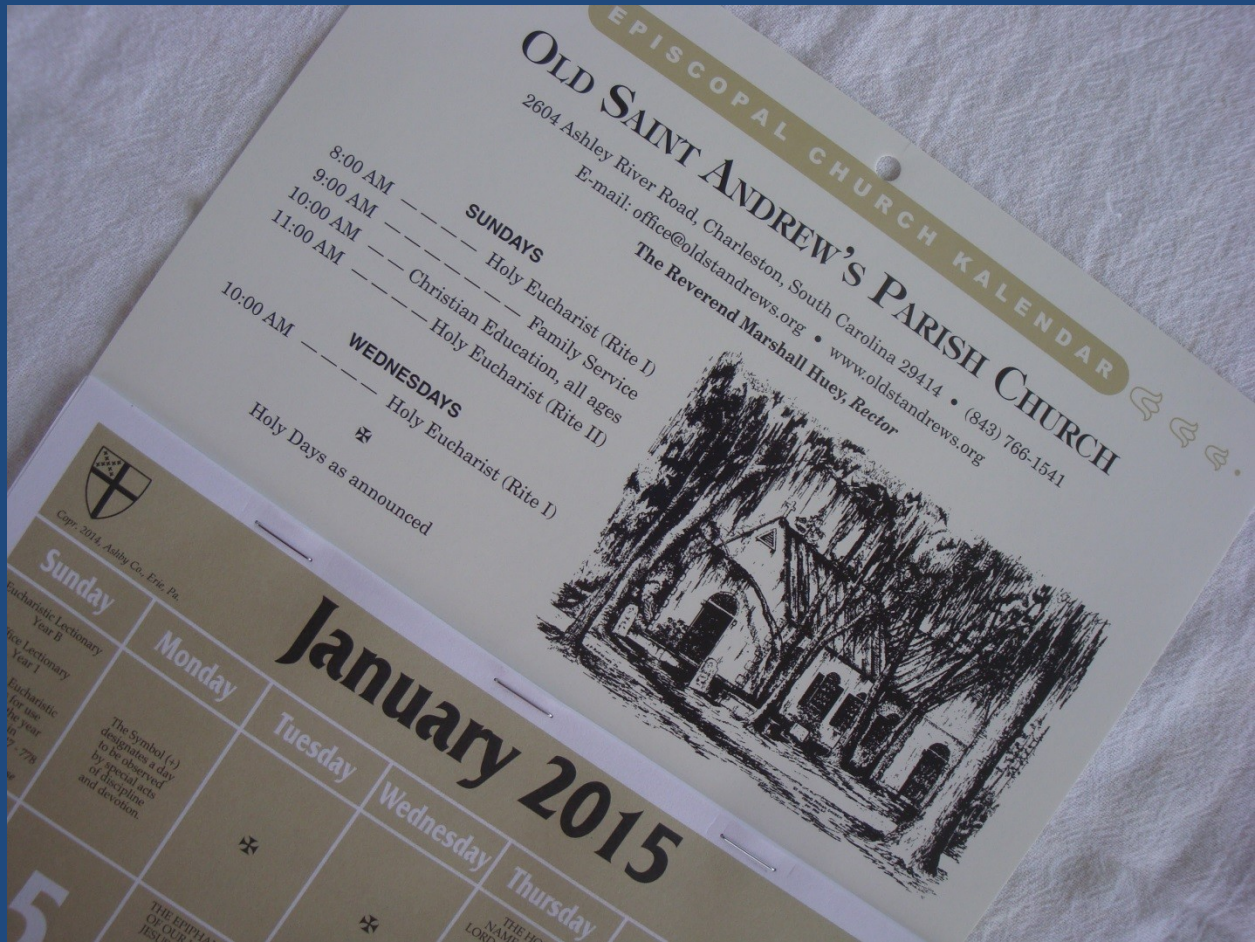


Day by Day at Old St. Andrew's: A Calendar of Its Rich History



PAUL PORWOLL

DAY BY DAY AT OLD ST. ANDREW'S:
A CALENDAR OF ITS RICH HISTORY

PAUL PORWOLL

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Introduction

Say it's April 12th. Have you ever wondered what happened at Old St. Andrew's that day over its long history, or on any other day of the year, for that matter? Maybe it's only me, but I have.

You now have at your fingertips a complete 366-day calendar of facts in the life of Old St. Andrew's. There is no logical order to the listings, because the church doesn't begin neatly on January 1 and end on December 31. Some days list one short event, while others may have two, three, or even four, whatever I ran across that I found interesting. Some events are milestones; others are ordinary parts of church life. Whether you read this book from start to finish or skip around, take a minute to pause and reflect on what these entries mean today.

After years of digging through every resource about Old St. Andrew's I could lay my hands on, this project was short, challenging, and fun. I was able to put this research to good use another time, and I've borrowed liberally from *Against All Odds*, the church's history that was published in 2014 and revised and updated in 2024. *Day by Day* also includes much new material I'm excited to share.

I've included a mix of sources that describe almost everything that comprises the rich tapestry of a parish, including vestry minutes and resolutions, annual congregational meeting minutes, annual reports, parochial reports, letters written by rectors, wardens, and parishioners, parish registers, diocesan convention journals, newspaper articles about the church, and even legislation relating to the church.

As the number of dates that went unfilled got smaller, the greater the challenge became. The fillers became entries from the early parish registers. They contain thousands of precise dates and are easily searched electronically. But rather than just allowing me to fill in the blanks, this exercise became one of the most fulfilling parts of the project. The more I worked with the colonial and antebellum registers, the more humbling it became to remember these people and their life events, and then present them to parishioners that followed them hundreds of years later. It's a small way to celebrate their lives.

I've used the church's rich documentary history to provide an illustration for each of the first six months of the year, and its rich pictorial history for the last six months, except for November where the earliest transcription of the Church Act seems most appropriate. At the end of the book are a list of rectors, which helps identify ministers with the years they served the parish, and a glossary, which defines terms you might be unfamiliar with and provides some historical background.

I've also attempted to estimate monetary figures cited in the text in today's dollars by using the same methodology I used in *Against All Odds*. John J. McCusker's *How Much Is That in Real Money?* (2001) is an excellent reference that allows us to approximate historical costs and prices in 2025 dollars. For more on this, see "South Carolina currency" in the Glossary.

Day by Day, *Against All Odds*, and *Yesterday and Today: Four Centuries of Change at Old St. Andrew's*, comprise a history trilogy of this wonderful church. I believe the more we know about our shared history, especially an appreciation of the blood, sweat, and tears that thousands of people over 300 plus years have shed on our behalf, the better stewards we'll become of this "beauty of holiness."

January

Report by the Rector,
Annual Congregational Meeting
January 8, 1968

"THE STATE OF OUR CHURCH"

A personal note, first, from me to you . . .

No period of my life has been more stimulating, challenging,
or rewarding than the nine months we have worked here together.

You have proven to me that the Almighty did have a lot to do
with my coming here - because I have a very definite feeling that I am
where I should be at this point in history. Your warm support, the
encouragement you have given me all along the line has made my work
here most fulfilling.

At this significant time, I thank you for accepting me,
encouraging me, supporting me, loving me and inspiring me. Whatever
I may have given you - you have returned to me three-fold. . . .

See Jan 8

Courtesy of Old St. Andrew's

January

It seems fitting to begin this historical calendar by remembering a birth from the earliest days of St. Andrew's Parish. Today a son is born to Peter Perry, whom he names Joseph (1731).

For many years, Sunday school is led by a church volunteer. This changes today, when Cathie Diggs begins her tenure as the parish's first full-time, paid Christian education director (1969).

1

The Rev. Jean McGraw is named assistant to the rector, becoming the parish's first ordained woman (2012). Before entering seminary, Reverend McGraw serves Old St. Andrew's as Christian education director. She will leave the parish in 2013 after it disaffiliates from The Episcopal Church (TEC) and aligns with the Diocese of South Carolina and for a time becomes priest in charge of St. Francis Episcopal Church, a TEC mission church in West Ashley.

2

Old church buildings need constant care and attention, and Old St. Andrew's is no exception. Today Col. William Izard Bull inscribes his pew plan on the north wall of the nave during his restoration of the church (1855). He uses the diagram to site his new low-backed pews that replace the colonial high-backed pews that have deteriorated beyond repair. Colonel Bull of Ashley Hall serves as vestryman or warden for thirty-two years before and during the Civil War.

3

When the last two remaining vestrymen decide they can no longer care for the dormant church, they turn it over to the diocese in 1916. Charles H. Drayton writes an editorial in *The Diocese* that his father, who served on the vestry before he died in December 1915, would have strongly opposed such diocesan control (1917). *The Diocese* has erroneously attributed one of the vestrymen as C. H. Drayton instead of C. N. Hastie. See also Feb 16 and Mar 1.

4

The Rev. Louanne Mabry reluctantly declines the church's offer to become associate minister because her husband is unable to find work in Charleston. She would have become the first woman priest in the church's history (1999).

5

The Rev. Marshall Huey is ordained a priest (2002). He will become the nineteenth rector four years later.

Old St. Andrew's and Glenn Keyes Architects sign an architectural services agreement for the upcoming restoration (2004). See also Nov 26.

6

Letters contain a rich source of information about the details of parish life. The Rev. John Grimké Drayton, the twelfth rector and owner of Magnolia-on-the-Ashley plantation just north of the church, has an especially good relationship with the enslaved workers on his plantation and under his ministry. Using a horticultural analogy, he writes his Delaware friend the Rev. Samuel Brincklé: "My black Roses are prospering. I am preparing some for baptism and some for confirmation" (1858).

Parish membership increases dramatically in the 1950s under the Rev. Lynwood Magee, the thirteenth rector, and he begins to involve the church in diocesan affairs. Tonight Bishop Thomas Carruthers presides over the annual dinner meeting of the Society for the Advancement of Christianity, held at Old St. Andrew's (1958).

Jan 7 In the eighteenth century, clergy frequently send reports to the Society for the Propagation of the Gospel (SPG) in London, and many include accounts of the terrible toll that illness and disease take on the European settlers. Today the Rev. William Guy, the third rector, writes the SPG about his poor health: “the extraordinary fatigue of riding [to adjoining St. Paul’s Parish], & in being forced sometimes to goe by water by reason of the badness of the roads, together with my being very often caught in the rain, has occasioned me such an ill habitt of Body, which, (tho’ hitherto it does not render me altogether incapable of serving my own Cure, & that of St. Paul’s,) yet I am affraid that in a short time, it will, It being so difficult a matter here to regain one’s health.” He asks to return to England to recover his health (1724).

8 Annual congregational meetings are often a time of reflection. For a new rector this is especially true. The Rev. Howard Cutler, the fifteenth rector, begins his first “State of Our Church Message” by saying that “no period of my life has been more stimulating, challenging, or rewarding than the nine months we have worked here together” (1968). See January’s title page.

9 The vestry at Old St. Andrew’s is a men’s only affair until today, when Dorothy Rigsby is the first woman elected to serve (1972).

10 Illness, disease, and death are constant companions in the Carolina colony, so getting baptized, whether free or enslaved, is paramount. Reverend Guy writes the SPG that “since Lady Day last,” or the Feast of the Annunciation on March 25, he has baptized two free black men and their wives, an adult slave, a mulatto young woman, and thirty children (1739).

11 After the church is reopened in 1948 from an extended period of dormancy, it needs significant repairs. Once those are finished, the parish can consider adding a new building for parish activities. Today nearly fifty parishioners are on hand to watch warden Alfred Butt turn the first shovelful of dirt in the groundbreaking ceremony for a parish house (1953). The parish house we currently enjoy is the same one built in 1953, with additions in 1956, 1962, and 1977, with of course the necessary repairs that are required along the way, the latest occurring in 2024.

12 Parishioners have enhanced the churchyard as long as Old St. Andrew’s has been in existence. Today the vestry reports that junior warden Grange Lucas Jr. has donated \$500 (about \$5,500 today) to cover the cost of finishing the brick walkway leading to the church (1959). Finding money for a major restoration is never easy, especially for a church that has been cash-strapped for decades. Senior warden Bob Fogel writes an editorial in the *Charleston Post and Courier* today titled “A Secret Treasure Needs Help,” in which he asks the community for financial assistance to restore Old St. Andrew’s (2004).

Begun in colonial times, the register book records the parish’s vital statistics: births, baptisms, marriages, and burials. The marriage of Charles Hill and Elizabeth Godfrey by the second rector, the Rev. Ebenezer Taylor, is the first recorded in the colonial register (1715).

13 The church has been known by a number of similar but different names in its long history. Today the congregation votes to change the name from “Old St. Andrew’s Parish Episcopal Church” to “St. Andrew’s Parish Church” (1957). The current correct names are “St. Andrew’s Parish Church” (formal usage) and “Old St. Andrew’s” (informal); some people also use “Old St. Andrew’s Parish Church.”

**Jan
14**

Finding a new rector after a resignation or death is one of the most important duties a vestry can undertake. In a special meeting held today, the vestry votes on three candidates for rector being considered as the successor to the Rev. Geoffrey Imperatore. The Rev. George Tompkins receives more than two-thirds of the votes, after which the decision is made unanimous. Bishop FitzSimons Allison is called and approves the choice. Senior warden Bob Fogel calls Reverend Tompkins, who accepts the offer (1987).

15

Colonial St. Andrew's Parish serves a large geography, and ministering to all its people is taxing. Reverend Guy writes the SPG that he has been serving the inhabitants on James Island every third Friday, which will change to every fourth Sunday when he is finished supplying the vacant cure of St. George's Dorchester (1722). Serving James Island is especially important since it is a dissenter stronghold, primarily Presbyterian.

16

Letters can reveal intimate details that the writer might wish to remain confidential. Here Reverend Drayton describes his disappointment at being replaced by a new rector at St. Peter's after serving the city church as an interim. (See also Dec 11.) "While from a variety of causes my present work in St. Andrews has been sadly marred by denominational prejudice," he writes. "However enough remains to employ me fully and I trust that my labour will not be wholly in vain" (1861). St. Peter's is the second posting that Reverend Drayton seeks in an attempt to leave St. Andrew's about this time. See Feb 28 for an account of his trying to land the rectorship of St. Philip's two years earlier.

17

Bishop Carruthers blesses the wedding of junior warden Grange Simons Lucas Jr. and Mary King Mood at Old St. Andrew's today (1953).

Membership at Old St. Andrew's has been predominately white since the parish is established in 1706. Today marks a significant milestone, with Bonnie Leazer elected the first African American to the vestry (2010). Leazer will leave the parish three years later when it disaffiliates from The Episcopal Church.

18

Reverend Tompkins and his vestries like to issue resolutions in January to honor long-standing parishioners who have died the previous year or parishioners who have notably served Old St. Andrew's. Today a resolution is issued to commemorate John Deden for his work in supervising the recent renovation of the education wing of Magee House (1998).

One of the key issues between the Diocese of South Carolina and The Episcopal Church is the ownership of parish property. Today the diocese executes a quitclaim deed relinquishing any ownership of the assets of Old St. Andrew's (2013).

19

Today the vestry elects Robert D. Fogel senior warden (1983). This is the first of fourteen annual terms over a twenty-five year period that he will serve as the parish's top lay leader. In addition, Bob will represent Old St. Andrew's at thirteen diocesan conventions from 1983 to 2015. His wife, Lilian, is twice elected ECW president.

Jan 20 The churchwardens (Benjamin Cattell and Nathaniel Brown) and vestry (William Bull Jr., William Cattell, John Cattell, Isaac Ladson, Henry Wood, and Thomas Drayton) write the SPG asking for a new rector to replace “our late worthy” Reverend Guy, who has just died, and suggest the Rev. Samuel Quincy. They mention that a new, two-story brick parsonage has just been completed on the glebe near the church (1751). The names of the vestry illustrate the influence of St. Andrew’s Parish: Thomas Drayton serves as a delegate from St. Andrew’s Parish to the Commons House of Assembly four times from 1736 to 1751; William Bull Jr. will become lieutenant governor (see Jul 4); and John Cattell will become one of the wealthiest men in all thirteen colonies at the time of the American Revolution.

21 A resolution this day honors the memory of Ralph Cook Thomas for his work over many years as junior warden and another appoints the Rev. George Raymond Kemp honorary priest associate (2001).

22 Reverend Guy writes the SPG the most comprehensive of his parochial reports, including the first history of St. Andrew’s Parish Church, an account of the building’s construction in 1706 and recent enlargement, and a description of the parish and its inhabitants (1728).

The rector, wardens, and vestry issue resolutions to honor the memory of long-standing parishioners who died the previous year: Eleanor Ball Gaillard Simons Long, Ann McElveen Blitch, and Lila Oltmann Searson (2000) and Ralph Forrester Warren (2005).

23 Reverend Huey announces at today’s 11:00 a.m. worship service that he is wearing a green stole belonging to the Rev. John Gilchrist, the sixteenth rector. The stole is a gift from Reverend Gilchrist’s wife, Barbara. The rector says he is humbled to follow in the footsteps of those who have come before him (2011).

24 This entry from the annual diocesan convention journal vividly illustrates life at the end of the Civil War in St. Andrew’s Parish. Today Bishop Thomas Davis confirms eight young men of the Marion Artillery at William Ravenel’s home, Farmfield, on Wappoo Creek. Just when the bishop begins his sermon, a military order calling for the soldiers’ immediate transfer disperses the congregation (1865).

25 Resolutions honor the memory of three people who died the previous year: Reverend Kemp and long-standing parishioners Gladys Louise Burke Jones and Joan Cochran Whitlach (2004).

26 Reverend Gilchrist is nominated for coadjutor bishop of the Diocese of South Carolina (1980). The Rev. FitzSimons Allison is elected to this position at the diocesan convention later this year. He will become the twelfth Bishop of South Carolina in 1982.

27 Resolutions are issued to honor the memory of Lydia Vierra Hughes, Jean Hall Goodwin, and Elizabeth Heape Kennedy (2002).

Jan
28

The late 1960s and 1970s in The Episcopal Church are a time of change, and for some, extreme discomfort, as parish churches experiment with various trial liturgies that are being developed to modernize the Book of Common Prayer. The latest trial liturgy is discussed at length in this month's vestry meeting. This liturgy is mandatory for confirmation and Holy Communion on the bishop's visitation, and on the first Sunday of Lent, the trial services will be used for three years. Vestry members debate whether or not they even want the prayer book changed at all (1974). What makes this issue unique at Old St. Andrew's is that its rector Reverend Gilchrist is charged not only with implementing the changes in his own parish but throughout the diocese as chair of the Diocesan Liturgical Commission.

29

Celebrating milestones is part of any institution with a long past. As part of the church's year-long calendar of events celebrating its 300th anniversary, Sunday school students present a glimpse into church and everyday life in colonial Charles Town and the Junior Daughters of the King perform a puppet show, with the cloth actors dressed in colonial costumes made by Millie Lehmann (2006).

Three chapels are established for slave ministry in St. Andrew's Parish before the Civil War, and religious activity will continue there decades later among the freed people. Tonight Bishop Thomas Davis preaches at Magnolia Chapel, with Reverend Drayton reading the prayers (1858).

30

Bishop Carruthers celebrates Holy Communion at the All Youth Convention being held at Old St. Andrew's. He is assisted by the Rev. Lynwood Magee (1960).

The Old St. Andrew's mission team leaves for the Dominican Republic today through February 8 in ministry to *Iglesia San José* in Boca Chica (2009). The team builds picnic tables for the *colegio* (school), helps teach preschool, and provides recreational activities for residents of the *hogar* (senior center). See also May 3.

Bishop Davis preaches and holds confirmation at all three parish plantation chapels on this one day: Barker Chapel in the morning, where he confirms twelve enslaved people; Magwood Chapel at noon, where he confirms eighteen enslaved people; and Magnolia Chapel in the afternoon, where he confirms two enslaved people (1858).

31

Bishop William Howe spends the day at the "colored mission in St. Andrew's Parish," the successor to Magwood Chapel after the death of Reverend Drayton the prior year. The bishop examines a school at the mission with 132 pupils, holds worship for a large congregation, administers Holy Communion, and confirms 15 people (1892). He is impressed by what he sees.

February

TWENTY-THIRD CONVENTION

*Of the Pro. Epis. Church in So. Ca. held in St. Michael's
Church, Charleston, Feb. 20 & 21, 1810.*

List of the Clergy and Lay-Delegates, Members of the Convention.

Wednesday, 21st February, 1810—10 o'clock, A. M.

The Convention met, and Prayers were read by the Rev. Dr. Mills.

Major Haskell, a Delegate from the Third Episcopal Church appeared and took his seat.

Mr. Wm. Loughton Smith's motion, which was postponed for consideration until this day, was brought forward, and after much debate, upon the question being taken it was passed in the negative.

The Clergy were called on by the president, to submit the parochial reports required by the 11th rule of the convention, which were rendered in, and inserted on the journals, agreeably to the forty-fifth canon of the general convention.

"Reports of the state of the congregations of the Pro. Epis. Church in the state of South-Carolina, from February 1809, to February, 1810.

St. Andrew's—Rev. Thomas Mills, Rector; Baptisms, 5; Marriages, 5, Funerals, —; Communicants, —.

See Feb 21

From Frederick Dalcho, *An Historical Account of the Protestant Episcopal Church in South-Carolina, from the First Settlement of the Province to the War of Revolution* (Charleston: E. Thayer, 1820).

February

1 The Rev. Francis Le Jau, rector of St. James Goose Creek Parish Church and a keen observer of religious life in the early Carolina colony, writes of difficulties between the first rector of St. Andrew's, the Rev. Alexander Wood, and his parishioners. In a letter to the Society for the Propagation of the Gospel (SPG), Le Jau says that Reverend Wood "is not well used in his Parish, and thinks of taking a Schoolmasters employment in or near the Town" (1710). Reverend Wood, however, remains where he is but dies later that year. See also Feb 13.

2 On this day, the position of warden is expanded to include a senior and junior warden. Alfred Butt continues as warden and is elected the new senior warden, chiefly responsible for finances. Grange Lucas Jr. becomes the junior warden, chiefly responsible for the upkeep of the building and grounds (1953).

Taking time off for continuing education, rector Lynwood Magee returns home after spending a week attending the College of Preachers at Washington National Cathedral (1957).

3 Husband and wife William and Sarah Webb are buried on this day (1733). The colonial register is silent on the location of all but a few burials, but most people who live in the countryside in the eighteenth century are buried on the land where they live, not at the church.

The *Charleston Evening Post* runs an article describing the restoration occurring at the church after its reopening the previous year. Two striking photographs are included: one of the interior walls and ceiling with the plaster removed and wooden beams exposed, the other the first image of Col. William Izard Bull's 1855 pew plan found on the north wall of the nave (1949). See also Jan 2.

4 The preservation committee tells the vestry at the annual vestry retreat that an engineering evaluation of the condition of the church should be conducted before the parish is asked to contribute to a Preservation Fund (2001). In last year's millennial spirit, the vestry established the preservation committee to ensure that the church will be sufficiently maintained to remain a vibrant place of worship.

5 On this day, diocesan trustees, who assumed control of the church in 1916, receive a \$50 rent payment (about \$1,200 today) from O. F. Fludd for use of the glebe for farming. Fludd pays another \$50 seventeen days later. The money is credited to a St. Andrew's Church Fund in the trustees' account that accumulates for maintaining the building (1938).

6 Volunteer groups help make a vibrant parish. Today the Men's Club holds an oyster roast in the churchyard to help pay for the recently installed pipe organ. Guests visit a food booth and a "what not" booth and children watch a movie in the parish house (1959).

7 Reverend Magee discusses daily life in ministry, in "Even Rectors Have 'Those Days,' Says Old St. Andrews Minister," printed in the *West Ashley Journal* (1962).

8 The vestry discusses the problem of cracked roof rafters in the church and recommends that steel gusset plates should be used to strengthen the connection between the rafters and collar ties (1960).

Feb 9 The first convention of the Diocese of South Carolina is held in 1785. The forty-third convention begins today at St. Michael's, Charleston, with lay delegates Col. Simon Magwood and William Cattell IV representing St. Andrew's Parish Church (1831).

Bishop Nathaniel Bowen presents St. Andrew's Parish Church with a signed 1823 pulpit Bible (1828), now housed in the church archives.

10 The Episcopal Church Women and its chapters have played an important role in the life of the modern Old St. Andrew's. The St. Mary and St. Agnes Chapter meets tonight at 8:00 p.m. at the home of Mrs. William H. Searson, 360 Curtiss Avenue, Air Harbor. The guest speaker is Dean Woodruff. The previous morning the St. Martha's Chapter met at the home of Mrs. Frances Williams in Ashley Forest (1971).

11 Parishioners don't get along well with either of their first two rectors. On this day, they provide Commissary Gideon Johnston a detailed list of the clerical misdeeds of the second rector, the Rev. Ebenezer Taylor. They accuse Reverend Taylor of a host of issues relating to his preaching, liturgical conduct, reverence, pastoral care, customs, interaction with the vestry, abuse of parishioners, and abdication of his clerical duties (1716). This animosity continues for another year before the rector is removed. See Feb 15.

12 The Rev. Stuart Hanckel, the eleventh rector, is elected to the diocesan Standing Committee at the sixty-second diocesan convention (1851). Reverend Hanckel resigns later that year after leaving Old St. Andrew's and transfers to the Diocese of Georgia.

13 The governor and council of the Carolina colony write the SPG saying that Reverend Wood has been placed as rector of St. Andrew's. Adequately funding the clergy is a constant concern, and the governor and council ask for more than the £50 South Carolina currency (about \$8,000 today) allocated to him, since he has a family. They fear taxing the parishioners, since this might send them over to the dissenters (1708). See also Feb 1.

Today the colonial register records entries for the baptisms of Martha, daughter of William and Mary Chapman, and Anne, daughter of Joseph and Elizabeth Dell (1731).

14 Sarah B. Gist presents St. Andrew's Parish Church with a 1772 pulpit Bible, now housed in the church archives (1830). The red leather cover includes this inscription embossed in gold: PRESENTED FEB^Y 14. 1830. BY M^{RS} SARAH B. GIST TO THE CHURCH OF S^T ANDREW'S PARISH. Sarah's husband, States Gist, is elected warden in 1813. States is the son of Mordecai Gist, a Continental general from Maryland during the American Revolution, who gives his sons names (States and Independent) that speak to his passion for his new country.

15 Reverend Taylor fights back against his accusers and begins a long, rambling letter to the SPG that takes him a month to write, in which he rebuts the charges they bring against him. "Contrary to my Expectation," he says, "and to my wofull Experience, I have found that I have made a very ill Choice, when I chose St. Andrew's Parish for my Parish. . . . Ever since my Election, my disaffected & prejudiced Parishioners have been using the worst of means to blast & ruine my Reputation" (1716).

The Rev. William Guy writes the SPG of his displeasure with Rev. George Whitefield and his criticisms of the Church of England (1741). Whitefield's movement spreads throughout the colonies and is called the Great Awakening.

Feb
16

The diocese classifies St. Andrew's Parish Church dormant after the death of the Rev. John Grimké Drayton in 1891. Drayton Franklin Hastie, Reverend Drayton's grandson and one of the the last remaining vestrymen, fights to keep the dormant church from deteriorating. Hastie dies today, and shortly afterward the church and its assets are turned over to the diocese (1916). See also Jan 3 and Mar 1.

17

Today the vestry learns of problems with Gilchrist Hall: termites have been found in baseboards on the south wall and water or beetles have damaged the east wall. A motion is passed to begin renovating the education wing in phases: first, a new roof and windows, and then whatever else is necessary to secure the building. Loan sources will be identified (1993).

18

The Rev. Thomas Mills, the seventh rector, is elected to the diocesan Standing Committee, the first rector of St. Andrew's to serve in that prestigious position (1807). See also Feb 12.

19

Bishops' visitations are a highlight of the parish year, since only bishops can administer the rite of confirmation. Today Bishop Thomas Davis makes his first visit to the parish since the Civil War, confirming forty African American parishioners at Barker and Magwood chapels (1871).

20

The vestry agrees to form a committee to plan the 300th anniversary celebration of Old St. Andrew's nine years from now (1997).

21

This year St. Andrew's issues its first parochial report at a diocesan convention, and it is the shortest the church will ever submit, listing Reverend Mills as rector, five baptisms, and five marriages (1810). See February's title page.

Bishop Thomas Carruthers preaches at Old St. Andrew's so that rector Lynwood Magee can serve as chaplain to Canon Bryan Green, who is leading a week-long mission in County Hall (1954).

22

Reverend Mills and James Ladson, as deputies for St. Andrew's, ratify the constitution for the Protestant Episcopal Church in South Carolina at the fifth diocesan convention (1787).

23

Parishes frequently ask bishops to dedicate or consecrate buildings or church grounds. Today Bishop Edward L. Salmon Jr. consecrates the parish house as *Magee House* in honor of the thirteenth rector Lynwood Magee (1992).

24

The Diocese of South Carolina and The Episcopal Church (TEC) have a rocky relationship for decades over matters of church doctrine, church polity, and Christian morality. When the diocese disaffiliates from TEC in 2012, every parish has to make its own affiliational decision. Today parishioners of Old St. Andrew's vote by a three-to-one margin to align with the diocese and leave the national church (2013).

25

The 198th diocesan convention begins today at St. Michael's, Charleston, and Howard Williams makes his first of eighteen appearances as a delegate of Old St. Andrew's (1988). Howard is also senior warden this year and the next, and his wife, Patty, will become the parish's first woman senior warden in 1992. Howard leads Bible study for many years at Old St. Andrew's, and *Howard's Room* in the education wing of Magee House is named for him. See also Jul 30.

Feb
25
(contd)

At its annual retreat, the vestry discusses a lengthy list of items: 1) review of a new personnel policies manual; 2) need for a storage shed; 3) creation of a Preservation Fund to provide funding for ongoing church repairs; 4) creation of an assistant junior warden position to help the junior warden and provide a successor for the following year; 5) maintenance of a permanent junior warden's file to retain important documents; and 6) deferral of action on a long range plan that has been received (2000).

The vestry appoints the Rev. Gregory Smith assistant rector, with the position non-stipendiary (2004).

26

Episcopalians who desire to attend seminary with the goal of entering the ministry must first gain the approval of their parish and diocese. Today the vestry discusses the formation of a discernment committee for parishioner Karen Aytes, who indicates she wants to attend seminary (2004). Karen's father, the Rev. George Chassey, is an Episcopal priest. The diocesan Commission on Ministry will discourage her from seeking ordination, and Karen will write an embittered editorial about her experiences in the *Charleston Post and Courier* in 2007. She will be elected senior warden at Old St. Andrew's in 2009.

27

The original twenty-six-acre glebe set aside in St. Andrew's Parish proves too small to maintain a minister and his family. Today Samuel and Dorothy Jones sell fifty-seven acres of land along Cuppain (Church) Creek to William Bull and William Cattell to add to the parish glebe (1727).

The Rev. Paul Trapier, the ninth rector, preaches the sermon at the worship service held on the last day of the forty-seventh diocesan convention (1835).

28

Reverend Drayton confides to his friend the Rev. Samuel Brincklé that he is disappointed not to have been chosen as rector of St. Philip's. "Whether I could have stood the demands of such a Parish, was a question," Drayton says, "but I had determined to jump over-board sink or swim. However Providence interposed and saved me and it from the experiment" (1859). See Jan 16 for an account of Reverend Drayton's efforts to become rector of St. Peter's two years later.

Bishop William Howe preaches and confirms thirty people at the three parish chapels: Barker, Magwood, and Magnolia (1875).

29

Samuel Urwin [Erwin or Irwin] and Catherine Neal, widow, are married today (1728).

The financial state of the parish remains fragile for many years after the church's 1948 reopening. Now it is especially critical: the cash balance in the church checking account is only \$67 (about \$700 today) (1964).

March

REOPENING OF ST. ANDREW'S CHURCH, ST. ANDREW'S PARISH.—This old English church, whose foundations were laid in 1706, and which has been closed since the evacuation of Charleston, will be reopened on Sunday next, the 26th instant, services to commence at 12 o'clock. It is hoped that those who once worshipped there will make an effort to be present and thus revive the happy memories of the past. A sermon appropriate to the occasion will be preached by the Rev. J. G. Drayton. The steamer Republic will leave Southern wharf at 10 A. M. for the church to afford an opportunity to persons in the city to attend this very interesting service.

See Mar 26

Courtesy of the *Charleston News and Courier*

March

The Revolutionary War decimates the lands along the Ashley River. Parishioners petition the South Carolina Senate and House of Representatives for the right to sell one of the glebes to rebuild the church (described as “much injured and pulled to pieces by the British Army”), build a new parsonage house (the British burned down the old one), and hire a minister (1785). See also Mar 24.

The Rev. Stuart Hanckel baptizes Cato, an enslaved man belonging to Francis Holmes of Springfield Plantation, in the Charleston Jail prior to his execution (1847). Reverend Hanckel cites Cato’s “sincere repentance and faith toward our Lord Jesus Xt [Christ].”

- 1 The last two vestrymen, W. M. Wallace and C. Norwood Hastie, Drayton Hastie’s younger brother, relinquish control of the parish church to the diocese (1916). Old St. Andrew’s will remain under diocesan control until it reopens for continual worship in 1948.

Today Robert K. Strobel attends his first of thirteen diocesan conventions as a delegate of St. Andrew’s Parish Church (1996). This convention, the 206th, is held at one of the few non-church venues, the Charleston Hilton in North Charleston. Bob is a retired chief master sergeant, the highest enlisted rank in the U.S. Air Force. His wife, Millie, serves for eleven years as president of the church women. Bob dies on April 5, 2025, and is buried in the graveyard.

-
- 2 The *Charleston Evening Post* runs a photo titled “Ornate Ironwork” that shows two cast iron pelicans as stairway newels at a home in Savannah (1972). They look nearly identical to the pelican font pedestal at Old St. Andrew’s. For centuries the pelican, which draws its own blood to feed its young, has been a Christian symbol of atonement, piety, and charity, in general, and Christ’s passion and the Eucharist, specifically. This photo suggests a secular style in vogue with the times, rather than a design with religious significance.

A devastating fire burns the church to its walls in the early 1760s. An ad in the *South Carolina Gazette* asks subscribers who have provided funds for rebuilding the church after the fire to meet at Edward Legge’s to choose their pews and bring the money they owe, so the workmen can be paid (1764). A royalist during the American Revolution, Legge will operate Ashley Ferry from 1777 to about 1784.

- 3 The first trial liturgy for the revision of the Book of Common Prayer begins at Old St. Andrew’s today, the first Sunday of Lent, and continues until the first Sunday of Advent (1968). Various versions of trial liturgies will be used throughout the 1970s. Some parishioners remember them by the color or design of their paperback covers, such as the “green book” or the “zebra book.” The 1979 BCP currently in use in The Episcopal Church is the result of these experimental editions.

-
- 4 Unable to restart his ministry at St. Andrew’s after the end of the Civil War, the Rev. John Grimké Drayton serves Calvary Church, Charleston, for a month beginning today, where he baptizes five black adults and buries three black adults. In April he will officiate at the Church of the Holy Communion in absence of the rector before leaving for Flat Rock, N.C., for the rest of the year (1866). Reverend Drayton builds a summer home at Flat Rock before the war, called Ravenswood, and serves as rector at the Episcopal church there, St. John in the Wilderness.

Mar Holding community fundraisers for building repairs becomes an ongoing necessity after the church is reopened in 1948. Today the Woman's Auxiliary sponsors a tour of four plantations in St. Andrew's Parish, with a motorcade leaving Fort Sumter Hotel on the Battery at 2:00 p.m. The \$5.00 admission ticket would cost about \$70 today (1949).

5 The vestry passes a resolution to proceed with securing a \$200,000 line of credit (about \$434,000 today) for renovating the education wing of the parish house (1994).

6 The *Evening Post* announces the election of officers of the Woman's Auxiliary for the coming year: Frances McDaniel, president; Eloise Jenkins, vice president; Joan Kennerty, secretary; and Pat Pigott, treasurer (1958).

7 A refurbished 1929 Moller pipe organ is dedicated in the church today, followed by a concert of sacred music by Mary Borden Lee (1959). Lee has been organist and choirmaster at Old St. Andrew's for the last three years and is only one of four people then working in South Carolina with a master's degree in sacred music. The Moller organ replaces an electric Wurlitzer organ that was added in 1951.

8 Elizabeth Nairn dies today at the age of sixty-three (1721). Her gravesite, which sits side by side with her son Thomas's (see Nov 30), is the second oldest in the churchyard. Her second husband, also named Thomas, was the chief Indian agent in the colony and was "barbarously murdered" by the Indians in 1715. The language on the top of the weathered grave accurately if not archaically describes what happened. Nairn's death ignited the Yamacree War that wreaked havoc with the colony, especially the area west of the Stono River, the western boundary of St. Andrew's Parish.

9 Bishop William Howe confirms fifteen people at Magwood Chapel, now under the direction of the Rev. J. M. H. Pollard (pastor) and the Rev. E. N. Hollings (deacon). Reverend Drayton has to relinquish his duties at the chapel because tuberculosis is taking an increased toll on his health (1889).

10 The long period of dormancy at the end of the nineteenth century makes the vacant church a destination for curious sightseers and an easy mark for vandals. Twenty-year-old J. W. Heriot joins countless others who inscribe their names on the drawer of the reading desk (1895). Pencil graffiti still visible in the twenty-first century covers nearly every inch of the reading desk drawer. See also Apr 1 and Dec 31.

11 The Rt. Rev. Stephen Elliott Jr., Bishop of Georgia, confirms forty black people today at the chapel on the Rev. John Grimké Drayton's Magnolia Plantation (1853).

At the annual diocesan convention held at St. Paul's, Summerville, the diocese, and with it Old St. Andrew's, agrees to join the Anglican Church in North America (2017).

12 Two sons of Richard and Mary Lake, Richard and William Charles, are baptized today (1753).

13 The Rev. Paul Trapier baptizes Sibbe, a slave of James H. Magwood, "age uncertain," at the parish church (1831).

14 By the 1990s Tea Room at Old St. Andrew's has become so well known that the *Milwaukee Journal* publishes a feature story on it, "Each Spring in Carolina: Amid a Profusion of Flowers, a Church of Old Charleston Sets a Tempting Table" (1993). The annual Tea Room begins shortly after the church reopened in 1948 as a way to raise revenue and provide lunch, in an area where no restaurants existed, for people heading to the Ashley River plantations in the spring.

Although it seems unlikely that parishioners would oppose a shortened worship service, this is exactly what happens before the Civil War. Today Reverend Drayton recounts the vestry's unhappiness when he recently shortened Sunday worship. They believe "that if anything was to be omitted, that it might be The Sermon" (1858).

Mar

15 A prime source of community funding for church operations in the 1950s and 1960s is selling plots in the historic graveyard. Today the vestry, fearing the number of available gravesites will be exhausted unless measures are taken to slow down activity, adopts a plan to restrict cemetery sales only to members in good standing within the parish (1971).

Bishop Christopher Gadsden remarks that in St. Andrew's Parish "three [slave] chapels have been erected, and a fourth is nearly completed" (1851). It is unknown where the fourth chapel is located, whether at Middleton Place or on the plantation of Mrs. C. Faber east of the Ashley.

16

St. Andrew's Parish is the only place in South Carolina after the Civil War (other than two predominantly black churches in Charleston) where freed African Americans retain their prewar religious affiliation with the Episcopal Church, largely due to their affection for Reverend Drayton. Today he proudly writes his friend Sophie Madeleine DuPont of his black congregations' generosity. "Only think of my poor negro congregations," he says, "on one occasion they gave me for missions \$125 [currently about \$4,000]. My heart is so gladdened and they are so earnest. How I wish I had you here for 2 or 3 Sundays. You would enjoy it" (1881).

17

The Rev. William Guy responds to a detailed questionnaire from the Bishop of London about Guy's background and parish affairs (1724). One example—Question: "How often is the Sacrament of the Lord's Supper administer'd? And what is the usual number of communicants?" Answer: "Four times a year, viz X'mass [Christmas], Easter, Whitsunday [Pentecost] & the 1st Sunday in October, at which time there are about 23 constant Communicants."

The birth of Stephen Bull is the first fully-dated event recorded in the colonial parish register (1708). The son of William and Mary Bull, Stephen will serve as a captain in an expedition to St. Augustine, a justice of the peace, and a member of the Commons House of Assembly from St. Helena's and Prince William's parishes.

18

In a letter to his friend Joseph I. Waring, William S. Hastie, Reverend Drayton's son-in-law, mentions two fascinating facts about the church (1896). The first is that Hastie is safeguarding the parish register, locked in his safety deposit box in Germania Bank, which was brought to the church the first time it reopened after the Civil War twenty years earlier. The second is that Hastie had tried to persuade Williams Middleton (of Middleton Place) and Reverend Drayton to write a history of St. Andrew's, "but the subject seemed too painful for them at that time, and now that they are both dead, I doubt if it will ever be done." The letter is housed at the South Carolina Historical Society.

The newly expanded parish house, with the two-story "education wing," is used for the first time today (1962).

Mar
18
(contd)

The *Charleston Post and Courier* publishes “Tied in History,” showcasing the special relationship between Old St. Andrew’s and Magnolia Plantation and Gardens (2012). The article promotes four events that year: Easter sunrise service at Magnolia (Apr 8), Fourth of July at Magnolia, St. Andrew’s feast day and dinner celebration (Nov 30), and a special worship service at Old St. Andrew’s honoring the Rev. John Grimké Drayton (Dec 2).

19

An Act of the Assembly (no. 841) designates the chapel on James Island a chapel of ease, requiring the rector of St. Andrew’s Parish Church to conduct worship services there every fourth Sunday (1756).

20

Today the vestry reports that Ken Dojan has agreed to become the new sexton, replacing Alan Haynes, with an annual salary of \$6,000 (today about \$14,000) (1991). Alan will continue to work (he will be sixty-five in 1993), and Ken will supervise him.

21

The vestry learns that \$138,761 (\$320,000 today) in insurance money has been received to cover storm damages from Hurricane Hugo, which hit Charleston in September 1989 and caused severe damage to the parish house, churchyard, and gravesites. Repairs to the parish house are estimated to cost \$121,000, and to the grounds, \$50,000 (about \$280,000 and \$115,000, respectively) (1990).

22

A Revolutionary War skirmish is fought at the church today (1780). Colonial cannon fire from the north side of Church Creek meets advancing British forces under General Alexander Leslie approaching from the south. Hessian Captain Johann Ewald and his men cross the creek to attack the colonials but get stuck in the pluff mud, allowing the patriots time to escape. Ewald’s initiative saves the church from possible destruction if Leslie had brought up his own cannon and returned fire. “We quickly took post in the churchyard” after the engagement, Ewald recounts in his diary. This action is commemorated as part of SC250 in a Choral Evensong program (2026).

Reverend Drayton writes in despair to his Delaware friend the Rev. Samuel Brincklé about the breakup of the Union. “I grieve for the Noble Fabric which has crumbled,” he says, “but I do not think that the Bible required us to sacrifice all that is dear to a free man in order to preserve it” (1861).

23

The parish’s first Easter sunrise service, in conjunction with St. Andrew’s Mission, is celebrated today along the Ashley River at Drayton Hall (2008). Four years later the site will move to Magnolia Plantation and Gardens (see Apr 8).

24

The Rev. Ebenezer Taylor writes the SPG his longest, most convoluted letter (transcribed it runs to 101 pages) recounting in excruciating detail his troubles as rector of St. Andrew’s Parish Church. (1718). He composes the letter from his new posting in Chowan Precinct (now County), near present-day Edenton in coastal North Carolina.

In response to the petition of March 1, the Senate and House of Representatives incorporate St. Andrew’s Parish Church as “The Vestries and Churchwardens of the Parish of St. Andrew” (1785). The act (no. 1289) grants the vestry and churchwardens full authority over a wide range of matters affecting their church, including the ability to hire and fire their ministers and other paid employees, determine salaries and benefits, purchase and maintain real estate and buildings and the income that previous vestries and churchwardens have held for their congregations, accept and hold gifts and bequests, and sue and be sued in court. Vestries and churchwardens will enjoy these rights in perpetuity. “The Vestries and Churchwardens of the Parish of St. Andrew” remains the church’s legal name today.

Mar
24
(contd) Margaret Gilmore writes a moving story in the *Evening Post* (“The Church That Lived Again: Resurrection Story”) describing how the message of Easter came alive to her as she sat quietly in the ancient church contemplating this special day (1964). The story so beautifully describes the specialness of Old St. Andrew’s that a major portion of it is included as an epigraph in *Against All Odds: History of Saint Andrew’s Parish Church*, published fifty years later.

25 The vestry mentions that Hal Fenters, a seminarian from Sewanee and lead candidate for assistant rector, will be at Old St. Andrew’s this weekend. The search committee and vestry are invited to meet him and his wife at the rectory (1999). See also Dec 5.

In a letter to the SPG, Reverend Guy complements his Anglican parishioners, saying they are “a mighty well behav’d People, constant in their attendance on the Publick worship of God & very kind, & affectionate to me, their minister.” He visits the new and vacant parish of St. John’s Colleton on Johns Island and his chapel on James Island, whose congregants have asked him to help further their request with the SPG for their own minister. As a show of support, they purchase 300 acres of land for a glebe and are assembling materials to build a parsonage. Their brick church, Guy says, “is the largest of the country churches, except my own” (1740).

26 The SPG purchases two young enslaved men for use in instructing other slaves in the tenets of Christianity. Today Reverend Guy writes a letter asking that one of these slaves be allocated for use in St. Andrew’s Parish (1744). Whether this occurs is unknown.

St. Andrew’s reopens for worship for the first time since the end of the Civil War (1876). Ads in the *Charleston News and Courier* promote travel by steamer from downtown to the church. Reverend Drayton preaches one of his most memorable sermons, which includes the church’s once glorious past, its decline, and now its hope for the future. Drayton challenges those who remain not to lose heart, preaching on 1 Kings 21:3: “The Lord forbid it me that I should give the inheritance of my fathers unto thee.” He ends his remarks by recounting his last service in the church before the war ended, on the Sunday before the evacuation of Charleston. He had thought his “mission to Ethiopia” was closed, “[b]ut He in whose hands are all hearts ordered it otherwise. At the solicitation of my people I have returned to the charge of this parish.” See March’s title page.

27 The church reopens after the Great Restoration (Easter Day 2005). It is fifty-seven years after Old St. Andrew’s is reopened in 1948. “The Rev. George Tompkins never thought he’d see this day in his tenure as rector,” writes the *Post and Courier*. “‘It’s just tremendous,’ he said. ‘It’s as close to perfect as perfect can be.’”

28 The church reopens for worship after fifty-seven years of occasional usage (Easter Day 1948). A half century later, Reverend Tompkins asks the parish: “It is tempting to wonder: was that handful of families who gathered here on Easter Sunday 1948 ‘fools for the sake of Christ,’ or simply fools, to parody St. Paul? Were they mere romantics who should have given this building to the National Trust? I hope that every fiber of your soul shouts a spine tingling ‘no!’ I believe that they, like us, were faithful men and women struggling as best they could, by grace, to answer the Lord’s injunction: ‘You will be my witnesses in Jerusalem, and in all Judea, and in Samaria, and to the ends of the earth.’ Like those who chose to stay in 1789 . . . we too are called to Samaria and Judea and all along Highway 61, once literally the end of the earth.”

The parish celebrates the twenty-fifth anniversary of the 1948 reopening of the church (1973).

Mar Churchwardens, vestry, and parishioners write the SPG praising the work of their rector, Reverend Guy, who is in England recovering his health (1725).

29

Bishop FitzSimons Allison inducts Reverend Tompkins as the parish's eighteenth rector (1987).

30

Reverend Guy writes the SPG of his work catechizing the parish youth every Wednesday during Lent and of Richard Wright providing a rich, crimson brocade pulpit cloth and cushion, an altar cloth, and a border for the reading desk (1734). Such adornments are a luxury in colonial times, but Wright, a parish delegate to the Assembly, could afford them.

The *Post and Courier* publishes an article marking this year the fiftieth anniversary of Tea Room. "The camaraderie is wonderful, but it is a lot of hard work," says Barbara Gilchrist, a Tea Room fixture for many years (2000).

31

Reverend Tompkins retires as rector due to illness after serving for nineteen years (2006). He battles rheumatoid arthritis that trigger asthma attacks, infections, and cardiac issues for the last seven years. "Because I want to live to see my children grown," he writes parishioners in December 2005, "I have determined that I must take some immediate action to prolong my life." The parish is profoundly affected by the sad news in the midst of the joyous tercentennial celebration. See also Nov 17.

April

ROLL OF THE DEAD.

South Carolina Troops, Confederate States Service.

NAME.	District.	Age.	Rank.	Co.	Regiment.	Date of Death.	Cause and Place of Death and Remarks.
<i>Clement Ed. Apr</i>	<i>Charleston</i>	<i>20</i>	<i>Capt</i>	<i>34</i>	<i>S. C. Cav</i>	<i>Apr 12, 1863</i>	<i>In skirmish, Johns Is.</i>

OBITUARY.

DIED, in the early morning of the 12th instant, from a wound received about the same time the previous day, in a skirmish with the enemy on Seabrook's Bay, John's Island, Corporal EDWARD WILLIAM CLEMENT, son of J. PINCKNEY and ISABELLA H. CLEMENT, aged 20 years nine months and twelve days.

The following notes were received from Major Jenkins: the one notifying his father of his being wounded; the other after his death:

Mr. Clement:

MY DEAR SIR: I regret to inform you that your son, E. W. CLEMENT, was wounded in the throat (wind pipe) this morning; the Doctors think seriously, but are not without hope. I sincerely sympathize with you, and hope your amiable, gallant, noble son may be spared to you and his family.

Yours, very respectfully and truly,
JOHN JENKINS, Major.

John's Island, April 11, 1863.

JOHN'S ISLAND, April 12, 1863.

Mr. Pinckney Clement, Sen.:

MY DEAR SIR: In parting with your gallant son, I cannot forbear expressing the admiration which I feel for his pure character. He was in life and in death an example worthy of imitation. From the propriety of his deportment as a soldier and a gentleman, there was never a departure. At every call of duty, however dangerous, he was *ready always*. And the closing scene of his brief career was in beautiful consistency with his conduct in the past. He fell, as the patriot soldier might wish to fall, *leading* his brave companions, *literally in advance of all*; not ordered to the front, but a *volunteer*—a natural exhibition of his true courage. Such a death, preceded by such a life, furnishes all the consolation which his untimely end admits of. I sincerely sympathize with your family in their irreparable loss.

I am, dear sir, very respectfully,

Your obedient servant,

JOHN JENKINS, Major,
Commanding Advanced Forces.

See Apr 12

Obituary from *The Charleston Mercury*, April 18, 1863

April

1 On this April Fool's Day, seven people from Charleston, Baltimore, Mamaroneck, New York, and Yeovil, Somerset, England record their names for posterity on the drawer of the reading desk in the abandoned church (1896). See also Mar 10 and Dec 31.

2 The Rev. John Grimké Drayton dies at Linwood in Summerville after serving as rector for forty years (1891). He is buried next to his wife Julia at St. John in the Wilderness Church, Flat Rock, N.C., where he has served for many years. Linwood is currently a lovely inn located at 200 South Palmetto Street, owned and operated by Peter and Linda Shelbourne.

A \$45,000 loan (about \$480,000 today) is taken out to fund construction of the education wing of the parish house (1962).

3 The *Charleston News and Courier* prints a photograph of the church framed by live oak branches and azaleas in full bloom titled "God's Country" (1985).

The editorial staff of the *Charleston Evening Post* supports the church's request for public funding to help clean up the churchyard following the devastation of Hurricane Hugo (1990). See Apr 5.

4 Rector Stuart Hanckel baptizes Anna Elizabeth Middleton at the parish church, her "mother taking a handful of roses from the garden which she placed in the font" (Easter Day 1847). Anna's father is Nathaniel Russell Middleton, who establishes one of the parish's three chapels for slave ministry on his plantation. Middleton Chapel has been operating for two years when Anna Elizabeth is born.

5 The Charleston County Council refuses to provide financial assistance to Old St. Andrew's in the aftermath of Hurricane Hugo (1990).

Today the Rev. William Guy buries William Cattell Jr.'s daughter, Anne (1734) and Samuel Stock's wife, Hannah (1740). Anne Cattell is baptized only a month before she dies, and the Stocks are married only a year before Hannah dies.

6 The television miniseries *North and South* is filmed in the churchyard today (1985). Not only do Warner Bros. cameramen shoot the exterior of the church in full antebellum splendor, so does parishioner Ron Warfuel, whose photograph becomes a postcard sold in Charleston shops. Warfuel is later ordained a deacon and serves at St. James Anglican Church, James Island, for many years before his retirement.

7 Old St. Andrew's celebrates Palm Sunday by using Rite I of *Authorized Services 1973*, which is the most commonly used of the revised services authorized by the last General Convention (1974). On previous Sundays services are based on the 1549, 1552, 1662, 1789, and 1928 Books of Common Prayer. "We hope that the participation of so many in these services each Sunday during Lent has helped us appreciate the past," says the Rev. John Gilchrist, "and at the same time has helped us to see how the services have grown and changed throughout the four hundred years since the first English Prayer Book came into being."

Apr
8

The baptismal font is returned to the church after being safeguarded for many years on Charles Drayton's plantation, Drayton Hall (1929). Tradition has it that one of Drayton's field hands returns it to the church in a horse-drawn wagon.

Easter sunrise service, begun at Drayton Hall four years earlier, is moved to Magnolia Plantation and Gardens, where it has been held continually since (2012). See Mar 23.

The Rev. Charles Martyn preaches the sermon at the seventh annual meeting of the clergy in South Carolina (1755).

9 C. O. Greene photographs the interior and exterior of the church as part of the U.S. National Park Service's Historic American Buildings Survey (HABS) (1940). These photos are accessible online. See also Apr 25.

The Rev. Howard Cutler leads his first worship service as the church's fifteenth rector (1967).

10

The *Charleston Mercury* recounts a visit to the parish church by Col. William Izard Bull and guests from New York. From the article: "Facing the congregation are tablets on which are the Lord's Prayer, the Apostle's Creed and the Ten Commandments, in gilt letters; there are also two tablets commemorating the death of the ancestors of the Hon. Mr. Bull. . . . Some of the vaults sadly need repairing—the dry bones of their occupants being visible" (1860).

Jean Koch, of Upper Montclair, New Jersey, is so moved after visiting Old St. Andrew's that she composes a poem about "the little church in the wilderness" and sends it to rector Lynwood Magee (1962).

11

Francis Rose buys pew #22 for £130 South Carolina currency (about \$3,000 today) (1771). The son of Thomas Rose, who along with Jonathan Fitch supervises the building of the church in 1706, Francis owns 400-acre Accabee plantation, located to the east of Old Town plantation. See also May 25, Sep 24, and Oct 7.

Today the Rev. Francis Le Jau, rector of St. James Goose Creek Parish Church, writes the SPG of the Rev. Alexander Wood's difficult stay as the first rector of St. Andrew's: "our Poor Brother Wood perish'd of meer. misery. Batchelors do well enough if they be young and healthy, [but] the poorman was somewhat Elderly & broken & no care was taken of him" (1711). Le Jau makes us pause to consider how parishioners treat those to whom we look for spiritual guidance.

12

The baptisms of John and Mary, "both belonging to Mr. John Godfrey," mark the first slave entry in the colonial register (1723).

Twenty-year-old Corporal Edward W. "Tib" Clement dies in battle (1863). Shortly after 4:00 a.m. on April 11, Clement is shot in the throat by Federal pickets in a skirmish on George Washington Seabrook's Rabbit Point plantation on Seabrook Island. The gravely wounded Clement is taken six miles away to Major John Jenkins's headquarters at Orange Hill plantation off Bohicket Road on Johns Island, where he dies about twenty-four hours later. His is the only known Confederate gravesite in the Old St. Andrew's cemetery. See April's title page.

13

The first two known churchwardens, William Cattell Sr. and Thomas Rose, are elected by the parish for a one-year term on this Easter Monday (1716).

Apr 14 In his first visit to St. Andrew's, "this ancient Parish Church," Bishop William Howe preaches, confirms ten people, and celebrates the Eucharist. "What made my visit very pleasant," writes Bishop Howe, "was the fact that this old Church has been put in good repair, and is no longer exposed to the desecration which waited upon it immediately after the close of the [civil] war, and that there seems to be at present every prospect of maintaining Divine Service in it during the winter months." Later that afternoon and evening he preaches and confirms twenty-two black parishioners at Magwood and Magnolia chapels. "The offerings of [the Magwood] congregation, on the occasion of my visit, in behalf of the Diocese," the bishop says, "were most liberal" (Palm Sunday 1878).

15 Commissary William Tredwell Bull reports to the SPG that the Rev. Gilbert Jones of Christ Church Parish has been serving St. Andrew's since the removal of Ebenezer Taylor and that four black infants are baptized on Alexander Skene's plantation in the parish (Good Friday 1718).

Noted landscape architect Loutrel Briggs sketches one of his best renderings of the Old St. Andrew's graveyard (1951). It is archived at the South Carolina Historical Society. See also Jul 22 and Dec 18.

16 Senior warden Richard Shiflett writes Bishop Gray Temple a glowing letter praising the work of Reverend Gilchrist. He rattles off a litany of accomplishments: 670 people pack the church for Easter services; chairs in the aisles have become routine; church school attendance is strong; more than 200 youth are involved in Scouting; 40 people are confirmed or received into the church; and pledging is up (1972).

17 Today is the last day of Tea Room. ECW president Patty Wharton calls it "a rousing success," with almost \$15,000 (about \$45,000 today) raised for church projects and outreach (1985).

18 The St. Alban's Choir of The Citadel, comprised of Episcopal cadets, sings at the 11:00 a.m. service (1971). The Citadel is rector John Gilchrist's alma mater.

Charleston County issues a building permit to contractor Sand Creek, Inc., so work can begin on restoring the education wing of Magee House (1994).

19 The Rev. Wallace Martin dies suddenly (Good Friday 1946), and his loss is deeply felt throughout the diocese. While serving at St. Andrew's since 1923, Reverend Martin also cares for other distressed parishes—all while serving full-time as chaplain of the Harriott Pinckney Home for Seamen in Charleston. Nearly every year from 1923 until 1946, Wallace is not only chaplain of the Seamen's Home and priest in charge of St. Andrew's, but serves St. John's Berkeley and St. James, James Island, and either St. John's, Johns Island, or Trinity, Black Oak, Pinopolis. For his twenty-five years at the Seamen's House, Martin is remembered for his tenacity in the face of daunting conditions: "often in the face of great discouragement due to failure of support ... often forced to the necessity of 'making bricks without straw.'"

20 The Rev. Paul Trapier baptizes his slave Kate at the parish church. Sponsors are her grandparents and a free black woman named Sary (1834).

Apr 20 The faculty of the School of Theology at Sewanee approves the Rev. George Tompkins's dissertation for his Doctor of Ministry degree, "The Ashes of Our Fathers, The Temples of Our God: An Architectural History of Saint Andrew's Parish Church, Charleston County, South Carolina, with (contd) Proposals for Restoration and a Columbarium" (1990).

The *Charleston Post and Courier* prints a front-page article on the history of Old St. Andrew's, "Easter's Rising: Old St. Andrew's Survives Disease, Fire, War and Decay to Rise Again." Included are excerpts from the newly released book, *Against All Odds* (Easter Day 2014).

21 The 163rd convention of the Diocese of South Carolina begins at St. David's, Cheraw, with lay delegates Alfred Butt, James McGowan, and Helge Anderson representing Old St. Andrew's (1953).

Vestry secretary Gaillard Vincent introduces a resolution from the parish at the 168th diocesan convention demanding that The Episcopal Church and diocese withdraw from the liberal National Council of Churches of Christ. The resolution is defeated (1958).

22 Reverend Tompkins rededicates the churchyard that is restored after the devastation of Hurricane Hugo seven months earlier (1990). A marble monument that sits at the foot of the bridge over the pond commemorates the restoration under the leadership of Dennis Goldsberry. When Tompkins first opens the church doors after Hugo has hit, he finds on the floor the worship service bulletin from the previous Sunday. It is opened to Psalm 46. Verses 2–3 that are inscribed on the memorial tell of the parish's resilience in the face of adversity: "We will not fear, though the earth be moved, though the waters rage and swell."

23 William Drayton, justice of the peace in Berkeley County and likely a churchwarden, takes out an ad in the *South Carolina Gazette* soliciting materials and labor for rebuilding the church after a devastating fire (1763). Shortly after he places the ad, Drayton moves to East Florida where he serves as chief justice. After the revolution, George Washington appoints him the first judge of the United States District Court for the District of South Carolina.

Bishop Edward Salmon rededicates the church as part of the 300th anniversary celebration (2006).

24 Reverend Drayton baptizes his daughter Ella at Magnolia Chapel. Sponsors are Mrs. John Goddard and Dr. and Mrs. Theodore Grimké (1853).

H. J. Furman, J. L. Burnett, and C. S. Rubira sketch interior features and exterior elevations of the church for HABS (1940). These exquisite drawings are available online. See also Apr 9.

25 Parishioners remove the altar, prayer books, hymnals, and other necessary objects from the church to Gilchrist Hall, where for the next ten months, they will sit in folding chairs for worship. The Great Restoration now begins (2004).

26 At the 165th diocesan convention held at St. John's, Florence, Old St. Andrew's returns to full parish status with the diocese (1955). It becomes a mission church in 1923 when occasional services begin after a long period of dormancy and an organized mission in 1949 after the church is reopened. With this change of status, a rector has to be elected, and it is, to no one's surprise, Lynwood Magee, who is serving as priest in charge.

Apr
27

The vestry learns that Tea Room and Gift Shop gross \$38,000 this year (about \$69,000 today) (2001).

28

The vestry adopts a new parish mission statement: *Welcoming All, Worshipping Christ, Witnessing God's Love* (2010).

The church takes out a mortgage of \$200,000 (about \$434,000 today) with First Federal for restoring the education wing of Magee House (1994). The debt is satisfied seven years later.

29

The vestry discusses repairs needed to fix the causes of water damage to the walls in the education wing, unanimously accepts Church Creek Presbyterian Church's offer of \$30,000 (about \$48,000 today) for the Old St. Andrew's lot on the corner of Ashley River and Plainview roads, hears that the playground committee is moving forward and meeting with Wakefield Construction Co., and approves Lisa Dubay as the new Christian education director (2009).

30

The *Charleston News and Courier* publishes a story titled "Old St. Andrew's Episcopal Church Is Oldest in South Carolina" (1959).

May

Advertisements.

To be disposed of, by public SALE,
At the Subscriber's Plantation, Ashley-River, on TUESDAY the
29th Day of May, 1772.



SEVERAL
VERY VALUABLE
NEGROES:

AMONGST WHICH ARE,

A COOPER, a Boatman, a Sawyer; some very good Cooks, a Washer and Ironer; some sensible House-Women, and several Waiting-Boys.

At the same Time, likewise WILL BE SOLD,

A FEW Articles of HOUSEHOLD-FURNITURE; a CANOE; some working OXEN; tame CATTLE; HORSES; SHEEP; an Italian and a Windsor CHAIR; several Carts, Trucks, Plantation Tools, &c. — Such Purchasers as exceed 200 l. Currency, may have Credit 'til next Year, or longer if desired, on approved Security with Interest.

CHARLES MARTYN.

See May 29

South Carolina Gazette

May

The *Charleston News and Courier* prints a feature story recounting “Old Churches Girdling Charleston Trace Life of the Low Country” that includes a short sketch of Old St. Andrew’s (1932).

1

The South Carolina House of Representatives issues a resolution commemorating the life and work of the Rev. John Grimké Drayton on the 197th anniversary of his birth. The day is known as “John Grimké Drayton Day in South Carolina” (2013).

2

This week’s church newsletter discusses the new placement of the altar that began last Sunday. It is moved about three feet away from the east wall to make it “free standing” so the priest can celebrate Holy Communion facing the congregation, thus emphasizing the corporate nature of the Eucharist (1971). The experiment proved unwieldy, however, and the altar was later put back against the wall.

3

The Rev. Charles Martyn, the fourth rector, officiates at the burial of William Branford (1767). Branford, whose primary residence is at Old Town plantation in St. Andrew’s Parish, is called “one of the best planters in the province.” At the time of his death, a grand house is being built for him in the city, now known as the Branford-Horry House at 59 Meeting Street, on the corner of Tradd. He is one of four known pew owners in the colonial parish church. See also Sep 24.

This fifth Sunday after Easter is designated “Mission Sunday” today at Old St. Andrew’s (2026). Assisting in the service is the Rev. Sandino Sánchez, long-time rector of *Iglesia San José* in Boca Chica, Dominican Republic, a mission partner of Old St. Andrew’s. Reverend Sánchez delivers the sermon in Spanish on Matthew 18:16-20 and Acts 1:6-8. Rector Marshall Huey translates his message to the congregation of what individual discipleship looks like today. See also Jan 30.

4

Lieutenant Governor William Bull Jr., a past churchwarden of St. Andrew’s Parish, grants the vestry and churchwardens fifty acres of marshland to add to the parish glebe (1773). With this new parcel, the size of the glebe grows to 133 acres.

Reverend Drayton reports to the diocese that St. Andrew’s is still closed after the war and being used for political purposes (voting). He is incensed that “where the Gospel was once preached, the voice of blasphemy and profanity is now heard. The door of the Vestry has been taken from its hinges, set forth in the Chancel, and used as a registering table, while the filth accumulated upon such occasions is left undisturbed” (1868). See also Sep 18.

Old St. Andrew’s is admitted into union with the convention as an organized mission (1949). The church will be restored to full parish status six years later. See Apr 26.

5

Tensions run so high between parishioners and their rector that the Rev. Ebenezer Taylor is locked out of the church today and prohibited from conducting worship (1717). Incessantly stubborn, Reverend Taylor learns that Thomas Rose (the 1706 church building supervisor) has the key. He travels to Rose’s house “very near the church” near Ashley Ferry to fetch it. Rose then follows Taylor to the church and says he will give Taylor the key if Captain William Fuller, who has just been elected churchwarden, agrees. Fuller says no, and the church remains locked. “I am persuaded this Fuller was chosen a Church Warden,” Taylor says bitterly, “only because he was one of my very worst enemies, & would be crossest to me, while I stay’d.”

- May** The Rev. Lynwood Magee is the first person to be ordained to the priesthood in the parish church in its 247-year history. The reception that follows is the first event held in the new parish house (1953).
-
- 6** The vestry reports today that the church and parish house are now using water from the Charleston city system instead of the well on the property (1957).
-
- 7** The Rev. Thomas Panting, the fifth rector, buries Thomas Elliott today (1770). Elliott serves the parish as churchwarden in 1754–55.
-
- 8** Antebellum St. Andrew's is not open year round, but seasonally, with the church closed during the hot weather months. Today the Rev. Stuart Hanckel officiates at the last Sunday worship service before the church takes a hiatus (1842). It will reopen on the second Sunday of November and remain open through the following May.
-
- 9** The Rev. J. Q. Crumbley, chaplain at the Charleston Veterans Administration Hospital, celebrates Sunday Eucharist at Old St. Andrew's today through June 6, following the death of the Rev. John Gilchrist last October and before the hiring of the Rev. Geoffrey Imperatore as the new rector (1982).
-
- 10** Two playgrounds are dedicated today. The Lohr Family Tot Lot serves children under age 4 behind the education building. The Carns Family Playground off the library provides a play area, including a large wooden boat, for children up to age 12 (2026). This boat replaces the Ark of St. Andrew's, installed fifteen years earlier, which has deteriorated and is taken down. See also Sep 11.
-
- 11** The Rev. Paul Trapier, the ninth rector, confides in his autobiography, *Incidents in My Life*, of the difficulties of serving a parish without having previously been an assistant (1830). "My embarrassments were, in consequence, extreme," he writes. "I was at a loss how to converse on the subject of religion, and my sermons were essays. I felt oppressively that I was falling far short of what I owed to the souls for whom I was set to watch, and I would have given worlds to have become the assistant to some experienced Presbyter." Reverend Trapier's autobiography is published in 1954 by the Dalcho Historical Society, Charleston, and edited by George Williams. The original handwritten book is archived at the South Carolina Historical Society.
-
- 12** Mother's Day is celebrated at Old St. Andrew's with special refreshments on the church lawn after the 11:00 a.m. service. Today's Sunday newsletter also cautions parishioners in the balcony to refrain from talking and moving about during worship, which disturbs others. "Let's address our talking to God, join in the singing, stay for the conclusion of the service, and do our talking to one another and walking about after the service" (1974).
-
- 13** The ninety-fifth convention of the Diocese of South Carolina begins today at Trinity Church, Columbia, with lay delegates Charles Drayton, William Hastie, James Jervey, and Col. Joseph Yates representing St. Andrew's Parish Church (1885).
-
- 14** The parish choir presents an inspiring program of Choral Evensong, under the leadership of music director Chris Walchesky and with Bishop William Skilton preaching (Ascension Day 2015).
-
- 15** On this date, the Rev. William Guy baptizes six people from five families. One is Susannah, daughter of Joseph and Constant Fitch (1726). In the eighteenth and nineteenth centuries, *Constant* is typically used as a man's name, but the colonial register provides a glimpse into our colonial woman of this name. Constant Williamson marries Joseph Fitch in 1719. They have four children: Susannah, Jonathan, Constant, and Joseph, the latter two who die in infancy. If the register entries are correct, baby Constant and Joseph are baptized on September 9, 1734, and Jonathan is buried the same day. Constant and Joseph Fitch are married sixteen years. Three years after her husband's death, Constant marries Thomas Butler. The register makes no mention of Constant after her remarriage.

**May
16**

On this day over a four year period, the colonial register includes entries for each type of life event found in this book of vital statistics. There are the *birth* of Jon, son of Thomas and Hester Heyward (1726); the *baptism* of Mary, daughter of William and Deborah Webb (1723); the *marriage* of George Boddington and Willoughby Wells (1723); and the *burials* of Robert, son of Charles and Elizabeth Hill (1727) and Mary, wife of William Carr on James Island (1729).

17

The finance committee reports to the vestry ways of reducing the church's debt from the parish house renovation, which includes the addition of what will later be called Gilchrist Hall: 1) educating parishioners about the financial situation and long-term giving, such as wills and insurance, 2) working toward retiring the debt during stewardship, 3) asking the diocese for another loan (1978).

18

The vestry reports that the ECW netted over \$4,000 (about \$33,000 today) from Tea Room and Gift Shop. The money will be directed to Christian education and twenty other projects (1970).

19

Old St. Andrew's hosts the annual meeting of the United Society for the Propagation of the Gospel (USPG) as part of the 300th anniversary celebration (2006).

20

The diocesan Shuler Fund pays out \$114 (about \$3,000 today) for repairs to the parish church (1917).

21

USPG general secretary Bishop Michael Doe speaks to parishioners about the legacy of the Anglican ministers who serve Old St. Andrew's in its infancy (2006).

22

The vestry agrees to survey the parish about its interest in having a Sunday night service. The involvement of the youth group is seen as an integral component. Four months later the music and worship committee will report that there is not enough interest to pursue the idea (2003).

The governor and council order Reverend Taylor to leave St. Andrew's Parish, after years of strife with his parishioners (1717).

Reverend Guy writes the SPG that the enlargement of the church that was postponed by "violent rains" last September is now proceeding well, with many of the building materials now on site (1723). Coastal South Carolina is battered by not one but two hurricanes in September 1722.

23

Exactly three years later, Reverend Guy writes again that "My Church (I thank God) is now quite near finish'd" (1726). But the work lags on. In 1728 he says that the enlargement "begun in the year 1723 [is] since carried on by the contributions of the parishioners," implying that work is continuing. In 1733 he says the church is "nearly finished," with the walls still needing to be roughcast and a steeple added. By now construction costs have ballooned to seven times the amount of the original subscription raised twelve years earlier.

Scouts from Pack and Troop 63 inaugurate their annual flag retirement and grave decoration ceremonies (Memorial Day weekend 2008). The *Charleston Post and Courier* covers the event with an article titled "Scouts Honor Dead on Memorial Day."

24

The congregation assembles on the prayer patio to celebrate the burning of the mortgage that helped fund a major restoration of the church ten years earlier (2015).

After ten years of litigation, the South Carolina Supreme Court declares that Old St. Andrew's is the legal owner of its property, and not The Episcopal Church (2023). This decision follows two previous state supreme court edicts that ruled against Old St. Andrew's.

May
25 Thomas Horry buys pew #4 for £200 South Carolina currency (about \$5,000 today) (1771). He is the brother of Elias Horry Jr., who buys pew #20. The Horry brothers marry William Branford's daughters Ann and Elizabeth. See also Apr 11, Sep 24, and Oct 7.

26 Joseph E. Dunham dies today (1951). He is a warden and diocesan convention delegate of the newly reopened church and is buried in the graveyard.

27 Parishioner Calvin Pigott is killed in an auto accident by a drunk driver, a week before his fifty-second birthday (1962). Hymn boards are placed in the church in his memory. His wife Pat, active in many aspects of parish life including a term as EWC president, will outlive him by almost fifty years, passing away at the age of 101 in July 2013. The Pigotts are buried in the graveyard.

Gilchrist Hall is dedicated in honor of the sixteenth rector, the Rev. John E. Gilchrist (1990). On this special day, a framed picture of Reverend Gilchrist is unveiled and placed on the wall nearest the church. See also Jun 26.

28 The summer schedule goes into effect today, with Sunday services at 8:00 and 10:00 a.m. The latter is called the "family service," since all families are urged to attend church regularly during the summer when Sunday school is not meeting, especially since, as the newsletter emphasizes in bold type: "REMEMBER, THIS YEAR THE CHURCH IS AIR CONDITIONED FOR YOUR COMFORT" (1972).

29 Reverend Martyn holds a public sale of his slaves, household furnishings, a canoe, carts, trucks, plantation tools, oxen, horses, cattle, and sheep prior to leaving South Carolina and returning to England due to ill health (1770). See May's title page.

30 The parish celebrates the fiftieth anniversary of the reopening of the church on this, the first day of a two-day gala (1998).

31 Reverend Martyn officiates at the marriage of John-Vincent Man and Anne Westbury, spinster (1770). *Spinster* is commonly used in the colonial register to denote "an unmarried woman who is past the usual age for marrying and is considered unlikely to marry" (Webster's dictionary).

June

Statesburg -
Noon 19th, June 10th, 1889,
Miss E. W. P. Ravenel.
My Dear Cousin
Your letter of the 3^d Inst.
has been duly received, and
I will gladly give you
all particulars and recollections
relative to the dear old
Church as far as memory
serves me. To begin; Dalco's
history, (on Church history),
is in general pretty good
authority, nevertheless in part
he has been sadly at fault
and very egregiously so, in
this case, as to St. Andrew's
Church, as it never was
burnt, Dalco must have

See Jun 10

Courtesy of Historic Charleston Foundation

June

- 1 In a letter to the parish, the Rev. Marshall Huey describes the aftermath of Old St. Andrew's affiliating with the diocese and leaving the national church. He challenges members to pull together in this time of transition by giving more financially, volunteering their time and talents, and being "devoted to OSA" (2013).

- 2 A fish fry is held at Coburg Dairy from 5:00 to 7:00 p.m. to raise money for the church (1961). Coburg Dairy is the site of many church fundraisers about this time.

- 3 The Rev. John Grimké Drayton serves St. John in the Wilderness Church in Flat Rock, N.C., today until the first Sunday of November (1855). Col. William Izard Bull is finishing a major restoration project while Reverend Drayton is away. See also Dec 16.

- 4 Austin, Dillon, Cook Engineering provides a proposal to determine the cause of the problems, mainly water intrusion, with the education wing of Magee House. The vestry approves using ADC, and Howard Williams will supervise their efforts (1993).

- 5 The Rev. William Guy baptizes John, the son of Thomas and Mary Mell, and Mary, the daughter of Benjamin and Margaret Godfrey (1730).

- 6 The Rev. John Gilchrist and his wife Barbara leave for a trip to England today (1978). Reverend Gilchrist visits the office of the United Society for the Propagation of the Gospel in London, where he finds documentation that the first and third rectors of St. Andrew's, Alexander Wood (1708–10) and William Guy (1718–50), are buried in the parish churchyard. Their grave markers have long since disappeared.

- 7 High school students are invited to attend meetings of the Episcopal Young Churchmen (EYC), under the direction of Stephanie Harvin. Summer meetings begin today at 6:00 p.m. and are held every other Sunday until September at the parish house (1971).

- 8 Overcrowding in the Sunday school leads the vestry to establish a committee comprised of Alfred Butt, Melvin Clements, Justin Hopkins, and James McGowan to investigate the expansion of the new parish house, which was completed only last year (1954).

- 9 Dr. Paige Bigelow, head of the National Bicentennial Commission, visits Old St. Andrew's today (1975). The vestry minutes report that the Bicentennial Commission of the Episcopal Church is scheduling a Bicentennial Day at OSA for the diocese, and about four thousand people are expected to attend.

- 10 The vestry increases the price of cemetery plots from \$60 to \$75 for nonmembers and keeps them at \$50 for parishioners (about \$600–\$800 today) (1958).

- 10 Col. William Izard Bull writes a letter to his cousin Miss Elizabeth McPherson Ravenel that recounts his long history at St. Andrew's Parish Church (1889). Colonel Bull's letter, written in old age and from memory, is a significant historical discovery, but his often dubious assertions will cloud the judgment of parishioner historians for many years. His letter is most helpful for the valuable insights it provides into his 1855 restoration. See June's title page.

Jun
10
(contd)

The Rev. Lawton Riley is named priest in charge two and a half months after the church is reopened (1948). Riley succeeds the Rev. Stanley Jeffery, who has shepherded the Episcopal congregation west of the Ashley from All Saints' Mission after the war through the reopening. Reverend Riley will serve until 1952, when he accepts a call as rector of Christ Church, Eagle Lake, Texas. All Saints' was formed in 1946 when Old St. Andrew's was considered unlikely to reopen.

Reverend Guy thanks the SPG for sending him two dozen copies of the abridged edition of William Wall's acclaimed *History of Infant Baptism*, which he gives parishioners who "entertain great Doubts about the Lawfulness" of baptizing their infant children (1739).

11 Sunday school secretary and College of Charleston sophomore Ellen Smyth begins a two-month missionary program to the Navajo Indians in Arizona (1961). Her trip is previewed in the *Charleston News and Courier* ("Off for Arizona Trek: Charleston Girl to 'Rough It!'" May 31) and the *West Ashley Journal* ("Ellen Smyth to Work as Summer Missionary," May 4). For the exploits of another Old St. Andrew's summer missionary, see Jun 30.

12 The first Vacation Bible School is held at Old St. Andrew's, with about a hundred children attending (1961).

13 The second rector, the Rev. Ebenezer Taylor, claims in a letter to the SPG that the nails in his reading bench were removed before Sunday worship so his enemies could make a laughingstock out of him (1716).

The seventeenth rector, the Rev. Geoffrey Imperatore, conducts his first worship service at the parish church today (1982).

14 Bishop Thomas Carruthers meets with the congregation of Old St. Andrew's and All Saints' Mission at the Exchange Club in Windermere to discuss building a church (1947).

15 "Attend Church 'This Summer'" is the first item in today's bimonthly newsletter: "With the warm weather now upon us a number of outdoor activities are available for our enjoyment. Golf, tennis, swimming and boating will all seem more enjoyable on Sundays, if you take the time to worship first" (1983).

16 An early entry in the colonial register records the marriage of Charles Diston and Martha Canty (1719). Theirs is the eighth marriage of more than 350 that Reverend Guy will perform in his thirty-two year tenure as rector of St. Andrew's.

17 William and Stacey Buck are married today (1956). William is significantly involved with the 1969 church restoration as junior warden, becomes senior warden in 1974, and represents the parish at five diocesan conventions from 1966 to 1976. He dies on June 25, 2020, at the age of eighty-five and is buried in the graveyard.

18 The Rev. David Christensen dies today (1996). He ably serves as *locum tenens*, or interim priest, between the terms of rectors Geoffrey Imperatore (who resigns in 1985) and George Tompkins (who is hired in 1987).

Elizabeth Williams, age seventy, dies today and is buried with her husband Joseph near the south entrance of the church (1796). Theirs is the last of the known eighteenth century gravesites at Old St. Andrew's. See also Sep 1.

19 The balance of the St. Andrew's Church Fund (\$42.68, about \$500 today) is paid to the Rev. Lynwood Magee (1959). The diocesan trustees establishes the fund in 1916 to manage income received and expenses incurred by the inactive church after the vestry relinquishes control to the diocese.

Jun
19
(contd)

The general committee appoints Alfred Butt as warden to replace Joseph Dunham, who died recently (1951). This is Butt's first of six terms as senior warden from 1951 to 1963, and he serves as diocesan convention delegate fourteen times from 1951 to 1968. One of the parish's most respected lay leaders of the twentieth century, Butt dies on February 11, 1992, at the age of eighty-seven and is buried in the graveyard.

20

This month's vestry minutes note: "An attempt is being made to reclaim the [education wing] classrooms from mildew and mold. Paint is currently lasting about three months because the windows leak so badly" (1984).

21

Arthur W. Bailey Jr. dies today (2014). He is buried on Edisto Island. Bailey is a five-time warden who works with three rectors and represents the parish at seven diocesan conventions. Long-time senior warden Bob Fogel fondly remembers how "Wilbur Holland and Arthur Bailey took control and kept things together" as the church was recovering from the shock of the death of the Rev. John Gilchrist in 1981. "Arthur was senior warden and did a wonderful job ... I always respected him and I always will. He was a real source of strength at that time."

22

The vestry reports that Andy Lacour has agreed to serve as parish chancellor, or attorney (2006).

23

The vestry reports that renovations to Gilchrist Hall and the Magee House foyer and hallway are in progress. The leak in the roof over Gilchrist Hall has been found and will be repaired along with the other work (2010).

24

The Woman's Auxiliary holds a drop-in open house this afternoon for parishioners to visit the new rectory in West Oak Forest (1956). The Rev. Lynwood Magee, his wife Marie, and their three children have been living in the three bedroom house since March. This is the first rectory of the modern era built by the church; ministers live in a rented house in Byrnes Downs for the last eight years, since the church reopens in 1948. The rectory was sold in 1968 for \$19,000 (about \$176,000 today). See also Dec. 7.

25

The Rev. Stuart Hanckel baptizes seven enslaved adults at the chapel on Nathaniel Russell Middleton's plantation, Bolton-on-the-Stono (1848). The Middletons of Stono initiate more enslaved people into the Christian rites of baptism and marriage than any other planter in St. Andrew's Parish – forty-eight baptisms and twenty-three marriages in the ten years 1838–48.

Parishioners stage a play written by Tricia Hartley that showcases the church's glorious history as part of the 300th anniversary celebration. Actors wear festive period costumes and perform against custom-made sets (2006).

26

Bishop Gray Temple ordains John E. Gilchrist to the priesthood (1962). He serves as assistant rector of St. Michael's, Charleston, priest in charge of St. Matthias, Summerton, and St. Mark's, Pinewood, and rector of St. Paul's, Beaufort, N.C., before becoming the sixteenth rector of Old St. Andrew's in 1970.

Reverend Gilchrist dedicates the newly enlarged parish house (1977). "While no one is saying it will last as long as the Church," he tells the parish, "it will provide for many generations a center for Christian learning, meetings, gatherings of many sorts, in short, a place to grow up in the faith. In this way we are being 'missionaries' to those who come after us." See also May 27.

27

The vestry approves an estimate from Roberts and Sons to construct a large, high density foam sign on Ashley River Road (2007).

Jun
28

The sixth rector, the Rev. Christopher Ernst Schwab, buries William Miles at his home (1773).

29

On this day the colonial register records the baptisms of Nathaniel and Mary, son and daughter of Charles and Elizabeth Brewer (1728).

30

Parishioner and Mary Washington College senior Shirley Mauldin leaves for a two-month “ecumenical work camp” in the Italian Alps (1958). The *News and Courier* documents her trip in two articles: “No Lark, This! Avondale Girl Will Attend Work Camp in Agape, Italy” (Jun 29) and “Back from Camp in Italy: Hard Work Can Be Fun, Miss Mauldin Discovers” (Sep 2). For Ellen Smyth’s 1961 missionary trip, see Jun 11.

July



See Jul 25

Courtesy of Richard Marks Restorations
and Old St. Andrew's

July

1 The Rev. Geoffrey Imperatore tackles one of the most common issues facing churches this time of the year: low summer attendance. “What role does God play in your summer plans?” he asks parishioners in this month’s newsletter. “I fear the question must be asked, for one of the weakest traits of our parish life at Old St. Andrew’s is the way many folks seem to put church on the shelf with the school books and stay away from church until September. I confess I am mystified by this.” He discusses some reasons why this might be so and closes with encouragement: “I do not mean to sound overly harsh. I long for an atmosphere that Erma Bombeck [a popular syndicated humorist] would welcome. . . . I’ll see you in church!” (1985)

2 Five members of the Ravenel Family (Arthur Sr., Mary Boykin, Arthur Jr., Elizabeth, and Rosamond) are the first communicants entered into the new register that is begun prior to the reopening to the parish church (1947). They transfer in from Grace Church, Charleston, and transfer out to St. James Church, James Island, two years later.

3 The Rev. George Tompkins writes Bishop Bill Skilton an anguished letter over the diocese’s refusal to help fund any part of the restoration facing the church. “I doubt that diocesan authorities have any concept of what it is like for a middle class congregation with no highly salaried members, no endowment, and no inherited wealth to maintain an historic building,” he writes (2003).

William Bull Jr. of Ashley Hall, medical doctor, speaker of the Commons House of Assembly, general of the militia, and like his father, lieutenant governor and churchwarden of St. Andrew’s Parish, dies today (1791). Siding with the crown during the American Revolution, Bull returns to England during the war, comes back to Charleston during the British occupation in 1781, and leaves for good the following year. He is buried, ironically, in the chancel vault of St. Andrew’s Church, Holborn, London.

4 William Lance delivers a Fourth of July oration at the parish church, saying near the end of his remarks, “As no nation on the globe can rival America in her glories, as no state has a sincerer affection for the Republic, and stands more exalted in the union, than Carolina, so no part of our state deserves better of her than St. Andrew’s . . . Your parish like the sacred temple in which we are assembled, is venerable for its antiquity” (1830).

The Rev. Dr. Ladson Frazier (Punchy) Mills III delivers the Independence Day sermon, 194 years after his ancestor and great-great-great-grandfather the Rev. Dr. Thomas Mills last preaches at St. Andrew’s (2010). Reflecting on today’s reading from Isaiah 66:10–14, Punchy, a retired Marine Corps officer, speaks of the duty of stewardship—our responsibility as good citizens to leave our country better off than we find it.

5 In a long letter to the SPG, Commissary Gideon Johnston writes that the first rector of St. Andrew’s, the Rev. Alexander Wood, is “desperately ill of the fflux [diarrhea or dysentery], and in great danger. This Distemper is one of those incident to this Climate, and has been fatal to a great many this Year. I dread it more than any other disease, and pray to God to give me Grace to prepare myself for that Change, which I am in this place almost every day threatned with; and which I know, wherever I am, will swiftly and unavoidably come upon me” (1710). Reverend Wood dies shortly afterward.

The third rector, the Rev. William Guy, provides the SPG with a detailed vignette of the parish, including plans to enlarge the church (1721). “The church will not conveniently hold more than one half of the Congregation,” he writes, “for which reason it is intended to be Enlarged, there being for that purpose about 500 [£ South Carolina currency] already subscribed (about \$22,000 today). It is built of Brick and hath a Burying place contiguous to it of about 7 acres. The communicants at present are 18 and the number of the baptized since ye 25th of December is 11 besides one adult white man.”

Jul
5

(contd) Today the sixth rector, the Rev. Christopher Ernst Schwab, dies of country fever or malaria (1773). Reverend Schwab’s funeral service is held the following day, and he is buried “near the side of the Church, in the Yard Opposite to the Communion Table.” His is the only notation of a burial in the churchyard found in the colonial register. With no marker to denote the site, its exact location is unknown. Might he be buried in the semicircular brick tomb off the south door?

The colonial register occasionally notes events involving dissenting (non-Anglican) ministers. On this day, James, the son of Francis and Sarah Rose is buried, with the Rev. John Alison, the pastor of James Island Presbyterian Church, officiating (1766).

6

Parishioner Marion Puckhaber celebrates her ninetieth birthday (2015). She places the bronze memorial dedicated to her daughter, Veronica Puckhaber Condon, on the new organ case in 2006.

A distressed rector Charles Martyn writes the SPG that some of his parishioners profane the Lord’s Day by working the indigo fields on their plantations (1757).

7

The vestry announces to the parish that air conditioning will be added to the church for the first time (1971). The cost, including necessary wiring, is about \$3,000 (about \$24,000 today), which the church does not have. A special envelope for contributions is enclosed with the letter.

The vestry reports that an error is corrected in an old quitclaim deed to give St. James Church on James Island, the chapel of ease to St. Andrew’s for many years, clear title to the property that St. Andrew’s transfers to St. James in the 1830s (1957).

8

On the advice of consultant Austin, Dillon, Cook Engineering, the vestry signs a contract with Davis Roofing to replace the roof over Gilchrist Hall for \$19,000 (about \$36,000 today). The ECW will cover more than half of the cost (2000).

9

Bishop Gray Temple ordains William J. Skilton a deacon (1965). Formerly a youth minister at Old St. Andrew’s, Reverend Skilton transfers to the Dominican Republic and is ordained a priest six months later. He later serves as suffragan bishop in the Diocese of South Carolina and assistant bishop in the Diocese of the Dominican Republic. Now retired, Bishop Bill frequently visits Old St. Andrew’s, preaching the need to spread the word of Christ, or in his words, “be fishers of people, not aquarium keepers.” See also Sep 10 and Dec 23.

10

The vestry discusses the cause of a leak in the rear of the parish house: seepage in the concrete block walls. Repair will require the service of a mason with expertise in waterproofing (1966).

11

After resigning as rector of St. Andrew’s, the Rev. Jasper Adams sells four slaves (husband and wife Peter and Sillah, and their children Suckey and Peter) to George A. Egleston for \$1,500 (about \$52,000 today) (1838). Reverend Adams moves to West Point, N.Y., where he becomes chaplain and professor of ethics at the United States Military Academy.

12

Jul The Rev. Paul Trapier, who serves St. Andrew's as deacon and rector from 1829 to 1835 and is Jasper Adams's immediate predecessor, dies at the age of sixty-eight (1872). He only recently returns to South Carolina from ministry in Maryland.
12
(contd)

13 The Rev. William Guy writes the SPG about progress made on enlarging the church. A second subscription is being raised, with the cost increasing to almost £1,200 South Carolina currency (about \$38,000 today). He sends a model of the church, which unfortunately has not survived. He reiterates his ill state of health and asks to return to England to rest and recuperate (1724).

14 Tom and Betsy Johnson spearhead the monthly churchyard workday, with parishioners coming together to clean up the grounds on a Saturday morning (2007).

15 The Rev. Howard Cutler resigns as the parish's fifteenth rector (1970). He characterizes his three year and three month tenure as rector as "rewarding, fulfilling and frustrating."
Joan Kennerty holds a symposium on "Life along the Ashley River in the 1700's," as part of the 300th anniversary celebration. A luncheon follows (2006).

16 Today's register entry provides a glimpse into the high mortality of colonial South Carolina. Reverend Guy baptizes Jane Yonge, the daughter of Francis and Elizabeth Yonge (1720). Jane dies three years later; her mother predeceases her.

George Johnson Tompkins III, who will become the parish's eighteenth rector, is born in Lexington, Virginia (1951).

17 The Rev. Lynwood Magee resigns as the thirteenth rector (1963). He serves as deacon and priest for ten years, guiding Old St. Andrew's through a period of explosive growth. He becomes rector of All Saints', Florence, and then rector of the Cathedral Church of St. Luke and St. Paul and dean of the diocese until he retires in 1988. He dies in 2003 and is buried in the cathedral churchyard next to his wife Marie.

18 The colonial register lists the burial of Rebecca Ryne, the wife of Dr. Ryne. The Rev. Thomas Thompson, rector of St. George's Dorchester Parish Church, officiates at the service (1745). Reverend Guy faithfully serves adjoining parishes during periods of clerical vacancy, including St. George's, and now the courtesy is returned.

19 The vestry reports that there have been seven break-ins to the parish house in the last nine days. Vestry members rotate watching the parish house over the next week (1971).

20 The vestry receives an estimate to recaulk and repaint forty-three windows and reseal the walls of the education wing. This work is funded by donations from the vestry and an appeal to the parish. The vestry also determines that the upstairs rooms need painting before school reopens (1983).

21 The Rev. Jasper Adams baptizes three-month-old Thomas Aihon Lining in his parents' house on Legare Street (1836). Thomas dies two days later, and Reverend Adams reads the burial service.

22 The churchwardens and vestry ask the SPG for a new minister after the removal of the Rev. Ebenezer Taylor as rector (1717).

Jul Loutrel Briggs sketches an impressive rendering of the new section of the Old St. Andrew's graveyard, across the pond (1955). It is archived at the South Carolina Historical Society. See also **22** Apr 16 and Dec 18.
(cont'd)

23 Richard Marks Restorations produces noteworthy drawings in a report on its architectural and archaeological findings made at the beginning of the church's restoration: found features; conjectural architectural exterior reconstruction, pre-1723 and post-1733 to pre-1762; conjectural floor plan, pre-1723; and the existing roof rafter plan (2005).

24 John Ladson Frazier Mills dies and is buried in the churchyard the next day (1831). He is born in 1804 when his father, the Rev. Dr. Thomas Mills, is rector, and is an ancestor of the Rev. Dr. Ladson Frazier (Punchy) Mills III, who occasionally preaches at Old St. Andrew's. (See also Jul 4.) His grave marker has since disappeared.

25 A photo reproduced in the church's history *Against All Odds* and used in Tea Room tours shows the marked deterioration of Col. William Izard Bull's 1855 pew plan on the north wall of the nave before it is restored (2002). See July's title page.

26 Today Reverend Guy baptizes two boys named Thomas, one the son of Samuel and Elizabeth Stocks, and the other the son of William and Martha Ladson (1730).

27 The vestry discusses progress on roof and decking repairs in the education wing. The money to replace the decking will come from the sale of the rectory (2003).

Fifteen members of this year's Old St. Andrew's mission team leave for the Dominican Republic today and will serve in ministry through August 6 (2015).

28 The Rev. Ebenezer Taylor issues the earliest surviving rector's parochial report. In a letter to the SPG, he writes that assessing the religious makeup in the parish is problematic, because the area is so large. There are many dissenters and not enough Anglican communicants for him to celebrate the Eucharist. He cites opposition from planters to provide religious instruction for their slaves and recognizes two women, Mrs. Haige and Mrs. Edwards, for their efforts in this area (1713).

29 "Do you know why the Altar end of the Church is always called the 'East?'" asks one of the items printed in today's bulletin insert. "This is because of the symbolism of the rising sun, which symbolizes [Christ as] the Light of the World" (1969).

30 Eugenia Withers (Gene) Taylor sends William Freegard, who will become senior warden the following year, a comprehensive, nine-page history of Old St. Andrew's (1958). Her account provides rich details of parish life in the first decade after the church is reopened.

Parishioner Howard Williams dies suddenly today (2021). Howard, owner of Williams Tire on Dorchester Road in North Charleston, is a dedicated parishioner of many years and a valued advisor to rectors George Tompkins and Marshall Huey. See also Feb 25.

Church operating funds are in crisis, with a negative cash balance of \$29.13 (about \$300 today) (1964).

31 The Rev. David Adams baptizes his son David III in the North Edisto River at Camp St. Christopher following Sunday worship at Chapel of the Palms (2011). Reverend Adams joins Old St. Andrew's in 2010 as priest associate. He leaves to become the first chaplain of the new Roper St. Francis Mount Pleasant Hospital and priest associate at the Cathedral of St. Luke and St. Paul.

August



See Aug 20

Photo by the author

August

1 The Rev. William Guy, the third rector, writes the SPG of serving “a remote part of my parish” (James Island) every fourth Sunday. Parishioners there are raising subscriptions to build a chapel. He reports that workmen are making the bricks and preparing the timber for the enlargement of the parish church, and that the Assembly is providing £400 South Carolina currency toward the Project (about \$17,000 today), which will supplement the subscription already undertaken by the parishioners (1722).

2 On this day, the colonial register records the burial of William Street (1736).

3 The annual parish picnic is held at Camp St. Christopher on Seabrook Island (1997).

4 Irish immigrant and chairman of the vestry Col. Simon Magwood dies at the age of seventy-three (1836). He is buried the next day in the churchyard. Two inscriptions about him are noteworthy: from the parish register: “He was one of the oldest inhabitants of this Parish and a most respectable and worthy man”; from his tombstone: “He died after a life of eminent usefulness.” After his death, his plantation is divided between his two sons, James Holman and Simon John, and it’s on Simon John’s land that a chapel for slaves is established that is the forerunner of St. Andrew’s Mission Church. Many entries in this calendar include references to Magwood’s Chapel.

5 Today’s bulletin insert includes an inspirational message from Frederick D. Coggan, Archbishop of York: “I believe it is time we struck a blow at the assumption that the old standards have had it. Our young people are longing for a moral lead. . . . Even though they do not know it, they want discipline; strong and loving discipline, but always backed by a radiant, firm example” (1969).

6 The committee to call a new rector to replace the Rev. Howard Cutler, who resigns July 15, recommends the names of five candidates (1970). The report is presented to the vestry five days later.

7 Reverend Guy baptizes Mary Williams, the daughter of John and Mary Williams (1721).

8 Today is the last day for confirmed acolytes to register for the Order of Saint Vincent. The first training session is held three days later (1982).

9 Joseph Fitch, overseer to Nathaniel Fuller, is interred without a minister present (1771).

10 An Act of the Assembly (no. 929) enables the churchwardens and vestry of St. Andrew’s Parish to sell the church pews to raise money following a devastating fire (1764).

11 As an indication of how shaky the financial condition of the church is in the late 1960s, the vestry minutes report that church finances are “fairly good,” yet a bank overdraft of \$6,067.17 (about \$53,000 today) has to be taken out at the end of the month to meet expenses (1969).

12 The vestry minutes note that the parish has been named in the will of Mrs. Aida Trapier, granddaughter of the Rev. Paul Trapier, minister from 1829 to 1835. The estate bequeaths Old St. Andrew’s \$10,000 (about \$93,000 today) and a pocket watch belonging to Reverend Trapier (1968).

A family ice cream social is held as part of the 300th anniversary celebration (2006).

Aug 13 Parishioners Peter Perry and Elizabeth Holman are married today (1724). The colonial register records the baptisms of their five children: Sarah (1726), Elizabeth (1729), John (1731), Anne (1733), and Mary (1735).

14 After receiving bids to install air conditioning in the rectory, the vestry agrees to form a committee to investigate selling the rectory and buying another one nearer the church, doing only minimal repairs on the existing house in the interim (1967).

15 The vestry believes that the parish house debt retirement goals discussed the previous month are unrealistic and should be revisited (1984). At the annual congregational meeting in January, Reverend Imperatore urges “each and every family [to] make the ultimate sacrifice, go the extra mile, and give sacrificially for one year.” Reality fell far short of his plea. Plans were developed, presented, and discarded. A year later the \$127,000 debt had been reduced only \$6,000 (today \$380,000 and \$18,000, respectively).

16 Andrew Moreland buys a cemetery plot in the churchyard for \$20 (about \$800 today) (1854). His deed is executed by William Bull Pringle as chairman of the vestry and can be found in the records of the Charleston County Register of Deeds.

The Rev. Geoffrey Imperatore resigns as rector after serving nearly three years (1985).

17 The vestry discusses that Boy Scouts from Troop 63 will build a bridge over the pond as an Eagle Scout service project (1995).

18 The vestry minutes include encouraging news on two matters that can trouble churches over the summer: “Attendance at services has been good this summer and pledge payments have been very good” (1975).

19 The vestry agrees to name the library *Hunter Library* in recognition of Elizabeth Hunter’s work in reopening it (1993).

An Act of the Assembly (no. 536) earmarks public funding for repairs to parsonages in eight parishes, including St. Andrew’s (1731). Each parish is allotted £100 South Carolina currency (about \$3,000 today).

20 Joseph F. Bee, who operates the ferry carrying his name, dies at the age of fifty (1850). He is buried along the north wall of the church. About 1820 Bee inherits the ferry from his grandmother Sarah Freazer and operates it until he dies thirty years later. All traces of Bee’s Ferry are eliminated after the Civil War when a phosphate mining plant is built on the site. Bees Ferry Road commemorates the old ferry, and a CSX railroad trestle crosses the Ashley near the site. (See August’s title page.)

21 The vestry minutes this month include a letter to C&S Bank expressing displeasure with its handling of the cemetery trust account. Disregarding funds that were added in the four years since the trust was established, it now contains less money than when it began (1972).

22 The vestry discusses having quarterly parish nights with St. Andrew’s Mission. The Rev. Marshall Huey will discuss with the Mission’s vicar, the Rev. James Yarsiah, opportunities for the two churches to work and share together (2007). See also Sep 19.

23 The colonial register notes that the widow Mrs. Ayres is buried on James Island today (1729).

Aug 24 Itinerant minister the Rev. Charles Woodmason officiates at services held in the parish church. He sends a short sketch of parishes in South Carolina to the Bishop of London, noting that St. Andrew's "Was lately consum'd by Fire, but is rebuilt, and is a pretty Edifice. It has an Organ.— This parish has also a Chapel of Ease" (1766). His brief account is the only known documented evidence from someone who actually saw the church soon after fire engulfed it.

25 Today's Sunday bulletin announces that the Rev. Charles M. Furlow III, chaplain at Porter-Gaud School, has accepted the call to be part-time assistant rector. He will assist at Sunday services, preach once a month, work with the EYC, and make hospital visitations, while continuing at Porter-Gaud (1974). See also Sep 1.

26 The vestry discusses a recent break-in at the parish house. Nothing is taken, but the safe and several doors are damaged. Insurance is thought to cover the \$800 in repairs (about \$3,000 today) (1981).

27 The *Charleston Evening Post* reports that "Old St. Andrew's Church Will Be Restored Soon." The article mentions that regular services will be held at a "chapel of ease" located closer to where most people live, along the Ashley River, and occasional services at the old church, but the idea of a chapel quickly fades (1947).

28 Today a son, John, is born to Thomas and Elizabeth Drayton (1745). He is baptized six days later.

29 Reverend Guy baptizes Martha, the daughter of William and Martha Ladson (1725).

30 The idea of opening a day care center at Old St. Andrew's has been considered a number of times. It again surfaces in April, but the vestry believes the parish house would not pass inspections required by the South Carolina Department of Health and Environmental Control (DHEC), the Department of Social Services, or the fire marshal (including areas such as the kitchen, fire alarms, and handicap access). Today the vestry decides to focus instead on making needed repairs to the education wing before further discussing a day care (1992).

The vestry gives the deed for the chapel and glebe lands on James Island to the chapel's vestry for the establishment of an Episcopal Church, known as St. James (1835). The original deed is located at Charleston County's Register of Deeds.

31 The Great Earthquake that strikes Charleston today (1886), whose most powerful epicenter is located only ten miles north of the parish church, is more destructive than Hurricane Hugo, the Category 4 storm that will rip through the Lowcountry in 1989, and more powerful than the earthquake that will devastate Haiti in 2010. Reporting to the diocese in 1887, Reverend Drayton says, "The earthquake wrecked the Parish Church, which, though not yet repaired, we hope to get ready for use during the present year." Earthquake damage will be repaired in a number of subsequent restorations, and the outward-tilting walls that can be observed at the crossing of the aisles remain a current reminder of this powerful tremor.

Angelo J. Buero leases the glebe lands ("Parsonage Tract") for farming for a five-year period (1894). He will renew the lease twice more, each for five years. The lease with its renewals are housed at the South Carolina Historical Society. Buero is still on the property in 1916 when the diocese assumes control of the parish church and its other assets, including the glebe. His lease is terminated at the end that year, when the diocese rents the glebe to J. M. Harrison for more than twice what Buero has paid. See also Dec 29.

September



See Sep 24

Photo by the author.
Courtesy of Old St. Andrew's

September

Joseph Williams dies at the age of sixty-five and is buried near the south entrance of the church (1768). His wife Elizabeth is laid to rest with him almost twenty-eight years later. See also Jun 18.

1 In a turn of events, the Rev. Charles Furlow tells the parish days after he is hired as part-time assistant rector that he has reconsidered the offer and declines, saying his work at Porter-Gaud takes too much of his time to accept more responsibilities at Old St. Andrew's. Parishioners read the news in today's Sunday bulletin (1974). See also Aug 25.

2 A new Christian education program begins today with a reorganized and updated curriculum, led by Nancy Scarborough and Judith Peterson. Classrooms have been cleaned and painted to get ready for students (1982).

3 Gene Taylor, the church's tireless publicity chair, sends Charleston newspapers a release announcing that Mrs. Philip G. Porcher will speak on a practical approach to religion at the general meeting of the Old St. Andrew's Woman's Auxiliary on Tuesday, September 8, at 8:00 p.m. (1959).

4 Schoolmaster Edward Smith is buried and interred without a minister today (1771). Is rector Thomas Panting too ill to read the services at his burial? See Sep 23.

5 The *Charleston News and Courier* and *Evening Post* report that the women of Old St. Andrew's have set a busy fall schedule, with a teacher training course to be held September 15–16, an oyster roast and auction on October 11, and Homecoming Day on October 26 (1958).

6 A "Happening" (also known as the parish picnic) is held at Camp St. Christopher at 10:00 a.m. Dress is casual, and everyone brings a lunch for a Saturday of fun and fellowship (1969).

7 A week before the new church school year begins, a teacher workshop is held at the parish house (1971).

8 Throughout the 1970s, parishes across the country experiment with different revisions of the Book of Common Prayer. Beginning today, Old St. Andrew's uses Rite II of *Authorized Services 1973* at the 11:00 service. Rite I has been used the previous four months. The 8:00 a.m. worship service will continue to use the 1928 Book of Common Prayer (1974).

9 The colonial register records its most poignant entry on this day, the burial of someone so obscure we don't even know his name: "A Poor Man, a mender of broken China who died at Doctr. Dearing's" (1765).

10 The vestry and rector Lynwood Magee meet tonight with Bishop Thomas Carruthers over the establishment of a new mission church in the parish called Holy Trinity. An eighteen-page transcript of the meeting records a lengthy and contentious session, with the vestry surprised, hurt, and upset that the diocese would plant another church located closer to where people live when Old St. Andrew's has incurred significant debt in constructing and then expanding its parish house (1956). Population growth west of the Ashley has made the planting of another Episcopal church a diocesan priority, and there is no stopping the momentum. To appease the vestry, Holy Trinity is put under the jurisdiction of Old St. Andrew's until it gains parish status eighteen months later. The Rev. William Skilton (see Jul 10 and Dec 23) will become rector of Holy Trinity in 1976.

Eighty-two passengers, thirty-eight from Charleston, die in the crash of Eastern Airlines Flight 212 from Charleston to Charlotte (1974). Five of the dead are buried in the graveyard.

Sep

11 Bishop Bill Skilton dedicates the new playground, complete with the Ark of St. Andrew's (2011). A smiling rector Marshall Huey, dressed in alb, cincture, and stole, takes a ceremonial first slide with upraised arms. See also May 10.

12 Alfred W. Butt, six-time senior warden and fourteen-time diocesan convention delegate, is born today (1904). His wife, Rachel, serves as Woman's Auxiliary president and for many years, church school superintendent.

13 The Rev. Charles Martyn executes a "missionary bond" with the Bishop of London, paying £40 Sterling (about \$8,000 today) to serve as a missionary in South Carolina (1751). Half of it will be returned to him, since he will make the trip within three months of his payment. Two years later Reverend Martyn will become the parish's fourth rector.

14 The Rev. George Tompkins tells the vestry he would like a committee formed to plan for the 300th anniversary of the church, similar to the committee that planned the fiftieth anniversary of the reopening (2000). See also May 30.

15 Charleston County Sheriff's Office Deputy Joseph Matuskovic, who is killed in the line of duty only about four miles from the church, is laid to rest in the graveyard at Old St. Andrew's following a funeral Mass at Blessed Sacrament Catholic Church and a ten-mile procession through West Ashley (2014).

16 The colonial register notes the burial of Dr. John Lining today (1760). Born in Scotland in 1708, Lining arrives in Charles Town when he is twenty-two and has homes on Hillsborough plantation in St. Andrew's Parish and in Charles Town. He is one of the most renowned scientists of his day, corresponding with Benjamin Franklin on scientific matters. As the historical marker on his city house at the corner of King and Broad streets indicates, Lining is the first person in America to record systematic weather observations using instruments, from 1738 to 1753. Lining's paper on yellow fever in America is the first published work on the subject.

17 The SPG appoints the Rev. William Guy, the highly regarded rector of St. Andrew's Parish Church, its attorney to handle its business affairs in South Carolina (1725).

18 Governor John Geddes appoints Joseph Cole manager of elections for St. Andrew's Parish, which are held at the parish church (1820). It's not until the 1830s that polling is moved to the Club House on the Main, located just north of the church on the main public road (today's Ashley River Road). See May 4 for a different set of circumstances that arise when the church is used for polling.

19 In today's *Charleston Post and Courier*, local interest writer Ken Burger showcases the special relationship between Old St. Andrew's and St. Andrew's Mission, in "Bridging Religious Divide" (2010). "The table was filled with fried chicken and every kind of casserole you can imagine," Burger writes. "A typical Wednesday night affair at a local church, you might say. But when heads were bowed, black and white hands were joined in thanks, not just for the food, but for the fellowship between two cultures reaching out to understand each other." See also Aug 22.

Sep
20

The vestry minutes include a letter from senior warden Karl Geppert, who writes parishioners about the renovation of and enlargements to the parish house, what we now call Gilchrist Hall (1976). \$27,800 (about \$157,000 today) is raised at a parish supper toward the overall cost of \$186,000 (about \$1.1 million today). (The final cost will increase to \$191,000.) Time is of the essence, he says, since building costs are increasing 1% a month, or 12% a year. He encourages every family to make a three-year pledge and estimates that the entire project could be paid for without a loan if 186 families pledges \$1,000 each (about \$6,000 today). This aggressive plan will fail to take hold and the loan will not be satisfied until November 1991, when the vestry uses surplus funds received for Hurricane Hugo repairs to pay it off.

21

From this month's vestry minutes: "John [Gilchrist] also expressed concern about the group that has started holding services downtown at the Huguenot Church and at times have approached members of St. Andrews urging them to leave the church or withhold funds" (1977). Episcopalians are leaving the Episcopal Church over revisions to the Book of Common Prayer and forming new worship groups, as Reverend Gilchrist describes. The group meeting at the Huguenot Church will eventually become St. Timothy's Anglican Catholic Church, located just down the street from Old St. Andrew's on Old Parsonage Road and situated on the site of the old glebe. A number of disaffected parishioners will leave Old St. Andrew's and attend St. Timothy's.

22

Bishop Carruthers, the Rev. Wallace Martin, and warden Charles S. Dwight Jr. visit Old St. Andrew's and inspect the building and grounds for possible use by West Ashley Episcopalians. They are not encouraged by what they see (1944).

Hurricane Hugo topples about 200 trees in the churchyard and severely damages gravesites as it roars through the Lowcountry on the night of the twenty-first and into the twenty-second (1989).

23

The fifth rector, the Rev. Thomas Panting, dies after serving seventeen months (1771). On his arrival from England in 1769, Panting is appointed headmaster of the Free School in Charles Town and becomes rector of St. Andrew's the following year.

24

The colonial register records the birth of William Bull (Jr.), son of William (Sr.) and Mary Bull (1710). The baby will become a medical doctor, churchwarden of St. Andrew's Parish, lieutenant governor, and one of the most prominent people in the province. See also Jul 4.

William Branford buys pew #13 for £300 South Carolina currency (about \$8,000 today) (1764). Six years earlier he purchases pew #35 at St. Michael's, one of that church's most expensive. See also Apr 11, May 3, May 25, and Oct 7.

The *Charleston News and Courier* describes the discovery of circa 1870 church silver in the diocesan vault (1948). At the urging of Bishop Albert Thomas, Mrs. Arthur Ravenel goes to diocesan headquarters looking for the pieces. There in the vault, wrapped in newspaper from Sumter dated 1931, are a blackened chalice, paten, and flagon. Each is inscribed with the words S^T ANDREWS CHURCH S.C. The dating of the silver means that Reverend Drayton would have used these pieces when he is rector. See September's title page.

25

Anne Holland is seated as a delegate from St. Andrew's Parish Church at the 181st diocesan convention held at St. Helena's, Beaufort, the first woman from any parish to represent her parish at a convention (1971).

Sep 26 The Rev. Lawton Riley leads the first “homecoming service” at the church (1948). Parishioners bring covered dish or picnic lunches to enjoy in the churchyard. Attendance exceeds all expectations: 375 witness the confirmation of three adults and three youth, the first in the parish church in sixty-five years. Among those in attendance are residents with loved ones buried in the graveyard and members of Reverend Riley’s other parochial charge, Christ Church, Adams Run. Homecoming at Old St. Andrew’s, held in October after the first year, will become an anticipated annual event.

27 Reverend Guy conducts two baptisms today: one for Sarah, the daughter of Francis and Sarah Ladson, and one for Rachel-Ladson, the daughter of Benjamin and Elizabeth Perry (1724).

28 Reverend Guy writes the SPG early in his tenure that he has baptized “upwards of 30 children, white and black” and three adults. Most of the parish are dissenters, he says, and there are only sixteen Anglican communicants (1719).

Today the Zimmer pipe organ currently used in the church is first played at a worship service (1969).

29 The vestry reads from the minutes from this month’s music and worship committee: Dr. Ricky Duckett has been hired as music director, to begin October 1 (2010). Dr. Ricky will compose the beautiful rendition of the the Lord’s Prayer currently sung at worship before his sudden death in 2013.

Reverend Guy issues the SPG a semiannual parochial report on this date throughout the 1740s. The numbers he provides remain about the same from year to year. He says there are about 600 whites in the parish and 2,600 blacks, 180 white families (117 Anglican and 63 dissenter), and 33–38 communicants.

30 In letters to the SPG also on this day, Reverend Guy discusses the April 16 baptism of a black woman Judith and seven of her children slaves, four of whom are adults (1742), his need to return to England next spring for six months to recover his health (1746), and his visits to supply vacant St. James Goose Creek and to minister to his chapel on James Island every fourth Sunday (1748).

October



See Oct 10

Courtesy of the *Charleston Evening Post*

October

- 1 It's that time of the year for the annual rite of stewardship, or Every Member Canvass as it's known in the 1980s. Today's bimonthly newsletter encourages parishioners to think hard about their giving. The Rev. Geoffrey Imperatore candidly admits that "this is one subject that is not taught in Seminary ... personal or not it needs to be addressed." "Tithing as a true pledge," he says, "should hurt a little and this is the extra sacrifice we all need to face" (1982).
-
- 2 The Rev. William Guy baptizes ten people today: Mary, an adult daughter of Henry and Elizabeth Wood; John, son of Isaac and Frances Stewart; William and Benjamin, sons, and Sarah and Susannah, daughters, of Robert and Sarah Wood; Anne and John, daughter and son, of Joseph and Mary Barton; Elizabeth, daughter of Thomas and Hannah Booth; and Hannah Booth, Elizabeth's mother and Thomas's wife (1724).
- The annual parish picnic is held today at Charles Towne Landing following the 10:00 a.m. worship service. Parishioners are encouraged to wear their picnic clothes to church (1983).
-
- 3 The Rev. John Gilchrist follows the *Services for Trial Use* at 8:00 and 11:00 a.m. Holy Eucharist (1971).
-
- 4 The church observes the feast of St. Francis of Assisi by holding a service for the blessing of the animals (1987).
-
- 5 Lay delegates Arthur Bailey, Gene Trayer, Ferris Berry, and Alan Trego represent Old St. Andrew's on the second day of the 194th convention of the Diocese of South Carolina, held at Church of the Resurrection, Surfside Beach (1984).
-
- 6 In today's Sunday bulletin, Christian education chair Dick Shiflett highlights the high spirits and enthusiasm that's part of this year's Sunday school. Last Sunday 172 children attend Sunday school, with an additional 20 at EYC, at this, as he calls it, "the new old St. Andrew's" (1974).
-
- 7 Elias Horry Jr. buys pew #20 for £200 South Carolina currency (about \$1,000 today) (1778). He is the brother of Thomas Horry, who buys pew #4. The Horry brothers marry William Branford's daughters Ann and Elizabeth. See also Apr 11, May 25, and Sep 24.
-
- 8 Wilbur Holland, two-time senior warden, treasurer, lay reader, clerk of the vestry, and ten-time diocesan convention delegate, is born today (1914). As Bob Fogel recounts from his early tenure on the vestry, "Wilbur was treasurer for many years. I remember him in finance committee meetings, and he could tell you, with nothing in front of him, how much the electricity budget was down to the penny." His wife Anne will become the first woman delegate to attend a diocesan convention in 1971 (see Sep 25), and will again represent Old St. Andrew's ten years later.
-
- 9 Reverend Gilchrist dies of cancer at the age of forty-five (1981). He steers Old St. Andrew's through a difficult decade and provides the only source of clerical stability for nearly twenty years. He will be remembered for the parish house addition built during his tenure that now bears his name, renewed energy in the parish, an increased role for women in the life of the church, and managing the trying transition from the 1928 Book of Common Prayer, through various revisions, to the current 1979 BCP. He is buried outside the east end of the church.
-
- 10 The Men's Club cleans up damage to the churchyard from Hurricane Gracie (1959). Gracie is a Category 3 storm that makes landfall at St. Helena Sound on September 29 and is the biggest hurricane to strike South Carolina until Hugo thirty years later.

**Oct
10**
(contd)

The parish honors the national bicentennial with a Colonial Day and Homecoming Celebration (1976). Reverend Gilchrist uses a shortened version of the liturgy that would have been used on the Lord's Day in 1776. The festive atmosphere extends after the worship service with a picnic, games, and races. "Sunday was a day both for worship and for socializing," Gilchrist says, "and families used it as a major time to visit one another." Period clothing takes the congregation back to the earliest days of the parish. See October's title page.

11

Bishop Thomas Carruthers meets with worshippers from All Saints' Mission in St. Andrew's Parish to discuss future plans (1946). Two years earlier the bishop leads an inspection of the old parish church, and it becomes doubtful whether it would be reopened or a new church built closer to where people live along the Savannah Highway/Folly Road area. See also Sep 22.

12

The vestry passes a resolution to welcome the Rev. John Richards as the new vicar of St. Andrew's Mission, "sincerely hop[ing] that Christian fellowship will continue to grow between our churches. We pray for God's blessing on your ministry" (1977).

13

An entry is made in the colonial register for the burial of "Petter Goodman a Little boy under the care of Mr. Robinson" (1740).

Bishop Carruthers preaches and confirms fourteen people and receives two at Old St. Andrew's. "Enjoyed parish dinner following the service," reads his notes in the annual bishop's journal (1957).

14

There is considerable discussion in this month's vestry meeting about two aspects of the restoration now in progress: the color selected for the pews and whether to reinstall the cast iron rail around the pulpit and reading desk. The vestry agrees to follow the architect's suggestions, which are to paint the pews blue and leave the rail down (1969).

15

St. Andrew's Parish Church is placed on the National Register of Historic Places (1973).

16

Reverend Guy writes the SPG that "my Church is in a flourishing Condition, that there is a pretty great Congregation which constantly attend it, as there is likewise at the Chappel of ease [on James Island], where I officiate every fourth Sunday" (1728).

Joan Kennerty is honored for her thirty-two years of work on the Altar Guild (2011). She also serves as ECW president in 1962–63.

17

The Rev. Thomas Panting buries Margaret Cattell, wife of John Cattell (1770).

18

Reverend Guy baptizes John, the son of David and Catherine McQuin (1724).

19

The first baptism in the reopened church is held today, with the christening of Margaret Susan Johnson, daughter of Charles and Margaret Johnson, six days before her second birthday (1948).

20

The Rev. Charles Martyn takes out an ad in the *South Carolina Gazette* offering the sixty-acre glebe on James Island for rent beginning in January. The lands, he says, are "remarkably fertile, and capable of producing every thing which is requisite for the supply of Charles-Town market" (1759).

One of the most storied figures of the nineteenth century church, Col. William Izard Bull dies today (1894). Although as a youth he suffered from “serious lung trouble with hemorrhages” (likely tuberculosis, the same as the Rev. John Grimké Drayton), Bull lives three days past his eighty-first birthday. His funeral is held at St. Michael’s Church downtown. A procession takes his casket over the Ashley River Bridge to Ashley Hall plantation, where his body is laid to rest beside eight generations of his ancestors. Ten years later the the remains of the Bull family will be moved from Ashley Hall to Magnolia Cemetery, Charleston. “By Col. Bull’s death,” says his obituary in the *Charleston News and Courier*, “one of the few remaining links of the storied past of the South has been broken.” An ardent supporter of the Confederacy, Bull sets fire to Ashley Hall at war’s end rather than see it fall into Union hands. He then lives on the decimated property in near poverty.

Oct 21 He is parish vestryman or warden for thirty-two years before and during the Civil War, a diocesan convention delegate at least seven times from 1840 to 1880, and supervises a major restoration of St. Andrew’s in 1855. See also Jun 10 and June’s title page.

Homecoming Day highlights a year-long celebration of the 250th anniversary of the establishment of the church. Bishop Carruthers preaches and confirms five people presented by the Rev. Lynwood Magee (1956).

The inaugural Graveyard Walk is held as part of the 300th anniversary celebration (2006). To honor the saints buried in the churchyard, EYC members stand by selected gravesites in the evening darkness, illuminated by lamplight, and present a brief history of the person buried there, courtesy of scripts written by Betsy Johnson. Graveyard Walk has since become a regular feature on the church calendar.

22 A day after Graveyard Walk, the 300th anniversary celebration continues with Choral Evensong led by Bob Ridgell, organist at Trinity Wall Street, New York (2006).

23 William Murdaugh, an apprentice who lives with Mr. Kirkwood, is buried without a minister present (1764).

24 The colonial register records the marriage of George Norton and Elizabeth Conway (1720).

25 The Rev. Thomas Mills, the seventh rector who has emigrated from England, becomes a citizen of South Carolina (1788). As did many of his countrymen, Reverend Mills sides with the colonists in their grievances against the crown. In 1776 and 1777 he delivers sermons that defend the revolutionary cause, joins the Whig party, and becomes active in public political debate. During a sermon he preaches at Abbey Church, Bath, the indignant organist plays the British national anthem in an attempt to silence him. Mills is, according to family tradition, forced to flee from his home to avoid arrest. When his father, vicar of the Anglican church in Miserden, dies in 1785, Thomas is bypassed for the position, even though he has run the daily operations of his father’s church. With his options limited, he seeks “asylum in this land of civil and religious liberty,” in South Carolina.

26 Bishop Christopher Gadsden ordains John Grimké Drayton to the priesthood at Grace Church, Charleston (1851). He becomes the twelfth rector later that year. His forty-year tenure as rector (1851–91) is the longest in the history of St. Andrew’s Parish Church. See also May 1.

Oct 27 The Rev. Walter Mitchell, DD, rector of Porter Military Academy (the forerunner of Porter-Gaud School), agrees to lease the glebe lands in St. Andrew's Parish for farming, for one year, at \$150 (about \$4,000 today) (1917). Bishop William Guerry questions the deal but lets it proceed: "Is there not serious doubt as to the practicability of Mr. Mitchell's scheme?" he asks John Thomas Jr., secretary and treasurer of the diocesan trustees. "It is not a difficult matter for even an experienced farmer to lose money at farming, and I do not know that Mr. Mitchell has had any experience; besides, I have heard that some of the Trustees of the Porter Academy are dubious about Mr. Mitchell's plans." Reverend Mitchell's farming venture proves unprofitable, as Bishop Guerry fears.

Today is Sara Younkin's last day at Old St. Andrew's, having faithfully served as organist, choir director, and director of music for thirty-five years (2002).

28 Senior warden Micah Jenkins writes the parish about the tenuous state of church finances: "In many ways we have had a good year. . . . But the financial picture is in a sad state. If our collections do not improve we will continue spending a great deal more than we have taken in. This deficiency is being paid out of our small reserves and is not a healthy state of affairs. . . . If this deficiency continues we will be unable to operate" (1965).

29 Bishop Gray Temple preaches and confirms a class of eighteen presented by Reverend Magee (1961).

Jonathan Fitch, one of the 1706 church building supervisors, is buried today (1723). He lives to see construction begin on the expansion of his small, rectangular church into the shape of a cross.

30 The 104-acre glebe or "parsonage tract" is sold to real estate developer John H. Hogg for \$9,300 (about \$124,000 today) to help fund renovations after the church is reopened (1950). Although some parishioners grumble about the low price, it is significantly higher than the other bids. The former glebe, home to rectors William Guy, Paul Trapier, and Stuart Hanckel, is soon subdivided into half-acre lots in the new Magnolia Ranch subdivision. But the beautiful avenue of oaks remains, currently on the site of St. Timothy's Anglican Catholic Church.

31 One of the oldest people in the colonial parish, who was born around 1661, dies today: "Mary Hull [widow] . . . Aged About 90 years [Interred] Without a Minister" (1751). Given the dreadful toll that illness and disease takes on the populace, her long life is indeed remarkable.

November

	The LAWS of SOUTH CAROLINA.	275
	The Church Act.	N ^o 256
See N ^o 280. N ^o 289. N ^o 307.	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	N ^o 256

	III And be it further Enacted by the Authority aforesaid, that Berkly County shall be Divided into Six more Parishes besides Charles Town, that is to say, One upon the South East of Wandoe River which shall be called by the Name of the Parish of Christ Church, One upon that Neck of Land Lying on the Northwest of Wandoe and Southeast of Cooper River, which shall be called by the Name of S ^t . Thomas, One upon the Western Branch of Cooper River which shall be called by the Name of S ^t . Johns, One upon Goose Creek which shall be called by the Name of S ^t . James Goose Creek, One upon Myhly River which shall be called by the Name of S ^t . Andrews, and One in the Orange Quarter for the use of the French Settlement there, which shall be called by the Name of the Parish of S ^t . Dennis.	
Berkly County Divided into Six more Parishes.		(a) The Boundaries of the several Parishes Express'd. See N ^o 280. §. 2.
1 Christ Church.		
2 S ^t . Thomas.		
3 S ^t . Johns.		
4 S ^t . James.		
5 S ^t . Andrews.		(b) This appears to be the Parish of S ^t . Andrews under a different Name by the Name of Myhly. See N ^o 281. §. 3.
6 S ^t . Dennis the French Settlement.		And

See Nov 30

1719 transcription courtesy of the South Carolina Department of Archives and History

November

1 The Rev. John Kelly begins his tenure as the church's fourteenth rector (1963). He comes to Old St. Andrew's from St. David's, Cheraw, and follows the successful tenure of the Rev. Lynwood Magee. Reverend Kelly will resign three years later after bouts of ill health. See also Nov 24.

The columbarium in the churchyard is consecrated today (1992).

2 Franklin Frost Sams, medical doctor and photographer, dies today (1937). He is buried in the churchyard. His 1901 photograph of the abandoned church is one of the earliest in the church archives.

3 Mary Elliott, age thirty-one, dies and is buried along the south wall of the nave two days later (1760). She and her husband Benjamin are married by the Rev. William Guy on February 22, 1749. Benjamin is twice elected to the Commons House of Assembly for St. Andrew's Parish, but he declines to serve in the twentieth assembly (1751–54). He chooses to represent St. Paul's Parish when he is elected by both St. Andrew's and St. Paul's in the twenty-seventh assembly (1765–68). Legend has it that Benjamin is so distraught by Mary's death that he buries her close to the wall of the church so he could see her gravestone from his pew.

4 The first Church Act is passed today (1704). Like the one that superseded it two years later (see Nov 30), this act (no. 225) establishes the Church of England as the official, state-supported religion of South Carolina, establishes the parish system, and creates ten parishes and Anglican churches to serve them. The act of 1704 creates a furor by outraging dissenters with its preferential treatment of the Church of England and angering Anglican ministers and the SPG with a provision that allows lay commissioners to remove clergy deemed "immoral or impudent." The House of Lords and Queen Anne set aside the law as arbitrary and oppressive.

5 Bishop Edward Salmon, assisted by Bishop William Skilton, inducts the Rev. Marshall Huey as the nineteenth rector (2006). Reverend Huey comes to Old St. Andrew's from Church of Our Saviour, Johns Island.

6 The Episcopal Church Women hold a ladies tea from 3:00 to 5:00 p.m. in the parish house. Representatives from the various ECW guilds are present to answer questions (1983).

7 Every Member Canvass (stewardship) Sunday is held today. Forty canvass teams, under the direction of Lloyd Bushnell and Malcolm Parker, call every member of the parish this afternoon asking for a pledge for next year. Earlier in the day, Dorothy Rigsby, research historian and the parish's first woman vestry member, leads the first of three discussions on the history of Old St. Andrew's (1971).

8 Interred without a minister today is Obediah Wood, son of John Wood, deceased, at Mr. Manning's (1745).

9 Today is Youth Sunday, with the junior and senior EYC groups conducting the Morning Prayer service at 11:00 a.m. (1980).

- Nov 10** The Woman's Auxiliary sponsors a fundraiser bazaar and turkey supper at the parish house, promoted in the *Charleston Evening Post* (1955). One of the black scrapbooks from the 1940s and 50s in the church archives includes a ticket for the bazaar and turkey supper held a week later the previous year. Proceeds go to the rectory fund. The suggested donation for adults is \$1.25, about \$15 today.
-
- 11** The vestry discusses a critical shortage of funds because pledges are behind, but at the same time authorizes up to \$9,000 (about \$83,000 today) to complete the second floor of the parish house, including heating, ceiling, floors, insulation, and lights (1968).
-
- 12** The vestry reports that repairs are being made to the reredos to stabilize it (1956). Stehmeyer Construction Co., owned and operated by parishioner Edward Stehmeyer, is doing the work, at a cost of about \$1,500 (about \$18,000 today).
-
- 13** Pledges received for next year reach \$34,272 (about \$331,000 today). The vestry passes a resolution commending Richard T. Shifflet for his work in leading the Every Member Canvass stewardship campaign, which exceeds last year's by more than 50% (1967).
-
- 14** The colonial register notes the birth of Joseph Anger, son of John and Hannah Anger (1740). Ten years earlier, a daughter Mary is born to the Angers.
-
- 15** The Rev. John Grimké Drayton performs the funeral service for the enslaved child Hagar, found drowned in a well at the Dairy Hill plantation of the rector's younger brother, Dr. Theodore D. Grimké (1853).
The sixteenth rector, the Rev. John Gilchrist, is born in Charleston today (1935). He like Lynwood Magee grows up in the parish.
-
- 16** The colonial register notes the burial, without a minister present, of Frances, a Dutch servant of John Lloyd (1768).
-
- 17** Bishop William Guerry reopens the parish church for worship for the first time in at least twenty-five years, since the death of the Rev. John Grimké Drayton. The Rev. John Kershaw, rector of St. Michael's, president of the Standing Committee, and diocesan historiographer, gives a lengthy historical sketch of the church, which is reprinted in the *Charleston Evening Post* three days later (1916).
-
- 18** A massive fire sweeps through Charles Town today. In a letter to the SPG three months later, the Rev. William Guy reports that his new house, which has just been completed, is lost in the blaze. He says with faithful resignation, "But in this, as in all other Events which may happen to me, I desire to submit humbly to God's will" (1740). This is the third time that Reverend Guy loses everything he owns. The first is when he flees Beaufort in 1715 to escape the Indians in the Yamasee War and the second is when pirates plunder his ship as he returns to South Carolina from Rhode Island in 1718.
-
- 19** A Homecoming Celebration and Choral Eucharist held today is the capstone event of the 300th anniversary year (2006). Two special people in the life of Old St. Andrew's return: the Rev. George Tompkins as guest preacher and Sara Younkin as guest organist. A time capsule is presented during the offertory at the 10:30 a.m. service and will be placed in Tompkins Walk. Blue "Happy 300th Birthday" balloons are released after the service, the St. Michael's Good News Band provides entertainment on the lawn, and parishioners gather in Gilchrist Hall for a covered dish dinner and birthday cake.
-
- 20** A Festival Eucharist followed by a covered dish dinner in Gilchrist Hall kicks off a year-long series of events to celebrate the church's 300th anniversary (2005). Parishioners in colonial dress add to the festive occasion.

Nov 21 The vestry discusses issues between Bishop Lawrence and The Episcopal Church and the implications for Old St. Andrew's. It reviews a quitclaim deed received from the diocese (2011).

22 Beginning today, photographs are being taken for next year's parish directory, the first one that includes photographs of parishioners (1971).

23 Old St. Andrew's is profiled as the "Church of the Week" in the *Charleston News and Courier* (1988).

24 Bishop Temple confirms fourteen people at the early service and installs the Rev. John Kelly as the fourteenth rector in the late service (1963). See also Nov 1.

25 The Rev. Stuart Hanckel begins his tenure at St. Andrew's as deacon (1838). After his ordination to the priesthood, he will become the church's eleventh rector and serve until 1851. He will also assist his father, the eminent Rev. Dr. Christian Hanckel, at St. Paul's Radcliffeborough, Charleston, when St. Andrew's is closed from mid-May through mid-November.

The Standing Committee grants permission for Old St. Andrew's to borrow up to \$12,000 (about \$146,000 today) to build a new parish house (1952).

Bishop Salmon speaks on the importance of Christian giving to "a very large and enthusiastic crowd" of parishioners at a shrimp creole supper (1991). The first half of the 1990s is as difficult a period financially as the church has experienced in a long time, and Bishop Salmon is asked to help deliver the message that stewardship is vital for the parish to prosper.

26 Glenn Keyes Architects issues a preservation plan for restoring the church (2002). The report describes every architectural feature in the church and provides an assessment of its condition, with recommendations for correcting deficiencies. The findings are shocking: so many critical issues require attention. What begins as a prudent exercise to keep the church in good order becomes an effort to save it from collapse. For the next three years the restoration will dominate the life of the church. See also Jan 5.

27 Ernest Allen Cutts, three-time senior warden (1957–58, 1962), diocesan convention delegate, and editor of the *Charleston Evening Post*, is born today (1912). He dies in January 1980 at the age of sixty-seven and is buried in the graveyard next to his wife Sue, who outlives him by sixteen years.

28 Reverend Drayton preaches a sermon to the Young Men's Christian Association of Charleston on Ecclesiastes 12:1: "Remember now thy Creator in the days of thy youth" (1858). He challenges the audience to use its youthful energy and talents and develop rightful habits to serve the Lord. "The prime reason then why God presses upon you early piety," Drayton says, "is that Youth is the Crisis of Man's Character and Destiny. Seize upon it and improve it in his fear, and your pathway through life will be not only onward, but upward."

29 Col. Oliver J. Bond's sketch of the southwest elevation of the church (1894) appears in the March 12, 1968, issue of the *Charleston News and Courier and Evening Post*. Bond later becomes professor of mechanical drawing and astronomy at The Citadel, its president, and author of *The Story of The Citadel*.

Act no. 256 of the Commons House of Assembly establishes the Church of England as the official, state-supported religion of South Carolina. Known as the Church Act, this law also establishes the parish system, creates ten parishes, one of which is St. Andrew's on the Ashley River, and Anglican churches to serve each parish (1706). The earliest rendition of the Church Act, a 1719 transcription, is housed at the South Carolina Department of Archives and History in Columbia. See also November's title page, Nov 4, and Dec 18.

Nov
30

Twenty-one year old Thomas Nairn dies today (1718). His gravesite is the oldest known in the churchyard and the fifth oldest in Anglican churchyards in South Carolina. His grave sits next to his mother Elizabeth's. He is named after his father, Thomas, the colony's chief Indian agent, whose brutal death ignited the Yemassee War in 1715. See also Mar 9.

Bishop Temple installs the Rev. John Gilchrist as the sixteenth rector of St. Andrew's, two weeks after Gilchrist's thirty-fifth birthday (1770).

December



See Dec 24

Courtesy of the *Charleston Post and Courier*

December

Tonight the Men's Club holds its annual barbecue supper at Coburg Dairy. The *Charleston News and Courier* reports that "chefs have been concocting the finest savory sauces to baste a tender young piglet"; sides include rice, coleslaw, coffee, and soft drinks. Proceeds are used to reduce the debt on the parish house flooring (1955).

1 At today's 11:00 a.m. service, the National Register plaque is unveiled on the right side of the wall opposite the west door of the church (1974). See also Oct 15. The Rev. John Gilchrist delivers a historical sermon for the occasion, and the congregation gathers in the parish house afterward for a reception. Today is the beginning of Reverend Gilchrist's fifth year as rector of the 268-year-old church.

2 Karl Burns is ordained a priest at Old St. Andrew's (2007). He will serve as curate for two years before becoming assistant rector of Church of the Good Shepherd in West Ashley, chaplain of Porter-Gaud School, and rector of All Saints', Florence. Reverend Burns is now rector of Church of Our Saviour on Johns Island and is the Dean of the West Charleston Deanery.

3 Henry Izard ("Harry") Middleton writes his father, Nathaniel Russell Middleton, that he went to the parish church for Sunday services only to find the rector Stuart Hanckel and one other person there, so no services are held. Reverend Hanckel then rides to the Middleton's plantation (Bolton-on-the-Stono), conducts services at the slave chapel there at 3:00 that afternoon, and spends the night with the family (1850). N. R. Middleton's wife, Annie, writes her husband separately that it's 11:00 in the evening and the rector has "kept us up talking in his usual way."

4 The state committee on roads, bridges, and ferries, chaired by Arthur Ravenel, denies a petition of the vestry and wardens for the right to operate the ferry over the Ashley River just north of the church. Parish leaders are unsuccessful in convincing the committee that "individual interest ought to be set aside for public benefit" (1813).

The Rev. Jasper Adams restarts Sunday worship services after the church has been closed seasonally since the middle of May (1836).

5 Bishop Edward Salmon ordains Hal Fenters to the priesthood at Old St. Andrew's (1999). Reverend Fenters serves the parish as deacon, priest, and the first paid assistant rector. Rector George Tompkins says of Fenters: "I increasingly lean on him for all sorts of support; and beyond practical assistance, I can't tell you what it means to be able to solicit the counsel of someone who is, to borrow the trite Coca-Cola phrase, "the real thing," a Christian and a pastor who walks closely with his Lord and whose ministry and life reflect that walk." Reverend Fenters will become rector of Trinity, Pinopolis, in 2004.

6 The electricians who install the first lighting in the church, Paul W. Morris and W. D. Caneup, etch their names in the plaster on the north wall of the nave near Col. William Izard Bull's 1855 pew plan (1949).

Dec
6
(cont'd)

Parishioner Richard Shiflett writes Bishop Gray Temple a glowing letter praising the work of the Rev. Howard Cutler. “St. Andrews needed a new image,” Shiflett writes, “and we are getting it. The people are great, but need a little love and kindness and confidence to know they can accomplish great things for the Lord.” He closes by saying, “Yes, ‘St. Andrews is an old church, but a church with a new spirit’ ” (1967).

7

Warden Alfred Butt appoints a committee to investigate the possibility of buying or building a rectory (1953). See also Jun 24.

8

Today’s bulletin insert discusses a new, brass Advent wreath on a stand, presented in memory of Grange S. Lucas and Grange S. Lucas Jr. The article describes the meaning of the Advent wreath: “the circle represents God’s eternity—God was, is, and ever shall be, the candles represent the four weeks of Advent, the four Gospels, and the four great words of the season—‘Prepare ye the way,’ and the flame reminds us that Christ is the ‘light’ of the world” (1974).

9

The Rev. William Guy dies after serving the parish as rector for thirty-two years (1750). His passing is “very much lamented, particularly by his Parishioners, and by every one who had the Pleasure of an Acquaintance with him . . . Of whom it may be truly said, *He lived the Life of the Just, and died the Death of the Righteous.*” Following the contentious tenure of the Rev. Ebenezer Taylor, the well respected Guy guides the church through expansion and ministry to James Island, while acting as the SPG’s agent in South Carolina and frequently supplying vacant cures. He is the most notable rector of the eighteenth century.

The Rev. Wallace Martin leads a large congregation in worship, accompanied by the first vested choir at the church, from St. Philip’s (1923).

10

“Impressed by the beautiful restoration of this historic church,” Bishop Thomas Carruthers preaches, confirms three people, and dedicates memorial tablets to the Rev. John Grimké Drayton and Drayton Franklin Hastie that hang on the south and north walls of the nave, respectively (1950). The Hastie memorial will be removed during the 2004–5 restoration, moved to another location in the church, then taken down when it begins to fall off the wall.

11

An Act of the Commons House of Assembly (no. 381) establishes St. George’s Dorchester Parish from the northern half of St. Andrew’s to satisfy parishioners who feel they are too far away from the parish church (1717).

Reverend Drayton becomes the fourth rector of St. Peter’s Church, Charleston, in addition to his duties at St. Andrew’s (1859). He continues at St. Peter’s for almost a year until a new rector arrives. See also Jan 16.

12

From today’s Sunday bulletin insert: “Notes on the Trial Services. Today at 11:00 o’clock we use Morning Prayer service #2 for the first time. As with the Eucharist, the wording for this service is in a more contemporary form, thus in addition to the prayers, some of the more familiar responses are a little different. Please follow closely the wording in the book, beginning on page 255. For those who wish to use the ‘Services for Trial Use’ at home, they are available in the parish office at \$1.25 each (about \$10 today) (1971).

13

The colonial register notes the marriage of William Elliott and Elizabeth Baker (1721).

14

Mary Godfrey, the wife of John Godfrey, is buried today. Hers is the first burial that Reverend Guy conducts as rector of St. Andrew’s Parish Church (1718).

Dec John Calder Wilson dies at the age of 1 year, 6 months, and 16 days. The Rev. Paul Trapier reads his burial service the next day at his father's home on James Island. The body is interred in the family vault on Johns Island (1830).

14
(cont'd)

15 The SPG agrees to assign one of its two enslaved teachers for the instruction of slaves in St. Andrew's Parish, provided the commissary approves (1744). What happens afterward is unknown.

Bishop William Skilton dedicates and consecrates the renovated education wing of Magee House (1996).

16 Reverend Drayton reopens the church after Col. William Izard Bull's restoration. In his sermon, he describes the wretched condition of his parish, the causes as he perceives them, and his hope that the restoration will ignite a spiritual reawakening (1855).

17 The *Charleston News and Courier* reports on the Rev. Lynwood Magee's speech to members of the Charleston Sertoma Club, urging them to put religious meaning back into Christmas (1955).

18 An Act of the Assembly (no. 280) establishes boundaries for the ten parishes created by the Church Act two years earlier (1708). The boundaries of St. Andrew's Parish describe a tract of land about 280 square miles (40 miles north-to-south by 7 miles east-to-west).

The general committee discusses the development of a new cemetery across the pond, with noted landscape architect Loutrel Briggs beginning work the following month (1950). See also Apr 16 and Jul 22.

19 Bishop Salmon drives to Old St. Andrew's in the pouring rain. He celebrates the Eucharist to a "large congregation in spite of the rain" at 8:00 a.m. and again to "a packed church—chairs in the aisle" at 10:30. Between the services he attends Children's Chapel and teaches an adult class (1999).

20 The vestry reports that Hurricane Hugo cleanup is proceeding; a logging company should begin removing debris from the graveyard and the St. Andrews Public Service District will be clearing the shoulders of Ashley River Road (1989).

21 The Rev. Samuel Thomas, the SPG's first missionary to South Carolina, provides the first estimate of religious life along the Ashley River. Of the 100 families in the area, Presbyterians and Anabaptists greatly outnumber the thirty Anglican families. There are about 150 slaves, one of whom Reverend Thomas has baptized. There has never been a minister, Holy Communion has never been administered, and there is no church (1705).

22 A grateful vestry elects the Rev. William Guy the third rector of St. Andrew's, following the stormy tenure of his predecessor, the Rev. Ebenezer Taylor (1718). This is the first time the vestry is able to exercise its legal right to elect its own rector. Decisions on Reverend Guy's two predecessors make their placement in the parish a foregone conclusion, which doesn't sit well with the vestry.

23 Robert K. Payne surveys 70.4 acres on James Island belonging to St. Andrew's Parish Church as part of the glebe and chapel there (1831). The land will be given to a vestry that assumes control of the new St. James Church.

Reverend Drayton officiates at the marriage of the enslaved couple Stepney (of The Oaks plantation) and Penny (of Runnymede plantation) at Magnolia Chapel (1854). Mary Pringle of Runnymede poignantly describes the occasion in a letter to her sister.

**Dec
24**

Parishioners and visitors pack the church for the afternoon Christmas Pageant. Youth dress as angels, shepherds, wise men, and animals and surround Mary (Cassidy Rindge), Joseph (Will Blanton), and baby Jesus (Bradley Nettles III) at the crossing of the aisles (2012). The *Charleston Post and Courier* features a full page story and color photo from the pageant (“Christmas Retold”) on page one of the Christmas Day newspaper. See December’s title page.

The Rev. Marshall Huey announces that the church has received a bequest from the estate of Mary B. Wilson for \$2 million (about \$2.7 million today) (2014). “Thanks be to God for ‘Mary B.’ and her amazing generosity,” he says. \$1.5 million of this bequest (about \$2.0 million today) is then put into an endowment managed by a newly-created Old St. Andrew’s Trust. The Wilson bequest is a watershed event for a church that has scraped by financially for as long as anyone can remember.

25

Twelve-year-old Julia Drayton presents the rector of St. Andrew’s with a Bible, small enough at five-by-eight inches to be easily carried. She inscribes, “A Christmas present for my Dear Father, from his child, Julia, Dec. 25, 1860.” The Bible is held in the archives of Magnolia Plantation and Gardens.

The Rev. Lawton Riley holds the first ever Christmas Midnight Communion Service, with candlelight providing the illumination (1948). Electricity is not installed in the church until the following year. See also Dec 6.

26

The colonial register records eleven events on this, the day after Christmas: three births (Mary Cattell, 1744; Robert-Cooper Guy, the son of the Rev. William and Elizabeth Guy, 1748; and William Elliott, 1764), three baptisms (Charles Cattell, 1724; James Hoskins, 1729; and Thomas Hare, 1738), two marriages (Thomas Drayton and Elizabeth Bull, 1730; and John Rivers and Elizabeth Godfrey, 1738), and three burials (David Kilpatrick, 1721; Nathaniel Fuller, 1749; and Col. Richard Bedon, 1765).

27

The colonial register records ten events on this day: two births (Benjamin Ladson, 1745; and Joseph Chapman, 1749), three baptisms (Mary-Anne Smith, 1721; John Cattell, 1730; and John Ladson, 1747), and five burials (Anne Smith of Goose Creek, 1728; Thomas Inns, 1742; Sarah Fuller, 1750; Thomas Man, 1762; and John Bonneau Jr., 1767).

28

Bishop Albert Thomas visits Old St. Andrew’s and reads a paper on the first confirmation service held in South Carolina, in 1813, at Trinity Church, Edisto Island (1950).

29

Reverend Guy writes the SPG that the number of communicants (thirty-two) continues to increase, and five more receive the Eucharist on Christmas Day (1724).

Charles S. Dwight Jr. writes the diocesan trustees that he is renting the parish glebe lands to planter J. M. Harrison for the year 1917 for \$100 (about \$2,500 today) (1916). See also Aug 31. Dwight is warden during the entire period of diocesan control (1916–47).

30

Twenty-three-year-old Charlotta Bull Drayton, daughter of Lieutenant Governor William Bull and wife of John Drayton, dies a week after giving birth to a son, Charles (1743). She is buried in the churchyard, two days later, on the first of January 1744. Her chest tomb is the most impressive gravesite at Old St. Andrew’s. Her “afflicted husband,” as the words etched onto her tomb attest, suffers the loss of his first wife, then his second wife Charlotta, two children, and mother in the span of four years.

Today eleven-year-old J. Betts Simmons Jr. inscribes his name on the drawer of the reading desk, in all likelihood a New Year's Eve prank at the old abandoned church in the country (1916). The pencil marks of his prank remain visible more than a century later. See also Mar 10 and Apr 1.

Dec
31

As we end this historical calendar, it seems fitting to rejoice in new life as we do on the first day of the year. Today we celebrate the *physical births* of Robert, son of Robert Wood (1731) and Richard, son of Ann Guy, widow, "Alias Fickling" (1746) and the *spiritual births* through baptism of Samuel Ladson, an adult (1735) and Stephen Fox, son of John Drayton Jr. and his wife Sarah (1737).

Rectors of St. Andrew's Parish Church

1	Alexander Wood	1708–10
2	Ebenezer Taylor	1712–17
3	William Guy	1718–50
4	Charles Martyn	1753–70
5	Thomas Panting	1770–71
6	Christopher Ernst Schwab	1771–73
7	Thomas Mills, DD	1787–1816
8	Joseph M. Gilbert	1824
9	Paul Trapier	1830–35
10	Jasper Adams, DD	1835–38
11	James Stuart Hanckel	1841–49, 1849–51
12	John Grimké Drayton	1851–91
13	Lynwood Cresse Magee	1955–63
14	John L. Kelly	1963–66
15	Howard Taylor Cutler	1967–70
16	John Ernest Gilchrist	1970–81
17	Geoffrey Robert Imperatore, ThD	1982–85
18	George Johnson Tompkins III, DMin	1987–2006
19	Stewart Marshall Huey Jr.	2006–

Before they were named rector, Charles Martyn serves as minister (1752–53), Paul Trapier as deacon (1829–30), Stuart Hanckel as deacon (1838–41), and Lynwood Magee as deacon in charge (1952–53) and then priest in charge (1953–55).

Glossary

Anglicans

Members of the Anglican Communion, originally the Church of England but now representing more than 100 million Christian members worldwide. In the United States, churches use the term *Anglican* to identify as believers in orthodox Christianity to differentiate themselves from *Episcopal*, which connotes a revisionist or progressive belief system. See also *dissenters*.

Anglican Church in North America (ACNA)

Organization founded in 2009 that represents twenty-eight dioceses and more than a thousand churches in North America; headed by an *archbishop*. Its foundation is orthodox Biblical integrity. After the Diocese of South Carolina disaffiliated from The Episcopal Church in 2012, it, and its member churches like Old St. Andrew's, joined ACNA in 2017.

Assembly

Shortened name of the South Carolina legislature: either the *Commons House of Assembly* (1692–1775) or the *General Assembly* (1776–present), with a Senate and House of Representatives. A *Provincial Congress* also met in 1775–76.

Churchwarden

See *warden*.

Commissary

Bishop of London's personal representative in the colonies, since there is no bishop in America. The commissary could not perform the rite of confirmation, so no confirmations are held in colonial South Carolina. Four commissaries serve the Church of England in South Carolina: the Rev. Gideon Johnston (1707–16), the Rev. William Tredwell Bull (1720–23), and the Rev. Alexander Garden (1729–49). Reverend Garden is not replaced.

Convention, diocesan

Annual meeting where clergy and laity throughout the diocese come together for business, fellowship, and worship. The first convention of the Diocese of South Carolina is held in 1785. Since the Diocese of South Carolina disaffiliates from The Episcopal Church in 2012, the Anglican and Episcopal dioceses that result hold separate conventions. Churches usually hold conventions, but Old St. Andrew's has not.

Convention, general

National legislative body of The Episcopal Church, consisting of a House of Bishops (clergy representatives) and a House of Deputies (lay representatives); meets every three years. The eighty-first General Convention is held in Louisville, Kentucky, in 2024.

Diocese

Organization that represents a group of parishes under its jurisdiction; headed by a *bishop*. The Diocese of South Carolina is established in 1785, with its seat in Charleston, and encompasses the entire state until the Diocese of Upper South Carolina, with its seat in Columbia, is created in 1922. The diocesan boundary approximates Interstate 95, with the upper diocese north of it and the original diocese south of it. Although the Diocese of South Carolina retains its historic name, it no longer reflects the geographic coverage its name implies. After the Diocese of South Carolina disaffiliates from The Episcopal Church in 2012, there are now two dioceses in the same area, one Anglican and one Episcopal.

Dissenters

In colonial times, Protestant non-Anglicans who dissent from the Church of England; include Presbyterians, Baptists, Quakers, and later, Methodists. With the passage of the Church Act of 1706, the Church of England receives public funding for the hiring of Anglican ministers, the construction and repair of Anglican churches and parsonages, and the buying of land for Anglican glebes. As the Church of England becomes the colony's established, state-supported religion, minority Anglicans feud with majority dissenters in political, social, and economic arenas.

As the Revolution approaches, backcountry (inland) dissenters are enticed to join the patriot cause with promises to end the Church of England's preferential treatment. The momentum behind disestablishment continues to build through the Revolution. In the new state's first constitution enacted in 1778, the Church of England loses its privileged status. All Protestant denominations are now treated equally under the law. The final act of disestablishment occurs in 1790, when church and state are clearly separated. Thus explains the meaning of the word *antidisestablishmentarianism*, one of the longest in the English language—the movement that opposes the removal of the special status of the Church of England as the state-supported religion, or without using the double negative, the movement that seeks to maintain the Church of England's special status.

Dormant

Classification of churches that no longer hold worship services, even though a vestry might continue to function. *Dormant and extinct* refers to churches with no services and no vestry. The diocese classifies Old St. Andrew's dormant and then (erroneously) dormant and extinct after the Rev. John Grimké Drayton dies in 1891. Vestryman Drayton Franklin Hastie argues with Bishop William Guerry in 1915 that the vestry, not the diocese, maintains legal control of dormant churches like Old St. Andrew's. The issue becomes moot when the last two remaining vestrymen (following Hastie's death) voluntarily relinquish control of the church to the diocese in 1916.

The Episcopal Church (TEC)

Anglican Communion's recognized organizational authority (province) in the United States; headed by a *presiding bishop*. In 1787 the newly-created dioceses along the Eastern seaboard create the Protestant Episcopal Church in the United States of America. The name is later shortened to The Episcopal Church. It is the progressive wing of the Anglican Communion in the U.S.

Episcopal Church Women (ECW)

At one time, the official women's group of the Diocese of South Carolina. Women play a significant role in the development of Old St. Andrew's for many years. When the parish church reopens in 1948, the women of the diocese and its churches are organized as the *Woman's Auxiliary*. The diocese changes the name to *Episcopal Church Women* in 1959 and to *Diocesan Church Women* in 2013 after the diocese disaffiliates from The Episcopal Church. The parish women's group is now known as the *Church Women of Old St. Andrew's*.

Episcopal Young Churchmen (EYC)

Official youth group of The Episcopal Church, open to both boys and girls, generally grades 6–12. Until the last decade or so, Old St. Andrew's calls its youth group the EYC, but today uses a generic name.

General committee

Name of the lay governing body at Old St. Andrew's during the early years of reestablishment after 1948. Meeting minutes show that the name changes from *general committee* to *vestry* in 1954.

Glebe

Large parcel of land where the minister lives (in a house called a *parsonage*, now a *rectory*) and provides for himself and his family by farming and raising livestock. There are two glebes in St. Andrew's Parish, the principal one just south of the church along Church Creek and a satellite near the chapel on James Island. The principal glebe originally consists of 26 acres and is added to twice in the colonial era, bringing the total to 133 acres. The parish church keeps this land until 1950, when the wardens and vestry sell it to a real estate developer to help pay for a major restoration. At the time of the sale, the glebe is known as the "parsonage tract," and a survey measures it at 104 acres. The satellite glebe on James Island is reportedly as large as 300 acres at one time, but an 1831 survey puts it at about 70 acres when the wardens and vestry of St. Andrew's Parish Church turn over the chapel and glebe to a new vestry, and St. James Church is established.

Mission

Episcopal or Anglican church that is not self-supporting and relies on diocesan funding; headed by a *vicar*.

National church

See *The Episcopal Church (TEC)*

Parish

Anglican or Episcopal believers that worship regularly at a church which they maintain through ongoing and sufficient financial support; headed by a *rector*. In the decentralized Anglican hierarchy, the parish is the foundational organization, then the diocese, then the province (in the U.S., this is The Episcopal Church) or in the case of the Anglican Diocese of South Carolina, the Anglican Church in North America), then the Anglican Communion. The parish is also used in the Roman Catholic organizational system.

Parochial report

Annual report that a parish submits to the diocese that provides a snapshot of parish life for a calendar year. In the Anglican Diocese of South Carolina, parishes submit membership information (number of baptized members, confirmed communicants, baptisms, confirmations, marriages, funerals, and average Sunday attendance) and financial information (operating revenue and operating revenue given to the diocese).

In the early eighteenth century, rectors frequently send letters to the SPG that describes religious activity in their parishes. By the 1740s they are required to submit membership data twice a year in a *Notitia Parochialis*, or parish report. In the nineteenth century, rectors include with their data a brief written summary of religious activity in their parishes. These accounts provide valuable insights into church life that are absent in today's parochial reports.

Parsonage

See *rectory*.

Priest in charge

Priest who is in charge of a mission church, also called a *vicar*. At various points in its history, Old St. Andrew's is led by a priest in charge or a *deacon in charge*, who could lead worship but not administer the Eucharist. Between the time the church reopens in 1948 and its attainment of parish status in 1955, it is led by priests in charge Stanley Jeffery and Lawton Riley. The Rev. Lynwood Magee is deacon in charge for a year until he is ordained to the priesthood, when he becomes priest in charge. He is named rector in 1955 when the church again becomes a parish.

Primate

Chief bishop of an Anglican province; in the U.S., the presiding bishop of The Episcopal Church.

Province

A “member church” in the Anglican Communion. There are forty-two Anglican provinces worldwide. The Episcopal Church represents dioceses in the United States and additional dioceses in Asia, the Pacific, Latin America, and Europe.

Rector

The priest in charge of a parish church, responsible for its spiritual development; acts as the “parish CEO.” As with the wardens and vestry, the duties of the rector are spelled out in the Church Act of 1706.

Rectory

House rented or owned by a parish where the minister (rector) lives; in the eighteenth and nineteenth century, known as the *parsonage*. Since the 1948 reopening, the parish has four rectories: first a rented house in the Byrnes Downs subdivision off Savannah Highway, then three houses that the parish owns (and later sells)—40 Stono Drive (later renamed 712 West Oak Forest Drive), 2826 Wofford Road in Drayton-on-the-Ashley, and the most recent at 90 Fieldfare Way in Shadowmoss. The parish no longer owns or leases a rectory.

Register

Books that record the parish’s vital statistics: births, baptisms, marriages, confirmations, and burials.

There are four sets of registers that chronicle the life of St. Andrew’s Parish Church that we know of. The first register is begun by the Rev. William Guy, the third rector, in 1719. If either of Reverend Guy’s predecessors keep a register, there is no mention of it. If the books ever exist, they have long since disappeared. The colonial register includes entries as early as 1708 for someone born in the parish and as late as 1785, with a few later entries added between 1876 and 1904 by William Hastie, the Rev. John Grimké Drayton’s son-in-law. From 1911 to 1914, the *South Carolina Historical and Genealogical Magazine* publishes all of the nearly 2,700 entries from the colonial register.

Two registers exist from the nineteenth century. The antebellum register from 1830 to 1859 includes 390 separate events, 83 percent related to the enslaved on parish plantations. It is released by the South Carolina Historical Society in 2015 and becomes the subject of a book I write three years later, *“In My Trials, Lord, Walk with Me.”* A personal register is kept by the Rev. Paul Trapier, who serves the parish from 1829 to 1835, and is published in 1957 in the *South Carolina Historical Magazine*.

The fourth set of registers begins in 1947, just before the reopening of the church, and continues to the present day. Rectors record every birth, baptism, marriage, confirmation, and burial that occurs at Old St. Andrew’s as dutifully as they did three hundred plus years ago.

Colonial and antebellum registers are not only church but state records. Today’s registers at Old St. Andrew’s record these events (all but births) that occur at the church, primarily among church members. The South Carolina Department of Health and Environmental Control (DHEC) now maintains vital statistics for the community at large.

Resolution

Formal document issued by the rector, wardens, and vestry honoring a person for a particular service to the parish or in memory of long-standing parishioners who have recently died.

Sexton

Person responsible for ongoing buildings and graveyard *maintenance*; not to be confused with the junior warden's responsibilities of buildings and grounds *oversight*.

South Carolina currency

Unit of local money used in colonial South Carolina, cited in *pounds currency* (£ *Cur.*). Each colony has its own unit of £ *Cur.*, and exchange rates versus the British *pound sterling* (£ *Ster.*) vary by colony. In their letters to England, Anglican clergy most often cite salaries, building costs, and other financial transactions in £ *Cur.*, although £ *Ster.* are sometimes mentioned. John J. McCusker pegs £ *Cur.* to £ *Ster.* at 1.5:1 from 1703 to 1713, 2–3:1 from 1714 to 1716, 4–5:1 from 1717 to 1722, and 7:1 from 1723 through the 1770s. McCusker develops a methodology for converting colonial currency and post-Revolution dollars into modern dollar equivalencies. But he cautions that these conversions provide *relative* values and are not meant to be precise measures, or as he said, they are “hypothetical rather than as definitive.” For example, £50 *Cur.* discussed in the Feb 13 entry approximates \$7,700 in 2025, and \$50 in 1916 (see Feb 5), \$1,200.

SPG

Society for the Propagation of the Gospel in Foreign Parts. Missionary organization of the Church of England founded in London in 1701 to satisfy the demand for Anglican ministers in the British colonies, including America. Of the six colonial rectors of St. Andrew's, three are SPG missionaries (Ebenezer Taylor, William Guy, Charles Martyn) and three are sent by the Bishop of London (Alexander Wood, Thomas Panting, and Christopher Ernst Schwab).

The SPG plays a major role in the religious life of Anglican South Carolina, providing the province with nearly two-thirds of its Anglican ministers in the first half of the eighteenth century. Correspondence between its missionaries and its London headquarters provides the richest account of religious, social, and economic life during these years. The SPG's mission is threefold: bringing God's message to the native peoples, converting the black slaves, and ministering to the welfare of the European settlers. The Society fails to make any inroads among the natives in the province and is only slightly more successful among black slaves. SPG ministers serve faithful Anglicans and reach out to inhabitants leading dissolute lives or who are in danger of falling under the influence of dissenter clergy.

The SPG is renamed the United Society for the Propagation of the Gospel (USPG) in 1965. Today it is called the United Society Partners in the Gospel.

Standing Committee

Bishop's council of advice, akin to a diocesan vestry. Five people from St. Andrew's Parish Church have the honor of serving on the diocesan Standing Committee: in the nineteenth century, the Rev. Thomas Mills and the Rev. Stuart Hanckel; and in the twentieth century, the Rev. Lynwood Magee, the Rev. John Gilchrist, and the only lay persons, Barbara Gilchrist and Lindsay Dew.

Vestry

Lay governing body responsible for the temporal matters of the church; led by a *senior* and *junior warden*. The duties of the vestry are described in detail in the Church Act of 1706. Seven “sober and discreet” persons are elected by the parish on the Monday after Easter. Today the vestry is comprised of twelve parishioners in good standing who serve rotating three-year terms. In October four new members are elected at the annual stewardship meeting. They shadow the current vestry until they are sworn in the following January at the annual financial meeting, when the four outgoing vestry rotate off. Vestry members attend a monthly vestry meeting, an annual vestry retreat, and may act as vestry liaison with one of the church's committees.

Vicar

See *priest in charge*.

Warden

Top lay position in a parish since the process of Anglican governance in South Carolina is established by the Church Act of 1706; originally called *churchwarden*. Two churchwardens are elected along with the vestry on Easter Monday and serve the following twelve months. Today wardens are members of the vestry, who are elected by the vestry at the first vestry meeting of the year in January. They serve one calendar year term but can be reelected as long as they continue to serve on the vestry.

In 1953 the position was expanded to include a *senior warden* and a *junior warden*. It is not uncommon for the junior warden to become the senior warden the following year. Rather than indicating rank, the jobs function as coequals with different responsibilities. The diocesan *Vestry Handbook* calls the senior warden the “rector’s warden” and the junior warden “the people’s warden.” At Old St. Andrew’s, the senior warden acts as chair of the finance committee, and the junior warden is responsible for buildings and grounds maintenance.

The longest-serving wardens in the history of Old St. Andrew’s are Charles S. Dwight Jr., thirty-one years during the period of diocesan control (1916–47), Charles H. Drayton, twenty-one years during the period of dormancy following the death of the Rev. John Grimké Drayton (1894–1915), and Robert D. Fogel, fourteen annual terms under rectors Geoffrey Imperatore, George Tompkins, and Marshall Huey (1983–2008). Col. William Izard Bull serves as either vestryman or warden (we don’t know which) for thirty-two years before and during the Civil War (1833–65).

Woman’s Auxiliary

See *ECW*.