well as a strict script of conduct. If the story of her painful lost love was in fact true,

³⁴ Ed. Orville Vernon Burton and Georganne B. Burton, The Free Flag of Cuba: The Lost Novel of Lucy Holcombe Pickens (Baton Rouge: Louisiana State University Press, 2002) 23.

³⁵ Burton 4.

her luck was about to change when she did finally meet the man she was destined to marry just a few years later.

As was fashionable for the time, Lucy, her mother, and her sisters would spend their summers outside of Texas. Certain areas throughout the South were renowned as premier destinations for the wealthier families. The summer of 1858, when Lucy was 26 years old, proved to be one of the most life-altering periods of her life.

As was customary, Lucy and her mother passed the summer months in White Sulphur Springs, Virginia. At the time, White Sulphur Springs was known as a meeting ground for the young southern elite, and more importantly, the perfect common ground on which to meet potential husbands and wives.³⁶ Her sister Anna was already married, and it was time for Eugenia to set her sights on finding a suitable husband for her next daughter in line. As her diary reveals, Eugenia had been taxed by the difficulties of having an often absent husband, and hoped that for her own daughters she might be able to find loving and caring Christian men who would protect and safeguard from all evils and misfortunes.

During that summer, Lucy met the recent widower Francis Wilkinson Pickens, a U.S. Congressional Representative from South Carolina. Pickens was 22 years Lucy's senior, and already had three children from two previous marriages. However, upon first setting his sights on Lucy, he fell instantly in love with the young belle and almost immediately asked for her hand in marriage.³⁷ Pickens was almost everything that Lucy could have asked for: handsome, wealthy, well-respected and established. Lucy was too sure of the sort of life to which she aspired to waste her time on anyone who could not

³⁶ "Lucy Holcombe Pickens," Notable American Women: A Biographical Dictionary 4 vols. (Cambridge: Harvard University Press, 1980).

³⁷ 150 Years in Fayette County.

guarantee her a life of privilege. Pickens, with his money and his career set, could fill those shoes for her. She had already once known the heartbreak of losing her first young fiancée in war, and as a result, was practical and pragmatic when it came to choosing her second.

However, it was Pickens' misfortune that he had recently turned down the position of the Ambassador to England as offered to him by his close friend President Buchanan. Though Pickens might have been content to stay in his position in the House of Representatives, Lucy was lured and fascinated by the possibility of a life abroad. When Pickens did finally propose in that summer of 1858, Lucy initially turned him down, citing his failure to accept the ambassadorship as her reason for rejecting him.³⁸ Too obsessed with Lucy to back down at the first sign of dismissal, Pickens immediately returned to President Buchanan in Washington, D.C. to see if the position was available. Unfortunately, it had since been filled, but a similar position in Russia had become available. Pickens immediately accepted and returned to Lucy with the promising news to once again try and persuade her into marriage.³⁹ Content with his new title and position, Lucy accepted and the two were married and sent abroad within only a few weeks.

The journey from the United States to St. Petersburg, Russia was nothing short of trying and burdensome. The couple did not go directly to Russia, but, as travel options demanded, made their way steadily across Europe. Some of the couple's friends were also traveling a similar route, so at no point was Lucy without company. Unfortunately, Lucy was the only member of their company who could stand the difficult sea voyage as

³⁸ "Lucy Holcombe Pickens," Notable American Women: A Biographical Dictionary.

³⁹ 150 Years in Fayette County.

the rest of the party took ill for the majority of the time.⁴⁰ Even through her self-admitted worries and doubts about the voyage, Lucy stayed true to her solid character and rather than complaining about the unfavorable conditions, relished in the attention she received from all of the sailors fawning over her well being.⁴¹

Though she had spent so much of her early life traveling and moving from one place to another -LaGrange to Pennsylvania, back to LaGrange again and then off to Texas- it is surprising to know that Lucy had deep concerns about leaving for Russia, and expressed a profound sadness at leaving her family.⁴² Although she had always been a determined young woman, set on upward social mobility, and set on Pickens accepting his new position, at heart she was still deeply attached to the comforts of her family and friends back home.” The magnitude of the step she had taken and its immediate consequences overwhelmed her. She could not possibly bring herself to go so far away as Russia. Fear that something might happen to her beloved family paralyzed all thought.”⁴³ No matter how determined she had been to propel herself into her new married life, there were still tremendous emotional anchors holding her heart at home.

Little did Lucy know, the voyage would be well worth the effort once she saw her new life unfold. Though Russian Court life was something entirely unknown to Lucy, her charm and social grace immediately transcended cultural barriers and differences, and helped to make her a welcome installment in the royal court. Because of Francis’s highly venerated position, he and Lucy found themselves immediately thrust into the upper echelons of Russian society. “With her knowledge of French and Russian and her

⁴⁰ Lewis 79.

⁴¹ Lewis 79.

⁴² Lewis 77.

⁴³ Lewis 77.

elaborate wardrobe, Pickens was soon a court favorite in St. Petersburg.”⁴⁴ It was as if she had left one wealthy and venerable social circle, only to once again find herself in another halfway around the world. Lucy instantaneously embraced the riches and luxuries spread in front of her; wealth and prestige had taken on an entirely new level of perfection in her eyes. Nothing in the South could compare to the decadence she experienced in Russia, “Having arrived at St. Petersburg in the summer, they saw the city built by Peter the Great at its best, its construction a marvel of engineering.”⁴⁵ Whether or not she was entirely in love with her new home, Lucy was still her mother’s child, and felt a strong obligation to be appreciative. Almost immediately upon arrival into St. Petersburg, Lucy did her best to become educated in the customs of a European lifestyle.

Lucy’s beauty was also no less appreciated in Russia than in had been in Texas and throughout the South. Correspondence between Lucy and her family members back home indicated that she was adored in Russia, and was greatly enjoying the company and gifts of the nobility whom she had befriended. She wasn’t entirely at home in Russia, and experienced a great deal of culture shock, but over time, she grew to have a deep appreciation for the culture. She was even relieved to find much of the comforts of Southern culture mirrored in Russia as well, “She felt at home with the aristocracy whose manners she likened to those of the Southern planter class of her own background.”⁴⁶ This life might not have been exactly what she had planned on as a little girl in LaGrange, but the luxury and lavishness were right on target.

⁴⁴ Dorothy R. Morton, “Lucy Pettway Holcombe Pickens: 1832-1899” The Tennessee Encyclopedia of History and Culture 1998 < <http://tennesseencyclopedia.net/imagegallery.php?EntryID=P023>>

⁴⁵ Lewis 92.

⁴⁶ Lewis 99.

Working and socializing in close proximity to the ruling elite of Russia, Lucy almost at once befriended Czar Alexander II and his wife the Czarina. They became so close in fact, that when Lucy became pregnant with her first and only child, the Czarina moved her to the Imperial Palace so that she may be waited on hand and foot during the last stages of her pregnancy and for her daughter's birth.⁴⁷ When the child was finally born, a formal salute was fired to announce her arrival to all of St. Petersburg. The Duchess herself helped name the child, resulting in the somewhat perplexing combination of traditional southern family names and affectionate Russian additions. Lucy's daughter then carried the weighty name of Francis Eugenia Olga Neva Pickens, or more affectionately known as "Douschka," Russian for "little darling." Lucy had never taken to living in a strange culture entirely, but she had at least clearly made the best of her situation by surrounding herself with good and loving friends.

Unfortunately, after several years of living the cosmopolitan European lifestyle, Lucy longed to return home to see her family and to raise her daughter in the South.⁴⁸ Francis, like his wife, was anxious to return home, mostly because of the worsening political situation between the North and South. Poor health on the part of both Lucy and Pickens hastened their return home, and it was not until fall of 1860 that they were able to make the long sea voyage back home. They were aware of the uneasy political situation at home, but it is unlikely that either could have predicted the tragic drama that was about to unfold in America.

Francis was thrust into a difficult and strained position upon his return to the United States. On the one hand, he was true southerner committed to his state, but on the

⁴⁷ Greer 52.

⁴⁸ Lewis 108.

other hand, President Buchanan (soon to be replaced with Abraham Lincoln) was a close and dear friend. The tensions between the North and South strained their relationship.⁴⁹ Buchanan asked Francis to remain true to the Union and to urge South Carolina to do the same. However, upon return to his home, Francis embarked on a campaign across the state, and quickly recognized that if his political aspirations were to again be realized in South Carolina, he would have to appease the voters by siding with their desires for secession. “To South Carolina legislators seeking a compromise candidate, therefore, he seemed the ideal choice to lead the state out of the Union...”⁵⁰ Luckily for Francis, he changed his tune just in time to secure the newly available governorship of South Carolina. On 17 December, 1860, Francis Pickens was officially sworn into office, and Lucy unofficially began her run as the female face of the South.

As Pickens immediately found himself in a trying and delicate position, so to did Lucy. She missed her home and family dearly, but knew as the new first lady of South Carolina it was her duty and obligation to both husband and state to refrain from immediately returning to Texas. Though Lucy was often known for playing the role of the damsel in distress, in truth she was incredibly bright and conscientious of the heated political problems. And as always, no matter how frivolous or self-absorbed she was reported to be, her public duties always came before her private desires.

From the start of Francis’s governorship, South Carolina was in a difficult position. On 20 December 1860, South Carolina seceded from the Union, without the clear support of any of her southern sister states, and to the somewhat surprise of the Union, “Previous to the passage of the ordinance by which South Carolina undertook to

⁴⁹ Lewis 122.

⁵⁰ Marc W. Kruman, “Review,” *The Journal of American History*, Vol. 74, No. 3, The Constitution and American Life: A Special Issue (Dec., 1987), 1065.

make herself independent from the United States, the North had never really believed that a serious attempt to destroy the Union would be made.”⁵¹ Francis, with the support of the South Carolina legislature, dared to make the first move, and waited with baited breath to see if the rest of the South would follow. Lucy, unavoidably tied to her husband’s work, was no doubt just as worried about her future. Again, however, she was willing to publicly stand by his side and his decisions without fail, and reserved her concerns only for her private correspondence with her family back in Texas.

Luckily for the new Governor, and South Carolina, 13 other states of the mid and deep South joined the independent Confederacy in the following months of 1861. Though South Carolina no longer had to fear standing alone against the Union, Lucy was given the burden of becoming the female face of the South. She was the first lady of the first state to secede, the epitome of the dutiful southern belle, and consequently, a very public face for the southern cause. Lucy had always been a highly visible presence in the highest social circles, but now, her actions carried an entirely new weight. Lucy took only a short reprieve from her duties to return to see her family in Texas in the first months of the new year.⁵² Lucy stayed only briefly, as she knew, though her heart might wish otherwise, that she was needed back in Charleston with her husband, whose health was steadily declining in this time of great stress.

Once reinstalled in South Carolina, Lucy immediately recommenced her political and personal duties, “As the Governor’s wife, Lucy entertained distinguished guests, both in Columbia and at the family mansion Edgewood near Edgefield, S.C.”⁵³ Even amidst the Southern trouble and battles, Lucy was never one to let down her own appearance and

⁵¹ Anson D. Morse, “The Cause of Secession,” *Political Science Quarterly*, Vol. 2, No. 3 (Sep., 1887), 470.

⁵² Lewis 133.

⁵³ Greer, 57.

reputation. It was said that while she welcomed the Confederate elite, her house servants were perpetually dressed in the finest Russian fashions.⁵⁴ Undoubtedly, this left a strong impression on her guests who must have been both fascinated and impressed by her cultured style. “It is not known if she, like many Confederate women, sewed shirts and trousers for the soldiers, stuffed cartridges, rolled bandages, and knitted woolens, but she did contribute in her own regal fashion.”⁵⁵ Whether or not South Carolina needed a fashionable appearance during the war, Lucy’s efforts must have certainly raised spirits and pride amongst its citizens.

The most public and appreciated gesture of Lucy’s support came when she publicly sold off her most prized possessions- exquisite jewels given to her by the Czar of Russia- in order to raise money for the Confederate troops.⁵⁶ Such a generous and grand act did not go unnoticed by the Confederate Army, and when Colonel P.F. Stevens of The Citadel in Charleston was commanded by Pickens to raise a legion, he immediately chose to name it the “Holcombe Legion,” as a sign of respect and gratitude for the governor’s wife. It was a large legion, consisting of seven infantry companies and one cavalry, and fitting with Lucy’s personality, this was just the sort of admiration which she had clearly always adored. The legion gained a fair amount of notoriety from its conception, and Lucy took to making it her own sort of personal army, frequently addressing the soldiers dressed in her finest attire. She even went so far as to present the legion with a flag that

⁵⁴ Greer, 58.

⁵⁵ Lewis, 143.

⁵⁶ “Lucy Pettway Holcombe Pickens: 1832-1899.”

she herself had designed and that bore her name, along with the palmetto of South Carolina and a star which supposedly represented her home in Texas.⁵⁷

Of course, Lucy's most lasting image and impression on the Confederacy was her appearance on the \$1 and \$100 Confederate bills. By virtue of her public service to the South, she had finally become the "Lady Liberty" of the Confederacy. When compared to the criteria for successful modern day politicians, Lucy fit the bill perfectly for an appealing political figure even then. She was a character accessible to southerners from various walks of life. On the one hand, she had come from humble roots in rural Tennessee and was the daughter of a hardworking farmer who had seen his own fair share of success and failures. On the other hand, she was the elegant southern belle who had risen to a life of glamour and sophistication as both a cultured lady in the Russian Court as well as the first lady of arguably the bravest state in the South. She was unafraid to show her true colors, and never backed down in the face of opposition or challenge. She truly was the inspiring image that southerners needed during their hardships of the war.

Unfortunately, not much is known about how Lucy spent the remainder of the war. Francis retired his governorship at the end of 1862, old and eager to return to *Edgewood*. Lucy, most likely sad to leave the excitement of the prominent social life, returned home with him.⁵⁸ She made the best of her situation, and worked tirelessly to make *Edgewood* a home of distinction and worthy of praise. Just as she had done during her time as South Carolina's first lady, Lucy was eager to entertain. Of course, the war

⁵⁷ Maggie MacLean, "Lucy Holcombe Pickens," Civil War Women: Bios and Stories about the Women of the Civil War Era. How they Lived. What they did to Survive. How they Fought for Women's Rights (2007), < <http://civilwarwomen.blogspot.com/2007/03/lucy-holcombe-pickens.html>>.

⁵⁸ Lewis 158.

was not a forgotten cause in her mind, and Lucy continued to travel throughout the South to show her support, even when Pickens grew too weak to accompany her. Lucy would have had family and friends fighting in the war, and as time went on and the South's success began to wane, her worries grew more and more. Sadly, not only did she have her brothers, family, and friends to worry about, but Lucy's father Beverly died in Texas in 1864. With the Union closing in on her home, the passing of her beloved father, and the failing of her own husband's health, it would seem as though Lucy's life was steadily falling apart around her. By February of 1865, federal troops were moving into Columbia, South Carolina. They had already decimated much of Texas and, probably unknown to her, had taken complete control of her old home in LaGrange.⁵⁹ Francis was undoubtedly devastated by the direction of the war, and the consequences he would unavoidably suffer should the North secure its victory.

In April of 1865, that victory did finally come, but not before most of the South was slaughtered. When General Robert E. Lee surrendered, he was consequently surrendering the life which Lucy had so dearly loved and stood for. Politically and publicly, the remaining years of her life would be determined by Reconstruction and the turmoil of the South's transition out of its reliance on slavery. Privately, she would be consumed with the burden of a quiet life at *Edgewood* and the clear realization that her elderly husband was fading, both physically and emotionally, before her eyes.⁶⁰ Finally, a sort of relief descended upon Francis, when he passed away in the winter of 1869. Many of the family's slaves had stayed on after the war as servants out of a sort of devotion to the family. Immediately before Francis died, he called all those servants who had been

⁵⁹ 150 Years in Fayette County.

⁶⁰ Lewis 172.

closest to him to impart a final message. He asked that they watch over Lucy and his children, and remain faithful to the family.⁶¹ With Lucy also by his side, Francis passed away: “Francis Wilkinson Pickens, once the dynamic political force behind South Carolina’s government, died 25 January 1869, unpardoned, a man without a country.”⁶² True to their former master, the Pickens family servants served as pallbearers at his funeral.

Widowed at the young age of 37, Lucy had already done so much with her life, but was faced with her final challenge to take care of *Edgewood* and the children that Francis had left behind. She was still too young to retire to the plantation entirely, which she herself now commanded, so she made her best efforts to remain active and involved. Her brother Theodore Holcombe traveled to help run the plantations, and even Douschka, now a young woman, contributed to the success of the farms. “This plantation was among the first, if not the very first, where the laborers were paid a bonus in addition to their wages when a good crop was made, this system being established by Douschka when she was eighteen years old.”⁶³

Of course, eventually Douschka was married and left home, freeing even more time for her lonely mother. Douschka had been an ardent outdoorswoman, and the absence of her active contributions to the plantation would leave a glaring hole.⁶⁴ Still interested in filling her time, Lucy eventually joined the Mount Vernon Ladies Association, which was committed to the preservation of George Washington’s former

⁶¹ Greer 61.

⁶² Lewis 175.

⁶³ Greer 61.

⁶⁴ Greer 61.

home outside of Washington, D.C.⁶⁵ Ever the natural leader, she served as vice-regent from 1876 until her death.

Sadly, Douschka passed away in 1894, at the age of 35. Though she had previously been living in Georgia with her husband, Dr. George Dugas, she was living at *Edgewood* when she passed, and her body was buried next to her father's. Lucy, who had already outlived so many of her family and friends through the war, tragically also outlived her only child. However, just five years later, on 8 August 1899, Lucy died at the age of 67. By the time of her death, she had seen more, experienced more, and accomplished more than most people, man or woman, of her day. She left behind *Edgewood* to Douschka's two daughters, but to the South, she left behind a legacy of greatness and triumph. Even until her death, she stood for elegance and intelligence, commitment and determination. Most importantly though, she stood for a generation and a time which had come and gone, but forever lived encapsulated in her style and memory. Arguably, the death of the Queen of the Confederacy marked the true end of the Confederacy itself.

Lucy Holcombe Pickens Moves Back to LaGrange

LaGrange today is by no means a bustling metropolis, but it is also not the same countryside once familiar to Lucy and her family. The land is still mostly covered by fields and forests, traditional wooden farmhouses and barns. The roads are all paved, traffic lights are scarce but present, and along the highways there is more and more evidence of growing industries. However, in my search for the story of Lucy Holcombe Pickens, I was privileged to get to talk to some of the residents of LaGrange, and through

⁶⁵ "Lucy Holcombe Pickens," Civil War Women.

each interview it became evident that the name Lucy Holcombe is not a relic of the past. Lucy is still a part of their personal history which has crossed from one generation into the next; ever present, ever living.

There is no evidence that the people of LaGrange and the surrounding towns in Fayette County regret not having major shopping centers, four star restaurants, or other staples of the growing towns that are popping up in the nearby areas. In fact, of all of the people I spoke with, not a single one lamented over not living in a booming city. Whereas in many towns and cities, residents will boast of the plethora of activities and conveniences at their fingertips, the people of LaGrange cherish their close-knit communities and social circles instead. Tracking down people willing to help me in my research ventures was hardly a problem. Talking to one person immediately spawned a web of connections they were more than happy to share. Almost everyone is connected in someway or another – through work, through friendship, through blood relation – and I inevitably left every interview with a growing address book of the names and numbers of people who might be able to help me further along my academic peregrination. What began with one name and number soon turned into several, as I began to realize that although this was a very close community, the people were ready to welcome me with open minds and homes and a sense of appreciation that I was interested in writing about one of their own, a piece of their history.

Not far off of highway 57, through the only stoplight at the intersection of LaGrange and Moscow, Tennessee, there is a metal sign marking the home of Lucy Petway Holcombe Pickens. Her life is reduced to only a few sentences, sharing the larger

highlights with any travelers who might somehow find themselves coming upon the house. Though a beautiful and imposing white frame house, the archetype of antebellum Southern homes, it might be easily missed save for Civil War and architectural historians and enthusiasts purposefully seeking it out. Even for those looking for the house, it is somewhat difficult to track down exactly, but for the people of LaGrange, and the family that currently owns the house, that isn't much of a problem.

Today, the house is owned by Minette Kinney and her husband Greg. Minette's parents bought the house in the 1960's when it was still covered by vines and foliage that had gone ignored for decades.⁶⁶ After considerable time and effort dedicated to restoring the home to its original magnificence, the family created a home for Minette and her sisters. I was fortunate enough to get a chance to spend a morning in the house, talking with the Kinneys about their memories and experiences of living in a place so rich in history. Although this was the home where both Minette grew up and where the Kinney's children were raised, there was still a prevailing sense that there was yet another set of residents- Lucy and her family.

After only one brief phone conversation with Minette, she and her husband welcomed me into their home the very same week. As Minette explains, her parents bought the house in the 1960's, leaving the city of Memphis at a time when urban sprawl was on the rise, and urban crime along with it. "My mother was just so tired of everything that was going on in Memphis, and she bought the house wanting to give something back to the community."⁶⁷ Minette's family was by no means part of LaGrange's long history. In fact, they were not even Southerners, hailing originally from

⁶⁶ Minette Kinney, interviewed conducted at Kinney family home, LaGrange, Tennessee, July 2008.

⁶⁷ Kinney Interview.

Ohio. When they bought the house, they began with the intentions of giving back to the community, but did not necessarily realize that through their restoration work, they were in some way also restoring a piece of forgotten history.

Although neither of the Kinneys are historians by profession, their extensive research and knowledge of the Holcombe family could convince anyone otherwise. When I arrived, after graciously being offered a cup of coffee, the Kinneys immediately brought out several folders filled with information about Lucy and her family that they have collected over the years. Each folder, containing biographies, letters, email correspondence, reflected several years of dedicated work to restore the house and preserve the histories of the people who once lived there.

Going through each folder over the kitchen table, a history of LaGrange, and not just Lucy Holcombe or the Kinneys, began to emerge. With every decade that had passed since the Holcombe family moved to Texas, the house fell further into dilapidation. As Minette explained, after the Civil War, LaGrange, like the rest of the South, was left in financial and emotional ruins. Not only would Southerners not have the money necessary to repair and keep up a house as large as Woodstock, but to a certain degree the old house represented a considerable amount of heartache and hardship. This house had once been the home of the “Queen of the Confederacy,” but now the Confederacy was dead and the legacy of its leaders along with it. After the war, Southern history could be boiled down to one formula- the war was over, the South had lost, the South was wrong, and as a result, Southern history no longer mattered. If it were not enough that restorations would cost a considerable amount of money that Southerners didn’t have, it was also too controversial to try and preserve something that had roots in something so difficult to

understand as the Confederacy. In short, as Minette explained (and was echoed through interviews with other residents), “the South was not allowed to have history.”⁶⁸

The Kinneys were not the only residents of Fayette County who were welcoming and willing to speak with me. While picking through the regional history room at the Somerville-Fayette County Public Library, a chance conversation with librarian Laura Winfries turned into yet another string of connections to other residents who might be able to help me. After off-handedly mentioning that I was interested in researching Lucy Holcombe Pickens and her family, Ms. Winfries mentioned that I might be able to get in touch with some of the older county residents who had done extensive research and work towards preserving the history of the area. As it should happen, Ms. Winfries was a descendent of Philemon Holcombe, and still very involved with genealogical organizations. Luckily for me, she was also in touch with other people in the area who would be able to offer new insight into my research. Thanks to Ms. Winfries, I made my first introduction to one of the most knowledgeable and informed historians of Fayette County.

Ms. Winfries graciously introduced me to Ms. Joy Rosser. Ms. Rosser is well into her eighties, and known throughout the town as one of the most knowledgeable citizens; a regular “walking encyclopedia” of Fayette County history; and I was lucky enough to meet her one at her home one afternoon in July. Ms. Rosser isn’t an employee of the county, or at least she hasn’t been for sometime now. Prior to her unofficial position as the local county record keeper, Ms. Rosser had worked in the Fayette County Court House. After her retirement, and after the tragic passing of her husband, Ms. Rosser was

⁶⁸ Kinney Interview.

eager to find something to fill her time and occupy her thoughts.⁶⁹ Almost immediately, she saw the need to keep up with the local history of the area. One project, done in part with her fellow historian, soon turned into another, and eventually the two ended up transcribing countless records for the county archives.

Ms. Rosser did not specialize in the history of the Holcombe family the same way that the Kinneys did. She did however, share their same desire to preserve an era in history which she felt was slipping away before her very eyes. Like so many other people, she knew many of the local stories, including those of the famed Lucy Holcombe, but she knew them only through their repetition, “we all know the stories, but they’re nowhere.”⁷⁰ During the few hours I spent in her home, Ms. Rosser lamented over the dying traditions in Fayette County. According to her, the lines of some of oldest families in the region were disappearing, and the new people moving in had no ties to the history of the area. Ms. Rosser echoed the same stories of tragedy I had read in numerous sources- after the Civil War, the South was financially destroyed, and LaGrange in particular fell deeper and deeper into ruin, and never regained its antebellum splendor.

“There was little actual fighting in LaGrange, although there were several skirmishes in the area, but so much destruction had been wrought that the town never recovered its pre-war prosperity. Age, fires and tornadoes took their toll; business houses never rebuilt; the population declined and LaGrange became a small village.”⁷¹

When asked why she thought the history of the town was diminishing with its population, Ms. Rosser finally conceded to the same conclusion as the Kinneys, the *complete* southern history wasn’t shared because they were the underdogs.⁷²

⁶⁹ Joy Rosser, interview conducted at Rosser home, Somerville, Tennessee, July 16, 2008.

⁷⁰ Rosser interview.

⁷¹ 150 Years in Fayette County.

⁷² Rosser interview.

There was an undeniable air of sadness to the stories that Ms. Rosser shared with me. She had dedicated countless hours of her life to preserving Fayette County history, but saw little hope of future generations carrying on her work. Numerous times she mentioned that so many of her contemporaries who had been the sole keepers of family histories had already passed away, and with them their stories. So much information had already been lost before anyone had a chance to put it down on paper.⁷³ It was the unavoidable reality that southern history might never be preserved in its truest form.

As much as we should like to pretend that all wrongs of misrepresenting, or ignoring certain parts of history have been righted in the politically correct educational atmosphere of today, the truth is that much of what the Kinneys and Ms. Rosser talked about is still a prevailing problem. I myself have taken numerous courses in United States and Southern History, but am embarrassed to admit that I had never heard of Lucy Holcombe Pickens before venturing into this project in LaGrange. With a comprehensive academic background in history including A.P. United States history, U.S. in the 19th century, History of Law and Justice in the South, and even the History of Slavery in the U.S., I am curious how this larger than life character never made it into my references of United States political figures. Even in those courses focusing solely on the South, I failed to encounter any references to Lucy. How is it then, that the Queen of the Confederacy is absent from the history of the Confederacy all together? Schools, professors, students and textbooks cannot be held solely responsible for this glaring omission in history. The problem is not that no one cares to learn about these people today, but that not everyone cared enough to preserve these people in the past. Southern history has undoubtedly survived- countless books, monuments, and artifacts can

⁷³ Rosser interview.

attribute to that- but there are still gaps and holes in the story. Most notably, it is the women who are missing. So much of antebellum Southern history focuses on the masculinity of the experience, and skips over the women who also played integral roles in the War. The image of the ideal Southern belle is well celebrated, but her other side, that of the resilient leader, is too often ignored. Strong women, such as Lucy, found no home in the legacy of the South, and their stories were almost lost. Had it not been for the generosity of people like the Kinneys and Ms. Rosser, this paper would have probably been almost impossible for me to write. Simply put, for the most part, the formal texts documenting Lucy Holcombe Pickens do not exist.

Lucy Holcombe Pickens still exists sporadically across the country- in Fayette County, Tennessee, in South Carolina, and in parts of Texas. Her legacy and story exist for the pure reason that certain people cared enough to remember her. Those people who still remember her story most likely learned it as it was passed down from generation to generation, not because it was ever immortalized in books. Lucy Holcombe Pickens led an extraordinary life, worthy of study and praise. There are a few exemplary books which chronicle her life, but they are few and far between. Fortunately, there are dedicated citizens like the Kinneys and Ms. Rosser just to name a few, who are working to correct these errors. Neither party have any personal agenda in preserving Lucy's history – the Kinneys are far from trying to turn their home into a lucrative museum, and Ms. Rosser has no intention of writing for profit. They are however, keenly aware of the importance that her story carries, both to Confederate history, and to their own histories. When asked why she thought that people such as herself were carrying on this work, Ms. Rosser

replied, “if you’re ever one of us, you’re always one of us.”⁷⁴ In short, Lucy Holcombe Pickens still lives today, because she is an integral part of the history of the people who are still living today.

Word Count: 9,687

⁷⁴ Rosser interview.