

Yesterday and Today

Four Centuries of Change at Old St. Andrew's



Paul Porwoll

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Once, but no longer

Today
But not always

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PREFACE

Standing like Simon Peter the rock since 1706, Saint Andrew's Parish Church is the oldest surviving church building south of Virginia. Each time I enter its doors, a calm reverence overtakes me. This house of God has an elegant simplicity where everything seems in its place. Once tucked in the Carolina wilderness and now in the middle of the Charleston suburbs, this church has seen its share of hard times. But you'd never know it today.

"What a beautiful old church," I thought the first time I saw it. "I wonder if it's always looked like this."

Not so. Not even close.

The more I learned about the storied past of Old St. Andrew's, as the church is commonly called, the more amazed I became that it's even alive at all. Some of its South Carolina colonial contemporaries, such as Pon Pon Chapel in St. Bartholomew's Parish, Sheldon Church in Prince William's Parish, Biggin Church in St. John's Berkeley Parish, and St. George's Dorchester Parish Church lie in ruins. All that remains of St. Paul's on the Stono River, today inside Stono Preserve (formerly Dixie Plantation) in Hollywood, is a clearing in the woods. St. Paul's was built just a year after Old St. Andrew's, in 1707.

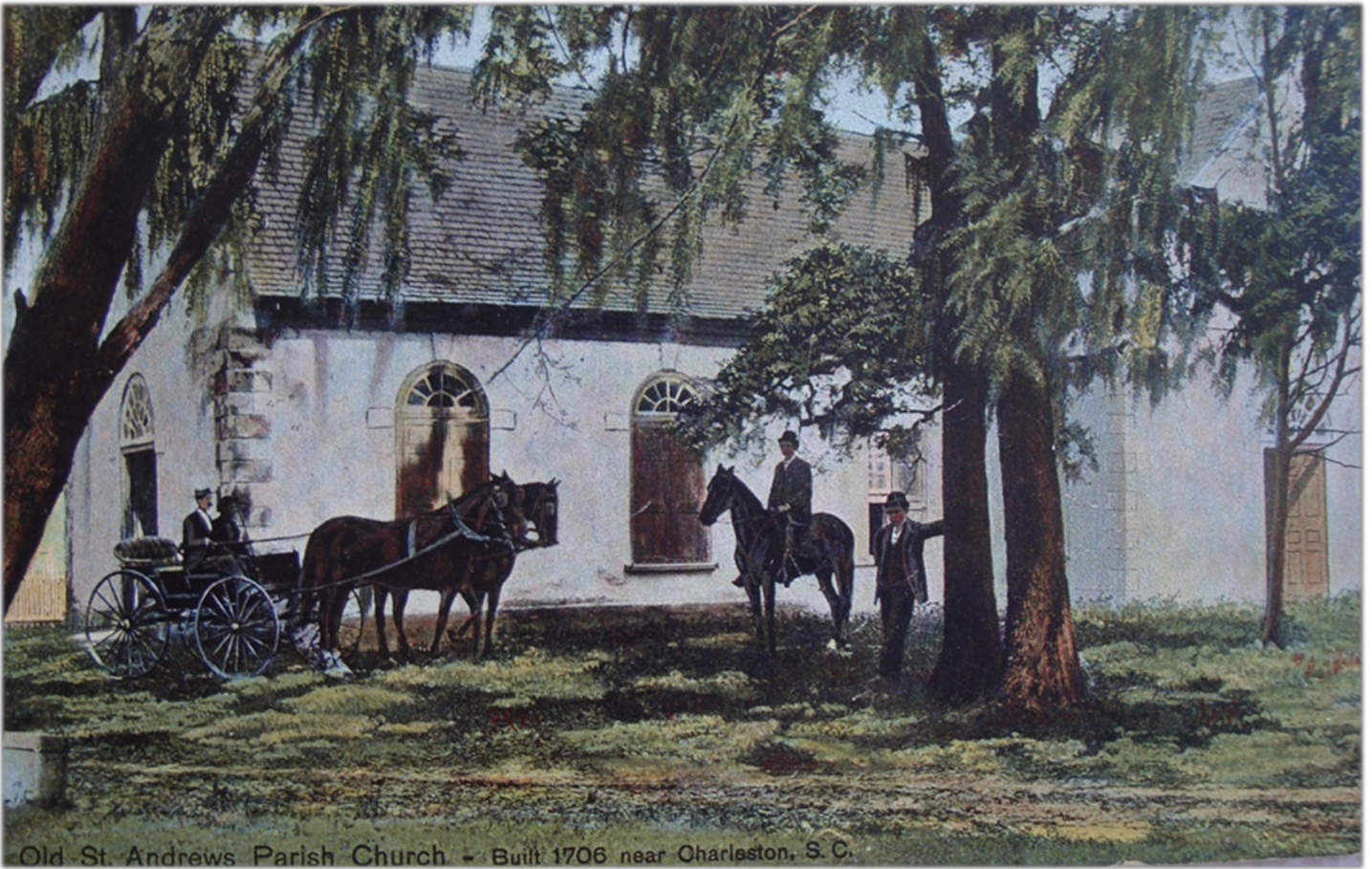
Until a major restoration in 2004–5, Old St. Andrew's had *never* looked as good as it does today. Surviving and now thriving became the theme of my book *Against All Odds*, which tells the remarkable story of this beauty of holiness, now in its fourth century.

When I give church tours, it's fun to point out parts of the church that once were, but no longer are, and other features that are relatively new. *Relatively*, in the case of a church this old, can be very recent or very, very old.

Yesterday and Today includes sixty fun facts about the life and times of Old St. Andrew's as they once were and now are. I hope this companion piece to *Against All Odds*, *Surprises at Every Turn*, and *Day by Day at Old St. Andrew's* will deepen the appreciation of this wonderful place for newcomers and long-standing parishioners alike. Enjoy!

Paul Porwoll
Parish Historian
Old St. Andrew's
Last revised April 2026

YESTERDAY
Once, but no longer



Postcard, The Hugh C. Leighton Co., Portland, Me., 1909.

State-supported religion

One of the most significant pieces of legislation enacted by the colonial assembly, the Church Act of 1706 established the Church of England as the state-supported religion of South Carolina. Tax revenues were used to hire Anglican ministers, buy land for Anglican churches and glebes (where clergy lived, grew crops, and raised livestock), and erect and maintain Anglican buildings. The act also described the governing structure for Anglican churches still in use today (rector, vestry, and wardens) and created ten parishes and the Anglican churches to serve them. One was St. Andrew's along the Ashley River. The Church of England lost its privileged status after the American Revolution and separation of church and state became a hallmark of the new federal and state governments.



	<i>The LAWS of SOUTH CAROLINA.</i>	275
	<i>The Church Act</i>	N ^o 256
<i>See N^o 280. N^o 289. N^o 307.</i>	<i>An Act for the Establishment of Religious Worship in this Province, according to the Church of England, and for the Erecting of Churches for the Publick Worship of God, and also for the Maintenance of Ministers, and the Building Convenient Houses for them</i>	N ^o 256

1719 transcription of the Church Act of 1706; courtesy of the South Carolina Department of Archives and History.

The Church of England lost its privileged status after the American Revolution and separation of church and state became a hallmark of the new federal and state governments.



Pulpit with canopy anchored into the wall, St. Peter's Parish Church (1701-3), New Kent, Va.; photo by the author.

Colonial high-backed pews



St. Andrew's, like the larger churches of St. Philip's and St. Michael's in Charles Town, once featured high-backed, box pews. In colonial days, parishioners bought their pews and held title to them, just as we hold a title for our cars today. The earliest surviving pew title from St. Andrew's dates to 1764, when William Branford purchased pew #13 for £300 in the local South Carolina currency (worth approximately \$8,000 today). By 1855 the pews had deteriorated past the point of saving, and Col. William Izard Bull of Ashley Hall replaced them in a major restoration. He likely used enslaved artisans from his plantation to do the work. The low-backed pews we sit in today date to 1855 and were most recently restored in 2005.



Colonial high-backed pews, St. Michael's Church (1752-61), Charleston, S.C.; photo by the author.

Canopy over the pulpit

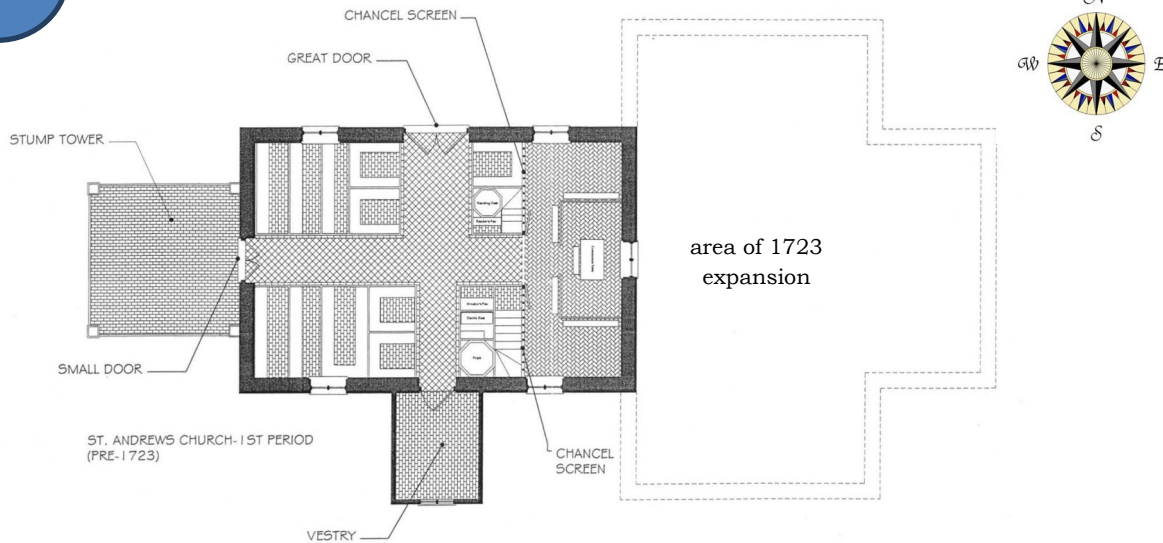


The 1706 church included a reading desk (where the clerk read Scripture passages and the rector led the worship service) and a pulpit (where the rector delivered his sermons). Over the pulpit was a canopy, also called a sounding board, because it amplified the speaker's voice. The second rector, the Rev. Ebenezer Taylor, mentioned the canopy in a letter detailing a 1716 dispute with his parishioners. A converted Presbyterian minister who fought continuously with the Anglicans under his care, Reverend Taylor feared that his enemies would loosen the canopy so that it would fall on his head while he preached. No further documentation of the canopy exists, and the new pulpit that Colonel Bull installed in 1855 and in use today no longer features one.

Great and small doors

In the same year as the Church Act, Jonathan Fitch and Thomas Rose led the construction of a rectangular church, forty by twenty-five feet, for St. Andrew's Parish. It included an architectural feature common to the times, doors of differing sizes. The main entrance, a six-foot-wide *great door*, faced north toward the river; the gentry and their family used it for their access. A second entrance, a three-foot-wide *small door*, was located on the west side, today's main entry point; commoners and clergy used this door. Three equal-size doors replaced the great and small doors when the church was expanded in 1723.

4

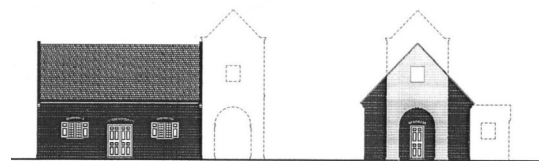


Conjectural floor plan, 1706–23, drawn by Larry S. Leake, Richard Marks Restorations; courtesy of Richard Marks Restorations and Old St. Andrew's.

Vestry, stump tower, and chancel screen

Archaeological work undertaken as part of a 2004-5 restoration revealed the possible existence of three features of the church that did not survive past colonial days. (1) A wooden vestry, or small room where the minister changed into his vestments before conducting worship services, might have been attached to the south wall of the church. (2) A wooden porch, or stump tower, might have been attached to the west wall between 1706 and 1723. (3) A wooden chancel, or rood, screen might have separated the chancel from the nave. Such a feature would have been a rarity for a South Carolina church, since chancel screens were thought to have been used only in Virginia.

5



Exterior plan with conjectural stump tower and vestry, north and west elevations, 1706–23, drawn by Larry S. Leake, Richard Marks Restorations; courtesy of Richard Marks Restorations and Old St. Andrew's.



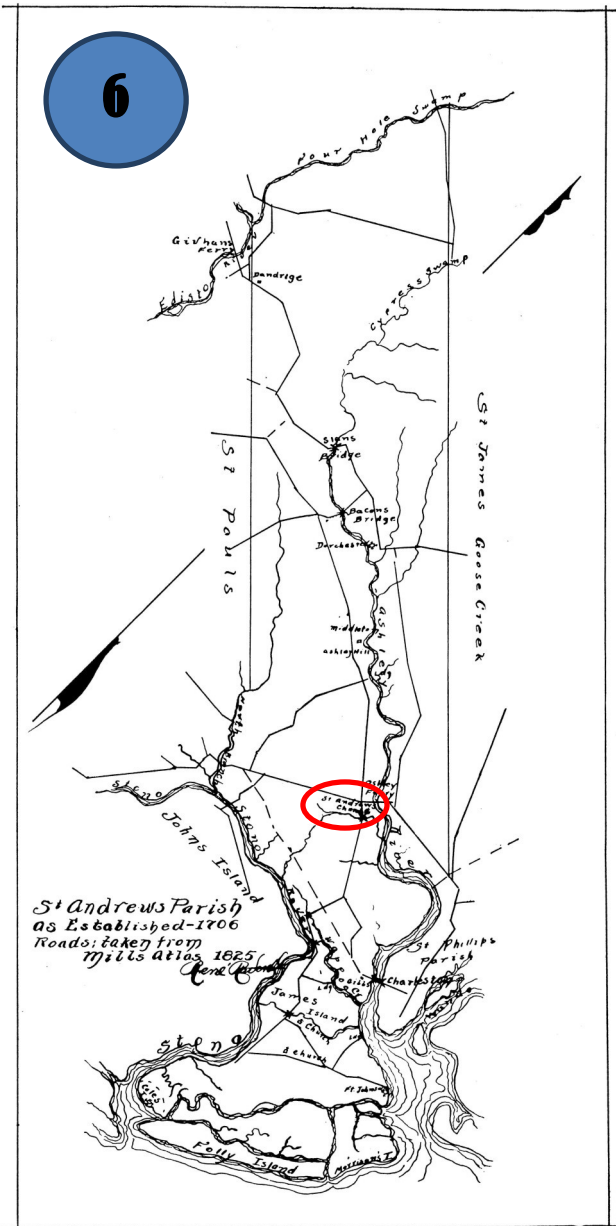
Attached vestry, Strawberry Chapel (1725), Cordesville, S.C.; photo by the author.



Stump tower (1740), St. Peter's Parish Church (1701–3), New Kent, Va.; photo by the author.



Chancel screen, St. Luke's or "Old Brick Church" (ca. 1632 or 1682), Smithfield, Va.; photo by the author.



St. Andrew's Parish, 1708–17, with St. Andrew's Parish Church circled in red, illustration by René Ravenel; The Exchange Club of St. Andrew's Parish, *The Progress of Saint Andrew's Parish*, 1706–1947, April 1947.

Parish boundaries

In 1708 the Assembly designated boundaries for the parishes established in the Church Act two years before. St. Andrew's was laid out on both the east and west sides of the Ashley River. It was a tall, skinny parish, 40 miles north-to-south by 7 miles east-to-west. But people in the northern part of the parish felt too far removed from the rest of the parish, so in 1717 the Assembly cut St. Andrew's in half, creating the new parish of St. George's Dorchester to the north. Middleton Place, once in St. Andrew's Parish, now became part of St. George's. The parish church of St. George's Dorchester thus became the first sister church to St. Andrew's.

Red brick exterior

Both the 1706 church and its 1723 cross-shaped extension were built of brick. Why then is the exterior a smooth white? The answer reflects both practicality and style. When the church was expanded, the newer brick did not match the older, so the church was roughcast in white, or applied with stucco, to hide the differences. A stucco exterior was also considered more stylish, since it emulated a grander stone façade.



Brick under stucco, 2004 repairs on the west wall; courtesy of Richard Marks Restorations and Old St. Andrew's.

Large east end window

In 1728 the Rev. William Guy discussed the presence of “a large east end window” behind the altar. Following the dimensions of the semicircular window that remains atop the gable today, the rectangular window below it would have measured ten-and-a-half feet high and allowed sunlight to stream into the chancel. After the church was heavily damaged by fire in the 1760s, the area was bricked in. A

magnificent reredos, or altarpiece, now occupies this space (see *Today* #2.)

8

Large east end window, St. Stephen's Parish Church (1767–69), St. Stephen, S.C.; photo by the author.



1706 red tile

9

As you enter the south door of the church, you pass directly under a white marble monument dedicated to 1706 church building supervisors Jonathan Fitch and Thomas Rose. This memorial dates to the first half of the nineteenth century. Did you know that for many years there were *two* such memorials to Fitch and Rose? The other was an older, small, square, red tile with the same inscriptions. The red tile was first mentioned in Frederick Dalcho's 1820 history of the Anglican then Episcopal Church in South Carolina and located over the west door. Twentieth century photographs (the last one from 1940) showed it over the north door, possibly moved there after 1886 earthquake damage to the west gable. The red tile has since disappeared, perhaps removed when a flue was installed in the north gable after the church was reopened in 1948 (see *Yesterday* #26) or covered in stucco during one of many restorations.

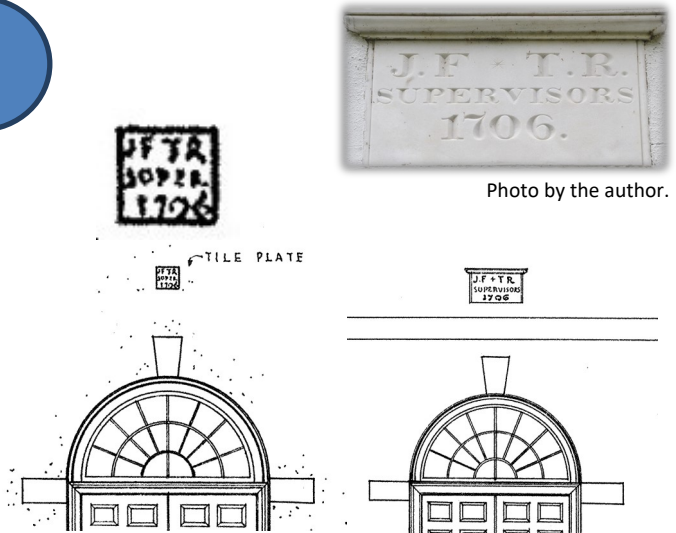
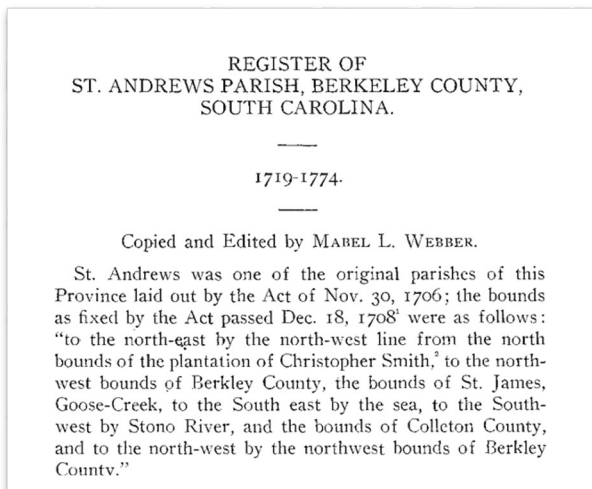


Photo by the author.

Left, red tile over the north door; right, white memorial over the south door; drawings by C. S. Rubira; courtesy of the Library of Congress, Prints & Photographs Division, HABS, SC-4, Sheets 2 and 5.



The published colonial register, beginning of the first page in the series; *South Carolina Historical and Genealogical Magazine*, October 1911.

Colonial register

10

The Church Act mandated that colonial parishes maintain the official record of vital statistics in a book called the register. There is no record of the first two rectors establishing a register, but the third, the Rev. William Guy, began keeping a listing of births, baptisms, marriages, and burials in 1719. Before and after the Civil War, the register was safeguarded by the Rev. John Grimké Drayton, the twelfth rector, and his family. Nearly 200 years after the first entry was inscribed, the South Carolina Historical Society painstakingly transcribed and published its contents in eleven issues of the *South Carolina Historical and Genealogical Magazine*. Since that time the original, handwritten register has vanished.

18th and 19th century vestry minutes

Records of vestry meetings are among a parish's most important documents. Since vestry minutes chronicle the proceedings of the parish's lay governing body, they are a rich source of information for historians. Some South Carolina parishes have vestry minutes dating from colonial times, but the earliest for St. Andrew's don't begin until 1950. At that time the vestry was called the general committee.

11

Minutes of the General Committee of Old St. Andrews Church
Feb. 13, 1950

Meeting was opened with prayer at 8:00 P.M. in the Sunday school building.
Present were Mr. Riley, Ravanel, Lancer, Butt, Murphy, Lucas Sr., Chaplin, Joseph Dunham, Hastie.

Absent: Messrs. Ogier, Sam Dunham, Blank, Johnson, Lucas, Jr.

Minutes of last meeting were read and approved.

Mr. Lancer gave the financial report as follows:

Mr. Dunham reported on his visit with the Bishop wherein they discussed the possible sale of the church assets, namely the property across the creek.

Then followed a discussion concerning future repairs to the Church. As there was no money available for further work, no action was taken. The lighting problem was also aired and no specific action taken.

Excerpt courtesy of Old St. Andrew's.



12

Avenue of oaks on the grounds of St. Timothy's Anglican Catholic Church, Old Parsonage Road, site of the old glebe; photo by the author.

Glebe

Colonial parishes set aside a parcel of land, called a glebe, for the minister's house and his subsistence farming. The original glebe for St. Andrew's Parish was twenty-six acres, tiny in comparison to other rural parishes. Fifty-seven acres were added in 1727, and another fifty acres in 1773. The glebe was located just south of Church Creek. It was leased for farming and timber harvesting when Old St.

Andrew's was inactive from 1891 to 1948. An important part of parish life for two and a half centuries, the glebe was sold to developer John Hogg in 1950 for \$9,300 (about \$124,000 today) to help fund a comprehensive restoration of the church after its reopening two years earlier. Situated on the former glebe today are Magnolia Ranch subdivision, St. Timothy's Anglican Catholic Church, and a remnant of an avenue of oaks (on the grounds of St. Timothy's) that led to the old parsonage. These oaks were planted around the first decade of the nineteenth century when the Rev. Thomas Mills was rector.

Rectory

Housing provided for ministers (first called a *parsonage*, later *rectory*) has been a part of life at Old St. Andrew's throughout its history. A small, wooden parsonage was built on the glebe near the church as early as 1712. It was replaced by a grander, two-story house in 1750, which the British burned during the American Revolution. In the 1830s the ninth rector, the Rev. Paul Trapier, tried to live in a rustic parsonage that had just been rebuilt. But his "lodge in the wilderness," as he called it, proved to be unsuitable for a man of privilege accustomed to city living. On and off since the church reopened in 1948, the parish provided rectories for its ministers but does not currently do so.

13



Rectory at 40 Stono Drive (later renamed 712 West Oak Forest Drive), *The Diocese*, May 1956; courtesy of the Anglican Diocese of South Carolina.

Missing gravesites

For a church its age, why does Old St. Andrew's have so few old gravestones? Only five date from the eighteenth century. Wealth, location, and inactivity are probably the simplest answers. Only the wealthiest people in colonial times could afford the expense of a stone monument. Common wooden markers didn't survive. Most people in the country were buried not in a church graveyard, which was often untended and unfenced and thus left open to foraging wild animals, but on the lands where they lived. When the church lay dormant for many periods of its history, vandals desecrated the graveyard, toppling markers and throwing them into Church Creek. We know of at least five parishioners from colonial days who were buried in the graveyard but whose markers are missing: the first rector, the Rev. Alexander Wood (died 1710); the third rector, the Rev. William Guy (died 1750); the sixth rector, the Rev. Christopher Ernst Schwab (died 1773); parishioner Bridget Brailsford (died 1729) and her husband Edward (died 1733).

14



The solemnity of the graveyard at dusk; photo by Paul Harrison.



St. James Episcopal Church (1959–60), the sixth church on the Site, James Island, S.C.; photo by the author.

Chapel of ease

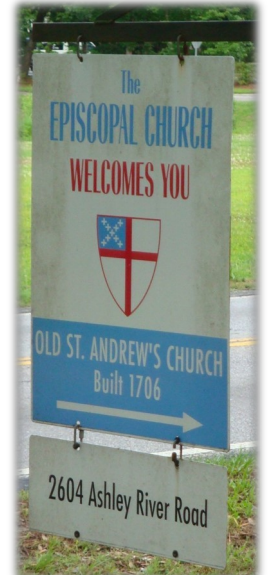
Anglican parishes often established outlying chapels to reach communicants who lived far away from the parish church. For example, Pompion Hill Church was the chapel of ease in St. Thomas Parish and Strawberry Chapel in St. John’s Berkeley. To serve Anglicans in the southern part of St. Andrew’s Parish, a chapel on James Island was built in 1728. About thirty years later, the chapel gained status as a chapel of ease, which required the rector to visit there at least once a month or face a fine. British soldiers burned the James Island chapel in 1780. Subsequently rebuilt, the chapel of ease became its own church in 1831 and named St. James. The second sister church to St. Andrew’s, St. James today has both Anglican and Episcopal congregations, following a 2013 denominational split (see *Yesterday #16*). In a 2022 South Carolina Supreme Court ruling, the Episcopalians retained property rights to the church building and grounds.

15

The Episcopal Church

St. Andrew’s Parish Church has been part of the worldwide Anglican Communion since its inception but has had a number of distinct affiliations. The first was with the Church of England from 1706 until the end of the American Revolution. It then became a founding member of the Diocese of South Carolina in 1785, and with the diocese four years later, part of the Protestant Episcopal Church in the United States of America (later shortened to The Episcopal Church or TEC). After South Carolina seceded from the Union, the Diocese of South Carolina (and with it St. Andrew’s) aligned itself in 1862 with the Protestant Episcopal Church in the Confederate States. With the defeat of the Confederacy, the diocese and parish realigned with The Episcopal Church in 1866. In 2012 the diocese disaffiliated from TEC over matters of Biblical doctrine, Christian morality, and church polity. Now faced with its own affiliation decision, St. Andrew’s Parish Church voted overwhelmingly in 2013 to align with what would become the Anglican Diocese of South Carolina. Four years later the diocese and its affiliated churches joined the Anglican Church in North America. After a decade-long court battle, and one year after the Anglican congregation at St. James lost its church, Old St. Andrew’s retained ownership of its church and grounds.

16

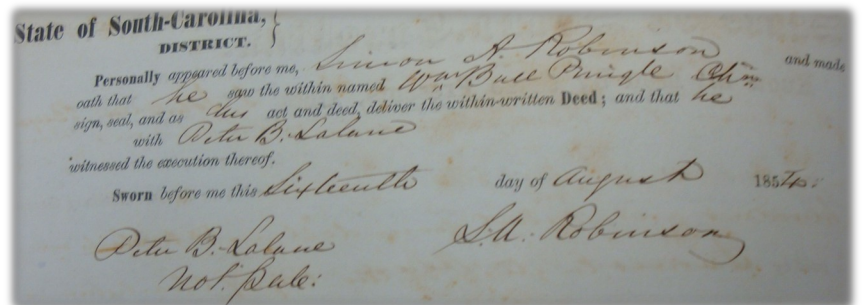


Street sign showing St. Andrew’s prior affiliation with TEC. Photo by the author.

Chairman of the vestry

The Church Act delineated the functions of churchwarden and vestry, the parish’s lay leadership positions. See *Yesterday #1*. In the first half of the nineteenth century, a new position emerged – chairman of the vestry. Was vestry chairman a new title for warden, or was it a new position with new responsibilities? It seems to have been the latter, although what these responsibilities were is unknown. An 1845 deed for a cemetery plot purchased by Andrew Moreland and executed by William Bull Pringle provides a clue. The deed describes Pringle as “chairman of the vestry & wardens of St. Andrews Parish Church,” indicating status greater than both groups. In addition to Pringle, there is documented evidence for three other chairmen of the vestry at Old St. Andrew’s: Charles Drayton (1813), Col. Simon Magwood (1830 and 1836), and Col. William Cattell IV (?–1842).

17



William Bull Pringle’s signature as chairman of the vestry on an 1854 cemetery plot deed to Andrew Moreland; courtesy of the Charleston County Register of Deeds, Charleston, S.C.

Slave chapels

After the American Revolution, the economy of St. Andrew's Parish fell from immense wealth, from rice and indigo and the enslaved people who produced these crops, to subsistence farming. Whites fled the parish. The enslaved continued to account for 90 percent of the population. With little activity at the parish church, rectors Stuart Hanckel and John Grimké Drayton turned their attention to ministering to plantation slaves. Three chapels were built: on Magwood, Middleton, and Magnolia plantations. The Middleton chapel was located on Nathaniel Russell Middleton's Bolton-on-the-Stono plantation. Another slave chapel at Middleton Place might have been used by St. Andrew's Parish Church, but it seems unlikely.

18

St. Andrew's Mission Church, located a mile south of the parish church, dates its founding to the 1845 Magwood slave chapel. The Diocese of South Carolina recognized it as a separate mission church in the 1890s, when it became the third sister church to Old St. Andrew's. The current building dates to 1981.



The beautifully restored slave chapel, Middleton Place; photos by the author.



St. Andrew's Mission Church; photo by the author.



Courtesy of Old St. Andrew's.

Caretaker's cottage

The first outbuilding on the church grounds was a small caretaker's cottage, built in 1923. It housed the property caretaker and his family while the church was inactive and under the control of the diocese. After the church was reopened in 1948, the cottage was used for many years to hold Sunday school classes. An outhouse and pitcher pump were located nearby. Situated near today's Magee House, the cottage was razed in 1972. This photograph is one of a very few to have survived.

19

20

Wooden roof

The Rev. William Guy reported in a letter to England that the roof of the 1706 church that was made of pine and that a cypress roof replaced it when the church was expanded in 1723. The first photograph taken of the church (1891) and postcards from the first decade of the twentieth century show a roof of wooden shake shingles. In 1927 the Colonial Dames of South Carolina funded the replacement of the wooden roof with a metal one. A metal roof (first in red, then green) has been part of the building ever since (see also *Yesterday* #27.)



758 ST. ANDREWS CHURCH, CHARLESTON, S. C.

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Postcard, Detroit Publishing Co., 1907.

21

Hastie monument

Marble monuments commemorating the contributions of two men from the same family were installed on the walls of the nave when the church was extensively restored in 1950. On the south wall is the tablet honoring the Rev. John Grimké Drayton, the longest-serving rector in the church's history (1851–91). Opposite on the north wall was a tablet for Drayton Franklin Hastie, Reverend Drayton's grandson. In the years after Drayton's death, Hastie tried to maintain the church and keep it under vestry control until his death in 1916. Although an 1855 pew plan by Col. William Izard Bull was discovered on the north wall of the nave during 1949 repair work, the Hastie memorial was nonetheless placed over it. During the 2004–5 restoration, the Bull drawing was rediscovered, cleaned, and made visible (see *Today* #26). The Hastie monument was moved to the south wall of the nave between the last window and the balcony. When it proved unstable there, it was removed. Its whereabouts are unknown.

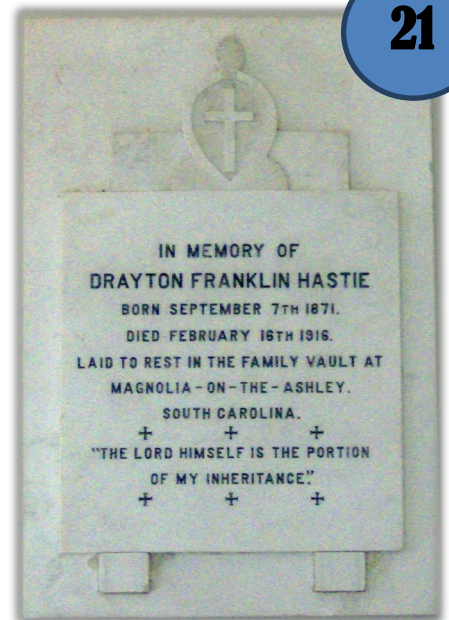
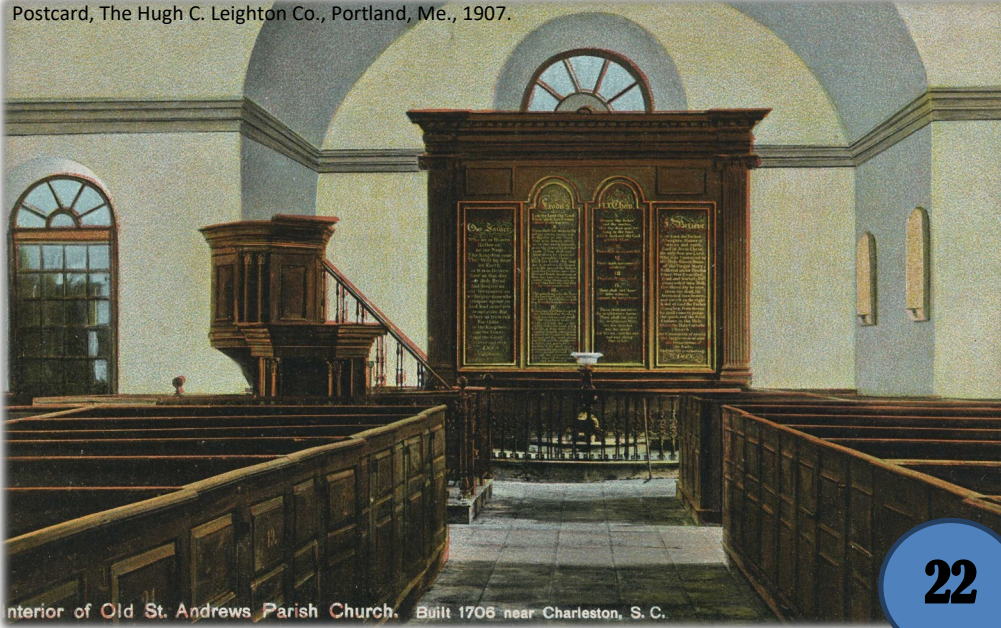


Photo by Richard Marks Restorations; courtesy of Richard Marks Restorations and Old St. Andrew's.

Postcard, The Hugh C. Leighton Co., Portland, Me., 1907.



Interior of Old St. Andrews Parish Church. Built 1706 near Charleston, S. C.

22

Sandstone pavers

The earliest visual depiction of the church interior can be found in a 1907 postcard. It shows the floor made of large, square, sandstone pavers. Laid five-across in the aisles between the pews and the sanctuary, they were set directly on the ground, without mortar. Over time they became brittle and broken, and people were constantly stubbing their toes or catching their heels in the cracks. When the church was restored in 1969, the pavers were removed so the area could be smoothed out. In the dirt under the

aisles of the nave and transepts, workers were astonished to find three layers of eighteenth century stone and brick. Since the materials were not charred by fire, they were likely installed in the 1760s after the fire. These discovered materials were more durable than the existing pavers, so the sandstone floor was replaced. The current floor, with its beautiful pattern of brown and red stones and the crosses of St. Andrew at the west end and crossing of the aisles, dates to the 1969 restoration. The stones are now firmly mortared in place.

Blue pews

Also during the 1969 restoration, the pews were painted a surprising new color. To lighten the church interior from the dark brown pews, the architect chosen for the work recommended the color blue, described variously as pale blue, colonial blue-gray, and Williamsburg blue. The color generated considerable debate among parishioners and the vestry. When the vestry agreed to follow the architect's plan, blue came to dominate the interior of the church for the next twenty-two years.

23

Organ pipes in the balcony

In 1959 the parish replaced an electric Wurlitzer organ with a restored 1929 Moller pipe organ. The console was located in a pew immediately behind the pulpit and the nine ranks of pipes were set in the balcony. The Zimmer pipe organ in use today was purchased and installed in 1969. The console remained behind the pulpit, but the pipes were moved to the south transept wall. With the organ pipes now gone from the balcony, new benches were installed there as upstairs seating (see also *Today* #3 and #28).

24



Left, blue pews and organ pipes along the south transept wall, visiting choir from Florida, 1988; right, dark brown pews and no organ pipes along the south transept wall, pre-1969; photos courtesy of Old St. Andrew's.

Pew numbers

Pews were numbered in colonial Anglican churches, since parishioners purchased their seating and held title to them (see *Yesterday* #2). We know of four eighteenth-century numbered pews at Old St. Andrew's (Thomas Horry, #4; William Branford, #13; Elias Horry Jr., #20; and Francis Rose, #22), but we don't know where these pews were located or what the overall numerical configuration looked like. Images over about the last hundred years have shown the pews either numbered or unnumbered. The last time the pews were numbered was in 1969, when they were painted blue. Odd numbers were assigned pews in the north side of the nave, beginning with #1 at the crossing of the aisles. Even numbered pews were located on the south side, across the aisle from their counterparts (i.e., #2 was opposite #1, #4 was opposite #3). (See the photo at the bottom of page 13.) Pew #22 was the first pew where the choir sits today, with #24, 26, and 28 behind it. Numbers were painted over in 1991 when the pews became their current "pale gray," almost white, and the top rails a mahogany brown.



Courtesy of Old St. Andrew's.

25

Oil heater with flue

When the church was reopened in 1948, a new oil heater was installed in the north end of the transept by the door. A flue was added and stuck out of the building. The photo opposite shows the bottom of the flue at about the location of where the red tile was located (see *Yesterday* #9). The flue remained in place until a new heating system replaced the old one in 1991.

26



Flue running up the north gable end of the church, *Charleston News and Courier*, 1957; courtesy of the Evening Post Publishing Co.

27



Courtesy of Old St. Andrew's.

Red exterior

From the time a metal roof was first installed on the church in 1927, the roof, doors, trim, and shutters were painted red. Then in 1960 this color changed dramatically. Green replaced red, supposedly to match the look of Charles Fraser's 1800 watercolor, the oldest surviving image of St. Andrew's Parish Church. (The Fraser watercolor actually shows a gray roof.) Various shades of green have remained the dominant exterior accent colors ever since.

Dirt driveway

Parishioners parked their cars on sand, dirt, and grass before eighty tons of slag or gravel transformed the parking lot into a more durable surface in 1973. Paving the parking lot becomes a tempting option when ruts periodically appear. The front entrance on Ashley River Road, which bears the brunt of potholes, has recently been paved. Doing more than this would be cost prohibitive and cause irreparable damage to the historic grounds.



28

Photo by Howard R. (Rivers) Jacobs Jr.

29

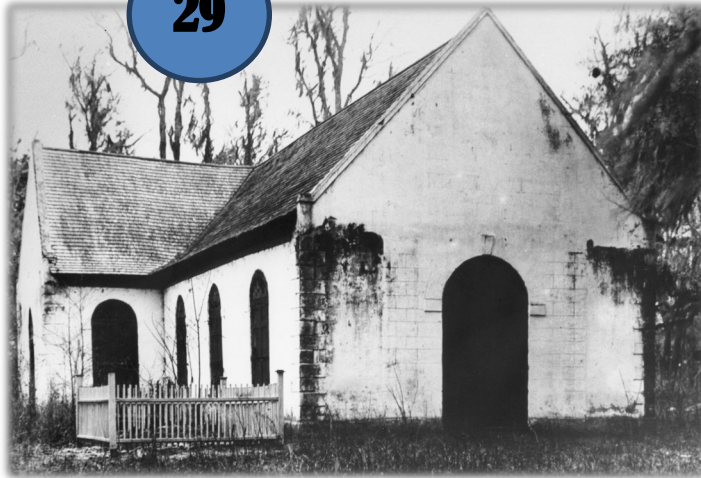


Photo by Franklin Frost Sams, 1901; courtesy of Old St. Andrew's.

Gravesite fencing along the northwest wall

For many years, wood and later iron fencing was visible along the northwest wall of the church. It enclosed the grave sites of Simon and James Magwood, Glorvina Bissell, Isabella Pinckney Moreland, Susan Helena Moreland, and Elizabeth Holman Moreland, all of whom died between 1824 and 1844. The fencing is apparent in photographs spanning more than sixty years (1901 by Franklin Frost Sams, 1938 by acclaimed photographer Frances Benjamin Johnston, and a 1966 photo found in the church archives). By the 1970s it was gone.

Hollywood comes to Old St. Andrew's

It was a one-day affair, but what a day it was. On April 6, 1985, Warner Bros. filmed the church's picturesque setting in full spring bloom for the television miniseries *North and South*. George Hazard (James Reid) and Constance Flynn (Wendy Kilbourne) were married at Old St. Andrew's in episode three of book one. (The interior scenes were filmed in another church.) Not only did cameramen shoot the exterior of the church in full antebellum splendor, so did parishioner Ron Warfuel, whose photograph became a postcard sold in Charleston shops. Warfuel was later ordained a deacon, served at St. James Anglican Church, James Island, for many years, and is now retired.



30

Photo by Ron Warfuel; courtesy of Old St. Andrew's.

TODAY
But not always



Photo by the author.



1



Left, Latin cross design of Old St. Andrew's; courtesy of Old St. Andrew's; right, Greek cross design (arms of equal length) of the cruciform Aquia Church (1757), Stafford, Va.; photo by the author.

Cruciform extension

Only fifteen years after the church was built, it became too small to hold even half of those who wished to attend Sunday worship. Beginning in 1721, subscriptions (today we'd call these capital campaigns) were raised among parishioners to enlarge the church. Two years later construction began in earnest, but it took about ten years before the project was finally completed. Expanding churches into the shape of a cross was a popular way to enlarge them at the time. St. Andrew's was one of four Anglican cruciform churches in colonial South Carolina, but it is the only one remaining today.

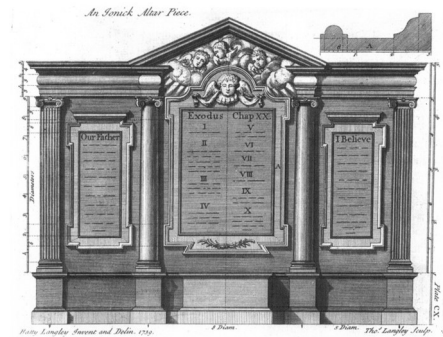
Reredos

2

As you step through the west door of Old St. Andrew's, the magnificent reredos, or altarpiece, commands the east end. Sixteen feet wide by fourteen feet high, the reredos displays on four tablets the tenets of Christianity – the Lord's Prayer, Ten Commandments, and Apostles' Creed. It was built in the mid-1760s after fire gutted the church. The large east end window that was added during the 1723 expansion was bricked in, and the reredos installed over this area. The similarity of the altarpieces at St. Andrew's and St. Stephen's in St. Stephen, S.C., suggests that they were constructed about the same time by the same master craftsman, William Axson, using similar designs found in period architectural pattern books (see also *Yesterday #8*). The expense of a reredos meant that only the wealthiest churches could afford to build one.



Photo by the author.



An Ionick Altar Piece, Plate 110; Batty Langley, *The City and Country Builder's and Workman's Treasury of Designs*, 1741.



Photo by the author.

3

Balcony

Parishioners intended to build upstairs seating as part of the 1723 expansion, but funds ran out before this could be accomplished. It was not until 1755 that a balcony (or gallery) was added to the west end of the church, but it was damaged by fire less than ten years later. It was rebuilt at the same time as the reredos. Parishioners that could not afford to buy or rent their pews and later, slaves, sat in the balcony. Organ pipes were situated in the balcony from 1959 to 1969. When the pipes were moved to the south transept in 1969, the bench seating in use today was added to the balcony that year (see *Yesterday #24*).

Font

Adding a baptismal font was part of the 1723 expansion plans, but it is unclear whether this actually occurred. We do know that the eleventh rector, the Rev. Stuart Hanckel, mentioned in his 1842 parochial report to the diocese that a “neat baptismal font” had been placed in the church that year. Its black cast iron pedestal features three pelicans, for centuries a Christian symbol of atonement, piety, and charity. Removed during periods of strife and dormancy, the font was returned to the church for the last time in 1929. It is used for all baptisms at Old St. Andrew’s. The black cast iron railing that complements the font’s pedestal, encloses the pulpit and desk, and serves as the communion rail was likely added as part of the 1855 restoration.



4

Photo by Matt Porwoll.

Confirmation

The rite of confirmation is such a fixture on the church calendar that you might be surprised to know it wasn’t always so. In fact, the first confirmations in the parish didn’t occur until 137 years after its founding. In the American colonies, there was no Anglican bishop. A commissary acted as the Bishop of London’s personal representative and was the highest ranking Anglican cleric, but he could not administer confirmation. It was not until well after the American Revolution (1813) that the first confirmations in South Carolina were held. In 1843 Bishop Christopher Gadsden confirmed one white and five black congregants in Saint Andrew’s Parish Church, marking the first time confirmation was held in the parish. The class of 2014 included twenty-eight new members who were confirmed, reaffirmed, or received by Bishop Mark Lawrence.

5



Confirmation class from the 1970s (*front center*, the Rev. John Gilchrist; *rear center*, Bishop Gray Temple); photo by Howard R. (Rivers) Jacobs Jr.

6

Bull and Izard monuments

When Col. William Izard Bull restored the church in 1855, he took the opportunity to memorialize his ancestors on the south wall of the chancel. Nearest the east wall is a marble tablet dedicated to the Izards, his mother’s family, and next to it, one to his parents, William Stephen and Rosetta Margareta Bull.



Photo by the author.

Hidden graffiti

Out of sight and hidden from all but the most inquisitive eyes are pencil graffiti that cover nearly every space of the drawer of the reading desk. They are a small reminder of the vandalism that plagued the church hidden in the countryside from 1891 until it reopened in 1948. Anticipating that one day these scrawled markings would be uncovered, one prankster left this greeting: “God be with you till we meet again.”

7



Photo by the author.



Photo by the author.

Cross atop the west gable

Have you ever noticed the white cross that sits atop the church's west gable? It's a relatively new addition to Old St. Andrew's, if you call within the last hundred years new. It was added about 1916 when the church was “thoroughly repaired” by the Diocese of South Carolina. More recently, the cross was replaced in 2012 and again ten years later.

8

9

Altar

The Victorian-styled, wooden altar in the sanctuary dates to 1918, a gift from Grace Church, Charleston. It was a necessary addition when Old St. Andrew's was reopened for periodic services after the last remaining vestry members turned it over to the diocese for safekeeping two years earlier.



Photo by the author.

10



Photo by the author.

Detail of cherub pattern, Plate 119; Batty Langley, *The City and Country Builder's and Workman's Treasury of Designs*, 1741.

Cherub

Decorating the top of the reredos and semicircular east-end window are the distinctive cherub and ornamental grapevines to either side of it. Cherubs are found occasionally in colonial churches; architectural pattern books provided suggested treatments. First described in an account of the 1876 reopening of the church after the Civil War, the cherub was not visible in either a 1907 postcard of the interior or a photograph of the same time, likely a casualty of the 1886 earthquake that damaged the gable ends of the church. The cherub we admire today was a gift of the Hanahan family of Millbrook plantation to celebrate the May 1937 wedding of Maria Grayson Hanahan and Thomas Heyward Carter. Eight members of the Hanahan family, including Maria and Thomas, lie buried in the graveyard.

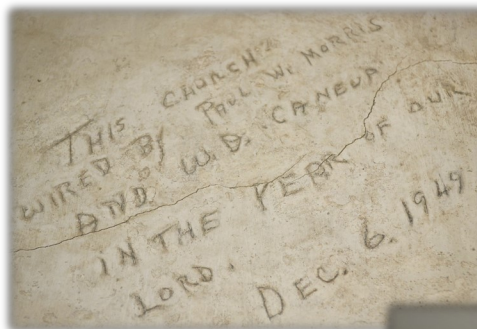


Photo by the author.

Church silver

After Old St. Andrew's was reopened in 1948, Mrs. Arthur Ravenel went to diocesan headquarters to inquire about the church's communion silver, which had gone missing sometime before 1923. There in the vault she found, wrapped in newspaper from Sumter dated 1931, a blackened chalice, paten, and flagon. Each was inscribed with the words *S^t Andrews Church S.C.* E. Milby Burton, director of the Charleston Museum, dated the pieces to around 1870, which meant that the Rev. John Grimké Drayton would have used them. They are still used occasionally. Milby Burton is buried in the church graveyard.

11



Photos by the author.

Electricity

Electricity was first installed in the church in 1949. Care was taken to make the new lighting as unobtrusive as possible, so the bulbs were concealed behind a white, metal trough running along the top of the walls. (The wall sconces were added in 2005). Electricians Paul W. Morris and W. D. Caneup etched their names in the plaster on the north wall of the nave, just above the pew plan Col. William Izard Bull sketched in 1855 (see also *Today* #26). Paul Morris is buried in the graveyard.

12



New graveyard

With the reopening of the church in 1948, graveyard plots around the church were bought up quickly and more space was needed. Beginning in the fall of 1951, C. Norwood Hastie Jr., who owned Magnolia Plantation and Gardens and was longtime chair of the cemetery committee, directed extensive work to expand the graveyard. Five acres were cleared. Hastie enlisted noted landscape architect Loutrel Briggs to design the plan, use shrubs that fit the historic nature of the church and its surroundings, and lay out individual plots. Briggs submitted various designs through 1955. First a dirt causeway then a bridge over the natural pond nearby linked the new graveyard to the rest of the property. The current bridge, compliments of Boy Scout Troop 63, dates to 1996. The wooden plank flooring was replaced in 2020.



13

Photos by the author.

Parish house

A small caretaker's cottage served as a makeshift Sunday school building in the late 1940s and early 1950s (see *Yesterday* #19). When enrollments ballooned, a more substantial place was needed for education and fellowship. A simple, concrete block parish house was built in 1953. But the mortar had hardly set before it had to be expanded. The first addition occurred in 1956, and then another in 1962 with the two-story "education wing" at the rear. A small corridor connected the two buildings. The last major improvement came in 1977 with the addition of what was later named Gilchrist Hall. In 1992 the parish house was dedicated to the Rev. Lynwood Magee (minister from 1952 to 1963), who led the church through a period of explosive growth. The green metal roof that matches the church was installed in 2022.



Photo by the author.

14



15

Photo by the author.

Railing at the west entrance

Until the mid-1950s, parishioners entered the church at the west end by stepping up directly from ground level into the narthex, or foyer. Then a semicircular, brick riser was added to the entryway. The railing at each side of the riser was placed in 1990 courtesy of parishioner Charles Simons Jr. At the urging of his mother, Simons installed the risers the day before he was married to Daphne Lowder in the church. "Now, you know some of my old friends are coming," Eleanor Simons Long told her son, "and they'll have a hard time getting up the front steps of that church. See what you can do about that." So Simons fabricated the rails from scrap material he had in his machine shop, set them in concrete, and painted them. "I didn't know if it would be well received or not, so I put them in a place where they could be dug up if needed," Charles recalled years later. "I'm glad they lasted this long." To facilitate easier access into the church, the semicircular riser was replaced by a graded brick incline in 2022. For a more recent project undertaken by Charles Simons, see page 27.

Brick walkway

In 1958-59 a brick walkway was added at the west entrance of the church. One side continued west toward the parish house, and another to parking at the south end. The design included a large fan-shaped area directly in front of the west door. In 2006 the walkway was extended to connect the doors on the west and north sides. Personalized bricks were sold to parishioners to help fund the recent restoration. This area of the path was named *Tompkins Walk* after the eighteenth rector, and the following year a time capsule was buried under the bricks. In 2010 the walkway was extended on the west side through the parking lot to Magee House. Prayer patios were added on the west side and dedicated to the memory of beloved parishioners Vivian Wilson-Cohen (2013) and Augusta Nadol (2014). The riser was removed from the west entry in 2022 and replaced by a graded brick incline (see also *Today #15*).

16



Photo by the author.

17



Photo by the author.

Trapier altar cloth

In 1966 Old St. Andrew's received a significant historical bequest from Mrs. Pinckney Alston (Aida) Trapier of Washington, D.C. She sent rector John Kelly a small, linen, communion cloth used by the Rev. Paul Trapier, her grandfather, who served the parish from 1829 to 1835. The cloth was framed and is displayed in the hallway near the foyer of Magee House.

18

Historical markers

The historical markers near Ashley River Road, one about the church and one about a Revolutionary War skirmish at the church, were added in 2022. These replaced one of the earliest such markers in the state, dating to about 1930. The small brass plaque on the right side of the church's west door celebrates the 1973 designation of Old St. Andrew's to the National Register of Historic Places.



Photos by the author.



Left, Wilbur and Anne Holland; right, Dorothy and Charles Riggsby and family; both photos from the 1972 pictorial directory, courtesy of Old St. Andrew's.

Women in leadership

Men held the top leadership positions at Old St. Andrew's until Anne Holland was elected a parish delegate to the 1971 diocesan convention. In fact, Holland was the first woman from any parish to attend a diocesan convention. The following year Dorothy Riggsby became the first woman elected to the vestry. The first women wardens were Debra Gupton (junior warden, 1984) and Patty Williams (senior warden, 1992). Since then six women have served as wardens: Barbara Gilchrist (1993–94), Dorothy White (2005), Karen Aytes (2009), Kathy Adams (2011–13), Roxanne Erskine (2018–19), and Kathy Abraham (2022–23, 2025–26).



19

20

Palmetto tree

Just outside the northwest end of the church a fifteen-foot high palmetto tree was planted in April 1989. "The state tree was put in front of the state's oldest Church," was the way Father George Tompkins put it.



Northwest elevation of the church: above, not long after the tree was planted, circa 1990, courtesy of Old St. Andrew's; right, thirty years later, 2021, photo by the author.



Columbarium

In the summer of 1992 a columbarium was added to the graveyard across the pond. It was consecrated on All Saints' Day, November 1. Etched into one end are the words of C. S. Lewis, who left this epitaph to his beloved wife Joy Davidman: "Here the whole world (stars, water, air and field and forest as they were reflected by a single mind) like cast off clothes was left behind in ashes, yet with hope that we, reborn from holy poverty, in Lenten lands hereafter may resume them on our Easter Day." On the other end are the words of eternal hope provided by Ephesians 5:14: "Awake, O sleeper, rise from death, and Christ will give you light."



Photo by the author.

21

Bowing walls and roof

If you look closely, the walls of the church bow outward. This is especially noticeable when you stand at the crossing of the aisles with your back to the chancel and observe the windows along both sides of the nave. The long exterior section of the roof dips slightly from east to west. How did these happen? Is the building safe? A structural engineering assessment in 2002 identified three causes: differential building settlement over time (especially at the heavier gable ends), failure of the collar-tied roof structure (which helped push the tops of the walls outward), and the effects of the 1886 earthquake. The 2004 restoration that followed included an elaborate system of strengthening the roof structure (see *Today #23*). And yes, the building is safe, or as Richard Marks Restorations (RMR) concluded when the work was finished: “St. Andrews is now well equipped to enter its fourth century, renewed and reinvigorated.”



22

Left and right, off plumb walls and roof, courtesy of Richard Marks Restorations and Old St. Andrew's; center, view of the outward leaning south nave wall from the crossing of the aisles, photo by the author.

Modern roof rafters

The most significant of the many improvements made to the church during the 2004–5 restoration was the addition of modern roof rafters. Architect Glenn Keyes and Richard Marks Restorations discovered that collar ties had pulled away from many of the rafters, which dated to the 1760s, and had created “an immediate life safety concern.” With four large roof rafters “bent like bananas,” as an article in the *Charleston Post and Courier* described them, the choice was either replacing the entire roof support structure with a modern one or fixing the damaged colonial one. RMR chose the latter option, creating rafters that combined modern steel plates with manufactured lumber. The result produced rafters with the strength of old growth wood. They were then hoisted from the floor and installed next to the existing rafters. These engineering marvels are hidden behind the plaster of the barrel vaulted ceiling.



New rafter and collar tie arrangement; courtesy of Richard Marks Restorations and Old St. Andrew's.

Pew speaker boxes

Another functional improvement of the most recent restoration, albeit less dramatic than new roof rafters, was the installation of small speaker boxes at the end of each pew. Together with an enhanced sound system, the new speaker boxes have helped enhance our church services.



Photo by the author.

Historical embellishments

Less functional but more stylistic additions were three historical embellishments at the west end of the church that were placed in 2005. A portrait of Queen Anne, British sovereign when the church was built in 1706, was set on the north wall of the narthex. A colorful coat of arms of King George I, Anne's successor, was positioned on the outside of the balcony. (You'll see the same coat of arms above the stage at Dock Street Theater in Charleston and above the pulpit in the colonial church of St. James Goose Creek.) Hung from the sides of the balcony were the flags of the United States, the state of South Carolina, Great Britain (the 1706 Union Jack), and The Episcopal Church. When the parish disaffiliated from The Episcopal Church in 2013, that flag was replaced by the flag of Scotland, the cross of St. Andrew.

25



Photo by the author.

26



Photo by Matt Porwoll.

Three centuries at a glance

First discovered during a 1950 restoration, Col. William Izard Bull's pew plan was again revealed during the 21st century restoration under the plaster on the north wall of the nave. The area was cleaned, preserved, and made available for viewing behind an unobtrusive door. Three centuries of the church's history are now showcased in this one place: 1706 brick, 1855 pew plan, and 1949 electricians' inscriptions. The Hastie monument that had covered this area for fifty-five years was placed in another location of the church before it was taken down (see Yesterday #21).

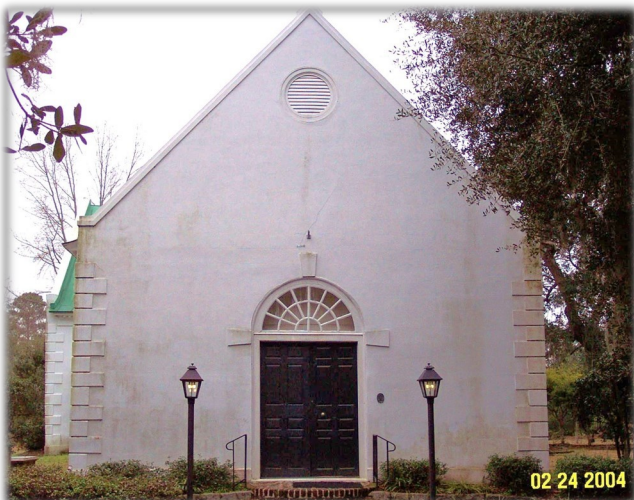
West gable embellishments

One of the first differences you'll notice between the two photos on the cover of this book is that one has a circular window at the top of the west gable end of the church, and one doesn't. In fact, what's appeared or not appeared here has changed at least five times over the church's history, as found in extant images. (Images of the west end prior to 1894 have not survived.)

1. No embellishments, 1894 sketch by Citadel professor Col. Oliver J. Bond and 1901 Franklin Frost Sams photo. (See Cover and Yesterday #20.)
2. Triangular louvers, installed 1952. (See Yesterday #26 and #27.)
3. Circular windows, installed 1969. (See Yesterday #30 and Today #20.)
4. Circular louvers, installed 1998. (See photo opposite and Today #22.)
5. Circular windows, installed 2005. (See Cover and Today #8.)

This information can be a handy guide to help estimate the date of an image of the church's exterior.

27



West end of the church, 2004; courtesy of Richard Marks Restorations and Old St. Andrew's.

Organ case

While the inside of the church was being restored in 2004–5, the Zimmer pipe organ, added in 1969, was completely refurbished. A beautiful new case was built to house the pipes in the south transept. (For a photo of the old case, see *Yesterday #24*.) The organ and case were installed in 2006, after all the other restoration work had been completed. Two bronze memorials were added to the side of the new organ case: one to honor Sara Younkin, organist, choir director, and director of music from 1967 to 2002, and the other, given in memory of Veronica Puckhaber Condon by her mother Marion Puckhaber. These memorials were removed recently and are awaiting their reattachment.



28

Photo by Matt Porwoll.



Easter Sunrise Service procession, Drayton Hall, 2008, photo by Brad Nettles; courtesy of Old St. Andrew's.

Easter Sunrise Service

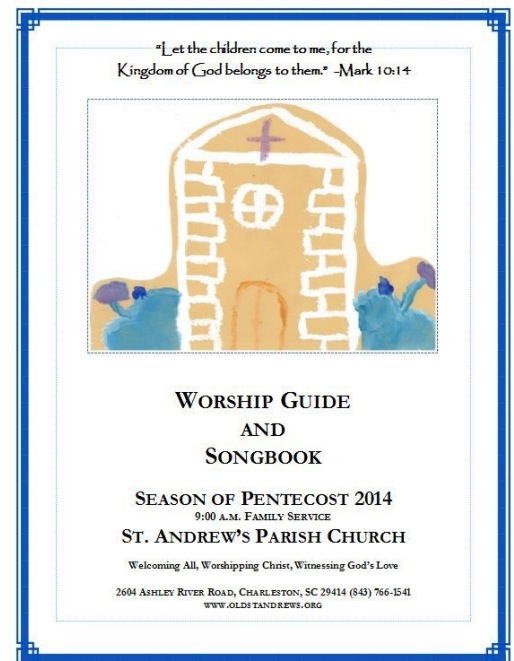
The first Easter Sunrise Service was held at Drayton Hall in 2008, in conjunction with St. Andrew's Mission. The idea for the service was to reach out to the wider Charleston community by linking the parish church with one of the plantations it served in colonial times. Four years later the service was moved to Magnolia Plantation and Gardens. Both locations have provided dramatic natural settings along the Ashley River on this, the holiest day of the Christian calendar.

29

Family Service

30

A Family Service has been part of the worship experience at Old St. Andrew's at various times of its post-reopening history. In 1972, for example, the 10:00 a.m. summer service was called the Family Service, since all families were urged to attend church regularly during the summer when Sunday school was not meeting. In September 2008 the current Family Service was inaugurated with its kid-friendly approach to liturgy. This 9:00 a.m. Sunday worship service is scheduled between the 8:00 spoken service and the 11:15 service with music and choir. The Family Service has become a popular addition to traditional forms of Sunday worship offered at Old St. Andrew's.



Courtesy of Old St. Andrew's.

YESTERDAY . . . TODAY

Church bell

In the 1720s prominent parishioner Charles Hill donated a bell “to be hung on the steeple when that is built.” But there is no evidence that a steeple was ever realized. By the early 1980s a “call-to-worship” bell was mounted on a wooden pole near the west end of the church. The bell was damaged during Hurricane Hugo in 1989 and for many years was stored in Arthur and Rubelle Bailey’s garage. On June 20, 2015, the bell was repaired by Charles Simons and mounted on a temporary wooden scaffold. The next day it was rung along with the bells of other Charleston churches in memory of the nine black members of Emanuel AME Church, Charleston, who were murdered by a white gunman that week. The bell has since returned to storage. Perhaps one day it will find a suitable home at Old St. Andrew’s.



Left, photo from the cover of the 1988 parish directory, courtesy of Old St. Andrew’s; *right*, photos of the bell and scaffolding in Gilchrist Hall, actual size and close up, by the author.



EPILOGUE

The unique connection between Old St. Andrew's and . . .

3 historic plantations

Three of the most significant plantations along the Ashley River share their history with Old St. Andrew's. Both lie on the west side of the river, two to the north (Drayton Hall and Magnolia) and one to the south (Ashley Hall).

Drayton Hall

Charlotta Bull Drayton, daughter of Lieutenant Governor William Bull and wife of John Drayton, lies buried in the impressive chest tomb in the north end of the graveyard. She died at age twenty-three on December 30, 1743, a week after giving birth to a son, Charles. She was buried two days later. Her husband had just finished a term as parish churchwarden and would built Drayton Hall about a decade after Charlotta died. William Drayton was churchwarden when he took out an advertisement in the *South Carolina Gazette* in 1763 seeking workmen to finish rebuilding the parish church after a devastating fire (see *Today* #2 and #3). At the end of the nineteenth century, Charles H. Drayton, who was warden for twenty years, worked with Drayton Hastie to keep the church alive after the death of Reverend Drayton in 1891 (see *Yesterday* #21).



Courtesy of Library of Congress, Prints & Photographs Division, HABS SC-10-CHAR.V.8--3.

Magnolia Plantation and Gardens

The families of this horticultural masterpiece (called Magnolia-on-the-Ashley for many years) have had strong ties to Old St. Andrew's for nearly two centuries. The Rev. John Grimké Drayton served the parish as rector from 1851 to 1891. The Hastie family, Reverend Drayton's in-laws on his daughter Julia's side, remained active in church affairs. Drayton Franklin Hastie worked with Charles H. Drayton of Drayton Hall to keep the inactive church functioning until both men died in 1915–16. With the church's leadership nearly gone, Drayton's younger brother, C. Norwood Hastie, along with W. M. Wallace, relinquished the church to diocesan control. After St. Andrew's was reopened in 1948, Norwood Hastie Jr. managed the churchyard and cemetery for many years (see *Today* #13). Today Magnolia hosts the church's annual Easter Sunrise Service (see *Today* #29).



Postcard, Detroit Publishing Co., 1913.

Ashley Hall

The Bulls of Ashley Hall figured prominently in church affairs through most of the eighteenth and nineteenth centuries. Named a commissioner in the Church Act, William Bull helped fund construction of the church in 1706 and purchase additional glebe lands in 1727. He served the parish as churchwarden and vestryman. His son William Bull Jr. followed him as churchwarden. (Both Bulls became lieutenant governors of South Carolina.) Col. William Izard Bull was warden or vestryman from 1833 to 1865. He supervised a major restoration of the church in 1855 (see *Yesterday* #2, #3, and #21; *Today* #4, #6, #12, and #26) and recounted a lifetime of experiences with his beloved parish church in a letter to his cousin in 1889. The Kennerty family, which had owned all or some of the property since 1900, continued this tradition of service, with Joan Kennerty serving on the vestry, as chair of the Episcopal Church Women (ECW), and thirty-two years on the Altar Guild. The property is now the site of the upscale residential subdivision The Settlement at Ashley Hall.



Monument to William Bull Jr. (ca. 1791) under the oaks at Ashley Hall, ca. 1900; courtesy of Library of Congress, Prints & Photographs Division, LC-DIG-det-4a08853.

3 historic houses

Three of the finest houses on the Charleston peninsula have a direct connection to the little country church along the Ashley River.

Nathaniel Russell House

With no suitable parsonage available near the church, the ninth rector, the Rev. Paul Trapier, and his wife Sarah Dehon lived at 51 Meeting Street with Sarah's parents. Today the magnificently restored Nathaniel Russell House, owned by Historic Charleston Foundation, is a must-see attraction for visitors to the Holy City.



Photo by the author.

William Gibbes House

The twelfth rector, the Rev. John Grimké Drayton, and his wife Julia divided their time between Magnolia-on-the-Ashley and the Grimké family townhouse at 42 South Bay fronting the harbor. Today the privately-owned house, "one of the finest two-story frame residences in America," is a national historic landmark known as the William Gibbes House. Now located at 64 South Battery, the house is just a block away from a prior residence of the current rector, the Rev. Marshall Huey. Noted landscape architect Loutrel Briggs restored the grounds of the Gibbes House in the 1930s. Briggs later developed designs for the graveyard at Old St. Andrew's (see *Today* #13).



Photo by the author.

Branford-Horry House

William Branford, the church's earliest known pew holder (see *Yesterday* #2 and #25), was a man of immense wealth. He owned 7,134 acres in three parishes, including Old Town plantation in St. Andrew's Parish, his primary residence (now Old Towne Creek County Park). When he died in 1767, a grand house in the city was being built for him. Today known as the Branford-Horry House, this magnificent three-story Georgian "double house" is located at 59 Meeting Street on the corner of Tradd. It is privately owned.



Photo by the author.