

A Pictorial History of Saint Andrew's Parish Church

Volume III Historic Graveyard



PAUL PORWOLL

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Photos of the graveyard, exterior, and individual gravesites
were taken by the author, March, April, and May 2021.
Other credits are cited in the text.

Dedication

This book is dedicated to those tireless workers—those we know and those we don’t—who for more than three centuries labored mightily with sore backs and a giving spirit to build, restore, expand, and maintain the graveyard at St. Andrew’s Parish Church.

Known Graveyard Committee Chairs

C. Norwood Hastie Jr. (1951–1972, 1974–79)
Lawrence Bryant (1973)
Lloyd Bushnell (1980)
Stewart Real (1983–84)
Arthur Bailey Jr. (1985, 1992–93)
Ferris Berry (1986–88)
Dennis Goldsberry (1989–91)
Bill Reeves (1994)
Tom and Betsy Johnson (1995–2016)
Larry Coomer (2016–)

Grounds Sextons and Dedicated Volunteers

“Daddy” Billy Fludd	Arthur Bailey
Alan Haynes	Ken Dojan
Major William Motter	Ed Bishop
Grange Lucas Jr.	Jack Lowther
Cecil Rourk	Bernard “Ski” Mazaleski
Edward Simons	Ken Hanchey
Helge Anderson	Chip Searson
Doc and Caroline Lamb	Bob and Lilian Fogel
Al Trego	Jim Hare
Gere Trayer	Linda Rourk
Ralph Thomas	Rob Beard
John Deden	Rich Carns
Lucille McCown	and all those I inadvertently missed

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2604 Ashley River Road
Charleston, South Carolina 29414

PREFACE

This pictorial history of the graveyard at Saint Andrew's Parish Church is the last and third volume of the series. Volume one focuses on the church's exterior, and volume two on the interior.

I call this a pictorial history only to include it in this trilogy. It is, in fact, a hybrid of sorts. It's more a historical narrative with lots of accompanying images. Most of the photos are current, with particular focus on sites of interest, both older and newer. The few historic images of the graveyard that exist provide an interesting contrast with the present. These have been borrowed from Volume I of this series. I have also borrowed from my other histories of the church and have added much new material from cemetery committee reports, annual reports (particularly those of the Reverend George Tompkins, always clever and entertaining), vestry minutes, the church archives, and the internet.

The graveyard mirrors the long and storied history of the church building itself. Like the church, it too was established by the Church Act of 1706. It was active during the colonial era and served as an overnight resting place for British and Hessian soldiers after they battled colonial forces near the church in 1780. Burials continued into the antebellum period, but essentially stopped after the Civil War through the late nineteenth century. With the death of the Reverend John Grimké Drayton in 1891, which ended a forty-year tenure as rector, the church fell dormant for the next fifty-seven years. As the building was neglected, so was the graveyard. The reopening of St. Andrew's Parish Church on Easter Day 1948 began decades of painstaking work from an army of dedicated parishioners to refurbish both the building and grounds. Two hurricanes (Gracie in 1959 and Hugo in 1989) wreaked havoc with the graveyard, but parishioners responded. Today the graveyard is well maintained and the stones are generally in good condition. The restoration of damaged grave markers continues.

At the end of 2020, there have been 1,372 interments here. A complete alphabetical listing is available online at oldstandrews.org.

We owe a profound debt of gratitude to those who have labored mightily in this holy space. First is the church's sixty-plus-year sexton, "Daddy" Billy Fludd, who maintained the churchyard as an enslaved man in the 1840s through the end of the Civil War, then as a free man through Reconstruction, natural disaster, and neglect. Special mention is due Carlisle Norwood Hastie Jr. Norwood Hastie was Reverend Drayton's great-grandson who brought his horticultural expertise from Magnolia Plantation and Gardens in the years just after the reopening in 1948 until he stepped down in 1979. He was responsible for significantly enlarging the burial grounds near the church and across the pond and for enlisting the aid of famed Charleston horticulturalist Loutrel Briggs. Care of the graveyard has recently passed from one set of loving hands to another, most recently from Tom and Betsy Johnson to Larry Coomer. Larry and his team are doing a remarkable job maintaining the yard, restoring some of our oldest markers, and adding new stones where none were previously available. Let us always remember the saints buried in this sacred space, for they once trod the same ground we do today.

Paul Porwoll
Parish Historian

EIGHTEENTH CENTURY

The graveyard at Saint Andrew's Parish Church dates to the very founding of the congregation. The Church Act of 1706, which established the Church of England as the state religion of South Carolina, created ten Anglican churches to serve each of the ten parishes it formed within three existing counties. Saint Andrew's served settlers along the Ashley River, west of the city of Charles Town. Along with churches, parsonages, and glebes (land where the minister lived, grew crops, and raised livestock), the law mandated the purchase of land for "the cœmeteries or church-yards for the burial of christian people." Funding for these projects came from a tax on skins and furs.

The parish's third rector, the Reverend William Guy, put the size of the burial ground at seven acres, which generally conforms to modern surveys. Burial sites were clustered near the church; most of the grounds remained unused.

Although the parish was an active place of worship for nearly three-quarters of a century before the American Revolution, only five eighteenth-century grave markers remain. These are of prominent parishioners whose families could have afforded expensive stone memorials. Impermanent wooden markers would have deteriorated over time. The parish register, the repository of vital statistics that rectors maintained, is generally silent about the location of burials. When burial sites were noted, they were at the farm or plantation where the deceased lived. In a rural area such as St. Andrew's Parish, this was customary practice. Fear of animals uprooting unfenced gravesites was common, and a fence around the St. Andrew's graveyard wasn't placed until 1755.

We believe that five others in the eighteenth century were interred in the graveyard, although we don't know where and no monuments remain. Three were rectors. Research conducted in the 1970s by the Reverend John Gilchrist at the Society for the Propagation of the Gospel in London, the Church of England's worldwide missionary arm, found that the first and third rectors, the Reverends Alexander Wood (d. 1710) and William Guy (d. 1750) were buried in the graveyard. The parish register cited the death and burial of the sixth rector, a Bavarian, the Reverend Christopher Ernst Schwab, in July 1773. He was laid to rest "near the side of the Church, in the Yard Opposite to the Communion Table." The Brailsfords, parishioners Bridget (d. 1729) and Edward (d. 1733), are also likely to have been buried in the yard.

The graveyard played a part in the American Revolution. Colonials and their British and Hessian enemies faced off at the Battle of St. Andrew's Church in March 1780. The insurgents had destroyed the bridge over Church Creek and were firing cannons at the British. The King's men answered with a maneuver through the creek and marsh. When they got stuck in the pluff mud, the colonials had time to escape. "We quickly took post in the churchyard," recounted Capt. Johann Ewald in his diary, "and began work on the bridge at once."

Location of Eighteenth Century Burial Sites



The Nairns: Thomas (d. 1719) and Elizabeth (d. 1721)



The adjoining gravesites of Thomas and Elizabeth Nairn are the oldest at St. Andrew's and the fifth and sixth oldest in Anglican churchyards in South Carolina. (Most spellings of this name include an *e* at the end of the surname, Nairne.) Elizabeth (1658-1721) was the second wife of Thomas Nairn, the Indian agent whose "barbarous" murder by the Yemassee in April 1715 sparked a war that nearly brought down the fledgling colony. The elaborate slab over Elizabeth's grave traces this history. A simple marker alongside Elizabeth's identifies the resting place of her son Thomas (1697-1718). Older descriptions of these tombstones erroneously identified Thomas's as belonging to the father and not the son. These sites are the only ones known to exist while the church was a small rectangle (the current nave), before it was expanded into its cruciform shape in 1723.



In October 2021 a sinkhole developed at the head of the Nairn sites. Digging in this area led to the discovery of a large brick burial vault centered underneath the two above-ground markers, called *table tombs*. Such an arrangement among the wealthy was not uncommon during colonial times. Bricks had given way over time, leading to the collapse at that end. The brick foundation at the entryway was visible when the area was excavated (*right*). The space was then rebricked, stabilized, and covered up.

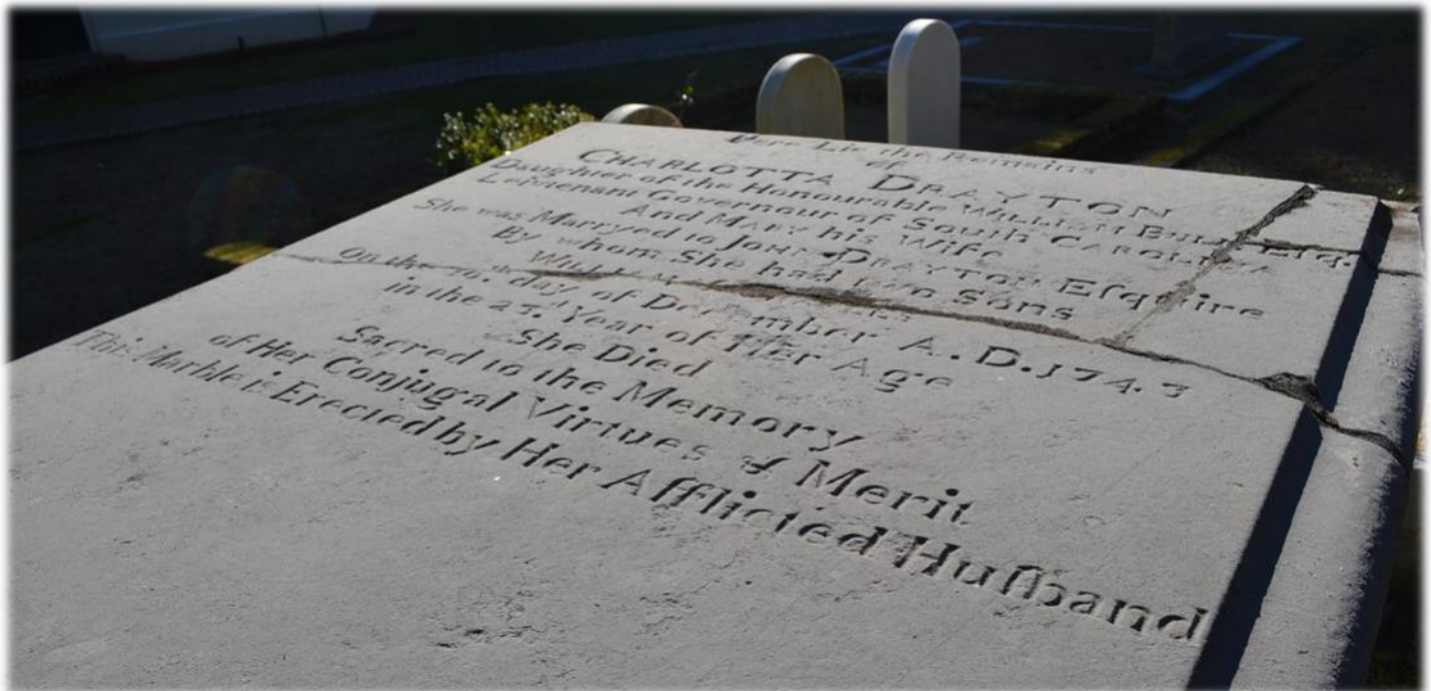


(Photo by Larry Coomer.)

Charlotta Drayton (d. 1743)

The chest tomb of Charlotta Bull Drayton is the most impressive gravesite in the churchyard. Charlotta was the daughter of Lieutenant Governor William Bull Sr. and the wife of John Drayton. Twenty-four year old Charlotta died on December 30, 1743, a week after giving birth to a son, Charles. Her "afflicted husband," as her stone reads, had suffered the loss of his first wife, his second wife Charlotta, two children, and his mother in a span of four years. John Drayton would remarry and build a stately Palladian style house along the banks of the Ashley River known as Drayton Hall.

Right: Charlotta Drayton's tomb in the foreground of Frances Benjamin Johnston's photograph from the 1930s. (Samuel Gaillard Stoney, Plantations of the Carolina Low Country, 1938.)





*Mary Elliott (d. 1760) and
Joseph and Elizabeth Williams
(d. 1768 and 1796, respectively)*

On the opposite side of the church near the south entrance lie the graves of Mary Elliott and the Williamses (*top left*).

Legend has it that Benjamin Elliott was so distraught by his wife Mary's death in 1760 at age thirty-one that he buried her close to the nave so he could see her gravestone from his pew. Mary's grave is visible through the window in the fifth pew from the crossing of the aisles (*detail at bottom left*).

Joseph Williams was sixty-five years old at the time of his death, and his wife Elizabeth, seventy. One gravesite holds both sets of remains. The slab is barely legible today (*bottom right*).

Middle: Charles Fraser's 1800 watercolor shows a higher tomb for the Williamses than in the present day. (Gibbes Museum.) Mary Elliott's grave appears to be sheltered behind the white fence to the left of the door.



Joseph and Elizabeth Williams

Mary Elliott

Brick Vaults

Two brick burial vaults lie outside the south entrance to the church. Both are in poor condition; one has been extensively repaired with cement. They have recently been sectioned off to prevent further deterioration. We know little about these vaults, even when they were built, whether in the eighteenth or nineteenth century. The vaults could have been used as family tombs, or as temporary, underground holding places for the remains of the deceased prior to burial (called receiving vaults or tombs), or both. Such receiving vaults served an important function in the days before refrigeration. Similar vaults, all owned by families, can be seen in old graveyards throughout the Lowcountry. In 2019 graduate students at the Clemson and College of Charleston Historic Preservation program examined the vaults. They described their condition and offered repair solutions but could not determine their function.



Receiving Vault A (see the map on page 4).

Left: As it looks today. *Right:* Note how overgrown the vault is in this 1970s photo by Martin and Marion Puckhaber. (OSA Archives.)



The earliest image we have of the vault off the southeast entrance to the church is this 1858 pencil and watercolor by L. Avery. (Thomas Butler Gunn Diaries, vol. 15, p. 167, Missouri History Museum.)



Receiving Vault B

NINETEENTH CENTURY

St. Andrew's Parish was one of the wealthiest areas in colonial British North America, due to rice, indigo, and the plantation slave system that made it all possible. The parish church after the Revolution was a shadow of its former self. It was open only seasonally, during the cooler months, from mid-November to mid-May. From 1773 to 1787, when Rev. Dr. Thomas Mills arrived, there was no full-time rector. Reverend Mills reported only seven communicants in 1812, the lowest number of any church in the Diocese of South Carolina. After Mills left for the upstate in 1816, there was a rector at St. Andrew's for only one year until 1830.

Clerical leadership was restored in the 1830s under the Reverends Paul Trapier and Jasper Adams, the 1840s under Stuart Hanckel, and beginning in 1851 and lasting for forty years, under John Grimké Drayton. Spanning almost this entire period, from around 1840 until the turn of the next century, was the work of "Daddy" Billy Fludd, an enslaved then freed man, the church sexton who maintained the church and grounds. Fludd likely kept the Union Army and freed slaves from burning the church, as they had done with plantations all along the Ashley River, in the spring of 1865.

The published descriptions of the graveyard painted a forlorn picture. "Some of the vaults," a reporter for the *Charleston Mercury* noted in 1860, "sadly need repairing—the dry bones of their occupants being visible." Conditions were far worse after the war. In 1866 Reverend Drayton reported on the condition of his parish to the diocese. "Fire and sword were not enough," he wrote. "Family vaults were rifled, and the coffins of the dead forced open in pursuit of plunder." In 1876 the *Charleston News and Courier* described the scene on the reopening of the church for the first time since the Civil War. Worshippers walked toward the church from Bee's Ferry, through the graveyard, recently cleared, past "mouldering vaults, the moss-covered tombstones, the broken tablets, with the rude lettering, the strange devices and the quaint spelling, are all silently eloquent of the good old Colonial days."

In 1891 Reverend Drayton died after a lifetime battle with tuberculosis. He was buried next to his wife Julia, who had preceded him in death nearly four years earlier, at St. John in the Wilderness Church in Flat Rock, North Carolina, where since 1863 he had been rector during the summer months. Drayton was not replaced, and St. Andrew's lay dormant for the next fifty-seven years.

Fifty parishioners were interred in the graveyard in the nineteenth century. The parochial register that rectors maintained from 1830 to 1859 provides some help in verifying burials, but not much. Of the thirty known burials in the yard that occurred from 1831 to 1854, only six were noted in either the parish register or the private register of Rev. Paul Trapier (minister from 1829 to 1835), who kept a separate log of his pastoral activities. These discrepancies remain unexplained.

At least four people known to have been buried in the yard in this era no longer have a memorial stone: Dr. John Ladson Frazier Mills (the rector's son, d. 1831, age 26), James White (d. 1838), Amanda Walker (d. 1839, age 7), and Susan Pauline Mathewes (d. 1897). There is also the mysterious SARAH you'll meet on page 28.

No enslaved persons were buried in the churchyard. Their burials would have occurred in a slave cemetery on the plantations where they lived.

Fuller Obelisk

A memorial to the Fuller family, one of Charleston's oldest with residences along the Ashley River, is located opposite the west door on the north side of the yard.

Bottom left, front:

Benjamin Fuller Jr. (1804-1873)

Sarah G. Moreland, daughter (1844-1917)

Bottom right, reverse:

Caroline Savage Fuller, wife (1810-1881)

Christopher Innes Fuller, son (1846-1893,
interred at South Amboy, New Jersey



Mathewes Plot

Near the Fuller obelisk and to the left of the oak tree is a patch of ground we believe to be the burial plot for members of the Mathewes family. A register entry for Susan Pauline Mathewes, the daughter of Paul Fripp and Agnes Haig Mathewes, noted her burial in the yard on March 2, 1897. No grave markers exist for either Susan or her parents. They were not listed in an inventory of St. Andrew's gravesites taken in 1912, yet:

- Family memory places these gravesites at this location.
- A 1949 plat (right) places the Mathewes plot in this location near the Haig monument. (OSA Archives.)
- A 1956 photo (below right) shows a fenced plot in the same location. (Charleston News and Courier.)
- A 2019 Clemson/College of Charleston ground penetrating radar survey in this area revealed wave patterns typical of burials (see page 71).

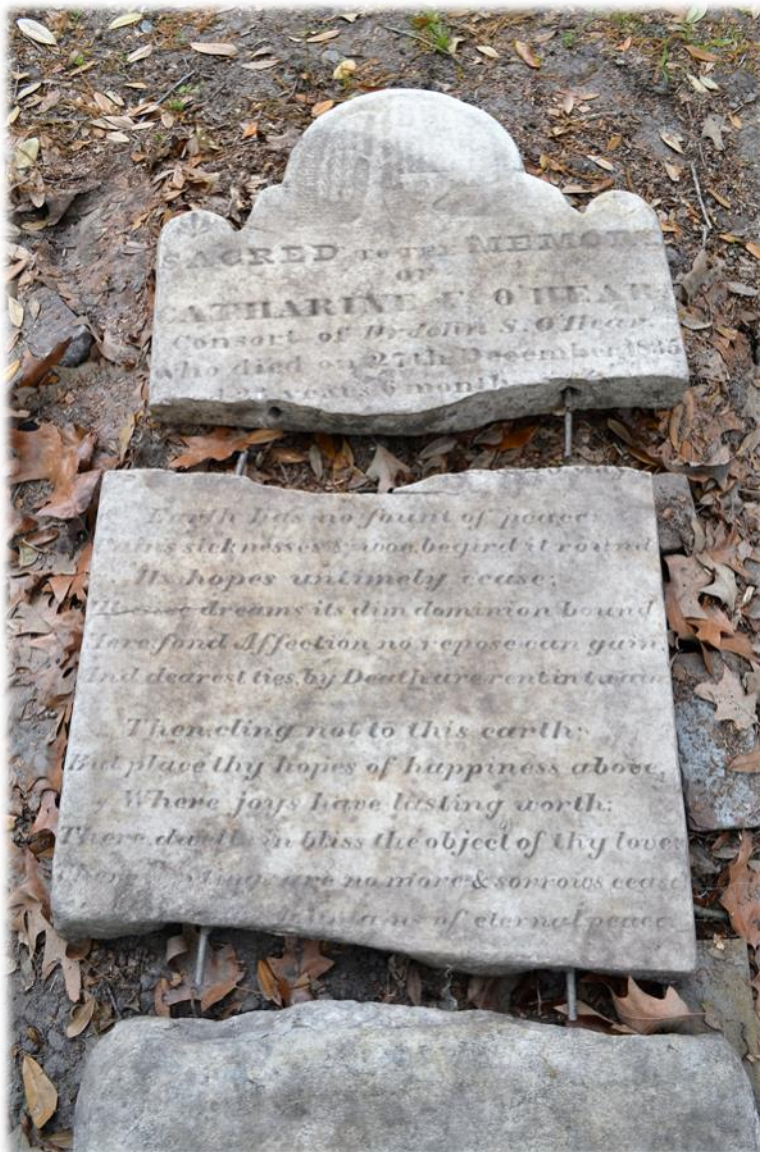


Haig Obelisk

Near the Fuller obelisk but farther away from the west entrance is the Haig obelisk, now fronted by an azalea. Right: This 1989 photo shows a just-planted azalea by the Haig obelisk and a much sparser graveyard. (OSA Archives.) The marker reads:

In Memoriam | Maham Haig | Born | Nov. 10. 1837 | Died | Sept. 24, 1884 | Charleston. S.C.





O'Hear Gravesite

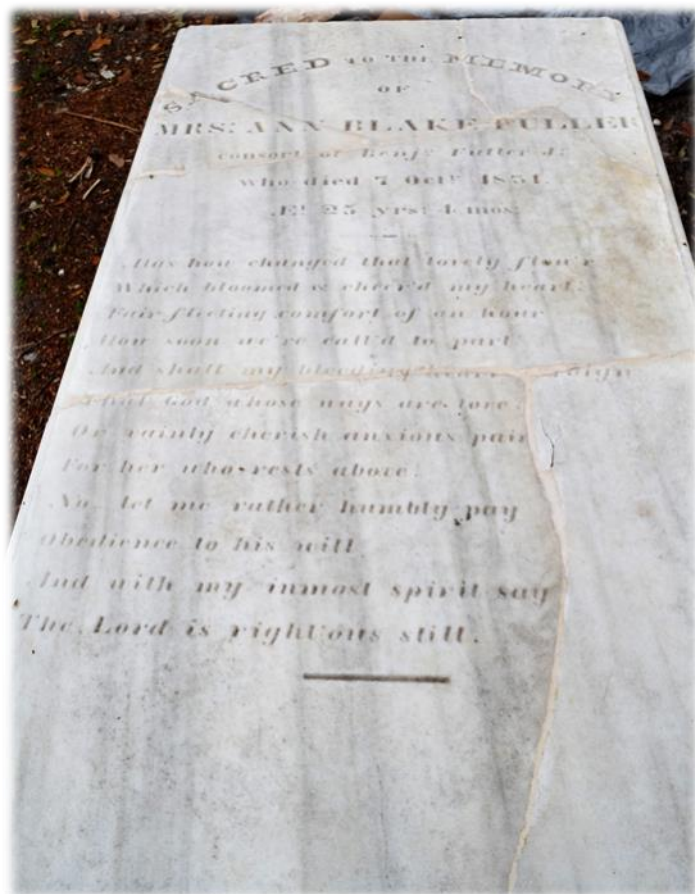
East of the Fuller and Haig obelisks are four tombs of the Fuller and Clement families. In front of them rests the broken tombstone of Catharine O'Hear (d. 1835, age 23), consort (wife) of Dr. John S. O'Hear. Now in three separate pieces, this marker has been severely damaged for more than a hundred years. Sheltered by a tarp, it is awaiting restoration.



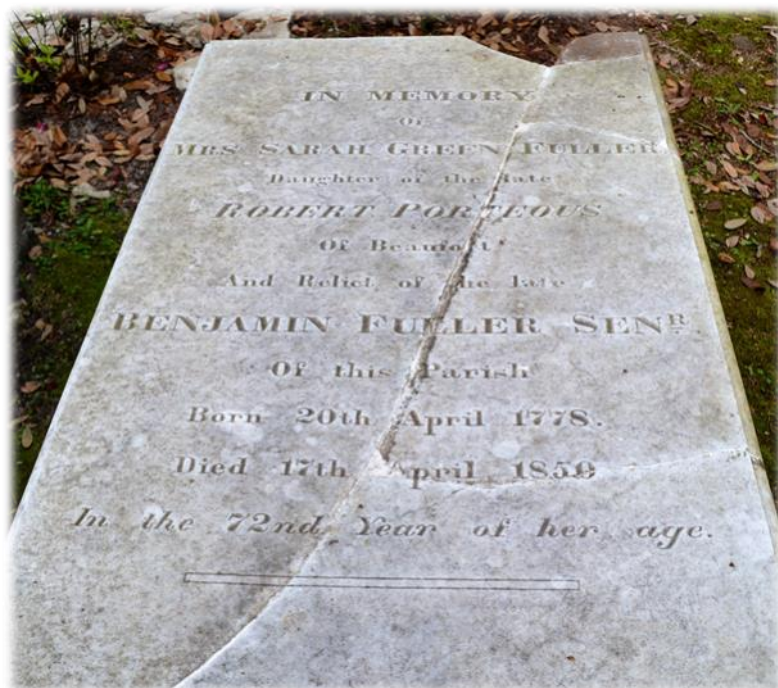
On the other side of the Fuller and Haig obelisks and the fallen O'Hear marker are four Fuller and Clement tombs.

Top left: Mrs. Ann Blake Fuller, consort of Benjamin Fuller Jr. (d. 1831, age 25).

Top middle: Benjamin Fuller [Jr.] (d. 1832, age 56) and two infant children, Jane Porteous Fuller (d. 1811, age 4) and John Alexander Fuller (d. 1817, a week before his second birthday).



Prior page, top, top right, and below: Mrs. Sarah Green Fuller, relict (widow) of Benjamin Fuller Sr. (d. 1850, three days shy of her seventy-second birthday (see also page 71).



W.T. WHITE

The name of the stone carver who made Mrs. Fuller's memorial is plainly visible at the bottom of the slab.



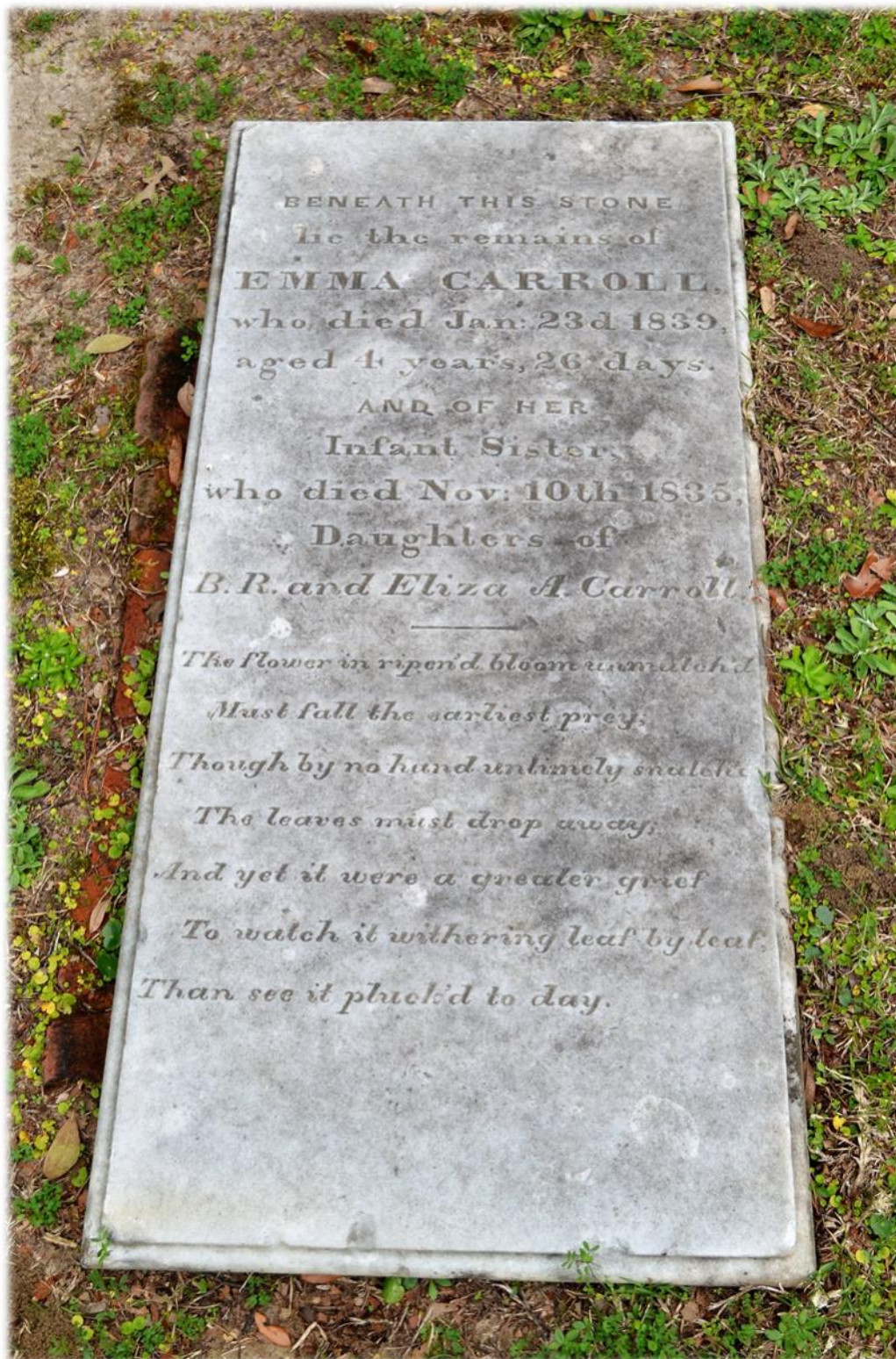
Prior page, top, bottom right, and below is the Clement tomb. Here Edward W. Clement (1800-1836) and his three children are memorialized:

- Emma Eliza Clement, age 5
- Martha Savage Clement, age 3
- Edward Wilkinson Clement, age 2

Clemson and College of Charleston graduate students extensively repaired this stone in 2019 (see page 71).



Well-preserved Clement footstone bearing four sets of initials and years of deaths.



BENEATH THIS STONE
lie the remains of
EMMA CARROLL,
who died Jan: 23d 1839,
aged 4 years, 26 days.
AND OF HER
Infant Sister,
who died Nov: 10th 1835.
Daughters of
B.R. and Eliza A. Carroll

*The flower in ripen'd bloom unmatched
Must fall the earliest prey,
Though by no hand untimely snatched
The leaves must drop away,
And yet it were a greater grief
To watch it withering leaf by leaf,
Than see it pluck'd to day.*

Near the Fuller and Clement tombs is the slab commemorating four-year-old Emma Carroll (d. 1839) and her unnamed infant sister (d. 1835), daughters of B. R. and Eliza Carroll.

Bartholomew Rivers Carroll owned a 383-acre plantation in St. Andrew's Parish. In 1836 Harper and Brothers of New York published his two-volume *Historical Collections of South Carolina*.

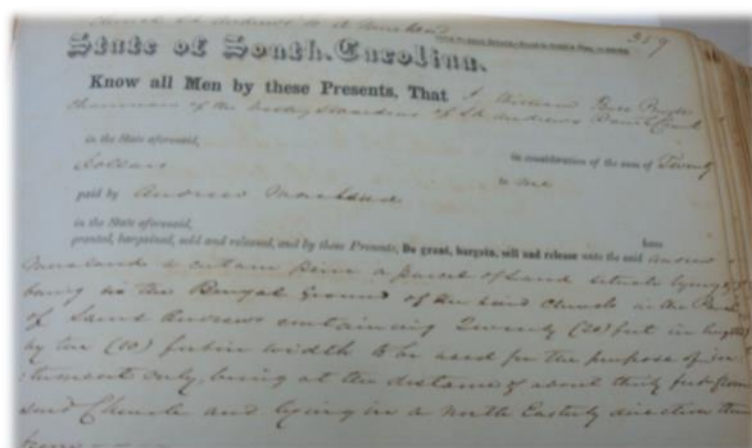


Moreland – Sams Enclosure

East and north of the Mathewes plot is a large, fenced area with headstones memorializing members of the Moreland and Sams families. Of particular note is the gravesite of Andrew Moreland. Born in County Down, Ireland, in 1789, he died in 1863. His marker is located behind the cement post in red above.

On August 16, 1854, Moreland purchased a 20 foot by 10 foot graveyard plot from the vestry of St. Andrew's for \$20 (\$600 today). His is the only surviving burial deed we have from this period.

Buried next to him are his wife Susan C. Moreland (1807-1904) and daughter Ellen L. Moreland (1829-1913).



Register of Deeds, Charleston County, Book H-13, page 359.

Two other nineteenth century graves are located in the Moreland – Sams enclosure: those of Dr. Donald D. Sams, M.D. (d. 1898) and his one-year-old son Barnwell Frost Sams (d. 1863). Sams's "beloved wife" Mary Elizabeth (d. 1901) lies with them.

Barnwell's parents chose two moving epitaphs for their little boy:

*Suffer little Children
to come unto me,
And forbid them not:
for of such is
the Kingdom of God.*

*As the sweet flower
that scents the morn,
But withers in the
rising day;
Thus lovely was this infants dawn
Thus swiftly fled its life away.*



William and Mary Roach

The tombs of William and Mary C. Roach lie near the Moreland –Sams enclosure. William died in 1838 at the age of 38, and Mary in 1868 at the age of 58. William’s grave is on the left, and Mary’s on the right.



Mary’s marker had fallen as early as 1912 and lay in pieces on the ground nearby. Graduate students in historic preservation discovered, excavated, cleaned, and restored the cradle of Mary’s plot in 2019 (see pages 71–72). Note the stone carver’s initials (E. R. White) at the bottom of Mary’s marker (*bottom left*).

Compare the photos of the fallen marker taken in spring 2021 with the one taken later that year, when the stone was lovingly repaired and remounted in its vertical position (*bottom right*). These before and after photos dramatically illustrate the results of proactive churchyard management.



The Robinsons

Left: Outside the north door of the church are the burial plots for members of the Robinson family.

From left to right: William Dickson Robinson (1910–2005) and Lorene Peninger Robinson (1913–1978), Catherine Ann Fraysee Robinson (1880–1976), Randal D. Robinson (1874–1929), Susan Hunter Robinson (d. 1854, age 22), and Randal Robinson (d. 1854, age 69).

Below: Susan and Randal Robinson died twenty-five days apart in March 1854.

The Robinsons are ancestors of Randal and Katharine “Kitty” Robinson, chief executive officer of Historic Charleston Foundation from 2000 to 2017.





Northwest Wall of the Nave: The Bees

Eight nineteenth century grave sites are located here. At the end closest to the transept are markers for Joseph F. Bee (1800–1850, *below left*) and Harriett Bee (1844–1853, *below right*). Joseph inherited Ashley Ferry from his grandmother in 1820; it was subsequently known as Bee’s Ferry. The ferry had been an important transportation center on the Ashley River since the earliest days of the colony but was demolished during the phosphate mining boom after the Civil War. The names lives on today, with Bees Ferry Road a major highway in West Ashley terminating at Ashley River Road near the site of the old ferry.

Note that Carl Thomas Julien’s view of the north side of the church in 1945 (*top right*, Gibbes Museum) shows footstones at both Joseph’s and Harriett’s gravesites. Only Joseph’s is standing in the present-day photo (*top left*).



Harriett Bee’s epitaph “in memory of our young friend” highlights God’s consoling power and a peace that passes all understanding:

*And wildst thou part our
little Friend,*

*To seek thy God who
will attend;*

*Alas tis true you
must decrease,*

*Oh part little Friend,
adieu in peace.*

Northwest Wall: The Morelands and Bissell

Along the wall and to the west of the Bee markers are memorials for four infants and children of the Moreland family. These are likely the children of Susan and Andrew Moreland, who are buried nearby (see page 16). Julia's death in May 1854 may have sparked her father to buy a burial plot for him and his wife three months later.

Top left: Isabella Pinckney Moreland, died 1844 at age 4, and Julia Eveline Moreland, died 1854 at age 11. Note their footstone (*bottom, left and middle*). *Top middle:* Susan Helena Moreland, died 1838, age 9 months. *Top right:* Elizabeth Holman Moreland, died 1829, age 18 months.

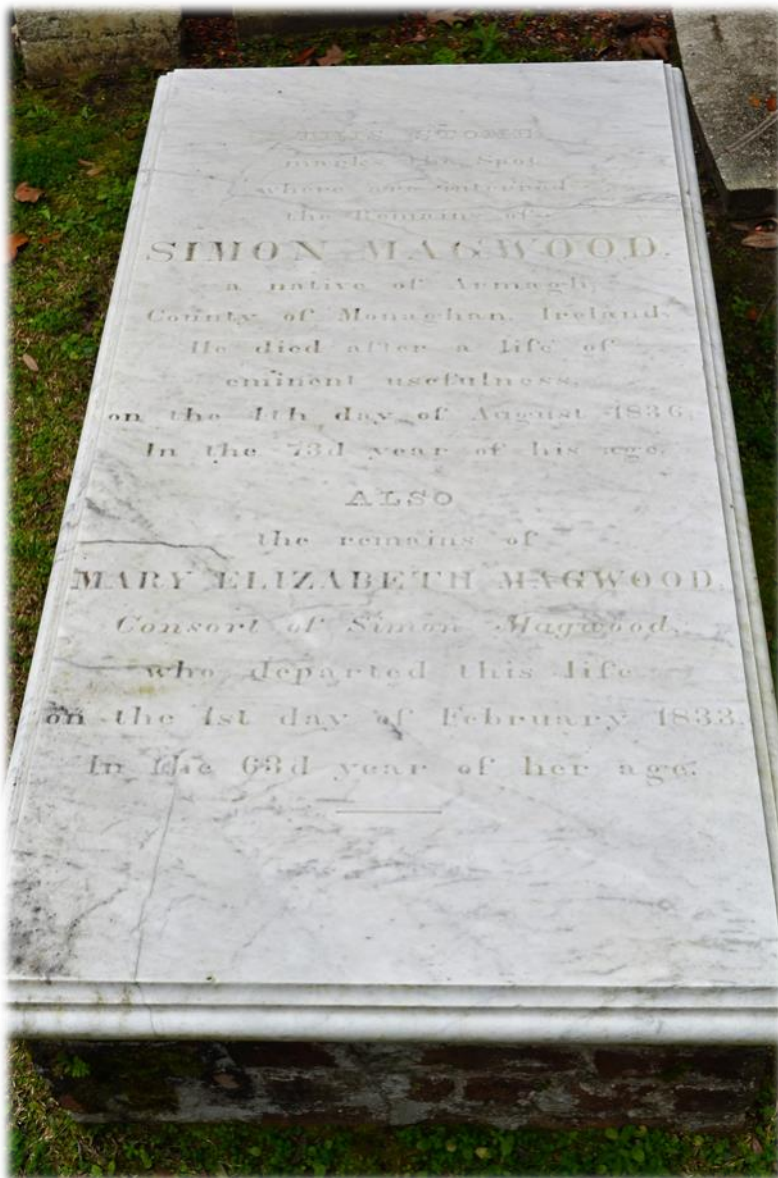
Alongside these is the stone for Glorvina Bissell, the consort of Henry Bissell, who died in 1839 at age 22. Repairs to the monument hide the age at the bottom, but a 1912 inventory of the churchyard provides that fact.



Northwest Wall: The Magwoods

Also located along this wall are memorials to the Magwoods: Simon, Mary Elizabeth, and James.

Col. Simon Magwood (b. 1763, Armagh, County Monaghan, Ireland) emigrated to Charleston in 1785. He became a successful merchant and lived, as his epitaph reads, "a life of eminent usefulness." He owned two wharves and adjoining buildings on East and South Bay streets in Charleston, four houses and lots in Charleston, 1,970 acres in St. Andrew's Parish, pews in St. Andrew's Parish Church and St. Paul's Church, Charleston, and 172 slaves. At the time of his death in 1836, his estate was valued at over \$309,000 (\$8.4 million today). Magwood served in many business, civic, political, and religious leadership positions, including lieutenant colonel in the militia and chairman of the vestry at St. Andrew's Parish Church. Rector Rev. Dr. Jasper Adams inscribed in the church register that Magwood was "one of the oldest inhabitants of the parish, & a most respectable & worthy man."



Col. Magwood's wife, Mary Elizabeth Magwood, lies buried with him (d. 1833, age 63). They had at least seven children. The colonel's lands passed to his two sons James Holman and Simon John Magwood. In 1845 Simon established a chapel on his plantation for the religious instruction of the enslaved, called Magwood's Chapel. This chapel became a vibrant place of worship before the Civil War and long afterwards. Today's St. Andrew's Mission Church on Ashley River Road not far from the parish church dates its founding to Magwood's Chapel in 1845. Magwood Drive, a short stretch of road near the mission church that connects Ashley River Road and Glenn McConnell Parkway in West Ashley, sits on part of the old Simon J. Magwood plantation.

Next to Simon and Mary Elizabeth is buried James Magwood, also from Armagh (d. 1824, age 27).



Outside the West Door of the Church Near the Parking Lot

A number of nineteenth-century gravesites are located here, including those of the Calvittes and Kirkpatricks.



Daniel Kirkpatrick
(d. 1829, age 58)

His wife Jane Spears
Kirkpatrick (d. 1844,
age 59)

Note the surviving
footstone:

D. K.

1829

Below: William J. Skilton's
1962 photograph of the
church with the
Kirkpatrick monument in
the right foreground.
(OSA Archives.)



Evan W. Calvitte (d. 1838,
age 47)

His wife Mary Ann
Calvitte (d. 1840, age 27)

Their son Frederick W.
Calvitte (d. 1832, age 2)

Their daughter Rebecca
Ann Calvitte (d. 1839, age 9
months)

Note the brick repair to the
back of the headstone.



Outside the West Door of the Church Near the Parking Lot

The tomb of Roger Moore Smith, who died in 1808 at the age of 57, lies in this area.



The Smith tomb as it appeared in this George W. Johnson photograph from the late 1920s. (Gibbes Museum.) The shrubs near the tomb we see today were added much later.



Outside the West Door of the Church Near the Parking Lot

Just north of the tomb of Roger Moore Smith and behind the Clement enclosure lies the grave of William Heriot, who died in 1841 at age 24. At the time of Heriot's death, the Reverend Stuart Hanckel was rector and Billy Fludd began working in the graveyard. Recent refurbishment has restored the brightness of this memorial stone.

Heriot's epitaph:

*How short the race our friend has run
Cut down in all his bloom
The course but yesterday begun*



Outside the West Door of the Church Near the Parking Lot

The Clement enclosure includes five nineteenth-century interments and some from the twentieth. The black-and-white photo at the right shows the enclosure as it looked in the 1950s. (OSA Archives.)

Featured here is the gravesite of Edward W. (Tib) Clements, a twenty-year-old Confederate corporal who was killed after action on Seabrook's Bay, Johns Island, April 12, 1863. His obituary in the *Charleston Mercury* six days later provides details of his gallantry and death.



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.

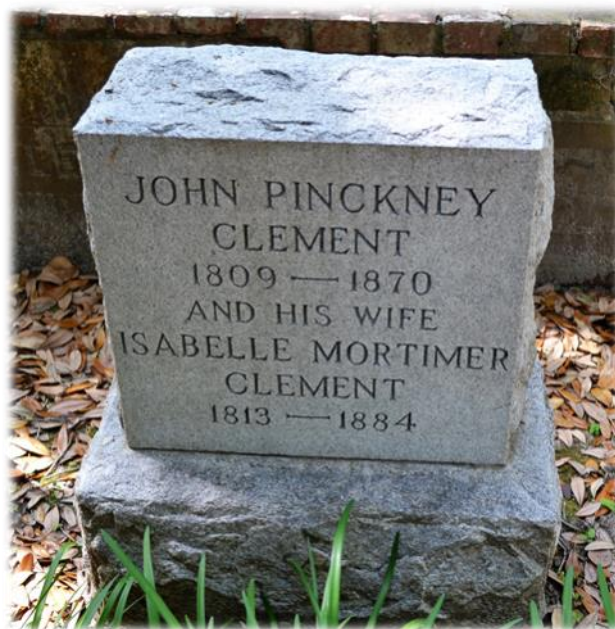
Mr. Pinckney Clement, Sen.:

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.

In front of Tib Clement's grave lies the final resting place of two of Dr. J. M. and E. R. Meggett's young sons—Little Jimmie (d. 1863, age 1 year, 9 months, and 16 days) and Pinckney (d. 1873, age 3 years, 9 months, and 21 days).

Bottom right: On the other side of the enclosure is the stone for adults John Pinckney Clement (d. 1870) and his wife Isabelle Mortimer Clement (d. 1884).



To Those Gone and Forgotten

The ravages of time, neglect, and vandalism have inflicted their woes on this historic graveyard. Wooden markers, available to those who couldn't afford the expense of a stone memorial, have long vanished, leaving no trace of those left behind. Even stone memorials have suffered. Long part of church lore are tales of vandalism that plagued the building and grounds when they were left dormant and out-of-sight for decades.

Reminding us of the fragility of life is this fragment of a nineteenth-century gravestone. All we can decipher is that it was held sacred to the memory of SARAH, the beloved wife of an unknown grieving husband, who died on the second day of an unknown month of an unknown year. The few words this stone reveals provide tantalizing clues as to who this Sarah might be. But nothing in the church's records helps solve this mystery.

Our thanks to Tom and Betsy Johnson, for many years tireless workers in the graveyard, for saving Sarah's Stone, which they found in the ditch on the far side of the graveyard near Assembly Drive around 2004-6. Sarah's Stone is now part of the archives at Old St. Andrew's.



TWENTIETH CENTURY:

1900–1950

The dormant St. Andrew's Parish Church became a historical curiosity. The grounds suffered greatly from neglect, as contemporary observers recounted. Only ten years after Reverend Drayton's death, an enterprising reporter toured the grounds in 1901 while writing a story about the church. What he saw gives us pause.

Half hidden in those same sylvan shades [as was St. James, Goose Creek, the story of another article he was writing] along the Ashley, where blooms the most beautiful azalea garden in the world [Magnolia], St. Andrew's once sheltered within its now decaying walls the beauty and fashion of one of the richest parishes in South Carolina. Desolation reigns about it now. Fresh hearts which once worshipped there have long moldered in the tomb. No sound of prayer or praise breaks the hush of the fragrant woods closing more densely about it year by year. The jessamine blooms on undisturbed. Grey moss drifts unhindered across its closed portals. Little birds build their nests under its eaves, all unafraid. Presently it will crumble into dust, and like other holy and precious things, be no more seen. . . . The Church of St. Andrew's, in a sphinx-like brooding silence . . . awaits in sylvan solitudes, its final disintegration. Presently like those vivid lives so long forgotten, it too will pass away.

Photos of the churchyard that accompanied the May 1901 article show fenced wooden enclosures along the northwest wall and away from the church. The grounds are wild and overgrown.



THE CHURCH OF ST. ANDREW'S, ST. ANDREW'S PARISH.

Photo by Franklin Frost Sams, M.D. (OSA Archives.)
Sams died in 1937 and is buried in the graveyard
(see page 31).

The Exposition, May 1901.

Gustavus Memminger Middleton wrote in 1908 that “There are many broken vaults and tombstones of great antiquity scattered around the unprotected area and on both sides of the approach to the church from the river road.”

In 1912 Emily Ravenel wrote in her diary that two brick vaults were open, and bones inside were visible. One opening was large enough for animals to enter. She saw bats fly out.

A visitor who walked the churchyard that same year documenting the gravesites wrote of a sad condition: “stone fallen,” “slab covering tomb displaced,” “stone fallen & broken,” “broken,” “slab covering tomb broken,” “cement cover to tomb broken & displaced.”

In 1916 the last remaining vestry members turned over control of the church to the Diocese of South Carolina, with the provision that the diocese maintain the building and grounds. Compared to the images of some twenty years before, these photos below taken in the 1920s reflect a significant diocesan effort in this area, with the grounds much improved and cleared of underbrush.

This kind of maintenance, however, was an ongoing effort. Eddie Trenholm remembered being seven or eight years old about the time the church reopened in 1948, working with his father. They pulled weeds and brush, tended the graveyard, and cut apart dead trees. “You ever been on the end of a cross-cut saw?” he asked. “Now that’s work. Everything was done by hand then; no power tools, just axes, saws, shovels, picks, and hoes.” People brought their lunch and ate in the churchyard.

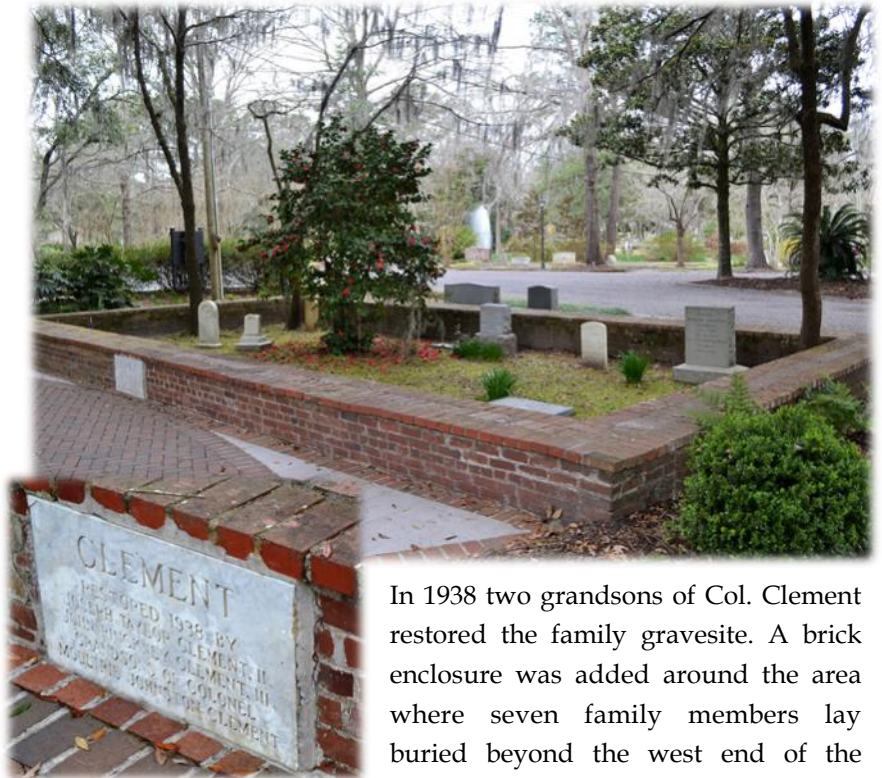


*Top left and right: Frances Benjamin Johnston, in Samuel Galliard Stoney’s *Plantations of the South Carolina Low Country*, 1938.*

Bottom left: George W. Johnson, Gibbes Museum.



In late 1915 and early 1916, three members of the vestry died in quick succession. One was Col. Moultrie Johnston Clement, who died on February 15, 1916. With these men died the struggle to keep the dormant church's property independent of diocesan control.



In 1938 two grandsons of Col. Clement restored the family gravesite. A brick enclosure was added around the area where seven family members lay buried beyond the west end of the church near the parking lot.



Ollie Flood was farming the parish glebe near the church (off Old Parsonage Road) when his young son Ernest died in 1926.



Franklin Frost Sams was a medical doctor and an avid photographer. The photo of the abandoned church that he took in 1901 (see page 29) continues to provide an important window to this time in the church's history.

The Simons Family

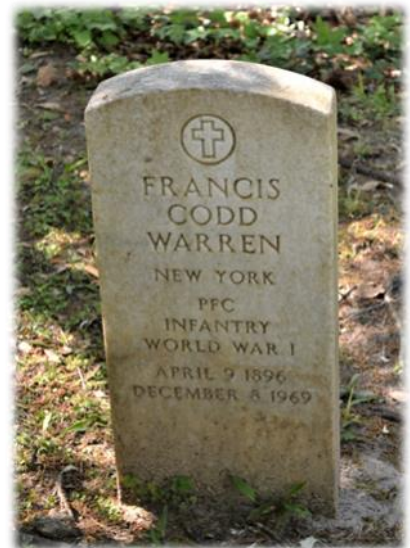
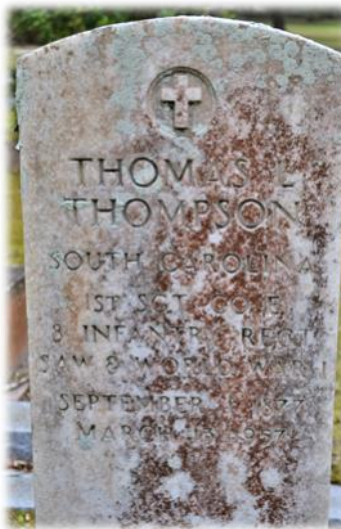


The family of Eleanor and Charles Simons was an integral part of the reconstituted church. Eleanor not only headed the Altar Guild but was a driving force in the life of the parish until her death in 1999. In that year's annual report, the Reverend George Tompkins, the wardens, vestry, and parishioners honored Eleanor with a resolution in her memory. She is buried with her second husband Oscar on her right and her first husband Charles on her left.

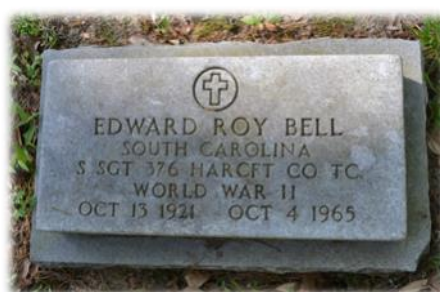
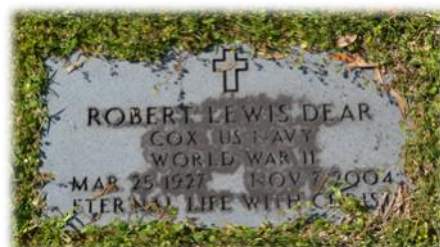
The year after the church reopened, in 1949, Charles Simons died. Although the family had a plot in Magnolia Cemetery just north of downtown, Eleanor wanted her husband buried at Old St. Andrew's. She chose a spot near one of the brick vaults near the church. "There was a limb that came across from this oak tree, and one that came from that oak tree," Charles Simons Jr. recounted more than sixty years later, "and she said it was like a cathedral archway. Right here is the spot." Fearing that an old gravesite might be disturbed, the ground was probed but nothing was found. These were the days before a cemetery committee was established to manage burials and grounds upkeep. The Simons internment was the third in the churchyard since the reopening.



Many who served in World War I lie buried in the graveyard. All survived the war.
Thomas Thompson served in both the Spanish-American War and the First World War.



At least thirty-six men and women
who served in World War II
are interred here.





James Bowen, Stanley Jupp, and Gaillard Vincent served in both World War I and World War II. Vincent was vestry secretary and a diocesan convention delegate in the 1950s.

George Cammer and Theron Gato served in World War II and Korea.



Serving in three conflicts – World War II, Korea, and Vietnam – were Harry Atkinson and Ralph Fogle.



1950s

EXPANSION

After St. Andrew's reopened on Easter Day 1948, a long period of restoration and repair began on the building and grounds. These photos from the 1950s illustrate the condition of the churchyard – well maintained but sparse in appearance.



The reopening spurred the idea of having a special worship service in the fall to attract friends and former members back to Old St. Andrew's. Homecoming Service was promoted annually in the *Charleston News and Courier*, with bus service available to the church. After the 11:15 a.m. service, dinner was held in the churchyard. Homecoming Service was still going strong into the 1960s.



*Top left and right, bottom: OSA Archives.
Middle: Charleston News and Courier.*

Not long after the church reopened, Carlisle Norwood Hastie Jr. began thirty years of volunteer work overseeing the improvement and maintenance of the churchyard. Reverend John Grimké Drayton's great-grandson, Norwood owned and managed Magnolia Plantation and Gardens and brought his horticultural expertise to Old St. Andrew's.

With a small congregation of limited means, parish leaders constantly worried about finding money to pay for the never-ending repairs to the church and then building a parish house for fellowship and Sunday school. Parishioners engaged in a host of fundraisers in the 1940s and 1950s, including oyster roasts, barbeques, fish fries, square dances, turkey suppers and bazaars, harvest festivals, and Yule parties. The signature event was Tea Room, held by the church women. Today Tea Room at Old St. Andrew's remains an annual rite of spring in the Lowcountry.

Another potential source of revenue was selling burial plots in the churchyard. Burials continued to be located very near the church itself, which meant that acres of unused land surrounding the building could be used for potential gravesites. Such an undertaking presented a daunting challenge. But Old St. Andrew's was in luck. If Norwood Hastie could manage Magnolia's sizeable property, he could tackle the task at Old St. Andrew's.

The October 30, 1951, issue of the *Charleston Evening Post* described Hastie's plan in "Historic Parish Churchyard Now Ready for Landscaping." A five-acre area in the east end had been cleared for use as a cemetery. Shrubs and other landscaping would be added, to be finished that winter. "The cemetery will be designed as a simple country churchyard," the article stated. In charge of this beautification project along with Hastie and his committee members Grange Lucas Jr. and Cecil Rourk: the renowned landscape architect Loutrel Briggs.

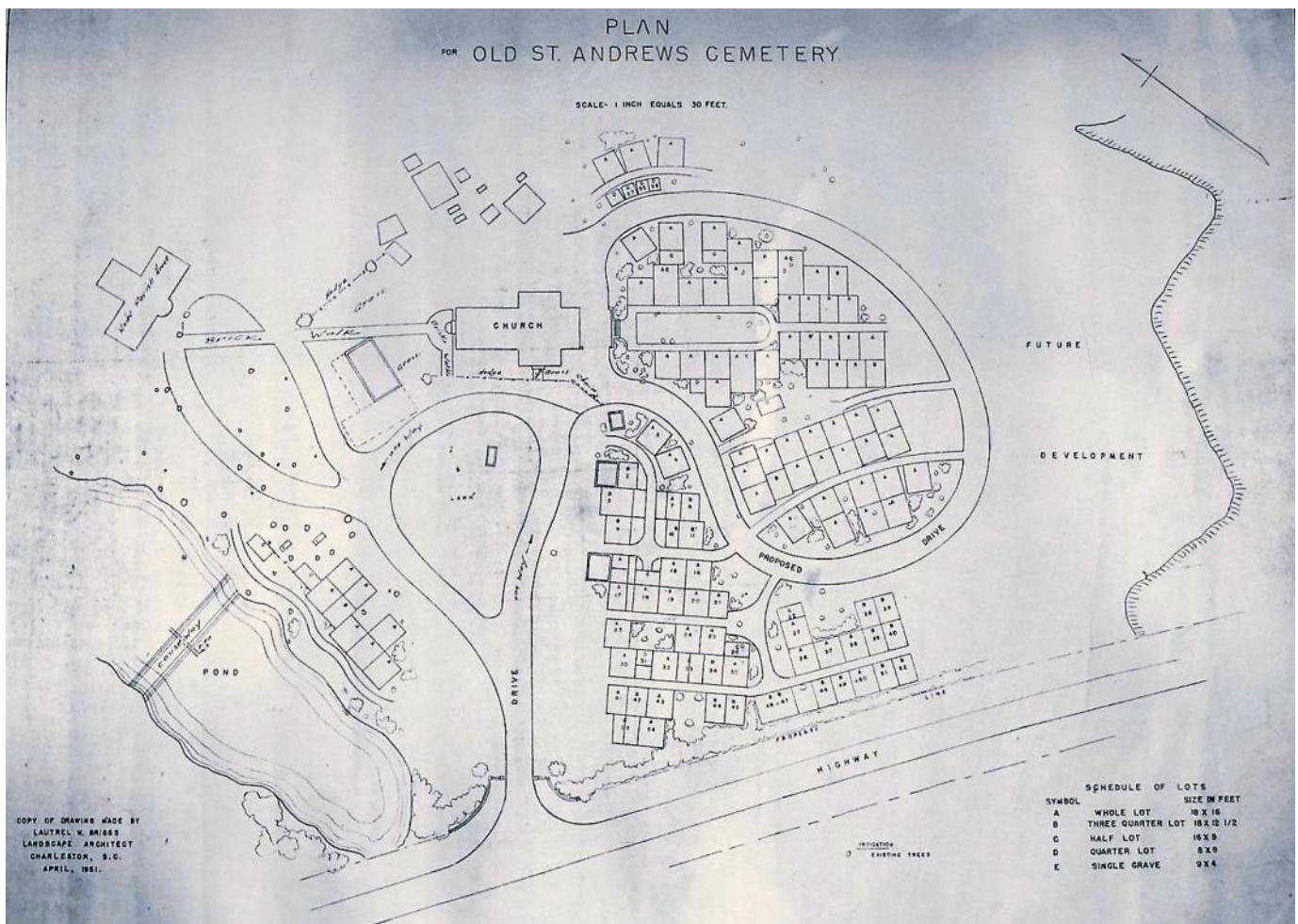
Briggs was well-established, having offices in New York, Princeton, New Jersey, and Charleston. He was best known for designing small gardens at many of Charleston's historic homes, but he also worked on parks, college campuses, estates, church grounds, and cemeteries.

It is doubtful whether someone of Briggs's stature would have been engaged at Old St. Andrew's had it not been for the influence of Norwood Hastie. Hastie and Briggs would collaborate to transform the unused acreage first near the church and later on the other side of a freshwater pond into an operational cemetery. This new graveyard would be open not only to members of Old St. Andrew's but to the public at large.

Of over a thousand designs located in the Loutrel Briggs Archives at the South Carolina Historical Society and Historic Charleston Foundation, only five churches and six cemeteries are represented. Among them are his drawings for Old St. Andrew's. We are fortunate to have copies of some of them in the church archives and are pleased to share them here.

This April 1951 plan focuses on the east section of the property. Notable are these features:

- An extensive network of plots in the area between the church and the marsh along Church Creek was planned. This area would be accessible by a meandering circular road that would branch off the main entrance road. This area slopes away from the church (which sits on high ground) and is very low. Providing suitable gravesites here would require significant grading and drainage improvements. For this reason, most of this area remains undeveloped.
- An oblong greenspace was envisioned immediately behind the church, possibly for reflection or simply adding additional space among the plots.
- An large area was mapped below the church to the highway, to the east of the entry drive.
- A lawn would be created in an area encircled by the drive near the south end of the church.
- A brick walk would connect the church and parish house (not built until 1953). In 1960 a walkway was built connecting the west entrance of the church to the parking lot. The walkway from the parking lot to Magee House was added in 2008.
- Gravesites would be plotted between the entry road and pond.
- A causeway would be built over the pond. In 1996 Boy Scout Troop 63 built a bridge on this site in memory of George Bowman Allen. It was extensively refurbished in 2020 (see page 59).
- No provision was made for parking, other than assumed along the proposed roads.

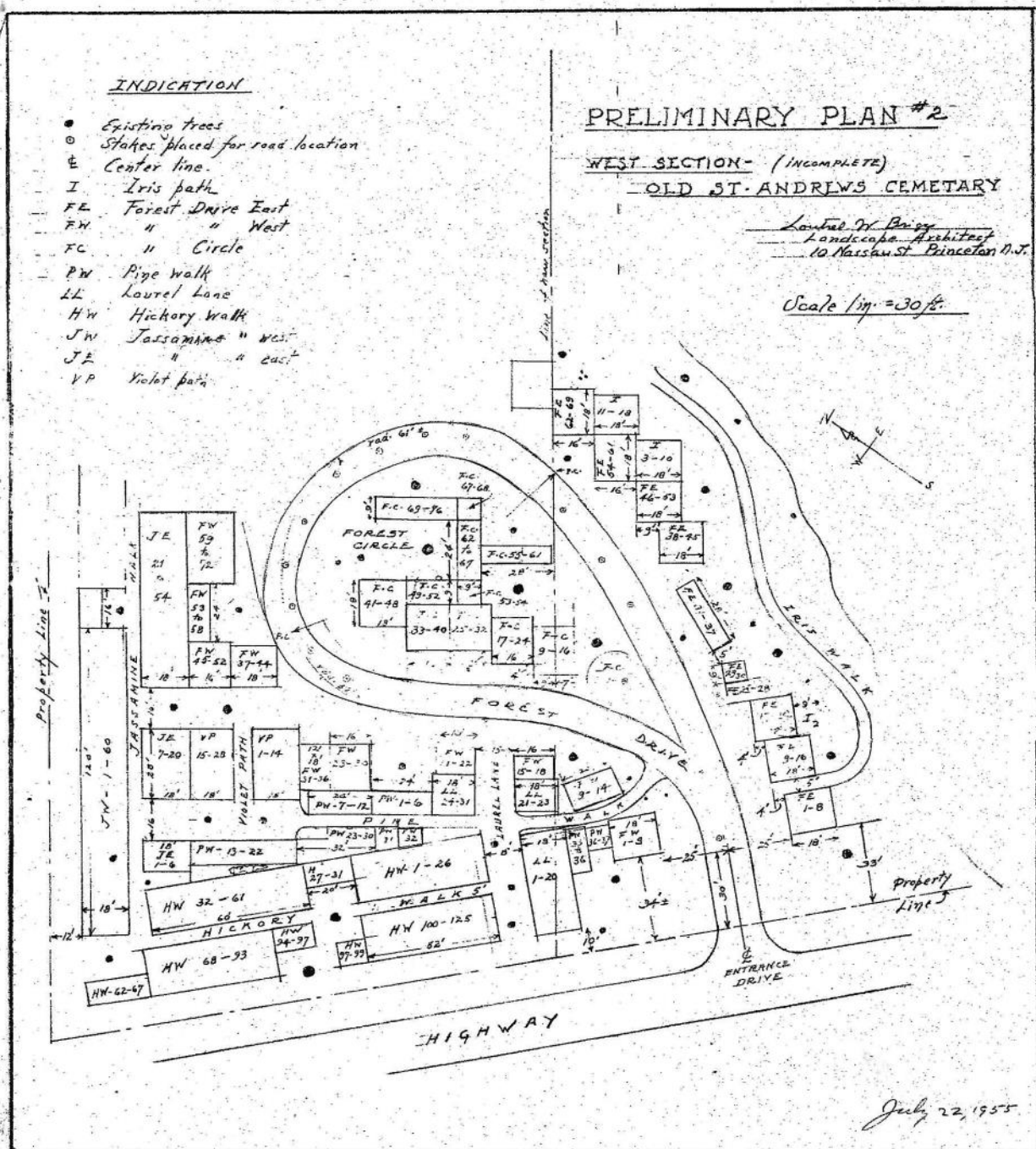


- Dogwood Drive was proposed for the circular drive around the new section east of the church. The entrance drive was not named.
- Garden Walk was proposed for the path around the oblong greenspace in this area.
- Oak Path was proposed for the small section of graves north of this area by the property line.
- In the large section east of the lawn in the middle of the entry road were Azalea Path, Redbud Path, and Cherokee Path.
- Pond Walk was to be located between the pond and the gravesites just off the entry road.
- Other proposed walkway names included Hickory Path, Iris Walk, Jessamine Path, Laurel Lane, Violet Path, Wisteria Walk, and Yaupon Lane.

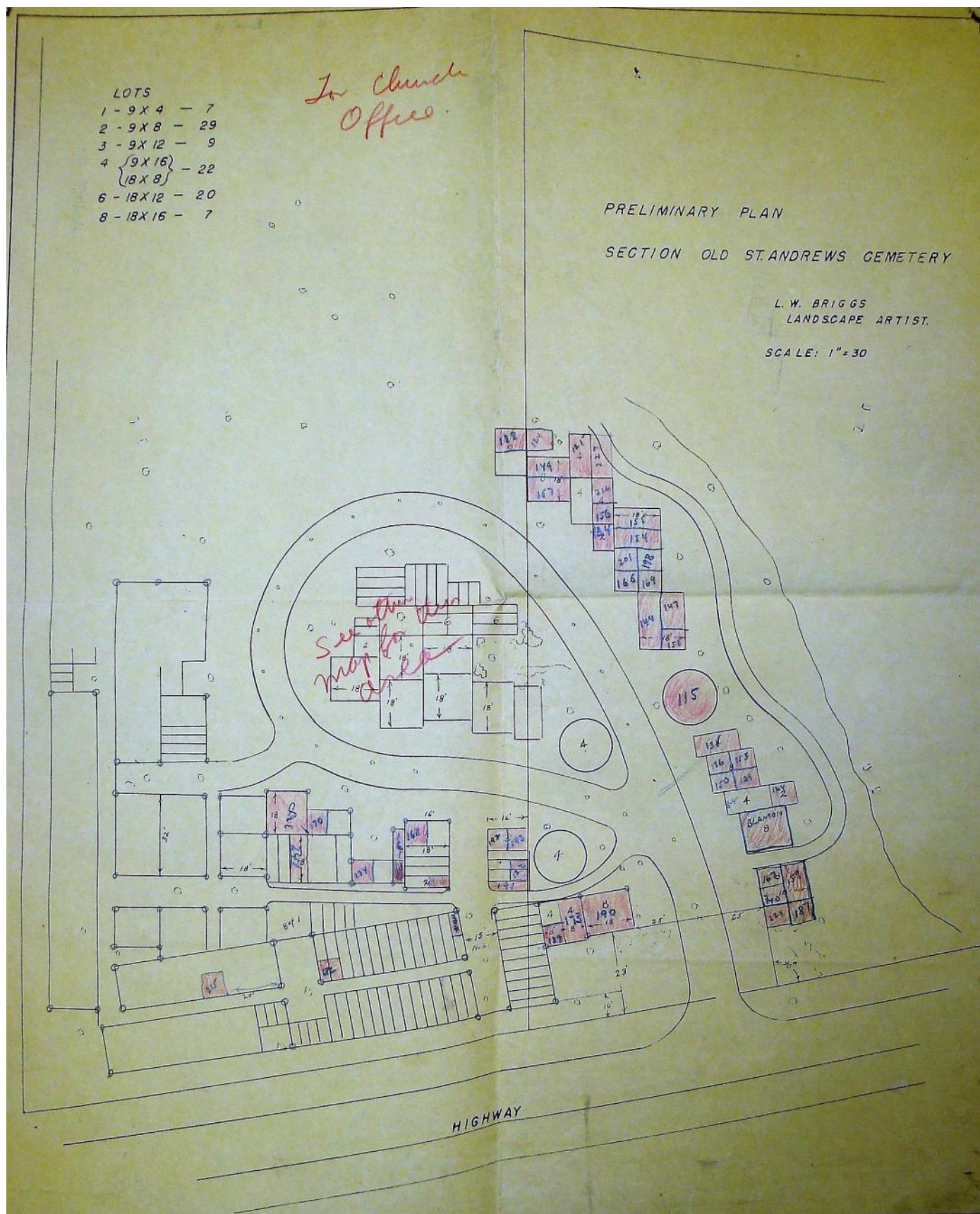


Four years later, in July 1955, Briggs's Preliminary Plan No. 2 sketched out his ideas for the west section of the cemetery, across the pond. Definite delineation of gravesites take shape in this new area. Briggs's design features are clearly reflected in this section of the graveyard as seen today.

- Forest Drive was the name proposed for the circular drive that looped around the interior of the cemetery. Inside the circle was called Forest Circle.
- Iris Walk was proposed for the path fronting the pond.
- Jessamine Walk would run north-south among graves not far from the western property line and the highway. Paralleling this would be the smaller Violet Path.
- Hickory Walk and Pine Walk would run east-west among graves not far from the highway. Both would intersect Laurel Lane.



This undated plan of the west cemetery is the most preliminary of all Briggs's plans and outlines only lots of various sizes.



These cemetery improvements paid big dividends and brought in needed revenue. As the vestry debated financing options for building the first addition to the parish house in 1956, it narrowed its choices to selling cemetery plots, especially those away from the church and across the pond.

Sales were so successful that by 1958 there was concern that the cemetery fund was being used to offset lower-than-expected pledging to meet operating expenses, thus depleting income that was earmarked to reduce the debt on the parish house. In 1959 fifty-three cemetery plots were sold.

Cemetery plot sales and fundraisers were critical to financing building projects, but they were undergirded by the generosity of parishioners. In 1955 the parish budget had nearly doubled from just three years before. "This is a substantial increase in our budget over this year," the vestry minutes reported, "and it is going to take *all* of us to make it possible. But we can." In 1956 the congregation was paying down *four* loans: on the parish house, the parish house addition, a rectory, and replenishment of the cemetery fund reserves that the vestry had used to supplement these bank loans.

The decade of the fifties ended with a natural disaster. On September 29, 1959, Hurricane Gracie made landfall as a Category 4 storm over St. Helena Sound near Beaufort. Ten people in South Carolina and Georgia died. Gracie was the strongest hurricane to hit Charleston until Hugo devastated the area thirty years later. Wind damage was significant, as shown in these faded color photographs of the church and graveyard.



OSA Archives.

Despite the effects of Gracie, the financial picture was bright by the end of the decade. Rector Lynwood Magee told the parish in its 1960 annual meeting that pledges had increased 50 percent in the prior two years. The parish had experienced a “general re-awakening,” he said. Senior warden William Freegard added that 1959 had been a year of consolidation, that “for the first time we are standing on our own feet in the financial operation of the church without using the funds from the cemetery.”



In 1949, the year after the reopening, Joseph E. Dunham Sr. was elected warden, succeeding Lawrence Fishburne. (The positions of senior warden and junior warden weren't created until 1953.) He served until his death in 1951. Dunham had transferred from Grace Church, Charleston, and owned Dunham Motor Company, a Dodge and Plymouth dealership on the corner of Meeting and Ann Streets downtown. Dunham was succeeded by Alfred Butt, who was to become one of the most renowned lay leaders of Old St. Andrew's.



George E. Lancer was elected treasurer in 1948 soon after the church was reopened. Lying next to George, who died in 1954, is his wife Annie Lancer Horne (1897-1984).

Among the veterans who served in the Korean War (1950–53) were Preston Blanton Jr., Melvin Cox, Ralph Simmons Jr., Amos Windham, and Rivers Jacobs.



Rivers Jacobs is the most recent Korean War interment (2020). A Citadel graduate and infantry 2nd Lieutenant, Rivers survived some the fiercest fighting in the earliest days of the war. He was awarded two Purple Hearts and the Bronze Star. A long-standing member of Old St. Andrew's, Rivers was elected senior warden in 1969. He lies next to his beloved wife Joyce.



Charles Hill Jr. and James Scruggs served in both Korea and Vietnam.

1960s

CONTINUED EXPANSION, THEN RETRENCHMENT

Cemetery plot purchases continued strong into the early sixties. The fifty-three plots that were sold in 1959 were followed by another seventy in 1961. Moderately increasing the price from \$50 to \$75 for church members and \$75 to \$100 for nonmembers had little effect. People had a unique opportunity to buy a final resting place at one of Charleston's most historic churches, and they were taking full advantage of it.

In 1963 Old St. Andrew's was presented with an seemingly irresistible offer to expand the churchyard, which could accommodate such future needs as more parking, additions to the parish house, extra graveyard space, or perhaps one day, even a new church. Real estate developer Howard H. Lamar offered the church about nine acres adjoining its property to the north—the only adjacent land on the same side of Ashley River Road that the church could consider for expansion. But the cost and Lamar's refusal to allow the land to be used for possible cemetery expansion killed the deal. The opportunity again became available in the 1970s but again proved cost prohibitive. St. Andrew's found itself encircled by Ashley River Road, Church Creek, and the Ashley Towne Landing subdivision.

Not only could the church not afford this property, it could barely pay its bills by mid-1964. This situation had a major impact on the graveyard. Cemetery plot sales, designated for capital project needs, were used to keep the church afloat. But even this income was dwindling. In October 1965 senior warden Micah Jenkins told the parish: "If our collections do not improve we will continue spending a great deal more than we have taken in. . . . If this deficiency continues we will be unable to operate." After the vestry passed a deficit budget for 1966, Hastie and others stressed that parish operations had been financed, year after year, by cemetery funds to avoid a deficit, and if continued would seriously jeopardize commitments in that area. In 1967 a stock trust was established specifically for cemetery maintenance to remove the temptation to continue to use cemetery funds to bail out operating deficits.



The graveyard at the west end of the church, 1960s. Photo by Rivers Jacobs. (OSA Archives.)

Plot purchases continued robust through the end of the sixties. In 1968 forty spaces were sold. Price to nonmembers increased from \$125 to \$150 but this failed to dampen demand.

As dire as the church's financial situation was, parish leaders tried to lessen the tension. Reading the church's 1968 annual report reveals a little levity interspersed among the facts.

"Under the direction of Edward Simons," Hastie remarked, "the area between the Church and the creek is being prepared for the sale of lots. To date, roads and drainage have been roughed in. Final work will be done when the ground gets drier." To this day, however, this low, often wet area remains undeveloped.

Hastie praised Ed Simons for "[doing] all the dirty work on this Committee [while] I do all the clean work. To him belongs all the praise for all of the work we have accomplished." And then: "Suggestions do come up in our Committee. One was to promote a contest with a tombstone as a prize. The contest would consist of a hearse race from here to Summerville!"

Hastie then ended with a little story: "One day when I was down there in the Cemetery, an old gentleman ambled up and sat down on a grave coping in my proximity. After a while, he commented: 'Nothing happening here,' and got up and walked off."

No wonder that clerk of the vestry Wilbur Holland wrote in his summary of the annual meeting: "As usual, Mr. Hastie's report brought gales of laughter."

In 1969 the sale of forty-one cemetery plots brought in \$5,925. To limit purchase among nonmembers, their price doubled to \$300 midway through the year, while the price remained the same to members at \$125. The measure worked. "The Vestry action to reduce the sale of lots to non-communicants," Norwood Hastie reported, "has proved most successful."

Among the Vietnam veterans buried in the graveyard are:



+
GEORGE G. MATTAR
LT COL US ARMY
VIETNAM
1941 1982



Soon after the church was reopened in 1948, significant (and expensive) termite damage was found inside the church. The church was closed for most of 1949 and 1950 while repairs were made. The parish needed money. No one gave more faithfully than Boynton Williams (1883–1960), a house painter, who would long be remembered for his generous contribution of \$1,000 (nearly \$11,000 today).

Walter Shaffer (1901–1969) served as senior warden in 1961 and a diocesan convention delegate in 1961 and 1963.



The memory of Paul W. Morris (1914–1960) is kept not only in the graveyard but in the church. For it was on December 6, 1949, that Morris and W. D. Caneup wired the church for electricity for the first time. They commemorated the event by etching their names into the wall plaster above William Izard Bull's nineteenth-century pew plan. Both the pew plan and the electricians' inscriptions have been preserved for posterity, visible behind Plexiglas in the secret niche on the north wall of the nave.



Brigadier General J. Lawrence Gantt (1888–1961), South Carolina Army National Guard, is one of three general officers buried in the graveyard.

The only nobility buried in the churchyard are Prince Sergei Poutiatine (1893–1966) and Princess Shirley Manning Poutiatine (1908–1990).

Prince Sergei was born in St. Petersburg, Russia. He served four years in the Imperial Fourth Rifle Regiment in World War I, was wounded twice, and reached the rank of captain. In 1917 he married Grand Duchess Maria Pavlovna of Russia. They had a son, Roman, in July 1918, and soon afterwards had to flee the country when Bolsheviks assassinated two members of his wife's family. Sergei and Maria moved to Romania, then England and France, where he became fluent in English and French. The death of one-year-old Roman and the strain of their exile took a toll on their marriage. The couple divorced in 1924.

Sergei emigrated to New York in 1930. There he met Shirley Manning, the daughter of Mr. and Mrs. John Alexander Manning of Loudonville, New York, a suburb of Albany. Mr. Manning was president of two corporations and Albany Hospital. Shirley was educated in Aiken, South Carolina, and Farmington, Connecticut.

The couple was married on January 12, 1931, at the Russian Orthodox Church of St. Augustine in New York City. Only "near relatives and a few close friends" attended. Sergei and Shirley lived in Loudonville, where they raised three children. They also had homes in Paris and Charleston.



Prince Sergei in 1914
(eurohistoryjournal.blogspot.
com/2019/04/prince-sergei-
poutiatine-fate-of-
second.html.)

1970s

CONSOLIDATION

Interest in the cemetery continued to grow, despite efforts taken in 1969 to dampen demand by doubling the price to nonchurch members. Sales had become so brisk that the vestry feared available plots would soon be exhausted. So in March 1971 a new policy was instituted that required purchasers to be members in good standing within the church. This restriction was upheld rigorously. The vestry denied requests from such prominent applicants as A. G. D. Wiles, head of the English Department at The Citadel (1936-60) and President of Newberry College (1960-71), and Charles Cotesworth Pinckney Jr., whose petition was made on behalf of his uncle, whose sister and her brother are buried in the graveyard. Almost twenty years later Kinloch Bull Jr. submitted an extraordinary request, which was never acted upon, that the vestry permit the internment of the remains of seven members of the Bull family, including Col. William Izard Bull, from Magnolia Cemetery to a single site in the parish graveyard.

In the seventies several of the historic tombstones near the church were cleaned and repaired. Beginning in 1974 lot owners were given a new burial privilege form (*below left*) instead of a deed (*below right*). This change keeps plot ownership with the church instead of legally transferring it to the purchaser. Issuing burial privilege forms remains current practice.

ST. ANDREW'S PARISH CHURCH
2604 Ashley River Road
Charleston, South Carolina

Burial Privilege

Jeffrey Robert Smith
63 E. Stonehurst
Freshhold, New Jersey 07228

This will acknowledge receipt of your payment in the amount of \$ Five hundred--

in full payment of charges for burial privilege spaces Lot No. 484, Two space in St. Andrew's Parish Cemetery. The Church does not give title to burial spaces, but this document will confirm that the above named has paid for the burial privilege and that these spaces have been marked on the church records and reserved for his, her use.

These burial privileges are not transferable or assignable. Burial privileges granted (Depending upon number of lots purchased) hereunder shall be extended to purchaser, and his or her immediate family only. Should you desire at a later date to dispose of the burial privilege on this lot or lots, the church must be given option to repurchase at the original price.

This burial privilege carries no perpetual care or regular care.

IN WITNESS WHEREOF St. Andrew's Parish Church has caused these presents to be executed in its name by the Chairman of the Cemetery Committee, this 16th day of June, 1976 19__.

ST. ANDREW'S PARISH CHURCH (SEAL)

By [Signature]
Chairman, Cemetery Committee

STATE OF SOUTH CAROLINA
COUNTY OF CHARLESTON

PERSONALLY appeared before me, Ben Maise
who made oath that he saw the within named, St. Andrew's Parish Church by C.N. Hootch
its Cemetery Chairman, sign and affix the Church Seal and that he witnessed the execution thereof.

SWORN to before me this 19 day of June, 19__.

Charlotte McC Hastie
NOTARY PUBLIC FOR SOUTH CAROLINA
My Commission Expires: September 30, 1979

BOOK S 66 PAGE 141

The State of South Carolina,

KNOW ALL MEN BY THESE PRESENTS, That THE VESTRIES AND CHURCHWARDENS OF THE PARISH OF ST. ANDREW, a religious corporation created and existing under and by virtue of the Laws of the State aforesaid, in consideration of the sum of Three hundred -- Dollars, to it in hand paid by Frederick W. Heath in the State aforesaid, the receipt of which is hereby acknowledged, has granted, bargained, sold, and released, and by these Presents does grant, bargain, sell, and release unto the said Frederick W. Heath all that certain lot of land in Old St. Andrews Cemetery, known as Lot No. 242, on the "Plan for Old St. Andrews Cemetery," on file with Grantor. Four Grave, 8x16'

TOGETHER WITH all and singular the Rights, Members, Hereditaments and Appurtenances to the said Premises belonging, or in anywise incident or appertaining.

TO HAVE AND TO HOLD all and singular the Premises before mentioned unto the said Frederick W. Heath Heirs and Assigns, to be used forever for the burial of the dead and for no other purpose whatsoever, and subject to the Regulations, Rules, Conditions and Restrictions which now exist and which hereafter, at any time whatsoever, may be made by the GRANTOR, its Successors and Assigns, and the said grant and sale is made upon the express condition that the said Frederick W. Heath Heirs and Assigns, shall have, hold, and enjoy the same as long as he shall devote the said Premises to such purpose of burial, and no longer; and in case the said Lot shall be used for any other purpose whatsoever, then all the right, title, and interest of the said GRANTOR, its Heirs and Assigns, shall immediately cease, and the said Lot shall revert to and re-vest in the GRANTOR herein, its Successors and Assigns, forever.

And the GRANTOR herein does hereby bind itself and its Successors and Assigns, to warrant and forever defend, all and singular, the said Premises unto the said Frederick W. Heath Heirs and Assigns, against itself and its Successors, and against every person whomsoever lawfully claiming or to claim the same, or any part thereof.

IN WITNESS WHEREOF, THE VESTRIES AND CHURCHWARDENS OF THE PARISH OF ST. ANDREW, has caused these Presents to be executed in its name by Ernest Oatts as Warden, and G.S. Vincent as Secretary, thereto duly authorized, and its Corporate Seal to be hereunto affixed, this tenth day of December in the year of our Lord One Thousand, Nine Hundred and fifty eight, and in the One Hundred and eighty third year of the Sovereignty and Independence of the United States of America.

SIGNED, SEALED and DELIVERED in the Presence of:

Charlotte McC Hastie
Norma F. Beckett

By [Signature]
Warden
Secretary

THE STATE OF SOUTH CAROLINA } BOOK S 66 PAGE 142
County of Charleston

PERSONALLY appeared before me, Charlotte McC Hastie and made oath that she saw the within named THE VESTRIES AND CHURCHWARDENS OF THE PARISH OF ST. ANDREW, by Ernest Oatts as Warden, and G.S. Vincent as its Secretary, sign, seal, and as its act and deed, deliver the within written Deed, and that she be with Norma F. Beckett witnessed the execution thereof.

SWORN to before me this 10th day of December, A.D. 1958

Theresa F. Beckett (SEAL)
Notary Public
Charleston, Carolina

Both, OSA Archives.



The graveyard at the west end, 1970s. (OSA Archives.)

"It was the 9/11 disaster that haunted Charleston long before the Twin Towers came down," remembered the *Charleston Post and Courier* thirty-five years later. On September 11, 1974, Eastern Airlines Flight 212, originating in Charleston, crashed in fog on approach to Charlotte. Eighty-two people died, including thirty-eight from Charleston. Five of the dead are interred in the graveyard: Navy Commander Jack Hoel, David and Annie Flintom, Harold Newton, and David Ball.





Grange Lucas Jr. (d. 1973) was instrumental in working with Norwood Hastie and Loutrel Briggs in enlarging and beautifying the graveyard in the 1950s. He was elected the parish's first junior warden in 1953 and served in that capacity until 1959. He served alongside four different senior wardens.

A 1914 graduate of the U.S. Naval Academy, Rear Admiral William Popham (d. 1977) served in World War I in the Atlantic Fleet and first came to Charleston in 1918. Among his many assignments, he commanded assault squadrons at Lingayen Gulf in the South China Sea and Iwo Jima and the initial landing at Amori in the Pacific Theater during World War II. He was second in command in the occupation of Japan. He retired in 1947 after serving in the Charleston Navy Shipyard. The slab over his grave has badly deteriorated.

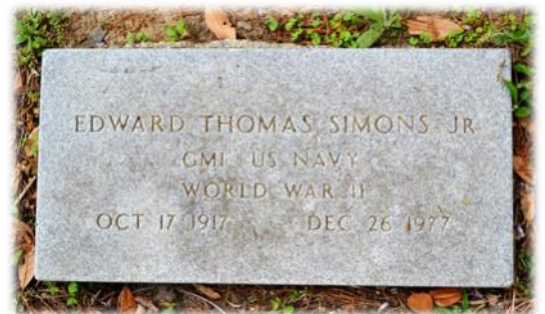


The stunning cherub and ornamental grapevine over the reredos was a gift from the Hanahan family of Millbrook Plantation. It was given to the church to commemorate the May 1937 wedding of Thomas Heyward Carter (d. 1976) and Maria Grayson Hanahan (d. 1984), both of whom lie in the graveyard.

Milby Burton (d. 1977) was a noted naturalist, historian, and author. He was director of the Charleston Museum for more than forty years.



Edward Simons (d. 1977), was a Gunner's Mate, First Class Petty Officer, in the Navy who served in World War II and a distant cousin of Charles Simons. He worked with Norwood Hastie in the graveyard (see page 46), was twice senior warden, and three times junior warden in the 1960s.



1980s

HUGO

The new decade ushered in a change in leadership of the Old St. Andrew's graveyard. Norwood Hastie, who had ably spearheaded efforts to revitalize the cemetery since 1951, stepped down at the end of 1979. He had been semiretired, as he called it, and joked that he was "beginning to decompose in mind and body." It took a number of dedicated replacements in the 1980s alone to fill his shoes: Lloyd Bushnell, Stewart Real, Arthur Bailey, Ferris Berry, and Dennis Goldsberry. Hastie died on May 14, 1983. He is buried not at Old St. Andrew's, but at St. Philip's, Charleston.

By 1980 the cemetery trust fund had a sizeable account of \$42,000. That year a large wall map of the graveyard was developed and displayed in the parish house for locating plots. In 1984 rules and regulations were established to govern churchyard activities, and a comprehensive booklet was produced to provide this information to current and prospective plot owners. In 1987 the first computerized list of plot owners was created, and vault liners were now required to stabilize the ground after burial. Cemetery chair Ferris Berry praised parishioners Doc and Caroline Lamb, Arthur Bailey, Al Trego, Gene Trayer, and Ralph Thomas for their help in controlling the weeds. Lot owners were assessed \$50 annually for maintenance.

Sara Calhoun Simons
Hastie, wife of Carlisle
Norwood Hastie Sr. and
mother of Norwood Jr.,
died in 1981. Her daughter,
Sara Hastie Low (d. 2007),
is buried nearby.



The gravesite of the Reverend John E. Gilchrist, the sixteenth rector of Old St. Andrew's, lies just outside the east wall of the church. Father Gilchrist was fondly remembered by those who knew him. He led the diocese and his parish through the difficult times of the prayer book revision in the 1970s. He died of cancer at the age of forty-five in 1981. Gilchrist Hall in Magee House is named after him.





Ernest Cutts (d. 1980), editor of the *Charleston Evening Post*, was senior warden in 1957-58 and 1962.



Lloyd Bushnell (d. 1981) was junior warden in 1976 and graveyard chair the year before he died.

Rear Admiral Edwin Hord Tillman (d. 1989) lies near the Charlotta Bull Drayton chest tomb in the north side of the old graveyard.



Clyde Turner (d. 1986) was a vestry member, parish legal counsel, and diocesan convention delegate before leaving Old St. Andrew's in 1979 after the prayer book revision.



Robert Goodman (d. 1987) was a diocesan convention delegate in 1966. His wife Jean (d. 2001) was president of the Episcopal Churchwomen (ECW) 1970-72.

Then came the monster called Hurricane Hugo, which slashed through Charleston on the night of September 21-22, 1989. From *Against All Odds*:

The thick tree cover that had hidden the church from Ashley River Road was gone. An estimated 200 trees, or 80 percent of those on the property, were lost. Wind and the falling trees devastated the graveyard, uprooting markers, vaults, and coping. Water lines were ruptured. The scene was one of utter destruction.

ECW president Gail Massey was the first parishioner to arrive on the scene. A work crew she organized brought their chain saws to the church Saturday morning. "You literally had to cut your way into the parking lot," Bob Fogel recalled. Fogel, senior warden Howard Williams, and Dr. Robert Ball cleared a path to the church. Williams wanted to hold Sunday's worship service as usual, so Father George held one. As many as fifty people attended, dirty, sweaty, and exhausted. They sang the *Te Deum*, the great hymn of thanksgiving, for the church was still standing. It had survived another catastrophe.

People with loved ones buried in the churchyard were desperate to know if their gravesites had been affected. "I run into people out here crying all the time," Tompkins told the *Evening Post* six months after Hugo. "One of the saddest was a couple who came from Georgia without calling. If they had called, I would have checked on it for them and warned them. They had buried their baby here in 1955 and wanted to check on the grave after the hurricane. They found the grave opened, and they just fell apart."

The St. Andrews Public Service Department and private tree removal companies tackled the worst of the fallen trees. Parishioners started the grueling cleanup, led by Dr. Dennis Goldsberry, chair of the cemetery committee and professor of English at the College of Charleston. It took months before the grounds were cleared. A landscape architect redesigned the parking lot, adding more defined parking spaces and wooden curbing. Planting, pruning, and stump removal continued into the fall of 1990.

Financial problems that had nagged Old St. Andrew's before Hugo now became overwhelming. "The parish had this horrible feeling of defeat," Father George remembered. Pleas for assistance went out to governmental agencies, but they were leery of overstepping church-state boundaries. "We've slipped through the cracks," Tompkins said. Trident Community Foundation's development director, Molly Ravenel, approached the Charleston County Council on the church's behalf. "There are open graves out there, and these are people who are part of our history," she said. "I've checked and there isn't another case like this one. The church really needs our help." Two days before the council met, the *Evening Post* published an editorial in support. "Considering that St. Andrew's allowed burial of those not affiliated with the church for most of its history, and therefore, functioned in part as a public cemetery, public assistance may be justified," the paper said. Despite these efforts, the request for financial aid was rejected. Money came in slowly, but the church eventually received more than enough to cover expenses.



These photos by Bob Fogel illustrate the aftermath of Hugo's wrath in the churchyard. (OSA Archives.) The longest-tenured senior warden in the church's history (elected fourteen times from 1983 to 2008), Fogel would deal with the consequences of Hugo as senior warden in 1990 and 1991.



1990s

RECOVERY AND REVITALIZATION

Removing fallen trees, planting new shrubs and trees, restoring gravestones and coping, and installing an aeration pump to limit algae growth in the pond were projects undertaken and completed in 1990 and 1991. All of this was accomplished by a team of dedicated parishioners led by the “Herculean efforts” of cemetery chair Dennis Goldsberry. Father George quipped that he should award Goldsberry the “Sacred Purple Heart”:

I often thought that there ought to be an award for church service that involved a certain kind of misery, and I can think of a thousand people who ought to get it. I have an idea to combine the Purple Heart given by the government to those wounded in battle with the Sacred Heart to arrive at the Sacred Purple Heart. This year [1990] I nominate Dennis Goldsberry for his heroic work on the Church Yard.



Rev. George Tompkins rededicates a graveyard restored, April 22, 1990.
(OSA Archives.)



A remarkable recovery,
1992. (OSA Archives.)

The rector and vestry reexamined the churchyard burial policy in the wake of Hurricane Hugo. To manage the sale of cemetery plots in a growing community and church, burials had been restricted to members in good standing. Federal disaster relief following the storm, however, was denied the church because it had discriminated in its burial policy. “The construction of a columbarium,” Father George said, “will again permit us to be the parish burying ground.” His dissertation for his Doctor of Ministry degree from Sewanee, completed just after Hugo, included suggestions for a columbarium.

A columbarium committee was formed, led by Dennis Goldsberry and assisted by Lucille McCown and Arthur Bailey. John Deden helped with the installation. In the summer of 1992, a beautiful gray and black marble internment structure measuring nine feet long, two-and-a-half feet wide, and three feet high was placed in the section of the cemetery across the pond. It was consecrated, fittingly, on All Saints’ Day, November 1. Fifteen niches and mini graves were sold.



Installing the columbarium, 1992.
(OSA Archives.)



Above: Mini graves near the columbarium.

Below: The serenity of the columbarium in the spring.



Above: Words of eternal hope from Ephesians 5:14: "Awake, O sleeper, rise from death, and Christ will give you light."

Below: C. S. Lewis's epitaph to his beloved wife Joy Davidman: "Here the whole world (stars, water, air and field and forest as they were reflected by a single mind) like cast off clothes was left behind in ashes, yet with hope that we, reborn from holy poverty, in Lenten lands hereafter may resume them on our Easter Day."



One of the most devoted workers in the churchyard was Ken Dojan. He had been buildings sexton who added duties in the graveyard beginning in 1990. Father George praised his "dedication, stamina, and ability" in his report to the parish that year. In November 1993 Ken was diagnosed with lymphoma. Ed Bishop, who had been helping Ken, stepped up in his absence.

Ken's battle with cancer affected the parish deeply, no one more so than Father George. "His illness," wrote George in his 1994 annual report, "raises all of those questions that haunt me and which I would like to avoid: why Ken? Why someone who is as good and devout, kind and hard working, brave and generous as any I have ever known? It's the lament of the ages to which there is no answer." "We do not know if Ken will return to work," George continued, "but we know that God will do for him 'better things than we can desire or pray for.' And I consider myself richly blessed by knowing him and working with him. I cannot think of a finer human being, a nobler character, a more superior Christian."

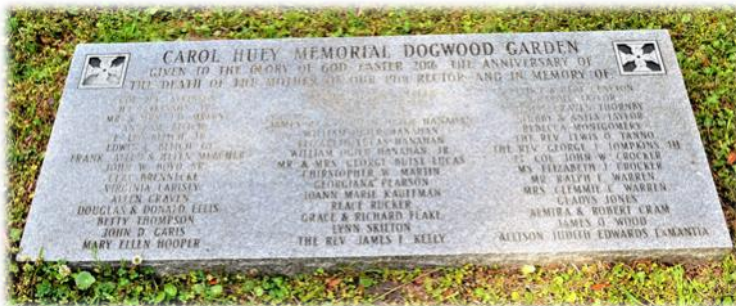
On February 22, 1996, Ken died. Father George called Ken's passing "a genuine wound to the staff's corporate heart." Ken's simple grave marker identifies him as "God's Gardener."

That year George buried eighteen people at Old St. Andrew's. The death of so many beloved parishioners took its toll on the rector. "I was completely unprepared for what began in January," George recounted, noting that he officiates at about four burials in a typical year. After the Christmas Eve service, he wandered through the grounds. "I saw the graves of the many people I had buried [this] year. . . . I felt almost overwhelmed and realized that I have buried nearly a hundred people in the ten years I have been rector. But then I became acutely aware of the words of the angel on Easter morning, 'Why do you seek the living among the dead?'"





1996 was also the year that the bridge over the pond was built. The project was led by Ken Hanchey and the bridge constructed by Boy Scout Troop 63 in memory of George Bowman Allen, Ken's father-in-law whose gravesite lies nearby. On the church side of the bridge are two granite memorials. The one on the right was placed in 1990 to commemorate the restoration of the churchyard after Hurricane Hugo, the inscription from Psalm 46:2-3. The one on the left memorializes contributors to the Carol Huey Memorial Dogwood Garden in 2016. (Carol was the mother of rector Rev. Marshall Huey.) The bridge was extensively refurbished and a gravel pathway added in 2020.



Spectacular springtime view from the bridge: pink azaleas and yellow irises surround the pond.



In 1998 the fountain was dedicated to the memory of James Mark Hollis and Harry Bell.

Ed Bishop assumed Ken Dojan's duties as grounds sexton until Jack Lowther and then Bernard "Ski" Mazaleski took over in the churchyard in the mid-nineties. Soon afterwards a new husband-and-wife volunteer team began two decades of devotion to the graveyard: Tom and Betsy Johnson.

Tom and Betsy did a lot of work themselves, such as mapping the grounds, updating the records, and issuing ever-changing directories. For years they organized parishioners with their rakes, loppers, chain saws, and strong backs at monthly "graveyard cleanup" Saturdays.

Father George recognized their contributions early on, writing in his 1998 annual report: "Betsy Johnson, ably assisted by her husband, Tom, and honorary Episcopalian canine helper, Dixie, contributed more to the improvement of our grounds than could be catalogued. Most Episcopalians, like the Johnsons, work for the church as an offering to God and do not like to be singled out for recognition, but I hope they will allow me this one time to thank them publicly for their labor and their caring which motivates it."

1998 was also a year of people and process change. Back injury forced Ed Bishop to resign. Alan Haynes, sexton for some forty years, who rode his bicycle from Magnolia to the church down busy Ashley River Road, died in November. Most of the groundskeeping equipment was stolen from a shed on the grounds. After much deliberation, the vestry hired a professional landscaping service but found it too expensive to continue by year end. When do-it-yourself became too much to handle later on, landscapers resumed grounds maintenance. Cemetery policies were revised and plot prices increased.

Three presidents of the Episcopal Churchwomen passed away in the 1990s:
Sarah Dunham Neese (1950-51), Lila Searson (1955-56), and Clara Stewart (1972-73).



On the death of Sarah Dunham Neese, Father George reflected on the early days of Old St. Andrew's after its 1948 reopening. "Since most of us are relatively new, we cannot remember the difficulties of those days. Wonderfully, we still have a number of members who came to this church during those struggling years before we regained parish status in 1955. . . . The Church was heated by stoves; there was no running water . . . The Church Yard was over grown, and (perhaps this goes without saying) there was little money. Faith, vision, courage, determination, a little stubbornness, and, chiefly, grace kept us going."





The graveyard honors those who served the parish even before Old St. Andrew's was reopened in 1948. In 1945 when the church was still dormant, the diocese established a new congregation in Windermere to serve the needs of the growing Episcopal population west of the Ashley River. Named All Saints' Mission, parishioners worshipped at the St. Andrew's Parish Exchange Club. (At this time West Ashley was called St. Andrew's Parish.) The first two officers of the Mission lie buried in the graveyard. Lillian Chamberlain (*above*, d. 1992) was secretary, and Samuel Colclough (*right*, d. 1993), treasurer. Colclough was also president of the Exchange Club. After Old St. Andrew's reopened, All Saints' Mission was folded into the parish church.



Alfred and Rachel Butt were pillars of this church. Between 1951 and 1968 Al was senior warden five times and a diocesan convention delegate fifteen times. In 1953 Al turned the first shovelful of dirt in the groundbreaking ceremony for a new parish house. In 1963 after Rev. Lynwood Magee left for Florence, Al welcomed Rev. John Kelly as the parish's new rector. In 1973 Al helped burn the mortgage for the parish house after the loan had been satisfied. Rachel was ECW president 1956-57. Upset with revisions to the new Episcopal prayer book in the late seventies, the Butts left Old St. Andrew's, but later returned.

2000s

MANY HANDS MAKE THE WORK GO LIGHT

To this point we've painted a wide brush over the church graveyard. We've talked about it through its history, the people who lie buried in it, and the people who maintained it. But what does it really take to run such an operation? Leave that to Father George to describe, in his own perceptive way, as he did in his 2002 annual report to the parish:

The departed require almost as many services as the living. We arrange interments in the cemetery and entombments in the columbarium for six or seven funeral homes. We acknowledge and record memorials and gifts from donors and notify the families of those memorialized. We listen as sympathetically as is humanly possible to the complaints of lot holders who think we should maintain the cemetery better or differently; and especially we should take extra care of their lot—even though they may not be contributors and probably paid the great sum of \$50.00 for their graves! We explain to numbers of people why they may not purchase graves and we track and record the payments of those who do purchase lots. Annually we have to write every lot holder of record and for a yearly contribution and of which we must keep separate records. We oversee and often arrange for the setting of tombstones; if the deceased is a veteran, we must complete the paperwork for the ordering and setting of the memorial stone—a bureaucratic nightmare! We hire and supervise people for yard upkeep, pond maintenance, debris and trash removal. We even dig the graves of those who have been cremated in order to save families the expense of paying a funeral home. We put flowers delivered by florists on graves, water flowers if asked; and sometimes have to buy flowers for elderly people who cannot drive. We place cards on graves sent in the mail, clean graves, decorate graves, undecorate graves, explain to families that people actually steal flowers from graves. We search for the graves of members, non-members, and people whose families *know* they have relatives buried here, when actually the graves are in Live Oak, Magnolia, or Bethany. We even read messages sent to the dearly departed from surviving relatives whose sanity we sometimes question, but whose sincerity we never doubt. We remove dead animals from the driveways (and roadside), and pick up an amazing variety of litter (propriety prohibits my detailing the things people leave in the Church Yard).

Just when you think you've heard it all, Father George relates a truly unique burial, a “funerary implanting” as he called it, that he handled three years later:

There is no other phrase to describe the sepulture of ashes into a pine tree about fifty feet above the ground, an innovation clearly not covered by the rubrics of the *Prayer Book*, canon law, or even custom. Thus, finding no clear prohibition, I did it, accepting the \$5,000.00 donated to the church by the family. This selfless action clearly risked labeling me as libertine (read easy), without adding the further calumny of appearing cheap.

In 2002 Jim Behling, the buildings sexton, retired, and “Ski” Mazaleski assumed those duties. This ended the grounds sexton as a paid position, with maintenance now handled completely by outside landscaping contractors. This in no way diminished the volunteer work of the Johnsons and parishioners willing to get their hands dirty one or more days a month. “I’m still waiting for the INS [Immigration and Naturalization Service] to stake out the church yard,” Father George remarked, “they must think that we have a host of undocumented persons grooming our grounds; but they are all ours, volunteers gathered by Betsy and Tom Johnson, who work in heat and cold—and there are precious few of them.”

For decades groundskeepers had battled algae (“green carpet”) and weeds in the pond. In 2006 the Johnsons reported a new tactic: planting vegetation at water’s edge and adding grass-eating carp. The ideas were gratefully accepted from Isaac, a master gardener at Magnolia, and from the Clemson Extension. Magnolia gifted cattails, water hyacinths, irises, and water lilies that were especially placed at the upper end of the pond where the water is shallow and weed growth is heaviest. Seven carp were released and named, fittingly, Matthew, Mark, Luke, John, George, Stan (assistant to the rector Rev. Stan McGraw), and Greg (deacon Rev. Greg Smith). “And, Marshall, please don’t feel left out,” the Johnsons wrote, “as we will be adding more this year [2007], and the first will be [named] in your honor!” (In 2006 George Tompkins retired for health reasons and Reverend Huey was installed as the nineteenth rector later in the year.)

The year 2006 also saw two other enhancements to the graveyard. A brick walkway (*Tompkins Walk*) was built to connect the west and north entrances of the church. In the spirit of the church’s tercentennial year, a time capsule was placed underneath it. Parishioners helped fund the project by buying inscribed bricks. The Tillie Hardin Prayer Garden was developed in the landscaped traffic island between the church and Magee House. A project of St. Mary St. Agnes, the prayer garden honors a beloved parishioner who loved plants and gardening.



Tompkins Walk



Tillie Hardin Prayer Garden

On All Saints' Day 2006 the inaugural Graveyard Walk was held to honor the saints buried in the churchyard. Members of the Episcopal Young Churchmen (EYC) gathered attendees in the church for prayer and an introduction to the evening's program. Groups were then led from the church through five or six stations where youth reenactors stood by selected gravesites in the approaching darkness. Illuminated only by lamplight, they presented a brief history of the person buried there. Betsy Johnson provided the research and scripts, and over a hundred people attended that first year. Graveyard Walk was later led by director of youth ministry Brad Nettles Jr. It ran for thirteen consecutive years until it was discontinued in 2019.

On Memorial Day weekend 2008, another annual event debuted. Cub Scouts, Boy Scouts, and their leaders from Pack and Troop 63 conducted their first annual flag retirement and graves decoration ceremony to respectfully burn worn-out flags and to honor those serving in the armed forces, past and present. Scouts and attendees fanned out through the churchyard and placed a small American stick flag in front of each memorial stone bearing a military designation.



Graveyard Walk: (left) attendees gather in the church, 2013; (above) remembering Prince Sergei and Princess Shirley Poutiatine, 2007. (Both photos, OSA Archives.)

Graves decoration, Memorial Day 2008.



Flag entombment site, a 2017 Eagle Scout project by Troop 63's Logan Rollerson. It lies near the Fuller and Clement tombs (see page 13).



Wilbur and Anne Holland were among the first families of the modern Old St. Andrew's. Wilbur, who served in the Army Air Forces during World War II and was business manager with Jones Ford, was a lay reader, clerk of the vestry, and long-time treasurer. People who knew him swore he could tell you how much the electric bill was down to the penny. Wilbur was also senior warden in 1971 and 1980 and represented Old St. Andrew's at ten diocesan conventions. In 1971 Anne (d. 2021) became the first woman delegate from any parish to represent her congregation at the annual diocesan convention. Wilbur was a delegate with her that year.

Ralph Thomas was a four-time junior warden and diocesan convention delegate between 1985 and 1990. Bob Fogel remembers him as "almost a full-time junior warden. He was up early at the church almost every day, all day long."



Bill Reeves was an accomplished artist who painted beautiful canvases of the church, which are featured in Volume 1 of this pictorial history series.



Ferris Berry was junior warden in 1975, a diocesan convention delegate in 1984, and cemetery chair 1986-88.



Two ECW presidents died in the first decade of the twenty-first century.

Top: Frances McDaniel Rosier (1957-58).

Bottom: Lydia Vierra Hughes (1982-83).



Left: George Shier Jr. was a diocesan convention delegate in 1983.

Below: Rise Yon Carter was Christian education coordinator in 1988.



2010S AND BEYOND

IN GOOD HANDS

As Father George aptly noted on page 62, it takes a mountain of work behind the scenes, which few people ever think about, to provide and maintain the beautiful graveyard at Old St. Andrew's. In 2011 Father Marshall praised the three-year effort by Tom and Betsy Johnson, with able assistance from Jim Hare and Linda Rourk, to improve our graveyard recordkeeping. Records were computerized and files updated. While this was going on, the group continued to spearhead maintenance of the most beautiful church grounds in the city. "Well done, good and faithful servants!" said the rector.

A pet cemetery near the bridge and pond was developed in 2012 and dedicated the following year to the memory of Lucille and Richard "Mac" McCown. It was the Eagle Scout project of Troop 63's Evan Cizler on the fiftieth anniversary of the troop's founding in 1963.



In Memory of
Richard R. McCown

"Come unto me, all ye that travail and are heavy laden, and I will refresh you."



Above: The pet cemetery today.

Below: Dedication ceremony, 2013. (OSA Archives.)

The prayer patio facing the west entrance of the church was built in 2013 and dedicated in loving memory of two beloved parishioners who died the previous year, Vivian Wilson-Cohen and Augusta Nadol. It is used as a gathering place for procession into the church, for fellowship afterwards, and for private reflection.



Memorial stones lie on either side of the entry to the prayer patio near the grand oak. Augusta's memorial is on the left in the photo above, and Vivian's, on the right.



Augusta served for many years as president of the Daughters of the King, St. Elizabeth's Chapter, and as directress of Junior Daughters of the King, St. Clair's Chapter. She lies at rest at the east end of the church.



Under construction, 2013.



On September 8, 2014, Charleston County Sheriff's Office Deputy Joe Matuskovic was shot and killed while responding to a disturbance call at an apartment complex near the intersection of Ashley River Road and Old Towne Road in West Ashley. A law enforcement officer for seventeen years, Deputy Matuskovic was survived by his fiancée and three children.



When Father Marshall learned that the family had no cemetery plot, he asked the vestry to grant special permission for a non-church member to be buried in the graveyard. The vestry unanimously agreed and provided the plot at no cost.

The funeral service was held at Blessed Sacrament Catholic Church, followed by a police procession to Old St. Andrew's and interment in the graveyard.

Deputy Matuskovic is the only officer killed in the line of duty who is buried at the church.



Bottom: Charleston Post and Courier.



At the north end of the church lie the gravesites of Sara and Jack Younkin. Sara (d. 2018) was organist, choir director, and director of music for thirty-five years, serving under three rectors. A World War II veteran, her husband, Jack (d. 1994), served as junior warden in 1978.



Near the Younkin plot is the final resting place of Mary Margaret Buckingham Wilson. "Mary B.," as she was affectionately known, was not a member of Old St. Andrew's but held the church in special regard since her parents are buried here. When she died in 2015, Mary B. left a sizeable bequest to the church. With those funds, the Old St. Andrew's Trust was established to provide both for potential future emergencies and for annual needs.



After years of devotion to the graveyard, Tom and Betsy Johnson stepped down in 2016. Larry Coomer took over as graveyard administrator and has been outstanding in this capacity. He began by continuing to reconcile various and often conflicting information in the church's record management system.

In 2018 a number of initiatives were begun. Funds received by the church specifically for graveyard use would now be maintained in a designated Graveyard Fund to keep them separate from general operating income. That year a Graveyard Committee, separate from the Buildings and Grounds Committee, was reestablished; it would report to the vestry. A gift from the Kemper Hyers family was designated for restoring the graveyard's oldest markers and the brick vaults.

A major objective of the Graveyard Committee in 2019 was to increase its technical knowledge of preservation and restoration to ensure the continued long-term viability of historic gravestones. To that end, in the fall of 2019 graduate students in historic preservation from Clemson/College of Charleston, under the direction of Larry Coomer, investigated, researched, analyzed, and completed a number of projects, which are listed below. The following page of photographs, which are taken from the students' final report, illustrates some of this work.

- Verified that the age of the Thomas Nairn gravestone was eighteenth century (Portland stone), not nineteenth century (Portland cement) as reported in a 1912 observation of the graveyard.
- Investigated the condition of the brick receiving vaults, with repair options (see page 8).
- Used ground penetrating radar to probe the probable Mathewes gravesite for evidence of burials (see page 11).
- Repaired the tomb of Ann Blake Fuller (see page 13).
- Cleaned the gravestones of Edward Clement and Sarah Green Fuller and joined pieces with stone epoxy (see page 14).
- Discovered, excavated, cleaned, and restored the cradle of the Mary C. Roach plot (see page 18).
- Developed site maps using a Leica Geosystems Total Station paired with a Nomad data collector.
- Discussed repair techniques for historic headstones.

This work spawned additional interventions. The southeast brick receiving vault was repointed to ensure structural stability. Fencing was installed around both vaults to provide an element of protection. Placing an interpretive sign at the vaults is planned for the near future.



Grave of Edward Clement,
before intervention.



Grave of Edward Clement, student Elliott
Simon doing repair work.



Grave of Edward Clement,
after intervention.



Grave of Mary C. Roach,
as found.



Grave of Mary C. Roach, students
using a crane to reset the base.



Grave of Mary C. Roach, student
Tanesha High excavating the grave.

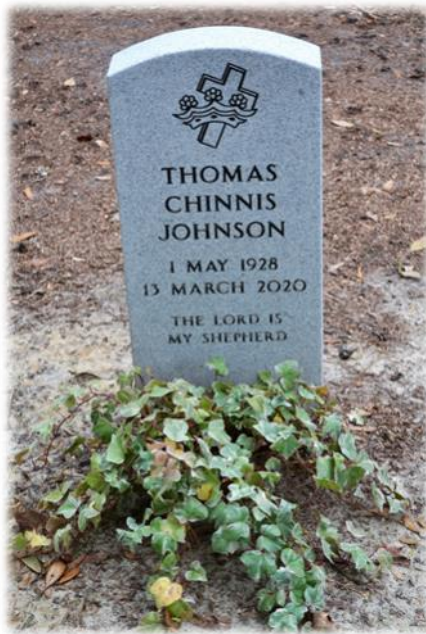


Grave of Mary C. Roach, students removing
concrete poured inside the brick lining.

(OSA Archives.)



Grave of Mrs. Sarah Green Fuller,
before intervention (left) and after (right).



After years of dedication and devotion to his beloved graveyard, with dirty hands, sweaty brow, and aching back, Tom Johnson was laid to rest in March 2020.

His marker stands as a silent sentinel facing the southwest end of the church.

Well done, good and faithful servant.



Brick fire pit added in December 2021 by Troop 63's Tanner Woody as his Eagle Scout project. It lies near the west parking lot, not far from Logan Rollerson's flag entombment site, his Eagle Scout project completed four years earlier (see page 64).



Howard Williams (d. 2021) was among the most active parishioners in the long history of Old St. Andrew's. He was senior warden during Hurricane Hugo (1988-89), vestry member, lay reader, Eucharist minister, choir member, and Old Testament Bible study teacher (*Howard's Classroom* is named after him). He represented the parish at a record nineteen diocesan conventions.



The Buck family is among the longest-standing at Old St. Andrew's. William Buck Sr. (d. 2020) was junior warden in 1969 and senior warden in 1974. He represented the parish at five diocesan conventions.



Hunter Library in Magee House was named for Elizabeth Hunter in 1993 to honor her seventeen years as church librarian.



Sarah Seithel Jones (d. 2010) was clerk of the vestry from 1973 to 1975.



Ethel "Pat" Pigott (d. 2013) was ECW chair 1963-65. The hymn boards in the church were placed in memory of her husband Calvin, who was killed in a car crash by a drunk driver in 1962.



Lynn Skilton (d. 2015), first wife of Bishop William J. Skilton, is the only person buried inside the church. Her ashes lie in the floor in the chancel. The space to the right of hers is for Bishop Bill.



Anne Worsham Richardson (d. 2012) was a noted and prolific painter of South Carolina's fauna, especially birds. She showcased her work at Birds I View Gallery in Charleston.

Throughout this narrative we've featured the oldest gravestones and those of church leaders, war veterans, and other notable people. As you walk through the grounds, however, you'll see memorials to many, many others. On the next few pages, I'd like to celebrate a few of their lives.

The very youngest . . .



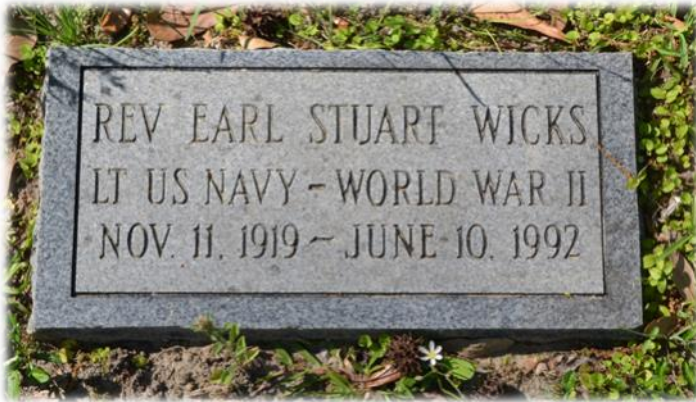
Those who loved . . .



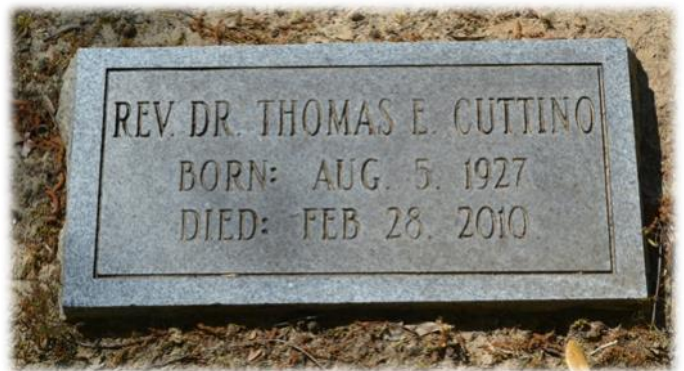
The foreign born . . .



The clergy . . .



Reverend Wicks, then at Epiphany, Summerville, provided rector Howard Cutler with needed assistance with church services, visitation, and teaching in the late 1960s.



Those without a marker, until Larry Coomer installed them . . .



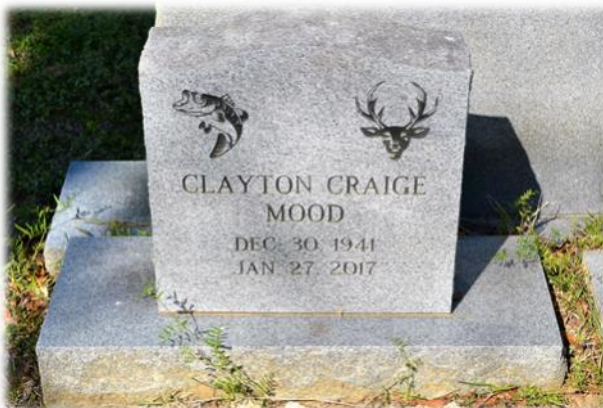
The doctors . . .



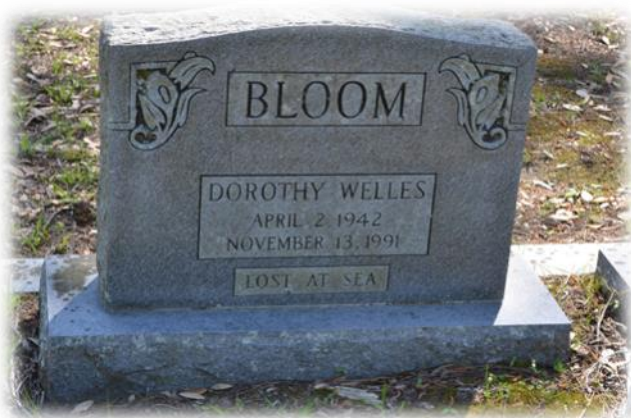
The Masons . . .



The sportsmen . . .



Those lost at sea . . .



Those buried elsewhere . . .





The ornamental . . .





As we end our tour of the historic graveyard, we reflect on subtle changes, slowly occurring over many years. From the northeast corner of the church: *Top*: Post-Hugo, April 1994 (courtesy of Jeanette Younkin Kleier, OSA Archives). *Bottom*: Twenty-seven years later, May 2021.



The timeless serenity of these sacred grounds, an oasis off busy Ashley River Road.

