1. NAME OF PROPERTY

Historic Name: Woodrow Wilson Boyhood Home

Other Name/Site Number: Presbyterian Manse

2. LOCATION

Street & Number: 419 Seventh Street Not for publication: N/A

City/Town: Augusta Vicinity: N/A

State: Georgia County: Richmond Code: 245 ZIP Code: 30901-2317

3. CLASSIFICATION

Ownership of Property		Category of Property	
Private:	X	Building(s):	X
Public-Local:		District:	
Public-State:		Site:	
Public-Federal:		Structure:	
		Object:	

Number of Resources within Property

Contributing	Noncontributing	
3	0	buildings
0	0	sites
0	0	structures
0	0	objects
3	0	Total

Number of Contributing Resources Previously Listed in the National Register: 3

Name of Related Multiple Property Listing: N/A

4. STATE/FEDERAL AGENCY CERTIFICATION

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this ____ nomination ____ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property ____ meets ____ does not meet the National Register Criteria.

Signature of Certifying Official Date

State or Federal Agency and Bureau

In my opinion, the property ____ meets ____ does not meet the National Register criteria.

Signature of Commenting or Other Official Date

State or Federal Agency and Bureau

5. NATIONAL PARK SERVICE CERTIFICATION

I hereby certify that this property is:

___ Entered in the National Register
___ Determined eligible for the National Register
___ Determined not eligible for the National Register
___ Removed from the National Register
___ Other (explain):

Signature of Keeper Date of Action

6. FUNCTION OR USE

Historic: DOMESTIC Sub: single dwelling

Current: RECREATION AND CULTURE Sub: museum

7. DESCRIPTION

ARCHITECTURAL CLASSIFICATION: Mid-19th Century: Greek Revival

MATERIALS:
Foundation: Brick
Walls: Brick
Roof: Metal: Copper
Other: Wood, iron, glass

Summary of Nominated Property

The Boyhood Home of President Woodrow Wilson, the twenty-eighth president of the United States and the first Southern president since the Civil War, is located in Augusta, Georgia. There, in what was then the First Presbyterian Church manse, Wilson spent the formative years of his boyhood and the first years of his adolescence between 1860 and 1870. His earliest memories were of the house, and while living there he absorbed his father's religious teachings, experienced the Civil War and Reconstruction, and established his identity as a Southerner. Wilson's religious and literary education, his personal knowledge of war and its consequences, and his Southern roots influenced him for the rest of his life. The seeds of his interest in educational reform, political progressivism, and world peace can be found in his childhood in Augusta at the Presbyterian manse. The Boyhood Home of President Woodrow Wilson, as it appears today, retains an exceptionally high degree of integrity and well represents the period of Wilson's residence there.

Describe Present and Historic Physical Appearance

Summary Description

The Boyhood Home of President Woodrow Wilson in Augusta, Georgia, is a rectangular two and one-half story load-bearing brick house set on its original city lot at the northwest corner of Seventh and Telfair Streets in the Downtown Augusta Historic District. In addition to the house, two other original buildings, also built in 1859, occupy the lot. Behind the house, a rectangular, two-story load-bearing brick service building creates a non-contiguous ell juxtaposed off the back porch of the main house. The third building is a load-bearing brick carriage house in the northwest corner of the lot.

The Wilson Home sits adjacent to the Joseph R. Lamar Boyhood Home of the same vintage, which adjoins the property on the north at 415 Seventh Street. Diagonally across the intersection is the First Presbyterian Church (642 Telfair Street) for which this building served as a manse in the late nineteenth and early twentieth centuries. Both the church and the Lamar house are listed in the National Register of Historic Places. Directly in front of the Wilson Home to the east, across Seventh Street, is a former bank drive-through facility. Directly to the south, across Telfair Street, is a parking lot for the William B. Bell Auditorium, which is hidden by a tall brick wall. Behind the property, to the west, is Saint John Towers, a Methodist high-rise home for the elderly, built in the 1960s.

The present condition of the site is the result of a careful ten-year restoration by Historic Augusta, Inc., that took place between 1991 and 2001. The restoration philosophy for the site was to approximate as closely as possible its 1860s appearance when Thomas Woodrow Wilson resided there with his family while it was the Presbyterian Manse, in the most practical manner as possible. The resulting restoration plan was based on physical evidence uncovered by the restoration architect, Norman Davenport Askins of Atlanta, Georgia; historical documentation research by the project historian, Erick D. Montgomery, Executive Director of Historic Augusta, Inc.; archaeological evidence found by a team headed by Dr. David Collin Crass, archaeologist, then of North Augusta, South Carolina; and paint analysis by Sara B. Chase, historic preservation consultant of Lexington, Massachusetts. Later, a landscaping plan was prepared by Robert and Company of Atlanta under the guidance of James R. Cothran.

Exterior

Modestly Greek Revival in style and form, the Wilson Home is rectangular in plan, five bays wide with a central one-story portico supported by four Tuscan columns. Its symmetrical front façade, facing east, features

smooth-faced red brick laid in stretcher bond and large double-hung sash windows (6/9 on the first floor and 6/6 on the second) accented with granite lintels and sills and louvered green shutters. The horizontally gabled roof is of standing-seam copper without front or rear dormer windows. There are four interior end chimneys; two project through the front slope of the roof and two through the rear slope. Cast-iron balconies are cantilevered under each of the four first-floor windows on either side of the central portico. The original front door is Italianate in style with four panels featuring raised molding accenting the round-arched top panels above the rail, and rectangular panels with inverted quarter arches at their corners below the rail. The door is stained in dark walnut and is surrounded by transom and sidelights fitted with patterned translucent glass. The interior face of the front door features four rectangular panels painted white. Traces of an original doorbell mechanism remain. Evidence of original shutter doors that were hinged to the exterior door frame, remains. A small indentation that held the stabilizing hardware for the shutter doors is still evident on the large granite front threshold.

The façades of each of the other three sides of the house are also symmetrical, although not identical to the corresponding façade on the opposite side of the house. The south façade facing Telfair Street features the same smooth-faced red brick as on the front, four evenly spaced 6/6 windows on the first and second floors, and two in the attic story. There are also two small horizontally oriented windows giving light to the basement and crawl space below. The windows are accented with granite lintels and sills, and green louvered shutters. The two windows on the second floor in the center are actually false windows, with stationary shutters permanently closed, concealing the originally bricked-in openings. This was apparently designed to retain the symmetry of the south façade, while not interfering with the location of closet walls on the interior.

The north façade is similar to the south façade, except that it only features two windows on the first, second, and attic floors, as well as the horizontally oriented crawl space windows below. The 6/6 windows also have granite lintels and sills. A window was added on the first floor near the northwest corner of the building in 1901; it was removed and the wall returned to its original design during restoration. This façade features smooth-faced red brick laid in stretcher bond identical to the east and south façades.

The west façade, which is the rear of the house, also features symmetrical fenestration and a one-story porch sheltered by a hipped roof. Brick on this rear façade is of a common red variety, but still laid in stretcher bond as on the other sides of the house. The north and south ends of the porch are enclosed with flush board horizontal siding, creating bathroom and pantry spaces, respectively, each with one window. The bathroom is original as proven by the paint analysis of the walls, although the existing plumbing fixtures date from the turn of the twentieth century. (A municipal water system was constructed for Augusta in the 1820s, and it was being expanded and updated beginning in 1859). The former pantry space on the back porch was converted to conceal a handicap lift during the restoration. Six square porch posts support the roof of the back porch, with the first two on either side being engaged as corners of the bathroom and pantry. The two posts in the center frame the back door and a set of wooden steps leading to the back yard. The central rear door is four-paneled, with sidelights, but no transom. Six-over-six double-hung sash windows flank the back door on either side under the cover of the porch. Four-panel doors open onto the porch on both sides giving access to the enclosed rooms on the ends. Above the porch roof are three symmetrically placed windows clustered in the center of the façade, giving light to the bedrooms and stairway in the corresponding interior spaces on the second floor. All the rear windows have brick jack-arches with brick sills. Clearly visible to the right of the center window on the second floor is a patch of white cement remaining from an exterior bathroom that was built over the back porch in the 1930s to accommodate boarders. The bathroom was dismantled in the early 1980s. An attempt to remove the cement during restoration was abandoned when it was determined that removal could damage the face of the bricks, so it remains intact.

Interior

The interior of the house can be accessed from either the front or back doors, both opening onto the central hall that runs the depth of the house. There are two rooms on either side of the central hall. Midway back from the front entry on the left side is a dogleg stair with half-landing, featuring yellow heart-pine steps and turned balusters. A mahogany newel anchors to the floor and a continuous mahogany handrail ascends from the first floor to the attic. All doors throughout the house are original, wooden, four-panel, and originally painted; most are still hung with their original lift-off gravity hinges.

Under the staircase is an original closet, accessed by a small four-panel door in the back of the hallway. In 1911 the floor of the closet was cut out, and steps installed to access a new basement. A boiler was installed at that time in the basement in order to provide central heat. The house originally only had a crawlspace. Exterior foundation walls continue as solid brick below grade, where archaeological investigation revealed a stepped footing giving a solid base upon which the house sits. Brick walls also bisect the house under the walls forming the central hallway. The basement was dug through the center area and under the study at the southwest corner of the house. The remainder of the area under the house is crawlspace.

The central hall features yellow heart-pine floors covered with a reproduction oilcloth fitted and nailed around the edges of the room, plaster walls and ceiling, and a plaster cornice molding. All interior and exterior spaces are painted according to evidence discovered in a professional paint analysis conducted by Sara Chase in 1998, returning all surfaces to their original 1860s colors. In the central hall, the walls are green, the ceiling is white, and the cornice and concentric circle medallion are ivory. The baseboards and door-frame moldings are white. This color scheme carries continuously to the second and attic story hallways as well. Original copper piping that distributed gas to lighting fixtures remains intact inside the walls throughout the house, though not functional. Most original light fixtures do not survive. An electrified period antique pendant gas fixture is located in the front of the hallway.

Double parlors are on the right of the front door on the north side of the house and feature large paneled pocket doors that run on tracks, evenly bisecting the front and rear rooms. The yellow heart-pine floors are covered with reproduction wall-to-wall Brussels carpeting. Both rooms have plaster walls and deep cornice molding, as well as elaborate plaster medallions where reproduction electrified gasoliers are attached. The medallion in the front parlor is original, with a stylized elaborate foliage pattern. The original medallion in the rear parlor was lost at some time in the past, and the existing one is an exact copy of the one in the front parlor. Identical marbleized slate mantels in both rooms are Italianate in design. The rear parlor is interpreted as the dining room. In 1901 a window to the left of the fireplace and a door leading to the bathroom on the back porch were cut into the walls. Both were removed during restoration and the openings filled in to return the walls to their original configurations. Original colors reclaimed in these rooms include soft blue walls, white moldings, and ivory cornices and medallions.

On the opposite (south) side of the house, the first room to the left of the front door is interpreted as a “best room,” or guest bedroom. It features yellow heart-pine flooring, plaster walls and ceilings, a molded plaster cornice, and a wooden mantel that nods toward the Gothic Revival style. The hearth is brick laid in a sand bed. The reproduction electrified gasolier hanging from the center of the room features a medallion of two concentric circles. The face of the four-panel door leading to the central hallway is grained to resemble golden oak, as is the door on the west wall leading to the study. An important historical feature of this room is the word “Tom” etched into the center pane of the lower sash of the window to the right of the fireplace on the south wall. This is believed to be the work of young Thomas Woodrow Wilson, who was known as “Tommy”

and "Tom" as a boy, having apparently borrowed his mother's diamond ring to leave his mark on the glass at some point before he moved from the house in 1870. The form of Wilson's juvenile signature compares very favorably to his signatures found in his papers beginning in 1872.[1] Two other words appear in the same room on a pane of glass in the lower sash of another window to the left of the fireplace on the south wall. These say "Dr. Irvine" and "Dr. Ervine." Robert Irvine was the pastor of First Presbyterian Church from 1871 until 1881 and occupied the manse following the Wilson family's departure. Etching names in glass can be found in other houses in Augusta during this period, and these words must have been done during the pastorate of Dr. Irvine by some member of his family. The original colors used in the best room include drab pink walls, white millwork, ivory cornice, and black mantel.

Behind the best room to the west and back of the house is the pastor's study, remembered by Joseph R. Wilson, Jr., the President's brother, as having been lined with books and smelling of tobacco. Similar to the best room, it has yellow heart-pine floors, but covered with a reproduction wall-to-wall Brussels carpet. The room has plaster walls and ceiling, but no cornice molding, which the paint analysis revealed never existed. The mantel is identical to the one in the best room, and the doors are also grained in golden oak. The hearth is brick laid in a sand bed. A reproduction electrified gasolier hangs from the center of the room, accented by an original concentric circle medallion. The walls are green, the baseboard is brown, and the window and door molding, ceiling, and medallion are all white.

Ascending the stairs, the landing is lit by a window that illuminates both landings, the second one being built in front of the window to give light above and below. A reproduction Venetian carpet runner held in place with stair rods continues to the second and attic floors. The center hall on the second floor is punctuated with doors leading to the five rooms at this level. Straight ahead to the east is a trunk room, interpreted as a dressing room, which had been turned into a bathroom in 1882. Still intact from that bathroom are wainscoting and a corner closet behind the door. The existing plumbing fixtures, dating from the turn of the twentieth century, were all removed during the restoration.

The northwest room on the second floor is known to be young Woodrow Wilson's bedroom, or "Tommy's Room." He remembered that it was at "the top of the stairs at the back of the house overlooking the areaway." In the 1860s, no houses had been built on the north side of the 700 block of Telfair Street, which explains his meaning of the term "areaway." This room features yellow heart-pine flooring, plaster walls and ceiling, no cornice, and a simple wooden mantel. The hearth is brick laid in a sand bed. There is a pivoting transom over the door leading to the hallway. The original color on the walls is a dull pink, with white millwork and brown mantel. Two gas brackets are attached to the west wall to the right of the window. There is no overhead light fixture.

The northeast bedroom, known as the sisters' room, is basically identical in detail to the northwest bedroom. It also has the same paint scheme. The two gas brackets in this room are on the east wall between the two windows, and are the only original gas brackets remaining in the house, all others being antiques acquired to replace missing brackets. One of the brackets in this room features an attachment valve that allowed a rubber tube to be attached and run to a gas table lamp.

Across the hall on the south side of the house, the southeast room is interpreted as the upstairs sitting room. It features the same yellow heart-pine flooring covered with an ingrain wall-to-wall carpet, plaster walls and ceiling with no cornice, and a simple wooden mantel as in the other rooms on the second floor. The hearth is

[1] Arthur S. Link (Ed), *The Papers of Woodrow Wilson*, Volume 1, 1856-1880 (Princeton: Princeton University Press, 1966), part of illustrations following p. 306.

brick laid in a sand bed. This room also contains a closet, an extra door leading into the trunk room at the end of the hall, and a blank wall where a false window is located on the outside, as previously mentioned. Pivoting transoms are over all the doors, including the one for the closet. Original colors here include yellow walls, white ceiling and trim, and a brown mantel. Two gas brackets are mounted between the windows on the east wall.

The master bedroom is situated in the southwest corner of the house. Similar to the southeast room, it also has a closet and a blank wall where the corresponding false window can be seen on the exterior. Transoms are over all the doors, including the closet. Original paint colors include blue walls, white millwork, and a black mantel. The hearth is brick laid in a sand bed. Two gas brackets are mounted to the left of the window on the west wall.

The third-floor attic, reached by the main staircase, contains two rooms, north and south, and a central hall. All floors are yellow heart-pine. There are no fireplaces on this floor, but the two rear flues coming up from fireplaces below in the corners contain covered round openings where stovepipes could have been connected. The paint scheme of the central hall mimics the corresponding spaces below on the first and second floors with green walls and white millwork. Original colors in the two attic rooms are a different green, with brown millwork, including the doors. The use of these spaces was primarily for storage as well as for overflow sleeping quarters when needed.

Outbuildings

The two secondary buildings—a service building and a carriage house built at the same time as the house—remain intact at the Wilson Home. The service wing is detached from the main house and contains the kitchen, a laundry room, and a wood room on the ground level, and two servants' rooms above. It is constructed of load-bearing brick walls, made of a common grade of brick laid in common bond. The gabled standing-seam-metal roof has parapet walls. Access to the kitchen is through a four-panel door close to the back porch entry of the main house. A 6/6 double-hung sash window is located on each of the east and north walls to give light to the kitchen, with corresponding windows above in the eastern servant's room.

The laundry room is accessed from the exterior by a pair of wooden tongue-and-groove utility doors. There are no windows in the laundry room, although the servant's room above it has one on the north wall and another on the west wall. The wood room has a similar pair of doors and no windows. There is no second floor over the wood room. There are no openings on the south side of the building facing Telfair Street, which likely reflects the traditional construction of urban servants' quarters in the South to provide no direct access that would allow an opportunity for escape or to steal or share food. The Wilsons apparently owned no slaves, although they did have at least a cook and a male servant—whether slaves leased from their owners or free blacks is unknown.

The interior of the kitchen features new heart-pine floors, plaster walls and ceiling, and simple wooden baseboards. Simple bracketed shelves on the walls provided open storage. The fireplace opening is designed to receive a brick-set cooking range, often used in well-appointed houses of the mid-nineteenth century. An antique version dating from the early 1860s has been installed. The original color scheme in the kitchen is two-toned, with yellow walls above and dark blue on the lower level. Baseboards and window moldings are brown. The door is stained dark.

The interior walls of the laundry room are exposed brick. It appears that whitewash was applied over the surface of the brick at one time, but little remains. The east wall against the stairs is made of vertical rough-sawn lumber, floor to ceiling. A chase containing ductwork to run air-conditioning to the two rooms on the second floor is centered on this wall and enclosed with similar rough-sawn vertical lumber. The floor is

concrete laid over raw earth. An attempt during restoration to find evidence of other flooring material proved inconclusive, so the existing concrete floor was left intact. The ceiling joists are exposed with no sub-flooring between the floor planks in the servant's room above. Bracketed framing on the south wall holds up the hearth and fireplace structure in the room above. In 2002, framing was constructed to hold double glass doors inside the space that allowed better air control and security. At the time, this space was used as the visitors' center for the house museum.

The wood room has un-plastered brick walls and a dirt floor. Its ceiling joists are exposed.

A set of narrow stairs turns from the kitchen and ascends straight to the second-floor servants' quarters. The western servant's room on the second floor remains largely intact with yellow heart-pine floors, plaster walls and ceiling, a fireplace with a simple mantel, and a closet. The eastern servant's room has been reconstructed in a similar fashion after being altered in the 1930s. Its fireplace, however, remains as it was altered in the twentieth century. Original colors in the servants' quarters include yellow walls, white ceilings, and brown trim. The mantel is black.

The carriage house sits on the northwest corner of the original lot occupied by the Wilson family. The rectangular building of load bearing common-grade brick, laid in common bond, has a gabled standing-seam-metal roof and two large openings facing south, giving direct access from the driveway leading from Telfair Street at the southwest corner of the property. The carriage house contains three spaces: (1) a wider space to store the carriage on the right (east) side, accessed by a pair of large utility doors; (2) a slightly narrower space used as a stall to stable a horse on the left (west) side, accessed by another pair of utility doors, and ventilated with original slits in the walls to allow for air flow; and (3) a hay loft above with access from a single utility door centered over the spaces below. It was in the hayloft that many meetings of the Light Foot Baseball Club were held circa 1870, of which Woodrow Wilson was president. In the twentieth century the large door openings in the carriage house were modified to accommodate automobiles. These modifications were reversed during restoration. Still missing is a wall dividing the horse stall from the carriage stall.

Landscaping

Other than some hardscape, no original landscape features remain. The present grounds are designed based on physical evidence, archaeological investigation and archival sources. It is known that many changes have occurred to the yard over the decades, and an attempt in the restoration was made to reclaim as many original features as possible. Archival documentation revealed that in 1895 gravel, dirt, and sand were brought in to fill parts of the yard after severe flooding of the city in 1888 prompted many in Augusta to do the same to try and channel water away from their properties. Archaeological investigation revealed the original soil level, and during the restoration the 1895 layer was stripped away, flooding no longer being a threat in downtown Augusta.

A low brick retaining wall separates the yard from the herringbone-patterned sidewalks along Seventh and Telfair Streets. The sidewalk on the Telfair side is original. The original bricks along Seventh Street had been covered with concrete in the twentieth century, and were unrecoverable. During the restoration, the present brick sidewalk on Seventh Street was constructed, laid in the herringbone pattern. The retaining wall originally held an iron fence that was removed in the late nineteenth century, and a corbelled and stucco covered coping was added to the top. During the restoration, the coping, which was in poor condition, was removed in anticipation of eventually installing an iron fence to its original configuration.

In the back yard, before restoration, evidence of the brick walkway directly behind the back porch and along the side of the service building remained, but much was missing and damaged, so all was removed and laid again. As much original brick was salvaged as possible and reused in the area between the service building and the back porch of the main house. Evidence of the original driveway along the back property line was also found, including a granite curb that was reclaimed. Some evidence was also left of bricks set in soldier rows to outline gardens. The archaeologists found evidence of an ornamental garden in the north side yard between the Wilson and Lamar Homes. Remnants of picket fencing can be seen in National Register photos of the back yard taken in 1975. An early twentieth-century playhouse built for one of the pastors' children, and a hothouse built in the early 1980s were both removed, as was a diseased and dangerous pecan tree that was planted in 1915.

Current plantings are based on period research of typical 1860s plantings in Augusta. Taken into consideration were existing specimens both on the grounds of the Wilson Home and in other places of similar vintage in the area. Another factor was the close proximity of Fruitland, a leading nursery in the southeast, and the fact that some of its proprietors, the Berckmans family, were parishioners at First Presbyterian Church. Archaeological investigation proved inconclusive with regard to any detail about original plant materials due to extensive trenching, redesign, and soil removal over the course of the property's history. Invaluable guidance came from a publication by the Georgia Department of Natural Resources entitled *Georgia's Living Places,* as well as other gardening texts of the period. Most plants were chosen based on their availability in East Central Georgia by 1870, the year the Wilson family left Augusta. The final plan as drawn by Robert and Company took practicality into consideration as well, specifying brick gravel for walkways that were not likely to have been originally paved. A grass pad in the center of the backyard was chosen, also for practical reasons, anticipating the need to hold outdoor events on the site when it became a museum. Although the yard is likely tidier, particularly in the back, than it would have been in the 1870s, the basic plan was reclaimed in the restoration based on available evidence and documentation.

Restoration

The restoration of the house took place over a ten-year period from 1991 through 2001 after Historic Augusta, Inc., purchased it at public auction to save it from an uncertain fate. With the team mentioned above, every effort was made to determine the original appearance of all exterior and interior elements of the house. The decision to return the property to the 1860s decade as closely as possible, and practical, was agreed upon because the overriding significance of the property is its association with Thomas Woodrow Wilson, the 28th President of the United States, during his important formative years. This approach was endorsed by the late Arthur Stanley Link, the foremost biographer and authority on Wilson, who stated during a 1992 visit that this was the best place to tell the story of Wilson's life during those years, which laid the foundation for his later basic beliefs and world view.

The restoration was based largely on physical evidence that was corroborated with historical documentation and archaeological findings where appropriate. Photographic documentation was largely lacking until after 1912 when Woodrow Wilson was nominated as the Democratic candidate for President of the United States. The earliest photograph that seems to exist of the façade dates to the church's centennial celebration in 1904, three years after the original portico and balconies were removed and a Colonial Revival verandah built in their place. Essential to the documentation of changes made to the property were the church records, which provided different levels of detail for expenditures between its purchase in 1860 and its sale in 1930.

During the restoration, most of the post-1870 changes to the house were reversed, removed, or restored to their original appearance. The Wilson family was the first to occupy the new house, which was begun in 1859 and

completed by February 1860. They remained in residence until the early autumn of 1870. Their ten-year occupancy was the basis for the restoration philosophy adopted. Exceptions to the strict restoration philosophy for the property included the installation of a modern, four-zone central heating and air-conditioning system, commercial grade electrical wiring that meets current building codes, and the installation of the handicap lift in the original pantry on the back porch. In all cases, every attempt was made to minimize the visual effects of these modern necessities. In very few cases, minor alterations remain that were made to the house after the period of significance. An example of this is the roof, which is now standing-seam copper, rather than the original standing-seam tern metal. This decision was made early in the restoration due to an immediate emergency to replace the roof because of severe leakage and plaster damage occurring at the time. The roof matches the original in form and design, but advice from contractors and architects prompted the committee to choose copper so that the roof would not have to be painted. In the early 1990s, no one had any faith in the longevity of available paints which no longer contained lead.

The original front portico and iron balconies were removed in 1901 when a Colonial Revival verandah with six Tuscan columns was installed covering the front door and the window on either side. During the restoration, the ghost of the original portico was clearly evident, as was that of the balconies. Architect Norman Askins carefully drew these elements based on the outline found on the wall. The depth of the portico was determined by an existing remnant of the original front walk that was found under a later front walk that was laid on top of the first one. There was some physical evidence that at least four of the Tuscan columns may have been reused in 1901, although they were no longer salvageable due to rot. Faint outlines of the original pilasters were used to recreate their exact dimensions. The cast-iron pattern for the balconies was based on a similar design used at the circa 1854 Italianate Alfred Force House located at 924 Greene Street in Augusta. The design can be identified as one produced by Robert Wood and Company of Philadelphia, who was actively engaged in marketing his cast iron through agents in Augusta at the time. Its dimensions were apparent from the small holes and patches that remained in the façade, indicating where the cantilevered balcony was anchored through the wall.

Removed (actually stolen) from the main house were three non-original antique mantels that had been installed in 1911 and about 1980. Photographic documentation allowed for the original designs to be reproduced in the best room, the study, and the northeast bedroom on the second floor. A pair of Colonial Revival cabinets with square fluted columns had been installed to bisect the central hallway in 1911. These were removed. The window lighting the stairs had been altered, converting the original 6/6 double-hung sash design into two smaller windows both below and above the landing, with brick between. This was apparently done when a bathroom was added over the back porch, and further altered when the bathroom was removed circa 1980. As previously mentioned, a window and door had been added in the rear double-parlor during a 1901 remodeling. These were removed in order to return this room, as well as the north façade, to its original configuration. The original door opening to the bathroom on the back porch was recovered as well, having been concealed by circa 1901 beaded tongue-and-grove siding.

The service building has undergone the most change. In 1911, to eliminate the need to go outside to enter the kitchen, the original pantry on the back porch of the main house was enlarged by attaching it to the service building, extending out over the grade-level passage between the porch and the kitchen. The two windows on the west wall of the study and the east wall of the kitchen were made into doors. The elevation of the floor in the kitchen was raised to the level of the main house, and consequently the level of the kitchen ceiling also had to be raised, therefore raising the level of the floor in the servant's room above. This all called for raising the level of the window in the north wall of the kitchen. At some point after 1930 a bathroom was added onto the back of the expanded pantry accessed from the former outside door leading into the kitchen, which had also been raised at the same time the windows were raised. A second door had been added in the southeast corner of

the kitchen giving direct outside access to Telfair Street. Further alteration occurred after 1930 when the servants' quarters on the second floor of the service building were converted into rentable apartment space. The stairs were reversed, now landing into a door that opened directly onto the Telfair Street sidewalk. A bathroom and kitchen were added over the wood room for the tenant's use.

This series of alterations was all reversed and corrected during the restoration to return the service building to its original configuration as it would have been known in the Wilson era. The most obvious modification can be seen in the flooring of the kitchen and the servant's room above it, which had all been lost in the twentieth century remodelings. Although yellow heart-pine flooring has been installed, it lacks the mellowing patina associated with old wood. However, a large part of the kitchen floor has been covered with a green oilcloth, nailed around its edges. With so many windows and doors opened and re-closed over the years, the resulting patching of the irregular common grade of bricks is apparent, but serves as a subtle record of the evolution of the building. The service building, as restored, returns its design and appearance to the way it looked in the 1860s when the Wilson Family was in residence.

The carriage house on the northwest corner of the lot remained largely intact. In the early twentieth century, owners of the property modified the openings that formerly held the carriage on the right and the horse on the left. This was done in order to accommodate automobiles, and consisted of centering the wall pier that originally held the large doors. When the house was acquired by Historic Augusta in 1991, the large carriage house doors were missing, and only the door to the hayloft remained intact. During the restoration, the crumbling center wall pier was rebuilt in the original location. Part of an original carriage house door was discovered as part of a patch in the hayloft floor, and was used to design the reconstructed doors. The floor remains dirt as it likely was originally.

8. STATEMENT OF SIGNIFICANCE

Certifying official has considered the significance of this property in relation to other properties:
Nationally: X Statewide:_ Locally:

Applicable National Register Criteria: A_ B_X_ C_ D

Criteria Considerations (Exceptions): A_ B_ C_ D_ E_ F_ G

NHL Criterion: 2

NHL Theme(s): IV. Shaping the Political Landscape
4. political ideas, cultures, and theories

VIII. Changing Role of the United States in the World Community
1. international relations

Areas of Significance: History

Period(s) of Significance: 1860–1870

Significant Dates: N/A

Significant Person(s): Wilson, Thomas Woodrow

Cultural Affiliation: N/A

Architect/Builder: Unknown

Historic Contexts: VII. Political and Military Affairs, 1865–1939
C. The Progressive Era, 1901–1914
D. America Becomes a World Power, 1865–1914
E. World War I, 1914–1919

Summary Statement of Significance

Thomas Woodrow Wilson, the twenty-eighth president of the United States and the first Southern president since the Civil War, spent the formative years of his boyhood and the first years of adolescence in Augusta, Georgia, between 1858 and 1870. There, at the Presbyterian manse, now called the Boyhood Home of President Woodrow Wilson, he created vivid and enduring memories, and there he absorbed the religious teachings of his father that influenced him for the rest of his life. There, also, he lived during the years of the Civil War and Reconstruction, observing the rise and fall of the Confederacy, experiencing the aftermath of war and the turmoil of the Reconstruction era, and becoming rooted in the South. Wilson's religious education and his first-hand knowledge of war and its consequences, as well as his identification with Southern mores and manners, were primary influences on his future educational and political thought, his conservative brand of Progressivism, and his idealized views of America's role in the post–World War I world. During his presidency, Wilson changed the national political landscape as America's role in the world was changing. In his childhood in Augusta can be found the roots of his efforts to reform the educational experience at Princeton University, his desire to unleash free enterprise and encourage economic justice, and his fervent hopes for permanent peace after World War I as expressed in his "Fourteen Points" and his advocacy of the League of Nations. The Boyhood Home of President Woodrow Wilson, as it appears today, retains an exceptionally high degree of integrity and well represents the period of Wilson's residence there. It is associated importantly with the life of Wilson, a man nationally significant in the history of the United States (National Historic Landmark Criterion 2).

Family Background

Thomas Woodrow Wilson was born on December 28, 1856, in Staunton, Virginia. Wilson was the third child of four born to Joseph Ruggles Wilson and his wife, Janet E. Woodrow, and the first son. Joseph Wilson was a Presbyterian minister, as was his father-in-law, Thomas Woodrow, and was educated at Jefferson College and Western Theological Seminary in Pennsylvania and at Princeton Theological Seminary in New Jersey. The Steubenville, Ohio, Presbytery licensed him to preach in 1848. Wilson married Janet Woodrow in 1849, and the couple moved from Steubenville to Washington County, Pennsylvania, where Wilson served as pastor of Chartiers Presbyterian Church. In 1851, he and his burgeoning family moved to Prince Edward County, Virginia, where Wilson had accepted a teaching position at Hampden-Sydney College, an institution affiliated with the Presbyterian Church. The young minister left the college in 1855 to answer a call from the Presbyterian congregation in Staunton, Virginia. Thomas Woodrow Wilson was born there in the parsonage, where he lived until the family departed in late 1857 for Augusta, Georgia, where Joseph Wilson became pastor of First Presbyterian Church in January 1858. He remained there until 1870, when he accepted a longstanding call to teach at Columbia Theological Seminary in Columbia, South Carolina. During his tenure in Augusta, Dr. Wilson and his family first resided at the old Presbyterian manse on Greene Street. Then, in 1860, the congregation bought a recently constructed dwelling at 53 McIntosh Street (present-day 419 Seventh Street) for a new manse, and it was there that Woodrow Wilson lived until 1870.[2]

[2] Erick D. Montgomery, *Thomas Woodrow Wilson: Family Ties and Southern Perspectives* (Augusta, GA: Historic Augusta, Inc., 2006), 5–22; George C. Osborn, *Woodrow Wilson: The Early Years* (Baton Rouge: Louisiana State University Press, 1968), 4–8.

The Augusta Years: Wilson's Southern Roots

"My earliest recollection," said Woodrow Wilson in a speech delivered in 1909, "is of standing at my father's gateway in Augusta, Georgia, when I was four years old, and hearing someone pass and say that Mr. Lincoln was elected and there was to be war. Catching the intense tones of his excited voice, I remember running in to ask my father what it meant."[3]

Young Wilson soon learned the answer to his question. When Georgia seceded in January 1861, Wilson's father embraced the secessionist and Confederate cause as his own despite his Northern birth and education and the fact that he had been in the South for only ten years. As an illustration of his inclinations, his January 6, 1861, sermon was titled "Mutual Relation of Masters and Slaves as Taught in the Bible." A variation on a theme that pleased masters but that slaves privately detested, it expounded on the Biblical passage from Ephesians, 6:5 ("Servants, be obedient to them that are your masters"). In the sermon, Wilson, like many other ministers in the South at the time, cited Biblical injunctions in support of slavery. "It is surely high time," he wrote, "that the Bible view of slavery should be examined, and that we should begin to meet the infidel fanaticism of our infatuated enemies upon the elevated ground of a divine warrant for the institution we are resolved to cherish." Wilson's embrace of secession and slavery divided him from his family in Ohio. His father, James Wilson, had been a staunch abolitionist, while three of Wilson's brothers recruited soldiers or served as quartermasters for the U.S. Army in Ohio, Iowa, New York, and Pennsylvania. Although Joseph Wilson apparently owned no slaves, he and his family did have at least a cook and one male servant—whether slaves leased from their owners or free blacks is unknown. Joseph Wilson clearly supported the institution, as did the members of his congregation, who liked his sermon so much that that they paid to have it published.[4]

When the fighting actually began, following the bombardment of Fort Sumter in Charleston Harbor in April 1861, Joseph Wilson took an active role in supporting the Confederate cause by collecting funds for the soldiers' medical care and parcels of necessities for them. In October 1861, the Georgia Relief and Hospital Association met in Augusta, and Wilson was elected to its board of superintendents; he later became its chairman. When the Presbyterian Church divided over secession and made plans to form the General Assembly of the Presbyterian Church in the Confederate States of America in 1861, Wilson was visiting the Georgia hospitals in Richmond, Virginia. The new organization formally convened on December 4, 1861, at First Presbyterian Church in Augusta, with Wilson as host. Wilson was elected Permanent Clerk, serving in that capacity until 1865, when he was elected Stated Clerk, a position he held until 1898. During the war, he also participated in the Bible Society of the Confederate States, which held its first annual meeting in First Presbyterian Church in Augusta in 1863 with Wilson as host, and he served on its board of managers. Also in the summer of 1863, he served as a missionary to the Confederate army.[5]

Augusta escaped the physical damage associated with warfare, and was especially fortunate that Major General William T. Sherman bypassed it on his March to the Sea in November-December 1864. Given Augusta's strategic importance as a transportation and arms-manufacturing hub, the fact that it was spared destruction is almost providential, but Sherman thought the defenses too strong to carry in an attack, and his plans did not include besieging fortified cities. Augusta felt the effects of war in other ways, however, especially as a result

[3] Mario R. DiNunzio ed., *Woodrow Wilson: Essential Writings and Speeches of the Scholar-President* (New York: New York University Press, 2006), 99.

[4] Montgomery, *Wilson: Family Ties*, 39, 44–46, 61–62; Joseph R. Wilson, "Mutual Relation of Masters and Slaves as Taught in the Bible. A Discourse Preached in the First Presbyterian Church, Augusta, Georgia, on Sabbath Morning, Jan. 6, 1861" (Augusta, GA: Steam Press of *Chronicle and Sentinel*, 1861), 3, 5; The 1860 U.S. Census of Georgia does not list Joseph Wilson among the slave owners.

[5] Montgomery, *Wilson: Family Ties*, 46–51.

of its role as a medical center. After the Battle of Chickamauga in October 1863, Confederate authorities commandeered First Presbyterian Church among other buildings for use as a hospital, and turned the fenced churchyard into a stockade for Federal prisoners. During the interim, Wilson and his congregation accepted the hospitality of nearby First Baptist Church, which offered its sanctuary to them for worship services. The congregation returned to the Presbyterian Church in January 1864, after first making repairs and submitting a bill (never paid) to the Confederate government for damages. Young Woodrow Wilson frequently saw the wounded and dying Confederate soldiers and Union prisoners there, as the church and its grounds were virtually across the street from the Presbyterian manse.[6]

The privations and stresses of wartime became part of Woodrow Wilson's daily experience during his childhood; his mind absorbed and accepted the war's effects as a fact of life. His later memories were often general rather than specific, however, except for the occasional instance such as when he recalled that his mother made tasty soup from little more than cowpeas during a period of food shortages. Significantly, Wilson recalled the incident when a voluntary campaign to reduce food consumption was initiated during World War I.[7]

Wilson observed first-hand the demise of the Confederacy after Union cavalrymen captured Confederate President Jefferson Davis and his party near Irwinville, Georgia, on May 10, 1865. Seated in a wagon, Davis rode with his family to Macon, where he and the other prisoners were placed on a train for Augusta. There the steamer *Standish* was anchored in the Savannah River just downstream from the town because of low water, waiting to transport Davis to Fort Monroe, Virginia. Wishing to prevent any attempt to free Davis, Major General James H. Wilson, Union cavalry commander, wired Brigadier General Edward L. Molineux in Augusta from Macon on May 14 at 8 A.M., "The guard with our friends will be sufficient, but it might be well to have 100 infantry escort the party to the boat. . . . Refreshments should be ready on the boat and carriages waiting at the depot to carry them to it." Molineux reported on May 14, "The party arrived about 7 p.m. and have safely passed through the city, all quiet, under a strong guard. They are now near the boat below the bar."[8]

Molineux's brief and dry report omitted all of the interesting details, such as the fact that he gave Davis supper. Also, apparently most of the city's residents turned out "to see the procession as Jeff Davis was brought from the cars." As Davis rode bareheaded in a closed carriage under military escort to the boat landing, some of the men in the crowd removed their hats in respect. "Jeff Davis in Augusta and a Prisoner," mourned one Augusta woman to her diary, "This was indeed the . . . climax of our downfall." Eight-year-old Woodrow Wilson and his family were among those who witnessed the end of the Confederacy as Federal troops led Davis through the streets. The party's route from the Georgia Railroad terminal near present-day Eighth and Walker Streets to the Sandbar Ferry landing may have taken it directly past the Presbyterian manse.[9]

Five years later, Wilson stood in the presence of the man who was becoming the Confederacy's foremost icon, Robert E. Lee. Late in March 1870, Lee traveled south from Lexington, Virginia, where he was president of Washington College (present-day Washington and Lee University), to visit the grave of his daughter, Anne, in North Carolina, and that of his father, Henry "Light-Horse Harry" Lee, in Georgia on Cumberland Island.

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[6] Ibid., 51–53.

[7] Ibid., 55.

[8] Robert N. Scott, ed., *The War of the Rebellion: A Compilation of the Official Records of the Union and Confederate Armies* (Washington, DC: U.S. Government Printing Office, 1880-1901), 49(pt. 2):763–764.

[9] Florence Fleming Corley, *Confederate City: Augusta, Georgia, 1860–1865* (Columbia: University of South Carolina Press, 1960), 97–98; William J. Cooper, Jr., *Jefferson Davis, American* (New York: Alfred A. Knopf, 2000), 535–536; Montgomery, *Wilson: Family Ties*, 55; Osborn, *Wilson: Early Years*, 17; Ray Stannard Baker, *Woodrow Wilson: Life and Letters* (Garden City, NY: Doubleday, Page, 1927), 1:52.

Suffering from heart disease, Lee endured not only the rigors of lengthy train rides but also the demands of large crowds that gathered along the route to catch a glimpse of their hero. Lee, feeling ill and in pain from physical exertion, nevertheless made appearances, accepted ovations and gifts of food, blessed babies, and listened to serenades. When the train pulled into Augusta, Georgia, on the evening of Wednesday, March 30, however, Lee was too exhausted to continue and stayed over until the next day. There, when Lee made yet another appearance, the thirteen-year-old Wilson fought his way to the front of the mob. Years later, Wilson said in a speech at the University of North Carolina, "I have . . . the delightful memory of standing, when a lad, for a moment by General Lee's side and looking up into his face, so that I have nothing but a child's memory of the man." Wilson reflected that Lee, unlike George Washington, gave "no impression of constrained and governed passion" to the grown men who knew him, although he acknowledged that "there was something of the tiger in this man when his purpose was aroused and in action." Lee's staff officers dreaded his famous flashes of anger; the "flash of fire" receded as quickly as it erupted, however, Wilson said. Lee journeyed on to Cumberland Island, then returned to Lexington, where he died that autumn. Wilson clearly treasured the memory of his brief brush with the general.[10]

Such experiences confirmed Wilson as a Southerner. As he said in 1909, in the speech about Lee that he delivered at the University of North Carolina: "It is all very well to talk of detachment of view, and of the effort to be national in spirit and in purpose, but a boy never gets over his boyhood, and never can change those subtle influences which have become a part of him, that were bred into him when he was a child. So I am obliged to say again and again that the only place in the country, the only place in the world, where nothing has to be explained to me is the South." Because Wilson spent his "boyhood" at the Presbyterian manse in Augusta, his statement is clear evidence that his Southern identity was rooted there.[11]

Wilson biographer Arthur S. Link has pointed out, however, that Wilson's embrace of his Southern identity came only after he had for several years rejected it. Furthermore, Link asserted, the embrace was largely an emotional one, not a wholehearted acceptance of contemporary Southern attitudes toward the nature of the Union and the Civil War, African Americans, and the nature of government. For several years after he left the South, Wilson proclaimed that he was not truly a Southerner, "but rather a son of midwestern parents of Scotch-Irish ancestry who was living or had happened to live in the South." Technically, this was correct; his regional association was an accident of birth, not of heritage. Had Joseph Ruggles Wilson received and answered calls from congregations in Ohio or New York instead of in Virginia, Georgia, and South Carolina, Woodrow Wilson certainly would have considered himself a son of the North, not the South. By the 1890s, however, Wilson had once again embraced his Southern roots, although his perspective had broadened with experience. On the nature of the Union, Wilson had become convinced that although both South and North had had legitimate arguments for and against secession in 1861, in fact the Northern view was the correct one—the Union by that time had become indissoluble—and the war's outcome had strengthened the nation. He expressed these views in his carefully balanced book on the period, *Division and Reunion*, published in 1893. Wilson's attitudes toward African Americans had also become more progressive and advanced than those of many white Southerners, Link argued, although Wilson was never "an ardent champion of civil and political rights" for blacks. He supported education for blacks, however, and expressed the belief that government should be as responsive to them as to other groups. Finally, in his attitude toward the role of government, by the 1890s Wilson had moved beyond "southern political traditions" to a form of conservative Progressivism that recognized and largely embraced change but in an orderly fashion.[12]

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[10] Marshall W. Fishwick, *Lee After the War* (New York: Dodd, Mead & Co., 1963), 184–185, 192–193; Woodrow Wilson, *Robert E. Lee: An Interpretation* (Chapel Hill: University of North Carolina Press, 1924), 11–12.

[11] Ibid., v.

[12] See "Woodrow Wilson: The American as Southerner," in Arthur S. Link, *The Higher Realism of Woodrow Wilson, and Other*

It appears, however, that certain Southern attitudes, especially those that concerned racial matters, were more ingrained in Wilson than he acknowledged publicly. As president of Princeton University, Wilson refused a black South Carolinian who wished to enroll there, noting that it was "altogether inadvisable for a colored man to enter Princeton." In his after-dinner speeches of the 1890s, for which Wilson gained a reputation as an engaging and entertaining speaker, Wilson laced his talks with anecdotes including "darky stories" that ridiculed blacks. Wilson also opposed President Theodore Roosevelt's appointment of blacks to federal posts in South Carolina and Mississippi, and expressed his fear that social interaction between whites and blacks would bring about intermarriage, which would "degrade" the white race. In *A History of the American People*, Wilson referred to the Ku Klux Klan as the preserver of law and order in the Reconstruction-era South, in words that were quoted in the motion picture *The Birth of a Nation*. When the film was screened in the White House while Wilson was president, however, he publicly said he disliked it. He also later wrote of the reconstituted Klan of the 1920s, "no more obnoxious or harmful organization has ever shown itself in our affairs."[13]

Wilson's actions toward African Americans, however, often were in conflict with his public statements. Although Wilson was new to national politics but was known for his Progressive rhetoric, a large number of black voters abandoned the Republican Party to support him in the presidential election of 1912. Believing that the Republicans had been too willing to compromise with conservative Democrats on racial matters, African Americans pinned their hopes on Wilson. Soon, however, they were disappointed. Wilson's progressive "new freedoms" applied only to whites. His ingrained racial beliefs as well as his desire not to alienate powerful Southern congressmen and senators whose approval was essential to passing his reform legislation led the new president to accede to "federal Jim Crow": racially motivated segregation, demotions, firings, and other indignities directed toward blacks in federal employment. Although federal Jim Crow had been practiced for years before Wilson's election, it virtually ran rampant—especially in the Post Office and Treasury Departments, which employed thousands of blacks—after he took office. The federal employment gains of freedmen since the end of the Civil War, thanks to a largely colorblind civil service examination process, were on the verge of being wiped out during Wilson's first administration. The National Association for the Advancement of Colored People (NAACP) and other organizations, as well as many black leaders and spokesmen, vehemently protested the segregation policies and, as 1913 wore on with no change, increasingly laid the blame at Wilson's feet. Although Wilson denied having instigated the policies, he nonetheless voiced the opinion that they were in the best interests of blacks. He and some conservative black leaders, Booker T. Washington foremost among them, were of the opinion that black progress was best served by keeping the races as separate as possible so that blacks could demonstrate their abilities without white interference, thereby eventually overcoming white prejudice. In two remarkable meetings with Wilson in the White House in 1913 and 1914, black civil rights advocates led by William M. Trotter tried and failed to convince the president that racial segregation was degrading and discriminatory. The second meeting virtually became a shouting match between Trotter and Wilson, who could not bear to have his judgment questioned. Nevertheless, although the meetings did not change Wilson's mind and did not move him to eradicate federal Jim Crow, they did signal a new era in African American leadership and a shift from the accommodationist tactics of Booker T. Washington to a more direct and confrontational style of protest.[14]

Essays (Nashville, TN: Vanderbilt University Press, 1971), 21–37; Wilson's rejections of innate Southerness are found in letters to H. E. Scudder, March 4, 1885, *Papers of Woodrow Wilson*, 4:329, and A. B. Hart, June 3, 1889, Ibid., 6:243.

[13] John M. Mulder, *Woodrow Wilson: The Years of Preparation* (Princeton, NJ: Princeton University Press, 1978), 137, 174–175; Woodrow Wilson, *A History of the American People* (New York: Harper and Brothers, 1902) 5:59; Arthur S. Link, *Wilson* (Princeton, NJ: Princeton University Press, 1947–1965), 2:252–254; Arthur S. Link, ed., *The Papers of Woodrow Wilson* (Princeton, NJ: Princeton University Press, 1966–1994), 68:298.

[14] The story of Wilson's role in federal Jim Crow and the protests against it are told by Nicholas Patler in *Jim Crow and the*

The years of Wilson's presidency were also the years in which violence toward blacks in America, particularly in the form of lynching, increased markedly. This violence was in part the result of the migration of thousands of blacks from the South to the North and Midwest during World War I, as they sought defense work in Northern and Midwestern factories. Wilson remained essentially silent on the topic until he issued a proclamation on July 26, 1918, condemning lynching and mob violence but passing over the racial discrimination that underlay the attacks. Overseas, meanwhile,

> racial tensions within the armed forces during the war's late stages had become so severe that Woodrow Wilson in 1918 sent Tuskegee principal Robert Russa Moton and Thomas Jesse Jones, educational director of the Phelps-Stokes Fund, to France to investigate the situation. Based on its findings, the Moton-Jones mission proposed the creation of biracial committees to ease the transition of black soldiers back into southern society.

Committees were formed in parts of the South but met with limited success.[15]

As a product of his time, Wilson embodied the prejudices of his era as well as its virtues—many of which "bred into him when he was a child" at the Presbyterian manse in Augusta. He had traveled far beyond any provincial outlook, however, by the time he assumed the office of president in 1913, and "his goal had become a united nation under a strong national government. Only such a government, he believed, could bring to all Americans alike the benefits of a modern industrial society, and only a strong president could manage and direct the government so as to win the loyalty and confidence of the American people." His childhood and the years that followed had prepared him for his new role.[16]

Joseph Ruggles Wilson and Thomas Woodrow Wilson

Woodrow Wilson's father, Joseph Ruggles Wilson, was the single most influential person in his life. Possessed of outgoing personality, deep religious conviction, and oratorical skill, the elder Wilson was a powerfully attractive figure to his son. Although he could have intimidated the boy, Joseph Wilson also had a pronounced sense of humor and enjoyed jokes and puns, which no doubt leavened his dominating persona. Wilson's mother, in contrast, was dour and reserved, as quiet and shy as her husband was talkative and expansive. Both parents, however, were devoted to Woodrow, and he returned their love unreservedly.[17]

The elder Wilson taught his son to believe in "an omnipotent God and a universe governed by natural and moral law." An orthodox Calvinist, the Reverend Wilson believed that God had "established a covenant of grace with his people, in which forgiveness of sins was exchanged for submission to His will." Happiness and success in life was attained from ethical and moral achievements in God's service. The good Christian—the "busy Christian—worked ceaselessly, Wilson believed, and assumed responsibility for his own actions. He set high

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Wilson Administration: Protesting Federal Segregation in the Early Twentieth Century (Boulder, CO: University Press of Colorado, 2004); Link also mentions it briefly in *Woodrow Wilson and the Progressive Era: 1910–1917* (New York: Harper and Brothers, 1954), 64–66.

[15] Kendrick A. Clements, *The Presidency of Woodrow Wilson* (Lawrence: University Press of Kansas, 1992), 160; William A. Link, *The Paradox of Southern Progressivism, 1880–1930* (Chapel Hill: University of North Carolina Press, 1992), 249–257.

[16] Clements, *Presidency of Woodrow Wilson*, 14.

[17] Edwin A. Weinstein, *Woodrow Wilson: A Medical Biography* (Princeton: Princeton University Press, 1981), 8–12; Clements, *Presidency of Woodrow Wilson*, 1.

goals, undertook to lead, and faced crises with confidence. Wilson inculcated those beliefs and attitudes in his son. Woodrow Wilson also received from his father a Calvinistic, Presbyterian sense of absolute right and wrong, a strong moral and ethical conscience. Although Wilson's moral sensibility earned him a deserved reputation for personal integrity, it also sometimes rendered him incapable of compromise, even to the point of failing to achieve a worthy goal. Perhaps the best example of this characteristic is Wilson's refusal to compromise with Senator Henry Cabot Lodge over the Treaty of Versailles, which doomed it to defeat.[18]

From his father, Woodrow Wilson also learned the power of words as a reflection of clear thought and careful articulation. Besides delivering sermons at First Presbyterian Church and leading the family in prayers at home, Joseph Wilson read to the children, often while lounging on the floor of his study, impressing young Woodrow with "the sound of words, the flow of language, his father's oratory." For his part, Joseph Wilson encouraged his son to summarize verbally what he had heard read aloud, or to describe things that he had seen or done. He demanded, however, that the boy use correct English, interrupting him to tell him to "Think! Think what it is you wish to say, then choose your words to say it." Woodrow Wilson later credited his father's firm guidance for his own facility in speaking and writing as an educator and politician: "As a young boy, therefore, even at the age of four or five, I was taught to think about what I was going to say, and then I was required to say it correctly. Before I was grown, it became a habit." In an address he gave at a meeting of the High School Teachers' Association on January 9, 1909, Wilson said, "The best teacher I ever had [his father] used to say to me: When you frame a sentence don't do it as if you were loading a shotgun, but as if you were loading a rifle. Don't fire in such a way and with such a load that while you hit the thing you aim at you will hit a lot of things in the neighborhood besides; but shoot with a single bullet and hit that one thing alone."[19]

Woodrow Wilson's formal education, like his moral enlightenment and oratorical instruction, began in Augusta as he listened to his father's wide-ranging ruminations on religion, literature, history, and current affairs. His own career path progressed from a consideration of the ministry, to the practice and then the abandonment of the law, then to education, oratory, and the writing of history, and finally to politics—clearly reflecting the influence of his father's interests. At first, however, young Wilson met with failure. Although his parents endeavored to teach him the alphabet and how to read, Wilson did not learn his letters until he was nine, and could not read until two years after that. Modern physicians have concluded from reviewing his symptoms, as described in letters and memoirs that Wilson likely suffered from developmental dyslexia. His first exposure to formal education came in 1866, when he was enrolled in Joseph T. Derry's school, located just a few blocks from the manse near the Savannah River. There, he received the rudiments of a classical education, although his dyslexia rendered his progress slow and for the rest of his life he found reading difficult. It was not until he moved with his family to Columbia, South Carolina, in 1870 that Wilson's dogged determination and his father's encouragement and instruction finally unlocked the door to literacy. Then he progressed rapidly enough to enter Davidson College only three years later, in 1873.[20]

Although Wilson was later portrayed as a sickly boy, in reality he seems to have had a robust constitution and enjoyed an active childhood in Augusta. He and his sisters acted at home in theatrical productions that they created from the stories their father read to them. Young Wilson played with his friends, rode the horse-drawn streetcars, and by 1870 formed the "Light Foot Base Ball Club" with several other boys including future United States Supreme Court Justice Joseph R. Lamar. Wilson played second base, drew up the club's bylaws, served a term as president, and conducted meetings according to parliamentary procedure. Although the club met in

[18] Ibid., 6; Link, *Higher Realism*, 9–10.

[19] Osborn, *Wilson: Early Years*, 10–11; speech quoted in Ray Stannard Baker, *Woodrow Wilson: Life and Letters* (Garden City, NY: Doubleday, Page, 1927), 1:38.

[20] Mulder, *Years of Preparation*, 139; Osborn, *Wilson: Early Years*, 20–25; Weinstein, *Wilson: Medical Biography*, 15–18; Montgomery, *Wilson: Family Ties*, 67–69.

different houses including the Presbyterian manse, the boys also convened in their secret meeting space, the hayloft of the carriage house that still stands behind the dwelling. Wilson's enthusiasm for baseball continued throughout his student years, and he played the sport at Princeton University, where he served as president of the Base-Ball Association. Indeed, Wilson's early experience with organizing and directing the Augusta ball club foreshadowed his later interests in reform and reorganization, which began in earnest with his direction of the Princeton baseball and football clubs while a student there. His subsequent career as the reforming president of Princeton University, his brand of Progressivism practiced while governor of New Jersey and as president of the United States, and his attempt to reorder the political world of Europe after World War I all had their roots in Wilson's youth in Augusta.[21]

Life After Augusta

In 1870, Joseph Wilson accepted a call to become professor of pastoral and evangelical theology and sacred rhetoric at Columbia Theological Seminary in Columbia, South Carolina. Besides his teaching duties, Wilson preached at First Presbyterian Church there, hoping he would be engaged as pastor. He completed a house in Columbia in 1872 with funds his wife had inherited, suggesting that the family hoped to spend many years in the city. Wilson, however, soon was in conflict with both the church and the seminary. The congregation wanted a full-time pastor, while Wilson believed he could fulfill both his teaching and pastoral obligations. The Reverend Doctor John B. Bryson became pastor in November 1873, after Wilson had "retired" from preaching at the church. At the seminary, meanwhile, the faculty (apparently at Wilson's urging) adopted a resolution requiring students to attend chapel on Sunday mornings at the same time as the First Presbyterian Church held its services. The students complained, a major controversy ensued, the General Assembly of the Presbyterian Church in the South upheld the students, and Wilson resigned his position in May 1874. He accepted a longstanding call to be pastor of First Presbyterian Church in Wilmington, North Carolina, where he served until March 1885. He then accepted a teaching position at the new divinity school of Southwestern Presbyterian University in Clarksville, Tennessee. There, his wife died suddenly in 1888; she was buried in Columbia, South Carolina. Wilson retired in 1893, afterward living at various times in Columbia, Richmond, and finally Princeton, where he died in 1903 in the house of his son. By then, Woodrow Wilson had become president of Princeton University.[22]

The Wilson family's relocation from Augusta to Columbia marked the end of Woodrow Wilson's childhood, of which he later spoke and wrote about with such deep affection. His formative years were behind him, he had become a young man who identified himself as a Southerner, and he began to contemplate his future. While the Wilsons resided in Columbia, Woodrow Wilson made two important decisions. The first was to join the Presbyterian Church, making a public confession of faith and being admitted to membership on July 5, 1873. The second decision was to follow his father into the ministry. Toward that end, he matriculated at Davidson College, a church-affiliated school in Davidson, North Carolina, in the fall of 1873. Not quite seventeen years old, Wilson suffered from extreme homesickness as well as a variety of physical ailments and did not finish the year. He rejoined his family in Wilmington, and remained at home until he enrolled in Princeton University in 1875. By the time Wilson graduated in 1879, he had decided to become a lawyer. He entered the school of law at the University of Virginia in Charlottesville that fall, but withdrew in December 1880 because of ill health and instead read law while residing in his father's home in Wilmington. He moved to Atlanta in May 1882, where he shared a law office with Edward I. Renick, and where he was admitted to the bar on October 18.

[21] Montgomery, *Wilson: Family Ties*, 70–73; Osborn, *Wilson: Early Years*, 18–19; Weinstein, *Wilson: Medical Biography*, 20, 32–34; Mulder, *Years of Preparation*, 54–56, 225–228.

[22] Montgomery, *Wilson: Family Ties*, 85–88, 90–92, 108–113.

Atlanta had an overabundance of lawyers and a shortage of clients, however, so business was slow and Wilson's father subsidized him.[23]

While in Atlanta, Wilson periodically visited an uncle, James W. Bones, who was executor of the estate of Wilson's mother's brother, William Woodrow. Bones lived in Rome, about sixty-five miles northwest of Atlanta, and it was while visiting him there that Wilson met Ellen Louise Axson, the daughter of a Presbyterian minister who was a friend of Joseph Wilson. Soon they were engaged, but Wilson had decided to abandon law and study history and political economy for a doctorate at Johns Hopkins University in Baltimore, Maryland. They were married in the manse of the Independent Presbyterian Church in Savannah on June 24, 1885, with Joseph Wilson and Ellen Axson's grandfather, the Rev. I.S.K. Axson, presiding. Ellen Axson's parents were dead, and the Savannah manse had become her home. On their wedding trip, the Wilsons stopped in Augusta, where Wilson showed his new wife the places he had known as a boy, including the Presbyterian manse. The couple soon settled in Bryn Mawr, Pennsylvania, where Woodrow Wilson joined the inaugural faculty at the women's college. While there he received his Ph.D. degree from Johns Hopkins in June 1886. Wilson never again resided in the South, although he retained his emotional and familial ties to the region for the rest of his life.[24]

Woodrow Wilson, Educator and Politician

Wilson remained at Bryn Mawr until 1888, when he joined the faculty at Wesleyan University in Middletown, Connecticut. He taught there until 1890, when he became professor of jurisprudence at Princeton University. He was appointed president of the university on August 1, 1902, and gained notice as an educational reformer. He wrote several books, including an overview of the Civil War, *Division and Reunion: 1829–1889* (1898), and *A History of the American People* in five volumes (1901–1902). His scholarship and his reputation as an educator, particularly his role as president of Princeton, gained him political supporters within the growing Progressive movement.

Wilson's own brand of progressivism evolved gradually, slowly overcoming many but not all of his conservative tendencies. First came his educational reforms at Princeton, including the revision of the curriculum and the preceptorial system of guided study, although Wilson later was defeated in his attempts to abolish the undergraduate eating clubs and to establish and control the graduate college. In politics he was, however, a largely conservative Democrat in the midst of the generally progressive atmosphere of Theodore Roosevelt's administration and that of William Howard Taft. Nonetheless, he was nominated for governor of New Jersey in 1910, although with the backing of a conservative machine. After he won the election, however, Wilson accepted reformist ideas and pushed a progressive program through the state legislature, catapulting him to national notice. Securing the Democratic nomination for president in 1912, he defeated both Roosevelt and Taft in the general election, in which he and Roosevelt waged a war of Progressive ideologies: Roosevelt's "New Nationalism" against Wilson's "New Freedom." Roosevelt's plan emphasized social justice and an activist central government; Wilson advocated the breaking up of business monopolies but otherwise adhered to his *laissez faire* roots, emphasizing individual liberty and the absence of governmental interference. As the campaign wore on, however, Wilson's rhetoric incorporated glowing phrases about economic justice and social righteousness, as well as appeals for African American support. Blacks voted for him in large numbers but were disappointed and outraged by the racial segregation and other elements of Jim Crow that surfaced in

[23] Ibid., 89, 93–96. Woodrow Wilson spent less than two years in the family's new house in Columbia, and did not later refer to his experiences there as having been influences in his subsequent career, as he did in regard to the years in Augusta.

[24] Ibid., 96–97, 100, 103–105.

federal agencies. Federal Jim Crow was a blot on Wilson's otherwise progressive record. During his first administration, several innovative reforms were enacted into law, including lowered tariffs, a graduated income tax, the Federal Reserve Act, the Federal Trade Commission, the Clayton Antitrust Act, the eight-hour workday, and statutes against child labor. Three "progressive" amendments to the U.S. Constitution were adopted during his presidency: the 17th (popular election of U.S. Senators), 18th (Prohibition), and 19th (woman suffrage). Wilson also continued Roosevelt's support of conservation, signing on August 25, 1916, the Organic Act that created the National Park Service and established a true system of national parks.[25]

Wilson won election to his second term by promising to keep America out of the war in Europe, but finally circumstances—especially the sinking by the Germans of the British liner *Lusitania* and later of several American vessels—compelled him to lead the nation into the conflict. Despite his longstanding hatred of war, Wilson was no pacifist, having ordered the ultimately futile 1916–1917 punitive expedition into Mexico against revolutionary Pancho Villa, as well as interfering earlier in Mexican politics and also authorizing the military occupation of Haiti. He sincerely desired peace, however, and hoped to lay the foundations for a fair and lasting peace in Europe through his program popularly called the "Fourteen Points." Wilson delivered his "Fourteen Points" speech to a joint session of Congress on January 8, 1918. It was a clear, idealistic statement of Wilson's war aims and constituted the formula for postwar peace as he conceived it. The speech is notable for its absolutist tone; it is riddled with such words and phrases as "clear to the view of every public man," "an age that is dead and gone," "absolutely," "we demand," "the only possible program," "absolute freedom," "absolutely impartial," "the whole world will agree," and "terms too concrete to admit of any further doubt or question." The basic principles Wilson outlined included, famously, "Open covenants of peace openly arrived at," complete freedom of the seas and of commerce, the renunciation of territorial ambitions on the part of the European powers, and the restoration of Germany without bearing grudges. When Wilson arrived in postwar Europe in 1919 to take part in the Paris peace conference that led to the Treaty of Versailles, he encountered opposition to virtually all of his fourteen points. The British did not want to yield superiority on the high seas, most of the major powers wanted pieces of other countries, and the French were determined to make the Germans pay heavy reparations. Wilson fought tenaciously, but his fourteen points were whittled down to four; the survivors included the fourteenth point, the establishment of a "general association of nations" to settle disputes and keep the peace—the League of Nations.[26]

Wilson likewise failed to persuade the U.S. Congress, especially the Senate, to ratify either the Treaty of Versailles or the charter of the League of Nations (forerunner of the United Nations) that would admit the United States to the League. His principal opponent, Senator Henry Cabot Lodge of Massachusetts, was an unabashed imperialist who did not want the country impeded in meddling in other nations' affairs or committed to assisting other countries when it was not in its national interest. The Senate offered compromise provisions, but Wilson rejected them. In large part, Wilson's failure with the treaty and the League charter was due to his refusal to compromise, even as he exhausted himself campaigning for the League around the country. While on a speaking tour in the West for the League, Wilson suffered a debilitating stroke (one of several he had experienced) in Pueblo, Colorado, on September 25, 1919. Afterward, his refusal to compromise with the Senate became even more absolute. As he lay in his sickbed in the White House, one of his advisors suggested that he needed to reach compromise with Lodge or the charter would be defeated. "Let Lodge compromise," Wilson retorted. Lodge emerged the victor.[27]

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[25] Link, *Wilson and the Progressive Era*, 9–10, 18–22.

[26] Ray Stannard Baker and William E. Dodd, eds., *The Public Papers of Woodrow Wilson* (New York: Harper and Brothers, 1927), 5:155–162.

[27] Weinstein, *Wilson: Medical Biography*, 362.

Despite his ultimate lack of success regarding the treaty and the league, Wilson is remembered today primarily as the American president who struggled for a world peace based on fairness and decency. In his own time, in recognition of his efforts, Wilson was awarded the Nobel Prize in Peace in 1919. Woodrow Wilson reshaped the political landscape by making several long-sought Progressive initiatives a reality. He also changed the role of the United States in the world community, showing that it was a force to be reckoned with not only militarily but as a leader for peace and democracy as well. And as he himself acknowledged on several occasions, the roots of the man who became that president are to be found in his childhood in Augusta, Georgia, in the Presbyterian manse on Seventh Street.

Wilson and Augusta: A Summing Up

Historian William A. Link has written that "Woodrow Wilson was not only a president, but probably one of the four or five more important presidents in American history." As the first Southern president elected since the Civil War, and as a progressive Democrat, Wilson changed the national political landscape at a time when America's role in the world was changing. Despite Wilson's failures after World War I, the nation had emerged from the conflict a world power and a force to be reckoned with under his leadership. The origins of Wilson the president—with his lofty ideals, his hatred of war, and his dreams of human progress—can be found in Wilson the boy, who spent his formative years in Augusta, Georgia.[28]

It was in Augusta, while residing at the First Presbyterian Church manse, that Woodrow Wilson began to absorb the religious values and ideals of the man he called "my incomparable father," Joseph Ruggles Wilson. The young Wilson began his literary and political education there as well, listening to his father's eloquent sermons, learning the power of words as his father instructed him in proper English usage, and practicing the rudiments of leadership among his playmates as an organizer of the Light Foot Base Ball Club.

In Augusta, Wilson experienced the great national drama of the Civil War and witnessed the conflict's effects on soldiers and civilians. It stirred in him a deep hatred of war, and a desire to build an enduring peace. As he later said of World War I: "I hate this war! I hate all war, and the only thing I care about on earth is the peace I am going to make at the end of it." His first memory was of the election of Abraham Lincoln as president; he saw another president, Jefferson Davis, led through the streets a prisoner at the end of the war. Wilson later looked in the face of Robert E. Lee, and subsequently came to understand that he himself was as much a product of the South as was the old general. Until Wilson abandoned the practice of law in 1883 and moved north first to Baltimore and then to Pennsylvania, he had been determined to make his living in the South, whether as a minister or a lawyer.[29]

Wilson regarded the Civil War era not with a sense of romance or nostalgia but rather as a turning point in American history, when the original concept of United States government—with its careful balance between the national government and the states—broke down. He believed that the centralization of power in Washington during the war, as well as the challenges of Reconstruction and the economic recovery of the postwar era, had destroyed the old system and mandated a stronger national government to support and manage progress. His own observation of war and its aftermath, first in Augusta and then in Columbia, helped persuade him to this conclusion.[30]

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[28] William A. Link, Richard J. Milbauer Professor of History, University of Florida, Gainesville, Fla., letter, September 2, 2007, to Erick D. Montgomery, Executive Director, Historic Augusta, Inc., Augusta, Ga.

[29] Wilson on war quoted in Weinstein, *Wilson: Medical Biography*, 318.

[30] Clements, *Presidency of Woodrow Wilson*, 2.

Woodrow Wilson's boyhood experiences in Augusta, and his father's example, led him to follow in his father's footsteps in choosing to be a "busy Christian"—one who led an active, purposeful life rooted in the principles of his faith. Furthermore, Wilson utilized the oratorical and reasoning skills he learned from his father while in Augusta as he later wrote, taught, and participated in politics. A sense of fair play and common decency led Wilson the politician into Progressivism and reforming zeal, although those attributes did not overcome his white Southern attitudes toward African Americans. Through noble, optimistic ideals as expressed in his Fourteen Points speech, Wilson endeavored to end war and bring about a lasting and fair peace. His own experience of war and Reconstruction, his strong religious faith, and his firm belief in his own rectitude enabled him to marshal powerful arguments of which Joseph Wilson would have been proud. Ultimately, however, Wilson's refusal to compromise his principals—and politics, after all, is the art of compromise—brought about resounding defeat in the negotiations over the Treaty of Versailles and the campaign for America's inclusion in the League of Nations. Wilson's strengths, then, became his weaknesses in the end.

Boyhood Home of President Woodrow Wilson

After Joseph Wilson and his family moved to Columbia in 1870, the Reverend Doctor Robert Irvine became pastor of First Presbyterian Church and lived in the manse until he died on April 8, 1881. Mrs. M. A. C. D'Antignac then leased the house for several months until the Reverend William Adams moved there after he was installed as pastor on May 28, 1882. Over the next six years, the house was renovated, necessary repairs were made, and the original plumbing system was expanded. Adams resigned on December 9, 1888, and the house again was leased until a new pastor, the Reverend Doctor John Thompson Plunket, arrived in March 1890. He lived in the manse until May 1909. The Reverend Joseph Ramsey Sevier replaced Plunket in January 1911, and another campaign of remodeling and repairing the house was undertaken, including connecting the kitchen outbuilding with the main structure.[31]

In November 1911, Woodrow Wilson, at that time the governor of New Jersey and under consideration for the Democratic Party nomination for President of the United States, visited Augusta for two days while considering his political options. He attended a play on November 18 and was afterward invited to speak. His reply made clear the degree to which he cherished the powerful memories of his childhood in Augusta: "I am not thinking of myself as a man, but as a boy. I walked about this city this afternoon and visited many of the old familiar places, which brought back memories of the past. And, tonight, I don't wish to be disturbed from my thoughts of my boyhood. I still want to think of myself as a boy and not a grown-up."[32]

The next day, a Sunday, Wilson attended services at First Presbyterian Church, then had lunch at the manse with the Reverend Sevier and his family and posed for pictures in the yard afterward. While at lunch, Wilson identified the dining table as the one he had known as a boy, and pointed out the scuff marks his shoes had left on the table's ornate legs. That evening, he boarded the train for Savannah, never to return to Augusta.[33]

The Reverend Sevier resigned as pastor in 1925, and the Reverend Frank Crossley Morgan assumed the position. He and his wife had small children, the street that fronted the manse had become a busy thoroughfare, and the dwelling was in dire need of repair. In 1929, after the stock market crash and the onset of the Great Depression, the board of deacons recommended to sell the house and rent another in a safer location for Morgan and his family. William Cincinnatus Peebles bought the property in 1930. He and his wife, Julia May Booth Peebles, lived on the first floor and rented out rooms on the second level, adding a bathroom over the back

[31] Montgomery, *Wilson: Family Ties*, 128–138.
[32] Ibid., 138–139.
[33] Ibid., 139.

porch and making other changes. William Peebles died in 1969 and May Peebles died in 1975, leaving the house to her niece, Almarita Johnston. Mrs. Johnston began the process to nominate the house to the National Register of Historic Places (it was listed on February 28, 1979). She sold the property in 1976 to Thomas C. Rosier and Willie I. Moore, who made renovations, operated a beauty parlor and florist, and opened the dwelling as a house museum briefly in 1980. Historic Augusta, Inc., purchased the house in 1991, then undertook a careful study to determine the best use for the house and plot a course for its restoration. The organization decided to return it to its 1860s appearance, insofar as it was possible to do so, that it might serve as a house museum reflecting the occupancy of Woodrow Wilson during his childhood. After several years of planning, fund-raising and restoration work, the Boyhood Home of President Woodrow Wilson opened to the public on September 28, 2001.[34]

Five other houses have either been listed in the National Register of Historic Places or designated National Historic Landmarks for their association with Woodrow Wilson. The Woodrow Wilson Birthplace, 24 North Coalter Street, Staunton, Virginia, was designated a National Historic Landmark on July 19, 1964. Wilson was born in the house, which was then the Presbyterian manse, on December 28, 1856. The Thomas Woodrow Wilson Boyhood Home, 1705 Hampton Street, Columbia, South Carolina, was listed in the National Register of Historic Places on February 23, 1972. Wilson's father constructed this house, where the family resided from 1872 until moving to Wilmington, North Carolina, in 1874. Young Wilson spent less than two years in the house, as he attended Davidson College in North Carolina for part of the 1873–1874 school year. The dwelling at 72 Library Place, Princeton, New Jersey, is a contributing building in the Princeton Historic District, listed in the National Register of Historic Places on June 27, 1975. Wilson lived there from 1890, when he joined the Princeton University faculty, until 1896, when the Wilson's had a house constructed at 82 Library Place. Prospect, on the grounds of Princeton University in Princeton, New Jersey, was designated a National Historic Landmark on February 4, 1985. The house was Wilson's home as president of Princeton University from 1902 to 1911. The Woodrow Wilson House, 2340 S Street, Northwest, Washington, D.C., was designated a National Historic Landmark on July 19, 1964. Wilson spent the last three years of his life (1921–1924) there after he left office. It was there that Wilson died on February 3, 1924.

Conclusion

The Boyhood Home of President Woodrow Wilson is associated importantly with the life of a man nationally significant in the history of the United States (National Historic Landmark Criterion 2). There he spent his formative years, absorbing Presbyterian principles and enduring the Civil War and Reconstruction. As president, Wilson changed the American political landscape at a time when the nation's role in the world was changing, and the effects of his experiences in Augusta played a major part in motivating and inspiring him. Wilson himself observed that "a boy never gets over his boyhood, and never can change those subtle influences which have become a part of him, that were bred into him when he was a child." Wilson the man—educator, writer, and president—was a product of the influences that became a part of him when he lived in the Presbyterian manse in Augusta, Georgia. The manse, as it appears today, retains an exceptionally high degree of integrity and well represents the period of Wilson's residence there. The Woodrow Wilson Boyhood Home is the place best associated with Wilson's early intellectual growth.

[34] Ibid., 140–151.

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Previous documentation on file (NPS):

__ Preliminary Determination of Individual Listing (36 CFR 67) has been requested.
_X_ Previously Listed in the National Register:
__ Previously Determined Eligible by the National Register.
__ Designated a National Historic Landmark.
_X_ Recorded by Historic American Buildings Survey:
__ Recorded by Historic American Engineering Record:

Primary Location of Additional Data:

_X_ State Historic Preservation Office
__ Other State Agency
__ Federal Agency
__ Local Government
__ University
_X_ Other (Specify Repository): Historic Augusta, Inc., 415 Seventh Street, Augusta, Georgia 30901

10. GEOGRAPHICAL DATA

Acreage of Property: Less than one acre.

UTM References:	**Zone**	**Easting**	**Northing**
	17	410300	3703790

Verbal Boundary Description: All that lot of land shown on Richmond Co., Ga., Tax Map 47-1, Parcel 230, beginning at the northwestern corner of Seventh and Telfair Streets and running west 127.17 feet along Telfair Street to a point; thence north 75 feet to a point; thence east 127.17 feet to Seventh Street; thence south 75 feet to the beginning.

Boundary Justification: The boundaries are the historic lot boundaries as they existed at the time of Woodrow Wilson's occupancy.

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