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SOUTH CAROLINA EPISCOPAL CHURCH RECORDS

MARGARETTA CHILDS and ISABELLA G. LELAND

This is the first in a series of records of different religious congregations in South Carolina. Publication has been made possible by a grant from the South Carolina Committee for the Humanities, an agent of the National Endowment for the Humanities, a federal agency.

Each article in this series will survey the known archival holdings of a religious denomination's South Carolina records. These surveys will not be comprehensive, for the records are widely scattered and their existence is often not recorded in print. Nevertheless, using these surveys, scholars and genealogists will be able to determine both what archives to visit in their search for records and what records are held in which archives.

No attempt has been made to update the 1930s survey by the Federal Works Project Administration of records held by individual congregations. However, under an earlier South Carolina Committee for the Humanities grant, directed by Richard Côté, the South Carolina Historical Society did film these surveys and place copies of the surveys pertaining to each county in the appropriate county library. (For a listing of these surveys consult Côté's 1981 *Local and Family History in South Carolina: A Bibliography*, pp. 381-414.)

Margaretta Childs prepared the descriptions of the Dalchq Historical Society holdings on deposit at the South Carolina Historical Society. Isabella G. Leland is author of the introductory review of Episcopal records.

* * *

The Act of 30 November 1706 establishing the Church of England in the province of South Carolina read that each parish was to provide "a fit person for a register of births, christenings, marriages and burials" (excluding those of negroes, mulattos and Indian slaves).

Ten parishes were set up — St. Philip's in Charles Town, and nine others: in Berkeley County, Christ Church, St. Thomas's, St. John's, St. James Goose Creek, St. Andrew's, and St. Denis; in Colleton, St. Paul's and St. Bartholomew's; and St. James Santee in Craven.

Church records of these and the later eighteenth-century parishes provide vital statistics not only for South Carolinians, but for generations of descendants of the early congregations — black and white — from all over the world. Until civil registration in the twentieth century, church records or family Bibles are frequently the only source of birth

The name of Fort Winyaw surfaced briefly in October 1838, when Robert F. W. Allston of Georgetown offered to buy back the land. Allston had graduated from West Point and served briefly on topographical duty before resigning from the Army in 1822 to manage his family's rice plantation on Waccamaw Neck. Subsequently Allston inherited Dr. Joseph Blyth's land from his aunt, Blyth's widow, and he thought it would be well to repurchase the remaining acreage at Blyth's Point — or Waties Point, as it was then usually called. He wrote to Secretary of War Joel R. Poinsett, another South Carolinian, offering to buy, pointing out that three-quarters of the land sold by Dr. Blyth in 1812 had been washed away by the tides.⁹⁶ Poinsett's reply is not of record, but he would have been obliged to tell Allston that not only would Congress have to approve such a sale, but there would also have to be a formal act of retrocession of jurisdiction to South Carolina. Faced with these bureaucratic obstacles, Allston apparently lost interest. In 1854 Allston sold the old Blyth plantation to David Risley, a lumber man from Philadelphia, and around the turn of the century a Coast and Geodetic Survey chart shows the Winyah Lumber Company just across the canal from what was still called the Fort Winyaw Military Reservation.⁹⁷

Tiny and useless though it was, the United States retained title to the Fort Winyaw reservation until 1923. Then, in the optimism following the Great War, the 67th Congress decided to dispose of a long list of such reservations, a few quite large but most relatively small; many of these contained seacoast fortifications in varying states of repair, several of them antedating even Fort Winyaw. Legislation of March 4, 1923, declared these properties surplus to military needs, and offered them for sale to state, county, or municipal governments, with the proviso that the land had to be used for public-park purposes. In order to clear its books, the War Department listed the Fort Winyaw reservation as containing the same seven acres it had acquired from Dr. Blyth, although by 1923 only two or three acres remained above the water line. After an appraisal, the City of Georgetown bought the land for the sum of \$150 on March 11, 1924, and today the tract, all traces of the fort gone, forms part of the attractive and much-used East Bay Park.⁹⁸

⁹⁶Rogers, *Georgetown County*, pp. 208, 285; J. H. Easterby, "Robert Francis Withers Allston," *Dictionary of American Biography*, I, Part 1, p. 223.

⁹⁷Rogers, *Georgetown County*, p. 285; NA RG 77, Engineer Fortifications File, Drawer 189, S. C. 2-6, undated, labeled "Traced from U.S.C. & G. S. Chart 428."

⁹⁸Act of March 4, 1923, 42 *Stat.* 1450; Deed Book Georgetown County, Vol. D-2, p. 4, Office of the Clerk of Court, Georgetown.

records (for both black and white), tombstones and census records being notoriously unreliable.

These records also constitute a valuable source for historians and scholars, who might, for instance, be interested in a study of the average marriage age of men and women in the state, or in the building records, say of St. Michael's, which show Zachariah Villeponteux providing two shipments of fine brick from his brickyards at Parnassus Plantation. An art historian would be fascinated to find that Jeremiah Theus is listed in St. Michael's records as gilding the dragon weathervane atop the church's spire.

So where are these records today? It is actually amazing how many have survived in the well over two-and-a-half centuries since the establishment of the first parishes. South Carolina parishes have suffered a variety of forces working against this survival. For one thing, frequently they were without ministers for long intervals, as was true of St. Paul's Colleton, where only two volumes of vestry books exist, from 1786-1864.

Then, too, services were often held only from November to June in such places as St. James Goose Creek, from which we have no records other than some inscriptions printed in this magazine, and St. John's Colleton, with sparse records (list of members, 1738-1877 and Register 1874-). Bishop Albert Thomas in his *Historical Account of the Protestant Episcopal Church in South Carolina*, published in 1957, speaks of the sickliness of Georgetown being a great handicap to the work of Prince George Winyah, where both the rector and his congregation moved every summer to North Inlet.

A hurricane destroyed the first St. James, James Island, and the British burned the second in the Revolution; so no wonder its records date only from its reorganization in 1831. St. Helena's and St. Bartholomew's both suffered in the Yemassee War of 1715; all of the plantations in the large parish of St. Bartholomew's were destroyed, and records of both these parishes date from after this period.

Both the Revolutionary War and the Civil War took their toll: St. Michael's first register was found in a basement by a Union officer who wrote the church in 1882 that he had given it to the Post Commander to return to the church when he was mustered out, but what happened to it after that is an unsolved mystery to this day. Trinity Church, Columbia lost their records when their parish house was burned by Sherman's forces in 1865.

Some records just never existed: there was a notice in the *South Carolina Gazette* in 1764 from St. Philip's registrar Elisha Poinsett "humbly entreat[ing] all persons concerned to send in an account of

whatever births may happen in their respective families . . . as there have been no births registered for almost five years."

It is encouraging to find that some of the records that the Rev. Frederick Dalcho reports in his *History of the Protestant Episcopal Church in South Carolina*, published in 1820, as non-existent, are, in fact, extant. We have quite early registers and minutes from Christ Church, for example, a parish which Dalcho informs us kept their books at the home of a church officer and so lost a considerable portion of their journals in the Revolution. These are both on film and have also been printed in this *Magazine*. I was also pleased to discover my ancestor John Ashby's burial in St. Thomas and St. Denis' register in 1716, and his daughter Anne's marriage to Gabriel Manigault in 1730 there also, although Dalcho tells us that in 1820 no registers at all existed. These registers were printed by the Rev. Robert F. Clute in 1881. Dalcho also listed journals of St. Thomas and St. Denis only since 1727, but minutes are quite complete from 1690 to 1875, so I take this optimistically to suggest that with sufficient publicity, we might turn up hidden church records even today. I heard recently of a volume just returned to a Beaufort church, having been discovered by someone cleaning out their attic in Rhode Island; it had been carried off by their great-greatgrandfather in the Civil War!

So where *are* these records today! Some no doubt are tucked away in an attic waiting to be rescued, or resting under the dust of centuries in hidden recesses of churches. The Presbyterian Church in Summerville found some of their records stored in the attic above their Sunday School rooms when they were renovated some years ago.

In the 1930s and early 1940s, the WPA Historical Records Survey's Inventories of Church Archives were excellent for the area and churches covered at the time, but much of the information in them is now outdated. Many of the records have since been moved, and many which were in private hands are now completely untraceable. Sometimes the repository itself doesn't know what it has. Pursuing a register of the Rev. Mr. Delavaux, which is listed in Richard N. Côté's *Local and Family History in South Carolina* as including St. Michael's, Beaufort and Flat Rock, North Carolina, entries, not only was I not able to find it at Diocesan Headquarters, as he indicated we would, but I turned up a volume (1826-1839) from St. Thomas and St. Denis of the Rev. Francis H. Rutledge and others, with entries as late as 1916, covering Pompion Hill, Cainhoy and St. Timothy's, and this was not listed in either the Diocesan card file or in Côté's bibliography. The Library there contains type-scripts of a few records and the safe has some Registers, but a couple of

years ago most of their older records were deposited between the South Carolina Historical Society and the Charleston Library Society. The Library Society has not compiled an inventory of their holdings, but they include the Cash Book of the Trustees for the 1800s, pamphlet sermons, essays, etc., Diocesan Minutes, odds and ends of clippings, and the Maritime Church Register of the Rev. Wm. B. Yates from 1836-1897 — the latter including marriages of freedmen and women from 1867-1880, as well as entries for well-known Charlestonians (for instance, the baptism of "Bernard son of Mr. and Mrs. Christopher Werner the great worker in Iron") and intriguing comments like the one on the marriage of two persons in 1868 "under peculiar circumstances."

The South Carolina Historical Society serves as the depository for most of the registers and records of the oldest individual churches in the lower part of the state — some two dozen or so. Côté lists a group of church records on microfilm at the South Caroliniana Library in Columbia, and then there are numerous registers or memorandum books kept by individual ministers — like the one of the Rev. Mr. Glennie, who held services at various Waccamaw Plantations, which is at the Middleton Place Foundation, and the 1780-1782 memo book of the Rev. Edward Jenkins describing his arrival with the British fleet as well as baptisms, marriages and one burial during that time. The latter is now on film at the South Carolina Historical Society, but doubtless there are others out there, somewhere, in addition to Mr. Glennie's.

Then, of course, there are the records at the individual churches and missions; of the more than 130 in the state, some eighteen have recently had their records put on microfilm or microfiche. Many are also kept by separate congregations. Indeed, the oldest parish in the state, St. Philip's, retains its records, some of which have been, and most of which will be, filmed.

To conclude, historian David Ramsay wrote of local state histories, for which we will doubtless all agree that church records are a rich resource, that "... much useful knowledge on these subjects is already lost, and more is fast hastening to oblivion. . . . Every day that minute local histories . . . are deferred is an injury to posterity — for by means thereof more of that knowledge which ought to be transmitted to them will be irrevocably lost."

* * *

54- **St. Matthew's (Episcopal) Church.** Fort Motte.
1/2 Vestry Minutes, 1767-1778, 1785-1838. 2 vols.

Many entries relate to the administration of the poor tax.
References to the chapels of ease at Belville, at Campbell's (1786),

and at Totnes (1830), also to the consecrations of St. Matthew's (1819) and Totnes chapel (1830). Copy of revised (1785) vestryman's oath omitting anti-transubstantiation statements. Family names appearing include Felder, Fludd, Frierson, Gaillard, Goodwyn, Haskell, Heatley, Krabonski, McCord, Miles, Palmer, Platt, Richardson, Roach, Sabb, and Thomson. Vol. 2 is a reliable transcript of Vol. 1.

54- **Church of the Redeemer (Episcopal).** Orangeburg.

3 Typescript Register, 1739-1885. 179 pp.

Oldest Episcopal congregation in Orangeburg and Amelia townships. Recorded are births and baptisms (1739-84) banns and marriages (1740-81), deaths and burials (1744-1885), and confirmations (1848-82). The first decade of baptismal records were translated from German in 1861 by John Lucas. They and the idiosyncratic English of other early entries reflect the German background of the first rector, Jacob Giessendanner. Negro baptisms were usually performed in private homes. Germans and Swiss who peopled the church include the Belzigler, Harriperger, Izlar, Rumph, and Wannamaker families. Other names frequently recurring include Joyner, Lucas, Owen and Pendarvis.

54- **Prince Frederick, Winyah (Episcopal) Church.** Georgetown
4/6 Co.

Vestry Minutes and Registers, 1713-1794. 3 vols.

Vestry meetings recorded before 1734 relate to Prince George, Winyah, the parish out of which Prince Frederick was created in 1734; correspondence with the Society for the Propagation of the Gospel in Foreign Parts re the supplying of rectors and the building of church and rectory; administration of the poor tax and frequent attention to boarding out the parish poor and binding out minors as apprentices; account of specially commissioned inquest, with a layman acting as foreman of a grand jury, Dec. 6, 1770. (See entries under M. Bonnell in *Register and Parish Records Books of Prince Frederick, Winyah*, ed. E. W. Pringle [Baltimore, 1916].) Material (1752-1756) on controversial S.P.G. missionaries, Michael Smith, poet and preacher of talent, and on C. W. Woodmason, author of *Journal of Charles Woodmason: Itinerant Minister in South Carolina, 1766*. Family names recurring include Allston, Avant, Brunson, Cantey, Cromwell, Cross, du Bose, du Pré, Evans, Plowden, Pyatt, Rutledge, Sanders, and

Swinton. Two vols. of transcripts in which births, deaths, and other records have been gathered in separate sections.

- 54- **St. Helena's (Episcopal) Church.** Beaufort.
7/8 Records, 1710-1818. 2 vols.

Alphabetical register with frequent marginal notations emending or clarifying entries; inside cover bears elaborate rendering of the coat of arms of George II. The index was compiled in 1875-1888. Typescript vestry minutes (1729-1812) include correspondence with the Society for the Propagation of the Gospel in Foreign Parts re securing missionaries, complaints re ministers' deficiencies, references (1860) to donations and bequests for the education of the poor, a 1778 summons and trial in magistrate's court of a parishioner unwilling to pay his poor tax, an 1806 "Report from the several officiating minister's . . . throughout the state . . ." on the general conditions of the church, and an 1806 list of theological and biblical books purchased. Among the family names in the records are Barnwell, Bond, Chaplin, Cuthbert, de Saussure, Elliott, Grayson, Hazzard, Heyward, Stuart, Talbird, Verdier, and Wigg.

- 54- **St. Stephen's (Episcopal) Church.** Berkeley Co.
11 Records, 1754-1888. 1 vol. and 3 folders.

1850 copy of 18th-century vestry minutes contains forms for oaths to be sworn by colonial officials. Gaps in the minutes extend from 1776-83 and 1802-56. Material (ca. 1873) on the Rev. P. F. Stevens. Huguenot names appearing include Cahusac, Cordes, DuBose, Gaillard, Guerry, Marion, Mazýck, Peyre, Porcher, and Richbourg. Other names occurring include Cooper, Grant, Palmer, and Sinkler. Rough vestry minutes (1754-68) include information on erection of church and the 1754 engagement of A. Keith as rector. Mention (1755) of the vestry being "qualified" by a magistrate. Correspondence (1869-79) of the Rev. P. F. Stevens. Brief history of the parish (1808-73) by W. Mazýck Porcher.

- 54- **St. Stephen's (Episcopal) Chapel.** Charleston.
12/16 Records. 1822-1880. 6 vols. and 1 folder.

Vestry minutes (1866-1880) include materials re chapel's economic difficulties, fund raising, organization of the Free Church Society, abolishment of pew rentals and ownership; families represented include Archer, Buist, Courtenay, Hanckel, Newton, Pringle, and Simons. Baptismal register (1833-1866) indicates relatively high infant mortality rate after 1848. Regis-

ter (1867-1880) includes "Baptisms for Colored People" (1872), other baptisms (1867-1880), confirmations (1872-1880), marriages (1866-1879), and deaths and burials (1873-1878); the causes of death are given. The 1855 congregational list, alphabetical by streets, is the minister's pocket visiting book; it gives names and birth years of children, status as to freedom and church observance, and in some cases, occupations — e.g., mill woman, plasterer, printer, shoemaker — as well as descriptions of locations of tenements. Marriage register (1822-1866) includes entries for slaves and free black families such as Brodie, Deas, Forrest, Kinloch, and Weston; other families represented include Ayers, Dawson, Gadsden, Jeffords, Lucas, Maybank, Polhemus, Pregnall, Simmons, Wigfall, and Wightman. Burial record (1822-1865) indicates race, if Negro, age at death, place of service and burial, and often cause of death. Memoranda and clippings (1870-1878) re baptisms, marriages, and funerals. Letters (1880) of the Rev. E. R. Miles re baptisms. Extract from printed lecture on prison reform.

- 54-17/18 **St. Peter's and Christ (Episcopal) Churches.** Charleston. Records, 1834-1958. 12 vols. and 6 folders.

First "high" church in Charleston. Treasurer's Book (1850-68), begun after earlier records burned. Cash book (1886-1927) showing receipts and disbursements made by J. W. Barnwell to St. John's Chapel (Charleston), to Christ Church (Rutledge Ave., Charleston), and to St. Philip's Church (Charleston), to Susan P. Frost for care of church yard, and to Charleston City Council for paving assessments. Receipts and vouchers (1854-66); local artisans and merchants represented include Eliza Lee, a free black and supplier of mourning veils as well as owner of the fashionable Mansion House hotel, marble cutter W. T. White, and organ tuner and repairer H. Erben. Vestry minutes (1876-1927) date from the church's rechartering; in these years, the church was without a minister or building, but it had a considerable endowment, which J. W. Barnwell invested; income went to churches in financial trouble, former members of the congregation in need, and graveyard maintenance. Correspondence re union of St. Peter's and Christ Church, Rutledge Ave. in the late 1920s. Baptisms (1834-62). Marriages (1835-c. 1855). A general register (1837-56) listing alms given at communion (1846), baptisms (1854-59), confirmations (1854-59), communicants (1855-58), and marriages (1855-58). Index of names by

C. T. Moore. White families represented include Barnwell, Buist, Colcock, Drayton, Edmondston, Elliott, Hammarsköld, Hayne, Heyward, Manigault, Memminger, Roorbach, and Pinckney. Freedmen's families represented include Collins, Inglis, Michaud, Motte, and Pinckney. Christ Church, Rutledge Ave. vestry minutes (1872-1957), including historical sketches of the parish and treasurers' reports, also references to an industrial school instituted by Mary Sinkler in 1899 and closing in 1914. Families represented include Archer, Cannon, du Pont, Hayden, Hutson, Mellichamp, Milligan, Pringle, Rabb, Salvo, and Schirmer. Rough vestry minutes (1874-1903) listing those elected as vestrymen and wardens. Christ Church, Rutledge Ave. vestry minutes (1927-30) re merger with St. Peter's. Rough minutes and committee reports (1934, 1948-57). Register of church services (1939-58) kept by the Rev. E. G. Coe gives type of service, date, time, officiant, text, minister attending, and amount of offering; vol. also contains a register of services (1952-56) at St. Alban's Chapel at the Citadel, the Military College of S. C.

- 54- **St. John's (Episcopal) Church.** John's Island.
19/20 Vestry Minutes, 1734-1874. 2 vols.
Typescript of 54-31 and 32.
- 54- **Chapel of the Holy Cross (Episcopal).** Sullivan's Island.
21 Records, 1891-1905. 3 vols.
Accounts (1891-1903) re building of the chapel, with McCarrrel's Compo Stone, W. M. Bird, H. H. Zacharias, builder, and J. D. Newcomer, local architect. Information re church investments. Vestry minutes (1905) recording two meetings; vol. also contains constitution and drawing of corporate seal. Vestry leaders include William Bird, W. G. Mazyck, and H. O. Strohecker.
- 54- **St. James, Santee (Episcopal) Church.** McClellanville.
22/23 Records, 1758-1971. 2 vols.
Register includes marriages (1758-74; 1778-88); banns of marriage (1760, 1761, 1767, 1769); marriages (1851-1948); baptisms (1758-88); burials (1758-74; 1778-88); list of incumbents (1789-1865); confirmations (1854-61); historical notes (1789-1865); baptisms (1848-61; 1867-90; 1893-1926); list of communicants (1876); confirmations (1854-61; 1869-1952); births and baptisms (1920-71); deaths and burials (1846-63); decennial lists of communicants (1890-1940). Relatively frequent references to baptisms of slaves and, in the 1850s, confirmations on plantations, the rites apparently performed by laymen. Vestry minutes

(1806-86), including accounts and references both to 1820 petition to the legislature re right to sell glebe land and to C. C. Pinckney, Jr., secretary of the vestry, then (after ordination) rector (1835-39). Families represented on the vestry include Axson, Doar, Dupré, Mazýck, Rutledge, and Vanderhorst.

54- Christ (Episcopal) Church. Mt. Pleasant.

24/26 Records, 1674-1865. 4 vols.

Vol. of births and baptisms (1694-1743); marriages (1723-51); burials (1709-59); church proceedings (1708-59); vestrymen's oath of allegiance to Queen Ann, to belief in royal supremacy over the church, and to compliance with the Test Act; mention of illegitimate births, including occasionally the father's, and more rarely the mother's, name. Family names recurring include Haddrill, I'on, Logan, Maybank, Metheringham, Pinckney, Player, and Wigfall; among notables in the early decades were Dr. Andrew Rutledge and Gov. Robert Daniell. Births and baptisms (1737-88); marriages (1758-85), and deaths and burials (1721-89); the first 14 pages in the vol. are missing. Eden, Jay, Neyle, and Whiteside are new family names appearing. Copies of these 2 vols. made by Edmund Hall in 1880 and used, with the originals, in preparing the text of the registers which appeared in this *Magazine* (1917-21).

54- St. Bartholomew's (Episcopal) Parish. Colleton County.

27 and Records, 1818-1862. 4 vols.

59/60 Vestry minutes (1855-62) of the Church of the Ascension, Combahee. A chapel of ease for a parish church never built, Edmundsbury chapel burned in 1852. To replace it, Ascension was built upriver by and for such planter families as the Elliotts, Heywards, Lowndes, and Rhetts. The architect was E. C. Jones, and the builder T. Talbird. Rector's journal (1818-40) kept by Francis P. DelaVaux and recording services and texts, lectures on litany and liturgy, trips from his home and principal church in Walterboro to Ashepoo, Pon Pon, St. Helena's, Sheldon, and occasionally, Flat Rock. Vestry minutes (1822-40) of chapels of ease at Walterboro, Edmundsbury or Ashepoo, and Pon Pon; vol. records land purchases and rentals, pew or bench rentals (one year by auction), allocation of a minister's time between congregations which were very disparate in wealth and size, annual selection, supervision, and work of the committee to hire out the church's slaves, the vestry's criteria for selection of a rector, the election of R. B. Rhett as vestryman in 1850, plans and specifica-

tions by architect E. B. White for a new church in Walterboro, and engagement in 1828 of J. L. Petigru for his opinion on the vestry's power to open or close a church. Other families represented include Fishburne, Ford, Glover, Godfrey, Lowndes, Miles, Mason Smith, and Youngblood. W. F. Fripp's 1949 transcript of this vol., with notes on chapel locations and a fairly complete index of names.

54- **St. Andrew's (Episcopal) Church.** Charleston.

29 Register. 1719-1783. 1 vol. Typescript.

Births (1720-83); christenings (1719-96); marriages (1714-74); mixed records (1830-99). Printed in this magazine in 1913-15.

54- **Christ (Episcopal) Church.** Wilton, Adam's Run.

30 Cash Book, 1834-1858. 1 vol.

Accounts posted with members of the Bailey, Brisbane, Elliott, Faber, Jenkins, Manigault, Meggett, Morris, and Seabrook families. Entries re purchase (1842) of communion plate from Hayden & Gregg also re mission at Adam's Run in 1856.

54- **St. John's (Episcopal) Church.** John's Island.

31/33 Minutes, 1734-1917. 3 vols.

Vol. 1 (1734-1817) contains copies of forms and oaths for the establishment of religious worship; entries re the poor tax; information re legacies and accounts. Brisbane, Boone, Gibbs, Hanahan, Jenkins, Ladson, and Walpole are names of some of the planters serving on the vestry. Senior Warden in the 1820's was R. J. Turnbull. In vol. 2 (1817-1874) are copies of the acts incorporating three colonial parishes, St. John's, St. Bartholomew's, and St. Helena's; accounts; correspondence, including Rev. C. H. Hall's resignation expressing concern for the needs of the bondsmen (Nov. 4, 1856); appointment of Negro churchman to serve as collector of the Bishop's Fund. Vol. 3 (1874-1927) after 1898 makes frequent reference to Grace Chapel, Rockville, gives detailed treasurer's reports and, on the fly leaf, a brief list of the church's financial assets in 1874. Names of well-known sea island families recur: Bailey, Chisholm, Gervais, Grimbald, Laroche, Mitchell, Seabrook, Sosnowski, Stevens, Stickney, Whaley, and Wilson.

54- **All Saints' (Episcopal) Church.** Waccamaw.

34 Vestry minutes, 1844-1893. 2 vols.

Original and typescript minutes. Reports (1845) by building committee and rector on plans for alteration of the church. Information about church plate, linen, and furnishings; letter

(1866) of resignation from the Rev. A. Glennie commenting on necessary contraction of the church as result of the war; Bishop W. B. W. Howe's order of deposition (1876) of the Rev. P. F. Stevens from the Anglican priesthood. Among the names of well known lowcountry families appearing in the records are: Allston, Alston, Dunkin, Flagg, Hasell, Heriot, Mazyck, Pyatt, Tucker, Ward, and Weston.

54- **St. Luke's (Episcopal) Church.** Charleston.

35/36 Vestry Minutes. 1866-1905. 2 vols. and 1 folder.

Entries re arrangements made during the 1870's for segregated seating during services; invitations from Grace Church (1877) and St. Stephen's (1880) to merge. Formation of the Ladies Working Association (1877), names of families both long and recently established in the city appear on vestry lists: Bee, Buist, Gadsden, Hacker, Harleston, Manigault, Matheson, Miles, Muckenfuss, Porcher, Poyas, Stoney, Taft, Waring, and Witte. Correspondences of J. W. Barnwell, A. M. Lee, the Rev. Robert Wilson, and R. W. Shand of Columbia re church finances.

54- **St. Stephen's and St. John's Parishes.** Berkeley County.

44 Register, 1819-1884. 1 vol.

Chapels united by a shared minister and shared records were the Pineville Church, a chapel of ease for St. Stephen's Parish Church; Black Oak, a chapel for the parish church St. John's, Biggin; and the Rocks, chapel in upper St. John's. Black Oak became a parish in 1855 as Trinity Church, Pinopolis. In 1870 it reverted to mission status as one of the united chapels. These records have been collected from plantation houses and summer residences at the pineland villages as well as the churches. These records include baptisms (1828-89); marriages (1828-42); burials (1828-43, 1877-90); confirmations (1877-84). Family names represented in the records include Bonneau, Cain, Couturier, De Veaux, Du Bose, Marion, Mazyck, and Sinkler.

54- **St. Philip's (Episcopal) Church.** Bradford Springs.

45 Vestry minutes, 1846-1854. 1 vol.

Resolution passed to seek union with other churches in the diocese (1846). Request made to rector to ask the Society for the Advancement of Christianity in South Carolina to contribute for minister's salary. Mention of Bradford Springs Female Institute as owner of neighboring lot (1850). Among well-known family names on the vestry lists are found Bossard, Burrows, Colclough, Gaillard, Guerry, Porcher, and Sinkler.

54- Church of the Messiah (Episcopal). Georgetown County.

49 Records, 1853-1910. 1 vol. 3 folders.

The parish register (1855-1907) contains historical notes written after 1902; baptisms (1855-1906); marriages (1873-1907); burials (1858-1904); communicants (1857-1900), and list of parishioners (1899-1906). After the burning of the church (1886) and ensuing dormancy of the parish, information re former parishioners was sent in from other states to be inscribed on the Messiah register. Some financial data available for the years 1856-1880. Among the names appearing in the records are Ashe, Brailsford, Doar, Elliott, Girardeau, Hazzard, Horry, Jervey, La Bruce, Lowndes, Lucas, Maxwell, Middleton, Sparkman, Trenholm, and Waring. Report of Building Committee (1853) signed by W. B. Horry and G. Manigault; rough minutes (1860); broad sheet (ca. 1880), arguing against duelling, by "Champion"; invoices for suppliers (ca. 1890); notes (1901-10) on baptisms, marriages & burials written on slips of paper usually by the officiating minister to be entered in the register; offer (1903) of Ladies Aid Society to vestry to give an organ; receipts, accounts, ferry tickets, and insurance papers.

54- Church (Episcopal) of the Holy Cross. Stateburg.

50/55 Records, 1788-1951. 5 vols. and 8 folders.

Copy of the Act of Incorporation (1788), copy of the plat and release of land for the rectory by Judge Thomas Waites (1818). Infant and adult baptisms (1808-1936); confirmations (1825-64); marriages (1810-1937); deaths and burials (1808-1936); black communicants (1866, 1870, 1879). Among the family names recurring are Anderson, Bracey, Brownfield, Frierson, Ioor, Mayrant, Nelson, Reynolds, and Waties. In the antebellum period, surnames reasonably identifiable as of free blacks are Buchner, Carson, Claiborne, Ellison, Frierson, and Johnson. The number of black members dwindled from 91 in 1866 to 3 in 1879. After World War I the records attest to private marriages of the "Turks," a small ethnic group dating from the late 18th century. Account book (1818-52) lists donors such as W. W. Anderson, F. K. Huger, S. D. Miller, and T. Sumter, contributing to rector's salary or sexton's wages. Transcript of vestry minutes (1808-44); detailed financial information on the construction (1850-52) of the church building designed by architect E. C. Jones; agreement (1895) with the vestries of St. Mark's and Holy Comforter in Sumter to share support and services of a clergyman; appointment (1895) of lay

committee to update records neglected over the previous 8 years; agreement (1817) with vestries of Hagood and Bradford Springs churches to share support and services of a minister; land records (1819-1917). Slave baptisms and marriages (1860s). Letters of transfer (1940-42). Parish history (ca. 1950) by F. K. Bull. Burials (1808-66). Specifications (1788) for the church to be erected by T. Bromsby and J. Porter. Resolution (1825) passed, with one opposed, that church should accept slaves as payment for bond.

- 54- **St. Paul's (Episcopal) Church.** Charleston County.
56/58 Records, 1786-1869. 4 vols.

Vestry minutes, 1786-1864. 2 vols. re list of subscribers to building fund (1810). Entries (1810-11) re disagreement, and breaking of contract, with Charleston architect-builder E. Magrath for building the church; also account (1809-12) listing three payments to Magrath; report on former warden's attempted fraud (1848-52) in substituting unspecified for named Negroes as payment or surety for defaulted debt; use of church as commissary store by Confederate troops (1863). Plat (1859) of glebe land. Family names of vestrymen include Ancrum, Cams, Dwight, Haig, Hext, Ladson, Mell, Miles, Ogier, Postell, and Waring. Account book (1786-1869) noting dividends from Union Insurance Company, Planters and Mechanics Bank, State Bank, Bank of Charleston, interest on loans made to Vestrymen as private loans and payment (1864) for two Confederate bonds (1864). Account book (1815-22) lists contributors for 1815, records payments for bank stock purchases and receipt of dividends. Noteworthy medallion (ca. 1810), "soldier in barracks," on cover. Record kept by William Postell.

- 54- **Prince William (Episcopal) Parish Church.** McPhersonville.
61 Register, 1825-1876, 1907-1932. 1 vol.

Baptisms, marriages, and burials (1823-76; 1907-32). Lists of communicants (1827, 1848, 1851, 1852, 1858, and 1876). Non-communicants (1839, 1848). Confirmations (1856-73, 1907-32). For the slaves, baptismal lists (1837-53); communicants (1842), with note of three suspensions of the fifty slaves named. Family names appearing in the records include Barnwell, Chaplin, Cuthbert, Deas, Elliott, Fraser, Fuller, Gregorie, Haskell, McPherson, Ravenel, Screven, and Wigg.

- 54- **All Saints' (Episcopal) Church.** Hampton.
62/63 Records, 1878-1905. 2 vols. and 1 folder.

Account book (1878-1905) lists disbursements for salaries and routine operational expenses, contributors to named funds,

etc. In addition to sums given to the Board of Missions, there are entries (1893-1903) for Jewish missions. Correspondence (1893-1903, 1924) chiefly on financial matters and merger with St. Jude's. Vestry minutes (1882-1903) contain some financial information and annual reports of the vestry to the congregation. The Colcock, Fuller, Gregorie, Norvell, Rabb, Read, and Screven families are among those represented.

Memorials

In memory of:

St. Julien Ravenel Childs
Dr. W. Jervy Ravenel
Sally Simons Wilson

J. T. Taylor, M.D.
Mrs. Charles H. Gibbs
Mrs. Craig C. Bennett

John Dixon
Charles G. Ditmer, Sr.
Leslie W. Edwards, Jr.
C. Norwood Hastie, Jr.

Contributed by:

Betty K. Thompson
Mrs. W. Jervy Ravenel
John and Pringle Symonds
Johnson and Alice Stevens
Johnson and Alice Stevens
Mr. and Mrs. Lucius G. Fishburne
Mrs. Walter Hart
Mr. and Mrs. Edgar Sturtevant Jaycocks, Jr.
Miss Elise Pinckney
Mr. and Mrs. James W. Dickens
Mr. and Mrs. James W. Dickens
Mrs. Leslie W. Edwards
Mrs. M. Hamilton Coleman
John Henry Dick
Mr. and Mrs. Lucius G. Fishburne
Mr. and Mrs. Thomas B. Grainger
Dr. and Mrs. Clark Graulee
Mr. and Mrs. George B. Hartness
Edward F. Parker
Mr. and Mrs. Kenneth Rounds
Nancy L. Rowe
Mrs. Alfred M. Shook, III
Mr. and Mrs. Timothy S. Street
Lawrence W. Walker
Mrs. Logan Wright

BOOK REVIEWS AND NOTES

Colonial South Carolina: A History. By Robert M. Weir. Millwood, New York: KTO Press. 1983. Pp. xix, 409. \$30.00.

It is nearly a half-century since the monumental *History of South Carolina* by D. D. Wallace was published. Since then research and scholarship have led to much elucidation and reinterpretation. In addition modern historiography has reassigned values and emphasis. Indians, Negroes, women, common people, and the upcountry are allotted a larger role in the story of South Carolina's past. Obviously a new history reflecting this is called for and this volume meets that requirement for colonial South Carolina.

Proprietary South Carolina with its many uncertainties has been difficult to unravel. What a pleasure it is to have a book that presents an understandable picture. The political maneuvering, diplomatic tensions, ethnic and religious friction, land policies, and the English background are all given coherency; and they are analyzed to show how they in turn contributed to the overthrow of the proprietary government in 1720. Especially interesting is the author's observation that opposition to the Fundamental Constitutions, a proprietary framework of government for the colony, not only caused South Carolinians to become amateur constitutional lawyers but also led them to oppose organized local rule.

The legal quandaries between the overthrow of proprietary control and the establishment of royal authority permitted the Commons House to acquire rights which could not easily be rescinded. At the same time British precedents were fused with local conditions but only to the extent that would benefit the colony. On much of this the British were conciliatory or indifferent, but on the fundamental issue as to the nature of the colonial legislature, there could be no compromise. To South Carolinians it was on a par with Parliament, to the British it had no more authority than a municipal council.

Slavery, both Indian and Negro, was an important feature of the colony from the earliest period. The institution was strengthened by the two economic cornerstones, rice and later indigo. By the end of the colonial period South Carolina would have a higher percentage of slaves than any other colony on the mainland. The preponderance of blacks affected society, religion, class distinctions, politics, law, and social values. In addition the whites as a conscious minority lived in constant fear, of which, however, they were determined to give no indication. Noteworthy is the evidence cited that slavery in the colony was different from that of the antebellum state. An example of this was the authority and importance of the black slave driver in the earlier time.